

## 慈爱的父 The Loving Father

读经：

**Please Read the Bible Verses:**

路十五 20-24 于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切的与他亲嘴。儿子说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。因为我这个儿子是死而复活，失而又得的。他们就快乐起来。

Luck 15:20-24 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately. And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son. But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry, Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

**人离开且远离神**

**Man Being From God**

这个比方，把神和人的关系比作父子的关系，这证明人是出于神的。人是神所造的，虽然人还没有得着神自己的生命，但现在人生存的生命，乃是出于神的。从创造这一面来说，人也可说是神的儿子。在这比方中，说到小儿子到了一个时候，分取了父亲的家业，离开父亲到远方去了。这是比方人从神那里取得了天然一切的秉赋，就远离神了。小儿子到了远方，就任意放荡浪费钱财，既耗尽了一切所有的，就穷苦起来，只好去放猪。这比方人离开神，就落到罪恶里，任意妄为，过着罪中的生活，将神给人一切的秉赋放荡尽了。放猪乃是象征过罪恶的生活，因为猪是污秽的东西。在这里要形容人如何过放猪的生活，例如看电影、跳舞等都是放猪的生活，电影院、舞厅等就是猪圈。

This parable likens the relationship between man and God to that of a son and his father. This indicates that as a son is from his father, so **man is from God. Man is made by God.** Although man did not receive God's life, man's life today comes from God. Thus, from the aspect of creation, man is God's son. Man departing and going far away from God. One day the younger of two sons took his portion of his father's estate, left his father, and went to a distant country. This is a picture showing that man goes far away from God even after he has received all his natural ability from God. In a country far away from his father, this younger son squandered all his estate with dissolute living. As a result, he became poor and had to make a living by feeding hogs. This shows that **when man leaves God, he begins to live a sinful life.** Squandering all that he has, he falls into sin. Feeding the hogs symbolizes living the sinful life because hogs are dirty. Describe how man lives a life of feeding the hogs. When you go to the movie theaters or when you go dancing, you are going to the hog pens.

**人归向神并想为神作工**

**Man Turning to God and Wanting to Work for God**

小儿子在穷困中就醒悟过来，想起父家的福乐。这是比方人在罪中，过罪恶的生活，到了穷途末路时就想起神来，或想起神的福分来。穷苦很容易叫人醒悟。有人犯罪还没犯到穷途时，是不容易醒悟的。跳舞、打牌到了穷

途，才能醒悟过来。小儿子醒悟过来，就定意回到父亲那里去。人从罪恶途中醒悟过来时，也都是顶自然的要归向神。

While he was in his poverty, the son woke up. He came to himself and began to remember the goodness of his father's house. This shows that **a man in sin, who is living in sins, remembers God and His blessing when he comes to his end.** Describe how poverty helps man to wake up. **It is hard for some to wake up until they have sinned to the uttermost.** When they have reached the end of dancing or gambling, then they wake up. When the younger son came to himself and remembered his father, he decided to return to him. This shows that **when a man wakes up from sin, it is natural for him to remember God and turn to Him.**

小儿子要归向父亲的时候，就想到自己的罪，觉得不配再作儿子，只愿意作雇工。所以他就预备好了四句话去见父亲。第一句是：“父亲，我犯罪得罪了天。”第二句是：“并得罪了你。”第三句是：“我不配再称为你的儿子。”第四句是：“把我当作一个雇工罢。”（路十五 18-19）这表明每当一个罪人醒悟过来要转向神时，都自然感觉自己得罪神，并且觉得不配白白的得神的福分。换句话说，他觉得自己不配从神白白领受什么。因此，他只盼望在神面前修改自己，用自己的行为换得神的好待。这是每一个悔改罪人的错误观念，因为人总想凭立功、立德换得神的好待。

When the son was about to return, he remembered his sins and felt that he was no longer worthy to be his father's son. He was willing to be a servant instead and was going to ask his father to hire him. So he prepared four sentences for meeting his father: first, "I have sinned against heaven"; second, "I have sinned...before you"; third, "I am no longer worthy to be called your son"; and fourth, "Make me like one of your hired servants" (Luke 15:18-19). This shows that **when a sinner wakes up and turns to God, it is natural for him to feel that he has sinned against God and is unworthy of God's blessing. In other words, he feels unworthy of receiving anything from God freely. Because of this, he depends upon trading his work and good behavior for God's goodness. He thus hopes to improve himself before God. This is the wrong concept of every repenting sinner, to think that he should be a servant instead of a son. Because of this concept, man always tries to establish his own merit in order to exchange it for God's goodness.**

### 人不明白神的心

#### Man Not Realizing the Heart of God:

小儿子虽然有谦卑的思想，感觉不配再作儿子，只愿作雇工，但是却不认识父亲的心肠。父亲的心是一直在等待儿子。许多罪人虽有谦卑的心，却不认识神的心肠。神的心意不是要悔改的罪人为祂作工，而是要他们成为祂的儿子。雇工所得的，都要付上代价，就是要有行为才能得到，但儿子是从父亲白白得到一切。

Although the younger son had a humble heart in feeling unworthy to be a son and in wanting to be a servant, he did not realize the heart of his father. In his father's heart was the longing for his son. Many sinners may have such a humble heart, but **they do not realize the heart of God. God's heart is not that repenting sinners would work for Him but that they would be His sons.** Although **a hired servant must earn what he gets and must work for what he receives, a son receives everything from his father freely.**

### 神接纳人

#### God Receiving Man

小儿子在回到父亲那里时，远没有想到他父亲一直在等候接纳他。他想他将需要叩门多时，父亲才差人出来开门。那知道儿子回来，离父亲还远的时候，父亲远远看见了他，就跑去见他。儿子以为是来归向父亲，而实际上是父亲在等候接纳他。

As the younger son was returning to his father, it was far from his realization that his father would be waiting to receive him. The son was expecting that he would have to knock many times and that his father would eventually send someone

else to open the door. Yet even while the son was returning and was still a long way off, his father saw him coming and ran out to meet him. **While the son thought that it was a matter of his returning to his father, even the more it was a matter of his father's waiting to receive him.**

这就告诉我们，许多人以为必须向神祈祷多时，才能蒙神垂听，那知道神老早就在那里等候接纳悔改的罪人。实际上，甚至在他悔改归向神的时候，神已经在等候接纳他。父亲一见了儿子就动了慈心。父亲的心先动了，就跑去抱着他的颈项，与他亲嘴。跑是腿动，跑就是用时间缩短空间的距离；抱是手动了，也是全人动了；与他亲嘴是人最能表情的部分都动了。这表明说，天上的神整个的心都堆在一个悔改的罪人身上，祂一碰见悔改的罪人，祂的慈心就动了，就跑去见他，将他抱住。许多人要悔改时，以为神是何等威严可畏，但在悔改之后，他发现神是何等可亲可近。

This tells us that many think that they must pray to God for a long period before He will answer them. They have no realization that God has been there waiting to receive repenting sinners. But **actually, even while such a one is repenting and turning to God, God is waiting to receive him.** When he saw the son, the father **was moved with compassion.** Because his heart was moved, it caused him to run and fall on his son's neck and to kiss him affectionately. This running shortened the time and the distance between them. **Running** involves the feet; **falling** on the son's neck involves the hands; **kissing** involves the mouth, which is able to express emotion. So we can see that the father's whole being was moved for his son. This signifies that **when God in heaven sees a sinner repenting, He is moved with compassion and runs to meet him. With His whole heart He embraces the repenting sinner. Before repenting, many think that God is terrible and fearful, but after repenting, they discover that God is so dear and so near.**

### 神称义人

#### God Justifying Man

当父亲与小儿子亲嘴时，小儿子就开口说出所预备的话。他预备了四句话，但刚说了三句，父亲就开口打断他的话。他说到我不配再称为你的儿子时，父亲却吩咐仆人说，把那上好的袍子拿来给他穿。父亲的心不忍得听他说不配再称为儿子，所以就吩咐人把那上好的袍子拿来给他穿。这个“那”字，是很重的一个字，“那”袍子是早已预备好了的袍子。父亲一说，仆人就知道了。所以父亲只要说“那”上好的袍子，仆人就领会了。还戴上戒指，穿上鞋，宰了肥牛犊。这些都出乎浪子的意外。

After the father kissed him, the son immediately began his prepared speech. But when he had just finished his first three sentences, the father interrupted him. The son had just said, "I am no longer worthy to be called your son," but the father said to the servants, "Bring out quickly **the best robe** and put it on him" (vv. 21-22). The heart of the father could not stand the son saying that he was unworthy to be called his son. So he commanded his slaves to bring out the best robe. The word "the" is an important word. The best robe was the robe that had been prepared a long time ago. When the father spoke, the slaves knew which one it was. The father only had to say "the best robe," and the slaves understood right away. The father also put a **ring** on the son's hand and sandals on his feet and killed the fattened calf. All of these were beyond the son's expectation.

我们也像小儿子预备了一套说辞，神却把预备好了的袍子拿来给我们穿上。这个“却”字是新约里的大字，这一“却”，我们就得救了。有人在客厅里挂了一个很大的“却”字，这实在很有意思。我们该定罪，神“却”来称义；我们该下火湖，但“却”有分圣城。神把预备好了的袍子（基督）拿来给我们穿上，使我们与祂得以相称。穿上袍子指着基督作我们的义说的，罪人穿上基督，就与神相称，得称为义。

Just as the son did, we prepare a speech, but God brings forth the best robe. The word "but" should be stressed. It is a big word in the New Testament. This but makes us saved. A brother once had a big sign saying, "BUT," hanging on his living room wall. It is quite meaningful. **We should be condemned, but God justified us; we should be going to hell, but we go to**

the heavens instead. God prepared the best robe and put it on us so that we could match Him. Putting on the robe signifies Christ as our righteousness. **When a sinner puts on Christ, he matches God and is justified.**

父亲也给儿子穿上鞋，叫他和地有了分离。鞋把人和地分开了。人—归向神，得称为义，并有圣灵作印记之后，就能和地分开。吃肥牛犊，是指着基督作生命给我们享受说的。基督进到我们里头，我们才能饱足快乐。

The father also put **sandals** on the son. Sandals separate man from the earth. **When a man returns to God and is justified and sealed by the Holy Spirit, he is able to be separated from the earth.** After putting the sandals on his feet, the father killed the **fattened calf**. Killing the fattened calf signifies Christ prepared for us as our life and enjoyment. **Only when Christ comes into us can we be filled and happy.**

### 神人同乐

#### God and Man Being Merry Together

到这时，父亲与小儿子一同吃喝快乐。儿子没有回来，父亲是不快乐的；当儿子在外面流荡痛苦时，父亲在家里也是痛苦的。

It was at this time that the father and the son ate and drank and were happy together. Before the son came back, the father had no joy. While the son was away from home, wandering and suffering, the father was also suffering at home.

这指明当罪人远离神，在流荡受苦时，神没有快乐；只有在罪人与神一同在家里，吃喝快乐时，神才快乐。小儿子是死而复活，失而又得的。一个罪人归向神，被神接纳而称义得生，就是死而复活，失而又得的。（福音题纲，二〇三至二〇七页。）

This shows that **when sinners are away from God, wandering and suffering, God is unhappy. Only when sinners are at home with God, eating and being merry, is God joyful.** The younger son who had been lost was found; he had been dead and was alive again. This means that **a sinner away from God is both lost and dead, but when he returns to God, he is received and justified by Him.** In other words, **he is found and he is alive.** (Gospel Outlines, Subject 91.)

参读：福音题纲，第九十一题；路加福音生命读经，第三十五篇；圣经中关于生命的重要启示，第八篇。

Reference: Gospel Outlines, Subject 91; Life-Study of Luke, Message 35.