

一个多得恩免的人 The One Most Forgiven

读经：

Please Read the Bible Verses:

路七 47-48 所以我告诉你，她许多的罪都赦免了，因为她爱得多；但那赦免少的，他爱得就少。于是对那女人说你的罪赦了。

Luck 7:47-48 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little. And He said to her, Your sins are forgiven.

认识耶稣是神

Knowing Jesus as God

这故事是讲一个法利赛人名叫西门，接待耶稣到他家里吃饭。（福音题纲，一八四页。）

This is a story about a Pharisee named Simon, who invited Jesus to have dinner at his house. (Gospel Outlines, Subject 83.)

路加七章三十六节说，“有一个法利赛人，请耶稣同他吃饭，耶稣就到那法利赛人家里坐席。”路加在这一节不是说法利赛人预备了筵席，邀请主耶稣与他同吃。路加乃是告诉我们，法利赛人请救主同他吃饭。这也许指明法利赛人邀请主的态度相当冷淡，也就是说，他没有给主热烈、满了爱的邀请，但人救主还是去那法利赛人家里同他吃饭。（路加福音生命读经，一六八页。）

Luke 7:36 says, “Now a certain one of the Pharisees asked Him that He would eat with him. And entering into the Pharisee’s house, He reclined at the table.” In this verse Luke does not say that the Pharisee prepared a feast and invited the Lord Jesus to eat with him. Instead, Luke tells us that the Pharisee asked the Savior to eat with him. This may indicate [the Pharisee asked the Lord in a rather cold manner; that is, he did not give Him a warm invitation full of affection](#). Nevertheless, the Man-Savior went into the Pharisee’s house to eat with him. (Life-Study of Luck, Message 17.)

今天也有许多人如同西门一样听见耶稣的大名，喜欢研究研究耶稣，和基督教接触一下。不要把西门的接待当作一个真心相信的接待，西门不过是研究一下就是了。

Today there are also many who, like Simon, have heard of the fame of Jesus and want to study about Jesus. They even want to have some contact with Christianity. Do not treat Simon’s invitation as a sincere one or one coming out of believing; he only cared to investigate a little.

法利赛人虽然接待耶稣，但他并不认识耶稣是谁。不要说耶稣是主他不认识，连主耶稣是申言者他也打问号。因为他说，主耶稣若是申言者，必知道摸他的是谁。（路七 39。）今天虽然也有许多人研究基督教，但对耶稣是谁还是莫名其妙，甚至看主耶稣还不如孔子或其他哲人。主耶稣在那法利赛人猜想祂是谁时，就知道那法利赛人的心意。他的心里自言自语并没有说出来，但是主耶稣却知道了。这就证明主耶稣是超凡的一位。主不仅是申言者，还是知道人心的主。主耶稣那样知道他的心意，就证明主耶稣乃是知道人心的神。主的话给那法利赛人看见主耶稣不仅是申言者，还是他的主，并且是他的债主，是他所得罪的那一位。主耶稣让他知道祂是主，有两层意思：主是神，主是他的债主。那法利赛人以为主不过是一位拉比（夫子），但是主耶稣的作为使他知道，这一位和他说话的是知道人心的主，也是他的债主。（福音题纲，一八四至一八五页。）

Although the Pharisee invited Jesus, he really did not know who Jesus was. He had no idea that Jesus was the Lord. He even questioned whether Jesus was a prophet, saying, “This man, if He were a prophet, would know...” (Luke 7:39). Today there are many who study Christianity, but they still do not know who Jesus is. Some even consider Jesus inferior to Confucius or some other great philosophers. While the Pharisee was trying to figure out in his heart who Jesus was, Jesus perceived the intent of that Pharisee. The Pharisee was talking to himself in his heart, but Jesus knew. This proves that Jesus is an extraordinary One. The Lord is not only a prophet but One who knows the intent of man. The fact that Jesus knew the intent of the Pharisee proves that Jesus is God who knows the heart of man. The answer of the Lord was intended to show the Pharisee that the Lord Jesus was not only a prophet but also his Lord, and He was even the One to whom he was indebted, the One whom he had offended. There is [a twofold meaning](#) in the way that the Lord Jesus showed him that He was the Lord: [\(1\) the Lord Jesus is God, and \(2\) the Lord Jesus is the One to whom he is indebted](#). The Pharisee considered Jesus only a good rabbi, but what the Lord Jesus did showed him that the One speaking to him was the very Lord who knew the hearts of men and who was the One to whom all men are indebted. (Gospel Outlines, Subject 83.)

认识自己

Knowing Himself

三十七至三十八节说，“看哪，那城里有一个女人，是个罪人，知道耶稣在法利赛人家里坐席，就拿着一玉瓶的香膏，站在耶稣背后，挨着他的脚哭，用眼泪湿了耶稣的脚，又用自己的头发擦干，还热切的亲他的脚，并且把香膏抹上。”

Verses 37 and 38 say, “And behold, there was a woman in the city who was a sinner, and learning that He was reclining at the table in the Pharisee’s house, she brought an alabaster flask of ointment; and she stood behind Him at His feet weeping, and she began to wet His feet with her tears, and to wipe them with the hair of her head; and she kissed His feet affectionately and anointed them with the ointment.”

三十九节说，“请耶稣的法利赛人看见了，就心里说，这人若是申言者，必知道摸他的是谁，是个怎样的女人，因为她乃是个罪人。”拿因城里有大批的群众亲眼看见救主复活的大能，承认他是人申言者。（路七 16。）然而这法利赛人竟疑惑他是不是申言者。他不仅怀疑救主，也藐视这女人是个罪人。（路加福音生命读经，169 页。）

In verse 39 we see that the Pharisee criticized the woman and despised her: “But when the Pharisee who had invited Him saw this, he said within himself, This man, if he were a prophet, would have known who and what sort of woman this is who is touching him, because she is a sinner.” A considerable crowd in Nain, having witnessed the Man-Savior’s power of resurrection, recognized Him as a great prophet (7:16). Yet the Pharisee wondered if He were a prophet. He not only doubted concerning the Savior, but also despised the woman as a sinner. (Life-Study of Luke, Message 17.)

那法利赛人只认识有罪的女人，却不认识主耶稣，也不认识自己。主耶稣的话叫那法利赛人认识自己；那法利赛人心里正猜疑主耶稣，主耶稣就说，西门阿！有两个人都欠了主的债，一个欠五十两，一个欠五两。主就叫他知道，虽然他犯罪欠债没有那女人那样多，但至少是欠五两的。那女人是大偷，他是小偷，彼此不过是五十步与百步的分别而已。你不能说，你一两都没有欠。欠债虽有大小轻重之别，但都是债户。主给他认识他是一个欠五两债的人，再给他认识他也是一个无力偿还的人；无论犯罪大小，都无力偿还，都是债户。

The Pharisee knew only the sinful woman. He did not know the Lord Jesus, and he did not know himself. The words of the Lord Jesus helped the Pharisee to know himself. While the Pharisee was doubting in his heart about the Lord Jesus, the Lord Jesus said right away, “Simon,...a certain moneylender had two debtors: one owed five hundred denarii and the other fifty” (vv. 40-41). The Lord showed him that although he may not have sinned and owed as much as that woman did, nevertheless at least he owed fifty. The woman was like a robber on a large scale, and he was like a thief on a small scale, the difference being the difference between fifty and five hundred. [Not one can say that he does not owe anything. There may be some difference in the size of the debt, large or small, much or little, but all are debtors.](#) The Lord showed him that he owed at least fifty. Furthermore, [the Lord showed him that he was unable to pay back even that fifty.](#) However large or small a sin he had committed, he still remained a debtor.

认识恩典

Knowing Grace

主说，他们两个人的债无论是五两，或是五十两，主一概开恩赦免了。主的赦免不是随便的，因主不光有恩，也有公义；主的恩叫祂赦免人，主的公义叫祂替人死。主的赦免必须根据祂的公义。不错，主的赦免是因着恩典，但也是根据祂的公义。主恩免人，叫人爱祂。主说，那个有罪的女人，所以用她的眼泪洗主的脚，又用头发擦干再抹上膏油，就是因为她多得主的恩免。而那法利赛人请主吃饭，却不替主洗脚，就是冷落主；他所以冷落主，就是因为少得主的恩免。恩免多爱就多，恩免少爱就少。不是爱产生恩免，乃是恩免产生爱，爱是恩免的结果。那个女人所以比别人爱主，乃是因为她多得主的恩免。

The Lord said that both their debts, the five hundred denarii or the fifty, were equally forgiven. The forgiveness of the Lord is neither casual nor careless, because the Lord is not only gracious but also righteous. The Lord's grace caused Him to forgive, and the Lord's righteousness caused Him to die in our stead. The Lord's forgiveness must be based upon His righteousness. True, the Lord's forgiveness is due to His grace, but it is also based upon His righteousness.

恩免的凭据

The Assurance of Forgiveness

恩免的事实和恩免的凭据有分别。有人得到恩免的事实，却没有恩免的凭据。恩免的凭据就是主的话。主对她说“你的罪赦免了。”（路七 48。）许多人相信主耶稣，实在是得救了，但却没有把握，就是因为没有抓牢主的话作得救的凭据。

There is a difference between the fact of forgiveness and the assurance of forgiveness. Some received the fact of forgiveness but not the assurance. The assurance of forgiveness is found in the words of the Lord. The Lord said to her, "Your sins are forgiven" (v. 48). Many have believed in the Lord Jesus and were really saved, but they did not have the assurance because they did not lay hold of the words of the Lord as their assurance of salvation.

得着了恩免以后，就要在平安里走去。得救后要走平安的路，要过平安的生活。凡叫你心里感觉不安的，无论对神，无论对人，都不要作。必须是叫你心里平安的，才可以作。（福音题纲，一八五至一八七页。）

After receiving forgiveness, go in peace. After being saved, you should walk the way of peace and live the life of peace. You should refrain from doing anything that makes you feel uneasy toward God or toward men. Do only what you feel at peace in doing. (Gospel Outlines, Subject 83.)

爱带进平安。首先我们相信主耶稣，对祂有信。接着，我们所有的罪都得了赦免，这带来对主的爱。当我们爱主的时候，这爱带进平安。然后，我们就可以在平安里行。在平安里行，意思就是活在平安里，过平安的生活。当我们在平安里行，我们就在平安里为人，并过平安的生活。这就是说，当我们相信主，我们就爱神，且在平安里过生活。这是基督徒的生活。

Love issues in peace. First we believe in the Lord Jesus, having faith in Him. Then we are forgiven of all our sins, and this brings in love for the Lord. As we love Him, this love issues in peace. We, then, may walk in peace. To walk in peace means to live in peace, to have a life of peace. When we walk in peace, we have our being in peace and live a peaceful life. This means that when we believe in the Lord, we love Him and live a life in peace. This is the Christian life.

我们对主有信，向着主有爱，并且跟从祂有平安。因为我们已经信入祂，我们的罪已经得了赦免，现今我们爱祂，这爱带进平安的生活。我们这些爱主的人，就在平安里生活、行动、为人。（路加福音生命读经，一七三至一七四页。）

We have faith in the Lord, we have love toward Him, and we have peace in following Him. Because we have believed in Him, we have been forgiven of our sins, and now we love Him. This love issues in a life of peace. As those who love the Lord, we live, walk, and have our being in peace. (Life-Study of Luck, Message 17.)

参读：福音题纲，第八十三题；路加福音生命读经，第十七篇；圣经要道，第六题。

Reference: Gospel Outlines, Subject 83; Life-Study of Luck, Message 17, Crucial Truths in the Holy Scriptures, Subject 6.