

## 撒种的比喻

### The Parable of the Sower

读经：

**Please Read the Bible Verses:**

太十三 3 祂就用比喻对他们讲许多事，说，看哪，那撒种的出去撒种。

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

太十三 8 但有的落在好土里，就结果实，有一百倍，有的六十倍，有的三十倍。

Matt. 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

当主耶稣来时，祂来为着国度的建立作初步的工作。在祂整个为人生活中，从祂出生到祂复活，诸天的国仍没有来到。祂一生所作的，乃是为着诸天之国的建立而预备。

When the Lord Jesus came, He came to do the preliminary work for the establishment of the kingdom. Throughout His human life, from His birth to His resurrection, the kingdom of the heavens still had not come. What He did in His life was a preparation for the establishment of the kingdom of the heavens.

马太十三章三、四节说，有一个撒种的出去撒了一些种子。在祂为着建立诸天之国所作的初步工作中，主耶稣来作撒种的人。（马太福音生命读经，490 页。）

Matthew chapter 13 verses 3 and 4 say that a sower went out to sow some seeds. In His preliminary work for the establishment of the kingdom of the heavens, the Lord Jesus came as a sower. (Life-Study of Matthew, Message 36.)

**撒种的人、种子和田地**

**The Sower, the Seed and the Field**

撒种的人就是主耶稣。撒种就是把生命的种子撒在田地里，叫田地长出生命的东西。主耶稣就是这样的一个人。主耶稣到地上来就是要把神的生命撒到人的里头，叫神的生命从人里头长出来。主所撒的种子就是神的生命。神的生命是在主的话里，所以主所释放的话，所传的道，就是生命的种子。主的生命种子，是撒在人的心里，所以人的心就成为主生命种子的田地。心田分四种。

The sower is the Lord Jesus. The sowing is to sow the seed of life into the field so that it may grow something living. The Lord Jesus is such a sower. The Lord Jesus came to the earth to sow the life of God into man so that the life of God may grow in man. The seed that the Lord Jesus sowed was the life of God. The life of God is in the word of the Lord. The words that the Lord Jesus spoke or preached are the seed of life. The Lord sows the seed of life into the heart of man. Therefore, man's heart becomes the field for the seed of life. There are four kinds of soil.

路旁的心田

**The Wayside Heart**

第一种的心田即路旁的心田。主说，有的种子落到路旁去，路旁就是人行道路之旁。说它是路又不是路，说它不是路又像路。因为是路旁的土，它虽不是路，却时常被人的脚踏过，所以变硬了，种子不容易种进去。有的人的心很像路旁，常有人事物从那里经过，一直被这些东西踏过，所以他的心对神的道就变硬了。因路旁土硬，种子撒不进去，所以就被飞鸟吃光了。接近世界人事物的人，他的心田是硬的，福音的话不能深入进到他的心里，飞鸟（即撒但）就来把福音的种子吃去了。（福音题纲，一五一页。）

The first heart is the heart of the wayside. The Lord said that some seed fell on the wayside. The wayside is the shoulder of the way where man walks. Although you may say that it is the way, and perhaps it even looks like the way, it is not really the way; it is beside the way. Although it is not the real way, because it is the soil beside the way, it is trodden by man. Therefore, it becomes hardened, and the seed cannot easily be grown in it. Many hearts are like the wayside with many things passing through. The soil is continually trodden down by the traffic of all these things. Therefore, man's heart becomes hardened toward the word of God. Because of the hardness of the soil of the wayside, the seed cannot be sown into it. The birds come to eat it up. When anyone is deeply involved with the things of the world, the soil of his heart is hardened. The words of the gospel cannot penetrate deeply into his heart. The birds, which represent Satan, come to eat the seed of the gospel. (Gospel Outlines, Subject 71.)

这表征那些灵里不贫穷或不清心的人，因为他们有许多属世的交通往来。教育、商业、政治、科学、事业、和其他各种属世的交通，在他们的心思、情感和意志里来来去去。他们为升迁、地位和野心所霸占。因这缘故，要向那些政界里的人传福音很难，政治家里面有太多属世的交通往来。那些在政界里寻求进展的人，野心勃勃要得着地位，或要凌驾别人。同样的，要向那些华尔街的人传福音也很难。他们太硬了，不能把话接受到他们里面，除非主把他们打倒。他们日夜都被数字、钱财、事业所霸占，他们无法灵里贫穷或清心。华尔街的交易使他们心里刚硬。你想把种子撒在他们里面，种子却落不进去。他们里面没有空间容纳这种子。在教育界，特别是在攻读博士学位的人中间，也是这样。（马太福音生命读经，四九六至四九七页。）

**This signifies those who are not poor in spirit or pure in heart because they have so much worldly traffic. Education, commerce, politics, science, business, and other kinds of worldly traffic go back and forth within their mind, emotion, and will. They are occupied with promotion, position, and ambition.** For this reason, it is very difficult to preach the gospel to those in politics. The politicians have too much worldly traffic in their being. Those seeking advancement in politics are ambitious to gain a position or to surpass others. Likewise, it is difficult to preach the gospel to those on Wall Street. Unless the Lord knocks them down, they are too hard to receive the word into them. Day and night they are preoccupied with figures, money, and business. They cannot be poor in spirit or pure in heart. The Wall Street traffic makes them hard in their heart. When you attempt to sow the seed into them, the seed cannot penetrate them. There is no room in them for the seed. This is also true among so many in education, especially those pursuing a doctoral degree. (Life-Study of Matthew, Message 36.)

### 浅土的心田

#### The Stony Heart

浅土就是浮面有一层土，底下是石头。有的人听了主的道，不过是浮面的听，但在他心的深处隐藏着石头，（石头指罪恶、世界、人情、名利等，）不肯完全丢弃，还留在底下。这样浮面相信的人，一遇到患难、试炼就落下去，如同浅土之幼苗给日头一晒就枯干了。（福音题纲，一五二页。）

**The stony heart is the ground with soil on the surface and rocks underneath. Some listen to the word of the Lord, but they only hear it superficially; deep inside of them are the hidden rocks. The rocks are sins, the world, friendship, fame, etc. They are not willing to give up these things. Those who have believed only superficially stumble when the trials come. They are like seedlings in shallow soil that withered away by the scorching of the sun.** (Gospel Outlines, Subject 71.)

石头所象征的东西，符合诸天之国宪法里补充的律法所论到的。（太五 17~48。）表面看来他们和别人一样，因为土在表面上。但他们不深，仍有情欲、脾气、己和肉体。这一切都是隐藏在土下面的石头。你们有些人也许仍然隐藏着情欲、自私和肉体。你在聚会中也许呼喊阿利路亚，但你没有什么深度，反而有石头。这些石头迟早都要被暴露，因为撒在你里面的话，不能在你里面扎根。因此，当患难和逼迫临到时，你就枯干了，好像没有根的植物，在日头的炙热之下枯萎了。愿主怜悯我们，挖出所有隐藏的石头。愿主挖出我们的脾气、情欲、己、肉体和其他消极的事物，好使我们的心有空间，让种子在我们里面深深扎根。（马太福音生命读经，四九八页。）

The things signified by the rocks correspond to what is covered by the complemented laws in the constitution of the kingdom of the heavens (5:17-48). **In appearance they are the same as others, for the soil is on the surface. But they have no depth. Rather, they have lust, temper, self, and flesh. All these are rocks hidden beneath the soil.** Some of you may still be hiding your lust, your selfishness, and your flesh. You may shout hallelujahs in the meetings, but you do not have much depth. Instead of depth, there are rocks. Sooner or later, all these rocks will be exposed because the word that has been sown into you will not be able to be rooted in you. Hence, when the affliction and persecutions come, you will be dried up like a plant without root that withers under the scorching heat of the sun. **May the Lord have mercy upon us and dig out all the hidden rocks. May He dig out our temper, lust, self, flesh, and any other negative thing so that there may be room in our heart for the seed to be rooted deeply within us.** (Life-Study of Matthew, Message 36.)

### 荆棘的心田

#### The Thorny Heart

荆棘的心田虽没有石头，但是有混杂的东西长在那里。世上的思虑、钱财的迷惑、和别样的私欲就是荆棘。今天也有人接受了主的道，但他内心还脱不尽今生的思虑、钱财的迷惑、和别样的私欲。人听道之后，一遇到荆棘，神的道在他里面就没有多少生长的果效。（福音题纲，一五二页。）

Although there are no rocks in the thorny heart, there are other things growing there. **The anxieties of the age, the deceitfulness of riches, and other lusts are the thorns.** Today there are also some who accept the words of the Lord, yet their hearts have not been freed from the anxieties of the age, the deceitfulness of riches, and other lusts. After a man has heard the word, the word of God inside him does not result in much growth when it encounters the thorns. (Gospel Outlines, Subject 71.)

荆棘象征今世的思虑和钱财的迷惑。这荆棘把道全然挤住了，使道不能在心里长大并结实。荆棘，就是今世的思虑和钱财的迷惑，符合宪法中论到国度子民对财物的态度那一段。（太六 19~34。）在宪法的那一段，好几次使用“忧虑”这辞。主告诉我们，不要为我们的生活忧虑，吃什么，喝什么，或穿什么。第三种土不像第二种那么坏，但因着思虑和钱财的迷惑，种子还是很难在其中生长。这一切荆棘都必须连根拔除。今世的思虑和钱财的迷惑若能从我们心里根除，种子就会生长。（马太福音生命读经，四九八至四九九页。）

The thorns here signify the anxiety of the age and the deceitfulness of riches, which choke the word from growing in the heart and cause it to become unfruitful. The thorns, the anxiety of this age and the deceitfulness of riches, match the section in the constitution covering the attitude of the kingdom people toward riches (6:19-34). Several times in that section of the constitution the words “**anxious**” or “**anxiety**” are used. The Lord tells us not to be anxious about our living, about what we shall eat, drink, or wear. **The third type of soil is not as bad as the second, but it is still difficult for the seed to grow in it because of anxiety and the deceitfulness of riches. All these thorns must be uprooted. If the anxiety of this age and the deceitfulness of riches are rooted out of our heart, the seed will grow.** (Life-Study of Matthew, Message 36.)

### 好土的心田

#### The Heart with the Good Soil

好土不是路旁的土，也不是浅土，也不是有荆棘之土。这样的心田，不让人事、世事经过，也不浮浅，（没有隐藏的罪恶、世界，）也没有荆棘，（今世的思虑、钱财的迷惑、或别样的私欲，）这样的心田就是好土。好土的心田接受主道的果效，长出主的生命有三十倍、六十倍、一百倍。如何有好土的心田？不要叫心太给人事物经过，要保守心不太接近人事物。去掉心中隐藏的罪恶和世界。除去今世的思虑、钱财的迷惑、和别样的私欲。要用好心田接受主的话，就是主的道，也就是主的生命。（福音题纲，一五二至一五三页。）

The good soil is neither the wayside soil nor the rocky soil nor the soil with thorns. This soil does not have the traffic of people and worldly things. It is not shallow, does not have hidden sins and love of the world. It is not thorny, does not have the anxiety of the age, the deceitfulness of riches and the desire for other lusts. This heart is good soil. **When anyone with such a heart with good soil accepts the word of the Lord, the result is the fruit-bearing of the Lord's life, some thirtyfold, some sixtyfold, and some a hundredfold. How to have a heart with good soil? Do not allow your heart to be trodden by the traffic of people and worldly things; keep your heart from being too close to these things. Get rid of the hidden sins and the worldly love in your heart. Get rid of the anxiety of the age, the deceitfulness of riches, and the lusts for other things. Receive the word of the Lord with a good heart. The word of the Lord is also the life of the Lord.** (Gospel Outlines, Subject 71.)

基督作撒种的人，他把自己这生命的种子撒出去。这生命的种子进入人性里，结出果实，就是国度之子。这就是种子的繁增。国度是借着这繁增建造的。所以，国度是撒种之人所撒种子的繁增。撒种者自己是种子，种子的繁增就是撒种者的繁增。因此，国度是由基督的繁增建造的。国度是基督的扩大，是基督这种子撒在我们里面的繁增。我们若看见这个，就会晓得我们该过怎样的生活，该处于怎样的环境，使我们能有分于国度。（马太福音生命读经，五〇二页。）

**Christ came as the sower sowing Himself as the seed of life. This seed of life enters humanity to bring forth fruit, the sons of the kingdom.** This is the multiplication of the seed. The kingdom is built by this multiplication. Therefore, the kingdom is the multiplication of the seed sown by the sower. The sower Himself is the seed, and the multiplication of the seed is the multiplication of the sower. **Hence, the kingdom is built with the multiplication of Christ. The kingdom is the enlargement of Christ, the multiplication of Christ as the seed sown into us.** If we see this, we shall know what kind of living we should have and in what kind of situation we should be so that we may participate in the kingdom. (Life-Study of Matthew, Message 37.)

参读：福音题纲，第七十一题；基督在信徒里面长大使神的定旨得完成，第三篇；马太福音生命读经，第三十六至三十七篇。

Reference: Gospel Outlines, Subject 71; Life-Study of Matthew, Message 36-37.