

*Text of a message delivered by Aidan Wivell for Windsor Park Baptist Church on Sunday 22<sup>nd</sup> June 2025.  
The written text may vary from the spoken/video version due to time and flexibility reasons.*



## **Sacred Signs**

### **Genesis 1:14-19**

### **神圣的记号**

### **创世记 1:14-19**

God created the stars to mark the seasons and Matariki is a beautiful opportunity to celebrate that. To reflect and realign with what it means to be a created being, living in this place, at this time. To have our eyes opened again in wonder at the natural world and let that lead us to wonder at the one who made it all.

神创造星辰是为了标记季节，而 Matariki（毛利新年）是一个美好的时机，来庆祝这一点。我们可以藉此反思并重新对齐，思考作为一个受造之物，在这个地方、这个时刻生活意味着什么。让我们的眼睛再次因自然界而惊奇，并由此产生对那位创造一切的上帝的敬畏。

## **Matariki**

Kia ora koutou, ko Aidan toku ingoa. Mānawatia a Matariki. Friday marked our country's fourth official observance of Matariki as a public holiday. The fourth year where Aotearoa has stopped to acknowledge mātauranga Māori (or Māori knowledge) and learn about tikanga Māori.

大家好，我叫 Aidan。庆祝 Matariki 节日。星期五是我们国家第四次以公共假日的形式正式庆祝 Matariki。这是 Aotearoa（新西兰）全体人民暂停脚步、承认 mātauranga Māori（毛利知识）并学习 tikanga Māori（毛利文化规范）的第四年。

It's such a significant achievement and a gift for our country and for everyone who calls New Zealand home. Including me. But I must acknowledge I have a sense of unease in speaking on Matariki. I'm

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English. I am pākehā. I was born in London and moved here in 2008 just before turning 16. My muddled accent is a good analogy for my muddled cultural identity. I know I am a guest in this conversation. Here to learn. A tangata tiriti. A person who can call Aotearoa home because of the Treaty of Waitangi.

这是我们国家，以及所有称新西兰为“家”的人们的一个重大成就与珍贵的礼物。包括我自己。但我必须承认，在谈论 Matariki 时，我内心感到有些不安。我是英国人，是 pākehā（非毛利裔新西兰人），我出生在伦敦，2008 年、快满 16 岁时移居到这里。我的口音混杂不清，正好象征着我混杂的文化身份。我知道，自己在这个对话中是一个客人，是来学习的，是 tangata tiriti——因为怀唐伊条约（Treaty of Waitangi）我才能称 Aotearoa 为家。

Which it's why it's uncomfortable to be speaking publicly into Matariki. But although it's uncomfortable, that's not an excuse to withdraw. I believe it is important to celebrate Matariki and continue to learn from and with tangata whenua (the people of the land). To learn what it means to be Christians here, in this land, at this point in time. Matariki provides a beautiful opportunity to do that as a country.

也正因为如此，在 Matariki 的话题上公开发言让我感到不舒服。但尽管不舒服，这也不是退缩的借口。我相信庆祝 Matariki 是重要的，也要继续与 tangata whenua（土著毛利人）一起学习与同行。学习作为基督徒，在这片土地上、在这个时代生活意味着什么。Matariki 为我们的国家提供了一个美丽的机会来进行这样的学习。

One of the driving forces behind securing the public holiday was **Dr Rangi Mātāmua**, who has been described as the “humble superstar behind the Matariki movement.” Here are some of his words ahead of the first public holiday in 2022:

推动设立这个公共假日的重要人物之一是 Dr Rangi Mātāmua，他被誉为“Matariki 运动背后谦逊的明星”。这是他在 2022 年第一次设立公共假日时所说的话：

*I never in my wildest dreams thought we would get to this place where we would take a day to stop as a nation to acknowledge mātauranga Māori... We no longer need to look overseas to reflect our identity. We have identity and culture here, we've always had it, and it's*

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*connected to everyone. There isn't a single individual who doesn't come from people who looked up to the stars to understand who they are.*

“我从未想过，在我的梦想中也没有想到我们会走到今天这一步——一个国家停下来，承认 mātauranga Māori.....我们再也不需要向海外寻找身份的映照。我们在这里就有身份和文化，我们一直都有，而且与每个人都有联系。没有一个人不是来自仰望星空以认识自我族群的。”

By now you might be becoming familiar with some of the key threads of Matariki such as remembering those who have passed away, resting and being present to those around us (preferably over good kai), and setting intentions for the future. Those are all rich themes to reflect on as Christians but today we are going to focus on the signs in the sky that mark the season of Matariki. 你可能已经开始熟悉 Matariki 的一些核心主题，比如缅怀已逝亲人、休息并与亲人朋友共度时光（最好是在共享美食中），以及为未来立定方向。这些主题都十分适合基督徒来反思。但今天我们将特别聚焦于天空中的“记号”——标记 Matariki 季节的星辰。

Matariki is a constellation of stars whose appearance in the north-eastern sky marks the beginning of the Māori year. In English the constellation is called Pleiades. And that's how it is translated in our English bibles in three places, twice in Job and here in Amos 5:8: ***He who made the Pleiades (Matariki) and Orion, who turns midnight into dawn and darkens day into night, who calls for the waters of the sea and pours them out over the face of the land— the Lord is his name.***

Matariki 是一个星座，它出现在东北方的天空，标志着毛利新年的开始。英文中这个星座被称为 Pleiades（昴宿星团）。而在英文圣经中，这个词出现在三处——两次在《约伯记》，一次在《阿摩司书》5:8：***“那创造昴宿（Matariki）和参宿，使黑夜变为黎明，使白昼变为黑暗，呼唤海水，倾倒在地面上的，他的名是耶和华。”***

Because the season of Matariki and the public holiday date is based the appearance of stars, it is utterly unique among our public holidays. **It is the only one based on creation.** All our other public holidays are based on historical events, or the distribution of other public holidays, which makes them somewhat arbitrary and disconnected from the natural world. Further adding to the

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disconnect, you could say that many of our other public holidays have been jetlagged by globalisation. That's why in December, we walk around malls decorated with snowmen, and sing about Santa's sleigh, before returning to our cars, cranking up the air-con and driving to the beach to cool off!

因为 Matariki 的季节和公共假日的日期是基于星辰的出现，它在所有公共假日中是独一无二的。它是唯一一个根植于“创造”的节日。我们其他的公共假期不是根据历史事件，就是为了平均分配假期，所以在某种意义上，它们是任意设定的，且与自然世界脱节。更进一步说，由于全球化的影响，许多节日甚至像是“时差错乱”的结果。例如在十二月，我们在商场看到雪人装饰，唱着有关圣诞老人雪橇的歌，然后走出商场，上车打开冷气，再驱车去海边冲凉！

In contrast, Matariki provides an opportunity to reconnect with **local** creational rhythms, and their Creator. To reflect and realign with what it means to be a created being, living in this place, at this time. To have our eyes opened again in wonder at the natural world and let that lead us to wonder at the One who made it. So, we're going to look at two shifts that can help restore perspective for us this Matariki. The first we get by looking up, from screens to stars.

与之相比，Matariki 提供了一个重新与本地的自然节律，以及那位创造主连接的机会。我们可以藉此反思并再次对齐——重新思考作为一个受造者，在这个地方、这个时刻活着意味着什么。让我们的眼睛再次因自然世界而惊叹，并因此对那位创造一切的主充满敬畏。因此，这个 Matariki，我们要谈两个帮助我们恢复视角的“转变”。第一个转变就是：抬头看——从屏幕转向星辰。

### **Look Up: From Screens to Stars**

#### **抬头看：从屏幕转向星辰**

To demonstrate this, I have a question: What tells you what to do when? Or to put it another way, how do you plan your time? Manage your schedule? If I asked if you to catch up for coffee, what would you consult before giving me an answer? I used to be a firm believer in a paper diary but each year I bought one later and later and now I've finally fully transferred to using electronic shared calendars.

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为了说明这一点，我想问大家一个问题：在什么指引下，你决定该在什么时候做什么？换句话说，你是如何安排自己的时间？如何管理日程？如果我邀请你喝咖啡，你会先查什么再回答我？我过去一直用纸质日记本，但每一年都买得越来越晚，直到我彻底转向使用电子共享日历。

How about you? You may still prefer pen and paper. You may already be using AI to optimise your weekly schedule. The point is we all have things that **tell us what to do, when**. And those things have become pretty sophisticated. Our phones are so smart we don't even need to adjust them at daylight savings (which is helpful for not turning up to church early!)

你呢？你可能仍然更喜欢用笔写计划。你可能已经在用人工智能来优化你的一周安排。重点是：我们每个人都有一些系统，告诉我们该在什么时候做什么。而这些系统现在变得非常智能——我们的手机甚至能自动调节夏令时（这样我们就不会太早到教会了！）

But until recently the things that told people what to do, when, were natural. **Instead of looking down at their screens, people looked up at the stars.** Matariki invites us to do the same. And this not new agey, hippy, or something to fear. This is deeply biblical.

但直到不久以前，人们用来决定“什么时候做什么”的，是自然现象。那时候的人们不是低头看屏幕，而是抬头看星星。Matariki 邀请我们也这样做。这不是新世纪思想，不是嬉皮文化，也没有什么可害怕的。这是深深植根于圣经的做法。

As we mark our fourth Matariki public holiday, let's read from the fourth day of the creation story in Genesis 1:14-19.

既然我们正纪念第四个 Matariki 公共假期，那我们也来读一读创世记中第四天的创造故事，创世记 1:14-19:

***And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in***

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*the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.*

神说“天上要有光体，可以分昼夜，作记号，定节令、日子、年岁，并要发光在天空，普照在地上。”事就这样成了。于是神造了两个大光，大的管昼，小的管夜；又造众星，就把这些光摆列在天空，普照在地上，管理昼夜，分别明暗。神看着是好的。有晚上，有早晨，是第四日。

At the very start of the story God creates the sun, moon, and stars to act as **signs** in the sky. God created star signs. Not so we could discover our future in the horoscope section, but as signs to mark the seasons and to point to a Creator. God even **delegates authority** to the sky lights in this passage. God gives them authority to govern the day and night. It's a similar word to that given to humanity later in the passage, when we are told to rule over creation. The lights of the sky rule over, have dominion over, time. The sun, moon, and stars are powerful. And natural forces often help connect us to God's power.

故事一开始，上帝就创造了太阳、月亮和星辰，作为天空中的记号。上帝创造了星象记号——不是为了让我们去星座运势专栏预测未来，而是作为标记季节、指向创造主的记号。在这段经文中，上帝甚至将权柄赋予了这些天体的光。祂让它们掌管昼夜。这和后文上帝赋予人类管理受造世界的权柄所用的词语非常相似。天上的光体管理、掌控时间。太阳、月亮和星辰拥有力量，而自然的力量常常帮助我们与上帝的能力产生连接。

I read the story of someone attending Alcoholics Anonymous, committed to getting sober, but unable to get on board with the concept of a higher power. We'll call him Carl. One day Carl's sponsor, Owen, picked him up and drove him out to the beach. They sat in silence and watched the sun set over the vastness of the sea, heard the waves crashing against the shore, felt the wind whipping up sea spray up at them. Eventually, Owen broke the silence with a question:

我读到一个故事，是关于一位参加戒酒匿名会（Alcoholics Anonymous）的男子。他致力于戒酒，但一直无法接受更高力量的概念。我们称他为 Carl。有一天，Carl 的支持者 Owen 开车

带他去了海边。他们静静地坐着，看着夕阳在浩瀚海面上缓缓落下，听着海浪拍打岸边的声音，感受着风卷起的海浪喷雾。终于，Owen 打破沉默，问了一个问题：

***“See anything here more powerful than you are?”***

*Carl hesitates and then says slowly, “Yeah.”*

*“Great,” Owen said. “Start there.”*

**“你在这儿看到了比你更强大的存在吗？”**

Carl 犹豫了一下，然后缓缓地说：“有。”

“太好了，” Owen 说，“那就从这里开始吧。”

I love that story. The simplicity and authority with which nature speaks. The rawness of the wind and the waves. The wonder of the skies. The perspective shift. Even in a big city like Auckland, when I head out late at night to do the bins, lamenting the unceasing admin of adult life, occasionally I look up, from my small problems to the moon and stars and boom! **Perspective shift.** My driveway becomes a temple.

我很喜欢这个故事。自然界那种简单又充满权威的声音，风与浪的原始力量，天空的奇妙壮丽，让人瞬间转变的视角。即使在像奥克兰这样的城市里，当我深夜走出去倒垃圾，心里抱怨着成年生活无止尽的琐事时，偶尔我会抬头望向月亮与星辰——砰！视角立刻转换。我的车道仿佛成了一座圣殿。

The same thing happens when you’re camping overnight and you get that horrible realisation that you need to use the toilet. It’s cold. You can’t be bothered. You don’t want to wake anyone up with your rustling. But you know you can’t hold it. So, in the end you emerge reluctantly from your sleeping bag, and then your tent, and just as your cursing your bad luck and weak bladder - you look up – and boom, **perspective shift!** Now you’re thanking your weak bladder. You’ve got the starlit sky to yourself and your trip to the bathroom feels like a Coldplay concert.

类似的事也会在露营时发生。比如你正要过夜，突然意识到自己需要上厕所。天冷得要命，你懒得动，也不想因为睡袋的窸窣声吵醒其他人。但你又知道憋不住。于是最后你还是不情愿地爬出睡袋，走出帐篷，正当你在咒骂自己的倒霉和膀胱不给力时——你抬头一看——砰！视角

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再次转换！这时候你反而感谢自己这不争气的膀胱了。整片星空为你独享，去厕所的路程简直像 Coldplay 的演唱会。

So, this Matariki, I encourage you to take time to **look up**. From your screens to the stars. And let them speak to you. Let them restore your perspective. As David wrote in Psalm 8 verses 3-4:  
所以，在这个 Matariki，我鼓励你花些时间抬头仰望——从屏幕转向星辰。让它们对你说话，让它们帮你恢复视角。正如大卫在《诗篇》第八篇第 3-4 节所写：

*When I consider your heavens,  
the work of your fingers,  
the moon and the stars,  
which you have set in place,  
what is mankind that you are mindful of them,  
human beings that you care for them?  
“我观看你指头所造的天，  
并你所陈设的月亮星宿，  
便说：人算什么，你竟顾念他？  
世人算什么，你竟眷顾他？”*

### **Look Beyond: From Stars to Worship**

#### **超越星辰：从星星到敬拜**

I've already hinted at the second point, once we've looked up at the stars, we need to look beyond the stars, to the star-maker. So, once we've moved from screens to stars, we need to move from stars to worship.

我已经暗示过第二个重点：当我们仰望星辰之后，我们还需要超越星辰，看见造星之主。所以，在我们从屏幕转向星星之后，我们还需要从星星转向敬拜。

The Matariki clip we watched earlier was taken from a documentary put together for Shine TV called **“God within Matariki”**. I've linked the full video with the sermon notes. It's a great watch but sadly



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what stood out to me was one of the comments on the video: *“What a load of tripe. Worship the Creator not creation.”*

我们先前观看的 Matariki 视频片段，取自为 Shine TV 拍摄的一部纪录片《God within Matariki》。我已经将完整影片链接附在讲道笔记中。这部影片值得一看，但让我印象最深刻的，反而是视频下的一条评论：“这简直是一派胡言。我们要敬拜创造主，而不是受造物。”

It was only one comment, among a handful of positive ones, but I think it speaks for the underlying fear that continues to reside within many corners of the church in Aotearoa, and maybe within many of us, when it comes to embracing Matariki and Te Ao Māori in general. I understand the hesitancy - I’ve felt it - but we often fear what we don’t understand.

那只是一条评论，夹杂在其他正面的留言之中，但我认为它反映了一个更深层的恐惧，这种恐惧仍然存在于新西兰教会的许多角落，甚至可能也存在于我们很多人心中——对接纳 Matariki 和毛利世界观（Te Ao Māori）的一种不安。我可以理解这种犹豫——我自己也感受过——但我们往往会对自己不了解的事物产生恐惧。

The commentor is right that we are called to worship the Creator not creation. Deuteronomy specifically rules out worshipping these very things: ***And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshipping things the Lord your God has apportioned to all the nations under heaven.*** (Deuteronomy 4:19)

评论者说得没错：我们确实被呼召去敬拜创造主，而不是受造物。申命记中明确地禁止敬拜这些天体：***“你或向天举目观看，见耶和华你的神为天下万民所摆列的日、月、星辰，就是天上的万象，不可被勾引敬拜事奉它们。”（申命记 4:19）***

But the documentary specifically speaks to this. It includes this scripture and there is not a moment in the documentary where it is unclear who is being worshipped. The stars lead us to worship God. That is so clearly biblical. I imagine the commentator didn’t even watch the video. They just saw “God within Matariki” and alarm bells went off in their head, and they took to their keyboards.

但那部纪录片其实也明确回应了这个问题。它引用了这段经文，而且从头到尾没有一刻让人误以为是在敬拜星星。那影片非常清楚地是藉由星辰引导我们去敬拜上帝——这是完全符合圣经的。我想那位评论者根本没有看影片，只是看到标题“God within Matariki”，脑中警铃大作，便立即敲起键盘发言。

In preparation for today's message, I joined a zoom call designed to help churches engage with Matariki. One of the key speakers was Dr. Jay Mātenga (from the World Evangelical Alliance) who pointed out that there is a clear difference between having a relationship with a thing, and worshipping that thing. We have relationships with all sorts of things, without worshipping them. We can appreciate creation and worship the Creator. We can relate to the natural world without worshipping it. And we can fall into worshipping many other things, that we have relationships with. 为了准备今天的信息，我参加了一场 Zoom 线上会议，目的是帮助教会更好地参与 Matariki。会上其中一位主要讲者是世界福音联盟（World Evangelical Alliance）的 Jay Mātenga 博士。他指出：“与某物建立关系”与“敬拜某物”之间有明确的区别。我们与许多事物建立关系，但这并不代表我们在敬拜它们。我们可以欣赏受造世界，同时敬拜创造主。我们可以与自然界建立连结，却不崇拜自然。而我们也会不知不觉敬拜一些我们有关系的其他事物。

Reflecting on Jay's words I realised two things:

听了 Jay 的分享，我意识到两件事：

- It's **easier** to be suspicious of what we don't understand. For example, I am more likely to be suspicious that Māori are worshipping the stars, than that I am that I am worshipping my ministry success.

我们越不了解某样事物，就越容易对它保持怀疑。例如，我可能会更怀疑毛利人在敬拜星辰，而不是去反省我自己是否在敬拜“事工的成功”。

- But it's far more **important**, not to mention appropriate, for us to **evaluate our own worship**, than run another culture through our theological gauntlet.

但更重要的（而且更恰当的）是：我们应该先检视自己的敬拜，而不是急于将其他文化放上我们的神学审判台。

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If we are suspicious of another culture's worship, but do not evaluate our own cultural idols, it creates a dangerous double standard. And Jesus had a word for this kind of double standard: **hypocrisy**.

如果我们怀疑另一个文化是否敬拜偶像，却不检视自己的文化偶像，那就形成了一个危险的双重标准。耶稣对这种双重标准有一个称呼：“假冒为善”。

*How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. (Matthew 7:4-5)*

“你怎么能对你弟兄说：‘容我去掉你眼中的刺’呢？你自己眼中却有梁木？你这假冒为善的人，先去掉你眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。”（马太福音 7:4-5）

How might we apply this principle to multiculturalism? If there's a line between relationship and worship, then we need to determine that for **ourselves**. What are the planks in **my eye**? And where is the line between appreciation and worship? Instead of worrying about another culture's worship – what might be some of **my cultural idols**? We can begin with questions like these:

那么，我们如何将这个原则应用于多元文化的实践呢？如果“关系”与“敬拜”之间有一条界线，那我们需要先为自己划清这条线。我的眼中有什么梁木？欣赏与敬拜之间的界线在哪里？与其担忧其他文化的敬拜，不如先思考我们自己的文化偶像。我们可以从以下这些问题开始反思：

- Where is the line between being grateful for my home comforts and worshipping the goal of lifestyle enhancement?
- Where is the line between good financial stewardship and finding ultimate security in my account balance?
- Where is the line between delighting in love for my son and worshipping the hopes I have for his life?
- Where is the line between wanting to present well and achieve my best, and worshipping my reputation or accomplishments?

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- Where is the line between pouring myself into church life, and worshipping doing for God, over being with Him?
- 在我享受家庭舒适的同时，哪一刻算是转向了“生活方式崇拜”？
- 在我善用金钱时，什么时候变成了对账户余额的终极依赖？
- 在我爱我的孩子时，是否有一刻其实是在敬拜我对他未来的期望？
- 在我追求表现与卓越时，是否也在敬拜我的声誉与成就？
- 在我投入教会事奉的过程中，是否不知不觉在敬拜“为神做事”胜于“与神同在”？

These are hard questions.

**I can't tell you where the line is, but if you've stopped asking the question, it might be behind you.**

这些问题很难回答。

我不能告诉你界线在哪里，但如果你已经不再问这些问题，那可能说明那条界线早已在你身后了。

### **Perspective and Wonder**

#### **视角与敬畏**

So, this Matariki let's celebrate our only indigenous holiday, our only public holiday based on creation, and let's take the opportunity it provides to regain perspective. To look up, from our screens to the stars and reconnect with creation. Linger on your driveway as you take out the bins and look up. Go for a drive out west and stare out the vastness. Find a night to go star gazing as a whānau. Auckland Zoo is putting on a special exhibition over Matariki go and check it out!

所以，这个 Matariki，让我们来庆祝新西兰唯一的本土节日，也是唯一一个以创造为基础的公共假日，并借此机会重新获得属灵视角。让我们从屏幕抬头望向星辰，与受造世界重新连结。倒垃圾时在车道上多站一会儿，抬头仰望。开车去西边看一眼无垠的夜空。找个晚上，全家人一起去看星星。奥克兰动物园也在 Matariki 期间举办特别展览，值得一看！

And then look beyond. Let creation point you in wonder to your Creator. Worship God for all he has made and wonder with David:

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然后，请你继续往更高处看。让自然引导你敬畏那位创造主。敬拜上帝所造的一切，并与大卫一同惊叹：

*When I consider your heavens,  
the work of your fingers,  
the moon and the stars,  
which you have set in place,  
what is mankind that you are mindful of them,  
human beings that you care for them? (Psalm 8:3-4)*  
“我观看你指头所造的天，  
并你所陈设的月亮星宿，  
便说：人算什么，你竟顾念他？  
世人算什么，你竟眷顾他？”（诗篇 8:3-4）

And when you don't know how to respond to David's rhetorical questions... that's the beginning of true worship! Thankfully many have put together words to help us express our worship and take us from awe at creation, to wonder at our Creator. One hymn that does this perfectly is How Great Thou Art which is where we're going to land this service.

当你面对大卫这些反问句而无从回应时——那正是真正敬拜的开始！感谢主的是，很多人已写下诗歌与祷词，帮助我们表达敬拜之心，从对受造世界的惊叹，转向对创造主的敬畏。最后我们要以一首经典圣诗《我主我神》来结束今天的信息：

***O Lord my God  
When I in awesome wonder  
Consider all the works  
Thy hands have made,  
I see the stars,  
I hear the rolling thunder,  
Thy power throughout***

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***The universe displayed!***

我主我神，  
当我惊讶仰望，  
你手所造宇宙万象，  
看见星辰，听见雷鸣，  
你的大能遍满全地！

***Then sings my soul,  
My Savior God, to Thee;  
How great Thou art,  
How great Thou art!***  
我灵歌唱，救主我神，  
你真伟大，你真伟大！

Amen.

阿们

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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.

这些问题旨在帮助你更深入思考这个信息。我们希望这些问题能激发更多对话，鼓励你认真思索：上帝如何挑战我们，将我们所听见或读到的内容，实际应用在生活中。

**Reflecting on our Risk & Reward series:** Which “risk” challenged you most? (Reputation, Discomfort, Generosity, Failure, or Vulnerability). Have you been able to take any risks for God in the last couple of months? How has that gone? What has been the reward?

**回顾“冒险与奖赏”系列讲道：**在“冒险”中，哪一项对你来说挑战最大？（例如：声誉、舒适、慷慨、失败或脆弱）？过去几个月里，你有没有为上帝冒过什么险？那次经历如何？带来了怎样的奖赏？

1. How do you organise your time? What works well and what doesn't?

你是如何安排自己的时间的？哪些方面运作得很好，哪些则不太顺利？

2. Read **Genesis 1:14-19**. What stands out to you about the fourth day of creation?

阅读《创世记》1:14-19。关于创造的第四天，什么内容最吸引你？

3. What elements of creation bring you the most awe or wonder? How can you make room to “look up” more?

在受造世界中，哪些元素最让你感到敬畏或惊奇？你如何为自己创造“仰望”的空间？

4. Where do you think the line is between appreciation and worship? What do you think might be common idols in your culture or demographic?

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你认为“欣赏”与“敬拜”之间的界线在哪里？在你的文化或所处群体中，常见的偶像可能有哪些？

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.**

如果你想找人聊聊你属灵旅程上的问题，或是生活中其他的事情，欢迎随时通过 [care@windsorpark.org.nz](mailto:care@windsorpark.org.nz) 联系我们。我们相信：我们在一起会更好，而且这里不欢迎完美的人。



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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

[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次的信息，并探索关于同一主题的其他观点。如果你还有更多问题或希望对某些内容获得进一步的说明，我们鼓励你联系讲道者。请发送邮件至 [info@windsorpark.org.nz](mailto:info@windsorpark.org.nz)，我们会将你的问题转达给合适的人员。

- **Shine TV: God within Matariki documentary**

Shine TV: 《神在 Matariki 之中》纪录片

Here is the full link to a 30-minute documentary on Matariki produced for Shine TV. Have a watch for a range of perspectives on how Christians can engage with Matariki.

<https://www.shinetv.co.nz/videos/god-within-matariki>

以下是 Shine TV 为 Matariki 制作的一部 30 分钟纪录片的完整链接。观看这部影片可以了解基督徒如何以多种视角参与 Matariki。

<https://www.shinetv.co.nz/videos/god-within-matariki>

- **The Parenting Place: Ideas for celebrating Matariki with your whānau**

The Parenting Place: 与你的家庭一起庆祝 Matariki 的点子

<https://parentingplace.nz/resources/ideas-for-celebrating-matariki-with-your-wh%C4%81nau>

- **Indescribable Sermon: Louie Giglio**

《无法言喻》讲道: Louie Giglio

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The heavens are telling the glory of God. Born out of the song *Indescribable*, written by Chris Tomlin and Louie Giglio, this talk was first delivered on the Indescribable Tour in October 2005. Since then it has become one of the most widely shared talks in modern Christian culture.

[https://www.youtube.com/watch?v=Qh4HcVY2\\_KE](https://www.youtube.com/watch?v=Qh4HcVY2_KE)

诸天述说神的荣耀。这场讲道源自 Chris Tomlin 与 Louie Giglio 合作的歌曲《Indescribable》。最初于 2005 年 10 月的“Indescribable 巡回演讲”中首次发表，自那时以来，它已成为当代基督教文化中最广泛传播的讲道之一。

[https://www.youtube.com/watch?v=Qh4HcVY2\\_KE](https://www.youtube.com/watch?v=Qh4HcVY2_KE)