

Sermon 讲道信息  
 March 3月 8, 2026  
 Luke 路加福音 7:36-50  
 Clearing Your Vision 澄澈的视线

When I was 16 years old, my parents decided that it was time for me to learn how to drive.

当我十六岁的时候，我父母决定是时候让我学习开车了。

Unlike most teenagers, I wasn't excited about this. I felt pretty nervous about getting behind the wheel.

和大多数青少年不同，我对此并不感到兴奋。我对坐上驾驶座感到相当紧张。

But I got my learners permit and signed up for a driving school.

但我还是拿了学习驾照，并报名参加了驾驶学校。

My driving instructor's name was Larry. He was a pretty memorable teacher. Larry spoke very slowly and moved very slowly.

我的驾驶教练名叫拉里，是位相当令人难忘的老师。拉里说话很慢，动作也很慢。

At the time I imagined that he was like this because of the stress of teaching so many new drivers over the years.

那时我想，他之所以这样，可能是因为多年来教了那么多新司机，压力太大了。

The only time I saw him move quickly was once when he slammed on the brake because I drove into an intersection without looking.

我唯一一次看到他动作迅速，是有一次他猛踩了刹车，因为我在没有查看的情况下驶入一个十字路口。

I learned a couple of important lessons from Larry: For one, I learned the importance of keeping your eyes on the road to focus on where you wanted to go.

我从拉里那里学到了两个重要的功课。第一，我学会了专注看着前方道路的重要性，专注你想要去的方向。

Larry told me that if I got distracted looking at things on the side of the road, that was where I would end up with my car.

拉里告诉我，如果我分心去看路边的事物，那最终我的车就会往那里开去。

Wherever my eyes were focused that was where I would go.

我的眼睛注视哪里，我就会往哪里去。

He also taught me to make sure I was going the right way. During our last lesson he took me driving in downtown Ottawa.

他也教导我要确认自己是否走在正确的方向上。在我们最后一堂课，他带我到渥太华市中心开车。

At one point he asked me to turn the wrong way down a one-way street. He was pleased when I pointed out that we couldn't go that way.

他让我在一条单行道上逆向转弯，但当我指出我们不能那样走时，他显得很高兴。

I remember I wondered what would have happened if I had turned the wrong way down that road.

我记得我曾想，如果我真的逆向开进那条路，会发生什么？

Would he have slammed on the brake, or let me travel the wrong way for a while until I discovered my mistake?

他会猛踩刹车吗？还是会让我逆向开一段路，直到我自己发现错误？

The passage that we're looking at today comes from the Gospel of Luke 7:36-50. It's a story of a dinner – Jesus' interaction with two very different kinds of people.

今天我们要看的经文，出自路加福音 7:36-50。这是关于晚宴的故事——耶稣与两种截然不同之人的互动。

It's also a story about repentance, and what it is all about, and what it looks like in our lives.

这也是一个关于悔改的故事，讲到悔改是什么及悔改在我们生命中的样式。

Repentance is a key theme for the season of Lent. It's a response to our recognition of who Jesus is and what he's like.

悔改是大斋期的核心主题。它是我们对认识耶稣是谁和祂是怎样的主的回应。

It's a first step in our journey as followers of Jesus, and also a step we will need to revisit throughout our lives.

悔改是我们作为耶稣跟随者的旅程中的第一步，也是我们一生中需要不断重回的一步。

So to begin, let's take a step back into our story and get a sense of where we are situated in Luke's narrative.

因此，开始时让我们先退一步回到这个故事，看看它在路加福音中的位置。

Jesus has just travelled south to Nain. There he raises the dead son of a widow. People start to spread the word that he's a prophet.

耶稣刚刚往南行到了拿因。在那里，祂使一个寡妇的儿子从死里复活，众人开始传说耶稣是先知。

Next he speaks to the crowd about John the Baptist who calls people to repent and to be baptized for the forgiveness of sins.

接着，祂对群众讲论施洗约翰：约翰呼召人悔改，并受洗，使罪得赦。

Jesus says that many people don't understand who John is or who Jesus is either.

耶稣说，许多人不明白约翰是谁，也不明白耶稣是谁。

There is an interesting aside in verse 29 where we learn that those who have been baptized by John (tax collectors and sinners) are more receptive to Jesus' words than those who have not (the Pharisees) which gives a bit of background to our story today.

在第 29 节有一段有趣的插述，我们得知，那些受过约翰施洗的人（税吏和罪人）比那些没有受过洗的人（法利赛人）更乐意接受耶稣的话。这为今天的故事提供了一点背景。

So let's take a look at this story through the lens of the Woman, the Pharisee, and the Lord.

现在，让我们从妇人、法利赛人，以及主耶稣这三个角度来看这段经文。

### **The Woman 妇人**

While in the city, Jesus is invited to eat at the house of a Pharisee, a prominent religious leader.

当耶稣还在城里的时候，有一位具重要宗教领袖地位的法利赛人邀请祂到家里吃饭。

These kinds of dinners were public affairs at the time. It was common for others to join, sitting in the back and quietly observing the dinner and the discussion.

在那个时代，这样的宴席往往是公开的场合，其他人可以进来，坐在后面，静静地观看宴席和讨论。

This seems strange to us. Imagine having people over for dinner at your house, and neighbours dropping by to just sit in the corner and listen to your conversation. I'm sure you'd ask them to leave.

这对我们来说似乎很奇怪。想象一下，你在家请人吃饭，邻居却走进来坐在角落里听你们的谈话。我想你大概会请他们离开。

But this would have been acceptable, especially at a dinner with rabbis, so this woman could come in.

但在当时，这却是可以接受的，尤其是有拉比在场的宴席。因此，这个妇人得以进来。

We are told that a woman who has lived a sinful life learns that Jesus is eating here and goes to see him.

我们得知，一个素来活在罪中的妇人听说耶稣在这里吃饭，就前来见祂。

We aren't really told very much about her. The fact that Simon recognizes her must have meant that her sin is something public, something she is known for.

我们对她了解不多。既然西门认出她，说明她的罪是公开的，是众所周知的。

Like every human since Adam and Eve's rebellion, she has lived her life out of her own brokenness. Hers is just a bit more evident.

像自亚当和夏娃悖逆以来的每一个人一样，她活在自己的破碎之中。只不过，她的破碎更加明显。

Maybe it's significant that we aren't told more about her sin because it will be Jesus' acceptance and not her brokenness that will come to define her.

或许经文没有详细说明她的罪是很关键的，因为最终定义这妇人的，不是她的破碎，而是耶稣对她的接纳。

### **What is sin? 什么是罪？**

Among the Jewish community at this time, sin was seen as living in a way that was not in keeping with the Torah, not keeping the covenant.

在当时的犹太群体中，罪被视为活得不合乎律法、不守约。

So it was a problem that affected the whole community. This kind of person would have been excluded from society.

因此，罪不仅是个人问题，也影响整个群体。这样的人通常会被排斥在社会之外。

The Greek word used here for sin is **ἁμαρτία** which has the sense of missing the mark, as if you were shooting an arrow and could never quite hit the bullseye.

这里所用的希腊字“ἁμαρτία”有“失靶”的意思，好像射箭却总是射不中靶心。

We may say it means to wander off the right path and the path of the righteous, to break God's law, and to drive the wrong way down a one-way street.

我们也可以说，罪就是偏离正路和离开义人的道路，是违背神的律法，是在单行道上逆向驾驶。

It's our inability as humans to live as God intended.

罪是我们人类无法活出神原本旨意的表现。

C.S. Lewis in his book *Perelandra* describes sin as a problem of vision, of where we're looking. This book imagines a story of a planet that has not yet fallen.

鲁益师在他的著作《漫游金星》中，把罪形容为视线的问题，是我们往哪里看的问题。这本书想象一个尚未堕落的星球。

The strategy of the tempter in the book is to get Eve's eyes off of God and onto herself.

书中试探者的策略，是把“夏娃”的视线从神身上移开，转向她自己。

Sin, according to Lewis, places self at the centre as being of first importance.

按照鲁益师的说法，罪把“自我”放在中心，成为最重要的。

Rather than walking with God, it is walking alongside ourselves, delighting in our own beauty, or being the first to condemn ourselves if we see nothing worthwhile.

与神同行变成了与自己并行，陶醉于自己的美，或者当看不到可取之处时，第一个定自己的罪。

But this self-focus is not how we're meant to live as humans. We're meant to look to God.

然而，这种以自我为中心的生活，并不是我们人应该生活的方式。我们原本应该是要仰望神。

John the Baptist called people to turn from sin, to notice that they were driving down the wrong path, and to turn the other way.

施洗约翰呼召人离开罪，意识自己正走在错误的道路上，然后转向相反的方向。

Getting back to the woman, her situation wouldn't have been simple. She likely had been sinned against as much as she had sinned. Because sin is like that. It doesn't stop at just one person.

回到这妇人，她的处境并不简单。她可能遭受的罪，或许和她所犯的罪同样多。罪就是这样，它不会只停在一个人身上。

**My sin, my living out of my own self-interest, can affect you, which in turn affects those around you. We are victims and perpetrators all at once.**

我的罪、我利己的生活方式，会影响你，反过来你又会影响到你周围的人。我们同时是受害者也是加害者。

**And so, this woman found herself outside of society, looked down on by those who kept the law. She would have carried with her a weight of shame.**

因此，这妇人发现自己被排斥在社会之外，被那些守律法的人轻视。她心里背负着羞耻的重担。

**And yet, she had the courage to come to Jesus in a public place. It seems that something had happened earlier on, and we aren't told exactly what.**

然而，她却拥有勇气在公众场合来到耶稣面前。似乎在此之前已经发生了一些事，只是经文没有明说。

**She's coming to express gratitude for something that had already occurred. Maybe she had received the baptism of John for the forgiveness of sins and recognized Jesus as the Lord.**

她来，是为了表达对某件已经发生之事的感恩。也许她曾受过神的洗，罪得赦免，并认出耶稣是主。

**She certainly understood something of who Jesus was. She saw a need for God's forgiveness. She turned her gaze off of herself and onto him.**

她确实明白耶稣是谁。她看见自己需要神的赦免。她把目光从自己身上移开，转向祂。

**And despite her status in society, her action shows that she believes he will welcome her.**

尽管她在社会上的身份卑微，她的行动表明，她相信耶稣会接纳她。

**She had brought an alabaster jar of perfume with her, which would have been of great value. If it contained nard, it would have cost as much as a year's wages for a labourer.**

她带来一玉瓶香膏，那是极贵重的。如果是纯哪哒香膏，价值几乎相当于一个工人一年的工资。

**Here we see her stepping into the room, maybe slipping past others who are observing the dinner, approaching him where he is reclining at the table, and kneeling at his feet with the perfume.**

我们看见她走进房间，或许从旁观者中间穿过，来到斜倚在席上的耶稣身边，拿着香膏跪在祂脚前。

**And she starts to weep: a release of pent-up emotion: relief, gratitude, love, coming to the surface and spilling out.**

她开始哭泣。那是积压已久的情感释放：释然、感恩、爱，涌上心头，流淌而出。

**And as her tears drip onto his feet, she grabs the only thing she has to wipe them, her unbound hair.**

当她的眼泪滴在耶稣脚上，她就用自己唯一的東西去擦，那就是她散开的头发。

**And as she's kneeling at his feet, she kisses them. Jesus doesn't stop her.**

她跪在耶稣脚前亲吻祂的脚，而耶稣没有阻止她。

**Can you picture the messiness of this scene - the awkward hush as people at the table realize what she's doing and the shocked and disapproving faces around the table.**

你能想象这个场景的凌乱吗？就是席间的人意识到她在做什么时的尴尬沉默，和桌边那些震惊与不悦的面孔。

**Hear the small crack as the bottle breaks, and the smell of the perfume gradually grows stronger as it spreads and fills the room.**

听见玉瓶打破的轻响，越来越浓郁的香气渐渐弥漫整个房间。

**This scene is humiliating for the woman, awkward to watch, and yet utterly beautiful. An expression of her love and gratitude for all she has been forgiven.**

这个场面对那妇人来说是羞辱的，对旁人来说是尴尬的，却又无比美丽——是那妇人对所蒙赦免的爱与感恩的

表达。

## **The Pharisee 法利赛人**

We're told his name is Simon and he is a Pharisee. Pharisees are presented in Luke as respected teachers of the law.

我们知道他的名字叫西门，是个法利赛人。在路加福音中，法利赛人被描述为受人尊敬的律法教师。

But Jesus is critical of them. There's hypocrisy in their behaviour.

但耶稣却批评他们。他们的行为中有虚伪。

In chapter 11, Jesus calls them cups that are clean on the outside, but inside they are full of "greed and wickedness." They keep the law to the letter, but they are not generous with the poor.

在第 11 章，耶稣说他们像杯盘，洗净外面，里面却满了“贪婪和邪恶”。他们拘守律法的字句，却不慷慨帮助穷人。

Simon must have had some respect for Jesus as a teacher to have him over for dinner, or maybe he is curious about him.

西门邀请耶稣吃饭，说明他多少对耶稣作为教师有些尊重，又或许他只是好奇。

Simon probably has heard about what happened earlier when Jesus raises the widow's son, and the rumours spread that he was a prophet. Simon wanted to see for himself.

他可能听说了耶稣使寡妇的儿子复活，以及人们说他是先知的传闻。西门想亲眼看看。

The fact that Jesus does not reprimand the woman convinces Simon that Jesus is not the prophet that people have claimed.

耶稣没有责备那妇人的事实，让西门断定耶稣并不是人们所说的那位先知。

If he was, he wouldn't have let this kind of person near him. She was a sinner.

如果他是先知，就不会让这种人靠近他。她是个罪人。

But Jesus, knowing what he is thinking, responds with a story, as he often does:

但耶稣知道西门心里所想，于是像往常一样，用故事回应：

"Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty.

Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?" Simon replied, "I suppose the one who had the bigger debt forgiven."

"You have judged correctly," Jesus said. "Then he turned towards the woman and said to Simon: "Do you see this woman?"

“一个债主有两个债户，一个欠五百银币，一个欠五十银币；因为他们无力偿还，债主就开恩免了他们两人的债。那么，这两个人哪一个更爱他呢？”西门回答说：“我想是那多得恩免的人。”耶稣说：“你判断得不错。”于是转过来向着那女人，对西门说：“你看见这女人吗？”

Simon has a problem with sight. He *thinks* he sees, but he doesn't see things as they really are. He lacks understanding.

西门的问题在于视力。他以为自己看见了，其实没有看见事情的真相，他缺乏洞察力。

We're told that Simon *sees* what this woman did. But Jesus asks him: "Do you see this woman?"

我们知道西门看见这妇人做的事，但耶稣问他：“你看见这女人吗？”

He *sees* but hasn't really *seen*. He doesn't perceive the woman rightly as he fails to see her love flows from being forgiven.

他看见，却没有真正看见。他没有准确的看清，因为他没有看见妇人的爱是出于蒙赦免。

He doesn't see Jesus rightly as he questions if he's even a prophet. And Simon doesn't see himself clearly either as he doesn't see a need for repentance.

他没有准确的看见耶稣是谁，甚至怀疑祂是不是先知。西门也没有清楚看见自己，他不觉得自己需要悔改。

I've recently realized that I'm at a point in my life where I need reading glasses. I've prided myself on my excellent 20/20 vision.

我最近意识到，自己的人生到了一个需要戴老花眼镜的阶段。我一向以自己拥有极好的 20/20 视力而自豪。

So when I started to find myself squinting more and more to read the small print, I denied it for quite a while:

所以当我发现自己读小字时越来越频繁地眯起眼睛，有一段时间我并不愿意承认：

I must just be a bit tired because I have good eyesight, and I always have. And I put off getting glasses.

我一定只是有点累，因为我的视力一直很好，一向如此。于是我就一直拖着不去配眼镜。

Simon didn't show love, not because he didn't need to be forgiven, but because he didn't see his need for it.

西门没有表现出爱，不是因为他不需要被赦免，而是因为他没有看见自己需要被赦免。

The call of John the Baptist to repent had been left unanswered.

施洗约翰呼召人悔改，但这个呼召在他身上却没有得到回应。

Like learning to drive a car, we won't turn the right way if we aren't seeing correctly. If our focus isn't on the road we'll end up in the ditch. I find this sobering.

就像学习开车一样，如果我们看不清楚，就不会转向正确的方向。如果我们的注意力不在道路上，就会驶进沟里。我觉得这很令人警醒。

Can we also struggle with spiritual blindness? What might a call to repentance look like for us?

我们是否也会陷入属灵的眼瞎？对我们来说，悔改的呼召可能会是什么样子呢？

## **The Lord 主耶稣**

And the story picks up with a focus on Jesus:

故事的焦点回到耶稣身上：

"Do you see this woman?" Jesus asks. I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair... Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little." (Luke 7:44-47)

“你看见这女人吗？”耶稣说。“我进了你的家，你没有给我水洗脚；但她用眼泪湿了我的脚，用头发擦干……所以我告诉你，她许多的罪都赦免了，因为她的爱多；但那赦免少的，他的爱就少。”（路 7:44-47）

Now Simon surely hadn't neglected the proper protocol for having a guest. He likely did what was required, but he hadn't gone the extra mile.

西门当然不会完全忽略待客之道，他或许做了基本的礼节，却没有更进一步。

But this woman knew what she had received from Jesus and responded in kind by pouring out the thing of greatest value.

但这妇人知道自己从耶稣那里领受了什么，于是把自己最宝贵的倾倒出来。

And the contrast with Simon is striking. He had invited Yahweh over for dinner and didn't even know it.

与西门的对比是如此鲜明。西门邀请了耶和华到家中吃饭，却浑然不知。

Jesus speaks to the woman: "Your sins are forgiven." "Your faith has saved you; go in peace."

耶稣对那妇人说：“你的罪赦免了。”又说：“你的信救了你；平平安安地去吧。”（路 7:48,50）

It wasn't her outpouring of love or her gift that had saved her. It was her faith.

拯救她的，不是她流露的爱，也不是她的礼物，而是她的信心。

**She believed that God's help was to be found in Jesus, and she acted on this. She didn't hesitate. And this is good news for us.**

她相信在耶稣里面会找到神的帮助，她付诸行动，没有迟疑。这对我们来说是好消息。

**When we recognize our need for God and the forgiveness that Jesus offers, there's no despair. We aren't left in that place.**

当我们承认自己需要神，以及耶稣所赐的赦免时，我们不会停留在绝望之中。

**Our relationship with him is restored. He calls us daughters and sons.**

我们的关系被恢复。祂称我们为儿女。

**Let's take a step back, what stands out to you in this story? Do you see yourself in the narrative?**

让我们退一步，你在这个故事中看见什么？你是否在其中看见自己？

**You've probably seen those photo-op boards at summer fairs, or maybe Disneyland where there is a picture of a character with its face cut out. And you can go up and put your face on one of the bodies and have your picture taken.**

也许你在夏季嘉年华或迪士尼见过那种拍照板——画着人物，脸部挖空，你可以把自己的脸伸进去拍照。

**Imagine there's a board like this with Simon and the Woman. Which one of these would you put your face up to for the picture? Is there one you identify with more?**

想象有一块这样的板，上面是西门和那妇人。你会把自己的脸放在哪一个位置？你更认同哪一个？

**Would it be the woman on the margins of society who knows she can approach Jesus without fear?**

是那个在社会边缘、却知道可以无惧来到耶稣面前的妇人？

**Or would you put your face to Simon, the highly respected Pharisee who is unable to see what's really going on?**

还是那位受人尊敬、却看不清真相的法利赛人？

**You're a pretty good person, why would you need forgiveness? But do you see Jesus as he is?**

你觉得自己是个不错的人，为什么需要赦免？但你是否真正看见耶稣？

**Maybe you actually identify with both of these people in some ways. You try out each face at different times.**

也许在某些方面，你其实同时认同这两个人。你在不同的时候，会试着戴上不同的那张“脸”。

**Because I think that sometimes we go back and forth between the two.**

因为我想，我们有时确实会在这两者之间来回摆动。

**And repentance is something that God continues to call us to and to get our vision corrected.**

而悔改，是神不断呼召我们去做的事，为的是矫正我们的眼光。

**We're followers of Jesus, but sometimes we get distracted by things on the side of the road. We get caught up in self-promotion or self-condemnation.**

我们是耶稣的跟随者，但有时我们会因为路边的事物分心。我们陷入自我推销或自我定罪。

**We get stuck in places of shame believing that we're not worthy of love. We try to look for security and for purpose in other places rather than in God.**

我们停留在羞耻之中，以为自己不配被爱。我们在别处寻找安全感与意义，而不是在神里面。

**Because we've taken our eyes off Jesus, we start to forget what he's like, that we're loved, and that we can trust him.**

因为我们把目光从耶稣身上移开，我们渐渐忘记祂是怎样的主，也忘记我们是被爱的，忘记我们可以信靠祂。

**But Jesus always welcomes us back. We can come to God as we are.**

但耶稣总是欢迎我们回转。我们可以按着本相来到神面前。

**This story shows us the importance of seeing Jesus clearly and uses the beauty and power of repentance as a response to what he offers.**

这个故事向我们显明看清耶稣的重要性，也显明悔改的美丽与力量。

**Repentance is turning around when you realize you've been going the wrong way.**

悔改就是当你意识到自己走错方向时，转身回头。

**It gets your eyes off yourself and back on the road. It's a restoration of your relationship with God and with others.**

它使你的目光离开自己，再次回到正路。它恢复你与神、与他人的关系。

**So what about you? Is there anything that is keeping you at a distance from God in this season?**

那么，你呢？在这个节期里，是否有什么让你与神保持距离？

**Are you worried he may not accept you? Or have you let anger or unforgiveness root itself in your heart?**

你是否担心祂不接纳你？或者你是否让愤怒与不饶恕在你们心里生根？

**Lent is a season to let go of these things. To toss them out of the car, and then leave them on the side of the road. You don't need them anymore.**

大斋期是放下这些事的时候。把它们丢出车外，让它们留在路旁。你不再需要它们了。

**Lent is a season to allow your vision to be corrected. To have the humility to recognize that you may need to get new lenses, so you can see Jesus as he is and receive his welcome.**

大斋期是让你的视力被矫正的节期，以谦卑承认自己可能需要换一副新镜片，好让你看见真实的耶稣，并领受祂的欢迎。

**So I'll leave you with two questions this morning:**

最后，我留给你两个问题：

**Where in your life might you be hearing God's call to repent?**

在你生命的哪一个地方，你正在听见神呼召你悔改？

**And if you hear him, how will you respond?**

当你听见祂的声音，你将如何回应？