

2004年3月28日讲道词 读经：箴言第一章 戴斯 曼瑟弟兄

The majority of the Proverbs are the inspired words of Solomon, son of David and king of Israel, at the greatest time of Israel's history when God's Kingdom on earth was prospering. This time will only be experienced again (and indeed surpassed) when our Lord Jesus Christ returns to restore the kingdom to Israel [Acts 1:6, 15:15-16]. 箴言的大部分是所罗门得到神默示的话语，所罗门是大卫的儿子，以色列的王。神的国在地上昌盛的时候，所罗门的时代是以色列历史上最伟大的时期。这个时期只有在我们的主耶稣基督复临重建以色列的国时才会重现（甚至是超越）（使徒行传 1: 6; 15: 15-16）。

The word here translated in English as "proverb" means a copy or a simile, where a statement is made in poetic style, and matched with another statement to convey an idea or a meaning which is immediately understood. An example is in Proverbs 25:25 which says, "As cold waters to a thirsty soul, so is good news from a far country". “箴言”在英语里的意思是“抄本”或者“比喻”，用诗歌的样式，以另一种方式表达出来，以便让人马上明白要表达的思想。有一个例子在箴言 25: 25 里，说道：“有好消息从远方来，就如拿凉水给口渴的人喝。”

As we look at the first seven verses of chapter 1 we see the main theme of the book—there is a contrast between the wise and the fool. We read: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings" (Prov 1:5-6). The wise man will always be endeavouring to learn and understand the ways of God. He will then apply what he hears in his life and walk in Godly ways. 我们来看箴言第一章的前七节，可以看到这本书的主题—智慧人和愚昧人之间有一个对比。我们读到：“使智慧人听见，增长学问；使聪明人得着智谋；使人明白箴言和譬喻，懂得智慧人的言词和谜语”（箴言 1: 5-6）。智慧人会永远坚持学习和明白神的道，然后会把自己所听到的应用到生活中，行在正直的道路上。

However contrasted with the wise we read of the fool. "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction" (v7). So the contrast is very clear. The wise will ponder these proverbs which contain wise guidance in so many aspects of daily life with the aim of learning how to glorify God. The fool will despise these wise words. 然而，我们还看到和智慧人相反的是愚昧人。“敬畏耶和华是知识的开端；愚妄人藐视智慧和训诲”（箴言 1: 7）。所以，对比是很明显的。智慧人会深思这些箴言，因为它包含着可以在我们的日常生活中引导我们学习如何荣耀神的智慧。愚妄人会藐视这些智慧的言语。

As we read through the proverbs we need to have "ears to hear". We need to think carefully about the wisdom contained in these words and sayings, as they will bring a blessing to us if we do. This blessing of happiness is stated like this: "Happy is the man that findeth wisdom, and the man that getteth understanding" (3:13), and then in verse 18: "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her". What a treasure is this Godly wisdom, for if we allow it to guide our life it will give us eternal life when Christ comes. 我们读箴言时需要带着“听话的耳朵”。我们需要认真思考这些话里包含的智慧，如果我们照做的话，它将给我们带来祝福。这种祝福是这样被描述的：“得智慧，得聪明的，这人便为有福”（箴言 3: 13）。接着，在 3: 18：“他与持守他的作生命树；持定他的俱各有福”。这样神圣的智慧是怎样的一种财富啊！所以，如果我们让这样的指挥引导我们的生命的话，在基督再来的时候，它将给我们永生。

Another theme that we should look at briefly is that the Proverbs are written as a father giving guidance to his son. We all know the value of the wisdom that parents can give and this is especially so if they know God's ways and guide us in His paths. Yet we notice how this is introduced in Proverbs: "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (1:8). 我们还应当简要地看一下这本书的另一个主题。箴言就象是一个父亲给他的儿子的教导。我们都知道父母可以给我们的智慧的价值。如果他们知道神的道，用他的道来教导我们，那就更加的特别。于是，我们注意到箴言里是怎样说的：“我儿，要听你父亲的训诲；不可离弃你母亲的法则。因为这要做你头上的华冠，你项上的金链”（箴言 1: 8）The father is reminding his son that both mother and father give sound guidance to their children and it is the wisdom of children to listen to the guidance of them both. Notice we are told that if we listen to the Godly guidance of such parents then those lessons we are taught will beautify our character. They will be like ornaments or a chain of gold which give beauty to the person wearing them (1:9). 父亲提醒儿子，父亲和母亲都对他们的孩子有帮助，听从父母的教导是孩子的智慧。请注意圣经告诉我们如果我们听从这样的父母敬虔的教导，那么这些教导我们的功课将会让我们有美好的品性。他们就会像是项上的金链或着头上的华冠一样成为我们美好的妆饰（箴言 1: 9）。

In 6:20-24 we are again directed to listen to the guidance of father and mother. There we are told that if we do this then: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman". What a powerful influence true spiritual guidance can be to the young if they will but listen and learn from their guides and teachers.

在箴言 6: 20-24 里清楚地讲到要听从父母的诫命。圣经里告诉我们如果我们这样做的话，那么：“你行走，他必引导你；你躺卧，他必保守你；你睡醒，他必与你谈论。因为诫命是灯，法则是光；训诲的责备是生命的道。能保你远离恶妇，远离外女陷媚的舌头。”如果年轻人可以听从并学习引导者和老师的教导的话，真正精神上的指引对他们是多么有力的影响啊。

It may be that we have not been brought up in such a house where God was feared and loved. However the book of Proverbs makes up for that. Here we have a father giving guidance to all who read his words. As we read through Proverbs let us listen and heed, as if we have a wise father beside us giving us spiritual guidance. For it is our heavenly Father who has inspired these words to be written and recorded for us to follow. 可能我们不是在敬畏神和爱神的家庭中长大的。但是，箴言就是一本这样的书。在这里，所有读这些话的人都得到一位父亲的指引。在我们读箴言时，要留意这些教导，就像是我们有一位充满智慧的父亲在身边给我们灵性上的指引一样。因为这些话是我们的天父默示给作者，让他们记下来以便让我们效仿的。

Proverbs 1 through to Proverbs 9 provides a complete section within the book as it introduces to us the subject of wisdom and the benefits of living our lives directed by God's wisdom, which we gain from His Word. It also introduces us to two ways of life and illustrates this by personifying the two choices in two women. One is the woman of wisdom and the other the woman of folly (see 1:20 and contrast 2:16). 箴言第一章到第九章作为一个完整的部分，为我们介绍智慧和由神的智慧引导活出自己的生命的主题。我们从神的话语中得到神的智慧。同时也介绍了我们两种生活的方式，用两个妇人的两种选择这样人性化的方式向我们阐明了观点。一个是智慧的妇人，另一个是愚昧的妇人（参看箴言 1: 20，对比 2: 16）。

We can see how these nine chapters are tied together by two statements, which are like two bookends at the end of a library shelf. They are ch1:7 and ch 9:10 which say, "The fear of Yahweh is the beginning of knowledge" and "The fear of Yahweh is the beginning of wisdom". This fear of Yahweh here does not mean we should be terrified or afraid of Him. Rather it means we should hold Him in "reverence or awe". This is the beginning, says Solomon, of any attempt to find out about God and to live a life which is pleasing to Him. We have to believe He exists and has a purpose with the earth, which can include us. This develops a respect and reverential fear and then a love for Him, which will control our lives and send us in search of all He has revealed in the Bible to help us to be true disciples of His Son. 我们可以看到这九章是怎样通过两种陈述紧密地联系在一起的，这就像是图书馆书架上的两个挡书板一样。箴言 1: 7 和 9: 10 分别说道：“敬畏耶和华是知识的开端”“敬畏耶和华，是智慧的开端”。这里的“敬畏耶和华”并不是说我们应该害怕他，对他产生恐惧。而是说我们应当对他有“敬畏，崇敬之情”。所罗门说，对所有寻求神，活出蒙神喜悦的生命的人来说，这是开端。我们必须相信神的存在，对世界有一个计划，我们也包括在这计划当中。这些让

我们心存敬畏，之后变为对神的爱，这样的感情控制我们的一生，也敦促我们不停的寻求圣经里的真理，让圣经帮助我们成为他的儿子的真正的使徒。

The two women presented represent two ways of life. Three other characters enter also to whom the women appeal. They are the simple [or naive], the fool [or stupid] and the scorner who scoffs and derides God's wisdom. [Ch 1:22] The character of the wise is also in the drama and he is the son who listens to the wisdom of his father (see 2:1 etc). 两个妇人代表了两种生活的方式。另外有三种品行也从妇人的身上体现出来，它们就是愚昧人，愚顽人和褻慢人—就是嘲笑神的智慧的人（箴言 1: 22）。智慧人的品行也体现在文章里，他就是听从父亲的智慧言语的儿子（参看箴言 2: 1）。

We need to see ourselves in this drama as it is acted out in these first nine chapters of Proverbs. We need to be aware of the competing appeals from these two women in our lives. We note in chapter 9 that the woman of folly tries to allure the simple with the same appeal as the wise woman. The wise woman calls: "Whoso is simple let him come in hither" (v4) and in v16 the woman of folly says the same thing. The woman of wisdom has a house with firm foundations (v1), she offers a life of sacrifice (v2) and bread and wine to celebrate that sacrifice as we do each first day of the week (v5). Previously in chapter 3:13-18 wisdom has promised greater treasures and riches than gold, silver and rubies, culminating in "length of days" or eternal life. In fact in v18 it is said that she is "a tree of life to them that lay hold upon her". We remember another woman, Eve, who when confronted with a confused message from the serpent partook of the fruit because she believed it was a "tree to be desired to make one wise". The result was death. Proverbs mentions this again in ch 1:31 when it says that the wicked "shall eat the fruit of their own way". 我们应当在箴言前九章里的戏剧性描述里找到我们自己扮演的角色。我们需要明白在我们的生命里有这两个妇人的行为。我们注意到第九章里愚昧的妇人想要像智慧的妇人一样吸引愚蒙人。智慧的妇人说：“谁是愚蒙人”（箴言 9: 4）。在 9: 16 里愚昧的妇人喊着同样的事。智慧的妇人的房子有牢固的根基（9: 1），她过着献祭的生活（9: 2），每星期的第一天都像我们一样用饼和酒纪念耶稣的献祭（9: 5）。在之前的 3: 13-18 里提到，智慧会带让我们有福，智慧胜过精金，银子，珍珠，红宝石，最终会让我们有“长寿”，或是说永生。实际上，在 3: 18 里讲到：“他与持守他的作生命树”。我们还记得另一个妇人—夏娃，因为她从蛇那里相信“那树可叫人得智慧”，就受了诱惑吃了树上的果子。结果是死亡。箴言在 1: 31 又一次提到这样的事：恶人“必吃自结的果子”。

In Chapter 7 the role of the woman of folly is dramatised as we see it in the story of the young simple man [meaning naive or empty] who is allured by her promises. She has a form of religion, which is a counter to the appeal of wisdom. In v14 she says: "I have my peace offerings with me; this day have I payed my vows". But her religion is false and "the fine linen of Egypt" and the perfumes of death are in her house (see v16,17).

This woman represents the way of the world. She is bold (v10, 13), confident and operates from the street outside her house (v12). She is alluring (v21), but deadly. The young man thinks he is on the way to a celebration but finds himself at a funeral- his own! (v27). So in a very dramatic way Proverbs shows us the choice between two ways of life. One leads to death and the other to life. 在第七章里，愚拙的妇人被戏剧的表现出来。我们看到在这个故事里一个无知的少年人被她的许诺吸引。她有一个宗教的形式，和智慧是相反的。在 7: 14 里，她说道：“平安祭在我这里，今日才还了我的愿”。但是她的宗教信仰是错的，她的屋子里有“埃及线织的花纹布”和沉香（参看 7: 16-17）。这个妇人代表了世俗，她是无耻的（7: 10, 13），信心十足地在她家外面蹲伏（7: 12）。她是诱惑人的（7: 21），但也像死了一样。少年人以为他在欢乐的路上，但是发现自己走向了死亡-是他自己走向死亡！（7: 27）所以箴言用一种非常戏剧化的手法向我们表明了两种生活方式之间的选择。一种通往死亡，另一种通往永生。

In chapter 8 wisdom's great benefits are extolled. Among these are true riches and honour: "I love them that love me, and those that seek me early shall find me, Riches and honour are with me, yea durable riches and righteousness" (v17, 18). We are reminded of the words of the Lord Jesus Christ in Matt 7:7: "Ask and it shall be given you, seek, and ye shall find; knock and it shall be opened unto you". In the context of these words we are asked to exercise discrimination and prudence in judgement. In Colossians 2:3 it is said of the Lord that in him "are hid all the treasures of wisdom and knowledge". In following the Lord Jesus Christ we are associated with divine wisdom and the reward will be riches and honour when we share the reign of the kingdom age with him. 第 8 章赞美了智慧更伟大的益处。智慧中有真正的财富和荣耀：“爱我的，我也爱他；恳切寻求我的，必寻得见。丰富尊荣在我；恒久的财并公义也在我”（8: 17-18）。这里是我们回想起主耶稣基督在马太福音 7: 7 里的话语：“你们祈求，就给你们；寻找，就寻见；叩门，就给他开门”。在这样的上下文里，神要求我们练习辨别和审慎的能力。在歌罗西书 2: 3 里，“所积蓄的一切智慧知识，都在他（主耶稣）里面藏着”。通过跟从主耶稣基督，我们被神圣的智慧联系在一起，当我们与耶稣在神国里分享权柄的时候，就会得到财富和荣耀的奖赏。

In Proverbs Chapter 8:22, 23 we learn that wisdom was there in the beginning with God: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was". It was God's mind-His intention or plan. It was His Word, which was with Him in the beginning [John 1:1] In Revelation it is seen glorified in the Lord Jesus Christ and shared by all those who are with him in that great day. What a great privilege the Truth is, whereby we have been invited to share in this great purpose to fill the earth with righteousness, peace and eventually the glory of God. 在箴言 8: 22-23 里，我们学到智慧是与神同行的开端：“在耶和華造化的起頭，在太初創造萬物

之先，就有了我。从亘古，从太初，未有世界以前，我已被立”。这是神的意念—他的意图，或是计划。这是他的道，道与神同在（约翰福音 1: 1）。启示录里讲到，在最后的日子里，神的荣耀彰显在主耶稣基督身上，并与其它与他同在的人共享这份荣耀。这样的真理是多么伟大的特权啊，我们何德何能可以分享这一伟大的让公义，平安充满全地的计划？这全是凭着神的荣耀。

The book of Proverbs will help us in our daily life in Christ. We are told this very plainly in chapter 3:11, 12 where Solomon says: "My son despise not the chastening of the Lord; neither be weary of his correction. For the Lord loveth whom he correcteth: even the father the son in whom he delighteth". However in Hebrews 12:5-11 Paul quotes this section from Proverbs with additional comments and says: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth". So Solomon's instruction "my son" becomes applicable to "every son" when quoted by Paul. So as we consider the book of Proverbs it is certainly applicable to us today and its lessons are for our direction and chastening. As the chastening trials come upon us we will find in the Proverbs direction and help in most circumstances of life. 箴言帮助我们每天在基督里的生活。在 3: 11-12 里，所罗门直接告诉我们说：“我儿，不可轻看耶和华的管教，也不可厌烦他的责备；因为耶和华所爱的，他必责备，正如父亲责备所喜爱的儿子”。保罗在希伯来书 12: 5-11 里引用了这一段话，并且多了一些注解：“因为主所爱的，他必管教，又鞭打凡所收纳的儿子”（希伯来书 12: 6）。所以所罗门的教导“我儿”适用于保罗所提到的“凡收纳的儿子”。所以，当我们看到箴言这本书时，它当然也适用于今天我们每一个人，它的功课是指引我们方向和矫正我们的过错的。当矫正我们的试炼临到我们身上时，我们可以在箴言里找到指引我们的方向，帮助我们解决生活中的大多数难题。

Trial is not "joyous" says the apostle but rather "grievous" but afterwards it yields the "peaceable fruit of righteousness to them which are exercised thereby". We need to hold fast to what we have believed and received, and wait patiently for the return of our Lord. A warning is afforded us when we look more closely at the woman of folly in Proverbs 2:16 as she is introduced into the story. We find that she once knew the Truth but fell back to old ways for she "forsaketh the guide of her youth and forgetteth the covenant of her God" (v17). When we go to ch 5:12, 13 we hear the lament of those who have been seduced like her to leave the Truth: "...How have I hated instruction and my heart despised reproof, and have not obeyed my teachers, nor inclined mine ear to them that instructed me. 就像门徒所说的试炼当时并不觉得“快乐”，反觉得“愁苦”；后来“却为那经炼过的人结出平安的果子，就是义”（希伯来书 12: 11）。我们需要紧紧把握自己相信和接受的东西，耐心等待主的复临。我们再进一步看到箴言 2: 16 里愚拙的妇人，这就是对我们的一个警告。我们发现她曾经认识真理，但是却回到了原来的旧路“她离弃幼年的配偶，忘了神的盟约”（箴言 2: 17）。在看到

5: 12-13, 就听到像她一样受到诱惑离弃真理的人的哀叹：“我怎么恨恶训诲，心中藐视责备，也不听从我师傅的话，又不侧耳听那教训我的人。”

The Lord in whom dwells all the treasures of wisdom has said: "He that endures to the end shall be saved". As we now take bread and wine we see in the Lord Jesus Christ all that expresses the wisdom of God. We read his wonderful parables, we try to understand the hidden meaning in some of his sayings but we also readily understand his plain teaching and commandments by which he said we can live forever. We do this as commanded "till he comes". We wait the time of promise when he shall eat and drink again in the kingdom of God and we pray that we will be with him in that glorious day of victory when the rewards of wisdom will be ours. 里面藏着一切智慧的财富的主说：“耐心等候的必然得救”。此刻，当我们掰饼和酒的时候，我们看到了神的智慧在主耶稣基督里彰显。我们读到了这样美好的比喻，我们努力明白神的话语中的深意，但是我们也明白他直接的教导和诫命-我们可以获得永生。我们像他所命令的那样做，“直到他来”。我们等待他所应许的在神国里吃这饼，喝这杯的日子。我们祈求在荣耀的日子里能与他同在，智慧的奖赏将属于我们。