



# The Epistle of James — 雅各書第五章

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# 雅各書的大綱

- ◆ 試煉與門徒的成熟的關係 (1:1–18)
- ◆ 真正的基督徒有行為為証 (1:19–2:26)
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# 雅各書第五章

- ◆ 基督教的價值觀帶來的含意 (4:13-5:11)
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  - ◆ 對謬用財富者的譴責 (5:1-6)
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## 雅各書5:1

和合本 噯！你們這些富足人哪，應當哭泣、號咷，因為將有苦難臨到你們身上。

新譯本 你們富有的人哪，應當為那將要臨到你們的災禍哭泣哀號。

NRSV Come now, you rich people, weep and wail for the miseries that are coming to you.

- Come now(噯！) 比較4:13
- 如果4:13–17是對教會與世界說，5:7–11就明顯是對著教會說。5:1–6的對象則一定是非基督徒
- 富有的人就是那些地主，一些被指為在經濟上剝削和欺壓別人的階層
- 哭泣、哀號常在先知書中形容那些惡人被神審判的時間(耶和華的日子)的反應(例：以賽亞書13:6; 15:3; 阿摩司書 8:3).



## 雅各書5:2

和合本 你們的財物壞了，衣服也被蟲子咬了。

新譯本 你們的財物朽壞了，你們的衣服給蛀了，

NRSV Your riches have rotted, and your clothes are moth-eaten.

- ◆ 這和耶穌於馬太福音6:20所說地上的財寶一樣



## 雅各書5:3

和合本 你們的金銀都長了鏽；那鏽要證明你們的不是，又要吃你們的肉，如同火燒。你們在這末世只知積攢錢財。

新譯本 你們的金銀生鏽，這鏽要成為控告你們的鐵證，又要像火一樣吞吃你們的肉。你們竟然在這末後的日子積聚財寶。

NRSV Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days.

- 金子其實不會生鏽，是講財富的暫存性
- 審判的原因是他們只集中積聚財富，反映他們的心在哪裡(馬太福音 6:19–21)
- 這反映錯誤的先後次序，而他們剝削別人就更罪加一等。這亦是4:17的另一實例。
- 末世－新約普遍存在的觀念，就是神任何時候都可以回來，這是耶穌叫我們作好準備 (使徒行傳 2:17; 提摩太後書 3:1; 希伯來書 1:2; 約翰一書2:18; 猶大書 18).



## 雅各書5:4

和合本 工人給你們收割莊稼，你們虧欠他們的工錢，這工錢有聲音呼叫，並且那收割之人的冤聲已經入了萬軍之主的耳了。

新譯本 看哪，工人為你們收割莊稼，你們竟然剋扣他們的工資；那工資必為他們呼冤；收割者的呼聲，已經達到萬軍之主的耳中了。

NRSV Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts.

- 申命記24:14 「困苦貧窮的雇工，無論是你的弟兄，或是住在你境內，在你城裏寄居的，你都不可欺負他。 15 要當日給他工錢，不可等到日落，因為他困苦，需要靠工錢過活，免得他因你的緣故求告耶和華，罪就歸於你了。
- 利未記19:13, 瑪拉基書3:5
- 工資必為他們呼冤－不要以為萬軍之主(審判之主)不知道



## 雅各書5:5

和合本 你們在世上享美福，好宴樂，當宰殺的日子竟嬌養你們的心。

新譯本 你們在世上窮奢極侈，養肥了自己，竟不知屠宰的日子到了。

NRSV You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter.

- spatalaō 只出現在提摩太前書5:6與希臘文七十士譯本的以西結書16:49 「看哪，你的妹妹所多瑪的罪孽是這樣：她和她的女兒們都驕傲，糧源充足，大享安逸，卻不扶持困苦和貧窮人的手。」
- 路加福音16:25中的財主與拉撒路的比喻
- 聖經常用在戰爭中的殺戮和形容主審判的日子來到 (如：以西結書 7:14–23; 啟示錄 19:17–21)



## 雅各書5:6

和合本 你們定了義人的罪，把他殺害，他也不抵擋你們。

新譯本 你們把義人定罪殺害，但他並沒有反抗。

NRSV You have condemned and murdered the righteous one,  
who does not resist you.

- 定罪 (katadikazō) 是一個法律用詞，指的是那些富人利用司法程序（或扭曲）來對付別人。在舊約也有針對這些的挑戰(阿摩司書 2:6; 5:12; 彌迦書 2:2, 6–9; 3:1–3, 9–12; 6:9–16).
- 那些義人採取不反抗的態度(像馬太福音 5:39; 羅馬書12:14): 正由於受害者沒有報復，更顯得那些逼害者的罪惡



## 雅各書5:7

和合本

弟兄們哪，你們要忍耐，直到主來。看哪，農夫忍耐等候地裡寶貴的出產，直到得了秋雨春雨。

新譯本

所以，**弟兄們**，你們應當忍耐，直到主來。看哪，農夫等待著地裡寶貴的出產，為它忍耐，直到獲得秋霖春雨。

NRSV

Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains.

- ◆ 雅各寫給有那些遭遇的義人(主要是貧窮人)
- ◆ 就像詩篇37



## 詩篇37

1. 不要因作惡的人心懷不平，不要因犯罪的人產生嫉妒。
2. 因為他們好像草快要枯乾，像即將凋萎的青草。
3. 你要倚靠耶和華，並要行善；你要住在地上，以信實為糧食。
4. 你要以耶和華為樂，他就把你心裡所求的賜給你。
5. 你要把你的道路交託耶和華，並倚靠他，他就必成全。
6. 他必使你的公義好像光發出，使你的公正如日中天。
7. 你要在耶和華面前靜默無聲，耐心地等候他；不要因那凡事順利的，和那惡謀得逞的，心懷不平。
8. 你要抑制怒氣，消除烈怒；不要心懷不平，那只會導致你作惡。
9. 因為作惡的必被剪除，但等候耶和華的必承受地土。
10. 再過不久，惡人就不存在了；你到他的地方尋找，也找不到。
11. 但謙卑的人必承受地土，可以享受豐盛的平安。
12. 惡人謀害義人，向他咬牙切齒；
13. 但主必笑他，因為知道他遭報的日子快要來到。
14. 惡人已經拔出刀來，拉開了弓，要打倒困苦和貧窮的人，殺害行為正直的人。
15. 他們的刀必刺入自己的心，他們的弓必被折斷。
16. 一個義人擁有的雖少，勝過許多惡人的財富。
17. 因為惡人的膀臂必被折斷，耶和華卻扶持義人。
18. 耶和華眷顧完全人在世的日子，他們的產業必存到永遠。
19. 在患難的時候，他們必不蒙羞；在饑荒的日子，他們必得飽足。
20. 惡人卻必滅亡；耶和華的仇敵好像草場的華美，他們必要消失，像煙一般消失。

21. 惡人借貸總不償還，義人卻慷慨施捨。
22. 蒙耶和華賜福的，必承受地土；受他咒詛的，必被剪除。
23. 人的腳步是耶和華立定的，他的道路也是耶和華喜悅的。
24. 他雖然跌跤，卻不至仆倒；因為耶和華用手扶持他。
25. 我從前年幼，現在年老，從未見過義人被棄，也從未見過他的後裔討飯。
26. 他常常慷慨借給人；他的後裔必定蒙福。
27. 應當離惡行善，你就可以永遠安居。
28. 因為耶和華喜愛公正，也不撇棄他的聖民；他們必永遠蒙庇佑，惡人的後裔卻必被剪除。
29. 義人必承受地土，永遠居住在自己的地上。
30. 義人的口說出智慧，他的舌頭講論正義。
31. 神的律法在他心裡，他的腳步必不滑跌。
32. 惡人窺伺義人，想要殺死他。
33. 耶和華必不把他撇棄在惡人的手中，在審判的時候，也不定他的罪。
34. 你要等候耶和華，謹守他的道；他必高舉你，使你承受地土；惡人被剪除的時候，你必看見。
35. 我曾看見強暴的惡人興旺，像樹木在本土茂盛。
36. 但他很快就消逝，不再存在了；我尋找他，卻找不到。
37. 你要細察完全人，觀看正直人；因為愛和平的必有後代。
38. 犯罪的人必一同滅絕，惡人的後代必被剪除。
39. 義人的拯救是由耶和華而來；在患難的時候，他作他們的避難所。
40. 耶和華幫助他們，搭救他們；他搭救他們脫離惡人，拯救他們，因為他們投靠他。



## 雅各書5:8

和合本 你們也當忍耐，堅固你們的心，因為主來的日子近了。

新譯本 你們也應當忍耐，堅定自己的心；因為主再來的日子近了。

NRSV You also must be patient. Strengthen your hearts, for the coming of the Lord is near.

- 7－11重點都在忍耐。農夫、先知、約伯
- 堅固自己的心
- The early Christians' conviction that the parousia was 'near', or 'imminent', meant that they fully believed that it could transpire within a very short period of time—not that it had to. They, like Jesus, knew neither 'the day nor the hour' (Mark 13:32), but they acted, and taught others to act, as if their generation could be the last. Almost twenty centuries later, we live in exactly the same situation: our own decade could be the last in human history. And James' advice to us is the same as it was to his first-century readers: be patient, establish your hearts!



## 雅各書5:9

和合本 弟兄們，你們不要彼此埋怨，免得受審判。看哪，審判的主站在門前了。

新譯本 弟兄們，不要彼此抱怨，免得你們受審判。看哪，審判的主已經站在門前了。

NRSV Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors!

- 當日子艱難，並且要等待的時候，我們就最容易彼此埋怨。這亦常發生在夫妻，家人、朋友當中
- 弗4:2 「凡事謙虛、溫柔、忍耐，用愛心彼此寬容；」
- he likened critical speech to judgment; here he warns that criticism of one another places a person in danger of judgment. This warning is similar to, and may be influenced by, Jesus' well-known prohibition: 'Judge not, that you be not judged' (Matt. 7:1)



## 雅各書5:10

和合本 弟兄們，你們要把那先前奉主名說話的眾先知當作能受苦能忍耐的榜樣。

新譯本 弟兄們，你們應當效法奉主的名說話的先知，以他們為受苦忍耐的榜樣。

NRSV As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

- ♦ Jesus encouraged his disciples to face persecution boldly, 'for so men persecuted the prophets who were before you' (Matt. 5:12)
- ♦ 受苦、忍耐



## 雅各書5:11

和合本 那先前忍耐的人，我們稱他們是有福的。你們聽見過約伯的忍耐，也知道主給他的結局，明顯主是滿心憐憫，大有慈悲。

新譯本 看哪，那些忍耐的人，我們稱他們是有福的；你們聽過約伯的忍耐，也看見了主賜給他的結局，知道主是滿有憐憫和仁慈的。

NRSV Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

- ♦ those who faithfully endure suffering are ‘called blessed’.
- ♦ Similarly, Jesus had bestowed a blessing on those who ‘are persecuted for righteousness’ sake’ (Matt. 5:10). ‘To be blessed’ is not, of course, the same as being happy (despite the tendency of modern versions so to translate): ‘happiness’ normally suggests a subjective, emotional reaction; ‘blessing’ is the objective, unalterable approval and reward of God.
- ♦ For although Job did complain bitterly about God’s treatment of him, he never abandoned his faith; in the midst of his incomprehension, he clung to God and continued to hope in him (cf. Job 1:21; 2:10; 16:19–21; 19:25–27).



## 雅各書5:12

和合本	我的弟兄們，最要緊的是不可起誓；不可指著天起誓，也不可指著地起誓，無論何誓都不可起。你們說話，是，就說是；不是，就說不是，免得你們落在審判之下。
新譯本	我的弟兄們，最要緊的是不可起誓：不可指著天起誓，也不可指著地起誓，任何的誓都當禁絕。你們的話，是就說是，不是就說不是；免得你們落在審判之下。
NRSV	Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.

- ♦ especially, perhaps, in comparison to the other sins of speech, e.g. grumbling against other people (v. 9), mentioned in the context.



## 雅各書5:13

和合本 你們中間有受苦的呢，他就該禱告；有喜樂的呢，他就該歌頌。

新譯本 你們中間有人受苦嗎？他就應該禱告。有人心情愉快嗎？他就應該歌頌。

NRSV Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise.

- Prayer is clearly the topic of this paragraph, being mentioned in every verse. James commends it to the individual believer, in the very different kinds of circumstances that he may face (vv. 13–14) and to the community as well (v. 16a). And he encourages such prayer by underscoring the powerful effects of prayer that flow from a righteous heart (vv. 16b–18).
- ‘Pray at all times’, Paul commanded (Eph. 6:18; 1 Thess. 5:17)



## 雅各書5:14

和合本 你們中間有病了的呢，他就該請教會的長老來；他們可以奉主的名用油抹他，為他禱告。

新譯本 你們中間有人患病嗎？他就應該請教會的長老來，讓他們奉主的名為他抹油祈禱。

NRSV Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord.

- A third circumstance in which prayer is to figure prominently is now specifically mentioned: illness. In this case, however, the believer who is ill is not commanded to pray, but to summon the elders of the church so that they might pray over him.
- The practice is mentioned only one other time in the New Testament: Mark tells us that the twelve ‘cast out many demons, and anointed with oil many that were sick and healed them’ (6:13)
- In most of its seventy-eight occurrences, it designates the ‘consecration’ of priests, sanctuary furnishings or the king of Israel. Only three times does it refer to a cosmetic treatment. Significantly, neither word is used with reference to medicinal purposes in the Septuagint.



## 雅各書5:15

和合本 出於信心的祈禱要救那病人，主必叫他起來；他若犯了罪，也必蒙赦免。

新譯本 出於信心的祈禱，可以使病人康復，主必叫他起來；他若犯了罪，也必蒙赦免。

NRSV The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven.

- A true prayer of faith, then, always includes within it a tacit acknowledgment of God's sovereignty in all matters; that it is God's will that must be done. And it is clear that it is by no means always God's will to heal those who are ill (cf. 2 Cor. 12:7–9)



## 雅各書5:16

和合本 所以你們要彼此認罪，互相代求，使你們可以得醫治。義人祈禱所發的力量是大有功效的。

新譯本 所以你們應當彼此認罪，互相代求，這樣你們就可以痊愈。義人祈禱所發出的力量，是大有功效的。

NRSV Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.

- ♦ As a consequence (oun) of the promise that God responds to prayer (vv. 14–15a) and forgives sin (v. 15b), believers should be committed to confessing their sins to one another and praying for one another. Mutual confession of sins, which James encourages as a habitual practice (this is suggested by the present tense of the imperative), is greatly beneficial to the spiritual vitality of a church.



## 雅各書5:17

和合本 以利亞與我們是一樣性情的人，他懇切禱告，求不要下雨，雨就三年零六個月不下在地上。

新譯本 以利亞是與我們性情相同的人；他懇切祈求不要下雨，地上就三年零六個月沒有雨；

NRSV Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.

- ♦ As an example of a righteous man whose prayers had great effect James cites Elijah.
- ♦ The situation James describes is recorded in 1 Kings 17–18. The drought was proclaimed by God through Elijah as a means of punishing Ahab and Israel for their idolatry. Although the Old Testament does not state that Elijah prayed for the drought, 1 Kings 18:42 does picture him praying for the drought to end, and it is a legitimate inference to think that he prayed for its onset also.



## 雅各書5:18

和合本 他又禱告，天就降下雨來，地也生出土產。

新譯本 他又祈禱，天就下雨，地就生出土產來。

NRSV Then he prayed again, and the heaven gave rain and the earth yielded its harvest.



## 雅各書5:19

和合本 我的弟兄們，你們中間若有失迷真道的，有人使他回轉，

新譯本 我的弟兄們，你們中間若有人被騙離開了真道，如果有人使他回頭，

NRSV My brothers and sisters, if anyone among you wanders from the truth and is brought back by another,

- ♦ For a last time James addresses his brethren. He has spoken to them in his letter about many problems: sinful speech, disobedience, unconcern about others, worldliness, quarrelling, arrogance. Now he encourages every believer to take the initiative in bringing any who have 'wandered from the truth' in any of these ways back into fellowship with God and the community.



## 雅各書5:20

和合本 這人該知道：叫一個罪人從迷路上轉回便是救一個靈魂不死，並且遮蓋許多的罪。

新譯本 你們應該知道，那使罪人從歧途上轉回的，就會拯救他的靈魂脫離死亡，也會遮蓋許多罪惡。

NRSV you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

- The notion that our efforts to bring others to repentance will bring benefit to our own spiritual standing is certainly biblical. The Lord promises Ezekiel that he 'will save his life' if he is faithful in warning his people of their danger of judgment (Ezek. 3:21); and Paul tells Timothy that he will 'save both himself and his hearers' if he takes heed to himself and his teaching (1 Tim. 4:16)