

赦免（壹）

Forgiveness (I)

我们今天开始来看神救恩的内容。神的救恩里有好多不同的部分，包括好多不同的福分。赦免乃是神救恩里的第一部分，也是一个人一信就得着的。神救恩里的第一种福分。神的救恩是先解决我们的难处。我们的难处，第一是在神面前有罪。所以神的救恩所给我们解决的，第一是使我们的罪得着赦免。我们在神面前的罪案必须解决，神的公义才能让我们过去。我们在祂面前的罪必须消除，公义的神才能来向我们施行祂救恩的其他部分。

In this chapter we will begin to see the contents of God's salvation. The salvation of God includes many different aspects and blessings. The first aspect of God's salvation is **forgiveness**, which is also the first blessing that a person receives upon believing. The salvation of God first solves our problems. Our foremost problem before God is our sinfulness. Thus, **the first item that is taken care of in God's salvation is the forgiveness of sins**. Before God's righteousness can release us, our record of sin before God must be cleared. Our sins before God must be canceled before the righteous God can come and apply other aspects of His salvation to us.

壹 赦免的意义

I. The Meaning of Forgiveness

（一）免去神公义的刑罚——“不被定罪”。约三 18，五 24。

1. "Not condemned" (John 3:18; see also 5:24).

赦免的意义，第一就是消除我们在神面前的罪案，使我们免去神公义的刑罚。我们已经看过，我们在神面前是已经有罪案的，是已经被定罪，等候受神公义的刑罚的。我们在神面前的罪案，使我们必须受神公义的刑罚。神赦免我们，就是使我们免去祂公义的刑罚，不再被定罪。这是因着主耶稣在十字架上，照着神的公义受死流血，替我们受了神公义的刑罚（来九 22）。）因着主耶稣的受死流血满足了神公义的要求，所以神的公义，或说神按着祂的公义，就能一也必一赦免我们的罪，消除我们的罪案，免去我们的刑罚。

The first meaning of forgiveness relates to the abolishment of our sinful record before God, which spares us from God's righteous judgment. We had a sinful record and were condemned before God, and we could only wait for His righteous punishment. Our record of sins demanded that we receive God's righteous punishment. God's forgiveness spared us from His righteous punishment. Now we are no longer condemned because the Lord Jesus died and shed His blood on the cross according to God's righteousness and thereby bore God's righteous judgment for us (Heb. 9:22). Since the Lord Jesus died and shed His blood to fulfill God's righteous requirement, God, according to His righteousness, can and must forgive us of our sins, blot out our sinful record, and spare us from judgment.

（二）使罪离开蒙赦免者

2. Sending sin away from the forgiven one.

“赦免”在新约里，原文最少用过两个不同的字。一个是在太十二 31，罗四 7，约壹一 9 等处的“赦免”；原来它的意思，乃是“使（它）离开”。另一个是在徒五 31，十三 38，弗一 7 等处的“赦罪”或“赦免”；它原来的意思，乃是“遣去”。

In the New Testament at least two different words are translated "forgiven" or "forgiveness." One word occurs in Matthew 12:31, Romans 4:7, and 1 John 1:9. The meaning of this word in the original language is "to cause to depart." The other word is in Acts 5:31; 13:38; and Ephesians 1:7, and its meaning is "to send away."

神赦免我们的罪，不只在祂面前消除我们的罪案，使我们免去祂公义的刑罚，并且还在我们身上，使我们所犯的罪离开我们。这是因为当祂在十字架上，把主耶稣当作我们的赎罪祭的时候，祂已经将我们的罪都归到主耶稣身上，要祂替我们担当（约一 29，赛五三 6，彼前二 24）。并且神叫主耶稣在十字架上担当着我们的罪，替我们受了祂的审判和刑罚以后，就使我们的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所告诉我们的。大祭司为以色列人赎罪的时候，要把两只公山羊安置在神面前，一只为以色列人被杀赎罪，归与神；一只背着以色列人的罪，归与阿撒泻勒（利十六

7~10, 15~22)。归与阿撒泻勒，就是归与撒但。因为阿撒泻勒是与耶和华相对的；与神相对的，只有撒但。

God not only forgives our sin to cancel our sinful record before Him, sparing us from His righteous judgment; He also sends away from us the sins we committed. When God caused the Lord Jesus to be our trespass offering on the cross, He put all our sins on Him so that the Lord Jesus might bear them on our behalf (John 1:29; Isa. 53:6; 1 Pet. 2:24). After God caused the Lord Jesus to be judged and punished for us by bearing our sins on the cross, our sins were forever heaped upon Satan. The type of the expiation in Leviticus 16 portrays this fact. When the high priest made expiation for the children of Israel, he took two goats and presented them before the Lord. One was killed to make expiation for the children of Israel. This goat was for God. The other, which bore the transgressions of the children of Israel, was for Azazel (vv. 7-10, 15, 22). For Azazel means “for Satan” because Azazel stands opposite to God, and only Satan stands in such a position before God.

罪原是来撒但的。我们受了他的欺骗，而让罪来到我们身上，使我们在神面前有了罪案。现在神既把我们身上的罪归到主耶稣身上，叫祂担当着替我们受了祂的刑罚，消除了我们在祂面前的罪案，祂就使我们的罪都归还撒但，叫他自己背负。这样，祂就能赦免我们的罪，使我们的罪离开我们（参看诗一〇三 12）。

Sin originated from Satan. We were deceived by him and allowed sin to come into us, causing us to have a record of sin before God. When God put all our sins on the Lord Jesus, who bore them for us and was judged for us, our record of sin was cancelled before God and our sins were returned to Satan for him to bear. In this way God's forgiveness sent our sins away from us (cf. Ps. 103:12).

所以神赦免我们的罪，乃是一面因着主的血，在祂面前消除我们的罪案；一面又借着主的赎罪，在我们身上使罪永远离开我们。

On the one hand, God forgives our sins because the Lord's blood eradicated our sinful record; on the other hand, His redemption dismisses our sins forever.

（三）忘记——“我要赦免他们的罪孽，不再记念他们的罪恶。”耶三一 34，来八 12。

3. “I will forgive their iniquity, and their sin I will remember no more” (Jer. 31:34; Heb. 8:12).

神的赦免，也是忘记。神赦免我们的罪，不只在祂面前免去我们罪的刑罚，在我们身上使我们的罪离开我们，并且还在祂里面忘记我们的罪。祂一赦免我们，就从祂的记忆里忘掉我们的罪，不再记念。

God's forgiving is also His forgetting. God's forgiveness of our sins not only spares us from the judgment of sin and sends our sins away, His forgiveness also results in His forgetting our sins. Once He forgave us, He removes our sins from His memory, never to remember them again.

贰 赦免的权位

II. The Authority and Position to Forgive

（一）“除了神以外，谁能赦罪呢？”路五 21。

1. “Who can forgive sins except God alone?” (Luke 5:21).

只有神有赦罪的地位和权柄，因为只有神有定罪的地位和权柄。除了神以外，没有一个人有这地位和权柄；因为人不是宇宙的主，并且人是有罪的。只有神是宇宙的主，并且只有神是无罪的，所以只有神能定罪，也只有神能赦罪。

Only God possesses the position and authority to forgive sins because only He has the position and authority to judge. No one other than God possesses this position and authority because man is not the lord of the universe and is sinful. Only God is the Lord of the universe and is sinless; hence, only God can judge and forgive.

（二）“人子（主耶稣）在地上有赦罪的权柄。”路五 24。

2. “The Son of Man has authority on the earth to forgive sins” (Luke 5:24).

虽然只有神有赦罪的权柄，虽然主耶稣是一个人，但祂乃是神来到地上成为人，所以祂在地上有赦罪的权柄。祂这个人就是神，就是宇宙的主，并且是无罪的，所以祂能和神一样有赦罪的地位和权柄。

Although only God possesses the authority to forgive sins, and although the Lord Jesus was a man, He was God incarnated on the earth. Therefore, [He had authority on the earth to forgive sins](#). He is God, the Lord of the universe, and He is sinless. Hence, as God, He has the authority and position to forgive sins.

叁 赦免的根据

III. The Basis of Forgiveness

(一) “若不流血，罪就不得赦免了。” 来九 22。

1. “Without shedding of blood there is no forgiveness” (Heb. 9:22).

神的赦免，是根据于“流血”。因为祂是公义的，不能随便赦免人的罪。祂的公义定规犯罪的人，是该死的（结十八 4）。若没有祭牲照着祂的公义，代替罪人受死流血，使祂公义的要求得到满足，祂就不能一或说祂的公义就不能让祂一赦免罪人的罪。

[God's forgiveness is based on the shedding of blood](#). Since God is righteous, He cannot forgive man's sins carelessly. His righteousness demands that whoever sins must die (Ezek. 18:4). If, according to His righteousness, there is no shedding of blood for a sinner, fulfilling His righteous requirement, God's righteousness will not permit Him to forgive sins.

(二) “我（主耶稣）…的血；为多人流出来，使罪得赦。” 太二六 28。

2. “My blood...poured out for many for forgiveness of sins” (Matt. 26:28).

乃是主耶稣在十字架上，照着神的公义，替我们受死流血，满足了神公义的要求，就使神能按着祂的公义，公义义的、合法的赦免我们的罪。

The Lord Jesus, according to God's righteousness, [died and shed His blood on the cross to satisfy God's righteous requirement](#), enabling God to forgive our sins justly and legally according to His righteousness.

(三) “我们借这爱子的血…过犯得以赦免。” 弗一 7。

3. “In whom we have redemption through His blood, the forgiveness of offenses” (Eph. 1:7).

主耶稣的血，既是祂照着神的公义替我们受死而流的，既是祂替我们满足了神公义的要求所出的代价，所以祂的血就能作一并且也就是一我们的罪得赦免的凭借，得赦免的根据。除了祂的血，任何的事物，无论是我们的善行、美德，或是我们的热心、爱心，都不能作我们的罪得赦免的凭借或根据。因为在宇宙中，只有祂的血能一并且已经一满足神的公义在我们罪人身上的一切要求。

The blood of the Lord Jesus, which was shed in His death according to God's righteousness, satisfied the requirement of God's righteousness. Therefore, it has become the means by which our sins are forgiven; it is the basis of our forgiveness. [Other than the Lord's blood, nothing, whether it is good works, virtues, zeal, or love, can be the means or the basis for the forgiveness of our sins. In this universe only the Lord's blood satisfies all the requirements of God's righteousness upon sinners.](#)

参读：圣经要道，第六题：赦免

Reference: Forgiveness, Vol. 1, Ch. 6