

Hope for Relationship 关联的希望

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The #MeToo movement began in 2017 to give voice to women bringing to light issues of sexual harassment and abuse.

「我也是」运动始于2017年，让妇女揭露有关性骚扰和性侵犯的问题及发声。

In 2020 the Black Lives Matter marches rose to give voice to those who had been harassed and abused because of their ethnicity.

「黑命关天」游行始于2020年，为那些因种族而受到骚扰和侵犯的人发声。

More recently there has been the rise of a campaign to stop Anti-Asian hate and abuse. This has been happening more and more in recent times, even this last week. Someone carved into the footpath – Asians go home. That's here in Sydney.

最近，制止歧视亚裔的仇恨和侵犯的运动兴起。这种情况在最近越来越发生，甚至在上周也是。有人在人行道上刻上——亚洲人回家。那是在悉尼这里。

And here in Australia in the last couple of weeks, 10's of thousands of people marched against the abuse of woman.

在过去的几周里，在澳大利亚，成千上万的人为反对侵犯妇女游行。

Those who do not have power and freedom in their lives have been responding.

那些在生活中没有权力和自由的人在作了回应。

Whilst the Coronavirus pandemic hit many people very hard financially, people losing houses, jobs, let alone lives. The richest in society got richer. The top 3 billionaires in the US, Jeff Bezos who owns Amazon, Mark Zuckerberg who owns Facebook, and Elon Musk who owns space ships and Tesla; they at least doubled their net worth in that time.

虽然冠状病毒大流行对许多人的经济打击很大，人们失去了房子、工作，更不用说生活了。但社会上最富有的人却变得更富有。美国的头三名亿万富翁，拥有亚马逊的杰夫·贝佐斯，Facebook的马克·扎克伯格，以及拥有太空飞船和Tesla的伊隆·马斯克，他们在这段时间的净资产至少翻了一番。

We see these social abuses, these inequalities and want to see society changed. I want to see a different society.

当我们看到这些社会弊端，不平等，都希望看到社会改变。我想看到一个不同的社会。

In the Western Culture that we live in, there is unrest and dissatisfaction about all relationships. There is tension in the social fabric of who we are as people, each trying to get ahead, there is tension economically between the classes, those who would be considered working class, middle class, and the upper classes. There is tension, unrest, and dissatisfaction between different ethnicities and nationalities.

在我们生活的西方文化中，对所有的关系都在动荡和有不满意。在我们作为人的社会结构局势紧张，每个人都试图比他人取得进步。阶级之间、那些被认为是工人阶级、中产阶级和上层阶层的人之间在经济上充满张力。不同种族和民族之间的局势紧张、存在着动荡和不满。

I can feel pulled to march and become a twitter warrior to see change, or I can become totally passive because these issues are so big change seems impossible.

我可以感受到拉向去游行，去成为一个「推特」战士来看到改变，或者我可以变得完全被动，因为这些问题是如此之大的变化似乎是不可能的。

So how are we to view these massive social issues that are not only around us, but that we are all part of?

那么，我们如何看待这些巨大的社会问题，这些问题不仅存在于我们身边，而且我们都参与在其中？

Last week was Easter, and we were reminded of God's goodness, his love and grace towards us that Jesus would die in our place and be raised to give us life. The world is different now because a dead person came back to life. We now have hope because of the resurrection. A certain Hope. 上周是复活节，我们被提醒到上帝的美善，他对我们的爱和恩典，耶稣会代我们死，并复活来给我们生命。因为一个死人的复活，现在的世界不同了。因为复活，我们现在有了希望。一个确定的希望。

This resurrection is such a world changing event that it not only changes our vertical relationship with God, but the resurrection also changes our relationships horizontally, with each other. 这个复活是一个改变世界的事件，它不仅改变了我们与上帝的纵向关系，而且复活也横向地改变了我们之间的关系。

Only in the death and resurrection of Jesus do we have the resources to see the transformation of society, this church being a powerful sign to the world of the people God is making us to be. 只有在耶稣的死亡和复活中，我们才有看到社会转变的资源，教会，这是对世界表明上帝使我们成为他的子民的有力标志。

Today we'll start generally with what the resurrection hope is for our relationships, before considering relationships across ethnicities and classes.

今天，我们将从复活的希望对于我们的关系是什么作开始，然后再考虑不同种族和阶级的关系。

Prayer.

祈祷。

1. Resurrection Hope for Relationships 关系的复活希望

In the first letter of Paul's to the Corinthian church, he is rebuking the people because of how they failed to have loving relationships in the church. Chapter 6:1.

在保罗给哥林多教会的第一封信中，他斥责了他们，因为他们在教会里没有建立爱的关系，在6:1说，

1 If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people?

1 你们中间有彼此争吵的事，怎敢告到不义的人面前，而不告到圣徒面前呢？

The social relationships have broken down between those who should forgive and love each other. Instead of dealing with conflict with each other, they have been taking them to court, to be judged by someone that's not a Christian.

那些应该原谅和彼此关爱的人之间的社会关系已经破裂了。他们不单没处理好彼此之间的冲突，更互相把对方告上法庭，由一个不是基督徒的人去审判。

Verse 2,
第 2 节,

2 Or do you not know that the Lord's people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? 3 Do you not know that we will judge angels? How much more the things of this life!

2 你们岂不知圣徒要审判世界吗？若世界要受你们的审判，难道你们不配审判这最小的事吗？ 3 你们岂不知我们要审判天使吗？何况今生的事呢！

At the resurrection, the final judgement Paul says that Christians will have a role to judge the world. And yet they can't even deal with little trivial issues, like whose fault was a hole in the ground that a donkey fell down, or someone paying the correct share of a meal out.

保罗说，在众人的复活时，基督徒将要审判世界。然而，他们甚至不能处理一些琐碎的小问题，比如若一只驴掉进了一个地上的洞里是谁的错，或者有人是否付了一顿饭的正确份额。

So many issues that they worried about were trivial in comparison to the coming resurrection. 与即将到来的复活相比，他们担心的许多问题都是微不足道的。

Now, Paul's not saying that there's no place for lawsuits. Seeking justice is important. But the vengeful 'he said, she said', 'you owe me' attitude, the quickness to sue and litigate, and self interest are part of the spirit of the age of the church in Corinth. And I worry it's the same here. 要知道，保罗不是说绝对不可提出诉讼。寻求公义是很重要的。但以复仇的「他说，她说」，「你欠了我」的态度，迅速起诉和诉讼，和只顾自身利益是哥林多教会时代的普遍精神。我担心现今也是一样。

If the Christians in the church who are supposed to have known forgiveness and love from God, at the cost of Jesus himself – if these people couldn't forgive one another, what hope is there for the rest of society.

如果教会中的基督徒，本应知道自己以耶稣的生命从上帝那里得到宽恕和爱，如果这些人不能彼此原谅，那么对于社会里的其他人还会有什么希望。

The call of the gospel is to lay down our desire to get what we are owed. 福音的呼召是我们放下想去得到我们所欠的东西的欲望。

It is totally unacceptable behaviour for Christians. 这是对基督徒来说完全不能接受的行为。

The beauty of the gospel can be seen when Christians forgive each other. 当基督徒互相原谅时，就可见到福音的美丽。

Right now we can look to a time when Jesus will judge, knowing that he will judge everyone. He will square all accounts, even our sin.

现在，我们可以期待耶稣将会审判的时候，知道他会审判每一个人。他会公平公正地审理，甚至我们的罪。

The resurrection is the key to healing our relationships with each other. In 2 ways, firstly to know how much we have been forgiven allows us to lay down our judgement of others, and secondly, knowing that God has got the judgement. Not in a vindictive kind of way – haha! God will get you! But knowing that he is the good judge, I don't need to judge in his place.

复活是修复我们彼此关系的关键。在两个方面，首先知道我们被原谅了多少，使我们能够放弃对他人作出审判。第二，知道上帝会作出审判。不是以报复的心态…哈哈！上帝会抓住你！但知道他是个好法官，我不需要代替他去审判。

There are 3 basic ways that we can respond to being wronged. 2 of them unhelpful, and 1 helpful. 当我们被委屈时可以有 3 种基本方法作响应。其中 2 个没有帮助，1 个很有帮助。

Imagine that I've been wronged, and I can respond
想象一下，我被委屈了，我可以这样响应，

1. Striking back. 反击。

It might be a literal physical attack. It could be words. Or in the case of the Corinthian church they were suing each other.

可能是实际的身体攻击。可能是文字。或者，在哥林多教会的情况下，他们互相起诉。

2. Grudge 怨恨。

Hold a grudge. Maybe I even say that everything's okay. But I hold on to it. Because it gives me power over you. You owe me for hurting me, and I'll bring it out every now and then, I'll remind you and other people that you did this. I'll use it as a tool to belittle you. Or maybe I'll hold on to this grudge, and then completely disappear from your life.

怀恨在心。也许我甚至说一切都好。但我没有放下。因为它给了我对你权力。你伤害了我所以欠了我，我会时不时地把重提起来，我会提醒你和其他人你曾这样做。我会用它作为一个工具来贬低你。也许我会怀着这些怨恨，然后从你的生命中完全消失。

Neither of those options are influenced by the resurrection of Jesus. They are influenced by selfishness and pride.

这两种选择都不是受过了耶稣复活的影响。他们受到了自私和骄傲的影响。

Years of responding to conflict in relationships leaves us with destroyed families, churches, marriages, friendships.

多年的回应关系冲突，给我们留下了被破坏的家庭、教会、婚姻和友谊。

3. Forgive 原谅

This is the hardest. It means that we actually need to bear the cost. Instead of recouping the cost by suing, or holding on and charging the cost through a grudge, we need to bear it. That's what God has done with our sin, he has born the cost in Jesus' death.

这是最难的。表示我们实际上需要承担成本。如果通过起诉来收回成本，或者通过怨恨来保持和收取成本，我们需要承担。这就是上帝对我们的罪所做的，他以耶稣死亡的来作代价。

This might sound good in principle, but it can be really difficult in practice. It's very difficult. Sometimes I don't want to let go of my grudge. I've been wronged and it feels like letting something that's part of me die. And it is, but the beauty of the gospel is that when we let our anger and grudges die, we see the resurrection working in our hearts.

这在原则上听起来不错，但在实践中可能真的很难。真的很难。有时候我不想放弃我的怨恨。我被委屈了，感觉就像让我生命的一部分东西，死去一样。是的，但福音的美妙之处在于，当我们让愤怒和怨恨消亡时，我们看到复活在我们心中起作用。

So, to have reconciled relationships, even before we get to different ethnicities or classes, have to be people who practice forgiveness.

因此，要建立和解的关系，在我们看不同的种族或阶级之前，就必须实践宽恕他人。

2. Resurrection Hope for Racism 种族主义的复活希望

We come to a more complicated issue of race and ethnicity in Galatians 2.

我们来到在《加拉太书》2章中提出的一个更复杂的种族和族裔问题。

11 When Cephas came to Antioch, I opposed him to his face, because he stood condemned.

12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.

11 后来，矶法到了安提阿，因为他有可责之处，我就当面反对他。12 从雅各布那里来的人未到以前，他和外邦人一同吃饭，及至他们来到，他因怕奉割礼的人就退出，跟外邦人疏远了。

Paul corrects Peter because he has chosen to separate himself from the Gentiles.

保罗纠正了矶法(彼得)，因为他选择把自己与外邦人疏远。

15 “We who are Jews by birth and not sinful Gentiles 16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in[d] Christ and not by the works of the law, because by the works of the law no one will be justified.

15 我们生来就是犹太人，不是外邦罪人；16 可是我们知道，人称义不是因律法的行为，而是因信耶稣基督，我们也信了基督耶稣，为要使我们因信基督称义，不因律法的行为称义，因为，凡血肉之躯没有一个能因律法的行为称义。

Paul had to remind Peter that salvation is not from the law, but God’s grace. And he connects grace and justification to cultural identity. The identity that we have as Christians is far stronger and more important than our cultural heritage. Paul himself was proud of his family heritage, he continued to call himself a Hebrew, and an Israelite, but never at the expense of following Jesus.

保罗不得不提醒彼得，救恩不是靠律法，而是上帝的恩典。他把恩典和称义与文化认同联系起来。作为基督徒，我们的身份比我们的文化遗产更强大、更重要。保罗本人为自己的家族传统感到自豪，他继续的称自己为希伯来人和以色列人，但从不以追随耶稣为代价。

And Paul is talking to Peter, the Peter who had a revelation from God in the book of Acts, that all people are clean, that there was to be no division between Jew and Gentile.

保罗正在和彼得谈话，这彼得是在《使徒行传》中从上帝那里得到启示的那位，所有人都是洁净的，犹太人和外邦人之间没有分歧。

But the racial division between the Jews and the rest of the world ran deep. Full of suspicion, disrespect, and mistrust. His fear of the Jews separated him from others, it’s racism in practice.

但在犹太人和世界其他人之间的种族分歧是根深蒂固的。充满猜疑、不尊重和不信任。他因惧怕犹太人使他和别人疏远了，这实际上是在种族歧视。

Peter stopped eating food with the Gentiles. Food is such a clear sign of relationships. So Peter’s racial identity became more important than his spiritual identity.

彼得不再和外邦人一起吃饭了。食物是关系的明显标志。所以彼得的种族认同比起他的属灵身份变成更重要。

In effect, he may have said one thing in words – God calls all people to be a part of the same family - but his practice denied the gospel of grace and justification by faith.

实际上，他可能有用言语说了这样的一句话…上帝呼召所有人去成为同一个家庭的一部分…但他的做法否定了恩典的福音和因信称义。

Jesus didn't die for one ethnicity, there is no one group of people that are more special.

耶稣不是只为某一个种族而死，没有一群人更特别。

At the end of Galatians, Paul says in chapter 6,

在《加拉太书》的结尾，保罗在第6章说，

15 Neither circumcision nor uncircumcision means anything; what counts is the new creation.

15 受割礼或不受割礼都无关紧要，要紧的就是作新造的人。

Paul says that because of the resurrection, ethnic and cultural differences are now no longer important. In the new creation cultural and ethnic differences don't create tension, but they are made pure and wonderful, they are one aspect of who we are.

保罗说，基于复活，种族和文化差异现在不再重要。在新天新地中，文化和民族的差异不会造成紧张，而且被成为洁净和精彩，它们是我们是谁的一个层面。

Revelation 7:9

启示录 7: 9

a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb

有许多人，没有人能计算，是从各邦国、各支派、各民族、各语言来的，站在宝座和羔羊面前

It's a beautiful picture of cultural differences continuing but not dividing.

这是一幅文化差异在继续，但不分裂的美丽的画面。

Ethnic and cultural differences are a good part of creation that will be purified and endure past the resurrection.

民族和文化差异是创造的一个很好的部分，将被洁净和超越复活地被保存。

In the ancient world, religion was just one aspect of a cultures identity. If you were from Athens, you worshipped Athena, if you were Delphian, your God was Apollo, Olympia's God was Zeus. Corinth near the sea had Poseidon. Christianity changed that.

在古代世界，宗教只是文化认同的一个方面。如果你来自雅典，你会敬拜阿西娜。如果你是德尔菲人，你的神是阿波罗。奥林匹亚的神是宙斯。海边的哥林多有波塞冬。基督教改变了这一切。

Everyone of every city, ethnic people group, nation, all were called to worship the same God. The implication then is that this God that unites is stronger and deeper and more important than cultural bonds.

每个城市的每一个人、各民族、各国都被呼召去崇拜同一个上帝。其含义是，这个团结一切的神比文化纽带更强大、更深、更重要。

And yet, following Jesus, putting of the old self and old way of doing things, doesn't mean that I put off my cultural identity. That is impossible. But I seek to have my cultural way of doing things changed, and made pure. No longer can I blame culture – that's how people from Sydney do things, that's how aussies do it. I can choose to stand apart, to put off idolatrous ways of being a Christian.

然而，跟随耶稣，把旧我和旧的做事方式放下，并不表示我脱下我的文化身份。这是不可能的。但我寻求改变我的文化做事方式，使纯洁。我不能再责怪文化了…悉尼人就是这样做事的，澳大利亚人就是这样做的。我可以选择疏远，并脱下做基督徒的偶像崇拜方式。

What if I, as a white male was listening to an Asian Christian sister speak of the casual and deliberate racism and abuse she had received just because of her ethnicity?

如果我，作为一个白人男性，听到一位亚裔基督徒姊妹谈论她，只是因为她的种族，而受到的随意和故意的种族主义和侵犯呢？

How would I respond?

我该如何回应？

My instinct within is to defend my culture and the way I grew up.

我内心的本能是捍卫我的文化和成长方式。

'It's not real racism, they're just jokes, that's what white Aussies do, they're just boys being boys,' and just dismiss her concerns, 'you're not able to take a joke'. Maybe even say that this racism isn't even as bad as it was when I grew up.

"这不是真正的种族歧视，他们只是说说笑，这就是澳大利亚白人常做的，他们只是作男孩而已"，去消除她的担忧，"你不能开玩笑吗"。甚至可以说，这种种族主义甚至不和我成长时那么糟糕。

Or I can remember that my old self, because of pride in my ethnicity is an idol and it tends to dim actual racism. And I need to remember that I am a Christian first, and a white male second, and I must treat this sister as an equal child of God, and who God is using to speak to me to change me into his likeness.

或者我可以记得，由于对自己的种族感到自豪，我的旧自我是一个偶像，它会使真正的种族主义变得黯淡。我需要记住，我首先是一名基督徒，其次是白人男子，而且我必须将此姊妹视为上帝的同等孩子，是上帝在借着来跟我说话的人，以使我变成他的模样。

Each of us need to be aware of our own cultural blindness, and not believe that our way of living or doing church is the way.

我们每个人都需要意识到我们自己的文化盲点，而不是相信我们的生活方式或教会方式是唯一的方式。

We are a multiethnic church here. And we are seeking to have a culture shaped not by racism and ethnic preferences but shaped by the love of Jesus and his resurrection.

我们这里是一个多民族的教会。我们正在寻求一种文化，这种文化不是由种族主义和种族偏好所塑造的，而是由耶稣的爱和他的复活所塑造的。

We can be a voice of love to hurt and broken people in our polarized neighbourhood, as we hold out God's love.

在我们坚持上帝的爱时，我们可以在我们的两极分化的邻里中，成为受伤害和破碎的人的爱的声音。

So men, model to boys and younger men that woman are sisters to be loved and respected, not belittled and objectified. Call out racism in the workplace or school, even if it means losing a friendship or career opportunity. Don't keep quiet in fear like Peter. Show active love to people of all nations. Seek to listen to different peoples stories to know how to love.

因此，男人是男孩和年轻男人的榜样，女人是被爱和尊重的姐妹，而不是被贬低和物件化。即使在工作场所或学校也要大声疾呼种族主义，即使这意味着失去友谊或职业机会。不要像彼得一样在恐惧中保持沉默。向各国人民表达积极的爱心。寻求聆听不同民族的故事，以了解如何去爱。

3. Resurrection Hope for Classes 阶级的复活希望

We've looked at the relationships between each other, and across ethnicities, and so now we come to social groups and classes.

我们已经研究了彼此之间和跨种族的关系，现在来看社会团体和阶级。

Jesus in Luke 14 is at a banquet; verse 7.

耶稣在《路加福音》14章是在宴会上，第7节。

7 When he noticed how the guests picked the places of honour at the table, he told them this parable: 8 "When someone invites you to a wedding feast, do not take the place of honour, for a person more distinguished than you may have been invited.

7 耶稣见所请的客人选择首位，就用比喻对他们说：8「你被人请去赴婚宴，不要坐在首位上，恐怕主人请了比你尊贵的客人。

He was at a banquet and was watching how the social and class based interactions functioned around him.

他当时正在参加一个宴会，正在观察社交和基于阶级的互动是如何在他周围在运作。

Those who were closer to the top of the table were considered to be more important. And they sat with the more important people, they would have conversations to advance themselves.

那些离主人家更近的人被认为更重要。他们和更重要的人坐在一起，他们会进行对话来为自己谋职事。

It was a form of ancient networking. The purpose of the dinner was to grow relationships to climb social ladders and get ahead. You wanted to talk with and sit next to people who could help you, to open doors, to invest in you, and buy good products.

这是一种古老的网络形式。晚宴的目的是建立关系，以攀登社会阶梯，取得进升。你想和那些能帮助你，为你开出路，投资于你，买好产品的人交往。

So you'd sit next to the property developer and think about where the next hot land sale was going to be. And those people in turn expected favours. If you give me this DA my company will invest in you. I'll give your political party this donation. These dinners were signs of power and status.

你可能会坐在房地产开发商的旁边，相谈下一个土地发展热点将在哪里。而这些人反过来也期望得到某些恩惠回报。如果你给我这个发展批文我的公司将投资于你。我会给你的政党这些捐赠。这些晚宴是权力和地位的标志。

So, Jesus says into this context, don't take the places of honour and power for yourself.
所以，耶稣对在这种情况下的人说，不要为自己选择坐在荣誉和权力的首位上。

But that's a crazy thought. What's the point of going to an event designed so that I can talk to people who can help me, and then not even sitting near them! I didn't come to this feast to talk to people poorer than me! I came to get an advantage.

但这是一个疯狂的想法，参与这些宴会的目的，就是让我与这些可以帮助我的人交谈，那么为什么不坐在他们身边！我来参加这个宴会不是为了和比我穷的人说话！我来是为了获得优势好处。

The whole social system was designed to meet people to perform favours, to try and get control, power, and freedom.

整个社会体系旨在认识那些能对自己有益处得着数的人，试图获得控制、权力和自由。

Jesus instead suggests something radical. Something not focussed upon self. We don't need to seek power and control because God has all the power and he has richly blessed us in Jesus.

相反，耶稣提出了一些激进的东西。一些不是专注于自我的东西。我们不需要寻求权力和控制，因为上帝拥有一切权力，而他在耶稣里已充裕的祝福了我们。

He breaks free of this system in verse 12.

他在第 12 节打破了这个系统。

12 Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. 13 But when you give a banquet, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

12 耶稣又对请他的人说：「你准备午饭或晚餐，不要请你的朋友、弟兄、亲属和富足的邻舍，免得他们回请你，你就得了报答。13 你摆设宴席，倒要请那贫穷的、残疾的、瘸腿的、失明的，14 你就有福了！因为他们没有甚么可报答你。到义人复活的时候，你要得到报答。」

It was a culture of reciprocity similar to some cultures today. Gifts were never free, there was always obligations attached. You'd never invite a poor person. Says something about the status of the host, others would feel their time was waste, and the poor person would be embarrassed because they can't give back.

这是一种类似于当今某些文化的「互惠文化」。礼物从来不是免费的，总是有负带的义务。你永远不会邀请一个穷人。这指出主人的地位，别人会觉得自己的时间是浪费了的，穷人会因为不能回馈而感到尴尬。

So, the poor would be excluded and the rich got richer.

因此，穷人将被排除在外，富人将变得更富有。

Jesus is critical of this system so he says – let's start a new one based on the resurrection, one where all people are equally valued as Children of God.

耶稣对这个制度持批评态度，所以他说…让我们开始一个基于复活的新系统，一个所有人都被同样重视为神的孩子的系统。

All richly blessed. Instead of seeking people to gain personal advantage, actively love, befriend, and serve people who can't help you, not open doors and get more money.

所有人都丰富地被祝福。我们不再为寻求获得个人利益而与他人交往，反而是积极的去爱，去交朋友，去为那些不能帮助你，不能为你开路，得到更多的钱财的人服务。

The resurrection is our advantage and not what I can gain from rich people.

复活是我们的优势，不是我能从富人中得到的东西。

The resurrection is what changes our relationships. The glory of the resurrection is so much greater than whatever we can gain.

复活改变了我们的关系。复活的荣耀比我们能赚得到的要大得多。

Christians are called to be in relationships with people from other social circles and cultures as an expression of God's love and generosity to us. A whole new worldview on how people are viewed, not as tools to get ahead, but as brothers and sisters.

基督徒的呼召是与其他社会团体和文化的人建立关系，以表达上帝对我们的爱和慷慨。关于人们如何被看待的全新世界观，不再是作为取得进步的工具，而是作为弟兄姊妹。

Jesus blessed us, brought us out of poverty, gave us life, so we imitate him from love.

耶稣祝福了我们，使我们摆脱贫困，赐予我们生命，所以我们从爱中模仿他。

Belief in the resurrection should be the end of the calculations in relationships.

相信复活应该是在关系中不段计算的结束。

We don't follow the way our culture continues in which relationships and friendships are about what I get out of them.

我们不再遵循我们的文化方式，继续以关系和友谊来从中为我可得到什么。

It should end the constant, semiconscious inner monologue, "Do I like this person? Do they really appreciate me and thank me enough? Is this person worth my time? And it should be the end of our stinginess with out time, wealth, and lives.

它应该结束那不断的半意识的内心独白，「我喜欢这个人吗？他们真的很感激我，经常的感谢我吗？这个人值得我花时间吗？」这应该是我们吝啬时间，财富和生活的结束。

The resurrection calls us to forgive each other and seek to see relationships restored. It cuts our racism and seeing people as tools to advance.

复活呼召我们去互相原谅，并寻求恢复关系。它削减了我们的种族主义，和把他人看作是进步的工具。

Being a church shaped by Jesus' resurrection models to our community who our God is, one of love and forgiveness and hope.

作为一个以耶稣的复活塑造的教会，我们向我们的社区模范这一位爱，宽恕和希望的我们的上帝。