

## 主的恩言

### The Lord's Gracious Words

读经：

**Please Read the Bible Verses:**

路四 16-22 耶稣来到拿撒勒，就是祂长大的地方，在安息日，祂照例进了会堂，站起来要念圣经。有人把申言者以赛亚的书卷递给祂，祂展开书卷，找到一处上面写着：“主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”于是把书卷卷起来，交还堂役，就坐下，会堂里的众人都定睛看祂。祂就对他们说，今天这经应验在你们耳中了。众人都称赞祂，并希奇祂口中所出的恩言，又说，这不是约瑟的儿子么？

Luke 4:16-22 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read. And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written, “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, To proclaim the acceptable year of the Lord, *the year of jubilee.*” And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them, Today this Scripture has been fulfilled in your hearing. And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

#### 贫穷的得福音

##### Announcing the Gospel to the Poor

人生来是贫穷的，这贫穷不是指着在财物上有缺乏，乃是指着人缺少神，缺少神的福气，缺少生命和平安，缺少永远的生命。所以从主来看，人完全是一个穷汉，一无所有。主的恩言第一告诉我们，有福音传给贫穷的人。主的福音叫我们得着神和神所赐的福气，得着生命，得着平安，得享永远的生命。

Men are born poor. This poverty does not refer to the lack of possessions but to the lack of God's presence, the lack of God's blessing, the lack of life and peace, and the lack of eternal life. So in the Lord's eyes, men are absolutely poor, without anything. The first item of the Lord's gracious words tells us that the gospel's good tidings are to be preached to the poor. The Lord's gospel causes us to have God and all the blessings of God, to have life and peace, and to enjoy eternal life.

#### 被掳的得释放

##### Release to the Captives

人生来就是被掳的。人的祖宗是已经被撒但掳去，人是从被掳的祖宗生下来的，所以一生下来，就在撒但的手下作俘虏，不得自由。人生有许多事都不能由人自主，因为在人的上头，在人的里头，另外有一个势力，控制人、辖制人。比方有的人，他不愿有嫖赌的嗜好，但却没法控制。主的恩言告诉我们，被掳的可以得释放。祂在十字架上已经败坏了那掌死权的魔鬼，所以祂今天能在人身上除去魔鬼的势力，将人从魔鬼的权下释放出来。

Men are born captives. Men's forefathers were captured by Satan. Being born of the captured forefathers, men are captives by birth, having no freedom. Many things do not depend upon man himself, because upon man and within man there is another power controlling and reigning over him. For instance, a man may not like to have the habits of fornication and gambling, but he cannot control them. The Lord's gracious words tell us that we, the captives, can be released. On the cross He has already destroyed the devil who has the power of death. So today He can dispel the power of the devil from men and release men from the power of the devil.

## 瞎眼的得看见

### Recovering of Sight to the Blind

人生来瞎眼，不认识神，不认识宇宙的来历，不认识人生的究竟，不认识人生的结局，不认识魔鬼的圈套。主的恩言说，瞎眼的可以得看见。因为主就是光，祂能照亮人的心眼，叫人认识神，并知道宇宙的来历，也叫人对人生的究竟和结局，都能有透彻的明了。

Man is born blind, not knowing God, not knowing the origin of the universe, not knowing the meaning of human life, not knowing the destiny of man, and not knowing the snares of the devil. The Lord's gracious words tell us that the blind recover their sight. This is because the Lord is light. He is the One who can shine upon the eyes of man's heart. This enables man to know God and know the origin of the universe, to have a full understanding of the meaning of human life and the destiny of man.

## 受压制的得自由

### Release to the Oppressed

人生来就是受压制的。人所受的压迫，有环境上的压迫，就如家庭、事业、学业的重担，疾病的压迫。还有心理一面的，就如心里没有满足，没有安息，不愉快，不自然，不自由，这些都是心理上的重担。（福音题纲，一七八至一七九页。）

Men are born oppressed. Men's oppressions include the oppression that comes from physical burdens, such as the burdens of family, business, education, and sickness. Men's oppressions also include psychological oppressions that come from dissatisfaction of the heart, restlessness, unhappiness, uneasiness, and bondage. All of these are psychological burdens. (Gospel Outlines, Subject 81.)

一个什么都没有失去的人不会期待禧年。事实上，禧年对于这样的人可能是苦难。但是一个失去一切，连他的土地和自己都失去的人，必会期待禧年。当禧年来到时，他会因着得释放并得回那一分土地的权利而欢乐。

A person who has not lost anything would not look forward to the year of jubilee. In fact, to such a one, the jubilee might be a suffering. But the one who has lost everything, including his land and himself, would surely look forward to the year of jubilee. When the year of jubilee came, he would rejoice at being released and recovering the right to his portion of the land.

每个以色列人都分得一块美地。美地表征基督，因此，失去美地的权利，就是失去享受基督的权利。堕落的人都失去了享受神作生命树的权利，也失去了享受基督作美地的权利。不仅如此，每个堕落的人都已经把自己卖给罪、世界和撒但。保罗在罗马七章十四节说到自己：“我是属肉的，是已经卖给罪了。”甚至保罗也成了罪的奴仆。

Every Israelite was allotted a portion of the good land. The good land typifies Christ. Therefore, to lose one's right to the good land is to lose the right to enjoy Christ. Every fallen human being has lost the right to enjoy God as the tree of life and the right to enjoy Christ as the good land. Furthermore, every fallen one has sold himself to sin, the world, and Satan. In Romans 7:14 Paul said of himself, "I am fleshly, sold under sin." Even Paul had become a slave to sin.

所有堕落的人都失去了享受基督的权利。也把自己卖给了消极的事物。但是禧年指明我们能从辖制中得释放，恢复享受基督作我们之分的权利。（路加福音生命读经，一一二至一一三页。）

All fallen people have lost their right to enjoy Christ and have sold themselves to negative things. But the year of jubilee indicates that we can be released from bondage and recover the right to enjoy Christ as our portion. (Life-Study of Luke, Message 12.)

主的恩言说，受压制的得自由。主能解脱人身体方面的重担。例如身体的病痛，主能医治；一切的软弱和痛苦，主能担当。所以祂说，“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。”（太十一 28。）主能叫人心理上

得满足愉快，所以祂能除去人心理上的压制。基督更替人担当了罪的刑罚，解决人良心的重担，叫人良心不再受压制。许多人怕罪的刑罚，怕下火湖，但一接受主，良心就平安了。

The Lord's gracious words tell us that the oppressed may be set free. The Lord can free us from our physical burdens. He can heal our sickness and bear the burden of all our weaknesses and sufferings. So He says, "Come to Me all who toil and are burdened, and I will give you rest" (Matt. 11:28). The Lord can satisfy our psychological need and rid us of all psychological oppression. Much more, Christ can bear the burden of the punishment for sin and the burden of the conscience so that men no longer need to be oppressed in the conscience. Many who were afraid of the punishment for sin and were afraid of hell had peace in their conscience as soon as they received the Lord.

### 主悦纳人的禧年

#### The Acceptable Year of the Lord

自从人犯罪以来，人类整个的年日都是悲哀的、灾祸的，没有平安、喜乐、自由、光明。人的光景如同前面所说的四点：贫穷、被掳、瞎眼、受压。（福音题纲，179至180页。）

Since the day man sinned, the whole life of the entire human race has been miserable and disastrous, having no peace, no joy, no freedom, and no light. Man's condition is described by the four points previously mentioned: poor, in captivity, blind, and oppressed. (Gospel Outlines, Subject 81.)

福音要传给贫穷的人，即在属天、属灵和神圣的事上贫穷的人。（路十二21，启三17，参太五3。）路加四章十八节说到被掳的、瞎眼的、以及那受压制的。被掳的即战俘，在撒但的辖制下如同放逐者和囚犯。（赛四二7。）瞎眼的指肉身和属灵的瞎眼。（番一17，约九39~41，约壹二11，启三17。）得复明，与从撒但权下得释放有关。（徒二六18。）压制，出于原文意打碎或折断的动词，（太十二20，）指在疾病或罪中受撒但的压制。（路十三11~13，约八34。）

The good news was to be preached to the poor, that is, to the poor in heavenly, spiritual, and divine things (12:21; Rev. 3:17; see Matt. 5:3). Luke 4:18 speaks of captives, the blind, and those who are oppressed. The captives are prisoners of war, as exiles and prisoners under Satan's bondage (Isa. 42:7). The blind include those who are physically and spiritually blind (Zeph. 1:17; John 9:39-41; 1 John 2:11; Rev. 3:17). Recovery of sight is related to release from the power of Satan (Acts 26:18). The Greek word translated "oppressed" comes from a verb meaning to break in pieces (Matt. 12:20). Those who are oppressed are those oppressed under Satan in sickness or in sin (Luke 13:11-13; John 8:34).

我们在路加四章十九节看见，人救主受膏“宣扬主悦纳人的禧年”。这悦纳人的禧年指禧年（利二五8~17）所预表的新约时代，那时神要悦纳（赛四九8，林后六2）归回的罪俘，并且在罪的辖制下受压制的人，可享受神救恩的释放，而过新约的禧年。（路加福音生命读经，106至107页。）

In Luke 4:19 we see that the Man-Savior was anointed to "proclaim the acceptable year of the Lord." This acceptable year is the New Testament age typified by the year of jubilee (Lev. 25:8-17), the time when God would accept the returned captives of sin (Isa. 49:8; 2 Cor. 6:2) and when the oppressed under the bondage of sin would enjoy the release of God's salvation. (Life-Study of Luke, Message 11.)

主的恩言说，现在是禧年。基督一来，人类的历史开始了一个快乐时代。这个快乐幸福的时代，就是神悦纳人的禧年。亚当的罪叫神弃绝人，定人的罪。但基督来了，祂的救赎叫神不仅赦免人，更进一步在积极方面悦纳人。悦纳包括：神使人与祂相和相安，把从前人和神出的事解决了，并且喜悦人。主的恩言里叫我们得着六件东西：福音、释放、看见、自由、禧年及神的悦纳。

The Lord's gracious words tell us that now is the acceptable year. Since the coming of the Lord, a new era has started in human history. Adam's sin caused God to forsake man and to condemn man. But when Christ came, His redemption caused

God not only to forgive man but also, on the positive side, to accept man. Acceptance includes reconciliation between man and God, resolving the problem that formerly existed between man and God, and God being pleased with man. The Lord's gracious words give us six items: (1) the gospel's good tidings, (2) release, (3) sight, (4) liberty, (5) the acceptable year, and (6) God's acceptance.

### 如何接受主的恩言

#### How to Receive the Lord's Gracious Words

第一，承认主所说的光景，就是承认我们是贫穷、被掳、瞎眼、受压、悲哀的。第二，相信主的话，就是相信福音，相信福音所带给我们的。（福音题纲，180至181页。）

First, confess our condition according to the Lord's word. This is to confess that we are poor, in captivity, blind, oppressed, and miserable. Second, believe the words of the Lord. Believe the gospel, and what the gospel will bring to us. (Gospel Outlines, Subject 81.)

参读：福音题纲，第八十一题；路加福音生命读经，第十一至十二篇；禧年，第三篇。

Reference: Gospel Outlines, Subject 81; Life-Study of Luck, Message 11-12; The Jubilee, Message 3.