

引言 INTRODUCTION

All kids love to play toys. Parents sometimes see toys as babysitting tools. When children are busy playing, parents can take a break or focus on their work. But toys can give little ones a taste of the reality. For examples, girls treat dolls and fluffy animals as their family members and they see themselves as moms. Boys imagine themselves sitting inside toy cars when they climb mountains and race on tracks. Kids also pretend to be chefs when they play kitchen sets. They know that they are just faking it. Those “babies” will not cry and cannot talk. The drivers will not get hurt when their cars tumble and crash. The “food” they prepare are not edible. Children imitate what adults do in the real world. Spiritual growth is similar to that. God saves us from the dark domain and transfers us to the Kingdom of Light. Since then, we need to learn how to live by a different set of rules. We are on a training course everyday as we grow to become more like Jesus. One virtue we need to learn is forgiveness. That is the focus in the parable we will study today. Jesus told this parable after He gave instructions to the disciples about resolving conflicts between believers. The goal is not to remove wrongdoers, but to restore them. We need to balance love with truth. On hearing that, Peter asked Jesus in verse 21: ... **“Lord, how often will my brother sin against me, and I forgive him? As many as seven times?”** We show people kindness by overlooking their sins. But is there a limit? At that time, Jewish rabbis taught people to pardon others three times for the same sin. In Peter’s mind, seven times is way above the norm. Seven is a perfect number to the Jews. Jesus responded in the next verse: ... **“I do not say to you seven times, but seventy-seven times.”** Some Bibles render it seventy times seven, or four-hundred-and-ninety times. It is a lot in either case! Jesus was not suggesting a precise number. The point is that true forgiveness must be unlimited. We will lose count after offering pardon over and again. Jesus used a parable to illustrate that. Here is the lesson: those who show grace are the people who truly know grace.

解釋 EXPLANATION

1. 浩大的恩典 Outpouring of Grace

First, we will consider the outpouring of grace. In the parable, the king showed grace to a servant who owed him a huge sum of money. Charging interest from a loan is a common way to make money. The king called the debtors to settle their accounts. One borrower had a debt of ten thousand talents. One talent is about 75 pounds of silver. A talent is the biggest unit for money in Jesus’ time. Ten thousand is the highest number in Greek. Both terms together indicate an astronomical amount. It will be more than a billion dollars in today’s standard! How can a person owe such a gigantic debt? Was the king a loan-shark, and did the man keep losing money at a casino? Regardless, it was impossible for him to pay back in his lifetime. The king did what other creditors would do. Look at verse 25: **“And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.”** The goal was to recover anything valuable. The debtor’s belongings would be seized. His family would be sold as slaves and work free for the rest of their lives. Desperate people do desperate things in desperate times. The man knew that he was about to lose everything. Therefore, he did not mind

losing his face either. See his reaction in verse 26: **“So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’”** He kneeled before the king and begged for mercy. He promised to pay his debt if he was given more time. How long would that take? He would need about 20,000 years! Another way is to ask a whole village of people to perform free labor for a few generations to clear the debt. It is similar to counting the number of leaves in a forest. It is doable in theory, but you have to spend a very long time. How did the king respond to such a ridiculous request? Verse 27 says: **“And out of pity for him, the master of that servant released him and forgave him the debt.”** The king’s outpouring of grace was unthinkable. He did not just waive part of the debt or extend the term of payment. He forgave the whole amount as if he torn apart the loan document. He let the man go freely to prove that there was no string attached. Rather than focusing on his financial loss, the king cared for the need of his servant. The Greek verb translated as “out of pity” here is an interesting word. It describes someone’s gut churning inside the body. In today’s language, we say that our hearts are deeply moved when we see someone suffering. Jesus expressed that feeling multiple times in the gospels. For example, Matthew 14:14 says: **When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.** The same Greek word is translated as “had compassion” here. Jesus’ sympathy over helpless people drove Him to care for their needs. He performed miracles to cure their diseases, cast out demons and fed thousands of people. Similar emotions should motivate us to take actions. We free people from bondage when we forgive their offense. The ironic thing is that very often, the burden is on us and not them. When someone did something nice to us, we forget it the following week. But when someone offended us, we store it in our memory for years! It can be as trivial as an unintentional joke or a careless remark. The person might not even know that he/she hurt your feelings! Why do you let yourself be locked up in a prison of anger and bitterness? A much better and Biblical solution is to forgive. That will set both the wrongdoer and yourself free. You overlook the offense whether or not the person will apologize to you or compensate your loss. There will be joy when a tense relationship is restored.

2. 離譜的怨恨 Outrageous Grudge

The king poured out grace to a debtor. The servant received a get-out-of-jail-free card. He must be whistling as he walked out of the palace. The parable comes to a sharp turn when the man showed an outrageous grudge to a fellow servant. He saw someone he knew on his way home. Verse 28 records: **“But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’”** One denarius is the average salary for a day-labor. Therefore, a hundred of that will be a little more than three months’ wage. This debt was much more manageable than what the first man owed. We would expect this servant to extend the favor to his friend after receiving grace from the king. To a certain extent, saving money is like earning some extra cash. Supposed you need to replace an air-conditioner. One company quotes you a certain price. Then a neighbor tells you that a contractor can do a good job for significantly less. After the work is completed, you feel that you have made some money. In that regard, it is hard to imagine that the servant did not show compassion to his buddy. He did not only hold onto the loan, he even held onto that person’s neck. The poor guy begged for mercy. Jesus uses almost the exact wordings to describe the two scenes in verses 29 to 26. The friend dropped down on his knees, asked the creditor for more time and promised to pay back every penny. Did he get what he asked for? Read verse 30: **“He refused and went and put him in prison until he should pay the debt.”** The first servant must

remember how he begged the king when he heard his friend uttered the same words. However, he refused to mirror the kindness of the king. He even sent his friend to jail. At that time, prisons were not only for criminals. People who could not pay back their debts would be put there too. The condition was far worse than today's jail house. There was no heat in the winter and food was not provided. Prisoners could not survive without getting help from friends and family. The first servant did what the law allows. However, his actions were unthinkable since he was forgiven a more substantial loan. The bigger the grace received, the more grateful a person should be. A story in Luke 7 illustrates that. Jesus was invited to the home of a Pharisee named Simon for dinner. A woman who had a sinful lifestyle came in. She washed Jesus' feet with tears, wiped them dry with her hair then anointed them with oil. The host was stunned to see Jesus allow a woman of such a background to get near to Him. Jesus told a parable to correct Simon's blind-spot. A money-lender had two debtors. They owed him fifty and five hundred denarii, respectively. Both men were unable to pay the money back. The creditor graciously canceled both debts. Jesus then asked Simon which man would appreciate the money-lender more. The answer is obvious. The woman was like the person who had a bigger debt. She realized her sins, but she knew that Jesus welcomed sinners. She freely served Jesus in response to His acceptance. Jesus rewarded her faith by announcing that her sins were forgiven. In comparison, Simon was a self-righteous person and he did not realize his sins. He did not even carry out the social custom and asked a servant to wash Jesus' feet. The more we understand how much God has forgiven us, the more eager and willing we should be to forgive others. God's grace does not just motivate us like an inspirational story. It also enables us to forgive others. In Jesus, we are transformed into new beings. God does not only teach us the truths, but He also empowers us to live out the truths. You may remember a key lesson in the book of James that we should be both hearers and doers of God's Word. Therefore, the question is not whether we can forgive. The question is whether or not we will forgive. In Jesus, God has given us the power to forgive. It is up to us to use it.

3. 持續的罪疚 Outstanding Guilt

The man who was forgiven a huge debt refused to show grace to someone who owed him a much smaller amount. His outstanding guilt came back to haunt him. Fellow servants were upset at how merciless he appeared. Therefore, they informed the king about it. Then the master called the ungrateful servant back and confronted him: 32 "...**'You wicked servant! I forgave you all that debt because you pleaded with me. 33 And should not you have had mercy on your fellow servant, as I had mercy on you?'**" The man was speechless. He did not treat his friend the way the king treated him. The king in his anger sent the man to prison to be tortured. In those days, jailers inflicted pain on prisoners to put pressure on their families and friends to gather the money. The ungrateful servant got the same deal he gave to his debtor. Considering the massive amount he owed, he would stay in jail forever! How could the king change his mind? The fact is that he had no obligation to cancel the servant's debt in the first place. He surely had the right to withdraw his grace and demand a full payment. Jesus ends the parable by giving us the lesson in verse 35: **"So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."** The Lord did not mean that we will lose salvation next time if we do not forgive a believer. The Bible never tells us that we can earn salvation by forgiving others. We are saved by God's grace through faith. The parable reminds us that since God has forgiven all of our sins, we must do the same to others. Someone put it simply: forgiven people forgive others. One Bible verse we can refer to is in Matthew 6:12 – **"And forgive us our debts, as we also have**

forgiven our debtors.” This is part of the Lord’s prayer. The same words “forgive” and “debts” appear in this verse and the parable. To forgive someone’s debt is similar to pardoning someone’s sin. The Bible says our sins is like a debt. God suffers loss because our sins tarnish His glory. We discredit God’s holiness and righteousness every time we sin. Notice how Jesus lays out the logic. We ask God to forgive our sins in the same manner as we forgive others. How does God forgive us? Instantly, completely and unconditionally! How do we forgive others? I let you be your own judge. Jesus reminds us that we can forgive others because God has forgiven us first. Suppose you have a rich and generous father. He is eager to use his money to help people. One day a friend needs to borrow a large sum from you to settle a hospital bill. You want to help this good friend but you do not have enough money. You tell your father the situation because you know that he will be glad to help. Likewise, you can forgive others because your Heavenly Father has an unlimited supply of grace. All you do is to share the forgiveness you have received with the person who needs forgiveness. Here is the key: if you withhold forgiveness to others, you need to ask yourself if you have been forgiven by God. The Bible says God remembers our sins no more when He forgives us. It was as if those offenses never happened. God will never bring those charges up and accuse us again. Similarly, when we forgive others, we let go of our right to claim back our losses or even to make even. You cannot mention to the person later: “Remember how badly you hurt me that time?” Saying so indicates that you have yet to forgive the person. Indeed, we can forgive but we may never forget. Next time those painful memories surface again, fix your eyes on Jesus. Do not focus on your scar and fall into the pit of self-pity. You can remember the scars on Jesus’ hands and feet. He said on the cross: “It is finished!”

結論 CONCLUSION

Those who show grace are the people who truly know grace. Those who are forgiven by God will forgive others. A few years ago, a court case shocked the nation. In September 2018, Botham Jean was accidentally killed by former Dallas police officer Amber Guyger. That evening, Guyger mistakenly entered Jean’s apartment. She thought it was her home and she believed Jean was an intruder. She fired her gun and fatally shot him. A year later, Guyger was sentenced to 10 years in prison. At the sentencing hearing, Botham’s younger brother Brandt said that he forgave Guyger. He asked the judge for permission to hug Guyger. A lot of people in the courtroom were moved to tears. Later Brandt shared in an interview: “She made a mistake that she probably truly regrets, so if you want to forgive her, just understand that God forgave you, and I know that every time I ask God for forgiveness, he forgives me. This is what you have to do to set yourself free.” In forgiving Guyger, Brandt released her from the bondage of guilt and also relieved himself from the burden of pain. That kind of grace can only come from the cross. It is as if Jesus said to us: “It’s on me. I pay it all because no one can shoulder the weight of sin.” In closing, let me ask you a few questions. First, is there someone you need to forgive? The Lord is urging you to say to that person: “I forgive you because God has forgiven me.” If you cannot locate that person, then you can ask God to remove the grievance from your heart and grant you peace. Second, do you need someone’s forgiveness? Ask God to give you courage and put down your face. Say to the person: “Please forgive me.” Third, do you need God’s forgiveness? Jesus died for your sins. He welcomes you to return home. Repent your sins and receive Jesus today.

引言 INTRODUCTION

任何孩子都喜歡玩玩具。父母有時會把玩具當作保母。當孩子忙著玩耍時，父母可以休息一下或專心做事。但玩具可以讓小朋友體驗現實生活。例如，女孩將洋娃娃視為家庭成員，並將自己當作母親。男孩子想像自己坐在玩具車裡爬山、在跑道上奔馳。孩子們在玩廚房玩具時也會假裝自己是廚師。他們知道他們只是在扮演角色。那些「嬰兒」不會哭，也不會說話。當汽車翻倒和碰撞時，司機不會受傷。他們煮的「食物」是不能吃的。孩子模仿成年人在現實世界中所做的事情。屬靈成長與此類似。神把我們從黑暗的權勢中拯救出來，並將我們遷移到光明的國度。從那時起，我們需要學習如何按照不同的方式生活。我們每天都在操練，使自己變得更像耶穌。其中一種我們需要學習的美德就是饒恕。這就是我們今天要學習的比喻的重點。耶穌在指示門徒如何解決信徒之間的衝突後講了這個比喻。我們的目標不是趕走犯罪的人，乃是要挽回他們。我們需要平衡愛與真理。聽到這個信息，彼得在 21 節問耶穌：...「主啊，我弟兄得罪我，我當饒恕他幾次呢？到七次可以嗎？」我們透過原諒別人顯示恩慈。但有限度嗎？當時猶太拉比教導人們，要赦免別人同樣的罪三次。在彼得看來，七次遠遠超出了標準。對猶太人來說，七是一個完美的數字。耶穌在下一節中回應說：...「我對你說，不是到七次，乃是到七十個七次。」有些聖經翻譯為七十七次。兩種情況都是很多次！耶穌不是建議一個確實的數字。關鍵是真正的饒恕必須是無限的。當你不斷地饒恕別人時，你便記不清次數了。耶穌用一個比喻來說明這一點。以下是這個比喻的教訓：那些表現出恩典的人是真正明白恩典的人。

解釋 EXPLANATION

1. 浩大的恩典 Outpouring of Grace

首先，我們要思考浩大的恩典。在這個比喻中，一個王向一個欠他一大筆錢的僕人顯示出恩典。借錢給別人收取利息是一種常見的賺錢方式。王召集欠債的人準備算帳。其中一個人欠債一千萬銀子。按照今天的標準，總共超過十億美元！那是一個天文數字。一個人怎麼可能欠下如此龐大的債務？難道王是放高利貸的人嗎？還是那個人賭場輸了錢又不斷再借？無論如何，他一輩子都不可能還清了。王做了其他債主會做的事。請看第 25 節：「因為他沒有什麼償還之物，主人吩咐把他和他妻子兒女，並一切所有的都賣了償還。」目標是拿回任何有價值的東西。負債人的財產將被充公，他的家人被賣為奴隸，並在餘生中免費做工。絕望的人會在絕望的時候做出絕望的事。那個人知道他即將失去一切。因此，他也不介意失去面子。看看

他第 26 節中的反應：「那僕人就俯伏拜他，說：『主啊，寬容我，將來我都要還清。』」他跪在王面前乞求憐憫。他答應，如果給他更多時間，他將還清那一筆債。他需要多少時間？他大約需要兩萬年！另一個辦法是要求全村人免費做工幾代人來還債。情形就像數算森林中有多少片樹葉。理論上是做得到的，但是你需要花很長時間。對於如此荒謬的要求，王是如何回應的呢？第 27 節說：「那僕人的主人就動了慈心，把他釋放了，並且免了他的債。」王如此浩大的恩典是難以想像的。他不是免除了部分債務或延長還款期限。他免了全部金額，就像當場撕毀了欠單一樣。他讓那個人自由地走，證明沒有任何附加條件。王並不在意他的經濟損失，因為他關心僕人的需要。這裡翻譯為「動了慈心」的希臘用詞是一個有趣的字。它描述一個人的腸子在翻動。用白話來說，我們說當我們看到某人受苦時，我們的心被深深觸動。耶穌在福音書中多次表達了這種感受。例如，馬太福音 14:14 說：耶穌出來，見有許多人，就憐憫他們，治好了他們的病人。同一個希臘文的字在這裡被翻譯為「憐憫」。耶穌對無助之人的同情驅使祂關心他們的需要。祂行神蹟醫治他們的疾病，驅趕邪靈，並餵飽了幾千人。類似的情感應該激勵我們採取行動。當我們饒恕別人的過錯時，我們就是將他們從束縛中解放出來。有趣的是，很多時候，重擔是在我們身上，而不是他們身上。當有人對我們做了好事時，我們可能一週後便忘記。但當有人得罪我們時，我們會在記恨很久！可能只是一個無意的笑話或是不小心說錯話。那個人可能甚至不知道他傷害了你！為什麼你要把自己關在憤怒和苦毒的監獄裡？一個更好且符合聖經的處理方法是饒恕。這將使犯錯的人和你自己都得到自由。無論那個人是否向你道歉或賠償你的損失，你都輕看冒犯的行為。當緊張的關係恢復正常時，自然便會有喜樂。

2. 離譜的怨恨 Outrageous Grudge

比喻中的王向欠債的僕人施予浩大的恩典。僕人彷彿拿到了一張免費出獄證。他走出王宮時一定在吹著口哨。故事忽然之間有了一個戲劇性的轉變。那個人向別人表現出離譜的怨恨。他在回家的路上看到一個認識的人。第 28 節記載：「那僕人出來，遇見他的一個同伴欠他十兩銀子，便揪著他，掐住他的喉嚨，說：『你把所欠的還我！』」當時勞工一天的工資是一錢銀子。十兩銀子也就差不多是三個多月的薪水。這筆債務比第一個人所欠的債務容易償還得多。我們期望這位僕人在接受王的恩典後向他的朋友伸出援手。在某種程度上，省錢就像賺一些額外的錢。假設你需要更換空調。一家公司向你報價。然後鄰居告訴你，他認識一個工人既便宜又可靠。工程完成後，你感覺自己賺了一些錢。從這個角度來看，很難想像僕人沒有對他的朋友表現出同情心。他不僅扼緊那筆債務，他還扼住那個人的脖子。可憐的傢伙懇求對方憐憫。耶穌用了幾乎完全相同的詞語描述第 29 和 26 節中的兩個場景。第二個僕人跪下，要求債主給他更多時間，並保證一定會還清每一分錢。他得到了他所要求的嗎？請讀第 30 節：「他不肯，竟去把他下在監裡，等他還了所欠的債。」第一個僕人一定記得當他向王懇求的時間說了同樣的話。然而，他拒絕效法王的

仁慈。他甚至把他的朋友送進了監獄。那時，監獄不只是關罪犯的。無力償還債務的人也會被送在那裡。裡面的條件比今天的監獄差很遠。冬天沒有暖氣，也不提供食物。如果沒有朋友和家人的幫助，囚犯就無法生存。第一個僕人做了法律允許的事。然而，他的行為是難以想像的，因為他被免除了一筆更大的債務。一個人接受的恩典越大，就應該越知道感恩。路加福音第七章的一個故事就說明了這一點。耶穌被邀請到一個名叫西門的法利賽人的家吃飯。一個生活不道德的女士進來。她用眼淚弄濕了耶穌的腳，用頭髮擦乾，然後抹上膏油。主人驚訝地發現耶穌竟然允許這樣背景的女人接近他。耶穌講了一個比喻來糾正西門的盲點。有兩個人欠同一個債主的錢。他們分別欠五兩和五十兩銀子。兩人都無力還錢。債主大方地取消了這兩筆債務。耶穌接著問西門，哪個人會更感激債主。答案很明顯。那個女人就像是負債更多的人。她明白自己的罪，但是她也知道耶穌歡迎罪人。她甘願服事耶穌，以回應耶穌的接納。耶穌宣告她的罪已被赦免，以此獎賞她的信心。相比之下，西門是一個自以為義的人，他沒有意識到自己的罪。他甚至不遵守社會習俗，讓僕人為耶穌洗腳。我們越了解神饒恕了我們多少罪，就應該越願意饒恕別人。神的恩典不只是像勵志故事一樣激勵我們。它也幫助我們能夠原諒他人。在耶穌裡，我們成為了新人。神不只教導我們真理，祂也賜給我們能力去活出真理。你可能記得雅各書中的一個重要教訓，那就是我們應該要聽道而且行道。因此，問題不在於我們能否原諒。問題是我們是否會原諒。在耶穌裡，神給了我們饒恕的能力，在乎於我們有沒有使用它。

3. 持續的罪疚 Outstanding Guilt

那個被免了巨額債務的人拒絕寬容欠他很少錢的人。那份持續的罪疚回過頭來找他麻煩。一些同伴對於他無情的表現感到難過。於是，他們將事情告訴王。然後主人把忘恩負義的僕人叫回來並責備他：32「...『你這惡奴才！你央求我，我就把你所欠的都免了，33你不應當憐恤你的同伴，像我憐恤你嗎？』」他無話可說。他沒有像王對待他那樣對待他的朋友。王一怒之下將那個人送進監獄並折磨他。在那時候，獄卒會以酷刑對待囚犯，藉此向他們的家人和朋友施加壓力，逼他們趕緊湊錢。這個忘恩負義的僕人得到了他給欠他錢的人同樣的待遇。因為他欠那麼多錢，他肯定是永遠被關在監獄裡！王怎麼可以改變主意呢？事實上，他從來就沒有義務取消僕人的債務。因此他當然有權利收回他的恩典並要求還債。耶穌在第 35 節告訴我們這個比喻的教訓：「你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。」主並不是說，如果我們下一次不饒恕別人，我們就會失去救恩。聖經從來沒有說我們可以透過饒恕別人來賺取救恩。我們是因著接受神的恩典而得救的。這個比喻提醒我們，既然神已經赦免了我們所有的罪，我們也必須赦免別人的罪。有人簡單地說：被神饒恕的人懂得饒恕別人。我們可以參考馬太福音 6:12：「免我們的債，如同我們免了人的債。」這是主禱文的一部分。「免」和「債」這兩個字出現在這節經文和今天的比喻中。免除別人的債務類似於赦免別人的罪。聖經說我

們的罪就像債務。我們的罪損害了神的榮耀，祂因而遭受損失。每當我們犯罪時，我們就玷汙了神的聖潔和公義。請注意耶穌如何表達因果次序。我們請求神饒恕我們的罪，好像我們饒恕別人一樣。神如何饒恕我們？立即、完全、無條件的！我們如何饒恕別人？我讓你自己做裁判。耶穌的意思是，我們可以饒恕別人，因為神先饒恕了我們。假設你有一位富有而慷慨的父親，他樂意用自己的錢來幫助別人。有一天，一位朋友向你借一大筆錢來支付醫療費用。你想幫助這位好朋友，但你沒有足夠的錢。於是你把情況告訴你的父親，因為你知道他會很願意提供幫助。同樣，你可以原諒別人，因為天父有無限的恩典。你所做的只是與別人分享你所得到的饒恕。關鍵是：如果你不饒恕別人，你需要問自己是否已經被神饒恕。聖經說，當神饒恕我們時，祂就不再記念我們的罪了，就好像那些罪從未發生過一樣。神永遠不會秋後算帳再次控告我們。同樣，當我們饒恕別人時，我們願意放棄追討賠償甚至報復的權利。你不能事後向對方說：「還記得那次你傷我有多深嗎？」這麼說表示你還沒有原諒那個人。事實是，我們可以原諒，但我們可能永遠不會忘記。下次當這些痛苦的記憶再次浮現時，你可以把視線轉到耶穌的身上。不要把注意力集中在你的傷痕上而陷入自憐的深淵。你可以回憶耶穌手上和腳上的釘痕。祂在十字架上說：「成了！」

結論 CONCLUSION

那些表現出恩典的人是真正明白恩典的人。那些被神饒恕的人也會饒恕別人。幾年前，一宗法庭案件震驚全國。2018年9月，博瑟姆·吉恩 (Botham Jean) 被前達拉斯警官安布爾·蓋格 (Amber Guyger) 意外殺死。那天晚上，蓋格誤入了吉恩的公寓。她以為那是她的家，因此她相信吉恩是小偷。蓋格便開槍打死了吉恩。一年後，蓋格被判處10年監禁。在判刑時，博瑟姆的弟弟布蘭特表示，他原諒了蓋格。他請求法官允許擁抱蓋格。法庭上不少人感動落淚。後來布蘭特在接受採訪時分享道：「她犯了一個錯誤，她可能真的很後悔，所以如果你想原諒她，只要明白神原諒了你。我知道每次我請求神原諒時，祂都會原諒我。如果你希望心靈裡得到自由，饒恕是你必須要做的事情。」在原諒蓋格的同時，布蘭特將她從罪惡感的束縛中解脫出來，也將自己從痛苦的負擔中解脫出來。這份恩典只能來自十字架。彷彿耶穌對我們說：「把這件事情交給我吧！我已經付上了一切代價，因為沒有人能夠承擔罪的重擔。」最後，讓我問大家幾個問題。首先，你有需要饒恕的人嗎？主在催促你對那個人說：「我原諒你，因為神原諒了我。」如果你找不到那個人，那麼你可以求神除去你心中的委屈，求祂賜你平安。第二，你需要別人的饒恕嗎？請求神給你勇氣，並放下面子。對那個人說：「請你原諒我。」第三，你需要神的饒恕嗎？耶穌為你的罪而死。祂歡迎你回家。今天就悔改認罪並接受耶穌。