

敵人與鄰舍 Enemy and neighbor

Luke 10:1-21

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ATPC

<p>在去年十一月選舉前，我姊姊在一個晚上打電話來問我怎麼看川普和賀錦麗。面對這麼簡單的問題，我當然可以直接說出我的立場和支持的候選人，以及我討厭的候選人有多爛多糟；</p>	<p>Before the November election last year, my sister called me one evening and asked for my thoughts on Trump and Harris. With such a simple question, I could have just shared the candidate I supported, and how terrible I thought the other one was.</p>
<p>但是，我花了五分鐘好好解釋美國這次選舉在兩極化政治下主要的議題和兩邊的立場和解釋。還沒講到最後，我姊姊就聽累了，我也講累了。</p>	<p>But instead, I spent 5 minutes carefully explaining the main issues of this U.S. election under polarized politics and how each side understood them. Before I finished, my sister was already tired of listening, and I was tired of speaking.</p>
<p>透過這樣的討論，讓我重新反省自己對政治立場的思考和批判，也想出一個問題：假如耶穌在我的神學院教課，他會要我們怎麼思考？怎麼參與政治？</p>	<p>That conversation led me to reflect anew on how I think about and critique political positions. I began to wonder: if Jesus were teaching at my seminary, how would he want us to think? How would he want us to engage politically?</p>
<p>而繼續延伸這個問題，我也突然想到：若要做一位好的撒馬利亞人，究竟應該要去讀神學院還是法律系？換句話說，照耶穌所說撒瑪利亞人的比喻，到底是信仰能救人，還是政治才能救人？</p>	<p>And taking the question further, I suddenly thought: to become a good Samaritan, should one attend seminary or law school? In other words, based on Jesus' parable of the Samaritan, is it faith that saves, or politics that saves?</p>
<p>路加福音的群體救贖</p>	<p>Communal Salvation in the Gospel of Luke</p>
<p>今天的經文是從路加福音來。路加福音是一本最重視實踐、最多政治參與、最勇敢挑戰社會階級的福音書。這是最喜歡的福音書，也是我台南神學院的畢業論文的福音書。</p>	<p>Today's passage comes from the Gospel of Luke. Luke is the Gospel most concerned with lived practice, most politically engaged, and most daring in confronting social class. It's my favorite Gospel, and it was also the subject of my graduation thesis at Tainan Theological Seminary.</p>
<p>在路加福音裡，耶穌一開始就表明他的信仰是要「要我向貧窮的人傳佳音……宣</p>	<p>In the Gospel of Luke, Jesus makes it clear from the very beginning that his mission is “to bring good news to the</p>

告：被擄的，得釋放；失明的，得光明；受欺壓的，得自由；並宣告主拯救他子民的恩年。」(4:18)	poor... to proclaim release to the captives, recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord's favor.” (4:18)
雖然「主歡喜的年」看起來只是舊約信仰語言——禧年，但實際上卻是比名嘴上政治節目還要噏的一句話。	The phrase “the year of the Lord's favor” might sound like simple Old Testament language—the Jubilee—but in fact, it's more provocative than anything on a political talk show.
因為「主歡喜的年」(ἐνιαυτὸς δεκτός) 一詞是羅馬帝國用來慶祝戰爭勝利的詞，是強者打敗弱者、俘虜人、使別人看不見光明、剝奪人自由的勝利；	That phrase—“the year of the Lord's favor” (ἐνιαυτὸς δεκτός)—was used in the Roman Empire to celebrate military victory: when the strong conquered the weak, took captives, blinded others, and deprived people of liberty.
但耶穌卻用這一詞來宣講釋放、得光明、得自由，就是要挑戰羅馬帝國的價值系統，是非常政治性的宣告。	But Jesus used that very phrase to proclaim release, light, and freedom. It was a direct challenge to the Roman value system—a profoundly political declaration.
社會正義導向的個人關懷	Social Justice Through Personal Compassion
有趣的是，當耶穌在實際執行社會正義的時候，卻是用非常微觀的個人角度來思考與關懷，反而不是全社會性的政治運動。	Interestingly, when Jesus practiced social justice, he did so through a highly personal and micro-level approach, rather than through sweeping political movements.
在今天的經文裡，猶太教的律法師來挑戰耶穌「如何承受永生」(10:25)，耶穌同意律法師自己回答的標準答案：「你要全心、全情、全力、全意愛主—你的上帝，又要愛鄰人，像愛自己一樣。」(10:27)	In the scripture, a lawyer challenges Jesus with the question, “What must I do to inherit eternal life?” (10:25). Jesus affirms the lawyer's textbook answer: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” (10:27)
律法是這樣說，但記住，律法更關鍵往往是對文字不同解釋的角度。馬太和馬可也都記載耶穌說過一模一樣的話，但只有路加裡面的耶穌繼續解釋：誰是你的鄰舍。	That's what the law says. But remember, the law often hinges on how it is interpreted. Matthew and Mark both record Jesus saying the same words, but only in Luke does Jesus continue by explaining: Who is your neighbor?
律法師原本想挑戰耶穌，看他會不會少說或多說；沒想到，耶穌直接把最不該	The lawyer was hoping to test Jesus—to see whether he would add or omit anything. But unexpectedly, Jesus

說的都講了。	said everything he wasn't supposed to say.
從社會角度來看，撒瑪利亞人在當時是被猶太人看不起的人。他們是北國以色列被亞述帝國混合著民所生的後代，被以色列人看作是「雜種」；雖然相信摩西律法，但是他們的聖山是基利心山，而不是耶路撒冷，也被以色列人看作是「上錯山、拜錯神」。	At that time, Samaritans were despised by the Jews of the time. They were descendants of the Northern Kingdom of Israel, mixed with other peoples after Assyrian conquest. Although they believed in the Law of Moses, their sacred mountain was Mount Gerizim, not Jerusalem. The Israelites saw them as worshipping on the wrong mountain and worshiping the wrong God.
猶太人有多瞧不起撒瑪利亞人，可以從猶太教的經典《塔木德》中的一句話看得一清二楚：「撒馬利亞人的餅，比豬肉還不潔。」	Just how much Jews despised Samaritans can be seen in a line from the Talmud: “The bread of a Samaritan is more unclean than swine’s flesh.”
就是這麼不純潔的人，卻在耶穌的比喻裡面當了唯一符合標準、能承受永生的人，只因為他動了慈心、包紮傷口、扶他上自己的坐騎、帶到客棧、又承諾付清所有的費用（10:33–35）。	Yet this “impure” person is, in Jesus’ parable, the only one who meets the standard for inheriting eternal life—because he was moved with compassion, bound the man's wounds, placed him on his own animal, brought him to an inn, and promised to cover all expenses. (10:33–35)
耶穌用律法師最看不起的撒瑪利亞人來讓他不得不承認他確實是真正把遇到強盜的人看作鄰舍的最佳典範。	Jesus used the figure the lawyer despised the most—a Samaritan—to force him to admit that this was the one who truly treated the man attacked by robbers as a neighbor.
耶穌這樣的比喻也不是隨便編造的，照邏輯來說，前面遇到的祭司和利未人確實有可能因為律法不敢接觸那被打得半死的人。	Jesus didn't invent this parable arbitrarily. Logically speaking, the priest and the Levite who passed by earlier may have genuinely refrained from touching the man who had been beaten half to death due to religious law.
在猶太律法裡，假如那人真的在接觸的過程中死了，依照民數記，猶太人會不潔淨七天（19:11–13）；依照利未記，祭司甚至不應該為了不屬於親人的屍體玷污自己（21:1–3）。	According to Jewish law, if the man died during contact, the person who touched him would be ritually unclean for seven days (Numbers 19:11–13). According to Leviticus, a priest must not defile himself for the dead unless it is a close relative (Leviticus 21:1–3).
因此，前兩位的祭司和利未人不去幫忙，真的只是剛好而已。	So it wasn't entirely unreasonable that the priest and the Levite avoided helping—the law may have justified it.
信條與儀式真的能救人嗎	Can Creeds and Rituals Truly Save?
耶穌這大逆不道的教導，竟敢在律法師	Jesus’ teaching here is nothing short of subversive. In

<p>面前詆毀祭司和利未人，又點出律法的矛盾之處：明明路見半死的人，卻因為信仰律法而不能去救；</p>	<p>front of a lawyer, he critiques the priest and Levite, and exposes the contradictions in the law: even when one encounters a dying person, religious law may prohibit saving them.</p>
<p>反而是一位本來就被猶太人看作是不潔淨的撒瑪利亞人願意去幫忙，讓他成為真正遵守真正能承受永生的誡命。</p>	<p>And yet, the one whom the Jews saw as unclean—the Samaritan—was willing to help, thus becoming the true fulfiller of the commandment that leads to eternal life.</p>
<p>表面上，耶穌是在描述撒瑪利亞人如何愛鄰舍；實際上，耶穌是在教導律法師如何放下自己的偏見去愛自己看作敵人的鄰舍。</p>	<p>On the surface, Jesus is describing how the Samaritan loves his neighbor. But in reality, Jesus is teaching the lawyer how to let go of his own prejudice and love the neighbor he sees as an enemy.</p>
<p>其實，在我們的信仰中也常常有這種矛盾。我們以為自己遵守律法，卻忘了愛鄰如己才是最根本的教導，以致於我們在信仰上到處將人看作是敵人，卻忘記我們越是看作敵人的人，其實就是耶穌越要我們去愛的鄰舍。</p>	<p>In fact, such contradictions often exist in our own faith. We think we are upholding the law, yet forget that loving our neighbor as ourselves is the core teaching. As a result, we label people as enemies in the name of faith, forgetting that the very people we see as enemies are often the ones Jesus most urges us to love as neighbors.</p>
<p>在亞特蘭大，大家一定都知道馬丁路德金恩博士，但我今天要介紹一位他不為人知的幕後——魯斯汀（Bayard Rustin），以及他們之間的合作與張力。</p>	<p>In Atlanta, everyone surely knows Dr. Martin Luther King Jr., but today I want to introduce someone behind the scenes—Bayard Rustin—and the cooperation and tension between the two of them.</p>
<p>在 50 年代，魯斯汀同樣作為黑人民權運動的領袖，他學習印度甘地的非暴力抗爭，並從中看見帶領美國黑人運動的希望。</p>	<p>In the 1950s, Rustin was also a leader in the Black civil rights movement. He studied Gandhi’s philosophy of nonviolent resistance and saw in it the hope for leading the Black movement in America.</p>
<p>因此，他把這套哲學介紹給金恩博士，金恩博士也因此將魯斯汀當作顧問，兩人更因此成為好友。</p>	<p>Rustin introduced this philosophy to Dr. King, who in turn made him an advisor. The two became close friends.</p>
<p>沒想到，在這樣的合作下，保守派基督徒抓準機會攻擊金恩博士帶領的民權運動。</p>	<p>Unexpectedly, during this partnership, conservative Christians seized the opportunity to attack Dr. King’s civil rights movement.</p>
<p>其中包含南卡的參議員瑟蒙，他在國會議場上公開指控 Rustin 是一位同性戀，並曾在加州因為與同性發生關係而被逮捕。</p>	<p>Among them was South Carolina Senator J. Strom Thurmond, who publicly accused Rustin in Congress of being homosexual and pointed out his arrest in California for same-sex relations.</p>

他就像耶穌比喻中的強盜，爲了自己的利益而不惜攻擊別人到半死。	He was like the robber in Jesus’ parable—willing to strike down others to serve his own interest.
另一位則是紐約衆議員小亞當鮑威爾，他擔心 Rustin 的同志身份會拖垮黑人的民權運動，	Another was New York Congressman Adam C. Powell Jr., who feared Rustin’s sexuality might undermine the civil rights movement.
因此威脅金恩博士若不跟 Rustin 切割關係，他就要把 Rustin 曾因同性性行爲被逮補的事情公諸於世，甚至放話要造謠金恩博士和 Rustin 有「不當關係」。	He threatened Dr. King: unless he distanced himself from Rustin, he would publicly expose Rustin’s past arrest and even spread rumors that King and Rustin had an “improper relationship.”
他就像耶穌比喻中的祭司和利未人一樣，爲了「更重要的善」而做了「必要之惡」——忽略 Rustin 的個人安危。	Like the priest and Levite in Jesus’ parable, he chose what he believed to be a “greater good” by committing a “necessary evil”—neglecting Rustin’s personal safety.
但這些並不影響兩個人之後的合作。他們在 1963 年共同策劃的華盛頓大遊行，金恩博士接受 Rustin 成爲的主要策劃人，而他則負責演講，也就是廣爲人知的《我有一個夢》。	Yet none of this stopped their continued collaboration. In 1963, they jointly planned the March on Washington. Dr. King accepted Rustin as the main organizer, and he gave the iconic speech we all know: “I Have a Dream.”
金恩博士作爲一位 60 年代南方浸信會的牧師，他知道同性戀就像撒瑪利亞人一樣，如何被美國人看作是「比豬還不潔淨」的人，但他不怕自己變成「不潔淨」，選擇重用 Rustin 的才華，所以才成就了歷史上永遠不會被遺忘的事件。	As a Southern Baptist pastor in the 1960s, Dr. King understood that being gay, like being a Samaritan, was viewed by many Americans as “more unclean than swine’s flesh.” Yet he wasn’t afraid of becoming “unclean” himself. He chose to fully embrace Rustin’s gifts—and as a result, they made history together.
這事件是在白人至上主義下，有色人種群體的救贖；同時也是在異性戀霸權下，對 Rustin 個人的救贖。	That moment was redemption for communities of color under white supremacy, and at the same time, redemption for Rustin under heteronormative oppression.
政治與信仰的相互作用	The Interplay Between Politics and Faith
上禮拜六，由於台灣人公共事務會（FAPA）邀請一位我很喜歡的台北市議員來演講，我第一次體驗到追星的快感！在演講過後，我有寶貴的機會和這位議員多聊幾句。	Last Saturday, because the Formosan Association for Public Affairs (FAPA) invited a Taipei City Councilor whom I admire to give a talk, I experienced the thrill of being a fan for the first time! After the speech, I had the precious opportunity to chat with this councilor.
雖然我在之前的講道講過幾次台灣和美國都走向政治兩極化的問題，我還是很	Although I’ve spoken before in sermons about the growing political polarization in both Taiwan and the

<p>好奇，作為一位有巨大公共影響的政治人物，她會想要怎麼解決政治兩極化的問題。</p>	<p>U.S., I was still very curious—what would she, as a political figure with substantial public influence, propose as a solution?</p>
<p>她笑了一聲，說：「假如知道解決方法的人，應該要得到諾貝爾和平獎吧！」</p>	<p>She laughed and said, “Whoever figures that out probably deserves the Nobel Peace Prize!”</p>
<p>我突然意識到，在政治上，政治人物沒辦法站在中間立場，因為他們要是不提出自己的看法來對抗別人的意見，那麼百姓實在沒必要選他們。或許，政治人物就是在敵對的狀態中塑造出來的，或是說，沒有敵人，就不會有政治人物。</p>	<p>I suddenly realized that in politics, politicians can’t afford to stay neutral. If they don’t take a stance to oppose others’ views, people would have no reason to vote for them. Perhaps politicians are formed in the very context of conflict—or put another way, without enemies, politicians would not exist.</p>
<p>但是，耶穌在今天的經文卻要我們去效法我們最看不起的人，學習他們不受律法捆綁、不怕變得不潔淨、去接觸那最需要的人、愛鄰舍、得永生的好模樣。</p>	<p>Yet in today’s passage, Jesus calls us to imitate the very people we most look down on—to learn from those who are not bound by legalism, who are not afraid of becoming unclean, who are willing to approach the most needy, to love their neighbor, and thus inherit eternal life.</p>
<p>這樣的教導似乎有點不切實際，但卻是做一個人對人最基本的愛心和憐憫的心。若失去了這最基本的愛，我們都可以當一位口沫橫飛的聖經教師或律師，卻連基督徒都沾不上邊。</p>	<p>Such a teaching might seem impractical, yet it is the most basic expression of human love and compassion. Without that fundamental love, we might be eloquent Bible teachers or legal experts, but we would not even qualify as Christians.</p>
<p>所以，回到一開始的問題：到底是政治能救人，還是信仰與律法能救人？我認為，透過耶穌好撒瑪利亞人的教導，基督徒不能不理政治，但更不能失去最基本愛人的心。</p>	<p>So, returning to the opening question: Is it politics that saves, or is it faith and the law? I believe that through Jesus’ teaching on the Good Samaritan, Christians cannot ignore politics—but even more, we must not lose our fundamental love for others.</p>
<p>若是基督徒不理政治，就根本沒辦法理解誰在受怎樣的苦；但若基督徒只用政治的眼光把人分做敵人和自己人，就不可能去理解自己的敵人，更不可能認同他們是自己的鄰舍，那就沒有愛上帝了，也和永生沒有關係了。</p>	<p>If Christians ignore politics, we won’t understand who is suffering and how. But if we use politics alone to divide people into enemies and allies, then we cannot understand our enemies, let alone recognize them as our neighbors. And if we don’t love our neighbors, then we don’t love God, and we have nothing to do with eternal life.</p>
<p>相反地，若是一位基督徒願意去理解政</p>	<p>On the other hand, if a Christian is willing to understand</p>

治、有禮貌地認識兩邊的立場，又有一顆愛主的心，相信和自己立場不同的人也是上帝所呼召的好撒瑪利亞人；	politics, to respectfully listen to both sides, and to carry a heart that loves God—believing that those who hold different positions might also be called by God to be Good Samaritans—
那麼，他不用讀神學院，也不用讀法律系，就有可能在敵人中看出他們也是鄰舍，也才有可能去愛鄰舍，並承受永生。	then that person doesn't need to go to seminary or law school to recognize their enemies as neighbors. Only then can they truly love their neighbor and inherit eternal life.
我們一起來禱告：	Let us pray together:
呼召我們愛鄰舍的主，你是愛，若沒有你對我們無條件、捨己的愛，我們不懂什麼是愛。	<i>O Lord who calls us to love our neighbors, you are love itself. Without your unconditional, self-giving love, we would not know what love is.</i>
但主啊，我們時常就像是耶穌比喻中的祭司和利未人一樣軟弱：我們希望自己潔淨、聖潔，卻忘記在信仰的律例中最重要的一條；我們希望維護律法來愛主，卻忘記對人最基本的關懷與愛心。	<i>But Lord, we are often as weak as the priest and the Levite in Jesus' parable: we seek to be pure and holy, yet forget the most important commandment of our faith; we uphold the law to love you, yet forget the most basic compassion and care for others.</i>
我們有時候甚至像強盜一樣，在捍衛自己信仰利益的過程中，不小心享受著把不同的人看作敵人的對立、把對方打得半死。	<i>Sometimes we are even like the robbers—while defending the interests of our faith, we begin to take pleasure in treating those who differ from us as enemies, beating them half to death.</i>
懇求主教導我們，在愛鄰舍如同自己的教導下，我們並沒有潔淨和骯髒的分別；在愛鄰舍如同自己的教導下，沒有敵人和自己人的區別；	<i>Lord, we ask you to teach us: under your command to love our neighbor as ourselves, there is no division between clean and unclean; under this command, there are no enemies and allies;</i>
在愛鄰舍如同自己的教導下，我們才能真正不被自己的偏見網綁，甚至去捆綁主你救贖的福音不讓你的百姓得著。	<i>under this command, we are freed from the chains of our own prejudice—and stop binding your gospel of redemption from reaching your people.</i>
你的福音是何等的奧秘，求主讓我們繼續看見社會的需要，身邊的人的需要，以及自己靈命上的需要。	<i>Your gospel is wondrous and mysterious. Help us, Lord, to continue seeing the needs of society, the needs of those around us, and the needs of our own spiritual lives.</i>
使我們能在不斷地提醒中反省自己的信仰，勇敢拆毀不屬於你教導的部分，建造一個能真正容納鄰舍的信仰。禱告是奉主耶穌基督的名求。阿們。	<i>May we constantly reflect on our faith, courageously dismantle what is not from you, and build a faith that can truly embrace the neighbor. We pray this in the name of our Lord Jesus Christ. Amen.</i>

