

¹ And it happened afterward, that He went through every city and village, preaching the kingdom of God / detailing and, gladly-news-ing where God dwells, and from where God's influence is made known:

and the twelve were with Him,

² And certain women, who were healed of unclean spirits and infirmities, Mary called Magdalene, from whom went seven demons / it's interesting to note: not one woman mentioned in scripture is said to be against Jesus; only men are.

³ And Joanna the wife of Chuza, Herod's steward / Herod's household manager, **and Susanna, and many others, who ministered to Him of their substance** / isn't it interesting in our male dominated world, how the phrase is completely ignored, or buried in an alternate translation to hide the truth; **of women ministering to the Lord.** The next time we meet these women is with Jesus **ministering to Him at His crucifixion.** And it begs the question: when do men, sitting on their butts yapping about religious sounding things suddenly qualify as ministering; to which they think they ought to be paid some exorbitant amount of \$\$\$? No wonder we read: the Queen of the South will be invited to stand up in the judgment and have a word or two to say: But I digress.

And certain women who were healed, who ministered to Him of their substance.

⁴ And when a large crowd gathered together / when the typical huge multitude of folks surrounded Jesus... wanting to hear more of this Good News, **coming to Him from everywhere,**

He spoke a parable.



¹ 过了不多日，耶稣周游各城各乡传道，宣讲神国的福音。 / 详细说明神的居所，并从那里得知神的影响力。

和他同去的有十二个门徒，

² 还有被恶鬼所附，被疾病所累，已经治好的几个妇女，内中有称为抹大拉的马利亚，曾有七个鬼从她身上赶出来。 / 值得注意的是:圣经中没有一个女人是反对耶稣的;只有男性。

³ 又有希律的家宰苦撒的妻子约亚拿，并苏撒拿， / 在我们这个男性主导的世界里，这句话被完全忽视，或者被另一种翻译掩盖了真相，这不是很有趣吗?提后 1 就是**事奉主的妇女**。下次我们见到这些妇女是**耶稣在十字架上服事他**。这就引出了一个问题:什么时候男人们，坐在那里喋喋不休地谈论宗教问题，突然就有资格做牧师了;他们认为他们应该得到一笔过高的钱?难怪我们会读到:南方的女王会受邀参加审判，说一两句话:但我跑题了。

和好些别的妇女，都是用自己的财物供给耶稣和门徒。

⁴ 当许多人聚集， / 当一大群人围着耶稣想要听到更多这个好消息的时候，**又有人从各城里出来见耶稣的时候，**

耶稣就用比喻说，

What is a parable? Well, some have said it's a **lengthy proverb**. And in Jesus' own application, it's used to reveal **and** conceal truth. Archbishop Trench whose word studies in English gave rise to the great Oxford English Dictionary. Trench, in explaining the parables, said, **They are spiritual and eternal truths resting upon the familiar doings of common life**. To know this prominent parable is to know where to find Jesus; who He is, and what He is doing.

Of all the parables Jesus spoke, three are common to Matthew, Mark and Luke. **The Parable of the Sower** is considered first... in order of all the parables.

The Parable of the Sower,

5 A sower went out to sow his seed: and as he sowed,

some fell by the way side; and it was trampled down, and the fowls of the air / evil bird-brains... devoured it.

6 And some fell on a rock; and as soon as it sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it / and suffocated it. John Wycliffe said, Strangled it.

8 And other fell on good ground, and sprang up, and produced fruit a hundredfold / Matthew and Mark add: thirty-fold, and sixty-fold, and a hundredfold.

And when He had said these things,

He cried out loudly, He who has ears to hear, let him hear / in other words: Do you have ears? Use them! Now, by the time Jesus gets to the Church -- in the book of Revelation, He is satisfied if we've got ONE good ear to hear -- use it!

什么是比喻?有人说这是一个冗长的谚语。在耶稣自己的应用中, 它被用来揭示和隐藏真理。特伦奇大主教, 他对英语词汇的研究导致了伟大的牛津英语词典的诞生。特伦奇在解释这些寓言时说, **它们是建立在日常生活中熟悉的行为之上的精神上 and 永恒的真理**。知道这个著名的比喻就是知道在哪里可以找到耶稣;他是谁, 他在做什么。

耶稣说过的所有比喻中, 马太、马可和路加共有三个。按所有的比喻顺序, 撒种者的比喻被认为是第一位的。

撒种的比喻,

5 有一个撒种的出去撒种。撒的时候,

有落在路旁的, 被人践踏, 天上的飞鸟又来吃尽了。

6 有落在磐石上的, 一出来就枯干了, 因为得不着滋润。

7 有落在荆棘里的, 荆棘一同生长, 把它挤住了。/和窒息。约翰·威克里夫说, 勒死了它。

8 又有落在好土里的, 生长起来, 结实百倍。/马太和马可加上:三十倍, 六十倍, 一百倍。

耶稣说了这些话,

就大声说, **有耳可听的, 就应当听。**/换句话说: 你有耳朵吗?使用它们!现在, 当耶稣到达教会的时候--在《启示录》中, 他很满意如果我们有一只好耳朵可以听--使用它!

⁹ And His disciples / His mathetes, the one's doing the math, asked Him what this parable might mean? / what's the intent? its purpose? its goal? its extent? How far-reaching are these words? Because this was a new-style of teaching... and they were a little baffled.

¹⁰ He said, To you it is given to know the mysteries / it's a gift to know the secrets.

of the kingdom of God / GOD must reveal His kingdom; man cannot discover it for himself.

To know the mysteries of the kingdom of God, it is a gift.

but to others in parables;

that seeing they do not see / oh, they might have sight, but they have NO insight!

and hearing they hear yet do not understand / do you see? do you understand? It is a gift. Thank GOD... for that gift.

And Jesus continues...

¹¹ Now the parable / this simple communicate both revealing and concealing... is this:

The seed is the word of God / it's from God; it's about God.

As Christ is the Priest and the Sacrifice; the Redeemer and the redemption Price; the Door-keeper and the Door; so He is also: the Sower and the Seed. And as Trenchard said, For neither is the gospel itself anything other than **Christ**... incarnate -- born, preaching, dying, rising, sending the Holy Spirit, gathering, sanctifying, and ruling the Church. **Without Jesus Christ, there is NO gospel.**

⁹ 门徒问耶稣说，这比喻是什么意思呢？/目的是什么？它的目标？它的程度？这些话有多深远？因为这是一种新型的教学方式，他们有点困惑。

¹⁰ 他说，神国的奥秘，只叫你们知道。/让你们知道这个奥秘是一个恩赐
神必须启示他的国；人不能自己发现它。
能认识神国的奥秘，乃是一种恩赐。

至于别人，就用比喻，
叫他们看也看不见，/哦，他们可能有视力，但他们没有洞察力！

听也听不明。/你看到了什么？你明白吗？这是一份礼物。感谢上帝赐予我这份礼物。

耶稣继续...

¹¹ 这比喻乃是这样。/这个简单的公报既透露了又隐瞒了...

种子就是神的道。/这是来自上帝；这是关于上帝。

正如基督是祭司和祭物；救赎主和赎价；看门人和门；他既是撒种的，也是撒种的。正如特伦奇所说，因为福音本身并不是基督的化身——出生、传道、死亡、复活、派遣圣灵、聚集、使人圣洁、统治教会。**没有耶稣基督，就没有福音。**

Now the parable is this: **The seed is the word of God.**

这比喻乃是这样。**种子就是神的道。**

¹² Those on the wayside are they who have heard / Jesus describes the 1st soil;

¹² 那些在路旁的，就是人听了道，/耶稣描述第一种土壤

and then comes the devil / who, by the way believes and trembles; and he comes;

随后魔鬼来，/相信而颤抖；他来了

and takes away the word from their hearts, lest they believe and are saved / and rejoice, in other words, as fast as the sower sows the seed, evil bird-brains in the air are already hovering to swoop down and snatch up some of the seed.

从他们心里把道夺去，恐怕他们信了得救。/换句话说，令人高兴的是，播种者播种的速度之快，空气中邪恶的鸟脑已经盘旋下来，猛扑下来，抢夺一些种子。

Jesus continues... explaining the 2nd soil.

耶稣继续解释第二土地。

¹³ Those on the rock are they who, when they hear, Oh! They... receive the word with joy;

¹³ 那些在磐石上的，就是人听道，欢喜领受，

but these have **no** root; they believe for a while /and rejoice,

但心中没有根，**不过**暂时相信，/还要喜乐

and in time of temptation they fall away / in time of testing.

及至遇见试炼就退后了。/在试炼的时候

Jesus says...

耶稣说...

¹⁴ And the seed which fell among the thorns / Jesus says of the 3rd soil,

¹⁴ 那落在荆棘里的，/耶稣说第三种土壤

when they have heard, go forth, and are choked with / are suffocated with... and strangled by some prickly thing in our life that we are not wanting to give up... like our **cares** and worries. Dr. Thielicke says, most people daily meditate on their **cares** and worries allowing that to take root in them... certainly more than the word of God.

就是人听了道，走开以后，被今生的思虑钱财宴乐挤住了，/被生活中一些我们不想放弃的棘手的事情所窒息，就像我们的忧虑。Thielicke博士说，大多数人每天都在思考他们**在乎的**和忧虑，让它们在它们心中扎根...当然比上帝的话更重要。

And if your worries don't choke you, you can be strangled by the deceitfulness of... **riches**; preserving your standard of living... which can be a little higher if we don't have to look out for our fellow man.

如果你的忧虑没有使你窒息，你可能会被**财富**的欺骗所勒死;保持你的生活水平，如果我们不需要照顾我们的同胞，你的生活水平可以高一点。

And if those don't get you, then how about the endless... **pleasures** being choked and strangled by the boredom and keeping up with the Jones -- our neighbors in this life, **and bring no fruit to perfection**; no love, no joy, no peace, no faithfulness to maturity. All these things underdeveloped; or worse -- rotting.

Dr. Thielicke says, We should pause and consider these various soils actually common to all of us. We should not think that Jesus has just enumerated agricultural statistics for the kingdom of God. Rather, we're to be careful we don't become people so shallow that the Word of God cannot take root. And don't think we can stuff God into a few cracks and crevasses of our day's very important business.

And the seed which fell among the thorns, when they have heard, go forth, and are choked with cares, riches and pleasures of life; and bring no fruit to perfection.

Jesus concludes this parable...

15 But that on the good ground / in the good 4th soil, are those who in an honest and good heart, having heard the word,

keep it / where? On the coffee table? On the shelf in the library? No! In our hearts. **to guard and protect it**; and hold it forth!

and bring forth enduring fruit / the fruit of the Spirit -- love, joy, peace... mercy... grace, and a thousand other reflections of our heavenly Father.

Dr. Thielicke, who preached throughout Germany during the WW2 years, was not intimidated by the Nazis. His congregations met weekly by the 1000s; often moving as the buildings were bombed by Allied forces. He reminded his people: **No battle, no cross... NO crown!** GOD and His kingdom cannot be had cheaply.

如果这些都不能满足你, 那又如何, 无尽的**快乐**被无聊所扼制和扼杀, 与琼斯—我们这辈子的邻居, 并行不道, 没有完美的果实;没有爱, 没有欢乐, 没有平静, 没有对成熟的忠诚。所有这些都不发达;或者更糟—腐烂。

Thielicke 博士说, 我们应该停下来想一想, 这些不同的土壤实际上对我们所有人都是共同的。我们不应该认为耶稣只是列举了神国的农业统计数字。相反, 我们要小心, 不要变得太肤浅, 以致上帝的话语无法扎根。不要以为我们可以把上帝塞进我们日常重要事务的一些裂缝和裂缝里。

那落在荆棘里的, 就是人听了道, 走开以后, 被今生的思虑钱财宴乐挤住了, 便结不出成熟的子粒来。

耶稣总结了 this 比喻...

便结不出成熟的子粒来。

15 那落在好土里的/第四种好土, 就是人听了道,

持守在诚实善良的心里, /在哪里?在咖啡桌上?在图书馆的书架上吗?不!在我们心中。守护和保护它;坚持下去!

并且忍耐着结实。/圣灵所结的果子—爱、喜乐、平安、怜悯、恩典, 以及我们天父的千百种意念。

在二战期间, Thielicke 博士在德国各地传教, 他没有被纳粹吓倒。他的教众每周聚会 1000 人; 当建筑物被盟军轰炸时, 它们经常移动。他提醒他的人民:**没有战斗, 就没有苦难...没有王冠!** 神和他的国是不能便宜得到的。