

Authentic Christian Ministry 真诚的基督徒事工

2 Corinthians 2:12-3:18 哥林多后书 2:12-3:18

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An Anglican Priest auditioned for *Britain's Got Talent* by singing REM's *Everybody Hurts*.
一位在英国圣公会的牧师参加英国达人秀试镜时演译了REM的《每个人都会伤痛》。

He mesmerised the crowd and got a standing ovation for a phenomenally good performance.
他惊人而优秀的现出迷住了观众,并赢得了全场的起立掌声。

The online comments were interesting. Some thought he gave the song real authenticity because of his role and dealing with other's hurts.

网上的评论很有趣。有些人认为,因为他的角色和他要处理其他人的伤痛,他使这首歌更有真实性。

Many thought he should in fact shift careers and go into singing. There is a value statement there.
许多人认为他应该转行,成为歌手。那是一个价值的评估。

His singing impacted people so effectively that he'd be better off as a singer, after all, what does a priest do?

他的歌声对人带来那么有效的影响,他应该作为一个歌手会更好,毕竟,做牧师可以有什么建树?

Unfortunately too many get their view of ministry from shows like *The Vicar of Dibley*, *The Simpson's Rev. Lovejoy*, *Father Brown*, and the like.

不幸的是,太多人从《迪布利的牧师》、《辛普森卡通里的爱喜乐牧师》、《布朗神父》等节目中来定义他们对牧师事工的看法。

For many in our society the role of the minister is to be there in times of crisis or significant life events, minister to the poor, care for the flock, but NOT TO SAY ANYTHING THAT IS OFFENSIVE.

对于我们社会中的许多人来说,牧师的角色是在危机或重大生命事件的时候在那里,事奉穷人,关心羊群,而不是说任何有攻击性的说话。

For those in the church, we often expect a career, a scholar, a leader, an evangelistic, manager. Within our own diocese there is an undercurrent expectation that the senior pastor won't really change anything but grow the church at the same time.

对于那些在教会里的人,我们经常期待一个照顾者,一个学者,一个领袖,一个福音传道者,一个经理。在我们自己的教区内,有一种暗流式的期望,主任牧师不会真正改变任何东西,但在同一时间会使教会成长。

In 2 Corinthians Paul helps us understand what authentic gospel ministry looks like.

在《哥林多后书》中,保罗帮助我们了解真正的福音事工是什么样子。

The situation is that when Paul moved on from Corinth, his opponents moved in. They were eloquent religious leaders who took pride in the outward display of ministry success.

当时的情况是,当保罗离开哥林多之后,敌对他的人就走进来。他们是雄辩的宗教领袖,都以外在展示事工的成功而自豪。

They started to drive a wedge between Paul and the church. They criticised both Paul's life and his message.

他们开始在保罗和教会之间制造裂口。他们批评了保罗的生活和他的信息。

It got so bad the church he founded started to believe that Paul was worldly, insincere, cowardly, weak, and a theological deviant who preached a false gospel.

事情变得如此的糟糕,保罗创立的教会开始相信他是属世的、不真诚的、懦弱的、软弱的,是一个宣扬错误的福音的神学偏离者。

He was seen as fake.

他被认为是冒牌者。

The Corinthian church is in danger of walking away from Paul and walking away from the authentic good news of Jesus Christ.

哥林多教会有远离保罗,远离耶稣基督真正的好消息,的危险。

This is what Paul is fighting for in this letter.

保罗在这些信中为了这个事情而争战。

As we saw last week Paul defended himself as he revealed the characteristics of a true apostle, and what it means to be a true follower of Jesus.

正如我们上周所看到的,保罗为自己辩护的同时也揭示了一个真正的使徒的特征,以及成为真正追随耶稣的人意味着什么。

Today we'll see him outline what authentic ministry looks like. Paul reveals **three** important things about **authentic gospel ministry**: *what authentic ministry is...What it does...What it produces.*

今天,我们将看到他概述真正的事工是怎么样。保罗揭示了关于**真诚福音事工**的三件重要的事情: *什么是真正的事工... 它的作用... 它的出产。*

What Authentic Ministry Is - God speaking through the gospel? We see this in 2:14-17. Let's jump to v17:

什么是真正的事工 - 是神通过福音说话。我们在2:14-17中看到这一点。让我们跳到17节:

Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God.

17 我们不像许多人,把上帝的道当商品贩卖,而是由于真诚,而是受命于上帝,在上帝面前凭着基督讲道。

Notice that Paul says the key activity of authentic ministry is the ministry of speaking the word of God, and it is marked by the sincerity of knowing we are accountable to God.

注意，保罗说，真正的事工的关键活动是传讲神的话，它的特点是真诚，知道我们要对上帝负责。

Paul chooses two word pictures that are shocking. First, he says in verse 14, ***But thanks be to God, who always leads us as captives in Christ's triumphal procession...***

保罗选择了两个令人震惊的字图片。首先，他在第14节说，**感谢上帝！他常率领我们在基督里得胜...**

This doesn't mean what you probably think it means. It refers to what a great Roman general does when he leads in captivity those enemies he has conquered and takes them to their death or to slavery.

这并不是你可能认为这意味着什么的那样。它指的是一位伟大的罗马将军率领那些他征服的敌人，并把他们带到他们的死亡或奴役中。

Verse 14 again: ***But thanks be to God, who always leads us as captives in Christ's triumphal procession...***

重看第14节：**感谢上帝！他常率领我们在基督里得胜...**

In other words, Paul was defeated and taken captive; but he was brought to faith and forgiven and justified and set free from slavery to sin and death and made a glad and willing servant of the greatest General who ever was.

换句话说，保罗是被打败了，被俘虏了；但他被率领到信心和被原谅和公义中，摆脱罪和死亡的奴役，并欣然甘愿的作为一个史无前例的最伟大的将军的仆人。

With these word pictures Paul is accomplishing two almost opposite things at the same time. One the one hand, God is like a great general and Paul is conquered and called to suffer in his service — even die.

有了这些文字图片，保罗正在同时完成两件几乎相反的事情。一方面，上帝就像一位伟大的将军，保罗被征服了，并被要求在他的服务中受苦——甚至死去。

But on the other hand, God is triumphant and Paul is in his service, and through Paul spreading everywhere the good news of the gospel.

但在另一方面，神是永远得胜的，保罗在为他服务，并通过保罗到处传播福音的好消息。

Paul is a weak and broken vessel but God is displaying his great goodness and power through him.

保罗是一个软弱和破碎的器具，但上帝正在通过他奠定他伟大的善良和力量。

Paul's adversaries at Corinth don't recognise his authority, and they don't think Paul is as triumphant as a missionary the way they think he should be.

保罗在哥林多的对手没有看出他的权威，他们不认为保罗像他们认为的成功的传教士那样得胜。

Some people are converted, and some are not. Some see Christ in him and some don't. They only see weakness, failure, hardship, difficulty and rejection.

有些人被改观了，有些人没有。有些人在他身上看见基督，有些人看不到。他们只看到软弱、失败、困苦、困难和拒绝。

He has some success and some failure, but they think that if he was a genuine apostle of the King of Kings then he would be triumphant in every area of life.

他有一些成功和一些失败，但他们认为，如果他是万王之王的真正使徒，那么他将在生活的每个领域取得胜利。

Paul chooses a word picture that describes him both as belonging to a great victor, and as a conquered enemy whose service of the king is to suffer and look weak and even die for him — led in triumphal procession as a defeated foe in the service of the king.

保罗选择了一个字图片，描述他既属于一个伟大的胜利者，又作为一个被征服的敌人，以受苦，看起来软弱，甚至为他而死来服奉侍这位国王——以一个被征服了的人被率领在为这王事奉中得胜。

Why is this ministry Paul's delight? Because this great Victor who leads him in triumphal procession is the King of Kings and Lord of Lords.

为什么保罗很喜欢这个事工？因为这位率领他的伟大的得胜者是万王之王，万主之主。

This is the one who surrendered himself to the soldiers in the garden of Gethsemane, condemned to death by a puppet ruler, led by soldiers through the streets of Jerusalem carrying a cross as the crowds mocked him before being nailed to it and dying.

他是那位在客西马利园向士兵投降的人，被一个傀儡统治者判处死刑，由士兵带领着穿过耶路撒冷的街道，背着十字架，人群嘲笑他，然后被钉死。

To the eyes of the world he was defeated. A spectacle. A failure to be mocked.

在世界眼中，他被打败了。一个出众而且藉得被嘲笑的失败。

It was no accident of history. It wasn't an unfortunate event. Jesus himself declared it was going to happen and he was in control of it. Jesus declared that he was God in the flesh.

这不是历史的意外。它不是一件不幸的事情。耶稣自己宣布它将要发生，他掌控着它。耶稣宣称他是成为了肉身的神。

The creator and ruler of all things. The one who assigns the beginning and the end, not just the interpreter of history but the declarer of it.

一切事物的创造者和统治者。分配万物的开始和结束的那人，不仅仅是演绎历史的发展，而是历史的宣告者。

The prophet Isaiah says that on his shoulders is the government...all rule and authority. There is none more powerful. But this one surrendered.

以赛亚先知说, 政府是在他的肩膀上...所有的规则和权威。没有比他更强大的了。但是他投降了。

Isaiah also calls Jesus Christ the suffering servant. He chose the cross.

以赛亚也称耶稣基督为受苦的仆人。他选择了十字架。

He chose the path of weakness and death so that we would be set free from our rebellion against him.

他选择了软弱和死亡的道路, 这样我们才能摆脱对他的反抗。

He was crushed so that we aren't.

他被压碎了, 所以我们没有。

This is the truth that has captivated Paul's heart and soul and mind and body.

这是吸引保罗的心和灵魂, 心灵和身体的真理。

He says this explicitly in chapter 5: *Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

他明确的在第5章说: *14原来基督的爱激励我们; 因我们这样断定, 一人既替众人死了, 众人就都死了。15并且他替众人死, 是叫那些活着的人不再为自己活, 乃为替他们死而复活的主活。*

So at the end of chapter 2 he uses a second picture of his life as a sacrificial offering that is a sweet fragrance before God.

因此, 在第2章的结尾, 他用他作为祭品, 在上帝面前是一种甜蜜的香气, 来绘出生命中的第二幅画。

This is him living as one no longer for himself but for him who has captured his heart.

这是他不再为自己而活, 乃为替他们死而复活的主活, 的图画。

This picture starts in the middle of verse 14: *and uses us to spread the aroma of the knowledge of him everywhere.* So Paul pictures his missionary life and ministry as spreading a fragrance of the knowledge of Christ.

这幅画从第14节的中间开始, *并借着我们在各处显扬那因认识基督而有的香气。* 所以保罗把他的传教生活和事工描绘成传播基督知识的香气。

When Christ died for sinners, it was like a fragrant offering that was very pleasing to God.

当基督为罪人而死时, 就像一个馨香之气的祭品, 是神所喜悦的。

Ephesians 5:2 says that when Jesus died for sinners, it was like a fragrant offering that was very pleasing to God.

以弗所书5:2说, 耶稣为我们罪人舍了自己, 好像馨香的供物和祭物献给上帝, 使神喜悦。

Now here is Paul standing in the place of Christ as a missionary and suffering like Christ in the service of his conquering Lord, and he says, “*We are the aroma of Christ to God.*”

现在, 保罗作为一个传教士站在基督的位置上, 在为征服他的王事奉中像基督一样受苦, 他说: “我们是基督对神的香气。”

In other words, when we suffer in the service of Christ as witnesses to the gospel of Jesus Christ, it's like Christ suffering for the lost, and God smells this fragrance of sacrificial love and it pleases him.

换句话说, 当我们在作为耶稣基督福音的见证人为基督服务时受苦, 这就像基督为迷失的罪人受苦, 神闻到这种牺牲的爱的香气, 使他喜悦。

But it's not pleasing to everyone - including the Corinthian church. There are heart-rejoicing and heart-breaking parts of our service to Christ and the gospel.

但是, 这并不使所有人喜悦——包括哥林多教会。我们为基督和福音服务, 有令人心高兴和心碎的部分。

This aroma, the gospel of Jesus Christ, divides the world. Look at this division in verses 15–16: 这个香气, 耶稣基督的福音, 分裂了世界。看看第15和16节中的这个划分:

For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing. 16 To the one we are an aroma that brings death; to the other, an aroma that brings life.

15 因为无论在得救的人或在灭亡的人当中, 我们都是基督馨香之气, 是献给上帝的。 16 对灭亡的人, 这是死而又死的气味; 对得救的人, 这是生而又生的气味。

Some people smell the sacrificial love of Jesus from the lips and the life of a Christian and it only smells like death. They hear the gospel and all they hear is death.

有些人从基督徒的嘴唇和生命中闻到耶稣的牺牲之爱, 只闻到死亡。他们听见福音, 所听到的只是死亡。

They look at the cross and all they see is death. They see failure. They see no life. No hope. No future.

他们看着十字架, 他们看到的只是死亡。他们看到了失败。他们看不到生命。没有希望, 没有未来。

No joy. And so they turn away. And if they turn away forever, they die. They are the perishing. 没有快乐。于是他们转身走了。如果他们永远离开, 他们就死了。他们是那灭亡的人。

The smell of death leads to death. That's the heart-breaking side of authentic Christian ministry. There are people who don't believe. They don't see Christ as precious.

死的气味使人死而又死。这是真诚的基督教事工令人心碎的一面。有些人不相信。他们不认为基督是珍贵的。

They don't see his suffering as a treasure. They don't smell his death for sinners as the sweetest fragrance in the universe. It's not a satisfying fragrance. It's simply the smell of death.

他们不认为他的痛苦是财宝。他们闻不到他为罪人的死亡作为宇宙中最甜美的香气。不是令人满意的香气。只是死亡的气味。

The heart-rejoicing side of Christian ministry is also in verse 16: *to the other, an aroma that brings life.*

基督教事工令人心高兴的一面也是在第16节: *对得救的人, 这是生而又生的气味。*

Those who are being saved smell the death of Christ as the aroma of life. They see in his death the substitute that they so desperately need before God.

那些被拯救的人闻到基督的死亡是生命的香气。他们在他的死里看到了他们迫切需要在上帝面前的替代。

The Son of God dying in their place is the fragrance of life. So they don't turn away. They believe him and receive him and embrace him and treasure him and they live — forever. Smelling Christ as the aroma of life gives life.

神的儿子代他们死是生命的香气。所以他们不转身离开。他们相信, 接受, 拥抱, 珍惜他, 他们永远活着。闻着基督使人生而又生的香气。

Authentic gospel ministry is spreading the fragrance of Jesus by speaking the truth of the gospel of Jesus knowing that the triumphant God speaks through us bringing both salvation and judgement. We'll see more about this next week in chapter 4.

真诚的福音事工是以传讲耶稣福音的真理来传播耶稣的香气, 知道得胜的神通过我们带来救恩和审判。下周我们将在第4章中看到更多有关这方面的教导。

Paul asks the crucial question in verse 16 *who is equal to such a task?*

保罗在第16节问了一个关键问题, *这些事谁能当得起呢?*

Who can bear the weight of knowing that the aroma of your Christ-exalting life will lead some to eternal life and others to eternal death?

谁能当得起知道你高举基督的生命的香气会导致一些人得永生, 而其他人则走向永死的重担?

He is not sufficient — you and I are not sufficient — in ourselves. We second guess ourselves: 在于我们自己是不够的——你和我也是不足的。我们常怀疑自己:

Can I do this? Can I bear this weight of being the aroma of Christ at home, work, on social media and the playground? By God's grace, you can.

我能做到吗? 我能担当在家庭、工作、社交媒体和操场上成为基督香气的重担吗? 借着上帝的恩典, 你是可以的。

As 3:5 says, *our competence comes from God.* By God's grace, we can bear the weight of being the aroma of Christ wherever he has sovereignly placed us.

正如3:5所说, *我们之所以配做是出于上帝*。借着上帝的恩典, 我们可以承受作为基督的香气的重担, 不论他自主地把我们放在那里。

It is God who speaks through us as we speak the gospel because God speaks through the gospel of Jesus Christ crucified for our sin and raise triumphant over sin and death.

是神在我们传福音时透过我们说话, 因为神透过耶稣基督为我们被钉十字架, 复活胜过死亡的福音来说话。

It would be really good to remember this the next time we think we've got nothing to say to our friends who are not Christians.

下次我们认为我们没有什么可以对不是基督徒的朋友说的时候, 记起这一点真是太好了。

It would be really good to remember this the next time you are leading a community group and it isn't going so well, or the youth group, or sharing with a colleague.

下次你领导一个小组而事情并不顺利时, 或者青年团体, 或者与同事分享时, 记起这一点真的很好。

The gospel is what we've got and it is sufficient. It's not about our personalities or giftedness, or knowledge or weakness.

福音就是我们所有的, 也是足够的。这与我们的个性或天赋, 或知识或弱点无关的。

This leads us to the **second** point I have about **authentic ministry**. In 3:3-11 we see that **authentic ministry changes people**. God not only speaks through the gospel, God changes people through the gospel.

这带出了关于**真诚的事工的第二点**。在3章3-11节中, 我们看到**真诚的事工改变人**。神不仅透过福音说话, 神也透过福音改变人。

Paul fleshes this out, first of all, by mentioning how God has changed the Corinthians themselves in vv1-4, then secondly by telling us about the kind of change producing ministry that God has given to Christians in vv.5-11.

保罗充实了这一点, 首先, 提到上帝在第1-4节中改变了哥林多人自己, 接着又在第5-11节告诉我们神给基督徒的创造变化的事工是怎么样。

Paul's opponents at Corinth were saying that Paul isn't an authentic apostle of Jesus Christ because his ministry doesn't display the kind of results you would expect of someone so important.

在哥林多反对保罗的人说, 保罗不是耶稣基督的真正使徒, 因为他的事工没有显示你对有这么重要的人期望得到的结果。

His reply is sort of like *ah, sorry to point out the obvious, but if it wasn't for my ministry there wouldn't even be a thing called the church at Corinth. You guys are the fruit of my ministry. If I'm not the real deal, then neither are you!*

他的回答有点像 - 啊, 对不起 要指出显而易见的, 但如果不是我在你们中的事工, 根本上就不会有被称为哥林多教会的存在。你们是我的事工的果实, 如果我不是真实真正的, 那么你们也不是!

The Corinthian church is his boast in Christ. They are the proof of his ministry.

哥林多教会是他在基督里所夸口的。他们是他事工的明证。

The lasting fruit of authentic gospel ministry is people. People are the lasting fruit.

真诚福音事工的持久成果是人。人是持久的果实。

Not the size of our church, not our mastery of theology, not the books we write, not the talks we give, not the number of programs we run, not the budget being met.

不是我们教会的人数多小，不是我们对神学的掌握，不是我们写的书，不是我们给的讲座，不是我们进行的活动的数量，不是预算达标。

Not the number of gospel endeavours we support around the world or the value of our property...people are the lasting fruit.

不是我们在世界各地支持的福音工作的数量，也不是我们财产的价值...人才是持久的果实。

People who have been changed by God through the gospel that has been spoken by us.

那些通过我们所讲的福音被神所改变的人。

God eternally changes people through the gospel that has saved us and that we proclaim. This is the heart of what God has given us to do while we are on this planet.

神透过拯救了我们和我们所宣告的福音，永远的在改变人。这是我们还在这个星球上神赐予我们要做的事情的核心。

That's what it says in 3:6... (God) *has made us competent as ministers of a new covenant —not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.*

这就是在3:6中说...(上帝) *使我们能配作新约的执事，不是文字上的约，而是圣灵的约；因为文字使人死，圣灵能使人活。*

Now stick with me here because I want to keep unpacking what authentic ministry does in changing people.

请容让我再深入一点，细说真诚的事工是怎样改变人。

The contrast that Paul works with in vv6-11 is pretty straight forward. He has in mind Exodus 33 that was just read out to us earlier.

保罗在6-11节中所引用的对比是相当直截了当的。他想到了出埃及记33章，就是早些时候刚刚读过的那段经文。

He is saying *God really worked through Moses at Mt Sinai and the old covenant of the law; it was so great and spectacular with the clouds and fire and mountains shaking.*

他说，上帝在西奈山和律法上的旧约通过摩西真的在工作；是如此伟大和壮观，云层、火柱和山也摇动。

But now God has made us servants of a new covenant. A new way of working that comes from the Spirit of God rather than words of law written on stone tablets. This new way of working brings life rather than death.

但现在上帝使我们成为新圣约的仆人。一个来自上帝的灵的新工作方式，而不是来自写在石碑上的律法的话。这种新的工作方式带来的不是死亡而是生命。

What Paul is trying to achieve here is our confidence in gospel ministry in the midst of hardship, guilt, rejection, and apparent ineffectiveness.

保罗在这里试图实现的，是我们在艰难困苦、内疚、拒绝和明显无效之中对福音事工的信心。

His answer is that God miraculously speaks through the gospel message of the death and resurrection of Jesus Christ to bring people to new and eternal life.

他的答案是，神奇般地通过耶稣基督死亡和复活的福音信息，将人们带入新的和永恒的生命。

Moses' ministry in the Old Testament was very impressive, spectacular, massive, and visible signs of God's presence, but Paul says that the proclamation of the gospel in the power of the Spirit leaves it for dust.

摩西在《旧约》中的事工非常令人印象深刻、壮观、庞大，是神存在可见的明证，但保罗说，在圣灵的力量中宣告福音，会让摩西的事工望尘莫及。

Moses' ministry was quite remarkable except for the fact that it couldn't bring about deep change in anyone.

摩西的事工是相当引人注目，只是它不能给任何人带来深刻的改变。

In fact, even when Moses was up on Mt Sinai 3000 people died at the foot of the mountain as a result of their disobedience.

事实上，即使摩西正在西奈山上时，3000人也因不服从而死在山脚下。

Even though they had in their possession stone tablets written on by God himself.

即使他们拥有上帝自己亲手写的石碑。

Look at 3:7-9: *Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, transitory though it was, 8 will not the ministry of the Spirit be even more glorious? 9 If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness!*

看看3章7-9节：**那用字刻在石头上属死的事奉尚且有荣光，以致以色列人因摩西脸上那逐渐褪色的荣光不能定睛看他的脸，8那属圣灵的事奉不是更有荣光吗？9若是那使人定罪的事奉有荣光，那使人称义的事奉的荣光就越发大了。**

Ministry of the gospel brings real time God-honouring righteousness. It changes people for eternity. It's like taking a light-bulb and turning it on and shining it at the sun.

福音的事工带来真正的, 尊荣上帝的公义。它永远的改变人。这就像拿一个开着的灯泡, 来照亮阳光一样。

There is no comparison in brightness and illumination and glory.
那亮度、照明度和荣耀是无可比以。

God has given to Christians, those who have embraced the gospel of the Lord Jesus and being led by him in triumphant procession, a ministry that is MIND-BLOWINGLY superior to Moses. 神赐予基督徒, 那些接受了主耶稣福音的, 并由他率领在得胜中前进的, 一个比摩西更优越的事工。

It's superior because God's glory is revealed in the good news of Jesus Christ died and resurrected. His glory is no longer veiled. That is the main point of vv13-18. 这是优越的, 因为上帝的荣耀在耶稣基督死亡和复活的好消息中显露出来。他的荣耀不再被掩盖。这是13-18节中的要点。

To simplify these verses, Paul is saying that when the gospel of the Lord Jesus is proclaimed - the so called weak, defeated, crucified Jesus - what some will see is all the magnificence and beauty and value of God. 为了简化这些经文, 保罗说, 当主耶稣的福音被宣告时——那所谓的软弱、被打败、被钉在十字架上的耶稣——有些人会看到上帝的壮丽、美丽和价值。

Some will see the splendour and majesty of the transcendent creator God in the face of Jesus Christ. Glory is a small word with huge significance. 有些人将看到超然造物主神在耶稣基督面前的辉煌和威严。荣耀是一个具有重大意义的小词。

All the goodness and perfection and authority and power and majesty and Goodness of God is packed into two syllables- GLORY. 所有善良与完美、权威、权力和神的威严和神性都挤在两个字里——荣耀。

Our ministry is wider, deeper, and more effective than Moses' in bringing lasting change. Why? Because God changes people on the inside through the gospel of the Lord Jesus. 我们的事工比摩西的事工更宽、更深、更有效, 带来持久的改变。为什么? 因为神透过主耶稣的福音, 从内在改变每个人。

Not only does God speak through us when we speak the gospel but God changes people when we speak the gospel as his glory is revealed in the gospel. 当我们讲福音时, 神不仅透过我们说话, 而且当我们讲福音时, 神会改变人, 因为他的荣耀在福音中显露出来。

When Christ is proclaimed God works by his Spirit to show people how stunningly, gloriously beautiful Jesus Christ is. 当基督被宣布, 神借着他的灵工作, 向人们展示耶稣基督如何惊人, 光荣的美丽。

The Spirit opens our hearts to apprehend, appreciate, savour, cherish and treasure the glory of the Lord Jesus.

圣灵打开我们的心去理解、欣赏、品尝、珍惜和珍重主耶稣的荣耀。

As this happens the Spirit changes our inner desires and drives so that we want what Jesus wants and we have freedom!

当这种情况发生时，圣灵改变我们内心的欲望和动力，所以我们想要耶稣想要的，我们有自由！

That's in v17. Authentic ministry changes people from the inside out. Not external compliance forcing change but deep internal change of the desires that changes outward behaviour.

那是17节中，真诚的事工从内到外改变人。不是表面的因迫使而来的服从改变，而是深层内在欲望的改变所带来外在行为的变化。

I love the story of John Paton who was one of the first Christian missionaries to the islands of Vanuatu in the days when they were cannibalistic tribes.

我喜欢约翰·帕顿的故事，他是瓦努阿图群岛上第一批基督教传教士之一，当时他们是食人的部落。

He wrote in his autobiography about one particular convert to Christianity who was dying - a former cannibal chief. When he was dying he came to say farewell to Paton.

他在自传中写道，一个即将死去的基督教——一位前食人族首领。当他临终时，他来向帕顿道别。

Paton writes: *Abraham* (Paton's Christian aid and a former cannibal himself) *sustained him, tottering to the place of graves; there he lay down . . . and slept in Jesus; and there the faithful Abraham buried him beside his wife and children.*

帕顿写道：亚伯拉罕(帕顿的基督徒助手，自己之前也食人族)支撑着他，摇摇欲坠地向坟墓的地方，在那里他躺下.....睡在耶稣里；忠实的亚伯拉罕把他埋在他的妻子和孩子身边。

Thus died a man who had been a cannibal chief, but by the grace of God and the love of Jesus changed, transfigured into a character of light and beauty. What think ye of this, ye sceptics as to the reality of conversion?

就这样，一个曾经的食人族首领死了，但受上帝的恩典和耶稣的爱改变，变成了一个光和美的人物。你们对此有何怀疑，对转变的现实持怀疑态度吗？

...All the scepticism of Europe would hide its head in foolish shame; and all its doubts would dissolve under one glance of the new light that Jesus, and Jesus alone, pours from the converted Cannibal's eye.

...欧洲所有的怀疑者都会因愚蠢的耻辱盖头；所有的怀疑都会在耶稣和耶稣从皈依的食人族眼中倾泻而下的新光的一瞥下消散。

Knowing what authentic ministry is, and what it does to people, what should it produce in us?

Authentic ministry produces BOLDNESS.

知道什么是真诚的事工，它对人们做了什么，它应该在我们里产生什么？**真诚的事工产生大胆。**

Therefore, (v.12) since we have such a hope, we are very bold.

既然（12节）我们有这样的盼望，就大有胆量，

It is the confidence that the sovereign Spirit of God is at work in his ministry to change hearts of stone into hearts of flesh; and to give life and righteousness and permanence to all God's people. God is at work!

这是对至高无上的神的灵在作工把石头的心变成肉心的信心；把生命、正义和永久给所有属神的人。上帝正在工作！

It is the hope of a victorious gospel of the triumphant King of kings.

这是胜利的王得胜的福音的希望。

The Gospel will accomplish all that it was sent to do. It will not come back empty any more than the Word of God can fall to the ground.

福音将完成它被派去做的一切。它不会空着回来，正如当神的话语会掉到地上一样。

Paul is utterly confident that the Spirit of God will conquer and justify and preserve for glory all whom God has chosen for himself.

保罗完全相信，神的灵会征服、证明和保存所有神为自己所拥有的人的荣耀。

His missionary labours cannot fail. By the almighty power of the Holy Spirit through the preaching of the gospel, everyone appointed to eternal life will believe!

他的传教工作不能失败。通过福音的传道，借着圣灵的万能力量，每一个被定义得到永生的人都会相信！

This is the hope Paul has and so he is very bold.

Boldness is the opposite of fear and timidity.

这是保罗的希望，所以他非常有胆量。

有胆量是恐惧和胆怯的对立面。

It's not shames...and it's not guarded speech, mincing of words, indirect, vague, and obscure communication.

这不是耻辱...也不是谨慎的讲话，切碎的话，间接的，模糊的和不清楚的沟通。

We should never cloud the Word of God and the gospel in palatable generalities and euphemisms that obscure the clear and sharp contours of the truth.

我们绝不应用可口的概括或多言多语来蒙蔽神的话语和福音，这些词和词义掩盖了真理的清晰和轮廓。

Boldness is the fruit of hope. Christian hope is the cause of boldness in the Christian life.
勇敢是希望的果实。基督徒的希望是基督徒生活中有胆量的原因。

If you are not bold in your witness, if you are not courageous and risk taking in your ventures of righteousness, if you are not open and straightforward in your speech, it may be that your hope is defective.

如果你作见证时没有胆量, 如果你在承担你的正义事业时没有勇气或不愿冒险, 如果你不是开放的和直截了当的说话, 这可能是你的希望有了缺陷。

Perhaps you are hoping in the wrong things to make your future happy.
 也许你为了让你的未来快乐把希望放带错误的事情。

Perhaps you have never really thought seriously about the relationship between the strength of your hope and the boldness of your service to Jesus.

也许你从来没有真正认真思考过, 你希望的力量与你对耶稣的大有胆量之间的关系。

The relationship here is very close: *Since we have such a hope we are very bold.*
 这里的关系非常密切: **既然我们有这样的盼望, 就大有胆量,**

Since we have such a hope – and ONLY because we have such a hope – can we, and must we be very bold.

既然我们有这样的希望——而且只是因为我们有这样的希望——我们才能而且必须非常大有胆量。

So Christian, keep fixing your gaze on the glory of God in the face of Christ in the gospel, it is your hope and boldness.

所以基督徒, 在福音中, 继续凝视着神的荣耀, 这是你的希望和勇气。

If however you are not a Christian, maybe for the first time the veil is coming away. You are starting to see Jesus a little differently now.

然而, 如果你不是基督徒, 也许第一次面纱消失了。你现在开始看到耶稣有点不同了。

He is the triumphant King of Kings who has conquered sin and guilt and shame and death for you. The stakes are very high for you. Come to him. Surrender to him and find your joy tonight.

他是胜利的王, 为你征服了罪和内疚、羞耻和死亡。对你来说, 赌注很高。来到他那里, 向他投降, 今晚找着你的快乐。