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This message explores the reality of spiritual battles, showing how Scripture, history, and culture all reflect humanity's struggle with evil. Focusing on Luke 8:26–39, it highlights how Jesus frees the demon-possessed man, restores his identity and community, and sends him as a witness to God's power. The central challenge for us today is to live out that same pattern as Jesus frees us, restores us, and sends us to share our testimony of God's work in our own lives.

这篇信息探讨了属灵争战的真实，展示了圣经、历史与文化如何共同映照出人类与邪恶的斗争。焦点在《路加福音》8:26–39，强调耶稣如何释放那被鬼附的人，恢复他的身份与群体，并差遣他成为神大能的见证人。今天我们所面对的核心挑战是：活出同样的模式——耶稣释放我们、复原我们，并差遣我们去分享神在我们生命中的作为。

Introduction: The Armour of God

引言：神的全副军装

When I was a kid, I remember being taught about the armour of God. We still encourage kids to get dressed up, based on what we read in Ephesians Chapter 6 Verses 13-17. It's cute, but that cuteness can dissipate somewhat as we grow up and have challenging discussions about why we need the

armour of God. We don't always have our kids memorise the verse immediately before the armour verses, that says (Verse 12), ***For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*** Not so cute.

我小时候，记得有人教导我们关于"神的全副军装"。直到今天，我们仍会鼓励孩子们"穿上军装"，正如以弗所书第 6 章 13–17 节所描述的那样。孩子们穿戴起来很可爱，但随着我们长大，当我们开始认真讨论**为什么需要神的军装**时，那份"可爱"就消散了。我们往往不会让孩子们背诵军装经文之前的那一节（第 12 节）：**"因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。"** ——这就一点也不可爱了。

As we age, we are naturally challenged to think deeper about what evil looks like in our world. Over the course of history, artists have explored the battle between good and evil – pictures such as William Blake's 1802 "*The Good and Evil Angels*" pitches good versus evil by depicting an evil angel characterised by the hellfire he rises out of and the chains at his left ankle that keep him firmly attached to the ground. He tries to grab the child that is held by the good angel, painted with blonde floating hair, rosy cheeks and the sun behind his back. This watercolour can still be found in the Tate Gallery in London.

随着我们渐渐长大，便自然被挑战去更深入思考：邪恶在我们的世界里究竟是什么样子。纵观历史，艺术家们不断探索善与恶的对抗。比如威廉·布莱克在 1802 年的画作《善与恶的天使》，就将善恶对立生动地呈现出来。画中，恶天使脚踝上缠着锁链，脚下燃烧着地狱之火，象征他被牢牢捆绑在地上；他伸手试图抓住被善天使怀抱的孩子。而善天使则金发飘逸、面颊红润，背后环绕着阳光。这幅水彩画至今仍收藏在伦敦的泰特美术馆。

Poets like Kahlil Gibrans who wrote "*Good and Evil*," or Dante Alighieri who wrote "*Inferno*," or John Milton who wrote "*Paradise Lost*" also write vivid descriptions about spiritual battles. Even Taylor Swift enters this genre with her songs "*I Did Something Bad*" and "*Karma*" that both explore themes

of making a morally ambiguous choice or the consequences of our actions, touching on the idea of a personal battle between good and evil.

诗人们也对属灵争战做出了生动描绘，例如纪伯伦在《善与恶》中的描述，但丁在《神曲·地狱篇》里的刻画，以及约翰·弥尔顿在《失乐园》中的宏大叙事。甚至在现代流行文化里，泰勒·斯威夫特也以歌曲《I Did Something Bad》和《Karma》进入这一领域，她在其中探讨了道德暧昧的抉择，以及行为带来的后果，触及了人与善恶之间的个人较量这一主题。

Evil in the Bible

圣经中的邪恶

Of course, it's no surprise that the Bible has been the inspiration behind those who explore spiritual battles, and today we're looking at a passage of Scripture as a precursor to a series that we'll begin on the 21st September, a series that will traverse four blocks of teaching over two years that concludes at Easter 2027! We'll be taking a deep dive into the Gospel of Luke, the longest book in the New Testament. Luke had a deep interest in people, especially those who had been rejected by society, and he explores deeply significant issues, including the role that evil plays in the world.

The passage we're looking at today is **Luke Chapter 8 Verses 26-39** and the title of this section in my Bible is, **The Healing of a Demon-Possessed Man.** We'll look at the three-fold flow of this passage and consider what it means for the way we live today.

当然，圣经成为无数探索属灵争战者的灵感源泉，这并不令人意外。今天我们要查考的一段经文，也将成为一个全新系列的序幕——这个系列会从 9 月 21 日开始，分四个单元，历时两年，直至 2027 年复活节结束！我们将深入查考《路加福音》，它是新约最长的一卷书。路加对人有着极大的兴趣，尤其是那些被社会排斥的人，他也深刻探讨了许多重要议题，其中就包括邪恶在世界中的作用。

今天我们要看的经文是《路加福音》8:26–39，在我的圣经里，这一段的标题是《治好被鬼附的人》。我们将从这段经文的"三重脉络"来理解它，并思考它对我们今天的生活意味着什么。

Luke 8:26-39

When looking at this passage, we note this is not the first time that Jesus had driven out demons in the Gospel of Luke. We see this happening in Capernaum in Chapter 4 Verses 31-36; in the home of Simon in Chapter 4 Verses 40-41; at a 'level place' in Chapter 6 Verse 18; and we also see many women being cured of evil spirits in Chapter 8 Verses 2-3.

路加福音 8:26–39

读到这段经文时，我们会注意到，这并不是耶稣第一次在《路加福音》中赶出污鬼。在迦百农（4:31–36）、在西门的家中（4:40–41）、在"平原"之地（6:18），以及在 8:2–3，耶稣都曾医治过被恶鬼所辖制的人，甚至有许多妇女因祂而得释放。

We can also note that the story we're looking at has a deeper significance because both Matthew and Mark describe it in their Gospels. Significant because:

1. It's the first event of this type that occurs in Gentile territory, since Gerasa is located east of the Jordan which shows that Jesus' ministry is expanding beyond Jewish territory, to <u>all</u> people.
2. The numbers of evil spirits involved are more than any other story.
3. God's power is being shown as moving in more than just individuals but to affecting whole communities by the number of people involved in this story.
4. This is also the first time where creatures other than humans are involved, perhaps laying a platform to show how evil is at work in the entire world.

这段故事还有更深的意义，因为马太和马可也在他们的福音书中记载了它。其重要性在于：

1. **第一次发生在外邦地区** ——格拉森位于约旦河东，表明耶稣的事工已扩展到犹太地以外，临到万民。
2. **涉及的邪灵数量最多** ——"群"的概念意味着数量庞大，超出其他记载。
3. **显明神的大能影响群体** ——不只个人被改变，而是整个群体都因这个事件而受到震动。

4. **第一次涉及非人类受造物** ——污鬼进入猪群，或许暗示邪恶在全世界范围内的运作。在路加的叙事中，这段经文前，耶稣才平静了风浪；之后，祂立刻医治了患血漏的妇人，又使睚鲁“沉睡”的女儿复活。可见这是一个极其忙碌的时期。

In its position in the Gospel of Luke, Jesus had just calmed the storm, and immediately after what we're looking at today he heads off to heal the bleeding woman, and then raises Jairus' 'sleeping' daughter from her bed. So, it's a busy time when we read in Luke 8:26-39, ***"They sailed to the region of the Gerasenes which is across the lake from Galilee. [27]When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. [28]When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" [29]For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. [30]Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him. [31]And they begged Jesus repeatedly not to order them to go into the Abyss. [32]A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. [33]When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned. [34]When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, [35]and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. [36]Those who had seen it told the people how the demon-possessed man had been cured. [37]Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left. [38]The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, [39]"Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him."***

在《路加福音》的叙事结构中，这段经文的位置非常特别：在此之前，耶稣刚刚平静了风浪；在此之后，祂又医治了患血漏的妇人，并使睚鲁“睡着的”女儿从床上复活。所以，当我们读到《路加福音》8:26–39 时，正是在耶稣极其忙碌的时期：

“他们到了加利利对面的格拉森地方。27 耶稣上了岸，就有一个被鬼附的人迎面而来。他许久不穿衣服，不住在房屋里，只住在坟茔里。28 他一见耶稣，就喊叫，俯伏在祂脚前，大声说：“至高神的儿子耶稣，我与你有什么相干？求你不要叫我受苦！”29 这是因为耶稣曾吩咐污灵从那人身上出来。鬼屡次抓住他，他常被人看守、用铁链脚镣捆锁；他竟把锁链挣断，被鬼赶到旷野去。30 耶稣问他说：“你名叫什么？”他说：“群”，因为有许多鬼进入他里面。31 鬼就一再求耶稣，不要吩咐它们到无底坑里去。32 那里有一大群猪在山坡上吃食，鬼央求耶稣准它们进入猪里，耶稣就准了它们。33 鬼便从那人出来，进入猪里；于是猪群闯下山崖，投在湖里淹死了。34 放猪的人看见这事，就逃跑了，去城里和乡下报告。35 众人出来要看所发生的事，到了耶稣那里，看见那被鬼附过的人坐在耶稣脚前，穿着衣服，心里清醒，他们就害怕。36 看见这事的人便把被鬼附的人怎样得救的经过告诉他们。37 格拉森四周的人，因为极其害怕，就请求耶稣离开他们；耶稣于是上船回去了。38 那被鬼赶出来的人恳求和耶稣同在，耶稣却打发他回去，说：39“你回家去，述说神为你做了何等大的事。”他就走遍全城，传扬耶稣为他做了何等大的事。”

The Appearance of Evil 邪恶的样貌

As confronting as this passage can be, the Gospels and the wider New Testament letters and epistles are clear in the reality of the abiding influence of evil through their many references to words such as the “*Devil*", or "*Satan*", or “*the adversary*", or “*the accuser*." In Revelation names such as “*the old serpent*" and “*the great dragon*" are used. Through the accumulation of references the overarching theme of evil being part of our daily existence is so strongly portrayed that we couldn’t even say it’s *supernatural*, in fact it seems quite *natural*!

尽管这段经文令人震撼，但福音书以及新约各卷书信都清楚指出：邪恶的影响是长久存在的。它们多次使用“魔鬼”、“撒但”、“对头”、“控告者”等称呼来描述邪恶。在《启示录》中，更称

其为“古蛇”、“大龙”。这些不断累积的称谓共同传达出一个核心主题：邪恶是我们日常生活的一部分，它的存在如此真实，以至于我们甚至不能简单地说它是“超自然”的，反倒更像是“自然”的。

If we were to look at world today, or any every point in history, I don't think anyone could deny that evil is at work; it's really the only way we could possibly comprehend how people treat, so much so that our common language is informed by references to the devil. Have you ever heard yourself say, "*Let me be the devil's advocate*," or when someone shows up that we've been speaking about we hear ourselves say, "*Speak of the devil*." Or when we're stuck in the fine print of a contract we muse, "*The devils in the detail*", or when we've been really naughty, we transfer personal responsibility by saying, "*The devil made me do it*."

如果我们观察当今世界，或回顾历史的任何时期，我想没有人能否认邪恶正在运作；这几乎是我们唯一能够理解人类彼此如何相待的方式。甚至在我们的日常语言中，也充斥着对魔鬼的引用。比如，我们会说：“Let me be the devil's advocate（让我来做一下魔鬼代言人）”；或者当某个人突然出现，正好是我们刚刚谈论的对象时，我们会说：“Speak of the devil（说到魔鬼）”；又或者当我们钻研合同细则时，会感叹：“The devil's in the detail（魔鬼藏在细节里）”；而当我们做了不该做的事，想要推卸责任时，我们会说：“The devil made me do it（是魔鬼逼我做的）。”

What's obvious from this story in Luke is that evil, often personified in Scripture as demons, was, and still is, powerful. In this passage the demon, in fact thousands of them by being described as "Legion", had control over this man; they made him incredibly strong so that he could break chains and drove him into a type of solitary confinement. Evil has power. But on the other side, they're no match for the power of God … Jesus, as part of the Godhead, has authority and ultimately has the victory over evil. But even that was confronting for those who witnessed it because Verse 35 says that when they saw the power of Jesus, they too ***"were afraid"***, even though they saw that ***"the demon-possessed man had been cured***."

从路加福音这段故事中可以清楚看见，邪恶在圣经中常被人格化为“鬼魔”，它当时、直到如今，依然是有力量的。在这段经文里，被称作“群”的鬼，其实意味着成千上万，它们完全掌控了那个人，使他力大无比，甚至能挣断锁链，并将他逼到一种孤立隔绝的处境中。**邪恶确实有能力。**

但另一方面，邪恶的势力在神的大能面前却毫无胜算……耶稣作为神的一部分，拥有权柄，并最终战胜邪恶。然而，这个场景对于目睹的人来说仍是极其震撼的。第 35 节记载：他们看见耶稣的大能时，“就害怕了”，即便他们同时也看见那被鬼附的人已经痊愈。

What we can see in this story though, which is perhaps why it's so important for us to reflect on, is a dynamic process of change that comes when people are exposed to the power of God. We see a journey **from bondage to transformation to mission**, which we can articulate in 3 points – preachers generally like to do things in threes to reflect the work of the trinity in and through us 😊.

然而，从这个故事中我们还可以看到——这也正是值得我们深思的原因——当人遇见神的大能时，会发生一个动态的改变过程。那是一条从 **捆绑 → 转化 → 差遣** 的旅程。我们可以将其归纳为三个要点（传道人一般喜欢“三点式”的结构，以此呼应三一神在我们里面和通过我们的工作 😊）。

<u>Firstly</u>, we see that the power of Jesus brings freedom where chains cannot.

In a very physical way, Verse 29 says that ***“though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.”*** From these words it's obvious that this man had been written off by his own community, isolated to the very far margins of society, unable to be controlled by human efforts, and under the influence of evil demons too many to count. There was no hope for him in the ordinary sense.

Enter Jesus with the authority He had to overcome evil – demonstrating His power to bring freedom where human systems can't, and in a fascinating exchange with the demons, Jesus exerts total

power over them, reminiscent of what we read in James Chapter 2 where James states, ***"You believe that there is one God. Good! Even the demons believe that – and shudder."***

All three Gospel writers who include this story in their narratives are clear about Jesus' interaction and power over evil in all the seven instances that describe events such as this. The Gospel author John doesn't include these interactions as that wasn't the intent of his Gospel – his purpose was to reveal Jesus's divinity and glory through signs and His "I AM" statements. So, we see a strong thread in the Gospel writers to proclaim a Jesus who brings true freedom and healing in powerful ways.

第一，我们看到耶稣的大能带来自由，而不是锁链。

在一个非常直观的层面上，第 29 节写道："他屡次被鬼抓住，虽被人用铁链脚镣捆锁看守，他仍挣断锁链，被鬼赶到旷野去。"从这些话中我们可以看见，这个人已经被他的社区彻底放弃，被隔绝在社会的最边缘，无法靠人力制伏，又受制于无数的邪灵。在常理之下，他毫无希望。

这时，耶稣以祂胜过邪恶的权柄进入了他的处境——显明祂的大能能够带来自由，而这是任何人类的制度与力量所不能实现的。在祂与鬼魔的对话中，耶稣完全掌控局面，这让我们联想到雅各书第 2 章所说："你信神只有一位，你信的不错；鬼魔也信，却是战惊。"

三位福音书作者都记载了这个故事，并且在七处类似的事件中，都强调了耶稣对邪恶的掌管与权柄。只有《约翰福音》没有记录这些，因为约翰的写作目的不是强调这些事迹，而是通过神迹与"我是"的宣告，来彰显耶稣的神性与荣耀。但在对观福音中，我们清楚看见一条明确的主线：他们一致见证耶稣以大能带来真正的自由与医治。

<u>Secondly</u>, we see that transformation restores identity and community.

After his encounter with Jesus, the man is seen by all those who came to witness these events, ***"sitting at Jesus' feet, clothed and in his right mind."*** He goes from chaos to calm, isolation to

belonging, brokenness to dignity. Jesus doesn't just heal him – He restores him to himself and to his community.

It's a beautiful picture of what Jesus calls His church to be – a community of restoration where broken people find wholeness, dignity, and belonging, but we know this is a difficult call because we live in a culture of individualism and fragmentation. But if we allow the power of Jesus to break down the barriers that we carry, this story can drive a change in all of our hearts as we ask the power of Jesus to work not just in the lives of those we see that are broken, but in our own broken lives as we look in the mirror of our sometimes cold hearts.

第二，我们看到转化带来复原——恢复身份与群体。

当这个人与耶稣相遇之后，所有前来见证的人都看见他"坐在耶稣脚前，穿着衣服，心里明白过来"。他从混乱进入安宁，从孤立进入归属，从破碎进入尊严。耶稣不仅医治了他，还使他恢复了自我，重建了与群体的关系。

这是一幅极其美丽的图画，展现了耶稣对祂教会的呼召——一个复原的群体，使破碎的人得着完整、尊严与归属。然而，我们深知这是一个极具挑战的呼召，因为我们所处的文化充满个人主义与分裂。但若我们愿意让耶稣的大能打破心中那道道隔阂，这段故事便能触动我们每一个人的心。它提醒我们，不只是为那些明显破碎的人祈求耶稣的能力临到，也要让祂在我们自身的破碎里动工，当我们照见自己有时冷漠的心时，祂也能带来复原。

Thirdly, we see the effects of the power of Jesus as freed people become witnesses.

Verses 38-39 are perhaps the most challenging parts for us today, ***"The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him."***

The one who was feared now becomes a messenger of hope as his testimony became a mission.

第三，我们看到耶稣大能的果效：得自由的人成为见证人。

第 38–39 节或许是对我们今天最具挑战性的部分："鬼所离开的那人恳求和耶稣同在；耶稣却打发他回去，说：'你回家去，述说神为你做了何等大的事。'他就走遍全城，传扬耶稣为他做了何等大的事。"

那个曾经令人畏惧的人，如今成了传递盼望的使者，他的见证也成为了他的使命。

Being sent 被差遣

You know where this is heading, right? For those of us who declare that the power of Jesus has fundamentally changed our lives; for those of us who declare a confession of faith that Jesus is our Lord and Saviour, Jesus sends us into our workplaces, into our families, into our communities to live out what we say He's done for us. Time-and-time again we hear from missional researchers that personal testimony still remains the number one way through which the Gospel spreads.

Maybe you'll find it hard to remember the three points I've just spoken of. Here's a summary that might be easier: **Jesus frees → Jesus restores → Jesus sends.**

你大概已经知道重点要落在哪里了，对吗？对于我们这些宣告耶稣大能已经彻底改变了自己生命的人；对于我们这些承认并宣告耶稣是我们的主和救主的人——耶稣差遣我们进入职场、进入家庭、进入社区，把我们所见证的祂在我们身上成就的事，真实地活出来。宣教研究者一次又一次指出：**个人见证依然是福音传播的首要途径。**或许你会觉得很难记住我刚才讲的三点，但这里有一个更简单的总结：
耶稣释放 → 耶稣复原 → 耶稣差遣。

Folks. through the power that Jesus demonstrates and still offers, we have the assurance of victory over evil. A song written in 1870 by Caroline Noel became one of the signature songs of the last 150 years that declares what we see through all the passages I've mentioned:

In the name of Jesus,
In the name of Jesus,
We have the victory.
In the name of Jesus,
In the name of Jesus,
Demons will have to flee.

弟兄姊妹们，借着耶稣所彰显并且至今仍然赐下的能力，我们可以得着确据：我们已经胜过邪恶。1870 年，Caroline Noel 所写的一首诗歌，在过去 150 年里成为最具代表性的赞美诗之一，它宣告的正是我们从这些经文中所看到的真理：

奉耶稣的名，
奉耶稣的名，
我们已经得胜；
奉耶稣的名，
奉耶稣的名，
鬼魔必然逃跑。

Conclusion 总结

There is no doubt that the evil that is well-articulated in the Bible exists within our society. We might not see "Legion" in a man on the street, but we do see chains: meth addiction, family violence, crippling anxiety, racism, cycles of poverty. We try programmes, policies, laws, peace treaties — some help, but they don't always get to the heart. Jesus frees people in ways that nothing else can, bringing reconciliation and restoration to the broken world we live in, which starts in the brokenness of our hearts.

May we be reminded of what Paul writes to the church in Ephesians 6:10, ***"Last of all I want to remind you that your strength must come from the Lord's mighty power within you. Put on all of God's armour so that you will be able to stand safe against all the strategies and tricks of Satan. For we are not fighting against people made of flesh and blood, but against persons without bodies – the evil rulers of the unseen world, those mighty satanic beings and great evil princes who rule this world; and against huge numbers of wicked spirits in the spirit world."***

毫无疑问，圣经所清楚揭示的邪恶，真实地存在于我们的社会之中。也许我们在街头不会遇见一个被称为"群"的人，但我们却能看到另一种锁链：冰毒成瘾、家庭暴力、严重焦虑、种族歧视、贫困循环。我们尝试用各种项目、政策、法律、和平协议来应对——它们或许能带来一些帮助，却常常触及不到人心最深处。唯有耶稣能带来真正的释放，祂带来和好与复原，更新我们所处的破碎世界，而这一切首先从我们内心的破碎开始。

愿我们被提醒保罗在《以弗所书》6:10 所写的："最后的话是：你们要靠着主，倚赖祂的大能大力，作刚强的人。要穿戴神所赐的全副军装，好在魔鬼的诡计面前能站立得住。因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。"

Application 应用

May we seek the victory over all that the Biblical writers wrote about, in the name of Jesus, and as we move from freedom to restoration to mission, on Thursday at 4pm, may we stop and ask: *Who could I tell what God has done for me?* Perhaps just a sentence, *"You know, my faith really helps me with that"* or *"Jesus gave me peace in a hard time."*

If Jesus has freed you and restored you, it's Good News to share!

愿我们都能奉耶稣的名，去追求圣经作者所写的那得胜；愿我们在从 **释放 → 复原 → 差遣** 的旅程中，在某个周四下午四点，能停下脚步问自己：**我可以向谁分享神在我生命中所成就的事？**

或许只需要一句简单的话：

“你知道吗？我的信仰真的在这件事上帮助了我。”

或者：“在艰难的时候，耶稣赐给了我平安。”

如果耶稣已经释放了你，并复原了你，那就是必须分享的好消息！

Text of a message delivered by Grant Harris at Windsor Park Baptist Church on Sunday 24th August 2025. The written text may vary from the spoken/video version due to time and flexibility. 本文为格兰特哈里斯于 2025 年 8 月 31 日在温莎公园浸信会的讲道文本。 因为书面用语与口头用语的不同，本文本可能与实际讲述有所差异。

Reflecting on Sunday 24th July 2025: Grant concluded our prophetic voices series by looking at Malachi and all the interactions people had with God that collectively took them further away from him. What were some of the small, real-life decisions you made over the last week that shifted your trajectory toward God?

These questions are intended to help you think more about this message. We hope they might enable conversation, encouraging you to wrestle with how God might be challenging us to apply what we have heard/read.

1. In Luke 8:26–39, the man was freed from his demons but also restored to community. Where do you see Jesus not only freeing but also restoring people in our world today, and what does that mean for you personally?
2. The people of the town were afraid of Jesus' power and asked him to leave. Why do you think people sometimes resist the freedom Jesus offers? Where might you see that in your own life?
3. Jesus told the healed man to go home and tell his story. What's one way you could share your story of what Jesus has done in your life at home, at work, or with friends - this week?
4. Grant talks a lot about a *Thursday at 4pm* moment. What would it look like for you, in the middle of your ordinary week, to live out the freedom, restoration, or mission that Jesus gives?

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; **we're better together** and **no perfect people are allowed**.

Text of a message delivered by Grant Harris at Windsor Park Bap□st Church on Sunday 24th August 2025. The wri□en text may vary from the spoken/video version due to □me and flexibility. 本文为格兰特哈里斯于 2025 年 8 月 31 日在温莎公园浸信会的讲道文本。 因为书面用语与口头用语的不同，本文本可能与实际讲述有所差异。

反思：2025 年 7 月 24 日主日

在这一天，Grant 结束了“先知的声音”系列，带领我们查考了《玛拉基书》，并指出人们与神之间的一系列互动，最终让他们集体远离了神。

在过去一周里，你有哪些具体的小决定，使你的生命方向更靠近神？

这些问题是为了帮助你更深入地思考今天的信息。我们希望它们能激发谈话，鼓励你去思索：神正在如何挑战我们，把所听见的真理应用在生活中。

1. 在《路加福音》8:26–39 中，那人不仅从鬼魔中得释放，还被恢复到群体当中。今天你在世界上哪里看到过耶稣不只是释放人，还复原人的例子？这对你个人意味着什么？
2. 镇上的人害怕耶稣的能力，请祂离开。你认为为什么人们有时会拒绝耶稣所赐的自由？在你自己的生命中，你是否也看到这种抵触？
3. 耶稣吩咐那得医治的人回家，讲述祂所做的事。这一周，你能以什么方式在家里、职场或朋友当中，分享耶稣在你生命中的作为？
4. Grant 多次谈到“周四下午四点的时刻”。在你平凡的一周之中，这意味着什么？在那样的时刻，你如何活出耶稣所赐的释放、复原和使命？

如果你想与人聊聊你属灵的旅程，或生活中正在发生的事情，请联系：care@windsorpark.org.nz 。

因为我们相信：在一起更好，而且这里不允许“完美的人”。

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 info@windsorpark.org.nz and we'll direct your query to the appropriate person.

1. The Bible Project has video series that goes through the book of Ephesians where we find the familiar Armour of God passage. This session talks exclusively about the Armour of God and is an excellent biblical exegesis: https://bibleproject.com/classroom/ephesians/sessions/34

2. On **RightNow Media** is a short video series called **Engage: Releasing the Warrior Within**. This 10-lesson study will provide you with a deeper understanding of the spiritual war itself, the enemy's tactics, God's armament, and how to engage through prayer. Each session is approx. 10 minutes so you could get through this inside a week. Click here for the link: https://app.rightnowmedia.org/en/content/details/934953

3. The **YouVersion Bible App** is the world's leading app to not only read the Bible on, but to see a range of other useful resources. Download the app and create your own account and then set Windsor Park Baptist Church as 'My Church'. Each week we recommend a short devotional plan (you'll get a notification about a new plan each week). This week we'll recommend **Wearing the Armor of God Effectively**, which is a short devotional series that walks through key themes in Malachi; it contains easy to follow daily reflections with Scripture and prayer prompts.

进一步资源

以下是一些资源，帮助你更深入地思考今天的信息，也能让你从不同角度探讨同一主题。我们也鼓励你与讲员互动，如果你还有问题，或者需要进一步的澄清，请发送邮件至 **info@windsorpark.org.nz**，我们会将你的问题转交给合适的人来回应。

1. **The Bible Project（圣经计划）**

   他们有一套关于《以弗所书》的视频系列，其中包含我们熟悉的“神的全副军装”段落。本集专门讲解“神的军装”，是非常优秀的圣经释经教学。

   👉 https://bibleproject.com/classroom/ephesians/sessions/34

2. **RightNow Media – *Engage: Releasing the Warrior Within***

   这是一个简短的视频系列，共 10 课，帮助你更深入理解属灵争战的本质、仇敌的策略、神所赐的军装，以及如何通过祷告来争战。每一课大约 10 分钟，你可以在一周之内完成。

   👉 https://app.rightnowmedia.org/en/content/details/934953

3. **YouVersion 圣经应用程式**

   这是全球最受欢迎的圣经 App，不仅可以读经，还提供丰富的属灵资源。下载 App 并创建账户，然后将 Windsor Park Baptist Church 设为“我的教会”。我们每周会推荐一个简短的灵修计划（你会收到通知）。本周推荐的是 **《Wearing the Armor of God**

Effectively》，这是一个简短的灵修系列，带你走过《玛拉基书》的关键主题，提供简明易行的每日反思，包括经文和祷告指引。