

## 歡迎之筵桌

路加福音 14: 1, 7-14

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古早時的吃飯桌是哲學家和先生傳授智慧的所在。吃飯桌也反映出這個團體的身份；在一個近東的諺語「看您吃，就知您是啥人。」你和什麼人作伙，能倘看出你和你的同伴。

路加來講，注重食飯桌。復活的基督的顯現是在聖餐中進行的。耶穌在吃的時準應允聖神……耶穌因為和收稅的和有罪的朋友作伙吃飯，有歹名聲，惹來麻煩。

邀請人來食飯倘講是有錢有地位的記號，但是同時也是服事的記號和待受的記號，平等、通過剝餅來創造平等的社團。餐桌團契的意義充滿彼此接納和耶穌和什麼人坐桌看出的包容性，特別是社會排斥的、懷疑的。因為吃桌表明什麼人是自己人？什麼人是外人？

耶穌一開始就教示人客，「恁互人請去赴婚姻的筵桌，莫得坐大位……獨獨互人請的時，著去坐尾位。」耶穌跟人客講著去坐尾位，就請你的來給你請你坐起來，彼時，互別人看到的時你就有體面。「見若主高的，欲互伊卑微；家己卑微的，欲高升伊。」這個有關 gau 款待的故事和謙卑有關係。人應該謙卑自己在最低的所在。

謙卑的姿不只是做人客的。耶穌也和主人講，「你辦日晝頓抑是下昏頓，毋通請你的朋友，抑是兄弟，抑是親戚，抑是好額的厝邊，驚了您倒請你，你就受報答。若是你辦筵桌的時，著請 喪鄉的、破相的、跛腳的、睛暝的，你就有福氣！因為您無通報答你……。」誰來晚餐？不是你的朋友或者是你的兄弟，或者是你的親戚。反倒轉是陌生人、喪鄉的。破腳的、破相的和睛暝，等等那些咱沒得到報答咱的好款待的，那些通常沒社會或者是經濟地位，那些沒倘幫助咱和有影響力的人作關係，那些在歡迎的筵桌邊受歡迎的常客。在上帝國裡，咱看到好款待的相反，就是在筵桌中，放邊緣的人做優先和中心，來提醒咱，一個社團的力量在於最軟弱的人有多少氣力。通過坐桌交陪，那些邊緣人會成作

朋友。這互人驚喜，因為上帝國永遠互人驚喜。在國度裡，好款待是自由的，不是互惠的期待，是沒條件筵桌的服務。沒規定著倭怎。

在咱的桌仔坐「別人」不只是好代誌。也是對的代誌。不是自己人，幫助咱更加了解上帝的美。沒同和多元建立一個更好一點仔的團體，異質性是上帝國的好款待。同質性不是上帝國的記號。

什麼人的桌？不是法利賽人的桌，也不是主人的，或者是人客的。是耶穌基督的，祂同時是主人，也是人客，是謙卑的，也是高升的。這婚姻的筵席是上帝國裡的上帝國宴，因為上帝邀請所有的人來參加這個婚姻的筵席！

這講到一些上帝沒揀人的那種好款待。沒歧視的好款待。有冒險的好款待，想像最後的晚餐那麼的冒險，咱看耶穌和伊的門徒坐桌，包括出賣伊的加略人猶大。伊的愛互伊最好在十字架頂針死。

完全的好客會冒生命的危險，或者是這種生活形式為了經驗上帝國。

上帝沒要咱報答伊對咱的好款待，咱也永遠沒法度報答活命和愛的恩賜。

總是聖靈已經邀請咱所有的人坐在歡迎的筵桌。

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**Who Is At Our Table?  
Luke 14:1, 7-14**

Christians need to pay careful attention to the dinner table. A lot of important things in the New Testament happened there. The resurrected Christ appeared at the Eucharist table. When Jesus was eating, he sent the Holy Spirit. Throughout his ministry Jesus had a reputation for eating with undesirable types, with tax-collectors and friends labeled "sinners." That caused trouble.

Inviting people to eat can be a sign of your wealth and high status. But it can also signify acceptance and equality. We can create a community of equality through breaking the bread. Because eating together at a table indicates who is an insider and who is an outsider. In Luke, Jesus used a dinner invitation to teach his wealthy Pharisee host this lesson.

Many of the other guests selected seats of honor. In other words, they thought of themselves as important people who merited the best seats at the table. Jesus didn't observe silently, he challenged their thinking. "When you are invited by someone to a wedding banquet, do not sit down at the place of honor..." he told them. Instead they should take the lowest position, and wait for the host to invite them to sit higher. Then they would be truly honored. "For all who exalt themselves will be humbled, and those who humble themselves will be exalted." This story is about humility. People should humble themselves and give others the best places.

Jesus challenged the host also. "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous."

The Pharisees were religious leaders. Jesus' statement went straight to the heart: who do you want to please? God or rich men? Who ought we to value? Who ought we to seek for fellowship? Those like us, those we already love, such as our friends, brothers, or relations? No, Jesus says, invite strangers and the lost sinners, the crippled, handicapped, the people

who are on the bottom of society and have no possible way to pay us back. Those who are literally social outcasts who cannot help us win favor with the rich or influential, or add anything to our popularity.

Jesus was trying to get his host and the other guests to understand that the ways of God were not their ways and that in the Kingdom of God a different social order will prevail. The world honors the rich and powerful but in the kingdom of God, it is the opposite. The poor and marginalized have priority around the table. This should make us think about our own society today. How do we measure up to the standards of Jesus? The strength of a society lies in how much respect and honor the weakest person is given.

Sitting at the table with the "others" is not just a nice thing to do, it is a sign of our salvation. We can only grasp the reality of God's grace when we reach beyond our own kind to embrace those who are different from us. We can only grasp the love of God when we serve purely out of a commitment to share God's love for all, not trying to impress the world or win friends. Here and now we must start to build the kind of community that reflects the radical inclusiveness of God's Kingdom. Homogeneity is not a sign of the Kingdom.

Who's at our table here in the Church? It is not the table of the Pharisees, nor their status conscious guests. It is Jesus Christ. He is both the host and the guest. He is the God who invites us, and he is the broken people who come seeking new life. God invites all people to attend this feast!