

Exhortation – Ecclesiastes 1 – Good advice from a wise man.

2007年4月22日讲道词 读经：传道书第一章：一个智慧人的劝告 埃文杰森弟兄

Good morning brethren and sisters in our Lord Jesus Christ.

在主内亲爱的兄弟姐妹们，早上好！

Our readings over the next week are going to take us through some of the words of the wisest man who ever lived, King Solomon. Of course we all know that our Lord Jesus Christ was head and shoulders above King Solomon as far as spiritual wisdom was concerned and he applied his wisdom in a far more beneficial way for the whole of mankind.

在下一个星期里我们将会研读世界上最智慧的人，所罗门王的著作。当然我们知道从属灵的智慧上来看，我们的主基督耶稣是头和肩膀，高于所罗门王。主耶稣用他的智慧为我们人类带来更多的益处。

Solomon's wisdom does however benefit us today in another way than that of the Lord Jesus Christ. Whereas we have in our Lord Jesus Christ, the ultimate example of what we should do, with Solomon we have the perfect example of what we should not do with our talents.

所罗门的智慧以不同于主耶稣的方式为我们的今天带来益处。另一方面，主耶稣是我们行为上的根本典范，而所罗门是一个榜样，让我们认识到什么是我们不应该用我们的才智去做的事情。

For those of you who do not know the story of King Solomon, we will go back briefly to recount the story of his life. King Solomon was the son of King David, the man after God's own heart. When King Solomon came to the throne, he felt in some ways inadequate for the job and so the records tell us:-

如果你对所罗门还不了解的话，让我们来对他的一生来做一个简要的概述。所罗门王是大卫王的儿子。大为是一个得到神钟爱的人。当所罗门继承父亲的王位后，陷入了与他的职位不相称的方式。圣经记载到：

In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? (1Ki 3:5-9)

在基遍，夜间梦中，耶和华向所罗门显现，对他说，你愿我赐你什么。你可以求。所罗门说，你仆人我父亲大卫用诚实，公义，正直的心行在你面前，你就向他大施恩典，又为他存留大恩，赐他一个儿子坐在他的位上，正如今日一样。耶和华我的神啊，如今你使仆人接续我父亲大卫作王。但我是幼童，不知道应当怎样出入。仆人住在你所拣选的民中，这民多得不可胜数。所以求你赐我智慧，可以判断你的民，能辨别是非。不然，谁能判断这众多的民呢？（列王记上3:5-9）

It was true that Solomon did have a tremendous task to do in leading this people. And he had huge shoes to fill – that of his father David. And so the request of Solomon's in these verses was a good one for the role he was to engage himself in for the rest of his life. The record goes on to tell us what God did actually give Solomon.

确实摆在所罗门面前是一项硕大而艰巨的任务，那就是领导他的臣民。有一双巨大的鞋子等他去穿，是他父亲留给他的。因此相对于他所担当的角色而言所罗门的请求是十分恰当的，他在为他的余生勉励自己。让我们继续读下去看神赐予他什么。

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. (1Ki 3:10-14)

所罗门因为求这事，就蒙主喜悦。神对他说，你既然求这事不为自己求寿，求富，也不求灭绝你仇敌的性命，单求智慧可以听讼，我就应允你所求的，赐你聪明智慧，甚至在你以前没有象你的，在你以后也没

有象你的。你所没有求的，我也赐给你，就是富足，尊荣，使你在世的日子，列王中没有一个能比你的。你若效法你父亲大卫，遵行我的道，谨守我的律例，诫命，我必使你长寿(列王记上 3:10-14)。

So not only did God give Solomon understanding to discern judgment but he gave him wisdom such that there was never anyone as wise who lived before him neither was there any who would live after him who would be as wise as Solomon. Not only that, God gave him both riches and honor as well and the promise of long life if he walked in the commandments of David his father. And the record in Kings and Chronicles goes on to tell us the glory and majesty of Solomon's reign which actually is a type of the kingdom age to come, which will be an age of untold glory and peace as occurred in Solomon's reign.

因此神不仅赐予他辨别对错的能力，并且给予他智慧，世界没有任何人比他智慧，前无古人后无来者。除此以外神还给予他财富和荣誉。并且许诺如果他按照他父亲的训条去做，他会长寿。在列王记和历代志中记载了所罗门统治期间的荣誉和尊严，它予表了那将要到来神的王国，在那里有无数的荣耀与和平。

Solomon's contribution to our scriptures is quite significant, as one would expect from such a wise man. Although they are not as expansive as other writers such as Moses and Paul, the wisdom contained is both succinct and to the point. His multitude of wise sayings in Proverbs are such that each verse is an exhortation. He also wrote the Song of Solomon which is a book of the love between a man and a woman, and beautifully portrays the marriage between Christ and the saints. And the book we are looking at this morning contains sage advice for all of us on how to properly balance our life.

所罗门对圣经的贡献举足轻重，正像我们对如此智慧的人所期待的。尽管他的著作不像摩西或保罗那样宏大，但是蕴藏的智慧是简明扼要。他所书写的充满智慧的箴言书，每一节都是一篇勉励词。他还写作了所罗门之歌，描写了一对男女的爱情，它是一篇优美的诗歌，意指了基督与圣徒之间的婚姻。今天早晨我们阅读的这一段，对我们怎样去平衡我们的生活是很好的忠告。

The book of Ecclesiastes is a remarkable book in that it shows us what Solomon thought of all his pursuits in which he engaged in his full life. Here was a man who was one of the richest kings who ever walked this globe. And not only was he a rich king with everything at his disposal that he could ever want, he was the wisest man that ever lived. So he was not only incredibly wise, but he had the means and wealth to engage in whatever he desired. We know from the record this is exactly what he did. And so the book of Ecclesiastes gives us Solomon's account of the outcome of these pursuits which we have straight up in the first few verses.

传道书是一部非凡的书，记述了他所有追求的思想，竭尽一生力量去实施的理想。试想一个世界上最富有的君王，不仅他拥有的财富能使他去做任何他想要做的事情，并且他是第一智慧的人。所罗门智慧绝顶，他拥有无限的智慧及财富去做他想做的任何事情。传道书中记载了他这些追求的结果：

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun? (Ecc 1:1-3)

在耶路撒冷作王，大卫的儿子，传道者的言语。传道者说，虚空的虚空，虚空的虚空。凡事都是虚空。人一切的劳碌，就是他在日光之下的劳碌，有什么益处呢？(传道书 1:1-3)

All is vanity. There is no benefit to a man for all his labours.

凡事都是虚空。人一切的劳碌，对他毫无益处。

Now for us who live in the 21st century, this is good advice because many of us may have trouble balancing our lives in terms of time we spend on our own pursuits and time we spend on the things of God.

对我们生活在21世纪的人来说，这是很好的忠告。因为我们很多人难于掌握我们是把时间用于个人的追求或者服务于神的事业之间的平衡关系。

We may wish to build up for ourselves riches by pursuing a career and spending a lot of time on this so that we can become wealthy. Whatever we do, we will never be as rich as King Solomon nor will our possessions ever be as vast as Solomon's. He gives us a list of all his pursuits and the things he gathered up for himself, yet what is Solomon's conclusion of pursuing riches and objects of beauty.

我们期望在我们投入巨大的心血和大量的时间在个人事业的追求上，而获得丰厚的金钱和财富。但是无论如何我们都不可能得到象所罗门那么多的财富，也不可能与他的财产相提并论。他为我们列出他所有的追求以及为他自己拣选的事情，那么所罗门对追求财富和物质美的结论是什么：

I made me great works; I built me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I

got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. (Ecc 2:4-11)

我为自己动大工程，建造房屋，栽种葡萄园，修造园圃，在其中栽种各种果木树，挖造水池，用以浇灌嫩小的树木。我买了仆婢，也有生在家中的仆婢。又有许多牛群羊群，胜过以前在耶路撒冷众人所有的。我又为自己积蓄金银，和君王的财宝，并各省的财宝。又得唱歌的男女，和世人所喜爱的物，并许多的妃嫔。这样，我就日见昌盛，胜过以前在耶路撒冷的众人。我的智慧仍然存留。凡我眼所求的，我没有留下不给他的。我心所乐的，我没有禁止不享受的。因我的心为我一切所劳碌的快乐。这就是我从劳碌中所得的分。后来我察看我手所经营的一切事，和我劳碌所成的功。谁知都是虚空，都是捕风，在日光之下毫无益处（传道书2：4-11）。

It was all vanity and vexation of spirit. He could see no point in gathering all these riches particularly when he was applying all his energy to these pursuits. What was the point? As he goes on to explain, he had observed men gathering riches to themselves but never enjoying any of them, only for them to be wasted by the next generation. 凡事都是虚空和精神的苦恼。他认识到聚集财富是毫无意义，尤其是要竭尽全力用于这些追求。那么意义何在？接下来通过观察，他发现那些搜集财富的，从未有机会去享受。只有留给后代去糟蹋。

His message not only goes out to those who pursue riches but he has a message for those of us who are intelligent. We may wish to dedicate our lives to study so that we are well educated. Yet we will never be as wise as Solomon, the wisest man who ever lived. Yet we find his pursuits of wisdom came to the same conclusion - he despaired of all the wisdom he accumulated as he relates to us in Ecclesiastes.

他带来的启示不仅适用于那些追求财富的，同样也适用于那些高智能的人。我们可能会把我们的生活全部用于学习而得到良好的教育。但是我们永远都不可能象所罗门那么智慧。我们发现他对智慧的追求得到同样的结论：正像他在传道书里对我们的叙述，他对他获得的所有智慧感到失望。

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity. (Ecc 2:12-19)

我转念观看智慧，狂妄，和愚昧。在王以后而来的人，还能作什么呢。也不过行早先所行的就是了。我看出智慧胜过愚昧，如同光明胜过黑暗。智慧人的眼目光明，（光明原文作在他头上）愚昧人在黑暗里行。我却看明有一件事，这两等人都必遇见。我就心里说，愚昧人所遇见的，我也必遇见。我为何更有智慧呢。我心里说，这也是虚空。智慧人，和愚昧人一样，永远无人纪念。因为日后都被忘记。可叹智慧人死亡，与愚昧人无异。我所以恨恶生命，因为在日光之下所行的事我都以为烦恼。都是虚空，都是捕风。我恨恶一切的劳碌，就是我在日光之下的劳碌。因为我得来的必留给我以后的人。那人是智慧，是愚昧，谁能知道。他竟要管理我劳碌所得的，就是我在日光之下用智慧所得的。这也是虚空（传道书2：12-19）。

Solomon's point in this section is as clear as it is direct. A man may accumulate wisdom and knowledge but it all disappears when he dies. A wise man dies just like a fool and his understanding goes with him. Sure he may record part of his wisdom as Solomon did and we still have a record of this. But the vast majority of it is lost forever. And his conclusion was that all was vanity and vexation of spirit to the point that he hated life and he hated all his works. Later on in the book he tells us something else about wisdom.

在这段里所罗门所说的要点即清晰也直接。一个人可以积累智慧和知识但当他死时一切都会消失。智慧人死的跟愚蠢人一样而他领悟的一切也会跟他一起消失。当然他可以跟所罗门一样把他的一些智慧记载下

来，直到现在我们还有这个记录。可是大部分的是永远遗失的。他的结论是：一切都是空虚的，而他懊恼到他恨他的人生和他所有的作品。在书的后半部他告诉我们另外一些关于智慧的事。

This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. (Ecc 9:13-16)

“我见日光之下有一样智慧，据我看乃是广大，就是有一小城，其中的人数稀少，有大君王来攻击，修筑营垒，将城围困。城中有一个贫穷的智慧人，他用智慧救了那城，却没有人纪念那穷人。我就说，智慧胜过勇力。然而那贫穷人的智慧，被人藐视，他的话也无人听从。”（传道书9：13—16）

We may well wonder why a wise man would be poor. Yet it is true, that although wisdom is better than strength, wisdom is often despised particularly when it comes from the lips of a poor man. More often than not, we do not want to hear the wisdom of others – we prefer to find out for ourselves or continue to do something our own senseless way.

我们有可能好奇为什么智慧的人会贫穷。依然那是事实，虽然智慧比力量更好，智慧经常会被轻视尤其要是从穷人口中所出。往往我们不想听别人的忠告—我们宁愿自己发现或继续用自己愚蠢的方法作某件事。

And it is indeed just about beyond belief that the wisest man who ever lived, and one that knew the wonders of God's truth, may not even be in the kingdom. It is beyond belief that this man Solomon, in all his wisdom, had his heart turned by his wives (of which he had 700 and 300 concubines – unwise in itself) to worship idols – dumb idols. It would seem to us to be absolute foolishness to us today that a man like Solomon would worship a god of silver, gold or stone. Yet we should not be surprised as Paul tells us in his letter to the Corinthians.

确实很难相信世上最智慧的人，而且是一个领悟神的真理的人，有可能不会在天国里。难以置信的是这个所罗门，拥有他所有的智慧，却被他的妻妾们改变信念（他有 300 个妻子和 700 个妃嫔—愚蠢的作风），去崇拜偶像—愚蠢的偶像。今天那对我们而言是绝对荒谬的，一个象所罗门一样的人会敬拜用银，金或石头所作的的神。但我们不应该对保罗在他写给歌林多人的信里所告诉我们的事而感到惊讶。

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1Co 1:17-21)

“基督差遣我，原不是为施洗，乃是为传福音。并不用智慧的言语，免得基督的十字架落了空。因为十字架的道理，在那灭亡的人为愚拙。在我们得救的人却为神的大能。就如经上所记，我要灭绝智慧人的智慧，废弃聪明人的聪明。智慧人在那里文士在那里。这世上的辩士在那里。神岂不是叫这世上的智慧变成愚拙吗。世人凭自己的智慧，既不认识神，神就乐意用人所当作愚拙的道理，拯救那些信的人。这就是神的智慧了。”（哥林多前书1：17—21）

As Paul tells us the preaching of the gospel is foolishness to those in the world who will perish. It is not the wise man, or the scribe, or those able to dispute and philosophise that God has called. God has made this wisdom foolishness, and there is no greater example than that of Solomon. In spite of all his wisdom he appears to have failed to grasp hold of the most important treasure that God has offered all of us – a place in his kingdom, where nothing will be vanity or vexation of spirit. Paul continues with his theme of wisdom telling us:-

就象保罗告诉我们，向那些行将灭亡的世界里的人传福音是愚蠢的。神所召唤的也不是那些智慧的，经书家，或是善于辩论的或哲学家那些人。神把这个智慧变成愚蠢，所罗门是一个最好的例证。看起来他拥有一切智慧，但他没抓到神所提供的最重要的财富：一个在他的天国的位子，在那里没有任何事是空虚的或是会让我们苦恼的。保罗接着他的主题智慧，告诉我们：

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and

righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord. (1Co 1:26-31)

“弟兄们哪，可见你们蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的也不多。神却拣选了世上愚拙的，叫有智慧的羞愧。又拣选了世上软弱的，叫那强壮的羞愧。神也拣选了世上卑贱的，被人厌恶的，以及那无有的，为要废掉那有的。使一切有血气的，在神面前一个也不能自夸。但你们得在基督耶稣里，是本乎神，神又使他成为我们的智慧，公义，圣洁，救赎。如经上所记，夸口的当指着主夸口。”
(哥林多前书1: 26—31)

God has chosen the foolish, the weak, the base and the despised for his kingdom to confound the wise and the mighty. Why? So that no-one, should glory in his presence. It is God who makes us wise, righteous and sanctified, and who will redeem us as he did for our Lord Jesus Christ. So that if we glory in anyone or anything, let us glory in God who despise our foolishness can make us wise.

神选的是那些愚蠢的，虚弱的，底层的和被人轻视的，进入他的天国，去羞辱那贤明的和强大的。为什么？那样没人会在他面前得到荣耀。是神赋予我们智慧，正直和得到净化的，同样是神派遣我们的救世主耶稣为了使我们得到救赎来到世上。如果我们以任何人或事而自豪，让我们以神为自豪，是他无视我们的无知，能把我们变为智慧。

And so brethren and sisters, we remember our Lord Jesus Christ this morning and his sacrifice, a sacrifice that was foolishness to the Greeks and stumbling block to the Jews. But unto us who are saved, who believe, it is the power of God. But in so doing, let us learn the lesson that Solomon teaches us in his life and in his book of Ecclesiastes. Because although it is a tragedy that this wise man did such foolish things and may not be in God's kingdom, it would be a greater tragedy if we failed to learn from his example and actively pursued the riches and wisdom of this world. Let us listen to his conclusion of the matter at the end of Ecclesiastes and make this wisdom our instruction.

那么兄弟和姐妹们，今天早上我们纪念我们的君主和救世主耶稣和他的牺牲，一个对希腊人来说是愚蠢的和对犹太人来说是绊倒石的牺牲。可是对被拯救的我们来说，相信是神的力量。可是，让我们通过所罗门的生平和他的传道书里使我们得到一个教训。因为虽然这个智慧的人作了那么愚蠢的事，而有可能进不了神的天国是件惨剧，要是我们不从他的例子得到教训，而是积极地追求这个世界的财富和智慧那是个更惨的悲剧。让我们听听他在传道书尾的结论让这个智慧当作我们的训令：

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Ecc 12:12-13)

“我儿，还有一层，你当受劝戒。着书多，没有穷尽。读书多，身体疲倦。这些事都已听见了。总意就是敬畏神，谨守他的诫命，这是人所当尽的本分。（或作这是众人的本分）” (传道书12: 12—13)