

## 引言 INTRODUCTION

Pride is a common problem. Truly prideful people will not admit that they have pride. Someone called pride “the disease of me.” Prideful people only see themselves. They may not realize their issue until they open their mouths. A story was about a frog and two of its duckie friends. They lived happily in the same pond. Soon summer came and water was drying up after not raining for a long period of time. The three buddies must look for a new home. Relocation was easy for the two ducks because they could fly away. But the frog was stuck. An idea came to its mind. It asked the two birds to hold onto a stick with their bills. The frog then grabbed the middle part with its mouth. That way, the ducks could carry the frog when they flew. The plan worked well. A farmer was amazed by what he saw. He asked: “Who would be so smart to come up with that idea?” The frog answered: “I did...” It ended in a crash landing. Praise can lift us up to the sky. But pride will drop us to the bottom. Pride works like a mirror that allows us to see ourselves only, but it blocks out God and others.

## 解釋 EXPLANATION

## A. 驕傲的表現 Expressions of Pride

James presents some expressions of pride in the passage. Prideful people try to attract others' attention. A self-centered mindset will play out in self-centered acts.

## 1. 爭吵 Argument

The first expression of pride is an argument. We see words like quarrels and fights in verses 1 and 3. Why do people argue? The author says in verse 1 that it comes from the passions inside us. We derive the English word “hedonism” from this Greek term for passions. Hedonism is to set pleasure and happiness the highest goals for life. People who hold this belief only care about themselves. Similarly, people argue when they try to prove that they are right and the other party is wrong. A casual conversation will quickly escalate to a heated argument when one side cannot keep temper under control. Worse still, James says in verse 2 that argument may even lead to murder. Unfortunately, we often see such tragedies in the news. But even when most people do not kill others with a weapon, they destroy them in their hearts. That is why Jesus says in the Sermon on the Mount that anger is equal to murder. How can we diffuse the tension? Proverbs 15:1 suggests: **A soft answer turns away wrath, but a harsh word stirs up anger.** We cannot foresee what other people will say, but we can only control how we respond. Gentle words will cool down the situation. After all, saying the right things with a wrong manner will not achieve a favorable result. For example, we can never lecture non-believers into receiving Jesus. A better approach is to present the gospel gently based on the Bible. We have no right to label people as sinners. It is God who makes that judgment. Our goal is to lay out the truths so that they realize they need the Savior. Very often, the people we argue with are family members and close friends. Our purpose should be reaching mutual understanding. We need to learn the whole story before coming to a conclusion. We should be open to different opinions too. We can agree to disagree

without hurting the relationship. After all, do you really win when you win an argument but you lose people's trust and respect toward you? They determine that you are just a prideful person.

## 2. 享樂 Enjoyment

Besides fighting with arguments, another expression of pride is to seek after one's own enjoyment. The key is not just satisfaction, but gratification. James says prideful people do not get what they want because they do not pray. But they still do not get it even when they pray because they only want to indulge in their own enjoyment. In verse 4, James describes those people as adulterous. That is a strong word! In the Old Testament, God depicts Himself as a husband. Israel was His wife. People committed spiritual adultery by idol worship. God demands complete loyalty from His people, much like married couples expect from each other. God cannot stand a divided heart. James says we are enemies of God if we are friends of the world. The apostle John also reminds us in 1 John 2:15-16 – **15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world – the desires of the flesh and the desires of the eyes and pride of life – is not from the Father but is from the world.** The world lures us with things that can be touched, seen or bragged about. Though we live in the world, we should not love the world. We can use stuff without craving after them. We can tell who we love the most by checking our schedule and bank statement. How we use time and money can reveal how much we really love God. What proportions do you spare for God? Do you think of God when using time and money? The Lord promises to provide all that we may need. But getting what we want is not the final goal. God blesses us because He intends to use us as a channel of His blessings. For example, students hope to get into their dream schools. But do they have a desire to serve God in the campus the next four years? The same principle applies to career, marriage, buying a house or a car. God's blessings are not only for our personal enjoyment. Everything we have are God's gifts. He is our Master and we are His servants. They must also be used for God's glory.

## 3. 論斷 Judgment

Besides argument and enjoyment, the third expression of pride is making judgment. The word “judge” and a related phrase “speak evil against” are repeated in verses 11 and 12. To speak against someone is to criticize or even to slander the person. To judge another person goes even further by drawing a conclusion. More than likely, the verdict is guilty. The object of judgment here is a fellow believer. It is one thing to say green is gross and durian stinks. It is quite another thing to call someone slow and dumb. James states that we are stealing God's judgment seat when we judge others. We impose our standards of right versus wrong, and good versus bad onto others. That was the biggest problem of the Pharisees. Jesus was not shy to point out their pride. He called them hypocrites because they taught people to do what they would not do. Worse still, they loved to catch people violating some man-made rules. In doing so, they elevated themselves above the Law. We need to be careful and not act like the Pharisees. Even when we point out sins, we are not the judge. We should rely on God's standard. We show patience to non-believers, because we used to be ignorant of God's requirements too. We bear the same mentality toward church members who stumble in sins. Paul reminds us in Galatians 6:1 – **Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.** Our goal is to bring those Christians back to the

right path, and not to kick them out. We are a family, not a jury. There should be compassion and not indictment. After all, we are all prone to different sins. Money can be a strong temptation to some people. For others, their weakness can be gossip or bad temper. We all need God's grace and we should show grace toward people who sin. Rather than pride, there should be sorrow when fellow believers yield to sins. We should pray that God will restore them.

## B. 驕傲的壓制 Suppression of Pride

We have covered some expressions of pride. Next, we will look at the suppression of pride. James suggests some ways to keep our pride in check.

### 1. 服從 Obedience

First, we must live in obedience to God. Two words in this passage that elaborate obedience are "humble" and "submit." Humble people are willingly to lower themselves. James says in verse 6 that God will give grace to people like that. We need God's grace when we are struggling to obey Him. God will give us time and room to grow when we ask Him for grace. In verse 10, the author also says God will lift up humble people. They do not need to fight for recognition. God will give them proper honor at the right time. Besides humble, the word "submit" appears in verse 7. It is a military term, meaning to arrange a troop under the order of a commander. Here, the object of our submission is God. If pride causes us to depend on ourselves, submission will make us dependent on God. Jesus is our model of submission. He submitted to the Father's will when He was in the world. In Luke 22:42, Jesus prayed in the Garden of Gethsemane: ...**"Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."** Jesus was arrested moments later, and He was nailed to the cross the next day. He knew the shame and pain ahead of Him. He begged the Father that He would rather choose a different path if He could be spared of the cross. In the end, Jesus submitted to the Father's plan. Living in obedience to God is a hard lesson. That is why some non-believers are hesitant to receive Jesus. It is easy to say a prayer and reserve a place to heaven. But one must be ready to pay the price to obey the Lord. It also explains why many Christians are stagnant in their spiritual growth. We are so used to be our own boss. We do not like to take orders from others. There is a sense of insecurity in us too. What if God sends me to a remote place as a missionary? What if He assigns me a low-paying job or asks me to marry a poor guy? Those are misconceptions about submission. Parents ask their children to obey them because they love them. Our Heavenly Father is much wiser than earthly parents. When He calls us to do certain things, He will give us the willingness to obey Him and the strength to follow through. God's way is the best way.

### 2. 悔改 Repentance

Other than showing obedience to God, there should also be repentance. Pride is a sin. James uses seven imperative verbs in verses 8-9 to tell us how to make a confession: **8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.** The first step in repentance is to go to God. It is a humbling action. The Lord knows our hearts. We cannot justify our sins with excuses. We simply tell God that: "Sorry, Lord. I did it." After confessing our sins, then we make a resolution. James says we have to

cleanse our hands and purify our hearts. Both verbs are used in ceremonial rituals. A priest and all the utensils must be sanctified before a worship. Sin is a barrier that must be removed before we can approach God. All of our sins – past, present and future – have been forgiven the moment we received Jesus. However, we will continue to sin daily. The good news is that God's grace is available when we ask for it. Look at God's promise in 1 John 1:9 – **If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** God will once again make us clean when we seek His forgiveness. However, repentance is unlike paying a fine. Some drivers blame themselves for bad luck when they are caught speeding. All they learned was to slow down next time when they see a police car. When we confess our sins, we must also feel crushed in the spirit for hurting God's heart. That sorrow will restrain us from committing the same sin. James uses four words in verse 9 to explain the right emotions we should have. "Be wretched" means feeling miserable. We must also "mourn" and "weep" over what we did. Finally, we must also "turn" from happiness and sadness. Those devastated emotions are directly opposite to the pleasure James mentioned earlier. Sin is fun. But when we repent, we must hate sin like God does. The Chinese word for "repentance" accurately captures a two-step process. First, we must feel sorry for what we did. Second, we must also turn 180 degrees back to God.

## 結論 CONCLUSION

Pride works like a mirror that allows us to see ourselves only, but it blocks out God and others. The cure to pride is humility. Humble people glorify God, they find ways to edify others but minimize themselves. Such attitude is illustrated by the Door of Humility at the Church of the Nativity in Bethlehem. It is said to be built at the site where Jesus was born. The original structure was destroyed in a revolution. It was rebuilt in 565 A.D. by Emperor Justinian I. The first church had a regular entrance. It was big enough for people to enter even when riding on horses. The problem is, it also made looters easy to steal things from the church. They could even load treasures on a cart and escaped. Later, the doorway was made smaller. It was still tall enough for visitors to go through while riding on an animal. Then people started complaining the smell and the noises of horses, camels and donkeys, and the waste they left behind. Eventually, the entrance was further reduced to the current dimension. Not only do riders have to demount, they must also stoop down to enter the church. The spiritual implication is that only humble people can go to God. That is why Jesus said we must go through the narrow gate in order to be saved. God welcomes humble people to approach Him.

## 引言 INTRODUCTION

驕傲是一個常見的問題。真正驕傲的人不會承認自己有驕傲。有人把驕傲稱為「自我的毛病」。驕傲的人只看到自己。他們可能不會察覺自己的問題，直到他們開口。有一個關於一隻青蛙和牠的兩隻鴨子朋友的故事。牠們在一個池塘裡快樂地生活。很快夏天到了，因為長時間沒有下雨，水逐漸乾了。這三個朋友必須尋找新的家。對於兩隻鴨子來說，搬家很容易，因為牠們可以飛走。但青蛙感到被困住了。忽然牠想到一個辦法。牠要求兩隻小鳥用牠們的嘴抓住一根樹枝，然後青蛙用嘴咬住中間的部分。這樣，鴨子飛行時就能把青蛙帶走。結果計劃進展得非常順利。一個農夫看到青蛙在空中飛行覺得太不可思議。他自言自語地說：「是誰那麼聰明能想出這個主意？」青蛙回答說：「是我…」然後可憐的青蛙摔下來了。別人的讚賞能使我們升到天上，但驕傲會讓我們掉回地上。驕傲就像一面鏡子，它只讓我們看見自己，但是卻把神和其他人遮住了。

## 解釋 EXPLANATION

### A. 驕傲的表現 Expressions of Pride

雅各在經文中提出一些驕傲的表現。驕傲的人想要吸引別人的注意。於是自我中心的心態會表現出自我中心的行為。

#### 1. 爭吵 Argument

驕傲的第一個表現就是爭吵。我們在第 1 節和第 3 節看到爭戰和鬥毆兩個詞語。為什麼人跟人會爭吵？作者在第一節中解釋說，它來自於我們心中的私慾。英文「享樂主義」這個字就是從希臘文「私慾」這個字演變過來的。享樂主義就是把享受和快樂定為人生的最高目標。有這種看法的人只關心自己。同樣，人們爭吵是只想證明自己是對的而對方是錯的。當其中一方無法控制情緒時，隨意的交談很快就會升級為激烈的爭吵。更糟糕的是，雅各在第 2 節中說爭吵甚至可能導致殺害。很可悲的是，我們經常在新聞中看到這樣的慘劇。但就算大多數人不會用武器殺死別人，他們已經在心中消滅對方。因此耶穌在登山寶訓中說憤怒等於謀殺。我們怎樣才能緩和緊張的局面？箴言 15:1 建議：**回答柔和，使怒消退；言語暴戾，觸動怒氣。**我們無法預計別人會說什麼，我們只能控制自己的反應。溫和的言語可以幫助降溫。畢竟，用錯誤的方式說正確的話也無法達到好的結果。例如，我們不能用教訓的語氣使非信徒接受耶穌。更好的方法是根據聖經以溫和的方式傳福音。我們沒有權利定別人是個罪人，唯有神是審判官。我們的目標是解釋真理，幫助別人意識到



他們需要救主。很多時候，我們爭吵的對象是家人和好朋友。我們的目的應該是達到互相了解。我們需要明白整個故事才能得出結論。我們也應該接納不同的意見，而不影響雙方的關係。畢竟，如果你贏得了爭論但失去了人們對你的信任和尊重，那你真的贏了嗎？別人只會認為你是個驕傲的人。

## 2. 享樂 Enjoyment

除了爭吵之外，驕傲的另一種表現就是追求個人享樂。重點不只是滿足感，而是沉醉在享樂之中。雅各說，驕傲的人得不到他們想要的東西，因為他們沒有禱告。但縱使他們禱告也得不到，因為他們只想著個人的享樂。在第 4 節中，雅各將這樣的人描述為淫亂。那是很強烈的形容！在舊約中，神把自己描繪為丈夫，而以色列是祂的太太。人們因為敬拜偶像而犯了屬靈的淫亂罪。神要求祂的子民完全忠誠，就像夫妻對彼此的期望一樣。神不能容忍一腳踏兩船的心態。雅各說，如果我們與世俗為友，我們就是神的敵人。使徒約翰也在約翰一書 2:15-16 提醒我們：**15 不要愛世界和世界上的事。人若愛世界，愛父的心就不在他裡面了。16 因為凡世界上的事，就像肉體的情慾，眼目的情慾，並今生的驕傲，都不是從父來的，乃是從世界來的。**世界用那些看得見、摸得著或可以炫耀的事物來引誘我們。我們雖然活在世上，卻不該愛世上的事。我們可以使用物品但不去追求那些東西。我們看看自己的時間表和銀行的帳單便知道我們最愛的是誰。我們如何運用時間和金錢，反映出自己到底有多愛神。你有多少部份是留給神的？當你使用時間和金錢時你會想到神嗎？神答應供給我們一切所需，但得到我們想要的東西並不是最終的目標。神祝福我們，因為祂希望使用我們成為祝福別人的管道。例如，學生們希望進入自己夢想的學校。但是他們是否願意在未來四年在校園裡服事神呢？同樣的道理也適用於事業、婚姻、買房子、買車子。神的祝福不只是供我們個人享樂。我們所擁有的一切都是神的賞賜。祂是我們的主人，我們是祂的僕人。我們應該使用一切的東西來榮耀神。

## 3. 論斷 Judgment

除了爭吵和享樂之外，驕傲的第三種表現是論斷。「批評」和「論斷」兩個字在第 11 和 12 節中重複出現。批評是給別人負面的評語，甚至是毀謗那個人。論斷是進一步得出結論。很可能最終的判決是反面的。這裡論斷的對象是信徒。說綠色很難看、榴槤很臭是個人的看法。但是說別人又遲鈍又笨卻會傷人的自尊心。雅各說，當我們論斷別人時，我們就是搶走神的審判座。我們將自己的對錯、好壞的標準強加在他人身上。這正是法利賽人最大的問題。耶穌毫不留情地指出他們的驕傲。祂稱他們為假冒偽善，因為他們要求人們做他們不願意做的事情。更糟的是，他們喜歡按照人定的規條抓別人的毛病。如此，他們將自己放在律法之上。我們必須小心，免得我們有法利賽人的行為。就算我們指出罪，我們也不是法官。我們應該依

靠神的標準。我們對非信徒要有耐心，因為我們過去也不知道神的要求。我們對待犯了罪的弟兄姐妹也應該抱同樣的態度。保羅在加拉太書 6:1 提醒我們：弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用溫柔的心把他挽回過來；又當自己小心，恐怕也被引誘。我們的目標是幫助那些信徒回到正途，而不是將他們踢出去。我們是一家人，不是陪審團。應該要有憐憫，而不是指控別人。畢竟，我們每個人都容易犯不同的罪。對某些人來說，金錢可能是強烈的引誘。對其他人來說，他們的弱點可能是愛說閒話或壞脾氣。我們都需要神的恩典，我們對犯罪的人也應該顯出恩典。當信徒跌倒時，我們不應該感到驕傲，而應該感到難過。我們應該禱告，求神挽回他們。

## B. 驕傲的壓制 Suppression of Pride

我們提到驕傲的一些表現。接下來我們來看看如何壓制驕傲。雅各建議一些方法來控制我們的驕傲。

### 1. 服從 Obedience

首先，我們必須服從神。這段經文中解釋服從的兩個字是「謙卑」和「順服」。謙卑的人願意放下自己。雅各在第 6 節說，神會賜恩典給這樣的人。當我們在學習服從神的時候，我們需要神的恩典。當我們向神祈求恩典時，祂會給我們時間和空間去成長。在第 10 節中，作者也說神會升高謙卑的人。他們不需要爭取別人的認可。神會在適當的時候給予他們適當的尊榮。除了謙卑之外，第七節還出現了「順服」這個字。它是一個軍事用語，意思是按照指揮官的命令排列部隊。在這裡，我們順服的對象就是神。如果驕傲使我們依靠自己，那麼順服讓我們依靠神。耶穌是我們順服的榜樣。當祂在世上時，祂順服了天父的旨意。在路加福音 22:42 中，耶穌在客西馬尼園禱告說：...「父啊！你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。」不久之後，耶穌就被捕了，第二天祂被釘在十字架上。祂知道將要面臨的羞辱和痛苦。祂懇求天父，如果可以免去十字架的苦難，祂寧願選擇一條不同的道路。最終，耶穌順服了天父的計劃。過順服神的生活是一個艱難的功課。這可能是有些非信徒不願意接受耶穌的原因。說一個禱告就能在天堂預留位置是容易的事。但一個人必須準備好付代價來服從主。這也解釋了為何許多基督徒的靈命成長停滯不前。我們習慣了自己當老闆。我們不喜歡聽別人的吩咐。我們內心也有不安全感。萬一神差派我去一個偏遠的地方當宣教士怎麼辦？如果祂分配一份卑微的工作給我或是要求我嫁給一個窮光蛋怎麼辦？這些都是對於順服的誤解。父母要求小孩聽從他們，是因為他們愛小孩。我們的天父比世上的父母更有智慧。當祂呼召我們去做某些事時，祂必然會賜給我們服從祂的意願和完成任務的力量。神的道路是最好的道路。

## 2. 悔改 Repentance

除了服從神之外，我們也必須悔改。驕傲是一種罪。雅各在 8-9 節中使用了七個命令時態的動詞來告訴我們如何悔改：8 你們親近神，神就必親近你們。有罪的人哪，要潔淨你們的手！心懷二意的人哪，要清潔你們的心！9 你們要愁苦、悲哀、哭泣，將喜笑變作悲哀，歡樂變作愁悶。悔改的第一步就是來到神面前。這是一個謙卑的動作。主知道我們的心，因此我們不能用藉口來為自己的罪辯護。我們需要坦誠地告訴神：「主，對不起。我犯了罪。」在承認自己的罪之後，我們便要下定決心作出改變。雅各說我們必須潔淨自己的手，並清潔自己的心。兩個動詞都用於獻祭禮儀。在敬拜神之前，祭師和所有器具都需要被潔淨。我們必須先除去罪這個障礙才能接近神。在我們接受耶穌的那一刻，我們過去、現在和將來所有的罪都已經被饒恕了。然而，我們仍會繼續每天犯罪。好消息是，只要我們求神，祂願意向我們施予恩典。看看約翰一書 1:9 中神的承諾：我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。當我們尋求神的赦免時，祂會再次潔淨我們。然而，悔改不是交罰款。有些司機在被抓到超速時會怪自己運氣不好。他們唯一學到的就是下次見到警車時要放慢速度。當我們承認自己的罪時，我們也必須感到難過，因為我們傷害了神的心。那份憂傷會克制我們下次不犯同樣的罪。此外，雅各在第 9 節中用四個字來解釋我們應該有的情感：其中有愁苦、悲哀和哭泣。我們為所犯的罪感到悲傷。最後，我們還必須從快樂轉到憂傷。這些沮喪的情緒與雅各之前提到的享樂截然相反。犯罪帶給我們樂趣。但是當我們悔改時，我們必須像神一樣恨惡罪。中文「悔改」這個字其實準確地解釋兩個認罪的步驟。首先，我們必須對自己的所作所為感到後悔。第二，我們也必須決心改變，180 度轉向神。

## 結論 CONCLUSION

驕傲就像一面鏡子，它只讓我們看見自己，但是卻把神和其他人遮住了。治療驕傲的良藥是謙卑。謙卑的人榮耀神、造就別人，卻輕看自己。伯利恆聖誕教堂的謙卑之門就體現了這種態度。據說那個地點是耶穌誕生的地方。原來的建築物在一場革命中被毀壞了。後來在公元 565 年，由當時的凱撒大帝下令重建。教堂原來的入口很寬大，人們甚至可以騎馬穿過去。問題是，這也方便了盜賊從教堂偷東西。他們甚至可以將古物裝在車上運走。後來，人們把門口弄小了一點。但它仍然有足夠的高度，方便遊客騎著動物穿過去。然後人們開始抱怨馬、駱駝和驢的氣味和噪音，以及牠們留下的廢物。終於，入口進一步縮小到現在的尺寸。人們不只要從馬上下來，他們還必須彎腰才能進入教堂。其中的屬靈含義是，只有謙卑的人才能到神面前。因此耶穌也說我們必須進窄門才能得救。神歡迎謙卑的人接近祂。