

引言 INTRODUCTION

Mistakes can humble us. They make us realize that we are limited in certain ways. However, as someone said: “Those who do not learn from history are doomed to repeat it.” Abraham had a lot of lessons to learn too. In our story today, he committed the same sin he did in chapter 12. In both cases, he lied to a king that Sarah was his sister and not his wife. He did so because he was afraid that people would kill him and steal his wife. Chapter 20 says Abraham’s household moved to the Negev, which is near the southern border of Canaan. Abraham met a king called Abimelech, which means “my father is king.” It could be a title similar to Pharaoh and Caesar, and not his name. Abimelech took Sarah to be a future wife. He might see Sarah as a gift for building trade partnership with Abraham. What was at stake was more than losing a wife. Abraham could have lost a son that God promised to give through Sarah. Once again, God came to Abraham’s rescue. A man lacked the courage to protect his wife. But God stepped in and preserved the heir of the family. He is patient and gracious. He treats us that same way He dealt with Abraham. God allows His children to face one challenge after another to mature our faith. Through it all, we and Abraham must learn that God remains faithful to us even when we are fearful to people.

解釋 EXPLANATION

1. 與君王的對話 Conversation with the King (v. 1-7)

God stopped the king from getting Sarah through a conversation in a dream. Let me read from **verse 1 to 7**. People in the ancient world believed that gods revealed important information through dreams. In Abimelech’s dream, God accused the man and said: “Dude, you are a dead meat for seizing a married woman!” Abimelech defended himself by saying that he was fooled by Abraham. God knew that Abimelech was innocent. But he must return Sarah to Abraham, or else all the people in his country would perish. God frustrated Abimelech’s plan in two ways. First, listen to verse 6: ...**“Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her.”** We do not know how God prevented Abimelech from committing adultery. Perhaps He kept Abimelech busy with civil duties or business deals. God could have inflicted Abimelech with some diseases. In doing so, God protected Sarah. There was no doubt that Abraham was the father of Isaac. Besides restricting the king’s actions, God also withheld some women’s wombs. Verse 17 and 18 tell us that God made the queen and all the servant girls unable to have babies. It could be a random event if one or two ladies had that problem. But a widespread issue would catch people’s attention. God had a conversation with Abimelech in a dream. In the Bible, God also talked to other people in dreams. For example, God did so to Nebuchadnezzar king of Babylon. God told the king that there is a Supreme King over everything in heaven. Nebuchadnezzar acknowledged that Jehovah was superior to all other gods. However, he remained prideful. He asked everyone to bow before a statue made in his image. He thought that he created the country with his own hands. God then disciplined the king. His mind was confused and he lived like a wild animal. He came to his senses later. Afterward, he humbled himself before the one true God and praised Him

in Daniel 4:34-35 – 34 ...His dominion is an everlasting dominion, and his kingdom endures from generation to generation; 35 all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, “What have you done?” God knows how to teach us. We can learn it the right way. We can also learn it the hard way like Nebuchadnezzar did. The king of a great empire must submit himself before the King of all kings. God talked to pagan kings like Abimelech and Nebuchadnezzar. God works in ways we cannot see or predict. He is mindful of global affairs and our personal life. When He speaks, we better listen. He can show us His will through different ways. First is intervention. He blocked Abimelech’s plan to acquire Sarah. God may stop us, then redirect us to a different path. Perhaps He does so by calling off a relationship or business deal. In some cases, we failed to take action before a deadline. Second, God can also put an interruption to our schedule. He used some means to keep Abimelech from getting close to Sarah. Our plans can be postponed by a traffic jam, flight delay, weather conditions or minor sickness. It is possible that God asks us to rest. We can take the time to fine-tune our approach or consider different options. Besides stopping us or slowing us down, the third way that God communicates with us is through interaction. He talked to Abimelech in a dream. Today, God speaks to us through the Bible. It gives us instructions on how to please God, and things we should stay away from. Moreover, other people’s experience and testimonies can inspire us. Perhaps their stories show that qualities such as honesty, kindness, loyalty and love still exist in a cruel world. We can be motivated to become better people by living out Biblical principles.

2. 對騙子的責備 Condemnation of the Liar (v. 8-13)

God had a conversation with king Abimelech. The man treated the message seriously. Next, we see a condemnation of Abraham the liar. Let us hear the reading of **verse 8 to 13**. Abimelech called his officials for an emergency meeting. They were all afraid when the king told them about the dream. God would punish their nation unless they made things right. Abimelech then summoned Abraham and condemned him. His good moral character is a stark contrast to Abraham’s dishonesty. A non-believer was more righteous than a follower of God! Abimelech gave Abraham a chance to tell the truth. Abraham explained in verse 11: “...**There is no fear of God at all in this place, and they will kill me because of my wife.**” Since Abraham was so afraid that the worst situation might happen, he came up with a plan early on. Skip to verse 13: “**And when God caused me to wander from my father’s house, I said to her, ‘This is the kindness you must do me: at every place to which we come, say of me, ‘He is my brother.’**”” Abraham was guilty for two offenses – he lied to the king and he asked Sarah to do the same thing. Although Sarah was his half-sister, her status had been changed after marriage! It showed that Abraham loved his life more than his wife. He stumbled when fear overcame his faith. When Abraham left his hometown, he abandoned the gods he worshipped in the past and he also lost the protection of his clan. From then on, he must bow down to Jehovah and find refuge in Him. Abraham must give up his old way of using lies as a survival tactic. He must witness the God of truth to others by living a truthful life. Abraham should be surprised to meet an upright king in a foreign land. God was sending the man a signal that some people would actually appreciate his honesty. God would continue to watch over him no matter what. He proved to be faithful to Abraham on a few occasions: He reserved Canaan for Abraham even though Lot picked a fertile land, He helped Abraham defeat enemies and saved Lot and He resolved the conflict between Sarah and Hagar at the birth of Ishmael. Abraham must recall those experience and trust God. He lied because he

was more afraid of people than God. Peter fell flat for the same reason. He lied three times when people asked if he knew Jesus. He even swore that he had no relationship with the Lord. When a rooster crowed, Peter remembered he told Jesus earlier that he would never betray his Master even if others did. At that moment, Peter's pride was completely shattered. He ran out and cried bitterly. After the resurrection, Jesus graciously restored Peter's faith. He then became a different person. He boldly proclaimed the truth. He was not afraid of the religious leaders. They threatened Peter and John not to preach about Jesus. They answered in Acts 4:19-20 – 19 ... **“Whether it is right in the sight of God to listen to you rather than to God, you must judge, 20 for we cannot but speak of what we have seen and heard.”** They were saying: “Do whatever you want to us. But we will never stop telling people about Jesus because it is the truth.” Peter learned his lesson and put his trust in God. We often hesitate between believing in ourselves and believing in God. It is so tempting to use lies to get an easy way out. For example, we blame others when we committed a mistake and we excuse that we are too busy when we fail to fulfill a promise made to others. Sin will find us. What we did in secret will be exposed in the open. It is because God wants us to face the consequence of sin so that we will overcome the temptation to sin next time. When we learn from our mistakes, we will choose God's way over our way. In Christ, we have left our sinful past. Lying should not be part of our character. When we say that we follow God's direction, we must also follow His directives. The Holy Spirit will change our minds when we lean on Him. Then our behaviors will be consistent to our beliefs.

3. 為損失作補償 Compensation for the Loss (v. 14-18)

God had a conversation with Abimelech. Abraham received condemnation for his lie. Finally, compensation was made for the loss. For that we will read **verse 14 to 18**. Abimelech gave Abraham animals and slaves. Then he said to Sarah in verse 16: ...**“Behold, I have given your brother a thousand pieces of silver. It is a sign of your innocence in the eyes of all who are with you, and before everyone you are vindicated.”** He called Abraham “your brother” instead of “your husband,” perhaps as a ridicule to the liar. A thousand pieces of silver is about 25 pounds. It was a lot of money considering that Abraham spent 400 shekels later to purchase a cave to bury Sarah at her death. We see a few things happening in the resolution process. First, Abimelech took the initiative and reconciled with the couple. In verse 15, he welcomed the family to stay in his land. Quite possibly he wanted to maintain a good relationship with Abraham so that they could be business partners. Second, the king removed Sarah's shame. He openly testified that she did nothing wrong, and he did not take advantage of her. She was only a victim of her husband's lie. Third, Abimelech's conscience was restored. He did not have any guilt before God because he obeyed God's command and returned Sarah to Abraham. Fourth, the curse on the ladies was also reversed. Abraham prayed for God's healing so that they could have babies again. Abraham served the role of a prophet just like God told Abimelech in his dream. This is the first time we see the title of prophet in the Bible. A prophet receives messages from God and foretells the future. On a broader scale, a prophet plays the role of a middleman between God and people. Abraham asked God to heal the women. It confirmed that the medical problem was due to a spiritual cause. God implicitly proved to the couple that He had the power to create life. Therefore, Sarah's pregnancy and the birth of Isaac would surely take place. Abraham made a mess. But Abimelech made a compensation for the loss. It tells us that sin has its consequence, and something must be done to correct it. Suppose a factory is built next to our church. The owner dumps the sewage into our pond. Before long, clear water will turn murky,

fish will die and our neighbors will smell bad odor. Some work must be done to fix the problems. First, the dirty water must be cut off from its source. The owner has to connect the drainage to the city's sewer line. Second, he must also purify the water by pumping the waste out. It will only get worse if he ignores the situation. Of course, eventually the city and the EPA will charge him a fine. One way or the other, someone must pay the price for the wrong. Pollution disturbs the ecosystem. Similarly, sin will smear God's glory. Romans 3:23-24 is a familiar passage to us: **23 For all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus.** We are natural-born sinners. Our sin nature is played out in various ways. The common sin we have is not to acknowledge God as our Heavenly Father. We deserve God's judgment. However, the penalty fell on Jesus. How could it be? It is because the compensation is so big that no one is able to pay for it. Good works, titles in the world, money and nothing else count. But Jesus died once and for all to compensate the loss to the Father due to our sins. Those who confess their sins to Jesus and accept His salvation grace will be saved. We take responsibility for our sins when we make a confession. It takes honesty to repent to God. We cannot make any excuse in front of the all-knowing God. But it takes humility too when we apologize to the people we have offended. We put down our pride and say "I'm sorry." But that is just the first step. Just like Abimelech did to Abraham, a subsequent step is to compensate the loss. It can be money, property or reputation. The relationship is reconciled when the other party offers forgiveness.

結論 CONCLUSION

God remains faithful to us even when we are fearful to people. Abraham assumed there would be danger when he ventured to a foreign place. People would kill him and seize his wife. So he asked Sarah to rehearse a lie to prepare for the worse. We can easily be paralyzed by unknown fear. Once a high-school student won the first-prize at a science fair. He presented his topic in the form of a petition. He convinced people to sign their names and urge the government to exercise a stricter control or even ban a chemical compound named dihydrogen monoxide. He listed the reasons: 1. It is a major component in acid rain; 2. It contributes to soil erosion; 3. It can cause severe burns in its gas form; 4. It has been found in tumors of terminal cancer patients. Of the fifty people the student asked, 43 supported the ban, 6 were undecided and only 1 person knew what the compound is. Dihydrogen monoxide is actually water. It is in any type of rain. Too much rain will cause soil erosion. Boiling water turns it to steam, and it can scorch your skin. Water is found in any cell, healthy or cancerous ones. Even though the reasons the student lists are based on facts, they are incomplete information. Fear can cloud our minds and lead us to irrational actions. We must always go back to the truth. God promised to bless Abraham. He would have many descendants. How could that be accomplished if he or Sarah lost their lives? In the same way, we must read God's Word and let the truth sink into our minds. The truth will set us free from fear. Then we will not compromise our faith in critical situations.

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錯誤能使我們謙卑下來。錯誤讓我們明白自己在某些方面是有限的。然而，正如有人所說：「不從歷史中學教訓的人，就註定要重蹈覆轍。」亞伯拉罕也有許多功課要學習。在今天的故事中，他重複了他在第 12 章所犯的罪。在兩次事件中，他都對一位王撒謊，說撒拉是他的妹妹，而不是他的妻子。他這樣做是因為害怕人們會殺了他，然後搶走他的妻子。第 20 章記載，亞伯拉罕搬到了南地，也就是迦南的南部邊界附近。亞伯拉罕遇見了一位名叫亞比米勒的王，「亞比米勒」的意思是「我的父親是王」，可能那只是一個稱號，像法老或凱撒，而並非他的名字。亞比米勒將撒拉帶進皇宮，想娶她為妻。他可能把撒拉看為與亞伯拉罕建立貿易關係的禮物。亞伯拉罕不只是失去妻子，他還可能失去神要藉著撒拉所賜的兒子。然而，神再次拯救亞伯拉罕脫離危機。一個男人沒有勇氣保護他的妻子，但神介入，保守了這個家庭的後嗣。神是有忍耐且有恩典的。祂怎樣對待亞伯拉罕，也照樣對待我們。神容許祂的兒女面對一次又一次的挑戰，為要讓我們的信心更加成熟。在这一切之中，亞伯拉罕和我們都必須學習：縱然我們會懼怕人，但神仍然保持信實。

解釋 EXPLANATION

1. 與君王的對話 Conversation with the King (v. 1-7)

神在夢中與君王對話，攔阻他搶走撒拉。讓我們來看創世記第 1 到第 7 節。古代的人相信神明會透過夢啟示重要的信息。神在夢中指責亞比米勒，說：「你這奪人妻子的，不想活了嗎？」亞比米勒為自己辯護，說是被亞伯拉罕欺騙了。神知道亞比米勒是清白的，但他必須將撒拉歸還給亞伯拉罕，不然整個國家的百姓都將滅亡。神用兩種方式挫敗了亞比米勒的計劃。第一，請聽第 6 節的話：...「我知道你做這事是心中正直；我也攔阻了你，免得你得罪我，所以我不容你沾著他。」我們不知道神是如何阻止亞比米勒犯姦淫的罪。也許神使他忙於公務或生意交易，或者神使他染上某種疾病。透過這些方式，神保護了撒拉，也確保了以撒是亞伯拉罕的親生兒子。除了限制王的行動，第 17 和 18 節告訴我們，神使王后和所有使女都無法懷孕。如果只有一兩個人碰到這個問題，也許只是巧合。但當很多人都遇到同樣情況時，就會引起人們注意。神在夢中與亞比米勒對話。在聖經中，神也曾在夢中向其他人說話。例如，神對巴比倫王尼布甲尼撒也有夢中的啟示。神告訴他，天上有一位至高的君王，統管萬有。尼布甲尼撒承認耶和華超越一切的神明，但他仍然驕傲自大。他命令人民向他立的像下拜，他也認為是他一手建立了強大的國家。於是神管教他，使他精神錯亂，像野獸一樣地生活。後來他恢復理智，並在但以理書

4:34-35 中謙卑自己，讚美獨一的真神：34 ...「他的權柄是永有的；他的國存到萬代。35 世上所有的居民都算為虛無；在天上的萬軍和世上的居民中，他都憑自己的意旨行事。無人能攔住他手，或問他說，你做什麼呢？」神知道怎樣教導我們。我們可以從正途學到教訓，也可以像尼布甲尼撒那樣，走一條艱難的道路。然而，就算是強大帝國的君王，也必須降服在萬王之王面前。神曾與外邦君王，如亞比米勒和尼布甲尼撒對話。神的作為常常超乎我們所能看見和預測。祂關心世界大事，也關心我們個人的生活。當祂說話時，我們必須聆聽。神會透過不同的方式向我們顯明祂的旨意。第一種方式是干預。祂阻止亞比米勒奪取撒拉。神也可能阻止我們，然後引導我們走向另一條道路。或許祂停止一段關係或一筆交易，有時神讓我們錯過了截止日期。第二，神可以打斷我們的行程。祂使用某些方式使亞比米勒無法接近撒拉。我們的計劃可能會因為交通堵塞、航班延誤、天氣變化或輕微的疾病而被打斷。或許神是要我們休息，重新調整步伐，或考慮其他方案。除了停止或放慢我們的腳步，神第三種與我們溝通的方式是互動。祂在夢中與亞比米勒說話。而今天，神透過聖經與我們說話。聖經教導我們做神喜悅的事，並且遠離祂厭惡的事。此外，別人的經歷和見證也能激勵我們。或許他們的故事告訴我們，縱使在殘酷的世界中，誠實、仁慈、忠誠與愛仍然存在。這些榜樣能鼓勵我們活出聖經的價值觀，成為一個良善的人。

2. 對騙子的責備 Condemnation of the Liar (v. 8-13)

神與亞比米勒王有一段對話，而這位王認真看待這個信息。接下來，他責備亞伯拉罕這個騙子。讓我們來聽第 8 到第 13 節。亞比米勒召集官員們開緊急會議，當王把夢中的啟示告訴他們時，他們都非常害怕。如果他們不糾正錯誤，整個國家都會被神懲罰。亞比米勒隨後叫亞伯拉罕來，並嚴厲地責備他。亞比米勒的正直與亞伯拉罕的虛偽形成強烈對比。一個不信神的人竟然比信神的人還公義！亞比米勒給了亞伯拉罕一個說實話的機會。亞伯拉罕在第 11 節解釋說：...「我以為這地方的人總不懼怕神，必為我妻子的緣故殺我。」亞伯拉罕害怕最壞的情況會發生，因此老早就想好一個計劃。跳到第 13 節：「當神叫我離開父家、飄流在外的時候，我對他說：『我們無論走到什麼地方，你可以對人說：他是我的哥哥；這就是你待我的恩典了。』」亞伯拉罕犯了兩個錯誤：他對王說謊，並且叫撒拉撒謊。雖然撒拉是他的同父異母的妹妹，但婚後她的身份已經改變！這表明亞伯拉罕愛自己勝過愛他的妻子。恐懼戰勝了他的信心，因此他跌倒了。當亞伯拉罕離開故鄉時，他不僅離棄了他過去所拜的偶像，也失去了家族的保護。從那時起，他必須向耶和華屈膝，並尋求祂的保護。亞伯拉罕必須捨棄過去那套靠說謊求生的方式。他應當以誠實的生活見證這位真理之神。亞伯拉罕在異地遇見一位正直的君王，這應該令他驚訝。神對他發出一個信號：有些人其實是會欣賞他的誠實的。無論在任何景況中，神都會繼續看顧他。神曾在幾次遭遇中向亞伯拉罕顯出信實：祂將迦南地保留給亞伯拉罕，雖然羅得選擇了更肥沃的土地；祂幫助亞伯拉罕打敗敵人並拯救羅得；祂也在

以實馬利出生時解決了撒拉與夏甲之間的衝突。亞伯拉罕應當回想起這些經歷並信靠神。他之所以說謊，是因為他懼怕人，但是他卻不敬畏神。彼得也因同樣的原因跌倒了。他在被人問到是否認識耶穌時三次否認主，他甚至發誓說和主毫無關係。當雞叫的那一刻，他想起自己曾對耶穌誇口說，就算別人跌倒，他也永不跌倒。那一刻，彼得的驕傲完全被粉碎了。他跑出去痛哭流涕。當耶穌復活之後，祂重建了彼得的信心，使他成為一個全新的人。他開始勇敢地傳福音，不再懼怕宗教領袖的威脅。當他們警告彼得和約翰不可再傳講耶穌時，他們在使徒行傳 4:19-20 回答說：19 ...「聽從你們，不聽從神，這在神面前合理不合理，你們自己酌量吧！20 我們所看見所聽見的，不能不說。」他們的意思是：「隨便你們怎麼對待我們，但我們絕不會停止傳講耶穌，因為這是真理。」彼得從錯誤中學會功課，並選擇信靠神。我們常常在相信自己與相信神之間猶豫不決。用謊言逃避困難是很大的試探。例如，當我們犯錯時，把責任推到別人身上；當我們未能履行承諾時，使用忙碌作為藉口。但是罪會找上我們的；我們在暗中所作的，將會在明處被顯露。這是因為神要我們面對罪的後果，讓我們下次能勝過試探。當我們從錯誤中學習，就會選擇神的道路，而不是自己的方式。在基督裡，我們已經與過去的罪惡生活劃清界線。說謊不應再成為我們性格的一部分。當我們決心跟隨神的帶領之時，也必須遵行祂的命令。當我們依靠聖靈時，祂會改變我們的心思意念，使我們的行為與信仰一致。

3. 為損失作補償 Compensation for the Loss (v. 14-18)

神與亞比米勒有一段對話。亞伯拉罕因為說謊而受到責備。最終，損失得到了補償。讓我們來讀第 14 至 18 節。亞比米勒給了亞伯拉罕牲畜和僕婢，然後他在第 16 節對撒拉說：...「我給你哥哥一千銀子，作為你在閤家人面前遮羞的，你就在眾人面前沒有不是了。」他稱亞伯拉罕為「你哥哥」，而不是「你丈夫」，可能是對亞伯拉罕的諷刺。一千銀子約二十五磅的重量，是一筆大的數目。作為比較，亞伯拉罕日後花四百銀子買了一個山洞來埋葬撒拉。從這次的補償中，我們看到幾件事：第一，亞比米勒主動與這對夫妻和好。他在第 15 節歡迎亞伯拉罕一家住在他的土地上。他很可能是想與亞伯拉罕保持良好關係，以便日後成為生意伙伴。第二，王除去了撒拉的羞辱。他公開聲明撒拉沒有做錯任何事，他也沒有佔撒拉的便宜。她只是丈夫謊言的受害者。第三，亞比米勒的良心得到潔淨。因為他順服神的命令，將撒拉歸還亞伯拉罕，所以他在神面前也不再有虧欠。第四，神對那些婦人的咒詛也被撤回。亞伯拉罕為她們祈求，於是神醫治了她們，使她們可以再次懷孕。這證實了神在夢中對亞比米勒說的話：亞伯拉罕是一位先知，他可以為人代求。這是聖經中首次出現「先知」這個稱呼。先知接受神的啟示、並預言未來。但是從更廣義來說，先知是神與人之間的中間人。亞伯拉罕為婦人求醫治，證明她們的不孕並非由疾病引起，而是背後有屬靈的原因。神藉此也間接向亞伯拉罕夫婦表示：祂有能力創造生命，因此撒拉的懷孕與以撒的出生必然會發生。亞伯拉罕雖然

闖了禍，但亞比米勒為損失做出了補償。這證明罪是有後果的，而錯誤也必須被糾正。假設一家工廠蓋在我們教會旁邊，老闆將污水排入我們的池塘。不久，原來乾淨的水變得混濁，魚會死亡，鄰居也聞到臭味。必須採取行動解決問題。第一，必須終止污染的來源。工廠的老闆必須將排水系統連接到城市的下水道。第二，必須潔淨受污染的水。如果問題置之不理，只會越來越嚴重。最終，市政府和環保局必然會處罰工廠。無論如何，總有人要為錯誤付上代價。污染會破壞生態環境，同樣，罪會玷污神的榮耀。羅馬書 3:23-24 是我們熟悉的經文：**23 因為世人都犯了罪，虧缺了神的榮耀；24 如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。**我們生來就是罪人，這罪性會以不同的形態表現出來。人類一個共通的罪，就是不承認神是他們的天父。我們應當接受神的審判。但這刑罰卻落在耶穌的身上。為什麼會這樣？因為補償的代價太大，沒有人能償還。好行為、社會地位、金錢，一切都無法補救。唯有耶穌一次為我們的罪而死，彌補了我們對神造成的虧損。凡向耶穌認罪，並接受祂的恩典的人，就必得救。我們承擔罪的責任，是從認罪開始。向神悔改需要誠實，因為我們不可能在全知的神面前找藉口。向人道歉也需要謙卑。我們要先放下驕傲，說「對不起」只是第一步。就像亞比米勒對亞伯拉罕所做的，下一步是補償損失。這可能包括金錢、財物，甚至名譽。當對方願意饒恕，彼此的關係才能和好。

結論 CONCLUSION

縱然我們會懼怕人，但神仍然保持信實。亞伯拉罕每次到陌生的地方時，總是想像會遇到危險：人們會殺了他，然後搶走他的妻子。於是他請撒拉預先排練謊言作為回應。我們也很容易因為未知的恐懼而手忙腳亂。曾經有一位高中生在科學展覽中贏得第一名。他的題目是一份請願書，他請求政府對一種名叫二氫一氧 (dihydrogen monoxide) 的化學物加強管制，甚至全面禁止。他成功說服許多人簽名支持。他列出理由：這種東西是酸雨的主要成分；它會導致土壤侵蝕；它在氣體的狀態下會燙傷皮膚；在末期癌症病患的腫瘤中也發現了這種東西的存在。在被詢問的五十個人之中，有四十人支持這個請願書，六個人猶豫不決，只有一個人知道這種化學物質是什麼。事實上，二氫一氧就是水。水存在於任何形式的雨中；過量的雨水會導致土壤流失；燒開的水會變成蒸氣，能燙傷皮膚；水是人體細胞的一部分，無論健康的細胞或癌細胞。儘管那個學生列出來的原因都是根據事實，但那些只是片面的信息。恐懼會蒙蔽我們的理智，使我們做出不理性的行為。因此，我們必須回到真理。神曾經應許要賜福給亞伯拉罕，讓他後裔眾多。若他或撒拉喪命，神的應許怎能實現？同樣地，我們也必須讀神的話語，讓真理進入我們的心中。真理能夠使我們脫離恐懼，得著自由。當我們抓住神的應許時，我們就不會在關鍵時刻妥協信仰。