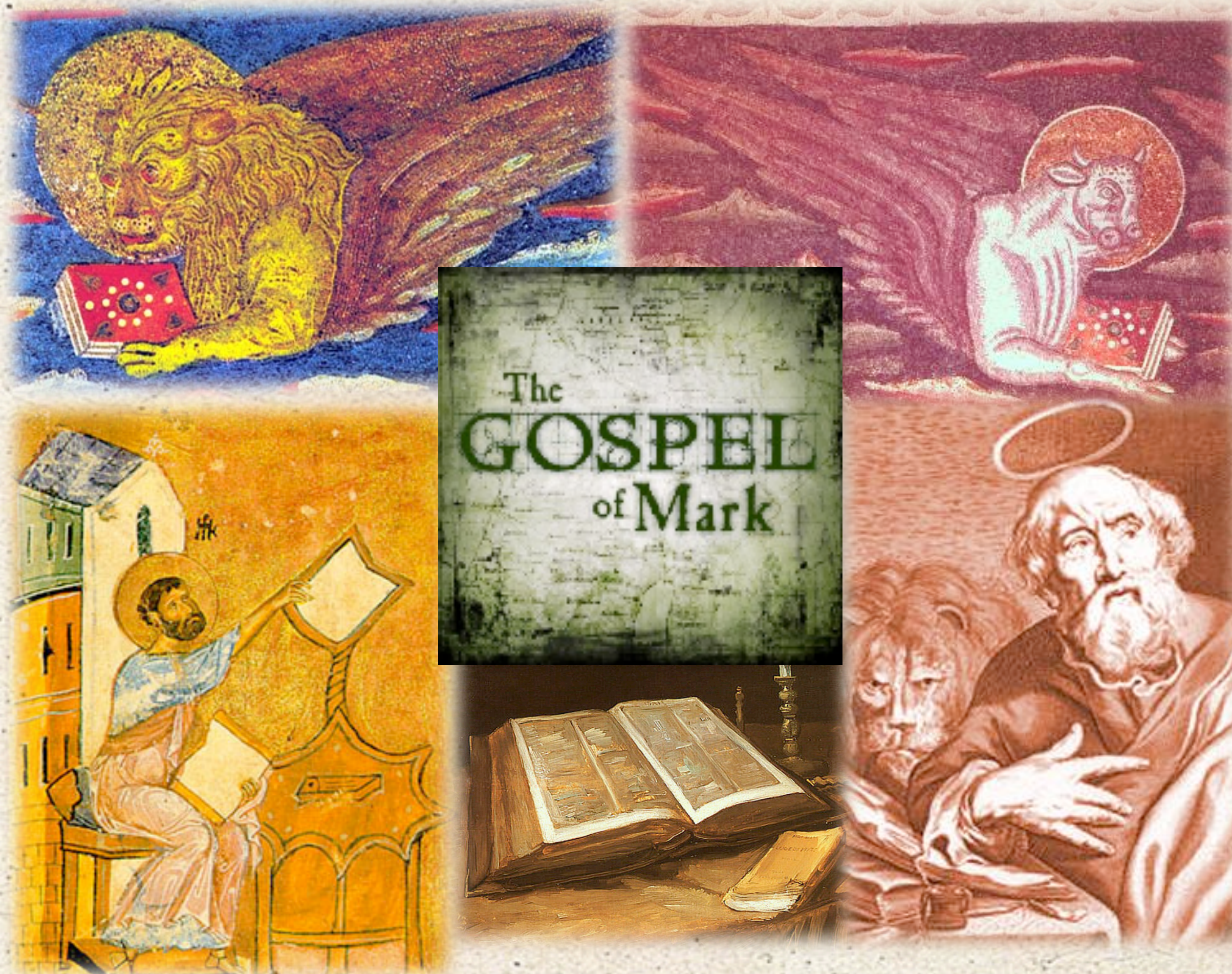


# Mark 4:1- 4:25: Parable of the Mystery of the Kingdom

## 馬可福音4:1- 4:25 國度之奧秘的比喻





# MARK'S GOSPEL GAZETTE

## Son of Man Changes Strategy in Kingdom Campaign

“all the good news fit to print” Wednesday, September 16, 2020 Price 1 shekel

### Kingdom Gospel Veiled in Parables

#### Kingdom Gained by Sowing not Swords

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat

#### Parables Seem to be a Mystery to Hearers

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.

#### Jesus' Popularity Opposed by Jerusalem

Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat massa quis enim. Donec pede justo, fringilla vel, aliquet nec, vulputate eget, arcu. Etiam ultricies



Jesus teaching crowds by the Sea

## 馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年九月二十三日星期三

### 國度的福音隱藏在比喻裡

——人子改變國度活動的策略



耶穌退到曠野教導

耶穌的教導不容易以系統的形式展示出來；它不是以有條不紊的論說講述，而是在廣泛多樣的真實生活情況與接觸中表達的。在一篇這種性質的專文中，我們只能選擇祂的教導中一些最主要的課題和重點，集中於一世紀猶太教環境中祂那些最特出的和最料想不到的教訓。

#### 國度是靠撒種得到而不是靠刀劍

在形式上，耶穌的教導與猶太教師在傳統上採用的方法大致相同。祂根據和論及聖經經文的議論，祂在倫理道德方面的勸勉，祂所定的行為準則，祂講的比喻和祂對末世的預言，按教導的方法來說，與那個時期拉比或猶太教的門派均有相似之處。祂許多教導中，有韻律的、有詩體的，都有助於記憶，也像猶太教的教導那樣。祂的教導獨特之處在於其語調及內容。例如，雖然比喻是一種人所共知而且為人接受的教導形式，但在猶太人著作中的比喻，卻遠遠比不上耶穌所講比喻的生動、多樣化，以及為數之多，更不消說比不上它們所表達的教理和倫理道德的重點了。

耶穌教導的一個特點，是它不是在學術性講授的環境下傳授的。這些教導是發自祂與個人的接觸、詢問者的問題和宗教當局的辯論（通常是他們引發的），也是由於祂即將面臨受苦死亡，祂的門徒日後要繼續祂的事工，要擔演他們的角色，祂因而要指導他們。雖然耶穌確實曾「教訓」眾人，往往還用很長的時間（如：可六 34-35），但我們在福音書中所見結構

這樣嚴謹的演講（如登山寶訓和約翰福音中的那些演講），都顯示出是後人對耶穌言論的編纂，而不是逐字謄錄的實際講辭。耶穌的教導中那些警句非常獨特。這些引人注目的措辭，往往在上故意誇張和似非實是的話，把祂的要點一針見血地表達出來（如：可十25，十二17；路九24、58、60、62）。例證是常用而且生動的。有時祂用視覺教材或扮演的比喻（如：太十八2；約十三1-15）。耶穌的教導決不會是沉悶無味的，因此它比拘謹或因襲的教法更易記憶。尤其是它不只是理論，更是與生活有關的。

耶穌將祂的教導穩固地建基於舊約之上，在福音書所載祂的話中，有四十多處是逐字的引述，大概有六十處清楚地在言辭上間接引述或在其方面提及舊約的章節，而且還有一百多處可能間接提到舊約之處，但我們很難說究竟在這些地方祂是故意的提及舊約，還是祂的心思中充滿了舊約的話語和概念，以致祂不期然的在表達自己的意思時，使人聯想到舊約。

祂在祂教導的每一方面都使用舊約。祂討論舊約在律法和倫理道德方面的要求，而且使用這些作為祂自己道德教訓的基礎（如：太五17-48；可十二9，十二28-31）。祂用舊約歷史上的敘事來闡釋祂自己的教訓（如：可二25-26；太十二40-42，廿四37-39）。祂與宗教領袖辯論時，通常都依賴舊約作為最終的權威，而且有時責備祂



由於眾人擁擠，耶穌便在船上講解比喻

們不了解。舊約的一些基本原則（如：可七6-13，十二24；太十二3-7）。但耶穌特別在有關祂自己的身分和使命性質的教導中，以各種不同方式使用舊約。

#### 耶路撒冷抵擋耶穌的知名度

有時祂只是微引舊約一些明顯的預言，說是應驗在祂身上。這些預言許多是論到那要來之彌賽亞，而這些並不會使基督徒感到驚異，但祂在有關這問題上暗指的許多章節並沒有提及彌賽亞，而只說到神親自來施行審判並拯救（如：太十一5暗指賽卅五5-6；路十九10暗指結卅四16、22；路廿二20暗指耶卅一31）。耶穌也把這些經文看為是在祂的來臨中應驗了更奇特的是許多完全不是預言的經節，而只是有關歷史人物、事件等等的記載，也同樣被視為「應驗」在耶穌使命上的模式（如：太十二40-42提及約拿和所羅門；太四4、7、10提及在申八3、六16、13所述以色列在曠野的經驗；可十二10-11微引詩一一八22-23）。最後這種使用舊約的方法，在新約其餘的地方（尤其是在希伯來書），就發揮得更全面。學者一般都稱之為「預表論」。

耶穌自始至終的教導中，許多偶然提及舊約的話都顯示，在祂看來，祂的事工不但「應驗」了舊約明確的預言，也應驗舊約所記神在以色列歷史中工作的整個模式。在福音書的記載中，耶穌在加利利工作時最早說的話，是一個精簡的陳述，表明了祂所有教導的最基本前設：「日期滿了，神的國近了」（可一15）。在路加福音中，耶穌初次公開出現時，把焦點集中於如下的聲明：「今天這經（賽六十一1-2）應驗在你們耳中了」（路四21）。耶穌的事工，舊約現已應驗這說法，一直佔了核心的重要性。這就是彌賽亞的蒞臨，是猶太人盼望已久的耶和華之日子（的來臨，亦是舊約所有盼望的應驗。雖然祂沒有公然用「彌賽亞」這稱號，祂從未否認這是祂的角色，而且當祂洗約翰直接問祂時，祂以清晰的肯定語句作答（太十一2-6暗指賽卅五5-6六十一1）。因此，根據耶穌自己的教導，祂的到來引進了一個新的時代。許多世紀以來的期待現已由應驗取代了。耶穌使用預表，並非單把祂的事工看為祂過往作為的模式之重複，而是那些模式的頂點。現在這是神最終和決定性的作為，帶來所應許的拯救（和審判）的日子，在耶穌自己身上，在祂的教導之中，而尤其是在祂受苦受死並獲高升的拯救事工中，是從此以後神與人交往的焦點所在。要掌握耶穌極多教訓的意義，認識上述這個重點是不可或缺的。祂並非只是再次肯定舊約裏面已經有的東西，乃是帶進舊約所指向的，而在其中舊約的作用便完成了。從現在起，要真正了解舊約，便只能從基督的角度入手。因此耶穌並非認可人在與祂事工無關的世界事件中尋求預言的應驗。祂自己才是應驗的焦點，而且這應驗已在祂的蒞臨中來到了。



# We've seen the first Galilean campaign: "Jesus" is the good news 我們已經看見了在加利利的第一個福音徵戰: “耶穌” 就是好消息

• The Son of man comes with great **authority**  
to Galilee 人子帶著極大的能力來到加利利

1. Called 'ordinary' men as disciples

呼召“普通”人作為門徒

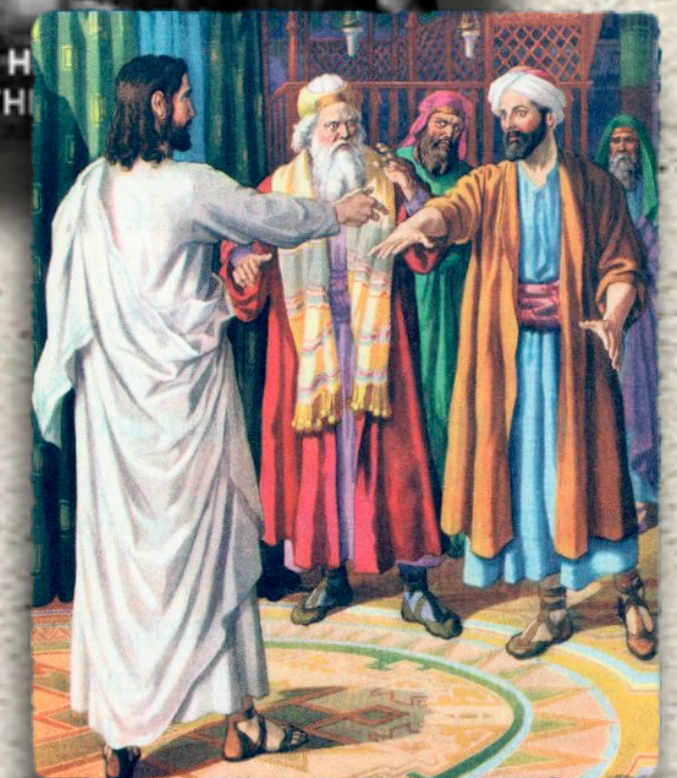
2. Preached with God-Present authority

帶著 神同在的權柄教導

3. Cast out demons 趕鬼

4. Mercifully healed the multitudes

在憐恤中醫治眾人





# We've seen the first Galilean campaign: "Jesus" is the good news 我們已經看見了在加利利的第一個福音徵戰：“耶穌”就是好消息

- The Son of Man dealt with **sin** in Galilee's wilderness

人子在加利利的曠野裡對付了罪

5. Cleansed the unclean sinner (leper)

潔淨了不潔淨的罪人(麻瘋病)

6. Forgave the sins and healed the paralytic

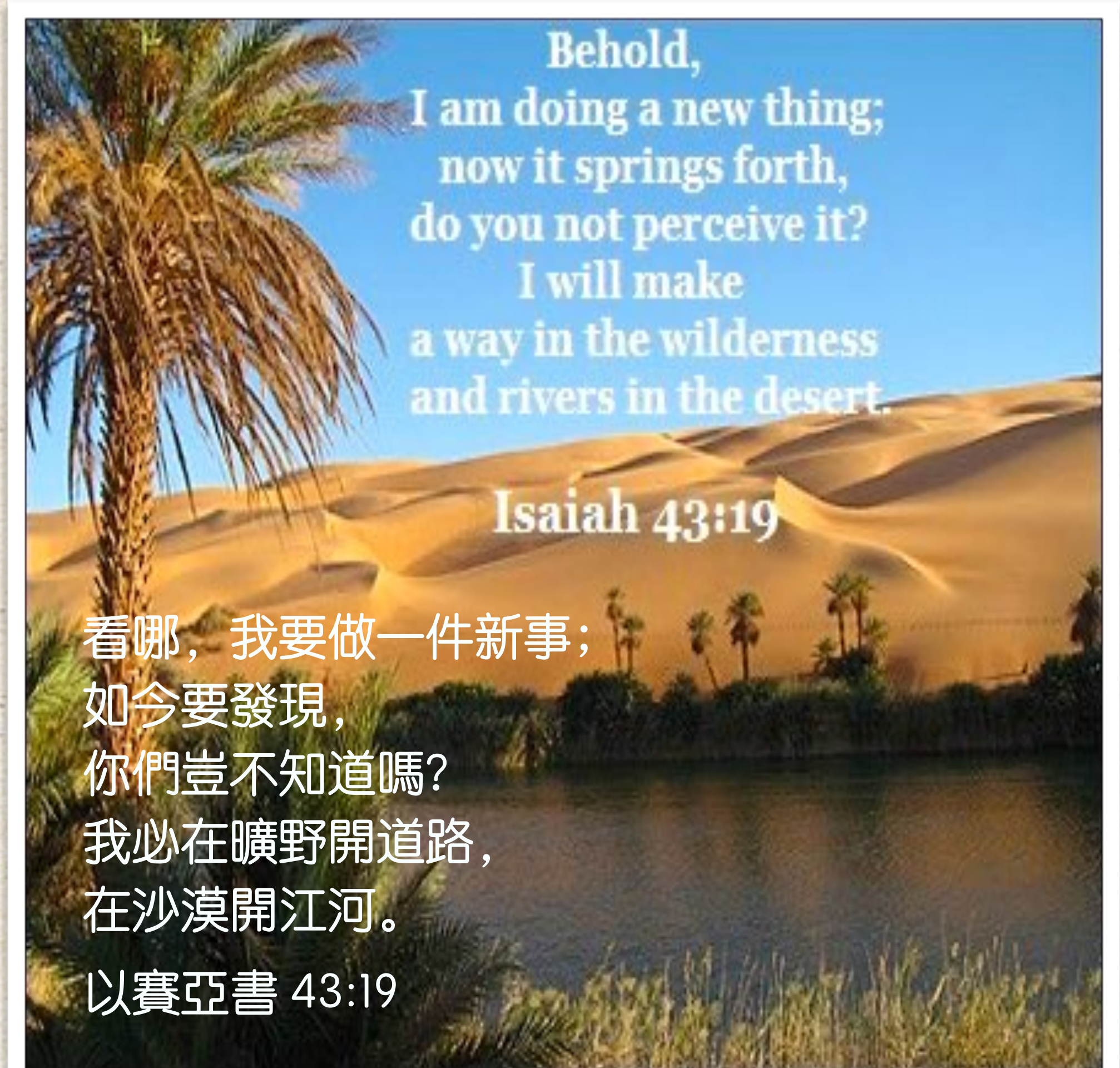
赦免了癱瘓的罪人

7. Called and Befriended sinners to repentance as their Physician

作他們的醫生，同時呼召罪人悔改並成為他們的朋友

8. The Son of Man restored Sabbath Shalom to a withered hand

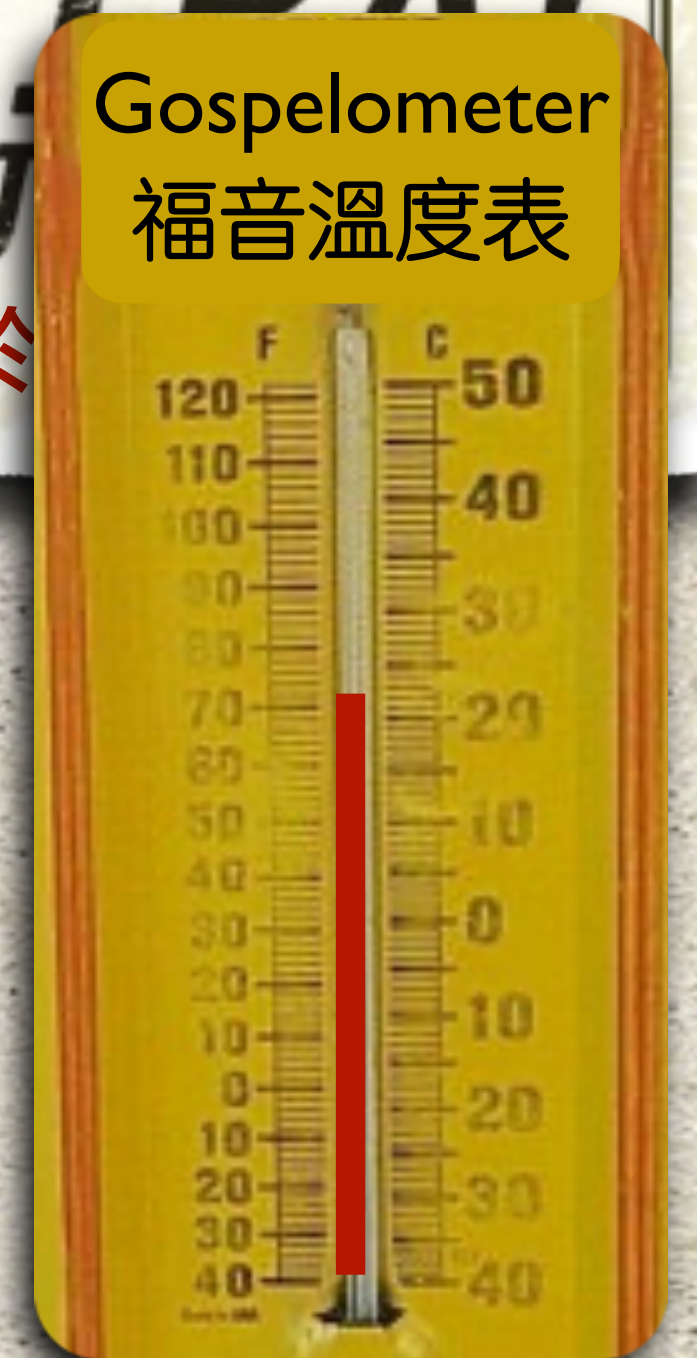
人子讓一個手枯萎的人恢復了安息日的平安





# In Mk 2-3 we saw the Gospel of Joy and Rest: 在馬可福音2-3章裡，我們看到了福音的喜樂及安息

1. Jesus' disciples enjoyed a feast of Kingdom grace in the Presence of the Bridegroom  
耶穌的門徒在“新郎”的陪伴下，享受國度恩典的盛宴
2. The disciples were experiencing the new cloth of Grace and the new wine of the Holy Spirit  
門徒們經歷著恩典的“新布”及聖靈的“新酒”
3. In their life Son of Man restored the Sabbath's original purpose of rest, satisfaction and healing  
在他們的生命中，人子恢復了安息日的最初目的，  
就是：休息、滿足以及得到醫治





But the popular response to Jesus by the multitude  
was joined by increasing religious opposition

但是耶穌受到群眾歡迎的同時，也面臨日益加增的、來自宗教的反對

Those in religious authority in Galilee and  
Jerusalem began to oppose the Son of Man as  
He set the Galilean wilderness free

當人子開始釋放加利利及曠野裡受綑綁的得自由，那些  
在加利利及耶路撒冷的宗教權威人士開始反對祂

- “*He eats and drinks with publicans and sinners*”  
“他和稅吏並罪人一同吃喝嗎？”
- “*Why do your disciples not fast?*”  
“你的門徒倒不禁食，這是為甚麼呢？”
- “*Why do the disciples do that which is not lawful on the Sabbath?*”  
“門徒們在安息日為甚麼做不可做的事呢？”
- (silent accusation) *They were watching Him ... on the Sabbath,  
so that they might accuse Him*  
(無聲的控告) 眾人窺探耶穌，在安息日…意思是要控告耶穌。
- “*He is possessed by Beelzebul,*” “他是被別西卜附着”
- “*He casts out the demons by the ruler of the demons.*”  
“他是靠着鬼王趕鬼。”

FASTING?  
禁食?

Trifling with the LAW  
輕視律法

安息日

Opposition  
反對的

Meter  
度量表



# Mark's Gospel begins to change in tone

## 馬可的福音開始改變了語氣

- Mark enters into what is called the “**year of opposition and controversy,**” a season of “**sorting out**” where a “**new direction**” emerges in the **Kingdom gospel**

馬可進入了所謂的“**抵擋及爭議的一年**”，是個“**篩選**”的季節，因而在國度的福音中，產生了一個“**新的方向**”

- Three indications of a new direction emerge

由三個跡象可看見新方向的產生

- #1- Jesus begins withdrawing from His former campaign of itinerant public teaching, healing, casting out demons

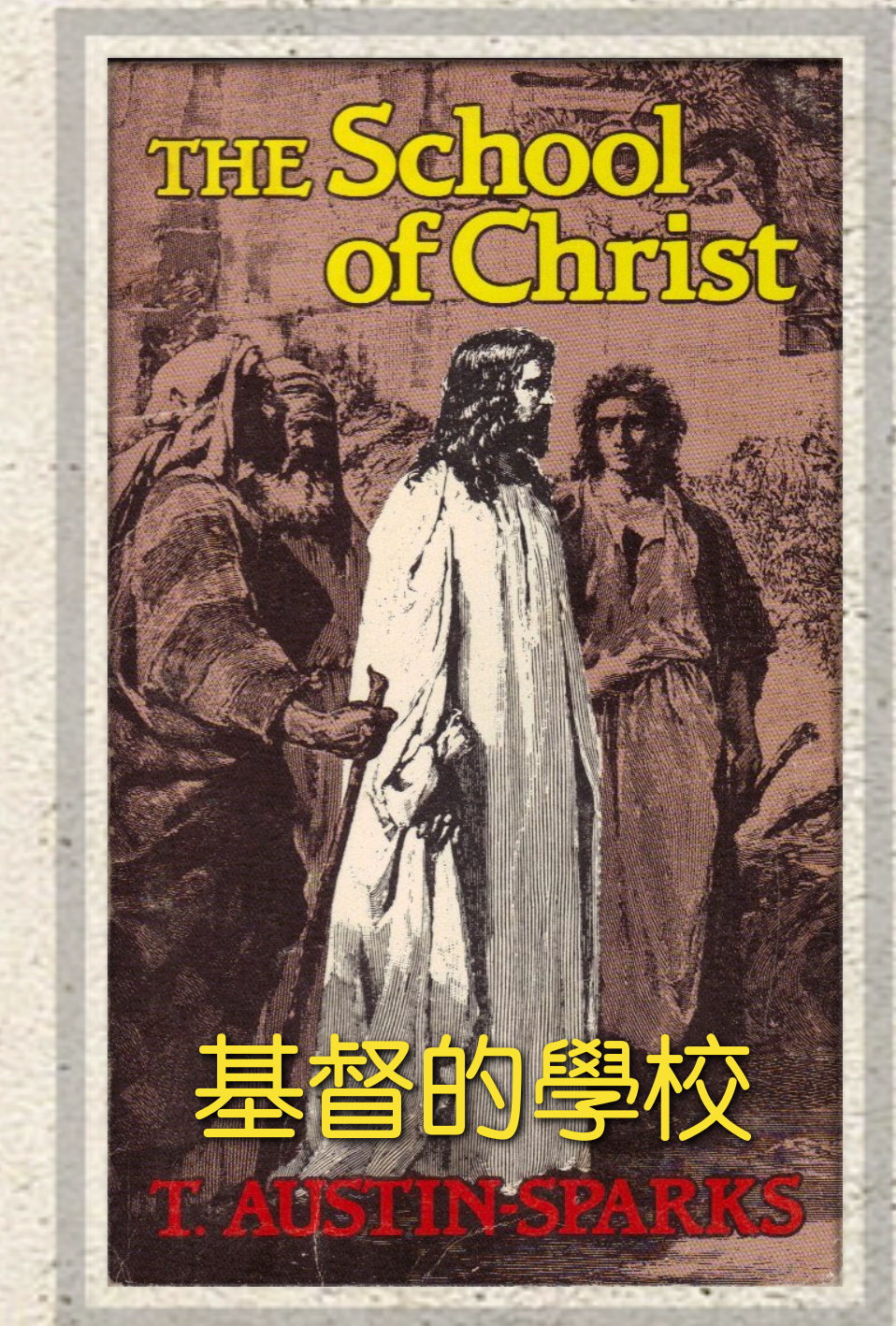
耶穌開始從祂原先有次序的公開教導、醫治及趕鬼活動中退出

- #2 - Jesus adjusts His methods of public ministry to deal wisely with growing spiritual opposition from the religious leaders of Jerusalem

耶穌調整了祂公開職事的方式，有智慧的對付來自於耶路撒冷宗教領袖們日益增長的屬靈抵擋

- #3 - Jesus takes His joyful disciples into a deeper discipline in the school of Christ before sending them out as apostles with the Kingdom gospel

耶穌將祂原來喜樂的門徒們，帶入基督的學校裡，在差派他們成為使徒而為了國度的福音出去之前，進入更深的管教





# Jesus is still the “good news” in Galilee even in a season of criticism and opposition

甚至在受批評及抵擋的季節裡，耶穌仍是加利利一帶的“好消息”

1. Opposition is rising as Jesus' popularity comes to its peak

當耶穌受歡迎的程度到達頂峰時，抵擋開始加增

2. The crowds are becoming more mixed in their motives and more demanding

群眾的動機及要求也越來越混雜

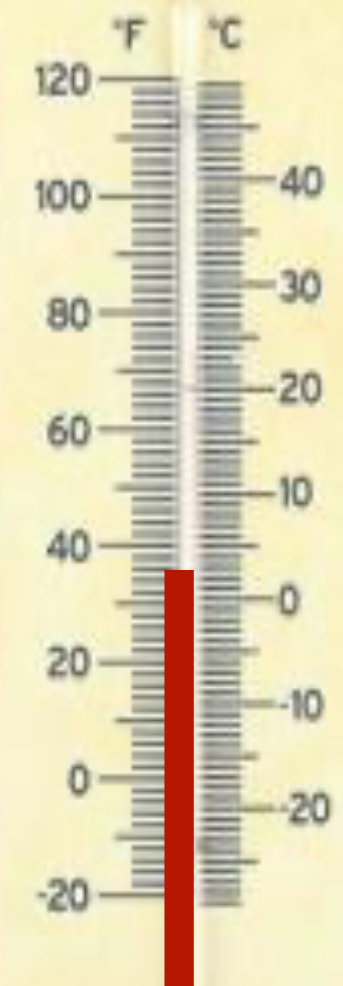
3. Jesus wisely enfolds the Gospel of the Kingdom within parables as His strategy for the new season  
耶穌明智地將國度福音包含在比喻中，作為祂新季節的策略

4. *Mark 4.34 “and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.”*

馬可福音4:34 若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。



Opposition  
反對的



Meter  
度量表



# Parables 比喻

Mark 4.34

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馬可福音4:34

“若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。







## Mark 4:1-25 - Kingdom Parables

### 馬可福音4:1-25 國度的比喻

#### Mark 4:1

*And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea.*

#### 馬可福音4:1

耶穌又在海邊教訓人。有許多人到他那裏聚集，他只得上船坐下。船在海裏，眾人都靠近海，站在岸上。

#### Mark 4:2

*Then He taught them many things by parables, and said to them in His teaching:*

#### 馬可福音4:2

耶穌就用比喻教訓他們許多道理。在教訓之間，對他們說：

- Jesus was at the zenith of his popularity in Galilee

耶穌在加利利受歡迎的程度正到達頂峰

- The crowds were gathering around Him and becoming unruly

人群聚集在祂周圍，變得無法控制

- After 3 chapters of action Mark now gives us a taste of Jesus' kingdom teaching in his parables

經過了三章的動態，現在馬可讓我們體會耶穌在比喻裡給的國度教導



# The question: why did Jesus start speaking exclusively in parables?

## 問：為什麼耶穌開始完全只用比喻說話？

*Mark 4.10*

*As soon as He was alone, His followers, along with the twelve, began asking Him about the parables.*

馬可福音4:10

無人的時候，跟隨耶穌的人和十二個門徒問他這比喻的意思。

- The disciples themselves sensed his shift in teaching methods  
門徒們自己感覺到祂教導方式的轉變
- Jesus had used brief parables before this but just as illustrations (wineskins, patch, physicians, strong man) and not to teach regarding the kingdom

在這之前，耶穌曾用簡短的比喻作為描繪（酒袋、補丁、醫生、壯士）而不是教導關於國度的事

- In Mark only chapter 4 and 13 interrupt the sequence of actions of the Son of man with a long teaching segment

在馬可福音裡，只有第4及13章以長篇的教導打斷了人子一系列的行動





# The question: why did Jesus start speaking exclusively in parables?

## 問：為什麼耶穌開始完全只用比喻說話？

- ‘parables’ are earthly stories with a heavenly meaning

“比喻”是地上的故事涵蓋著屬天的意義

1. Was it the subject matter (kingdom) that caused the shift?  
是因著主題（國度）而帶來的教導轉變嗎？

2. Was it the growing opposition that caused the change?  
是因著日益劇增的反對而造成的改變嗎？

3. Was it because the disciples were too simple-minded for doctrine that he began using parables?  
是因教導，門徒們的頭腦太簡單了，因此需要用比喻嗎？





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There are 3 preliminary reasons for Jesus' use of parables  
耶穌使用比喻，有三個初步的原因







Reason # 1: to veil his teaching from  
opponents

原因1: 向抵擋祂的人掩飾祂的教導

*Mark 4.11-12 And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN."*

馬可福音4:11-12

耶穌對他們說：「神國的奧祕只叫你們知道，若是對外人講，凡事就用比喻，<sup>12</sup> 叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。」

- Parables picture some outward facts of the gospel of the kingdom  
比喻描繪出國度福音一些外在事實的圖畫
- Yet a pearl of mystery is hiding inside each parable revealing deeper meaning of the kingdom hidden from his intelligent opponents  
但是，每個比喻裡都隱藏了一個神秘的珍珠，啟示了國度更深一層的含義，向祂聰明的對手是隱藏著的





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*Mark 4.11-12 And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN."*

馬可福音4:11-12

耶穌對他們說：「神國的奧祕只叫你們知道，若是對外人講，凡事就用比喻，<sup>12</sup> 叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。」

- By quoting Isaiah 6 we discover that Jesus' method change is according to the Word of God

藉著引用以賽亞書第6章，我們發現耶穌的方式改變是基於神的道

- Isaiah is told to speak to a people that couldn't hear

以賽亞奉差遣，去向耳朵發沈的百姓說話

- God ordains to hide his pearls in parables because 'flesh' cannot understand 'spirit'

神命定將祂的珍珠隱藏在比喻裡，因為“肉體”不能明白“屬靈”的事





## Reason # 2: to reveal the mystery to his disciples

### 原因2: 將奧秘啟示給祂的門徒們

*Mark 4.11*

*And He was saying to them, “To you has been given the mystery of the kingdom of God...”*

**馬可福音4:11**

**耶穌對他們說：「神國的奧秘只叫你們知道...」**

- As the disciples train in the school of Christ they will come to see the mystery of the Kingdom

當門徒們在基督的學校受過訓練後，他們  
就會看見 神國的奧秘

- Even the disciples were steeped in the religious teachings of the day and could not see this mystery with the human mind  
甚至連門徒們都被浸泡在當時宗教的教導中，  
因而無法以人的思想看見這個奧秘





## Reason # 2: to reveal the mystery to his disciples

### 原因2: 將奧秘啟示給祂的門徒們

*Mark 4.33-34*

*With many such parables He was speaking the word to them, so far as they were able to hear it; and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.*

馬可福音4:33-34

耶穌用許多這樣的比喻，**照他們所能聽的**，對他們講道。<sup>34</sup> 若不用比喻，就不對他們講；**沒有人的時候，就把一切的道講給門徒聽。**

- But Jesus could only explain as much as their walk with Him enabled them to understand
- Even with private explanation the deepest meaning of these parables would not be understood until they were on the other side of the cross

但是耶穌只能解釋與他們同行的程度，使他們能夠理解

即使經過私下的解釋，這些比喻最深的含義也難以領會，直等到他們來到十字架的另一邊





## Reason #3: to arrest the attention of anyone searching

### 原因3: 引起任何在尋找的人的注意

*Mark 4.21*

*And He was saying to them, "A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand?"*

馬可福音4:21

耶穌又對他們說：「人拿燈來，豈是要放在斗底下，床底下，不放在燈臺上嗎？」

*Mark 4.22 "For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light.*

馬可福音4:22

因為掩藏的事，沒有不顯出來的；隱瞞的事，沒有不露出來的。

- Immediately after explaining the Sower to the disciples Jesus adds these two parables for His disciples

在跟門徒們解釋完撒種的比喻之後，耶穌馬上加上這二個比喻給門徒

- Jesus is revealing that the intent of Kingdom parables is to shine the light of the gospel so that what is hidden in a parable is really meant to come to light

耶穌啟示國度比喻的目的，乃是照亮福音的光，使隱藏在比喻裡的，能夠真的被發現

- So parables are 'lamps' and 'secrets' meant to be revealed

因此這些比喻是“燈”，而“隱瞞的”，是要被啟示出來的





Reason # 3: to arrest the attention  
of anyone searching

原因3: 引起任何在尋找的人的注意

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*And He was saying to them, "A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand?"*

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馬可福音4:22

因為掩藏的事，沒有不顯出來的；隱瞞的事，沒有不露出來的。

- Parables are actually an evangelistic tool to pique the interest of hearers  
比喻實際上是一種傳福音的工具，可以激起聽眾的興趣
- Because each parable tells a common story from an "unexpected angle of elevation"  
因為每個比喻都是講述一個普通的故事，但卻有“意想不到的提升角度”

A parable 'hides something in plain sight' so that a seeker may see a clue causing them to "seek and you will find"

比喻“在一目了然的事裡隱藏一些東西”，這樣尋找的人可以看到一條線索，使他們“尋找並會尋見”



The parable is a merciful Kingdom gospel device  
“inviting” seekers to “peak” at his hidden kingdom

比喻是個憐憫的國度福音工具  
“邀請” 尋找者 “窺探” 祂的隱藏國度

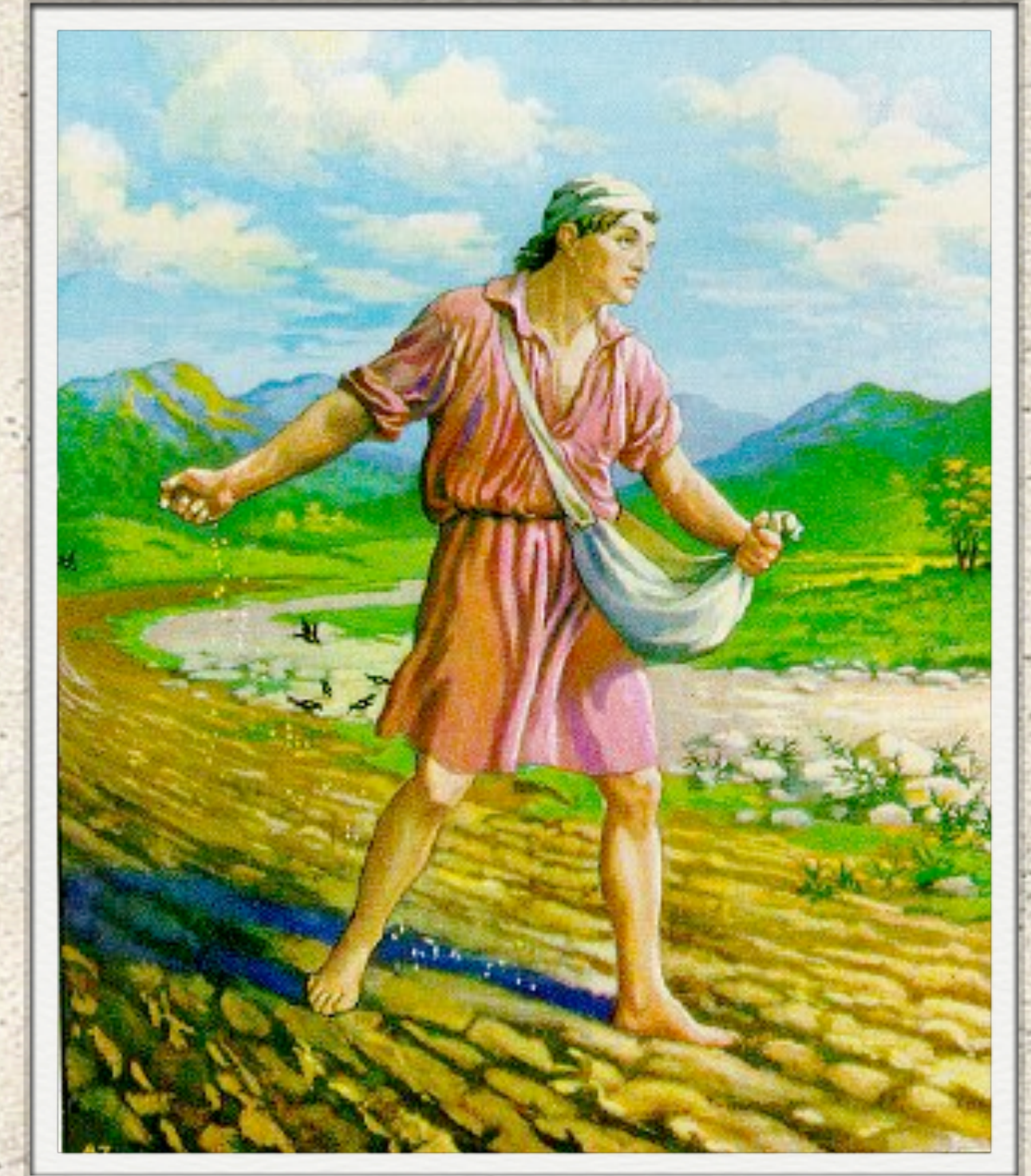
- *Mark 4:12*

*that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be, they should be converted and they should be forgiven.* (Darby)

馬可福音4:12 叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。」（達秘版）

- Note carefully in the *Isaiah 6* passage above, there is irony in the statement: God actually hopes they may actually hear/see (“*lest it may be*”)

仔細注意上面的以賽亞第6章段落，這句話是個反話：神實際上希望他們能的確聽到/看到（“恐怕/ 至少可以這樣”）





The parable is a merciful Kingdom gospel device  
“inviting” seekers to “peak” at his hidden kingdom

比喻是個憐憫的國度福音工具  
“邀請” 尋找者 “窺探” 祂的隱藏國度

- Any ‘outsiders’ listening with “ears” (seekers) may hear the little ‘twist’ in the story

任何“外人”有“耳朵”聽的（尋找者）都可能聽到故事中的小“扭轉”

- *Mark 4.23-24*

*“If anyone has ears to hear, let him hear.” And He was saying to them, “Take care what you hear. By your standard of measure it will be measured to you; and more will be given you besides.*

馬可福音4: 23-24

有耳可聽的，就應當聽！<sup>24</sup> 又說：「你們所聽的要留心。你們用甚麼量器量給人，也必用甚麼量器量給你們，並且要多給你們。<sup>25</sup> 因為有的，還要給他；沒有的，連他所有的也要奪去。」





# The Parable of the Sower

## 撒種的比喻





# Parable of the Sower

## 撒種的比喻

*Mark 4:3 "Listen! Behold, a sower went out to sow.*

馬可福音4:3 「你們聽啊！有一個撒種的出去撒種。

*Mark 4:4 And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.*

馬可福音4:4 撒的時候，有落在路旁的，飛鳥來吃盡了；

*Mark 4:5 Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.*

馬可福音4:5 有落在土淺石頭地上的，土既不深，  
發苗最快，

*Mark 4:6 But when the sun was up it was scorched, and because it had no root it withered away.*

馬可福音4:6 日頭出來一曬，因為沒有根，就枯乾了；

- Sowing was very familiar to Galilee as it was the 'bread basket' of Israel

撒種在加利利是非常熟悉的事，因為它是以色列的“糧倉”

- Seed fell by the wayside (the path) where birds came and ate it

種子落在路旁（小路），飛鳥來了，並吃掉了

- Seed fell on stony ground without much soil; sprang up and then was scorched by the sun

種子落在沒有很多土壤的石質地面上；突然發芽，然後被太陽曬乾了





# Parable of the Sower

## 撒種的比喻

*Mark 4:7 And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.*

馬可福音4:7 有落在荊棘裏的，荊棘長起來，把它擠住了，就不結實；

*Mark 4:8 But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”*

馬可福音4:8 又有落在好土裏的，就發生長大，結實有三十倍的，有六十倍的，有一百倍的」；

*Mark 4:9 ¶ And He said to them, “He who has ears to hear, let him hear!”*

馬可福音4:9 又說：「有耳可聽的，就應當聽！」

- Some seed fell on thorny ground where it was choked out before bearing fruit  
有些種子落在有荊棘的地上，它在結實之前就被擠住了
- Some seed fell on good ground and yielded supernatural fruit 30 60, 100 fold  
有些落在好土裡，並結出超然的果子，有30倍、60倍、100倍的



The Key unlocking the Mystery of the  
Kingdom of God  
開啟國度奧秘的鑰匙

The Parable of the Sower  
撒種的比喻



# Mark 4:1-20 is another Markan Sandwich revealing 'insiders and outsiders'

馬可福音4: 1-20 是另一個馬可的三明治  
顯示了“內部的人及外部的人”

- Part 1: Mark 4.1-9 the parable of the sower is given  
第一部分: 馬可福音4:1-9 說出了撒種的比喻
- Part 2: Mark 4. 10-12 the 'meat' inside the parable is the key to the mystery revealed to insiders and not outsiders  
第二部分: 馬可福音4:10-12 比喻中間的“精髓”是向內部的人而不是外部的人揭示奧秘的關鍵
- Part 3: Mark 4. 13-20 the parable is interpreted for insiders  
第三部分: 馬可福音4:13-20 比喻是解釋給內部人的







## Part 2 - Key: The mystery of the Kingdom of God

### 第二部分－關鍵：神國的奧秘

*Mark 4:10 ¶ But when He was alone, those around Him with the twelve asked Him about the parable.*

馬可福音4:10 無人的時候，跟隨耶穌的人和十二個門徒問他這比喻的意思。

*Mark 4:11 And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,*

馬可福音4:11 耶穌對他們說：「神國的奧秘只叫你們知道，若是對外人講，凡事就用比喻，

*Mark 4:12 so that “Seeing they may see and not perceive, and hearing they may hear and not understand; Lest they should turn, and their sins be forgiven them.”*

馬可福音4:12 叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。」

- Just like a USA political cartoon, if you know what the ‘elephant’ and what the ‘donkey’ means you understood the meaning of the cartoon

就如同美國的政治漫畫一樣，如果你知道大象跟驢子的意義，你就會明白那漫畫的意思

- What was the mystery which **“has been given”** (by grace) the disciples as insiders? 什麼是(憑著恩典)**“已經賜予”**給內部人門徒們的奧秘?
- Without the mystery as a key all would be outsiders who hear but don’t hear and see but don’t see

若沒有這個奧秘作為鑰匙，每個人都會是外部人，他們就算聽、卻沒聽見；看、卻沒看見



# The Mystery of mysteries of the Kingdom of God

## 神國的奧秘之奧秘

### The Mystery 奧秘:

Jesus is the King and he's bringing in the Kingdom of God right now 耶穌是王, 而祂現在正帶入 神的國度

But the way He is doing it is not as the world of Judaism or Rome would think 但是祂的做法不是像猶太教或羅馬的世界所想像的那樣

- The Kingdom is coming in by His sowing little, tiny seeds upon the ground and not by military revolution

國度是藉著祂在地上撒的微小種子而來的, 並不是藉著軍事革命

- Those tiny seeds are the Word of God implanted into lives bringing new birth and eternal life to those receiving it

那些小種子就是 神的道, 植入生命裡, 給接受的人帶來新生及永遠的生命



*John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life*

約翰福音5:24

我實實在在地告訴你們, 那聽我話、又信差我來者的, 就有永生; 不至於定罪, 是已經出死入生了。



# The Mystery of mysteries of the Kingdom of God

## 神國的奧秘之奧秘

**The Mystery of mysteries 奧秘中的奧秘:**  
**Jesus Himself is the Living Word being sown**  
**耶穌自己就是被播種的活的道**

- The disciples have the Key now because they **believe** in Jesus and His **Word**  
門徒們現在有了那把鑰匙, 因為他們相信耶穌以及祂的道
- These parables speak of the supreme importance of the Word -  
the **Word** is a living seed  
那些比喻提到了神話語的至高重要性- 道就是活的種子
- Therefore disciples must “*take heed what you hear*” as this is the **KEY**  
enabling them to understand the mysteries of His kingdom Mk. 4:24-25  
因此, 門徒們必須“**注意所聽到的**”, 因為這是使他們能夠理解  
國度之謎的關鍵 (可4: 24-25)



*John 5:24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life*

約翰福音5:24

我實實在在地告訴你們, 那聽我話、又信差我來者的, 就有永生; 不至於定罪, 是已經出死入生了。





## Part 3 - Jesus explains the Parable of the Sower

### 第三部分－耶穌解釋撒種的比喻

*Mark 4:13 ¶ And He said to them, “Do you not understand this parable? How then will you understand all the parables?”*

馬可福音4:13 又對他們說：「你們不明白這比喻嗎？  
這樣怎能明白一切的比喻呢？」

*Mark 4:14 The sower sows the word.*

馬可福音4:14 撒種之人所撒的就是道。

*Mark 4:15 And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.*

馬可福音4:15 那撒在路旁的，就是人聽了道，撒但立刻來，把撒在他心裏的道奪了去。

- Jesus disciplines the disciples by ‘reproving’ them for not ‘looking’ and ‘listening’ carefully for light beneath the surface

耶穌訓練門徒們，藉著“責備”他們不仔細“看”及“聽”，好引出隱藏在表面下的亮光

- *The Sower sowing the Word* is the key revelation of the parable

撒種之人所撒的就是道－是這個比喻的關鍵點


- *#1 Wayside*: the path that runs along the outside of the field and is hard with trampling

1-路旁：是沿著田野外的道路，因著踐踏而變硬

- Satan steals the Word from the ones who are hardened by life before the Word can germinate

那些因著生活而鋼硬的人，在話語能夠發芽之前，撒旦就從他們心裏竊取了道





# Jesus explains the Parable of the Sower

## 耶穌解釋撒種的比喻

*Mark 4:16 These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;*

馬可福音4:16 那撒在石頭地上的，就是人聽了道，立刻歡喜領受，

*Mark 4:17 and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.*

馬可福音4:17 但他心裏沒有根，不過是暫時的，及至為道遭了患難，或是受了逼迫，立刻就跌倒了。

- *#2 Stony Ground* - the gospel is immediately received with joy

2- 石頭地: 馬上歡喜的接受福音

- But these ones do not put down roots and so lack endurance

但這些因為沒有根, 因此缺少耐力

- Immediately they stumble when tribulation or persecution comes

當患難或逼迫來臨時, 他們馬上就絆倒了





# Jesus explains the Parable of the Sower

## 耶穌解釋撒種的比喻

*Mark 4:18 Now these are the ones sown among thorns; they are the ones who hear the word,*

馬可福音4:18 還有那撒在荊棘裏的，就是人聽了道，

*Mark 4:19 and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.*

馬可福音4:19 後來有世上的思慮、錢財的迷惑，和別樣的私慾進來，把道擠住了，就不能結實。

- *#3 the Thorny Ground* - the ground looks good on the surface but thorns grow up from underneath the soil and choke out the plant

**3-荊棘之地** - 地的表面看起來是好的，但是荊棘從土底下長出來而擠住了植物

- These ones become unfruitful because inside their hearts are hid thorny worldly cares and deceit of riches and desires for things

這些成了不能結果子的，因為他們的心裡隱藏了棘手的世上的思慮、錢財的迷惑，和別樣的私慾





# Jesus explains the Parable of the Sower

## 耶穌解釋撒種的比喻

*Mark 4:20*

*But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirtyfold, some sixty, and some a hundred."*

馬可福音4:20

那撒在好地上的，就是人聽道，又領受並且結實，有三十倍的，有六十倍的，有一百倍的。」

- *#4 the Good Ground* - when the seed of the Word comes they **hear** it, **accept** it, and **bear fruit** by it

4- 好地- 當神的道的種子來臨時，他們聽、接受並結出果實

- These ones bear extraordinary amounts of fruit; 30; 60; 100 fold  
這些結出非同尋常數額的果子; 30、60、100倍
- So the parable teaches the importance of hearing and obeying to gain the Kingdom  
因此，這比喻教導了聽和服從來得到國度的重要性



The parable of the sower revealed  
three things to the disciples

撒種的比喻啟示了三件事給門徒們



# #1: The reality of the Kingdom is not what it appears

## (一) 國度的實際並不像它外表所顯示的那樣

- **Context:** the disciples saw Jesus sowing the Word of the Kingdom with tremendous success because of his popularity and fruitfulness in Galilee

上下文：門徒們看到耶穌為國度的話語播種成功，因為祂在加利利受歡迎及多結果子

- **Reality:** 3 out of 4 of those who **presently** look like they are following in the Kingdom will neither be fruitful nor gain a place in the kingdom

真實光景：四分之三的人目前看來像是在國度裡跟隨著，但他們既不會多有成果，也不會在國度中佔有一席之地

- **Facts:** within one year almost all of these Galilean followers will have turned back, been offended, gone back to the worldly pursuits and some will even end up joining the opposition

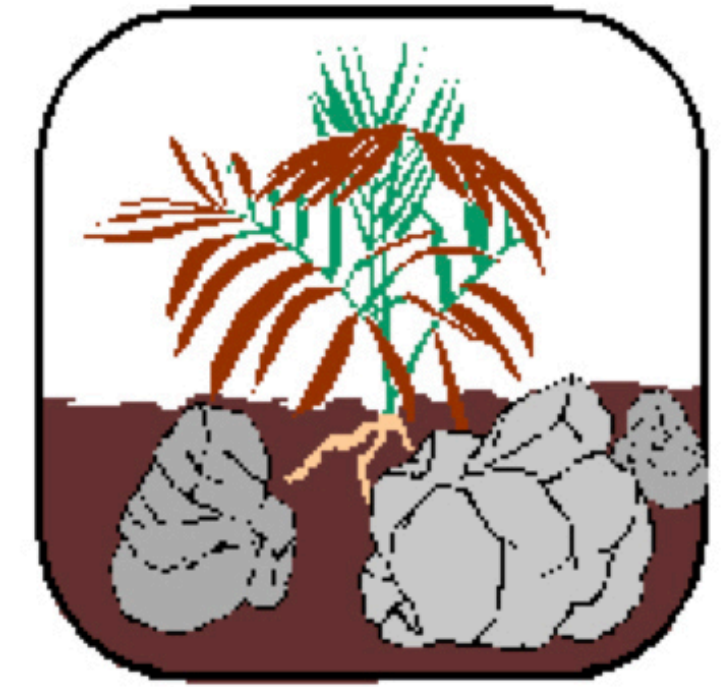
事實：在一年之內，幾乎所有這些在加利利的跟隨者都將折回、被觸犯、回到世俗的追求中，其中一些甚至最終會加入反對派

### A Sower Went Out to Sow

有一個撒種的出去撒種



packed soil  
飛鳥吃盡



stony ground  
石頭地



thorny ground  
荊棘地



good soil  
好土



# #1: The reality of the Kingdom is not what it appears

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### A Sower Went Out to Sow

有一個撒種的出去撒種



KPOV cannot be gained  
by outward observation  
國度的視角  
不能靠外表的觀察而得到



thorny ground  
荊棘地



good soil  
好土



## # 2: Sowing the Kingdom Gospel reveals insiders and outsiders

### (二) 撒國度福音的種子顯示出內部的人及外部的人

- **The sowing:** we must preach gospel to everyone, scattering seed no matter what the soil looks like- only God knows who will receive the seed and be born again

播種：我們必須向所有人傳播福音，無論土壤看起來如何，都要撒種-只有神知道誰將接受種子並得重生

- **The seed:** gospel seed is the Word of God and may seem very small but once it germinates it bears fruit unto eternal life

種子：福音種子是神的道，看似很小，但一旦發芽就結出果實，直到永生

- **The results:** sometimes the harvest looks big and sometimes small but those who are saved will be fruitful 30, 60, 100 times for the Kingdom of God

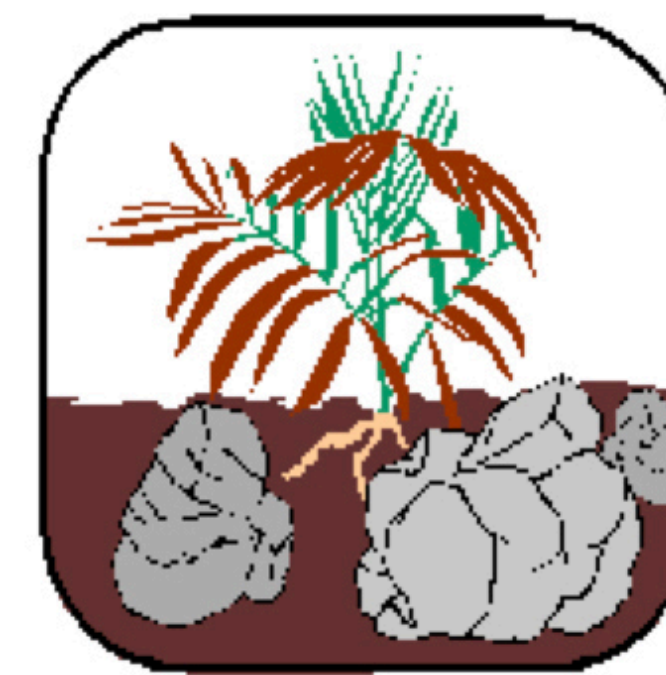
結果：有時收成看起來大、而有時收成小，但那些得救的人將為神的國度多結果子30、60、100倍

#### A Sower Went Out to Sow

有一個撒種的出去撒種



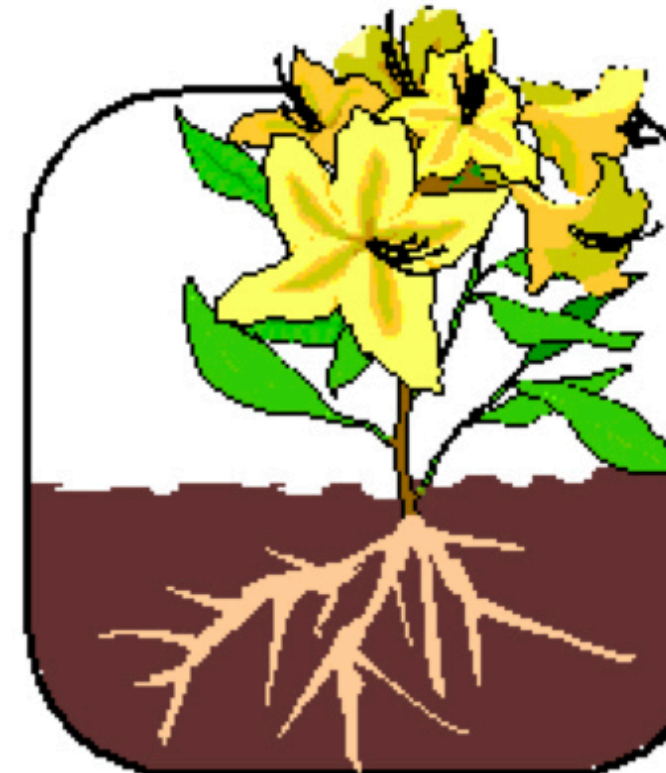
packed soil  
飛鳥吃盡



stony ground  
石頭地



thorny ground  
荊棘地



good soil  
好土



## # 2: Sowing the Kingdom Gospel reveals insiders and outsiders

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#### A Sower Went Out to Sow

有一個撒種的出去撒種



Scatter gospel seed in every corner  
of the field of the world  
在世界的各個角落散佈福音的種子

gospel sowing  
will not return void  
為著國度的撒種  
不會落空而回



good soil  
好土



# # 3: The parable of the sower reveals the mystery of the Kingdom of God

## (三) 撒種的比喻啟示出 神國的奧秘

- KPOV of the kingdom of Israel:

The Jews were citizens of God's Kingdom in appearance but some were actually hard hearted against the Messiah; some too shallow to carry the cross when opposition arises, some choked out of kingdom life by riches and worldly cares, but there would be a fruitful remnant who will see the messiah's coming

- 從神國的角度看以色列國:

猶太人在外表上是神的子民，但實際上有些人對彌賽亞的心很硬；有些人太膚淺而無法在面臨抵擋時背十字架，有些人被財富和世俗的顧慮扼殺了國度的生活，但是會有一批多結果子的餘民會看到彌賽亞的再來





# # 3: The parable of the sower reveals the mystery of the Kingdom of God

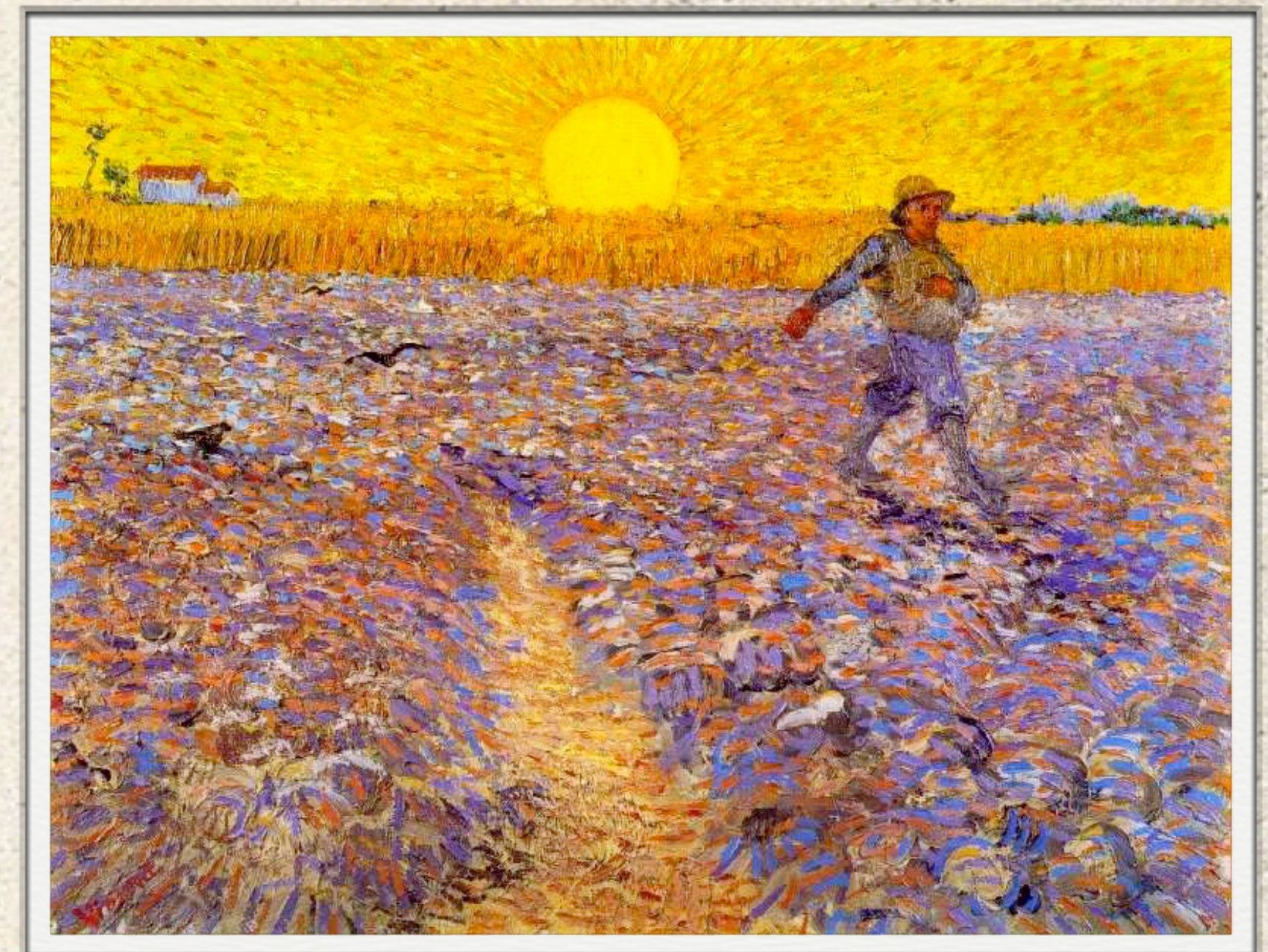
## (三) 撒種的比喻啟示出 神國的奧秘

- KPOV of **Christendom**:

Many who say, “Lord, Lord” as believers will not enter into the Millennial Kingdom: the “hard” are like professing christians but not really saved; the shallow never gain the Kingdom; those consumed by cares of the world will not receive reward; but the good servants will sit on thrones in the Kingdom and be given rewards for their Kingdom fruit

- 從神國的角度看基督徒:

許多說:“主啊, 主啊”的信徒不會進入千年國: “剛硬”的, 像是自稱的基督徒, 但並沒有真正的得救; 膚淺的人永遠不會得到國度; 那些被屬世的顧慮霸佔的人將不會得到獎賞; 但是好僕人將會坐在國度的寶座上, 並因他們結的國度果子而得到賞賜





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So we worship Jesus the sower of parables

因此我們敬拜為著比喻而撒種的耶穌

### 3 simple lessons gleaned from the Parable 從寓言中汲取的3個簡單教訓

1. We learn the necessity of divine revelation to understand the things of God

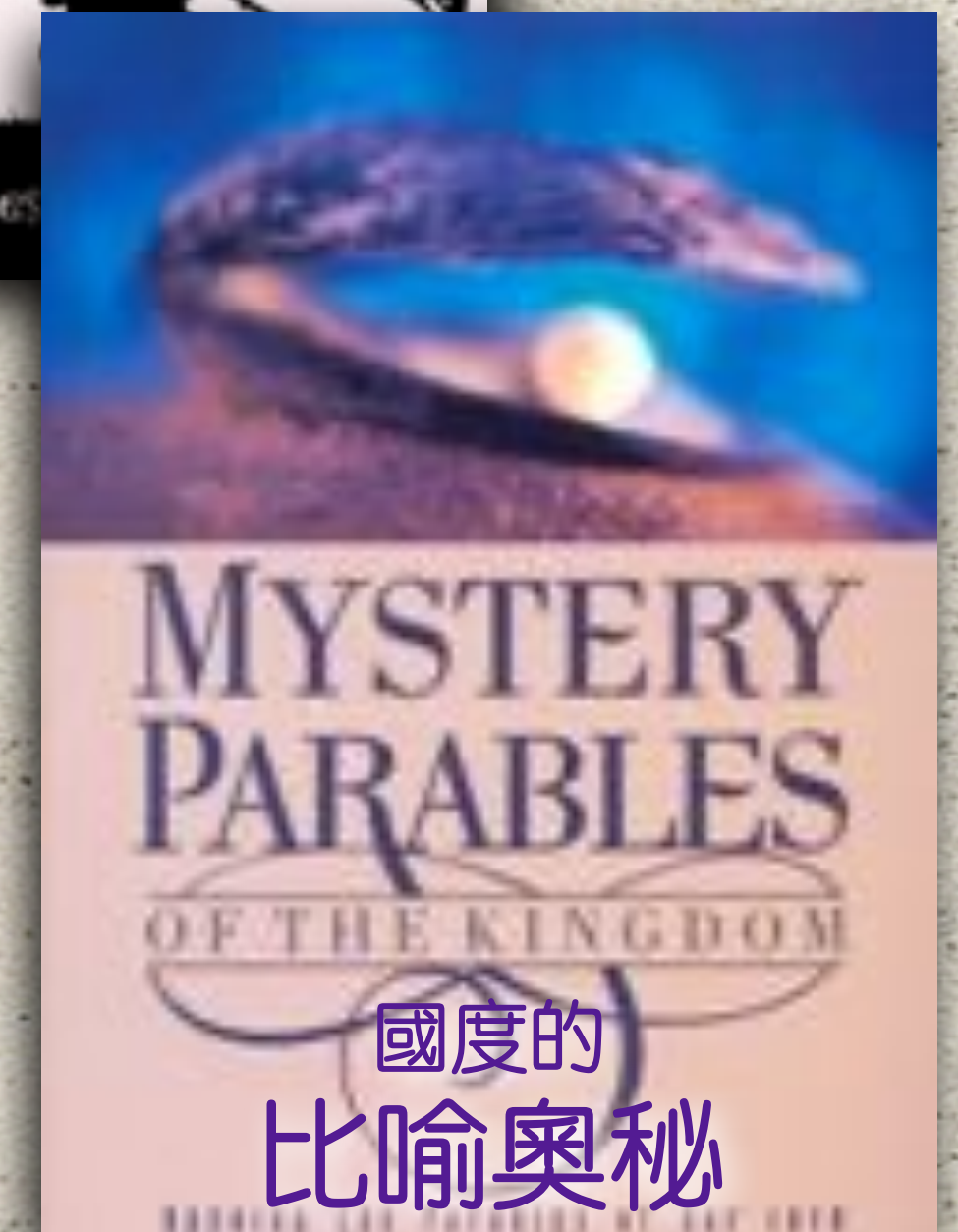
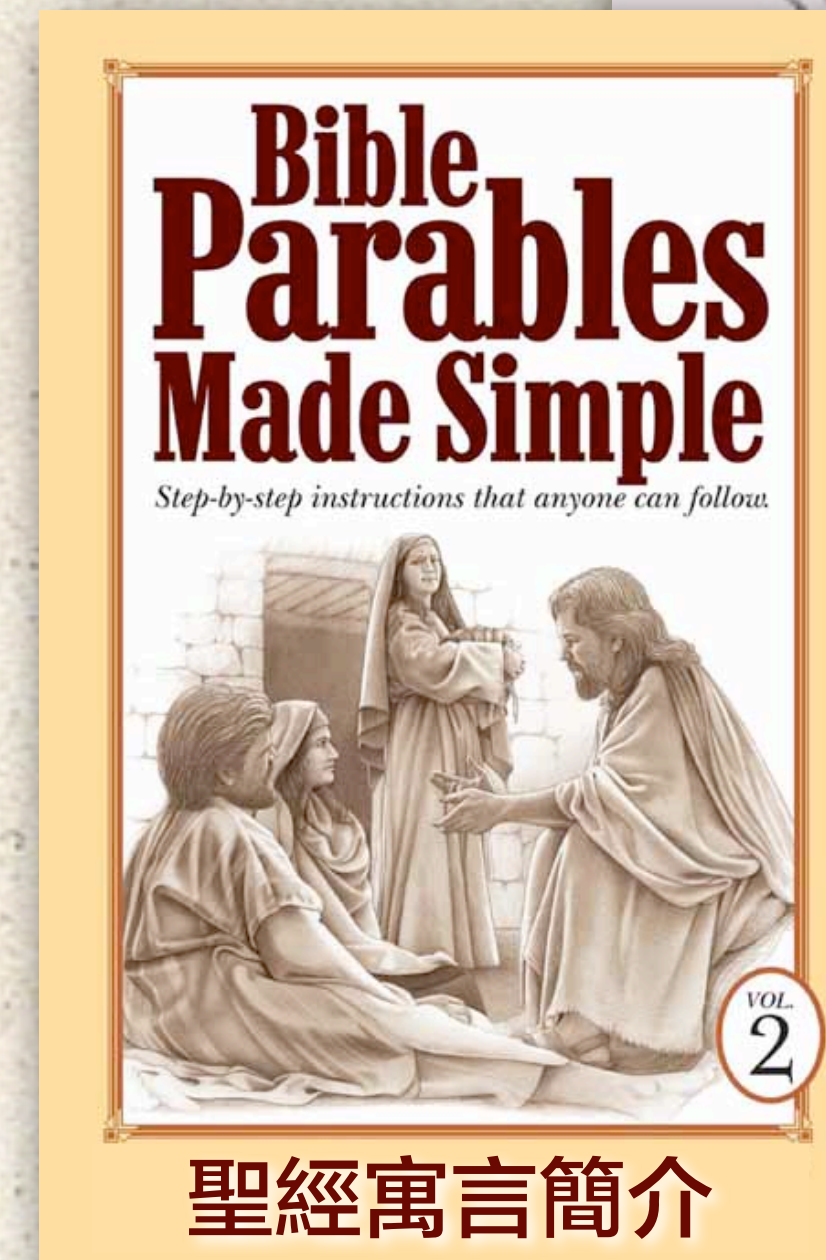
我們學到, 要有神的啟示來了解神的事的重要性

2. We learn the importance of both hearing and obeying to understand the Kingdom

我們學到, 若要了解神的國, 聽從與順服的重要性

3. We learn the importance of the Word of God as the seed of life and the light of life

我們學到, 神的話語作為生命之源和生命之光的重要性





Next week: More Parables revealing  
Kingdom Mysteries

下週：更多的比喻啟示出國度的奧秘

