

Daily On Mission 每日活出使命

Luke 路加福音 10:1-21

USED 使用日期: 30th March 2025 年 3 月 30 日

A worldview is the way we, individuals and cultures, understand the way things are. There are six basic questions that all worldviews should address:

世界觀是我們(個人或文化)理解事物的方式。所有世界觀都應該回答六個基本問題:

How did the universe come to be? Where are we heading? What should we do? How should we attain our goals? What is true and false? Where do the answers to the first five questions come from and are they internally consistent?

宇宙是如何形成? 我們要去哪裡? 我們該做什麼? 我們該如何達成目標? 什麼是真, 什麼是假? 前五個問題的答案從何而來, 而它們是否內在一致?

Everyone has a worldview. What we value, the principles we live by the choices we make are attached to our worldview. The Christian worldview is based on God's story of all things in the Bible. It has four main chapters.

每個人都有世界觀。我們所珍視的、所遵循的原則以及我們所做的選擇都與我們的世界觀息息相關。基督教的世界觀是基於聖經中上帝對萬物的敘述。它主要有四個章節。

Chapter 1 is CREATION 第1章: 創造

The God who always existed created all things by speaking it into existence. He made humanity for a special relationship with him. Christianity is the only worldview in the history of the world where a divine creator creates all things out of love.

永恆存在的上帝用言語創造了萬物。他創造了人類來與他建立一種特殊的關係。基督教是世界歷史上唯一宣稱神聖的造物主出於愛而創造萬物的世界觀。

Chapter 2 is the FALL 第二章: 墮落

Humanity rejects the relationship with and rule of God. All people live life without consideration for their Maker. The Bible calls it sin. Sin is our biggest problem, and the cosmic consequences are fracturing of relationship with God, with each other, with ourselves, and with the rest of creation.

人類拒絕與上帝的關係和統治, 所有人在生活中無視他們的造物主。聖經稱之為「罪」。罪是我們最大的問題。其宇宙性的後果是與上帝、與彼此、與我們自己、與其他受造物的關係的破裂。

Humanity's special dignity means God holds us especially accountable for rejecting him. God's judgement in Genesis 11 with the Tower of Babel incident is to scatter people from his presence across the earth so that they would not work together against God. It's a judgement that symbolises the ultimate separation from God forever.

人類的特殊尊嚴意味著上帝會要求我們對拒絕祂負特別的責任。在《創世紀》第 11 章中，上帝透過巴別塔事件進行審判，將人類從祂的面前驅散到世界各地，這樣他們就無法聯合一起去對抗上帝。這審判象徵著與上帝永遠分離的終極結局。

Chapter 3 is REDEMPTION 第 3 章：救贖

God has a plan to reverse our rejection of him and make all things new. The plan begins with a promise to Abraham in Genesis 12 that he will make a name for himself and bless all people. 上帝有一個計劃來扭轉我們對祂的拒絕並更新萬物。這計劃始於《創世紀》第 12 章中對亞伯拉罕的應許：上帝將為祂揚名並祝福萬民。

The redemption plan is slowly worked out in history and finds its culmination in Jesus Christ. The Bible claims that Jesus, the Son of God, creator of all things, enters his story. Not as a vengeful God seeking revenge, but as a servant of humanity.

救贖計劃在歷史中慢慢實現，並在耶穌基督身上達到頂峰。《聖經》宣稱，上帝之子、萬物的創造者耶穌出現在他的故事中。並不是作為一個尋求復仇的憤怒之神，而是作為人類的僕人。

Jesus takes the judgement of God for our sins upon himself. He dies the death we should have died but triumphantly rose victorious thereby defeating sin. Everyone who turns back to God in repentance and trusts in Jesus is gathered back into a relationship with God and members become members of his new eternal people.

耶穌親自承擔了上帝對我們的罪的審判。代替我們受死，卻勝利復活，從而戰勝了罪惡。每一個悔改歸向上帝、信靠耶穌的人，都會重新與上帝建立關係，成為上帝新的永恆子民的成員。

The work of gathering people from all nations continues through God's new society as Jesus sends them out, filled with his Spirit and the good news of reconciliation to the ends of the earth to make disciples of all peoples until chapter 4 comes.

聚集萬民的工作透過上帝的新社群繼續進行，耶穌派遣他們出去，他們充滿著祂的聖靈以及和好的好消息，直到地極，使萬民成為門徒，直到第 4 章的到來。

Chapter 4, The New Creation, is the chapter with no ending. It's where God reigns with love forever in a renewed perfect physical world with all the people Jesus has saved over history. An unending existence of increasing joy.

第四章，*新的創造*，是沒有終結的一章。這是上帝以愛永遠統治著這個更新的、完美的物質世界，及耶穌在歷史上拯救了所有的子民。永無止境不斷增加的喜樂的存在。

Creation, fall, redemption, and new creation, that is the flow of the Christian worldview. This is so purposeful, and so the opposite of the main worldview in our society. A worldview that says life is an accident and there is no reason or purpose or meaning behind existence.

創造、墮落、救贖、新創造…這就是基督教世界觀的流程。充滿目的性，而且與我們社會的主流世界觀，認為生命是一種意外，存在沒有任何理由、目的或意義完全相反。

One of the things I've been saying through this series is there is often a gap between the great truths of the Christian faith that we hold in the mind and the lives that such great truths should produce in character and priorities.

我在這個系列中一直反覆強調的是，我們心中堅持的基督教偉大真理，與這些偉大真理應該在生命中塑造的品格和優先事項之間常常存在差距。

To close the gap, what we need is grace-fueled rhythms, and spiritual disciplines, that push God's plan of redemption in Jesus down into the centre of our lives so that it is constantly before us and comes out from us with changed character and priorities.

為了縮小差距，我們需要的是充滿恩典的節奏、屬靈訓練，將上帝在耶穌中的救贖計劃推到我們生命的中心，使其不斷影響我們，並透過改變品格和優先事項，從我們身上體現出來。

The setting of Luke 10 is chapter 3 of God's story. The chapter we are in now. The main concern of Luke 1-9 is the question, "Who is Jesus?" Then it switches to "If Jesus is the Son of God, then what does that mean for my life?" The general answer is that we should give our lives to Jesus, follow Jesus, and obey Jesus.

《路加福音》第 10 章的背景是上帝的故事的第 3 章。我們現在所處的篇章。《路加福音》1-9 章主要關注的問題是：「耶穌是誰？」然後轉為「如果耶穌是上帝兒子，那麼這對我的生命意味著什麼？」一般的回答是，我們應該把生命獻給耶穌、追隨耶穌、服從耶穌。

The specific answer in Luke 10:1-21 is the followers of Jesus are messengers of God's story.

《路加福音》10:1-21 中的具體答案是：耶穌的追隨者是上帝故事的使者。

MISSION 使命

The mission is in the first sentence: *After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go* (v1).

Again in v.3: *Go! I am sending you out...*

使命就在第一句話中：這些事以後，主另外指定七十二個人，差遣他們兩個兩個地在他前面，往自己所要到的各城各地去。第 3 節再次強調：你們去吧！看！我差你們出去...

At the beginning of chapter 9, Jesus sends out his core team, the original 12 disciples. If Luke stopped at chapter 9 then we could deduce that this is the job of the professionals - pastors, clergy and the like. Chapter 10 undoes this idea. Jesus sends out 72. Scholars tell us this is significant.

在第 9 章的開頭，耶穌差遣了他的核心團隊，也就是最初的 12 個門徒。如果路加在第 9 章停下來，我們或會推論傳道是專業人士（如牧師、神職人員）的職分。第 10 章推翻了這個想法。耶穌差遣 72 位門徒。學者指出這數字極具深意。

I mentioned God's judgement in the Tower of Babel incident in the chapter of God's story. He scatters people to the ends of the earth. The chapter before that, Genesis 10, is a list of the nations that God judged at Babel. In the Greek language version of the Old Testament, there

is 72 nations are listed. This is Jesus' way of saying he is sending out all of his people on a mission to all people. It is the symbolic reversal of babel.

我在上帝的故事一章中提到了巴別塔事件中上帝的審判。他將人們分散到天涯海角。而前一章，即《創世紀》第 10 章，列出了上帝在巴別塔審判的列國。在希臘文版的《舊約》中，列出了 72 個民族。耶穌以此表明，他派遣他的全體子民去向所有人傳授使命。是象徵對巴別塔的逆轉。

A Christian is someone who has been gathered back into an intimate relationship with God through Jesus Christ, and God's new people. They are then on a mission, sent out on God's mission, to see more gathered in.

基督徒是透過耶穌基督重新與上帝建立親密關係並成為上帝新子民的人。然後他們開始執行使命，奉上帝的使命出去，見證更多人被召聚。

Every disciple of Jesus is normally and naturally and personally involved in God's work of reaching those who don't have salvation and hope in Jesus as much as they are personally, normally, naturally involved in Bible study, prayer, and corporate worship.

耶穌的每一個門徒通常、自然而然地親自參與上帝的工作，接觸那些沒有在耶穌中得到救贖和希望的人，就像他們親自、自然而然地參與聖經學習、禱告和集體崇拜一樣。

Christians, and churches, cannot outsource the mission of God to others. It is all too easy to put pictures up of missionaries, receive newsletters, give financially to missions, be on boards of organisations, even support the running of an evangelism course like Hope Explored, and applaud oneself as having a mission mindset or being a sending church.

基督徒和教會不能將上帝的使命外包給別人。張貼傳教士的照片、轉發代禱信息、為傳教活動提供資金、加入組織董事會、甚至支持開辦像「探索希望」這樣的傳福音課程，並稱讚自己具有宣教心態或成為「差傳教會」，這一切都太容易了。

As his gathered people, God sends us each out personally. We might do it together, but we each have 'skin in the game' as the old saying goes.

作為被祂召聚的子民，上帝親自差遣我們每個人出去。我們可能會一起做這件事，但正如那句老話所說，我們每個人都要「親身參與」。

MESSAGE 信息

Jesus's command to "make disciples" necessarily involves helping people who are not yet followers to become followers of Jesus. Core to the Christian mission is a message. Yes, the Christian mission includes healing and restoration but at its core is a message. Take a look at v.9: ***Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'*** 耶穌「使萬民作我的門徒」的命令必然涉及幫助未信的人成為耶穌的追隨者。基督教使命的核心是信息。是的，基督教的使命包括醫治和恢復，但其核心是一種信息。看第 9 節：***要醫治那城裏的病人，對他們說：『上帝的國臨近你們了。』***

Then in v.11: ***Yet be sure of this: The kingdom of God has come near.*** Again, in v16: ***Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.***

然後在第 11 節：**但是，你們該知道上帝的國臨近了。同樣，在第 16 節：聽從你們的就是聽從我；棄絕你們的就是棄絕我；棄絕我的就是棄絕差遣我來的那位。**

Every follower of Jesus has been given a message they are to communicate and urge those who hear to believe it. This is a controversial issue in our society. Many are tolerant of Christianity so long as we don't try to convert others. A private faith is fine, but it's wrong to tell others that they should believe it too. This creates a problem for the Christian because the message Jesus sends us out with is called the Gospel. The word gospel had a specific meaning in Jesus' time.

每一個耶穌的追隨者都被賦予了他們要傳達的信息，並要敦促聽到的人相信。這在當今社會極具爭議。只要我們不試圖改變別人的信仰，許多人會容忍基督教。私人信仰是可以的，但告訴別人他們也應該相信是越界。這給基督徒帶來了一個問題，因為耶穌向我們傳達的信息被稱為福音。「福音」這個字在耶穌時代有著特定的意義。

A gospel was news of an objective, history-changing event. An event that changed everyone's situation and therefore required a response of some kind. For instance, there is in existence today a document called the gospel of Caesar Augustus. Also known as the Pax Romana. Augustus declares he will bring peace and prosperity to the Roman empire as Emperor. His gospel was sent out into every part of the empire, and everyone had to deal with the consequences of having a new Emperor.

福音是關於客觀的、改變歷史的事件的信息。這事件改變了每個人的處境，因此需要做出某種回應。例如，今天存在著一份名為《凱撒奧古斯都福音》的文獻。又稱《羅馬和平詔書》。奧古斯都宣稱他將作為皇帝為羅馬帝國帶來和平與繁榮。他的福音傳遍了帝國的每個角落，每個人都必須面對新皇帝到來所帶來的後果。

A gospel is an announcement of a major history-altering event that impacts everyone under the jurisdiction of the gospel. So, here's the problem for the Christian when society says if it works for you then that is fine, but don't tell others, it is saying that the jurisdiction of the gospel of Jesus Christ is just for the individual. The Christian gospel makes a much bigger claim.

福音是對改變歷史的重大事件的宣告，它影響福音管轄範圍內的每個人。所以，當社會說如果它對你有用那麼就可以了，但不要告訴別人，這就是基督徒面臨的問題，這是在說耶穌基督福音的管轄權只適用於個人。而基督教福音的宣稱遠超於此。

There is a subtle hint to the extent of the claim in v.18 when Jesus says: ***I saw Satan fall like lightning from heaven.*** In simple terms, Jesus is claiming that he was there when Satan fell. He was there when Satan rebelled against God, his maker before the universe was even made. Jesus is claiming to be the everlasting God. The maker of all things. The sustainer of all things. His jurisdiction has no bounds.

在第 18 節中對這一主張的程度進行了微妙的暗示，耶穌說：**「我看見撒但從天上墜落，像閃電一樣。」**簡單來說，耶穌聲明祂親眼目睹撒旦背叛造物主上帝的墜落——這發生在宇宙被造之前。耶穌宣告自己是永恆的上帝、萬物的創造者和維持者，祂的權柄無遠弗屆。

The staggering, unique and exclusive claim of the Christian gospel is that Jesus is not just a religious leader with a bunch of advice about God. The staggering claim is Jesus Christ is God entering his story. The writer of history put himself in the storyline. The Christian has been sent out by Jesus with news that changes everything and a response from all humanity is required.

基督教福音令人震驚、獨特且排他性的宣稱是：耶穌不僅僅是一位擁有一堆有關上帝的建議的宗教領袖。而是上帝親自進入祂的故事。歷史的作者，把自己寫入故事情節之中。耶穌差遣基督徒出去傳達改變一切的信息，並要求全人類作回應。

The second problem with the common view of believing but being quiet is that while it seems tolerant, it's not really. What it's really saying is, you shouldn't believe it either. When it boils down, to say we must keep our faith private is to say Jesus can't be who he says he is, and so he shouldn't be believed.

「相信但保持安靜」這個普遍觀點的第二個問題是，雖然它看似寬容，但實際上並非如此。它真正要說的是，「你也不該相信」。歸根究底，要求信仰私有化，否認耶穌自稱的身份，從而否定其可信性。

It's to assert your worldview must not be communicated, and mine should be adopted instead. In the end, everyone is a messenger for their worldview. No one can say you must stop communicating your worldview without doing the very thing they have just told you not to do. To say no one should claim absolute truth is, in fact, a claim to absolute truth. All people are messengers of their worldview.

這實質是要求你停止傳播你的世界觀，而我的世界觀應該被採納。歸根究底，每個人都是自己世界觀的使者。禁止他人宣揚世界觀的同時，自己卻在踐行同樣的事。宣稱「無人可主張絕對真理」，本身就是一種絕對真理宣稱。

So, if Jesus is who he says he is and has achieved what he claims to achieve, to not declare that to all people is reprehensible. It's like finding a cure for cancer and keeping it to yourself, or just for those close to you. It would be so wicked.

所以，如果耶穌確實是他所說的那個人，並且已經實現了他聲稱要實現的救贖，那麼不向萬民宣告這一點就是應受譴責的。這就像找到治療癌症的方法並將其留給自己或只留給親近的人。這實在太邪惡了吧。

MOTIVATION 動力

I acknowledge there has been quite a lot of damage done by absolute truth claims in history. By Christians too. But the Christian gospel doesn't take us there or justify it. The motivation for being messengers is never power. Take a look at what happens in v.17: ***The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."***

我承認，歷史上絕對真理的主張造成了相當大的傷害。基督徒亦難辭其咎。但基督教福音不導向此，也不為之辯護。傳遞信息的動力從來不是權力。看看 17 節中發生了什麼：**那七十二個人歡歡喜喜地回來，說：「主啊，因你的名，就是鬼也服了我們。」**

Jesus is not impressed in v.20: ***However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.***

耶穌對此不為所動，在第 20 節：*然而，不要因靈服了你們就歡喜，而要因你們的名記錄在天上歡喜。*

Jesus rebukes them. The seventy-two didn't come back rejoicing that people's lives have been changed by the gospel, set free from oppression or healed from infirmities. There is no mention of people's lives and communities being changed.

耶穌責備他們。這七十二人回來時並沒有因為人們的生命因福音而改變、從壓迫中得到釋放或從疾病中得到治癒而感到高興。沒有提到人們群的生命與社區的改變。

They were rejoicing in power. They were part of something spectacular, and so they must be someone in the eyes of Jesus. Their joy should have been that your names are written in heaven. This is the deepest motivation for being messengers. Receiving a name in heaven. Receiving a name from God.

他們因權力而歡欣。他們是一個偉大壯舉的一部分，所以在耶穌的眼中他們一定是一個重要人物。他們的歡喜應該是因為你們的名記錄在天上。這是作為信使的最深層動力。在天上得名。從上帝那裡得到一個名分。

Christians are somebody because they have received a name in heaven from God, not earned a name for themselves through power or success or accomplishments or performance or gifts. 基督徒之所以出名，是因為他們從上帝那裡得到了一個在天上的名，而不是透過權力、成功、成就、表現或天賦為自己贏得名聲。

Jesus is warning them in v.18 that if you go down that line, then it will lead to the very same thing that made Satan fall – pride. Pride will always lead to oppression and aggression.

耶穌在第 18 節中警告他們，如果你們沿著這條路走下去，那麼就會導致與撒旦墮落同樣的事情——驕傲。驕傲總是會導致壓迫和侵略。

In fact, it was in an attempt to make a name for themselves apart from God that the seventy-two nations came together to build the Tower of Babel to the heavens to remove God who saw them judged. It's that pride that saw Satan pushed out from God, and the nations scattered from God.

事實上，七十二個國家正是為了在神之外揚名，才聚集在一起建造了通天的巴別塔，試圖在上帝之外自立名分，才招致審判。正是這種驕傲導致撒旦被上帝驅逐，列國從上帝那裡分散開來。

How humanity is gathered back in and receives the approval of a name in heaven is the essence of the gospel message Jesus sends us out with.

人類如何重新被召聚並獲得天上之名的認可，正是耶穌差我們傳揚的福音核心。

Way back before Jesus, the leader of God's people was a guy named Moses. We see him pop up in the second book of the Bible – Exodus. In Exodus 32 Israel disobeyed God in a really big way. Moses knows God is a perfect and just God and so Israel should be punished. Moses also loves Israel and wants them to be saved from judgment. Remarkably, Moses asks God to forgive Israel's sin, punish him for their sin and remove his name from heaven.

在耶穌之前，很久以前，在《聖經》的第二本書《出埃及記》中，我們看到上帝子民的領袖就是一位名叫摩西的人。在 32 章中，以色列人重大地違背悖逆了上帝。摩西知道上帝是完美且公正的上帝，因此以色列應該受到懲罰。摩西也愛以色列並希望他們能夠免受審判。值得注意的是，摩西請求上帝寬恕以色列人的罪，為他們的罪懲罰他，並將他的名字從天上除去。

God said in reply that he would remove Israel's name, but Moses was to continue leading them. What is going on? If God is going to remove their names for their sin, why is Moses to keep leading them?

上帝回答說，他將除以色列的名字，但摩西將繼續領導他們。到底是怎麼回事？如果上帝要因他們的罪而除掉他們的名字，為什麼摩西還要繼續帶領他們？

Because God is patient. God is going to wait for centuries and centuries for the ultimate Israelite to be sent. Centuries and centuries for a better Moses, for the ultimate mediator and substitute for a sinful people to be sent.

因為上帝是有耐心的。上帝將等待世紀後，最終的以色列人被差遣。世紀後的那位更好的摩西，那位最終的調解人，罪孽深重的人的替代者。

The Christian gospel is that God was waiting to send his divine Son, the ultimate Israelite, as mediator and substitute for sinful humanity.

基督教福音是，上帝忍耐等待，要差遣祂的聖子，終極的以色列人，作為有罪人類的調解人和替代者。

Jesus Christ, the eternal Son of God, was sent into God's story as an Israelite man and bore his own judgement as he died as a substitute for humanity's sin against him.

耶穌基督，上帝永恆的兒子，作為以色列人差遣到上帝的故事，他替代人類受死，擔當了他們對他的罪，並承擔了自己的審判。

His name was blotted out on the cross. He gave up his place in heaven and came to us. He was born into a nobody village. He was despised, mocked, scorned, rejected so that we might have a permanent name in heaven.

他的名字在十字架上被除去了。祂放棄了天上的位置，來到我們身邊。他出生在一個無人村莊。他被鄙視、被嘲笑、被蔑視、被拒絕，好讓我們在天上擁有一個永久名。

The good news of Easter Day is he rose triumphant, defeating death and now reigns as Lord of the universe. He now has the name that is above every name, and at his name, every knee will bow.

復活節的好消息是他勝利復活，戰勝了死亡，現在統治著宇宙。如今，他擁有超乎萬名之名，萬膝必向他的名跪拜。

This is the Jesus who secures our name in heaven. Our name is attached to his triumph. Our name, approval, welcome, intimacy, life is a gift.

這就是在天上捍衛我們的名之耶穌。我們的名與他的勝利緊密相連。我們的名分、認可、歡迎、親密、生命都是禮物。

Jesus is full of joy in v21 because the plan of God is not to give his grace and favour to the wise, the strong, the oppressors, the successful, and the gifted, but to the little children. The weak, the powerless, the vulnerable, the broken, the flawed.

耶穌在第 21 節中充滿了喜樂，因為上帝的計劃不是將祂的恩典和恩惠給予聰明人、強者、壓迫者、成功者、有天賦的人，而是給予小孩子。弱者、無力者、脆弱者、破碎者、有缺陷者。

God's grace to the undeserving sinner in Jesus Christ is the gospel. It is the motivation for the Christians to go out as messengers and shapes how we go out.

上帝在耶穌基督裡對不配的罪人的恩典就是福音。這是基督徒作為使者出去的動機，並塑造了我們出去的方式。

Courage is needed as we are sent out like lambs amongst wolves, and humility and grace are needed so the lambs never turn into wolves.

當我們被差遣如同羔羊進入狼群，我們需要勇氣，同時我們也需要謙遜和恩典，這樣羔羊才不會變成狼。

Christians can never be persecutors or oppressors. It's a horrendous irony that any Christian would communicate the glorious gospel of God's grace with arrogance, pride, anger, condemnation, and coercion.

基督徒永遠不可成為迫害者或壓迫者。任何基督徒以傲慢、驕傲、憤怒、譴責和脅迫的方式傳達上帝恩典的榮耀福音，真是極大的諷刺。

MOVEMENT 行動

Jesus sends the Christians out. That requires movement. A first step and then the next steps.

耶穌差遣基督徒出去。這需要行動。先踏出第一步，再踏出下一步。

The first and ongoing step of daily, weekly, and monthly being messengers of the gospel is v.2: ***The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.*** (Luke 10:2)

每日、每週、每月成為福音使者的第一步和持續行動記載於第 2 節：**要收的莊稼多，做工的人少。所以，你們要求莊稼的主差遣做工的人出去收他的莊稼。**（路 10:2）

Pray. Pray every day. We cannot separate what we have been sent out to be and do and the God who has sent us out. We cannot be his messengers in our own wisdom and power.

祈禱。每天祈禱。我們不能把我們被差遣去成為的人和做的事與差遣我們出去上帝分開。我們無法憑藉自己的智慧和力量成為祂的使者。

Pray for opportunities to be gospel sharers. Pray specifically for people you know who don't have the hope of Jesus. We've been encouraging praying 1+1+1 for others to know Jesus for a while now. Pray for one person, once a day for one minute that they might know and embrace Jesus Christ.

祈禱能有機會成為福音傳播者。特別為你認識的那些不相信耶穌的人祈禱。我們一直鼓勵大家透過 1+1+1 禱告讓其他人認識耶穌。每天為一個人祈禱一分鐘，讓他們認識並接受耶穌基督。

Pray for people to say yes to an invite to church or an invite to read the Bible with them or come to a course that explores the Christian faith with you.

為人願意接受去教會的邀請祈禱，或接受與他們一起閱讀聖經的邀請，或接受與你一起參加探索基督教信仰的課程的邀請。

Pray for boldness and courage to take that next step. Pray too for the mission of this church. Right now, there is a small group praying each day by name for those attending the Hope Explored course.

祈禱有勇氣和膽量邁出下一步。也為這座教堂的使命祈禱。目前，有一個小組每天都會為參加「探索希望」課程的人提名祈禱。

The second step is to be prepared for you to be the person God will use to answer your prayers for others...at any moment. Learn the gospel and how to communicate it winsomely, sensitively and relationally.

第二步是做好準備，隨時成為上帝用來回應你為他人的祈禱的工具。學習福音以及如何以吸引人、敏感和親切關係性的方式傳達福音。

God calls scattered individuals into his family to send us out as partners with him and each other to bring about his purpose for all things for our joy and his glory. What's your next step? 上帝召聚分散的個體去進入祂的家庭，差遣我們去，作為祂和彼此的夥伴，一起實現祂對萬物的旨意計劃，為我們的歡樂和祂的榮耀而努力。你的下一步是什麼？