

Under Threat 受威脅

Esther 以斯帖記 2:19-3:15

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Welcome again, if you have not met me, I am John, I was on staff here last few years after graduated from Moore Theological College, have been a member of this church for many years and now work in Anglican Aid, an agency of Sydney Anglicans to help strengthen churches and transform communities in the world's poorest nations in partnership with the global church.

再次歡迎大家。若你還沒認識我，我是 John。我從摩亞神學院畢業後，在這裡同工了幾年，成為這間教會的會友也已多年，現在於 Anglican Aid 工作。這是聖公會悉尼教區的一個機構，旨在與全球教會合作，幫助強化世界上最貧困國家的教會並轉化社區。

We have started looking into the OT book of Esther last week and we will look into the second half of chapter 2 and the whole of chapter 3 today, so please keep your Bible opened to that section. And you can also use our St Paul's app to take note and follow along today.

我們上周開始查考舊約《以斯帖記》，今天我們會看第二章後半段和整個第三章。所以請將你的聖經翻到這些經文。你也可以使用我們聖保羅堂的應用程式來做筆記並跟著進度。

Out of the total 66 books of the Bible, there are only two books that named after a woman, Esther is one of them, the other one is Ruth. And as already mentioned last week, Esther is the only book in the Bible that did not mention God at all. There is something unique about this book.

在聖經總共 66 卷書中，只有兩卷書是以女性名字命名的，《以斯帖記》是其中之一，另一卷是《路得記》。正如上周已經提到的，《以斯帖記》是聖經中唯一完全沒有提到上帝的書卷。這卷書有其獨特之處。

The Book of Esther is set in Susa the capital city of Persia, during the time of King Xerxes. He was the king that defeated the Babylonian, the captor of God's people, and his son was the king that allow the captive to move back to the Promised Land. The land that God set aside for his people to dwell and to form a nation under His name, it is also supposed to be the place where God's blessing goes out to every nation.

《以斯帖記》的背景設在波斯首都書珊城，當時是亞哈隨魯王在位期間。他就是那位擊敗了神的子民俘虜者巴比倫的國王，而他的兒子則是允許被擄者回歸應許之地的國王。那地是神為祂的子民所預備，讓他們居住並在祂名下建立國度的地方，也本應是神的祝福流向萬國的所在。

However, God's people rebel against God and were exiled to Babylon. One of reason they rebel against God was they like many people around the world now, have a small view of God. People do not accept or believe in one true God that are universal and is the Creator and Ruler of the universe.

然而，神的子民背叛了神，被擄到巴比倫。他們背叛神的原因之一，是他們就像現今世界上許多人一樣，對神的認識狹隘。人們不接受或相信那位普世、是宇宙創造者和統治者的獨一真神。

God's people demand to have a human king instead of having God as ultimate ruler and king above them, they want to appear as same as the nations around them. Many modern people do not ask for a king above them but make themselves the king of their life, believing putting themselves as the center of their life is the best way to live, they believe that would be the best way to express the meaning of their existence, to be the king of their own live.

神的子民要求立一個人間的君王，而不是讓神作他們至高的統治者和王，他們想要看起來與周圍的列國一樣。許多現代人不要求有一位在他們之上的王，而是讓自己成為自己生命的王，相信把自己置於生命的中心是最好的生活方式，他們相信這是表達他們存在意義的最佳方式，成為自己生命的主宰。

Many cultures believe God is limited by location and assign certain god to particular group of people. They would assume Indian to be Hindu and Asian to be Buddhist, some people would think being a Christian is something for Westerner.

許多文化認為神受地域限制，並將特定的神指派給特定的人群。他們會認為印度人就該是印度教徒，亞洲人就該是佛教徒，有些人會認為成為基督徒是西方人的事。

People will consider religion if it somehow provides benefit for their career advancement or help them to settle into a new culture, they are not interested in having any relationship with God. God's people who are created by God and do not honour or glorify their Creator. So, God use the gentiles as a tool to exercise his discipline on his people and to show His mercy and grace.

如果宗教在某種程度上能對他們的事業晉升有所幫助，或幫助他們融入新文化，人們才會考慮宗教，他們對與神建立任何關係不感興趣。神的子民，被神所造，卻不尊榮或榮耀他們的造物主。因此，神使用外邦人作為工具來管教祂的子民，並顯明祂的憐憫和恩典。

The book of Esther is part of books in the OT that known as the post-exilic books that show God is everywhere and is not restricted by location, and He is always ready and at work to save His people. He is still saving now.

《以斯帖記》是舊約中被稱為被擄歸回時期書卷的一部分，這些書卷顯示神無所不在，不受地域限制，並且祂總是預備好並正在工作，為要拯救祂的子民。祂如今仍在施行拯救。

Many people when they read the OT would complain that it is hard to follow. I used to think that way too, until I learn that looking out for repeated themes and topic as I read can help me maintain my focus and get more out of my reading. One example is someone always find their future wife at a well, so whenever a well is mentioned in a passage, I will look out for any nuptial arrangement.

許多人在讀舊約時會抱怨很難跟上。我過去也這麼認為，直到我學會在閱讀時留意重複出現的主題和話題，可以說明我保持專注並從閱讀中獲得更多。一個例子是，有人總是在井邊找到他們未來的妻子，所以每當經文中提到井，我就會留意是否有任何婚姻的安排。

One of the words that characterises the book of Esther is "*Banquet*." There are only 10 chapters in Esther, and there are 10 banquet scenes in that book, in fact nearly half the occurrences of the Hebrew term for banquet in the Bible appear in Esther. Banquets form a structuring device in the narrative of Esther, and it has a cone shape or a chiasmic structure. Chiasm is when you see something presented as A, B, C, C', B', A'.

《以斯帖記》的一個特色詞是「筵席」。《以斯帖記》只有10章，而書中就有10個筵席場景。事實上，聖經中希伯來文「筵席」一詞的出現，有近一半都在《以斯帖記》。筵席在《以斯帖記》的敘事中構成了一個結構手法，它有一個圓錐形或交叉配對的結構。交叉配對是指你看到事物以A, B, C, C', B', A'的順序呈現。

The first few banquets are mentioned in chapter 1, sponsored by King Xerxes and by Queen Vashti, are mirrored and contrasted by the festivals announced in chapter 9. The first three denote excess and exclusion, as only the close circle of the king are invited and women are invited to separate parties (Esth 1:3, 5, 9). The last three banquets are festivals celebrating deliverance and acceptance---starting

the countrywide, then in Susa, and in subsequent years, everyone is invited to celebrate together and provide a contrast to the exclusivity of the first three banquets.

頭幾個筵席在第一章提到，由亞哈隨魯王和瓦實提王后舉辦，它們與第九章宣告的節期相互映照和對比。前三個筵席代表過度和排他，因為只有王的親信圈被邀請，婦女則被邀請參加單獨的宴會（斯 1:3, 5, 9）。最後三個筵席是慶祝得救和接納的節期——從各省各城開始，然後在書珊城，以及往後的年份，每個人都被邀請一同慶祝，這與前三個筵席的排他性形成了對比。

Our passage situates between the ‘Esther’s Banquet’ that King Xerxes organises when he crowned her as queen and the private banquet Haman has with King Xerxes after he created a threat for God’s people. Esther organised two banquets after that to save God’s people from Haman’s threat.

我們今天的經文處在亞哈隨魯王立以斯帖為王后時為她舉辦的『以斯帖的筵席』，和哈曼為神的子民製造了威脅之後與亞哈隨魯王的私人筵席之間。以斯帖在那之後籌辦了兩次筵席，為要拯救神的子民脫離哈曼的威脅。

There are continue reversal between what people are doing and what God is doing between all these banquets. Keep this in mind as we journey through the book of Esther. Remember the chiasm, look out and compare the setting and background of each banquet will help you appreciate what God is doing to save his people from the threat they are under. Let us look at the nature of these threats.

在所有這些筵席之間，人的作為和神的作為持續地發生逆轉。在我們研讀《以斯帖記》的過程中，請記住這一點。記住交叉配對的結構，留意並比較每個筵席的背景和情境，將幫助你體會神正在做什麼，以拯救祂的子民脫離他們所面臨的威脅。讓我們來看看這些威脅的性質。

Foreign King Under Threat 外邦君王受威脅

After we were told that King Xerxes gave a great banquet to celebrate crowning Esther as his new queen, the first Esther’s banquet of the book, we were told in the latter half of 2:18 that he ***proclaimed a holiday throughout the provinces and distributed gifts with royal liberality.***

在我們得知亞哈隨魯王為慶祝立以斯帖為新王后而大擺筵席（本書中第一個以斯帖的筵席）之後，我們在 2:18 後半段得知，他又豁免各省的租稅，並照王的厚意大頒賞賜。

The holiday refer to here is not just a public holiday, it is also understood as a tax amnesty. Imagine you are told you don’t need to pay your tax, this would be a great reason for celebration, everyone would be overjoyed, except for some. Someone is not happy with what the king is doing to a point that they are conspiring to threaten the king’s life.

這裡所指的「豁免」不僅是公共假期，也被理解為稅務豁免。想像你被告知不需要繳稅，這將是一個值得大肆慶祝的理由，每個人都會欣喜若狂，除了某些人。有人對王的所作所為感到不滿，甚至到了密謀威脅王性命的地步。

Two of king’s official became angry at the king, and they conspired to assassinate him. We do not have many details of the circumstance of this conspiracy. We know it was during a second gathering of the king’s virgins, maybe to have another banquet, maybe the banqueting just keeps going and going, and these two officials have no way to make more money from collecting extra tax because there is a nation-wide tax holiday. We don’t know the exact reason they are angry about.

王的兩個太監惱恨王，就密謀要刺殺他。我們沒有關於這陰謀具體情況的太多細節。我們知道這是在第二次招聚少女的時候，也許是為了再擺一次筵席，也許筵席接連不斷，而這兩位官員因為全國性的稅務豁免，無法再通過徵收額外稅款來賺取更多錢財。我們不知道他們憤怒的確切原因。

I believe we were provided with limited information for a reason. It may be fun and intriguing to speculate on what we do not know, which a lot of us tend to do, but to do so may not be the most beneficial to us when we read God's words. As we read God's word, the key is to focus on the bits we can be certain of, rather than speculate on what we cannot know, even if that is what we might want to know.

我相信我們得到有限的資訊是有原因的。猜測我們不知道的事情可能很有趣且引人入勝，這也是我們許多人傾向於做的事，但在閱讀神的話語時這樣做，可能對我們並非最有益處。當我們閱讀神的話語時，關鍵是專注於我們可以確定的部分，而不是猜測我們無法知道的事情，即使那可能是我們想知道的。

We live in a time where many believe to exercise constrain on our mind and curiosity is infringing on human right and freedom. The world we are in today subscribe to the view that human is the highest form of intelligent and should be allowed to redefine reality for themselves. They should be allowed to choose their own pronouns and should not be submitted to the reality that is defined by their Creator God.

我們生活在一個許多人認為約束我們的思想和好奇心是侵犯人權和自由的時代。我們今日所處的世界信奉這樣的觀點：人類是最高形式的智慧生命，應該被允許為自己重新定義現實。他們應該被允許選擇自己的代名詞，而不應順服於他們的造物主神所定義的現實。

People take it to themselves to be the prosecutor and the judge. I am angry enough to kill. Eye for eye, tooth for tooth. *'I will put up with you for now until I hold a more prominent position and have more power; when that happen, I will show you who is the real boss.'* No gratitude or appreciation towards each other.

人們把自己當作檢察官和法官。我憤怒到想殺人。以眼還眼，以牙還牙。『我暫時忍你，直到我擁有更顯要的地位和更大的權力，那時我就讓你知道誰才是真正的大佬。』彼此之間毫無感恩或欣賞。

I drove the Dean of Alexandria School of Theology from Egypt to do a church visit last weekend, he notices during his few weeks of staying in Sydney, people are keep using the horn in traffic all the times. He notices there is an intense sense of people being angry on the road.

上週末我開車載從埃及來的亞歷山大神學院院長去進行教會訪問，他注意到在他待在悉尼的幾周期間，人們總是在交通中不停地按喇叭。他注意到路上有種強烈的人們在生氣的感覺。

These two angry officials provide us with contrast that highlight the beauty of the Esther's character. 2:20 says, ***Esther had kept secret her family background and nationality just as Mordecai had told her to do, for she continued to follow Mordecai's instructions as she had done when he was bringing her up.***

這兩位憤怒的官員為我們提供了對比，凸顯了以斯帖品格之美。2:20 說：以斯帖遵照末底改所囑咐的，沒有將籍貫宗族告訴人；以斯帖照末底改的吩咐去做，正如受他撫養的時候一樣。

Esther continued to follow Mordecai's instructions as she had done when he was bringing her up. Becoming a Queen did not change how Esther conducted herself nor her attitude towards Mordecai. She may have start with more of a sense of survival mode when she steps into the palace aiming to be the next Queen, we may consider her doing things against God by going into the beauty pageant.

以斯帖繼續遵行末底改的指示，如同他撫養她時一樣。成為王后並沒有改變以斯帖的為人處事，也沒有改變她對末底改的態度。她剛進入王宮，目標成為下一位元王后時，可能更多是處於一種求生模式，我們或許會認為她參加選美比賽是做了違背神的事。

But we are starting to see how God is changing her and growing her. Her voluntary submission to God's authority and to those God put in her life is such a beautiful thing and is getting more rarer in our current ages. We will see more of how God transform Esther as we continue in the next few weeks. 但我們開始看到神如何改變她、使她成長。她自願順服神的權柄以及神放在她生命中的人，這是何等美好，在我們這個時代也越來越罕見。在接下來的幾周，我們將更多看到神如何轉化以斯帖。

God is working in Esther's life and he is also working all the time to save his people. There is no coincidence under God, everything under God is for a purpose. Mordecai happened to be sitting at the king's gate while the two king's offers conspired to assassinate the king was no coincidence. Everything is under the sovereignty of God.

神在以斯帖的生命中工作，祂也一直在工作以拯救祂的子民。在神沒有巧合，在神之下的萬事都有其目的。末底改恰好在王門口坐著，而那兩位王的太監密謀刺殺王，這並非巧合。萬事都在神的主權之下。

It was under God's control that Mordecai was there to found out about the plot in verse 22 and in turn tell Queen Esther. God use Mordecai and Esther to save a foreign king's life was not just for immediate delivery, it will have a greater deliverance later.

是神掌管讓末底改在那裡，得以在 22 節發現這陰謀，並轉告以斯帖王后。神使用末底改和以斯帖拯救一位外邦君王的性命，不僅是為了眼前的解救，更是為了後來一個更大的拯救。

God use Esther and Mordecai to save a gentile king. God's grace and mercy is all inclusive, he saves even someone that seems very excessive and does not belong to his original plan. If King Xerxes can be included in his saving work, God will be able to save many other people that may not think they can be included God's rescue plan.

神使用以斯帖和末底改拯救了一位外邦君王。神的恩典和憐憫是包容一切的，祂甚至拯救那些看起來非常過分、不屬於祂原初計畫的人。如果亞哈隨魯王都能被納入祂的拯救工作，神也能拯救許多其他可能認為自己無法被納入神救援計畫的人。

After only read three chapters of Esther so far, my impression of King Xerxes is he would not be my top choice to fit the category of someone to be saved. He is boastful and excessive, a big show-off and has no respect towards woman, hyper-emotional, easily angered and easily manipulated. So, if God would save even him, there is hope for everyone and anyone. Especially he participates in threatening the life of God's people.

目前唯讀了三章《以斯帖記》，我對亞哈隨魯王的印象是，他不曾是我認為適合被拯救類別的首選。他誇耀、過度、愛炫耀、不尊重女性、情緒極端、易怒且易被操縱。所以，如果神連他都會拯救，那麼對每個人、任何人都有希望。尤其他還參與了威脅神子民的生命。

God's People Under Threat 神的子民受威脅

The tread towards God's people was brought on by Haman, someone that King Xerxes raised to prominent position. The passage is not explicit with the reason King Xerxes lifted up Haman, elevating him and giving him a seat of honour higher than that of all the other nobles. We know that Haman is rich from verse 9 and maybe he bought his position with his wealth.

對神子民的威脅是由哈曼帶來的，他是被亞哈隨魯王提升到顯要地位的人。經文沒有明確說明亞哈隨魯王高升哈曼、使他超過一切臣僕的原因。我們從第 9 節知道哈曼很富有，也許他是用財富買來了這個地位。

And can also work out roughly how long after Mordecai spoiled the assassinate plot did Haman find favour with the king by comparing the time Esther became Queen in 2:16 which says, ***She was taken to King Xerxes in the royal residence in the tenth month, the month of Tebeth, in the seventh year of his reign*** to verse 7 which refers to ***the twelfth year of King Xerxes***. We can assume the refusal of Mordecai to kneel or pay honour to Haman can be up to five years from Esther became Queen.

我們也可以通過比較以斯帖被立為王后的時間——2:16 說：亞哈隨魯王第七年十月，就是提別月，以斯帖被引入宮中朝見王——與第 7 節提到的亞哈隨魯王十二年正月，大致推算出從末底改挫敗刺殺陰謀到哈曼得王喜悅之間過了多久。我們可以假定，從以斯帖成為王后算起，末底改拒絕向哈曼跪拜可能長達五年之久。

Mordecai slowly become the dust of Haman's sore eyes, his refusal to kneel and pay honour is a direct challenge to Haman's authority. I believe it would not be wrong to assume that Mordecai refuse to pay him honour because of the first couple of commandments of God's Law that say ***you shall have no other gods before me and shall not bow down or worship any created things***.

末底改漸漸成了哈曼的眼中釘，他拒絕跪拜致敬是對哈曼權威的直接挑戰。我認為假定末底改拒絕向他跪拜是因為神律法中頭幾條誡命說：除了我以外，你不可有別的神。不可跪拜那些像，也不可事奉它們，這應該不會錯。

What would you do if you are Mordecai? Would you hold firm to God's command, or will you comply with what is demand of you from the world and pay honour to another human being?

如果你是末底改，你會怎麼做？你會堅守神的命令，還是順應世界對你的要求，向另一個人跪拜？

I find it interesting that the royal official at the king's gate were giving Mordecai tough time day after day. And it was them who report him to Haman. It says in 3:4 ***Therefore they told Haman about it to see whether Mordecai's behaviour would be tolerated, for he had told them he was a Jew***. Why are they interested to see whether Haman will tolerate Mordecai's behaviour or not? What does that have to do with them?

我覺得有趣的是，在朝門的臣僕日復一日地為難末底改。並且是他們向哈曼舉報了他。3:4 說：他們天天勸他，他還是不聽，他們就告訴哈曼，要看末底改的事是否站得住，因他已經告訴他們自己是猶大人。為什麼他們有興趣看哈曼是否容忍末底改的行為？這跟他們有什麼關係？

Are they trying to assassinate Mordecai's character? Trying to cancel him because he is not willing to join the flow. Isn't that the world is doing everyday to those who stand up for what they believe to be true and right? At the same time, I also wonder why did Mordecai tell Esther to keep her family background and nationality a secret when she became the queen but not hold back from telling others that he is a Jew?

他們是想抹黑末底改的人格嗎？試圖取消他，因為他不願意隨波逐流同流合污。這不就是這個世界每天都在對那些為他們所信為真、為對的事情站出來的人所做的事嗎？與此同時，我也想知道，為什麼末底改叫以斯帖成為王后後要隱瞞她的家族背景和國籍，自己卻不避諱告訴別人他是猶大人？

Haman said to King Xerxes in 3:8-9, ***“There is a certain people dispersed among the peoples in all the provinces of your kingdom who keep themselves separate. Their customs are different from those of all other people, and they do not obey the king's laws; it is not in the king's best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will give ten thousand talents of silver to the king's administrators for the royal treasury.”***

哈曼在 3:8-9 對亞哈隨魯王說：「有一民族散居在王國各省的民族中，與眾不同；他們的律例與萬民的律例不同，也不守王的律例，所以容留他們對王無益。王若以為好，請下諭旨滅絕他們，我就捐一萬他連得銀子交給管財政的人，納入王的府庫。」

God's people are threatened to be destroyed because they keep themselves separate from others; they hold to a different custom from those of all people. If you are a Christian, a follower of Jesus, is that what your unbelieving relatives, friends and colleagues say of you. Would they see a different in your life that are so glaring that cause discomfort in theirs?

神的子民面臨被滅絕的威脅，因為他們與他人分別開來；他們持守與萬民不同的律例。如果你是一個基督徒，一個耶穌的跟隨者，這是否是你的未信親友、同事對你的評價？他們是否會在你生命中看到如此顯著的不同，以致於引起他們的不安？

I am not talking about carrying a sense that you are "*Holier-Than-Thou*" or you are the privileged or accepted one where the rest of the world is condemned and in the wrong. Or always putting up a fight to challenge other's authority. I am talking about holding on to God's truth and showing love to everyone around, being servant of all. Loving righteousness but not in a self-righteous sense.

我談的不是帶著一種「自命清高」的感覺，或者認為自己是蒙特權、被接納的，而世界其他人都被定罪、是錯的。也不是總是要爭鬥、挑戰別人的權柄。我談的是持守神的真理，並向周圍的每個人顯出愛心，作眾人的僕人。喜愛公義，但不是自以為義的那種。

Jesus calls his follower the ***Salt*** and ***Light*** of this world when he gave his lessons on the mountain in Matthew 5, salt is to bring peace and healing to his world, and he commands his followers in v.16 to ***let your light shine before others, that they may see your good deeds and glorify your Father in heaven.*** And he promised that his followers will be persecuted and threatened because that is how the world treated him.

耶穌在《馬太福音》5 章的山上教訓中，稱祂的跟隨者是這世界的**鹽和光**，鹽是為了給這世界帶來和平與醫治，祂在 16 節命令祂的跟隨者**你們的光也要這樣照在人前，叫他們看見你們的好行為，把榮耀歸給你們在天上的父。**並且祂應許祂的跟隨者將遭受逼迫和威脅，因為世界就是這樣對待祂的。

He came to that which was his own, but his own did not recognise or receive him. The world rejects Jesus because their deeds were evil, He is the light the come into the world, but people loved darkness instead of light and fear that their deeds will be exposed if they come into the light. Are you living in darkness or are you truly living as the light of this world?

祂到自己的地方來，自己的人倒不認識不接待祂。世界拒絕耶穌是因為他們的行為是惡的，祂是來到世界的光，但人們愛黑暗而不愛光，因怕他們的行為在光中暴露出來。你是活在黑暗中，還是真正活出你是這世界的光的樣式？

What is your attitude towards being threaten or persecuted for your faith in Jesus? Do you consider it blessed to join the millions of believers and prophet who stand up for their faith ad God's people? Or are you complying and compromising daily so to avoid any form of suffering?

你對於因信耶穌而受威脅或逼迫的態度是什麼？你認為能加入那無數為信和作為神子民而站立的信徒和先知的行列是蒙福的嗎？還是你為了避免任何形式的苦難，每天都在順從和妥協？

Jesus' teaching and encouragement to his followers from his lessons on the mountain are "***Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of***

me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

耶穌在山上教訓中對跟隨者的教導和鼓勵是：「為義受迫害的人有福了！因為天國是他們的。人若因我辱罵你們，迫害你們，捏造各樣壞話譏謗你們，你們就有福了！要歡喜快樂，因為你們在天上的賞賜是很多的。在你們以前的先知，人也是這樣迫害他們。」

But we should never actively seek persecutions as some religious leaders do in countries that are more restricted to drum up outside support for themselves, seeking earthly rewards.

但我們絕不應像一些在較封閉國家的宗教領袖那樣，為了給自己鼓動外部支持、尋求屬世回報而主動尋求迫害。

To Be Continued 待續

When the life of a foreign king was under threat, God use his people to eliminate the threat and saved the king. A king that was put in place by Him but did not love his people, a king that love the praise of man more than the praise from Him.

當一位外邦君王的生命受威脅時，神使用祂的子民消除了威脅，拯救了這位王。一位被祂設立卻不愛祂子民的君王，一位愛人的讚美過於愛從祂而來的讚美的君王。

As we come to end of today's passage, it says in 3:15, ***The couriers went out, spurred on by the king's command, and the edict was issued in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was bewildered.***

當我們來到今天經文的結尾，3:15 說：信差奉王的命令急忙起行，敕令傳遍了書珊城堡。王同哈曼坐下飲酒，書珊城堡卻陷入慌亂中。

This king and the perpetrator to threaten the lives of God's people having a banquet to sit down to drink and the city was bewildered and disturbed. In the coming weeks, we will see how God turn all thing around for the benefit of his people.

這位王和威脅神子民生命的罪魁禍首正在設擺筵席，坐下飲酒，而城裡的人民卻驚慌混亂。在接下來的幾周，我們將看到神如何為祂子民的益處扭轉一切。

We will witness how God also turn things up-side-down, the high will be bought low and the lowly will be lifted up, for he is the Sovereign God. While you wait to see the deliverance of God, even if you feel threatened, being the salt and light of this world, ***let your light shine before others, that they may see your good deeds and glorify your Father in heaven.***

我們將見證神如何也將事情翻轉，高的將被降為卑，卑賤的將被升高，因為祂是至高掌權的神。當你等待看見神的拯救時，即使你感到受威脅，作為這世界的鹽和光，***你們的光也要這樣照在人前，叫他們看見你們的好行為，把榮耀歸給你們在天上的父。***