

引言 INTRODUCTION

“When in Rome, do as the Romans do.” So goes the saying. This quote came from Augustine, an important figure in church history. Once Augustine’s mom, Monica, planned to take him to visit Rome. She found out that Saturday was a day for fasting in Rome. They lived in Milan at that time. She went to consult a Christian leader named Ambrose. He advised her: “When I am here in Milan, I do not fast on Saturday. But I do so when I am in Rome.” Just follow what the locals do! Good tip! Two Americans were on a business trip to Japan. Representatives of a local company took the two men to a noodle stall for a simple lunch. Everyone in the restaurant was slurping their noodle. The two American guys looked at each other. They came to a consensus without saying a word. They lowered their heads and slurped their noodle too! Adopting others’ culture is a way to show respect. We need to have a similar attitude in church. In Romans 14, Paul brings up the topic of “disputable matters.” What does he refer to? Paul gives us three examples: eating meat, drinking wine and observing special days. None of those issues affect one’s salvation. However, those and other disputable matters may impact our fellowship in Christ. The church in Rome consisted mainly of Gentiles and some Jews. They came from different backgrounds. They might still hold onto their own traditions after they became believers. Paul cautions his readers not to let secondary or even unimportant issues disrupt their unity in the Lord. Today, we should avoid the “I am right and you are wrong” mentality too. In this passage, Paul encourages us to appreciate our differences as we serve the same Lord.

解釋 EXPLANATION

1. 主裡的多元 Diversity in the Lord

Let us boil down Paul’s arguments into three notions. First, he reminds us of our diversity in the Lord. A church like ours is made up of believers who come from different home-towns and speak various mother tongues. How should we cherish our diversity? Paul gives us a warning and an encouragement. The warning is in **verse 3**: The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. Paul warns us against any pride. No one should despise others because his faith is stronger. And no one should judge others because her faith is weaker. This faith has to do with one’s conviction. Paul defines those who ate anything were believers with a strong faith. They could be from a Gentile background. They were used to consume everything from the markets. Whereas, those who were vegetarian had a weaker faith. They might be some Jewish Christians. They followed the Old Testament dietary laws as they grew up. Leviticus chapter 11 outlines some clean and unclean animals. Even to this day, traditional Jews refrain from pork and shellfish because those animals are considered unclean. Some Christians in the Roman church even skipped meat altogether. There are two possible reasons. First, they did not want to buy meat that were offered to idols beforehand. At that time, it was common for butchers to take animals to a pagan temple. Part of the animals were offered to an idol. The rest was then sold at a market or served in a temple food court. Second, those Jewish Christians avoided meat that was not processed following the kosher law. Those procedures are

preserved to this day. The Jews have to slaughter animals at designated places with special knives and in a particular way. The result is that you have to pay more for kosher certified food. There should not be any pride because the strong and weak believers had distinct upbringing. Next, Paul encourages them to understand the basis for their own views on disputable matters. Paul says in **verse 5**: One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. The phrase that is translated as “fully convinced” means being persuaded of a reason. Here, the disputable matter is celebration of special days. Some Jewish Christians might continue to observe the Sabbath and some Old Testament festivals. The Fourth Commandment dictates the Jews to remember the Sabbath. Those sacred days actually have rich prophetic meanings that point to Jesus. Even though the Jewish believers were now in the New Testament era, some of them still kept their religious tradition. But there was nothing wrong if they stopped doing so, because Christ had liberated them from the Law. We have our Chinese customs too. We can continue our practice as long as it does not violate our Christian beliefs. For example, we can pay tribute to our ancestors on Qingming. But we should not burn incense or bow down to a tombstone. We can enjoy mooncakes on Mid-Autumn Festival and understand that Chang-Er is only a fairy tale character. What can be some disputable matters in churches today? We are a Baptist Church and so we believe that immersion is the proper mode of baptism. Other denominations use sprinkling. Both practices have their Biblical foundations. In our case, we also administer sprinkling for senior people. In my former church, once a group of brothers and sisters went to a discipleship training. There were also participants from other churches. The speaker insisted that believers could only call it “the Lord’s Supper” because the name “Holy Communion” cannot be found in the Bible. He also maintained that a church could only sing classical hymns. Some students went back to their respective churches and argued with their leaders. It caused unnecessary conflict and allowed Satan to brew disunity in the church. For minor issues like those, we should respect our differences and submit to our church leaders. When I first came to our church, I once mistakenly called “Sunday School Committee” “Education Committee,” because that is the designation used in my previous church. A coworker corrected me. I apologized for my error. I respected the customs of this church. Pursuing our unity in Christ should help us cherish our diversity.

2. 向主來交帳 Accountability to the Lord

Paul states that we have to appreciate our diversity in the Lord. Next, he tells us that our ultimately accountability is to the Lord. Let us look at **verse 6**: He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God. Jesus is the Lord of our lives. Therefore, whether we choose to do or not to do something, it is because we seek to please Him. A Christian of strong faith may eat everything and see every day as the same because he/she wants to honor God. Likewise, a believer of weaker faith only eats vegetables and observes certain sacred days because he/she pays reverence to God too. Any practice is permissible as long as we show gratitude to our Lord. God gives us a lot of freedom to enjoy His blessings. You can pursue any occupation you like, and go as high up the career ladder as you can. You can work 40 or 60 hours a week. But it is also a noble choice for sisters to be stay-home moms. You may earn a lot but prefer to live frugally. You may be selective on what you wear and what you use. We are free to follow the kind of lifestyle we like. However, there must be a higher standard and reason when we make decisions. Paul says in **1 Corinthians 10:31** – So whether you eat or

drink or whatever you do, do it all for the glory of God. We should strive to reflect God's glory in what we do. We can bring honor or shame to God even in simple things. A few years ago, pastor John Gray of a mega-church in South Carolina caught national attention. He bought a \$ 200,000 car for his wife as an anniversary gift. (Many people can buy a house with that much money!) The incident stirred up a controversy. Some church members thought that every man should give his wife nice things. Others maintained that God does not want us to be poor because He promised us great blessings. Gray himself had to explain his intent in worship on three Sundays and on social media. He stated that he did not make the purchase from his church salary. Gray has some side-jobs as an author and a TV producer. But does it make any difference where the money comes from after you deposit it in the bank? If you have to spend so much effort to justify your action then it is an unwise decision. Someone commented in an article: "It is a matter of making choices and living in such a way that does not draw criticism inside or outside the church because his actions could become a stumbling block to others." People may have subjective views about what kind of lifestyle is appropriate for a church leader. Your coworkers and neighbors may evaluate your life the same way if they know you are a Christian. We should please God rather than people. We can ignore false accusations that are groundless. But we should be careful not to intentionally attract people's attention and judgements. A good litmus test is to thank God in all that we do. If you can thank God whether you buy a big house or small one, buy new or second-hand clothes, send your kids to well-known or little-known colleges, then you can have a clear conscience. Eventually, we will have to give God an account of how we conduct our lives. Paul tells us in **verse 10**: You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. God will give us a fair judgment based on His righteous standard. We should give people room to grow in their relationship with the Lord. After all, every person can be strong in certain areas but weak in others. Our viewpoints may change too. Back in the old days, some church leaders in America felt very strongly against going to movies or dancing. Sisters must wear long dresses. Even today, some pastors discourage their congregation to drink wine. The Bible teaches us that we can drink alcohol but we should not get drunk. That is my position. Food and wine are my stronger areas. I eat like a Cantonese missionary. I am happy to eat anything on the table and I do not drink wine at all. One bottle of beer is all I can take at one time. I will be red like a lobster and feel sleepy afterward. I never buy beer and I try to stay away from drinking it at casual home gatherings. But of course, I have my weak areas. I constantly need God's help so that I can stay alert and grow strong on those matters.

3. 屬主的群體 Community of the Lord

We have to appreciate our diversity in the Lord and hold ourselves accountable to Him. Thirdly, we have to keep in mind that we are in a community of the Lord. We are never separated believers. Rather, we are one body in Christ. Therefore, we may offend others if we are not being considerate. Paul says in **verse 15**: If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Paul was talking to a strong believer here. The person felt that he had the freedom to eat anything. In the chapter, Paul indeed agrees that nothing is unclean. However, a strong brother would stumble a weak believer when exercising his liberty in a public setting. Paul says, in doing so, the strong brother was not acting out of love. We will be mindful of others' needs and feelings in a faith community if we put love as a top priority. It may take some time for a weak believer to mature

in his/her faith. One day, a Jewish Christian might finally be convinced that his/her faith in Christ had superseded the requirements of the Law. But it would be easier for a strong Christian to let go of his/her conviction to care for the weaker church members. For example, he/she might have to think twice about what dishes to bring to a church potluck or what food to serve when inviting some Jewish believers for a dinner. Pork dumpling and pig's colon would be off the list. Seafood cannot include shrimp or squid. Those strong believers could surely eat anything when they had meals with their family members or believers who held the same position. In 1 Corinthians chapter 8, Paul also discusses about being mindful of the weaker believers when it comes to food. The setting was different but the same principle of loving others still applied. In this instance, the weaker Christians were some Gentile believers who used to worship idols. They understood that the meat sold in the market might have been offered to false gods beforehand. Those Gentile Christians who had a weaker faith might stay away from meat that had been contaminated by idols. However, stronger members of the church ate anything without thinking about it. If a weaker believer saw some strong Christians eating at a temple, he/she might be tempted to do the same. But doing so would inflict guilt on his/her conscience. Paul condemns such behavior as a sin because it was not done in love. He then shares his personal conviction in **verse 13**: Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall. Paul was a strong Christian. But he willingly forsook his freedom. This thoughtful act of love requires self-sacrifice. I can think of a contemporary version of the situation. Say a long-time gambler has decided to quit the bad habit. By God's grace, he even accepted Christ. I know the past history of this new brother. But I keep telling him the buffet at a nearby casino is really great. The steaks are top-notch and there are lobsters and other delicacies. Best of all, it is all you can eat. My lack of sensitivity may entice this brother to eat at the restaurant. After having lunch, he will be tempted to play poker and slot-machine. My good intent stumbles a brother. It is a sin! Paul continues his encouragement in **verse 17** of the Romans passage: For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit. There are more important things in God's community than food and wine. We have to strengthen our vertical relational with the Lord. But we also need to maintain a healthy horizontal relationship with each other. I cannot say "I don't care" or "this is their personal opinion" when I am in the presence of other believers. We should love our neighbors as ourselves. We have to make sure that all that we do will help brothers and sisters grow in their righteousness, rather than leading them to sin. We have to spread peace, instead of promoting conflict. We have to share joy, but avoid causing people sorrow.

結論 CONCLUSION

We should appreciate our differences as we serve the same Lord. Everything comes down to loving God and His people. Someone put it this way: "in essentials, we seek unity; in non-essentials, we allow liberty; in everything, we uphold love." Very often we waste a lot of time arguing about secondary issues in the church. It is not unusual for coworkers to fight over what brand of bathroom tissue to buy or what color of carpet to install. But we do not spend enough time to convince cult members or atheists about our core beliefs. We should be ashamed of ourselves. The Billy Graham Crusade sets up a good example for all Christians. No matter where the organization holds an evangelistic meeting, churches from various denominations will work together. They put minor doctrinal beliefs aside. They unite with one heart to share the same gospel to lost souls. That is a beautiful act of love.

引言 INTRODUCTION

俗話說：入鄉隨俗。這句話的原來版本是說：在羅馬時就應該學羅馬人做事。這句話來自教會歷史上的重要人物奧古斯丁。有一次奧古斯丁的媽媽莫妮卡 (Monica) 計劃帶他去羅馬。她發現星期六是羅馬城禁食的日子。他們當時住在米蘭。她去請教一位名叫安布羅斯 (Ambrose) 的教會領袖。他建議說：「當我在米蘭時，我星期六不會禁食。但是我在羅馬的時候會那樣做。」跟著當地人的做法是一個好的提議！兩個美國人到日本出差。一家當地公司的代表帶兩個老美去一個麵攤吃簡單的午餐。餐館裡的每個人都很大聲地吃麵條。兩個美國人互相看對方一眼。他們一言不發地達成默契。他們低下頭，也大聲地吃麵條！採納別人的文化是表達尊重的一種方式。我們在教會中需要有類似的態度。保羅在羅馬書第 14 章提到了「所疑惑的事」。他指的是什麼？保羅舉了三個例子：吃肉、喝酒和記念特別的日子。這些問題都不影響一個人的得救。但是，這些和其他有爭議的問題可能會影響信徒在基督裡的交誼。羅馬的教會主要由外邦人和少數的猶太人組成。他們來自不同的背景。當成為信徒後，他們可能仍會保留自己的傳統。保羅提醒他的讀者不要讓次要甚至不重要的問題破壞他們在主裡的合一。今天，我們也應該避免「我是對，你是錯」的心態。在這段經文中，保羅鼓勵我們在服事同一位主的時候，要欣賞彼此之間的差異。

解釋 EXPLANATION

1. 主裡的多元 Diversity in the Lord

讓我們將保羅的論點歸納為三個概念。首先，他提醒我們要注意主裡的多元化。像我們這樣的教會，我們的成員來自不同家鄉並且說各種方言。我們應該如何重視我們的多元化？保羅給我們一個警告和一個勉勵。他在第 3 節中警告說：**吃的人不可輕看不吃的人；不吃的人不可論斷吃的人；因為神已經收納他了。**保羅警告我們不要驕傲。沒有人應該鄙視別人，因為他的信心比較強。沒有人應該批評對方，因為他的信心比較弱。這裡提到的信心關乎一個人的信念。保羅說那些什麼都吃的人是信心強的。他們可能來自外邦背景。他們習慣吃市場上所賣的一切東西。那些吃素的人信心較弱。他們可能是一些猶太基督徒。在他們成長的背景，他們習慣遵循舊約的飲食規條。利未記第十一章概述了一些潔淨和不潔淨的動物。直到今天，傳統的猶太人都不吃豬肉和貝類，因為那些動物被視為不潔淨。羅馬教會的一些基督徒甚至完全不吃肉。有兩個可能的原因。首先，他們不想購買事先奉獻給偶像的肉。那時，屠夫普遍把動物帶到異教徒的廟宇。他們把部分的動物獻給偶像。其餘的則在市場或寺廟的美食廣場內出售。第二，那些猶太基督徒避免未經猶太人的「潔食」(kosher) 方法處理的肉。這些程序一直保留到今天。猶太人必須在特定地點用特殊的刀和指定的方式屠宰動物。結果是猶太潔食認證的食物價錢比較貴。任何人都不應該驕傲，因為信心強

和弱的信徒的成長經歷不同。接下來，保羅鼓勵他們要了解自己對具爭議事情的看法的基礎。保羅在第 5 節說：有人看這日比那日強；有人看日日都是一樣。只是各人心裡要意見堅定。「意見堅定」的意思是說服自己。在這裡，有爭議的事情是慶祝特別的日子。一些猶太基督徒可能會繼續遵守安息日和一些舊約的節日。十誡中的第四誡命令猶太人要守安息日。那些節期實際上具有豐富的預表含義，指向耶穌。雖然猶太信徒現在處於新約時代，但其中一些人仍然保留他們的宗教傳統。但是他們停止守節日也沒有什麼錯，因為基督已經將他們從法律中釋放出來。我們也有很多傳統中國習俗。只要不違反基督信仰，我們可以繼續遵循那些習慣。例如，我們可以在清明節記念祖先。但是我們不應該燒香或向墓碑鞠躬。我們可以在中秋節吃月餅，並了解嫦娥只是一個民間傳說的人物。今天的教會中有什麼具爭議性的事情？我們是浸信會的教會，因此我們認為浸禮是洗禮的適當方式。其他宗派用點水禮。兩種做法都有聖經的根據。但是在特殊的情況，比如長輩們，我們也會提供點水禮。在我以前服事的教會，有一群弟兄姐妹參加外面的門徒訓練。也有其他教會的人參與。那位老師堅持認為，信徒只能用「主餐」這個名稱，因為在聖經中找不到「聖餐」這個用詞。他也堅持教會只能唱古典聖詩。一些同學回到他們各自的教會，跟他們的領袖辯論。於是造成了不必要的衝突，並讓撒但在教會中製造分裂。對於諸如此類的小問題，我們應該尊重我們之間的不同意見，並順服教會的領袖。當我剛來到我們的教會時，有一次我把「主日學委員會」稱為「教育委員會」，因為那是我以前教會的叫法。一位同工糾正了我。我便向她道歉。我尊重這個教會的做事方式。追求我們在基督裡的合一有助於欣賞我們的多元化。

2. 向主來交帳 Accountability to the Lord

保羅說，我們必須互相欣賞在主裡的多元化。接下來，他說我們最終是向主來交帳的。讓我們看第 6 節：守日的人是為主守的；吃的人是為主吃的，因他感謝神；不吃的人是為主不吃的，也感謝神。耶穌是我們生命的主。因此，無論我們選擇做還是不做某些事，都是為了討祂的喜悅。一個信心強的基督徒可能會吃任何食物，並且看每天都是一樣的，因為他想要榮耀神。同樣，信心弱的信徒只吃蔬菜，並守某些特別的日子，因為他也對神敬重。只要我們對主表示感謝，任何事情都可以做。神賜給我們許多自由，享受祂的祝福。你可以從事任何職業，並儘量往上爬。你可以每週工作 40 或 60 個小時。但對於姐妹們來說，成為全職媽媽也是一個高貴的選擇。你可能會賺很多錢，但選擇生活節儉。你可能對於穿什麼和用什麼比較講究。我們可以自由選擇喜歡的生活方式。但是，我們做決定時必須有更高的標準和理由。保羅在哥林多前書 10:31 中說：所以，你們或吃或喝，無論做什麼，都要為榮耀神而行。我們應該藉著所做的事情反映出神的榮耀。就算在簡單的事情上，我們也可以給神帶來榮耀或恥辱。幾年前，南卡羅來納州一所大型教會的牧師約翰·格雷 (John Gray) 引起轟動。他為太太買了一輛價值 20 萬美元的汽車，作為結婚周年紀念禮物。(許多人可以用這筆錢買房子!) 這件事引起了爭議。一些會友認為，每個男人都應該給他的太太最好的東西。其他人則堅稱神不希望我們貧窮，因為祂應許了我們極大的祝福。格雷在三次

的主日崇拜和社交媒體上解釋他的用意。他說他不是花教會給他的薪水來買那部車的。他有其他的副業，包括寫作和電視製作。但是，將錢存入銀行後，就是你的錢。如果一個人需要花那麼多功夫來為自己辯護，那就證明他的決定缺乏智慧。有人在一篇文章中評論：「不論他的個人選擇或生活方式，都不應該在教會內外引起批評，因為他的行為可能成為其他人的絆腳石。」人們可能對教會領袖應有的生活方式有主觀的看法。如果你的同事和鄰居知道你是基督徒，他們可能會以同樣的態度評估你的生活。我們應該取悅神而不是人。我們可以對毫無根據的指控置之不理。但是我們應該注意不要故意引起別人的注意和批評。一個測試的標準是我們能否在所做的事情上感恩。無論你是買大房子還是小房子，買新衣服或二手衣服，讓孩子上知名或不知名的大學，如果你都可以感謝神，那麼你就有一個清潔的良心。最終，我們必須為自己的生命向主來交帳。保羅在第 10 節告訴我們：**你這個人，為什麼論斷弟兄呢？又為什麼輕看弟兄呢？因我們都要站在神的臺前。**神會根據祂公義的標準給予我們公正的審判。我們也應該給別人成長的空間，使他與神建立更緊密的關係。畢竟，每個人在某些方面都可能強，但在其他方面則比較弱。而且我們的觀點也可能會改變。過去，美國的一些教會領袖強烈反對看電影或跳舞。姐妹們也必須穿長裙。即使在今天，一些牧師也不鼓勵他們的會眾喝酒。聖經告訴我們，我們可以喝酒，但不要醉酒。那也是我的立場。食物和酒是我的強項。我以廣東宣教士的精神吃飯。桌上放什麼我都照樣吃。我也不喝酒。我一次只能喝一瓶啤酒。然後我會像龍蝦一樣紅，並且會感到困倦。我從不買啤酒，我盡量避免在家庭聚會上喝啤酒。但是，當然，我也有信心軟弱的地方。我一直需要神的幫助，以便在這些事情上保持警醒並變得更剛強。

3. 屬主的群體 Community of the Lord

我們必須欣賞我們在主裡的多元化，並要抱著向主來交帳的心態。第三，我們要記住，我們是一個屬主的群體。我們從來都不是單獨存在的信徒。相反，我們是基督合一的身體。因此，如果我們不顧念別人的需要，那便可能會冒犯他人。保羅在第 15 節說：**你若因食物叫弟兄憂愁，就不是按著愛人的道理行。基督已經替他死，你不可因你的食物叫他敗壞。**保羅在這裡與一個信心強的信徒談話。這個人覺得他有自由吃任何東西。在這一章中，保羅確實同意沒有什麼是不潔淨的。但是，在公開場合運用自由時，信心強的弟兄會絆倒軟弱的人。保羅說，這樣做的話，強的弟兄所做的就不是出於愛。如果我們將愛作為最高原則，我們就會體諒別人的需要和感受。信心弱的信徒可能需要一些時間才能讓自己的信心更成熟。有一天，一個猶太基督徒可能最終完全接受，他在基督裡的信心已經取代了律法的要求。但是，一個強的基督徒放下自己的看法去顧念較弱的教會成員會更容易。例如，當他與一些猶太信徒在教會聚餐或是請他們吃飯時，他要注意他的菜單。豬肉餃子和豬大腸便不能列在其中。海鮮也不能包括蝦或魷魚。但是那些強的信徒與家人或持相同立場的信徒吃飯時，他們可以吃任何東西。在哥林多前書第 8 章中，保羅也談到在飲食時要注意弱的信徒。那段經文的情況不同，但愛別人的相同原則仍然有效。在上下文中，較弱的基督徒是一些以前崇拜偶像的外邦信徒。他們了解到，市場上出售的肉類可能是事先是獻過給假神的。

那些信心較弱的外邦基督徒可能會避開那些沾染過偶像的肉。但是，教會中比較強的成員會毫不考慮地吃任何東西。如果一個弱的信徒看到一些強的基督徒在廟裡吃飯，他可能會被逼照樣做。但是這樣做會令他的良心內疚。保羅譴責這種行為是犯罪，因為它不是出於愛。然後，他在第 13 節中分享了自己的個人信念：**所以，食物若叫我弟兄跌倒，我就永遠不吃肉，免得叫我弟兄跌倒了。**保羅是個信心強的基督徒。但是他願意放棄自己的自由。這種深思熟慮的表現需要自我犧牲。我可以想到這種情況的現代版本。比如一個長期的賭徒決定戒掉這個壞習慣。靠著神的恩典，他甚至信了耶穌。我知道這個剛信主的弟兄過去的經歷。但是我一直告訴他附近賭場的自助餐真的很棒。牛排是一流的，還有龍蝦和其他美食。最棒的是，就是所有東西都隨便你吃。我缺乏體諒可能會誘使這個弟兄到賭場的餐廳吃飯。午餐後，他會被吸引去玩撲克和老虎機。我的好意絆倒了一個弟兄。這是罪！保羅在羅馬書經文的第 17 節中繼續鼓勵我們：**因為神的國不在乎吃喝，只在乎公義、和平，並聖靈中的喜樂。**在神的群體中，有比吃吃喝喝更重要的事情。我們必須加強與主的垂直關係。但是，我們還需要保持健康的橫向關係。當我在其他信徒面前時，我不能說「我不在乎」或「這是他的個人觀點」。我們應該愛鄰舍如同愛自己一樣。我們所做的一切必須使弟兄姐妹在公義中成長，而不是導致他人犯罪。我們必須傳播和平，而不是促進衝突。我們必須分享喜悅，但要避免使別人的憂愁。

結論 CONCLUSION

當我們在服事同一位主的時候，要欣賞彼此之間的差異。一切的原則都回到愛神和愛祂的子民。有人這樣說：「本至關重要的事情上，我們尋求合一；在無關重要的事情上，我們善用自由；在各式各樣的事情上，我們彼此相愛。」很多時候，我們浪費大量時間在教會討論雞毛蒜皮的問題。同工們可能爭論買哪個牌子的衛生紙或鋪哪種顏色的地毯。但是，我們卻沒有花費足夠的時間與異教徒或無神論者辯論我們的核心信仰。我們應該為自己感到羞愧。葛培理牧師 (Billy Graham) 的佈道團為所有基督徒樹立了很好的榜樣。無論那個機構在什麼地方舉行佈道會，各個宗派的教會都會同心協力。他們把次要的教義信念放在一邊，全心全意地團結在一起，向迷失的靈魂分享同樣的福音。那是愛的行動。