

Three Parables of the Kingdom

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References: **Mark 4**, Mark 4:21-32; Matthew 13:10-11; Matthew 13:13; John 8:12; 2 Corinthians 4:3-4; 2 Corinthians 4:6; Mark 4:16-17; Mark 4:18-19; Mark 4:20; Isaiah 55:11; Mark 4:33-34; Mark 4:24-25

So let us read them. I'll read one parable, and then let Jonathan translate the parable, and then I'll do the second, and then the third. Mark chapter 4, verse 21.

我们会先来读第一个比喻，然后我会读中文的翻译，然后再读第二个和第三个比喻。我们从马可福音四章二十一节开始。

[Mark 4:21-32 NKJV] - ²¹ Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? ²² For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. ²³ If anyone has ears to hear, let him hear." ²⁴ Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. ²⁵ For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

²⁶ And He said, "The kingdom of God is as if a man should scatter seed on the ground, ²⁷ and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. ²⁸ For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. ²⁹ But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

³⁰ Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? ³¹ It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; ³² but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

四章二十一节：耶稣又对他们说：“人拿灯来，岂是要放在斗底下、床底下，不放在灯台上吗？因为掩藏的事，没有不显出来的；隐瞒的事，没有不露出来的。有耳可听的，就应当听！”又说：“你们所听的要留心。你们用什么量器量给人，也必用什么量器量给你们，并且要多给你们。因为有的，还要给他；没有的，连他所有的也要夺去。”

二十六节，马可福音四章二十六节又说：“神的国如同人把种撒在地上，黑夜睡觉，白日起来，这种就发芽渐长，那人却不晓得如何这样。地生五谷是出于自然的：先发苗，后长穗，再后穗上结成饱满的籽粒。谷既熟了，就用镰刀去割，因为收成的时候到了。”

第三十节，芥菜种的比喻。三十节又说：“神的国，我们可用什么比较呢？可用什么比喻表明呢？好像一粒芥菜种，种在地里的时候，虽比地上的百种都小，但种上以后，就长起来，比各样的菜都大，又长出大枝来，甚至天上的飞鸟可以宿在它的荫下。”

Very good now. Tonight we are going to listen to the voice of the Master Teacher. Now, your servant, myself, will try to help guide us through this portion of Scripture. But it is the Master Teacher and His words, not mine.

很好。今天晚上我们来一起聆听这位伟大导师的声音。作为仆人的我，会试着带领大家一起来学习这一段经文。但这教导是出于伟大的导师和祂的话语，而不是出自我。

The Purpose of Parables

Now, the Lord Jesus often taught in parables. And the reason He taught in parables was because the nation had already rejected Him as being King. And now the kingdom of God that He offered was going to be in a secret, spiritual form. And as they rejected Him as King, He now goes to the cross, where He will die for the sins of the entire world. And so, the Lord speaks in parables.

主耶稣经常用比喻来教导。祂用比喻教导的原因，是因为犹太国民已经拒绝了祂作王。现在祂所传讲的神的国，将要以一种隐秘的、属灵的形式存在。当他们拒绝祂作王时，祂走向了十字架，在那里为全世界人的罪受死。所以，主用比喻来讲话。

If you turn back to Matthew chapter 13 and verse 10:

如果你跟我一起翻回到马太福音第十三章第十节：

[Matthew 13:10-11 NKJV] - ¹⁰ And the disciples came and said to Him, "Why do You speak to them in parables?" ¹¹ He answered and said to them, "Because it has been

given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

门徒进前来，问耶稣说：“对众人讲话，为什么用比喻呢？”耶稣回答说：“因为天国的奥秘只叫你们知道，不叫他们知道。”

The mysteries of God's kingdom now—because He has been rejected as King and now it is in a secret form—it is a mystery to those that rejected Him. In verse 13, He goes on and says:

现在神国的奥秘——因为祂被世人拒绝作王，如今神的国以隐秘的形式存在——对那些拒绝祂的人来说，就成了一个奥秘。在第十三节，祂接着说：

[Matthew 13:13 NKJV] - Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

“所以我用比喻对他们讲，是因他们看也看不见，听也听不见，也不明白。”

The people gathered around because He did miracles. He healed them. He fed them with bread from heaven. But they didn't believe in Him, that He came from heaven. They loved the loaves and the fishes, but they did not want the One who gave it to them.

众人聚集在祂周围是因为祂行了神迹。祂医治了他们，用天上的粮喂饱众人。但是他们并不相信祂是从天而来的。他们喜爱饼和鱼，却不要赐给他们饼和鱼的那一位。

And so, His teaching—now He taught His disciples, and He would explain the parables to His disciples. But to those who didn't believe, it was a mystery to them; they didn't understand. They saw, but they didn't really see. They saw the miracles, but they couldn't see that He was God. They heard His teaching, but it never reached their heart. He taught His disciples in parables and explained those parables to His disciples. And so tonight we'd like to look at three of these little parables, very short, and there is different teaching in each one.

所以祂的教导——祂教导门徒，并将比喻解释给门徒听。但对那些不信的人，这成了奥秘，他们不能明白。他们看见了，却没有真正看见；他们看到了神迹，却看不到祂就是神。他们听了祂的教导，但那教导从未触及他们的心。主向门徒讲比喻，也向门徒解释这些比喻。所以今天晚上我们想来看这三个非常短小的比喻，每一个都有不同的教导。

The Parable of the Lamp on a Lampstand

The first one we read in verse 21: it is a lamp that is lit, a very simple picture. When it becomes nighttime, in those days you lighted a lamp. And what you usually do is you set the light on a lampstand or out in the open so that the light spreads around the room. So you don't put it under a basket; that would stop the light from coming out. Nor does He say do you put it under a bed, but you put it on the lampstand so there is lots of light shining around.

第一个比喻我们在二十一节读到：这是一盏点亮的灯，一个非常简单的画面。到了晚上，在那个时代人们会点亮一盏油灯。通常的做法是把灯放在灯台上，或者摆在敞开的地方，好让光照亮整个房间。你不会把它放在斗底下，因为那样会阻挡光线照出来。祂也说，你不会把它放在床底下，而是放在灯台上，让四周充满明亮的光。

Now, what does that light stand for?

那么，这光代表什么呢？

[John 8:12 NKJV] - Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

耶稣又对众人说：“我是世界的光。跟从我的，就不在黑暗里走，必要得着生命的光。”

When you have light, you can see clearly. If there is no light, it is all darkness; you can't understand your surroundings. That light speaks of God's revelation to us. And when we read the Word of God, the Holy Spirit reveals the truth to us; we get light on the Word.

当你有了光，你就能看得很清楚。如果没有光，到处都是黑暗，你就无法看清周围的环境。这光代表神对我们的启示。当我们读神的话语时，圣灵向我们显明真理，使我们在神的话语上得着光照。

Now, there are things that can hinder that light in our lives. That is, the meaning of God's Word can be hidden from us because we put it under a basket or under the bed. So Jesus used these two pictures to illustrate some truth about those things that can hinder that light in our life.

在我们生命中有一些事物会阻挡这光。也就是说，神话语的意思可能会对我们隐藏，因为我们把它放在了斗底下或床底下。所以耶稣用这两个画面来说明那些会阻挡我们生命之光之真理。

Now, the first thing is a basket. As we said, you put a basket over a lamp and the light can't shine out. What does a basket represent then for us? The basket that He is talking about is a

special basket: it is a bushel basket. In English, a bushel is a dry measure of agricultural products. A bushel basket would be about as big as you can put your arms around and about this deep. It is about as much as you can comfortably carry. We use it today; it is a dry measure, about thirty-five liters in volume. You could have a bushel of apples, a bushel of wheat, or a bushel of tomatoes. So it is a commercial term.

首先是一个斗。正如我们所说，你把斗盖在灯上，光就照不出来了。那么斗对我们来说代表什么呢？祂所讲的是一种特别的容器，是一个“蒲式耳”斗。在英语中，蒲式耳是农产品的一种容量量器。一个蒲式耳斗大约有双手合抱那么大，差不多四五十厘米深，是一个人能轻松搬运的重量。我们今天仍在使用它，它是一种干量器，容量大约是三十五升。你可以有一蒲式耳苹果、一蒲式耳大麦或一蒲式耳番茄。所以它是一个商业用语。

And what does that speak of to us? It speaks to us of our lives, our business life, maybe our school life—those things that we require for us to live. But our jobs, our occupations, our businesses, they can crowd out the Word of God in our lives. We can become so busy in life that we have no time for the Word of God, nor for God speaking to us. If we can't hear God's voice speak to us from His Word, how then can we speak back to God? Our prayers become weak. And so, if we allow things to crowd out the light of the Word of God, God speaking to us, then we don't get light in the room; we don't see things around us in the world clearly.

这向我们说明了什么呢？它向我们指明我们的日常生活、我们的职场事业，或许还有我们的学业——那些我们维持生活所必需的事物。但是我们的工作、职业和事业，可能会挤占我们生命中神话语的位置。我们在生活中可能会变得极其忙碌，以至于没有时间读神的话语，也没有时间听神向我们说话。如果我们无法从祂的话语中听见神对我们说话的声音，我们又怎能向神回应呢？我们的祷告就会变得软弱无力。因此，如果我们任由世事挤占神话语的光芒、阻碍神向我们说话，我们的房间里就没有光，我们也无法看清世界上周围的事物。

And also, He says you don't put a lamp under the bed. All you'll find there is a lot of dust! Now, what does the bed speak of? That's the place of rest. And it speaks, perhaps, that we become lazy. It becomes the place where we just lie down for our own pleasure. So we become occupied with our own pleasures and our own rest, and we neglect the Word of God. And so, if we do that, and we seek a life of ease or pleasure, or any kind of selfish desires, and we neglect God's Word, then not only do we not get God's Word in our hearts, but our testimony to others is hindered as well. We can't then freely witness to others of the light of the gospel.

而且祂还说，不要把灯放在床底下。你在那里只会找到很多灰尘！那么床代表着什么呢？那是休息的地方，也许代表着我们变得懒惰，成了我们为了自己的享乐而躺卧的地方。我们被自己的享乐和安逸所占据，从而忽略了神的话语。如果我们这样做，去追求安逸享乐的生活，或是各样自私的欲望，而忽略了神的话语，那

么不仅神的话语无法进入我们心里，我们对别人的见证也会受到拦阻。我们就无法自由地向他人见证福音的光。

So that is the first parable about light. We want to let the light of the gospel of Jesus Christ shine out from our lives.

这就是第一个关于光的比喻。我们需要让耶稣基督福音的光从我们的生命中照耀出来。

Second Corinthians chapter 4, verse 3:

哥林多后书第四章第三节：

[2 Corinthians 4:3-4 NKJV] - ³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

如果我们的福音蒙蔽，就是蒙蔽在灭亡的人身上。此等不信之人被这世界的神弄瞎了心眼，不叫基督荣耀福音的光照着他们；基督本是神的像。

Now here Paul is talking about those unbelievers who have never let the light come into their hearts. You could come into a darkened room and you could light a light, but a blind man still can't see any light. And it's the Devil who blinds people's minds to the light of the gospel of Jesus Christ—blinds them to the fact that the Son of God has come down from heaven and died upon the cross, and was raised from the dead the third day, and now is living at God's right hand in the glory.

保罗在这里讲的是那些从未让光进入心中的不信之人。你可以走进一间昏暗的屋子并点亮一盏灯，但盲人仍然看不见任何光亮。正是魔鬼弄瞎了人们的心眼，不让他们看见耶稣基督福音的光——使他们盲目，看不见神的儿子从天降临、死在十字架上、第三天从死里复活、如今活在神荣耀右边的这一真理。

And now look at verse 6:

现在看第六节：

[2 Corinthians 4:6 NKJV] - For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

那吩咐光从黑暗里照出来的神，已经照在我们心里，叫我们得知神荣耀的光显在耶稣基督的面上。

And just as in the very beginning, when God created the heavens and the earth, the earth was without form and void, and darkness was on the face of the deep. He uses that picture of how the Holy Spirit comes into the person's heart and reveals the glory of God in Jesus Christ. As God created light into the world, so He has created the light into the hearts of all those who receive the Lord Jesus.

正如在起初神创造天地时，地是空虚混沌，渊面黑暗。保罗用了这个画面来描绘圣灵如何进入人的心中，并在耶稣基督里显明神的荣耀。神怎样在世界上创造了光，祂也照样在所有接待主耶稣的人心中创造了光。

And so, there is the admonition, the encouragement: to let your light shine. If you have trusted Christ as your Savior tonight, God has put a light into your life, and the world needs to see that light in your life. That light, Paul says, is the light of the knowledge of the glory of God in the face of Jesus Christ. And John writes later on that we should walk in that light. The world needs to see that light, and we are the testimony; we are God's witness to the light. So we don't want to let business, day-to-day affairs, or our ease and pleasure—we don't want to let those hinder the work of God in our lives.

因此，这里有一个劝勉和鼓励：要让你的光照耀出来。如果你今晚信靠了基督作你的救主，神已经将光放进了你的生命中，而世人需要看到你生命中的这光。保罗说，这光就是显在耶稣基督面上那认识神荣耀的光。约翰后来也写道，我们应当行在光中。世人需要看见这光，我们就是见证，我们就是神为光所作的见证。因此，我们不要让事业、日常事务，或是我们的安逸享乐阻碍神在我们生命中的工作。

The Parable of the Growing Seed

That's the first parable; let's look at the second: verse 26.

这就是第一个比喻，那么我们来看第二个比喻：第二十六节。

And He said, "The kingdom of God is as if a man should scatter seed on the ground." That's a simple thing; we've all done that. We have all had a garden, planted flowers perhaps, maybe even vegetables. Now we know from the previous parable of the sower and the seed that the one who sows the seed is God the Father, and the seed is the good Word of God.

又说：“神的国如同人把种撒在地上。”这是一件简单的事，我们都做过。我们都打理过花园，可能种过花，甚至种过蔬菜。从前面撒种的比喻中我们知道，撒种的是父神，而种子就是神美好的道。

So He scatters seed on the ground. Once the seed is in the ground, the work, as far as the farmer is concerned, is over for a time. In verse 27: after he sows the seed, he sleeps by night and rises by day, and the seed should sprout and grow; he himself does not know how.

他把种子撒在地上。种子一旦入土，对农夫而言，他的工作就暂时告一段落了。第二十七节说：撒下种子后，黑夜睡觉，白日起来，这种就发芽渐长，那人却不晓得如何这样。

Now, how is that seed sown? We do the work of the Father: we sow the seed, we spread the Word of God to others. When you witness to your friends, your family, or your children, what you're doing is you're sowing the seed of the Word of God into their lives. That's all we can do. You can't save your brother or sister or son or daughter; we sow the seed, and God then begins to work.

那么，种子是怎样播撒的呢？我们在做父神的工作：我们撒种，将神的话语传给别人。当你向朋友、家人或孩子作见证时，你所做的就是将神话语的种子播撒到他们的生命中。这是我们唯一能做的事。你无法拯救你的弟兄、姊妹、儿子或女儿；我们只管撒种，然后神便开始动工。

First of all, the seed is a living seed. Every seed has a little bit of life in that seed; we call it the germ. And when you get the right conditions, then it sprouts and it roots itself. Now, just how that happens, we don't know. God Himself has put life into that seed, and it's God that makes it grow. The farmer doesn't know how this happens; it's not the farmer's responsibility to make the seed grow.

首先，这种子是有生命的种子。每一粒种子里面都蕴含着一点生命，我们称之为胚芽。当条件合适时，它就会发芽生根。具体是如何发生的，我们并不清楚。神亲自将生命放入那粒种子中，也是神使它生长。农夫不知道这是如何发生的；使种子生长并不是农夫的责任。

In the parable of the sower and the seed, the way the seed grows depends on the soil that it falls into. And same when we sow the Word of God, when we witness to others: that Word goes into the life of that person. That person may have a hard heart, just like the seed on the wayside, on the pathway—it's too hard; the birds of the air come and take it away. And so when we sow seed and somebody's heart is hard, then Satan will come and take that seed away.

在前面撒种的比喻中讲到，种子如何生长取决于它落入怎样的土壤。同样，当我们播撒神的话语、向他人作见证时，那话语进入了那人的生命。那个人可能心肠刚硬，就像落在路旁的种子一样——土地太硬了，天上的飞鸟飞来把它吃掉了。所以当我们撒种而某人的心刚硬时，撒旦就会来把那种子夺走。

Then other seed would fall on rocky ground. If you go back to verse 16, the Lord explains this:

还有些种子会落在石头地上。在第十六节，主解释了这种情况：

[Mark 4:16-17 NKJV] - ¹⁶ These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; 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.

那撒在石头地上的，就是人听了道，立刻欢喜领受，心里却没有根，不过是暂时的，及至为道遭了患难，或是受了逼迫，立刻就跌倒了。

This is a picture of people who take the Word of God in; they hear it and say, "Oh, that's exciting! That's just what I need!" But they have no depth. It isn't any depth; it's just an emotional reaction to the gospel. It's like a seed that grows where there's only a little bit of soil over a rock. When the sun comes out, that little sprout has no depth of earth to go into, and it dies. Those are people who hear the Word of God and they quickly react to it, but there's no real conviction, there's no real repentance. They may profess to be a Christian and continue for a little while until persecution comes or trouble, and then they fall away. The Word of God has not penetrated their hearts.

这幅画面描绘了那些领受神话语的人：他们听见了就觉得：“太好了！这正是我需要的！”但这没有任何深度，这只是对福音的情感反应。就像种子在磐石上薄薄的一层土里生长，当太阳升起，那幼苗无法向下扎根，便枯死了。这些人听了神的话语，反应很快，但没有真正的知罪认罪，没有真正的悔改。他们可能口头承认自己是基督徒，维持了一阵子，直到逼迫或难处来临，他们就立刻跌倒了。神的话语并没有穿透他们的内心。

Then there's a third group in verse 18:

还有第十八节提到的第三类人：

[Mark 4:18-19 NKJV] - ¹⁸ Now these are the ones sown among thorns; they are the ones who hear the word, 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.

还有那撒在荆棘里的，就是人听了道，后来有世上的思虑、钱财的迷惑，和别样的私欲进来，把道挤住了，就不能结实。

These are the ones who have so many troubles, so many things happening in their lives. They hear the Word of God and they receive it for a time. But then all these other things—their

pleasures, their business, their family pressures, or maybe they get persecuted for their Christianity—all these troubles come in, and the Word does not bear any fruit.

这些人生命中有太多的事情，有世上的思虑、对钱财的追求，或者家庭的压力。他们听了神的话语，领受了一段时间。但随后所有这些纷扰涌进来，道就被挤住了，不能结出任何果实。

Then in verse 20:

最后在第二十节：

[Mark 4:20 NKJV] - 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."

那撒在好地上的，就是人听了道，又领受，并且结实，有三十倍的，有六十倍的，有一百倍的。”

That is ground that has depth, that's been prepared so that the root can take a hold deep down into the soil. And that is likened to those who hear the Word of God, they accept it, and they bear fruit for God—some thirtyfold, some sixtyfold, and some a hundredfold.

那是已经翻整好、很有深度的土地，根能深深扎入泥土中。这正如那些听了神的话语、领受并且为神结出果实的人——有三十倍的，有六十倍的，有一百倍的。

Now we go back to our parable of the growing seed again for a moment. And we read there in verse 28: "For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head." The farmer doesn't know how that happens; it's a mystery to him, but every year he plants his seed. And so there's a mystery about the new birth. Those of us who have trusted Christ and allowed the Word of God to penetrate deeply into our hearts begin to grow.

现在我们再回到生长种子的第二个比喻。我们在第二十八节读到：“地生五谷是出于自然的：先发苗，后长穗，再后穗上结成饱满的籽粒。”农夫不知道这是如何发生的，这对他来说是个奥秘，但他每年都这样去撒种。同样，重生的生命也是一个奥秘。我们这些信靠了基督、让神的话语深深扎根在内心的人，生命便开始成长。

One night a man came to Jesus and said to Him, "We know that You are a teacher come from God, because no one can do these miracles except God be with him." Now, this man was Nicodemus. He was a ruler of the Jews, and he was one of the top teachers in the whole of Israel. And that night when he came to Jesus, Jesus told him, "Nicodemus, you can't see the kingdom of God; you're blind. You're blind because you cannot see the kingdom of God. But,"

He said, "Nicodemus, you need to be born again—born again by the Spirit of God, by the Word of God." And that night Nicodemus believed Jesus and he was born again by the Spirit of God, and the Word began to take root.

一天夜里，有一个人来找耶稣说：“我们知道你是神差来的先知，因为若没有神同在，没有人能行你所行的神迹。”这个人就是尼哥底母。他是犹太人的领袖，是以色列境内很有名望的教师。那天晚上当他来到耶稣面前时，耶稣对他说：“尼哥底母，你看不见神的国，你是瞎眼的。你瞎眼是因为你看不见神的国。但是，”他说，“尼哥底母，你必须重生——从神的灵重生，从神的话语重生。”那天晚上，尼哥底母相信了耶稣的话，借着神的灵重生了，神的话语开始在他心里扎根。

Here is another promise you've often heard, but I want you to pay attention to it completely. God's Word comes into our hearts and returns to Him. It returns to Him in the form of fruit in our lives. God's Word will not return to Him void! I'm going to look up that verse because I think it's important for us to turn there: Isaiah chapter 55, verse 11.

这里还有一句你们经常听到的应许，但我希望大家格外留心倾听。神的话语进入我们的心，然后归回到祂那里。它以我们生命中结出果实的形式归回到神面前。神的话绝不会毫无果效地回到祂那里！我要查阅这节经文，因为我认为我们翻到那里很重要：以赛亚书第五十五章第十一节。

[Isaiah 55:11 NKJV] - So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.

我口所出的话也必如此，决不徒然返回，却要成就我所喜悦的，在我发它去成就的事上必然亨通。

So His Word is like a seed; that's what this parable is about. It's planted in our hearts, and it brings forth fruit to God. It will not return to Him void; it's going to bring fruit! But it depends on the soil again, because sometimes it brings forth thirtyfold, some sixtyfold, and some a hundredfold.

所以神的话语就如同一粒种子，这正是这段经文所讲的。它被种在我们的心里，为神结出果实。它绝不会徒然返回，必定会结出果实！但这同样取决于土壤，因为有时结出三十倍，有时六十倍，有时结出一百倍。

When I lived on a farm, we had an alfalfa field. Alfalfa is cattle feed, like hay. And there was one corner of the field where the alfalfa only grew this high; in another place it grew this high. And the reason was, in that corner of the field, the soil was not very good. And so we want to have good soil, that we allow that Word to penetrate into our lives.

当我住在一个农场的时候，我们有一块苜蓿田。苜蓿是牛饲料，就像干草一样。田地的一个角落里，苜蓿只长得这么高一点点；而在另一处，它却长得很高很高。原因就在于那个角落的土壤不是很好。因此，我们希望自己拥有良好的土壤，好让神的话语能更好地扎根在我们的生命中。

Now, another lesson from this parable: when a seed first sprouts, it just comes out of the ground, a tiny little sprout. Later it grows a little more, and then later it grows even more; then it grows to full maturity, and then it's harvested. So when we first become Christians, we are just young Christians; we are just bringing a little bit of fruit for the Lord. We don't suddenly become mature Christians all in one day. So be patient with yourself, just like the farmer is patient. He waits; he knows that it's going to grow. Just be patient; God is working in your heart.

这个比喻带来的另一个教导是：当种子初次发芽时，它刚破土而出，只是一棵微小的幼苗。后来它长大了一点，再后来长得更大了，最后完全成熟，迎来收割。所以当我们刚成为基督徒时，我们只是幼小的基督徒，只能为主结出一点点的果子。我们不可能在一朝一夕之间突然变成成熟的基督徒。所以要对自己有耐心，就像农夫有耐心一样。他在等待，他知道种子会发芽和成长。只要有耐心，神正在你的心中动工。

If God is patient with us, we ought to be patient with others as well. Not everybody is a mature Christian, and so we should be gentle and forgiving of others; they are growing, too. And so that's some of the lessons that we can get from that second parable.

如果神对我们满有耐心，我们也同样应当对他人很有耐心。不是所有人都是成熟的基督徒，因此我们要柔和谦卑，乐意饶恕别人；他们也同样在成长。这些就是我们可以从第二个比喻中学到的一些教训。

The Parable of the Mustard Seed

Let's look at our third one. We won't spend much time on this one. In verse 30: "Then He said, 'To what shall we liken the kingdom of God? Or with what parable shall we picture it?'" What is the kingdom of God like? If it's secret and a mystery, how can we compare it?

我们来看第三个比喻。我们不会在这个比喻上花太多的时间。第三十节说：“又说：‘神的国，我们可用什么比较呢？可用什么比喻表明呢？’”神的国像什么呢？如果它是隐秘的奥秘，我们该如何用比喻来描绘呢？

What He's going to do now is He's going to explain what the kingdom looks like in its outward form. The kingdom now is in a mystery form, but if the kingdom is in our hearts, we have crowned Him Lord of our lives. What He's going to do now is He's going to show us what the kingdom of God is like in its appearance to the world, in its outward form. You can't see the kingdom of God in my heart, nor can I see the kingdom of God in your heart, except

in the way that we live it out. And so what kind of picture now is in the world of the kingdom of God as it's lived out in the world?

耶稣现在要解释的是天国外在的样貌。天国目前是以奥秘的形式存在的，但如果天国在我们心里，我们便尊耶稣为我们生命的主。祂现在要向我们显明神国在外表上、在世人面前的外在形态是怎样的。你看不见我心里的神国，我也看不见你心里的神国，除非通过我们活出的生命展现出来。那么，当神国在世上活出来时，它在世人眼中呈现出怎样的画面呢？

He says it is like the mustard seed. It's the smallest seed of any herb in your garden—a tiny little seed. That's like the Word of God: very tiny, but it begins to grow. Now, on the Day of Pentecost, there were just a hundred and twenty people, and that was the beginning of the church growing. Its outward form was very small. But more and more people were gathered to the church—there were thousands in Jerusalem. Then the apostles went out everywhere and spread it out over the whole world, and the church grew. And just like this mustard seed from a very small little beginning, it grew to be like a huge tree, so that even the birds of the air could nest under its shade.

祂说它就像一粒芥菜种。它是你园中各样菜里最小的种子——非常微小的种子。这就像神的话语：起初微小，却开始成长。在五旬节那天，只有一百二十个人，那是教会成长的起点。它外在的形象非常微小。但是越来越多的人来到教会——耶路撒冷有了成千上万的信徒。随后使徒们走向各处，把福音传遍全世界，教会日益长大。正如这芥菜种从极其微小的开端，渐渐长成一棵参天大树，甚至天上的飞鸟都可以在上面宿窝歇息。

Now, the birds of the air in the parable of the sower were Satan's servants that came and took the Word of God away. Now they're making their nest in the kingdom of God! What we're looking at now worldwide is perhaps two billion so-called Christians, or professed Christianity, around the world. What began as just a little tiny beginning in an upper room in Jerusalem has become a great commercial and political system that spans the world. But they're not all real, true Christians. That's just the outward form of what Christianity is today.

在前面撒种的比喻中，天上的飞鸟是指撒旦的差役，来把神的话语夺走。而这里的飞鸟，竟然在神国的树枝间搭窝！我们现在在全世界所看到的，大约有二十亿自称是基督徒的人。起初在耶路撒冷小楼里极其微小的开始，如今已演变成横跨全球的庞大商业与政治体系。但他们并不全都是真实的基督徒。这只是当今基督信仰外在的形式。

Now, Satan tried to destroy the early Christians. He attacked them for the first three hundred years after Jesus. They were persecuted: they were burned at the stake, they were fed to lions. But Christianity grew immensely. He tried to kill the church, but when he found that he couldn't destroy the church, then he decided that he would make a counterfeit

church. And slowly he began then to work among the believers, and Christianity then took on many forms of paganism, and the true and the false were all mingled together. And that's the outward form of Christianity today.

撒旦起初企图毁灭早期的基督徒。在主耶稣之后的头三百年里，他疯狂攻击跟随耶稣的人。他们受了各样的逼迫：被绑在柱上烧死，被扔去喂狮子。然而基督信仰却更加蓬勃地成长起来。魔鬼想要毁灭教会，但当他发现自己摧毁不了教会时，他决定制造一个伪造的教会形式。他渐渐开始在信徒中做工，使基督信仰掺杂了许多异教的形式，以至于真假混杂在了一起。这就是当今基督教界外在的形式。

But in the midst of all this great mustard tree with Satan in the branches, still around the world, meeting in smaller groups—sometimes persecuted in many countries—there are little groups of real, born-again Christians that meet together simply around the Lord. They have this kingdom of God in their hearts, and are truly born again and bringing forth fruit to God.

然而，在这棵有撒旦盘踞在枝头的巨大芥菜树当中，在世界各地，仍有微小群体在聚会——在许多国家他们甚至历经逼迫——有真正重生的基督徒群体，单单纯朴地跟随主聚集。他们心里有神的国，是真正重生的，并且正在为神结出果实。

Take Heed What You Hear

In verse 33, as I conclude:

在第三十三节，我作个总结：

[Mark 4:33-34 NKJV] - ³³ And with many such parables He spoke the word to them as they were able to hear it. ³⁴ But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

第三十三节，耶稣用许多这样的比喻，照他们所能听的对他们讲道；若不用比喻，就不对他们讲；没有人的时候，就把一切的道讲给门徒听。

And not just to the twelve disciples: He, the Great Teacher, is still teaching today. There is a true church, and that is made up of all true believers around the world, and they're bringing forth real fruit to the Father for the glory of Jesus.

不仅是对十二门徒，这位伟大的导师今天依然在教导我们。世上存在着一个真实的教会，它是由遍布全世界的所有真正信徒组成的，他们正为主耶稣的荣耀向父神结出真实的果子。

Now I want you to go back to verse 24; I didn't comment on this verse at the time:

现在我想让大家回到第二十四节，当时我没有对这节经文作评论：

[Mark 4:24-25 NKJV] - ²⁴ Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. ²⁵ For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

二十四节又说：“你们所听的要留心！你们用什么量器量给人，也必用什么量器量给你们，并且要多给你们。因为有的，还要给他；没有的，连他所有的也要夺去。”

He's talking about the light there again. There is an old saying in English; it goes like this: "Light received brings more light; light rejected brings night."

祂在这里再次谈到了光。英语里有一句老话是这样说的：“领受光带来更多光，拒绝光带来黑夜。”

So He said, "Take heed how you hear the Word of God," because what you gain can be lost. If you reject the light that you're given, you won't be given any more light. If you walk in the light, He'll give you more light, and you'll grow and bring forth fruit to God.

因此祂说：“你们所听的要留心”，因为你所得到的可能会失去。如果你拒绝赐给你的光，就不会再有更多的光给你。如果你行在光中，祂必赐给你更多的光，你就会成长并为神结出果实。

So these are words from the Master Teacher Himself: "He that has ears to hear, let him hear." Let us hear the Word of God and His voice to us.

这些是出自主、至伟大的导师亲口所说的话：“有耳可听的，就应当听！”让我们来聆听神的话语，聆听祂向我们发出的声音。

Let us close with a word of prayer.

让我们一起来做一个祷告。

O God, our Father! How we thank You tonight for Your goodness and Your mercy to us. You are very patient with us, Lord. You're very merciful and gracious. When we fail, You pick us up. When we doubt, You give us assurance. When we fail, You fail not. And so, Lord, we thank You for the teachings of Jesus tonight. We ask Your blessing now upon each one, in Jesus' name. Amen. Thank you, each one.

神啊，我们的天父！今晚我们何等感谢祢对我们的恩惠与怜悯。主啊，祢对我们满有耐心，祢大有怜悯与恩典。当我们失败时，祢扶持我们；当我们怀疑时，祢赐我们确据；即便我们失败软弱，祢却永不失败。主

啊，我们感谢祢今晚借着耶稣所赐的教导。求祢的祝福临到在座的每一个人。奉耶稣基督的名，阿们。谢谢大家。