

馬太福音

The Gospel of Matthew

Chapter 13: Kingdom Parables
Parable of the Wheat and Tares

第13章：國度的比喻－麥子和稗子的比喻

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 the 'new' teaching method of the Kingdom

馬太福音13章的比喻——國度的新教導「方式」

1. The Kingdom invasion came with violence as opposition grew
當反對的勢力劇增時，國度也帶著強暴進入
2. But the kingdom was not seen because it was hidden in the King (Lu. 17.20-21)
但國度不是眼所能見的，因為它隱藏在王裡 (路 17.20-21)
3. So Jesus by parables wielded the Word as a double edged sword both hiding the real kingdom from the 'have not's' and revealing it to babes who 'had' the one vital key: they were following the King
因此，耶穌藉著比喻，將神的話語作為一把兩刃的劍，既向「沒有」的人隱藏了真正的國度，又向「有」了重要關鍵的「嬰孩」揭示了這個國度：他們跟隨著王
4. These parables began to open the disciples' eyes to the reality of the Heavenly nature for what most understood as a political and earthly kingdom
這些比喻開始開啟門徒們的眼睛，來認識國度性質的真實性，因為大多數人所理解的是政治性的地上的國

Luke 17.20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed;

路加福音17:20 法利賽人問，神的國幾時來到，耶穌回答說，神的國來到，不是眼所能見的。

Luke 17.21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

路加福音17:21 人也不得說：「看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡。」

Matthew 13: Parables Defined

馬太福音13章：比喻的定義

A. Definition: Gk. word *paraballo* means “to throw together in parallel” as when a comparison is being made
定義：希臘字 *paraballo* 的意思是「並列在一起」，就像在進行比較一樣

1. Simple definition: parable is an earthly story with a heavenly meaning
簡單的定義：比喻是一個在地上具有屬天意義的故事
2. Jesus compared/contrasted ‘true to life’ stories of daily occurrences in order to reveal deeper, spiritual reality of the kingdom
耶穌比較/對照日常發生的「真實生活」故事，以揭示國度更深的屬靈實際
3. Parables therefore have something ‘hidden’ within them which is a mystery to unaided human intelligence
因此，比喻中有一些「隱藏」的東西對於未受輔助的人類智慧來說是一個謎

Parable of Tares 稗子的比喻：

9 ‘parallels’ thrown together Mat 13. 37-42
9個湊在一起的「相似點」（太13:37-42）

1. Sower = The Son of Man / 撒種的=人子
2. The field = The world/ 田= 世界
3. The good seed = The sons of kingdom
好種=國度之子
4. The tares = The sons of the evil one
稗子=惡者之子
5. The enemy = The devil/ 仇敵= 魔鬼
6. The harvest = The end of the age
收割=世代的末了
7. The reapers = The angels 收割的人=天使
8. The binding and burning = The judgment
捆和燒= 審判
9. The barn = The place of glory/heaven
穀倉= 榮耀的地方/ 天堂

Basic Principles of the Parables

比喻的基本原則

1. “The kingdom of the heavens is like...” 「天國好像……」
 - a. There is first presented an **outward picture** or the appearance of the kingdom as understood by anyone hearing the story
首先是一個外在的圖像或國度的外貌，任何人聽到這故事的都會明白
 - b. But there is a hidden picture that conveys the **reality** of the kingdom of the heavens within the story
但在故事中，有一幅隱藏的圖畫傳達了天國的實際
2. Because it is a parable of the Kingdom two things must be maintained
因為這是一個關於神國的比喻，因此必須包括兩件事
 - a. The Presence of the King Himself is either revealed or hidden within the story
王啟示出祂本身的同在或隱藏在故事中
 - b. Seeing the Sovereignty of God's 'reign' explains why there seems to be two conflicting pictures as the will of God is opposed on earth
看到神「統治」的主權，就能解釋為什麼神的旨意在地上被抵擋，似乎有兩種衝突的圖畫

Basic Principles of the Parables

比喻的基本原則

3. The Kingdom's present 'hidden' reality finally shines with glory at the final revealing of the Kingdom

國度目前「隱藏」的實際至終會在國度最後顯現時閃耀出榮耀的光芒

4. 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，都必須符合馬太全書所揭示國度福音的更廣的範圍內

Matthew 馬太福音 13:1-35

4 Public Parables on mysteries of Kingdom Growth

4個關於國度成長奧秘的公開比喻

Parable of the Sower

撒種的比喻

Parable of the Wheat and Tares

麥子和稗子的比喻

Parable of the Mustard Seed

芥菜種的比喻

Parable of the Leaven

麵酵的比喻

Parable of the Sower

Matthew 馬太福音 13.3-9, 18-23

撒種的比喻

Kingdom Growth by Living Seed

國度藉著活潑的種子生長



Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

Two keys to understand
the meaning of the
parable

了解比喻意義的二把鑰匙



#1. The kingdom of the heavens comes by the King sowing the kingdom gospel into the field of the world.

(一) 天國的來臨是藉著王將國度的福音播在世界的田中

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，他藉著傳講天國的福音來撒種
2. The same seed is sown upon all 4 kinds of soil in this world without discrimination of receptivity or rejection; fruitfulness or barrenness
同樣的種子被撒在世上所有的四種土中，沒有接受或拒絕、結果或不結果之分
3. The field is consistently “the world” throughout these parables and seems to include those beyond Israel
這些比喻中的領域一直都是「世界」，似乎也包括了以色列以外的人

Matthew 13: Parable of the Sower

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

（二）國度的「種子」是救恩的道，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 not the issue

種子的品質或播種者的能力都不是問題

2. The condition of the ‘soil’ receiving the seed is the issue in this parable

這個比喻所著重的是接受種子的「土壤」狀況

3. The seedtime is “now” as the seed is being sown (the soil’s condition may change in a new season)

撒種的時候就是「現在」（土壤的狀況在新的季節可能會改變）

Matthew 13: Parable of the Sower


馬太福音13章：撒種的比喻

Spiritual Meaning 屬靈的含意

“Key issue of the soil’s reception and fruitfulness is
“an understanding heart”

「土壤的接收和結果的關鍵問題
是『有個明白的心』

主啊，
給我一個能分辨的心

LORD,
GIVE ME A 
DISCERNING HEART

*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……卻不曉得

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

太13:15 恐怕眼睛看見……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

Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

Spiritual Meaning 屬靈的含意

God sows his gracious Word upon
4 kinds of hearts

神將祂恩惠的話語播撒在四種心上

1. **Hard hearted.** Pays no attention; doesn't listen or care;
evil one snatches seed off the path

心硬：不注意、不聽、不關心；惡者從路上搶走種子

2. **Bedrock thin heart.** Initially receives (not understands)
with joy; fair weather disciple; missed hearing the Word
about a cross; no stamina; wilts under heat of persecution
or trials

心地單薄的基礎：一開始是歡喜地接受（但不明白）；風雨無常的門徒；錯過了聽到有關十字架的道；沒有耐力；在逼迫或試煉的熱力下萎縮。

有一個撒種的出去撒種

4 種土

4 Types of Soil

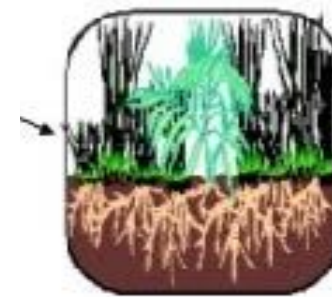
A Sower Went Out to Sow



packed soil
飛鳥吃了



stony ground
石頭地



thorny ground
有荊棘的土



good soil
好土

Matthew 13: Parable of the Sower

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3. **Thorny heart.** Double minded heart is soil that cannot sustain both grain and weeds (God and mammon); worldly cares and riches choke out kingdom faith in heart
帶刺的心：三心二意的心的土壤，無法同時承受穀物和雜草（神和瑪門）；屬世的憂慮和財富噎死了心中的國度信心。

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，相信道是為著他的；順從；結果子

有一個撒種的出去撒種

4 種土

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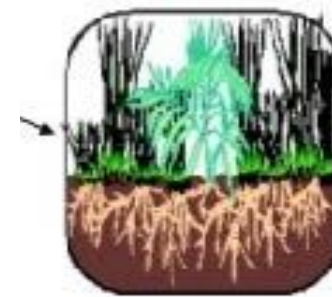
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packed soil
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有荊棘的土



good soil
好土

Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

1. The disciples are warned not to be fooled by the size of crowds when assessing the kingdom's success in the world
警告門徒在評估國度在世界上的成功時，不要被
人群的數量所迷惑
2. Jesus sows the Kingdom gospel to all men trusting the Sovereign God to germinate those with a “good heart” before the Harvest
耶穌將天國的福音播撒給所有人，信靠掌權的神
會在收割之前讓那些有「善心」的人發芽

播下種子 才能
收穫

SOW THE SEED TO REAP THE
HARVEST



Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

3. The key revelation in this first parable is man's individual responsibility for the condition of his heart when the gospel is sown

這第一個比喻的關鍵啟示是：當福音撒播時，人要對自己的心態負責

a. By God's mercy, He continually sows the seed if perhaps the heart which rejects it now may be softened to receive it later

因著神的憐憫，祂繼續撒種，若現在拒絕的心能軟化，以後就能接受

b. Even a disciple's heart may be found in any of these 4 heart conditions so the Holy Spirit is always faithfully 'plowing' our hearts to soften the soil

甚至是門徒的心也可能有這四種心態，因此聖靈一直忠心地「耕耘」我們的心，使土壤軟化

播下種子 才能
收穫

SOW THE SEED TO REAP THE
HARVEST



Parable of the Wheat and Tares

Matthew 馬太福音 13.24-30, 36-43

麥子和稗子的比喻

Kingdom Sons Sown into this World
撒在這個世界裡的國度之子



Matthew 13 Parable of the Wheat and Tares

馬太福音13章——麥子和稗子的比喻

The second of two parables explained

兩個比喻的第二個解釋

Matthew emphasizes these first two parables (Sower and Tares) by taking time to give us the private interpretation of them as the Lord gave it to his disciples

馬太強調前面兩個比喻（撒種和稗子），如同主花時間給門徒們私下的解釋一樣

1. These two parables form the basic revelation of the two angles of responsibility as the kingdom moves toward the Harvest

這兩個比喻形成了國度邁向豐收時的兩個責任角度的基本啟示

- a. In the 'Sower' **man's responsibility** is revealed as the seed of the kingdom is sown
當國度的種子被撒下時，「撒種的人」揭示出人的責任來
- b. In the 'Tares' the kingdom sowing is observed from the angle of **the King's sovereignty** as He sows, allows, rules and overrules in light of the kingdom Harvest and Judgment

在「稗子」中，國度的播種是從王的主權角度來觀察的，祂基於國度的收穫和審判的亮光來撒種、允許、掌權和推翻

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2. Three comparisons are featured in this parable: **the Sower and the enemy; the good and evil seeds sown; the 2 judgments at the time of harvest**

這個比喻有三個比較：撒種者和仇敵；撒下的好種和惡種；收割時的兩個審判

3. Who is the sower: "*the kingdom of the heavens is like a man who sowed good seed in his field*" = watch what the King is doing

誰是撒種的人：「天國好像人撒好種在田裡」 = 看王在做什麼

The Sower 撒種的人

Matt. 13.24 *He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field..."*

太13:24 耶穌又設個比喻對他們說：「
天國好像人撒好種在田裡……」

Explanation 解釋

Matt. 13.36 *Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field."*

太13:36 當下耶穌離開眾人，進了房子。
他的門徒進前來說、請把田間稗子
的比喻，講給我們聽。」

Matt. 13.37 *He answered, "The one who sows the good seed is the Son of Man."*

太13:37 他回答說：「那撒好種的，就是人子。」

Matt. 13.38 *The field is the world, and the good seed is the sons of the kingdom*

太13:38 田地，就是世界。好種，就是天國之子。

Jesus sows the good sons of His kingdom into the world

耶穌將祂國度的好兒子播種在世上

Notice: Now the same sower is here sowing something else: not the Word of the gospel but sons of the kingdom
請注意：同一個撒種的人在這裡撒的不是福音的道，而是國度之子

1. The King's sovereign plan is always *good*: He sows Kingdom sons upon the earth
王的主權計劃總是好的：祂在地上播種國度之子
2. Kingdom sowing is always '**organic**' whether living gospel seed or the *good seed* of His sons into the field of the world
天國的播種總是「有機的」，無論是活的福音種子，或是祂兒女的好種子，都要撒到世界的田裡

The Sower 撒種的人

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POINT: only the King can sow sons: He is the soul winner, the evangelist and missionary of the kingdom

重點：只有王才能播種兒子：祂是靈魂的贏家，是國度的傳福音者和宣教士

Psa. 127.1 Unless the LORD builds the house, They labor in vain who build it;

詩127:1 若不是耶和華建造房屋，
建造的人就枉然勞力。

The Enemy 仇敵

Matt. 13.25 *"But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away*

太13: 25 及至人睡覺的時候，有仇敵來，將稗子撒在麥子裡，就走了。

Matt. 13.26 *"But when the wheat sprouted and bore grain, then the tares became evident also.*

太13: 26 到長苗吐穗的時候，稗子也顯出來。

Explanation 解釋

Matt. 13.38 *and the field is the world; ... and the tares are the sons of the evil one;*

太13: 38 田地，就是世界……稗子，就是那惡者之子。

Matt. 13.39 *and the enemy who sowed them is the devil*

太13: 39 撒稗子的仇敵，就是魔鬼。

The enemy secretly sows evil sons 仇敵秘密地撒下邪惡之子

The King's enemy reacts by secretly sowing his sons into the world 王的仇敵秘密地撒下牠的兒子在世界裡

1. These evil seeds are sown unnoticed - not into the kingdom but hidden among the good seed in the world
這些邪惡的種子是在不知不覺中撒下的 ——不是進入國度，而是隱藏在世上的好種子中
2. Kingdom servants are sleeping and do not initially discern that any sons of evil could be among them
國度的僕人在睡覺，起初不能分辨他們中間有惡子

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3. When the seeds grew together from a blade to an ear to full grain it became obvious that the 'counterfeit' weed had corrupted the field

當種子一起生長，從葉片到穗子，再到穀粒飽滿時，很明顯「假冒的」雜草已經敗壞了田地

4. Imitation and secret infiltration are 2 of the enemy's 'devices' of which we should be wary 2Cor.2.11

模仿和秘密滲透是我們應該提防敵人的兩種「手段」（林後2:11）

The Landowner's Response 田主的反應

Matt. 13.27 *"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'"*

太13:27 田主的僕人來告訴他說：「主阿，你不是撒好種在田裡麼？從那裡來的稗子呢？」

Matt. 13.28 *"And he said to them, 'An enemy has done this!'"*

太13:28 主人說：「這是仇敵作的。」



The sovereignty of the Kingdom questioned 國度的主權受到質疑

The servants of the kingdom report their discovery to the Landowner 國度的僕人向田主報告他們的發現

1. The servants seem to question the sowing of the landowner in light of the appearance of the tares
從稗子的出現來看，僕人似乎質疑田主的播種行為
2. The owner doesn't blame the sleeping servants but acknowledges a devious enemy had done it
主人並沒有責怪睡著了的僕人，而承認是狡猾敵人的所為

The Landowner's Response 田主的反應

Matt. 13.27 *"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'"*

太13:27 田主的僕人來告訴他說：「主阿，你不是撒好種在田裡麼？從那裡來的稗子呢？」

Matt. 13.28 *"And he said to them, 'An enemy has done this!'"*

太13:28 主人說：「這是仇敵作的。」



The sovereignty of the Kingdom questioned 國度的主權受到質疑

The servants of the kingdom report their discovery to the Landowner 國度的僕人向田主報告他們的發現

3. Mystery: how can the kingdom of the heavens be under the king's sovereign rule and this corruption be allowed to exist?

奧秘：天國在王的主權統治下，怎能允許這種腐敗存在呢？

4. Mystery: why did God allow the Jewish kingdom to be so corrupt and why has Christendom today become so compromised?

奧秘：為什麼神允許猶太王國如此腐敗？為何今日的基督教成了十分妥協的？

The Landowner's Wisdom 田主的智慧

Matt. 13.28 ... *The slaves *said to him, 'Do you want us, then, to go and gather them up?'*

太13:28 僕人說：「你要我們去薅出來嗎？」

Matt. 13.29 *"But he *said, 'No; for while you are gathering up the tares, you may uproot the wheat with them.*

太13:29 主人說：「不必，恐怕薅稗子，連麥子也拔出來。」



The Sovereign Overrules 主掌權凌駕一切

The owner of the field overrules his servants plan to purge the field
田地的主人推翻了僕人清除田地的計劃

1. The servants want to take righteous action and pull up the tares to purge the world of evil ones
僕人要採取正義的行動，拔除稗子，以清除世上的惡者
2. The sower forbids such a plan and permits them to grow together
撒種者禁止這樣的計劃，並允許它們一起生長

The Landowner's Wisdom 田主的智慧

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太13: 28 僕人說：「你要我們去薅出來嗎？」

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The owner of the field overrules his servants plan to purge the field
田地的主人推翻了僕人清除田地的計劃

3. **Mystery: the sovereign King's decision means the growth of sons of the kingdom will be much more difficult in this world**

奧秘：王的決定意味著國度之子的成長在這個世界會更加困難

a. One consideration: there may be some wheat that look like tares or tares that look like wheat

一個考慮因素：可能有些麥子看起來像稗子，或有些稗子看起來像麥子

b. There must also be some hidden benefits in this decision

這個決定也一定有一些隱藏的好處

The Kingdom Harvest 國度的收割

Matt. 13.30 *'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'"*

太13: 30 容這兩樣一齊長，等著收割；
當收割的時候，我要對收割的人說：
「先將稗子薅出來，捆成捆，留著燒；
惟有麥子，要收在倉裡。」

Explanation 解釋

Matt. 13.39 *... and the harvest is the end of the age; and the reapers are angels.*

太13: 39 ……收割的時候，就是世界的
末了；收割的人，就是天使。

The 2 stages of Kingdom Judgment 國度審判的二個階段

**The Sovereign wisdom of the
King's plan will be gloriously
vindicated at the end of the age**

**王的主權智慧計劃
在時代結束時將榮耀的被辨明**

1. The present command for sons of
the kingdom is just to grow and
overcome the enemy

**現在給國度之子的命令只是成長
和戰勝仇敵**

The Kingdom Harvest 國度的收割

Matt. 13.40 *"So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.*

太13: 40 將稗子薅出來，用火焚燒，世界的末了，也要如此。

Matt. 13.41 *"The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,*

太13: 41 人子要差遣使者，把一切叫人跌倒的，和作惡的，從他國裡挑出來，

Matt. 13.42 *and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.*

太13: 42 丟在火爐裡；在那裡必要哀哭切齒了。

Matt. 13.43 *"Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.*

太13: 43 那時義人在他們父的國裡，要發出光來，像太陽一樣。有耳可聽的，就應當聽。

The 2 stages of Kingdom Judgment 國度審判的二個階段

2. The sovereign Son of Man OWNS the field (world) and will first send his angels to gather out of His kingdom all who are 'stumbling blocks' and lawless assigning them to the fires of judgment

主權的人子擁有田地（世界），祂會先派遣天使從祂的國度中揀選所有的「絆腳石」和不法的人，將他們投入審判的烈火中

3. Then the good ripened seed is gathered up (raptured?) and will shine forth in the Father's kingdom

然後，成熟的好種子被收集起來（被提？）並在天父的國裡發光

Matthew 13 Parable of the Wheat and Tares

馬太福音13章——麥子和稗子的比喻

Basic Lessons Learned from this Parable

從這個比喻學到的基本功課

1. Satan has sown evil ones in this world who always try to destroy the fruitfulness of good seed

撒旦在這個世界撒下了惡者，他們總是試圖摧毀善種的果實

2. It is very hard to distinguish between who are really sons of the kingdom and who are counterfeit

我們很難分辨誰是真正的天國之子，誰是假冒的

2Th. 2.7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

帖後2:7 因為那不法的隱意已經發動；只是現在有一個攔阻的，等到那攔阻的被除去。

2Th. 2.8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;

帖後2:8 那時這不法的人，必顯露出來，主耶穌要用口中的氣滅絕他，用降臨的榮光廢掉他。

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馬太福音13章——麥子和稗子的比喻

Basic Lessons Learned from this Parable

從這個比喻學到的基本功課

3. We must not be quick to judge and uproot what is in the world because it might harm good seed
我們不能急於判斷和連根拔除在世上的事物，因為那可能會傷害好的種子
4. Judgment will indeed bring to light all that is mixture and imitation not only in this world but within us
審判確實會揭露所有的混合和模仿，不僅在這個世界上，也在我們內心
5. God alone is Judge 唯有神是審判者

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Matthew 13 Parable of the Wheat and Tares

馬太福音13章——麥子和稗子的比喻

The revelation for the Christian is the way of the cross

十字架的道路是給基督徒的啟示

The Son of Man has sovereignly planted the sons of the kingdom
into the field of the world.

人子主權地將天國的子民栽種在世界的田地裡

1. As '**shoots**' we begin by simply growing by grace by His kingdom life within
作為「嫩芽」，我們一開始只是藉著祂國度的生命在恩典中成長
2. As '**stems**' we begin to discern the struggle with an Enemy whose worldly deceptions and counterfeit imitation oppose our pursuing the Kingdom
作為「莖」，我們開始分辨與仇敵的鬥爭，牠的世俗騙局和仿冒抵擋了我們對國度的追求



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3. As maturing '**blades**' we are overruled by the cross from fighting Kingdom battles with human strength and learn to wait

作為成熟的「葉片」，我們被十字架攔阻，
不再以人的力量為國度爭戰，而是學會等候

4. As ripened '**grain**' we keep growing by grace as the way of the cross produces holiness and kingdom righteousness within

作為成熟的「穗子」，當十字架的道路在我們
內在產生聖潔和國度的公義，我們繼續靠著恩典
不斷的成長



馬太 Gospel of Matthew 福音

Next Week 下週:

Kingdom Parables:

Kingdom Growth

天國的比喻: 天國的成長