

Created for Relationship 為關係而被創造

Genesis 創世記 1:26-27 & 2:18-25

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The seventeenth-century mathematician and philosopher Sir Isaac Newton had a miniature mechanical replica of our solar system in his study. It had a large ball in the middle representing the Sun and all the other planets in their place, each attached with rods. It was all geared with gears and belts to make it all move around the Sun in its correct place.

17 世紀的數學家 and 哲學家 以撒·牛頓 爵士在他的研究所中有一個我們太陽系的微型機械複製品。它的中間有一個代表太陽的大球，和所有其他行星，每個行星都用桿子連接。全部配備了齒輪和皮帶，使其在正確的位置繞著太陽移動。

One day, a friend visited Newton while he was working on the model. His friend, marvelling at the model, said, “My, Newton, what an exquisite thing! Who made it?”

有一天，牛頓正在研究模型時，一位朋友拜訪了他。他的朋友對這個模型驚嘆不已，說：「天哪，牛頓，多麼精緻的東西啊！誰做的？」

Newton replied, ‘Nobody.’ ‘Nobody?’ his friend asked. ‘That’s right! All of these balls and clogs and belts and gears just happened to come together, and wonder of wonders, by chance, they began revolving in their set orbits and with perfect timing.’

牛頓回答說：「沒有人。」「沒人嗎？」他的朋友問。「沒錯！所有這些球、木塊、皮帶和齒輪恰好聚集在一起，奇蹟中的奇蹟，偶然地，它們開始在設定的軌道上以完美的時機旋轉。」

Newton was making a point. The existence of the machine, a perfectly ordered machine, presupposed a maker, and even more so, the earth and its perfectly ordered solar system.

牛頓是在說出一個道理。機器的存在，一台完美有序的機器，都以布一個製造者為前提，更何況，地球及其完美有序的太陽系。

If you have just joined us this term, we are working our way through the early chapters of the book of Genesis. It lays out for us the beginning of creation. We see that the Christian teaching on Creation is very different from any other religion or philosophical system. More significantly, these chapters give us the beginning of the doctrine of God. They reveal who God is, what he is like, and, therefore, who we are.

如果你剛加入我們這個季度的講道，我們正在逐步學習《創世記》的前幾章。它為我們展示了創造的開始。我們看到基督教關於創造的教義與其他宗教或哲學體系都非常不同。更重要的是，這些章節為我們提供了關於上帝的教義的開端。它們揭示了神是誰，祂是什麼樣的，因此，也揭示了我們是誰。

One of the key differences we’ll see today between the Biblical idea of a creator God and all other views is in the whole realm of relationships. There are three things I want us to see this morning.

今天我們將看到《聖經》中造物主上帝觀念與所有其他觀點之間的主要區別之一在於關係的整個領域。今天早上我希望我們看到三件事。

WE NEED RELATIONSHIPS 我們都需要關係

At every step of God's creation, we read, 'He created'. However, when he creates humanity, there is a shift. It says, "Let us" make man in our image and likeness.

在上帝創造的每一步中，我們都讀到「祂創造了」。然而，當他創造人類時，卻發生了轉變。它說，「我們要」照著我們的形象和樣式造人。

This is the earliest glimpse of the Christian teaching on the tri-unity of God. The one God is Father, Son and Holy Spirit. It's profound that in the creation of humanity, his plurality is brought out.

這是基督教關於上帝三位一體的教義的最早的一瞥。獨一的神是聖父、聖子、聖靈。意義深遠的是，在人類的創造過程中，他的複性被展現出來。

St Augustine said that the Trinity is the only version of God and the ultimate reality that has a personal relationship at the heart of it. Only the God of Christianity is a community. God is a self-sufficient, self-sustaining community. Three persons delighting in and loving each other. 聖奧古斯丁說，三位一體是上帝唯一的版本，也是以個人關係為核心的終極實相。只有基督教的上帝才是一個群體。神是一個自給自足、自我維持的群體。三個彼此喜悅，彼此相愛的位格。

If God was a singular being, then love and relationship are secondary. It would be derived from, not the core of who he is.

如果上帝是一個單一的存在，那麼愛和關係就是次要的。將是源自於他，而不是他是誰的核心。

Only in the Trinity do we see personal relationships as primary. They are not a means to an end. Relationships are at the centre of life and reality.

只有在三位一體中，我們才將個人關係視為首要的。它們不是達到目的的手段。人際關係才是生命和現實的中心。

This is the only way we can come to terms with 2:18, ***The LORD God said, "It is not good for the man to be alone.*** Everything up to this point in creation has been declared as being good.

這是我們能接受 2:18 的唯一方法，**耶和華上帝說：「那人單獨一個不好」**一切的創造到目前為止，都已被宣告為好的。

This is the first time in the creation account that we read NOT GOOD.

這是我們第一次在創造的記載中讀到「不好」。

There is something 'not good' about Adam. It's not a design flaw. God didn't make a mistake. Adam is in paradise, and still, something is missing.

有些關於亞當的事是「不好」的。這不是設計缺陷。上帝沒有犯錯。亞當在樂園裡，但仍然缺少一些東西。

The missing piece is that humanity is made in the image of God, who is an 'us', not a 'me'. Adam was made in the image of an eternal community. He was created for community. Personal relationships are the essence of our humanity.

缺少的部分是，人類是按照上帝的形象創造的，上帝是「我們」，而不是「我」。亞當是照著永恆群體的形像被造的。他是為群體而被造的。人際關係是我們人性的本質。

We need relationships because we were made in the image of an us.
我們需要關係，因為我們是按照一個「我們」的形象被造的。

THREE NEEDED RELATIONSHIPS 三種必須的關係

Being made in the image of an us God, a God of community, what kind of relationships do we need?

按照一個「我們」的上帝、群體的上帝的形像被造，我們需要什麼樣的關係？

The **first** is a deep relationship with God. Genesis 1:26 needs to be read in conjunction with two other creation accounts in the Bible. One is Proverbs 8. In Genesis 1, God's word creates, but in Proverbs 8, God's wisdom, his word, is personified.

首先是與神的深厚關係。《創世記》1:26 需要與《聖經》中另外兩個有關創造的記載結合起來閱讀。其中之一是《箴言》第八章。在《創世記》第 1 章中，上帝的話語創造，但在《箴言》第 8 章中，上帝的智慧，他的話語，被擬人化。

This is what God's word, his wisdom, says: *I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth. Then I was constantly at his side. I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in mankind. (Proverbs 8:27-31)*

神的話語、他的智慧是這樣說的：他立高天，我在那裏，他在淵面的周圍劃出圓圈，28 上使穹蒼堅硬，下使淵源穩固，29 為滄海定出範圍，使水不越過界限，奠定大地的根基。30 那時，我在他旁邊為工程師，天天充滿喜樂，時時在他面前歡笑，31 在他的全地歡笑，喜愛住在人世間。（箴言 8:27-31）

Proverbs 8 is a poetic personification of the Word of God in the creation account.

《箴言》第 8 章是上帝話語在創世的記載中以詩意被擬人化。

The other creation account where we see the personification of the Word of God is John 1, but in John 1, the Word is a divine person – Jesus Christ.

我們看到神的道人格化的另一個創世記載是《約翰福音》第 1 章，但在《約翰福音》第 1 章中，道是一個神聖的人…耶穌基督。

This is how John puts it. I'll stick together the key verses...*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made... The Word became flesh and made his dwelling among us. We have seen his glory, the glory*

of the one and only Son, who came from the Father, full of grace and truth... grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (John 1:1-3, 14, 17-18)

約翰是這樣說的。我會把關鍵的經文黏在一起…太初有道，道與上帝同在，道就是上帝。這道太初與上帝同在。萬物都是藉著他造的，沒有一樣不是藉著他造的。…道成了肉身，住在我們中間，充充滿滿地有恩典有真理，我們也見過他的榮光，正是父獨一兒子的榮光。…恩典和真理卻是由耶穌基督來的。從來沒有人見過上帝，只有在父懷裏獨一的兒子將他表明出來。(約翰福音 1:1-3, 14, 17-18)

The picture of Proverbs 8 and John 1 is one of closeness, intimacy, delight and love. In creation, the Father and Son and Spirit were wrapped up in love and delight and enjoyment in each other...and in humankind!

《箴言》8章和《約翰福音》1章描繪的是親切、親密、喜悅和愛。在創造過程中，聖父、聖子和聖靈都沉浸在對彼此…以及對人類…的愛、喜悅和享受中！

The word delight in Proverbs 8 means 'to dance'. To frolic. The creation of humanity is a community event. Creation flows out of delight and love. Loving and being loved. Knowing and being known and enjoying and being enjoyed.

《箴言》8章「喜愛」一詞的意思是「跳舞」。去嬉戲。人類的創造是一個群體事件。創造源自於喜悅和愛。愛與被愛。認識和被認識，享受和被享受。

God says let's make humanity in our image that they might give what we are able to give each other. Let's make them capable of entering our delight...or dance.

上帝說，讓我們按照我們的形象創造人類，這樣他們就可以夠給予我們能夠給予彼此的東西。讓我們讓他們進入我們的喜悅…或舞蹈。

This is what we were created for, and it is nothing like what the average person thinks religion or Christianity is.

這就是我們被創造的目的，它與一般人所認為的宗教或基督教完全不同。

The **second** relationship we need is deep unity with another human being.

第二種關係是與另一個人的深度結合為一。

Back to 2:18 again, *The LORD God said, "It is not good for the man to be alone.*

回到 2:18, *耶和華上帝說：「那人單獨一個不好」*

God created in us such a deep need for human relationships that not even paradise itself can satisfy it.

上帝在我們內心創造了對人際關係的強烈需求，甚至連樂園本身也無法滿足它。

God has ordained that many of the things he wants to give us and show us can only come through other people. The implications of this are huge.

神命定祂想要給我們並向我們展示的許多東西只能透過其他人來獲得。這帶來的影響是巨大的。

The **first** huge implication is the opposite of everything we hear in our society day by day. The message of our culture is that the great life, the garden of Eden, a life of pleasure and beauty and plenty, only comes about if we put relationships on the back burner for years.

第一個巨大的意義與我們日常在社會中聽到的一切相反。我們的文化傳達的訊息是，只有我們將人際關係擱置多年，才能實現偉大的生活，伊甸園，快樂、美麗和豐富的生活。

If you want to be successful, then you have to move around and take up every opportunity that will see you rise. The cost is no real stable friendships. On top of that, you have to put so much time into establishing yourself that you won't see much of your family.

如果你想成功，那麼你必須四處走動並抓住每一個能讓你崛起的機會。代價是沒有真正穩定的友誼。最重要的是，你必須花很多時間來建立自己的地位，以至於你不能經常見到你的家人。

Paradise was only paradise because of who was there, not what was there. Satisfaction in life will only come with putting personal relationships as the highest priority.

樂園之所以成為樂園，只是因為那裡曾有誰，而不是那裡曾有什麼東西。只有將人際關係放在第一位，才能獲得生命的滿足感。

The **second** huge implication is that we cannot know God or grow to be like him without community. We can't be more wise, loving, courageous, joyful, and stable without the community of God and his people.

第二個巨大的含義是，如果沒有社群，我們就無法認識上帝或成長為像祂一樣。如果沒有上帝和祂子民的群體，我們就不可能變得更明智、充滿愛心、勇敢、喜樂和穩定。

We can't know who we are supposed to be or grow into it without community. In our modern individualistic society, we don't like accountability, guard our privacy, or hold a commitment to groups at arm's length.

如果沒有社群，我們就無法知道自己該成為什麼樣的人，也無法成長為這樣的人。在我們現代的個人主義社會中，我們不喜歡問責制，保護我們的隱私，對群體的投入保持一定距離。

We want to control our journey. We prefer friendships that don't challenge, stretch, or cost too much. What we all need is a community in our lives that has the freedom to tell us who we really are.

我們想要掌控我們的旅程。我們更喜歡沒有挑戰、延伸或花費太多的友誼。我們在生命中的都需要一個可以自由地告訴我們我們到底是誰的社群。

Hebrews 3:13, *encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness.*

《希伯來書》3:13，總要趁著還有今日，天天彼此相勸，免得你們中間有人被罪迷惑，心腸剛硬了。

The first premise in that verse is that we need to have people who see us so often that they see who we really are. Not just people who check in occasionally or whom you message over the internet.

這節經文的第一個前提是，我們需要有人經常見到我們，以便他們看到我們的真實身份。不僅僅是偶爾簽到的人或您透過互聯網發送訊息的那些人。

The second premise is that we must share who we really are, and they have permission to speak into our lives about the stuff they see. Without this kind of community, we don't know who we are. We can't see ourselves.

第二個前提是我們必須分享我們的真實身份，並且他們有權談論他們在我們的生活中所看到的東西。沒有這樣的社群，我們就不知道自己是誰。我們看不到自己。

Have you ever had the experience of listening to a recording of yourself and thinking, "That doesn't sound like me." Yes, it does! We can't hear it, but that is what others hear clearly.

您是否有過聽自己的錄音並想「這聽起來不像我」的經歷。是的，確實如此！我們聽不出，但別人聽得很清楚。

We look at a photo of ourselves and say something like, "Oh, that is a terrible photo of me, I look terrible", and our friends go quiet because that is how we look.

我們看著自己的照片，然後說，「哦，那張我的照片真是糟糕，我看起來很糟糕」，我們的朋友都安靜下來，因為這就是我們的樣子。

We need a community to know ourselves. If we are trying to find God and grow to be like him as an individual, then we can't just attend church and classes. We need to be known by people who love us, affirm us, confront us, challenge us, and care for us. We have to create that group of people ourselves by being that to them.

我們需要一個社群來了解我們自己。如果我們試圖找到上帝並成長為像祂一樣的個體，那麼我們就不能只是去教會和上課。我們需要被愛我們、肯定我們、面對我們、挑戰我們、關心我們的人所認識。我們必須透過自己成為這樣對他們的人來創造那群體。

If you are not in a group, you are not really in the church. We cannot know God individually. 如果你不在一個小組中，你就不是真正在教會裡。我們無法單獨認識神。

In his book *The Four Loves*, CS Lewis has a chapter on friendship. Lewis was one of three co-best friends: Lewis, Ronald, and Charles. Tragically, Charles died.

劉易斯在他的《四種愛》一書中，有一章是關於友誼。他是三個最好的朋友之一：劉易斯、羅納德和查爾斯。不幸的是，查爾斯去世了。

As grieved as Lewis was, he thought to himself, *at least I've got Ronald*. He assumed he would now be closer to Ronald because he would have MORE of Ronald now.

儘管劉易斯很傷心，但他心想，至少我還有羅納德。他認為他現在會更接近羅納德，因為他現在會擁有「更多」的羅納德。

As the weeks and months went by after Charles died, Lewis discovered that this wasn't the case. He discovered he actually had LESS of Ronald. He realised that there was a side of Ronald that he could bring out.

查爾斯去世後幾週又幾個月過去了，劉易斯發現事實並非如此。他發現他實際上對羅納德的擁有越來越少。他意識到有一面的羅納德他是沒法展開。

It takes a community to really know a person because no individual is enough to draw the whole person out. People are too complex and deep.

需要一個社群才能真正了解一個人，因為沒有一個人足以將另一個人的整個人吸引出來。人性太複雜、太深奧。

It's the same with Jesus. We get to know Jesus better together. The deeper we get into the spiritual life of friends, the deeper we will get into Jesus together, and the deeper our unity and love as a family.

對於耶穌也是如此。我們一起會更認識耶穌。我們越深入朋友的靈性生命，我們就越深入地一起進入耶穌，我們作為一個家庭的團結和愛就越深。

The **third** relationship we need is with people who are different to us. When we read Genesis 2, we think it is all about marriage and sex.

我們需要的**第三種**關係是與與我們不同的人建立關係。當我們讀《創世記》第 2 章時，我們認為這裡都是關於婚姻和性。

It does say a lot about sex, gender, and marriage. But I don't want us to miss the forest for the trees.

它確實講述了很多關於性、性別和婚姻的內涵。但我不希望我們只看著樹木、而錯過了整個森林。

When Adam had this deep relational need, God brought him Eve. Does it mean that we must be married to have our deep relational needs met? Of course not!

當亞當有這種深刻的關係需求時，上帝為他帶來了夏娃。這是否意味著我們必須結婚才能滿足我們深層的關係需求？當然不是！

In 1 Corinthians 7 and Ephesians 5, we see that the Christian faith affirms singleness as a viable lifestyle. It's unique in that. According to Ephesians 5, Jesus is the ultimate spouse and brother.

在《哥林多前書》第 7 章和《以弗所書》第 5 章中，我們看到基督教信仰確認單身是可行的生活方式。其獨特之處在於。根據《以弗所書》第 5 章，耶穌是最終的配偶和兄弟。

The Bible does not say that unless you are married, you can't have your deepest relational needs met.

《聖經》並沒有說，除非你結婚了，否則你最深層的關係需求就無法被滿足。

God brought Adam the animals, and they weren't enough. Nor does God bring Adam another bloke. So, is the Bible against pets and men having friends? Not at all.

上帝把動物帶到亞當，但它們還不夠。上帝也沒有給亞當帶來另一個男人。那麼，《聖經》反對寵物和男與男作朋友嗎？一點也不。

God brings someone mysterious to Adam. God doesn't get him someone just like him. Step back and look at the general issue. God has created us to find our relational needs met also by people who are not like us.

上帝為亞當帶來了一個神秘的人。上帝沒有給他帶來一個像他一樣的人。退後一步，看看普遍問題。上帝創造我們是為了讓我們的關係需求也可被從與我們不同的人來得到滿足。

We all need people on the other side of the racial, gender, temperament, and class barriers. Adam gets a woman. God brings him someone equal to him but different to him. Someone mysterious, hard to get to know, someone who is going to stretch him and get him to see things differently.

我們都需要跨越種族、性別、氣質和階級障礙的人。亞當得到了一個女人。上帝為他帶來了一個與他平等但不同的人。一個神秘的、難以了解的人，一個會伸展他並讓他以不同的方式看待事物的人。

There is a keyword here, the word *helper*. The word *helper* in this verse does not mean someone to take care of washing, cooking, shopping, cleaning, and raising children.

這裡有一個關鍵字，就是「**一個配偶幫助他**」。這節經文中的「**幫助**」一詞並不是指負責洗衣服、做飯、購物、清潔和養育孩子的人。

The word 'help' in the Bible is mostly used of God. God helps those who are different and in need. Helper here means Eve has stuff that Adam doesn't have, and he needs help. Adam and Eve are complimentary.

聖經中「幫助」這個字主要用於上帝本身。上帝幫助那些與眾不同且有需要的人。這裡的一個配偶幫助意味著夏娃擁有亞當沒有的東西，而他需要幫助。亞當和夏娃是互補的。

The implication is that we all need to have a deep community with people on the other side of the barrier.

這意味著我們都需要跨越障礙與另一邊的人們建立深厚的社群。

THE KEY TO RELATIONSHIPS 人際關係的關鍵

There is a key to these relationships flourishing that Adam and Eve had in the Garden that we do not, which is why our relationships are far from ideal today.

亞當和夏娃在伊甸園裡所擁有的這些關係蓬勃發展的關鍵是我們所沒有的，這就是為什麼我們今天的關係遠非理想。

Adam sees Eve, and he says, v.23: *This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.*

亞當看見夏娃，他說，第 23 節：這正是我骨中的骨，肉中的肉，可以稱她為女人，因為她是從男人身上取出來的。

The word **now** there is the Hebrew word for ‘finally’. Adam is saying, “At last”. It’s a word of finality and contentment. This is not like most of our relationships.

「正是」這個字在希伯來文中是「最終」的意思。亞當說：「終於」。這是一個最終和滿足的詞。這與我們大多數的關係不同。

Often superficial in the modern world. Sometimes abusive. Even the best ones can break down. Adam and Eve had something in the Garden of Eden that we have lost, but something we can get back through Jesus Christ.

在現代世界中常常是膚淺的。有時還會辱罵。即使是最好的也可能會崩潰。亞當和夏娃在伊甸園裡有一些是我們失去了的東西，但我們可以透過耶穌基督找回來。

The key to all great relationships is v.25: *Adam and his wife were both naked, and they felt no shame*. The issue here is transparency. There is no hiding. There is no personal spin or control of an image to project a different person.

所有美好關係的關鍵是第 25 節：**當時夫妻二人赤身露體，並不覺得羞恥**。這裡的問題是透明度。沒有什麼好隱藏的。不存在個人旋轉或控制影像來投射不同的人。

They weren’t afraid of exposure, being explored or judged. They were unashamed. They were comfortable in their own skin. This is what we all need – to be known and loved.

他們不害怕暴露、被探索或被評判。他們不覺得羞恥。他們對作為最真實的自己感到很舒服。這就是我們所有人所需要的…被瞭解認識和被愛。

We need to be naked, totally known, and yet unashamed, totally loved. We can’t get it. Too many think they can get love, acceptance, and admiration if they try to be someone they are not.

我們需要赤身露體，完全被了解，但又不覺得羞恥，完全被愛。我們無法得到。太多人認為，如果他們努力成為自己不是的別人，他們就能得到愛、接納和欽佩。

That is why we work so hard at hiding all our flaws...pride, selfishness, ignorance, anxiety. If we are truly known, we are ashamed, or we can be loved but not truly known.

這就是為什麼我們如此努力地隱藏我們所有的缺點…驕傲、自私、無知、焦慮。如果我們真正被了解，我們就會感到羞恥，或者我們可以被愛，但不被真正了解。

Why is it so? The short story is about the moment Adam and Eve rejected their relationship with God, shame-filled their lives, and they had to be covered up.

為什麼會這樣呢？長話短說是在於亞當和夏娃拒絕了與上帝建立關係的那一刻，他們的生命充滿了羞恥，他們不得被掩蓋起來。

Deep down, all of us know there is something wrong with us, and so we spend our lives covering it up. We are made in the image of a community God who, for all eternity, have known each other totally, completely, and loved each other totally, completely. We were made in their image to enjoy it and mirror it.

在內心深處，我們所有人都知道自己出了問題，所以我們用一輩子的時間來掩蓋它。我們是按照一個群體的上帝的形象被創造，永遠的、完完全全地彼此了解，並且完全地、完全地彼此相愛。我們是按照他們的形像被造，是為了享受它並反映它。

We desperately need that more than anything else. For instance, when someone who doesn't know you says to you, 'I've never met a finer human being', you go "Whatever!".

我們最需要的是這一點勝過其他任何事情。例如，當一個不認識你的人對你說「我從來沒有遇過比你更好的人」時，你會說「隨便！」。

If, on the other hand, that is said to be someone who knows the truth about you through and through, that is a very different experience! That deeply impacts you because that is what we were made for.

另一方面，如果是一個人徹底了解你的真相待人說那句話，就是一種非常不同的體驗！這對你影響深遠，因為這就是我們被造的目的。

What we need to know is that on the cross, Jesus Christ was crucified naked...they gambled for his clothes. It was the ultimate shame and humiliation.

我們需要知道的是，在十字架上，耶穌基督赤身裸體地被釘在十字架上...他們抽籤分他的衣服。這是終極的恥辱和羞辱。

He did it because he loves us. Our God looked deep into our hearts and saw all the mess we had created for ourselves because we had rejected our relationship with him. He saw all that we should be ashamed of, but he loved us anyway.

祂這樣做是因為祂愛我們。我們的神深入我們的內心，看見我們自己因為拒絕與祂的關係而造成的所有混亂。他看到了我們應該感到羞恥的一切，但他還是愛我們。

Jesus Christ, the much loved and perfect Son of God, became naked. He experienced the shame so that we, the shame-worthy, might be truly loved.

耶穌基督，這位深受愛戴、完美的神的兒子，赤身露體。他經歷了羞恥，好讓我們這些值得羞恥的人可以得到真正的愛。

He did it to pay for our sins against God. When we come to him and trust in him, his nakedness becomes our cover in such a way that we can be naked and unashamed before our Creator God. Through Jesus Christ, we are totally known and fully unconditionally loved.

祂這樣做是為了償還我們得罪神的罪。當我們來到祂面前並相信祂時，祂的赤身露體就成為我們的掩護，使我們可以在我們的創造主上帝面前赤身露體、毫無羞恥。透過耶穌基督，我們被完全認識並完全無條件地被愛。

Let's take his sacrifice for us into the middle of our lives, his love and approval and acceptance. We actually have the power to be vulnerable and transparent in our relationships because we don't need anyone's approval.

讓我們把他為我們所做的犧牲、祂的愛、認可和接納帶入我們的生命之中心。事實上，我們有能力在我們的關係中變得脆弱和透明，因為我們不需要任何人的認可。

This is the key to having the relationships that we were created for and getting back in Jesus Christ.

這是建立擁有我們為之而被造的人際關係並回歸到耶穌基督裡的關鍵。