

## The Importance Of Forgiveness

### 饶恕的重要性

When we read Psalm 50, we are struck by the fact that God speaks so strongly about the importance of the **attitude** of the person bringing a sacrifice to Him. He tells us repeatedly that it is not the physical sacrifice in which He takes pleasure – it's not as if He needs to be fed, and everything we give Him is already His – it is the **attitude behind the sacrifice** in which He is really interested.

在阅读诗篇 50 篇的时候，我们惊讶于神用如此激烈的言辞提到了一个献祭的人的态度。神不断的告诉我们，他悦纳的不是物质的献祭——他真正感兴趣的是在这献祭之后的人的态度。

The psalm reminds us that the outward show of the Law was empty and meaningless unless it was a true reflection of Godly principles and attitudes within the heart. This was the problem the Pharisees had, for which Christ called them 'whited tombs'. Let's consider for a moment an example of the situation described in Psalm 50.

这篇诗篇提醒我们：除非我们真正体现了神的原则并从心里表现出神的态度，否则律法外在所体现的只不过是空洞和毫无意义的。而这正是法利赛人的问题，耶稣将他们成为“粉饰的坟墓”。让我们花一点时间看看诗篇 50 篇中的一个例子。

An Israelite has sinned against God. His conscience has smitten him, and he has repented in deep sincerity. He chooses an animal from his flock, examining it carefully first; he is very aware of the importance of examining the animal **before** presenting it to the priest, in order that it might be accepted before God. He understands that if he approaches God with a sacrifice which has not been correctly examined, he risks having it rejected when it is presented.

这篇诗篇描述了一个向神犯了罪的犹太人。他自己的良心谴责了他，他真诚的深深的忏悔。于是他从牲畜群中选了一个牲畜，仔细的检查这个动物，他明白在将一个动物带给祭司之前仔细检查这个动物的重要性，这样祭物才能够在神面前被神悦纳。他也明白，如果他把一个没有经过仔细查验的动物带到神面前的话，他就冒着献祭时被弃绝的风险。

When he delivers the animal to the priest to be examined, he is pleased when his own judgement of its worthiness is confirmed. The animal is accepted, and the ritual sacrifice is carried out flawlessly.

当他将这个动物拿给祭司去检查的时候，祭司接纳了这个动物，这个人为他自己对这个动物是否配作祭物的正确判断而高兴。祭物被接纳了，整个献祭的仪式也毫无瑕疵的进行了。

He begins to return to his tent, sure in the knowledge that he has been justified before his God. On his return, his attention is drawn to one of his brethren who is waving to him from a distance, and who appears to be intent on approaching him. He is leading a ram, a trespass offering, and seems to be making his way to the tabernacle.

然后，他回到自己的帐篷，心想自己在神的眼里已经被算为公义了。在回去的路上，他看到一个弟兄远远的向他招手，这个弟兄似乎要向他走来。他牵着一只公山羊，用来作赎罪祭的，看来他正朝着会幕走去。

It is a brother with whom he had quarreled the day before. The issue had been trivial, but his pride had been injured. Why would this brother be him approaching now? In an instant of judgment he assumes he knows the heart,

mind, and motive of this brother who stands beyond earshot. What reason could he have for approaching other than a continuation of the battle?

这个弟兄是他前一天才吵过架的弟兄。吵的是微不足道的事情，但他的自尊心受到了伤害。为什么偏偏在路上遇到他呢？经过心里简单的推断，他想他已经知道了眼前这个弟兄的心思，意念和动机。除了继续的争执，他还有什么了理由与他相遇呢？

Immediately evil thoughts and words fill his mind. With an effort he restrains himself, and manages not to speak what he is thinking. He has been reconciled to God this day, and wishes nothing to disturb the sacredness of this relationship, least of all this man who had wronged him.

立刻，邪恶的思想和恶毒的语言就充满了他的心。他努力控制自己，尽量不让自己的嘴说出心里所想的来。他今天才与神和好，不希望任何东西去影响今天和神建立的这种圣洁的关系，最不希望的就是眼前这个错误的对待自己的人来破坏这种关系。

He nods in acknowledgement of the other's greeting, and smiles - or at least, he does something with his mouth which bares his teeth - and raises his hand in a gesture of peace, **as if all is forgiven**; then he turns his head away, and hurries on.

他朝他点头，象向对别人问好一样，并且微笑——或者至少，他张开嘴巴露出牙齿——向他的弟兄举起手来以示友好和和平，**就好象一切都被赦免和饶恕了一般**；然后，他转过头，急急忙忙的走了。

But all is not forgiven. No one has been forgiven this day, and no one justified. The brother with whom he had quarreled returned to his own tent - his conscience would not permit him to offer his trespass offering, since he had not been reconciled to his brother, and he grieves the loss of his relationship with his brother and his God.

事实上，并不是一切都被饶恕和赦免了。这一天，没有人被饶恕，没有人是公义的。那个和他吵架的弟兄回到自己的帐篷——他的良心不容他去献赎罪祭，因为他并没有和他的弟兄和好，他为他和他兄以及和神之间关系的破灭和伤心。

### **The Correct Attitude When Approaching God For Forgiveness**

来到神面前寻求赦免的正确态度

The sacrifice which we bring to God must be acceptable - we must examine it carefully **before** presenting it:

我们带到神面前的献祭必须是为神所接纳的——在我们将这“祭物”献给神之前我们要仔细的查看。

Psalm 24:

<sup>3</sup>Who shall ascend into the hill of the LORD? or who shall stand in His holy place?

<sup>4</sup>He that hath **clean hands, and a pure heart**; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

诗篇 24 篇：

3 谁能登耶和華的山？ 誰能站在他的聖所？

4 就是手潔心清、不向虛妄、起誓不懷詭詐的人。

Psalm 66:

<sup>18</sup>**If I regard iniquity in my heart, the Lord will not hear me:**

诗篇 66 篇

18 我若心里注重罪孽，主必不听。

This examination is not merely restricted to our attitude towards our God - it includes our attitude to our brethren and sisters:

这样的省查不仅局限于我们对神的态度——也包括我们对待自己弟兄姐妹的态度：

Psalm 15:

<sup>1</sup> LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? <sup>2</sup>He that walketh uprightly, and worketh righteousness, and **speaketh the truth** in his heart.

<sup>3</sup>*He that* **backbiteth not with his tongue**, nor **doeth evil to his neighbour**, nor taketh up a **reproach against his neighbour**.

诗篇 15 篇：

1. 耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？
2. 就是行為正直、做事公義、心裡說實話的人。
3. 他不以舌頭諛謗人，不惡待朋友，也不隨夥毀謗鄰里。

Any prayer which we make to our God which involves our relationship with Him, will be affected by our relationship with our brethren and sisters, a relationship which **must** be examined and taken into account when we approach our God:

我們做的任何關於自己和神的關係的禱告，都會因為我們和弟兄姐妹之間的關係而受到影響，在我們來到神面前的時候，我們都**必須**查驗並考慮到這種關係。

Matthew 6:

<sup>12</sup>And **forgive us our debts, as we forgive our debtors**.

Here is Christ's commentary on his own prayer:

馬太福音第 6 章：

12. 免我們的債，如同我們免了人的債。

這就是耶穌對他自己的禱告的詮釋。

Matthew 6:

<sup>14</sup>For **if ye forgive** men their trespasses, **your heavenly Father will also forgive you**:

<sup>15</sup>But **if ye forgive not** men their trespasses, **neither will your Father forgive your trespasses**.

馬太福音第 6 章：

14. 你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；

15. 你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。

Of all the parts of this prayer, Christ chooses to emphasize the importance of the only one which involves our relationship with our brethren and sisters - and makes the presentation of our petition to God dependent on it.

在這個禱告中，耶穌選擇了強調涉及到我們和弟兄姐妹之間關係的唯一一點——並且說我們對神的祈求都取決於這一點（饒恕）。

Why was it that the Israelite in the illustration we considered, was not forgiven by God, despite presenting a flawless sin offering? The answer is in Matthew 5:23-24 (read).

為什麼我們說在這個故事中的猶太人，儘管他獻了一個毫無瑕疵的獻祭，他還是沒有得到神的赦免呢？答案就在馬太福音 5：23-24 中。

We **cannot** share a relationship with God, if we are unwilling to share a relationship with our brethren and sisters. In fact, a relationship with our

brethren and sisters strengthens and enriches our relationship with our Father, and is the principle means by which our relationship with God is manifested. Likewise, we **cannot** share a relationship with God if we are unwilling to **forgive** our brethren and sisters.

如果我们不愿意和我们的弟兄姐妹彼此分享一种关系的话，那么我们就**不能**分享和神之间的关系。事实上，我们和弟兄姐妹之间的关系会加强和丰富我们和父的关系，我们和神之间的关系也是通过我们和弟兄姐妹之间的关系体现出来的。同样，如果我们不愿意饶恕我们弟兄姐妹的话，我们**也不能**分享和神之间的关系。

Now let's read a parable which Christ used to emphasize this (read Matthew 18:28-35).

现在让我们来读一个比喻，耶稣通过这比喻也强调了这一点（阅读马太福音 18: 28-35）  
Matthew 18

<sup>35</sup>So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

马太福音第 18 章

35. 你们各人若不从心里饶恕你的弟兄，我天父也要这样待你们了。

Our own forgiveness by God is dependent on our forgiveness of others.

Note that the forgiveness **initially received** by the ungrateful servant was **retracted** due to his unforgiving behaviour. The extent to which we are prepared to forgive those who seek our forgiveness will have eternal personal consequences. 我们从神那里得来的赦免取决于我们对他人的饶恕。我们注意到一个不怀感激的仆人**最初得到的饶恕**因为他不饶恕别人的行为也将**被收回**。我们预备好原谅或饶恕别人的程度对我们个人是有永久的影响的。

### **Forgiveness Requires And Develops Humility**

饶恕需要我们谦卑并让我们变得更谦卑

Often we find it difficult, when examining ourselves, to determine whether or not we are approaching God with an attitude which is **truly** humble.

Humility is an elusive attribute, which often seems to evade definition.

通常，当我们查验自己，要看清自己是否怀着一个真正谦卑的态度来到神面前是一件很难的事情。

谦卑是一种非常难以琢磨的品质，人们常常很难给谦卑下一个定义。

Fortunately, Christ has provided us with a test for our own humility - in what state is our relationship with our brethren and sisters?

有幸的是，基督为我们每个人提供了一个谦卑品质的试探——就是我们和我们弟兄姐妹的关系到达什么地步了？

Luke 18:

<sup>10</sup>Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

<sup>14</sup>I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and **he that humbleth himself** shall be exalted.

路加福音第 18 章

10. 有两个人上殿里去祷告：一个是法利赛人，一个是税吏。

14. 我告诉你们：这人回家去比那人倒算为义了。因为，凡自高的，必降为卑；自卑的，必升为高。”

Here were two men standing before their God to seek justification. Incredibly, one of them had the blasphemous audacity to deny forgiveness to a man who was seeking God in the depths of repentance.

这里有两个人站在神面前寻求公义，令人惊讶的是，他们中的一个居然不敬神的否定了另一个深刻悔改并寻求神的人，而且不赦免他。

How is it possible that someone can be in the same room as another, and refuse to forgive them, **despite** the fact that they are approaching their God in an attitude of obvious repentance?

对于处于同样景况的人，怎么能够不顾他们寻求神时明显的悔改的态度，而拒绝饶恕他们呢？

Luke 17:

<sup>3</sup>Take heed to yourselves: If thy brother trespass against thee, rebuke him; **and if he repent, forgive him.**

<sup>4</sup>And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; **thou shalt forgive him.**

路加福音 17 章：

3. 你们要谨慎！若是你的弟兄得罪你，就劝戒他；他若懊悔，就饶恕他。

4. 倘若他一天七次得罪你，又七次回转，说：‘我懊悔了’，你总要饶恕他。

Forgiveness develops humility. The individual seeking forgiveness must approach in a genuine penitent spirit, making confession for wrongdoing – this cannot be done without humility.

饶恕能够培养谦卑的品性。一个寻求赦免的人必须本着一个真诚悔过的态度，承认所做的错事——这一切没有谦卑的态度是完不成的。

The individual granting forgiveness must accept the apology of the one approaching him. To forgive another individual requires a humbling of our personal pride, and the dismissal of the desire for vengeance.

It requires the recognition that this is a situation in which **God** must receive the glory.

一个饶恕别人的人必须接受来到他面前悔过之人的歉意。要饶恕别人需要我们放下自己的自尊，并且放弃报复的念头。

这就要求我们意识到这是一件让神得荣耀的事。

What better preparation for an approach to our God than an action and state of mind which results in the humbling of our hearts? That action, that state of mind, is forgiveness. This is why Christ commanded:

有一种行为和思想能够让我们的心谦卑下来，那么还有什么比这种行为和思想更能预备好我们去靠近神呢？

Matthew 5:

<sup>23</sup>Therefore if thou bring thy gift to the altar, and there rememberest that **thy brother hath ought against thee;**

<sup>24</sup>Leave there thy gift before the altar, and go thy way; **first be reconciled to thy brother,** and then come and offer thy gift.

马太福音第 5 章

23. 所以，你在祭坛上献礼物的时候，若想起弟兄向你怀怨，

24. 就把礼物留在坛前，先去同弟兄和好，然后来献礼物。

What a humbling experience - yet how appropriate an action. Which is more difficult, to humble ourselves before God, or to humble ourselves before another mortal? Certainly the latter. Which is the greater sacrifice? Certainly the latter.

这是多么谦卑的一种经历啊——也是多么合宜的行为。在神面前谦卑下来，或在一个普通人面前谦卑下来，哪一个更难？肯定是后者更难。哪一个是更大的牺牲（献祭）呢？肯定是后者。

Who then can profess to love the Lord their God with all their heart, soul, and mind, and then deny Him such a sacrifice? It is noteworthy that this attitude of humility is to be practiced by us even when it is **we ourselves** who are the party which has been wronged, or we are the individual attempting to correct another: 有谁能一方面说他尽心，尽性，尽意爱主他的神，而另一方面却又否定做这样的牺牲呢？值得我们注意的是，这种谦卑的态度是值得我们练习的，即便当我们自己被别人不公正的对待，或者是当我们试图纠正他人的时候。

Galatians 6:

<sup>1</sup>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one **in the spirit of meekness**; considering thyself, lest thou also be tempted.

加拉太书第 6 章

1. 弟兄们，若有人偶然被过犯所胜，你们属灵的人就当用**温柔的心**把他挽回过来；又当自己小心，恐怕也被引诱。

## **The Purpose Of Forgiveness – Reconciliation**

饶恕的目的——和好

This quote is important because it reveals to us the **purpose** of forgiveness - that our brother be **restored**. It is when we truly comprehend the **purpose** of forgiveness that we appreciate how vital it is to our lives - and it is then that we will be more inclined to grant it.

这节经非常重要，因为它向我们揭示了饶恕的目的——那就是我们能够重新**赢得**我们的弟兄。当我们真正明白饶恕的目的的时候，我们才能理解它对我们的生命是如何的重要——这样我们就更愿意去饶恕别人。

It is a consideration of the purpose of forgiveness which will lead our minds most appropriately to the emblems before us.

也正是对饶恕的目的的思考，将我们合适的带到了具有象征意义的饼和酒面前。

What is the purpose of forgiveness?

饶恕的目的是什么？（请看以下经节）

Colossians 1:

<sup>14</sup>In whom we have **redemption** through his blood, **even the forgiveness of sins...**

歌罗西书第 1 章

14. 我们在爱子里得蒙**救赎**，**罪过得以赦免**。

1 John 1:

<sup>9</sup>If we confess our sins, He is faithful and just **to forgive us our sins**, and to cleanse us from all unrighteousness.

约翰一书第 1 章

9. 我们若认自己的罪，神是信实的，是公义的，必要**赦免我们的罪**，洗净我们一切的不义。

The purpose of forgiveness is our reconciliation with God, and our redemption.

The motivation for God's forgiveness of us is that we might be redeemed and reconciled to **Him** - a motivation which we ought to share.

饶恕的目的就是我们最终与神和好，获得救赎。神饶恕我们的动机是让我们能够得救并与他和好——这动机也是我们应当分享的。

Matthew 18:

<sup>15</sup>Moreover if thy brother shall trespass against thee, **go and tell him his fault between thee and him alone**: if he shall hear thee, **thou hast gained thy brother**.

马太福音 18 章

15. 倘若你的弟兄得罪你，你就去，**趁著只有他和你在一处的时候，指出他的错来**。他若听你，你便得了你的弟兄；

Our motivation for forgiveness is that our brother might be **reconciled to God** and redeemed, as is the very will of God. It's not about **us** being in the right, it's not about us being justified, it's not about our pride being satisfied, it's about **our brother being reconciled to God**. It's about **gaining** our brethren and sisters. It's a sacrifice we make - a sacrifice of ourselves, that **others might be reconciled to God**.

我们饶恕别人的动机是让我们的弟兄能够**与神和好**并得到救赎，正如神的意愿那样。这并不仅仅是**我们正确**，我们公义，或者我们的自尊心得到满足的问题，而是关乎我们的**弟兄与神和好**的问题。这是关乎**赢得**我们的弟兄或姐妹的问题。这是我们要做的牺牲——牺牲我们自己，**让其他人能够与神和好**。

The forgiveness which we extend to our brethren and sisters is a reflection of the Divine forgiveness for which we pray to our Father. We come to Him seeking redemption, that we might **not** be lost, but be reconciled to Him and be saved. 我们对我们的弟兄或是姐妹的饶恕体现了我们向父祈祷的对我们的饶恕。我们来到他面前寻求拯救，这样我们就**不会**丧失，而是与神和好，最终得到拯救。

When He examines us, as He will, He will look to see to what extent we have reflected our understanding of this principle in our own lives. Whom have we forgiven, who is in need? Whom have we sought out for reconciliation, that they might be redeemed to their God, and gained?

当神想要查验我们的时候，他会看看我们在我们的生活中凭着对这个原则的理解我们究竟体现了多少这个原则？我们找出了多少人来和好，以致让他们被神拯救，并赢得了他们？

Our God receives our prayer when we approach Him in humility, when we appreciate the meaning of His forgiveness, when we demonstrate our understanding of the reconciliation He offers, by extending it to our own brethren and sisters.

当我们能够理解神对我们的赦免的意义，当我们能够体现和表达出我们对他和好的要求的理解，并将这种和好的行为向我们的兄弟姐妹表达的时候，我们带着谦卑的心来到神面前，他就听我们的祷告。

This is the sacrifice which we bring to Him, this is a life led in the footsteps of Christ.

这就是我们带到神面前的献祭（牺牲），这种生活就是我们照着基督的脚踪行的生活。

Psalms 15:

<sup>1</sup> LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? <sup>2</sup>He that walketh uprightly, and **worketh righteousness**, and **speaketh the truth** in his heart.

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诗篇 15 篇：

1. 耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？
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3. 他不以舌頭詭譎人，不惡待朋友，也不隨夥毀謗鄰里。

1 Corinthians 11:

<sup>28</sup>But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

28. 人应当自己省察，然后契这饼、喝这杯。

## Summary

### 总结

- **The importance of attitude:** The attitude we bring to God is what determines whether or not our actions are acceptable to Him – we can do what appears to be the right actions, and still be rejected, if our attitude is incorrect, or we do them from the wrong motive (Psalm 50:8-20, Proverbs 21:27, Psalm 24:3-4, Psalm 66:18)
- **态度的重要性：**我们来到神面前的态度决定了我们的行为是否被神接纳——我们可能会做一些表面看起来是正确的行为，但如果我们的态度不正确的话，或者我们行为的动机是错误的话，最终还是被弃绝。（诗篇 50：8-20，箴言 21：27，诗篇 24：3-4，诗篇 66：18）
- **We must forgive to be forgiven:** If we truly value forgiveness, we will be ready to forgive others. We cannot require that God forgives us, if we are not prepared to forgive others. When we go to God in prayer, we need to show through our attitude and way of life that we really understand and appreciate the gift of forgiveness, to the extent that we are ready to extend it to others. We cannot go to God asking that we be forgiven, but effectively saying that others should not be forgiven (Matthew 6:12-15, Matthew 5:23-24, Matthew 18:28-35)
- **我们要饶恕别人这样自己才能被饶恕：**如果我们真正珍惜神对我们的赦免，我们就会准备好去赦免别人。如果我们没有准备好去饶恕别人，我们就不能要求神饶恕我们。当我们以祷告来到神面前的时候，我们需要通过我们的态度和我们生活的方式来体现我们真正明白了神给我们的饶恕，赦免这个礼物，这个礼物所达到的程度已经能够让我们将它与其他人分享。我们不能去到神面前要求我们自己得赦免，而却又振振有辞的说其他人不应得到饶恕。（马太福音 6:12-15，马太福音 5:23-24，马太福音 18:28-35）
- **Forgiveness requires and develops humility:** It's true that approaching someone for forgiveness requires that we be humble. We have to acknowledge that we were in the wrong, and apologise. This is a humbling experience which doesn't come naturally to any of us. But there is also a humility required in forgiving others. It is very easy to become prideful when someone asks us to forgive, knowing that we are in the right and that they have admitted they were in the wrong. It places us in what we may feel is a position of power over them, and we may be tempted to withhold our forgiveness so that we can 'punish' them. But this is not the attitude we should have, because it is not the attitude God has towards us (Luke 10:10-14, Luke 17:3-4, Matthew 5:23-24, Galatians 6:1)
- **饶恕需要并能够培养谦卑的品性：**当我们需要去寻求他人的饶恕的时候，我们就需要谦卑下来，这一点是很对的。我们必须意识到我们做错了，并且道歉。这种谦卑的经历并不是我们中的任何人能够自然产生的。但要饶恕他人也需要谦卑。当有人来让我们原谅他的时候，我们很容易就骄傲起来，因为我们知道自己是正确的，而其他人承认了他们是错误的。这就让我们感觉到自己处于一种有权利的地位，这时候我们难免受到诱惑而保留我们对他人的饶恕，这样我们就可以“惩罚”别人。但这种态度不是我们应当有的态度，以为

这不是神对待我们的态度。(路加福音 10:10-14, 路加福音 17:3-4, 马太福音 5:23-24, 加拉太书 6:1)

- **Reconciliation is the purpose of forgiveness:** If we understand that reconciliation is the purpose of forgiveness, then we will understand how important it is to approach God to be forgiven, and we will be motivated to do so because we want to be reconciled. Likewise, this should motivate us to forgive others, so that our relationship with them can be restored. If we truly love our brethren and sisters, we will have an urgent desire to have our relationship with them reconciled, and we will therefore have a strong desire to forgive them, which will prevail over any feelings of pride, hurt, anger, or malice which we may have as a result of them offending against us (Colossians 1:14, 1 John 1:9, Matthew 18:15, Psalm 15:1-3, 1 Corinthians 11:28)
- **和好是饶恕的目的:** 如果我们明白和好是饶恕的目的的话, 我们就会明白我们来到神面前被赦免是多么的重要, 这就会促使我们这样做因为我们想要和好。同样的, 这也应当推动我们去饶恕别人, 这样我们和他们的关系就能够恢复。如果我们真正的爱我们的弟兄姐妹, 我们会非常愿意恢复和他们的关系, 与他们和好, 这样我们也会非常愿意饶恕他们, 这种感情能够战胜任何的因他们对我们的冒犯而造成的各种情感包括自尊, 骄傲, 伤害, 愤怒或苦毒。(歌罗西书 1:14, 约翰一书 1:9, 马太福音 18:15, 诗篇 15:1-3, 哥林多前书 11:28)

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