

Authentic Power in Weakness 软弱时的真正力量

2 Corinthians 4 USED: Sunday 25th August 2019

哥林多后书4 使用：2019年8月25日星期日

How does it make you feel when you hear things like around **2.8 billion people** in the world have never heard of Jesus?

当你听到世界上大约有**28亿人**从未听说过耶稣的事情时，你有什么感觉？

That **50 million people a year** are slipping into a Christ-less eternity. Is it enough to make you lose heart? Does the task seem too big?

每年有**50亿人**都陷入一个没有基督的永恒。是否足以让你灰心？这个任务看起来太重大了吗？

Forget that. What about our vision to unite our diverse community in the good news of Jesus Christ?

不提这个。 那么我们在耶稣基督的好消息中团结我们多元化的小区的远象又怎样。

It's not 2.8 billion but maybe it's still enough to make you lose heart?

虽然不是28亿，但可能仍然足以让你灰心？

You've seen these church vision things before...they never seem to achieve what we hope.

你以前见过这些教会远象的目标.....似乎永远不会实现到我们所希望的。

There might be some growth but nothing spectacular.

可能会有一些增长，但没什么了不起的。

Forget 2.8 Billion, or our community...what about your neighbour or the family member or the friend or the colleague you've been representing Jesus to without response.

不提28亿，或者我们的小区了... 那些你在他们面前一再代表耶稣却没有响应的邻居或家人或朋友或同事又怎么样。

Isn't that enough to make you weary and weak? Why speak up, why pray, why give ... where is this spectacular power to change that we saw last week in 2 Corinthians?

这还不足以让你疲惫不堪吗？为什么要提出议题，为什么要祈祷，为什么要付出.....

我们在上周在哥林多后书中看到这种壮观的力量带来的改变在哪里？

The great English preacher Charles Spurgeon, wrote a lecture to ministry students titled "The Minister's Fainting Fits."

英国伟大的传教士查尔斯·司布真 (Charles Spurgeon) 为牧师学生写了一篇名为“使牧师的阵阵疲乏”的讲座。

In it he describes the pressures upon the Christian minister to lose heart in the face of perceived slow gospel progress. He says:

在其中，他描述了基督徒牧师面对缓慢的福音进步而灰心的压力。他说：

Our work, when earnestly undertaken, lays us open to attacks in the direction of depression. Who can bear the weight of souls without sometimes sinking to the dust?

我们的工作认真的开展时，使我们面向萧条的方向所发起的攻击。谁能承受灵魂的重量而不会有时沉入尘埃？

Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment...The kingdom comes not as we would, the reverend name is not hallowed as we desire, and for this we must weep.

热情地渴望着其他人的悔改，如果未完全得满足（或得到的时候？），就会焦虑和失望地消耗灵魂.....天王不像我们想要的来临，神的名字并不像我们所希望的那样被尊为圣，为此我们一定要哭。

How can we be otherwise than sorrowful, while men believe not our report, and the divine arm is not revealed?

当他人不相信我们的报告，当神圣的膀臂却没有显露出来，我们怎么能不悲伤？

All mental work tends to weary and to depress, for much study is a weariness of the flesh; but ours is more than mental work — it is heart work, the labor of our inmost soul...

所有的心理工作往往都会疲倦和压抑，因为大量的学习会使肉体的厌倦；但是我们所作的不仅仅是脑力劳动 - 它是心灵的工作，是我们内心灵魂的劳动.....

Such soul-travail as that of a faithful minister will bring on occasional seasons of exhaustion, when heart and flesh will fail.

如同一位忠诚的传道人一样，这种心灵的痛苦会带来偶尔的疲惫岁月，当时 心灵和肉体都会失败。

Spurgeon's words will find sympathetic agreement in any heart acquainted with Christian ministry and mission.

司布真的话会在任何熟悉基督徒事工和使命的人的心中得到同情。

Not just those involved in vocational ministry, anyone involved in Christian ministry and mission in any form.

不只是那些全职事奉的人，而且是任何以任何形式参与基督徒事工和使命的人。

The Community Group leader who has taught and pastored and exhorted for years and struggles to see the fruit.

成长小组的领导多年来一直教导，牧养和叮嘱，并见不到显著的成果。

The disciple who has represented the Lord Jesus to their friends and colleagues and neighbors without any apparent response.

那些在他们的朋友，同事和邻居面前努力代表主耶稣的门徒，却没有得到任何明显的反应。

Weak...weary...skeptical...tired...loss of confidence are the feelings in the depths of the heart even if the exterior is triumphant.

衰弱.....疲倦.....怀疑.....疲惫.....失去信心是心灵深处的感觉，即使外表是得胜的。

Few, if any, have ever experienced more of what Spurgeon describes than the Apostle Paul. 很少人，如果有的话，曾经比使徒保罗历过更多如司布真所描述的内容。

He must have been tempted too but he didn't lose heart. Twice in chapter 4 he says we DO NOT LOSE HEART.

他一定曾多次受到诱惑，但他没有灰心。他在第4章中两次说我们不丧胆。

In 4:1 he says: *Therefore, since through God's mercy we have this ministry, we do not lose heart.*

在4:1中他说：*所以，既然我们蒙怜悯受了这事奉的责任，就不丧胆，*

I want to know why he didn't lose heart, and was in fact propelled more and more for the cause of the Kingdom of Christ in this world.

我想知道他为什么不会灰心丧气，反而实际上更为积极的在这个世界上为基督天国的事工而活。

The **first** reason he doesn't lose heart is in those two words in v.1 - *this ministry! Therefore, since through God's mercy we have this ministry, we do not lose heart.*

他不会灰心的第一个原因就是第1节中的那个词 - 这事奉! *所以，既然我们蒙怜悯受了这事奉的责任，就不丧胆*

The ministry that he is talking about there is the ministry of the new covenant of the Spirit. 他正在谈论的事奉，就是圣灵所立的新约的事工。

He spent a good part of chapter 3 talking about it, and especially comparing it with the Old Covenant ministry of Moses.

他在第3章花了很多时间作讨论，特别是将它与摩西在旧约之下的事工相比较。

The difference is the difference between death and life ... veiled and unveiled faces ... obscured glory and full glory.

不同之处在于死与生命的区别.....蒙着面纱和揭开面纱.....蒙羞的荣耀和充满的荣耀。

That is the first reason Paul doesn't lose heart - in spite of how things look on the outside, it is a glorious ministry.

这是保罗不会灰心丧胆的第一个原因 - 尽管外面看起来怎样，这是一个光荣的事工。

There is another reason in v.1: *Therefore, since through God's mercy we have this ministry, we do not lose heart.*

在第1节还有另一个原因：*所以，既然我们蒙怜悯受了这事奉的责任，就不丧胆*

This ordinary looking but glorious ministry has been given to him *through God's mercy.*

他是蒙怜悯接受这个普通，但光荣的事工的。

Paul's own story can be traced through these verses. He had been an unbeliever, blinded to the light of the gospel. Then on the Damascus road Paul had seen the glory of God in the face of Christ.

保罗自己的故事可以通过这些经文追溯出来。他是一个不信的人，对福音的亮光是盲的。然后在大马士革路上，保罗在基督面上看到了上帝的荣耀。

Paul was fully aware that this glorious ministry was given to him at the moment of his conversion on the road to Damascus when he was knocked to the ground by the flash of the light of the glory of Christ.

保罗充分意识到，当他在通往大马士革的路上悔改的那一刻，当他被基督荣耀之光击倒在地时，就得到了这荣耀的事工。

His salvation and his apostleship were solely due to God's mercy. He experienced conversion. He knows what it is to have the gospel change him in the way he describes in chapter 3.

他的救恩和他的使徒完全归功于上帝的怜悯。他经历了转变。他知道让福音按照他在第3章所描述的方式来改变他是什么样。

The combination of this mercy at his own conversion, and the astonishing glory of this ministry kept him from losing heart.

他自己悔改时所蒙的怜悯和这种事工的惊人荣耀的结合使他不灰心丧胆。

Not only did he not lose heart but he was propelled forward in this glorious new covenant ministry.

他不仅没有灰心，而且在这个光荣的新约圣职中被往前推进了。

See it there in v.2: *We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.*

在第2节中看到：**反而把那些暗昧可耻的事弃绝了，不行诡诈，不曲解上帝的道，只将真理显扬出来，好在上帝面前把自己推荐给各人的良心。**

Paul rejected cunning, manipulation, trickery. Nor did Paul *tamper* with God's word. He did not falsify it, distort it, confuse it, or water it down.

保罗拒绝诡诈，操纵，诡计。保罗也没有篡改上帝的话。他并没有伪造它，歪曲它，混淆它，或者把它稀释。

Instead he embraces openness and candour and forthrightness, and clarity about the glory of the gospel of the Lord Jesus Christ.

相反，他拥抱开放，坦率和直率，以及关于主耶稣基督福音荣耀的清晰。

No vague meaning or confusing language. No ambivalence about where he stood, or what he meant.

没有模糊的含义或混淆的语言。他的立场或他的意思没有矛盾的心理。

Paul imparted the truth without deviation, straight, undiluted.

保罗在没有偏离，直接，毫不妥协的情况下传授真理。

He wanted the news about Jesus Christ to be crystal clear.

他希望有关耶稣基督的信息是清楚明白的。

Why? Firstly, notice at the end of v2, where he says that he sets for the truth plainly...*in the sight of God.*

为什么？首先，请注意在v2结束时，他说他是在上帝面前明白地说明了真理。

God was his audience. God was his primary audience, and he would ultimately answer to him, and no one else.

上帝是他的观众。上帝是他的主要观众，他最终是要向他述职，而不是向其他人。

Another reason is in v4-6. Let's start with v4: *the god of this age has blinded the MINDS of unbelievers, so that they cannot see the LIGHT OF THE GOSPEL OF THE GLORY OF CHRIST, who is the image of God.*

另一个原因是在4-6节。让我们从第4节开始：这些不信的人被这世界的神明弄瞎了心眼，使他们看不见基督荣耀的福音。基督本是上帝的像。

See the weight of what he says there? This is why it was so essential for Paul that Jesus be crystal clear ... that the word of God is not distorted ... that he speaks the truth whenever he could.

看看他在那里说的重量？这就是为什么对于保罗而言，说有关耶稣的事必须清楚明白.....上帝的话语不被歪曲.....他随时都需要说出真理。

People who don't believe in Christ are blind. They can't see Christ as supremely valuable, and so they won't receive him as their Treasure and so they are not saved.

不相信基督的人是盲眼的。他们不能看出基督是极其有价值的，因此他们不会接受他作为他们的宝藏，所以他们不会得救。

A work of God is needed in our lives to open our eyes and give us life so we can see and receive Christ as Savior and Lord and Treasure of our lives.

在我们的生活中需要上帝的工作来睁开我们的眼睛，赐给我们生命，这样我们才能看到并接受基督作为我们生命的救主和主宰和宝藏。

At the heart of this impressive new covenant ministry is the message of the Gospel in the word of God - the Bible.

这个令人印象深刻的新约事工的核心是在上帝的圣言中的福音信息 - 圣经。

The glory of this ministry is the gospel. The gospel is what Paul came to see and believe.

这个事工的荣耀就是福音。福音是保罗所看到和相信的。

The gospel is what he wants others to come and see and believe. But it is the gospel that most are blinded to.

福音是他希望别人来，看到和相信的。但大多数人都把福音视若无睹。

The gospel is the good news that God sent his Son into the world to live a **perfect** life, **die** as a substitute for sinners, **absorb the anger** of God, take away our guilt, provide the gift of right standing before God, and give **eternal joy** through faith in the Lord Jesus alone apart from any works of obedience on our behalf.

福音是上帝派他的儿子到世上活出一个完美的生命，为罪人死作代替品，平息上帝的愤怒，拿走我们的罪疚，提供在神面前合适的身份作礼物，通过仅对主耶稣的信仰，不靠我们任何为自己而作代表服从的工作，所给与的永恒快乐的好消息。

That is what people are blinded to. All of us. We are blind to this truth ... this glory ... unless v6 happens.

这就是人们所被蒙蔽的。我们所有人。我们对这个事实视而不见.....这个荣耀.....除非第6节发生。

For God, who said, “let light shine out of darkness,” made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

6那吩咐光从黑暗里照出来的上帝已经照在我们心里，使我们知道上帝荣耀的光显在耶稣基督的脸上。

Paul there describes new birth, even though that term is not used. The God who created light in the beginning does the same thing in the human heart.

保罗在那里描述了新生命，即使这个术语没有被使用。在一开始创造光明的上帝在人类心灵中做同样的事情。

Only the light this time is not physical light, but *the light of the knowledge of the glory of God in the face of Christ.*

但这一次只有光不是物质的光，而是上帝荣耀的光显在耶稣基督的脸上。

Or as verse 4 calls it *the light of the gospel of the glory of Christ who is the image of God.*

或者正如第4节所说是基督荣耀的福音。基督本是上帝的像。

God causes the human heart to see the truth and beauty and worth of Christ—the glory of Christ.

上帝使人的心灵看到基督的真理，美丽和价值 - 基督的荣耀。

Darkness remains until God illumines the heart and mind.

黑暗一直存在，直到上帝照亮了心灵和思想。

When he does darkness cannot stop it. This light pushes out the darkness and blindness and it cannot resist it or prevail against it.

当他实行时黑暗无法阻止。这光推开黑暗和盲目，无法抗拒或胜过。

So, when we see Christ for who he really is, we receive him for who he is. That’s what we want for our children—at six or sixteen or twenty-six...

因此，当我们看到基督的真实面目时，我们会接受他的真实身份。这就是我们想我们的孩子们得到的 - 在六岁，十六岁，或二十六岁时.....

and for our parents and our spouses and our neighbors and colleagues and our friends at school and Chatswood, and the 2.8 billion people who haven't heard of him yet.

以及我们的父母和我们的配偶，我们的邻居和同事，我们的同学或在Chatswood的朋友，以及那些没有听说过他的那28亿人。

We want the light to shine in their hearts, so they see and receive and savour Christ.

我们希望光照在他们的心中，使他们看到，接受和品味基督。

We want them to be born again. It is a mighty act of God, and we can't do it.

我们希望他们重生。这是上帝强而有力的行动，是我们做不到的。

BUT THAT DOES NOT MEAN PASSIVITY ON OUR BEHALF. There is a human means God uses to make this happen.

但这并不意味着我们完全是被动的。上帝用人的方式来实现这个目标。

In v.4 we have the dreadful plight of the human condition without God - BLINDED to Glory.

在第4节中，指出了人类没有上帝的可怕困境状况 - 对荣耀视若无睹。

In v.6 we have God's sovereign work in causing sight and light to break in with clarity.

在第6节中，我们看到上帝至高无上的作为，吩咐光照在我们心里使我们知道。

Bang in the middle is v.5, and the means that God uses to bring about the change.

正正中间是第5节，上帝用来带来改变的方法。

For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.

5 我们不是传自己，而是传耶稣基督为主，并且自己因耶稣作你们的仆人。

Paul's role - our role - is to proclaim Jesus as Lord. Remember I said that the gospel is the good news that God sent his Son into the world to live a perfect life, die as a substitute for sinners...

保罗的角色 - 我们的角色 - 是宣告耶稣为主。记得我说福音是，上帝派他的儿子到世界上活出完美的生命，代罪人死.....

absorb the anger of God, take away our guilt, provide the gift of right standing for God, and give eternal joy through faith in the Lord Jesus alone apart from any works of obedience on our behalf.

平息上帝的愤怒，拿走我们的罪疚，提供在神面前合适的身份作礼物，通过仅对主耶稣的信仰，不靠我们任何为自己而作代表服从的工作，所给与的永恒快乐的好消息。

The gospel is not just about us, and good news for us, and God's love for us.

福音不只是关于我们，或对我们来说是好消息，或是关于上帝对我们的爱。

It primarily says something significant about Jesus.

福音主要讲述关于耶稣的重要。

Philippians 2 described the death and resurrection of Jesus for our sins. It goes on to say this about Jesus:

腓立比书2章描述了耶稣为我们的罪而死和复活。它继续这样描述耶稣：

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on the earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

所以上帝把他升为至高，又赐给他超乎万名之上的名，使一切在天上的、地上的和地底下的，因耶稣的名，众膝都要跪下，众口都要宣认：耶稣基督是主，归荣耀给父上帝。

The crucified Jesus Christ has been exalted through resurrection as the heavenly Lord.

被钉十字架的耶稣基督在复活后被尊崇为天上的主。

God's suffering servant is now the ruler of the universe.

上帝的受苦仆人，现在是宇宙万有的主宰。

The man Jesus Christ is the exalted God over all of history and peoples. Paul says here...**you make that clear.**

人子耶稣基督是所有历史和人类的最崇高上主。保罗在这里说.....你要弄清楚。

Do not distort the truth by shying away from the exclusive claim that Jesus is Lord, King, Master, Ruler over all that is and has been and will be, and call people to confess with their tongue and surrender their lives to his loving rule.

不要因回避耶稣是过去，现在，将来所有的一切的主，王，主宰和统治者，并呼吁人以他们的口承认，并将他们的生命交给他的爱心统治的尊称而歪曲事实。

And proclaim all this from a heart of love and a life of service.

并从爱的心和事奉的生命中宣扬这一切。

That I think is what he means when he says that he doesn't *preach himself*. All self-interest is laid aside.

我认为这是他说他不是**传自己**，的意思。所有的自身利益都已被放在一边。

There is no room for pride and personal gain because the very nature of the good news is that it presupposes our deep sin and brokenness.

没有骄傲和个人利益的余地，因为好消息的本质是，它预先假定了我们深深的罪和破碎。

My friends, v.5, is why Christ is to be clear, and word of God is not to be distorted.

我的朋友，第5节，就是为什么有关基督的信息要清楚，上帝的话语不应被扭曲。

This means that God uses to effect the great and eternal transformation that we long to see across this world, and in the hearts of every man, woman, teenager and child is *bold, clear, plain, proclamation of the good news of Jesus Christ as Lord, from a heart of love and a life of service.*

上帝用来实现我们渴望在这个世界，以及每个男人，女人，青少年和孩子的心灵中所看到的伟大和永恒的转变的方法，是大胆，清晰，明白的，从来自爱的心和事奉的生命去宣告耶稣基督是主的好消息。

This is the impressive ministry of the new covenant that causes the blind to see, the dark to be extinguished...death to be defeated...eternal life granted.

这是令人印象深刻的新约的事工，使盲人看到，黑暗被熄灭.....死亡被打败.....永生被授予。

This is a spectacular ministry that changes people's status with their Creator for eternity. But in case we are tempted to think it is about our power...or lose heart because it doesn't appear to be so great...READ ON! Verse 7:

这是一个壮观的事工，它永远改变着人们与造物主的地位。但万一我们以为这和我们的力量有关...或因为它看起来不像是那么伟大而失去信心 ... 继续读！第7节：

But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

我们有这宝贝放在瓦器里，为要显明这莫大的能力是出于上帝，不是出于我们。

The great encouragement of that verse is that God uses weak and weary people. Ordinary jars of clay.

这节经文的极大鼓励是上帝使用软弱疲惫的人。普通的瓦器。

God wants to display to the world the glory of the Lord Jesus, and the power and beauty of the gospel, and he does it by unimpressive vessels.

上帝希望向世人展示主耶稣的荣耀，以及福音的力量和美丽，并且他通过不起眼的器皿来成全。

We are not the treasure. When we think we are, or even rely upon ourselves because we are clever, articulate, passionate, humorous, bubbly, successful, stylish, beautiful...then we will very quickly lose heart in mission and ministry.

我们不是那宝贝。当我们认为自己是，甚至依靠自己，因为我们的聪明，善于表达，充满激情，幽默，充满活力，成功，时尚，美丽.....那么我们很快就会在使命和事工中失去信心。

This is what we need to get. **I MADE THIS BOX 30 years ago...cassettes? obsolete...why still got it? The box is the treasure not the cassettes. ANTI-GOSPEL.**

这是我们需要明白的。我30年前制作了这个盒子.....卡带？过时了...为什么还保留着？盒子才是宝贝而不是那卡带。反-福音。

This, on the other hand, is a **takeaway container** a 21st Century version of a 1st Century clay pot.

另一方面，这是一个的外卖容器，21世纪版本的1世纪瓦器。

Its purpose is to hold the spectacular treasure of the Salt & Pepper Calamari or Pad-Thai.

它的用途是存放椒盐鲜鱿或泰式炒粉等等的壮观宝藏。

God's concept of ministry is so different from what this world thinks.

上帝对事奉的概念与这个世界的思想完全不同。

Our world stresses the classy, top shelf, polished containers, not the glory of God in human weakness.

我们的世界强调优雅，顶级，抛光的容器，而不是人类弱点中显示上帝的荣耀。

The impressive nature of the new covenant ministry is the great treasure of the power of God revealing the glory of the gospel, through TAKEAWAY CONTAINERS.

新约事奉的令人印象深刻的特质是，上帝能力的宝贵财富，通过**外卖盒**，显明福音的荣耀。

Because we are TAKEAWAY CONTAINERS, we will feel unimpressive, weak and weary. But not ultimately defeated.

因为我们是**外卖盒**，我们会感到压抑，疲惫。但最终没有被击败。

V.8: We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

第8节：**我们处处受困，却不被捆住；内心困扰，却没有绝望；遭受迫害，却不被撇弃；击倒在地，却不致灭亡。我们身上常带着耶稣的死，使耶稣的生也在我们身上显明。**

For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body.

因为我们这活着的人常为耶稣被置于死地，使耶稣的生命在我们这必死的人身上显明出来。这样看来，死是在我们身上运作，生却在你们身上运作。

Hardship and struggle are the normal lot of a clay pot life. The temptation to lose heart is always close on your heels.

苦难和挣扎是瓦器的正常生活现象。灰心丧胆的诱惑始终紧随其后。

If you are feeling weak, weary, out of ideas, helpless in the face of lost people, unable to effect real change, then you are feeling what you ought to feel.

如果你感到虚弱，疲惫，缺乏想法，面对失丧的人感无助，无法实现真正的改变，你在感受到的是你应该感受到的。

But know this, such a clay pot is not a liability to God. Your weakness and weariness are normal, expected and not a hindrance.

但要知道这一点，这样的瓦器不是上帝要负责的。你的虚弱和疲倦是正常的，预期的，而不是障碍。

Our ordinariness is not a liability it is an asset ... that is, IF you TRULY want God to get the glory!

我们的平凡不是一种负债，它是一种资产.....**若你真的**希望上帝获得荣耀！

On the other hand, the proud, self-assured, confident person is a hindrance.

另一方面，自豪，自满，自信的人是一个障碍。

God deliberately chooses to use weak and humble people, but he never abandons them to go it alone.

上帝故意选择使用软弱卑微的人，但他从不放弃他们独自去做。

He puts the treasure of his gospel and gifts in clay pots like you and me.

他把福音和礼物的财宝放在像你我这样的瓦器里。

No one is too common, too weak, too shy, too inarticulate, too old, too young, too disabled to be involved in the spectacular ministry of the new covenant.

没有人太平凡，太软弱，太害羞，太不善言辞，太老，太年轻，太残疾，而无法去参与这壮观的新约事工。

Therefore, since through God's mercy we have this ministry, let us not lose heart.

因此，因为通过上帝的怜悯我们有这个事工，所以 我们不要灰心丧胆。

In August 1955 Canon H. K. Luce of Durham wrote a letter to *The Times* newspaper opposing Billy Graham's upcoming mission at Cambridge University.

1955年8月，达勒姆的红衣主教Luce给写了一封信给“泰晤士报”反对Billy Graham即将在剑桥大学的布道会。

Billy Graham's approach, he argued, would be "*unthinkable before a university audience . . . it would be laughed out of court.*"

他认为，Billy Graham的传道方法，“在大学生听众面前是不可想象的。。。它会成为一个笑柄。”

Billy was only 36 but was unusually experienced for his age. However, the thought of conducting a mission at Cambridge weighed heavily upon him.

Billy当时只有36岁，但比同年人却异常有经验。然而，在剑桥进行宣教活动的想法严重影响着他。

His biographer William Martin notes: *Graham, ever insecure about his lack of advanced theological education, dreaded the meetings and feared that a poor showing might do serious harm to his ministry and affect 'which way the tide will turn in Britain.'*

他的传记作者威廉·马丁指出：Graham对于他缺乏高级的神学教育感到不安，害怕那布道会，并担心表现不佳可能严重损害他的事工和影响“英国潮流将转向哪个方向”。

Had he been able to do so without a complete loss of face, he would have canceled the meetings or persuaded some better-qualified man to replace him. (Cited in: Timothy Dudley-Smith, John Stott, the Making of a Leader (Downers Grove, IL: InterVarsity, 1999), p. 359.)

如果他能够在没有彻底失去面子的情况下做到，他会取消布道会或说服一些更有资格的人替换他。（引自：Timothy Dudley-Smith, John Stott, “领导者的制作” (Downers Grove, IL: InterVarsity, 1999), 第359页。)

And, indeed, Billy, writing in his own biography forty years later, quotes his own personal letter to John Stott that confirms his trepidation:

事实上，Billy四十年后在自己的传记中写道，引用他的话，他给约翰·斯托特写了一封私信，证实了他的惶恐：

I have been deeply concerned and in much thought about our Cambridge mission this autumn. . . I do not know that I have ever felt more inadequate and totally unprepared for a mission. As I think over the possibility for messages, I realize how shallow and weak my presentations are.

今年秋天，我一直非常关心和在考虑我们的剑桥的宣教事工。。。我不知道我曾否对任可事工有感到如此的不足和完全没有准备。当我考虑信息的可能性时，我意识到我的演示文稿有多浅薄。

In fact, I was so overwhelmed with my unpreparedness that I almost decided to cancel my appearance, but because plans have gone so far perhaps it is best to go through with it. . . However, it is my prayer that I shall come in the demonstration and power of the Holy Spirit.

事实上，我对自己毫无准备感到如此不知所措，以至于我几乎决定取消我的出现，但由于计划已经走了这么远，也许最好还是坚持下去。。。然而，我的祈祷是圣灵在我身上显现和加能。

He highlights his weakness and his dependency on the Holy Spirit's power.

他强调了自己的弱点和对圣灵能力的依赖。

Billy's arrival in Cambridge was unsettling. The opening night of the Cambridge Mission was Sunday, November 6, the day after Guy Fawkes Day, a day of fireworks, bonfires, and general revelry.

Billy抵达剑桥后更感到不安。剑桥布道会开幕之夜是11月6日星期日，也就是盖伊福克斯日后的第二天，那是烟火，篝火和一般的狂欢的节日。

As Billy spoke to his team in a hall a firecracker was tossed through an open window despite a strong police presence around the building.

当Billy在一个礼堂里对他的团队说话时，尽管大量的警察在周围，有一个鞭炮从窗口被抛进来。

The meetings were held in Great St. Mary's, the university church in the center of Cambridge. 布道会是在剑桥大学中心的玛利亚大教堂举行。

Every part of the church was occupied On the opening night. Graham preached for three nights, but the results were modest.

在开幕之夜教堂的每个部分都全被挤满。Graham讲了三个晚上，但结果只是中等。His sermons were, by his own estimation, too academic. He knew that he was not getting through to the students' hearts.

根据他自己的估计，他的讲道太过学术化了。他知道他没有接触到学生的心。

He felt he was preaching to please his audience rather than the Holy Spirit, so Billy Graham sought the Lord. Then came the breakthrough.

他觉得他的讲道是在取悦他的观众而不是圣灵，所以Billy Graham寻求主。然后有突破。

Following his third sermon, the day after his thirty-seventh birthday, Billy Graham set aside his university-focused sermons and preached to ordinary human souls.

在他的第三次布道之后，在他三十七岁生日的第二天，Billy Graham放弃了以大学为中心的布道并向普通人的心灵传道。

Billy Graham's weakness plus the all-sufficient, transforming gospel of the new covenant plus his dependence upon the Holy Spirit resulted in mighty ministry in Cambridge.

Billy Graham的软弱加上充分使人改变的新约福音加上他对圣灵的依赖导致了在剑桥有伟大的事工。

Afterward John Stott wrote to his praying congregation, "*History will begin to show, but only eternity will finally reveal, how much was accomplished during that week.*"

后来，约翰斯托特写信给为他祈祷的会众，“历史将开始显示，但只有在永恒才能揭示，在那一周的成就有多少。”

The great English evangelist David Watson was one who came to Christ through those meetings.

英国伟大的传道家戴维沃森是经过这次布道会成为基督徒的。

Those whom God uses have always been aware of their insufficiency and weakness, be it Moses or Gideon or Isaiah or Jeremiah or Ezekiel or Paul or Peter or John.

上帝使用的人一直都知道他们的不足和软弱，无论是摩西，基甸，以赛亚，杰里迈亚，以西结，保罗，彼得，约翰。

And it was their insufficiency that invited the sufficiency of God. God is not looking for gifted people or people who are self-sufficient.

是他们的不足邀请来上帝的充足。上帝不是在寻找有天赋的人或自给自足的人。

He is looking for inadequate people who will give their weakness to him and open themselves to the ministry of the Holy Spirit and the transforming grace of the new covenant as it is ministered by Christ Jesus himself.

他正在寻找不适当的人，他们会将自己的软弱交给他，并向圣灵的事工敞开心扉，和接受基督耶稣亲自成就新约的改变人的恩典。

If God is calling you, do not hide behind your weakness.

如果上帝在呼唤你，不要躲在你的软弱背后。

Maybe he is calling you to himself for the first time. Maybe there is a flicker of light in the darkness for the first time. Come to him. Your sin and brokenness and weakness are not a hindrance it is the necessary precondition of you coming to him. Come to him! Come to him! 也许他是第一次把你叫到自己面前。也许第一次在黑暗中有一丝光。来到他那里。你的罪、破碎和软弱不是障碍，它是你向他走来的必要先决条件。来到他那里！来到他那里！

But maybe you have already come to him, but you are feeling your weakness.

但是也许你已经来找他了，但你正在感觉着你的软弱。

I don't know what he may be calling you to do — it may be a worldwide mission, it may be teaching a Sunday school class, it may be ministering to children, it may be reaching out in your neighborhood, it may be stepping up at work.

我不知道他可能在呼召你去做什么 - 可能是一个世界性的使命，可能是教授一个星期日的主日学，可能是为孩子服务，可能是对你的邻居伸出援手，可能是在工作上积极。

But if he's calling you, don't hide behind your weakness — your weakness is the ground for his calling.

但如果他在呼唤你，不要躲在你的弱点背后 - 你的弱点是他的召唤的基础。

Follow God, and he will use your weakness as an occasion for his power.

跟随上帝，他会用你的软弱作为他力量的场合。

And if you are feeling terrifying stirrings within your soul as he nudges you outside your comfort zone, where you will be out of your depth, but you know that he is calling you, give your weakness to him and accept his sufficiency.

如果你心灵中当他把你推到你的舒适区之外时感到可怕的恐惧，在那里你会超出你的深度，但你知道是他在呼唤你，把你的软弱交给他并接受他的充足。