

³¹ Another parable He put forth to them.

Archbishop Trench, whose words studies became the foundation for the massive **Oxford Dictionary**, he writes: The parables of the **Mustard Seed** and the **Leaven**... might seem merely repetitions... of the same truth. But upon nearer inspection essential differences reveal themselves.

Indeed, they have this much in common... that they both describe the small and slight beginnings, the gradual process, and the final, marvelous increase. **The Leaven**... has to do with the kingdom of God which comes... not with observation; **the Mustard Seed**... with that same kingdom... as it displays itself openly, and cannot be hid. One declares the **intensive**; the other, the **extensive** development of the kingdom.

John Chrysostom in Antioch... in the late 300s, he traces the connection of these two parables with those that just went before: from that of **The Sower**, the disciples may have gathered that from the Seed sown, 3-parts would perish, and only a 4th-part prosper... while that of The Tares... had opened up to them the prospect of further hindrances... which would affect even that portion which had taken root downward and sprung upward.

And so now, lest they be tempted and lose heart and despair... these two parables are spoken for their encouragement. My Kingdom, the Lord would say, will survive these losses; and surmount these hindrances; until... small as its first beginnings may appear... it will, like a mighty Tree fill the earth with its branches; and like potent leaven... **diffuse its influence throughout all the world.**

Jesus spoke in parables: heavenly truths contained in familiar earthly settings, and He said...



³¹ 他又设个比喻对他们说，

特伦奇大主教的词汇研究为庞大的牛津词典奠定了基础，他写道：“芥菜种子和酵母的比喻…似乎只是同一真理的重复…”。但仔细一看，本质上的差别就显露出来了。

事实上，它们有很多的共同点…它们都描述了微小的开始，渐进的过程，以及最后惊人的增长。**发面**…与神的国有关…不是与观察有关；**芥菜种子**…有着同样的王国…因为它公开地显示自己，而不能隐藏。一个声明密集；二是王国的广泛发展。

安提阿的约翰 Chrysostom…在 300 年代末，他追溯连接这两个比喻：撒种比喻门徒聚集，从种子播种，三个部分会灭亡，只有第四部分繁荣，然而杂草也一同生长阻碍了种子的成长…甚至会影响这部分向下扎根，向上。

所以现在，免得他们被试探，灰心，绝望…这两个比喻是为了鼓励他们。我的天国，上帝会说，将在这些损失之后继续存在；克服这些障碍；它会像一棵参天大树，用枝丫填满大地；**就像强大的酵母，将其影响力传遍全世界。**

耶稣在比喻中说：天国的真理包含在熟悉的尘世环境中，他说…

The kingdom of heaven is like a mustard seed, which a man took, and sowed in his field.

Archbishop Trench writes: Mustard has a pleasant, though strong aromatic taste. If taken in any quantity, it produces a similar irritability of the nose and eyes.

The kingdom of heaven is like a mustard seed, which a man took, and sowed in his field:

³² **which indeed is the smaller of all seeds /** comparatively speaking... now, Jesus wasn't giving them a Botany-101 lesson. He was teaching them a parable. So, don't panic if you come across a smaller seed. Definitely, it is smaller than apple... and orange... and watermelon... and peach... and avocado seeds.

Jesus says...

but when it is grown, it is the greatest among shrubs, and becomes a tree, so the birds of the air come and lodge in the branches of it.

And one last comment: the mustard seed, minute and trivial as it might seem... actually ranked among the nobler ancient symbols. According to Eastern tradition... when Darius sent Alexander the great... a barrel of sesame seed... to acquaint him with the multitude of his soldiers; Alexander sent a bag of mustard seed in return... to indicate the active, fiery biting courage of his! And like Pliny said... to bring tears to the challenger's eyes.

And Jesus... knowing all this said...

The kingdom of heaven is like a grain of mustard seed / it's starts out small, but when it's grown, all the birds of the air come and lodge in its branches.

So that has to be a huge Tree! Don't you think? And it's a mustard tree, so it's probably going to bring a few tears to His enemies' eyes. Makes you proud of God, don't it?!

天国好像一粒芥菜种，有人拿去种在田里。

大主教特伦奇写道:芥末有一种令人愉快的，虽然强烈芳香的味道。如果摄入任何数量，它会对鼻子和眼睛产生类似的过敏性反应。

天国好像一粒芥菜种，有人拿去种在田里。

³² **这原是百种里最小的。**/相比之下，耶稣并没有给他们上植物学的 101 课。耶稣将一个比喻教训他们。所以，如果你遇到较小的种子，也不要恐慌。当然，它比苹果、桔子、西瓜、桃子和鳄梨种子都要小。

耶稣说...

等到长起来，却比各样的菜都大，且成了树。天上的飞鸟来宿在他的枝上。

最后一点:芥菜籽，虽然看起来微不足道，但实际上是古代高贵的象征之一。根据东方的传统，当大流士给亚历山大大帝送去一桶芝麻，让他了解他众多的士兵;亚历山大回赠了一袋芥菜籽...以显示他那活跃而又凶狠的勇气!就像普林尼说的，让挑战者热泪盈眶。

耶稣知道这一切...

天国好像一粒芥菜种，/刚开始很小，但长大后，天上的飞鸟来宿在他的枝上。

所以那一定是一棵大树!你不觉得吗?这是一棵芥菜树，所以这可能会让他的敌人流泪。让你以上帝为荣，不是吗!

And...

³³ **Another parable He spoke to them; The kingdom of heaven is like leaven** / it is like yeast; which speaks to the sphere of God's powerful influence... actively working in the lives of His people,

which a woman took, and hid in three measures of flour,

And you know, bread making is a daily activity in every town. It still is; homemade bread... a common sight on every street, in every community... throughout the world. And into the dough being kneaded, a bit of **sour dough** is set aside from the previous mixing. This soured dough, this leavening agent is worked in to make leaven bread. The leaven is used **to make the bread rise**; and it's preserved for that purpose. And that's not a bad thing.

Jesus speaks of **the leaven of the Pharisees** -- their hypocritical doctrines and preferred traditions of men.

Jesus speaks of **the leaven of Herod** -- Dr. Gene Scott said, there isn't a politician not owned by somebody, willing to embezzle and hoard all God's gifts, while denying His presence.

The apostle Paul spoke of **the leaven of malice**... and hoping others bad; And why say all that? because **that leaven will fail**. None of that leaven is needed in the kingdom of heaven.

Jesus said...

The kingdom of heaven is like leaven, which a woman took.

And who is this woman? Well, she sounds much like the virtuous woman we read about in Proverbs 31; **but in Isaiah, chapter 66... the prophet identifies this very busy One**... when the LORD declares:

As one whom his mother comforts... so I will comfort you!

然后...

³³ 他又对他们讲个比喻说，天国好像面酵，/它像酵母;这表明了上帝强大的影响力，积极地影响着他的子民，

有妇人拿来，藏在三斗面里，

你知道，做面包是每个城镇的日常活动。它仍然是;自制面包在世界各地的每条街道、每一个社区都是常见的景象。在揉面的过程中，留出一点之前搅拌过的酸味面团。这种发酵的面团，这种发酵剂被加入到发酵面包中。发酵剂是用来使面包发起来的;它被保存下来就是为了这个目的。这并不是一件坏事。

耶稣谈到**法利赛人的酵**——他们虚伪的教义和偏爱人类的传统。

耶稣谈到了**希律王的酵**——吉恩·斯科特博士说过，没有一个不为某人所有的政客，愿意挪用和囤积上帝的所有礼物，同时否认他的存在。

使徒保罗提到了**恶意的酵**...并希望别人是坏的;为什么这么说?因为这面酵必失效。这面酵在天国里一点也不需要。

耶稣说...

天国好像面酵，有妇人拿来

这个女人是谁?她听起来很像我们在箴言 31 中读到的贤惠的女人; **但在以赛亚书第 66 章，先知指出一位非常繁忙的人**，当主说:

就像母亲安慰一个人一样...我也要这样安慰你!

Jesus says...

The kingdom of heaven is like leaven, which a woman took, and hid in three measures / a very caring, comforting woman; / Notice: this active yeast, this rising agent... was hid;

hid in three... measures of flour.

So...what is that leaven... in God's kingdom... hid in those three measures?

It is the love of God... hid in His only-beloved and faithful Son -- full of grace, and full of truth:

[1] foretold in the old times; [2] declared in the new; and [3] fulfilled in the world to come...

till the whole was leavened.

And that's not bad news... either! So, don't worry about the leaven of this world.

³⁴ **All these things Jesus spoke to the multitude, in parables; and without a parable**

He spoke nothing to them:

³⁵ **that it might be fulfilled which was spoken by the prophet, saying,**

I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world. Psalm 78:2.

耶稣说...

天国好像面酵，有妇人拿来，藏在三斗面里， / 一个非常体贴、会安慰人的女人;注意:这个活跃的酵母，发酵剂，被隐藏了;

藏在三斗面里，

那么，在神的国度里，藏在这三斗面里的酵是什么呢？

这就是神的爱，藏在他独爱忠心的儿子里面——充满了恩典，充满了真理。

[1]在古代预言;[2]声明在新的;而[3]在未来的世界里实现了...

直等全团都发起来。

这也不是坏消息!所以，不要担心这个世界的酵。

³⁴ 这都是耶稣用比喻对众人说的话。若不用比喻，就不对他们说什么。

³⁵ 这是要应验先知的话说，

我要开口用比喻，把创世以来所隐藏的事发明出来。诗篇 78:2

他的羊听到他的声音就跟着他走。

奇迹神与中文简体中文字幕

God of

Wonders

[Fibonacci in nature](#) Chinese subtitles