

《天路导向（粤）》双语讲义

雅各书系列：生命成长的十二个步骤 - 8

EPISTLE OF JAMES - 8

1. Hello, listening friends. We are delighted you have joined us again.
亲爱的朋友，你好！很高兴你能再次收听这个节目。
2. I want to begin by reminding you that it is no secret for any of us that modern society moves very quickly:
我们大家都知道，当今的社会，一切都飞速地变化着。
3. therefore, the idea of waiting on God's will can be contrary to every natural inclination that we know.
因此，‘等候神的旨意’这个信念，和目前的潮流就显得格格不入了。
4. We work hard and we work long to achieve quick success;
我们加班加点地努力工作，就是为了要尽快地成功起来，
5. then, God comes along and says, "Wait."
然而神对我们说：“要等候。”
6. What do we do?
我们是怎么做的呢？
7. We squirm with frustration.
我们坐立不安。
8. I'm not saying that waiting on the Lord is easy, 其实等候主并不是一件容易的事，
9. but we often want to move much faster than He plans.
我们总急着要走到神的前面去。
10. What God often does, is make waiting to be our only option.
神却常常要我们不得不等候祂。
11. Why?
为什么呢？
12. He wants to teach us to trust Him completely.
神要教导我们完全地信任祂。
13. Learning to be dependent on the wisdom from above may mean following the admonition of Psalm 27:14:
学习依靠从上面而来的智慧，就意味着要听从诗篇 27 篇 14 节所说的话：
14. "Wait on the Lord. Be of good courage, and he shall strengthen your heart. Wait, I say, on the Lord."
“要等候耶和华。当壮胆，坚固你的心。我再说，要等候耶和华。”
15. A major reason why there are so many frustrated Christians is because they have different timetables from God's timetable;
现在有许多很沮丧的基督徒，主要的原因就是，他们有自己的计划和时间表，却跟神的时间表不同；
16. and that is why James tells us, in Chapter 3, verse 13,
这就是为什么雅各在第三章 13 节那里告诉我们：
PLEASE READ HERE JAMES 3:13.
(请读 3:13。)
你们中间谁是有智慧、有见识的呢？他就当在智慧的温柔上，显出他的善行来。
17. We saw in our last message that it is not enough that you have knowledge in your head, 从上一次的信息中，我们知道，仅仅把知识装进头脑中是远远不够的，
18. because knowledge enables you to take things apart, but wisdom enables you to put things together.
因为，知识只能让你分析事情，而智慧却能让你看到事情的全面。
19. Knowledge opens us up to the truth, but wisdom enables us to relate God's truth in our daily life.
知识开发我们的头脑来认识真理，而智慧让我们把真理应用到生活中。
20. Wisdom that comes from God is a wisdom which God intends for His people to have and seek after;
神希望属祂的人寻求和拥有从祂而来的智慧；

21. and that is why James follows up the same theme from the last message, which he started in Chapter 3, verse 1.
因此雅各继续他在 3 章 1 节开始论述的主题，也就是我们在上次信息中所讲的。
22. “Not many of you should presume to be teachers, my brothers...”
“我的弟兄们，不要多人作师傅……”
23. then, he goes on to verse 13 and says, “Who is wise and understanding among you?”
然后，他在 13 节那里继续说：“你们中间谁是有智慧有见识的呢？”
24. Godly wisdom means being God-centered, instead of self-centered.
属天的智慧，是以神为中心，而不是以自我为中心的。
25. There are basically three truths to live by.
有三个真理可以作为我们生活的准则。
26. Number one,
第一，
27. God is the Creator, so He stands in the beginning of things.
神是创造主，所以，祂了解事情的原委。
28. Number two,
第二，
29. God is faithful, so He stands in the center of things.
神是信实的主，所以，他清楚整个事情的过程。
30. Number three,
第三，
31. God is the Judge. He stands at the end of things.
神是审判的主，所以，他晓得事情的结局是怎样的。
32. To face life with these convictions is to be on the highway to victory, an exercise of godly wisdom.
人生中有了这三个信念，你就是运用属天的智慧，使你面对任何挑战都能得胜。
33. Can a believer operate his or her life on Satan’s wisdom?
基督徒能不能靠属地的“智慧”来生活呢？
34. Unfortunately, the answer is "yes."
很不幸，答案是，可能的。
35. Although James is speaking to teachers whose hearts are not focused on things of the Lord, his words apply to all believers.
虽然雅各指的是那些老想著作师傅，而不专心跟随主的人说的，但他的话对所有的信徒都有效。
36. Look at James 3:14 to 16.
请看雅各书 3 章 14 节到 16 节。
- PLEASE READ JAMES 3:14-16 HERE.**
(请读雅各书 3:14-16。)
37. James’ reasoning is very simple.
雅各说的道理其实很简单。
38. When our hearts are filled with bitter jealousy and selfish ambitions, our judgment is impaired.
如果我们的心里怀着苦毒的嫉妒和分争，我们的判断力就会大大削弱。
39. Bitterness and jealousy and ambitions short-circuit good judgment.
苦毒、嫉妒和分争，使我们失去对事情判断的准确性。
40. We cannot be relied on. We cannot be objective. Our motives color our responses.
我们是不可靠的，因为戴着有色眼镜，以致不再慎重地、客观地看问题。
41. Jealousy and selfish ambition are bad enough in the secular world; but, when they run rampant in the church, tragedy is born.
在俗世中嫉妒分争已经够糟糕的了；但如果发生在教会里并蔓延开，就会导致悲剧产生。
42. What brings about bitter jealousy?
怎么会产生苦毒的嫉妒呢？
43. Most often, it comes from a feeling of being used by other people.
最常见的起因，就是觉得自己被别人利用了。
44. Let me tell you a quick story.
让我告诉你一个小故事。
45. It’s a story about two men who lived in a certain city.
有两个人住在同一座城里。
46. One was envious, and the other was covetous.
一个名叫‘嫉妒’，另一个叫‘贪心’。

47. The ruler of the city sent for them and said that he wanted to grant them one wish each;
有一天，市长把他们叫来，说：我可以各别给你们实现一个愿望；
48. but there was one provision:
但是，有一个条件：
49. that the person who chooses first would get exactly what he asked for, while the other one gets exactly twice what the first one has asked for.
就是，先选的那一位可以如愿以偿，而另外一位却可以得到同样东西的双倍。
50. The envious man was to choose first.
那位叫‘嫉妒’的人先来挑选。
51. He immediately found himself in a quandary.
他忽然发现自己处在左右为难之中。
52. He wanted to choose something great for himself; but he realized that, if he did, the other would get twice as much.
一方面，他想选择一样自己很喜欢的东西；但他又不愿意另一位得到双倍的好处。
53. He thought for a while, and, then, he asked that one of his eyes should be put out;
想了一会儿，结果呢，他要求把自己的一只眼睛给挖出来；
54. but, you see, jealousy and envy are deadly characteristics.
你看，嫉妒就是具有如此可怕的致命力。
55. What about selfish ambitions?
那么，分争又是怎样的呢？
56. Selfish ambition clouds our judgment.
分争会蒙蔽我们的判断力。
57. Selfish ambition wrecked many churches;
分争促使许多教会分裂；
58. and, when selfish ambition worms its way into marriage relationships, the consequences can be appalling.
当分争渗透到婚姻关系中的时候，后果往往是令人震惊的。
59. Division among family members, or church members, runs rampant when selfish ambitions rule the hearts of men and women.
当分争在人们心里肆虐的时候，在家庭里或教会里的成员就开始闹分裂。
60. The tragedy is that the person who is envious and has selfish ambition never rests.
更可悲的是，嫉妒与分争的人是永不罢休的。
61. There is always someone else to envy,
总有人让他们嫉妒，
62. another mountain to climb,
看到高位子就往上爬，
63. another position to obtain.
看到好的职位就想占为己有。
64. They are never happy.
他们永远都不快乐。
65. There is unholy restlessness about a person who is eaten with envy and selfish ambition.
当这些人被嫉妒分争腐蚀他们的内心时，他们的周围总是扰乱不安的。
66. No wonder the Apostle Paul tells us, in Philippians 2:14 and 15, “Do everything without murmuring or strife so that you may become blameless and pure, children of God without fault in a crooked and depraved generation.”
难怪使徒保罗在腓立比书 2 章 14 节和 15 节那里告诉我们说：“凡所行的，都不要发怨言，起争论，使你们无可指摘，诚实无伪，在这弯曲悖谬的世代，作神无瑕疵的儿女。”
67. There is almost no limit to the sins that follow envy and selfish ambition.
因嫉妒分争而牵引出来的罪是无止尽的。
68. James tells us that worldly wisdom is earthly,
雅各告诉我们，这世上的智慧是属地的，
69. which means it is a product of the world’s system.
也就是说，它是这个世界的产物。
70. Worldly wisdom is unspiritual.
属地的智慧是属于情欲的。
71. It does not come from the Holy Spirit.
并不是从圣灵来的。
72. Worldly wisdom is demonic.
地上的智慧是属魔鬼的。
73. It is of the evil and it will utterly lead to division, destruction and defeat.
它是属那恶者的，因此，它一定会带来分裂、伤害和毁灭。
74. Satan is its source and he thrives on its consequences.
撒但就是这一切的根源，并且它绝不罢休。

75. What happens when we use worldly wisdom in trying to do God's work?
如果我们用属地的‘智慧’来做神的工，结果会怎样呢？
76. The end result is very disappointing.
结果一定令人大失所望。
77. Not only will it come to nothing on earth, but it will lead to nothing in Heaven.
不仅在世上一无所成，在天上更是毫无果效。
78. The wisdom that comes from Hell will not get us to Heaven.
从魔鬼而来的所谓‘智慧’，是不能带我们上天堂的。
79. Now, contrast this with the wisdom that comes from above in verses 17 and 18.
相对的，在 17 节和 18 节那里，雅各告诉我们什么是从神而来的智慧。
- PLEASE READ JAMES 3:17-18 HERE.**
(请读 3:17-18。)
80. Because God is the Creator of wisdom, He is the only One Who can produce it in us.
因为智慧是神创造的，所以，只有祂才能赐给我们真智慧。
81. James tells us about eight qualities of godly wisdom.
雅各告诉我们，从上头来的智慧具有八种特质。
82. Look at James 3:17.
请看雅各书 3 章 17 节。
83. First of all, it is pure.
是清洁。
84. Because purity comes first, it becomes the fundamental criterion of wisdom.
因为清洁是八种特质里为首的，所以，清洁是智慧最基本的准则。
85. Purity is not the outward expression, but an inner experience.
清洁不是指外在的表现，而是内心的经历。
86. God examines our hearts before He looks at our hands.
神先鉴察我们的内心，才看我们的工作。
87. God's primary concern is what we are, more than what we do.
神最关心的是我们这个人如何，而不仅是我们所做的事情。
88. Jesus said, "Blessed are the pure in heart, for they will see God."
耶稣说：“清心的人有福了，因为他们必得见神。”
89. Because the heart is the very center of our personality, and the very source of our outward activities, it is the heart, therefore, that God is interested in.
由于心是我们整个人的中心，也是外在行为的发源地，因此神看重我们的内心。
90. Secondly, godly wisdom has peace.
第二，属天的智慧是和平的。
91. It is only when the heart is pure that peaceable existence becomes possible.
只有当我们的心得到洁净以后，我们里面才会有平安。
92. A person who lives with inner turmoil is a person who does not know God's wisdom that comes from Him.
一个内心烦躁不安的人，不明白属天的智慧来自神。
93. If you are devoted to purity, you will experience peace;
如果你追求圣洁，你就会经历到平安；
94. and we can never have peace by sweeping sins under the carpet, and pretend that they are not there.
如果我们把罪孽藏到心里，还装做若无其事的样子，我们是永远也不会得到真平安的。
95. False wisdom says, "Cover it up. Keep things together."
冒牌的智慧说：“把罪过藏起来，就没事了。”
96. God's wisdom says, "Confess sin."
而属天的智慧告诉你：“要承认你的罪。”
97. Third thing about God's wisdom -- it is gentleness.
属天智慧的第三种特征是：温良。
98. Someone called it "sweet reasonableness."
有人把它叫做：“通情达理。”
99. It means moderation without compromise.
意思就是：不卑不亢。
100. It means gentleness without weakness.
它是指：温柔而不懦弱。
101. Fourthly, obedience.
第四个特征是，柔顺。

102. Some translations call it "compliance."
有些版本翻译成“顺从。”
103. God's wisdom makes the believer agreeable and easy to live with and work with.
属天的智慧使基督徒能很随和地与别人相处，
104. Man's wisdom makes a person hard and stubborn and cynical.
而属地的智慧使人变得刚愎自用，愤愤不平。
105. The compliant person can disagree without being disagreeable;
而一个柔顺的人，既可以坚守原则，又不与别人争辩。
106. then, the fifth quality of godly wisdom is mercy.
接下来，属天智慧的第五种特征是：怜悯。
107. To be full of mercy means to be controlled by mercy.
满有怜悯意思就是要随时以怜悯待人。
108. Mercy has double-meaning, here.
在这里，怜悯有双重涵义。
109. The first meaning is that you have to have a forgiving spirit towards those who have wronged you;
第一个意思就是，你要以宽厚仁慈的心饶恕那些曾经得罪过你的人；
110. and the second meaning is that you give practical help to those in need.
第二个意思就是，你要对那些有需要的人给予实际的帮助。
111. "Be merciful," said Jesus, "as your Father in Heaven also is merciful."
耶稣说：“你们要慈悲，像你们的父慈悲一样。”
112. The sixth quality is faithfulness.
第六个特征是：多结善果。
113. When you live by worldly wisdom, you cannot produce the fruit of the Spirit, because you are too busy wallowing in self-pity;
如果你靠属地的智慧而活，你就不能结出圣灵的果子来，因为你整天都在自怜当中。
114. but godly wisdom compels us to bear wisdom in our lives and the lives of our family members and the lives of those who are close to us.
但属天的智慧让我们在自己和亲朋好友的身上，都能结出智慧的果实来。
115. The seventh characteristic is decisiveness.
第七个特征是：果断。
116. In some translations, it is translated, "no partiality" or "showing no favoritism."
在有些版本中，它被翻译成：“没有偏爱”或者“没有偏见。”
117. This word suggests single-mindedness.
这个字意味着：意志坚定。
118. It is the opposite of wavering.
它是犹疑不决的反义词。
119. When you live with the world's wisdom, you want to be a people-pleaser.
如果你按照属地的智慧而活，你老是想讨好别人。
120. You change your mind often and you are pressed from side to side.
你就会变成没有立场的跳梁小丑。
121. When you have God's wisdom, you have conviction and purpose.
如果你按照属天的智慧而活，你就会有清晰的信念和目标。
122. Finally, the eighth quality of godly wisdom is sincerity.
最后，属天智慧的第八个特征是：真诚。
123. It literally means "without hypocrisy."
也就是“没有假冒。”
124. Hypocrisy originally meant "a dialogue;"
假冒伪善原文是“对白”的意思。
125. then, it came to mean "playing the part of an actor."
后来，演变成“扮演一个角色”的意思。
126. The heart of the word is "pretending to be something that one is not."
这个字的中心意思就是“以假乱真”。
127. When you practice God's wisdom, you don't have to be afraid of being who you are.
当你运用神的智慧时，你就不必为了自己的真面目而胆怯。
128. You don't have to put on a special mask.
你不必戴上特殊的面具。
129. If you are growing up in Jesus Christ, your life will reflect these eight qualities.
如果你在耶稣基督里成长，你的生命就会反映出以上这八种特性。

130. Wisdom from above can be truly yours only if you humble yourself enough to receive it,
只要你肯谦卑领受从上面来的智慧，你就会拥有这些品质，
131. and to be patient enough for God to reveal His will to you;
并且你要忍耐等候神所要向你显明的旨意；
132. so, James' final exhortation in verse 18 is this:
因此，雅各在 18 节那里劝告我们说：
133. Bitterness and strife produce barren soil in which the seed of righteousness cannot grow.
一颗苦毒分争的心，不能够长出公义的果实来。
134. On the other hand, as he told us in Chapter 1, if you want God's wisdom, God already promised to give it to you, if you humbly ask for it.
然而，正如他在第一章里所说的，如果你谦卑地寻求，神就会按照祂所应许的，把属天的智慧赐给你。
135. It is my prayer that you ask for it, today;
但愿你今天就向神求属天的智慧；
136. and, until next time, I wish you God's richest blessing.
好，我们下一次再见，愿神大大地赐福给你。