



## Jesus: Prepared & Proven

Luke 3:1 - 4:13

耶稣：被预备并被验证

路加福音 3:1 - 4:13

This week in our *King and Kingdom Come* series, we look at Luke 3:1–4:13. Luke shows us that Jesus is prepared and validated for His mission through John’s preaching, his baptism, his genealogy, and his testing in the wilderness. Jesus’ genealogy reminds us that he belongs to all humanity, enters our broken family stories, and offers us a new identity as children of God.

**Jesus’ whakapapa becomes ours, and that changes everything.**

在我们“君王与国度降临”系列的这一周，我们来看路加福音第3章第1节至第4章第13节。路加向我们展示，耶稣是如何通过约翰的宣讲、祂的受洗、祂的家谱以及祂在旷野中的试探，被预备并被验证以承担祂的使命。耶稣的家谱提醒我们，祂属于全人类，进入我们破碎的家庭故事，并为我们提供作为神儿女的新身份。

耶稣的族谱成为我们的族谱，而这改变了一切。

## Introduction: Recapping our series

### 引言：回顾我们的系列信息

Today is Week 3 of a series called **King and Kingdom Come** as we continue to walk through the **Gospel of Luke**. When I started this series two weeks ago, I said that the first chapter of Luke was like a trailer for a book that contains 35% more material than any of the other gospels, which is why it'll take a while to get through it! In that first message I outlined three big themes that we'll see repeatedly over the next 18 months, and today I'm going to expand on the first of those themes, that **GOD WORKS WITH ORDINARY PEOPLE**.

今天是“君王与国度降临”系列的第三周，我们继续一起走过《路加福音》。当我两周前开始这个系列时，我说过，《路加福音》的第一章就像是一部书的预告片，这本书的内容比其他福音书多出约 35%，这就是为什么我们需要花更多时间来完成它！在那第一篇讲道中，我概述了三个我们将在接下来 18 个月中反复看到的重要主题，而今天，我将进一步阐述第一个主题：上帝与普通人同工。

Last week, Aidan looked at Luke Chapter 2 that contains the very popular Christmas story, but he focussed on Verses 21-31 where Jesus was presented to the priest, Simeon, in the temple, as was the custom of the day – and we saw an ordinary person's life be transformed when he saw the promised Messiah. This emphasises how Luke spends a lot of time giving authenticity to Jesus, which really is just unpacking Chapter 1 Verse 3 when he said, "***I myself have carefully investigated everything from the beginning.***" Luke is wanting Theophilus, and latterly us, to get a solid understanding of who Jesus was as the fulfilment of prophecy, and the difference he [potentially] makes to all people.

上周，Aidan 讲解了《路加福音》第 2 章，那一章包含非常著名的圣诞故事，但他着重讲解了第 21 至 31 节，那里讲述了耶稣按照当时的习俗被带到圣殿献给祭司西面；我们看见，当一个普通人看见那位被应许的弥赛亚时，他的生命被彻底改变。这强调了路加是如何花费大量篇幅来确立耶稣的真实身份，这实际上正是在展开他在第一章第三节中所说的那句话：“我从起头就详细考察了这一切。”路加希望提阿非罗，以及后来的我们，能够对耶稣是谁有一个坚实的理解——祂是预言的应验者，并能（潜在地）改变所有人的生命。

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## Spiritual growth

### 灵性成长

By looking at the story of Simeon you'll see that we're mostly trying to give you pointers towards the big themes of Luke that highlight why this gospel is often called the *social gospel*, or the *gospel of mercy*. We want to help you get started, and at the end of our texts that are available online every week, we give you some questions to think about and some links to further resources – spiritual growth is ultimately your responsibility and is so much more than a 25-minute message like this, so we're just prodding you in the right direction.

通过查看西面的故事，你会发现，我们主要是在向你指出《路加福音》的主要主题，这些主题揭示了为什么这本福音书常被称为“社会的福音”或“怜悯的福音”。我们希望帮助你起步；在我们每周于网上发布的讲章末尾，我们都会提供一些思考问题和进一步资源的链接——灵性的成长最终是你自己的责任，它远不止像这样的一篇 25 分钟讲道，因此我们只是引导你朝正确的方向前进。

## Luke Chapter 3 – 4:13

### 路加福音第 3 章至第 4 章第 13 节

Today I'm covering another big section – Chapter 3 through to Chapter 4 Verse 13 which contains four big stories that set up the public ministry of Jesus. Interestingly, we don't see Jesus as an adult until Chapter 4 Verse 18, although we do see him back in Chapter 2 Verse 46 as a 12-year-old, "***In the temple courts, sitting among the teachers, listening to them and asking them questions.***" It takes almost 3½ chapters before we see Jesus as an adult, such is the long introduction that Luke gives us.

今天我要讲解另一大段经文——从第 3 章到第 4 章第 13 节，这段包含了四个重要的故事，它们为耶稣的公开事工作了铺垫。有趣的是，直到第 4 章第 18 节我们才看到成年的耶稣，尽管我们早在第 2 章第 46 节就看过祂十二岁时的情景：“***过了三天，就遇见祂在殿里，坐在教师中间，一面听，一面问。***”在看到成年的耶稣之前，几乎要经过三章半的篇幅——这正说明路加为我们提供了一个极为详尽的引言。

Looking at this section, the overarching theme is a continuance of the preparation and validation of Jesus for his public ministry, which flows through several connected stories:

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观察这一部分，其总体主题是耶稣为祂公开事工所做的准备与验证的延续，而这一主题贯穿于几个相互关联的故事中：

1. **Firstly, John the Baptist's ministry (3:1-20)** establishes the context of repentance and preparation, with John pointing beyond himself to the **"one more powerful"** who is coming. This sets up the expectation and need for the Messiah.

第一，施洗约翰的事工（3:1–20）确立了悔改与预备的背景，约翰指出有**“一位能力更大”**将要来。这确立了对弥赛亚的期待与需要。

2. **Secondly, Jesus' baptism (3:21-22)** represents his identification with humanity and his official commissioning, marked by the Holy Spirit's descent and the Father's declaration of approval, **"You are my Son, whom I love; with you I am well pleased."**

第二，耶稣的受洗（3:21–22）表明祂与人类的认同，以及祂被正式差派的时刻，其标志是圣灵降临，并且天父宣告认可：**“你是我的爱子，我喜悦你。”**

3. **Thirdly, Jesus' genealogy (3:23-38)** validates his credentials by tracing his lineage back to Adam, emphasising his connection to all humanity and his fulfilment of messianic expectations. More on this shortly.

第三，耶稣的家谱（3:23–38）通过追溯祂的血统至亚当，验证了祂的身份，强调祂与全人类的联系，以及祂实现弥赛亚预言的身份。稍后我们会更详细探讨。

4. **Lastly, the temptation in the wilderness (4:1-13)** demonstrates Jesus' qualification for ministry by showing his resistance to the same temptations that have historically led humanity astray - the desire for *provision, power, and prestige*.

最后，旷野中的试探（4:1–13）通过展示耶稣如何抵挡那些历史上曾引诱人类堕落的同样试探——对供应、权力与荣耀的渴望——证明祂具备事工的资格。

These stories show Jesus moving from private preparation to divine validation, to public readiness, having proven himself capable of the mission ahead. This theme of preparation and validation creates the foundation for everything that will follow in Luke's account of Jesus' public ministry, which we get to in the next part of our series.

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这些故事展示了耶稣从私下的预备，到神圣的认证，再到公开的准备，证明祂完全有能力承担即将到来的使命。这种“预备与验证”的主题为路加记述的耶稣公开事工的全部内容奠定了基础——我们将在系列的下一部分继续探讨。

## The genealogy of Jesus

### 耶稣的家谱

While all these four sections are significant in themselves and worthy of deeper exploration, today I'm focussing on the section that supports the theme I've already mentioned, that **God works with the ordinary**. I'm looking at Verses 23-38, **the genealogy of Jesus section**. These are verses that we often skip, but this genealogy is imbedded with huge significance.

虽然这四个部分本身都很重要，值得更深入地探讨，但今天我将专注于那个支撑我已提及主题的部分——上帝与普通人同工。我将关注第 23 至 38 节，也就是耶稣的家谱这一段。这些经文我们常常会跳过，但这个家谱蕴含着极其深刻的意义。

Of course, genealogies of Jesus aren't unique to Luke, as Matthew also records a long genealogy, but the two are strikingly different. Matthew *begins* with Abraham and moves *forward* to Jesus, tracing the royal line through David's son Solomon and highlighting Jesus as the rightful King of Israel, which was vital for the Jewish audience that Matthew was writing to. 当然，耶稣的家谱并非路加独有，因为马太也记录了一个长长的家谱，但这两个家谱有着鲜明的差异。马太从亚伯拉罕开始，向前追溯到耶稣，通过大卫的儿子所罗门的王室血脉，突显耶稣是以色列合法的君王，这对于马太写给犹太听众的福音来说至关重要。

Luke, on the other hand, *begins* with Jesus and moves *back*, tracing the line through David's son Nathan all the way **back** to Adam, with the intent purpose of showing a Gentile audience that Jesus belongs not just to Israel, but to all humanity. Even the details differ as Matthew names Joseph's father as Jacob, while Luke calls him Heli, because one is focused on the legal, royal line and the other on the biological, human connection. Very different ways of telling the same story.

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另一方面，路加从耶稣开始，向后追溯，通过大卫的儿子拿单，一直追溯到亚当，目的是要向外邦读者表明，耶稣不仅属于以色列，也属于全人类。连细节也不同——马太称约瑟的父亲为雅各，而路加称他为希里，因为前者关注法律上、王室的血统，而后者注重生理上、人类的联系。这是讲述同一个故事的两种截然不同的方式。

Together though, these genealogies give us a fuller picture of who Jesus is. Matthew reminds us that Jesus fulfils the promises made to Abraham and David; He is the long-awaited Messiah, the true King. Luke shows us that Jesus is more than Israel's Messiah; He is the Son of God, the Saviour of the world, connected to every single one of us through Adam. The two accounts are complementary, revealing Jesus as both the King of God's covenant people and the Redeemer of *all people* and *all nations* ... which, as I keep repeating, is one of the biggest themes for Luke – **God works with ordinary people!**

然而，这两个家谱共同为我们呈现了一个更完整的耶稣形象。马太提醒我们，耶稣实现了赐给亚伯拉罕和大卫的应许；祂是那位久候的弥赛亚，真正的君王。路加则告诉我们，耶稣不仅是以色列的弥赛亚；祂是神的儿子，是全人类的救主，通过亚当与我们每一个人相连。这两种记载是互为补充的，揭示耶稣既是神立约子民的君王，也是全人类、万国的救赎主……这正如我不断强调的，是路加福音最核心的主题之一——上帝与普通人同工！

Luke isn't just filling space by writing something different to Matthew, he's preaching to us. He's telling us something profound about Jesus, about humanity, and about us:

路加并不是单纯为了与马太不同而写下这些内容；他是在向我们传讲信息。他在告诉我们一些关于耶稣、关于人类、也关于我们的深刻真理：

### **1. He's telling us that Jesus belongs to the whole human family.**

他告诉我们，耶稣属于整个人类的大家庭。

Here in Aotearoa, *whakapapa* is deeply important, because for Māori, who we still have a lot to learn from, it forms the core of their identity, establishing connections between individuals, ancestors, land, and the wider universe. It provides a framework for understanding history, culture, and spiritual beliefs. By tracing genealogical lines [*whakapapa*], people understand their *tūpuna* (ancestors), their *whānau* (family), and their *whenua* (land). Understanding *whakapapa* provides a place of belonging which gives a strong sense of identity.

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在新西兰（奥特亚罗瓦），whakapapa（族谱）极其重要，因为对毛利人而言——我们仍有许多可以向他们学习的地方——它构成了身份的核心，建立起人与祖先、大地及更广阔宇宙之间的联系。它为理解历史、文化和信仰提供了框架。通过追溯族谱（whakapapa），人们认识他们的 tūpuna（祖先）、他们的 whānau（家族）、以及他们的 whenua（土地）。理解 whakapapa 能带来归属感，并赋予强烈的身份认同。

My Dad passed away one year ago last Friday, and over the last year, I've been trying to sort all his ... stuff. I've recently brought home a small box of medals – his NZ Army Service Medal from when military service was compulsory and several of my ancestor's medals from the 1st & 2nd World Wars. I'm learning more about my whakapapa and their place in the world, which then builds my own story, and then that of my children and grandchildren. It strengthens my sense of identity knowing the stories of those who have come before me.

我父亲在上周五整整一年前去世，而在过去这一年里，我一直在整理他的……物品。最近我带回家一个装着奖章的小盒子——里面有他在新西兰义务兵役时期获得的军功章，以及我几位祖先在第一次和第二次世界大战中获得的勋章。我正在更多地了解我的 whakapapa 以及他们在世界中的位置，这不仅构建了我自己的故事，也构建了我孩子和孙辈的故事。了解那些先人的故事，使我的身份认同感更加坚定。

In this genealogy Luke is not saying that Jesus' whakapapa is about one nation or one family – Luke wants us to see that Jesus isn't just the Messiah for Israel, Jesus is for the *whole world* because his whakapapa stretches all the way back to Adam, therefore his story is linked with every human being. Jesus' whakapapa embraces you and me, and in a world that continues to crave identity, perhaps more than ever, I cannot overemphasise how revolutionary this could be, not just in our lives but in the lives of those who we know who are trying to find meaning and identity in the things of this world, which always falls short. Jesus is the answer for the world today, above him there is no other, Jesus is the way. This is the cry of Luke's heart. **He's telling us that Jesus belongs to the whole human family.**

在这份家谱中，路加并不是在说耶稣的族谱只属于某一个国家或家庭——他要我们看到，耶稣并非仅仅是以色列的弥赛亚；祂属于全世界，因为祂的族谱一直追溯到亚当，因此祂的故事与

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每一个人类的故事相连。耶稣的族谱包容了你和我；而在这个前所未有地渴求身份认同的世界中，我无法过分强调这一事实有多么革命性——它不仅改变我们的生命，也能改变那些我们所认识的人，他们仍在这个世界的事物中寻找意义与身份，但这些事物永远无法满足。耶稣是当今世界的答案，除了祂以外，别无他途；耶稣就是道路。这正是路加内心的呼喊——他告诉我们，耶稣属于整个人类的大家庭。

## 2. **Secondly, Luke goes to great lengths to show us that Jesus enters a broken family tree.**

第二，路加竭尽心思地向我们展示：耶稣进入了一个破碎的家谱。

Let's be honest, Jesus' whakapapa isn't tidy. There are definitely heroes of faith in the list, but there are also plenty of failures and ordinary people. In this genealogy we see that:

坦白说，耶稣的族谱并不整洁。在名单中确实有信心的英雄，但也有许多失败者和平凡的人物。在这个家谱中，我们看到：

- **Jesus came for the forgotten.** Names like *Admin, Mattathah, Menna, Esli, Naggai, Josech* are names we barely know with no famous stories, no great victories. God weaves His story not just through kings and prophets, but through ordinary and unknown people.

耶稣是为被遗忘的人而来。像亚底、玛塔他、米拿、以斯利、拿该、约设这样的名字，我们几乎不认识，他们没有著名的故事，也没有伟大的胜利。上帝编织祂的故事，不仅借着君王与先知，也通过那些平凡无名之人。

- We can also see that **Jesus came for the faithful and the flawed.** Names like *Noah, Shem, Enoch, David, Abraham* show that some were faithful (Noah built an ark, Enoch walked with God), and yet others were deeply flawed (David's sin, Abraham's failures). The genealogy holds together saints and sinners, and Jesus claims both as family.

我们还可以看到，耶稣是为忠心的与有瑕疵的人而来。像挪亚、闪、以诺、大卫、亚伯拉罕这些名字表明，有些人忠心（挪亚建造方舟，以诺与神同行），而另一些人却充满软弱（大卫的罪，亚伯拉罕的失败）。这个家谱同时包含了圣徒与罪人，而耶稣将他们都称作家人。

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You don't have to have a spotless past to belong in God's family. Jesus' whakapapa includes kings and shepherds, the famous and the forgotten, the faithful and the flawed. It's not neat. It's real. And Jesus steps right into that line. He doesn't avoid the mess. He embraces it. He carries it. He redeems it. Jesus came for broken people. You may feel invisible, overlooked, or insignificant, but in God's story, no one is forgotten.

你不需要拥有完美无瑕的过去才能属于上帝的家。耶稣的族谱里有君王，也有牧人；有显赫的，也有被遗忘的；有忠心的，也有失败的。它并不整齐，却是真实的。而耶稣正是走进了这条血脉之中。祂没有回避混乱，祂接纳它，担当它，并救赎它。耶稣是为破碎的人而来。你也许觉得自己隐形、被忽略或微不足道，但在上帝的故事里，没有人被遗忘。

In our own whānau stories, there are people we celebrate - pioneers, achievers, people of mana, people who got medals, and there are people whose stories we whisper about, the uncle who disappeared, the cousin who struggled, the scandal nobody talks about, the skeletons in the closet. Jesus looks at the whole family album and says, *"I'll take it. I'll make it new."* This is good news for us in Aotearoa too as our whakapapa includes both *mana* and *mamae*, glory and grief, but Jesus steps into our history and says, *"I can bring healing and restoration."*

在我们自己的家族故事中，有值得我们庆祝的人——先驱者、成就者、有权威和尊荣的人、获得勋章的人；也有那些我们轻声提及的故事——那个消失的叔叔，那位挣扎的堂兄，那些没人愿意提起的丑闻，那些“藏在柜子里的骷髅”。耶稣看着整本家庭相册，说：“我接纳这一切，我要使它更新。”这对我们新西兰（奥特亚罗瓦）的人来说同样是好消息，因为我们的族谱中既有 *mana*（尊荣、权威），也有 *mamae*（痛苦、伤痕）；既有荣耀，也有悲伤。但耶稣进入我们的历史，对我们说：“我能带来医治与复原。”

### **3. Thirdly, the restoration Jesus talks about is a new identity.**

第三，耶稣所讲的复原是一种新的身份。

Luke's genealogy ends with Verse 38, **"Adam, the son of God."** By ending here, Luke is pointing forwards ... Jesus is the true Son of God who restores us to God's family. Again, when we look across the genealogies of Jesus in Scripture, we see something radical. His whakapapa includes not only the great patriarchs and kings, but also the outsiders, the broken, and the

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unexpected. These names are intended to powerfully remind us that Jesus' family tree is not only Jewish, not only male, not only "respectable." It's wide enough to include women, Gentiles, the broken, the forgotten, and the outsider.

路加的家谱在第 38 节结束：“**亚当是神的儿子。**”以此为结尾，路加实际上在向前指向……耶稣是真正的神之子，祂使我们重新归入神的家庭。再一次，当我们纵观圣经中关于耶稣的家谱时，我们看到一些极其激进的事。祂的族谱中不仅有伟大的族长和君王，也包含外族人、破碎的人、以及那些出人意料的人。这些名字强有力地提醒我们，耶稣的家谱不仅仅是犹太人的，不仅仅是男性的，也不仅仅是“体面”的。它的范围足够广，能包含女性、外邦人、破碎的、被遗忘的、以及局外人。

So, again, if you've ever felt like you don't belong, if you've ever felt like your background disqualifies you, if you've ever felt like you're an outsider - **look at this genealogy**. It already includes people like you. And when you put your faith in Jesus, you're not just tolerated, you're adopted, named, and honoured as a child of God. This is what Paul means when he talks about adoption in Romans 8 or being grafted into God's people in Romans 11. Through faith in Christ, we become heirs with him and part of his family story. We carry the name. We share the inheritance. That's what God does for us through Jesus.

所以，再说一次——如果你曾经觉得自己不属于这里，如果你觉得自己的背景让你不配被接纳，如果你觉得自己像个局外人——**看看这份家谱**。它早已包含了像你这样的人。当你将信心放在耶稣里时，你不只是被容忍，而是被收养、被命名、并被尊荣为神的孩子。这正是保罗在《罗马书》第 8 章中谈到“被收养”，或在第 11 章中提到“被接枝入神的子民”时的意思。通过对基督的信心，我们成为与祂一同承受产业的人，成为祂家族故事的一部分。我们承载祂的名，分享祂的产业——这就是神借着耶稣为我们所做的。

### **Which story are you living in?**

你正在活在哪一个故事中？

So, here's the question: which family story are you living in?

因此，问题是：你正在活在哪一个家族的故事里？

*Text of a message delivered by Grant Harris at Windsor Park Baptist Church on Sunday 5<sup>th</sup> October 2025.  
The written text may vary from the spoken/video version due to time and flexibility.*

- Some of us live trapped in the failures of our whānau. *"I'll always repeat their mistakes."*  
我们当中有些人被困在家族的失败中。“我总会重蹈他们的覆辙。”
- Some of us live trapped in shame from our own past. *"God could never use me."*  
我们中也有些人被自己过去的羞耻束缚着。“上帝永远不会使用我。”
- Some of us live thinking our worth depends on our background, our achievements, or our name.  
还有些人活着时以为自己的价值取决于出身、成就或家族的名声。

But Luke says: through Jesus, you have a new family. You have a new Father. You have a new inheritance. When God looks at you through Jesus, He sees *tamaiti* - His child. He sees *taonga* - treasure. He sees an *heir* - an inheritor of His kingdom.

但路加告诉我们：借着耶稣，你拥有了一个新的家庭。你有一位新的父亲。你有一个新的产业。当神通过耶稣看你时，祂看到的是 *tamaiti* ——祂的孩子；祂看到的是 *taonga* ——珍宝；祂看到的是继承人——祂国度的承继者。

Stop living as if your life is chained to your past. Start living as if your life is rooted in Jesus. The whakapapa that Luke gives us, like no one else does, is our new beginning. And as we journey through the rest of Luke, this will be reiterated to us time-and-time again in the ordinary people that Luke emphasises are touched, sometimes literally, by Jesus. It really is good news.

不要再活得好像你的生命仍被过去捆绑。要开始活得好像你的生命已扎根在耶稣里。路加所赐给我们的族谱，是前所未有的——它是我们的新起点。而当我们继续走过《路加福音》的其余部分时，这个真理会一次又一次地被重申——在那些路加特别强调的普通人身上，他们被耶稣感动，有时甚至被祂亲手触摸。这确实是好消息。

## **Conclusion – The Family Tree That Changes Everything**

### **结论——改变一切的家谱**

So next time you see a genealogy in the Bible, don't skip over it. These aren't just names, it's God's story of redemption written through history to all people.

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所以下次当你在圣经中看到一份家谱时，不要跳过去。这些不仅仅是名字，而是上帝写在历史中的救赎故事，写给所有人的。

I hope that we all decide to take our place in Jesus' whakapapa, because once we do, everything changes. Taking our place begins with a decision, to turn from living for ourselves and trusting in Jesus as our Saviour and Lord. It means believing that his death and resurrection make us part of God's family. If you've never made that decision, today could be the day you step into your new identity as a child of God.

我希望我们都决定在耶稣的族谱中找到属于自己的位置，因为一旦我们这样做，一切都会改变。找到自己的位置始于一个决定——离开为自己而活的方式，转而信靠耶稣，视祂为救主和主。这意味着相信祂的死与复活使我们成为神家中的一部分。如果你从未做过这个决定，今天就可能是你迈入“上帝的儿女”新身份的日子。

Amen.

阿们。

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**Reflecting on Sunday 28<sup>th</sup> September 2025:** Last week Aidan talked about the **radical inclusivity** of the gospel invitation. Who did you think about who might still be (or feel) excluded from the way of Jesus or Christian community, and what did you do about that?  
**回顾 2025 年 9 月 28 日星期日:** 上周, Aidan 谈到了福音邀请的彻底包容性。你曾想到过哪些人, 也许仍然被排除在耶稣的道路或基督徒群体之外 (或感到被排除)? 你对此  
做了什么?

These questions help you think more about this message. We hope they might be a conduit for conversation and reflection, encouraging us to wrestle with how this message might practically work itself out in our lives.

这些问题能帮助你更深入地思考这篇信息。我们希望它们能成为交流与反思的渠道, 鼓励我们思考如何将这信息在我们的生活中具体实践出来。

1. How has your understanding of your own family history (whakapapa) shaped your sense of identity, and what would it mean for you to let Jesus' genealogy become your primary source of belonging?  
你对自己家族历史 (whakapapa) 的理解如何塑造了你的身份认同? 若让耶稣的家谱成为你主要的归属根源, 这将意味着什么?
2. Which part of Jesus' "broken family tree" do you most relate to - the forgotten, the flawed, or the faithful, and why is it difficult to believe God can work through your particular story?

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在耶稣那“破碎的家谱”中，你最能与哪一类产生共鸣——被遗忘的、有缺陷的，还是忠心的？为什么你会觉得难以相信神能在你的个人故事中施行工作？

3. What specific failure, shame, or background limitation are you currently allowing to define you more powerfully than your identity as God's adopted child?

你目前是否让某个具体的失败、羞耻或出身限制，比“你是神收养的孩子”这一身份更强烈地定义你？

4. If you genuinely believed Luke's message that "no one is forgotten" in God's story, what practical risk would you take this week that you've been avoiding due to feelings of inadequacy or insignificance?

如果你真心相信路加所传的信息——在上帝的故事中“没有人被遗忘”，那么在这一周里，你会去承担什么实际行动上的风险？而这些风险是你以往因为自卑或微不足道的感觉而避免的？

If you'd like to chat with someone about your spiritual journey or anything else going on in your life, please contact us at [care@windsorpark.org.nz](mailto:care@windsorpark.org.nz); **we're better together and no perfect people are allowed.**

如果你希望与人谈谈你的属灵旅程，或生活中正在发生的事情，请通过 [care@windsorpark.org.nz](mailto:care@windsorpark.org.nz) 联系我们；我们在一起会更好，而这里不接纳“完美的人”。

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Below are some further resources that may take the message further and deeper and enable you to explore other viewpoints on the same theme. We also encourage you to engage with the preacher if there are further questions you have or if you'd like clarification on anything. Email us here [info@windsorpark.org.nz](mailto:info@windsorpark.org.nz) and we'll direct your query to the appropriate person.

以下是一些进一步的资源，可以帮助你更深入地思考这篇信息，并探索同一主题的其他观点。我们也鼓励你若有进一步的问题或需要澄清之处，可以与讲员联系。请发送邮件至 [info@windsorpark.org.nz](mailto:info@windsorpark.org.nz)，我们会将你的问题转交给适当的人。

1. In this message, Grant speaks about the significance of the genealogy in the Gospel of Luke, and touches on the significance of the same genealogy in the Gospel of Matthew. **The Bible Project** dives into **Matthew's genealogy** which provides us with some more information on why both genealogies are so critical in the Bible, and what Matthew seeks to communicate.

Click here to learn more: <https://bibleproject.com/articles/jesus-genealogies/>

在这篇讲道中，Grant 讲到了《路加福音》中家谱的重要意义，也涉及了《马太福音》中家谱的重要性。The Bible Project 对《马太福音》的家谱进行了深入探讨，为我们提供了更多信息，说明为什么这两份家谱在圣经中如此关键，以及马太试图传达的内容。点击此处了解更多：<https://bibleproject.com/articles/jesus-genealogies/>

2. For a longer article on the differences between Matthew & Luke's genealogies, read this article called, **Jesus' Genealogies in Matthew and Luke: Why does Jesus have two different genealogies?** <https://answersingenesis.org/jesus/jesus-genealogies-in-matthew-and-luke/?srsltid=AfmBOoqEalt6mFqnA0vPqFdsg7XC92sldlNXT5lnZoTaDmMJBkxYf8B>

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若想阅读一篇更详细地探讨《马太福音》和《路加福音》家谱差异的文章，请参考这篇名为《耶稣在马太和路加中的家谱：为什么耶稣会有两份不同的家谱？》的文章：

<https://answersingenesis.org/jesus/jesus-genealogies-in-matthew-and-luke/?srsltid=AfmBOoqEaIt6mFqnA0vPqFdsg7XC92sldlNXT5lnZoTaDmMJB1KxYf8B>

3. Rightnow Media contains some great resources related to identity. **Transformed: Our New Christian Identity** featuring Mawuli Tsikata is a good place to start. Here's the description: *You may look the same on the outside. You may feel the same on the inside. But as a believer, you've been given a new identity. In this three-part series, Mawuli Tsikata explores the idea of spiritual rebirth and digs into how the gospel transforms our past, present, and future.* Check it out here: <https://app.rightnowmedia.org/en/content/details/918109>  
Rightnow Media 平台中有许多与身份主题相关的优秀资源。由 Mawuli Tsikata 主讲的《被改变：我们新的基督徒身份》（*Transformed: Our New Christian Identity*）是一个很好的起点。简介如下：你外表看起来可能没变，内心感觉也一样，但作为信徒，你已被赋予一个新的身份。在这个三部分系列中，Mawuli Tsikata 探讨属灵重生的概念，并深入研究福音如何改变我们的过去、现在与未来。点击此处查看：

<https://app.rightnowmedia.org/en/content/details/918109>