

背骨的信仰 Faith of Rebelling

Mark 7:24:37

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Proper 18

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<p>若是從小在教會的主日學長大，我猜大部分的人都會說自己是很乖的主日學學生。當然，我從小在教會也都很乖，除了有一件我永遠忘不了的事情。</p>	<p>If you grew up in Sunday school at church, I would guess that most of you recognized yourself as a well-behaved student. Of course, I was well behaved in church too, except for one thing I'll never forget.</p>
<p>大概在我五、六年級的時候，身為高年級的學生，有位老執事就在下課前請我帶大家做結束的禱告。當時我很想趕快和朋友出去玩，所以我就用很快的速度禱告結束。沒想到，這位老執事生氣了，她要我再禱告一次，但我不願意，因為雖然我禱告得又快又短，但我記得自己並沒有隨便禱告，所以我覺得非常委屈。</p>	<p>When I was in 5th or 6th grade, as a senior, an old deacon asked me to lead the closing prayer for the class. Since I wanted to go out with my friends as soon as possible, I prayed as fast as I could. Unexpectedly, the old deacon got angry and asked me to pray again, but I refused because in the quick and brief prayer, I had not prayed casually, so I felt very aggrieved.</p>
<p>老執事看我堅持不禱告第二次，就讓所有人都先離開，留下我們兩個僵在教室將近半小時。這時候，我的好朋友突然從樓梯大叫：「曾瑋誠！你阿嬤叫你下來吃午餐！」老執事也只好放我走。</p>	<p>When the old deacon saw that I insisted on not praying again, she told everyone to leave, leaving us in the classroom for almost half an hour. Suddenly, my good friend shouted from the stairs, "Patrick! Your grandma wants you to come down for lunch!" The old deacon had to let me go.</p>
<p>下樓以後，我問朋友我阿嬤在哪裡，他卻說：「還在禮拜堂裡面做禮拜啊！」原來，他只是耍小聰明爲了「救」我出來。</p>	<p>When I went downstairs, I asked my friend where my grandma was, but he said, "She's still in the chapel doing worship!" So, he was just being clever to "get" me out of there.</p>

<p>在你的這一輩子，你有經歷過背骨的事情嗎？這些事有改變你的信仰嗎？今天，我們要透過耶穌和一位希臘婦女和一位聾啞的猶太人的互動，來看看除了遵守、聽話以外，我們的信仰很少看見的另外一面。</p>	<p>Have you experienced any rebelling incidents in your life? Have these things changed your faith? Today, through Jesus' interactions with a Greek woman and a deaf-mute Jew, we will look at a side of our faith that is seldom seen beyond compliance and obedience.</p>
<p>今天的經文是耶穌的兩個神蹟。第一個是趕鬼的神蹟。在耶穌離開加利利去到外邦人的城市，突然有一位外邦婦女——不知道從哪裡來的——跑來拜託耶穌把她女兒身上的鬼趕出去。</p>	<p>Today's passage is about two of Jesus' miracles. The first is the miracle of casting out demons. When Jesus left Galilee to go to a Gentile city, suddenly a Gentile woman came from nowhere to Jesus and asked Him to cast out a demon from her daughter.</p>
<p>但是又不知道為什麼，耶穌不但沒有像其他神蹟一樣直接行動，竟然還對她說：「讓孩子們先吃飽，拿孩子的餅丟給小狗吃是不妥的。」接下來，在婦女回話以後，耶穌就把鬼趕走了。</p>	<p>But for some reason, instead of doing it like Jesus did with the other miracles, he said, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” Then, after the woman replied, Jesus cast out the demon.</p>
<p>第二個是醫病的神蹟，在耶穌回到加利利後，有人帶著一位聽不見又不會講話的人來請耶穌按手。這次耶穌沒有拒絕。在一些讓人看不懂的動作和說一聲「開」以後，這個人立刻就好了。</p>	<p>The second was a miracle of healing. After Jesus returned to Galilee, someone brought a man who couldn't hear or speak and asked Jesus to lay hands on him. This time, Jesus did not refuse. After some unintelligible gestures and a quick “open,” the man was instantly healed.</p>
<p>這兩個記載在一起卻看似沒有關係的神蹟，其實有一個很有趣的共通點：不聽話。在第一個神蹟裡，雖然有些聖經學者試著替耶穌辯解，說是因為上帝國還沒開放給外邦人、說耶穌講這句話只是要考驗婦女的信心、說耶穌說的狗是指</p>	<p>These two seemingly unrelated miracles have one interesting thing in common: disobedience. In the first miracle, though, some biblical scholars have tried to defend Jesus by saying that it was because the kingdom of God had not yet been opened to the Gentiles, that Jesus was only saying it to test the faith of the women,</p>

<p>可愛的小狗而沒有羞辱人的意思。</p>	<p>and that Jesus meant the dog to be a cute puppy and not a humiliating one.</p>
<p>但事實很明顯，不管因為什麼原因，這段經文裡的耶穌原本就是不想替這外邦婦女的女兒趕鬼。不過這位婦女並沒有聽話離開，她勇敢又聰明地抓住耶穌那句話的把柄，回應：「桌子底下的小狗也吃小孩子的碎屑呀！」</p>	<p>But it is clear that for whatever reason, Jesus in this passage did not want to cast out a demon on behalf of the Gentile woman's daughter. But the woman didn't just walk away, she bravely and cleverly seized on Jesus' statement and responded, "Even puppies under the table eat children's crumbs!"</p>
<p>第二個神蹟是相反的內容，但敘事中一樣有不聽話的環節。雖然耶穌沒有多說第二句話就醫治好這位聾啞的人，但卻在最後嚴厲命令他們不要告訴人。沒想到他們卻「越發傳揚」，而眾人的反應和對耶穌的評價也都是好的。</p>	<p>The second miracle is the opposite, but there is a disobedience component to the narrative as well. Although Jesus healed the deaf and dumb man without saying a second word, he ended with a stern command not to tell anyone. Instead, they "spread the word" and the people responded and spoke favorably of Jesus.</p>
	<p>Just Learn to Listen?</p>
<p>我相信大部分的人都非常聽話，我甚至猜，假如你是在台灣長大的，和別人爭論曾經是你來到美國的文化衝擊之一。受到孔儒文化和政治轉變的影響，大部分東亞的文化都期待學生是聽話的，最好都不要問任何不符合老師教導的內容。即使在生活中遇到覺得不合理的事情，大部分的人一定都會能忍則忍。</p>	<p>I believe that most people are very obedient, and if you grew up in Taiwan, arguing with others might even be a culture shock in America. Influenced by Confucianism and political changes, most East Asians expect students to be obedient and preferably not to ask any questions that are not in line with what the teacher has taught them. Even if they find something unreasonable in their lives, most people will put up with it as long as they can.</p>
<p>這是我們東亞的文化，沒有對錯之分，但相對地，我們的信仰卻也被這種文化限縮在一個很小的範圍內。我們從小被教導的信仰就像是數學公式一樣，不可能被挑戰，沒有討論空間，只要不符合這一套理論的內容就一定是錯的。</p>	<p>This is our culture in East Asia, which has nothing wrong. However, our beliefs are also limited by this culture to some extent. The beliefs that we have been taught are like mathematical formulas that cannot be challenged, with no room for discussion, and as long as the content does not fit the formulas, it must be wrong.</p>

<p>久而久之，我們甚至強迫自己把所有的生命經驗都套入同一套公式，忽略自己的感受。就算來到教會，我們期待聽到的教導也都只是同一套公式，證明自己相信的這套公式是對的。</p>	<p>Over time, we even force ourselves to fit all of our experiences into the same formula, ignoring our own feelings. Even when we come to church, the teaching we expect to hear is just the same thing that proves the formula we believe is right.</p>
<p>但是，耶穌的福音從來跟聽話沒有關係。耶穌自己建立的模範是什麼呢？他並沒有完全聽從猶太人的規範，他也沒有遵照羅馬帝國的價值觀；他沒有服從聖殿的祭司、文士，他也沒有在總督面前低聲下氣。</p>	<p>But the gospel of Jesus has nothing to do with listening. What was the model that Jesus himself set? He didn't obey Jewish norms; he didn't follow Roman values, he didn't obey temple priests and scribes, and he didn't bow down before governors.</p>
<p>或許是因為這樣，當今天所讀的希臘婦女和聾啞加利利人沒有聽從耶穌的時候，聖經也沒有記載耶穌生氣或阻止他們。</p>	<p>Perhaps that's why the Bible doesn't record Jesus getting angry or stopping the Greek woman and the deaf Galilean in today's reading when they didn't listen to Him.</p>
<p>假設耶穌堅持自己是對的（當然我們都相信耶穌是對的），他大可以不理這位希臘婦女、甚至把她趕走，誰叫福音還沒輪到外邦人來領受；他也可以一瞬間就把這位加利利人和他的朋友再變回啞巴，誰叫他們不聽警告。但是耶穌並沒有這麼做，他是經得起挑戰的。</p>	<p>If Jesus had insisted that he was right (of course, we all believe so), he could have ignored the Greek woman and even thrown her out of the room before it was time for Gentile lasses to receive the gospel or turned the Galilean and his friends back into mutes for not listening to the warnings. But Jesus didn't do that. He was up to the challenge.</p>
<p>這不代表耶穌的福音是會改變的，因為福音就是賜給人、要人得釋放、得豐盛的。假設這樣的前提不變，那麼當希臘婦女和她的女兒得到釋放、當加利利的人得到醫治時，耶穌所要做的福音就在他們的身上彰顯出來了。</p>	<p>This does not mean that the gospel of Jesus is subject to change, for the gospel is given to people to set them free and to enrich them. Assuming this is true, the gospel of what Jesus has been manifested in the Greek woman and her daughter when they are set free and in the people of Galilee when they are healed.</p>
	<p>Anthropocentric Theology</p>

<p>在現代快速變化的世界中，我們的神學也不斷地被重新解釋來對社會做出更好的回應，有很多人卻因此說：「現代的神學都只注重人，不注重神。」</p>	<p>In our modern, fast-changing world, our theology has constantly been reinterpreted to respond to society better. But many people say, “Modern theology focuses only on human and not on God.”</p>
<p>但我要問，什麼叫做只說神不說人的神學？你要怎麼說上帝的創造而不說到人？你要怎麼說耶穌道成肉身而不說到人？你要怎麼說聖靈而不說他住在每個人裡面？</p>	<p>But let me ask, what does it mean to have a theology that focuses only on God and not on human? How do you talk about God's creation without talking about human? How do you talk about Jesus' incarnation without talking about human? How do you talk about the Holy Spirit and not say that He lives in every person?</p>
<p>神的話，就是神對人說的話，所以當我們討論聖經和神學，不可能避開人不談。二十世紀最重要的神學家之一，卡爾巴特（Karl Barth）雖然公開反對當時以人為中心的神學，但是他也說出這樣的話：「人是所有事物的準則，因為上帝曾道成肉身。」</p>	<p>The word of God is the word of God to man, so when we talk about the Bible and theology, it is impossible to avoid talking about man. One of the most important theologians of the twentieth century, Karl Barth, though openly opposed to the man-centered theology of his day, also said, “Man is the measure of all things, since God became man.”</p>
<p>除了聽話，耶穌更重視對人的關懷。在希臘婦女的案例中，不管耶穌原本預想、預知的上帝國原本的順序是什麼，耶穌看見這位母親是怎麼為自己的女兒哀求；為了讓自己的女兒好起來，即使被人罵成是狗也在所不惜。耶穌在乎這位母親焦躁不安的心。</p>	<p>In addition to obedience, Jesus emphasized caring for people. For the Greek woman, Jesus saw how the mother pleaded for her daughter, even when she was called a dog, to make her daughter well, no matter what Jesus had originally envisioned or foreseen as the original order of the Kingdom of God. Jesus cared about the mother's troubled heart.</p>
<p>在加利利人的例子中，不管耶穌傳福音的計畫是什麼，耶穌看見人們被醫治後是怎麼激動、迫不及待地想讓全世界知道；或許他們還有更多需要被醫治的朋友，所以就算被耶穌嚴厲警告也要把這</p>	<p>For the Galileans, whatever Jesus' plan for evangelism was, Jesus was so excited to see people being healed that he couldn't wait for the world to know about it; perhaps they had more friends who needed to be healed, so they had to spread the good news even though they were</p>

好消息傳出去。	warned by Jesus.
依照這樣的想法，在我們的現代裡，還有哪些人是沒有得到好消息的？還有哪些人就像是希臘婦女一樣，被當作是不配得到福音的？有哪些人就像得醫治的加利利人一樣，被認為不能大肆宣揚自己的見證的？身為耶穌的門徒，難道我們要把希臘婦女趕走嗎？難道我們要追上被醫治的加利利人並叫他們閉嘴嗎？	In this context, who else in our modern world is not receiving the Good News? Who are just like the Greek women considered unworthy of the gospel? Who are those who, like the healed Galilean, are not regarded as worthy to proclaim their testimony? As disciples of Jesus, are we to drive the Greek women away? Are we to catch up with the healed Galileans and tell them to shut up?
	Conclusion
信仰從來就不是乖乖聽話，信仰甚至可以是背骨的。當我們看見人的需要和軟弱的時候，只要我們有那麼一點點憐憫，我們很容易發現自己的信仰是有空間被挑戰。從來就沒有神學太以人為中心，只有自己為敬虔的基督徒不把人放在眼裡。	Faith is never docile; it can even be rebelling. When we see the needs and weaknesses of people, we can easily find room for our faith to be challenged if we have just a little bit of compassion. No theology has ever been too anthropocentric, only religious Christians who care about people too less.
希望今天透過希臘婦女和加利利得醫治的人不聽話的故事，讓我們重新思考自己對信仰的態度，是放棄人性、放棄疑惑、放棄自己的感受的信仰，還是我們可以用更健康的態度來挑戰自己的信仰、甚至被別人挑戰自己的信仰呢？	I hope that today's story of the disobedience of the Greek woman and the man who was healed in Galilee will make us rethink our attitudes toward our faith, whether it is a faith that gives up our humanity, our doubts, and our feelings, or whether it is a faith that we can use in a healthier way to challenge our faith, or even to be challenged by others?
讓我再問一次我一開始問的問題：在你的這一輩子，你有經歷過背骨的事情嗎？這些事有改變你的信仰嗎？若是從一開始到現在都想不出來，我想邀請你，先仔細聆聽自己心裡面的聲音，停	Let me ask the same question I asked at the beginning: Have you experienced any rebelling events in your life? Have these things changed your faith? If you can't think of any from the beginning, I invite you to listen carefully to the voice of your own heart, to stop explaining all

<p>止用自以為的信仰公式來解釋自己所有的感受。</p>	<p>your feelings with self-righteous formulas of faith.</p>
<p>我相信你會透過聖靈聽見上帝的愛是如何激進地貼近我們的心和一切的感受。</p>	<p>I believe that you will hear through the Holy Spirit how God's love is so radically close to our hearts and to all our feelings.</p>
<p>我們一起來禱告： 親愛的主，感謝你讓我們享受你的神蹟和救贖，讓我們藉著你過著得釋放又得豐盛的生命。但我們有限的知識實在很難裡解你的愛是何等的寬廣，我們用教條、規則、律法來限制你的愛，甚至用這些來限制別人領受你的愛。</p>	<p>Let's pray together: Dear Lord, thank you for allowing us to enjoy your miracles and salvation, so that we can live a free and abundant life through you. However, with our limited knowledge, it is difficult to understand the breadth of your love, and we limit your love with our dogmas, rules and laws, and we even use them to limit others from receiving your love.</p>
<p>求主憐憫我們。讓我們在有限的生命裡，能夠學習今天我們所讀的希臘婦女，為了自己所關懷的人得到解放，甚至連耶穌都敢回嘴；也學習得醫治的加利利人，為了自己所關懷的人也得到醫治，甚至連耶穌的命令都敢違背。讓我們看見背骨的信仰能夠帶出的福音，而不是只當一位乖學生，什麼都不敢說、什麼都不敢做。</p>	<p>Have mercy on us. In our limited lives, let us learn from the Greek woman we read about today, who dared to talk back to Jesus to liberate those she cared about, and from the Galilean who was healed, who dared to disobey Jesus' command in order to heal those she cared about. Let's see what a backbone of faith can do for the gospel, rather than just being a good student who is afraid to say or do anything.</p>
<p>當我們願意挑戰自己的信仰時，相信主你就已經帶領我們跨出自己信仰的舒適圈了。當我們跨越第一步以後，我們才有辦法體會你的愛是什麼都沒辦法隔絕的，我們也才有辦法愛鄰舍如同自己。禱告是奉耶穌基督的名求。阿們。</p>	<p>When we are willing to challenge our faith, we believe that you, Lord, have led us to step out of the comfort zone. When we take that first step, we will be able to realize that nothing can separate us from your love, and we will be able to love our neighbors as ourselves. Prayer is asked in the name of Jesus Christ. Amen.</p>