恁中間是誰有智慧見識的啊？

Who is wise and knowledgeable among you?

雅各書James 3: 13-4:8 9/22/2024

祈禱：

上禮拜講到舌，雅各書「講話的倫理」的教示，提供基督徒團體的生活教育，舌是火，細細的體，力量很大。雅各是新約內面，第一號的倫理學家。今仔日 ，接在講話的倫理，雅各呼叫智慧，勉勵咱著求智慧。

咱今仔日的世界面對多多的困境，亂象叢生，激烈和兩極化的政黨，意識型態決定人的價值觀。當逐人都認為自己的意見是對的意見，自己的方法是對的方法，Frank Sinatra 的歌詞“I Did It My Way,”（我按照自己的方式行事）。My way or highway.

Our world today faces many challenges, with confusion and chaos all around, extreme polarization in politics, and ideologies that define people's values. When everyone thinks their opinion is the right one, their method the right way, it’s like Frank Sinatra’s lyrics: "I Did It My Way."

各種爭議和嘈雜的聲音很刺耳，智慧並不受歡迎。雅各微弱的聲音，伊請求有智慧的人要站起來，在人群中間盡責任。雅各問：「恁中間是誰有智慧見識啊？」 (3:13)

Amidst the many controversies and the noise of clashing voices, wisdom is not welcomed. James, in his soft voice, calls for the wise to stand up and take responsibility in the midst of the crowd. James asks, "Who among you is wise and understanding?" (3:13).

千奇百怪的世界和時代，我們實在很須要聽。雅各呼叫智慧。但可惜，咱的社會，並沒看重智慧。智慧沒有技術升級或更新版本，來使它更加跟得到時代。智慧就像上帝一樣古老，親像咱上禮拜週的經文，箴言講：擬人化的「智慧佇街路大聲叫，佇開闊的所在出伊的聲，佇鬧熱的街路頭大聲叫，佇城門口，佇城內講出伊的話。」

In a world and time full of strange happenings, we truly need to listen. James calls out for wisdom. Unfortunately, our society does not value wisdom. Wisdom does not come with technological upgrades or new versions to keep it up to date with the times. Wisdom is as old as God Himself, like last week’s passage from Proverbs, which says: personified "Wisdom cries out in the streets; she raises her voice in the public squares. At the noisy street corners she shouts; at the city gates she makes her speech."

總是，其他的嘈音將智慧的聲關在門外，掩掉智慧的聲。人拒絕她的建議，也不聽她的。在舊約的智慧傳統中，特別是箴言第8章，跟咱講智慧和上帝是神聖的內閣作伙創造。咱忽略它，看作無要無緊。在雅各的想法中，有一種智慧一直欲和上帝的智慧競爭相比。明顯看到雅各對智慧的觀點非常的二元。

However, other noisy voices shut out wisdom and drown her voice. People reject her counsel and do not listen to her. In the wisdom tradition of the Old Testament, particularly in Proverbs 8, it tells us that wisdom and God co-created as a divine council. We ignore this and consider it unimportant. In James' view, there is a kind of wisdom that always seeks to compete with God's wisdom. James takes a dualistic view of wisdom.

第一個，稱作人類的智慧，或者是稱作「自下而上的智慧」。你若欲要有良好的自我感覺，拍胸慶興自己所有的成就，你可能不想讀雅各書。有些人可能會認為雅各是一個酸溜溜的人，半杯的水，伊只看到空的部份。豈才是侒呢，總是，雅各確實提出一個要緊的觀點：人類的智慧，基本上，是每個人都做自己認為正確的事情，根據自己的標準和利益，自下而上的智慧，從自己出來的。其實是智慧的誤解，因為它植根於嫉妒、自私野心、混亂沒秩序。雅各很努啲描寫這種扭曲的智慧，很可憐畫面。

The first type is called human wisdom, or "wisdom from below." If you want to feel good about yourself and boast about your achievements, you may not want to read the Book of James. Some might see James as a pessimist, only seeing the empty part of a half-full glass. Still, James raises an important point: human wisdom, at its core, is about everyone doing what they think is right based on their own standards and interests. Wisdom from below stems from oneself. In reality, this is a misunderstanding of wisdom because it is rooted in jealousy, selfish ambition, disorder, and chaos. James gives a dismal portrayal of this distorted wisdom—a pitiful picture.

從下面來的智慧gana為自己尋求指導和智慧。如果是這種情況，尚尾可能親像一隻咬骨頭的狗，走去溪仔的一座橋，看到下面的另外一隻狗，骨頭看起來更加大。它放開自己的骨頭，狗跳進溪裡去搶較大的骨頭。最後，對狗來說很失望，大骨頭和咬骨頭的只是他自己在水中的倒影。所以狗最後一無所獲。貪婪和自私的野心到尾得𧙕到任何東西。人類照自己「狗咬狗的世界」的智慧，讓自己的觀念害到自己。最終，自下面來的智慧會毀滅你，根據雅各的說法，它會讓你遠遠離開上帝。離開上帝是人活命混亂的導火線。

Wisdom from below looks seeking guidance and wisdom only for its own interests. For instance, think of a dog chewing on a bone that crosses a bridge and sees another dog below. The bone below seems larger, so it drops its own bone and jumps into the stream to grab the bigger one. But in the end, the dog is disappointed, as the larger bone and its owner were just reflections in the water. So, the dog ends up with nothing. Greed and selfish ambition ultimately leave you empty-handed. Human wisdom, based on selfishness, leads people to their own ruin. According to James, wisdom from below will destroy you; it will distance you from God, and separation from God is the spark of a chaotic life.

從下面來的智慧, 雅各稱為「屬佇罪，屬佇血氣，屬鬼的款，結果是怨妒及相爭，衝突，就佇遐有擾亂及一切的歹事，無政府狀態(3:14)。雅各很清楚，這是因為個人自私的野心、渴望和渴望滿足一個人自己的快樂。假如一個人的 人生計劃的首要目的是滿足人自己的愉悅，這是很有問題，須要處理。雅各二元理解的第一。

This wisdom comes from below. James calls it "earthly, unspiritual, and demonic, and its fruits are envy, selfishness, and conflict, leading to disorder and every kind of evil” (3:14). James is clear that this is driven by personal selfish ambition, desires, and the craving to satisfy one’s own pleasures. If a person's life plan primarily focuses on fulfilling their own pleasure, it’s problematic and needs addressing. This is first understanding in James' dual understanding,

第二，「自頂面來」的智慧，是另外一種智慧的選擇，為咱指向上帝的方向，雅各書的頭前有講過，若是咱求智慧，上帝是慷慨。當雅各問：「恁中間什麼人是有智慧的？」他指出咱尋找超越咱自己的智慧（3:13）。他要咱仰望上帝，看更高，他鼓勵咱「親近上帝」（4:8）。

On the other hand"wisdom from above" offers another choice—a wisdom that directs us toward God. James previously mentioned that if we ask for wisdom, God will give it generously. When James asks, "Who among you is wise?" (3:13), he points us to seek wisdom beyond ourselves. He encourages us to look up to God, to aim higher, urging us to "draw near to God" (4:8).

這是繼承希伯來聖經的智慧傳統，箴言 9:10說：「敬畏耶和華是智慧的開始。 」他要咱將咱的目睭從自我轉向較高於一切的上帝。上帝不僅是所有祝福的源頭，也是智慧的水泉源頭。從頂面來的智慧是從不朽的、不可見的上帝的智慧，只有祂是智慧本身。獨獨對頂面的智慧，美德和言語是上帝的顯現和表達，——是(it-sī)清潔，猶的(iáu-ê)是和平，溫柔好商量(siong-liông)，有憐憫及好的果子滿滿，無偏袒(phian-thán)，無假好。（3:17）。這樣的智慧只能倘自上帝來。你中間什麼人是智慧的? 咱知道上帝是智慧的，你是嗎？

This continues the wisdom tradition of the Hebrew Bible, where Proverbs 9:10 says, "The fear of the Lord is the beginning of wisdom." He wants us to turn our eyes from ourselves toward the One who is higher than all. God is not only the source of all blessings but also the fountain of wisdom. Wisdom from above comes from the eternal, invisible God, the only one who is wisdom itself. True wisdom from above is pure, peace-loving, gentle, willing to yield, full of mercy and good fruit, impartial, and sincere (3:17). Such wisdom can only come from God. Who among you is wise? We know God is wise—are you?

有些基督徒照三餐吃聖經，能倘從創世記到啟示錄引經據典。我知道很多人會背使徒信經，總是，侒呢甘就有智慧嗎？恁中間是誰有智慧？教會有很屬靈的人、有聖徒、有罪人，總是，咱的教會需要更多有智慧的人。

Some Christians consume the Bible as if it were a daily meal, able to quote scriptures from Genesis to Revelation. I know many people can recite the Apostles’ Creed by heart, but does that mean they possess wisdom? Who among you is truly wise? Churches have spiritually devout people, saints, and sinners, but what our church truly needs is more people filled with wisdom.

雅各閣指出一項要緊的重點，咱呣倘gana將智慧看為一種心理操煉，修身養性。雅各鼓勵咱要有智慧，要具體表現從頂面來的智慧，和敬畏上帝、和上帝建立關係有關，用咱美好的生活表明你的行為，用智慧所生的溫柔來完成的，這也就是為什麼他說：「就著用智慧的溫柔，對好的品行來顯明伊的所行。」（3:13）

James highlights an important point: we cannot merely view wisdom as an intellectual exercise. He encourages us to seek wisdom and to demonstrate it concretely through our lives. The wisdom from above should be shown by our good deeds, it is about fear God and connect with God, carried out with the gentleness born of wisdom. That’s why he says, "Let them show it by their good life, by deeds done in the humility that comes from wisdom" (3:13).

智慧有作為。雅各所教示的是舊約的智慧文學，智慧與實際的好行為有關係，不是思考而已。根據劍橋大學神學家David Ford說，基督教智慧是關於「在上帝面前明智地生活。」智慧是一種生活方式、一種思維方式和存在於世界的方式，是根據咱所知的光，活在光明中的生活。它的基礎在於一個整合的全智全愛的上帝裡面的思想和行動。

Wisdom takes action. The wisdom James teaches is aligned with the wisdom literature of the Old Testament, which links wisdom with practical, good deeds—it’s not just about thinking or reflection. According to Cambridge theologian David Ford, Christian wisdom is about "living wisely before God." Wisdom is a way of life, a way of thinking and existing in the world, based on what we know of God's light, living in that light. Its foundation lies in a thought and action integrated with the all-knowing, all-loving God.

咱甚至可以將神學看作是智慧，是一種「以拯救為目的知識的實踐和習慣」，親像神學家Edward Farley所說：一個人在世界上用對上帝的認識來穿飾，充實，並實踐。神學當作智慧或智識，包括對上帝正確的了解，以及和這個知識結連，它也強調：為聖潔的上帝去過聖潔的生活，通過愛表達出來，藉著上帝的恩典。神學家Ellen Charry稱這是「智慧神學」。

We might even consider theology as wisdom—a "practice and habit of knowledge aimed at salvation," as theologian Edward Farley puts it. Theology is the act of living in the world, adorned, enriched, and practiced through our knowledge of God. When we see theology as wisdom or a form of knowledge, it involves not only a correct understanding of God but also living in connection with this knowledge. It emphasizes living a holy life for a holy God, expressed through love and made possible by God's grace. Theologian Ellen Charry calls this "sapiential theology", wisdom theology.

雅各沒用硬硬的神學的術語，總是，他教示同款的功課。 什麼人若想要有智慧？當親近上帝，上帝就會親近你。智慧就是通過愛和上帝結連。上帝不是一個需要研究或分析的對象，而是一個活活被愛的主體，也是愛咱的那一位。願咱不僅僅追求認識上帝，更加應該認識上帝是智慧，通過和上帝相遇，咱受到神聖的愛轉化，明智地生活在這個世間——不僅僅是智力、認知和同意，果然是親密的關係，親像咱身體的脈動的呼吸，希伯來文中的ruach，靈、氣，與上帝的關係性的存在，那麼親近。對上帝的依靠和結連。從上至下與智慧交流。世界上通過個人知識的深度和承諾展現出來實踐智慧。

James doesn’t use these theological terms, but he teaches the same lesson. Who wants to be wise? Draw near to God, and God will draw near to you. Wisdom is found in the connection with God through love. God is not an object to be studied or analyzed but a living being to be loved, the One who loves us. Let us not only seek to know God but also recognize that God is wisdom itself. Through our encounter with God, we are transformed by divine love, enabling us to live wisely in this world. This involves not merely intellectual understanding or agreement but an intimate relationship, like the pulse of our breath—*ruach*, the Hebrew word for spirit or breath—existing relationally with God in such a close and dependent way. Through this connection with God, wisdom flows from above, taking root and bearing fruit through the depth of personal knowledge and commitment, manifesting in the way we live out wisdom in the world.

用咱的頭腦和心來渴望上帝。你們中間誰有智慧？著親近上帝，上帝就會靠近你。

With our minds and hearts, let us yearn for God. Who among you is wise? Draw near to God, and God will draw near to you.

詩篇的詩人謳咾創造天和地的上帝，因為值得信靠的上帝互以色列和咱的生命親像鳥仔，脫離掠鳥的羅網。詩篇寫給百姓唱，世世代代須要學習在無法度掌握的世間求生存。因為詩人知影，咱常常須要在很艱苦的經驗裡學習智慧，互咱倘生存。互上帝的百姓選擇信靠祂，雖然有時睹到大的威脅，繼續生拓。

The psalmist praises the God who created heaven and earth, for the trustworthy God delivers Israel and our lives like a bird escaping the fowler’s snare. The Psalms were written for the people to sing, as each generation must learn how to survive in a world beyond their control. The psalmist knows that we often must learn wisdom through the difficult experiences that allow us to survive. God's people choose to trust Him, and even when faced with great threats, they continue to thrive.

福音書，學生問耶穌，那些不屬於你的總是奉你的名趕鬼的人，咱應該侒怎處理？耶穌回答學生講，「做in去，呣通摻，因為in是奉祂的名所做的是服事祂的國。」這勸勉咱每一位不倘自義、自以為是，想自己控制、主導或者是運作社團。尊重其他為愛和真理服務的社團或是宗教，in雖然和咱沒直接的關係，沒用上帝的名，總是活出智慧和勇氣。咱當信靠上帝，也當彼此信任。豈採其他的社團因為咱信靠上帝，怹也能倘信任咱。

In the Gospels, the disciples ask Jesus about those who are casting out demons in His name but are not part of their group. How should they respond to such people? Jesus replies, "Do not stop them, for whoever is not against us is for us." This teaches us a valuable lesson: we should not be self-righteous, thinking we can control or lead every group or community. We must respect others who serve love and truth, even if they do not use God's name or directly relate to us. They may live out wisdom and courage. We are called to trust God and trust each other. As we trust God, others may also learn to trust us.

無論在叨位，願咱有勇氣跟隨上帝的呼召，看出上帝的安排和目的，在咱每一日的生活和現實裡分辯上帝的旨意，咱可能很希望上帝直接作工、神蹟性的干涉，總是，大部份不是侒呢。大部份的時間，咱看不到上帝，總是，假使咱用心去看、去聽，咱就能倘經驗到上帝在咱生命中的行動。

Wherever we are, may we have the courage to follow God’s call, to discern God’s purpose and plan in our daily lives. We may wish for God to act directly, through miraculous intervention, but most of the time, we do not see this. Most of the time, we cannot see God’s work. However, if we look and listen with our hearts, we may still experience God’s action in our lives.

領聖餐的時，咱親近上帝。咱看到餅和杯，看到基督受釘十字架，上帝的智慧使世界的智慧變得愚蠢。智慧的呼喊，是從十字架頂來的，通過主身軀和血，以及神聖的智慧。 2005 年，當時的Apple和Pixar動畫工作室的首席執行長，CEO，Steve Job在斯坦福大學的畢業典禮上演講，結束時講：「保持飢餓。保持愚蠢。」咱應該說：「餓枵的來這。愚蠢的來此」。當咱渴望智慧的時，​​咱渴望上帝，因為當咱參與聖餐這頓很多人看做是愚蠢的。

When we partake in Communion, we draw near to God. We see the bread and the cup, the sacrifice of Christ on the cross. The wisdom of God makes the wisdom of the world seem foolish. The call of wisdom come from the cross, through the body and blood of Christ, and through divine wisdom. In 2005, Steve Jobs, the CEO of Apple and Pixar Animation Studios, concluded his commencement speech at Stanford University by saying, "Stay hungry. Stay foolish." We might say instead, "The hungry, come here. The foolish, come here." When we seek wisdom, we seek God, for when we participate in Communion, which many consider foolish, we express our hunger for wisdom.

願咱祈禱講：「主惦我心裡，你是我的智慧，是我的真理，祢跟我啲在，我和你同在。」親近神，神就會親近你。誰有智慧我們之間？咱中間有一位——願咱的救主獨一智慧的上帝，榮耀，威嚴，統治和權力，無論是現在還是永遠。阿們”（猶大書 1:25）。

Let us pray, "Lord, You are in my heart. You are my wisdom and my truth. You are with me, and I am with You." Draw near to God, and God will draw near to you. Who among us is wise? There is One among us—our Savior, the only wise God, to whom be glory, majesty, dominion, and power, both now and forever. Amen (Jude 1:25).