家庭危機生命線
快速參考指南及課程手冊

LIFELINE

FOR FAMILIES IN CRISIS

A QUICK REFERENCE AND LESSON GUIDE

饒恕

FORGIVENESS

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LIFELINE
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A Quick Reference and Lesson Guide

饒恕 Forgiveness

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1 Scenarios and Assessment

案例研究 Scenarios/Case Studies

A. 案例一 Scenario #1

摩根的童年時期飽受父親言語、情感和性虐待的創傷。多年後，父親對自己的行為深感懊悔，並請求她的原諒，但摩根卻難以原諒他。她痛苦的記憶和遭遇對她的婚姻造成了負面影響。

Throughout her childhood, Morgan experienced the trauma of verbal, emotional, and sexual abuse by her father. Years later, he expressed deep remorse over his behavior and asked for her forgiveness, but Morgan struggles to forgive him. Her traumatic memories and the painful situation have negatively affected her marriage.

B. 案例二 Scenario #2

羅伯曾經任職於吉姆所領導的團隊，一個非常成功的事工。吉姆是羅伯最信任的知己和人生導師。合作多年後，吉姆莫名其妙地背叛了羅伯，最終在沒有任何解釋或正當道德程序的情況下解雇了羅伯。吉姆的背叛和不道德的行為，加上其他工作夥伴的冷漠和缺乏支持，讓羅伯深受打擊。他以前的同事似乎對羅伯的痛苦視而不見；因此，他正經歷著嚴重的信仰危機。他能原諒那些深深傷害過他的人嗎？

Rob was part of a successful ministry team led by his mentor, Jim, who was his trusted confidante and friend. After years of working together, Jim inexplicably turned on Rob and eventually terminated his position without any explanation or ethical due process. Jim's betrayal and unethical behavior coupled with the lack of support from the rest of his ministry teammates devastated Rob. His former colleagues seem oblivious to Rob's pain; consequently, he is experiencing a severe faith crisis. Can he forgive those who have hurt him so deeply?

C. 案例三 Scenario #3

結婚三十年後，卡蘿發現丈夫比爾長期有外遇，甚至與情婦育有一子。比爾懊悔不已，請求卡蘿的原諒；然而，他們的婚姻依然危機重重。卡蘿想原諒比爾，但她對比爾的信任感嚴重受損。比爾的私生子問題更是雪上加霜。

After thirty years of marriage, Carol discovered her husband, Bill, had been engaged in a long-term affair and even fathered a child by his mistress. Bill repented and asked for her forgiveness; however, their marriage remains in crisis mode. Carol wants to forgive Bill, but she has severe trust issues. The situation with Bill's illegitimate child presents further complications.

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定義與關鍵思考 Definitions and Key Thoughts

A. 事實與數據 Facts and Statistics

1. 根據《行為醫學雜誌》2011 年的一項研究，無條件的饒恕可以延長壽命。相反，如果一個人只有在冒犯者先說「對不起」或承諾不再犯錯的情況下才給予有條件的饒恕，那麼他/她可能更容易早逝。

   According to a 2011 study in the Journal of Behavioral Medicine, unconditional forgiveness can increase one's life span. Conversely, people who practice conditional forgiveness only if the offender says "sorry" first or promises not to repeat the transgression may be more likely to die earlier.
2. 不饒恕通常會導致憤怒、悲傷、「戰鬥或逃跑」讓腎上腺素分泌增加，也產生怨恨情緒。《心理科學雜誌》2001 年的一項研究發現心懷怨恨的人，生理活動更活躍——臉部肌肉緊張、心率加快、血壓升高，並且容易出汗。

   Unforgiveness usually leads to increased anger, sadness, 'fight or flight' adrenal arousal, and grudge holding. A 2001 study in the Psychological Science Journal found that people holding grudges have higher physiological activity – facial muscle tension, increased heart rates, higher blood pressure, and sweating.
3. 2005 年《行為醫學雜誌》的一項研究表明，饒恕與睡眠品質改善之間存在密切的關聯，因為饒恕可以減少緊張、憤怒和憂鬱。

   A 2005 Journal of Behavioral Medicine study showed a connection between forgiveness and improved sleep quality due to reduced tension, anger, and depression.
4. 根據 2011 年《人際關係雜誌》刊登的一項針對已婚夫婦的研究，當婚姻危機中的受害者原諒了犯錯的配偶時，雙方的血壓都會下降。研究人員表示，這項研究表明，給予和接受饒恕對生理功能有正面的益處。

   According to a 2011 study of married couples featured in the Personal Relationships journal, when the victim in a crisis marital situation forgave the offending spouse, both experienced decreased blood pressure. The researchers say the study suggests that both giving and receiving forgiveness predicts positive physiological functioning.
5. 2011 年行為醫學學會會議上提交的一項研究表明，真誠地原諒傷害過自己的人的人 CD4 細胞百分比更高，這種細胞被認為對免疫系統有益。

   Research presented at a 2011 Society of Behavioral Medicine meeting showed that people who practiced genuine forgiveness toward someone who had hurt them had higher CD4 cell percentages, which are considered positive for the immune system.
6. 密蘇里-堪薩斯大學最近的一項研究發現，真正原諒配偶的不忠往往是挽救（甚至加強）婚姻關係的關鍵。

   A recent study from the University of Missouri-Kansas found that truly forgiving a spouse's infidelity is often the key to saving (and even strengthening) the relationship.

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B. 破除饒恕的迷思 (R. T. Kendall, 2007) Dispelling Forgiveness Myths (R. T. Kendall, 2007)
饒恕並非 Forgiveness is not
1. 認可冒犯者的行為 approval of the offender's actions,
2. 為冒犯者的行為找藉口 excusing the offender's actions,
3. 為冒犯行為辯護 justification of the offense(s),
4. 饒恕冒犯的行為 pardon of the offense(s),
5. 和解；琳達·明特爾（2001）敏銳地觀察到，饒恕是個人的事，而和解則是雙方的事，旨在恢復兩個人之間的信任。饒恕並不一定要和解。明特爾認為，在某些情況下，和解可能對受害者不利，甚至危險，例如配偶或子女受虐的個案。如果施虐者不悔改和改變而持續施虐和虐待，會對受害者的身體或心理持續造成傷害
Reconciliation, (Linda Mintle (2001) astutely observes that forgiveness remains an individual process while reconciliation is an interpersonal process for the purpose of restoring trust between two people. Forgiveness does not require reconciliation. According to Mintle, there are situations when reconciliation could be detrimental and even dangerous for the victim, such as cases of spousal or child abuse. Physical danger as well as emotional and mental harm can result when ongoing abusers refuse to repent and change their ways.)
6. 否認或壓抑冒犯事件 denial or repression of the offensive event(s),
7. 遺忘 forgetting,
8. 拒絕正視錯誤 refusal to take the wrong(s) seriously,
9. 假裝冒犯行為沒有造成任何傷害。
pretending there are no hurt or wounds caused by the offense(s).

C. 真正的饒恕是 Defining True Forgiveness
1. 韋氏字典將饒恕定義為
Merriam-Webster defines forgiveness as
   a) 「放棄怨恨或要求賠償」（原諒羞辱）
   "giving up resentment of or claim to requital" (forgiving an insult),
   b) 「免除償還義務」（免除債務）
   "granting relief from payment of" (forgiving a debt),
   c) 「不再對冒犯者心懷怨恨」
   "ceasing to feel resentment against an offender."
2. 2. 肯德爾（2007）對真正的饒恕提出了以下見解：
R. T. Kendall (2007) offers these insights on what true forgiveness is:
   a) 意識到別人的冒犯，仍饒恕他/她（太 6:12-15；18:21-35；西 3:13）
   Awareness of a person's offense and still forgiving him/her (Matthew 6:12-15; 18:21-35; Colossians 3:13)
   b) 選擇不記念他人過錯（哥林多前書 13:5）

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Choosing to keep no record of wrongs (1 Corinthians 13:5)

c) 拒絕懲罰（申 32:35；羅 12:19；希伯來書 10:30）
Refusing to punish (Deuteronomy 32:35; Romans 12:19; Hebrews 10:30)

d) 不散播冒犯者的錯（箴 17:9；太 18:15-17）
Not engaging in gossip about the offender (Proverbs 17:9; Matthew 18:15-17)

e) 施予憐憫和恩典（箴 11:17；太 5:7；路 6:36；約翰福音 8:7-11）
Extending mercy and grace (Proverbs 11:17; Matthew 5:7; Luke 6:36; John 8:7-11)

f) 不懷苦毒（弗 4:30-32；來 12:15）
Absence of bitterness (Ephesians 4:30-32; Hebrews 12:15)

g) 包括饒恕上帝和自己（彼得前書 4:19)
Includes forgiving God and oneself (I Peter 4:19)

3. 維吉尼亞·霍爾曼（2004）將饒恕比喻為抗生素和疫苗。她說：「它是我們治癒過去和現在關係創傷的途徑（抗生素），也是我們阻止自己在未來重蹈覆轍的方式（疫苗）。」（第 153 頁）
Virginia Holeman (2004) likens forgiveness to an antibiotic and an inoculation. She says, "It is the path by which we heal from relational wounds in our past and our present (antibiotic) and the way we stop ourselves from reenacting these patterns in our future (inoculation)" (pg.153).

評估（訪談）Assessment (Interview)

A. 訪談過程將取決於當時的情況，以及它涉及的是陷入危機的夫妻、家庭、個人或其他情況。為促進訪談過程進行順利，設計以下幾個問題：The assessment process will depend on the nature of the forgiveness situation and also whether it involves a married couple in crisis, a family, an individual, or some other circumstance. General questions designed to facilitate the assessment process could include the following:

1. 是什麼讓你今天來到這裡？What has brought you here today?
2. 你來找我尋求協助的目的是什麼？What is your goal in coming to me for help?
3. 請告訴我更多關於你的情況－它是過去發生的，還是現在仍在繼續？
Tell me more about your situation – did it take place in the past or is it ongoing in the present?

a) 描述冒犯你的人及其冒犯的行為。
Identify the offense(s) and offender(s).

b) 誠實地談談你的感受和行為－針對這種冒犯，你當時在做什麼、感受什麼、想什麼或有什麼感受？
Honestly address your feelings and actions – What are you doing, feeling, thinking, or feeling in regards to this offense?

c) 當你這樣做的時候，你在想什麼？

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When you act this way, what are you thinking?

4. 撇開這個問題不談，你想要什麼？What do you want instead of this problem?
5. 你過去是如何嘗試解決這個問題的？
   How have you tried to resolve this situation in the past?
6. 談談你與神的關係，以及你的信仰如何影響你面對這種情況。
   Tell me about your walk with God and how this situation has affected it.
7. 你的家人、朋友或配偶希望你做什麼？
   What do your family, friends, or spouse want for you?
8. 你的想法/行為如何影響你的健康？如果個案有健康問題需要解決，鼓勵對方看醫生。
   How do your thoughts/actions affect your health? If there are health issues that need to be addressed, encourage the person to make an appointment with their physician.
9. 你準備採取不同的方式行動/思考？What are you prepared to do/think differently?
10. 你對饒恕對方這件事的感受為何？
    How do you feel about engaging in the process of forgiveness?
11. 你如何定義饒恕？鼓勵對方探索饒恕的正確定義－什麼是饒恕，什麼不是饒恕。
    How do you define forgiveness? Encourage the person to explore the proper definition of forgiveness – what it is and what it is not.
12. 關於饒恕的過程，你願意採取什麼樣的行動？
    What sort of action are you willing to take regarding the process of forgiveness?
13. 你想要與這個/些人和解嗎？
    Do you also desire reconciliation with this person(s)?
14. 和解會為你或其他人帶來任何潛在的危險嗎？
    Would reconciliation present any potential danger for you or anyone else?
15. 你是否曾遭受施暴者的任何形式的虐待（精神、情緒、言語和/或身體虐待）？有關虐待的問題，請參閱下方「危險信號」提示。
    Have you been the victim of any sort of abuse (mental, emotional, verbal, and/or physical) from the offender? Please see Red Flag section below for questions regarding abuse.

B. 訪談中若有潛在虐待行為，有危險訊號就不適宜和解。
   There are Red Flags for assessing potential abuse that might possibly prohibit reconciliation.
   這個網站提供了以下問題，來幫助我們識別虐待行為：
   The website ywca.org offers the following questions to aid in detecting abuse:
   1. 你是否害怕施暴者的脾氣？Are you frightened by the offender's temper?
   2. 你是否害怕表達不同意見？Are you afraid to disagree?
   3. 你是否經常為施暴者的行為道歉，尤其是當他或她對你不好的時候？

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Are you constantly apologizing for the offender's behavior, especially when he or she has treated you badly?

4. 你是否需要為你所做的每一件事、你所去的每一個地方或你所見到的每一個人作說明，為的是要避免惹怒施暴者？
   Do you have to justify everything you do, everywhere you go, or everyone you see just to avoid the offender's anger?
5. 施暴者會先貶低你，然後再告訴你他或她愛你？
   Does the offender put you down and then tell you that he or she loves you?
6. 你是否曾經被這個人打過、踢過、推過，或是被丟過東西？
   Have you ever been hit, kicked, shoved, or had things thrown at you by this person?
7. 你是否因為這個人會嫉妒而不見朋友或家人？
   Do you not see friends or family because of this person's jealousy?
8. 這個人是否曾經威脅過你或你親近的人的生命？
   Has this person ever threatened your life or the life of someone close to you?

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2 Critique and Counsel

評論與忠告

聖經觀點 Biblical Insight

A. 創世記 50:17-21 提供了聖經中最有力的關於饒恕的例子之一。

Genesis 50:17-21 provides one of the most powerful biblical illustrations of forgiveness.

1. 雅各死後，約瑟的弟兄們向他尋求饒恕。約瑟回應說，他無法取代上帝。事實上，神將他們的惡行轉為好的結果，使得彌賽亞的血脈得以流傳。

   After Jacob's death, Joseph's brothers' sought forgiveness. Joseph responded by telling them he was not in God's place. In reality, what they meant for evil, God turned for good and used the situation to save the Messianic line.

2. 約瑟饒恕他的兄弟，使他用正面的眼光來看待生命中的痛苦傷害。

   This narrative shows that Joseph's forgiveness enabled him to put the traumatic offenses in his life into proper perspective.

B. 上帝能從每件事中帶出救恩的美善，即使是關係上的傷害和背叛。

God can bring redemptive good out of everything, even relational hurts and betrayal.

1. 主禱文（太 6:9-13；路 11:2-4）提到了饒恕的必要性－免我們的債，如同我們免了人的債。

   The Lord's Prayer (Matthew 6:9-13; Luke 11:2-4) includes the necessity of forgiveness—forgive us our debts as we forgive our debtors.

   a) 史托普和馬斯泰勒 (1991) 指出，饒恕是從神而來；因此，我們只是單純從神領受饒恕，然後把它給出去。「換句話說，我們的饒恕源自於我們被饒恕的經驗」（第 63 頁，斜體字為原文）。

      Stoop and Masteller (1991) point out that forgiveness begins with God; thus, we simply receive it and pass it on. "In other words, our forgiveness flows from our forgiven-ness" (pg. 63, italics original).

2. 在馬太福音 18:21-22 中，彼得問耶穌，我們需要饒恕得罪我們的人幾次；「到七次嗎？」耶穌回答說，要饒恕七十個七次。

   In Matthew 18:21-22, Peter asked Jesus how often it was necessary to forgive one's offender; "till seven times?" Jesus responded by increasing the forgiveness formula to seventy times seven.

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C. 耶穌其實是說，饒恕是一個持續不斷、無止盡的過程。 諾曼萊特 (1989) 說："饒恕意味著放手"，他將其比作一場拔河比賽，因為"當有人放手時，比賽就結束了"（第 235-236 頁）。

Jesus essentially said that forgiveness is an ongoing, unlimited process. H. Norman Wright (1989) said "Forgiveness involves letting go" and he likens it to a game of tug-of-war because "when someone lets go, the war is over" (pp. 235-236).

1. 饒恕是一個神聖的過程，為的是讓被冒犯者從冒犯所造成的痛苦中釋放出來。這是一個必須刻意執行的過程，而且可能需要很長時間。
   Forgiveness represents a divine process designed to liberate the offended person from the painful emotional effects caused by the offense. It is a process that one must intentionally engage in and can involve a lengthy amount of time.
2. 饒恕不等於遺忘。饒恕並非抹去記憶；它只是消除記憶中痛苦的刺痛。
   Forgiveness does not equal forgetfulness. Forgiveness does not remove the memory; it removes the painful sting from the memory.
3. 史托普 (1991) 說：「當我們之間發生的事情不再成為我看待你、與你相處，或成為影響我生活的問題時，饒恕的過程就完成了」（頁 169）。
   Stoop (1991) says, "The process of forgiveness is complete when what happened between us is no longer a 'live issue' in the way I think of you and relate to you, or in the way I live my life" (pg. 169).
4. 路易斯·史梅德斯 (Lewis B. Smedes) (1984) 稱:「當你回想起那些傷害過你的人，並感受到你有力量祝福他們時，你就知道饒恕已經開始展開」(第 29 頁，斜體為原文)。
   Lewis B. Smedes (1984) observes, "You will know that forgiveness has begun when you recall those who hurt you and feel the power to wish them well" (pg. 29, italics original).

明智的忠告 Wise Counsel

A. 大衛・史托普博士（1991）提出了以下六個饒恕步驟：
Dr. David Stoop (1991) offers the following six steps of forgiveness:

1. 了解到我們受傷了－「當我們感受到某種痛苦、傷害或受傷時，饒恕的過程就開始了」（169-170 頁）。史托普建議列出準確、客觀的過錯清單，這並非為了自怨自艾，而是為了作為後續步驟的基礎。
   Recognize the injury – "the process of forgiveness begins when we feel some kind of pain, hurt, or injury" (pg. 169-170). Stoop recommends making an accurate, objective list of wrongs, not to wallow in self-pity but as a foundation for the remaining steps.
2. 了解錯誤行為帶給我們的感受－主要有三種情緒：恐懼、罪惡感（行為）、羞恥（身分）和憤怒（171-172 頁）。

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Identify the emotions involved with the wrongs – there are three types of predominant emotions: fear, guilt (actions) and shame (identity), and anger (pp. 171-172).

3. 表達你的傷痛和憤怒。這可以透過談話治療法、寫日記和/或寫信給冒犯者來整理思路、理清情緒。但請不要寄出這些信。

   Express your hurt and anger. This can be accomplished through talk therapy, journaling, and/or writing a letter(s) to the offender to organize your thoughts and clarify emotions. Do not send the letter(s).

4. 設定界線來保護自己，這可能包括與冒犯者保持距離。史托普表示，饒恕的過程可能需要設定新的界限，讓我們有空間來實踐饒恕（176 頁）。

   Set boundaries to protect yourself, which may include keeping your distance from the offender(s). Stoop says working through the forgiveness process may necessitate the establishment of new boundaries to provide "space to work in" (pg. 176).

5. 免除債務。包括在寫給債務人的信上寫上"免除"兩個字，甚至將信件埋起來或焚燒。這些切實具體的行動會為我們免人的債所採取的具體行動留下確切的記錄。

   Cancel the debt. This could include writing "cancelled" on the letter(s) written to the offender(s) or even burying or burning the missives. These kinds of tangible, concrete actions create a memory of a definite time of debt cancellation.

6. 考慮和解的可能性。饒恕是單方面的，並不需要冒犯者的配合。如果可能的話，和解是饒恕過程的理想結果；然而，和解並非一定會發生。

   Consider the possibility of reconciliation. Forgiveness is unilateral and does not depend on the offender's cooperation. Reconciliation is the ideal outcome of the forgiveness process when possible; however, it is not always a possibility.

B. 饒恕的過程引導我們原諒所有傷害過我們的人，同時也尋求並接受那些我們曾經傷害過的人的饒恕。真正的饒恕應該是雙向的：「饒恕別人對我們的傷害，也饒恕我們對別人的傷害。饒恕是擺脫過去負面影響的關鍵」（Stoop，1991， 179 頁）。

   The forgiveness process leads us to forgive everyone who has hurt us and to also seek and accept forgiveness from those we have harmed. Genuine forgiveness should move in both directions: "from others toward us, from us toward others. Forgiveness is the key to freedom from the effects of our past" (Stoop, 1991, pg. 179).

C. 危機中的婚姻與饒恕－需要考慮的事項

   Couples in Crisis and Forgiveness – Things to Consider

   1. 許多問題都可能造成婚姻危機，不僅僅是不忠。

      Many issues can create couple crisis, not just infidelity.

   2. 很多時候，當前的問題可能不是真正的問題。可以調整問問題的方式，來幫助助人者了解潛在的問題。

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Oftentimes the presenting problem may not really be the problem. The preceding questions can be modified to help the pastoral caregiver assess the underlying problem(s).

3. 沃丁頓（2005）指出，諮商的效果在於與個案雙方建立並維持良好的關係。
   Worthington (2005) says the key to effective counseling is forming and maintaining a good relationship with both partners.
4. 幫助雙方互相了解很重要，否則就只會互相指責。
   It is important to discern each partner's agenda because people often play the blame game.
5. 保持中立，不要讓自己捲入夫妻衝突。
   Remain neutral and do not allow yourself to be caught in the middle of the couple's conflict
6. 身為助人者，要了解自己的諮商界線。
   As a pastoral caregiver, know your counseling limits.
7. 如果個人或夫妻的問題超出了你的經驗或能力範圍，或者需要長期深入的幫助，最好將他們轉介給值得信賴的專業人士，以獲得必要的幫助。
   If the individual's or couple's issue is beyond the scope of your experience or skill level, or if it requires long-term intensive assistance, it would be good to refer them to a trusted professional who can provide the necessary help.
8. 感同身受，傳遞希望。根據沃丁頓（2005）的說法，「有效處理問題」的方式，是讓人看見希望。因為希望是改變的動力。
   Empathize and instill hope. According to Worthington (2005), HOPE is an acronym for Handling Our Problems Effectively and he advocates for the importance of hopefocused counseling. Hope can provide the necessary impetus for needed change.

D. 如果有任何潛在的虐待產生，和解是不適宜的。
If any potential abuse exists, reconciliation may not be possible.

1. 受虐者需要獲得適當的幫助和保護。
   A victim of abuse would need to get the proper help and protection.
2. 饒恕是個人的行為，跟和解不一樣。
   Forgiveness is a personal process, separate from the issue of reconciliation.
   關係受到傷害之後，和解仍須重建信任。
   Reconciliation remains dependent on the reestablishment of trust after relational hurt occurs.
3. 持續的虐待行為讓重建信任的可能性變低。
   Ongoing abusive behavior would negate the possibility of reestablishing trust.

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3 Application and Prayer

應用與禱告

應用 Application

A. 根據沃丁頓（2005）的觀點，饒恕是一種利他行為，是一種冒犯者根本不配得到的待遇。他將饒恕定義為「為了利他而克制疏離、尋求報復或自我辯護的慾望，並在能夠重建良好道德規範的情況下，尋求和解」（第九章，第 3323 條）。傷害性的冒犯行為不應被輕忽或原諒，而是饒恕者出於仁慈，免了過去的債，不再懷恨在心。沃丁頓提出五個饒恕的步驟：

According to Worthington (2005), forgiveness constitutes an altruistic act, one that the offender does not deserve. He defines forgiveness "as an altruistic reduction in the desire to distance, seek revenge, or defend oneself and a desire to reconcile if good moral norms can be reestablished" (ch. 9, loc. 3323). The hurtful offense is not minimized or excused, but the forgiver acts in mercy by releasing the debt and refusing to hold a grudge. Worthington uses the acronym REACH for his 5-step forgiveness model:

1. 盡可能誠實客觀地說出傷害的行為。
   Recall the hurt as honestly and objectively as possible.
2. 從冒犯者的角度探討傷害事件，試著同理對方。如果可能，體會這個人對此事的想法和感受。
   Empathize with the other by exploring the hurtful event from the offender's perspective. If possible, identify with this person's thoughts and emotions regarding this event.
3. 給予饒恕－這是利他性的禮物－受傷者清楚自己是否準備好選擇饒恕。饒恕這份禮物，並非冒犯者所應得，但它確實會帶給饒恕者許多方面的益處。
   Give the Altruistic gift of forgiveness – the offended person makes a conscious choice whether or not he/she is ready to forgive. The gift of forgiveness is undeservedly given to the offender, but it truly benefits the forgiver in countless ways.
4. 公開承諾願意饒恕他人，將你的決定告訴別人。公開的承諾有助於確保饒恕者在內心深處做出饒恕的行動。
   Make a public Commitment to forgiving by telling someone about your decision. The public commitment aids in securing the action of forgiveness within the forgiver's heart and mind.

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5. 即使信心動搖，也要堅持饒恕。提醒自己，你選擇了饒恕。
   Hold on to forgiveness even though doubts may come knocking on your door. Remind yourself about your choice to forgive.

B. 琳達 明特爾 (2001) 提出了一個絕佳的方法，幫助危機中的夫妻增進彼此的饒恕與和解。她讓夫妻雙方列出婚姻生活中彼此犯下的所有過錯。 明特爾隨後請他們為清單上的每一項禱告，並選擇饒恕每一項過錯（馬可福音 11:25）。既然上帝饒恕了他們，他們也應該彼此饒恕（約翰一書 1:9）。接下來，明特爾讓他們列出彼此的優點、婚姻中的快樂時光和正向事件。她讓夫妻雙方交換清單，然後再次禱告，為每項祝福向上帝表達感恩。這個練習可以幫助夫妻雙方記住那些常常被婚姻不幸的迷霧所掩蓋的正面特質和事件。以上做法是可以隨時調整以應用在其他可促進饒恕與和解的狀況。
   Linda Mintle (2001) offers an excellent intervention to facilitate forgiveness and reconciliation with couples in crisis. She has both marriage partners make a list of all the offenses committed against one another over the course of their marriage. Mintle then asks them to pray over every item on their list and choose to forgive each offense (Mark 11:25). Since God forgives them, they should extend the same forgiveness to one another (I John 1:9). Next, Mintle has them make a list of each other's good qualities, their happy times, and positive events during their marriage. She has the spouses exchange these lists and go back to prayer to express thanksgiving to God for each of those blessings. This exercise helps the couple remember those positive qualities and events that are often lost in the fog of marital unhappiness. This intervention could be modified and used to facilitate forgiveness and reconciliation in other situations as well.

禱告 Prayer

「天父，感謝祢每天賜給我們充滿慈愛的憐憫。詩篇 130:4 說，祢賜下饒恕，使我們可以學習敬畏耶和華。求祢幫助我們效法祢慈愛的榜樣，饒恕那些傷害過我們的人。幫助我們在饒恕的過程中找到內心的醫治。包紮我們的傷口，帶領我們在心靈與情感中得到完全。謝謝祢成為我們力量的來源，並透過聖靈的大能釋放我們得自由。我們用信心充滿確據來向祢求，因為我們知道祢必傾聽且回應我們討祢喜悅的祈求。奉耶穌寶貴的名禱告，阿門。

"Heavenly Father, thank you for Your merciful compassion bestowed upon us every day. Psalm 130:4 says You offer forgiveness so we can learn the fear of the Lord. Help us to follow Your loving example by offering forgiveness to those who have hurt us. Enable us to work through the process of forgiving and find that place of inner healing. Bind up the wounds and bring us to that place of mental and emotional wholeness. Thank you for being our source of strength and for granting deliverance through the power of Your Spirit. We ask these things with confident assurance that You will hear and answer our prayer because our request is pleasing to You (I John 5:14-15). In Jesus' precious name, Amen."

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4 Recommended Resources

推薦資源

A. 網站 Websites/Internet

1. 饒恕的計畫 The Forgiveness Project: http://theforgivenessproject.com
2. 饒恕的大能 The Power of Forgiveness: https://www.psychologytoday.com/blog/emotionalfreedom/201109/the-power-forgiveness-why-revenge-doesnt-work
3. 預備豐盛 Prepare and Enrich: https://www.prepare-enrich.com
4. 饒恕與恢復 Forgiveness and Restoration: http://www.focusonthefamily.com/marriage/divorceand-infidelity/forgiveness-and-restoration/forgiveness-what-it-is-and-what-it-isnt

B. 推薦書籍 Recommended Books

Allender, D. B. (2000). The healing path: How the hurts in your past can lead you to a more abundant life. Colorado Springs, CO: WaterBrook.

Cloud, H., & Townsend, J. (1996). Safe people: how to find relationships that are good for you and avoid those that aren't. Grand Rapids, MI: Zondervan.

Haney, Joy (1996). How to forgive when it's hard to forget. Green Forest, AR: New Leaf Press.

Holeman, V. T. (2004). Reconcilable differences: Hope and healing for troubled marriages. Downers Grove, IL: IVP Books.

Kendall, R. T. (2007). Total Forgiveness. Lake Mary, FL: Charisma House.

Mintle, L. (2000). Divorce-proofing your marriage: 10 lies that lead to divorce and 10 truths that will stop it. Lake Mary, FL: Stang Communications Company.

Scazzero, P. (2003). The emotionally healthy church: A strategy for discipleship that actually changes lives. Grand Rapids, MI: Zondervan.

Seamands, D. A. (2015). Healing for damaged emotions. Colorado Springs, CO: David C. Cook.

Seamands, D. A. (1985) Healing of memories. Wheaton, IL: Victor Books.

Stoop, D., & Masteller, J. (1991). Forgiving our parents, forgiving ourselves: Healing adult children of dysfunctional families. Ann Arbor, MI: Servant Publications.

Worthington, E. L. (2005) Hope focused marriage counseling: A guide to brief therapy (2nd ed.). Downers Grove, IL: Intervarsity Press.

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5 Taking it to the Church

教會中的應用

“打開痛苦的牢籠”
“Unlocking the Prison of Pain”

重點：饒恕是一把重要鑰匙，能打開生命中創傷經驗所帶來的痛苦牢籠。
Focus: Forgiveness provides an important key to unlock the prison of pain brought about by life’s traumatic experiences.

經文 Lesson Text:
創世記 50:15-21「約瑟的哥哥們見父親死了，就說：『或者約瑟懷恨我們，照著我們從前待他一切的惡報復我們。』」他們就打發使者去見約瑟，說：「你父親未死以先吩咐說：『你們要這樣對約瑟說：『你哥哥們的過犯和罪惡，因為他們現在都待了你。 「他們和約瑟說話的時候，約瑟就哭了。他的哥哥們也來俯伏在他面前，說：「我們是你的僕人。約瑟對他們說：「不要害怕，我豈能代替上帝呢？ 20 從前你們的意思是要害我，但神的意思原是好的，要保全許多人的性命，成就今日的光景。現在不要害怕，我必養活你們和你們的婦人孩子。耶穌就安慰他們，用慈愛的話對他們說。
Genesis 50:15-21 NKJV “When Joseph’s brothers saw that their father was dead, they said, “Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him.” So they sent messengers to Joseph, saying, “Before your father died he commanded, saying, ‘Thus you shall say to Joseph: “I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.”’ Now, please, forgive the trespass of the servants of the God of your father.” And Joseph wept when they spoke to him. Then his brothers also went and fell down before his face, and they said, “Behold, we are your servants.” Joseph said to them, “Do not be afraid, for am I in the place of God? [20] But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.”

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馬太福音 6:11-13「我們日用的飲食，今日賜給我們。免我們的債，如同我們免了人的債。不叫我們遇見試探，救我們脫離兇惡。因為國度、權柄、榮耀，全是你的，直到永遠。阿們。”
Matthew 6:11-13 NKJV “Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.”

馬太福音 18:21-22 “那時彼得進前來，對他說：‘主啊，我弟兄得罪我，我當饒恕他幾次呢？到七次可以嗎？’”耶穌說：“我不是對你說到七次，乃是到七十個七次。”
Matthew 18:21-22 NKJV “Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.”

<u>饒恕的定義 Forgiveness Defined</u>

A. 牛津字典給了以下定義 The Oxford Dictionary offers these definitions:
1. “不再因（某人）的冒犯、缺失或錯誤而感到憤怒或怨恨”
   “Stop feeling angry or resentful towards (someone) for an offence, flaw, or mistake”
2. “不再對（冒犯、缺失或錯誤）感到憤怒或想要懲罰”
   “No longer feel angry about or wish to punish (an offense, flaw, or mistake)”
3. “免除（債務）” “Cancel (a debt)”

B. 《貝克福音神學辭典》（1996）指出：「聖經中有七個字表示饒恕：其中有三個字是用希伯來文，有四個字是希臘文」（第 460 頁）。
   Baker’s Evangelical Dictionary of Theology (1996) says, “Seven words in Scripture denote the idea of forgiveness: three in Hebrew and four in Greek” (pg. 460).

C. 希伯來文的舊約聖經使用了這些字來代表饒恕－kipper 意為掩蓋；nāśā 意為承擔或帶走罪責；sālah 意為赦免。 Nāśā 既代表神的饒恕，也代表人的饒恕，但其他兩個字僅指神的饒恕。
   The Hebrew Old Testament uses these words—kipper meaning to cover; nāśā meaning to bear or take away guilt; sālah meaning to pardon. Nāśā represents both divine and human forgiveness, but the other two words refer solely to divine forgiveness.

D. 新約聖經中最常用來表示饒恕的字是 aphesis，它表達了送走或放下的意思。
   The New Testament word most commonly used for forgiveness is aphesis and conveys the idea of sending away or letting go.

肯德爾 (2007) 對什麼是饒恕跟什麼不是饒恕提出了深刻的見解。
R. T. Kendall (2007) offers excellent insight regarding what forgiveness is and is not.

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A. 饒恕並非 Forgiveness is not:

1. 認可冒犯 Approval of the offense
2. 為冒犯開脫 Excusing the offense
3. 為冒犯辯護 Justification of the offense
4. 免除冒犯者應承擔的後果
   Releasing the offender from the consequences of the offense
5. 和解 [饒恕可以不經和解而發生。 琳達·明戴爾 (2001) 敏銳地指出，饒恕是一個個人過程，而和解則是一個旨在重建兩人之間信任的人際過程。饒恕並不需要和解。 明戴爾認為，在某些情況下，和解可能會對受害者造成傷害，甚至危險，例如配偶和/或子女虐待。當持續施虐者拒絕悔改和改變其行為時，可能會造成身體上的危險以及情感和精神上的傷害。]
   Reconciliation [Forgiveness can take place without reconciliation. Linda Mintle (2001) astutely observes that forgiveness remains an individual process while reconciliation is an interpersonal process for the purpose of restoring trust between two people. Forgiveness does not require reconciliation. According to Mintle, there are situations when reconciliation could be detrimental and even dangerous for the victim, such as cases of spousal and/or child abuse. Physical danger as well as emotional and mental harm can result when ongoing abusers refuse to repent and change their ways.]
6. 否認或壓抑冒犯 Denial or repression of the offense
7. 忘記冒犯【「原諒並忘記」這個詞用詞不當。抹去創傷事件的記憶反映了不切實際的期望。肯德爾說：「當我們完全意識到發生了什麼，卻仍然選擇原諒時，這體現了更大的恩典」（第 30 頁）。]
   Forgetting the offense [Forgive and forget is a misnomer. Wiping away the memory of a traumatic event embodies an unrealistic expectation. Kendall states, “It is a demonstration of greater grace when we are fully aware of what occurred—and we still choose to forgive” (pg. 30).
8. 拒絕認真對待冒犯。Refusal to take the offense seriously.

B. 饒恕是 Forgiveness is:

1. 意識到一個人的過錯，但仍原諒他/她（太 6:12-15；18:21-35；歌羅西書 3:13）
   Being aware of a person’s offense and still forgiving him/her (Matthew 6:12-15; 18:21-35; Colossians 3:13)
2. 選擇不記仇（哥林多前書 13:5）
   Choosing to keep no record of wrongs (I Corinthians 13:5)
3. 拒絕懲罰（申 32:35；羅 12:19；希伯來書 10:30）
   Refusing to punish (Deuteronomy 32:35; Romans 12:19; Hebrews 10:30)
4. 不談論冒犯者（箴 17:9；太 18:15-17）

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Not engaging in gossip about the offender (Proverbs 17:9; Matthew 18:15-17)

5. 施予憐憫和恩典（箴 11:17；太 5:7；路 6:36；約翰福音） 8:7-11)
   Extending mercy and grace (Proverbs 11:17; Matthew 5:7; Luke 6:36; John 8:7-11)
6. 沒有苦毒（弗 4:30-32；來 12:15）
   Absence of bitterness (Ephesians 4:30-32; Hebrews 12:15)
7. 包括饒恕上帝和自己（彼得前書 4:19）
   Includes forgiving God and oneself (I Peter. 4:19)

<u>從聖經觀點了解饒恕 Understanding Forgiveness within the Biblical Context</u>

約瑟的故事提供了一個強而有力的聖經饒恕典範。身為雅各最寵愛的兒子，約瑟從父親那裡得到了一件特殊的外衣，這件外衣象徵著他在家族中的特殊地位。舊約學者克勞德·馬裡奧蒂尼博士在其 2014 年 7 月 1 日的部落格文章中指出，約瑟的外衣（ketonet passim）似乎是一件長袖服裝，通常與皇室成員、宮廷高官或社會地位顯赫的人有關。這件外衣象徵約瑟在雅各心中佔據崇高的地位，雅各視約瑟高於其他所有兒子。雅各的偏愛引發了嫉妒，最終導致背叛。使徒行傳 7:9 寫道：「先祖嫉妒約瑟，把約瑟賣到埃及去。但上帝與他同在。」雅各最後被他的的兒子們背叛，對他撒謊，而那件衣服就成了約瑟已死的假證據。

The story of Joseph provides a powerful scriptural example of forgiveness. As Jacob's favored son, Joseph received a special coat from his father, one that signified his special status within the clan. Dr. Claude Mariottini, an OT scholar, says in his July 1, 2014, blog posting that Joseph's coat, ketonet passim, appears to be a long-sleeved garment associated with royalty, high-ranking palace officials, or a person with an exalted societal position. The coat signified that Joseph occupied an exalted position in Jacob's affections and he considered him to be above all his other sons. Jacob's favoritism fomented envy and resulted in the betrayal of Joseph. Acts 7: 9 states, "And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him." Jacob was ultimately betrayed as well when his sons lied and presented false evidence of Joseph's apparent death.

想像一下約瑟被哥哥們毆打、丟進坑裡、賣為奴隸時，他的恐懼。想想這位富家公子、這位沙漠酋長的兒子，被拍賣給出價最高的人時，會是什麼感受。在波提乏家住了一段時間後，他終於恢復了正常的生活，卻再次被背叛，這次背叛者是個心懷惡意、滿口謊言的女人。想想約瑟被關進監獄時，他內心一定充滿了恐懼和難受。然而，使徒行傳 7:9 提醒我們：「但上帝與他同在。」 這一系列事件塑造了約瑟最後成為什麼樣的人及造就了他的命運。馬丁·勞埃德-瓊斯博士曾明智地指出："一個人最糟糕的事情莫過於在未準備好之前就取得成功。"

Imagine Joseph's terror when his brothers assaulted him, threw him in the pit, and then sold him into slavery. Consider how it felt for this sheltered son of a wealthy desert sheik to be

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auctioned off to the highest bidder. After a period of time in Potiphar's house, a sense of normalcy finally prevailed, only to be shattered by betrayal once again, this time by a lying woman with evil intent. Think about the frightening thoughts and emotions that must have engulfed Joseph as he was thrown into prison. Yet, Acts 7:9 reminds us, "But God was with him." These series of events provided the necessary tools to mold and shape Joseph for his ultimate destiny. Dr. Martyn Lloyd-Jones wisely observed, "The worst thing that can happen to a man is to succeed before he is ready."

這些事件中的每一個都為約瑟實現他的夢想做好了準備，並使其處於有利位置，但他隨時都可能阻礙上帝的旨意。他有可能讓奴役束縛他的祝福，也可能因屈服於性侵犯而得到成功。監獄可能摧毀他的靈魂。如果約瑟只是自憐自艾而不是做出正確的回應，那會怎麼樣？他可能無法為酒政和膳長解夢。約瑟必須先成為埃及的囚犯，才能成為埃及的總督。後來，他腳上的鐵鐐變成了金鍊，掛在他的脖子上。早在逃離埃及監獄的鐵門之前，約瑟就已經擺脫了冒犯的深淵和痛苦的牢籠。在某個時刻，他學會了放下怨恨，原諒背叛他的人。饒恕使約瑟能正確看待人生的痛苦經驗。約瑟為兩個兒子所取的名字體現了這一原則，他給長子起名叫瑪拿西：「因為神使我忘了一切的困苦和我父的全家。」他給次子起名叫以法蓮：「因為神使我在受苦的地方昌盛」（創世記 41:51-52）。

Each of those events prepared, then positioned Joseph for the fulfillment of his dreams, but he could have short-circuited God's process at any time. He could have allowed slavery to bind up his blessing or success could have resulted in his succumbing to sexual advances. The prison could have destroyed his spirit. What if Joseph had a pity party instead of responding correctly? He would never have been in a position to interpret the dreams of the butler and baker. Joseph had to be Egypt's prisoner before he could become Egypt's governor. In time, the iron fetters on his feet resulted in the golden chain being draped around his neck. Joseph was free from the pit of offense and the prison of pain long before he escaped the iron gates of Egypt's incarceration. Somewhere along the line, he learned to let go of the bitterness and forgive his betrayers. Forgiveness enabled Joseph to put life's traumatic experiences into proper perspective. The names chosen for his two sons illustrate this principle, Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house." And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction" (Genesis 41:51-52).

然而，約瑟的饒恕並不意味著他認可、原諒、辯解、否認、忘記哥哥們的過錯，或拒絕認真對待。許多人常常將他的行為解讀為某種報復；然而，約瑟實際上讓他們體驗了他們過錯的後果。創世記 42:21-22 證實了這一點，他們彼此說：「我們實在對兄弟有罪。他哀求我們的時候，我們見他心裡的憂愁，卻不肯聽，所以這苦難臨到我們。」呂便回答他們說：「我不是告訴過你們，不要傷害那童子嗎？

Nevertheless, Joseph's forgiveness did not mean he approved, excused, justified, denied, forgot his brothers' offense, or refused to take it seriously. Many often interpret his actions as some sort of payback; however, Joseph actually let them experience the consequences of their

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offense. Genesis 42:21-22 bears this out, Then they said to one another, “We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us.” And Reuben answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the boy’; and you would not listen? Therefore behold, his blood is now required of us.”

除了饒恕他的兄弟們，約瑟最終還與他們和解。若有可能的話，和解是饒恕過程的理想結果。饒恕代表單方面的過程；然而，和解是一個人際互動的過程，目的是恢復受冒犯者與冒犯者之間的信任。約瑟觀察他們各自的反應和行動，看看能否重建信任，進而實現和解。請注意，他特意設計了一個場景，讓他的弟弟便雅憫參與其中。便雅憫現在在雅各的心中佔據著特殊的位置，以便他觀察他們是否已經改變。創世記 44:14 記載，猶大和他的兄弟們都回來為便雅憫求情。此外，猶大成為了主要的調解人，因為他向父親承諾，要保證便雅憫平安歸來。值得注意的是，聖經的敘述聚焦於此關鍵點，因為最初是猶大慫恿將約瑟賣給以實瑪利人，而流便則想要救他的弟弟（創 37:2230）。約瑟對哥哥們的反應和行動是經過精心設計的，目的是為了判斷他們的可信度。看到哥哥們明顯的改變，約瑟再也無法隱藏自己的身份，他向他們表明了自己的身份，並開啟了和解的進程。

In addition to forgiving his brothers, Joseph eventually reconciled with them. Reconciliation is the ideal outcome of the forgiveness process whenever possible. Forgiveness represents a unilateral process; however, reconciliation is an interpersonal process for the purpose of restoring trust between the offended person and his/her offender(s). Their respective responses and actions allowed Joseph to see whether trust could be reestablished for the purpose of reconciliation. Notice how he created a scenario involving his younger brother, Benjamin, who now held that special place in Jacob’s affections, so he could see whether they had changed. Genesis 44:14 states that Judah and his brothers all returned to plead on Benjamin’s behalf. Moreover, Judah became the prime mediator since he pledged himself to his father as the guarantor of Benjamin’s safe return. It is interesting to note that the biblical narrative focuses in on this key point since Judah was the one who originally instigated selling Joseph to the Ishmaelites in contrast to Rueben who wanted to rescue his brother (Genesis 37:2230). Joseph’s response and actions towards his brothers were especially designed so he could gauge their trustworthiness. Upon seeing the obvious change within his brothers, Joseph could no longer hide his identity as he made himself known to them and initiated the reconciliation process.

肯德爾（Kendall，2007）為約瑟在創世記 45 章和 50 章中所展現的饒恕榜樣，提供了一個絕佳的應用：

Kendall (2007) offers an excellent application for Joseph’s example of forgiveness in Genesis 45 and 50:

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- 約瑟沒有公開哥哥們的惡行（創 45:1）。
  Joseph did not publicize his brothers' evil offense (Genesis 45:1).
- 約瑟減輕了哥哥們的恐懼（創 45:4）。
  Joseph allayed his brothers' fears (Genesis 45:4).
- 約瑟希望他的哥哥們能夠原諒自己，而不是一直被內疚所困擾（創 45:5）。
  Joseph wanted his brothers to forgive themselves and not remain guilt-ridden (Genesis 45:5).
- 約瑟讓他的哥哥們保住了面子（創 45:6）。
  Joseph allowed his brothers to save face (Genesis 45:6).
- 約瑟將他們從最大的恐懼中拯救出來－去告訴父親真相（創 45:9-13）。
  Joseph saved them from their greatest fear – telling their father the truth (Genesis 45:913).
- 約瑟用一生的承諾來表達他的饒恕（創 50:19-21）。
  Joseph's forgiveness was a lifelong commitment (Genesis 50:19-21).

「饒恕是行動和自由的關鍵。」（漢娜·阿倫特）
"Forgiveness is the key to action and freedom." (Hannah Arendt)

<u>從現代案例來了解饒恕 Forgiveness Within the Modern Context</u>

科麗·滕·布姆（Corrie Ten Boom）曾說：「饒恕是打開怨恨之門和仇恨之手銬的鑰匙，是打破怨恨鎖鍊和自私枷鎖的力量。」她那鏗鏘有力的話語，反映了她自身的經歷。科妮莉亞「科麗」滕布姆是一位荷蘭鐘錶匠，也是基督徒。二戰期間，她與父親和其他家庭成員一起幫助許多猶太人逃離納粹大屠殺。結果，她也因此鋃鐺入獄。科麗和她的家人遭受了納粹的殘酷迫害，經歷了可怕的暴行，包括她姐姐貝茜的死亡。在慕尼黑的一座教堂裡，她發表關於饒恕的演講時，認出聽眾中的一名男子是拉文斯布呂克集中營的警衛。她曾被關在那裡，她的姊姊也在那裡喪生。當那個男人走近她並請求她的原諒時，科麗想要譴責他，因為憤怒、受傷和厭惡的冰冷感覺在她心中湧起。

Corrie Ten Boom said, "Forgiveness is the key that unlocks the door of resentment and the handcuffs of hate. It is the power that breaks the chains of bitterness and the shackles of selfishness." Her powerful words reflect her own experience. Cornelia "Corrie" ten Boom was a Dutch watchmaker and Christian who, along with her father and other family members, helped many Jews escape the Nazi Holocaust during World War II. Consequently, she was imprisoned for her actions. Corrie and her family were subjected to the Nazis' cruelty and experienced horrible atrocities, including the death of her sister, Betsie. While speaking in a Munich church about forgiveness, she recognized a man in the audience as one of the guards from Ravensbrück, the concentration camp where she was incarcerated and where her sister died. When the man approached and asked for her forgiveness, Corrie wanted to condemn him as icy feelings of anger, hurt, and repulsion welled up inside her heart.

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回憶起那段經歷，她說：「但饒恕並非一種感受——這一點我也深知。饒恕是一種意志的行動，而意志的運作不受內心感受的影響。」『耶穌，救救我！’我默默祈禱。‘我能舉起我的手。我能做到。求祢賜給我力量。』就這樣，我木然地、機械地把手伸進了那隻向我伸出的手。就在這時，不可思議的事情發生了。一股暖流從我的肩膀開始，順著我的手臂流淌，湧入我們交握的手中。然後，這股療癒的溫暖似乎淹沒了我的整個身心，讓我熱淚盈眶。’我原諒你，兄弟！’我喊道。’全心全意！’我們握著彼此的手，前獄卒和前囚犯，良久。我從未像那時這樣深刻地感受到上帝的愛。在這種最艱難的處境中學會了饒恕，我真希望我可以說: 我再也不會覺得饒恕是困難的！我真希望我能說，從那刻起，恩慈憐憫的想法就自然從我心中湧現。但事實並非如此。如果說我 80 歲學到了什麼，那就是我無法累積美好的感受和行為──我只能每天從上帝那裡汲取新鮮的能量。

Recalling that experience, she said, “But forgiveness is not an emotion–I knew that too. Forgiveness is an act of the will, and the will can function regardless of the temperature of the heart. ‘Jesus, help me!’ I prayed silently. ‘I can lift my hand. I can do that much. You supply the feeling.’ And so woodenly, mechanically, I thrust my hand into the one stretched out to me. And as I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes. ‘I forgive you, brother!’ I cried. ‘With all my heart!’ For a long moment we grasped each other’s hands, the former guard and the former prisoner. I had never known God’s love so intensely as I did then. And having thus learned to forgive in this hardest of situations, I never again had difficulty in forgiving: I wish I could say it! I wish I could say that merciful and charitable thoughts just naturally flowed from me from then on. But they didn’t. If there’s one thing I’ve learned at 80 years of age, it’s that I can’t store up good feelings and behavior–but only draw them fresh from God each day.”

馬太福音 18:21-22 強調了饒恕的持續過程。「那時彼得進前來，對耶穌說：『主啊，我弟兄得罪我，我當饒恕他幾次呢？到七次可以嗎？』耶穌說：『我不是對你說到七次，而是到七十個七次。』」耶穌本質上是說，饒恕是一個持續的、無限的過程。諾曼萊特 (1989) 說過：“饒恕意味著放手”，他將其比作一場拔河比賽，因為“當有人放手時，比賽就結束了”（第 235-236 頁）。

Matthew 18:21-22 highlights this ongoing process of forgiveness, “Then Peter came to Him and said, ‘Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?’ Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy times seven.’” Jesus essentially said that forgiveness is an ongoing, unlimited process. H. Norman Wright (1989) said “Forgiveness involves letting go” and he likens it to a game of tug-of-war because “when someone lets go, the war is over” (pp. 235-236).

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A. 饒恕代表著一個神聖的過程，旨在將被冒犯的人從冒犯所造成的痛苦情感影響中解放出來。這是一個必須刻意參與的過程，而且可能需要很長時間。
Forgiveness represents a divine process designed to liberate the offended person from the painful emotional effects caused by the offense. It is a process that one must intentionally engage in and can involve a lengthy amount of time.

B. 饒恕不等於遺忘。饒恕不會抹去記憶；它只是消除記憶中痛苦的刺痛。
Forgiveness does not equal forgetfulness. Forgiveness does not remove the memory; it removes the painful sting from the memory.

C. 史托普 (1991) 說：「當我們之間發生的事情不再成為我看待你、與你相處，或我的生活中的『問題』時，饒恕的過程就完成了。」（169 頁）
Stoop (1991) says, “The process of forgiveness is complete when what happened between us is no longer a ‘live issue’ in the way I think of you and relate to you, or in the way I live my life” (pg. 169).

D. 路易斯 史密德斯 (1984) 觀察到：「當你回想起那些傷害過你的人，並感受到祝福他們的力量時，你就會知道饒恕已經開始。」（第 29 頁，斜體字為原文）
Lewis B. Smedes (1984) observes, “You will know that forgiveness has begun when you recall those who hurt you and feel the power to wish them well” (pg. 29, italics original).

E. 維吉尼亞赫曼 (2004) 將饒恕比喻為抗生素和疫苗。她說：「它是我們治癒過去和現在關係創傷的途徑（抗生素），也是我們阻止自己在未來重蹈覆轍（疫苗）的方式」（第 153 頁）。不饒恕會讓冒犯者在你的腦海中佔據無盡的空間，而饒恕則會消除冒犯者對你造成進一步傷害的可能性。
Virginia Holeman (2004) likens forgiveness to an antibiotic and an inoculation. She says, “It is the path by which we heal from relational wounds in our past and our present (antibiotic) and the way we stop ourselves from reenacting these patterns in our future (inoculation)” (pg.153). Failure to forgive allows the offender to occupy rent-free space in your mind but forgiveness removes the offender’s ability to inflict further pain.

實際應用 Practical Application for Today

大衛史托普博士 (1991) 提出了以下六個饒恕步驟：

Dr. David Stoop (1991) offers the following six steps of forgiveness:

- 識別傷害。
  「當我們感受到某種痛苦、傷害或損傷時，饒恕的過程就開始了」（頁 169-170）。史托普建議列出準確、客觀的過錯清單，這並非為了自怨自艾，而是為了作為後續步驟的基礎。
  Recognize the injury.
  “The process of forgiveness begins when we feel some kind of pain, hurt, or injury” (pg. 169-170). Stoop recommends making an accurate, objective list of wrongs, not to wallow in self-pity but as a foundation for the remaining steps.

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- 辨識傷害所帶來的感受。主要情緒有三種：恐懼、罪惡感（行為）、羞恥（認同）和憤怒（頁 171-172）。

  Identify the emotions involved with the wrongs. There are three types of predominant emotions: fear, guilt (actions) and shame (identity), and anger (pp. 171-172).
- 表達你的傷痛和憤怒。可以透過談話療法、寫日記和/或寫信給施暴者來整理思路、理清情緒。但不要寄出信件。

  Express your hurt and anger. This can be accomplished through talk therapy, journaling, and/or writing a letter(s) to the offender to organize your thoughts and clarify emotions. Do not send the letter(s).
- 設定界線來保護自己，這可能包括與冒犯者保持距離。史托普表示，在完成饒恕的過程中，可能需要設定新的界限，來真正實踐饒恕（176 頁）。

  Set boundaries to protect yourself, which may include keeping your distance from the offender(s). Stoop says working through the forgiveness process may necessitate the establishment of new boundaries to provide "space to work in" (pg. 176).
- 免除債務。這可能包括在寫給冒犯者的信上寫上"免除"二字，甚至掩埋或燒毀信件。這些切實可行的行動會為債務免除的具體時間留下記憶。

  Cancel the debt. This could include writing "cancelled" on the letter(s) written to the offender(s) or even burying or burning the missives. These kinds of tangible, concrete actions create a memory of a definite time of debt cancellation.
- 考慮和解的可能性。饒恕是單方面的，並不仰賴冒犯者的配合。如果可能的話，和解是饒恕過程的理想結果；然而，和解並非一定會發生的。

  Consider the possibility of reconciliation. Forgiveness is unilateral and does not depend on the offender's cooperation. Reconciliation is the ideal outcome of the forgiveness process when possible; however, it is not always a possibility.

<u>總結 In Conclusion</u>

饒恕的過程引導我們饒恕所有傷害我們的人，同時也請求並接受那些我們曾經傷害過的人的饒恕。真正的饒恕應該是雙向的：別人饒恕我們，我們饒恕別人。像約瑟一樣，我們的難處，或是痛苦的牢籠，可能成為在別人需要幫助時的助力。關鍵在於我們的回應。邱麗·史卡特曾睿智地指出：「憤怒使你變得渺小，而饒恕則迫使你成長。」得自由的鑰匙就在我們手中，當我們插入饒恕的鑰匙時，痛苦牢籠的大門就會敞開。饒恕是讓我們擺脫過去負面影響的鑰匙。（Stoop，1991，179 頁）這把鑰匙可以開啟我們的未來，並讓我們準備好接受祝福。此外，約瑟的故事告訴我們，上帝能夠將他人的惡意轉化成為我們的益處。

The forgiveness process leads us to forgive everyone who has hurt us and to also seek and accept forgiveness from those we have harmed. Genuine forgiveness should move in both directions: from others toward us, from us toward others. Like Joseph, your problems, your prison of pain could position you to minister to others when they reach a place of need in their lives. It is all

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about our response. Cherie Carter-Scott wisely observed, “Anger makes you smaller, while forgiveness forces you to grow beyond what you were.” The key of deliverance is in our hand and the doors of pain’s prison will swing wide open when we insert the key of forgiveness. Forgiveness is the key to freedom from the effects of our past” (Stoop, 1991, pg. 179). This key can unlock our future and position us for blessing. Moreover, Joseph’s story teaches us that God can take what others meant for evil and turn it for our good.

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