

Text of messages delivered by Grant Harris at Windsor Park Baptist Church on Sunday 29th June 2025.
The written text may vary from the spoken/video version due to time and the need for flexibility.



A Prophetic Homecoming

先知性的归家呼召

The prophetic books of the Bible may be small, but they carry big voices that still speak powerfully into our world today. In this series, *Prophetic Words: Ancient Voices, Modern Hope*, we explore the messages of prophets like Amos, Hosea, Micah, Joel, and others who spoke into seasons of injustice, spiritual drift, and national crisis—times not unlike our own. Their words call us not to religion, but to relationship; not to comfort, but to conviction; not just to hear, but to act. God hasn't gone silent. The prophets remind us: He's still speaking. Are we listening?

圣经中的先知书虽然篇幅不大，却发出了强而有力的声音，直到今天仍对我们的世界产生深远的影响。在这个系列中先知的话语：古老的声音，现代的盼望，我们将一同探讨像阿摩司、何西阿、弥迦、约珥等先知的信息。他们曾在充满不公、属灵偏离和国家危机的时期发声——这些时期与我们今天的时代何其相似。他们的话语不是呼召我们回到宗教仪式中，而是回归与神的关系；不是追求安逸，而是唤起内心的信念；不仅是聆听，更是行动。神并未沉默。先知提醒我们：祂仍在说话。我们，听见了吗？

Picture yourself walking down Queen Street, wandering through Westfield Albany, or meandering past the cafes in Oneroa as you spend a day in the sun on Waiheke Island. As you go about your business, your attention is drawn to someone speaking directly to you...

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想象一下你正走在皇后街上，或是在奥尔巴尼的 Westfield 购物中心闲逛，又或者在阳光明媚的激流岛上，漫步经过奥内罗亚的咖啡馆。当你正忙着自己的事情时，突然，有人开口，直接对你说话，引起了你的注意……

Come Back Home

A modern prophetic reflection for Aotearoa

People of Aotearoa,

You're busy.

Like, *"I haven't had a proper dinner in three days"* busy.

Like, *"I'll reply to that email tomorrow"* busy.

Somewhere between the meetings, the activities, the Uber Eats orders, and the incessant doomscrolling,

You've forgotten that God's still speaking.

You wear crosses around your neck but forget the One who carried it.

You quote Bible verses on Insta stories, then cut someone off in traffic on the way to church (yes, even if they were going too slow).

You say *"bless you"* when someone sneezes - but blessing others when they think differently than you about Israel, or sexuality, or politics, is hard for you.

Person on the street,

God isn't waiting for your polished, Sunday-best version.

He's after the real you.

The Monday-you.

The coffee-stained, under-slept, *"Lord help me"* you.

He's calling - not with thunder or neon signs (though wouldn't that be helpful),

But with whispers.

A nudge in the quiet.

That sense that something's off.

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That pull that says, “*you were made for more.*”

You want change?

It doesn’t start with moving to Queenstown, or ... Aussie, or ... anywhere else.

Or switching jobs.

It starts *inside*.

God sees our land.

The kindness,

The silence,

The generosity,

The gap,

The haka ... and the heartache.

But here’s the good news:

He hasn’t given up.

He’s not ghosting you.

He’s still here.

Still waiting.

Still calling you—not to rules, but to relationship.

Hoki mai ki te aroha noa, te kāinga tūturu o te ngākau.

Hoki mai ki te tika, ahakoa te utu.

Hoki mai ki te atawhai, ahakoa te āmaimai.

Kāore te Atua i whakarērea koe. Kei te tūwhera tonu te kūaha.

Come back to grace that feels like home.

Come back to justice that costs something.

Come back to mercy that interrupts.

God hasn’t given up. The door is still open.

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There's still hope.

Still healing.

Still time.

Come back.

回家吧

写给新西兰的一则现代先知式反思

新西兰的人民啊，

你们太忙了。

那种“三天没好好吃顿晚饭”的忙，

那种“明天再回那封邮件吧”的忙。

在一场场会议、各种活动、不断点外卖、和不停刷手机之间，

你们已经忘了——神还在说话。

你脖子上戴着十字架，却忘了那位曾背起它的主；

你在 Insta 限时动态上分享经文，却在去教会的路上插队（对，哪怕前面那辆车真的开太慢）；

你在别人打喷嚏时说“祝福你”，

但当别人和你在以色列问题、性议题、或政治上意见不同时，

你却觉得要祝福他们太难了。

街上的朋友啊，

神并不在等你那个打扮整齐、完美无瑕的“星期天版本”。

祂要的，是那个真实的你。

那个“星期一的你”。

那个喝着洒了咖啡、睡眠不足、嘴里说着“主啊救我”的你。

祂在呼唤——

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不是用雷声，不是用霓虹灯（虽然那样可能更明显），
而是在安静中轻声细语，
是一种提醒：好像哪里不太对；
是一种牵引：你是为更伟大的目的而造的。

你想改变？
改变不是从搬去皇后镇开始，
也不是去澳洲、或别的地方，
更不是换工作。
它从你心里开始。

神看见这片土地，
看见善良，
看见沉默，
看见慷慨，
看见鸿沟，
看见战舞……也看见心痛。

但，好消息是：
祂从没放弃。
祂没有消失。
祂还在这里。
还在等你。
还在呼唤你——不是要你回到规条里，
而是要你回到关系中。

Hoki mai ki te aroha noa, te kāinga tūturu o te ngākau.

Hoki mai ki te tika, ahakoa te utu.

Hoki mai ki te atawhai, ahakoa te āmaimai.

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Kāore te Atua i whakarērea koe. Kei te tūwhera tonu te kūaha.

回来吧——回到那个如家般温暖的恩典中。

回来吧——回到那需付代价的公义中。

回来吧——回到那会打断你脚步的怜悯中。

神从未放弃。大门仍然敞开。

希望仍在。

医治仍在。

时间仍在。

回来吧。

Introduction: Ancient Voices for Modern Auckland

You might not expect God to speak this way in a Sunday service, but it captures something the biblical prophets understood perfectly: God interrupts the everyday with the voice of the eternal. The prophets didn't speak from pulpits, they spoke on street corners, in marketplaces, wherever people were walking by, in the hope that some would ... listen. Would you?

Today we begin a series called, **Prophetic Words: Ancient Voices, Modern Hope**. Over the coming weeks, we'll discover that prophets like Amos, Hosea, Micah, Joel, Habakkuk, Zephaniah, and Malachi spoke into times that feel uncomfortably familiar to ours, but just like then, God isn't silent. He's still calling, still correcting, still inviting us to come back home.

引言：为现代奥克兰而来的古老声音

你或许不会在一个主日聚会中，预期神会以这样的方式说话，但这正体现出圣经中的先知们深深明白的一件事：神用永恒的声音，打断我们的日常生活。先知们不是站在讲台上发言的，他们站在街角、在市集、在人群经过的地方发声，只盼望有人——愿意聆听。你会吗？

今天，我们开启一个新系列：**先知的话语：古老的声音，现代的盼望**。在接下来的几周里，我们将一起认识阿摩司、何西阿、弥迦、约珥、哈巴谷、西番雅、玛拉基这些先知们。他们曾活在一个个与你我今天所处环境惊人相似的时代中，在不公中发声，在属灵沉睡中呼唤，在国家

动荡中指向盼望。而如今，正如那时一样，神并未沉默。祂仍在呼唤，仍在纠正，仍在邀请我们——回家。

Understanding Biblical Prophecy

But what do people today think about *prophecy* or *prophets*. Aidan went into Commercial Bay recently to ask some people who were willing to answer. Here's what they said:

Video: Responses from people at Commercial Bay

What's interesting is that most people think of prophecy and the prophets as being fortune-tellers or future-predictors, but here's what might surprise you: the biblical prophets weren't primarily fortune-tellers, they were truth-tellers. They weren't crystal ball gazers as much as they were confronters of present reality.

When we examine all the prophetic passages in Scripture, here's what we find:

- **65-75%** of the words that came from the mouths of the prophets focus on calling people back to God - addressing repentance, authentic worship, and heart over ritual.
- **20-25%** of the words that came from the mouths of the prophets warn of immediate consequences for rebellion, but always with restoration as the goal
- **Only 5-10%** of the words that came from the mouths of the prophets point to future hope, including Messianic promises and the new creation.

The prophets weren't just talking about what would happen, they were pleading with people to come home in the middle of what was happening.

理解圣经中的预言

但今天的人们是如何看待“预言”或“先知”的呢？Aidan 最近去了 Commercial Bay，随机采访了一些愿意回答的路人。来看看他们怎么说：

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（播放视频：Commercial Bay 受访者回应）

有趣的是，大多数人认为先知或预言，就是能“预测未来”或像“算命先生”一样的人。但也许会让你感到意外的是：圣经中的先知，主要并不是在“预测未来”，而是在“揭示真相”。他们不是在看水晶球，他们是在直面现实，指出问题，唤醒人心。

当我们全面查考圣经中所有先知性的信息时，会发现：

- 约 65–75% 的话语是在呼唤人们回转向神，提出对悔改、真实敬拜和内心动机的挑战，而不是形式主义。
- 约 20–25% 的话语是警告悖逆会带来直接的后果，但这些警告背后，总带着一个目标——恢复的盼望。
- 只有 5–10% 的内容是指向未来的希望，包括有关弥赛亚的应许和新天新地的启示。

也就是说，先知们不只是讲“将要发生什么”，他们更是在当下的混乱与冷漠中，迫切地呼唤人们：“回家吧！”

The Prophetic Books: A Quick Overview

It's enlightening when we look at the weight that the prophetic books have in the overall narrative of the Bible. The prophetic books comprise roughly one-quarter of the entire Bible. That's significant real estate in God's Word. Through the Old Testament we have five **Major Prophets** (called major because they're the long ones):

1. **Isaiah** speaks of judgment, hope, and is probably mostly known for what we read in Chapter 7:14, *Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son and will call him Immanuel.* Messianic prophecy is strong in Isaiah.
2. **Jeremiah** is often called the *weeping prophet* as he calls for repentance but is most known for the hope he gives to people trapped in exile that somehow gets translated into the most popular Scripture to read at baptisms – Jeremiah 29:11, *“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”*
3. **Lamentations** is a book of poetic grief over Jerusalem's destruction.
4. **Ezekiel** is full of vivid visions during the Babylonian exile, and
5. **Daniel** is deep in the reality of God's faithfulness in exile and graphic in apocalyptic hope.

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And then there's the twelve **Minor Prophets** (minor in length, but not in importance):

- **Hosea** shows God's faithful love despite unfaithfulness.
- **Joel** speaks of the Day of the Lord and the promise of the Spirit.
- **Amos** is a call to justice and righteousness.
- **Obadiah** speaks into judgment on pride and violence.
- **Jonah** shows a reluctant prophet and God's mercy on our enemies.
- **Micah** of course is famous for Chapter 6:8, **Act justly, love mercy, walk humbly.**
- **Nahum** is a story of God's judgment on oppression.
- **Habakkuk** wrestles with God's justice.
- **Zephaniah** is a warning of judgment but with the promise of renewal.
- **Haggai** is a prophetic encouragement to rebuild the temple.
- **Zechariah** has visions of restoration and Messianic hope, and
- **Malachi** is a final call to covenant faithfulness before 400 years of silence.

先知书快速概览

当我们回顾圣经整体叙事时，会发现先知书在其中占据了相当重要的地位——大约占了整本圣经的四分之一。这是一块在神话语中分量十足的“土地”。

在旧约中，我们有五位“**大先知**”（之所以称为“大”，是因为篇幅较长）：

1. **以赛亚书**：谈论审判与盼望，最广为人知的是第 7 章 14 节：**因此，主自己要给你们一个兆头：必有童女怀孕生子，给他起名叫以马内利。** 以赛亚书中充满了有关弥赛亚的预言。
2. **耶利米书**：耶利米常被称为“流泪的先知”，呼吁百姓悔改。但他也带来盼望，特别是给被掳者的信息，其中最著名的一节出现在洗礼仪式中常读的 **耶利米书 29:11**：**我知道我向你们所怀的意念是赐平安的意念，不是降灾祸的意念，要叫你们末后有指望。**
3. **耶利米哀歌**：一卷为耶路撒冷毁灭而写的哀伤诗篇。
4. **以西结书**：在巴比伦被掳期间所写，书中充满了生动的异象。
5. **但以理书**：描绘了神在被掳中的信实，以及末世性的异象与盼望。

接下来是十二位“**小先知**”（称“小”是因为篇幅较短，但内容意义重大）：

- **何西阿书**：展现神即使在百姓不忠时仍持续的爱。

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- 约珥书：谈到“耶和华的日子”及圣灵的应许。
- 阿摩司书：强烈呼唤公义与正直。
- 俄巴底亚书：对骄傲和暴力的审判信息。
- 约拿书：描写一位不情愿的先知，以及神对仇敌也施怜悯。
- 弥迦书：以 6 章 8 节最为知名：**行公义，好怜悯，存谦卑的心**
- 那鸿书：讲述神对压迫者的审判。
- 哈巴谷书：探讨对神公义的疑问和挣扎。
- 西番雅书：预告审判，但也有更新与希望的应许。
- 哈该书：鼓励百姓重建圣殿的先知性话语。
- 撒迦利亚书：展现异象中的复兴与弥赛亚盼望。
- 玛拉基书：在 400 年沉默期前，神对圣约忠诚的最后呼召。

Why These Ancient Voices Matter Today

King Solomon wrote in Ecclesiastes 1:9, **What has been will be again, what has been done will be done again; there is nothing new under the sun**, and if you were to scroll through your news feed or social media, you'll see what Solomon meant. Corruption, greed, conflict, spiritual apathy, injustice, environmental crisis, rampant consumerism - it's like humanity's been stuck on repeat since the prophets spoke on Starbucks corners 2,500 years ago.

为什么这些古老的声音在今天依然重要

所罗门王在《传道书》1 章 9 节中写道：**已有的事后必再有，已行的事后必再行，日光之下并无新事**。如果你今天滑一下新闻推送或社交媒体，就会明白所罗门在说什么。腐败、贪婪、冲突、属灵冷漠、不公义、环境危机、消费主义泛滥……这些问题仿佛人类按了“重播键”，从 2,500 年前先知们站在“古代星巴克街角”发声时，就一再上演至今。

That's exactly why we need the prophets.

These prophets were people, they weren't superhuman figures. They were farmers, poets, priests, and nobodies. Ordinary people with extraordinary burdens, speaking into broken systems and broken hearts. They lived in times marked by injustice, spiritual drift, corruption, and national crisis.

Sound familiar?

这正是我们需要先知的原因。

这些先知不是超人，他们只是人——他们是农夫、诗人、祭司，甚至是默默无闻的普通人。是背负着非凡重担的平凡人，对着破碎的制度、破碎的心灵发出呼声。他们活在一个充满不正义、属灵迷失、腐败与国家危机的时代里。

听起来，是不是很熟悉？

The Prophetic Pattern

Here's what you'll notice in every prophetic book because the prophets follow a consistent pattern:

First, they diagnose the problem:

- *"The Israelites are stubborn, like stubborn heifers"* Hosea says (4:16).
- *"Wake up, you drunkards, and weep"* Joel shouts (1:5).
- *"Hear this word, you cows of Bashan"* Amos proclaims (4:1), and
- *"Woe to you who are complacent"* Amos declares (6:1).

All these words repeatedly describe the consequences of turning away from God.

But here's the crucial part - they always end with hope:

- Joel implores (2:13), *"Return to the Lord your God, for he is gracious and compassionate."*
- Amos declares what God will do (9:11-12), *"In that day I will restore...I will repair...I will heal."*

Perhaps the most famous prophetic summary is one that I've already mentioned from Micah 6:8, *"He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."*

先知的模式

你会发现，每一卷先知书都遵循一个一致的模式。

首先，先知们诊断出问题所在：

- 何西阿说（4:16）：*以色列倔强，如同倔强的母牛*
- 约珥大喊（1:5）：*酒醉的人哪，要清醒哭泣*
- 阿摩司宣告（4:1）：*你们住撒马利亚山如巴珊母牛的啊，当听我的话*
- 他又说（6:1）：*安逸无虑的，有祸了*

这些话语，毫不掩饰地揭示了远离神会带来的后果。

但关键在于：先知的信息永远不会止步于责备，而是以“希望”作结尾。

- 约珥恳切地呼唤（2:13）：*归向耶和华你们的神，因为他有恩典，有怜悯*
- 阿摩司宣告神的作为（9:11-12）：*到那日，我必建立.....建立起来.....重新修造*

也许，最著名的一句先知总结，就是我们之前提到过的弥迦书 6:8：*世人哪！耶和华已指示你何为善。他向你所要的是什么呢？只要你行公义，好怜悯，存谦卑的心，与你的神同行。*

The Prophetic Word for Auckland 2025

These ancient voices speak directly into our contemporary cultural context:

- **They speak into our spiritual drift:** In a city where Sunday sport competes with Sunday worship, where spiritual conversations feel awkward, the prophets ask: *"What does authentic relationship with God actually look like?"*
- **They speak to our inequality:** In a city struggling with housing affordability, where the gap between rich and poor widens, Amos still thunders: *"Let justice roll on like a river, righteousness like a never-failing stream!"*
- **They speak to our institutional distrust:** When politicians disappoint, when churches fail, when systems seem broken, Habakkuk shows us it's okay to wrestle with God about injustice and still trust Him.
- **They speak to our anxiety about the future:** In uncertain times, Jeremiah reminds us that God has *"plans ... to give you hope and a future."*

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2025 年对奥克兰的先知性话语

这些古老的声音，正在直击我们当代文化的核心问题。它们并未过时，反而显得更贴切、更及时：

- **它们挑战我们的属灵漂流：**
在这个主日体育活动与敬拜相竞争、属灵对话常让人感到尴尬的城市里，先知们发出呼问：“与神之间真实的关系，究竟该是什么样子？”
- **它们揭露我们的不平等现状：**在一个为住房负担、贫富悬殊所困的城市中，阿摩司依然雷鸣般宣告：**惟愿公平如大水滚滚，使公义如江河滔滔。**（阿摩司书 5:24）
- **它们回应我们对体制的失望：**当政客令人失望，当教会出现失败，当系统似乎崩塌，哈巴谷提醒我们可以带着真实的挣扎向神发问，仍选择信靠祂。
- **它们安慰我们对未来的焦虑：**在不确定的时代里，耶利米依然带来神的应许：**要叫你们末后有指望**（耶利米书 29:11）

What This Series Will Do

Over the coming weeks, these ancient voices will:

- Comfort us when we need hope.
- Challenge us when we need correction.
- Call us back when we've drifted, and
- Remind us that God hasn't given up on us, on our city, or on our world.

Some of these messages will make us uncomfortable. Others will lift us with hope. But all of them will help us hear what God is saying to us - right here, right now, in Auckland, in our homes, and in our hearts.

这个系列将带来的影响

在接下来的几周里，这些古老的声音将会：

- 在我们需要盼望时，安慰我们；
- 在我们需要调整时，挑战我们；
- 在我们走偏时，呼唤我们归回；
- 并提醒我们：神从未放弃——不放弃我们，不放弃我们的城市，也不放弃这个世界。

有些信息可能会让我们感到不舒服，有些则会带来振奋的希望，但每一则信息，都将帮助我们听见——神正在对我们说话。就在这里，就在现在，在奥克兰，在我们的家中，在我们的心里。

The Heart of the Prophetic Message

So, what does it matter to us? Well, here's the question that every prophet was asking, the same question we need to still ask ourselves: *Are we prepared to listen to the voice of God drawing us closer to Him, enabling us to draw upon the richness of His forgiveness and freedom so that we can wholeheartedly participate in His mission in our world?*

The prophets weren't just calling for religious reformation, they were calling for life transformation. They weren't asking people to be more religious; they were calling them to authentic relationship. Like loving parents who sometimes have to say hard things, the prophets stood up for truth even when it made them unpopular. But their motivation was always love - calling God's people back home.

先知信息的核心

那么，这对我们有什么意义呢？其实，每一位先知都在问同一个问题——而我们今天仍然需要问自己这个问题：*我们是否准备好聆听神的声音？* 这声音在吸引我们更亲近祂，使我们能够支取祂饶恕与自由的丰富，从而全心全意地参与祂在这个世界上的使命。

先知们所呼召的，不只是宗教改革，而是生命的转变。他们并不是要求人变得更有宗教性；他们是在呼召人进入真实的关系。

就像慈爱的父母有时必须说出严厉的话，先知们也为了真理挺身而出，哪怕这让他们变得不受欢迎。但他们的动机始终是出于爱——呼唤神的子民回家。

Our Response

The door is still open. The voice of the prophets continues to call us to come home. In a world that often feels spiritually adrift, where headlines are filled with injustice, where we're tempted to settle

for shallow religion, these ancient voices still ask the most important question: "What does it mean to truly follow God?"

As we listen to these voices over the coming weeks, may we hear not just the echo of history, but the voice of the Spirit calling us today. The question isn't whether God is speaking. The question is, are we listening? If we are, then maybe we need to take a step today, maybe it's prayer, a conversation, an intent to engage deeper in this series, or perhaps it's simply saying, "God, I want to listen again."

Small books. Big voices. Still speaking.

Amen.

我们的回应

门仍然是敞开的。先知的声音仍在呼唤我们回家。在一个常常属灵漂泊的世界里，在充满不公正新闻标题的时代里，在我们容易满足于肤浅宗教的环境中，这些古老的声音仍然在发出最重要的问题：“真正跟随神意味着什么？”

在接下来的几周里，当我们聆听这些声音时，愿我们听见的，不只是历史的回声，而是今天圣灵对我们的呼唤。问题不是神有没有在说话，问题是：我们在听吗？如果我们在听，也许我们今天就需要采取一个行动。也许是一次祷告、一场谈话、一份愿意更深入参与这个系列的决心，又或许只是简单地说一句：“神啊，我想再次听见祢的声音。”

小小的书卷，大大的声音，至今仍在说话。

阿们。

*Text of messages delivered by Grant Harris at Windsor Park Baptist Church on Sunday 29th June 2025.
The written text may vary from the spoken/video version due to time and the need for flexibility.*



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.

Reflecting on Sunday 22nd June 2025: Last Sunday Pastor Aidan focussed on Matariki, encouraging us to look at the Creator of the stars. What opportunities have you had to "look up" in wonder at creation this week? What did you see and experience?

Questions from this week's teaching:

1. Where in your life do you feel spiritually distracted or distant - and what might it look like to "come back home" to God in that area?
2. The prophets often spoke hard truths out of love. When was the last time God challenged you, and how did you respond?
3. What's one whisper or nudge you've sensed from God recently? Have you acted on it, or ignored it? Why?
4. Micah 6:8 calls us to 'act justly, love mercy, and walk humbly.' Which of those is most challenging for you right now - and why?

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.**

这些问题旨在帮助你更深入地思考本周的信息。我们希望它们能开启有意义的对话，鼓励你认真思考神可能正在如何挑战你，将所听/所读的信息应用在生活中。

回顾 2025 年 6 月 22 日主日信息：

上个主日，Aidan 牧师以 **Matariki（毛利新年）** 为主题，鼓励我们**仰望星空的创造主**。这一周里，你是否有机会“抬头仰望”，惊叹于神的创造？你看到了什么？又经历了什么？

本周讲道的问题反思：

1. 在你生命的哪些方面，你感到属灵上分心或与神有距离？在那个领域中，“回家”归向神可能会是什么样子？
2. 先知们常常出于爱说出直白、困难的真理。你上一次被神挑战是在什么时候？你是如何回应的？
3. 最近有没有某个你感受到的**神的轻声细语或心中的推动**？你采取行动了吗，还是忽略了？为什么？
4. 弥迦书 6 章 8 节呼召我们“行公义，好怜悯，存谦卑的心”。这三者中，**你现在最难实践的是哪一项？为什么？**

如果你希望有人与你聊聊你的属灵旅程，或生活中正在经历的事情，欢迎随时与我们联系：

□ care@windsorpark.org.nz

我们相信：一起同行会更好，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 and we'll direct your query to the appropriate person.

1. The Bible Project has an excellent video that introduces **The Prophets**; it comes with some study notes at the bottom of the page. See it here: <https://bibleproject.com/videos/the-prophets/>.
2. Windsor Park provides free access to **RightNow Media** who serve the global Christian church with a mission to provide high-quality, Bible-based video content for the purpose of discipling people on their faith journey. To access RightNow Media and to create a free login go to the Windsor Park website here, <https://windsorpark.org.nz/resources>, and scroll down to the bottom. When you have a login, you'll see a curated library called **Prophetic Words: Ancient Voices, Modern Hope** with several resources you may want to browse.
3. If you'd like to read a longer and more in-depth article, click the below link for an article called, **Making Theological Sense of the Prophetic Books of the Old Testament Canon** by Gregory Goswell. https://etsjets.org/wp-content/uploads/2021/05/files_JETS-PDFs_64_64-1_JETS_64.1_77-94_Goswell.pdf

以下是一些延伸资源，可帮助你更深入地理解本周的信息，也鼓励你从不同的角度探讨同一主题。如果你有进一步的问题，或者希望对某些内容获得更详细的解释，也欢迎你联系讲员。

□ 请发送邮件至 info@windsorpark.org.nz，我们会将你的问题转给适当的人。

推荐资源:

1. **The Bible Project (圣经计划)** 提供了一部非常优秀的视频，介绍了整本《先知书》的背景与重点，视频下方还附有学习笔记。
□ 视频链接: <https://bibleproject.com/videos/the-prophets/>
2. **Windsor Park 教会提供免费使用 RightNow Media 的机会。** RightNow Media 服务于全球基督教会，使命是提供优质、以圣经为基础的视频内容，帮助信徒在信仰旅程中成长。
要注册免费账户，请访问 Windsor Park 网站：
<https://windsorpark.org.nz/resources>，
向下滚动到页面底部创建登录。注册后，你将可以看到一个特别整理的资源库，名为
“先知的话语：古老的声音，现代的盼望”，其中包含多个你可能感兴趣的视频资源。
3. 如果你想阅读一篇更长、更深入的神学文章，推荐点击下方链接阅读 Gregory Goswell 撰写的文章：
《如何从神学角度理解旧约正典中的先知书》 (Making Theological Sense of the Prophetic Books of the Old Testament Canon)
□ 阅读链接: https://etsjets.org/wp-content/uploads/2021/05/files_JETS-PDFs_64_64-1_JETS_64.1_77-94_Goswell.pdf