

# 圣经

## Bilingual Bible

和合本 (雅伟版)

# 雅各书

## 汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

[YahwehDeHua.net](http://YahwehDeHua.net)

# 圣经

和合本(雅伟版)

汉英对照

和合本 ( 雅 ) / LEB

## Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

Copyright ©2017 孙树民(编) <http://www.YahwehDeHua.net>

Email: [yahwehdehua@gmail.com](mailto:yahwehdehua@gmail.com)

英语圣经

English Scripture is from the [Lexham English Bible](#) (LEB).

Copyright ©2012 [Logos Bible Software](#) . Lexham is a registered trademark of Logos Bible Software.





# 圣经

和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

## 编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה ( Yah , 原文编号 H3050 ) , 也一律修订为 " 雅伟 " ( 例 : 出 15:2 ) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [ ] 修正。例 : 我 [雅伟] ( 原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1 ) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 ( 耶稣 ) 和神 ( 雅伟 ) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :

- ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " ( 例 : 太 1:22 ) 。
- ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 ( 例 : 可 16:19 ) , 都一律修订为 " 主\* " ( 例 : 太 7:21 ) 。
- ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " ( 例 : 太 22:43, 44, 45 ) 。
- ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 ( 例 : 太 21:3 ) 。
- ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " ( 例 : 太 2:12, 22 ) 。
- ◆ 若指人、主人、财主等 , 则不加标示 ( 例 : 太 6:24 ; 10:24 ) 。

- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version ( 简称 RV , 或称 English Revised Version 【ERV】 ) , 并以当时最新编辑的 Westcott-Hort 1881 ( 简称 WH ) 作为翻译新约的希腊语文本 ( text type ) 。

英语钦译本 ( King James Version , KJV 1611 ) 是采用了 " 公认

文本" ( Textus Receptus TR 1550、Beza 1588 等，简称 TR ) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 ( 已知的希腊语手抄本共有 5800 本之多 ) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 ( word study ) 的。

WH 是当今最可靠的 Nestle-Aland ( NA28 ) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex ( LC ) 作为修订的参考。

原文编号是源自史特朗 ( James Strong ) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 ( Tense Voice & Mood 【TVM】 ) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 ( 例：太 1:19 ) 。
- 6 凡不是指人的，一律采用 " 它 " 字 ( 例：太 5:13 ) 。

## 7 本 2007 修订发布两套电子书(pdf) :

### ◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible ( LEB ) ; LEB 经文中含原有翻译资料，以 <sup>{Note: ...}</sup> 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [ ] 显示 (例：代上 29:21 ) 。

### ◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex ( LC ) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 [yahwehdehua@gmail.com](mailto:yahwehdehua@gmail.com)。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

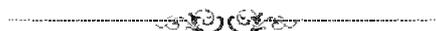
2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



# 雅各书

## 第 1 章

1	作神和主耶稣基督仆人的雅各请散住十二个支派之人的安。	James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion. Greetings!
2	我的弟兄们，你们落在百般试炼中，都要以为大喜乐；	Consider <i>[it]</i> all joy, my brothers, whenever you encounter various trials,
3	因为知道你们的信心经过试验，就生忍耐。	<i>[because you]</i> <small>{Note: "Here "[because]" is supplied as a component of the participle ("know") which is understood as causal}</small> know that the testing of your faith produces endurance.
4	但忍耐也当成功，使你们成全、完备，毫无缺欠。	And let endurance have <i>[its]</i> perfect effect, so that you may be mature and complete, lacking in nothing.
5	你们中间若有缺少智慧的，应当求那厚赐与众人、也不斥责人的神，主就必赐给他。	Now if any of you lacks wisdom, let him ask for <i>[it]</i> from God, who gives to all without reservation and not reproaching, and it will be given to him.
6	只要凭着信心求，一点不疑惑；因为那疑惑的人，就像海中的波浪，被风吹动翻腾。	But let him ask for <i>[it]</i> in faith, without any doubting, for the one who doubts is like the surf of the sea, driven by the wind and tossed about.
7	这样的人不要想从主[雅伟]那里得什么。	For that person must not suppose that he will receive anything from the Lord;
8	心怀二意的人，在他一切所行的路上都没有定见。	<i>[he is]</i> a double-minded man, unstable in all his ways.
9	卑微的弟兄升高，就该喜乐；	Now let the brother of humble circumstances boast in his high position,
10	富足的降卑，也该如此；因为他必要过去，如同草上的花一样。	but the rich person in his humiliation, because he will pass away like a flower of the grass.
11	太阳出来，热风刮起，草就枯干，花也凋谢，美容就消没了；那富足的人，在他所行的事上也要这样衰残。	For the sun rises with its burning heat and dries up the grass, and its flower falls off, and the beauty of its appearance is lost. So also the rich person in his pursuits <small>{Note: Or "on his (business) journeys"; or "in his ways"}</small> will wither away.
12	忍受试探的人是有福的，因为他经过试验以后，必得生命的冠冕；这是主应许给那些爱他之人的。	Blessed <i>[is]</i> the person <small>{Note: Literally "the man," but clearly in a generic sense here meaning "someone, a person"}</small> who endures testing, because <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("is") which is understood as temporal}</small> is approved he will receive the crown of life that he <small>{Note: Most manuscripts read "the Lord" here, while others read "God"}</small> has promised to those who love him.
13	人被试探，不可说：“我是被神试探”；因为神不能被恶试探，他也不试探人。	No one who is being tempted should say, "I am being tempted by God," for God cannot be tempted <small>{Note: Literally "is without temptation"}</small> by evil, and he himself tempts no one.

14	但各人被试探，乃是被自己的私欲牵引诱惑的。	But each one is tempted <i>[when he]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("is dragged away") which is understood as temporal}</small> is dragged away and enticed by his own desires.
15	私欲既怀了胎，就生出罪来；罪既长成，就生出死来。	Then desire, <i>[after it]</i> <small>{Note: "Here "[after]" is supplied as a component of the participle ("has conceived") which is understood as temporal}</small> has conceived, gives birth to sin, and sin, <i>[when it]</i> <small>{Note: "Here "[when]" is supplied as a component of the participle ("is brought to completion") which is understood as temporal}</small> is brought to completion, gives birth to death.
16	我亲爱的弟兄们，不要看错了。	Do not be deceived, my dear brothers.
17	各样美善的恩赐和各样全备的赏赐都是从上头来的，从众光之父那里降下来的；在他并没有改变，也没有转动的影儿。	Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of change.
18	他按自己的旨意，用真道生了我们，叫我们在他所造的万物中好像初熟的果子。	<i>[By his]</i> <small>{Note: "Here "[by]" is supplied as a component of the participle ("will") which is understood as means}</small> will he gave birth to us through the message of truth, so that we should be a kind of first fruits of his creatures.
19	我亲爱的弟兄们，这是你们所知道的，但你们各人要快快的听，慢慢的说，慢慢的动怒，	Understand <i>[this]</i> , my dear brothers: every person must be quick to hear, slow to speak, slow to anger,
20	因为人的怒气并不成就神的义。	for human <small>{Note: Literally "man's"}</small> anger does not accomplish the righteousness of God.
21	所以，你们要脱去一切的污秽和盈余的邪恶，存温柔的心领受那所栽种的道，就是能救你们灵魂的道。	Therefore, putting aside all moral uncleanness and wicked excess, welcome <small>{Note: Or "receive"}</small> with humility the implanted message which is able to save your souls.
22	只是你们要行道，不要单单听道，自己欺哄自己。	But be doers of the message and not hearers only, <small>{Note: Some manuscripts have "not only hearers"}</small> deceiving yourselves,
23	因为听道而不行道的，就像人对着镜子看自己本来的面目，	because if anyone is a hearer of the message and not a doer, this one is like someone <small>{Note: Literally "a man," but clearly in a generic sense here meaning "someone, a person"}</small> staring at his own face <small>{Note: Literally "the face of his existence"}</small> in a mirror,
24	看见，走后，随即忘了他的相貌如何。	for he looks at himself and goes away and immediately forgets what sort of <i>[person]</i> he was.
25	惟有详细察看那全备、使人自由之律法的，并且时常如此，这人既不是听了就忘，乃是实在行出来，就在他所行的事上必然得福。	But the one who looks into the perfect law of liberty and continues <i>[to do it]</i> , not being a forgetful hearer but a doer who acts, this one will be blessed in what he does <small>{Note: Literally "in his doing"}</small> .
26	若有人自以为虔诚，却不勒住他的舌头，反欺哄自己的心，这人的虔诚是虚的。	If anyone thinks he is religious, <i>[although he]</i> <small>{Note: "Here "[although]" is supplied as a component of the participle ("bridle") which is understood as concessive}</small> does not bridle his tongue but deceives his heart, this person's religion <i>[is]</i> worthless.
27	在神我们的父面前，那清洁没有玷污的虔诚，就是看顾在患难中的孤儿寡妇，并且保守自己不沾染世俗。	Pure and undefiled religion in the sight of our <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> God and Father is this: to look after orphans and widows in their affliction, <i>[and]</i> to keep oneself unstained by the world.

## 第 2 章

1	我的弟兄们，你们信奉我们荣耀的主耶稣基督，便不可按着外貌待人。	My brothers, do not hold your faith in our glorious Lord Jesus Christ with partiality.
2	若有一人带着金戒指，穿着华美衣服，进你们的会堂去；又有一个穷人穿着肮脏衣服也进去；	For if someone <small>{Note: Literally "a man," but clearly in a generic sense here meaning "someone, a person"}</small> enters into your assembly <small>{Note: Literally "synagogue," but here probably referring to a Christian assembly}</small> in fine clothing with a gold ring on his finger, and a poor person in filthy clothing also enters,
3	你们就重看那穿华美衣服的人，说“请坐在这好位上”；又对那穷人说：“你站在那里”，或“坐在我脚凳下边。”	and you look favorably on the one wearing the fine clothing and you say, "Be seated here in a good place," and to the poor person you say, "You stand or be seated there" <small>{Note: Some manuscripts have "you stand there or be seated"}</small> by my footstool,"
4	这岂不是你们偏心待人，用恶意断定人么？	have you not made distinctions among yourselves and become judges with evil thoughts?
5	我亲爱的弟兄们，请听，神岂不是拣选了世上的穷人，叫他们在信上富足，并承受他所应许给那些爱他之人的国么？	Listen, my dear brothers! Did not God choose the poor of the world <i>[to be]</i> rich in faith, and heirs of the kingdom that he has promised to those who love him?
6	你们反倒羞辱穷人。那富足人岂不是欺压你们、拉你们到公堂去么？	But you have dishonored the poor! Are not the rich exploiting you and they themselves dragging you into the courts?
7	他们不是亵渎你们所敬奉（所敬奉：或作被称）的尊名么？	Do they themselves not blaspheme the good name of the one to whom you belong <small>{Note: Literally "that was called over you"}</small> ?
8	经上记着说：“要爱人如己。”你们若全守这至尊的律法，才是好的。	However, if you carry out the royal law according to the scripture, "You shall love your neighbor as yourself," <small>{Note: A quotation from &lt;Lev 19:18&gt;}</small> you are doing well.
9	但你们若按外貌待人，便是犯罪，被律法定为犯法的。	But if you show partiality, you commit sin, <i>[and thus]</i> <small>{Note: "Here "[and thus]" is supplied as a component of the participle ("are convicted") which is understood as result}</small> are convicted by the law as transgressors.
10	因为凡遵守全律法的，只有一条上跌倒，他就是犯了众条。	For whoever keeps the whole law but stumbles in one <i>[point only]</i> has become guilty of all <i>[of it]</i> .
11	原来那说“不可奸淫”的，也说“不可杀人”；你就是不奸淫，却杀人，仍是成了犯律法的。	For the one who said "Do not commit adultery" <small>{Note: A quotation from &lt;Exod 20:14&gt;; &lt;Deut 5:18&gt;}</small> also said "Do not murder." <small>{Note: A quotation from &lt;Exod 20:13&gt;; &lt;Deut 5:17&gt;}</small> Now if you do not commit adultery but you do murder, you have become a transgressor of the law.
12	你们既然要按使人自由的律法受审判，就该照这律法说话行事。	Thus speak and thus act as those who are going to be judged by the law of liberty.
13	因为那不怜悯人的，也要受无怜悯的审判；怜悯原是向审判夸胜。	For judgment <i>[is]</i> merciless to the one who has not practiced mercy. Mercy triumphs over judgment.
14	我的弟兄们，若有人说自己有信心，却没有行为，有什么益处呢？这信心能救他么？	What <i>[is]</i> the benefit, my brothers, if someone says <i>[that he]</i> has faith but does not have works? That faith <i>[is]</i> not able to save him, <i>[is it]</i> ? <small>{Note: "The negative construction in Greek anticipates a negative answer here}</small>

15	若是弟兄或是姐妹，赤身露体，又缺了日用的饮食；	If a brother or a sister is poorly clothed and lacking food for the day,
16	你们中间有人对他们说：“平平安安的去罢！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？	and one of you should say to them, “Go in peace, keep warm and eat well” <small>{Note: Literally, “be satisfied”}</small> , “but does not give them what is necessary for the body, what <i>[is]</i> the benefit?
17	这样，信心若没有行为就是死的。	Thus also faith, if it does not have works, is dead by itself.
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，我便藉着我的行为，将我的信心指给你看。”	But someone will say, “You have faith and I have works.” <small>{Note: Some see the quotation by “someone” extending to the end of v. &lt;18&gt;, while others see it extending through v. &lt;19&gt;}</small> Show me your faith apart from your <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”}</small> works, and I will show you my <small>{Note: “Literally “the”; the Greek article is used here as a possessive pronoun”}</small> faith by my works.
19	你信神只有一位，你信的不错；鬼魔也信，却是战惊。	You believe that God is one; you do well. Even the demons believe, and shudder!
20	虚浮的人哪，你愿意知道没有行为的信心是死的么？	But do you want to know, O foolish person, that faith apart from works is useless?
21	我们的祖宗亚伯拉罕把他儿子以撒献在坛上，岂不是因行为称义么？	Was not Abraham our father justified by works <i>[when he]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“offered up”) which is understood as temporal}</small> offered up his son Isaac on the altar?
22	可见，信心是与他的行为并行，而且信心因着行为才得成全。	You see that faith was working together with his works, and by the works the faith was perfected.
23	这就应验经上所说：“亚伯拉罕信神，这就算为他的义。”他又得称为神的朋友。	And the scripture was fulfilled that says, “And Abraham believed God, and it was credited to him for righteousness,” <small>{Note: A quotation from &lt;Gen 15:6&gt;}</small> and he was called God’s friend.
24	这样看来，人称义是因着行为，不是单因着信。	You see that a person is justified by works and not by faith alone.
25	妓女喇合接待使者，又放他们从别的路上出去，不也是一样因行为称义么？	And likewise was not Rahab the prostitute also justified by works <i>[when she]</i> <small>{Note: “Here “[when]” is supplied as a component of the participle (“welcomed”) which is understood as temporal}</small> welcomed the messengers and sent <i>[them]</i> out by a different route?
26	身体没有灵魂是死的，信心没有行为也是死的。	For just as the body without the spirit is dead, so also faith without works is dead.

### 第 3 章

1	我的弟兄们，不要多人作师傅，因为晓得我们要受更重的判断。	Not many should become teachers, my brothers, <i>[because you]</i> <small>{Note: “Here “[because]” is supplied as a component of the participle (“know”) which is understood as causal}</small> know that we will receive a greater judgment. <small>{Note: Or “greater condemnation”}</small>
---	------------------------------	--

2	原来我们在许多事上都有过失；若有人在话语上没有过失，他就是完全人，也能勒住自己的全身。	For we all stumble <i>[in]</i> many <i>[ways]</i> . If anyone does not stumble in what he says, he <i>[is]</i> a perfect individual, <small>{Note: Literally "man," but clearly in a generic sense here meaning "someone, a person"}</small> able to hold in check his whole body also.
3	我们若把嚼环放在马嘴里，叫它顺服，就能调动它的全身。	And if we put bits in the mouths of horses so that they obey us, we also guide their whole bodies.
4	看哪，船只虽然甚大，又被大风催逼，只用小小的舵，就随着掌舵的意思转动。	Behold also ships: <i>[although they]</i> are so large and are driven by strong winds, they are guided by a very small rudder wherever the inclination of the pilot wishes.
5	这样，舌头在百体里也是最小的，却能说大话。看哪，最小的火能点着最大的树林。	So also the tongue is a small member <i>[of the body]</i> <small>{Note: "The words "of the body" are not in the Greek text but are supplied for clarity}</small> and boasts great <i>[things]</i> . Behold how small a fire sets ablaze how great a forest!
6	舌头就是火，在我们百体中，舌头是个罪恶的世界，能污秽全身，也能把生命的轮子点起来，并且是从地狱里点着的。	And the tongue <i>[is]</i> a fire! The world of unrighteousness, <small>{Note: Or "a fire, the world of unrighteousness! The tongue is set among our members"}</small> the tongue, is set among our members, defiling the whole body and setting on fire the course of human existence <small>{Note: Literally "the wheel of origin"}</small> , being set on fire by hell.
7	各类的走兽、飞禽、昆虫，水族，本来都可以制伏，也已经被制伏了；	For every species of animals and birds, of reptiles and sea creatures, is being tamed and has been tamed by the human species,
8	惟独舌头没有人能制伏，是不止息的恶物，满了害死人的毒气。	but no human being is able to tame the tongue. <i>[It is]</i> a restless evil, full of deadly poison.
9	我们用舌头颂赞那为主[雅伟]、为父的，又用舌头咒诅那照着神形像被造的人。	With it we bless the <small>{Note: "Or possibly "our," if the Greek article is understood as a possessive pronoun}</small> Lord and Father, and with it we curse people who are made in the likeness of God.
10	颂赞和咒诅从一个口里出来！我的弟兄们，这是不应当的！	From the same mouth come blessing and cursing. My brothers, these <i>[things]</i> ought not to be so!
11	泉源从一个眼里能发出甜苦两样的水么？	A spring does not pour forth from the same opening fresh and bitter <i>[water, does it]</i> ? <small>{Note: "The negative construction in Greek anticipates a negative answer here}</small>
12	我的弟兄们，无花果树能生橄榄么？葡萄树能结无花果么？咸水里也不能发出甜水来。	A fig tree is not able, my brothers, to produce olives, or a grapevine figs. Neither can a saltwater spring produce fresh water.
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。	Who <i>[is]</i> wise and understanding among you? Let him show by his <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small> good behavior his works, with the humility of wisdom.
14	你们心里若怀着苦毒的嫉妒和分争，就不可自夸，也不可说谎话抵挡真道。	But if you have bitter jealousy and selfish ambition in your hearts, do not boast and tell lies against the truth.
15	这样的智慧不是从上头来的，乃是属地的，属情欲的，属鬼魔的。	This is not the wisdom that comes down from above, but <i>[is]</i> earthly, unspiritual, demonic.
16	在何处有嫉妒、分争，就在何处有扰乱和各式各样的坏事。	For where <i>[there is]</i> jealousy and selfish ambition, there <i>[is]</i> disorder and every evil practice.

17 惟独从上头来的智慧，先是清洁，后是和平，温良柔顺，满有怜悯，多结善果，没有偏见，没有假冒。

But the wisdom from above is first pure, then peaceful, gentle, obedient, full of mercy and good fruits, nonjudgmental, without hypocrisy,

18 并且使人和平的，是用和平所栽种的义果。

And the fruit of righteousness is sown in peace among (Note: Or "for", or possibly "by") those who make peace.

## 第 4 章

1 你们中间的争战斗殴是从那里来的呢？不是从你们百体中战斗之私欲来的么？

From where *[are]* conflicts and from where *[are]* quarrels among you? *[Is it]* not from this, from your pleasures that wage war among your members?

2 你们贪恋，还是得不着；你们杀害嫉妒，又斗殴争战，也不能得。你们得不着，是因为你们不求。

You desire and do not have; you murder and are filled with envy, and are not able to obtain; you fight and quarrel. You do not have because you do not ask.

3 你们求也得不着，是因为你们妄求，要浪费在你们的宴乐中。

You ask and do not receive, because you ask with wrong motives, in order that you may spend *[it]* on your pleasures.

4 你们这些淫乱的人（原文是淫妇）哪，岂不知与世俗为友就是与神为敌么？所以凡想要与世俗为友的，就是与神为敌了。

Adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wants to be a friend of the world makes *[himself]* an enemy of God.

5 你们想经上所说是徒然的么？神所赐、住在我们里面的灵，是恋爱至于嫉妒么？

Or do you think that in vain the scripture says, "The spirit which he caused to dwell in us desires **jealously**"? (Note: This translation takes "spirit" to be the capacity within people that produces a divided mind and conflicts regarding God; other translations take this to refer to the Holy Spirit: "He (God) jealously desires the Spirit which he caused to dwell in us")

6 但他赐更多的恩典，所以经上说：神阻挡骄傲的人，赐恩给谦卑的人。

But he gives greater grace. Therefore it says, "God opposes the proud, but gives grace to the humble." (Note: A quotation from <Prov 3:34>)

7 故此，你们要顺服神。务要抵挡魔鬼，魔鬼就必离开你们逃跑了。

Therefore subject yourselves to God. But resist the devil, and he will flee from you.

8 你们亲近神，神就必亲近你们。有罪的人哪，要洗净你们的手！心怀二意的人哪，要清洁你们的心！

Draw near to God, and he will draw near to you. Cleanse *[your]* hands, *[you]* sinners, and purify *[your]* hearts, *[you]* double-minded!

9 你们要愁苦、悲哀、哭泣，将喜笑变作悲哀，欢乐变作愁闷。

Lament and mourn and weep! Let your laughter be turned to mourning, and your (Note: "Literally "the"; the Greek article is used here as a possessive pronoun) joy to gloominess.

10 务要在主[雅伟]面前自卑，主[雅伟]就必叫你们升高。

Humble yourselves before the Lord, and he will exalt you.

11 弟兄们，你们不可彼此批评。人若批评弟兄，论断弟兄，就是批评律法，论断律法。你若论断律法，就不是遵行律法，乃是判断人的。

Do not speak evil of one another, brothers. The one who speaks evil of a brother or judges his brother speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge *[of the law]*. (Note: The words "of the law" are not in the Greek text, but are an understood repetition from the previous clause)

12	设立律法和判断人的，只有一位，就是那能救人也能灭人的。你是谁，竟敢论断别人呢？	There is one lawgiver and judge who is able to save and to destroy. But who are you to judge your neighbor? <small>{Note: "Literally "the"; the Greek article is used here as a possessive pronoun}</small>
13	嗜！你们有话说：“今天明天我们要往某城里去，在那里住一年，做买卖得利。”	Come now, you who say, "Today or tomorrow we will travel to such and such a city and spend a year there, and carry on business and make a profit,"
14	其实明天如何，你们还不知道。你们的生命是什么呢？你们原来是一片云雾，出现少时就不见了。	you who do not know what will happen tomorrow <small>{Note: Literally "the [circumstance] of tomorrow"}</small> , what your life will be like <small>{Note: Literally "of what sort your life"}</small> . For you are a smoky vapor that appears for a short time and then disappears.
15	你们只当说：“主[雅伟]若愿意，我们就可以活着也可以做这事，或做那事。”	Instead you should say, "If the Lord wills, we will live and do this or that."
16	现今你们竟以张狂夸口；凡这样夸口都是恶的。	But now you boast in your arrogance. All such boasting is evil.
17	人若知道行善，却不去行，这就是他的罪了。	Therefore, to the one who knows to do good and does not do <i>[it]</i> , to him it is sin.

## 第 5 章

1	嗜！你们这些富足人哪，应当哭泣、号啕，因为将有苦难临到你们身上。	Come now, you rich people, weep <i>[and]</i> cry aloud over the miseries that are coming upon you!
2	你们的财物坏了，衣服也被虫子咬了。	Your wealth has rotted, and your clothing has become moth-eaten.
3	你们的金银都长了锈；那锈要证明你们的不是，又要吃你们的肉，如同火烧。你们在这末世只知积攒钱财。	Your gold and silver have become corroded, and their corrosion will be a witness against you, and it will consume your flesh like fire. You have stored up treasure in the last days.
4	工人给你们收割庄稼，你们亏欠他们的工钱，这工钱有声音呼叫，并且那收割之人的冤声已经入了万军之主[雅伟]的耳了。	Behold, the wages that were held back by you from the workers who reap your fields cry out, and the cries of the reapers have come to the ears of the Lord of hosts.
5	你们在世上享美福，好宴乐，当宰杀的日子竟娇养你们的心。	You have lived self-indulgently on the earth <small>{Note: Or "land"}</small> and have lived luxuriously. You have fattened your hearts in the day of slaughter.
6	你们定了义人的罪，把他杀害，他也不抵挡你们。	You have condemned, you have murdered the righteous <i>[person]</i> ; he does not resist you.
7	弟兄们哪，你们要忍耐，直到主来。看哪，农夫忍耐等候地里宝贵的出产，直到得了秋雨春雨。	Therefore be patient, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the soil, being patient concerning it until it receives the early and late rains.
8	你们也当忍耐，坚固你们的心，因为主来的日子近了。	You also be patient. Strengthen your hearts, because the coming of the Lord is near.
9	弟兄们，你们不要彼此埋怨，免得受审判。看哪，审判的主站在门前了。	Brothers, do not complain against one another, in order that you may not be judged. Behold, the judge stands before the doors!

10	弟兄们，你们要把那先前奉主[雅伟]名说话的众先知当作能受苦能忍耐的榜样。	Brothers, take <i>[as an]</i> example of perseverance and endurance the prophets who spoke in the name of the Lord.
11	那先前忍耐的人，我们称他们是有福的。你们听说过约伯的忍耐，也知道主[雅伟]给他的结局，明显主[雅伟]是满心怜悯，大有慈悲。	Behold, we consider blessed those who have endured. You have heard about the patient endurance of Job, and you saw the outcome from the Lord, that the Lord is compassionate and merciful.
12	我的弟兄们，最要紧的是不可起誓；不可指着天起誓，也不可指着地起誓，无论何誓都不可起。你们说话，是，就说是；不是，就说不是，免得你们落在审判之下。	Now above all, my brothers, do not swear either by heaven or by earth or by any other oath, but let your yes be yes and your no, no, in order that you may not fall under judgment.
13	你们中间有受苦的呢，他就该祷告；有喜乐的呢，他就该歌颂。	Is anyone among you suffering misfortune? He should pray. Is anyone cheerful? He should sing praise.
14	你们中间有病了的呢，他就该请教会的长老来；他们可以奉主[雅伟]的名用油抹他，为他祷告。	Is anyone among you sick? He should summon the elders of the church and they should pray over him, anointing him with olive oil in the name of the Lord.
15	出于信心的祈祷要救那病人，主[雅伟]必叫他起来；他若犯了罪，也必蒙赦免。	And the prayer of faith will save the one who is sick, and the Lord will raise him up, and if he has committed sins he will be forgiven <small>{Note: Literally "it will be forgiven him"}</small> .
16	所以你们要彼此认罪，互相代求，使你们可以得医治。义人祈祷所发的力量是大有功效的。	Therefore confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous person accomplishes much.
17	以利亚与我们是一样性情的人，他恳切祷告，求不要下雨，雨就三年零六个月不下在地上。	Elijah was a human being <small>{Note: Literally "man," but in a generic sense; the emphasis is not on Elijah's masculine gender but his shared humanity}</small> with the same nature as us, and he prayed fervently <small>{Note: Literally "he prayed with prayer"}</small> for <i>[it]</i> not to rain, and it did not rain on the land <i>[for]</i> three years and six months.
18	他又祷告，天就降下雨来，地也生出土产。	And he prayed again, and the sky gave rain and the earth produced its fruit.
19	我的弟兄们，你们中间若有失迷真道的，有人使他回转，	My brothers, if anyone among you should wander away from the truth and someone turns him back,
20	这人该知道：叫一个罪人从迷路上转回便是救一个灵魂不死，并且遮盖许多的罪。	he should know that the one who turns a sinner back from the error of his way will save that person's <small>{Note: Literally "his," but in context this refers to the sinner, not the person who turns the sinner back}</small> soul from death, and will cover over a great number of sins.