

馬太福音

The Gospel of Matthew

Chapter 13: Kingdom Parables
Parable of the Sower

第13章：國度的比喻——撒種的比喻

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



Matthew 13 Parables of the Kingdom

馬太福音13章國度的比喻

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

1. The disciples saw the King do many mighty acts by His authority as the Messiah of Israel was promised to do
門徒們看見王藉著祂的權柄行了許多偉大的事，正如應許中以色列的彌賽亞所要行的
2. The disciples saw his huge popularity of Jesus' ministry with the people as the kingdom seemed to be openly manifest wherever Jesus went
門徒們看見耶穌的事工大受百姓歡迎，彷彿耶穌無論到何處，國度都公開顯明了



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馬太福音13章國度的比喻

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3. But why was Israel not wholly embracing their Messiah and why especially were the leaders becoming dangerously opposed to everything he did?

但為什麼以色列人沒有完全擁抱他們的彌賽亞，尤其是為什麼領袖變得危險地反對祂所做的一切？



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: Kingdom Parables taken in Context

馬太福音13章：國度預言的背景

A. These parables (lit. in Gk. "to set in parallel" or "to set side by side") actually compare 2 kingdoms as Jesus spoke to the Jews of His day: the **natural kingdom** of the Jews and the **kingdom of the heavens**

這些比喻（在希臘文中是「平行」或「並排」的意思）實際上是比較耶穌對當時猶太人所說的兩個國度：猶太人的天然國度和屬天的國度

1. The 'natural' kingdom was familiar to Israel with its covenant, outward righteousness, Temple and synagog worship, their 'king' and particularly their religious leaders

「天然的」國度是以色列所熟悉的，它有約、外在的公義、聖殿和會堂的敬拜，他們的「王」，尤其是他們的宗教領袖

a. Most Jew felt they were already a part of the kingdom because they were circumcised and kept the Law as a "son of the covenant"

大部份的猶太人認為他們已經是國度的一部分，因為他們受過割禮並遵守律法，是「立約之子」

b. They would equate the kingdom as all God-fearing Jews and expected when the messiah came they would enjoy their inheritance promised to Abraham's children

他們認為國度等於是所有敬畏神的猶太人，並期望當彌賽亞來臨時，他們會享受給亞伯拉罕的子孫的應許

Matthew 13: Kingdom Parables taken in Context

馬太福音13章：國度預言的背景

2. The **kingdom of the heavens** as defined by John the Baptist and then Jesus involved a spiritual entry through repentance, new birth and then faith and obedience to Jesus their Messiah who was already “at hand”

施洗約翰和耶穌所講到的天國，乃是藉著悔改、重生，在靈裡進入的國度，也是藉信心來順服那位已經「近在眼前」的彌賽亞

- a. As opposition intensified Jesus included their leaders as part of “an evil and adulterous generation” whose hypocrisy was rejecting the Kingdom of the heavens Matt. 12:39

當反對的抵擋加強時，耶穌將他們的領袖歸入「邪惡淫亂的世代」，他們的假冒為善拒絕了天國（馬太福音 12:39）

- b. By contrast he called those who denied themselves to follow him “the sons of the kingdom” Matt. 13:38

相比之下，祂稱那些捨己跟隨祂的人為「國度之子」（馬太福音 13:38）

- B. These 8 parables in Matthew 13 will compare/contrast the ‘outward appearance’ of the Jewish ‘natural’ kingdom with the ‘spiritual reality’ of the kingdom of the heavens (according to the Messiah’s definition)

馬太福音 13 章中的 8 個比喻將比較/突顯猶太人「天然」國度的「外在表象」與諸天之國的「屬靈實際」（根據彌賽亞的定義）

Parable of the Sower

Matthew 馬太福音 13.3-9, 18-23

撒種的比喻

Kingdom Growth by Living Seed

國度藉著活的種子而生長



Context 背景

Matt. 13.1 *That same day Jesus went out of the house and sat beside the sea.*

太13: 1 當那一天，耶穌從房子裡出來，坐在海邊。

Matt. 13.2 *And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach.*

太13: 2 有許多人到他那裡聚集，他只得上船坐下，眾人都站在岸上。

Matt. 13.3 *And he told them many things in parables, saying: "A sower went out to sow.*

太13: 3 他用比喻對他們講許多道理，說：「有一個撒種的出去撒種，

August, 28 A.D. transition from Jesus' 2nd 'Year of Popularity' into his 3rd 'Year of Opposition'

主後28年，從耶穌的第二個「受歡迎年」進入到祂的第三個「抵擋之年」

Matthew's Remembrance 馬太所記得的

1. "That same day" : Matthew connects chapter 12 & 13 remembering that these parables were spoken on the same day Jesus was blasphemed by the people, Pharisees and even his own family

「當那一天」：馬太把第12章和第13章連在一起，記住這些比喻是在耶穌被百姓、法利賽人，甚至他自己的家人褻瀆的同一天說的



Jesus Teaches the People by the Sea, (1886 1896)

耶穌在海邊教導眾人

James Tissot (Nantes, France, 1836 1902)

詹姆斯·蒂梭 (法國南特, 1836-1902 年)

2. Matthew notes the “great crowds” that followed him at this point as he ministered in Galilee

馬太注意到當祂在加利利傳道時，有「許多的群眾」跟隨祂

3. A boat (probably Peter’s) became Jesus’ outdoor pulpit

一艘船（可能是彼得的）成為耶穌的戶外講台

4. “Many things” about the kingdom are now presented to the crowd but now wrapped in a veil of parables
有關國度的「許多事」現在呈現在群眾面前，但現在是用比喻的帕子包裹著

Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

Three keys to understand the meaning of the parable

了解比喻意義的三把鑰匙

#1. These parables all reveal something about the kingdom of the heavens
(一) 這些比喻都揭示了一些關於天國的事

1. 13: 11	<i>The secrets of the kingdom of heaven</i> 諸天之國的奧秘
2. 13: 19	<i>The word of the kingdom</i> 國度的話語
3. 13: 24	<i>The kingdom of heaven is like</i> 天國好像……
4. 13: 31	<i>The kingdom of heaven is like</i> 天國好像……
5. 13: 33	<i>The kingdom of heaven is like</i> 天國好像……
6. 13: 41	<i>They will gather out of his kingdom</i> 在祂國度之外的人



Matthew 13: Parable of the Sower

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7. 13: 43	<i>The kingdom of their Father</i> 他們的父的國
8. 13: 44	<i>The kingdom of heaven is like</i> 天國好像……
9. 13: 45	<i>The kingdom of heaven is like</i> 天國好像……
10. 13: 47	<i>The kingdom of heaven is like</i> 天國好像……
11. 13: 52	<i>Trained for the kingdom of heaven</i> 為著天國的訓練



Matthew 13: Parable of the Sower

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#2. The kingdom of the heavens came by the King sowing the kingdom gospel into the field of the world.

(二) 天國是由王把國度的福音撒在世界的田裡而來的

1. Jesus is the Sower who is sowing by preaching the gospel of the kingdom of the heavens
耶穌是撒種的人，祂藉著傳講天國的福音來撒種
2. The same good seed is sown generously upon all 4 kinds of soil in this world without discrimination of receptivity or rejection; fruitfulness or barrenness
同樣的好種子慷慨地播撒在世上所有四種土壤裡，
無論接受或拒絕、結果或不結果
3. The field in these parables is consistently “the world” and seems to include gentiles beyond Israel
這些比喻中的田地總是「世界」，似乎包括了以色列以外的外邦人



Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

Three keys to understand the meaning of the parable

了解比喻意義的三把鑰匙

#3. The “seed” of the kingdom is the Word of saving grace which produces life and fruitfulness in the soil that receives it.

（三）國度的「種子」是恩典救恩的道，它在接受它的土壤中產生生命和果實

1. The quality of the seed or the proficiency of the sower are never the issue
種子的品質或播種者的能力從來都不是問題
2. The condition of the ‘soil’ receiving the seed is the issue in this parable
接受種子的「土壤」狀況是這個比喻的問題所在
3. The seedtime is “now” as the seed is being sown (the soil’s condition may change in a new season)
播種的時候就是「現在」（土壤的狀況在新的季節可能會改變）



Parable of the Sower 撒種的比喻

Matt. 13.3b “A sower went out to sow.

太13：3下 「有一個撒種的出去撒種，

Matt. 13.4 And as he sowed, some seeds fell along the path, and the birds came and devoured them.

太13：4 撒的時候，有落在路旁的，
飛鳥來喫盡了。

Matt. 13.5 Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil,

太13：5 有落在土淺石頭地上的，土
既不深，發苗最快。

Matt. 13.6 but when the sun rose they were scorched. And since they had no root, they withered away.

太13：6 日頭出來一曬，因為沒有根，
就枯乾了。

Context: there may have been someone actually sowing in the surrounding wheat fields of Galilee at that moment

上下文：當時可能真的有人在
加利利周圍的麥田裡播種

Four Soils 四種土壤

1. “The path”: hard packed soil which prevented reception allowing the birds to snatch seed away
「路旁」：堅硬的土壤，妨礙接受，被飛鳥搶走種子

2. “The rocky ground”: a thin layer of soil over bedrock and therefore shallow and unable to grow roots
「石頭地」：一層薄薄的土，覆蓋在基岩上，因此淺，無法生根

Parable of the Sower 撒種的比喻

Matt. 13.7 *Other seeds fell among thorns, and the thorns grew up and choked them.*

太13：7 有落在荊棘裡的，荊棘長起來，把他擠住了。

Matt. 13.8 *Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.*

太13：8 又有落在好土裡的，就結實，有一百倍的、有六十倍的、有三十倍的。

Matt. 13.9 *He who has ears, let him hear.*

太13：9 有耳可聽的，就應當聽。」

Four Soils 四種土壤

3. “Among thorns”: seed germinates but later is choked out by weeds

「在荊棘裡」：種子發芽，但後來被雜草掐死

4. “Good soil”: receives, germinates, takes root enabling an abundant crop

「好土」：接收、發芽、生根，使作物豐收

CLUE: “*He who has ears, let him hear.*”

提示：「有耳可聽的，就當聽」

Parable of the Sower 撒種的比喻

Matt. 13.10 *Then 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 *And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given."*

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 *For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away.*

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。

Matt. 13.13 *This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.*

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。

Matt. 13.14-15 *Indeed, in their case the prophecy of Isaiah is fulfilled that says: "'You will indeed hear but never understand, and you will indeed see but never perceive.'" For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'*

太13：14-15 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。』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。

Matt. 13.17 *For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.*

太13：17 我實在告訴你們，從前有許多先知和義人，要看你們所看的，卻沒有看見，要聽你們所聽的，卻沒有聽見。

Disciples Privately Question 門徒們私下問的問題

“Why the change in teaching method?” 為什麼改變了教導的方式

1. The parables divide hearers who “have” and those who “have not” (“those who are outside” Mk.4.11)
這些比喻將聽眾分成「有」的人和「沒有」的人
(「外人」-馬可福音4:11)
2. Jesus’ method reveals that there are spiritual conditions for someone to understand the mysteries behind these parables
耶穌的方法顯示，要明白這些比喻背後的奧秘，需要一些屬靈的條件

3. Quoting from Isa.6 Jesus reveals that understanding life in the kingdom has always been a matter of heart and not intellectual intelligence
耶穌引述以賽亞書 6 章，揭示要了解國度中的生命，一直都是心的問題，而非智力聰明的問題
4. Jesus came to open hidden secrets of the kingdom which prophets of old longed to see and hear
耶穌來開啟國度的隱藏的奧秘，這是古代先知渴望看到和聽到的

Parable of the Sower 撒種的比喻

Matt. 13.18 *“Hear then the parable of the sower:*

太13：18 所以你們當聽這撒種的比喻。

Matt. 13.19 *When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path.*

太13：19 凡聽見天國道理不明白的，那惡者就來，把所撒在他心裡的，奪了去，這就是撒在路旁的了。」

Matt. 13.20 *As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,*

太13：20 撒在石頭地上的，就是人聽了道，當下歡喜領受，

Matt. 13.21 *yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.*

太13：21 只因心裡沒有根，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。

Matt. 13.22 *As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.*

太13：22 撒在荊棘裡的，就是人聽了道，後來有世上的思慮，錢財的迷惑，把道擠住了，不能結實。

Matt. 13.23 *As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”*

太13：23 撒在好地上的，就是人聽道明白了，後來結實，有一百倍的、有六十倍的、有三十倍的。

Spiritual Interpretation 屬靈的解釋

Key issue is
“an understanding heart”
重點是要有一個「能明白的心」

“Understand” *lit. in Gk “to put together”; to comprehend something; to pay attention to what is heard - to consider a word as speaking “about me”*
「明白」在希臘文裡是「拼接起來」；
去理解某些事情；注意所聽到的——
將一個字視為「關於我」的說話

*Jesus reveals that this **understanding** is something that occurs **in the heart and not the mind***

耶穌揭示了這種明白是發生在心裡而不是腦海裡的

Matt. 13.13 *This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they **understand**.*

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。

Matt. 13.14.. *You will indeed hear but never **understand***

太13:14 ……你們聽是要聽見，卻不明白

Matt. 13.15 *... lest they should... **understand with their heart***

太13:15 這百姓……恐怕……心裡明白

Matt. 13.19 *When anyone hears the word of the kingdom and does not **understand** it, the evil one comes and snatches away what has been sown in his **heart**.*

太13:19 凡聽見天國道理不明白的，那惡者就來，把所撒在他心裡的，奪了去

Matt. 13.23 *As for what was sown on good soil, this is the one who hears the word and **understands** it.*

太13:23 撒在好地上的，就是人聽道明白了

Four-fold process of understanding the spiritual reality of the kingdom

了解國度的屬靈實際的四重過程

Throughout the NT 4 spiritual exercises are needed to understand the revelations of God:

在整本新約中，需要四個屬靈的操鍊來了解神的啟示：

1. Seeing 看見
2. Hearing 聽見
3. Understanding with the heart 心中明白
4. Obeying 順從

IF YOU KNOW THESE
THINGS, YOU WILL BE
BLESSED IF YOU DO THEM.

— JOHN 13:17

你們既知道這事，
若是去行就有福了。
—約翰福音13:17

Matt. 13.15 *For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.*

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。

Matt. 13.16 *But blessed are your eyes, for they see, and your ears, for they hear.*

太13:16 但你們的眼睛是有福的，因為看見了，你們的耳朵也是有福的，因為聽見了。

John 13.17 *"If you know these things, you are blessed if you do them.*

約13:17 你們既知道這事、若是去行就有福了。

Rev.1.3 *Rev. 1.3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.*

啟1:3 念這書上預言的，和那些聽見又遵守其中所記載的，都是有福的，因為日期近了。

Parable of the Sower 撒種的比喻

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太13：19 凡聽見天國道理不明白的，那惡者就來，把所撒在他心裡的，奪了去，這就是撒在路旁的了。」

Matt. 13.20 *As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,*

太13：20 撒在石頭地上的，就是人聽了道，當下歡喜領受，

Spiritual Interpretation 屬靈的解釋

God sows his gracious Word;

神撒下祂恩慈的話語

man is responsible before God
for his own heart's condition when the seed is sown

在撒種時，人要為自己的心態負責

1. **Hard hearted.** pays no attention; doesn't listen or care; foolish talk; evil one snatches seed off the path
硬心腸- 不注意；不聽或不關心；說愚昧的話；惡者奪走路旁的種子
2. **Bedrock thin heart.** Initially receives (not understands) with joyful emotions; a fair weather disciple; the Word about a cross missed; no stamina; no roots; unable to suffer under persecution or trials
基岩薄的心- 最初 以喜悅的心接受（而不理解）；門外漢；錯過十字架的道；無耐力；沒有根基；不能受逼迫或試煉

Matt. 13.21 *yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.*

太13：21 只因心裡沒有根，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。

Matt. 13.22 *As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.*

太13：22 撒在荊棘裡的，就是人聽了道，後來有世上的思慮，錢財的迷惑，把道擠住了，不能結實。

Matt. 13.23 *As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."*

太13：23 撒在好地上的，就是人聽道明白了，後來結實，有一百倍的、有六十倍的、有三十倍的。

Spiritual Interpretation 屬靈的解釋

3. **Thorny heart.** double minded (hearted) torn between God and mammon cannot sustain both grain and weeds; worldly thorns of cares and riches choke out the faith to seek first the kingdom

帶刺的心- 三心二意（二心）在神和瑪門之間掙扎，不能同時承受穀物和雜草；屬世的憂慮和財富的荊棘，攔阻了先求國度的信心。

4. **Good heart.** understands Word "with an honest and good heart" (Lu.8.15) believes Word is for him; obeys; bears fruit.

好的心- 「以誠實善良的心」（路 8.15）明白道，相信道是為他而說的；順服；結果子

Interpreting Parable of the Sower

解釋撒種的比喻

1. 2 lesson for the disciples 給門徒們的二個功課:

- a. The good news of the kingdom meets with various responses and explains why there is opposition

國度的好消息遇到各種反應，並解釋為何會有人反對

- b. Don't be fooled by looking at appearances: size of crowds, enthusiasm when assessing the kingdom: The king is popular now in the 'natural' kingdom but real kingdom disciples will prove to be much fewer

在評估國度時，不要被外表所迷惑：人群的數目、熱忱：王現在在「天然」國度中很受歡迎，但真正的國度門徒將會少得多

2. The outer size of the kingdom will be greater than its reality in this present age but the sower is never discouraged because sowing the Word is God's kingdom method

在這個時代，國度的外在規模會大於它的實際規模，但撒種的人從不灰心，因為為道播種是神的國度方法

3. Kingdom seed of Word is to be sown without partiality because the gospel is living and powerful and will germinate in those with a "good heart"- THIS is the real Kingdom of the heavens

天國的道的種子要不偏袒地播下，因為福音是活的，是有能力的，會在有「好心」的人身上發芽——這才是真正的天國

Interpreting Parable of the Sower

解釋撒種的比喻

- 4. In the end only God knows who is really in the kingdom (we only observe fruit and witness spirit)**

最後，只有神知道誰是真正在國度裡的人（我們只觀察果子和見證聖靈）

- 5. The kingdom gospel reveals that every man has the freedom of choice and is responsible for the condition of their heart when the word is heard**

天國福音啟示每個人都有選擇的自由，並對聽道時的心態負責

- a. By God's mercy, He continually sows the seed so that the heart which may reject it now may be softened to receive it later (He does not just so once only before judgment)

因著神的憐憫，祂繼續撒種，使現在可能拒絕它的心，日後被軟化而接受（祂不只在審判前撒一次種子而已）

- b. At any given moment even a disciple's heart is likely to be found in any of these 4 heart conditions and so the Holy Spirit is always faithfully 'plowing' our hearts to soften the soil

在任何時候，即使是門徒的心也可能處於這四種心態中的任何一種，因此聖靈總是忠心地「耕耘」我們的心，使土軟化

Interpreting Parable of the Sower

解釋撒種的比喻

6. There is a prophetic meaning of “seed” for Israel as a reference to “the Remnant”

以色列的「種子」有預言的意義，是指「餘民」

- a. Note the curious phrase “***He that was sown...***” in Jesus’ interpretation (v.19, 20, 22, 23)

注意耶穌的解釋中奇怪的語句：「撒在.....」（原文指那已經被撒種的人）
(19、20、22、23節)

- b. The word “seed” means offspring or descendants throughout the O.T.
「種子」（seed）一詞在整個聖經舊約中的意思是後代或後裔

- c. In Isaiah, Jeremiah, and Ezekiel ‘seed’ became a term referring to the “remnant” Is. 1:9 (LXX with Rom. 9:29), 6:13, 37:31, 43:5, Jer. 23:3,8
在以賽亞書、耶利米書和以西結書中，「種子」成為一個詞語，指「餘民」
以賽亞書1:9 (七十士譯本的羅馬書9:29), 6:13, 37:31, 43:5, 耶利米書 23:3,8

- d. The messiah has come to “plant” His remnant as kingdom first fruits (for those with ears to hear)

彌賽亞來「栽種」祂的餘民作為國度的初熟果子（給有耳可聽的人聽）

Matthew 13: Parable of the Sower

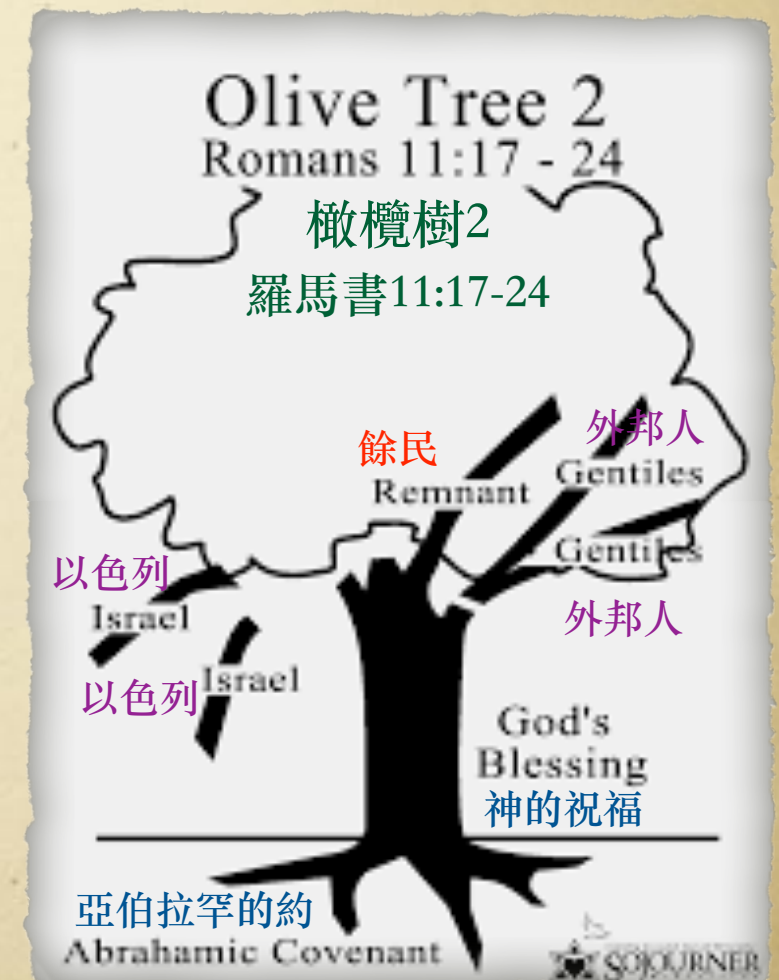
馬太福音13章：撒種的比喻

Footnote on application of the parable for the Jews

猶太人應用這比喻的註腳

There is a prophetic meaning of “seed” for Israel as a reference to “the Remnant”
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彌賽亞來「栽種」祂的餘民作為國度的初熟果子
(給有耳可聽的人聽)



Interpreting Parable of the Sower

解釋撒種的比喻

Basic principle for all 8 parables in Matt. 13: Any understanding of a parable of the kingdom must fit within the wider scope of the gospel of the kingdom revealed throughout Matthew

馬太福音 13 章中所有 8 個比喻的基本原則：對國度比喻的任何理解都必須符合馬太福音中揭示的國度福音的更廣闊範圍

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

無邊界的國度：耶穌所宣揚的屬靈國度打開了神工作的界限，從種族、地理和政治的狹隘外在限制，擴展到祂對以色列、萬國和未見之範圍的統治

- b. **Christ centered:** Somewhere in each parable the king is there bringing in the kingdom until the messiah's coming

以基督為中心：在每個比喻中，王都會在某處帶來國度，直到彌賽亞來臨

Interpreting Parable of the Sower

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

國度的時間範圍：福音的時間框架著重於需要立即對國度的回應，而不是未來（「臨近」）

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

個人的專注：國度的福音把行動和順服的責任從以色列的領袖和政府轉移到聽眾個人身上（「悔改」）

馬太 Gospel of Matthew 福音

Next Week 下週:

Kingdom Parables

天國的比喻

ΕΠΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑ ΠΗΝ
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