

Text of a message delivered by Dr Paul Jones at Windsor Park Baptist Church on Sunday 7th September 2025.

本文为保罗·琼斯博士于2025年9月7日星期日在温莎公园浸信会教堂讲道的信息稿。

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Good morning!

早上好!

In the spirit of Father's Day, I thought we should kick things off with a dad joke today... I don't know if you're aware, but there are a lot of biblical dad jokes. One of my favourites has always been, 'Who are the 3 shortest men in the Bible?' Know that one? First, you've got Knee-high Miah (about this tall); then you've got one of Job's friends, Bildad the Shoe-height; but the shortest of all is in the New Testament - the Philippian jailer who fell asleep on his watch ... 😄

借着父亲节的气氛，今天我觉得我们得先来个老爸笑话.....你知道吗，圣经里其实有好多老爸笑话。我最喜欢的笑话之一一直是，‘圣经里最矮的三个人是谁？’你听过吗？首先，是膝盖高的米雅（差不多这么高）；然后是约伯的一个朋友，比勒达，鞋子高度；但最矮的是新约里的腓立比狱卒，他值班时睡着了..... 😄

So, what does the Bible say about dads?! I wonder what comes to your mind? I think of those verses in Paul's letters:

那么，圣经怎么说爸爸呢？！我很好奇你会想到什么？我会想到保罗书信里的那些话：

- Ephesians 6:4, **'And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.'**
- 以弗所书 6:4, '你们作父亲的，不要惹儿女的气，只要照着主的教训和警戒养育他们。'

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- Colossians 3:21, **'Fathers, do not provoke your children, or they may lose heart.'**
- 歌罗西书 3:21, '父亲们，不要惹儿女的气，免得他们灰心。'

Good advice from Paul there ... don't wind up or antagonise your kids. Why not? It brings out the worst in them. And our job as dads, as parents, is to bring out the best in our kids, right?

保罗这建议挺好的.....别去惹你的孩子，别跟他们作对。为什么呢？那会激发他们最坏的一面。作为爸爸，作为父母，我们的责任是激发孩子们最好的一面，对吧？

So that was a solid 30-second sermon! But if we're looking for substance on any topic, we don't just look for a chapter and verse, do we? Nooo, that's not the best way to read the Bible. You may end up with some nicely worded statements picked from here and there but taken out of the context that gives them meaning.

这就是一个实用的 30 秒讲道！但如果咱们真想深入了解，光找一章一句可不够，对吧？不不，那可不是读圣经的好方法。你可能会摘出一些讲得漂亮的句子，但脱离了让它们有意义的上下文，就没啥用了。

But the thing is, if you go looking for extended narratives about fathers in the Bible, the first thing you'll probably notice is their absence. Absent dads are everywhere - or perhaps I should say, dads are often nowhere to be found.

其实，要是在圣经里找关于父亲的长篇故事，最先发现的，恐怕是他们的缺席。缺席的爸爸们无处不在——或者我该说，爸爸们往往不见踪影。

Absent fathers in the Bible

圣经里缺席的父亲们

- Take the very first story about family for example in Genesis 4. Cain & Abel, two brothers with some real anger and jealousy between them. And where's dad/**Adam**? No mention of him at all. Completely absent from the story. By the way, do you know why Cain couldn't make a sacrifice that pleased the Lord? Because he wasn't Abel (and there are plenty more where that came from!).

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- 拿创世记第四章里的第一个家庭故事来说吧。该隐和亚伯，两兄弟之间充满了愤怒和嫉妒。爸爸/亚当呢？故事里根本没提到他，完全不在场。顺便问问，你知道为什么该隐献的不讨主喜欢吗？因为他不是亚伯（而且这样的笑话还有一大堆呢！）。
- **Moses** is a really significant figure in the Old Testament. Surely his dad was present. Nope, his dad barely gets a mention. It's his mother Jochebed and his sister Miriam who save his life. Dad is nowhere to be seen.
- 摩西是旧约里非常重要的人物，肯定他爸在场吧。不，他的爸爸几乎没被提到。是他的妈妈约基别和姐姐米利暗救了他一命。爸爸完全消失不见了。
- And Moses' successor, **Joshua**? Well, he's repeatedly referred to throughout Numbers as '**Joshua son of Nun...**' Another absent father... 🎯 - and another bad joke.
- 那摩西的接班人，**约书亚**呢？他在民数记里反复被称为'**嫩的儿子约书亚...**' 又是一个缺席的老爸... 🎯 — 这还是个冷笑话呢。
- What about... **Samuel**? He was a significant figure, what do we know of Samuel's dad? Well, his name was Elkanah. He had two wives, so he's not winning any points with us there. When Hannah is upset because she can't have children, Elkanah says to her, '*But you've got me! Aren't I worth more to you than ten sons?*' Sooo ... Elkanah's kind of a jerk. And we're not told much else, but we know that Samuel grew up without his dad around. He was brought up by Eli the priest in the Temple. Yet another absent dad...
- 那... **撒母耳**呢？他可是个大人物，那我们了解撒母耳的爸爸吗？他叫以利加拿，娶了两个妻子，听起来就没啥加分的。当汉娜因为不能生孩子而伤心时，以利加拿对她说，
'? **你还有我啊！我难道不比十个儿子还值钱吗**所以说..... 以利加拿真有点混蛋。我们没听到太多，但知道撒母耳是在缺少爸爸陪伴中长大的。他是由祭司以利在圣殿里抚养的，又一个缺席的爸爸.....

Perhaps we should ask whether these well-known Biblical leaders were great fathers themselves?

Perhaps we could look at someone like King David? He seems more well-rounded! He was a

shepherd, musician, warrior, king. Well yes, but as a father, David just doesn't show up. In fact, if you

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look through David's life at the way he relates to his kids and resolves problems in his family, he's very consistent ... consistently absent, passive, and rather useless.

或许我们该问，这些知名的圣经领袖们自己到底是不是好爸爸？不如看看大卫王？大卫好像更全面点！牧羊人、音乐家、战士、国王全能。是，但作为爸爸，大卫就是缺席的代表。仔细看大卫和孩子们的关系，怎么处理家事，他一直很一致.....始终缺席、被动，实在没什么用。

Now there are lots more absent dads in the Bible, but let's move beyond absent fathers (and terrible dad jokes...)

圣经里缺席的爸爸确实不少，不过咱们先暂且不谈缺席的父亲（还有那些糟糕的老爸笑话.....）

In stark contrast to this persistent theme of human absence, I want to briefly note another theme that also runs right through Scripture. The opposite theme - of divine presence. In fact, it's arguably THE most important theme in the Bible: the promise of God's presence. The presence of our heavenly Father.

与这种反复出现的人类缺席主题形成鲜明对比的，是圣经里贯穿始终的另一个主题——神圣的同在。其实，这可以说是圣经中最重要的主题：上帝同在的应许。我们天父的同在。

From Genesis 2, where God walks in the garden with us, to the end of Bible, which wraps things up with this proclamation: ***'And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.'*** And everything in between is about God's desire to live among us.

从创世记第二章，上帝与我们一同在园中漫步，到圣经的结尾，那里有这样一句宣告：***'我又听见有大声音从宝座出来说：“看哪！神的帐幕在人间。他要与人同住，他们要作他的子民，神要亲自与他们同在，作他们的神。”***中间的所有篇章，都是讲述上帝渴望与我们同住。

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This verse, **'I will walk among you, and will be your God, and you shall be my people.'** Variations on this verse occurs with 30-40 times throughout the Bible! Over and over, we're reminded that this is what God wants more than anything else - to be near us! Look at all these references:

这节经文，**'我必在你们中间行走，作你们的神，你们要作我的子民。'**这句话的各种变体在圣经中出现了30到40次！一遍又一遍提醒我们：这是上帝最想要的——与我们亲近！来看这些经文引用：

Exod 6:7; Deut 4:20; 7:6; 14:2; 26:16–19; 27:9; 28:9; 29:13; 2 Sam 7:22–24; 1 Kgs 6:13; 2 Kgs 11:17; Pss 95:7; 100:3; Jer 7:23; 11:4; 13:11; 24:7; 30:22, 25; 31:1, 32, 33; 32:38; Ezek 11:20; 14:11; 34:30–31; 36:28; 37:23, 27; Hos 1:9–10; 2:23; Zech 2:10–11; 8:8; 13:9; also Gen 3:8–9; 17:7–8; Lev 11:45; 22:33; 25:38; Num 15:41; 2 Sam 7:14; Ps. 89:27–28; Jn 1:14; Rom 9:25–26; 2 Cor 6:16; 1 Pet 2:9–10; Heb 8:10; Rev 21:3.

出埃及记 6:7；申命记 4:20；7:6；14:2；26:16–19；27:9；28:9；29:13；撒母耳记下 7:22–24；列王纪上 6:13；列王纪下 11:17；诗篇 95:7；100:3；耶利米书 7:23；11:4；13:11；24:7；30:22, 25；31:1, 32, 33；32:38；以西结书 11:20；14:11；34:30–31；36:28；37:23, 27；何西阿书 1:9–10；2:23；撒迦利亚书 2:10–11；8:8；13:9；另见创世纪 3:8–9；17:7–8；利未记 11:45；22:33；25:38；民数记 15:41；撒母耳记下 7:14；诗篇 89:27–28；约翰福音 1:14；罗马书 9:25–26；哥林多后书 6:16；彼得前书 2:9–10；希伯来书 8:10；启示录 21:3。

This is the BIG WHY! The why of creation and redemption. Why did God create the world? To live among us! Why has he saved us through the cross? To bridge the chasm, the rift of sin — and to be present among us! This is God's big WHY - as the Bible tells the story.

这就是那个超级重要的‘为什么’！关于创造和救赎的终极原因。上帝为什么创造了世界？是为了住在我们中间！他为什么通过十字架救我们？是为了架起罪恶深渊的桥梁——并且与我们同在！这就是《圣经》讲述的上帝那个最核心的‘为什么’。

And if this is SO central, I wonder how you *experience* this truth? How IS God present to you, and among us, right now?

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既然这事这么关键，我想知道你是怎么体验这个真理的？上帝现在怎么就在你身边，也和我们同在？

To get you thinking about this, let's play a little game. It's called 'Pick a preposition!' If I asked you, 'How is God present to this community?' What would you say? 'God is _____ us.'

为让你开始思考，咱们来玩个小游戏。叫它'选个介词！'如果我问你，'上帝怎么在这个群体中显现？'你会怎么填？'上帝在_____我们。'

- In us?
- 在我们里面？
- Around us?
- 在我们周围？
- To us?
- 对我们？
- For/by/over/through?
- 为 / 由 / 超过 / 通过？

Pick a preposition and tell someone near you. There's no correct answer. Or perhaps they're ALL correct answers! You have 30 seconds to share...

选一个介词，告诉你附近的人。没有正确答案。或者说，它们都是正确答案！你有30秒时间分享.....

Excellent! Thanks for playing 'Pick a preposition'. I hope that got you thinking about HOW God is present to us.

太棒了！感谢你参与'选介词'游戏。希望这能让你开始思考上帝到底是怎样与我们同在的。

Genesis 28.10-17, ***Jacob left Beersheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the***

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earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place - and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

创世记 28:10-17，雅各离开别是巴，往哈兰去。他来到一个地方，因为太阳已落，就在那里过夜。他取那地方的一块石头，放在头下躺下。他梦见有一架梯子立在地上，顶通天；上帝的使者在梯子上上下下。主站在他旁边说：“我是主，是你父亲亚伯拉罕的上帝，也是你父亲以撒的上帝；你躺卧之地，我必赐给你和你的后裔；你的后代将多如地上的尘土，你必向西、东、北、南发散开来；地上的万族都必因你和你的后代得福。你要知道我与你同在，我无论往哪里去都必保护你，必将你带回这地；因为我必不离开你，直到我向你所应许的都成就。”雅各从睡梦中醒来，说：“主实在在这地方，我们竟不知道！”他又害怕，说：“这地方何等可畏！这不是别的，乃是上帝的殿，也是通天的门。”

Who'd like to look at a couple of Hebrew words? (I see that hand...). A couple of Hebrew words always makes life better 😊.

谁想看看几个希伯来词？（我看到那只手了.....）几个希伯来词总能让生活更美好。😊

The first is *sullām*, often translated "ladder," but is better translated "stairway" because the imagery comes from the Babylonian ziggurat, a temple tower that had brick steps leading to a small temple on top. You may have seen pictures from the ancient world of this kind of structure, it's a graded series of stages or levels that makes a stairway.

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第一个词是 *sullām*，常被翻译成“梯子”，但更准确的翻译是“阶梯”，因为这个形象来源于巴比伦的金字形神塔，那是一座有砖阶梯通向顶部小神庙的寺庙塔。你可能见过古代世界这种结构的图片，这是一系列分级台阶组成的阶梯。

Why build a structure like this? Well, a ziggurat is effectively an artificial mountain. A man-made mountain. In ancient times, who lived at the tops of these cosmic mountains that touch heaven? The gods lived up there! So ancient people groups — Sumerians, Mesopotamians, Israelites, Canaanites, would build a great big mound, then put a temple structure on the top. And a stairway - or a series of levels - made it possible for people to ascend to the temple and worship there. “*Jacob’s ladder*” has a nice ring to it, but it’s probably not the most accurate image. So that’s *sullām*. That was worth learning, right?

为什么要建造这样的结构？嗯，金字形塔实际上是一座人造山，一座人工制造的山。在古代，谁住在这些通天的宇宙之山的顶端？神住在上面！所以古代的民族——苏美尔人、美索不达米亚人、以色列人、迦南人，会筑起一座大土堆，然后在顶上建一座庙宇。还有一条阶梯——或者一系列台阶——让人们能登上庙宇敬拜。“*雅各的阶梯*”听起来很有趣，但它可能不是最准确的说法，所以这就是 *sullām* 的含义。学到这个值了吧？

Let’s look at one more... even more exciting! Our second Hebrew word is *hinneh*! Anyone know the meaning? The reason I say this word is exciting is because it means ‘*behold!*’ Everyone say, “*hinneh!*” Now ‘*Behold!*’ or ‘*Lo!*’ are a bit old school. It’s sometimes translated - ‘*Look!*’ My Hebrew teacher back in the day taught us that one of the best translations is ‘*Check this out!*’ 

我们再来看一个...更有趣的！我们的第二个希伯来词是 *欣内*！有人知道它是什么意思吗？我说这个词有趣是因为它的意思是‘*看哪！*’大家跟我一起说，“*欣内！*”“*看哪！*”或者‘*瞧！*’听起来有点复古了。它有时被翻译成—‘*看！*’我以前的希伯来语老师告诉我们，最好的翻译之一是‘*瞧瞧这个！*’ 

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The purpose of the word(s) is simply to call attention to something that is surprising. Think of it as a cue from the writer to the reader – *“Check this out... listen up! Don’t miss this...”*

这个词的作用很简单，就是提醒人们注意一些令人惊讶的事情。可以把它看作作者给读者的暗示——“瞧瞧这个.....注意听！别错过.....”

Unfortunately, some Bible translations pick and choose when to include it. Here the NIV & NRSV do not include it, but the ESV has *‘behold’* all four times. But it’s an important part of the Hebrew text. And the reason I’m talking about it is that this little passage uses it A LOT. It occurs twice in Verse 12, once in Verse 13, and once in Verse 15. Let me read you those verses with the *hinneh’s*, ***‘And he dreamed — check this out! — there was a stairway/ramp set up on the earth, the top of it reaching to heaven; and check this out! — angels of God were ascending and descending on it. And check this out! The Lord stood beside him and said, “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring. And check this out! — I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.”’***

不过，一些圣经译本会选择性地是否加入它。这里 NIV 和 NRSV 没有，但 ESV 四次都用了‘看哪’。但它是希伯来文本中非常重要的部分。我提这个，是因为这段经文用得特别多。第 12 节用了两次，第 13 节一次，第 15 节一次。让我给你读几节带‘欣内’的经文，***‘他做梦——瞧瞧这个！——见有一架阶梯立在地上，顶通天上；看看这个！——上帝的使者上面升上降下。再看看这个！主站在他旁边说：“我是主，你的父亲亚伯拉罕的上帝，也是以撒的上帝；你躺卧的这片地，我必赐给你和你的后裔。再看看这个！——我与你同在，无论你往哪里去，我必保护你，必带你回到这地；因为我必不离开你，直到我成全向你所应许的。”’***

Reads different, hey? The writer keeps saying to us - again and again - check this out! Pay attention! And if we look carefully, three of the *hinneh’s* are about the dream, and the fourth is God speaking! That’s right, God himself uses *hinneh* in Verse 15, ***‘Check this out! I will be with you... [and] I will never leave you!’***

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读起来不一样，是吧？作者一直对我们说——一遍又一遍——看看这个！注意看！如果我们仔细看，三个‘欣内’是关于梦的，第四个是上帝在说话！没错，上帝自己在第15经文里用‘欣内’说：‘看看这个！我与你同在.....[并且]我永不离开你！’

Now we might wonder what the writer is getting so excited about. Is it just a beautiful sight? A fascinating dream? No, it's MUCH more than that! At the top of a ziggurat is the holy place/temple. People go up there to worship. The key thing to note is that in the ancient world, gods don't descend ziggurats! Now that's not a sentence you're gonna hear everyday, but say it with me: '*gods don't descend ziggurats!*' Humans do the work of ascending, climbing, striving! Gods are at the top, humans are at the bottom and let's be honest - we spend our lives trying to get up there!

现在我们可能会想，作者到底为什么这么激动。仅仅是因为美丽的景象吗？一个迷人的梦境？不，远远不止于此！阶梯金字塔的顶端是圣所/神庙。人们上去那里敬拜。关键是要注意，在古代世界中，神是不降临阶梯金字塔的！这可不是每天都能听到的句子，但跟我一起说：‘*神不降临阶梯金字塔！*’人类才是攀登、攀爬、努力的一方！神站在顶端，人类在底层，说实话——我们一辈子都在努力想爬上去！

So the writer is excited that this ramp, this stairway to heaven is covered in angels. And it's startling enough (as the writer notes with a *hinne!*) that you have angels ascending and descending. But you would expect from this that the task of these angels is to communicate between God (up there) and humans (down here). Right? The Hebrew word angel [*mal'akh*] literally means "*messenger.*" So, angels symbolise communication between heaven and earth. Awesome! But what's even more striking is the fact that Yahweh, in this foundational Old Testament text, has bypassed the angels, the messengers! God himself has descended this stairway to stand beside or stand over Jacob and say directly to him, '*I am with you.*' Wow!

所以作者兴奋地写道，这条通天的坡道，这条通往天堂的阶梯上布满了天使。这已经够惊人了（作者还特意提示了一下！）——你看到有天使在升，有天使在降。但你会以为这些天使的任务就是在上帝（上面）和人类（下面）之间传递信息，对吧？希伯来语单词 [*mal'akh*] 字面意思是“使者”。所以，天使象征着天地之间的沟通。太棒了！但更令人惊讶的是，在这段重要的

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旧约经文里，耶和华竟然绕过了天使，也就是使者！上帝自己亲自下降这阶梯，站在雅各身边，直接对他说，‘我与你同在。’哇！

God doesn't send a messenger down to say, 'God is up there but he's thinking of you!' No, God himself 'comes down' and stands right by Jacob. The God of Israel stands over Jacob in his sleep and makes promises to him. No wonder Jacob wakes and says, **'Surely the Lord is IN THIS PLACE!'** and **'How awesome is THIS place!'**

上帝没有派使者下来告诉他，‘上帝在上面，但他在想着你！’不，上帝自己‘下来’，站在雅各身边。以色列的上帝在雅各睡着的时候站在他身边，向他许下诺言。难怪雅各醒来后说，‘**主就在这地方！**’而且‘**这地方真是太棒了！**’

Did you notice that? In Verse 16, Jacob is awake, right? He's not excited about the dream/vision. He's awake and makes a monument to THIS place because God was present here. In this place. And from here on, this becomes a theme in Jacob's life: the abiding presence of Yahweh. Jacob, whose dad favoured his twin brother. Jacob, who deceived his father and became alienated from his own family. To this man, God says, **'Check this out! I am with you and will keep you wherever you go ... I will not leave you until I have done what I have promised you.'**

你注意到了吗？在第16节，雅各是醒着的，对吧？他对那个梦/异象一点也不兴奋。他醒来后，为这个地方立了纪念碑，因为上帝曾在这里，也就是就在这个地方。从此，这成为了雅各生命中的一个主题：耶和华的常在。雅各，他的爸爸偏爱他的孪生哥哥。雅各欺骗了他的父亲，结果与自己的家人疏远了。上帝对这个人说：‘你看好了！我会与你同在，无论你往哪里去.....我绝不会离开你，直到完成对你的应许。’

Hold all of this in your mind and listen to Jesus' first teaching moment in the gospel of John. In John 1:51 Jesus says this to Nathanael, **"Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."**

把这些记在心里，来听听耶稣在约翰福音中的第一个教导时刻。在约翰福音 1:51，耶稣对拿但业说：“我实实在在告诉你们，你们将看见天堂开了，上帝的使者在人人子身上上下下往来。”

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In the gospel of John, Jesus refers to himself as the ‘Son of Man’ when he is speaking of the cross and its significance. And here, as you may have noticed, the Son of Man replaces the ziggurat of Jacob’s dream. ‘Son of Man’ in John refers to his death and exaltation. So when Jesus equates himself with the ziggurat of Genesis 28, it is exactly that - a kind of riddle for the listener or reader to think on ... to Philip and Nathanael who are standing before him, Jesus promises that they will ‘*see heaven opened*’. But where Jacob saw the gap between heaven and earth bridged by a ziggurat or stairway, the disciples will see Jesus himself bridging that gap and bringing the presence of God to live among and within us.

在约翰福音中，耶稣用‘人子’这个称呼指自己，特别是当他谈到十字架及其意义时。而这里，正如你可能已经注意到的，“人子”取代了雅各梦中的金字塔。约翰福音中，“人子”指的是他的死亡和得荣耀。所以当耶稣将自己比作创世记 28 章中的金字塔时，这正是——给听众或读者留的一个谜题，值得思考……当腓力和拿但业站在他面前时，耶稣应许他们“*看到天开了*”。雅各看到天堂和地面之间的空隙被金字塔或阶梯相连，而门徒们将看到耶稣亲自架起这桥梁，把上帝的同在带到我们中间，并活在我们里面。

A few chapters later, Jesus says something similar to Nicodemus. Listen to this in Verses 13:16, ***‘No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.’***

几章之后，耶稣对尼哥底母说了类似的话。请听约翰福音 3:13 的经文：“除了从天降下、就是那从天来的‘人子’以外，没有人升过天。正如摩西在旷野举蛇，人子也必须被举起来，叫所有信他的人得永生。”“因为上帝爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”

As we think about who God is this morning, please hear this:

今天早上，当我们思考上帝是谁时，请听这个：

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We don't ascend to be with God. We don't climb to be any closer. We don't make our way... up! There is no way for us to do so. If you still think there is something you can do to climb a ladder towards God, then you haven't yet understood the gospel.

我们不会爬上去与上帝同在。我们不会攀登变得更亲近祂。我们无法往上爬！根本没有办法。如果你还认为自己能做些什么爬上通向上帝的阶梯，那说明你还没真正明白福音。

No, as John 3 puts it, Jesus ascends the cross on our behalf. He is lifted up, FOR us. He makes the promise of John 3.16 possible, ***“so that everyone who believes in him may not perish but may have eternal life.”***

正如约翰福音第三章所说，耶稣是代表我们被高举在十字架上的。祂是为我们被举起来的。祂让约翰福音 3:16 中的应许成为可能，“叫一切信他的，不至灭亡，反得永生。”

Yahweh descends the stairway from his holy temple. Yahweh longs to live with us. It is only — ONLY — by our allegiance to Yahweh, our faith in Jesus, that divine presence is among us, in us, before us, around, through us — and yes (check it out!) within us.

耶和华从他圣洁的殿堂的阶梯上降下来。耶和华渴望与我们同住。只有——只有——通过我们对耶和华的忠诚，对耶稣的信心，神圣的存在才会临到我们，在我们里面，在我们面前，环绕我们，通过我们——没错，（你瞧！）就在我们里头。

This startling revelation about God from Genesis 18 deepens as we proceed through the biblical story, and the God who descends to stand beside us makes a way, through Jesus, to reside within us ... as temples of his Spirit. We are invited to become the very vessels - cracked, clay, earthenware vessels - in which God lives. And loves!

关于上帝在创世记 18 章中的这惊人启示，随着我们深入圣经故事愈发明朗。这位亲自降临在我们身旁的上帝，通过耶稣，为我们开辟了一条道路，让他住在我们里面——作为他灵的殿。我们被邀请成为上帝居住的器皿——那些破裂的、陶土制成的器皿。而且，他深爱着这些器皿！

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Amen.

阿门。

And hallelujah!

哈利路亚！

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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地思考这则信息。我们希望它们能促成对话，鼓励你思考上帝可能如何在挑战我们去应用我们所听到或读到的内容。

Reflecting on Sunday 31st August 2025: In the story we look at in Luke 8:26-39, the man that was set free from demons was told to **“tell how much God has done for you.”** The challenge was for us to do likewise, if we say God has done things in our lives. How did you go? Who did you tell?

反思 2025 年 8 月 31 日星期日：在我们研究的路加福音 8:26-39 中，那被鬼附身得释放的人被告知要“讲述上帝为你所做之事”。挑战是，如果我们说上帝在我们生命中做了事情，我们也应该这样做。你做得怎么样？你告诉了谁？

Questions from this week's teaching:

本周教导的问题：

1. Jacob woke up saying, **“Surely the Lord is in this place, and I did not know it.”** Where have you recently recognised God's presence in your everyday life, and how did that change your perspective?

雅各醒来时说，**“主确实在这地方，我却不知道。”**你最近在生活中哪儿感受到上帝的同在？这又如何改变了你的看法？

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2. The message reminded us that God comes down to be with us rather than us climbing up to Him. How does this truth challenge the way you approach prayer, worship, or your spiritual disciplines?
这段信息提醒我们，上帝是降下来与我们同在，而不是我们向上去找祂。这真理如何挑战你对祷告、敬拜或属灵操练的态度？
3. If God's presence is not just above us but within us, how might that reshape the way you engage with your workplace, family, or neighbourhood this week?
如果上帝的同在不仅在我们头顶，更在我们里面，这会怎样改变你这周与工作、家庭或邻里的互动？
4. The gospel tells us we don't ascend to God, but He descends to us through Jesus. What practical step could you take to help someone else experience God's presence with them?
福音告诉我们，我们不是向上升到上帝，而是祂通过耶稣降到我们中间。你能做什么实际行动，帮助别人体验上帝的同在？

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.**

如果你想与人聊聊你的属灵旅程或生活中的其他事，欢迎通过 care@windsorpark.org.nz 联系我们；**我们在一起更好，而且不要求完美。**



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

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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.

下面有一些资源，可以让你更深入地理解信息，也能帮助你从不同角度探讨同一个主题。如果你还有疑问，或者想要澄清什么，我们也鼓励你联系讲道者交流。发邮件到

info@windsorpark.org.nz，我们会把你的问题转给合适的人处理。

1. The Bible Project has an interesting article written by Amber Dillon called, **How God's Presence Came to Dwell with All His People: Presence Pattern and Kingdom of Priests** that adds to this week's message and is well worth reading and reflecting on. Click here for the link:

<https://bibleproject.com/articles/presence-of-god/>

圣经项目（The Bible Project）有一篇由 Amber Dillon 写的有趣文章，题为《上帝的同在如何与所有子民同住：同在模式与祭司国》，补充了本周的内容，非常值得一读和思考。点击这里访问链接：<https://bibleproject.com/articles/presence-of-god/>

2. **Renovaré** is an organisation that resources and advocates fullness of life with God experienced, by grace, through the spiritual practices of Jesus and of the historical Church. Christian in commitment, ecumenical in breadth, and international in scope. There are a bunch of resources on their website that will help you diver deeper into experiencing the presence of God on a daily basis. Check out their resources here: <https://renovare.org/>

Renovaré 是一个组织，提供资源并倡导通过耶稣和古代教会的灵修实践，凭恩典体验与上帝丰盛的生命。该组织基督徒立场，泛教会包容，且具国际视野。他们网站上有很多资源，能帮你更深入地体验上帝每天的同在。点击这里查看他们的资源：

<https://renovare.org/>

3. The **YouVersion Bible App** is the world's leading app to not only read the Bible on, but to see a suite 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 reading plan

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(you'll get a notification about a new plan each week). This week we recommend, **Nearer Than We Imagine: Meditations on Practicing the Presence of God.**

这款 **YouVersion 圣经应用** 是全球领先的应用，不仅能读圣经，还包含许多其他实用资源。下载应用，创建账户，并将温莎公园浸信会教堂设为‘我的教会’。每周我们都会推荐一个简短的阅读计划（你会收到新计划的通知）。本周推荐阅读：《**比我们想象更近：关于实践上帝同在的冥想**》。