

# 讲题：有耳的，就应当听

马太福音 13 章 1-9;18-23

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## 引言

古时有一句成语这样说：「秀才不出门，能知天下事」。

现代人是一机在手，就能搞定所有事。特别在这段疫情期间，更凸显这种现象。虽然我们被限定只能待在家中，我们依然可以在网上上班、上学、开会、做生意，就是不踏出家门一步，也可以到巴刹或超市买菜，也可以吃到从小贩中心的美食，高级餐厅的佳肴。因为我们只要上网订购，通通都可以送到家门口。这世代更是资讯爆炸的世代，你想听甚么？看甚么？做甚么？学甚么？各种知识学问或各种疑难杂症，只要上网就可以找得到资讯帮助你了解认识。基督徒在这段期间，网上各种灵粮通通出炉，玲朗满目，可以听到各种有名的讲员讲道，不同教会的聚会视频，也可以享受到神学院老师们的授课。听到不同的释经，也听得非常的过瘾，真的非常丰富。只是要问一个问题：听了这么多，我们到底听到了甚么？我们的回应是又是甚么？

## 一、种子落在四种情况的土地 (3-8)

今天的经文是最有名的讲员耶稣，他讲了一个撒种的比喻，这个比喻是要来诠释上文所谈到，耶稣的母亲和兄弟来找他，耶稣却说：「那遵行我天父旨意的人，就是我的兄弟、姊妹和母亲了」(太 12:50)。我们不会因着血统关系而成为耶稣的兄弟姊妹，但我们却可以透过学习成为他的门徒，而成为他的兄弟姊妹。

比喻成了耶稣用来训练门徒的其中一个方法，耶稣特别用比喻来帮助门徒去辨别，天国是怎样被建立起来的。而门徒必须学习按着比喻所揭示的天国的世界来生活。

耶稣运用听众所熟悉的农耕为素材。在巴勒斯坦地区撒种的人会带着一袋稻谷的种子，通常背在肩上，把种子一行一行的撒出去。当他们将种子撒出去，他们通常会用一种翻土的工具叫「耙」把土翻过来遮盖种子，种子

才会埋在土里。但有时候不都是这样的情况，耶稣就是说种子有落在路旁、有落在土浅的石头地上、有落在荆棘里和落在好土的四类不同情况的土壤。

第一种情况的种子是落在路旁，没有机会埋在泥土，就很容易被飞鸟吃掉了。种子需要埋在土里，土壤是非常宝贵的，因为它提供养份给种子生命力。

第二种情况的种子是落在石头上虽然长出幼苗了，太阳一晒，没有根就枯干了。因为这地方的土地受石头热气的温度，很容易使种子发芽，当太阳一晒就枯干了。

第三种情况的种子是落在荆棘里，荆棘是一种野草，通常农夫把它割来做燃料的。农夫并没有把它连根拔起，所以当种子落在荆棘里时，荆棘和种子一起长出来时，种子就会被荆棘挤住了。

第四种种子是落在好土里，是既深且洁净的，是经过细心耕耘的土地，生长的好土地上的种子，将得到最佳收成率。

这样听完，到底要表达甚么？虽然听众对撒种会碰到这些情况可能不陌生，但里面的涵义对当时的听众来说他们听懂了吗？耶稣说完他加上一句「**有耳的，就应当听！**」。这句话是犹太人的惯用语，目的是要唤起人注意刚刚所说的话。

## 二、「有耳的，就应当听！」(9)

一般听力正常的人「听见」是一件理所当然的事，但是耶稣却有所保留的说：「有耳的，就应当听！」。好像有耳的不一定听懂，听明白。这句话是旧约先知常用来宣告上帝的审判，当上帝的子民不听耶和華对他们的警戒时所用的。所以门徒就来问耶稣，为什么对众人讲话要用比喻呢？

耶稣在 10-17 节这段经文已解释用比喻有两个目的。

第一、他清楚的说「天国的奥秘」只叫你们知道。耶稣用撒种的比喻是要帮助门徒分辨出他们所领受的是甚么？他们蒙召做耶稣的门徒，借此他们可以领受天国的奥秘。其实这些奥秘是对所有人开放的，但唯有那些回应耶稣呼召的人，才可以知道这些奥秘的内容；门徒就是这些回应耶稣呼召的人。第二、是不叫会众知道。这和第 9 节说：「有耳的，就应当听！」是否互相冲突呢？

耶稣若不要他们听明白就用比喻，那为何还要说：「有耳的，就应当听！」。耶稣不是要用比喻来隐藏所要说的奥秘，乃是要将奥秘启示出来。耶稣引用以赛亚先知对以色列百姓说：『你们听了又听，却不明白；看了又看，却不晓得。』（赛 6:9）。这是因为当时以色列百姓的心刚硬，他们的眼睛瞎了，他们是不愿意去看、去听。现在耶稣用他们生活中的事物做比喻，以图解方法来打开他们的眼睛。所以说完



比喻之后，他说：「有耳的，就应当听！」他用比喻的方法目的是要吸引并诱导那些硬着心肠反对他的人能明白天国的奥秘，因为它是开放给所有的人，所以「有耳的，就应当听！」，但是人要回应他所听到的。

### 三、解释比喻 (18-23)

接着耶稣转向门徒对他们解释比喻时，他将这些「种子」都成了「他」就是指「人」。

*19 凡听见天国的道而不明白的，那恶者就来，把撒在「他」心里的夺了；这就是撒在路旁的了。20 撒在石头地上的，就是「人」听了道，立刻欢喜领受，21 只因心里没有根，不过是暂时的，一旦为道遭受患难或迫害，立刻就跌倒。22 撒在荆棘里的，就是「人」听了道，后来有世上的忧虑、钱财的迷惑把道挤住了，结不出果实。23 撒在好土里的，就是「人」听了道，明白了，后来结了果实，有一百倍的，有六十倍的，有三十倍的。」*

耶稣在解释中说所撒的「种子」都是指「人听了道」之后的回应，有一些不结果子的，有些结果子。

第一种落在路旁的。就是那些听见天国之道的人，虽然听见却不明白的。这样的人，在「那恶者」面前是特别脆弱，很轻易的就会被夺走。天国之道在他心中荡漾无存，所以他没有机会结果子。

第二种落在石头的上。这一种人他们不仅听了道，并且欢喜领受，但是当我们需要为道而遭受迫害时，因着信耶稣被家人排斥，因着信耶稣被取笑，因着信耶稣要忍耐要有爱时，放弃了，跌倒了。

例证：有一个家庭有一个孩子信主之后，带两个弟弟一个妹妹去教会，结果每次回家，爸爸都在客厅等孩子回来就破口大骂他们一轮，结果其中一个孩子就因为每次去教会回来要承受这样的辱骂，他放弃了，不再去教会。另外两个孩子虽然遭受这样的辱骂，还是找机会偷偷的去教会，也预备回来遭受辱骂的迫害，后来四个孩子中最先信主的哥哥当了牧师，另一个弟弟当了教会的长老，妹妹也当了传道人，而放弃了去教会的那个孩子，一直是爸爸带着遗憾回天家，因为后来这位爸爸也信主了，这个责任是他的哥哥妹妹要继续承接下去。他们为信仰受逼迫，使神的话有机会在他们的心田借着考验紧紧抓住神的话，让神的话扎根在他们的生命里。

第三种落在荆棘里。这一种人听了道，但他的内心充满着今生的思虑、钱财的诱惑等等，紧紧地把他捆绑住，使他窒息，动弹不得，他所听的道无用武之地。

这三种听了道之后所遭遇的有从恶者来的灵界的，有从外在的环境以及外在的压力而来，也从自己的私欲，内

在心思意念而来。但都有一个共同点，就是所听的道都无法胜过所需要面对的处境。

我们是否也曾经经历过这些从灵界来的干扰，从外界而来的迫害欺压还有自己内心的私欲捆绑着。使天国之道无法在这些处境发挥影响力？原因出在哪里？耶稣继续说有第四种是落在好土里的。就是「人」听了道，明白了，后来结了果实，有一百倍的，有六十倍的，有三十倍的。」好土的特质是听了道「明白了」，在明白的过程中，现实的考验会来破坏夺取，却在一一的克服并胜过考验的过程中才能真正体验与明白，并会结出更多倍数的果子。

继续上面的故事：这些勇敢面对爸爸辱骂的孩子，最后也带爸爸信主，而这位爸爸信主之后，也经历了从灵界来的干扰，和外界欺压还有自己内心的私欲着。有一次他住在女儿家，做牧师的女婿正在家里带查经，查经完后做最后的祷告，等牧师说：奉耶稣的名祷告，阿们！其中一位弟兄忽然倒地口吐白沫，牧师知道怎么回事，就为这位弟兄赶鬼祷告，因为声音过大，正在睡觉的这位爸爸就出来看到这种情形，非常震撼害怕，他原本是不信鬼神的无神论者，这个经历让他反复思想他所信的神是怎样的一位神，他得出一个结论：「那在我里面的比那在世界的更大」（约一 4:4）他听见了，他也听明白了，他成为好土，让神的


话在他的心田里发芽生根结果子。他做了一件影响家族的事，他与他的亲妹妹60年没讲话，在他80岁的生日，他去妹妹的家邀请她来参加他的生日，与妹妹和好，在家族的见证下，也把家族全部再拉回一起，每一年家族聚会一次，已有五代，约有60位，让家族中的基督徒继续做福音的见证人。

## 四、结论

弟兄姊妹！天国的道我们听见了，已经撒在我们心中，问题是我们如何将所听见的福音可以活在我们的生活中？

我们的生活常被突如其来的事情打扰，需要我们注意和处理，这时我们就会把土壤的培育，也就是长远的属灵成长以及侍奉都变成次要，倘若我们一不留神，这些要紧的事，甚至会从我们的日程中完全被删除，如：读经、祷告、反复思想研究神的话、教会的服事等等。耶稣在这个比喻中发出警告，今天我们仍然需要留意。神的话语能够结出果子的效用，唯有坚忍不移的持守它，认定这是最迫切，最重要的，就可胜过患难、诱惑、逼迫，才能成为好土孕育种子结出果子来。

上周我们庆祝设教86周年，这一段历史是多少个家庭，像我刚刚说的那一个家庭所付出而建立的。直到如今真理堂无数的弟兄姊妹和无数的家庭继续忠心、委身的服事，不仅是在教会也延伸到社区工作，国外差传的事工，这岂不是倍数的结果子。而这过程都

A close-up photograph of a hand holding a small amount of yellow seeds, with some seeds falling. The background is a soft, out-of-focus green field, suggesting a natural, agricultural setting. The lighting is bright and natural, creating a warm and hopeful atmosphere.

是弟兄姊妹勇敢面对无数的挑战，无论是外在的或内在的，继续让神的话在我们的生命里扎根，虽然也有软弱的弟兄姊妹，我们需要继续陪伴他们走一段，或许我也正处在软弱中，今天这段经文是否再提醒我们，耶稣把我们这群天国之子撒在这世代，他也让我们看见会有争战，从灵界外在的逼迫压力或是自己的私欲而来，他要我们埋在他里面，天天与他亲近，他会不段的供应足够的养分，让我们茁壮起来，结出 30, 60, 100 倍的果子。

耶稣说：「有耳的就应当听」。

=>本讲章附有英文翻译于后

**Please refer the English Translation on next page**



# Whoever has ears, let them hear

## Matthew 13:1-9, 18-23

### Translated by: Elder Loh Han Tong

There is an ancient Chinese Proverb which says, “a scholar need not go out of his house to know what is happening in the world.”

For modern times, it is true when you have a mobile phone.

This is particularly so at this pandemic time. Though we are confined to our homes, we can still work study, have meetings, conduct business etc. Without stepping out of the house, without going to the wet market or supermarket, we can get to enjoy hawker food or even restaurant food delivered to us by ordering on the internet. This is an era of information explosion. What do you wish to hear, to see, to do or to learn? All sorts of knowledge and answers to difficult problems can be found to help us understand. In these times, the internet is full of dazzling spiritual materials; Christians can hear all sorts of famous sermons by renowned speakers and broadcasts from different churches and attend theology classes by teachers from theological college. It is enriching and satisfying to hear different exegesis of the scriptures. But I want to ask you a question: you get many answers but what do you hear and what is your response?

Today's scripture is from the most famous speaker, Jesus himself. He told a parable of the sower. This parable is to explain what was written in passages above this: that Jesus said to his mother and his brother who came to look for him, “For whoever does the will of my Father in heaven is my brother and sister and mother.” (Matthew 12:50). We can't become Jesus' siblings through blood relations but we can learn and become his disciples and even become his siblings.

Parables are a means that Jesus used to teach his disciples. He especially used parables to teach the disciples to discern how the kingdom of heaven is established. And the disciples have to learn to live according to what is revealed by the parables about the kingdom of heaven.

Jesus took the topic of farming which is familiar to his audience. In Palestine, a sower would put a bag of seeds on his shoulder and scatters the seeds row by row along the way. When he scattered the seeds, he would take a rake to turn over the earth to cover the seeds, so that the seeds would be buried in the ground. But this does not always happen. Jesus said some seeds will fall by the side, some will fall on the rocky places, some will be amongst thorns and some will fall on good soil.

**In the first scenario**, the seeds fell along the path, and had no opportunity to be covered by the soil. They easily fell prey to birds which came and ate them. It is important for the seeds to be buried in the soil, because the soil provides nourishments for the seeds to grow.

**In the second scenario**, the seeds fell amongst the rocks and though they would sprout. But when the sun came up, the plants were scorched, and they withered because they had no root. The

heat from the rocks allowed the seeds to germinate quickly, but once the sun came out, they withered and died.

**In the third scenario**, the seeds fell among the thorns. The thorns are will vegetation, and the farmer would cut them for fuel. The farmer would not pull out the thorns by the roots, so the seeds would grow up together with the thorns but would be choked by the thorns.

**The fourth type of seeds fell on good soil**, which is deep and clean. Through careful cultivation, these seeds on good soil produce a bountiful crop.

Really, what is Jesus trying to express? Although his audience would be familiar regarding the sowing of seeds, but the significance may be lost to them. Did the audience understand? Jesus added a phrase at the end, **“Whoever has ears, let them hear”**. This is a phrase often used by the Jews to draw attention to what was just said.

It is taken for granted that those who have normal hearing, will be able to hear. Yet Jesus had his reservation and said, **“Whoever has ears, let them hear”**. As though those had ears may not hear or understand. This phrase is often used by the old testament prophets to pronounce God’s judgement, when God’s people did not listen to the warnings of Yahweh. So the disciples came to Jesus to ask him why did he speak to them in parables.

Jesus explain in Verses 10-17 that the parables served two purposes.

**One, He said clearly that “the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.”** Jesus used the parable of the Sower to help his disciples to discern what they have received. They were called to be his disciples, and through this, would receive the secrets of the kingdom of heaven. Actually, these secrets are open to everyone, but only those who respond to Jesus can understand the secrets. The disciples are those who responded to Jesus’ calling.

**Two, “But not to them”, refers to the crowd.** Does that conflict with **“Whoever has ears, let them hear”** in verses 9? If Jesus used parables because he didn’t want the them to understand, why did he say, **“Whoever has ears, let them hear?”**

Jesus did not use parables to conceal the secrets, rather it is to reveal them. Jesus referred to what the prophet Isaiah said to the Israelite people, **“Be ever hearing, but never understanding; be ever seeing, but never perceiving.”** This was because the hearts of the people were hard, and their eyes were blind and they didn’t want to see and to hear. So Jesus used things around their lives as illustrations to open their eyes. And so after he gave the parable, he said, **“Whoever has ears, let them hear?”** His purpose in using parables is to entice those hardened hearts who opposed him to understand the secrets of the kingdom of heaven, because the secrets are open to those who have ears to hear. But they needed to make a response.

Next, Jesus turned to his disciples to explain the parables and he used pronouns meaning that the seeds are people.

*<sup>19</sup>When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. <sup>20</sup>The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. <sup>21</sup>But since they have no root, they last only a short time. When trouble or*

*persecution comes because of the word, they quickly fall away.<sup>22</sup> The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful.<sup>23</sup> But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown."*

In his explanation, the seeds referred to the response of people after they have heard the message about the kingdom. Some bore fruits, some did not.

The first type fell along the path. These are the ones who heard the message about the kingdom of heaven but did not understand. This sort of people are the most vulnerable to the Evil One, and are easily snatched away. The gospel of the kingdom does not live in their hearts and they have no chance to bear fruits.

The second type fell on rocky places. These people hear and receive the gospel with joy. But, when they are persecuted or laughed at for their beliefs in Jesus, or because it takes love and perseverance to believe in Jesus, they will fall away or give up.

There was a family whose son after he had believed in the Lord, brought his two younger brothers and one younger sister to church. When they got home, their father would be waiting for them in the living room to give them a tongue lashing. One of the sons due to the scoldings they had to endure, gave up and stopped going to church. But the other two children would continue to sneak off to church and be prepared to get a scolding when they returned. In the end, the eldest brother who was the first to believe became a pastor, another brother became an elder of the church and the sister became a preacher. But the child who gave up going to church became the one regret that the father had to take with him to heaven, because in the end, the father also became a believer. The brothers and sisters have to continue to bear the burden of leading their brother to Christ. The siblings were persecuted for their faith, but they clung on tightly to God's word in their hearts and let God's word grew in their life.

The third type fell among the thorns. But their hearts are filled with the worries of this world and the seduction of wealth. These bound them and suffocate them and they couldn't apply what they have heard.

These three types faced pressures from the evil one, from the spiritual world, from the external environment or from their own internal desires or thoughts. But they all have a common point: what they hear is not enough to overcome the circumstances they faced. Are we also being bound by pressures from spiritual disturbances, from external persecutions or in our inner desires? What is the root cause why the gospel of the kingdom is unable to exert its influence?

The fourth type fell on good soil. These are the people who heard, understood and bore fruits, a hundred fold, sixty fold and thirty fold. The characteristics of these on the good soil is that they heard and understood. In the process of understanding, when the trials of life come to destroy or snatch away, they are able to overcome the obstacles of the earlier three types and bear fruits multiple fold.



To continue the story that I told you earlier, The brave children who endure the scoldings from their father were eventually able to bring their father to Christ. And the father after he had believed also experienced spiritual disturbances, external persecutions and internal struggles. On one occasion, when he was the daughter's house, the son in law who was a pastor was leading bible study at home. And as they were making the closing prayer, one of the participants fell to the ground foaming in his mouth. The pastor knew what was happening and started praying to exorcise the demon. Because of the loud commotion, the father who was sleeping came out to see what was happening. What he saw astounded him, because he was originally an atheist who did not believe in demons. This experience caused him to ponder what sort of God he believed in. He came to a conclusion. "The one within is greater than the one without." He heard it and he understood it. And God's word germinated in his heart, took root and bore fruits. Later he did something that highly impacted the family. He had not been on speaking terms with his own sister for 60 years. On his 80<sup>th</sup> birthday, he went to the sister's house to invite her to celebrate his birthday. In the witness of the family, he made peace with her. He also drew the whole family together again. Each year, the family would have a gathering and it is a 5 generation gathering with 60 family members and he led the Christians in the family to continue to witness for Christ.

### **Conclusion:**

We have all heard the gospel of the kingdom of heaven. The seeds are sown in our hearts., The question is: how have we used what we have heard to live our lives.

We are often disturbed by unexpected interruptions, that needed our attention. At such a time, we can treat the cultivation of the soil, that is our spiritual growth and ministry as secondary, If we are not careful, these important things such as scripture reading, prayer, meditation on God's word, church service etc. will be eradicated from our daily lives. The warning that Jesus gave in this parable is still applicable to us today. God's word has the power to bear fruits, if we hold fast to it, treat it as of primary importance and then we can overcome troubles, temptations, persecutions, and bear fruits from the seeds.

Last week, we celebrated our Church's 86<sup>th</sup> anniversary. Her history was built up by so many families' just like the one that I just told you about. Right up to today, countless brothers and sisters and countless families in Chen Li continue to serve faithfully and committedly, not just in the church but extending to the community and overseas as well. Isn't this bearing fruits multiple folds? And in the process, brothers and sisters bravely face challenges, whether external or internal, to let God's word take root in their hearts. And if our brother or sister are weak, we have to walk the path with them. We ourselves may also be struggling and be in moments of weakness. Today's passage reminds us that the Lord Jesus scatter us in this age. He shows us wars, spiritual persecutions and our inner selfish desires, He wants us to be buried in him, to stay close to him each day. He will ceaselessly supply our nourishment, to make us strong to bear fruits, 30 fold, 60 fold, 100 fold. Jesus declared, "Whoever has ears, let them hear".