

谁是我的邻舍

Who Is My Neighbor?

读经：

Please Read the Bible Verses:

路十 33-34 但有一个撒玛利亚人，行路来到他那里，看见，就动了慈心，上前把油和酒倒在他的伤处，包裹好了扶他骑上自己的牲口，带到客店里照料他。

Luck 10:33-34 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion; And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

律法对永生的估价

How the Law Evaluated Eternal Life

那一天有一个律法师来问主耶稣说，夫子，我该作什么才可以承受永生？这可说是一个站在律法立场上的人，代表律法来研究永生的代价。主耶稣问他说，律法上写的是什麼？他就根据律法说，要得着永生，必须付上两面爱的代价。对神的爱要有四个“尽”字。对人的爱要有一个“如”字。要知道人既尽不来，也如不来。四个“尽”一个“如”就将人打倒了。律法对永生的估价是四个“尽”一个“如”。要将人的灵、魂、体都尽上去，要尽心（灵），尽性（魂），尽意（魂），尽力（体），整个人都爱到尽头，末了还要爱人如己。你若能出得起这么高的代价，就可以承受永生。

One day a lawyer came to ask Jesus, “Teacher, what should I do to inherit eternal life?” (Luke 10:25). This means that someone who stood on the position of the law and represented the law was considering the price of eternal life. The Lord Jesus asked him, “What is written in the law?” (v. 26). Based on the law, he said that in order to receive eternal life he must pay the price of twofold love. Love toward God includes four wholes, and love toward men contains only one as. **The four “wholes” and one “as” should be emphasized when preaching the gospel.** We know that men can neither love with whole nor love as. These four wholes and one as defeat everyone. The law evaluates eternal life with these four wholes and the one as. **You must pay the price with your whole spirit, soul, and body. To love with your whole heart (the spirit), your whole soul, your whole mind (the soul), and your whole strength (the body) means to love to the uttermost. In addition to these, you must love others as yourself. If you can pay such a high price, then you can inherit eternal life.**

主耶稣回答说，你这样行，就必得永生。好像主说，不错阿。别以为基督教不注重行为，基督徒是最注重行为的。问题是你行得来么？到底主的意思是否要人这样行？若是这样，就是主叫人自己搭一个天梯爬上天去，这实在是不可可能的事。主说“你这样行”的意思，并非要人行道，因为主知道人根本行不来。所以这不是出代价的问题，乃是估价的问题。这里的逻辑相当深。有人读了这段圣经以后，便跪在主面前求主加力，使他能够达到四尽一如。这是他将主的话领会错了。因为代价越大，人就越出不起。譬如 1,00,000 元，在 1 字之后有六个圈；你只有六个圈，甚至十六个圈，而没有前面的那个 1 字，请问这代价如何出法？所以这是估价的问题，不是出代价的问题。

The Lord replied, “Do this, and you shall have life” (v. 28). It was as if the Lord were saying, “Do not think the Christians do not care for their behavior; rather, they are the ones who care for their behavior the most. But the question is: **Can you do it?**” Did the Lord mean for man to do it himself? If He did, He would be asking man to build a heavenly ladder to go to the heavens by himself, which is definitely an impossible task. **Although the Lord said, “Do this,” it was not that He intended man to do it, for He knew that man could never do it. Therefore, this is not a matter of paying the price but a matter of**

evaluation. The logic here is very deep. After reading this portion of the Bible, some would kneel down before the Lord and ask the Lord to give them the strength so that they could measure up to the four wholes and one as. They have misunderstood the words of the Lord, because the Lord meant for them to understand that the higher the price, the less man is able to pay. For example, in the figure \$1,000,000 there are six zeros. If you have six or even sixteen zeros with the number one in front, how can you pay the price? So this is not a matter of paying the price but a matter of evaluation.

人的光景

The Condition of Man

现在那律法师把永生的估价找出来，主耶稣也承认他找得不错。但他要显明自己有理，（所有以律法的眼光来显明自己有理的，都是自义的人，）就问说，谁是我的邻舍叫我爱他呢？律法上记着说要爱这位神，我清楚；但是要爱邻舍如同自己，这邻舍是谁？于是主给他一个答案。主的回答让他看见，不需要一个邻舍给他爱，乃是需要一个邻舍来爱他。他不认识自己，以为自己有能力能爱邻舍；主却给他看见，他是一个荒凉的罪人，需要一个邻舍来爱他。

The lawyer found out the evaluation of eternal life, and the Lord also confirmed that his evaluation was correct. But he wanted to justify himself. All those who try to justify themselves from the standpoint of the law are self-righteous. Therefore, he asked, "Who is my neighbor?" (v. 29). The law says that I should love God; on that point I am clear. But in order to love my neighbor as myself, I need to know who then is this neighbor. So the Lord gave an answer. The Lord's answer shows him that what he needs is not a neighbor for him to love but a neighbor to love him. The lawyer did not know himself, thinking that he had the strength to love his neighbor, but the Lord showed him that he was only a desolate sinner, needing a neighbor to love him.

于是主讲一个故事给他听：有一个人从耶路撒冷下耶利哥去，这一个人就是离开平安的根基，神所在的地方（耶路撒冷），走下坡的路。凡要靠行为守律法的人，都是走下坡的路。耶利哥是受咒诅的地方，所以就落到强盗手中。强盗是指着律法和讲律法的人说的，但认真说律法的本身并非强盗。这一个从耶路撒冷下耶利哥的人，是指着律法师说的，同时强盗也是指着律法师说的。律法师打人是依法打人。他一面打人，一面也剥去人的衣裳，就是把人的行为剥光。人以为自己有好行为，律法却把人的义行都剥光了。人的行为在律法跟前都是污秽的衣服不能蔽体。打个半死就是定人的死罪。他（指律法与律法师）现在虽然没有把你送到耶利哥（火湖）去，但是已经定了你的死罪，叫你等候永远的灭亡。

Therefore, the Lord told him a story: "A certain man was going down from Jerusalem to Jericho" (v. 30). This man was one who left the ground of peace, the dwelling place of God, Jerusalem, and was going down. **Anyone who tries to keep the law by his own good behavior is going down.** Jericho is a cursed place, so he fell among robbers. The robbers here speak of the law and those who stressed the law. Strictly speaking, the law itself is not the robber. This one who was going from Jerusalem down to Jericho depicts the lawyer. The lawyer beat others with the law, and he stripped them of their clothing, which is to strip them of their good behavior. Before the law, man's good behavior is but filthy clothing and is unable to cover the body. To beat a man until he is half dead is to sentence him to death. Although he (the law and the lawyer) does not send you to Jericho (hell) now, he has already sentenced you and is waiting for you to perish eternally.

这样一个被剥光打个半死的人，还能爱别人，还出得起永生的代价么？主的意思是给他看见，永生的估价是这样的高，但人的光景却是那样的低，人要凭律法得永生是不可能的。

Can such a one, already beaten until he is half dead, love others and pay the price for eternal life? **The Lord Jesus meant to let him see that the evaluation of eternal life is so high and the condition of man so low that it is impossible to obtain eternal life by the law.**

宗教的无用

The Uselessness of Religion

现在来了一个祭司，就是宗教家，这个祭司也是从耶路撒冷下耶利哥的人。连宗教家、牧师、神甫，也都离开神走下坡的路。这个祭司是与他同路同病的人，所以看见之后就走过去了。因祭司对自己尚无办法，对别人那能有办法？所以宗教和宗教家都不能叫人得永生。在宗教里分两等人。祭司：是服事神的。利未人：是服务人群的。利未人也和他们同走这条路。不要以为服务人群是走上坡路，其实也是走下坡的路。这班人对他也毫无帮助。

Now there came a priest, a religionist. The priest was also on his way from Jerusalem to Jericho. **Even the religionists, pastors, and so-called priests are departing from God and going downhill.** The priest was walking on the same road and having the same problem as that man, so he passed by and went on his way. If the priest is helpless in his own situation, how can he help others? So religion and the religionists cannot give man eternal life. There are two classes of people in religion. The priests were those ministering to God. The Levites were serving people. The Levites were walking on the same road with the others. Do not think that serving humanity is going upward; actually, it is also going downhill. The Levites are also useless to that man who had been beaten.

基督的拯救

The Deliverance of Christ

有一个撒玛利亚人，就是主耶稣，来到受伤之人的地方。（希腊文“行路”一辞，表示和前三个人所走的方向不同。）这撒玛利亚人行路的方向与前三个人不同，是对面来的。约翰八章末了，犹太人骂主耶稣是撒玛利亚人。主耶稣是人所轻看的拿撒勒人，今天来到你这里。

The Samaritan is the Lord Jesus. He came to the place where the wounded man was. **In Greek, the word journeying indicates that the direction He walked was different from that of the previous three.** The direction of this Samaritan was different from that of the previous three; He was coming from the opposite side. Toward the end of John 8, the Jews considered Jesus as a Samaritan. The Lord Jesus was the despised Nazarene. Today He is coming to the place where you are.

主耶稣用油和酒敷在他的伤处。油指着圣灵，酒指着生命和血。主耶稣动了慈心，先用圣灵来光照、感动、安慰；然后再倒上酒，酒是用葡萄汁作的。葡萄汁就是葡萄的血，也是葡萄的生命。所以这里的酒是象征主的血和主的生命。油使你得到滋润，酒使你得到医治和能力。扶上他的牲口，牲口象征主耶稣在地上为人的方式。骑上他的牲口，就是在主耶稣作人的方式里来作人，像卑微的拿撒勒人那样的事奉神。

The Lord Jesus poured oil and wine upon his wounds. **The oil speaks of the Holy Spirit, and the wine speaks of life and blood.** The Lord Jesus was moved with compassion, and as the Holy Spirit, He came to touch, enlighten, and comfort him. Then He poured wine upon the wounds. Wine is made of grape juice, which is the blood of the grape and its life. So here the wine signifies the Lord's blood and His life. The oil is to moisten or to anoint, and the wine is to give healing and strength. He set the wounded man on His own beast. Here the beast symbolizes the way the Lord Jesus worked on the earth. **To mount His beast is to behave in the way the Lord Jesus worked, that is, to serve God like the humble Nazarene.**

然后主就把他安置在店里。店指着教会，教会在地上是店，叫人得到供应。主出二钱银子交给店主照应他。银子就是圣灵的恩赐。主给教会负责人有恩赐，主叫教会负责人用恩赐来照应蒙恩的人。除了银子以外，还有此外所费用的。这个费用就是指着爱心的照应说的，这要等主来时还你。银子是恩赐。恩赐的照应在主来的时候没有赏赐，爱心的照应到主来时才有赏赐。以上这七样都是主救恩里的成分。

Then the Lord brought him to an inn. **Here the inn speaks of the church.** The church is an inn on the earth for men to receive the supply. The Lord took out two denarii and gave them to the innkeeper for taking care of the wounded man. **Here the denarii signifies the gift of the Holy Spirit to the responsible ones in the church** so that they may use the gift to take care of the saved ones. Besides the denarii, there were the extra expenses. **Such extra expenses speak of the care out of love,** for which there will be compensation when the Lord comes back. The denarii are the gift, and **for the care out of this gift there will be no reward when the Lord returns. Only the care out of love will be rewarded at the coming of the Lord.** These seven items are **the elements of the Lord's salvation.**

主是我们的邻舍

The Lord Is Our Neighbor

那个律法师问主说，谁是我的邻舍？主回答说，你需要一位邻舍来爱你。他以为自己有能力能爱别人，但主说你是一个可怜的人，你需要别人的爱。“你去照样行。”主真实的意思不是要他去照着行；主乃是要他藉着这一行便认识自己不是那个撒玛利亚人，而是一个被打伤的人。我们靠着自己的行为去得永生是办不到的。你去行一下就知道行不来，乃是需要别人来怜悯你。只有永生的主是我们的邻舍，我们需要祂来爱我们。（福音题纲，一八七至一九二页。）

The lawyer asked the Lord, “Who is my neighbor?” (v. 29). [The Lord replied that he needed a neighbor to love him instead.](#) The lawyer thought that he had the strength to love others, but the Lord seemed to be saying, “You are just a pitiful person. You need someone to love you.” “Go, and you do likewise” (v. 37). The Lord’s real intention was not that he would go and do it likewise. Instead, the Lord wanted him to realize that by doing it, he was not the Samaritan but the wounded man. [It is impossible to obtain eternal life by our own behavior. Do it, and you will realize that you cannot make it; you need someone else to have mercy on you. Only the everlasting Lord is our neighbor. We need Him to love us.](#) (Gospel Outlines, Subject 84.)

参读：福音题纲，第八十四；路加福音生命读经，第二十五篇。

Reference: Gospel Outlines, Subject 84; Life-Study of Luke, Message 25.