

Introduction

Good afternoon!

下午好!

We are continuing to look at the letter of James.

我们继续来看**雅各书**。

The author was probably James the half-brother of Jesus.

笔者**雅各**可能是耶稣的同父异母兄弟。

He was also the pastor of the church in Jerusalem.

他也是耶路撒冷教会的牧师。

Apparently he wrote to fellow Jewish Christians who had been scattered because of persecution.

显然，他写信给犹太人的基督徒，这些基督徒被分散，受迫害。

In his letter James has been addressing problems which confronted these Jewish Christians.

雅各书中讨论犹太基督徒面临的问题。

The first problems were trials and temptations.

第一个问题是考验和诱惑。

Trials and temptations challenge one's faith.

考验和诱惑，挑战一个人信神的心。

But trials and temptations also can show that a person's faith is genuine.

同时，试验和诱惑也可以显示一个人的信神的心是真实的。

James challenged his readers to be doers of the word and not simply hearers.

雅各挑战他的读者不要只听道，还要行道。

In chapter two James addressed the problem of favoritism.

在**雅各书**第二章中，讨论偏袒，厚此薄彼，偏爱的问题。

It is wrong to show partiality among those whom we should treat equally.

偏袒Piāntǎn，厚此薄彼，偏爱是错误的。

It does not correspond with true faith.

偏爱与真正的信神不匹配pǐpèi。

God does not show partiality.

因为神不偏爱任何一个人。

It does not fulfil the command to love one's neighbor.

如果我们遵循神的话语，爱我们的邻居，那么，我们不能偏爱。

The next topic is faith.

接下来的话题是信神的心。

This theme has been present throughout the first two chapters.

这个话题贯穿了前面两章。

Now James focuses on a specific question.

现在，**雅各**把焦点放在一个特定的问题。

What should we think about a person who claims that they have faith, but there is no evidence of it?

如果有一个人说，他有相信上帝，不过行为不符合，你如何看这样的人。

As we examine this question, keep in mind what James already wrote in 1:13-18.(1).

当我们讨论这个问题的时候，记住雅各在1: 13-18 已经写过。

First, God gives the new birth.

首先，上帝给了我们新的生命。

It is a gift.

这是一份礼物，恩赐。

We do not earn it. (2)

新的生命不是 我们可以用努力获得的。

Second, every good gift, including our salvation, comes from God.

其次，各样美善的恩赐，礼物，包括我们的救恩，是从神而来的。

The good things we have are not from us.

我们拥有的好东西，不是从我们而来的。

The very best gift, our salvation is not from us.

最好的礼物，是我们的救恩，不是从我们而来的。

James is not changing his thinking in chapter two.

在第二章，雅各并没有改变他的思想。

He is not suggesting that we earn salvation through works.

他没有暗示我们，我们能行善获得救恩。

I. **The question of faith without works (2:14)**

We need to look carefully first at the question which James asks.

我们需要仔细看看雅各提出的问题。

It is important to understand the question correctly. (Read 2:14.)

明白雅各提出的问题是重要的。

First, James is not suggesting that someone is trying to fake faith.

首先，雅各不是暗示有人试图假冒有信神的心。

That the person says he has faith, does not mean that they are not sincere.

如果有人说，他有信神的心，并不意味着他们没有诚意。

The person truly thinks that he or she believes.

这个人真的认为他相信神。

The person sincerely claims to have faith.

这个人真诚地声称他有信神的心。

Second, James is using the word works in a broad sense.

其次，雅各在广义上用行善这个词，在今天的讲道，我翻译成行道的行为，好的行为。

He does not limit works to good deeds done for people.

行善，不止在为他人做好事。

It includes such good deeds.

行善当然包括为他人做好事。

But James is talking about any visible actions which are a product of faith.

但雅各讨论的是一个人, 从他的行动, 显示他有信神的心.

The example of Abraham shows this.

亚伯拉罕的例子展示了这一点.

His work was his willingness to act in faith and offer his son.

亚伯拉罕愿意给上帝提供了他的儿子, 因为他有信神的心, 这是他敬虔的行为.

Third, James is precise in the way he states the question.

第三, 雅各 提问题的方式 是准确的, 是清楚的.

He does not ask, can faith **save** ?

他不问, 有信神的心能得救吗?

He **asks** if that faith or such faith can save.

他不问, 这样或那样信神, 能得救吗?

He is asking about the faith which produces **nothing is a person's life**.

他问的是, 如果一个人说他信, 信之前和信之后, 在他的生活没有产生什么变化, 这是真信吗?

And James expects no as an answer.

雅各的答案是否定的. 这不是真信.

Such faith cannot save.

这样的信, 不能得救.

James's question again remind us of the parable of the soils.

雅各的问题再次提醒我们, 关于土壤的比喻.

The Word is sown in the hearts of people, like seed on the ground.

神的话语, 是撒在人们的心中, 就像在地上的种子.

The soil represents people's hearts.

土壤 代表了人们的心.

There are different soils and different conditions of the heart.

有不同的土壤, 也有不同的心.

The fourth soil represents those who hear the word and accept it.

第四个土壤 代表那些听神的话, 接受神的话.

They produce fruit. Fruit in the parable is the deeds of which James speaks.

第四个土壤产生果子。果子比喻的是雅各说的生活有产生变化。

The other soils do not produce fruit.

其它土壤 不产生果实。

Jesus said of the second soil that they believe for a while (*Luke 8:13*).

路加福音 8: 13

那些在磐石 Pánshí 上的, 就是人听道, 欢喜领受, 但心中没有根, 不过暂时相信, 及至遇见试炼就退后了。

But the word does not take root.

但神的话并没有 在这些土壤生根发芽.

Under the surface their hearts are hard.

这些人的心，是坚硬的。

When persecution or temptation comes, they stop believing.

当逼迫或诱惑来临时，他们就不相信有神了。

Their belief is not that which produces fruit.

这种信，不会产生果实。

Those who have the faith that saves, hear the word, retain it, and by persevering produce a crop@ (Luke 8:15).

路加福音 8:15 “那落在好土里的，就是人听了道，持守在诚实善良的心里，并且忍耐着结实。”

Faith that does not produce fruit is not the faith that will save.

不产生果实是信 是不信，不能得救。

To prove that faith without fruit or deeds cannot save, James gives two principles about faith and works.

为了证明无果的信或不行道的信，不能得救。关于信神和行善，**雅各**给了两个原则。

II. **Two principles concerning faith and works (2:15-22)**

1. *The first principle: words alone are powerless (2:15-17).*

We find the first principle in verses 15-17.

雅各书 2:15-17

若是弟兄，或是姐妹，赤身露体，又缺了日用的饮食，你们中间有人对他们说，平平安安地去吧，愿你们穿得暖吃得饱。却不给他们身体所需用的，这有什么益处呢？这样信心若没有行为就是死的。

Words alone are powerless.

只说不做，是无能的

James gives an illustration in verses 15 and 16.

雅各在第 15 节和 16 节给了例证

Then he explains the illustration in verse 17.

雅各在第 17 节解释这些例证

The phrase in verse 17 in the same way [Aso also@ in some translations] points to a comparison.

在第 17 节，**雅各**用相同的方式比较只说不做。

The purpose of verses 15-16 is not simply to give an example of faith without works.

第 15-16 节的目的，不是简单地例证 信神和没有行善。

Verses 15-16 give a picture which helps explain what faith without works means.

第 15-16 节 解释信神若没有行善意味着什么。

To say, Go, I wish you well; keep warm and well fed, might be well meant.

平平安安地去吧，愿你们穿得暖吃得饱，这样只说不做，可能是善意。

But such words, of themselves, helps no one.

但是，这些话，帮不了助任何人。

The words alone are powerless.

只说不做，是无能的。

It is the same way with faith.

只信神不做，也是这样。

Words alone are powerless.

只说，是无能的。

To say, I have faith, is by itself powerless.

说，我有信神的心，是无能无力的。

Paul teaches about faith in Romans 10:9.

保罗在罗马书10: 9, 教导什么是有信神的心。

That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.@

罗马书10: 9, “你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。”

Is it possible to speak the words, Jesus is Lord, and yet not believe in one's heart?

口说，耶稣是主，心不信，这是可能吗？

Yes.

可能。

Do such words alone save?

这样，能得救吗？

No.

不能。

Is it possible to think that we truly believe that God raised Jesus from the dead but be deceived about our own hearts?

相信上帝将耶稣从死里复活，而被自己的心欺骗，这是可能吗？

Yes. Jeremiah wrote that the heart is deceitful. (*Jeremiah 17:9*)

这是可能的，在 **耶利米书 17:9** “人心比万物都诡诈Guǐzhà，坏到极处，谁能识透呢？”

Paul wrote to the Corinthians, Examine yourselves to see whether you are in the faith; test yourselves (*2 Corinthians 13:5*).

哥林多后书 13:5 “你们总要自己省察有信心没有，也要自己试验，如果你们战胜试验，你们就有耶稣基督在心里。”

The Corinthians were saying that they believed.

哥林多人都在说，他们相信神。

Paul challenged them to examine if that were true.

保罗要求他们来审查，他们是真的有信神的心吗？

A faith that consists only of words is a faith without power.

有信神的心，只靠言辞是没有力量的。

True faith will act and not just talk.

真正的有信神的心, 将采取行动, 不只是说说而已.

2. *The second principle: words alone prove nothing (2:18-25).*

James introduces the second principle in verse 18 and then develops it through verse 25.

从18节到25节, **雅各**讲解第二个原则.

Words alone prove nothing.

空口说白话, 起不了什么作用.

a. *Introduction of the principle (2:18)*

(Read 2:18.) The meaning of this verse centers on the word show or prove.

雅各书 2: 18 “必有人说, 你有信心, 我有行为. 你将你没有行为的信心指给我看, 我便借着我的行为, 将我的信心指给你看.”

James suggests that some person might say, you have faith, I have deeds.

雅各认为, 有些人可能会说, 你有信心, 我有行为.

That person would be claiming that faith and deeds are not connected.

那个人可能会说有信神的心和行为是没有关系的。

You can have faith.

你可以有有信神的心.

I can have deeds.

我可以有行善的行为.

There is no relation.

这两者没有关系.

The rest of verse 18 contains the response of James to this.

其余的18节, 包含**雅各**对这个问题的回答.

He first challenges any person to show faith without deeds.

首先, 他挑战任何人, 显示有信神的心, 而没有行善行为.

No one can meet this challenge.

没有人能迎接这个挑战.

Faith by itself cannot be seen.

有信神的心本身看不见.

Then James claims that he can demonstrate his faith by what he does.

雅各告诉我们, 他可以, 根据他的行动, 行为证明他有信神的心.

James never challenges the need for faith.

雅各从来没有挑战, 有信神的心是必要的.

But James does say, that to claim to have faith proves nothing.

但**雅各**确实说了, 只说有信心, 不代表什么.

James then gives three examples to establish his point.

雅各给出了三个例子, 来建立自己的观点.

b. *The Afaith@ of demons (2:19)*

The first example concerns demons.

第一个例子是关于魔鬼。

Do demons believe?

魔鬼, 相信有神吗?

Yes. They believe that there is a God.

是的。魔鬼相信有神。

We know from Matthew 8:29 that they believe that there will be a judgment.

我们从马太福音 8:29 知道, 魔鬼甚至相信会有一个审判。

They are so convinced that they shudder. Is such conviction sufficient for salvation?

他们是如此深信, 审判, 他们不寒而栗 Bùhán'érli。就是这样的信念足以得救吗?

No. Believing about God and believing in a judgment does not save.

相信上帝, 相信审判, 不会因为这而得救。

It is true belief, but it is not a belief that has worked a change in the very being of the demon.

有信神的心是真的, 但它没有改变你身上恶魔。

There is no change for good.

你有信神的心不会让你成为一个更好的人。

c. *The faith of Abraham (2:20-24)*

James then moves to the next example.

雅各的下一个例子。

He seems first to challenge in verse 20 any possible opponent.

第一次在20节, 雅各挑战, 反他的思想的对手。

Do you really want to know, if faith without works is dead?

如果信心没有行善, 就是死, 你真的想知道吗?

It is possible that your translations may vary here.

这里, 可能有不同的翻译。

There is a slight difference in the copies of the Greek text.

在希腊文的翻译略有不同。

One group of copies has faith without works is dead.

一种翻译, 有信心没有行善, 就是死。

The other group has faith without works is fruitless.

另一种翻译, 有信心没有行善, 无果而终。

The basic sense of question does not essentially change.

基本的问题, 没变。

James now uses a positive example.

雅各现在使用一个正面的例子。

It comes from the life of Abraham. (*Read 2:20-24.*)

它来自亚伯拉罕的生命。 (阅读2: 20-24)

Some might think that James contradicts the apostle Paul. Paul taught in Roman chapter 4, Abraham was justified by faith and not by works.

有些人可能会认为，雅各违背了使徒保罗。因为保罗在罗马书第4章教导，亚伯拉罕因信称义，而不是因为行善称义。

But we should remember both the story of Abraham as well as the differing themes that James and Paul addressed.

但是我们应该记住亚伯拉罕的故事，以及雅各和保罗所谈的不同主题。

We meet Abraham first in Genesis 11, where he is still called Abram.

在圣经里，在创世记11，我们第一谈到亚伯拉罕，在创世记，亚伯拉罕叫亚伯兰。

God calls him to go to Canann and promises to bless him.

第12章神呼召他去Canann，并承诺为他祝福。

Between chapters 12 and 15 much happens.

12章至15章，发生了不少事情。

He travels to and from Egypt.

他前往埃及，而又从埃及回来。

He separates from Lot.

他离开罗得。

He rescues Lot.

他救罗得。

Melchisedek blesses him.

麦基洗德祝福他。

Genesis 15 reports that God promised Abraham a son.

创世纪15章说，神应许亚伯拉罕一个儿子。

In this context we find the verse Abram believed God and it was counted to him for righteousness. (*Genesis 15:6*)

创世纪 15:6 “亚伯兰信耶和华，耶和华就以此为他的义。”

Paul and James both quote this verse.

保罗和雅各都引用这节经文。

About 30 years go by.

30年匆匆而过。

In the meantime Ishmael was born.

在此期间以实玛利出生。

But he was not the promised son.

但他不是神应许的儿子。

Then finally Isaac is born.

后来以撒终于出生。

It was a time of great joy.

这是巨大喜悦的时刻。

Another 20 years go by.

20年匆匆而过.

Then Abraham received a command God.

亚伯拉罕接受了神的命令.

Take you son, your only son, Isaac.

带你的儿子, 你的独生子以撒.

Go to the land of Moria. Offer him there as a sacrifice.

前往摩利亚地。将他提供为**祭祀** Jisi, 奉献给神.

Abraham obeyed.

亚伯拉罕听从神的命令.

He took Isaac and headed to Moria.

他带以撒, 前往莫里亚。

According to the book of Hebrews (11:19) Abraham believed that God would raise Isaac from the dead.

根据希伯来书 (11:19), 亚伯拉罕信神会将以撒从死里复活.

By faith Abraham was ready to sacrifice his son.

亚伯拉罕因着信愿意牺牲自己的儿子.

The apostle Paul fought against any idea that salvation was by works.

使徒保罗不同意, 救恩能够靠行善而得到.

Paul taught that salvation was a gift of God.

保罗教导我们救恩是上帝的恩赐.

Salvation is given by grace and received by faith.

上帝的恩典让我们得救, 我们要有信神的心才能得救.

Any theory that suggested works could earn salvation or require God to give eternal life was completely wrong.

任何理论, 认为救恩能够靠行善而得到或靠行为能要求上帝给永生是完全错误的。

In Romans, Galatians and Ephesians the message is always the same.

在罗马书, 加拉太书和以弗所书都教这样导我们.

We are saved by grace through faith, not of works.

我们因信上帝通过上帝的恩典而得救, 而不是因靠我们行善道而得到.

We get saved and remain saved, not because we earn it, but because we have placed our trust in God.

我们得救, 并一直得救, 不是因为我们应该得到的, 而是因为我们信靠上帝.

James, on the other hand, presumes at the start of his letter that salvation is a gift of God.

雅各在他的信里, 一开始就说, 救恩是上帝的恩赐.

Salvation is not earned.

救恩不是靠行为而得到的.

That is established in the first chapter.

在第一章里, 他就这样的写了.

But he asks a further question.

此外，他还问另一个问题。

Can man claim to have faith and yet have nothing to show that that faith is active in his life ?

我们能说，我们有信心，信神，在我们的生活里，却没有什么可证明我们有神在我们的心里吗？

Only when there is a visible outworking of it, can we know that there is truly faith there.

有信神的心，别人会觉得，会看到它。

True faith will show itself.

真正的有信神的心，会展现自己。

Paul agrees with James.

保罗同意 **雅各** 的观点。

He challenged the Corinthians (as noted above in 2 Corinthians 13:5)

哥林多后书，13:5 他质疑地说：

哥林多后书 13:5 “你们总要自己省察有信心没有。也要自己试验。如果你们战胜试验，你们就有耶稣基督在心里。”

In Romans 8 he wrote that the person who has the Spirit will desire the things of the Spirit.

在罗马书8章，他写道，谁有神的灵在心里，就会渴望圣灵的事。

In Galatians 5:6 he wrote, The only thing that counts is faith expressing itself through love.

加拉太书 5:6 “原来在基督耶稣里，受割礼不受割礼，全无功效。惟独使人生发仁爱的信心才有功效”。

The one who is truly saved by faith, will also live by faith.

谁真正的因信而得救的，也必因信而得生。

They will live differently.

他们生活将有所不同。

There is no contradiction between Paul and James.

在这一点，保罗和**雅各**之间没有矛盾。

James used Abraham to teach something about faith and deeds.

雅各用亚伯拉罕来教导关于信神和敬虔的行为。

Do you believe that James knew the history of Abraham?

你认为**雅各**知道亚伯拉罕的历史吗？

Would he have known it well?

他知道的明确吗？

Yes. Jews considered the story of Abraham important.

是明确的。犹太人认为亚伯拉罕的故事很重要。

Faith was counted to Abraham for righteousness in Genesis 15:6.

创世记15:6: 亚伯兰信耶和华，耶和华就以此为他的义。

He had not yet offered Isaac.

他还没有将以撒献给上帝。

Isaac was not yet even born!

以撒当时还没有出生!

The justification of which James writes cannot be the justification of Genesis 15.

所以, 雅各的理由不可能是创世记15的理由.

He knows better.

雅各知道的远远超出创世记15的理由.

James explains what he means.

雅各解释他的看法。

Faith becomes active with deeds.

通过敬虔的行为，我们能活出信神的心。

Deeds are a demonstration of faith.

敬虔的行为是信仰的示范。

Faith does something.

信神的心在动工。

Faith then becomes perfected through deeds.

通过敬虔的行为，信神的心就变成更完美。

It becomes all that it should be.

这样信，是真实的。

Faith reaches its goal or fulfils its purpose through actions.

通过敬虔行为，信心达到其目标，或实现其目的。

Deeds do not bring about salvation.

只行善，不会因为这而得救。

Deeds demonstrate a living faith.

行善展示出一种活生生的信神的心。

We have a similar usage in English.

在英语，我们有类似的常言。

Someone justifies their actions.

说得到，做得到。

It can mean that they prove that their actions were right.

这可能意味着他们想证明自己的行为是正确的。

It does not make their actions right.

这并不意味着他们的行动是正确的。

Abraham proved the genuineness of his faith when he acted in obedience to God.

亚伯拉罕顺服神，他证明了他对神的信心是真实性的。

d. *The faith of Rahab (2:25)*

The third example is the prostitute Rahab.

第三个例子是妓女喇合Lǎ hé。

She was different than Abraham.

她与亚伯拉罕不同。

But they were similar in faith.

但他们对神的信心是相似的。

When the nation of Israel left Egypt in the Exodus, Rahab was living in Jericho in the land of Canaan.

当以色列民族离开埃及, 在出埃及记, 喇合住在耶利哥的迦南地.

Her people were enemies of Israel.

迦南地的人是以色列的敌人.

She heard reports about the miraculous things which God did for Israel.

她听报告说过, 上帝有为以色列显现过神迹.

She believed those reports.

她相信这些报告.

She believed that the God of Israel was the most high God.

她认为, 以色列的神是至高的神.

When spies from Israel came to Jericho, she protected them.

当以色列间谍到了耶利哥, 她保护他们.

She had the opportunity to put her belief into action.

在她有机会的时候, 她把信神的心信转化为行动.

By hiding and protecting the spies she essentially changed sides.

通过隐藏和保护间谍的行为, 她在本质上改变了立场.

She demonstrated a trust in God.

通过行动, 她证明了对上帝的信任.

Otherwise, her belief about God would have been no different than that of the demons.

没有行动, 她对上帝的信任, 和对魔鬼的信任没什么两样.

By way of these examples James has shown that a belief in the existence of God is not enough.

通过这些实例, 雅各证明, 没有行动, 只是信任神的存在是不够的.

Demons believe that and shudder.

魔鬼也相信上帝, 不寒而栗Bùhán'érli。

Belief that saves is present when the word has taken root in our hearts.

有信神的心而得救的人, 是当神的话语在我们心中扎根.

Such a belief produces action like it did in Abraham and Rahab.

亚伯拉罕和喇合Lǎ hé这样的行动, 是当神的话语在他们的心中扎根.

Professing to believe does not prove that there is true faith.

自称相信神, 并不能证明神的话语在心中已经扎根.

Words alone are powerless.

只说不做, 没用.

Words alone prove nothing.

只说不做, 证明不了什么.

Actively trusting God shows true faith.

说信神, 积极信靠上帝显示出信仰的真理.

III. **A concluding analogy (2:26)**

James concludes in verse 26 with a final analogy. (*Read 2:26.*)

雅各书 2:26 身体没有灵魂是死的，信心没有行为也是死的。

The word translated spirit also means breath.

灵魂这个词，也能翻译成气。

This meaning of the word makes better sense here.

气这个词，更合适。

As the body without breath is dead, so also faith **without** works is dead.

身体没有气就是死，信神仰没有敬虔的行为，行善也是死的。

Breath is a sign of life.

气是生命的迹象。

It is necessary for life.

有气，才能活着。

It arises out of life.

气来自于生命。

But breathing air into a body will not give it life.

但是，将空气呼吸进入身体，不会赋予Fùyǔ它生命。

So it is also true with works. Deeds show faith.

所以，行善也一样，敬虔的行为展现有信神的心

Deeds arise naturally out of faith.

行善的行为来于有信神的心。

If there are no deeds, it shows that it is a dead faith.

如果没有行善的行为，这表明信神仰是死的。

But doing works will not give spiritual life.

行善，敬虔的行为不会创造神圣的生活。

Conclusion

God intends for His children to bear fruit.

神要他的儿女有收获，有结果。

If we are truly trusting in Christ, we will be fruitful.

如果我们在基督里真正的信任，我们就会有收获。

This is the point of the figure of the vine and the branches in John 15.

这是葡萄树和树枝的形象，在约翰福音15章。

Jesus said, If a man remains in me and I in him, he will bear much fruit@ (*John 15:5 NIV*)

约翰福音15:5，耶稣说：

“我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子。因为离了我，你们就不能作什么。”

The Apostle Paul also was concerned that believers produce fruit in their lives.

使徒保罗也关注到，信徒在他们的生活结出果子。

He observed that in the believers in Colossea.

他观察在**歌罗西**的信徒。

The gospel was bearing fruit and increasing among them (*Colossians 1:6*).

歌罗西书 1:6 “这福音传到你们那里，也传到普天之下，并且结果增长，如同在你们中间，自从你们听见福音，真知道神恩惠的日子一样。”

He prayed that they may walk in a manner worthy of the Lord ... bearing fruit in every good work (*Colossians 1:10*).

歌罗西书 1:10 “好叫你们行事为人对得起主，凡事蒙他喜悦，在一切善事上结果子，渐渐地多知道神。”

We need to encourage one another to have a faith that produces good works.

我们需要互相鼓励兄弟姐妹有正确的信神的心，产生行善，敬虔的行动。

In Hebrews 10:24 it says, let us consider how we may spur one another on toward love and good deeds (*NIV*).

希伯来书 10:24 “又要彼此相顾，激发爱心，勉励行善。”

Faith without works in dead.

只有信心，没有行善行为，就是死。

Is our faith alive in our marriages, in our families, at our workplace?

我们的婚姻，我们的家庭，我们的工作场所，我们的信心还存在吗？还活着吗？

Is it obvious that our faith is alive by how we speak?

我们如何说话，能明显的告诉别人，我们的信仰还是活着不？

Do we act upon what God has said ?

神所说的，我们有行动吗？

We are bearing fruit or our faith has works when we are patient and kind.

我们有耐心，有恩慈，会结出果实，因为我们的信神的心在动工。

We are bearing fruit when we demonstrate self-control.

我们展示有自我控制能力，我们会结出果实。

Our faith has works, when we take the time to help and encourage others.

当我们花时间去帮助和鼓励别人的时候，是因为我们的信心在动工。

Our faith has works when we speak the truth in love.

当我们说真话，有爱，是因为我们的信心在动工。

Our faith has works when we refrain from taking revenge.

当我们决定不报复的时候，是因为我们的信心在动工。

True faith that saves goes beyond when we profess with our mouths.

真正有的信神的心，超越我们的嘴巴所能声言的。

Those who are saved by faith have new hearts.

谁因为信神而得救，得到了新的心。

Out of those hearts comes spiritual fruit.

这些新的心，是灵果的根原。

Our faith will demonstrate itself in obedience to God=s word.

我们的信神的心将展示在顺服神的话。

This is to God=s glory that we produce much fruit (*John 15:8*).

约翰福音 15: 8 “你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。”

I would like to close with the benediction from Jude.

我想用新约犹大第1章第24 - 25 节，来结束今天的讲道。

"To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy - to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen."

那能保守你们不左脚、叫你们无瑕无疵、欢欢喜喜站在他荣耀之前的、

我们的救主独一的 神、

愿荣耀、威严、能力、权柄、因我们的主耶稣基督、归与他、

从万古以前、并现今、直到永永远远。阿们