

Risk is Right 風險是值得的

Esther 以斯帖記 4:1 - 5:8

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I mentioned a couple a weeks ago that this term draws to a close our five-year ministry plan *Follow 25*.

幾週前我提到，這個季度將為我們為期五年的「**跟隨 25**」事工計劃劃上句號。

This term we are looking back while seeking God's will and planning for our future together as a church desiring to see lives transformed by Jesus in a society that does not see Christianity as true, good, or beautiful.

這個季度，我們一邊回顧，一邊尋求神的旨意，並為我們教會共同的未來做計劃，我們渴望在一個不認為基督教是真實、良善或美好的社會中，看見生命被耶穌改變。

The Old Testament book Esther is helping us see what it means to follow and trust God in such times as this.

舊約聖經中的《以斯帖記》幫助我們看見，在這樣的時代中跟隨和信靠神意味著什麼。

RISKING NOTHING AND LOSING EVERYTHING 不冒險，失一切

If you have just joined us, Esther is the story of a young Jewish woman living as an exile in the Persian empire. Through a series of events, she is picked out of obscurity and chosen as Xerxes I new queen.

如果你剛加入我們，以斯帖的故事是關於一位年輕的猶太女子，她流亡生活在波斯帝國。經過一系列事件，她從默默無聞中被選中，成為亞哈隨魯王一世的新王后。

The whole time she kept her Jewish identity, culture and God hidden. In chapter 3, an edict goes out to the whole Persian empire that on a set date the Jewish people to be exterminated. 她一直隱藏著自己的猶太身份、文化和神。在第 3 章，一道諭旨傳遍整個波斯帝國，要在指定的日期滅絕猶太人民。

We pick up the story with the aftermath of that edict going out. Chapter 4 begins with Esther's cousin, Mordecai, in sackcloth and mourning in the open square of the city in front of the king's gate.

我們的故事從那道諭旨發出後開始。第 4 章開始於以斯帖的堂兄末底改，身穿麻衣，在城門前的廣場上公開哀哭。

When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly. But he went only as far as the king's gate...

末底改知道所發生的這一切事，就撕裂衣服，披麻蒙灰，在城中行走，痛哭哀號。他到了朝門前就停住腳步.....

This puts Mordecai at the palace gate. Chapter 1:2 names the palace as the citadel of Susa. It was strongly fortified and elevated in Susa. Designed to exalt the importance of the King and guard his person.

這使末底改位於宮殿門口。1:2 稱這宮殿為書珊城的衛宮。它戒備森嚴，高聳於書珊城。設計旨在彰顯國王的尊貴並護衛他的人身安全。

To be in the citadel was to be at the seat of power and influence. Mordecai is at the gate to this complex. Esther is inside, and Mordecai is trying to get her attention so that she might do something to save the people of God.

身處衛宮就是在權力和影響力的中心。末底改在這建築群的門口。以斯帖在裡面，而末底改正試圖引起她的注意，使她或許能做點什麼來拯救神的子民。

There is a danger being in the palace. We see it in Esther's response in v4: *When Esther's eunuchs and female attendants came and told her about Mordecai, she was in great distress. She sent clothes for him to put on instead of his sackcloth, but he would not accept them.*

身處宮殿是有危險的。我們從以斯帖在第 4 節的反應中看到：以斯帖王后的宮女和太監來把這事告訴以斯帖，她非常憂愁，就送衣服給末底改穿，要他脫下身上的麻衣，他卻不肯接受。

Esther sends him clothes. Maybe he was making a spectacle of himself. Maybe even embarrassing. Mordecai is distraught with the fate of God's people, but it seems Esther is isolated from the impending tragedy.

以斯帖送衣服給他。也許他當時在引人注目，甚至可能令人難堪。末底改因神子民的命運而心煩意亂，但以斯帖似乎與這迫在眉睫的悲劇隔絕了。

Every Jew from Ethiopia to India was mourning and she did not have a clue or did not care. Perhaps she did not have time between her manicures and pedicures, and facials. In any case, she had done such a good job at concealing her identity, who would bother to inform her.

從古實到印度的每一個猶太人都在哀悼，而她卻毫不知情或毫不在乎。也許她忙於修指甲、修腳和做臉，沒有時間。無論如何，她如此成功地隱藏了自己的身份，誰會費心通知她呢？

How easy it is to become isolated from the needs around us, and God's concerns for his world when we live the good life in the palace.

當我們在宮殿裡過著優渥的生活時，多麼容易與周圍的需要以及神對祂世界的關切隔絕啊。

Mordecai begs and pleads for her to use her connections and position and favour with the king to do something to work for justice and save God's people. Notice Esther's first response to Mordecai, verse 11:

末底改乞求並懇請她利用她與國王的關係、地位和恩寵，為公義做些事，拯救神的子民。請注意以斯帖對末底改的第一次回應，第 11 節：

"All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold sceptre to them and spares their lives. But thirty days have passed since I was called to go to the king."

「王所有的臣僕和各省的百姓都知道有一個定例，若未奉召見，擅入內院見王的，無論男女必被處死；除非王向他伸出金杖，不得存活。但我沒有被召進去見王已經有三十天了。」

For Esther to do something is risky. Let us not forget that she got to where she was because Vashti was a little too courageous. Notice too that Esther says that Xerxes has not asked her to come to him for 30 days. If he has not called for Esther for 30 days, then it may be a sign that he has had a month-long headache, or she is out of favour. Esther is saying to Mordecai *I could lose everything*.

對以斯帖來說，採取行動是有風險的。我們不要忘記，她能有今天的地位是因為瓦實提有點過於勇敢。也要注意以斯帖說亞哈隨魯王已經 30 天沒有叫她去了。如果他 30 天沒有召見以斯帖，那可能是一個跡象，表明他有一個月之久的心煩意亂，也可能是她已經失寵了。以斯帖對末底改說的是我可能會失去一切。

Mordecai sends back a message that is the high point of the book. This is the turning point. Verse 13: ***"Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your royal position for such a time as this?"***

末底改送回一個信息，這是本書的高潮。這是轉折點。第 13 節：「你不要自己以為在王宮裏強過任何猶太人，得以倖免。此時你若閉口不言，猶太人必從別處得解脫，蒙拯救；你和你父家必致滅亡。焉知你得了王后的位分不是為現今的機會嗎？」

If Esther does not risk losing the palace she WILL lose everything. If she does RISK losing the palace she MIGHT lose everything.

如果以斯帖不冒失去宮殿的風險，她「必定」失去一切。如果她「確實」冒失去宮殿的風險，她「可能」失去一切。

If all the Jews are killed, she will eventually be discovered and killed too. If the Jews are not killed, then she will be discovered to be a traitor. There are two remarkable principles here that have powerful applications.

如果所有猶太人都被殺，她最終也會被發現並被殺。如果猶太人沒有被殺，那麼她將被發現是叛徒。這裡有兩個非凡的原則，具有強大的應用性。

Firstly, unless we use the influence you've got, the credentials we've got, the money we've got, the position we've got, the skills we've got for the service of others, rather than personal advancement, then those things don't become freeing they become enslaving.

首先，除非我們使用我們所擁有的影響力、資歷、金錢、地位、技能來服務他人，而不是為了個人晉升，否則這些東西不會成為釋放，反而會成為奴役。

Esther was Queen to Xerxes 1. She lived in the palace in Susa. But if she loved the palace, and its comfort and security and power so much that she would not risk it, then the palace was nothing more than death row for her.

以斯帖是亞哈隨魯王一世的王后。她住在書珊城的宮殿裡。但如果她如此熱愛宮殿，以及它的舒適、安全和權力，以至於她不願為之冒險，那麼宮殿對她來說無異於死囚牢房。

If we are unwilling to jeopardise our place in the 'palace' then the 'palace' has taken us over and it controls us.

如果我們不願意危及我們在「宮殿」裡的位置，那麼「宮殿」就已經接管了我們，並且控制著我們。

Mordecai is seems to be saying that if we cannot throw away the palace, or at least risk throwing away the palace, or risk your place in the palace to do good for other people, then the palace owns you.

末底改似乎在說，如果我們不能丟棄宮殿，或者至少冒險丟棄宮殿，或者冒險失去你在宮殿中的地位去為他人行善，那麼宮殿就擁有了你。

The second implication is that the only way we would be prepared to risk everything is if our identity has its foundation somewhere apart from who we are and what we have accomplished. How do we get an identity that is received rather than achieved?

第二個含義是，我們唯一會準備好冒一切風險的方式，是我們的身份建立在我們是誰和我們成就了什麼之外的地方。我們如何得到一個是「領受的」而非「掙來的」身份？

The answer is hinted at in v14: *who knows but that you have come to your royal position for such a time as this?*

答案在第 14 節有所暗示：焉知你得了王后的位分不是為現今的機會嗎？

The word *come* there is in the passive form which means it would be a little better to translate the sentence like *who knows but that you have BEEN BROUGHT to the royal position for such a time as this.*

「得了」這個詞在那裡是被動形式，這意味著將這句話翻譯成焉知你不是「被帶到」王后的位分是為現今的機會嗎會更好一些。

Esther got to the palace by grace. Her beauty was given to her. She did not produce the door of opportunity that saw her rise to Queen. God has been silent but sovereignly working.

以斯帖是靠恩典進入宮殿的。她的美貌是賜給她的。她並沒有創造出使她晉升為王后的機會之門。神一直沉默不語，但卻在主權地工作。

This is the turning point for Esther. This is where she steps up. This is where she utters those remarkable words in v16: *Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish.*

這是對以斯帖的轉折點。這是她挺身而出的時刻。這是她在第 16 節說出那些非凡話語的時刻：「你當去召集書珊所有的猶太人，為我禁食三晝三夜，不吃不喝；我和我的宮女也要這樣禁食。然後我違例去晉見王，我若死就死吧！」

We go from Esther living the high life in the palace to the Esther risking it all to save others. 我們從以斯帖在宮殿中過著奢華生活，轉變為以斯帖冒一切風險去拯救他人。

DIFFERENCE BETWEEN RISKING LIFE AND WASTING LIFE

冒生命危險與浪費生命的區別

RISKING EVERYTHING AND LOSING NOTHING 冒一切險，一無所失

There is a danger of seeing Esther primarily as an inspiration to copy. For instance, inspired to start taking risks and get more interested in justice and mercy, or to start speaking up about beliefs.

有一種危險是，主要將以斯帖視為模仿的激勵。例如，受到激勵開始冒險，對公義和憐憫更感興趣，或者開始公開談論信仰。

The danger with being inspired by another is it tends not to last because the basic motivation is guilt. Motivation by guilt wears off because guilt does not change us on the inside. When guilt is our motivation then we are still getting our identity from our performance.

受他人激勵的危險在於它往往不能持久，因為基本的動機是罪惡感。罪惡感驅動的動機會逐漸消失，因為罪惡感並不能從內心改變我們。當罪惡感是我們的動機時，我們仍然是從我們的表現中獲得身份認同。

Self-righteous is always the fruit of performance - *I am not going to be like other half-hearted Christians; I am going to be principled and outspoken.*

自義總是表現的果子——我不會像其他三心二意的基督徒；我要有原則並且直言不諱。

There is not actual change in the heart, which is revealed when we are confronted by others not having the same values. We become judgemental of their choices.

內心並沒有真正的改變，當我們面對與我們價值觀不同的人時，這一點就會顯露出來。我們會對他們的選擇評頭論足。

Over-reaction is also a danger. This is where we give to anything and do anything without any thought to wise stewardship. There is a time to throw abandon in the air and there are times to pull back and regroup.

過度反應也是一種危險。這就是我們對任何事情都給予支持，做任何事情都不考慮智慧管家的職分。有時需要不顧一切，有時則需要後退並重新集結。

It takes Esther a little while before she approached Xerxes, and not without calling together her people in three days of fasting for her. Chapter 5 shows us she was very careful, considerate, and deliberate in how she went about it.

以斯帖花了一點時間才去見亞哈隨魯王，並且是在召集了她的人民為她禁食三天後才去。第 5 章向我們顯示，她在處理這件事的方式上非常謹慎、周到和深思熟慮。

The danger of Esther being an example of risk taking for God will be the tendency towards fickleness, self-righteous and foolishness. What if saw Esther not as an example but as a signpost. Notice that Esther saved her people by doing two things - identification and mediation. She identified with her people. She did not take the safe way.

將以斯帖視為為神冒險的榜樣，其危險在於可能導致反覆無常、自義和愚蠢。如果我們不把以斯帖看作榜樣，而是看作一個「路標」呢？請注意，以斯帖通過做兩件事拯救了她的人民——認同與代求。她與她的人民認同。她沒有選擇安全的路。

Her people were condemned, and she identified with them in their condemnation, and so came under the same condemnation. She risked her life and said *if I perish, I will perish*. 她的人民被定罪，她就在這定罪上與他們認同，因此也歸於同樣的定罪之下。她冒著生命危險說，我若死就死吧！

It is only because she **identified** with her people that she was able to **mediate** for her people. She could go before the throne of power in a way that no one else could.

正是因為她與她的人民「認同」，她才能為她的人民「代求」。她能夠以一種無人能及的方式來到權力的寶座前。

The first time that Xerxes understood the gravity and implications of the decision he had made in condemning the Jewish people, was when Esther, the one he favoured, stands in front of him and identifies with the people he had condemned.

亞哈隨魯王第一次理解到他定罪猶太人民的決定其嚴重性和影響，是在以斯帖——他所寵愛的人——站在他面前，與他所定罪的人民認同的時候。

That was the first time he saw the Jewish people in a different way. Esther went before the throne of power, and he favour with Xerxes was attributed to her people. She saved her people through identification and mediation.

那是他第一次以不同的方式看待猶太人民。以斯帖來到權力的寶座前，亞哈隨魯王對她的恩寵也歸給了她和人民。她通過「認同與代求」拯救了她的人民。

Esther was a flawed saviour, but she does point us to a greater one. Jesus lived in the ultimate palace - the very presence of God in the kingdom. As the Son of God, he had ultimate beauty and glory. He left it. No one had to manipulate him or put pressure on him or back him into a corner to do it.

以斯帖是一個有缺陷的拯救者，但她確實指向一位更偉大的。耶穌住在終極的宮殿裡——就是在天國中神的同在中。作為神的兒子，祂擁有終極的美麗和榮耀。祂離開了。沒有人需要操縱祂、向祂施壓或把祂逼到角落才這樣做。

Philippians 2 says he had equality with the Father but he did not hold onto it or use it for his own sake. It says he emptied himself and came down. He identified with sinful, condemned, humanity. He took on our condemnation. He did not do it at the risk of his life; he did it at the cost off his life. He did not say *if I perish, I perish*, he said, *when I perish, I perish*.

《腓立比書》第 2 章說祂與父神同等，但祂沒有緊緊抓住或為自己的緣故使用它。它說祂倒空自己，降卑而來。祂與有罪、被定罪的人類認同。祂擔當了我們的定罪。祂

這樣做不是冒著生命的危險；祂這樣做是付出了生命的代價。祂沒有說我若死就死吧，祂說，當我死時就死吧。

He went to the cross and died as our substitute. The one of infinite perfection, holiness and moral beauty became cosmically ugly to make us, the imperfect ones, beautiful to God. His atonement for our sin means that he stands before the throne of the universe as our mediator, the favour that has eternally been his is now attributed to us.

祂上了十字架，作為我們的替代而死。那位擁有無限完美、聖潔和道德美麗者，在宇宙層面上變得醜陋，為要使我們這些不完美的人在神眼中變得美麗。祂為我們的罪所作的贖罪，意味著祂站在宇宙的寶座前作我們的中保，那永遠屬於祂的恩寵現在也歸給了我們。

The delight and love and approval of God that he has always had, is ours in him. If we see Esther as an example and say *be like Esther*, it will crush us because we will never live up to it.

祂一直擁有的神的喜悅、愛和認可，在祂裡面也成了我們的。如果我們把以斯帖看作榜樣，說要像以斯帖一樣，這會壓垮我們，因為我們永遠無法達到。

If we see Jesus as our Saviour, not as an example doing something for others, but as a Saviour doing it for us, it changes our identity. He becomes our security. He becomes our value. He becomes our real worth. Suddenly, everything else in our life becomes just stuff.

如果我們把耶穌看作我們的救主，不是看作一個為別人做事的榜樣，而是看作一位為我們做這事的救主，這會改變我們的身份。祂成為我們的保障。祂成為我們的價值。祂成為我們真正的價值。突然間，我們生命中的其他一切都變成了只是東西。

We are set free to risk everything for him, and even lose everything for him, **and yet not lose him, not lose life, not lose ourselves.** Jesus says this to his disciples in Luke 21:16 as he sends them out bearing witness to him: ***they will put some of you to death. Everyone will hate you because of me. But not a hair of your head will perish. Stand firm, and you will win life.***

我們得自由，可以為祂冒一切風險，甚至為祂失去一切，「然而」卻不會失去祂，不會失去生命，不會失去我們自己。耶穌在《路加福音》21:16 中差遣門徒出去為祂作見證時對他們這樣說：**連你們的父母、兄弟、親族、朋友也要把你們交給官府；你們中間也將有被他們害死的。你們要為我的名被眾人憎恨。然而，你們連一根頭髮也不會損失。你們憑著堅忍，就必保全性命。**

What a paradox! You will be hated, and some killed, BUT NOT A HAIR ON YOUR HEAD WILL PERISH! That is the remarkable promise. Not a promise every venture for Christ will go well, but a promise that no venture for his glory will ever destroy us, it simply increases life.

多麼奇妙的弔詭！你們將被恨惡，有些人被殺，但你們連一根頭髮也不會損失！這是非凡的應許。這不是應許每個為基督的冒險都會順利，而是應許為祂榮耀的冒險永遠不會摧毀我們，它只會增加生命。

The Apostle Paul puts it like this in Philippians 1: *To live is Christ and to die is gain.* As American Pastor John famously put it: *it is better to lose your life than waste it.*

使徒保羅在《腓立比書》第 1 章這樣說：我活著就是基督，我死了就有益處。正如美國牧師約翰·派博那句著名的話：失去生命勝過浪費生命。

RISKING EVERYTHING AND GAINING EVERYTHING 冒一切險，得一切

If we see what Jesus has done for us in losing his ultimate palace for us, then, and only then will we have the freedom to risk for God's glory and the sake of others. There are at least four implications for us.

如果我們看見耶穌為我們失去了祂終極的宮殿所做之事，那麼，也只有在那時，我們才有自由為神的榮耀和他人的緣故而冒險。這對我們至少有四個含義。

Firstly, *If I perish, I perish* is the language calling you to identify with the poor and the oppressed in the world. This is a call for us as believers, having seen what Jesus has done, to identify with the people outside the palace.

第一，「我若死就死吧」這言語呼召你與世上的窮人和受壓迫者認同。這是對我們作為信徒的呼召，在看見耶穌所做之事之後，去與宮殿外的人認同。

Secondly, *If I perish, I perish* is the language of exciting mission. Wherever you are right now, you have got certain gifts and abilities and experiences of hardness and suffering that make you uniquely ready to help certain people in the world that no one else can help. Ephesians 2:10 says: ***we are God's workmanship created for good works that God has prepared beforehand for us to do.***

第二，「我若死就死吧」是令人興奮的使命的言語。無論你現在身在何處，你都有某些恩賜、能力以及艱難和受苦的經歷，這些使你獨特地準備好去幫助世界上某些特定的人，是別人無法幫助的。《以弗所書》2:10 說：***我們是他所造之物，在基督耶穌裏創造的，為要使我们行善，就是上帝早已預備好要我們做的。***

The word workmanship carries the idea of us being God's artwork. We have been uniquely crafted by God with gifts, talents, positions, strengths, weaknesses, blessings, and sufferings that makes us uniquely placed by God to do unique works for others.

「所造之物」這個詞帶有我們是神的藝術品的意思。我們被神獨特地塑造，擁有恩賜、才幹、地位、優點、弱點、祝福和苦難，這使我們被神獨特地安置，為他人做獨特的工作。

You have been brought to whatever place you are in for such a time as this. Take your next step towards daily personal devotions, and weekly corporate worship. What about getting here early to pray and connect and greet the new person or stay longer to build relationships. 你被帶到你所在的任何位置，就是為著現今這樣的機會。請邁出你的下一步：進行每日個人靈修，參加每週集體崇拜。提早到這裡禱告、聯繫並問候新朋友，或者留下來更長時間以建立關係，如何呢？

Take the risk of stopping work one day a week and reflecting, thinking, praying, refuelling. Give regularly and sacrificially. Join a community group and be there prepared. Start serving on a team here. Pray for someone you know and invite to church.

冒險每週停止工作一天，用來反思、思考、禱告、重新得力。定期並犧牲地奉獻。加入一個小組，並準備好參與。開始在這裡的一個團隊中服事。為你認識的人禱告並邀請他來教會。

Thirdly, *If I perish, I perish* is also the language of unconditional obedience. It means, I am going to do everything he tells me to and accept everything he sends my way. It is putting our lives into the hands of the one who gave us life and controls all things.

第三，「我若死就死吧」也是無條件順服的言語。這意味著，我將做祂吩咐我的一切事，並接受祂為我準備好的一切。這是將我們的生命交在那位賜予我們生命並掌管萬有者的手中。

In the end, we do not have control. God intends for us to live in uncertainty and risk so that we might seek him. James 4:13–15 says this: *Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." 14 Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. 15 Instead, you ought to say, "If it is the Lord's will, we will live and do this or that.*

歸根結底，我們無法掌控。神有意讓我們生活在不確定和風險中，以便我們可以尋求祂。《雅各書》4:13-15 這樣說：注意！有人說：「今天或明天我們要往某城去，在那裏住一年，做買賣賺錢。」其實明天如何，你們還不知道。你們的生命是甚麼呢？你們原來是一片雲霧，出現片刻就不見了。你們倒應當說：「主若願意，我們就能活著，也可以做這事或那事。」

We are not God. We do not know about tomorrow. Risk is therefore built right into the fabric of life. We cannot avoid risk even if we want to. A thousand unknowns can shatter all our plans for tomorrow's activities whether we stay at **home in bed** or **walk a footpath**.

我們不是神。我們不知道明天如何。因此，風險就編織在生命的結構中。即使我們想避免風險，也無法避免。成千上萬的未知因素可以粉碎我們為明天活動所做的一切計劃，無論我們是呆在家裡的床上還是走在人行道上。

We need to explode the myth of safety, and to somehow be delivered from the seduction of security. It is a **mirage**. It does not exist. The tragedy is that in the myth of security we are paralysed to take any risks for the cause of God, because we are deluded and think it may jeopardise a security which in fact does not even exist. Take your hands of your life, put them in his hands.

我們需要打破安全的神話，並從對安全的迷戀中被拯救出來。它是海市蜃樓。它並不存在。悲劇在於，在安全的神話中，我們癱瘓了，不敢為神的緣故冒任何風險，因為我們被欺騙了，以為這可能會危及一個事實上甚至根本不存在的。將你的手從你的生命上拿開，放在祂的手中。

Fourthly, *If I perish, I perish* is the language of greatness. There are 14 times in the book of Esther where Esther is referred to as Queen Esther, 13 of the 14 times occur after she says IF I PERISH, I PERISH.

第四，「我若死就死吧」是偉大的言語。在以斯帖記中，有 14 次稱以斯帖為「以斯帖王后」，其中 13 次發生在她說「我若死就死吧」之後。

She becomes a person of greatness by letting go of her life and placing it in God's hands for his glory and the good of others. As we look forward as a church to the next stage of life and ministry together, we do so in a the most uncertain and unprecedented time in our 124-year history in Chatswood.

她通過放下自己的生命，並為了祂的榮耀和他人的益處將其交在神的手中，而成為一個偉大的人。當我們作為一個教會展望下一階段共同的生活和事工時，我們正處於我們在車士活 124 年歷史中最不確定和前所未有的時期。

Christianity is not accepted as true, good, or beautiful in our society. The early church faced similar circumstances in the first few centuries. We need the freedom of the gospel to be bold enough to take risks for our neighbours to have life in Jesus. Eternal greatness awaits those who take those risks.

在我們的社會中，基督教不被接受為真實、良善或美好。早期教會在最初幾個世紀面臨著類似的情況。我們需要福音的自由，使我們有足夠的膽量為我們的鄰舍冒險，使他們能在耶穌裡得生命。永恆的偉大正等待那些冒這些風險的人。