

馬太福音

The Gospel of Matthew

Chapter 13: Introduction to
Kingdom Parables

第13章: 介紹國度的比喻

Matthew 13 clearly begins the second half of the gospel

馬太福音13章清楚地開始了福音的後半部分

Matthew 13: the gospel of the Kingdom has come to an obviously critical moment in Jesus' ministry

馬太福音 13章：天國的福音在耶穌的職事裡已經到了一個明顯的關鍵時刻

1. Great Popularity among Galileans and surrounding Gentile provinces

在加利利人中和周圍的外邦省份大受歡迎

2. Dangerous Opposition from the leaders of Israel

來自以色列領袖們危險的抵擋



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馬太福音13章清楚地開始了福音的後半部分

4 Unique Characteristics of Jesus' Kingdom Message

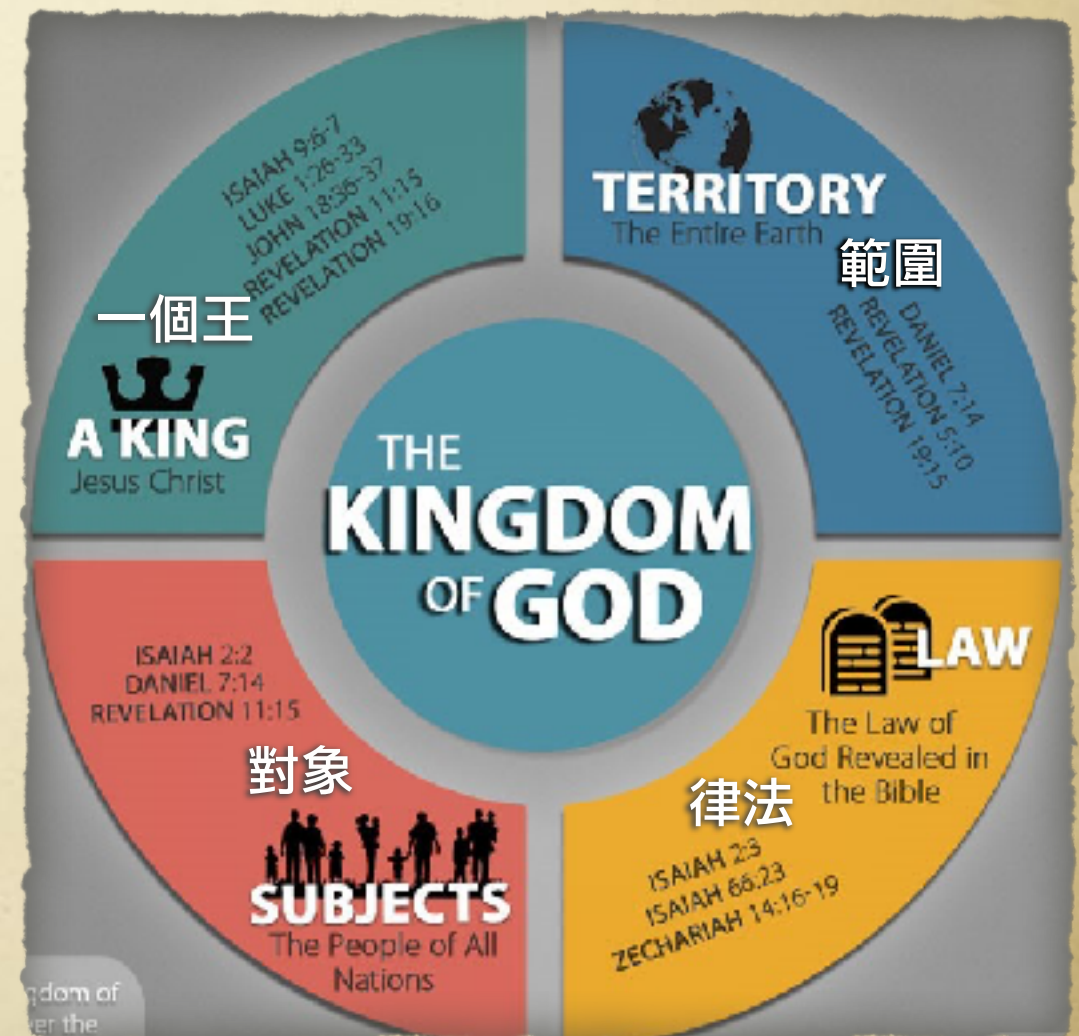
耶穌的國度訊息的 4 個獨特之處

1. The Kingdom Jesus revealed was vast: included heavenly realms, global rule, multi-racial redemption and unseen spiritual conflict

耶穌所啟示的國度是廣泛的：包括天國的範圍、全地的掌權、多種族的救贖和看不見的屬靈衝突

2. Kingdom time zone (KTZ) shifted from a future millennial kingdom to the kingdom coming now

國度時區 (KTZ) 從未來的千禧年國度轉移到現在來臨的國度



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4 Unique Characteristics of Jesus' Kingdom Message

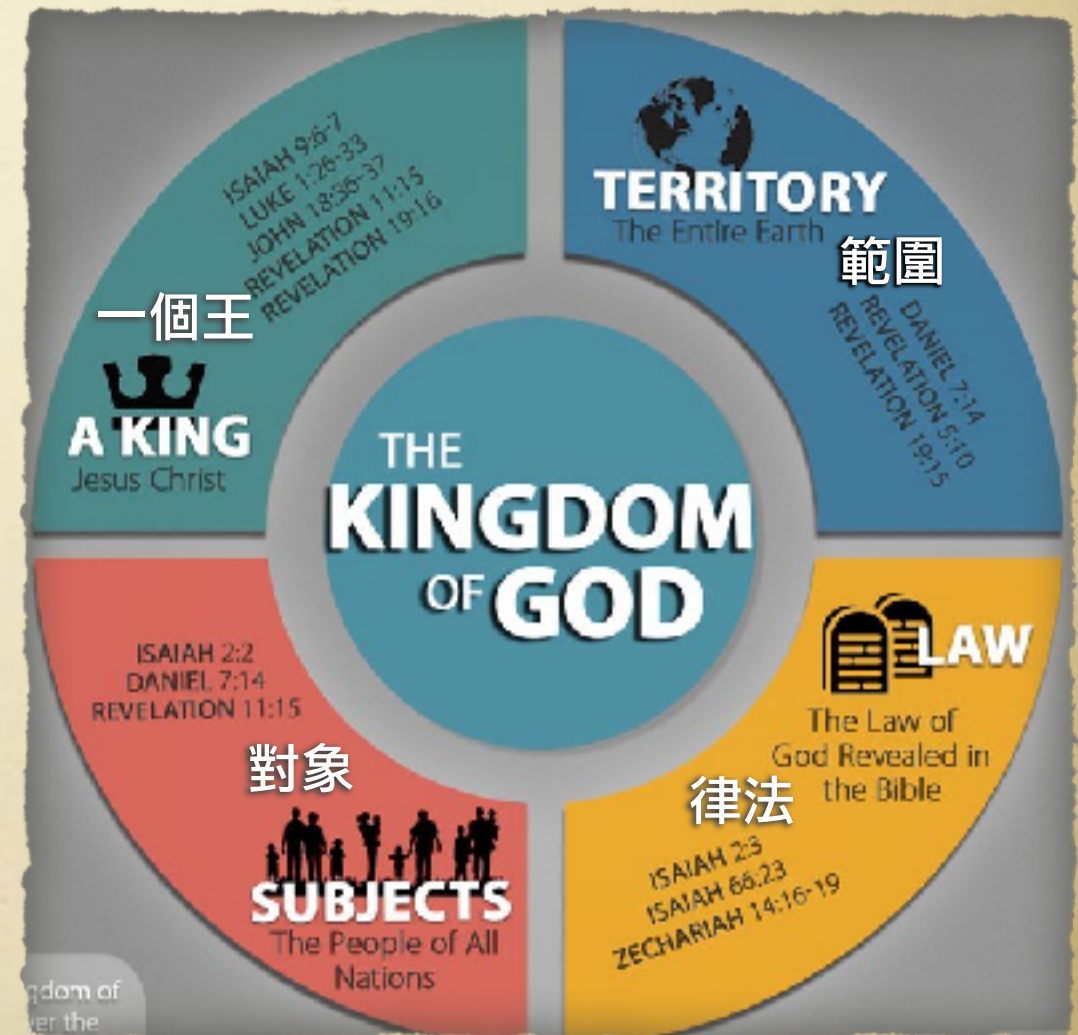
耶穌的國度訊息的 4 個獨特之處

3. Kingdom entry shifted from religious good works to a spiritual relationship with the King

國度的進入從宗教上的善行轉換為與王的屬靈關係

4. Israel's Messianic kingdom was exclusive whereas the kingdom gospel invited all mankind to enter the kingdom

以色列的彌賽亞王國是排外的而天國的福音是邀請全人類進入天國



Matthew 13 clearly begins the second half of the gospel

馬太福音13章清楚地開始了福音的後半部分

Jewish history adds to the mystery of the kingdom of the heavens
猶太的歷史加入了諸天之國的奧秘

1. The Jews understood that the kingdom of Israel was a foreshadowing of God's Eternal Kingdom

猶太人明白以色列的國度是神永恆國度的預表

- a. There was a covenant, kings, earthly glory, and times when God ruled
有個約、有王、有地上的榮耀，以及神掌權的時期
- b. There was also sin, idolatry, captivity, and a falling short of God's Kingdom
也有罪、拜偶像、被擄，以及達不到神國度的標準

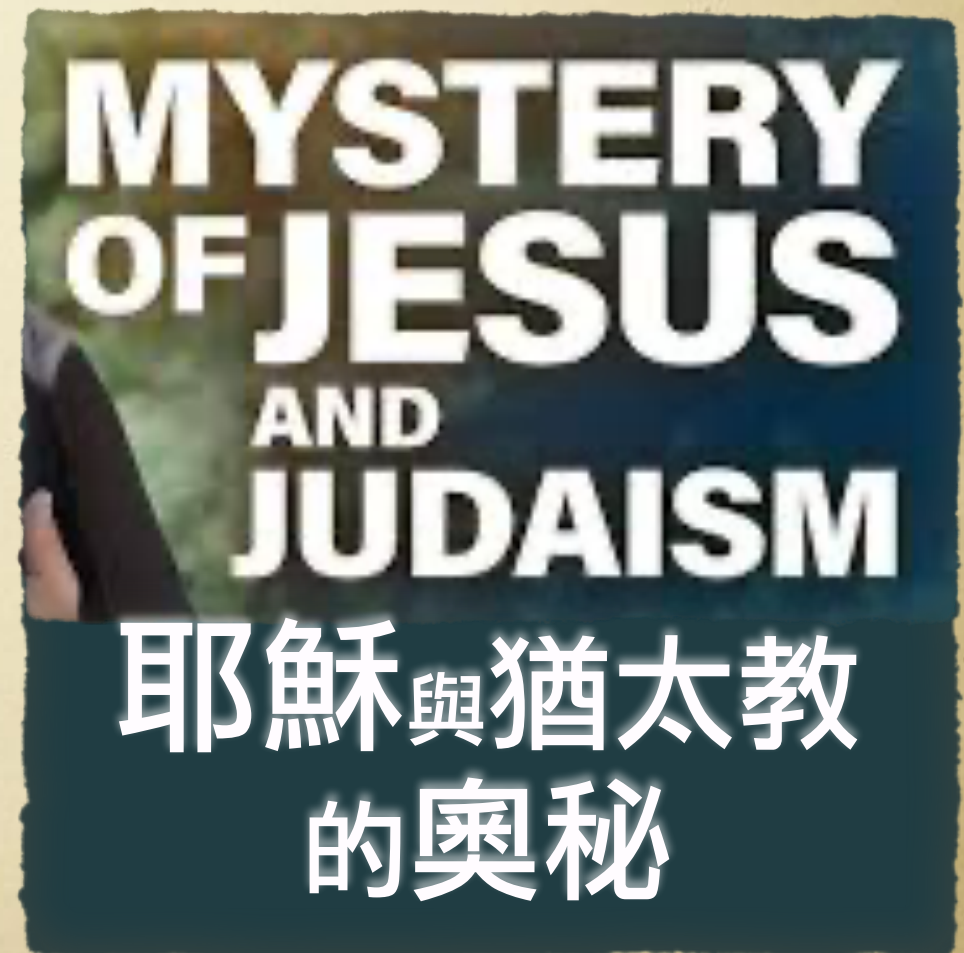
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2. They looked for a future Kingdom of righteousness under a new covenant, and a victorious Messiah from David's line who would establish Israel as a righteous and glorious Nation upon the earth

他們仰望在新約之下的未來有一個公義的國度，以及一位來自大衛一族得勝的彌賽亞，祂將在地上建立以色列成為一個公義而榮耀的國



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Jewish history adds to the mystery of the kingdom of the heavens
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3. The kingdom of the heavens Jesus preached was a mystery to Israel

耶穌所傳的天國對以色列人來說是一個奧秘

a. Kingdom time not future (but began with John and Jesus coming)

天國的時間不是將來，而是從約翰和耶穌來臨時就開始了

b. The “mystery” of the kingdom could only be understood by a revelation of Jesus Himself as ordained ruler over Israel and the church
國度的「奧秘」唯有藉著啟示出耶穌自己是被立為以色列和教會的之上掌權者才能被明白

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猶太的歷史加入了諸天之國的奧秘

4. Jesus' claim to be Messiah was questionable to those looking for a powerful, invincible political King

耶穌聲稱自己是彌賽亞，這對那些尋求一個強大、不可攻破的政治國王的人來說
是可疑的

a. He encountered violent opposition from Israel's kingdom

祂面臨以色列王國的激烈反對

b. Jesus' parables seemed to define God's kingdom outwardly to include people compromised by corruption and sin

耶穌的比喻似乎定義神的國度從外在包括了因罪和腐敗而妥協的人

c. At the heart of this kingdom mystery lay God's plan of redemption- a mystery unknown until the King's death on the cross

這個國度奧秘的核心是神救贖的計畫——在王死在十字架上之前，這個奧秘是
不為人所知的

Matthew 13 clearly begins the second half of the gospel

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The Disciples needed to understand the Kingdom more fully
門徒們需要更多完全的認識國度

A. The disciples heard the King teach on the inner nature of the kingdom and righteousness

門徒聽到王教導國度內在的性質和公義

B. The disciples saw the King do many mighty acts by His authority

門徒看見王憑著祂的權柄行了許多大能的事

1. 12:28 The kingdom seemed to come upon them when Jesus ministered

12:28 當耶穌服事時，國度似乎臨到他們身上

2. But Jesus seemed indifferent to taking any outward militant or political stand

但耶穌似乎不在乎採取任何外在的好戰或政治立場



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The Disciples needed to understand the Kingdom more fully
門徒們需要更多完全的認識國度

C. What they saw and heard raised two questions that needed explanation

他們所看見及聽見的引起了二個問題
需要解釋

1. When and how would this anticipated, visible kingdom come?

這期待中可見的王國將於何時及如何來臨？

2. How explain the growing opposition and criticism for their master despite his huge popularity with the people?

儘管他們的主深受民眾歡迎，但反對和批評的聲音卻與日俱增，這又該如何解釋？



天國的 The Mysteries 奧秘
of the
Kingdom of Heaven

Matt. 13.10 And the disciples came and said to Him, "Why do You speak to them in parables?"

太13：10 門徒進前來，問耶穌說：「對眾人講話，為甚麼用比喻呢？」

Matt. 13.11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

太13：11 耶穌回答說：「因為天國的奧秘，只叫你們知道，不叫他們知道。

Matt. 13.12-13 "For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables..."

太13：12-13 凡有的，還要加給他，叫他有餘；凡沒有的，連他所有的，也要奪去。所以我用比喻對他們講……」

Matthew 13: Parables Defined

馬太福音13章：比喻的定義

A. Definition: Gk. word paraballo means “to set beside” or ‘parallel with’ implying that a comparison is being made

定義：希臘字paraballo的意思是「放在旁邊或「與之平行」」暗示正在進行比較

1. The simple definition: parable is an earthly story with a heavenly meaning

簡單的定義：比喻是具有屬天含義的地上故事

2. Parables are stories that did not happen but are true to life. It's not a fable

比喻是沒有發生過的故事，但卻是生命中真實的故事。它不是寓言

3. Parables when found in the Old Testament were called “proverbs” which are short parables (usually 2 contrasting or comparing verses)

舊約中的比喻被稱為「箴言」是簡短的比喻（通常是兩節對比或比較的經文）

4. Jesus is seen by Matthew as a “wise scribe” who drew spiritual lessons from the whole physical universe

馬太認為耶穌是「智慧的文士」，他從整個物質的宇宙中汲取屬靈的教訓

a. The laws of the universe illustrate the laws of the Spirit of God

宇宙的定律說明了神的靈的定律

b. The whole universe is filled with lessons of a spiritual nature

整個宇宙充滿了屬靈本質的教訓

Matthew 13: Parables Defined

馬太福音13章：比喻的定義

“ God has hidden his spiritual truths in the physical creation. Jesus’ use of them are not arbitrarily chosen illustrations. They belong to one another. It is not a happy accident that they are analogous. The entire moral and visible world with its kings and subjects, its sun and its moon, it’s sleeping and it’s waking, are all the variety of operation is one mighty parable.”

R.C. Trench “Notes on the Parables of our Lord”

「神將他屬靈的真理隱藏在物質的創造中。耶穌使用它們不是任意選擇的例證。它們是屬於彼此的。它們之間的類比並不是偶然的。整個道德和可見的世界，包括君王和臣民、太陽和月亮、沉睡和甦醒，都是一個偉大寓言的多樣化操作。

R.C. 特倫奇 「我們主的比喻筆記」

Matthew 13:Parables Use

馬太福音13章：比喻的使用

Matthew 13 emphasizes that Jesus switched his ministry at this point and began to teach primarily through the use of parables

馬太福音13章強調，耶穌在此時改變了祂的職事，主要開始用比喻來教導

Matt. 13.10 Then the disciples came and said to him, "Why do you speak to them in parables?"

Matt. 13.11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

Matt. 13.12 "For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.

Matt. 13.13 "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.

太13:10 門徒進前來，問耶穌說：「對眾人講話，為甚麼用比喻呢？」

太13:11 耶穌回答說：「因為天國的奧秘，只叫你們知道，不叫他們知道。」

太13:12 凡有的，還要加給他，叫他有餘；凡沒有的，連他所有的，也要奪去。

太13:13 所以我用比喻對他們講。是因他們看也看不見，聽也聽不見，也不明白。

Before Matthew 13, no full parables had been spoken (7:24, 9:16, 11:16, 12:43)

在馬太福音13章以前，沒有說出任何完全的比喻（7:24，9:16，11:16，12:43）

Matthew 13:Parables Use

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A. Jesus used parables as a two-edged sword to both reveal and hide kingdom mysteries

1. To his disciples, parables would reveal kingdom mysteries
2. To others, the parables would only reveal their blindness 13:13

B. The parables, when spoken, differentiated between the 'haves' and 'have nots'

1. What do the "haves" have?
2. What are the "have nots" missing

（一）耶穌用比喻作為二刃的利劍，既有啟示，又隱藏了國度的奧秘

1. 對祂的門徒，比喻將揭示國度的奧秘
2. 對其他人來說，比喻只會顯出他們的盲目 13:13

（二）當說出比喻時，會區分「有」和「沒有」

1. 「有」的是有了什麼？
2. 「沒有」的會失去什麼？

Matthew 13:Parables Use

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馬太福音13章強調，耶穌在此時改變了祂的職事，主要開始用比喻來教導

Matt. 13.34 All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable.

*Matt. 13.35 This was to fulfill what was spoken through the prophet:
"I WILL OPEN MY MOUTH IN
PARABLES;
I WILL UTTER THINGS HIDDEN
SINCE THE FOUNDATION OF THE
WORLD."*

太13: 34 這都是耶穌用比喻對眾人說的話。若不用比喻，就不對他們說甚麼。

太13: 35 這是要應驗先知的話，說：『我要開口用比喻、把創世以來所隱藏的事發明出來。』

Matthew 13:Parables Use

馬太福音13章：比喻的使用

Matthew 13 emphasizes that Jesus switched his ministry at this point and began to teach primarily through the use of parables

馬太福音13章強調，耶穌在此時改變了祂的職事，主要開始用比喻來教導

C. Jesus used parables as a defense to hide clear reasons his opponents might find to accuse or have him killed

D. Matthew again finds OT fulfillment as a proof that the Messiah was using God's very strategy to reveal spiritual things hidden since the beginning

（三）耶穌用比喻來作為辯護，來隱藏對手可能找來指控或殺害祂的清楚理由

（四）馬太再次發現舊約的應驗，證明彌賽亞用了神的策略來揭示從起初就隱藏的屬靈事物

Matthew 13:Parables Use

馬太福音13章：比喻的使用

Matt. 13.14 "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;

Matt. 13.15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.'

太13: 14

在他們身上、正應了以賽亞的預言，說：『你們聽是要聽見，卻不明白；看是要看見，卻不曉得。』

太13: 15

因為這百姓油蒙了心，耳朵發沉，眼睛閉著，恐怕眼睛看見，耳朵聽見，心裡明白，回轉過來，我就醫治他們。』

Matthew 13:Parables Use

馬太福音13章：比喻的使用

Matthew's quote from Isaiah 6.9-10 suggests a redemptive motive for sharing in parables

1. In Isaiah JHVH speaks from a heart of disappointment as he sends the prophet out

- a. The people are indeed dull of hearing, seeing and unbelieving in heart*
- b. So he sends the prophet anyway that his words may be a judgment upon them*

馬太引用以賽亞書 6：9-10 的話，暗示了用比喻來分享的救贖動機

（一）在以賽亞書中，耶和華派遣先知，從失望的心裡說話

- a. 他們確是聽不見、看不見、心裡也不相信
- b. 所以祂還是派先知去，使祂的話成為對他們的審判

Matthew 13:Parables Use

馬太福音13章：比喻的使用

2. But when JHVH says, "otherwise ...and I would heal them" there is a suggestion that the words ironically just might turn someone listening around

3. Jesus as a wise scribe is also speaking parables redemptively in the hope of 'piquing' the interest or exposing some inner hunger in the hearer

4. So parables which 'seem' to be hiding something may actually be filled with clues for the hearer if he will pursue further light

(二) 但是，當耶和華說：「不然.....我就會醫治他們」時，有一種暗示是，這些話可能會諷刺性的讓聆聽的人迴轉

(三) 耶穌作為一位聰明的文士，也以救贖的方式說比喻，希望「激起」聽眾的興趣或揭露聽眾內心的飢渴

(四) 因此，如果聽者願意追求進一步的亮光，比喻「似乎」隱藏著某些東西，可能實際上為他提供線索

Matthew 13: Interpreting Parables

馬太福音13章：分析比喻

Basic principles 基本的原則

- 1. The basic meaning of a parable should be simple and not be obscured by over zealous interpreting or spiritualizing of every word*
比喻的基本含意應該很簡單，不應該因為過度熱衷於詮釋或將每個字靈然解而含糊不清
- 2. Application of the parables must be restricted to the definitions and limits prescribed by any explanation of the King*
比喻的應用必須限制在王的任何解釋所規定的定義和範圍內
- 3. A parable of the kingdom must have an immediate application (in 28 A.D.) as well as a wider relevance to Israel's past and church history 13:51-52*
國度的比喻必須有即時的應用（主後28年），也與以色列的過去和教會歷史有更廣泛的關係 13:51-52

Matthew 13: Interpreting Parables

馬太福音13章：分析比喻

Basic principles 基本的原則

4. A consistent definition of figurative terms must be applied throughout a group of parables and be in line with the term's use throughout scripture

比喻詞的定義必須一致，適合應用於整組比喻，並符合該詞在整部經文中的用法

a. A list of terms from the parables in Matt. 13: Sower, man, seed, birds, field, sun, thorns, fruit, enemy, reapers, servant, harvest, tree, leaven, meal, woman, treasure, merchant, pearl, net, seashore, fish

馬太福音 13 章比喻中的詞彙列舉：撒種者、人、種子、鳥、田地、太陽、荊棘、果子、仇敵、收割的、僕人、收成、樹、酵、麵、婦人、寶貝、商人、珍珠、網、海邊、魚

b. The meaning of a term should be consistent when used in more than one parable: sower (3), seed (3), field (3), man (3), birds (2), angels (2)

當一個詞語用於一個以上的比喻時，其意義應該是一致的

比喻：撒種者 (3)、種子 (3)、田地 (3)、人 (3)、鳥 (2)、天使 (2)

Matthew 13: Interpreting Parables

馬太福音13章：分析比喻

Basic principles 基本的原則

5. Any understanding of a parable of the kingdom must fit within the wider scope of the gospel of the kingdom revealed throughout Matthew

任何對國度比喻的理解，都必須符合馬太福音全面所揭示的國度福音的廣闊範圍

a. Kingdoms without Borders: The spiritual kingdom proclaimed by Jesus threw open the boundaries of God's working from the narrow confines of race, geography and politics to encompass His rule over Israel, the nations and the unseen realms

無國界的國度：耶穌所宣揚的屬靈國度打開了神工作的界限，從種族、地理和政治的狹隘限制，擴展到祂對以色列、列國和看不見的範圍的統治

b. Christ centered: The hope of the kingdom's coming was focused fully upon the messiah

以基督為中心：國度來臨的盼望完全集中在彌賽亞身上

Matthew 13: Interpreting Parables

馬太福音13章：分析比喻

Basic principles 基本的原則

c. KTZ: The time frame of the gospel focused upon the need for immediate response to the kingdom rather than to the future or past (“at hand”)

國度的時區：福音的時間範圍著重於對於國度的立即反應，而不是未來或過去（「即將到來」）

d. Personal focus: The gospel of the kingdom shifted responsibility for action and obedience from the leaders and governments to the individual hearer (“repent”)

個人的關注點：國度的福音將行動和服從的責任從領袖和政府轉移到聽眾個人（「悔改」）

馬太 Gospel of Matthew 福音

ΕΠΙΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑΤΗΝ
 ΚΕΦΑΛΗΝ ΑΥΤΟΥ Ο ΔΕ ΑΠΟΛΕΘΩ
 ΑΠΕΚΕΦΑΛΙΣΕΝ ΑΥΤΟΝ ΕΝ ΠΙ
 ΨΥΧΑ ΚΗ ΚΑΙ Η ΝΕΓΚΕΝΤΗΝ ΚΕ
 ΦΑΛΗΝ ΑΥΤΟΥ ΕΙΠΗ ΕΤΙΝΑ ΚΤΙΩ
 ΕΛΘΩ ΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΙΩ
 ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΩ ΚΕΝ ΑΥΤΗ
 ΤΗ ΜΡΙ ΑΥΤΗΣ ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ
 ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΗ ΘΟΝ ΚΑΙ
 ΠΡΑΝΤΟ ΠΤΩΜΑ ΑΥΤΟΥ ΚΑΙ ΕΘΗ
 ΚΑΝ ΑΥΤΟ ΕΝ ΜΗΝ ΜΕΙΩ
 ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΟΙ ΑΠΟΣΤΟΛΟΙ
 ΠΡΟΣ ΤΟΝ ΚΗΝ ΠΗΓΕ ΑΥ
 ΑΥΤΩ ΠΑΝΤΑ ΚΑΙ ΟΙ ΕΠΙΣΚΕ
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