

# *Paradise Created* 創造了樂園

## Genesis 創世記 1:1-31

USED 使用: 13th October 2024 年 10 月 13 日

It was a custom in ancient times to name a book by its opening word. The Hebrews did the same when they named the first book of the Bible *Bereshith*, which means “in the beginning.” The Greek translation *Bereshith* is ‘Genesis’.

古代有以書名開頭詞來命名一本書的習慣。希伯來人也同樣將《聖經》的第一本書命名為 *Bereshith*，意思是「起初」。 *Bereshith* 的希臘文翻譯是「Genesis」（創世記）。

It's a brilliant title because this book gives us the beginning of the doctrine of God and creation. What we know about God, creation, ourselves, and salvation begins in Genesis. It provides the theological foundation for the rest of the Bible.

這是一個絕妙的書名，因為這本書為我們提供了上帝和創造教義的開端。我們對上帝、創造、自己和救恩的認識始於《創世記》。它為《聖經》的其餘部分提供了神學基礎。

The Bible is not a compendium of varied stories, each with directions and examples on how to live. If that's all it was, the Bible would basically be about you and what you must do.

《聖經》並不是各種有關於如何生活的指導和例子的故事的彙編。如果全部就是這樣，那麼《聖經》基本上就是關於你和你必須做什麼的書。

Read rightly. The Bible is not about you—it's about God and what he has done. A single storyline moves from creation to the fall to what he has done to rescue you and renew the world through grace.

正確去閱讀。《聖經》不是關於你，而是關於神和祂所做的事。單一的故事情節從創造到墮落，再到祂為拯救你並透過恩典更新世界所做的一切。

The Apostle's Creed starts off like this: *I believe in God the Father Almighty, maker of heaven and earth...* It's a massive topic.

《使徒信經》是這樣開始的：我信上帝，全能的父，創造天地的主……這是一個很巨大的話題。

What we are doing this term is taking a look at Genesis 1-11, which sets the foundation for God's plan as it is revealed in the Bible. It's the foundation of how we understand the world. 這學期我們要做的是看《創世記》1-11 章，它為《聖經》中所揭示的上帝計劃奠定了基礎。它是我們理解世界的基礎。

Today, we'll overview what the Bible teaches about creation.

今天，我們將概述《聖經》關於創造的教導。

## UNDERSTANDING THE DOCTRINE OF CREATION 理解創造的教義

We modern people, especially those of us with a Western heritage, when we read Genesis 1, we almost immediately think about the question of HOW? Darwin's theory of evolution springs to mind. We have questions about dinosaurs and the age of the earth.

我們現代人，尤其是那些有西方血統的人，當我們讀《創世記》第一章時，我們幾乎立即想到「如何」的問題？達爾文的《進化論》浮現在腦海中。我們布關於恐龍和地球年齡的問題。

One of the crucial issues when we read the Bible, in fact, when we read any text, is to ask what the author's original intention was. The key is understanding the author's intent rather than just reading our issues into the text.

當我們閱讀《聖經》時，事實上，當我們閱讀任何文本時，關鍵問題之一就是詢問作者的初衷是什麼。要關鍵於理解作者的意圖，而不是僅僅將我們的問題讀入文本中。

As we open up Genesis, there is one thing we can be sure of whenever Genesis was written, the author didn't think about Darwin's theory of evolution. They weren't thinking about Australia's cultural wars.

當我們打開《創世記》時，我們可以確定的一件事是，不論《創世記》是何時寫成，作者都沒有想到達爾文的《進化論》。他們沒有考慮澳洲的文化戰爭。

But since it is often on our minds, I'll say something brief and then park the issue. Historically, there are at least six different views on whether the six days of creation are a literal 24-hour period as we know it.

但由於我們經常想到這個問題，所以我會簡單說一些，然後把這個問題擱置起來。從歷史上看，對於創造的六天是否是我們所知道的字面意義的 24 小時週期，至少有六種不同的觀點。

All the way through the centuries, there have been Christians who have had a high view of the Bible and considered the reference to 'days' in Genesis 1 as a literal 24-hour day.

很多個世紀以來，一直有一些基督徒對聖經有很崇高的評價，並認為《創世記》1 章中提到的「日」實際就是 24 小時的一天。

There have also been plenty of Christians with a high view of the Bible who have not seen it that way. The people who have not seen it that way see various text types in the Bible. There is historical narrative, prophecy, poetry, songs. The historical narrative makes itself clear with references to world events, people, times, and eyewitness testimony. Poetry makes itself clear by its repetitiveness and parallelism.

也有很多對聖經有很崇高的看法的基督徒，卻不是這樣的看。沒有這樣看的在聖經中看到各種類型的文本。有歷史敘述、預言、詩歌、歌曲。歷史敘述透過引用世界事件、人物、時代和目擊者證詞來清楚地表明自己。詩歌透過其重複性和平行性來表明自己。

There are even a few places where it is not entirely clear what we are dealing with. Genesis 1 is one of them. Genesis 2 is a historical narrative. It reads like an account of exactly what is happening. But Genesis 1 has quite a repetitive pattern: *Over and over, we read...he said...and it was. He saw... and it was good. It was evening, and it was morning.* It is a repetitive pattern that is not how a historical narrative is written.

甚至有一些地方，我們並不完全清楚正在處理什麼。《創世記》第 1 章就是其中之一。《創世記》第 2 章是一個歷史敘述。它讀起來就像是對正在發生的事情的描述。但《創世記》第 1 章有一個相當重複的模式：我們一遍又一遍地讀……他說……而且確

實如此。他看到了……這很好。當時是晚上，又是早晨。這是一種重複的模式，而不是歷史敘事的書寫方式。

I think Genesis 2 is a history of what God did, but Genesis 1 is a song about what God did. Another example is Exodus 14, which has a historical narrative about the crossing of the Red Sea alongside Miriam's song about the same event as Exodus 15.

我認為《創世記》第 2 章是一部關於上帝所做事的歷史，但《創世記》第 1 章是一首關於上帝所做事的歌曲。另一個例子是《出埃及記》第 14 章，其中有關於穿越紅海的歷史敘述，同時米利暗在《出埃及記》第 15 章的歌也講述了同一個事件。

The alternate view says that even though Genesis 1 is repetitive, it doesn't have the parallelism of poetry, so it should be read literally; therefore, the days referred to are 24-hour periods.

另一種觀點認為，儘管《創世記》第 1 章是重複的，但它沒有詩歌的平行性，所以應該按字面讀；因此，所指的日期是 24 小時週期。

Wherever you land with this, it is essential to remember one key thing. It is a fact that godly, Bible-loving people who have given their lives to God's Word have differed over the opening verses of the Bible.

無論您對哪一個更確定，都必須記住一件關鍵的事情。事實上，敬虔、熱愛聖經、將自己的生命獻給神的話語的人，他們對聖經的開頭幾節經文都有不同的看法。

In the Bible-believing Christian world around 40-50 years ago, having different views among Christians was okay. Faithful Bible scholars landed differently on this issue, and they got on. It seems that over the last 20 years, things have changed. Some people disdain those who hold to the literal reading of Genesis 1 as being primitive fundamentalists.

Likewise, some regard enemies of truth as those who don't think these are literal 24-hour days.

在大約 40-50 年前的相信聖經的基督教世界裡，基督徒之間有不同的觀點是可以的。忠實的聖經學者在這個問題上有不同的立場，但他們相處得很好。過去 20 年，情況似乎發生了變化。有些人鄙視那些堅持以字面解讀《創世記》第 1 章的人，認為他們是原始的原教旨主義者。同樣，有些人認為真理的敵人是那些不認為是字面意義般的 24 小時週期的人。

There is a harshness that doesn't represent gospel humility. That is not the kind of church I want St. Paul's to be as we discuss these matters.

有一種並不代表福音的謙卑的嚴厲。當我們討論這些問題時，我並不希望聖保羅堂成為這樣的教會。

If you want to know where I stand on the issue, I am with the people who interpret this as a song. That doesn't mean I buy completely into the theory of evolution. If I did, I would have to say that all of Genesis 1-11 is poetry, and I don't hold that view. While I think Genesis 1 is poetry, I'm certain Genesis 2 and onwards is history.

如果你想知道我在這個問題上的立場，我和那些把這章解讀為一首歌的人站在一起。這並不意味著我完全相信進化論。如果我這樣相信，我不得不說《創世記》1-11 章都

是詩歌，但我不持這種觀點。雖然我認為《創世記》第 1 章是詩歌，但我確信《創世記》第二章及以後的內容都是歷史。

On the other hand, if I wanted absolutely nothing to do with the theory of evolution, then I have to say that all of Genesis 1-11 is narrative. I don't think you can read the Bible like that. Wherever you stand on this, our goal should be to read this text and notice that when God speaks, the chaos becomes a cosmos.

另一方面，如果我完全不想與演化論有任何關係，那麼我必須說《創世記》1-11 章都是敘述性的。我不認為你可以這樣讀《聖經》。無論你站在哪一邊，我們的目標應該是閱讀這段文字，並注意到當上帝說話時，混亂的變成了一個宇宙。

To come under God's word is to go from disorder to order. Our key job is to come under God's word. We need to do the hard work of understanding what the Bible is saying.

服在神的話語之下，就是從無序走向有序。我們主要的工作是服從接受神的話。我們需要努力去理解聖經所說的內容。

I won't talk about evolution anymore and simply move on because I don't think it is the issue of Genesis 1. Genesis 1 tells us four things about the material world that have practical outcomes.

我不會再談論進化論，只想繼續前進，因為我認為這不是《創世記》第 1 章的問題。《創世記》第 1 章告訴我們有關物質世界的四件事，這些事情有實際的結果。

## **PRACTICING THE DOCTRINE OF CREATION 實踐創造的教義**

I've considered four things we see about creation in Genesis 1 that lead to us practising the doctrine of creation.

我考慮了我們在《創世記》第 1 章中看到的關於創造的四件事，這些事情導致我們實踐創造的教義。

First of all, we see **the goodness of creation**. Notice the repetition of *And God saw that it was good*. Eastern religions say this physical world is an illusion that will someday fade away. Western religions, coming off the back of the Greeks and the Romans, say this world is bad. The body and material world are bad, but the spirit is good.

首先，我們看到了**創造的美好**。注意重複的表明上帝看為好的。東方宗教認為這個物質世界是幻象，總有一天會消失。西方宗教效法希臘人和羅馬人，認為這個世界很糟糕。身體和物質世界是壞的，但精神和靈是好的。

Only the biblical Christian faith has a high view of the physical creation. The storyline of the Bible, the plan of God revealed in time and space, is a movement from creation to new creation. God plans to resurrect our bodies into a new heavens and earth—a perfect, physical reality. Only the Bible has a vision of spirit and matter existing in integrity forever.

只有基於《聖經》的基督教信仰才對受造的物質有崇高的看法。聖經的故事情節，上帝在時間和空間上所揭示的計劃，是從創造到新創造的運動。上帝計劃將我們的身體復活到一個新天新地……一個完美的物質現實。只有聖經有關於精神和物質永遠完整存在的異象。



This has big practical implications for the Christian. The Bible is filled with prophecies that say the natural world we live in is but a shadow of what it will be like when the Lord comes back. Isaiah refers to the coming of the Lord of all creation as a great party.

這對基督徒來說具有重大的實際意義。聖經裡充滿了預言，說我們所處的自然世界只是主再來時的樣子的影子。以賽亞將萬物之主的降臨稱為一個很大的派對。

Jesus reveals that he is the good Lord of all creation, the Lord of the party, with his first miracle – he turns water into wine. Here is a wedding celebration about to dip in proceedings, and along comes Jesus, who kicks it up a notch again.

耶穌透過祂的第一個奇蹟……將水變成了酒，揭示了祂是一切受造物的良善之主、是派對之主。一場婚禮的慶祝活動即將進入高潮，而耶穌的出現，又將婚禮的氣氛推向了一個新的高度。

Jesus produces so much wine it would have been impossible for them to consume it all. Jesus is not who religion has made him out to be. God's work in Jesus to recreate his broken world is centred on joy, celebration, and festivities.

耶穌造出了如此多的酒，他們並不可能把它全部喝完。耶穌並不是宗教所描繪的那樣。神在耶穌裡重建破碎世界的工作是以歡樂、慶祝和喜慶活動為中心。

The goodness of creation is a profound Christian motive for playfulness. The Christian must not be perpetually solemn. A great kiss, a fantastic sunset, and a satisfying meal are but a dim picture of what we will have eternally in the new heavens and earth. We have a foretaste of it all now. We can receive life gladly. Cherish life now.

創造的美好是基督徒愛喜樂的深刻動機。基督徒不該是永遠保持嚴肅。一個美妙的吻、美妙的日落和一頓令人滿意的飯菜，只是我們在新天新地中將永遠擁有的事物的一幅模糊的畫面。我們現在已經預嚐到了這一切。我們能歡喜地接受生命。珍惜現在的生活。

The second thing we learn, which puts the first point in balance, is **the finiteness of creation**. Again, there is something unique about the Bible's creation account – there is only one source of the creation.

我們學到的第二件事，它平衡了第一點，就是**創造的有限性**。再說一次，聖經的創造記述有其獨特之處——創造只有一個來源。

All other ancient creation accounts have multiple deities where the world is created because of some battle. Here is an ancient account of creation where all elements are created.

所有其他古代對創世的記錄都有多個神，世界是因為某些戰鬥而被創造的。這是一個古老的創世記載，其中所有元素都是被創造的。

No elements of the creation are divine. God alone is divine, and none of creation is. God alone is infinite and to be worshipped.

創造物中沒有任何元素是神聖的。唯有上帝是神聖的，沒有任何受造物是神聖的。唯有上帝是無限，值得敬拜的。

Virtually all ancient religions worshipped parts of the creation because they saw them as different sources of power linked to different deities.

事實上，幾乎所有古代宗教都崇拜受造物的某些部分，因為他們將它們視為與不同神靈有關的不同力量來源。

So, in the ancient world, some were anti-the-created orders. It was about appeasing the angry gods. They were against pleasure and enjoyment.

所以，在古代世界，有些秩序是反創造的。這是為了安撫憤怒的眾神。他們反對享樂和享受。

On the other hand, there were the materialists, much like modern secularists, who said this is all we have got, so essentially worship physical pleasure and wealth and power.

另一方面，也有唯物主義者，很像現代世俗主義者一樣，他們說這一切就是我們所能擁有的，因此本質上崇拜肉體的快樂、財富和權力。

The modern secularist says this is all there is, so consume as much of the material world in possessions and experiences as you can.

現代世俗主義者說這就是全部，所以盡可能多地消耗物質世界的財產和經驗。

The Christian worldview doesn't say the material world is bad or this is all you've got. You can do without it because God is the most important thing.

基督教的世界觀並沒有說物質世界是壞的，或者這就是你所擁有的一切。你可以沒有它，因為神是最重要的。

When Christians grasp the goodness and finiteness of creation, they can enjoy it but walk away from it, too. As good as this creation is, it isn't the ultimate thing. The Christian is neither an ascetic nor a hedonist.

當基督徒掌握了創造的美好和有限性時，他們可以享受它，但也可以遠離它。儘管這個創作很好，但它並不是終極的東西。基督徒既不是苦行主義者，也不是享樂主義者。

The third thing we learn here is **the unity of creation**. This is an interesting point. In Greek philosophy, this tendency was toward a dualistic view of creation.

我們在這裡學到的第三件事是**創造的統一性**。這是一個有趣的觀點。在希臘哲學中，這種傾向是二元論的創造觀。

The material world was bad, the spiritual world was good. We see this thinking behind some of the issues of 1 Corinthians.

物質世界是壞的，精神世界是好的。我們在《哥林多前書》的一些問題背後看到了這個想法。

Some Greek religions believed there were two gods, a good one and a bad one. This dualist view of the world has always hung around elements of the Christian church despite the fact it is not in the Bible.

有些希臘宗教相信有兩位神，一位好神，一位壞神。這種二元論的世界觀一直存在於基督教會的元素之中，儘管事實上它並不在聖經中。

So many Christians these days are dualistic. They pit the Spirit against the material world. You are good if you have the Holy Spirit and everything; everyone else is wicked and terrible. God creates both the body and the spirit.

如今許多基督徒都是二元論的。他們以屬靈與物質世界對抗。如果你有聖靈和一切，你就是好的；其他人都是邪惡而可怕的。上帝創造了身體和靈。

The last thing we learn here is **the importance of creation**. God so loves the cosmos. This is what John 3:16 says: that he sent his Son, Jesus Christ, to save it.

我們在這裡學到的最後一件事是**創造的重要性**。神如此喜愛宇宙。《約翰福音》3章16節是這樣說的：祂差遣祂的兒子耶穌基督來拯救它。

He is so committed to his creation that he was willing for the eternal Son to take on human flesh and dwell here. He is so committed to the cosmos that he will someday resurrect us and create a new heaven and earth.

他對自己的創造物如此忠誠，以至於他願意讓永恆的兒子成為人以肉身居住在這裡。他對宇宙如此忠誠，以至於有一天他會讓我們復活並創造一個新的天地。

God made his world like a spectacular artist, and he is committed to renewing it. It means that when the Christian sees everything that has gone wrong with God's perfect creation, we ought to be committed to renewing it, too.

上帝像一位出色的藝術家一樣創造了他的世界，他致力於更新它。這意味著當基督徒看到上帝完美的創造所出的一切問題時，我們也應該致力於更新它。

When we see the goodness of creation, we have a great motivation to enjoy it. When we see the finiteness of creation, we can handle not having a lot of it.

當我們看到創造的美好時，我們就會有很大的動力去享受它。當我們看到創造的有限性時，我們就能承受應付不擁有太多受造物的問題。

When we see the unity of creation, we can humbly learn from everybody in it. And because of the importance of creation, we join in with God's renovation project through the proclamation of the gospel and works of mercy and justice.

當我們看到創造的統一性時，我們可以虛心地向其中的每個人學習。由於創造的重要性，我們透過宣講傳播福音，以及仁慈和公義的工作，來參與上帝的更新計劃。

## **EXPERIENCING THE DOCTRINE OF CREATION 體驗創造論的教義**

There is one final point, though. It would be a mistake to end it here and encourage you to go out and build a life around a biblical doctrine of creation. The last point is experiencing the doctrine of creation.

不過，還有最後一點。如果就此結束，並鼓勵你走出去，圍繞《聖經》的創造教義建立生活，那將是錯誤的。最後一點是體驗創造教義。

Romans 1 says the beauty of nature is telling us about God. Psalm 19 says the creation order is declaring the glory of God. In Job 38, God asks Job: *Where were you when I laid the*

*earth's foundation...while the morning stars sang together, and all the angels shouted for joy?*

《羅馬書》第 1 章說，自然之美正在向我們訴說上帝。《詩篇》19 篇說，創造秩序正在宣告神的榮耀。在《約伯記》第 38 章中，上帝問約伯：我立大地根基的時候，你在哪裏？...那時，晨星一同歌唱；上帝的眾使者也都歡呼。

The Bible says the reason nature is so moving is because it is speaking to us. It is singing to us about God. More specifically, it praises God and sings about God's magnificence.

《聖經》說，大自然之所以如此動人，是因為它在對我們說話。它向我們歌唱上帝。更具體地說，它讚美上帝並歌頌上帝的壯麗。

But it is like we can't sing along. There is something wrong with our relationship with our creator.

但我們好像無法一起唱歌。我們與造物主的關係出了問題。

Romans 1 tells us creation reveals a God of eternal power and divine nature. It then says we suppress that truth. Paul says *we are without excuse*. Every human knows God, but no human glorifies God or thanks him.

《羅馬書》第 1 章告訴我們，創造揭示了一位具有永恆力量和神性的上帝。然後它說我們那些行不義壓制真理。保羅說我們無可推諉。每個人都認識上帝，但沒有人榮耀上帝或感謝祂。

The issue is that we are glory stealers, which is really another way of saying that we don't acknowledge our dependence upon our Creator and claim independence instead.

問題是我們是榮耀竊取者，這實際上是我們不承認我們對造物主的依賴，並聲稱獨立的另一種說法。

We are made to worship God, and when we reject God, we don't stop worshipping. We simply shift our worship to another object.

我們被造是為了敬拜神，當我們拒絕神時，我們不會停止敬拜。我們只是將崇拜轉移到另一個對象。

Our purpose is worship, so something must capture our attention and become our hope and security.

我們的目的是敬拜，所以必須有某些東西吸引我們的注意，並成為我們的希望和安全。

We give ultimate affection to a created and good thing rather than God, who alone is worthy of ultimate affection.

我們把最終的愛給予了受造的，美好的事物，而不是只有祂才配得上最終的愛的上帝。

Rather than worshipping the immortal, we worship what he has made. Everything wrong in our world is linked to that. Christianity declares that God has done something about it.

我們不是崇拜不朽的，而是崇拜祂所創造的。我們世界上的一切問題錯誤都與此有關。基督教宣稱上帝已經為此做了一些事。



John's gospel starts in the same way as Genesis. *In the beginning was the Word.* We are told five things about the Word.

《約翰福音》與《創世記》的開頭都相同。太初有道。我們被告知有關「道」的五件事。

The Word is a **person**; the Word is a **divine** person; the Word is an **eternal** divine person; the eternal divine person who is the **source of all life**; the Word is **Jesus Christ**.

道是一個人；道是一個神聖的人；道是永恆的神聖的人；永恆的神人，是所有生命的泉源；道就是耶穌基督。

The Greek word John uses here for WORD is LOGOS. The Greek philosophers looked at nature and saw balance, harmony, design, and order. They concluded there was a cosmic principle of order behind the natural world. They called that the LOGOS.

約翰在這裡使用的「道」的希臘文是「LOGOS」。希臘哲學家審視自然，看到了平衡、和諧、設計和秩序。他們得出的結論是，自然世界背後存在著宇宙秩序原則。他們稱之為「LOGOS」。

LOGOS is the purpose, reason, and logic behind all things. It makes sense of all things. Along comes John with an earth-shattering category; the LOGOS is not a principle. It's a person!

LOGOS 是萬物背後的目的、原因和邏輯。它讓所有事物都有意義。隨之而來的是約翰帶來的一個驚天動地的類別；「道」不是一個原則。是一個人！

This person is the designer and source of all life, the one we must align our lives with to live well.

這個人是所有生命的設計者和源泉，我們必須將我們的生命與他保持一致才能過上美好的生活。

The creative Word of God came into his creation as a human being. The Holy Spirit descended at his baptism, and he heard a voice. That voice was God the Father.

神的創造之道進入祂的創造中作為人類。聖靈在他受洗時降臨，他聽到了一個聲音。那聲音就是天父上帝。

*This is my child in whom I am well pleased.* That is the first time since the Garden of Eden that any human being has received the blessing of God. It's the first time a human has earned it because he loved God with all his heart, soul, strength, and mind.

這是我的愛子，我所喜愛的。這是自伊甸園以來，人類第一次得到上帝的祝福。這是人類第一次，因為他盡心、盡性、盡力、盡意地愛上帝，而贏得這個稱號。

Jesus Christ, God the Son, had the delight and love of God. But on the cross, he cries, "My God, my God, why have you forsaken me." How is it possible that the Son of God would get the silent treatment? That he would receive just darkness?

耶穌基督，上帝的兒子，得到了上帝的喜悅和愛。但在十字架上，他哭喊著：「我的神，我的神，你為什麼離棄我。」神子怎麼可能會受到沉默的對待？怎麼可能只會得到黑暗？

On the cross, Jesus Christ was getting the curse, the word of condemnation that we deserve for worshipping the creator world while turning away from the Creator God.

在十字架上，耶穌基督受到了咒詛，是我們因敬拜受造的世界而且背離造物主上帝而應得的譴責。

Jesus took the curse so that we could get the blessing. He became the bad so that we could be declared the very good.

耶穌承受了咒詛，好使我們能得到祝福。他變成了壞人，使我們可以被宣佈為好人。

**Colossians 1:21-22 - *Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation.***

《歌羅西書》1:21-22, 「從前你們與上帝隔絕，心思上與他為敵，行為邪惡； 22 但如今，他藉著他兒子肉身的死，已經使你們與他自己和好了，把你們獻在他的面前，成為聖潔，沒有瑕疵，無可指責。」

If we believe the good news of Jesus Christ, the Christian gospel, it becomes God's re-creative word for us. The word of the gospel is that we are received by God and declared good by what Jesus has done.

如果我們相信耶穌基督的好信息，基督教的福音，它就成為上帝為我們重新創造的話語。福音的話是，我們被神接納，並因耶穌所做的事而被宣告為義。

In Jesus, and only Jesus, do we get the blessing of God. We finally hear the affirmation of our creator: you are very good! You are my much-loved daughter, my much-loved son, and I am very pleased with you.

在耶穌裡，也只有耶穌，我們才能得到神的祝福。我們終於聽到造物主的肯定：你很好！你是我深愛的女兒，我深愛的兒子，我對你感到非常滿意。

None of it needs to try to squeeze out of our partners, children, vocation, experiences, assets, education, culture, the affirmation that only our Creator can give us.

這是不需要試圖從我們的伴侶、孩子、職業、經驗、資產、教育、文化中擠出的，只有我們的造物主才能給予我們的肯定。

The re-creative word of the gospel goes deep into our hearts, heals our deepest inner-most hurts, and drives us out into the world to heal.

福音的創造性話語深入我們的內心，治癒我們內心最深處的傷害，並驅使我們走向世界去治癒。

Have you accepted Jesus Christ into your life as your redeemer AND creator?

你是否接受了耶穌基督進入你的生命作為你的救贖主和創造者？