
Brad Morrow / General AdultGospel Priorities / Matthew; Love; Relationships / Matthew 5:43–48

OPENING:

Good morning, Church! My name is Bradley Morrow. I serve at Second Presbyterian Church as one of the young adult pastors. I am excited to explore God's Word with you this morning. If you have your Bibles, would you meet me in [Matthew 5:43-48](#)?

In [Luke 4: 18-19](#), we find the foundation of Jesus' ministry. It's here that we see that the gospel is good news to the poor, it's freedom for the oppressed, and sight to the blind. Today we will be focusing on the freedom we have in the gospel. We've been freed *from* something (sin, death, and hell), but we've also been freed *to* something. This morning, we're going to see that the gospel of Christ Jesus frees us to love. Matthew 5:43-48 is a part of the sermon on the mount, or as RT France titles it, "The Discourse on Discipleship." Jesus begins this discourse by addressing his disciples and not the crowds, and instructing them on what life is like in the kingdom. The theme of this discourse is that life in the kingdom calls disciples to a radically different way of living. Our passage, this morning is no different. With that in mind, let's begin reading, [Matthew 5](#) beginning in verse 43.

PRAYER**INTRODUCTION:**

Back in November, Netflix gave us the fight we didn't know we needed: Jake Paul vs. Mike Tyson. Some of you may be wondering, "who is Jake Paul?" Well, it doesn't really matter. All you need to know about Jake Paul is that he's 27. Now, many of you likely know Mike Tyson, or as he is often referred to, Iron Mike. Mike Tyson is one of the hardest hitting boxers EVER. He also once bit an opponent's ear off in the middle of a fight. However, none of this is really important, because all you need to know about Mike Tyson is his age. Mike Tyson is 58. Going into the fight, a lot of people, including myself, thought Tyson could somehow win. I mean, it's Iron Mike after all. Sure, he's older, but he can still hit hard. Leading up to the fight, his team released video of his training, and he looked great. He was agile, he was quick, and he was punching hard. Even the day of the fight, he looked good. He looked strong. He looked like the real Mike Tyson. And then the fight started, and very quickly, everyone realized that he was not the same Iron Mike. He looked like him, sounded like him, but something was lacking. Namely youth. Mike Tyson eventually would lose the fight, despite the looking part.

In our passage, Jesus is instructing his disciples on the type of love that is required of those in his kingdom. It's not ordinary, familiar, or common. It's radical. I'm guessing when I say this, but most of us would likely not say that our lives are lacking in love. You may say, "My life is so full of love, how could my love be lacking? I love my family to bits. I love my friends, and even my coworkers. My life is filled with love!" But is your love perfect? It's possible to look the part, but if you are lacking this one thing, love for your enemy, your love is imperfect. In this passage, Jesus calls us to love radically by loving our enemies, and he gives us three reasons why we should. First, because they are our neighbor. Second, because of God's grace. Lastly, because God is perfect.

Main Point 1- Because we love our neighbors (vv.43-44)

EXPLANATION

Jesus says, “You have heard it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.”

To understand the point Jesus is making, we need to understand what he means by “neighbor” and what he means by “love.”

First, neighbor. If after reading this verse, you thought, “Where did God say love your neighbor and hate your enemy?”, you’d be asking the right question. The Bible doesn’t say this. Jesus isn’t quoting Scripture, but he is quoting their interpretation of Scripture. The interpretation that Jesus is alluding to is that of [Lev. 19:18](#)

Leviticus 19:18 ESV

You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

The scribes and Pharisees read [Lev. 19](#) as only pertaining to the people of Israel, and they used its instructions on the duties to their parents, and the command not to oppress, hate, or take vengeance against your brother as support to say that neighbor is synonymous with Israelite. Thus, enemy came to be defined as not just the opposition, but anyone outside of their community. Now, to get to this conclusion, they had to be creative with their hermeneutics, because the very same chapter had instructions such as [Lev. 19:9](#), where the LORD instructs them to leave the gleanings of the field. For whom? Their brothers and kin? No! It was for the poor and the sojourner (the non-Jew among you, the outsider).

By commanding them to love their enemies, Jesus isn’t adding to the Law. He is revealing the heart of God that exists within His Law, and he is defining neighbor as the kingdom defines it. Neighbor, in the kingdom, is anyone who bears the image of God. And Jesus says to love them. But what is “love” exactly? For those of you with children, if you told us, “I really love little Jonny,” but you never sacrifice time to go to his games, and when you go on family vacations, you do your best to forget he’s there, no one would actually believe you loved Little Jonny. Why? Because love is more than words and it’s more than feelings. It’s both the heart and hands. That’s why in [Luke 6](#), Jesus says, “love your enemies, and do good to them.” Loving your neighbor is to desire and seek their good. Just think about how agonizing and impossible this sounds. For these Jews, Jesus saying this couldn’t have come at a worse time. Life is not great right now. They aren’t living the American dream. The land freedom they once enjoyed as a nation—gone. They are being brutally taxed, and the freedom they currently enjoy is dictated, not by fellow Jews, but by Romans (Gentiles). So, when Jesus says, “Love your enemies and pray for them who persecute you”, it’s not theoretical exercise that he is proposing, but has real time implications. Despite how impossible it may seem, Jesus says this is the very thing that will authenticate his disciples.

ILLUSTRATION

In [1 Kings 3:16](#) two prostitutes come to Solomon with a dilemma. The two had babies, but one died. And they are both claiming to be the true mother of the living infant. So, king Solomon hears their case. He realizes that there was no way to make a proper judgment based off their testimonies. So, he comes up with a way to authenticate who the real mother is. He said, “I have an idea. How about we just slice the baby in half. A half for you and a half for you.” Then the Bible says, “Then the woman whose son was alive said to the king, because her heart yearned for her son, “Oh, my lord, give her the living child, and by no means put him to death.” But the

other said, “He shall be neither mine nor yours; divide him.” Then the king answered and said, “Give the living child to the first woman, and by no means put him to death; she is his mother.” What exposed who the real mother was? Her love for her child. Nobody loves a baby like its mother, and it’s that love that proved she was the real mother.

APPLICATION

My question for you this morning, brother and sister, is what gives you away as a disciple of Jesus? Are you known more for your social circles, the sport you play, your family name, than you are for your radical love of people? Do you pray for those who persecute you or object to your faith? Do you plead to God on their behalf, that he might have mercy on them as he had mercy on you, and intercedes for you? As a Church, when people see us, when they see how we love, are they seeing something familiar or something radical? This is what the gospel frees us to: to love radically and serve as priests to our neighbors. But if our love is familiar, and if our prayers are ordinary, it may be that we need reminding of the motivating power of God’s grace.

Main Point 2- Because of God’s grace (vv. 45b-47)

EXPLANATION

Jesus says, “love your enemies and pray for those who persecute you. For he, the Father, makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” In theological terms this is called “common grace.” Common, meaning experienced by every person bearing the image of God, and grace, meaning the unmerited love of God towards sinful and unworthy people. Every human being experiences the blessing of sunshine, rain and change of season, because of God’s common grace. In the same way God causes rain to fall on the just and unjust, Jesus says, your love should fall on the just and unjust. Your love should be a common grace to your neighbors. It cannot be earned, and it cannot be lost. What a tall task! The world says that love should be earned. You shouldn’t give it away freely. It should be under safe keeping. Yet, Jesus says, give it away. Naturally, though, we tend to be stingy with our love. So how do we move towards being more gracious.

ILLUSTRATION

Both of my parents grew up on farms in the country. Believe it or not, that can really shape how you teach your child to drive. My dad was my primary driving instructor. When it was time for me to learn how to drive, most of my friends would say, “Oh yeah, my dad let me drive to Kroger and back.” Or, “We went to an empty parking lot and drove around.” Well, that isn’t how my dad taught me to drive. For my first driving lesson, my dad said, “Hey Brad, let’s get on I-40 and drive to Memphis.” In response, I said, “But dad, I don’t know how to drive.” And he’s said, “Brad, it’ll be fine. I’ll be with you, and I’ll tell you what to do.” Clearly his standard for what it took to be a confident driver was abnormally high. When I was merging onto I-40 for the first time, he didn’t just sit there and hope that I would figure it out on my own. He was in the passenger seat guiding me the entire way. Now, was I the one driving? Yes, I was behind the wheel. But it was my dad guiding and instructing me in how to do it. All I had to do was trust him and submit to his instruction.

APPLICATION

The kingdom’s standard for loving your neighbor is high, but the benefit of having an incarnational God is that Jesus knows how hard it is to love an enemy. He knows how hard it is to pray for those who persecute you, because

he's done it. Jesus isn't naive. He knows that we can't do it alone. So, when Jesus ascended to heaven, he sent his Spirit to indwell his people. And it's the Holy Spirit that gives enabling grace, to empower you to love like Christ. "Well," you say, "I know I have the Holy Spirit, but my love doesn't look radical." When I was learning to drive on I-40, my dad could have guided me until he was blue in the face, but if I didn't submit to his instruction, it wouldn't have gone well. So ask yourself, have you submitted to the Holy Spirit? Submitting to the Holy Spirit looks like you saying, "Holy Spirit, whatever you want to do with my life, I surrender to it." If you pray this prayer, he will answer it. Submitting also looks like putting yourself in situations to live out what he has called you to. When was the last time you sat down and just meditated on the grace of God? When was the last time that you reminded yourself of where Jesus found you? Some of us have never known a day that we did not know Jesus as our savior. Praise God, but even for you, it was by grace that he chose you to know him. When you are gripped by the grace of God, it will move you to submit to his Spirit. And it will move you to do radical things. For instance, it will move you to be hospitable. If Christ has called us to love our enemy, the outsider, those who are not like us, shouldn't who we invite around our dinner tables, look a little strange at times or at least differently? When you are gripped by grace and submitted to the Spirit, it will make you more bold in your evangelism. It'll make you invite people to church. It'll make you create more margin in your life, for the chance of loving your enemy.

Sharing your faith is hard. Inviting someone to church when it seems like it's the last place they would want to be is hard. Praying for those who bully you, who degrade you, who try to bring you down, is hard. But we are compelled by the grace and love of Christ, who, while we were yet still his enemy, not only prayed for us, but died for us.

Main Point 3- God is perfect (vv.46-48)

EXPLANATION

Lastly, we love our enemies because God is perfect. Jesus says, "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?" Jesus points to specific groups of people, tax collectors and Gentiles. Tax collectors were hated because they were corrupt and stole from their own people. Gentiles were hated by Jews because they were unclean and pagans, and at this point in history, were the oppressors. Jesus is saying that even the worst among you, the thief and the pagan alike, are able to love according to your standard. Anyone can love people that look like them, dress like them, vote like them, share the same interests as them, and has the same background as them. Even the Gentiles can do that. God has called us to a higher love. He's called us to a perfect love. When he says "perfect" he doesn't mean that we are to be morally perfect here and now. Perfect here means complete. Our love is to be perfect or complete, just as the heavenly Father's love is perfect. How do we begin to love with a complete love? What separates our love from that of the tax collectors and the Gentiles?

ILLUSTRATION

In his book, *How to Know a Person*, David Brooks writes about the art of seeing others and making them feel seen. He goes on to say that in every crowd, there are "Diminishers" and there are "Illuminators." Diminishers make people feel small and unseen. He lists 8 proclivities of Diminishers that prevent them from seeing others, but there are three that I think are worth mentioning. First is what Brooks calls the "size-up." It's what you do when you first meet someone. Based on how they look, you begin making judgments about them. Second is anxiety. I am so worried about how the other person sees me, about what to say next to make them like me, that I can't see

them. Last is what Brooks calls essentialism. Essentialists are quick to use stereotypes to categorize vast swaths of people and tend to think people in other groups are more different from “us” than they really are. How often do we experience these proclivities amongst ourselves, at our particular schools, in our social circles? If we are honest, we would have to confess that we all have been the perpetrator of these proclivities at one point or another.

But there are also illuminators. To keep from spoiling the book too much, I’ll give you the summary of illuminator. The key to illuminating is the eyes. Whereas diminishers see people as small and something to be used, illuminators see people as image bearers of infinite value and dignity. They see people how Jesus sees them. They see people as neighbors. Brooks says, “When you’re practicing illuminationism, you’re offering a gaze that answers positively to the question we all ask when we meet: ‘Am I a person to you? Do you care about me? Am I a priority for you?’”

APPLICATION

There are a lot of people in our city who have gone unseen. There may be some of us in this room, who feel unseen, size-upped, and stereotyped. We live in a broken city. There are a lot of needs in our city—education, crime, poverty, and the biggest one, sin. And if we are waiting for the government to fix it, we’re going to be waiting for eternity. What our city needs most, is for the Church, empowered by the Spirit, to be the Church. We need less diminishers and more spirit-filled illuminators. Every time you volunteer to help a child read you are illuminating. Every time you retell the gospel at your job, on your team, in your schools, even though they may mock you, you are illuminating. Every time you intentionally remember the name of a guest in the hall, you are illuminating. Every time you give, you are giving so that people may be seen as they truly are and may know and be known by God. But loving people this way does not happen unintentionally. So, how do we train ourselves to illuminate? We must behold. I love how Brooks defines beholding: “When you’re beholding someone, you’re seeing the richness of this particular human consciousness, the full symphony—how they perceive and create their life.” Brothers and sisters, if we are to love with a perfect love, we must behold Christ on his cross, for on the cross, we see this standard of love fulfilled perfectly. On the cross, you have the holy Son of God, the creator and sustainer of all things seen and unseen. In humility, he forsook the splendor of heaven, to fulfill all righteousness. Yet, at the end of his life, he was nailed to a cross, beaten, naked, alone. Was it for his sin? No! For ours. For every time you’ve lied, for every time you’ve lusted, for every idol you’ve ever worshipped, he was nailed to the cross and the wrath of the Father was poured on Him. He did all of this for you. He did it for you, not when you loved him, but when you hated him. He did it for you, not when you were his brother, but when you were his enemy. He did it for you, because he loved you completely. He loved you perfectly. And if you are not in Christ, that love is available to you as well.

Conclusion:

In 1994, Immaculee Ilibagiza (Yolo buh geeza), a 22-year-old college student, returned home on break for Easter. While she was home, the tensions between the Tutsi and Hutus reached a boiling point. Within a span of 100 days, over 800,000 Tutsis were killed. Her father, in an attempt to save his daughter, sent her to hide at a friend’s house who happened to be a pastor, but who also happened to be Hutu. For the next 91 days, Immaculee, along with seven other women, hid in a 3 by 4 bathroom. Within the first 14 days of hiding, she knew that it was likely that her family had been killed. She began to imagine what she would do if she made it out alive. She said that she thought she would join the army, just for the chance at getting revenge. But something else happened within those 14 days. She came to Christ. She prayed and asked God to reveal himself, and he did, in a miraculous way.

She then began to pray. She didn't really know how to pray, so she just prayed the Lord's Prayer, and Hail Marries. But one day, as she was praying, the Lord spoke to her. She had to let go of her anger. But she thought to herself, "How could I ever forgive them?" Then she began to meditate on the cross, and she remembered reading how when Jesus was being crucified, he prayed for his enemies saying, "forgive them Father, for they know not what they do." Then she began to remember her own sin. She remembered the Lord's prayer, and her need for his forgiveness. And when the cross came to bare on her in that small bathroom, it transformed her heart. No longer was she looking forward to the day she could get vengeance. And no longer was she only praying for her survival. But she began to pray for her enemies, the very people who killed her family, that they too would see the cross and experience the love of the Father.

Brothers and Sisters, when our eyes are on the cross, when we are surrendered to the Spirit, and when the gospel sets you free, this is what happens. People begin to love like Christ. Let us be a Church known for that kind of love. Amen?

開場白

弟兄姐姐，早上好！我的名字是 **Bradley Morrow**。我在第二長老教會擔任青年牧師之一。我很高興今天早上和你們一起探索神的話語。如果你有聖經的話，請翻開馬太福音 5:43-48。

在路加福音 4:18-19 中，我們找到了耶穌事工的基礎。在那裡我們看到，福音對窮人來說是個好消息，它使受壓制的人得自由，使瞎眼的人重見光明。今天我們將重點討論我們在福音中享有的自由。我們已經從某些事物（罪、死亡和地獄）中得到自由，但我們也同時享有自由去做某些事情。今天早上，我們將看到耶穌基督的福音如何讓我們自由地去愛。馬太福音 5:43-48 是登山寶訓的一部分。**RT France** 把它稱為「門徒訓練的講論」。耶穌開始講話時，祂的對象是門徒而不是群眾。祂教導他們天國的生活方式。這篇講論的主題是，天國呼召門徒過著截然不同的生活。我們今天早上的經文也不例外。有了這一點認識，現在讓我們一起閱讀馬太福音第 5 章，從第 43 節開始。

引言

去年 11 月，Netflix 為我們帶來了一場我們甚至認為不需要的比賽：傑克保羅 (Jake Paul) 對邁克泰森 (Mike Tyson)。你們有些人可能會想，「傑克保羅是誰？」嗯，那其實並不重要。你只需要知道傑克保羅是 27 歲。我們中間很多人應該認識麥克泰森。人們稱他為鐵人麥克。他是有史以來最利害的拳擊手之一。他也曾在比賽中咬掉對手的耳朵。然而，這些都不重要，因為你只需要知道麥克泰森的年齡。他 58 歲。很多人像我一樣以為泰森應該能夠贏。我的意思是，他畢竟是鐵人麥克。當然，他年紀比較大，但他的打擊力道依然很大。在比賽前，他的團隊發布了他訓練的視頻，他看起來很棒。他動作敏捷，速度快，出拳有力。即使在比賽當天，他看起來也很好。他看起來很強壯。他看起來像真正的邁克泰森。然後比賽開始了，很快地每個人都意識到他已經不再是那個鐵人麥克斯了。他看起來像他，聽起來也像他，但總覺得缺少了點什麼。也就是青春。儘管看起來很像麥克泰森，但最終他還是輸了。

在我們的經文中，耶穌教導祂的門徒，告訴他們神國子民需要有什麼樣的愛。它並不普遍，也不是人所熟悉的，也不常見。它是一種革命性的愛。當我這樣說的時候，我猜想我們大多數人可能不認為自己的生命缺乏愛。你可能會說：「我的生命如此充滿愛，怎麼會缺少愛呢？我愛我的家人，我的朋友，甚至我的同事。我的生命充滿了愛！」但你的愛完全嗎？它可能看起來很完全，但如果你缺少對敵人的愛，你的愛便是不完全了。在這段經文中，耶穌呼籲我們要有革命性的愛，包括愛自己的敵人。祂給了我們三個應該這樣做的理由。首先，因為他們是我們的鄰舍。第二，因著神的恩典。最後，因為神是完全的。

重點一：因為我們愛自己的鄰舍 (第 43-44 節)

耶穌說：「你們聽見有話說：『當愛你的鄰舍，恨你的仇敵。』只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。這樣就可以作你們天父的兒子...。」

要了解耶穌的論點，我們需要明白祂所說的「鄰舍」和「愛」的意思。

第一，鄰舍。如果讀完這節經文後，你想，「神在哪裡說過要愛你的鄰舍，卻恨你的敵人？」，那麼你問的就是正確的問題。聖經沒有這麼說。耶穌並不是引用聖經，祂是引用了人們對聖經的解釋。耶穌所暗示的解釋是對利未記19:18的理解。

「不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。」

文士和法利賽人讀了利未記 19 章，以為其內容只適用於以色列人。他們實踐其中的指示對父母盡義務，並遵守不可壓迫、恨惡或報復弟兄等命令。他們以那些經文作為支持，認為鄰舍與以色列人是同義詞。因此，敵人的定義不僅限於反對他們的人，也包括其他外族人。為了得出這個結論，他們必須在解釋經文上發揮創意，因為同一章的第 9 節中也有類似的指示。耶和華在那節經文提醒他們要留下田間的麥穗。留給誰？他們的兄弟和親戚？不！是為窮人和寄居的人（你們中間的非猶太人，外邦人）。

耶穌命令他們要愛敵人，這並沒有增添律法。祂提出在律法背後神的心意，並按照神國的定義來定義鄰舍。在神的國裡，鄰舍是任何具有神形象的人。耶穌說要愛他們。但「愛」到底是什麼？對於那些有孩子的人來說，如果你說：「我真的愛小強」，但你從不花時間去看他打球，當一家人在度假時，你彷彿當他不存在，沒有人會相信你真的愛小強。為什麼？因為愛不只是言語，也不只是感覺。愛既是在心裡，也必須有行動的。因此在路加福音第 6 章中，耶穌說：「愛你的敵人，善待他們。」愛你的鄰舍就是看重並爭取他們的利益。試想一下，這聽起來有多痛苦和不可行。對那些猶太人來說，耶穌說這話的時機再糟糕不過了。他們目前的生活不太好。他們沒有享受美國夢。他們國家的領土已經不再存在。他們承受著沉重的徵稅，而且他們享有的自由不是由猶太同胞決定的，而是由羅馬人（外邦人）決定的。因此，當耶穌說「愛你的敵人，為逼迫你的人禱告」時，祂並不是在談理論而已，乃是有實際意義的。儘管這看起來似乎不可能，但耶穌指出這正是驗證其門徒身份的唯一方法。

例證

在列王記上 3:16 中，兩個妓女把一個難題帶到所羅門面前。兩人都生下了孩子，但其中一個夭折了。她們都聲稱自己是那個活著的嬰兒的親生母親。因此，所羅門王聽了他們的訴求。他意識到根據他們的口供根本無法做出正確的判斷。因此，他想出了一個方法來證實誰是真正的母親。他說：「我有個建議。我們把孩子切成兩半，一半給妳，另一半給她。」然後聖經說：活孩子的母親為自己的孩子心裡急痛，就說：「求我主將活孩子給那婦人吧，萬不可殺他！」那婦人說：「這孩子也不歸我，也不歸你，把他劈了吧！」王說：「將活孩子給這婦人，萬不可殺他；這婦人實在是他的母親。」是什麼因素顯示誰才是親生母親？是她對孩子的愛。沒有人像母親那樣愛孩子，而正是這種愛證明她是真正的母親。

應用

弟兄姐妹們，我今天早上要問你們的問題是，是什麼讓你們成為耶穌的門徒呢？是你的社交圈子、

你參與的運動、你的姓氏讓人們認識你，過於你對人那份革命性的愛？你會為那些壓迫你或反對你的信仰的人禱告嗎？你是否為他們向神懇求，使祂憐憫他們就像祂憐憫你一樣，並且為你代求？作為教會，當人們看到我們，當他們看到我們如何去愛時，他們看到的是熟悉的情形還是革命性的景況？福音給我們自由，使我們能徹底地去愛，並且像祭司那樣服侍鄰舍。但是，如果我們的愛是一般的，如果我們的禱告是平常的，那麼也許我們需要想到神的恩典那份激勵的力量。

重點二：因為神的恩典 (第 45 節下-47 節)

解釋

耶穌說：「要愛你們的仇敵，為那逼迫你們的禱告。這樣就可以作你們天父的兒子；因為他叫日頭照好人，也照歹人；降雨給義人，也給不義的人。」從神學的角度來看，這被稱為「普遍恩典」。普遍的意思是每個具有神形象的人都會經歷到的。而恩典是指神對有罪的和配的人白白的愛。每個人都會經歷陽光、雨水和季節變化的祝福，這是神的普遍恩典。耶穌說，正如神讓雨水降在公義者和不公義的人身上一樣，你們的愛也應該臨到公義和不公義的人身上。你的愛應該成為鄰舍的普遍恩典。它不是賺取的，也無法失去。這是一個多麼艱鉅的任務啊！世人都說愛是要靠努力去爭取的。你不應該把它送出去。它應被安全保管。然而，耶穌說，施予愛。但我們自然而然地傾向於吝嗇自己的愛。那麼，我們要如何變得更有恩慈呢？

例證

我的父母都是在鄉下的農場長大的。信不信由你，這確實可以影響你教孩子開車的方式。我的父親是我的主要駕駛教練。當我要學開車的時候，我的大多數朋友都會說：「哦是的，我爸爸讓我開車去超市並開回家。」或者是：「我們去一個空的停車場並轉了一圈。」但我爸爸不是這樣教我開車的。在我的第一堂駕駛課上，我爸爸說：「嘿，布拉德，我們上 40 號公路去孟菲斯吧。」我回答說：「但是爸爸，我不會開車。」他說：「布拉德，沒事的。我會陪著你，告訴你該怎麼做。」顯然，他對成為一名有自信的司機的標準非常高。當我第一次開到 40 號公路時，他不只是坐在那裡，讓我自己想辦法。他一直坐在旁邊指導我。那麼，我是那個開車的人嗎？是的，我當時在開車。但同時我的父親指引我並教導我如何做。我所要做的就是相信他並聽從他的指示。

應用

神的國對愛鄰舍的標準很高，但道成肉身的神幫助我們明白，耶穌知道愛敵人有多難。祂知道為那些壓迫你的人禱告有多難，因為祂曾經那樣做過。耶穌並非天真。祂知道我們無法靠自己達到那個目標。因此，當耶穌升天後，祂差遣祂的靈居住在祂的子民心中。聖靈賜給你恩典和能力，使你能夠像基督一樣去愛。你或許會說：「是的，我知道我有聖靈，但我的愛看起來並不是革命性的。」當我在 40 號公路上學習開車的時候，我爸爸可以一直指導我，直到他冒火。但如果我不聽從他的吩咐，我就學不會。那麼你可以問問自己，你是否順服了聖靈？順服聖靈就像你對祂說：「聖靈，無論你想要怎樣使用我的生命，我都願意順服。」如果你這樣禱告時，祂就會回應你。順服看起來也像是把自己放在某個處境，完成祂吩咐你的事情。你上次坐下來思考神的恩典是什麼時候？你上次想起耶穌在哪裡找到你是什麼時候？我們中的一些人從來都清楚知道耶穌是自己

的救主。感謝神，但就算那是你的經歷，神也是出於恩典揀選你，使你認識祂。當你被神的恩典所充滿時，它就會促使你順服祂的聖靈。它會幫助你做出革命性的事。例如，它會使你變得熱情好客。如果基督呼召我們去愛我們的敵人、局外人、那些與我們不同的人，那麼我們是否可以邀請他們吃飯？縱然我們看起來有點奇怪，或者至少看起來不一樣。當你被恩典所充滿並順服聖靈時，它將使你在傳福音時更有膽量。它會讓你邀請人們去教會。它會在你的生命中創造更多空間，使你有機會愛你的敵人。

分享你的信仰很難。當教會似乎是人們最不想去的地方時，邀請他們去教會是很困難的。為那些欺負你、貶低你、試圖打倒你的人禱告是很困難的。但是我們被基督的恩典和愛所驅使，當我們還是祂的敵人時，祂不僅為我們禱告，而且為我們而死。

重點三：因為神是完全的 (第 46-48 節)

解釋

最後，我們愛我們的敵人，因為神是完全的。耶穌說：「你們若單愛那愛你們的人，有什麼賞賜呢？就是稅吏不也是這樣行嗎？你們若單請你弟兄的安，比人有什麼長處呢？就是外邦人不也是這樣行嗎？」耶穌指的是特定的族群：稅吏和外邦人。稅吏因為貪污腐敗、偷竊人民財富而被人厭惡。猶太人憎恨外邦人，因為他們不潔且是異教徒。在歷史上，外邦人是壓迫者。耶穌說，即使是你們當中最壞的人，無論是小偷還是異教徒，都能夠按照你們的標準去愛。任何人都能夠愛那些與他們外表、穿著、投票方式、興趣和背景相似的人。連外邦人也能做到這一點。神呼召我們去達到更崇高的愛。祂呼召我們去追求完美的愛。當祂說「完全」時，祂並不是說我們馬上要在道德上達到完美。這裡的完美意思是徹底。我們的愛應該是完全的、完整的，就像天父的愛是完全的一樣。我們要如何才能實踐完整的愛呢？我們的愛與稅吏和外邦人的愛有何不同？

例證

大衛布魯克斯 (David Brooks) 在他的書「如何認識一個人」(*How to Know a Person*) 中寫到觀察他人並讓別人感到被關注的藝術。他繼續說道，在每個人群中，都有「削弱者」和「啟發者」。削弱者使別人感到他們渺小且不被重視。他列出了削弱者的 8 種傾向，這些傾向妨礙他們看見其他人。我認為其中三種情形值得一提。首先是布魯克斯所說的「低估」。這是你第一次見到某人時所做的事情。根據他們的外表，你開始論斷他們。第二是焦慮。我太擔心別人怎麼看我，擔心接下來該說些什麼才能讓他們喜歡我，以至於我看不見他們。最後就是布魯克斯所說的本質主義。本質主義者很容易使用既定的模式把人分類，並且傾向於認為其他人與「我們」的差異比實際情況更大。在我們的生活中、在特定的學校、在社交圈子裡，我們豈不是常常有這些傾向？如果我們誠實的話，我們必須承認，我們都曾經犯了同樣的錯誤，有過這些傾向。

除此之外也有啟發者。為了避免詳盡說明，我只和你分享啟發者的概要。啟發者的關鍵是觀點。削弱者視別人為渺小且可以被利用的，而啟發者看別人是具有神的形象的，有無限的價值和尊嚴。他們以耶穌看待人的眼光來看待他人。他們視人們為鄰舍。布魯克斯說：「當你在操練成為啟發者之時，你會用一種心態來肯定地回答我們在見面時都會問的問題：『對你來說，我是個真實的

人嗎？你在乎我嗎？我是你重視的對象嗎？』」

應用

我們城市裡有很多人被忽視。在座的各位也許有些人會感到自己被忽視、被看不起、被歸類。我們生活在一個破碎的城市。我們城市有很多需要解決的問題：教育、罪案、貧窮，以及最大的問題——罪。如果我們等待政府來解決這些問題，那麼我們只會永遠等待。我們城市最需要的，是教會在聖靈的加力之下，成為真正的教會。我們需要更少的削弱者和更多被聖靈充滿的啟發者。每次你自願幫助孩子閱讀時，你就是在啟發別人。每次你在工作場所、在團隊中、在學校裡傳福音時，儘管別人可能會嘲笑你，但你卻是在啟發別人。每次你刻意地在大廳裡記住一位來賓的名字時，你是在啟發別人。你每次付出，都是為了讓人們被關注，使他們認識神並被神認識。但這樣愛人方式不會無緣無故發生的。那麼，我們該如何操練，使自己成為啟發者呢？我們必須專注。我喜歡布魯克斯對專注的定義：「當你專注某人時，你會看到這個人內在的豐富，彷彿一首完整的交響樂——他們如何看待和創造自己的生命。」弟兄姐妹們，如果我們要以完全的愛去愛，我們必須注視十字架上的基督。因為在十字架上，我們看到了這種愛的標準得到了完美的實現。在十字架上，有神的聖子，祂是一切看得見和看不見的事物的創造者和維繫者。祂謙卑地放棄了天上的榮耀，以履行一切義。然而，在祂生命的盡頭，祂被釘在十字架上，遭受毆打，赤身裸體，孤獨一人。是因為祂自己的罪嗎？不！是為了我們的罪。祂為你每次說謊，每次的慾望，每一個敬拜的偶像被釘在十字架上，讓天父的憤怒傾瀉在祂身上。祂為你做了這一切。祂不是在你愛祂的時候為你做這些事，乃是在你恨祂的時候做的。祂並非當你是祂的弟兄時為你做這些事，而是當你是祂的敵人時做的。祂為你做這些事，是因為祂全心全意地愛你。祂完全地愛你。如果你還沒有相信基督，你同樣可以得到這份愛。

結論

1994年，22歲的大學生 Immaculee Ilibagiza 在復活節假期回家。當她在家時，圖西人和胡圖人之間的緊張關係達到了頂峰。在100天的時間裡，超過80萬圖西人被殺害。她的父親為了保護女兒，把她送到朋友家躲起來，這個朋友正好是個牧師，但也是胡圖族人。在接下來的91天裡，伊瑪庫莉和另外七名女士躲在一間3尺×4尺的浴室裡。在躲藏的最初14天裡，她就知道自己的家人很可能已經被殺害。她開始想像如果她能活著出來她會做什麼。她說，她原來想要參軍，以便有機會報仇。但這14天裡還發生了一些事情。她接受了基督。她禱告並請求神顯現，而神確實以奇蹟的方式顯現了。然後她開始禱告。她其實不知道如何祈禱，所以她只會念主禱文和萬福經。但是有一天，當她禱告時，主對她說話了。她必須平息自己的憤怒。但是她心裡想：「我怎麼才能原諒他們呢？」然後她開始思考十字架，她記得讀到耶穌被釘在十字架上時，祂為敵人禱告說：「父啊，赦免他們，因為他們所做的，他們不曉得。」然後她開始回憶起自己的罪。她記得主禱文，以及她需要主的饒恕。當十字架在那間狹小的浴室裡降臨到她裡面時，她的心徹底被改變了。她不再期待報仇的那一天。她不再僅僅祈求生存下來。但她開始為她的敵人，也就是殺害她家人的人祈求，希望他們也能看到十字架並經歷到天父的愛。

弟兄姐妹們，當我們注視著十字架時，當我們順服聖靈時，當福音讓你自由時，就會發生同樣的事。人們開始像基督一樣去愛。讓我們成為一個以這種愛而聞名的教會。阿門？