
Table Fellowship and Lukan Christology I:

Jesus as Guest of Tax Collectors and Pharisees

同桌團契與路加福音中 的基督論(上): 耶穌作為稅吏和法利賽人的賓客

Michaelis C. Dippenaar
鄧開福

Th.D. Stellenbosch University;
Associate Professor of New Testament,
Taiwan Theological College and Seminary
南非斯坦陵布什大學神學博士
台灣神學院新約學副教授

E-mail: dippenaar@gmx.net

摘要

本文所持的主張為路加呈現的敘事基督論—聚焦於把耶穌描繪為一位客人、做為以色列唯一真神的特使，同時代表著天父來行動。

在路加福音，耶穌透過**同桌團契**來啟示他自己、他的使命和上帝的恩典。因著耶穌，上帝拜訪祂的子民，不是審判而是帶來救贖。藉由進入人們的房子與他們同坐用餐，耶穌使上帝恩典的同在具體化在人們最平凡、日常的生活之中。在用餐時耶穌展現出幾種不同的角色：儘管有時耶穌是以主人或僕人的角色出現，最典型的一種則是以客人的角色出現。耶穌作稅吏和罪人的客人，透過與他們**同桌團契**呼召他們悔改（5:32; 7:34; 15:1-2; 19:1-10）；他也成為法利賽人的客人，把他們的宴會轉為教導上帝全然恩典的時機，鼓勵他們放棄敵對上帝終末之筵席的公開邀請（路 7, 11, 14）。

路加的敘事基督論著重於耶穌與上帝之關係，和他在服事期間與所遇到的人之關係。他把餐桌場景當成一種不張揚的方式，作為福音敘事的地點來介紹有關基督論的詞語。福音書裡遍及耶穌以一位餐桌的客人呈現，來傳達上帝臨在人們當中。他按自己的意思接受每個邀請。他是一位難以取悅和帶來麻煩的客人：直言不諱的、引起混亂的、違反常規的。他常在用餐時帶來意想不到的事：醫治、赦免和譴責。他的拜訪使得主人或客人不再一如既往。

耶穌被描繪成一位神聖的客人、一位代表上帝的拜訪者，並且透過他的臨在與人們一起在他們的房子裡施行拯救。上帝的恩典和救贖透過與耶穌的一頓飯來傳達、上演和歡慶。藉著接納耶穌為客人時，一個人等同被帶領進入上帝的熱情款待裡面。像那些沒有認出「眷顧你的時候」（19:44），那些不接受耶穌為客人及抱怨客人名單的人，等同把他們自己從耶穌在上帝國的筵席裡排除在外。

根據路加福音記載，當耶穌在餐桌加入我們時，他給予我們一個救贖的具體經驗的機會。因為死裡復活後的耶穌繼續與他的跟隨者**同桌團契**—作為他們用餐時看不見的客人，他繼續透過此種方式臨在我

們當中引介救贖。

關鍵詞：同桌團契、敘事基督論、客人、餐桌場景、熱情款待

Abstract

It is the contention of this article that Luke presents us with a narrative Christology focusing on the depiction of Jesus as guest, as envoy of the one and only God of Israel, acting in place of and for his Father.

In the Gospel of Luke, it is through *table fellowship* that Jesus reveals himself, his mission and the grace of God. In Jesus, God visits his people, not in judgement, but bringing salvation. By entering people's houses and sitting down to eat with them, Jesus concretizes the gracious presence of God in the most mundane, daily existence of people. At table Jesus performs different roles: though he sometimes appears as host or as servant, he is most typically presented as guest at meals. Jesus acts as the guest of tax collectors and sinners, calling them to repentance through his table fellowship with them (5:32; 7:34; 15:1–2; 19:1–10). He also becomes the guest of Pharisees, turning their symposia into occasions for teaching the all-inclusive grace of God, encouraging them to give up their opposition to God's open invitation to the eschatological banquet (Lk 7, 11, 14).

Luke's narrative Christology focuses on Jesus in relationship with God and with the people he encounters during his ministry. He introduces Christological terms in an unobtrusive way in the context of the meal scenes in the Gospel narrative. Throughout the Gospel Jesus appears as the table guest who mediates the presence of God in the midst of people. He will accept any invitation, but he visits on his own terms. He can be a difficult and inconvenient guest: outspoken, disruptive and transgressing conventions. He often brings the unexpected to the table: healing, forgiveness or condemnation. His visit does not leave the host or other guests unchanged!

Jesus is depicted as the divine guest, the visitor who represents God and saves through his *presence* with people in their houses. God's grace and salvation is mediated, enacted and celebrated through a meal with Jesus. By accepting Jesus as guest, one is taken up into God's hospitality. Those who do not recognize the "time of your visitation" (19:44), those who do not receive Jesus as guest, and those who complain about the others on the guest list, exclude themselves from Jesus' table in the Kingdom of God.

According to Luke, when Jesus joins us at table he gives us the opportunity to concretely experience his salvation. Because the risen Jesus continues his table fellowship with his followers, as invisible guest at their meals, he continues to mediate salvation through his presence with us.

Keywords: table fellowship, narrative christology, guest, meal scenes, hospitality