

**SCROLL DOWN FOR CANTONESE**

**KINGS NORTON BAPTIST CHURCH**

*Sunday 13<sup>th</sup> July 2025 10 am*

*“Forgive!”*

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Welcome

Hymn MP 666 The steadfast love of the Lord never ceases

Scripture Psalm 32 (page 560)

Prayer

Children’s talk

Chorus MP 321 I’m accepted I’m forgiven

MP 324 I’m redeemed yes I am

Notices:

Prayer time & Lord’s prayer

Reading Matthew 18:21-35 (page 985)

Hymn MP 1024 All of my days (3:15)

Sermon *“Forgive!”*

Hymn CH 566 a debtor to mercy alone

Prayer

Close

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*Prayer*

- Our neighbour is a couple with three children. One son does not talk to the other two, and they in turn don’t talk to him. So too with the parents. The ‘Will’ is being changed. It looks like it will continue to the grave.

How miserable that a family should be like that. While we increasingly see this all around, it should never happen in the church family, the family of God’s people. *You may have been to a funeral where some are not welcome, yes even at a funeral.* Not with us.

For relationships to work in this fallen world something is needed, something quite at odds with our natural tendencies.

*How can sinners get on? The answer is grace and that means forgiveness.*

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Before Adam and Eve sinned there was perfect harmony with them and the Lord God their maker - and perfect harmony between each other.

The moment they sinned and cursed, another force came into being, a natural hostility towards God - and also a natural hostility towards each other.

*Magnets have a strong attraction to each other - but reverse them so they push away and it’s nigh on impossible to draw them together. They repel one another. So it is with us all as fallen people.*

We too are now naturally at odds with one another. We can only relate well if there is grace and forgiveness. Thank God for his common grace in the world that enables us to somewhat get on and societies to function.

Forgiving someone is the most important thing we can do to one another – and it is about the most difficult thing to do. *Why should we need it so much - and often desire it so much – but find it so hard to give to others?* Grace is a generosity of heart, it can never come through making laws – it’s a work in my heart. Why’s it so hard? Because it confronts my pride.

When I say forgiveness I do not mean toleration, or appeasement. I do not mean respecting another’s rights, I do not mean co-existing. No, in forgiveness there is now no issue between me and the other person, no hindrance, no debt owing. As Christians we should be quick to *‘Forgive!’*

The parable starts at v23. It is a response to Peter's question to Jesus.

v21 **Peter came to Jesus**, he's bothered **"Lord, how many times shall I forgive my brother when he sins against me? Ever thought that? I've forgiven her twice now, this is definitely the last time. It's their last chance, do that again, say that again, and that's it, that's definitely it! - Is that you? Do you think like that?"**

Peter says **Up to seven times?"** Why seven? This seven seems to be a number God uses in the Bible. Is Peter thinking of Gen 4:15 where the Lord says if anyone murders Cain God will avenge him seven times.

Does Peter think Jesus will praise him for his bigheartedness? If so, his expectation was not fulfilled. There's something wrong with Peter's approach. It smacked of pharisaism. It sounded as if forgiveness was a commodity that could be weighed, measured, and counted out like money, parcelled out little by little up to a certain well-defined limit. ~

22 **Jesus answered, "I tell you, not seven times, but seventy-seven times.**

Or 'seventy times seven' as RSV and others have it. This is a complete reversal of what the law laid down for equivalent, equal revenge Ex. 21:24; Mt. 5:38.

Jesus, using Peter's number '7' completely destroys his underlying assumption. Jesus takes the two perfect numbers —10 and 7— and multiplies them together, and then once again multiplies the result by 7. He is showing that the spirit of genuine forgiveness recognizes no boundaries. Seventy times seven  $7 \times 7 \times 10 (= 490)$ .

**I receive emails saying of the church house, "your credit is running low"** do you do that with people who annoy you? "Your credit is running low, you are near your limit?" No, Jesus is saying we must keep forgiving, on and on and on and on.... forgiveness is to be unlimited. Just as evil loves unlimited revenge **If Cain is avenged sevenfold, truly Lamech seventy-sevenfold.** Gen. 4:24 so we must love give unlimited pardon

It is a state of heart, not a matter of calculation. **One might as well ask, "How often must I love my wife, my husband, my children?" as to ask, "How often shall I forgive?"** Everyone immediately senses that when Jesus said, "up to seventy times seven times," he did not mean "exactly 490 times, but not 491." He is saying "Forgive without ever stopping... on and on and on love our brother and sister endlessly."

Now Jesus gives this parable 23 **"Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants.**

But this parable is not just about how many times, it vividly illustrates the extent and not just the frequency of forgiveness. You could say it also expands the petition in the Lord's Prayer about forgiveness Matt 6:12, 14

**Jesus in comparing two people makes a stark contrast to press the point.**

There is the king who forgives his servant and there's the one servant who won't then forgive another servant. We have a vertical relationship made possible by the king - and this must play out horizontally.

24 **As he began the settlement, a man who owed him ten thousand talents was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.**

Outside Israel the practice of selling those who were unable to pay their debts was common. So by royal decree this official, his family and all his possessions are ordered to be sold. The proceeds must go towards paying the debt. The consequences of debt affect everyone.

**Debt is a huge problem in our society. Average household debt is £8k on loans and credit cards, (student Loans £9k mortgages £193k)**

Debts don't just go away, payback day will always come. All of us will one day be required to pay for our sin. The wages of sin is death, first physical death - but after that the payment for sin is eternal death.

Every other religion either ignores sin, or thinks that you just have to 'say sorry and mean it' and then that god will count it as nothing. This is to misunderstand God and therefore misunderstand sin.

**If God is infinitely Holy - then sin is infinitely terrible.** And a God who is just must punish the affront of sin towards His holiness. This God will do that on the day of judgment when every account is settled. The King is just. A day has been set when every book will be opened and every sin accounted for, nothing will be left out.

This man's debt is huge. An 'Attic' talent, the kind probably meant here, amounted to no less than 6,000 denarii. At the rate of 6 denars a week (a denar for each working day, Matt 20:2,13) means it would take a labourer 1,000 weeks, that is 20 years to earn one talent! But even if he were able to save all the money he earned, he could not expect during his lifetime to accumulate even ten talents - and this man owes the king ten thousand!

It is an impossibly huge debt.

That debt is like our debt. How did he come to owe so large a sum? Had he been put in charge of the King's treasury and been stealing his wealth?

Interesting idea. Is that not what the Lord made man to do, to look after his wealth? Has he not entrusted his world to us all?, and what have we done? We have, neglected, or pillaged, and not given him his due.

What a great debt each of us has towards God our creator. One translation the NEB says it '**ran into millions**'. In those days it's a figure unrealistic in any human story. But it sharpens - **the extent of human sin - the inability to ever pay it off - and the wonder of divine forgiveness.**

**26 The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.'** Literally "having prostrated himself" he begged for patience "I'll pay back everything". This he could not. How deluded. Repay that debt? No way.

Does anyone here think you can make up for, do anything to 'pay what you owe back to God'? To think that is to display no sense of the Holiness of God and no understanding of the seriousness of sin.

- **Are you trying to do something, live in a certain way, give something, so that God will accept you? What has happened to all you have failed to do? All those years of failing to honour God in everything?**

As Adam and Eve discovered one act of disobedience in taking the forbidden fruit is like breaking all of the law. And how much more have we all done? The perfection of God shows the dreadfulness of sin '**the sinfulness of sin**'. Pay it off? Never, impossible. You can never, ever pay it off, hell and punishment will have no end. That's part of the misery of it. It's punishment without end. A holy just God will allow no other.

Do you understand your debt to God?

Surely this man must have known that he could never fulfil his brash promise. But he, and **you and I can plead for mercy to a merciful God.**

**27 The servant's master took pity on him, cancelled the debt and let him go.** Out of sheer compassion the master granted this servant far more than he had asked, and completely cancelled his huge debt, he released him from any punishment. His huge debt - all cleared, all gone.

The King is willing, God IS willing. He does not desire anyone to perish but all to come to salvation. He takes no delight in punishing and in his love he makes a way to see those estranged put right with him. v23 said that the **king wanted to settle accounts with his servants. He wanted to.**

We read in 2 Samuel **Like water spilled on the ground, which cannot be recovered, so we must die. But God does not take away life; instead, he devises ways so that a banished person may not remain estranged from him.** 2Sa 14:14 how wonderful He is. That is his desire.

How did the Lord do that and still remain just? By laying the debt onto His Son. His Holy pure underserving Son. It is on the cross that this willing substitute takes onto himself the sin of others. He absorbs my wrong like a sponge, he lifts out the stain of my wickedness, he bears my sin. Jesus holy and pure, became dirty so as to make me clean.

**A great substitution takes place, my sin goes > and his righteousness comes to me < and God accepted that, showing it by raising Him to life.**

**Can you say, now today God made him who had no sin to be sin for ME, so that in him I might become the righteousness of God.** 2Co 5:21

***The story takes a turn here. That servant now refuses to cancel his fellow servant's petty debt.***

**28 But when that servant went out, he found one of his fellow-servants who owed him a hundred denarii.**

A hundred denarii: '**a few pounds**'. (NEB) It's nothing compared with the huge debt mentioned earlier it is 1/600,000<sup>th</sup> of his cancelled sum.

It should be easy for him to let it go, wipe it off. But what does he do? Instead **He grabbed him** (by the throat) **and began to choke him. 'Pay back what you owe me!' he demanded.** How could he? Our attention is not on the compassion of the king - but now it's on the cruelty of the servant.

Note: his immediate reaction on the discovery of the debt of his fellow servant reveals his true ugly self. It is these unchecked, unrestrained responses that show what we are really like.

That unkind word comes and you immediately fire back with both barrels? A driver cuts in front and there's sudden outburst of anger?

Is that you? and I? This man grabs him by the throat before a word has been said to his fellow servant, who 29 **fell to his knees and begged him, 'Be patient with me, and I will pay you back.'** What he says is *almost* the same as had earlier been that of the first servant. 30 **But he refused.**

Are you thinking "should I expect a person to plead forgiveness and repent?" Is my forgiving him or her conditional on their repentance? Yes, for a believer, No, for an unbeliever, who probably won't repent, doesn't repent. The passage is not about this, it is to do with my attitude. x2

**Instead, he went off and had the man thrown into prison until he could pay the debt.** The smallness of the debt meant he wasn't legally permitted to sell his fellow servant into slavery, but could have him sentenced to prison and forced labour to work off his debt.

Far from permitting the near-echo of his own words to fill him with pity, so that he would now be happy to welcome the opportunity to treat others as he had himself been treated, the first servant reacts in this violent way.

However, someone is watching. 31 **When the other servants saw what had happened, they were greatly distressed and went and told their master.** There's always someone watching. Do you know the best way to live? Assume the Lord is always watching, He is.

Like a criminal, many atheists are so because they hate the sense that someone is watching. We must remind them that some one is!

32 **Then the master called the servant in. 'You wicked servant,' he said,** He is indeed, or as we would say today, "You mean scoundrel". His attitude and action was inexcusable. We will be '**called in**' on our attitude.

- **Have I received divine mercy? This is the only true basis for human mercy. Ignore the divine and the horror of human evil will prevail.**

**'I cancelled all that debt of yours because you begged me to.** The original is very emphatic. The words "**all that debt**" are at the very beginning.

33 **Shouldn't you have had mercy on your fellow-servant just as I had on you?**" the answer should be 'yes', yes I will, Yes I must!

If I have received and understand the debt the Lord has released me from, then I should be happy to release a brother or sister from their small debt.

We must forgive one another. David reminds us when we sin is it God's law we break, I am not the law maker so how can I not forgive another? The Lord tells us to - for forgiveness heals broken relationships

Isn't the principle simple? We have mercy on each other as the Lord has had mercy on you? Isn't that our lasting obligation?" If you have been forgiven - then our unceasing gratitude must show in forgiving others

- Those around increasingly will not show forgiveness, how often do we hear outside of court a person saying they will never forgive them for what they have done, or how "I wish they will rot in hell"
- A Christian is different, very different. In January 1999, Graham Staines, a missionary from Queensland, was burnt alive by Hindu extremists in his car in the Indian state of Orissa. He died along with his 2 sons aged 10 and 6, in order to 'bury Christianity'. His wife Gladys publicly forgave the perpetrators
- The front page of The Times on Friday 22 November 2002 said in large print "Missionary's widower forgives her brutal killers" A BRITISH man whose missionary wife was shot dead in southern Lebanon yesterday forgave her killers and said that she would have done, too. He said "God led us to Lebanon"

What a powerful testimony it is to the Lord's grace. And in Christ's church - in whom He dwells by his spirit - we have His power to forgive.

Don't forgive and you tear the church apart, the devil has his foothold, the Lord's is grieved and dishonoured, churches break apart because of it.

- **Don't let any one person here, including me, be the cause of that!**

This is so important, so fundamental to the way the Lord is that there is a sobering warning 34 **In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed.** 35 **This is how my heavenly Father will treat each of you unless you forgive your brother from your heart.** It is clear from this ending that if

you won't forgive another then that shows you have not known forgiveness yourself. The one who is unforgiving - are not themselves forgiven by God.

The man forgiven by God through what Christ has done will give - in his treatment of others - unmistakable evidence of His gratitude to God.

- This parable takes up a third of chapter 18. Here the Lord tells his people, the church how we should be, how we as a family of saved sinners can live well together. And how? It is through constant, deep, endless forgiving of one another. It's a work of His grace in my heart.

Christians forgive, Christian's forgive. We must live that out. **END**

## Cantonese

國王諾頓浸信會

2025年7月13日，星期日，上午10點

“求你饒恕！”

歡迎

聖詩 MP 666 主的慈愛永不止息

經文：詩篇 32（頁560）

禱告

兒童講座

副歌 MP 321 我被接納，我被饒恕

MP 324 我被救贖，是的，我被救贖

注意事項：

禱告時間及主禱文

誦讀：太 18:21-35（頁985）

聖詩 MP 1024 我一生一世（3:15）

講道：“求你饒恕！”

聖詩 CH 566 唯獨欠憐憫的債

禱告

結束

禱告

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我們的鄰居是一對夫婦，有三個孩子。一個兒子不跟另外兩個兒子說話，另外兩個兒子也不跟他說話。父母也是如此。「遺囑」正在被更改。看起來，它會一直延續到墳墓。

一個家庭竟然如此，真是可悲。雖然我們越來越常看到這種情況，但這絕不應該發生在教會家庭，上帝子民的家庭。你可能參加過一些葬禮，有些人不受歡迎，是的，即使在葬禮上也是如此。我們這裡不行。

在這個墮落的世界裡，人際關係需要某些東西，某種與我們自然傾向截然不同的東西。

罪人如何相處？答案是恩典，也就是寬恕。

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在亞當和夏娃犯罪之前，他們與創造他們的上帝之間有著完美的和諧——彼此之間也完美和諧。在他們犯罪和咒詛的那一刻，另一種力量誕生了，一種對上帝的自然敵意——以及對彼此的自然敵意。磁鐵彼此之間有著強大的吸引力——但如果將它們反轉，它們就會相互排斥，幾乎不可能再吸在一起。它們彼此排斥。我們所有墮落的人也是如此。

我們現在也自然而然地彼此不和。只有在有恩典和寬恕的情況下，我們才能相處得很好。感謝上帝賜給我們這個世界普遍的恩典，使我們能夠相處融洽，社會得以正常運作。

寬恕他人是我們能為彼此做的最重要的事——也是最難做到的事。為什麼我們如此需要它——而且常常如此渴望它——卻發現給予他人卻如此困難？恩典是一種內在的慷慨，它永遠無法透過制定法律來實現——它是我內在的工作。為什麼這麼難？因為它直面我的驕傲

這個比喻從23節開始，是對彼得向耶穌提問的回應。

21節 彼得來到耶穌面前，心裡苦惱：「主啊，我弟兄得罪我，我當饒恕他幾次呢？」

你想過嗎？我已經饒恕她兩次了，這絕對是最後一次了。這是他們最後一次機會了，再饒恕一次，再饒恕一次，就一次了，絕對一次了！——是你嗎？你是這麼想的嗎？

彼得說：「最多七次？」為什麼是七次？這七次似乎是神在聖經裡用的數字。彼得是不是想到了創4:15，主說，凡殺該隱的，神必為他報七次。」

彼得認為耶穌會稱讚他的寬宏大量嗎？如果是這樣，他的期望就沒有實現。彼得的做法有問題。這有點法利賽主義的味道。聽起來，寬恕就像金錢一樣，是一種可以稱重、測量和計算的商品，可以一點一點地分配，直到達到某個明確的限度。~

22 耶穌回答說：「我告訴你們，不是到七次，而是到七十七次。」

或者像RSV和其他譯本那樣，是‘七十個七次’。這完全顛覆了律法中關於同等、平等報復的規定（出21:24；馬太福音5:38）。

耶穌使用彼得的數字「7」完全推翻了他潛在的假設。耶穌將兩個完全數字——10和7——相乘，然後再次將結果乘以7。他表明，真正的寬恕精神不受任何界限的限制。七十個七次=7 x 7 x 10 (= 490)。

我收到一些關於教會的電子郵件，說「你的信用額度快用完了」。你會這樣對待那些惹你生氣的人嗎？「你的信用額度快用完了，快到極限了？」不，耶穌的意思是我們必須不斷地寬恕.....寬恕是無限的。正如邪惡喜歡無限的報復。如果殺該隱被報七倍，殺拉麥也被報七十七倍。創世記 4:24 所以我們也要愛，給予無限的寬恕。

這是一種內心的狀態，而不是計算的問題。問“我應該寬恕多少次？”，就好比問“我應該愛我的妻子、丈夫和孩子多少次？”。每個人都能立刻意識到，當耶穌說「到七十個七次」時，他的意思並不是「正好490次，而不是491次」。他是說“要永不停歇地寬恕.....要不斷地愛我們的弟兄姊妹。”

現在耶穌講了這個比喻 23：“天國好像一個王要和他僕人算賬。”

但這個比喻不僅僅是關於多少次，它生動地說明了寬恕的程度，而不僅僅是頻率。你也可以說，它也擴展了主禱文中關於寬恕的祈求（太 6:12, 14）。

耶穌透過比較兩個人，形成了鮮明的對比，強調了這一點。

國王寬恕了他的僕人，而僕人卻不願意寬恕其他僕人。國王促成了這種垂直關係——這種關係也必須在水平方向上體現。

當他開始清算時，有人帶著一個欠他一萬連得銀子的僕人來見他。由於他無力償還，主人下令把他和他的妻子兒女，以及他所有的一切都賣掉償還債務。在以色列以外，賣掉無力償還債務的人的做法很常見。因此，國王下令將這位官員、他的家人和他所有的財產全部賣掉。所得款項必須用於償還債務。債務的後果影響著每個人。

債務是我們社會的一大問題。家庭平均負債為8000英鎊，用於貸款和信用卡（學生貸款9000英鎊，抵押貸款19.3萬英鎊）。

債務不會憑空消失，償還的日子終將到來。我們所有人終有一天都要為自己的罪付出代價。罪的工價乃是死，首先是肉體的死亡——但之後，罪的代價是永恆的死亡。

其他宗教要么對罪視而不見，要么認為你只需要“真心道歉”，上帝就會視而不見。這是對上帝的誤解，從而誤解了罪。

如果上帝是無限神聖的——那麼罪就是無限可怕的。一位公義的上帝必須懲罰那些冒犯祂神聖性的罪。這位上帝會在審判日這樣做，那時所有的帳目都會被清算。君王是公義的。他已經設定了日子，到那時，所有的帳簿都會被打開，所有的罪孽都會被清算，不會有任何遺漏。

這個人的債務金額龐大。一「阿提卡」塔蘭特（此處可能指的就是這種塔蘭特）至少相當於6000第納爾。以每週6第納爾（每個工作日1第納爾，馬太福音20:2,13）的工資計算，一個工人需要1000週，也就是20年才能賺到一塔蘭特！但即使他能賺到的錢全部存起來，他一生也攢不下哪怕10塔蘭特——而這個人卻欠國王一萬塔蘭特！

這筆債大得不可思議。

這筆債就像我們的債一樣。他怎麼會欠下這麼一大筆錢？難道他被派去掌管國王的國庫，卻一直在竊取國王的財富嗎？

有趣的想法。這不就是上帝創造人類的本意——守護祂的財富嗎？他不是把他的世界託付給我們所有人了嗎？而我們做了什麼？我們忽視了，或掠奪了，沒有給他應有的。

我們每個人對上帝——我們的創造者——都負有多大的債務。 NEB

的一個譯本說這筆債務「高達數百萬」。在那個年代，這在任何人類故事中都是一個不切實際的數字。但它卻尖銳地展現了——人類罪惡的深重——永遠無法償還——以及神聖寬恕的奇妙。

26 僕人跪在他面前。

「請你寬容我，」他懇求道，「我將償還一切。」他「俯伏在地」懇求大家耐心等待，「我將償還一切」。但他做不到。真是自欺欺人。償還這筆債？絕對不行。

這裡有人認為你能彌補，能做任何事來「償還你欠上帝的債」嗎？這樣想就是對上帝的聖潔毫無認識，對罪的嚴重性一無所知。

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你是否在努力做點什麼，以某種方式生活，給予什麼，以便上帝會接納你？你所有未能做到的都到哪裡去了？所有這些年來，你未能在所有事情上都尊崇上帝？

正如亞當和夏娃所發現的，偷吃禁果的一次不順服就等於觸犯了所有的律法。更何況我們所有人呢？上帝的完美彰顯了罪的可怕——「罪的罪惡性」。償還？永遠不可能。你永遠、永遠都無法還清，地獄和懲罰永無止境。這正是痛苦的一部分。這是永無止境的懲罰。聖潔公義的上帝不會允許其他懲罰。

你明白你欠上帝的債嗎？

這個人肯定知道自己永遠無法兌現他那魯莽的承諾。但他，還有你和我，都可以向仁慈的上帝祈求憐憫。

僕人的主人動了慈悲，免除了他的債，讓他走了。出於純粹的憐憫，主人給了僕人遠超過他所求的，完全免除了他的巨額債務，讓他免受任何懲罰。他的巨額債務一全部還清，全部消失了。

王願意，神願意。他不願有一人沉淪，乃願人人得救。祂不喜悅懲罰，也因著祂的愛，祂開闢道路，使那些與祂疏遠的人與祂和好。第23節說王想和他的僕人算帳。他想。

我們在撒母耳記下讀到，我們如同水潑在地上，無法收回，也必死亡。但神並非奪去生命；相反，祂設下方法，使被放逐的人不致與祂疏遠。撒母耳記下 14:14 祂是多麼奇妙！這就是祂的願望。

主是如何做到這一點，卻仍保持公義的呢？祂把罪加在祂的兒子身上。祂聖潔純潔、不配得的兒子。正是在十字架上，這位心甘情願的替代者承擔了他人之罪。祂像海綿一樣吸收我的過犯，洗去我邪惡的污點，背負我的罪。聖潔純潔的耶穌，成為污穢，為要使我潔淨。

一個偉大的替代發生了，我的罪被除去，祂的義臨到我，神悅納了這一切，使祂復活，以此表明這一點。

你能說，神今天使那無罪的，替我成為罪，好叫我在祂裡面成為神的義嗎？林後 5:21

故事在這裡發生了轉折。那僕人現在拒絕免除同伴的一點小債。

28 那僕人出去，遇見他的一個同伴欠他十兩銀子。

十兩銀子：「幾錠銀子」。

（NEB）與前面提到的巨額債務相比，這筆錢根本不算什麼——它只是他所欠債務的六十萬分之一。

他應該很容易就放手，一筆勾銷。但他做了什麼？他反而抓住他的喉嚨，掐住他的脖子。

「把你欠我的還給我！」他命令道。他怎麼能還呢？我們的注意力不是集中在國王的憐憫上，而是集中在僕人的殘忍上。

注意：他發現同伴欠債後的立即反應，暴露了他醜陋的本性。正是這些不加克制、不加約束的反應，暴露了我們真正的本性。

聽到那句不友善的話，你就立刻用雙管齊下？一個司機突然插到前面，你突然勃然大怒？

是你嗎？還有我？這人還沒等他開口，就掐住了他的喉嚨，他的同伴29跪下求他：「寬容我，將來我必還清。」他所說的話幾乎和之前第一個僕人說的一樣。 30但他拒絕了。

你是否在想「我應該期望一個人請求寬恕和悔改嗎？」我寬恕他或她是否以他們悔改為條件？對信徒來說，是的。對非信徒來說，他們可能不會悔改，也不會悔改。這段經文不是在談論這個，而是在談論我的態度。 x2

相反，他去了，把那人關進監獄，直到他還清了債務。由於債務金額不大，他不被允許將同伴賣為奴隸，而是可以被判入獄並強迫勞動以償還債務。

第一個僕人不但沒有因為自己的話而感到憐憫，反而欣然接受有機會以己度人，就像他自己曾經被虐待過一樣，反而以如此暴力的方式回應。

然而，有人在看著。 31

其他僕人看到發生的一切，非常難過，就去告訴主人。總有人在看著。你知道最好的生活方式是什麼嗎？假設主一直在看著，祂確實在看著。

許多無神論者就像罪犯一樣，因為他們討厭有人在看著的感覺。我們必須提醒他們，確實有人在看著！

於是主人叫了僕人進來。他說：「你這惡棍，真是惡棍。」或者用我們今天的話來說，「你這個惡棍」。他的態度和行為令人無法原諒。我們將被「要求」改變我們的態度。

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我是否得到了神的憐憫？這是人類憐憫的唯一真正基礎。忽視神的憐憫，人類邪惡的恐怖將佔上風。

「你求我，我就免了你一切的債。」原文非常強調。「一切的債」就在開頭。

33 你不應該憐憫你的同伴，像我憐憫你嗎？答案應該是“是的”，是的，我會的，是的，我必須！

如果我領受了，並且明白主免除了我的債，那麼我應該樂意免除弟兄姊妹的輕債。

我們必須彼此饒恕。大衛提醒我們，當我們犯罪時，我們違反的是神的律法，我不是律法的製定者，我怎能不饒恕他人呢？主告訴我們要這樣做—因為饒恕能治癒破裂的關係。

這個原則不簡單嗎？我們彼此憐憫，就像主憐憫你們？這不就是我們永恆的責任嗎？如果你已被寬恕—那麼我們必須以不斷的感恩之心去寬恕他人。

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身邊的人越來越不願意寬恕，我們多少次在法庭外聽到有人說他們永遠不會原諒他們所做的事情，或者說「我希望他們在地獄裡腐爛」。

• 基督徒則不同，非常不同。

1999年1月，來自昆士蘭的傳教士格雷厄姆·斯坦斯在印度奧裡薩邦被印度教極端分子活活燒死在自己的車上。他和他兩個分別為10歲和6歲的兒子一同被燒死，以此「埋葬基督教」。他的妻子格拉迪斯公開原諒了肇事者。

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2002年11月22日星期五的《泰晤士報》頭版以大字標題報道：「傳教士的鰥夫原諒了殺害她的兇手」。昨天，一名英國男子的傳教士妻子在黎巴嫩南部被槍殺，他原諒了殺害她的兇手，並表示如果換了她，她也會這麼做。他說“神帶領我們到黎巴嫩”

這是多麼有力的見證啊，見證了主的恩典。在基督的教會裡—祂藉著聖靈住在教會裡—我們擁有祂赦免的能力。

不赦免，就會分裂教會，魔鬼就會站穩腳跟，主的教會會憂傷、蒙羞，教會也會因此分裂。

• 不要讓這裡的任何人，包括我，成為這一切的根源！

這點如此重要，如此根本，體現了主的作為，以至於有一個令人警醒的警告：34

主人就怒氣沖沖地把他交給獄卒，審問，等他還清了所欠的債。 35

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。從這個結尾可以清楚看出，如果

如果你不願饒恕他人，那就表示你自己還不懂得饒恕。不饒恕人的人，本身也未蒙神饒恕。

因基督的作為而蒙神饒恕的人，會以他待人的方式，清楚地表明他對神的感激。

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這個比喻佔了第十八章的三分之一。在這裡，主告訴祂的子民，教會，我們應該如何做，我們作為一個得救的罪人家庭，如何能和睦相處。而如何做到呢？那就是透過持續不斷、深入深入、無止境地彼此饒恕。這是祂在我心中施恩的工作。

基督徒饒恕人，基督徒的饒恕。我們必須活出這一點。結束