能講政治嗎？Can We Discuss Politics?

Mark 12:38–44 November 10, 2024

Proper 27 ATPC

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| 前一個禮拜三早上，你起床後是開心還是難過生氣呢？選舉後的第一個禮拜天請各位放心，我不會放馬後炮、白目地說哪一位候選人比較好，但我要透過耶穌觀察窮寡婦的奉獻，和大家討論基督徒能不能談政治，假如可以，又應該怎麼談才對。 | Last Wednesday morning, when you woke up, were you happy, sad, or angry? It’s the first Sunday after the election, so rest assured—I won’t be giving my own biased opinion on which candidate was better. But I do want to use Jesus’ observation of the poor widow’s offering to discuss whether Christians can talk about politics. And if we can, how should we talk about it? |
| 寡婦和文士 | **The Widow and the Scribes** |
| 馬可福音的第十二章，耶穌終於進入耶路撒冷準備完成使命。他坐在聖殿銀庫的對面，並且像是社會實驗一樣看著大家怎麼把錢投進去。其中有一位寡婦，把兩個文錢投進銀庫。 | In Mark 12, Jesus finally arrives in Jerusalem, ready to complete his mission. He sits opposite the temple treasury and watches people put their money in, almost as if it were a social experiment. Among them is a widow who puts in two small coins.  |
| 兩個文錢的價值是多少呢？大概是一天工資的64分之一而已。假如用現代我們的算法，大概只有20 ¢。雖然只有放進20 ¢，耶穌卻告訴眾人「這窮寡婦投入銀庫裏的比眾人所投的更多，因為⋯⋯她把她一生所有的全都投進去了」（12:43–44） | How much are two small coins worth? About one sixty-fourth of a day’s wage, or around 20 cents in today’s terms. Even though it’s only 20 cents, Jesus tells everyone, “This poor widow has put in more than all those who are contributing to the treasury, because…she out of her poverty has put in everything she had, all she had to live on” (Mark 12:43–44). |
| 但是都沒有人覺得很奇怪嗎？為什麼一位窮到只剩下20 ¢的寡婦還要把最後的這一點錢都奉獻？難道這位寡婦奉獻完就等著餓死了嗎？耶穌指出這位寡婦該不會是要叫我們所有人都應該學習這位寡婦吧？還有，最重要的問題是，為什麼這位寡婦會窮到只剩下20 ¢？ | But doesn’t anyone find this strange? Why would a widow who has only 20 cents left give away even that little bit? Was she planning to starve afterward? And is Jesus pointing her out because he wants us all to be like her? Most importantly, why is this widow down to only 20 cents in the first place? |
| 原來在前一個段落，耶穌才剛提醒門徒「要防備文士」，並且列舉出文士的虛假和實際上做錯的事，假如我們仔細看，一定馬上就會找到他們做錯了什麼：「侵吞寡婦的家產。」（12:40） | In the previous passage, Jesus warns his disciples to “beware of the scribes,” describing their hypocrisy and wrongdoing. If we look closely, we can immediately see what they’re doing wrong: “They devour widows’ houses” (Mark 12:40).  |
| 但可想而知，文士絕對不會直接闖空門去搶錢，而是用他們自己的力量——詮釋律法——來搶錢。實際上的情況可能是規定每個進聖殿的人都要奉獻多少錢，這樣一來，就算窮到只剩20 ¢的寡婦也必須要繳出那20 ¢。 | But it’s not as if the scribes would openly break into homes and steal. Instead, they use their power—their interpretation of the law—to take money. Likely, they had set rules requiring everyone entering the temple to make an offering, forcing even a widow with only 20 cents left to give it up. |
| 請注意，耶穌的教導並不是要我們學習這位寡婦，把自己的所有的財產都奉獻出來。在耶穌評論這位寡婦的時候，他從來沒有說：「在天國都像是這樣的人」或是「你們要效仿」之類的話，他甚至沒有說這樣是「對的」或是「好的」。耶穌在這裡只是點出一個現象，一個不會有人看到，可能也沒人在乎，但是卻真實存在的現象。 | Jesus isn’t teaching us to follow the widow’s example by giving away everything we own. When Jesus comments on the widow’s offering, he never says, “The kingdom of God is made up of people like her,” or, “You should imitate her.” He doesn’t even say this is “right” or “good.” Jesus is simply pointing out a reality that most people wouldn’t notice and probably wouldn’t care about, but one that truly exists. |
| 當耶穌說出「你們要防備文士」，是要點出結構性的不公義。當我們在看寡婦的奉獻時，我們很難注意到前面對文士的批評，更忽略下一章的第一個教導。 | When Jesus says, “Beware of the scribes,” he’s highlighting structural injustice. When we look at the widow’s offering, it’s easy to miss the prior criticism of the scribes and overlook Jesus’ teaching in the next chapter.  |
| 第十三章的開頭，很多人會疑惑為什麼耶穌要對著聖殿說：「這裏將沒有一塊石頭會留在另一塊石頭上而不被拆毀的。」但是仔細想想前面發生的事，在聖殿裡解釋聖經的文士連寡婦僅存的20 ¢ 都要貪，難道這樣外觀宏偉卻腐敗的聖殿不應該拆毀嗎？ | Chapter 13 begins with Jesus declaring that “not one stone will be left here upon another; all will be thrown down.” Given what’s happening inside the temple—the scribes interpreting scripture in a way that exploits even a widow’s last 20 cents—shouldn’t this magnificent yet corrupt temple be torn down? |
| 結構的不公義與被靜音的人 | **Structural Injustice and Silenced Voices** |
| 我們都知道每個時代都有各種社會結構性的不公義，而政治的出現就是為了處理這些問題，但是在現代教會假如講到公眾議題，似乎就是傷害情感、撕裂關係、不神聖。 | We know that every era has its own forms of structural injustice, and politics exists to address such issues. Yet, in modern churches, discussing public issues often feels like it risks hurting feelings, tearing up relationships, or disrupting the sacred atmosphere. |
| 我很好奇，假設耶穌活在現代，並且對腐敗的機構批判的時候，會不會有人也指著耶穌說：「哎呀！不要那麼政治啦！」為了讓我們在現代政治也能展現基督徒該有的模範，我們必須仔細學習耶穌是怎麼談政治的。 | I wonder, if Jesus were critiquing corrupt institutions today, would people point to him and say, “Come on, don’t be so political!” To model how Christians can engage in politics today, we must learn from how Jesus approached these issues. |
| 首先，耶穌點出結構裡掌權的文士的不公義，以及他們實際上做了什麼事。同樣都是點出不公義，但耶穌的方法和美國極端兩黨鬥爭的現況是完全不同的。耶穌雖然說出要提防文士，但是卻沒有定罪，或是說他們都應該消失在世界上、下到地獄。 | First, Jesus points out the injustices committed by the scribes who hold power within the structure, and he reveals what they actually do. Though he points out injustice, Jesus’ approach is completely different from the extreme partisan battle we see in the United States today. While he warns against the scribes, he doesn’t condemn them or wish them out of existence or into hell.  |
| 反觀現代的我們在評論政治時，藍的和紅的都互相攻擊到好像巴不得對方都死光光。身為基督徒的我們，在談政治的時候，就算難免會有情緒，也一定要很小心地檢查自己是否真的是在點出結構性的問題，還是在發洩情緒、人身攻擊、甚至定罪對方。 | In contrast, modern political discourse often turns into blue versus red, with each side almost wishing the other would vanish. As Christians, even if emotions arise when we discuss politics, we must examine carefully whether we are truly addressing structural issues or simply venting, engaging in personal attacks, or condemning others. |
| 接著，耶穌在結構裡看見被隱藏的窮寡婦，並且不用批評的方式來評論。在現代社會議題裡，不管是反墮胎或反槍枝，我們很常跟著自己喜好的政黨來支持政策，卻忘記每個議題當中都有受壓迫的人。 | Next, Jesus sees the hidden, impoverished widow within the system, and he speaks about her without criticizing her. Today, whether it’s an issue like abortion or gun control, we often support policies based on our favored political party, forgetting the lives of people who are oppressed by these issues.  |
| 當我們因為自己的信仰或政治立場而絕對支持一個政策的時候，我們就是故意選擇不去了解這些生命故事的問題，甚至很有可能隨意地評論這些已經在受苦的人們。 | When we take an absolute stance because of our beliefs or political views, we choose to ignore the underlying issues in these stories, often passing judgment on those who are already suffering. |
| 假如我們住在古代的耶路撒冷，我們可能會評論這位窮寡婦怎麼那麼笨、怎麼不找一位新丈夫、為什麼沒錢還要去聖殿，卻不想想為什麼一個敬拜上帝的群體可以讓一位寡婦窮到只剩20 ¢卻沒有任何人幫忙，而且還要她奉獻。 | If we were living in ancient Jerusalem, we might criticize the widow for not finding a new husband or for being “foolish” to make an offering while having so little. But do we think about how a God-worshiping community could allow her to reach a state where she has only 20 cents left and no help, yet is still expected to give? |
| 個人投射的信仰 | **Faith as Personal Projection** |
| 說到政黨和社會議題，大家有沒有想過，你信的耶穌是紅色還是藍色的呢？一位十九世紀人類學家和哲學家Ludwig Feuerbach對宗教評論說：「宗教是人類對自己本質的投射。」 | When it comes to political parties and social issues, have you ever considered if the Jesus you believe in is blue or red? A 19th-century philosopher and anthropologist, Ludwig Feuerbach, said, “Religion is the projection of humanity’s own essence.”  |
| 簡單來說，Feuerbach對於上帝到底存不存在一點都沒有興趣，因為上帝本身就是人用自己的理想創造出來的。當然，我今天不是要宣揚泛神論，但這樣的論點卻很值得基督徒在談政治之前好好來反省。 | Simply put, Feuerbach wasn’t concerned with whether God exists because he believed humans created God out of their own ideals. Of course, I’m not advocating pantheism, but this perspective can prompt us as Christians to pause and reflect before discussing politics. |
| 當我們意識到自己信的耶穌有可能和別人的不一樣的時後，我們才有可能避免掉入基督徒談論政治的一個大錯誤：把自己的信仰當作絕對的真理。雖然我們都信耶穌，但你的耶穌有可能支持墮胎，也有可能反對墮胎；你的耶穌有可能支持增加關稅，也有可能反對增加關稅。別忘了，當年屠殺猶太人的希特勒也都是把上帝掛在嘴邊的，但是我們可以很明確知道我們和希特勒不是敬拜同一位上帝。 | When we realize that the Jesus we believe in may not be the same as someone else’s, we can avoid a common mistake Christians make when discussing politics: treating our personal beliefs as absolute truth. We may all believe in Jesus, but your Jesus may support or oppose abortion, your Jesus may favor or reject increased tariffs. Let’s not forget that even Hitler, who massacred millions of Jews, invoked the name of God, yet we can be certain we don’t worship the same God as him. |
| 同樣地，當我們說「耶穌說」的時候，我們要記住自己其實是在說「符合我意識形態的耶穌說」。換句話說，我們有可能只是拿耶穌來替自己講的話背書，假如不注意自己所講的話背後的理念，我們很有可能也會變成侵吞寡婦財產的文士。 | Similarly, when we say, “Jesus says,” we need to remember that we’re really saying, “The Jesus who aligns with my ideology says.” In other words, we might just be using Jesus to validate our own words. If we fail to examine the ideology behind our words, we may end up like the scribes who “devour widows’ houses.”  |
| 不過，這樣並不代表我們不該用信仰當作標準來評論，相反地，我們應該先更小心地檢視自己的信仰，這樣才能用信仰來當做評論的標準。 | However, this doesn’t mean we shouldn’t use our faith as a standard for judgment; rather, we should carefully reflect on our faith first to ensure it is indeed the basis of our judgments. |
| 好好談政治 | **Discussing Politics Well** |
| 基督徒若不談政治，就不能說自己在乎公義，但是在教會到底要怎麼談政治？最重要的大原則是先找到談政治共同的目標。基督徒談政治，不是因為要改變對方的立場或翻轉對方下次投票的顏色，而是要聆聽自己沒聽過的生命故事。 | If Christians avoid discussing politics, we can’t say we care about justice. But how should we discuss politics in church? The primary principle is to find a common goal for discussing politics. The purpose is not to change the other person’s position or to shift their vote; it’s to listen to stories we haven’t heard before. |
| 假設你支持川普，那就不能只想著要證明墮胎是錯的，而是要去聽為什麼會有人想要墮胎；假設你支持賀錦麗，那就不能只想著提高關稅是錯的，而是要去聽為什麼有人需要美國提高關稅。 | If you support Trump, don’t focus solely on proving that abortion is wrong—try listening to why someone might consider it. If you support Harris, don’t just think about why tariffs are bad—listen to why someone might need higher tariffs. |
| 另一個談政治的重點，是尊重彼此的界線。這條界線包括了解雙方的不一樣，並隨時尊重彼此講或聽的意願。我們很常以為談政治就是要說支持誰才是對的，但是卻忘記我們對話的對象是我們的弟兄姊妹，是主內的肢體。 | Another key is respecting each other’s boundaries. This includes recognizing our differences and respecting each person’s willingness to speak or listen. Often, we think discussing politics means convincing someone that we’re right, forgetting that our conversation partner is a sibling in Christ, a fellow member of the body.  |
| 我們很常因為一點點不一樣的立場，就決定把對方看作是笨蛋或撒但、就忘記耶穌要我們先愛鄰舍如同自己。假設我們知道談政治的目的不是改變對方立場，那麼對方想的和自己不一樣又怎樣呢？ | Because of minor political differences, we can easily dismiss each other as foolish or even Satanic, forgetting that Jesus commanded us to love our neighbor as ourselves. If we understand that the goal of discussing politics is not to change the other person’s position, then what does it matter if they think differently? |
| 最後，從耶穌的模範裡，我們知道自己談政治的時候，一定要小心檢查：自己是不是在定罪別人、有沒有忽略受壓迫的聲音、是不是在把自己的信仰套在別人的身上。 | Lastly, following Jesus’ example, we must check ourselves when discussing politics: Are we condemning others? Are we ignoring the voices of the oppressed? Are we imposing our faith onto others? |
| 結論 | **Conclusion** |
| 這篇講道的目的，不是要待會禮拜結束後，讓大家都開始大吵架，而是要讓大家知道，基督徒應該要討論政治，因為社會結構性的不公義只能透過政治來討論。 | The purpose of this sermon is not for us to argue with each other after worship ends, but rather to remind us that Christians should discuss politics, because addressing structural injustice requires political discussion.  |
| 但是因為美國社會的兩極分化，我們平常明明都知道怎麼溝通，到了政治上卻好像都變成小朋友在吵架一樣，一點都沒有基督徒的樣式。 | However, due to America’s polarization, we sometimes forget how to communicate as Christians and end up acting like children bickering over political issues.  |
| 不管選舉帶給你開心或難過，我們都必須繼續往前走。希望透過今天的信息，鼓勵我們可以像耶穌坐在銀庫對面一樣，持續仔細關注社會的議題。 | No matter how the election made you feel, we have to keep moving forward. I hope today’s message encourages us to continue paying close attention to social issues, like Jesus watching the treasury. |
| 像耶穌看見窮寡婦的兩個銀錢一樣，勇敢去看見和我們生活方式完全的人卻不批評；像耶穌指責文士一樣，點出社會的不公義卻不定罪；像耶穌一樣預言聖殿拆毀卻也獻上自己的生命一樣，用自己的愛和付出帶來真正的改變。 | Like Jesus seeing the widow’s two coins, may we bravely see and understand those who live differently from us without judging. Like Jesus pointing out the injustice of the scribes, may we identify injustice without condemning. And like Jesus predicting the destruction of the temple and offering his own life, may we bring about true change through love and sacrifice. |
| 我們一起來禱告： | **Let us pray:** |
| 親愛的主，不論選舉的結果有沒有和我們心意，我們都向你獻上感謝。感謝你，讓選舉平安落幕，讓美國有下一任總統，更讓美國一億四千五百萬人都投下自己的一票。但主啊，我們必須承認，我們不夠關心這個社會。在美國，尤其是在教會裡，我們只要講到政治，就常常害怕起衝突，因為我們一心只想要改變對方的立場，卻忘記我們要快快地聽、慢慢地說。 | Dear Lord, regardless of whether the election outcome aligns with our desires, we give thanks to you. Thank you for a peaceful election, for America’s new president, and for over 145 million people casting their vote. But Lord, we confess that we haven’t cared enough about this society. In America, especially in church, we often fear conflict when it comes to politics because we’re too focused on changing others’ views, forgetting that we should be quick to listen and slow to speak. |
| 求主幫助我們，讓我們省察自己投射了多少的藍色或紅色在耶穌身上，而不是謙卑地學像你；讓我們知道自己的意識是怎麼建起一道牆，阻擋所有自己不相信的人事物，而不是愛鄰舍如同自己；讓我們知道自己多麽仇恨定罪另外一邊，而不是成為你和平的使者。 | Help us, Lord, to examine how much red or blue we’ve projected onto Jesus instead of humbly learning from you. Let us see how our own beliefs build walls that block out what we don’t agree with, rather than loving our neighbor as ourselves. Let us recognize how much we resent or condemn the other side, instead of being your messengers of peace. |
| 求主讓我們學像耶穌，謙卑地聆聽每一個生命、靈巧地觀察社會整體的問題、並且指出問題。當我們願意在選舉後繼續關心這個社會時，我們才敢稱自己為你的門徒。禱告是奉耶穌基督的名求。阿們。 | Lord, teach us to be like Jesus, humbly listening to every life story, wisely observing the issues in society, and courageously speaking out against injustice without attacking individuals. Help us to avoid the scribes’ mistakes, so that we don’t exploit or condemn others through our own views. Allow us to break down the walls in our hearts so we may build each other up with love. In Jesus’ name we pray, Amen. |