

Parables By the Sea

Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18

1. 撒種的比喻

Matthew 13:1-9	Mark 4:1-9	Luke 8:4-8
<p><i>THE PARABLE OF THE SOWER</i></p> <p>¹ The same day went Jesus out of the house, and sat by the sea side. 當那一天，耶穌從房子裡出來，坐在海邊。</p> <p>² And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 有許多人到他那裡聚集，他只得上船坐下，眾人都站在岸上。</p> <p>³ And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 他用比喻對他們講許多道理，說：有一個撒種的出去撒種；</p> <p>⁴ And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 撒的時候，有落在路旁的，飛鳥來吃盡了；</p> <p>⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 有落在土淺石頭地上的，土既不深，發苗最快，</p> <p>⁶ And when the sun was up, they were scorched; and because they had no root, they withered away. 日頭出來一曬，因為沒有根，就枯乾了；</p>	<p>¹ And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 耶穌又在海邊教訓人。有許多人到他那裡聚集，他只得上船坐下。船在海裡，眾人都靠近海，站在岸上。</p> <p>² And he taught them many things by parables, and said unto them in his doctrine, 耶穌就用比喻教訓他們許多道理。在教訓之間，對他們說：</p> <p>³ Hearken; Behold, there went out a sower to sow: 你們聽阿！有一個撒種的出去撒種。</p> <p>⁴ And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 撒的時候，有落在路旁的，飛鳥來吃盡了；</p> <p>⁵ And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 有落在土淺石頭地上的，土既不深，發苗最快，</p> <p>⁶ But when the sun was up, it was scorched; and because it had no root, it withered away.</p>	<p>⁴ And when much people were gathered together, and were come to him out of every city, he spake by a parable: 當許多人聚集、又有人從各城裡出來見耶穌的時候，耶穌就用比喻說：</p> <p>⁵ A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 有一個撒種的出去撒種。撒的時候，有落在路旁的，被人踐踏，天上的飛鳥又來吃盡了。</p> <p>⁶ And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 有落在磐石上的，一出來就枯乾了，因為得不著滋潤。</p> <p>⁷ And some fell among thorns; and the thorns sprang up with it, and choked it. 有落在荊棘裡的，荊棘一同生長，把他擠住了。</p> <p>⁸ And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 又有落在好土裡的，生長起來，結實百倍。耶穌說了這些話，就大聲說：有耳可聽的，就應當聽！</p>

<p>⁷ And some fell among thorns; and the thorns sprung up, and choked them: 有落在荊棘裡的，荊棘長起來，把他擠住了；</p> <p>⁸ But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 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。</p> <p>⁹ Who hath ears to hear, let him hear. 有耳可聽的，就應當聽！</p>	<p>日頭出來一曬，因為沒有根，就枯乾了；</p> <p>⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 有落在荊棘裡的，荊棘長起來，把他擠住了，就不結實；</p> <p>⁸ And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 又有落在好土裡的，就發生長大，結實有三十倍的，有六十倍的，有一百倍的；</p> <p>⁹ And he said unto them, He that hath ears to hear, let him hear. 又說：有耳可聽的，就應當聽！</p>	
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用比喻的目的

Matthew 13:10-17	Mark 4:10-13	Luke 8:9-10
<p>¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables? 門徒進前來，問耶穌說：對眾人講話，為甚麼用比喻呢？</p> <p>¹¹ He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 耶穌回答說：因為天國的奧祕只叫你們知道，不叫他們知道。</p> <p>¹² For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 凡有的，還要加給他，叫</p>	<p>¹⁰ And when he was alone, they that were about him with the twelve asked of him the parable. 無人的時候，跟隨耶穌的人和十二個門徒問他這比喻的意思。</p> <p>¹¹ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 耶穌對他們說：神國的奧祕只叫你們知道，若是對外人講，凡事就用比喻，</p> <p>¹² That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.</p>	<p>⁹ And his disciples asked him, saying, What might this parable be? 門徒問耶穌說：這比喻是甚麼意思呢？</p> <p>¹⁰ And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 他說：神國的奧祕只叫你們知道；至於別人，就用比喻，叫他們看也看不見，聽也聽不明。</p>

他有餘；凡沒有的，連他所有的，也要奪去。

¹³ Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

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。

¹⁴ And in them is fulfilled the prophecy of Esaias (*Isaiah 6:9,10*), which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

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；

¹⁵ For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

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。

¹⁶ But blessed are your eyes, for they see: and your ears, for they hear.

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。

¹⁷ For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。

¹³ And he said unto them, Know ye not this parable? and how then will ye know all parables?

又對他們說：你們不明白這比喻麼？這樣怎能明白一切的比喻呢？

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。

解明撒種的比喻

Matthew 13:18-23	Mark 4:14-20	Luke 8:11-15
<p>¹⁸ Hear ye therefore the parable of the sower. 所以，你們當聽這撒種的比喻。</p> <p>¹⁹ When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 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。</p> <p>²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 撒在石頭地上的，就是人聽了道，當下歡喜領受，</p> <p>²¹ Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 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。</p> <p>²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 撒在荊棘裡的，就是人聽了道，後來有世上的思</p>	<p>¹⁴ The sower soweth the word. 撒種之人所撒的就是道。</p> <p>¹⁵ And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 那撒在路旁的，就是人聽了道，撒但立刻來，把撒在他心裡的道奪了去。</p> <p>¹⁶ And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 那撒在石頭地上的，就是人聽了道，立刻歡喜領受，</p> <p>¹⁷ And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 但他心裡沒有根，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。</p> <p>¹⁸ And these are they which are sown among thorns; such as hear the word, 還有那撒在荊棘裡的，就是人聽了道，</p> <p>¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh</p>	<p>¹¹ Now the parable is this: The seed is the word of God. 這比喻乃是這樣：種子就是神的道。</p> <p>¹² Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 那些在路旁的，就是人聽了道，隨後魔鬼來，從他們心裡把道奪去，恐怕他們信了得救。</p> <p>¹³ They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 那些在磐石上的，就是人聽道，歡喜領受，但心中沒有根，不過暫時相信，及至遇見試煉就退後了。</p> <p>¹⁴ And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 那落在荊棘裡的，就是人聽了道，走開以後，被今生的思慮、錢財、宴樂擠住了，便結不出成熟的子粒來。</p> <p>¹⁵ But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.</p>

<p>慮、錢財的迷惑把道擠住了，不能結實。</p> <p>²³ But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.</p> <p>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。</p>	<p>unfruitful.</p> <p>後來有世上的思慮、錢財的迷惑，和別樣的私慾進來，把道擠住了，就不能結實。</p> <p>²⁰ And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p> <p>那撒在好地上的，就是人聽道，又領受，並且結實，有三十倍的，有六十倍的，有一百倍的。</p>	<p>那落在好土裡的，就是人聽了道，持守在誠實善良的心裡，並且忍耐著結實。</p>
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斗底下的燈

Mark 4:21-25	Luke 8:16-18
<p>²¹ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?</p> <p>耶穌又對他們說：人拿燈來，豈是要放在斗底下，床底下，不放在燈臺上麼？</p> <p>²² For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.</p> <p>因為掩藏的事，沒有不顯出來的；隱瞞的事，沒有不露出來的。</p> <p>²³ If any man have ears to hear, let him hear.</p> <p>有耳可聽的，就應當聽！</p> <p>²⁴ And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.</p> <p>又說：你們所聽的要留心。你們用甚麼量器量給人，也必用甚麼量器量給你們，並且要多給你們。</p> <p>²⁵ For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.</p> <p>因為有的，還要給他；沒有的，連他所有的也要奪去。</p>	<p>¹⁶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.</p> <p>沒有人點燈用器皿蓋上，或放在床底下，乃是放在燈臺上，叫進來的人看見亮光。</p> <p>¹⁷ For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.</p> <p>因為掩藏的事沒有不顯出來的；隱瞞的事沒有不露出來被人知道的。</p> <p>¹⁸ Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.</p> <p>所以，你們應當小心怎樣聽；因為凡有的，還要加給他；凡沒有的，連他自以為有的，也要奪去。</p>

種子長大的比喻

Mark 4:26-29
<p>²⁶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;</p>

又說：神的國如同人把種撒在地上。

²⁷ And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
黑夜睡覺，白日起來，這種就發芽漸長，那人卻不曉得如何這樣。

²⁸ For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
地生五穀是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒；

²⁹ But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
穀既熟了，就用鐮刀去割，因為收成的時候到了。

2. 稗子的比喻

Matthew 13:24-30

THE PARABLE OF THE TARES

²⁴ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

耶穌又設個比喻對他們說：天國好像人撒好種在田裡，

²⁵ But while men slept, his enemy came and sowed tares among the wheat, and went his way.
及至人睡覺的時候，有仇敵來，將稗子撒在麥子裡就走了。

²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
到長苗吐穗的時候，稗子也顯出來。

²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

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？

²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

主人說：這是仇敵做的。僕人說：你要我們去薅出來麼？

²⁹ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

主人說：不必，恐怕薅稗子，連麥子也拔出來。

³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

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。

3. 芥菜種的比喻

Matthew 13:31-32

THE PARABLE OF THE MUSTARD SEED

³¹ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard

Mark 4:30-32

³⁰ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Luke 13:18-19 [Move #39]

¹⁸ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?
耶穌說：神的國好像甚

<p>seed, which a man took, and sowed in his field: 他又設個比喻對他們說：天國好像一粒芥菜種，有人拿去種在田裡。</p> <p>³²Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。</p>	<p>又說：神的國，我們可用甚麼比較呢？可用甚麼比喻表明呢？</p> <p>³¹ It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 好像一粒芥菜種，種在地裡的時候，雖比地上的百種都小，</p> <p>³² But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.但種上以後，就長起來，比各樣的菜都大，又長出大枝來，甚至天上的飛鳥可以宿在他的蔭下。</p>	<p>麼？我拿甚麼來比較呢？</p> <p>¹⁹ It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 好像一粒芥菜種，有人拿去種在園子裡，長大成樹，天上的飛鳥宿在他的枝上。</p>
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4. 麵酵的比喻

<p style="text-align: center;">Matthew 13:33</p> <p><i>THE PARABLE OF THE LEAVEN</i></p> <p>³³Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 他又對他們講個比喻說：天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。</p>	<p style="text-align: center;">Luke 13:20-21 [Move #39]</p> <p>²⁰ And again he said, Whereunto shall I liken the kingdom of God? 又說：我拿甚麼來比神的國呢？</p> <p>²¹ It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 好比麵酵，有婦人拿來藏在三斗麵裡，直等全糰都發起來。</p>
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耶穌用比喻講道

<p style="text-align: center;">Matthew 13:34-35</p> <p>³⁴All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 這都是耶穌用比喻對眾人說的話；若不用比喻，就不對他們說甚麼。</p> <p>³⁵That it might be fulfilled which was spoken by the prophet (<i>Psalms 78:2</i>), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 這是要應驗先知的話，說：我要開口用比喻，把創世以來所隱藏的事發明出來。</p>	<p style="text-align: center;">Mark 4:33-34</p> <p>³³ And with many such parables spake he the word unto them, as they were able to hear it. 耶穌用許多這樣的比喻，照他們所能聽的，對他們講道。</p> <p>³⁴ But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. 若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。</p>
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Matthew 13:36-43

³⁶Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

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。

³⁷He answered and said unto them, He that soweth the good seed is the Son of man; he answered and said: that which sows the good seed is the Son of man;

他回答說：那撒好種的就是人子；

³⁸The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

田地就是世界；好種就是天國之子；稗子就是那惡者之子；

³⁹The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

撒稗子的仇敵就是魔鬼；收割的時候就是世界的末了；收割的人就是天使。

⁴⁰As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

將稗子薅出來用火焚燒，世界的末了也要如此。

⁴¹The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity

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，

⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

丟在火爐裡；在那裡必要哀哭切齒了。

⁴³Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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！

5. 藏寶 6. 尋珠 7. 撒網的比喻

Matthew 13:44-50

THE PARABLE OF THE HID TREASURE

⁴⁴Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

天國好像寶貝藏在地裡，人遇見了就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。

THE PARABLE OF THE PEARL OF GREAT PRICE

⁴⁵Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

天國又好像買賣人尋找好珠子，

⁴⁶Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

遇見一顆重價的珠子，就去變賣他一切所有的，買了這顆珠子。

THE PARABLE OF THE DRAGNET

⁴⁷Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

天國又好像網撒在海裡，聚攏各樣水族，

⁴⁸Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

網既滿了，人就拉上岸來，坐下，揀好的收在器具裡，將不好的丟棄了。

⁴⁹So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 世界的末了也要這樣。天使要出來，從義人中把惡人分別出來，

⁵⁰And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

丟在火爐裡；在那裡必要哀哭切齒了。

新舊的東西

Matthew 13:51-53

⁵¹Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

耶穌說：這一切的話你們都明白了麼？他們說：我們明白了。

⁵²Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

他說：凡文士受教作天國的門徒，就像一個家主從他庫裡拿出新舊的東西來。

⁵³And it came to pass, that when Jesus had finished these parables, he departed thence.

耶穌說完了這些比喻，就離開那裡，

PARABLES BY THE SEA

Capernaum

Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18

CONNECTION

We are now advancing from what we might term the preliminary activities of Jesus, into the broader scope of His ministry. In previous lessons He dealt more with the generalities of great depth, and with little explanation, because they were addressed primarily to the Jews, who had the Word of God. With the Sermon on the Mount His teaching began to be more general, preparing the way for the establishment of the Kingdom, and the ministry of His disciples. The truth had been largely rejected by the Jewish leaders, and the gathering thousands of people from every part of the country had merged in Capernaum and along the shores of the Sea of Galilee, clamoring to see and hear the Great Teacher. From this time His message was framed in words the common people would readily understand. Rejected by the "wise and prudent," it was revealed to "babes," (Mt. 11:25) and in Move 21, after denouncing the rejectors, the Lord sent forth His personal invitation, "Come unto Me, *all ye* that labor and are heavy laden." (Mt. 11:28)

"wise and prudent" "babes"

Matthew 11:25	At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。
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"Come unto Me..."

Matthew 11:28	Come unto me, all ye that labour and are heavy laden, and I will give you rest. 凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。
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In our last lesson Jesus had just come through another very trying conflict with the Pharisees, and may have gone out to seek a place of quiet alone, for we read that He "went out of the house and sat by the seaside," (vs. 1) and who knows but that the quiet, ceaseless beat of the waves upon the shore brought peace to His soul, and reminded Him of the long process that would be necessary to the establishment of His kingdom! But He had very little time alone, for "great multitudes" (Mk. 4:1) from every quarter gathered about Him, in what we might term an "adjourned meeting" 搬會場 from the one in the crowded town where the people thronged about the house, and where His mother and brothers waited without in vain to see Him. Out on the open beach there was plenty of room, and when the people came He did not flee from them, but characteristically began to meet their needs by teaching them. But even here the press was so great as the crowds surged in around Him, that He was forced back until obliged to get into a little boat and push out on the water, while the multitude stood on the shore. What a picture—the Son of God, with a boat for a pulpit, preaching the eternal truths of the kingdom of heaven!

"went out of the house..."

Matthew 13:1	The same day went Jesus out of the house, and sat by the sea side. 當那一天，耶穌從房子裡出來，坐在海邊。
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Mark 4:1	And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 耶穌又在海邊教訓人。有許多人到他那裡聚集，他只得上船坐下。船在海裡，眾人都靠近海，站在岸上。
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In this Move we are also introduced to a new method of teaching, in the Parables. Prior to this time our Lord's teaching was more direct, as in the Sermon on the Mount, although there have been some illustrative portions, such as the new wine in old bottles, and the houses on the rock and sand, etc., but these were more as metaphors, and not as extended as those properly included in this category. The number of parables in the New Testament is variously estimated at from 30 to 50.

A parable is a story or narrative used to illustrate spiritual truth. Jesus especially used this method of teaching to those who did not understand the Word of God. Some of the parables are quite similar and no doubt were uttered many times as the Master went from place to place. He used different parables to illustrate the same important truth in various ways, and sometimes used the same story to illustrate different points.

As the opposition against Jesus began to crystallize and teaching was more and more dangerous, this new method was introduced in order to give Him time to finish His task, by concealing from some what He was revealing to others. This also gave an element of mystery to His teaching, which enhanced its interest and appeal.

Parabolic teaching has many advantages. A story will remain in the memory long after direct factual material is forgotten, and as it is meditated upon the truth may be accepted, when in the direct presentation at first it was rejected.

There is also a marked disadvantage, in the fact that the parable is open to individual interpretation, which is dependent upon the point of view of the individual and therefore makes for wide diversity. Some of the parables, as in this lesson, have been clearly interpreted for us, but in others, in order to get the true interpretation we must in our thinking approach as nearly as possible the mind of the Master. He was usually seeking to teach one special truth, and not every point in the story can be pressed to teach the lesson intended.

DISCUSSION

The Parables in this Move are *kingdom* parables. They were the first great series given at one time, and as we would expect, the Master was setting forth His supreme interest, the kingdom of heaven. Each parable begins in the same manner: "The kingdom of heaven is like ..." The kingdom had been proclaimed as at hand, and its foundation principles had been set forth, and now Jesus was teaching the people what the kingdom is like: its origin, nature and development. He was confronted by many difficulties, arising from the difference between His concept and that held in the minds of the people. Theirs was narrow and nationalistic, His broad and limitless, but gradually developing. He knew, also, that there were different degrees of perception among those who heard His teachings, and these were set forth in His first parable, The Sower. He began with the very fundamentals, the hearing of the Word and the way it is received, represented by the various kinds of soil into which the seed falls.

The nature of these parables would suggest that within sight from the seashore where He was preaching, there were fields of grain, and perhaps a highroad nearby. He may have pointed out the field, the stony places near the roadside where the seed had no depth of earth, and the good soil where there was a good stand of grain, without any hindrance to its growth. Perhaps some of the travelers on the road were business men going to examine a field, or some other property, and if they found it was what they needed they would exchange all their financial holdings for it, as a great treasure. Jesus often used the things about Him to illustrate His teaching, thus bringing it so vividly to the minds of the people that they could not escape its truth.

In answer to a question by His disciples, Jesus made it plain that the teaching in parables was for the multitude, because they could not understand the truth set forth in a direct way. (vs. 10-13; Mk. 4:10-12; Lk. 8:9-10) He said to the disciples, "Unto you it is given to know the mysteries of the kingdom, but to them it is not given. Therefore I speak to them in parables." And "without a parable spake He not unto them" (vs. 34; Mk. 4:34), because of the hardness of their hearts (vs. 15). He declared that they were fulfilling the prophecy of Isaiah (Isaiah 6:9,10; vs. 14,15), in that they could see Him with their eyes, but not with their hearts; they were hearing His teaching, but they did not have ears to hear its truth so that they might be converted and healed. It was for this reason that He had denounced the cities wherein His mighty works were done (Move 21). "Whoso hath not, from him shall be taken away even that he hath" (vs. 12), but, "to him that *hath* shall be given." To His disciples He said "privately"(Lk. 10:23), "Blessed *are your* eyes for they see; and your ears, for they hear." (vs. 16)

The teaching in parables was for the multitude

Matthew 13:10-13	Mark 4:10-12	Luke 8:9-10
<p>¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables? 門徒進前來，問耶穌說：對眾人講話，為甚麼用比喻呢？</p> <p>¹¹ He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 耶穌回答說：因為天國的奧秘只叫你們知道，不叫他們知道。</p> <p>¹² For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 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。</p> <p>¹³ Therefore speak I to them in parables: because <u>they seeing see</u></p>	<p>¹⁰ And when he was alone, they that were about him with the twelve asked of him the parable. 無人的時候，跟隨耶穌的人和十二個門徒問他這比喻的意思。</p> <p>¹¹ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 耶穌對他們說：神國的奧秘只叫你們知道，若是對外人講，凡事就用比喻，</p> <p>¹² That <u>seeing they may see, and not perceive; and hearing they may hear, and not understand;</u> lest at any time they should be converted, and their sins should be forgiven them. 叫他們看是看見，卻不曉得；聽是聽見，卻不明白；恐怕他們回轉過來，就得赦免。</p>	<p>⁹ And his disciples asked him, saying, What might this parable be? 門徒問耶穌說：這比喻是甚麼意思呢？</p> <p>¹⁰ And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that <u>seeing they might not see, and hearing they might not understand.</u> 他說：神國的奧秘只叫你們知道；至於別人，就用比喻，叫他們看也看不見，聽也聽不明。</p>

not; and hearing they hear not, neither do they understand.

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。

fulfill the prophecy of Isaiah

Isaiah 6:9-10

⁹ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

他說：你去告訴這百姓說：你們聽是要聽見，卻不明白；看是要看見，卻不曉得。

¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

要使這百姓心蒙脂油，耳朵發沉，眼睛昏迷；恐怕眼睛看見，耳朵聽見，心裡明白，回轉過來，便得醫治。

Matthew 13:14-15

¹⁴ And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

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；

¹⁵ For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

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。

"without a parable spake he not unto them"

Matthew 13:34-35

³⁴ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

這都是耶穌用比喻對眾人說的話；若不用比喻，就不對他們說甚麼。

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. (Ps. 78:2)

這是要應驗先知的話，說：我要開口用比喻，把創世以來所隱藏的事發明出來。

Mark 4:33-34

³³ And with many such parables spake he the word unto them, as they were able to hear it.

耶穌用許多這樣的比喻，照他們所能聽的，對他們講道。

³⁴ But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。

"Blessed are your eyes, for they see..." & "privately"

Matthew 13:16

But blessed are your eyes, for they see: and your ears, for they hear.

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

Luke 10:23

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

耶穌轉身暗暗的對門徒說：看見你們所看見的，那眼睛就有福了。

We are again reminded that Jesus always moved in fulfillment of the Scriptures, even in the method of His teaching (vs. 35), and He was revealing things which had been kept secret from the foundation of the

world—"dark sayings," that is, things which had been kept "dark" and hidden until that time. Down through the ages there had been many prophets and kings and *righteous* men (vs. 17) who had desired to see and hear the things that were being revealed, but to them it was not given; the time had not yet come. The prophets wrote of things they themselves did not understand (1 Pet. 1:10-12). They knew it was not for themselves, but they did not know the "time." They wrote as moved by the Spirit, of the "sufferings of Christ and the glory that should follow," but did not know how to reconcile the two. They did not know of the period of time between, "the mystery which in other ages was not made known as it is now revealed" (Eph. 3:3-5); the "mystery" phase of the kingdom, which was made known in these parables of our Lord. "Therefore," He said, "hear ye the parable of the Sower," for it is in receiving the "*word of the kingdom*" that one can understand the mysteries revealed (vs. 18-19).

...desired to see and hear...

<p>Matthew 13:17</p>	<p>For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.</p> <p>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。</p>
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The prophets wrote of things they themselves did not understand

<p>1 Peter 1:10-12</p>	<p>¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 論到這救恩，那預先說你們要得恩典的眾先知早已詳細的尋求考察，</p> <p>¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 就是考察在他們心裡基督的靈，預先證明基督受苦難，後來得榮耀，是指著甚麼時候，並怎樣的時候。</p> <p>¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 他們得了啟示，知道他們所傳講（原文是服事）的一切事，不是為自己，乃是為你們。那靠著從天上差來的聖靈傳福音給你們的人，現在將這些事報給你們；天使也願意詳細察看這些事。</p>
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"the mystery..."

<p>Ephesians 3:3-5</p>	<p>How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;</p> <p>用啟示使我知道福音的奧秘，正如我以前略略寫過的。你們念了，就能曉得我深知基督的奧秘。這奧秘在以前的世代沒有叫人知道，像如今藉著聖靈啟示他的聖使徒和先知一樣。</p>
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"the word of the kingdom"

<p>Matthew 13:18-19</p>	<p>Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.</p> <p>所以，你們當聽這撒種的比喻。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。</p>
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There are seven parables in this group, and they may be considered in three pairs, with the seventh one as a conclusion:

1. THE METHOD OF THE KINGDOM. The first pair, *The Sower* and *The Tares*, set forth the manner of the establishment of the kingdom. It is dependent upon the soil and the seed. *The seed is the Word of God*, but the nature of the soil, the hearts of men, creates the problem of growth versus death. Jesus might have spoken the parable of the sower first of all out of His own experience, in view of the visible results of His work thus far. He had reasoned with the scribes and Pharisees, had healed many of their diseases, but it is not clear just how many had really received the "word of the kingdom" (vs. 19)—the twelve had left all to follow Him; and perhaps a few hundred others had believed, but it was still a question whether they would continue with Him or "wither away." (vs. 6; Mk. 4:6; Lk. 8:6) He had sown the seed by the roadside, on the seashore, on stony ground, and among thorns; some to be snatched away by the birds of the air, but some on good ground, such as the centurion of whom He had said, "I have not found so great faith, no, not in Israel." (Mt. 8:10; Lk. 7:9)

"wither away"

Matthew 13:6	Mark 4:6	Luke 8:6
And when the sun was up, they were scorched; and because they had no root, they withered away. 日頭出來一曬，因為沒有根，就枯乾了；	But when the sun was up, it was scorched; and because it had no root, it withered away. 日頭出來一曬，因為沒有根，就枯乾了；	And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 有落在磐石上的，一出來就枯乾了，因為得不著滋潤。

"I have not found so great faith..."

Matthew 8:10	Luke 7:9
When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 耶穌聽見就希奇，對跟從的人說：我實在告訴你們，這麼大的信心，就是在以色列中，我也沒有遇見過。	When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 耶穌聽見這話，就希奇他，轉身對跟隨的眾人說：我告訴你們，這麼大的信心，就是在以色列中，我也沒有遇見過。

He spoke also from observation of nature and human life. There is always waste. The fields about Him were very small; the farmer sowed close to the road and some of the seed fell on the hardened path; the rocky places must also be utilized, for if the season were not too dry the poor soil would produce something, at least; the thorns had been cleaned out and it was hoped they would not come up again, but these places also must yield all that was possible. So across the field he sowed his seed. Even when the season was dry the thorns always did well, and the birds were always on hand looking for seeds, but he waited and hoped for the harvest, "having long patience for it." (Heb. 6:15)

Hebrews 6:15	and thus, having had long patience, he got the promise. <small>DARBY</small> 這樣，亞伯拉罕既恆久忍耐，就得了所應許的。
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Notice, it is the *seed* which withers away, and which is choked by the thorns. The seed is the Word, and when it is received into the heart *it must be nourished*, so that it will send down strong roots that will be permanent, for it was when it "had no root" (vs. 6; Mk. 4:6) that it withered away. It is not enough to hear the Word; it is those who "hear the word and do it" (James 1:22) that are vitally related to Christ, "being born again not of corruptible seed, but by the *Word* of God" (1 Pet. 1:23). It is when a man begins to obey the

Word and put it into practice in his life that it takes root and brings forth fruit; then he will understand it ([John 7:17](#)) and will be able to receive more, for "whoso hath to him shall be given." ([vs. 12](#); [Mk. 4:25](#); [Lk. 8:18](#))

"hear the word and do it"

James 1:22	But be ye doers of the word, and not hearers only, deceiving your own selves. 只是你們要行道，不要單單聽道，自己欺哄自己。
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"but by the word of God"

1 Peter 1:23	Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著神活潑常存的道。
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"understand it"

John 7:17	If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是我憑著自己說的。
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"whoso hath to him shall be given"

<i>[move #23] Parables By the Sea</i>		<i>[move #43] Anointed by Mary</i>		<i>[move #47] Olivet Discourse</i>
Matthew 13:12	Mark 4:25	Luke 8:18	Luke 19:26	Matthew 25:29
For <u>whosoever hath, to him shall be given</u> , and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <u>凡有的，還要加給他</u> ，叫他有餘；凡沒有的，連他所有的，也要奪去。	For <u>he that hath, to him shall be given</u> : and he that hath not, from him shall be taken even that which he hath. 因為 <u>有的，還要加給他</u> ；沒有的，連他所有的也要奪去。	Take heed therefore how ye hear: for <u>whosoever hath, to him shall be given</u> ; and whosoever hath not, from him shall be taken even that which he seemeth to have. 所以，你們應當小心怎樣聽；因為 <u>凡有的，還要加給他</u> ；凡沒有的，連他自以為有的，也要奪去。	For I say unto you, That <u>unto every one which hath shall be given</u> ; and from him that hath not, even that he hath shall be taken away from him. 主人說：我告訴你們， <u>凡有的，還要加給他</u> ；沒有的，連他所有的也要奪過來。	For <u>unto every one that hath shall be given</u> , and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 因為 <u>凡有的，還要加給他</u> ，叫他有餘；沒有的，連他所有的也要奪過來。

It is the wicked one, Satan, the devil, who takes away the Word out of the heart, if possible as soon as it is sown; but if not, he will make every effort to prevent it from taking root; from finding "moisture" (Lk. 8:6) in the dews of heaven ([Gen. 27:28](#)), water from the well of salvation ([Isaiah 12:3](#)); or he will see that it is scorched by the sun in the burden and heat of the day, or by the tribulation and persecutions that arise.

"the dew of heaven"

Genesis 27:28	Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 願神賜你天上的甘露，地上的肥土，並許多五穀新酒。
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the well of salvation

Isaiah 12:3	Therefore with joy shall ye draw water out of the wells of salvation. 所以，你們必從救恩的泉源歡然取水。
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Note the progressive aspect of this parable. The seed by the wayside is lost; the one on the rocky places believes for a while and then is offended and falls away; the one among thorns receives the Word but the things of this world choke it, and although he does "go forth" (Lk. 8:14) to minister, he brings forth no fruit to perfection; the good and honest heart hears, believes, understands the Word and keeps it, and brings forth fruit with patience, which increases some thirty, some sixty and some one hundred fold. It might be tabulated as follows:

Luke 8:14	And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 那落在荊棘裡的，就是人聽了道，走開以後，被今生的思慮、錢財、宴樂擠住了，便結不出成熟的子粒來。
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Parable of the Sower	Parable Phrases	Meaning	
WAYSIDE <i>Some fell by the way side; and it was trodden down, and the fowls of the air devoured it. (Lk. 8:5)</i>	Seed trodden down	Word not understood	
	Fowls devour it	Satan takes it away	
	Immediately	Immediately	
	lost	lost	
STONY <i>Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. (Mt. 13:5,6)</i>	Springs up quickly	Word received gladly	Believes for a while
	No root, no moisture, scorched by the sun	Tribulation, temptation	Persecution for the Word
	by and by	afterward	
	withers	offended	Falls away
THORNS <i>And some fell among thorns; and the thorns sprang up, and choked them. (Mt. 13:7)</i>	Thorns spring up	Word received, other things enter	Cares, riches, pleasure
	Choke the seed	Choke the Word	Deceived
	No Yield	through life	goes forth
		Unfruitful	No fruit to perfection
GOOD SOIL <i>But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. (Mt. 13:8,9)</i>	Springs up	Receives Word	Brings forth
	Yields fruit	Understands, keeps it	Fruit with patience
		through life	increase
	Increases	Increases	30, 60, 100 fold

The Parable of the Tares is given only by Matthew. The Parable of the Sower, which is the basic one of the group, is given by three of the gospel writers. The Tares also illustrates the method of establishing the kingdom, but has progressed a step farther: the seed here is not the Word, but that which is produced by the Word, the "children of the kingdom," sown by the Son of Man throughout the "field" which is the world. The enemy also plants his seed, his children, in the same places with the wheat, many of them pretending to be

wheat. This is done while men are asleep. The servants of the householder are not allowed to do the judging, or to interfere with the harvest. So it is in the kingdom, or the church. But in the time of harvest the Lord Himself will send forth the reapers, so that no mistake will be made.

Note, in vs. 30, that the tares are "first" gathered, "in the time of harvest." This would indicate that when the Lord comes He will first execute judgment (vs. 40-43; 2 Thess. 1:6-10).

"first"

<p>Matthew 13:30</p>	<p>Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together <u>first</u> the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 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。</p>
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execute judgment

<p>Matthew 13:40-43</p>	<p>2 Thessalonians 1:6-10</p>
<p>⁴⁰As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 將稗子薅出來用火焚燒，世界的末了也要如此。</p>	<p>⁶Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 神既是公義的，就必將患難報應那加患難給你們的人；</p>
<p>⁴¹The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity 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，</p>	<p>⁷And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 也必使你們這受患難的人與我們同得平安。那時，主耶穌同他有能力的天使從天上在火燄中顯現，</p>
<p>⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 丟在火爐裡；在那裡必要哀哭切齒了。</p>	<p>⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 要報應那不認識神和那不聽從我主耶穌福音的人。</p>
<p>⁴³Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. 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！</p>	<p>⁹Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 他們要受刑罰，就是永遠沉淪，離開主的面和他權能的榮光。</p>
	<p>¹⁰When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 這正是主降臨、要在他聖徒的身上得榮耀，又在一切信的人身上顯為希奇的那日子。(我們對你們作的見證，你們也信了。)</p>

After delivering other parables, Jesus went into the house and His disciples came to Him asking for an explanation of the Parable of the Tares, especially, and His interpretation is very plainly set forth in vs. 37-43. Again it is intimated by vs. 41 that the tares shall *first* be gathered out of the kingdom and cast into the fire,

and "then shall the righteous shine forth in the kingdom of their Father." (vs. 43; Heb. 2:13) Who hath ears to hear, let him hear.

Again it is intimated by vs. 41 that the tares shall first (vs. 30) be gathered out of the kingdom and cast into the fire

Matthew 13:30	Matthew 13:41
Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together <u>first</u> the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 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。	The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity 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，

"then shall the righteous shine forth in the kingdom of their Father"

Matthew 13:43	Hebrews 2:13
Then shall the righteous shine forth as the sun in the kingdom of <u>their Father</u> . Who hath ears to hear, let him hear. 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！	And again, I will put my trust in him. And again, Behold I and <u>the children</u> which God hath given me. 又說：我要倚賴他；又說：看哪，我與神所給我的兒女。

2. THE GROWTH OF THE KINGDOM. The second pair of parables, ***the Mustard Seed and the Leaven***, "has to do mainly with the *extension* of the kingdom. The parable of the Mustard Seed shows that, although its beginning was insignificant, it was to grow to great proportions. That of the Leaven shows that the extension of the kingdom was to be accomplished unobtrusively; and further, that its influence was to spread in all directions until the whole mass of humanity should be permeated thereby."

The Mustard Seed, although the smallest of seeds, grows to a great size and all the birds of the air come and lodge in the tree and its branches. "From the parable of the sower we have learned that the birds of the air represent the agents of the Devil, who are ever alert to catch away the 'good seed' from the hearts of men. In Christ's day, when He went about preaching the gospel of the kingdom, the birds were already active in catching away the good seed. But there was then no 'tree' with wide-spreading branches where the birds could find posts of advantage for carrying on their work. It is different now. For now the birds 'come' without hindrance to the tree, are made welcome there, and even 'lodge' in the 'branches' of it." (vs. 32; Mk. 4:32; Lk. 13:19)

Matthew 13:32	Mark 4:32	Luke 13:19
Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a <u>tree</u> , so that the birds of the air <u>come</u> and <u>lodge</u> in the <u>branches</u> thereof. 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。	But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great <u>branches</u> ; so that the fowls of the air may <u>lodge</u> under the shadow of it. 但種上以後，就長起來，比各樣的菜都大，又長出大枝來，甚至天上的飛鳥可以宿在他的蔭下。	It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great <u>tree</u> ; and the fowls of the air <u>lodged</u> in the <u>branches</u> of it. 好像一粒芥菜種，有人拿去種在園子裡，長大成樹，天上的飛鳥宿在他的枝上。

The Leaven gives us another picture of the wide spread of the kingdom. "What a perfect illustration this of the way the kingdom of heaven has been extending itself these nineteen centuries throughout the

mass of humanity! For the energy of the kingdom, being purely spiritual, acts in a hidden and mysterious manner, its presence being known only by its effects. There is no suggestion here or elsewhere that the whole world is to be *converted*. What is here indicated by means of a parable, is just what the Lord said later on in plain speech, namely that the gospel of the kingdom was to be preached *in all the world* for a witness (Mt. 24:14)."

Matthew 24:14	And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。
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3. THE VALUE OF THE KINGDOM. Up to this point the parables have been addressed to the multitude and set forth principally the relation of the kingdom to the world. Then Jesus sent the multitude away, and went into the house with His disciples, where He "expounded all things unto them privately when they were alone" (Mk. 4:34). The next two short parables, *the Hid Treasure* and *the Pearl of Great Price*, were addressed to them, and set forth the value He placed upon His own, who were "bought with a price" (1 Cor. 6:20); His own treasure hid in the great world of men, for which He gave His all. He sold all that He had and bought the *field* (the world) that He might "take out of them a people for His name" (Acts 15:14). "For the joy that was set before Him, He endured the cross," (Heb. 12:2) "not for our sins only, but also for the sins of the whole world" (1 Jn. 2:2). He bought the *whole world*, that He might "purify unto Himself a peculiar people," (Titus 2:14) a hid treasure, which shall be *manifested* (Rom. 8:19) "in that day" when He shall come, "to be glorified in His saints" (2 Thess. 1:10).

"expounded all things unto them privately when they were alone"

Mark 4:34	But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. 若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。
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"bought with a price"

1 Corinthians 6:20	For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 因為你們是重價買來的。所以，要在你們的身子上榮耀神。
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"take out of them a people for His name"

Acts 15:14	Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 方才西門述說神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下；
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"for the joy that was set before Him.."

Hebrews 12:2	Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 仰望為我們信心創始成終的耶穌（或作：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。
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"nor for our sins only..."

1 John 2:2	And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。
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"purify unto Himself a peculiar people..."

Titus 2:14	Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 他為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。
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"manifested"

Romans 8:19	For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 受造之物切望等候神的眾子顯出來。
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In the parable of *The Pearl* the same thought is set forth. "Christ also loved the church and gave Himself for it; that He might present it to Himself a glorious church." (Eph. 5:27) He sold all that He had and bought it.

Ephesians 5:27	That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 可以獻給自己，作個榮耀的教會，毫無玷污、皺紋等類的病，乃是聖潔沒有瑕疵的。
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4. THE CONSUMMATION OF THE KINGDOM. The seventh parable, *The Dragnet*, concludes the group, and predicts the final consummation of the kingdom. The mixed state of affairs cannot and will not continue forever; the *day* of separation, and the coronation of the King, must come. "Then shall the righteous shine forth as the sun" (vs. 43): those who have heard the Word and received it with joy, making it a part of their lives.

The net gathered of every kind, and so is the kingdom. But in the end of this age the angels shall come and make the separation. Again we note that it is the *wicked* that are severed from among the *just*, and cast into the fire.

The unconscious, or unobserved growth of the kingdom is set forth in [Mark 4:26-29](#). A man sows his seed and the fruit is produced, he knows not how ([John 3:8](#)), but "of herself" the earth brings forth; because of God's creative power it never fails: "first the blade, then the ear, then the full corn." And as soon as the fruit is perfected, *immediately* the man puts in his sickle, "because the harvest is come." As soon as the Church is complete the Son of Man shall come and thrust in His sickle to reap *His* harvest ([Rev. 14:15-16](#)), which will be followed by the harvest of wrath, which is also "fully ripe." ([Rev. 14:18-19](#))

The unconscious growth of the kingdom

Mark 4:26-29	²⁶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; 又說：神的國如同人把種撒在地上。 ²⁷ And should sleep, and rise night and day, and the seed should spring and grow up, <u>he knoweth not how.</u> 黑夜睡覺，白日起來，這種就發芽漸長，那人卻不曉得如何這樣。 ²⁸ For the earth bringeth forth fruit <u>of herself</u> ; <u>first the blade</u> , <u>then the ear</u> , after that <u>the full corn</u> in the ear. 地生五穀是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒； ²⁹ But when the fruit is brought forth, <u>immediately</u> he putteth in the sickle, <u>because the harvest is come.</u> 穀既熟了，就用鐮刀去割，因為收成的時候到了。
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he knows not how

John 3:8	The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” 風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去；凡從聖靈生的，也是如此。」
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reap His harvest

Revelation 14:15,16	<p>¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 又有一位天使從殿中出來，向那坐在雲上的大聲喊著說：伸出你的鐮刀來收割；因為收割的時候已經到了，地上的莊稼已經熟透了。</p> <p>¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 那坐在雲上的，就把鐮刀扔在地上，地上的莊稼就被收割了。</p>
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“fully ripe”

Revelation 14:18,19	<p>¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 又有一位天使從祭壇中出來，是有權柄管火的，向拿著快鐮刀的大聲喊著說：伸出快鐮刀來，收取地上葡萄樹的果子，因為葡萄熟透了！</p> <p>¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 那天使就把鐮刀扔在地上，收取了地上的葡萄，丟在神忿怒的大酒醱中。</p>
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When all the parables were finished Jesus said unto His disciples, "Have ye understood all these things?" They answered "Yea, Lord," (vs. 51) but subsequent events showed that they had to learn some things over and over again, and in the end it seemed they had comprehended very little of the tremendous truth He had taught them, until after the descent of the Holy Spirit. However, receiving their reply, He immediately put upon them the responsibility of service (vs. 52). Everyone who is instructed unto the kingdom is responsible to pass the treasure on to others. For "no man when he hath lighted a candle covereth it, but setteth it on a candlestick, that they which are *entering in* may see the light." (Lk. 8:16)

“Have ye understood all these things?”

Matthew 13:51	Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 耶穌說：這一切的話你們都明白了麼？他們說：我們明白了。
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the responsibility of service

Matthew 13:52	Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. 他說：凡文士受教作天國的門徒，就像一個家主從他庫裡拿出新舊的東西來。
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“..they which are entering in may see the light”

Luke 8:16	No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 沒有人點燈用器皿蓋上，或放在床底下，乃是放在燈臺上，叫進來的人看見亮光。
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[move #19] Sermon on the Mount	[move #23] Parables By the Sea	
Matthew 5:14-16	Mark 4:21-22	Luke 8:16-17
<p>¹⁴Ye are the light of the world. A city that is set on an hill cannot be hid. 你們是世上的光。城造在山上是不能隱藏的。</p> <p>¹⁵Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 人點燈，不放在斗底下，是放在燈臺上，就照亮一家的人。</p> <p>¹⁶Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 你們的光也當這樣照在人前，叫他們看見你們的好行為，便將榮耀歸給你們在天上的父。</p>	<p>²¹And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 耶穌又對他們說：人拿燈來，豈是要放在斗底下，床底下，不放在燈臺上麼？</p> <p>²²For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 因為掩藏的事，沒有不顯出來的；隱瞞的事，沒有不露出來的。</p>	<p>¹⁶No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 沒有人點燈用器皿蓋上，或放在床底下，乃是放在燈臺上，叫進來的人看見亮光。</p> <p>¹⁷For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 因為掩藏的事沒有不顯出來的；隱瞞的事沒有不露出來被人知道的。</p>

As usual our Lord closed with a warning: "Take heed, therefore, *how* ye hear" (Lk. 8:18).

Luke 8:18	<p><u>Take heed therefore how ye hear:</u> for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. 所以，你們應當小心怎樣聽；因為凡有的，還要加給他；凡沒有的，連他自以為有的，也要奪去。</p>
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"And many such parables spake He unto them, as they were *able* to hear"(Mk. 4:33). And after these things He went out to the seashore again.

Mark 4:33	<p>And with many such parables spake he the word unto them, as they were able to hear it. 耶穌用許多這樣的比喻，照他們所能聽的，對他們講道。</p>
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MEDITATION

"The seed which a Man sowed in *his* field." (vs. 31) "This is my Father's world." (*Hymn*) Satan rules as a usurper now, but "when He shall come whose right it is to reign," (Eze. 21:27) He "shall put all enemies under His feet." (1 Cor. 15:25)

"The seed which a Man sowed in his field"

Matthew 13:31	<p>Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 他又設個比喻對他們說：天國好像一粒芥菜種，有人拿去種在田裡。</p>
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"...whose right it is to reigh"

Ezekiel 21:27	I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. 我要將這國傾覆，傾覆，而又傾覆；這國也必不再有，直等到那應得的人來到，我就賜給他。
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"shall put all enemies under His feet"

1 Corinthians 15:25	For he must reign, till he hath put all enemies under his feet. 因為基督必要作王，等神把一切仇敵都放在他的腳下。
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It is more important to be *ready* for the Kingdom than to know how and when it will be consummated.

The kingdom is for *all* who will enter, from every station of life. The wheat and tares speak of the farmer; the leaven of the housewife; the purchase of the field, the business man; the pearl, the merchant or the man of riches; the dragnet, the fisherman.

"First the blade, then the ear, then the full corn in the ear," (Mk. 4:28) *The Master does not expect us to be full grown saints as soon as we are born into the Kingdom, but we can be the perfect blade, the perfect ear, and at last the full corn, when we have grown up into all the fullness of the stature of Christ.* "Be ye therefore perfect." (Mt. 5:48)

Matthew 5:48	Be ye therefore perfect, even as your Father which is in heaven is perfect. 所以，你們要完全，像你們的天父完全一樣。
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We cannot be lazy farmers: we must gather in God's harvests. There is no true Christianity without harvest gathering. Education minus evangelism can be as fruitless as paganism.

There is *a right place* for sowing the seed: in the heart, not the brain; the latter is too cold. How many have been won to Christ solely by argument? And the heart's harvest is produced by only one method of cultivation, namely, Love.

There is *a right time* for sowing: the gospel Seed is best planted when the heart is young and tender. Age will perform the promises of youth; as the twig is bent, so is the tree inclined.

In spite of the tares, the Kingdom has flourished down through the age. It is a heavenly kingdom, and Christ, the King, has "all power in heaven and in earth," (Mt. 28:18) and will bring things out right in the end. He reigns over His loyal subjects and overrules their failures and seeming defeats. The wheat enjoys the care of the Householder, and if we seek first His kingdom, all other things shall be added unto us. (Mt. 6:33) *If He does not have authority over even the smallest matters in our lives, we have no right to be called wheat.*

"all power in heaven and in earth"

Matthew 28:18	And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. 耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。
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"seek first His Kingdom..."

Matthew 6:33	But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 你們要先求他的國和他的義，這些東西都要加給你們了。
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From the Greek: "tares" is not from a Greek, but an oriental term. The Arabic word comes from a root meaning "nausea," and the grains of the plant if eaten produce vomiting, convulsions, and even death. This is suitable, for in the harvest the false professors in the kingdom will be "spued out" by our Lord.

STUDY

Which is more readily accepted: a direct statement of truth, or that set forth in a parable? What is the meaning of a parable? Do you think Jesus did not want some of His audience to understand what He was saying about the kingdom? What did the disciples get from the parables, that the others could not understand? In the Parable of the Sower, which of the four who heard the Word were saved and which were lost? What does the burning of the tares signify? Was Jesus thinking of His small group as the leaven that should spread over Jerusalem, Samaria and finally throughout the world, or did He refer to each individual who would receive the apparently small seed which should finally dominate his whole life, with its every problem? Is the kingdom the same as the church? Do you think the disciples fully understood the plan of God for this age, when they heard these parables? How could the prophets write what they did not understand?

REVIEW

Questions	Answers
1. What was the nature of the Master's teaching up to this time?	Direct statement of truth.
2. What new aspect now appears?	Jesus' message was framed in words the common people would readily understand.
3. What was the occasion for the change?	Jesus' message had been largely rejected by the Jewish leaders, and great multitude had gathered, clamoring to see and hear the Great Teacher.
4. Where was He teaching in the last Move?	Capernaum
5. Where in this lesson?	By the seaside
6. What kind of an audience gathered?	A great multitude
7. What did He use for a pulpit?	A boat
8. What new method of teaching was introduced at this time?	Parables
9. What prophecy was He fulfilling in this method?	Psalm 78:2
10. What is a parable?	A parable is a story or narrative used to illustrate spiritual truth.
11. What are the advantages and disadvantages of parabolic teaching?	Advantage: A story will remain longer in the memory. Easier to understand the truth illustrated by a story. Disadvantage: Open to individual interpretation.
12. To whom were the parables addressed principally?	The multitude
13. Why?	Because the multitude could not understand the truth set forth in a direct way.
14. How did Jesus explain this to His disciples?	Jesus explained this to His disciples privately.
15. What prophecy did He say the people of that generation were fulfilling?	Isaiah 6:9,10
16. Why had these kingdom "mysteries" not been revealed before?	For the time had not yet come
17. Were those who heard them especially favored?	Yes
18. Did any of the prophets write concerning them?	Yes
19. Did they understand them?	No
20. Why?	They knew it was not for themselves, but they did not know the "time".
21. How can one understand the mysteries of the kingdom now?	By receiving the "word of the kingdom"

22. How many parables in this group?	7 parables
23. What do they set forth?	The Kingdom of Heaven
24. What is the basic parable of the group?	The parable of the sower
25. Give the interpretation.	The hearing of the word and the way it is received.
26. What is the seed?	The Word of God
27. How many kinds of soil are mentioned?	4 kinds of soil
28. What was the result in each case?	The seed by the <u>wayside</u> is lost; the one on the <u>rocky places</u> falls away; the one among <u>thorns</u> is unfruitful. Only the one in good ground bring forth fruits.
29. What are some of the things that hinder the growth of the seed?	Cares of this world, the deceitfulness of riches and the lusts of pleasures
30. What causes one to "fall away"?	When affliction or persecution for the Word's sake arises
31. Why do some bring forth no fruit to perfection?	The cares and riches and pleasures of this life choke it.
32. Is the seed the same in the parable of the tares?	No
33. What are the tares?	The children of the wicked one, i.e. all them that offend and do iniquity
34. Who is the enemy who sows tares in the Kingdom?	The devil
35. Why does the Lord allow them to grow?	Because Christ, the king of the heavenly kingdom, has all power, and will bring things out right in the end.
36. When will the separation be made?	The harvest time, i.e. the end of the world
37. By whom?	God's angels
38. What will be done with the tares?	The tares will be cast into a furnace of fire
39. The wheat?	The wheat will be gathered up into the barn
40. How many gospel writers give the Parable of the Tares?	Only Matthew
41. What aspect of the kingdom do these two basic parables set forth?	They set forth the manner of the establishment of the kingdom
42. What do the next two set forth?	The extension of the kingdom
43. Name them.	The Mustard Seed and the Leaven
44. Give your interpretation.	The parable of the Mustard Seed shows that, although its beginning was insignificant, it was to grow to great proportions. The parable of the Leaven shows that the extension of the kingdom was to be accomplished unobtrusively.

45. Where were the first four spoken?	By the seaside
46. Where did Jesus go then?	Into the house with the disciples
47. What did He do about the multitude of people?	He sent them away
48. Name the next two parables.	The Hid Treasure and the Pearl of Great Price
49. To whom were they addressed?	His disciples
50. Why?	For His disciples were His hid treasurer hid in the great world of men, for which He gave His all.
51. What did they set forth concerning the kingdom?	The value of the Kingdom
52. Give the meaning.	Jesus sold all that He had and bought the field (the world) that He might "take out of them a people for His name".
53. What personal application should be made?	We ought to let Christ be glorified in us
54. What was the seventh parable?	The Dragnet
55. What does it predict?	It predicts the final consummation of the kingdom
56. What kind were gathered in the dragnet?	Every kind
57. Who makes the separation?	The angels of God
58. Which parables were interpreted by our Lord?	The Sower and the Tares
59. What is taught by "first the blade, then the ear, then the full corn"?	The master does not expect us to be full grown saints as soon as we are born into the Kingdom, but we can be the perfect blade, the perfect ear, and at last the full corn, when we have grown up into all the fullness of the stature of Christ.
60. What causes this?	God's creative power
61. When is the harvest?	The end of the world
62. Did the Lord speak other parables?	Yes
63. What question did He ask His disciples when He had finished teaching?	<i>"Have ye understood all these things?"</i>
64. What did they answer?	<i>"Yea, Lord"</i>
65. What responsibility did He place upon them?	The responsibility of service. Everyone who is instructed unto the kingdom is responsible to pass the treasure on to others.
66. What warning was given them?	<i>"Take heed, therefore, how ye hear"</i>
67. Where did Jesus then go?	He went back to the seashore again

MOVE 23

NEAR CAPERNAUM

FALL, 28 A.D.

Capernaum

Preached from a Boat.

MEDITERRANEAN SEA

JORDAN RIVER

DEBES

