

Sermon 講道信息
March 三月 5, 2023
Forgiveness 饒恕
Matthew 馬太福音 18:21-35

I'm sure we've heard of Wolfgang Amadeus Mozart.

我相信我們聽說過沃爾夫岡·阿瑪迪斯·F。

He was the brilliant musical genius who lived in the 18th century.

他是生活在 18 世紀的傑出音樂天才。

He composed over 800 pieces of music, many of these recognized among the greatest classical pieces ever written.

他創作了 800 多首音樂，其中許多被公認為有史以來最偉大的古典作品。

His musical brilliance allowed him, however, to hold grudges.

然而，他的音樂才華也讓他懷恨在心。

Mozart particularly disliked one singer.

莫札特特別不喜歡一位歌手。

Her name: Adriana Ferrarese del Bene.

她的名字：阿德里安娜 Ferrarese del Bene。

When she sang, she dropped her chin on low notes and threw her head back on high ones.

當她唱歌時，唱低音她把下巴拉下，唱高音時把頭仰起。

So, Mozart wrote a song for her with constant leaps from low to high notes – making her look like a chicken repeatedly bobbing its head.

於是，莫札特為她寫了一首歌，從低音到高音不斷跳躍——讓她看起來像一隻反覆搖頭的雞。

I'm sure Adriana hated that song as much as Mozart hated her.

我敢肯定，阿德里安娜討厭這首歌，就像莫札特討厭她一樣。

And there seems to have been little forgiveness between the two of them.

他們兩個之間似乎沒有什麼原諒。

Today we enter the third week of our Lent Prayer Project.

今天我們進入大齋期禱告計劃的第三周。

This week's theme from Matthew's Gospel is "forgiveness".

本周馬太福音的主題是「饒恕」。

C.S. Lewis, the famous Christian professor and writer from the 20th century, once said,

"Everyone says forgiveness is a lovely idea, until there is something to forgive."

20 世紀著名的基督教教授和作家 C.S. 路易斯曾經說過：「每個人都說寬恕是一個可愛的
主意，直到有東西需要去寬恕。」

We probably all know someone – maybe even ourselves – who finds it hard to forgive.
我們可能都認識人——甚至可能是我們自己——他覺得很難原諒。

Maybe it's hard to forgive a parent who left when we were young;

也許很難原諒小時候遺棄自己的父母;

or a friend who betrayed us;

或背叛我們的朋友;

or a spouse who abused us;

或虐待我們的配偶;

or an employer who fired us;

或解僱我們的雇主;

or a colleague who lied to us;

或對我們撒謊的同事;

or a salesman who tricked us.

或者 欺騙我們的推銷員。

As Christians we know forgiveness is at the heart of the Gospel and should be at the centre of our lives.

作為基督徒，我們知道饒恕是福音的核心，應該成為我們生活的中心。

But forgiveness is not easy.

但饒恕並不容易。

It is a lovely idea, until there is something to forgive.

這是一個可愛的主意，直到有東西需要去原諒。

Matthew 18:21-35 begins with Peter's question: "How many times should I forgive?"

馬太福音 18：21-35 以彼得的問題開始：「我當饒恕他幾次呢？」

It's a question all too real for many today.

對於今天的許多人來說，這是一個太真實的問題。

Why should I forgive?

我為什麼要原諒呢？

How can I forgive?

我怎樣才能原諒呢？

How do I know when I've forgiven?

我怎麼知道我已經饒恕了？

When should I forgive, because I'm not ready to do so right now?

我什麼時候應該饒恕，因為我現在還沒有準備好這樣做？

To understand Jesus' answer to Peter's question, let's go back to the previous verses.

為了理解耶穌對彼得問題的回答，讓我們回到前面的經文。

In Matthew 18:15-17, Jesus describes what to do if someone sins against us.

在馬太福音 18：15-17 中，耶穌描述了如果有人得罪我們該怎麼辦。

He tells us to go to the person privately.

他告訴我們 私下去找那個人。

If that doesn't work, take one or two others so there's accountability.

如果這不起作用，那就請另外一兩個人去談，這樣就有問責制。

If that doesn't work, the church is asked to help bring reconciliation.

如果這不起作用，教會被要求幫助達成和解。

And if that doesn't work, "tough love" is necessary.

如果這不起作用，「堅毅的愛」是必要的。

The offender is put outside the congregation, forced to experience life without fellowship.

犯罪的被看待為會眾之外，被迫體驗沒有團契生活。

This is not done vindictively or gladly – it is done with hope and prayer that the offender will repent and be welcomed back.

這行動並不是要報復或容易的 - 這是帶著希望和祈禱而完成的，希望犯罪的會悔改並受到歡迎回到會眾團契裡。

The process in these verses is demanding .

經文中所說的過程要求很高。

It isn't easy, but it is necessary.

這並不容易，但這是必要的。

Jesus takes the holiness of God and the holiness of God's people very seriously.

耶穌非常重視神的聖潔和神子民的聖潔。

And therefore, Jesus takes forgiveness and reconciliation very seriously.

因此，耶穌非常重視饒恕與和解。

None of us likes awkward conversations.

我們都不喜歡尷尬的談話。

We prefer to avoid confrontation, and sometimes it is wise to let something go, as long as we truly let it go.

我們寧願避免衝突，有時放手是明智的，只要我們真的放手。

But sometimes, to avoid confrontation some people prefer to hide behind anonymity – what is called "anonymous criticism".

但有時，為了避免衝突，我認識一些人，他們喜歡躲在匿名背後——這就是所謂的「匿名批評」。

Anonymous criticism is when someone tells you that there are "some people" who don't like what you say or do.

匿名批評者會告訴你說「有些人」不喜歡你說的話或做的事。

Anonymous criticism is not the way of Matthew 18.

匿名批評不是馬太福音 18 章的方式。

Anonymous criticism bypasses forgiveness and reconciliation because there's no way of knowing who to seek forgiveness from and who to be reconciled with.

匿名批評繞過了寬恕與和解，因為沒有辦法知道該向誰尋求寬恕，與誰和好。

The anonymous critic can lob a "criticism grenade" and avoid responsibility for any clean-up.

匿名批評者可以投擲我所謂的「批評手榴彈」，並逃避任何清理的責任。

Anonymous criticism, like gossip, is wrong because there's no commitment to restoration of relationship.

匿名批評，就像八卦一樣，是錯誤的，因為沒有承諾修復關係。

It's not the Gospel.

這不是福音。

God never judges sin anonymously.

上帝從不匿名審判罪惡。

Instead, he steps into our brokenness, makes himself known in the person of Jesus, and, amazingly, takes our sin himself on the cross.

相反，他踏入我們的破碎，以耶穌的身份彰顯自己，並且令人驚訝的是，他親自在十字架上背負了我們的罪。

Going to someone we are at odds with is not easy.

去找一個與我們不和的人並不容易。

It costs us.

我們要付代價。

It demands of us maturity that sometimes we struggle to find.

它要求我們成熟，有時我們很難找到。

But it is what Jesus tells us to do.

但這是耶穌告訴我們要做的。

So, if I am to pursue the way of forgiveness, what next?

那麼，如果我要追求饒恕的道路，接下來又如何呢？

How many times should I forgive?

我應該原諒多少次？

Jesus tells a parable – a story with a profound meaning.

耶穌講了一個比喻——一個意義深遠的故事。

A king is completing his end of year accounts.

一位國王正在完成他的年終帳目。

A debtor, one of the king's servants, owes 10,000 talents.

一個債務人，國王的僕人之一，欠一萬他連得。

This servant has maxed out the credit card, thousands of times over.

這個僕人已經把信用卡用光了，上千倍了。

It's a debt beyond imagination – amounting to thousands of lifetimes of wages.

這是一筆超乎想像的債務——相當於數千輩子的工資。

The servant can't pay.

僕人沒辦法償還。

The king does what many pagan kings did with debt defaulters – the servant and his family are to be sold.

國王做了許多異教國王對債務違約者所做的事——僕人和他的家人將被賣掉。

The servant is devastated.

僕人悲痛欲絕。

He cries for mercy – he'll do all he can to pay his debt, even though it's beyond him.

他哭泣求饒——他會盡其所能償還債務，即使這超出了他的能力範圍。

In an act of unbelievable mercy, the king erases the debt.

國王以難以置信的憐憫之舉免了他的債。

He sets the man free.

他釋放了這個人。

But then the story is repeated.

但隨後他的故事又重演了一遍。

This time the man who has been released from his massive debt sees another servant who owes him a few hundred dollars.

這一次，從巨額債務中解脫出來的男人看到了另一個欠他幾百元的僕人。

The man demands repayment.

男人要求還款。

The second servant also falls to his knees.

第二個僕人也跪了下來。

He also cries for mercy.

他也哭着求憐憫。

But there is no mercy.

但是沒有憐憫。

This debtor is thrown in jail until the debt is paid.

這個債務人被關進監獄，直到債務還清。

None of this has gone unnoticed.

這一切都沒有被忽視。

Other servants, dismayed at the man's actions, inform the king.

其他僕人對這個人的行為感到沮喪，通知了國王。

The first servant is brought before the king, but this time his true attitude is seen.

第一個僕人被帶到國王面前，但這一次他的真實態度被看到了。

He had been shown unbelievable mercy, so shouldn't he have shown mercy to others?

他得到了難以置信的憐憫，所以他不應該向別人展示憐憫嗎？

Now he'll face the same consequences: imprisonment until all is paid back – which in his case will be “never”.

現在他將面臨同樣的後果：監禁直到一切都還清——對他來說，這將是「永遠不能」。

But the real shock – the point of the story – comes in Jesus' closing words:

但真正的震撼——故事的重點——來自耶穌的結束語：

“This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

「你們各人若不從心裏饒恕你的弟兄，我天父也要這樣待你們。」

Strong words, aren't they?

嚴厲的話，不是嗎？

But they need to be strong.

但必需要嚴厲。

Just saying “I forgive you” is not enough.

僅僅說「我原諒你」是不夠的。

Forgiveness must be “from your heart.”

饒恕必須是「從心裏的」。

What does this mean?

這是什麼意思呢？

Forgiveness is not a math problem.

寬恕不是一個數學問題。

Remember Peter's answer to his own question about how many times to forgive;

記得彼得對自己關於饒恕多少次的問題的回答嗎；

he says, “Up to seven times?”

他說：「七次夠嗎？」

Jewish Rabbis taught that if you forgive three times this was more than expected.

猶太拉比教導說，如果你原諒三次，這比預期的要多。

So, Peter's doing well with “seven times.”

所以，彼得說「七次」已經做得很好。

Except he isn't.

但是他並不是。

Peter and the rabbis completely miss the point.

彼得和拉比完全沒有抓住重點。

Not seven times, but seventy-seven times;

不是七次，而是七十七次；

or as some translations say, “Seventy times seven.”

或者正如一些翻譯所說，「七十個七次」。

What’s this mean?

這是什麼意思？

It’s not a math problem.

這不是數學題。

Jesus is saying forgiveness is not optional; it is without limit.

耶穌說饒恕不是可有可無的;它是無限的。

When we make forgiveness a calculation, we make it a quantity.

當我們把饒恕當作一種計算時，我們就把它變成了一個數量。

We say there’s a point when I will no longer forgive.

到了某個程度我們說我不會再原諒了。

At that point, we’re doing math, not forgiveness.

這樣我們是在做數學，而不是寬恕。

We’re waiting for the next mistake, even watching for it.

我們正在等待下一個錯誤，甚至在不斷觀察。

The question becomes this:

問題變成了這樣：

Is grace something I give freely or is it only given under certain conditions?

恩典是我白白給予的，還是只在某些條件下給予的？

Do I forgive, or do I calculate?

我是原諒，還是算計？

Forgiveness is not a math problem.

寬恕不是一個數學題。

Nor is forgiveness easy.

饒恕也不容易。

Let’s go back to the phrase “forgive from your heart.”

讓我們回到「從心裏饒恕」這句話。

If I have been sinned against, how can I forgive from the heart?

如果我被得罪了，我怎麼能從心裏饒恕呢？

To forgive from the heart is costly.

發自內心的寬恕是代價高昂的。

Think about God’s act of forgiveness through Christ’s death on the cross.

想想上帝通過基督在十字架上的死而饒恕的行為。

God forgave from the heart, but nothing about that was easy.

上帝發自內心地饒恕了，但這並不容易。

To forgive from the heart brings sin into the open.

發自內心的饒恕將罪公之於眾。

This is what the cross is about.

這就是十字架的意義所在。

The cross is horrific because our sin is shown to be hideous, and disgusting.

十字架是可怕的，因為我們的罪被證明是醜陋的、和令人作嘔的。

And then a cost is paid.

然後付出代價。

And it is not paid by the sinner.

而且它不是由罪人所付的。

It's paid by the Saviour.

這是由救主所付的。

To forgive cost Jesus his blood.

饒恕使耶穌付出了他的血。

To forgive from the heart means sin is named, revealed.

發自內心的饒恕意味著罪被說出來，被揭示出來。

But then the person sinned against carries the cost of forgiveness.

但是，被得罪的人要付出饒恕的代價。

Catherine's father hurt her when she was younger.

凱薩琳的父親在她年輕的時候傷害了她。

When she became a Christian, she knew she had to forgive.

當她成為基督徒時，她知道她必須饒恕。

It took time.

這需要時間。

But eventually, she looked her father in the eye, named the sin, and said, "I forgive you."

但最終，她看著父親的眼睛，說出了罪惡，說：「我原諒你。」

But she knew there's a cost to pay in her own heart to let her father's sin go.

但她知道自己心裡要付出代價才能放下他爸爸的罪。

Forgiveness is not avoiding sin.

饒恕不是逃避罪。

Forgiveness can only happen when sin is named and the person sinned against counts the cost.

只有當指明罪行後並且被得罪的人計算代價時，饒恕才會發生。

This is forgiveness from the heart.

這才是從心裏饒恕

Perhaps you've been sinned against and you still carry pain and hurt.

也許你被得罪了，你仍然帶著痛苦和傷害。

Let no-one tell you it is easy to forgive – it isn't.

不要讓任何人告訴你原諒很容易——事實並非如此。

But I invite you to come to the cross and see that Jesus understands how hard it is to forgive,

但我邀請你來到十字架前，看到耶穌明白饒恕是多麼困難，

because it cost him his life.

因為這讓他付出了生命。

And then at the cross, you can discover the grace to forgive.

然後在十字架上，你才能發現寬恕的恩典。

Forgiveness is not a math problem.

寬恕不是一個數學題。

Forgiveness is not easy.

饒恕是不容易的。

Finally, forgiveness brings new responsibility.

最後，饒恕會帶來新的責任。

The first servant in is forgiven in ways beyond imagination.

第一個僕人以超乎想像的方式被饒恕。

He receives infinite mercy.

他得到無限的憐憫。

But now he must also show mercy.

但現在他也必須施憐憫。

He can't.

他不能。

He's tasted forgiveness but he's not been transformed by grace.

看，他嘗到了饒恕的滋味，但他沒有被恩典改變。

This can be true for us too.

對我們來說也是如此。

We prevent grace from taking root in our lives.

我們阻止恩典在我們的生活中紮根。

There is an epitaph in an Atlanta cemetery that a woman had inscribed on the tomb of her adulterous husband.

亞特蘭大的一個墓地里有一個墓誌銘，是一個女人刻在對她不忠的丈夫的墳墓上的。

It said, "Gone, but not forgiven."

它說：「去世了，但沒有被原諒。」

Grace will never take root in our lives if we live always remembering the wrongs.

如果我們總是記住錯誤，恩典永遠不會在我們的生活中紮根。

Saying, "I'll never forget" will cripple us – the anger and resentment will bury themselves in our lives and ultimately destroy us.

說「我永遠不會忘記」會讓我們癱瘓——憤怒和怨恨會埋葬在我們的生活中，最終摧毀我們。

It's why 1 Corinthians 13:5 says love keeps no record of wrongs.

這就是為什麼哥林多前書 13：5 說愛不計算人的惡。

We also prevent grace taking root in our lives when we say, "I'm going to get even."

我們阻止恩典在我們生命中紮根的另一種方式是，當我們說，「以其人之道，還治其人之身。」

Revenge! I've told the story before of the man who was bitten by a rabid dog.

報復！我之前說過一個被瘋狗咬傷的男人的故事。

He went to the doctor and the doctor said, "This is very serious, you've been bitten by a rabid dog and it's very possible you will not survive."

他去看醫生，醫生說：「這很嚴重，你被瘋狗咬了，很有可能活不下去。」

The man took out a notebook and started to write furiously.

男人拿出一個筆記本，開始瘋狂地寫字。

"Are you making your will?" the doctor said.

醫生說，「你在立遺囑嗎？」

"No," the man replied, "I'm making a list of people I want to bite."

「不，」男人回答說，「我正在列出我想咬的人的名單。」

Getting even is not the way of Jesus.

報復不是耶穌的方式。

John 3:17 says, "For God did not send his Son into the world to condemn the world, but to save the world through him."

約翰福音 3：17 說：「因為 神差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。」

We enter the third week of our Lent Prayer Project.

我們進入大齋期禱告計劃的第三周。

We come one step nearer to the cross.

我們離十字架更近了一步。

Our sin is horrific, never forget that.

永遠不要忘記，我們的罪是可怕的。

But Jesus willingly died for you and me so that we could place our trust in him and find forgiveness from God and eternal life with God.

但耶穌甘心為你和我而死，這樣我們就可以信靠他，得到神的饒恕，永遠與神同在的永生。

Forgiveness is at the heart of Christian faith.

饒恕是基督教信仰的核心。

This week, follow the way of forgiveness.

本周，遵循寬恕的方式。

It's the glory of God's love for you, to be seen in you, and for you to give to those who have sinned against you.

這是神對你的愛的榮耀，在你身上被看見，讓你給那些得罪你的人。

Forgive from the heart.

從心裏饒恕。