

CBCGB-WSF 《以色列王國史上》

第九講  
所羅門巔峰時期2

(王上10；代下9)

陳一萍

2016/11/09

# 大國崛起的真實意義

## — 硬體設備 + 軟體建造 (+ 靈性建造)

1. 第8講— 建築工程 + 強大海軍 + 貿易鼎盛
2. 第9講— 王的智慧 + 遠交近來 + 國家富強

# 複習第八講

## 一、人生的定位：

知道自己人生定位的人，是有福的；因為人如果只為自己活，必不滿足(A.Maslow)

## 二、建殿的意義：無限的神不為『有限』所局限

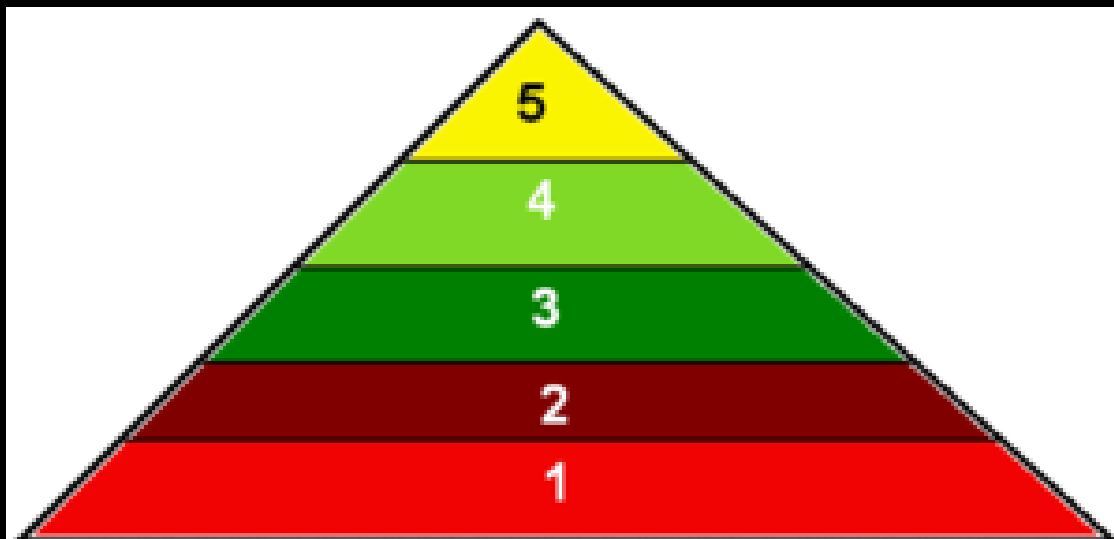
1. 象徵耶和華的『名』之所在：耶和華同在
2. 禱告的殿：萬國禱告的殿

## 三、耶和華第二次向所羅門顯現

1. 表明神喜悅他(如先前在基遍向他顯現一樣)
2. 提醒他神同在，是有條件的



亞伯拉罕·馬斯洛(Abraham Maslow) (1908-1970),美國人本主義心理學家,以需求層次理論(Need-hierarchy theory)最為人熟悉。(1954《人格與動機》)



自我实现需要

尊重需要

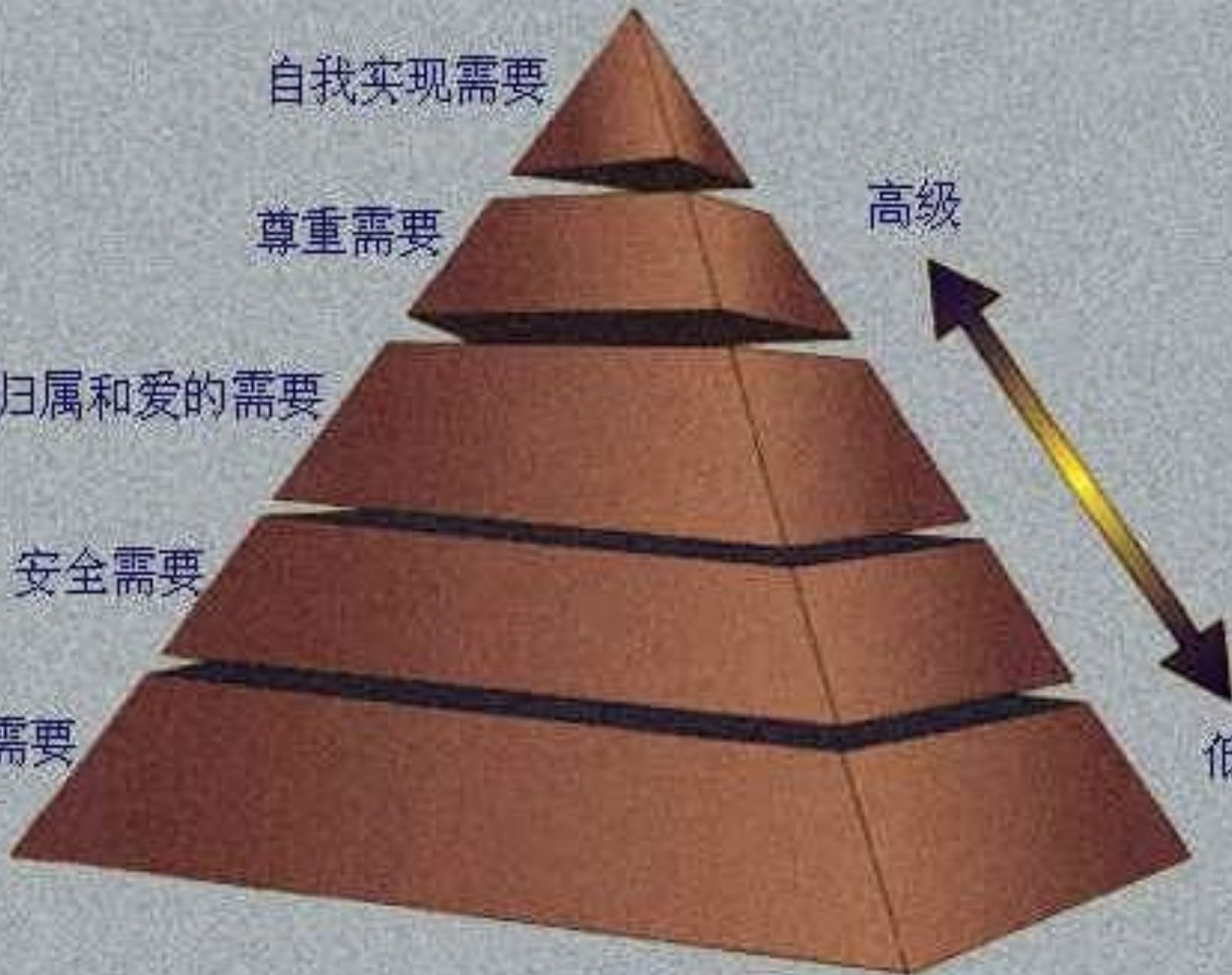
归属和爱的需要

安全需要

生理需要

高级

低



自我超越的需求實現：Maslow在1969年，也就是他去世前一年(雖為心疾所苦)，仍為Journal of Transpersonal Psychology創刊號提供二文：

1. 'The Farther Reaches of Human Nature'
2. 'Various Meanings of Transcendence'。

他說：「缺乏超越個人層面的需求，我們會生病；我們需要『比我們更大的』東西。」

Abraham H. Maslow  
*Brandeis University*

It is increasingly clear that a philosophical revolution is underway. A comprehensive system is swiftly developing like a fruit tree beginning to bear fruit on every branch at the same time. Every field of science and human endeavor is being affected.

While I will be considering some facets of this revolution as it is affecting psychology, the fundamental finding is the simultaneous development in other fields as well. This new Zeitgeist of humanistic reorientation is affecting social institutions, work, leisure, education, as well as the areas of science, philosophy, and religion. In all these areas similar work is being done by persons who are unknown to each other yet are linked by a common core of belief and intention.

It can be termed the Humanistic Revolution, the turn back to human needs. It is the new center of concern and the growing center of human knowledge. It is a centering of knowledge, of epistemology, of metaphysics, of science, and of all human concerns with human needs and with human experience. While this may sound obvious, it is in fact a new departure from the prevailing German intellectual style of Kant and Hegel and Leibnitz. Their procedures of moving from the abstract and the a priori towards general solutions

*a new  
departure*

Abraham H. Maslow  
Brandeis University

transcendence  
of time

1. Transcendence in the sense of loss of self-consciousness, of self-awareness and of self-observing of the adolescent depersonalization type. It is the same kind of self-forgetfulness which comes from getting absorbed, fascinated, concentrated. In this sense, meditation or concentration on something outside one's own psyche can produce self-forgetfulness and therefore loss of self-consciousness and in this particular sense of transcendence of the ego or of the conscious self.

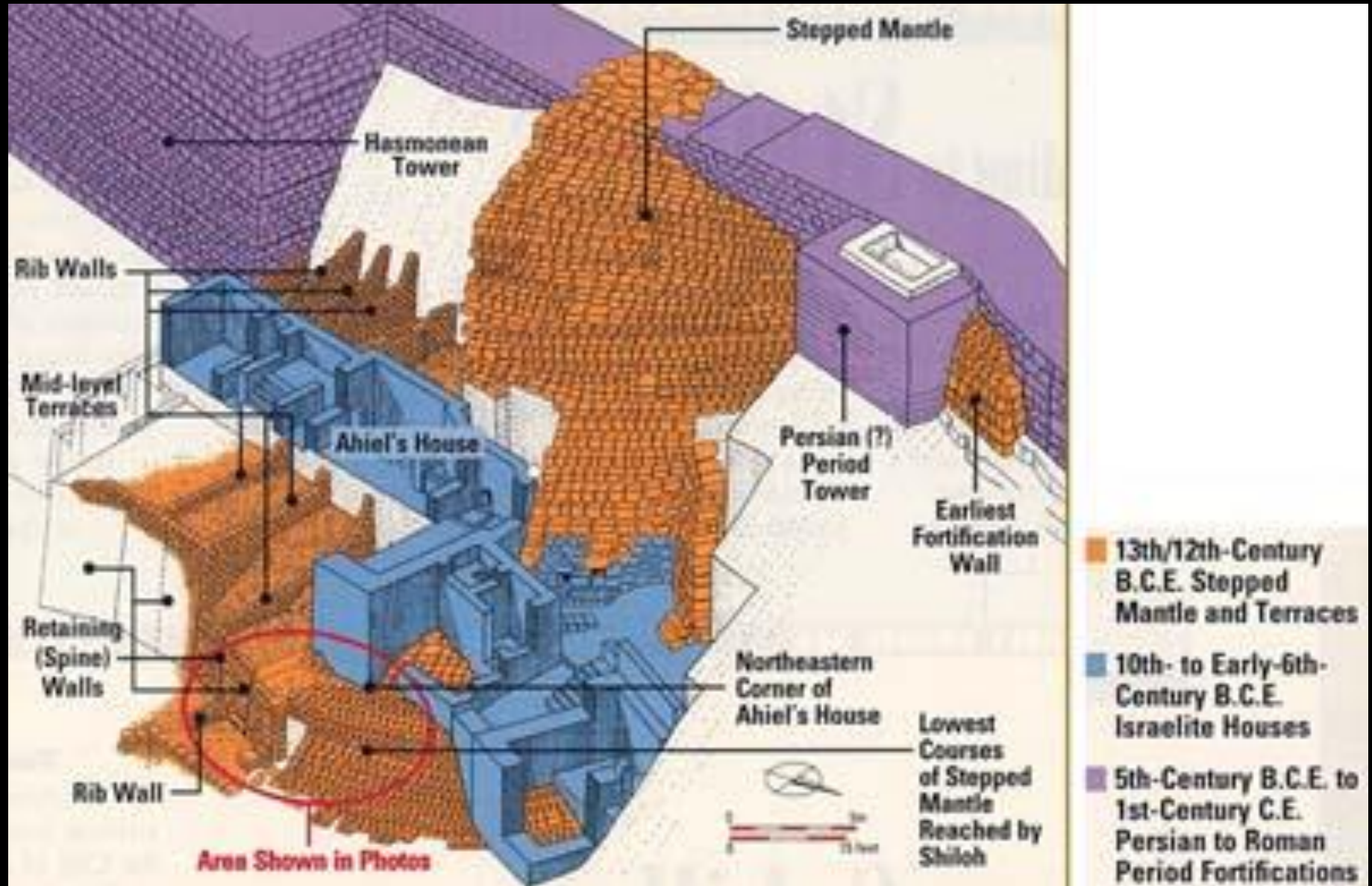
2. Transcendence in the metapsychological sense of transcending one's own skin and body and bloodstream, as in identification with the values so that they become intrinsic to the Self itself (See Maslow, 1967 for more detail).

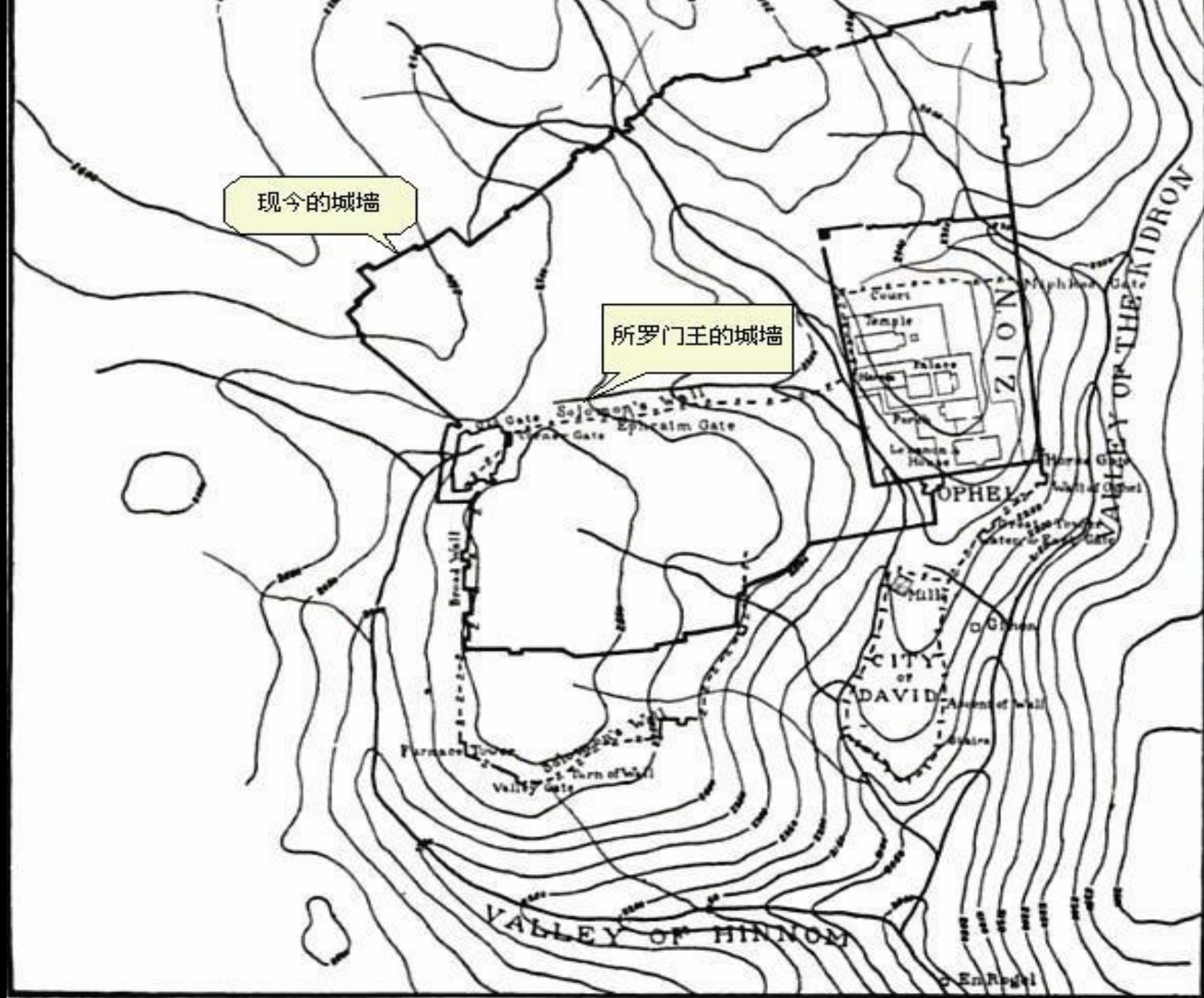
3. Transcendence of time. For example, my experience of being bored in an academic procession and feeling slightly ridiculous in cap and gown, and suddenly slipping over into being a symbol under the aspect of eternity rather than just a bored and irritated individual in the moment and in the specific place. My vision or imagining was that the academic procession stretched way, way out into the future, far, far away, further than I could see, and it had Socrates at its head, and the implication was, I suppose, that many of the people far ahead had been there and in previous generations, and that I was a successor and a follower of all the great academics and professors and intellectuals. Then the vision was *also* of the procession stretching *out* behind me into a dim, hazy infinity where there were people not yet born who would join the academic procession, the procession of scholars, of intellectuals, of *scientists* and philosophers. And I thrilled at being in such a procession and felt the great dignity of it, of my robes, and even of myself as a person who belonged in this procession. That *is*, I became a symbol;

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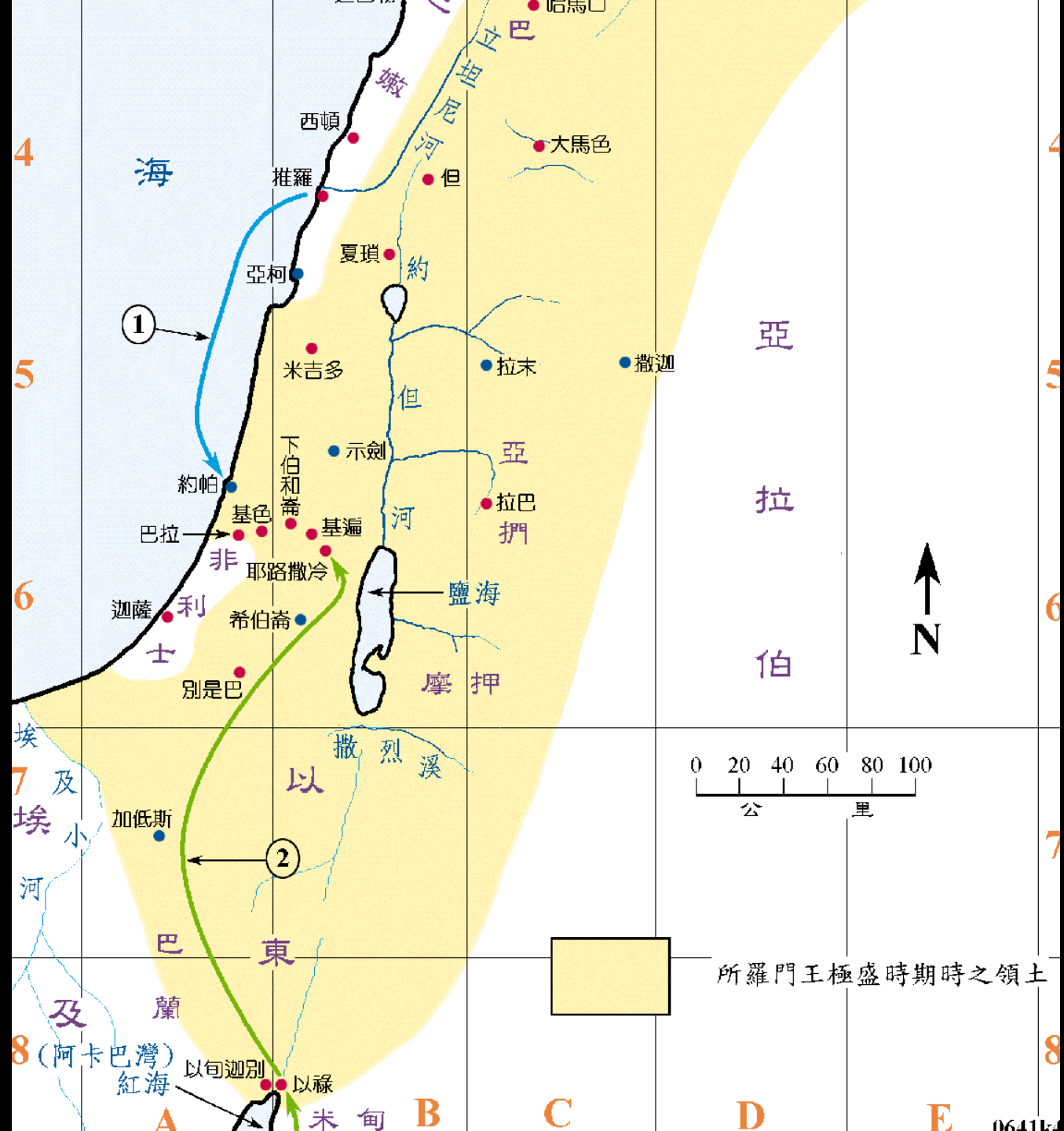
米羅：指考古學所發現的石級型的建築物，顯示大衛和所羅門都在其上作了擴建。





THE CITY OF SOLOMON

# 所羅門時代 貿易鼎盛



所羅門王極盛時期時之領土

在以色列海法城海洋博物院的模型



所羅門王船隊的商船

CBCGB-WSF 《以色列王國史上》

## 第九講

所羅門巔峰時期2

- 智慧與富強

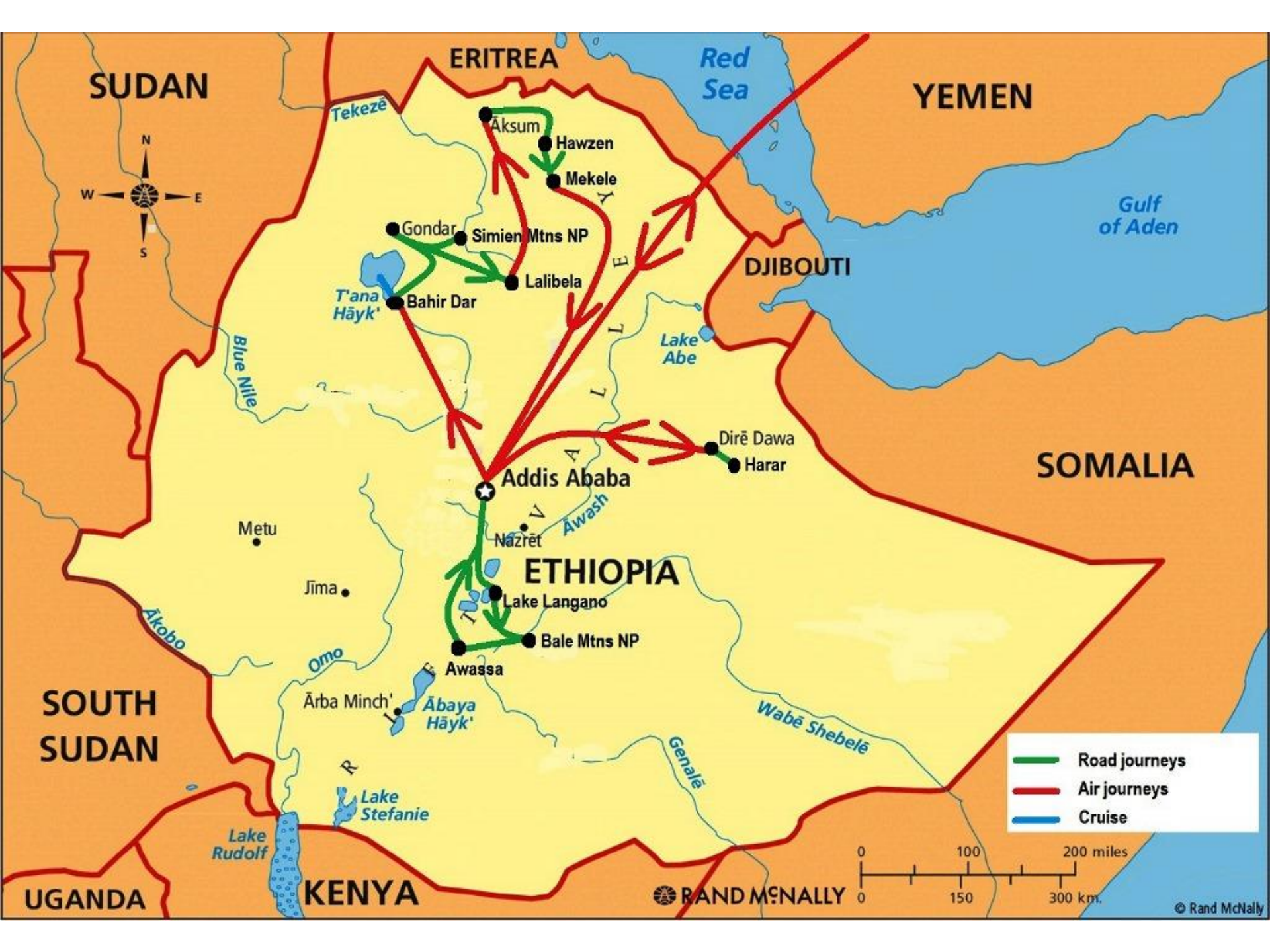
(王上10；代下9)

陳一萍

2016/11/09

# 衣索匹亞地圖







Queen Sheba is visiting King Solomon and presenting him with gifts. She is surrounded by attendants and is kneeling before the king. The king is seated on a throne and is wearing a crown and a red robe. The scene is set in a palace with red curtains and a decorative archway. A Star of David is visible on the throne's canopy.









## 王上四：29 - 34

**29**上帝賜給所羅門極大的智慧聰明和廣大的心，如同海沙不可測量。**30**所羅門的智慧超過東方人和埃及人的一切智慧。**31**他的智慧勝過萬人，勝過以斯拉人以探并瑪曷的兒子希幔、甲各、達大的智慧。他的名聲傳揚在四圍的列國。

**32**他作箴言三千句，詩歌一千零五首。**33**他講論草木，自黎巴嫩(Lebanon)的香柏樹直到牆上長的牛膝草；又講論飛禽走獸、昆虫水族。

**34**天下列王聽見所羅門的智慧，就都差人來聽他的智慧話。

王上十：**1**示巴(Sheba)女王聽見所羅門因耶和華之名所得的名聲，就來要用難解的話試問所羅門。

- 1.示巴在何處？示巴女王為什麼千里迢迢來耶路撒冷見所羅門？示巴女王為何詫異得神不守舍？（王上10:1-5）
- 2.她如何稱讚肯定所羅門的王國及他個人(王上10:6-8)？她也讚美著一切祝福從何而來？（王上10:9 & 代下9:8）
- 3.為什麼普天下的王都求見所羅門王？他接見各國的王，所得益處是什麼？除物質以外還有什麼？（10:23-24）
- 4.所羅門每年所得金子多少？用錘出的金子製造什麼？放在那裡？（10:14-17）如何籌備軍事？安置何處？（10:26-29）
- 5.所羅門王國和示巴對外貿易運輸工具有何不同？所羅門藉著國家所處位置，經商致富秘訣為何？（王上10:28-29）

創10:28，代上1:22 閃之第五代孫，約坍的第十個兒子示巴所居之地及族名。

伯 1:15，示巴人忽然闖來，把牲畜擄去，並用刀殺了僕人。惟有我一人逃脫，來報信給你。

伯6:19，提瑪結伴的客旅瞻望，示巴同夥的人等候。

示巴可能位  
今阿拉伯半  
島葉門的西部地區。原  
為游牧民族，  
至主前第10-  
6世紀成為當  
時阿拉伯國  
家中最強的  
民族，擅於  
經商，買賣  
黃金、香料、  
寶石等。



從亞述和南阿拉伯所遺留的銘刻顯示，主前第八世紀阿拉伯已有女王統治。

示巴女王來訪，除了想一睹所羅門風采、認識所羅門的智慧之外，大概也想和所羅門協議彼此在貿易方面的利益關係。



所罗门接见示巴女王



## 王上10:18

- 18王用象牙制造一個寶座，用精金包裹。
- 19寶座有六層台階，座的后背是圓的，兩旁有扶手靠近扶手有兩個獅子站立。
- 20六層台階上有十二個獅子站立，每層有兩個，左邊一個，右邊一個。在列國中沒有這樣做的。
- 21所羅門王一切的飲器都是金子的。黎巴嫩林宮里的一切器皿都是精金的。所羅門年間，銀子算不了什麼。



示巴女王會見所羅門王The Visit of the Queen of Sheba to King Solomon', oil on canvas painting by Edward Poynter, 1890, Art Gallery of New South Wales.jpg

太12:42； 路 11:31

耶穌回答說：

當審判的時候，南方的女王，要起來定這世代的罪，因為他從地極而來，要聽所羅門的智慧話。

看哪！在這裡有一人比所羅門更大。

太6:29

然而我告訴你們，就是所羅門極榮華的時候，他所穿戴的，還不如這花一朵呢。

示巴女王聽見所羅門因耶和華之名所得的名聲，就來要用難解的話試問所羅門。跟隨她到耶路撒冷的人甚多，又有駱駝馱著香料、寶石，和許多金子。她來見了所羅門王，就把心裏所有的對所羅門都說出來。所羅門王將她所問的都答上了，沒有一句不明白、不能答的。（王上 10:1-3）



示巴女王見所羅門大有智慧，和他所建造的宮室，席上的珍饈美味，群臣分列而坐，僕人兩旁侍立，以及他們的衣服裝飾和酒政的衣服裝飾，又見他上耶和華殿的臺階，就詫異得神不守舍；（王上10:4-5）



對王說：「我在本國裏所聽見論到你的事和你的智慧實在是真的！我先不信那些話，及至我來親眼見了才知道人所告訴我的還不到一半。你的智慧和你的福分越過我所聽見的風聲。你的臣子、你的僕人常侍立在你面前聽你智慧的話是有福的！」（王上10:6-8）



王用象牙製造一個寶座，用精金包裹。寶座有六層臺階，座的後背是圓的，兩旁有扶手，靠近扶手有兩個獅子站立。六層臺階上有十二個獅子站立，每層有兩個：左邊一個，右邊一個；在列國中沒有這樣做的。所羅門王一切的飲器都是金子的。利巴嫩宮裏的一切器皿都是精金的。所羅門年間，銀子算不了甚麼。（王上10:18-21）





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