

ABC 2008

北美華人基督徒教育大會

Access Bible Convention

雅歌

愛情模範，
純全的愛情
智慧人愛神

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聖經五本智慧文學

| | 主旨 | 智慧與人性 | 智慧與神 |
|-----|-------|---------|---------|
| 約伯記 | 受苦的意義 | 苦難的智慧 | 智慧人不怨神 |
| 詩篇 | 敬拜讚美 | 屬天能力的智慧 | 智慧人 敬拜神 |
| 箴言 | 處世原則 | 為人處世的智慧 | 智慧人認識神 |
| 傳道書 | 虛空的人生 | 生命真義的智慧 | 智慧人追求神 |
| 雅歌 | 愛情模範 | 純全愛情的智慧 | 智慧人愛神 |

雅歌 :1:1

1:1 所羅門的歌、是歌中的雅歌。



Song of Solomon-The Book of Heavenly Love

| | |
|------------------------------|--|
| Literary View | Collection of love songs |
| Dramatic View | The story of love of a country maiden, shepherd and Solomon. (2 characters vs 3 characters) |
| Allegorical View | Expressing the union between Israel and Jehoal or Lord Jesus Christ and Church. |
| Liturgical View | book is nothing more than borrowed pagan liturgy linked to fertility or sex cults. |
| Didactical-moral View | Represents the purity of true love, relationship ordained by God between husband and wife |
| Literal View | books presents actual history and nothing more. |

雅歌 :1:1

1:1 所羅門的歌、是歌中的雅歌。



路得 + 波阿



耶西 大衛

- 1. 以利押
- 2. 亞比拿
- 3. 示米亞
- 4. 拿坦業
- 5. 拉代
- 6. 阿鮮



示巴

朔罷

耶路撒冷

米甲

希伯崙

亞比他

亞比該
亞希暖
瑪迦
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以格拉

暗嫩
但以利
押沙龍
亞多尼雅

以特念

示米亞

拿單
所羅門

其人。還有益轄、以利沙瑪、以利法

挪迦、尼斐、雅非亞、以，以利雅大、以利法列、



列王記上：所羅門 王的智慧 聰明

- 4:29 神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。
- 4:29 Siōng-tè siúⁿ-sù Só-lô-bûn tì-hūi chhang-miâ kék-tōa, sim iā khui-khoah, chhin-chhiūⁿ hái-piⁿ ê soa.

列王記上：所羅門 王的智慧 聰明

- 1Ki 4:30 所羅門的智慧超過東方人、和埃及人的一切智慧。
- 4:30 Só-lô-bûn ê tì-hūi pōaⁿ-kè tang-hng ê lāng ê tì-hūi, kap Ai-kip it-chhè ê tì-hūi.

列王記上：所羅門王的智慧 聰明

- 1Ki 4:31 他的智慧勝過萬人・勝過以斯拉人以探、並瑪曷的兒子希幔、甲各、達大的智慧、他的名聲傳揚在四圍的列國。
- 4:31 I ê tì-hūi iâⁿ-kè bān-lâng, iâⁿ-kè Í-su-láh lâng Í-thàm, kap Má-hat ê kiáⁿ Hi-bān, Kah-kok, Tāt-tāi; i ê miâ-siaⁿ pò-iông tī sî-ûi liát-kok.

列王記上：所羅門 王的智慧 聰明

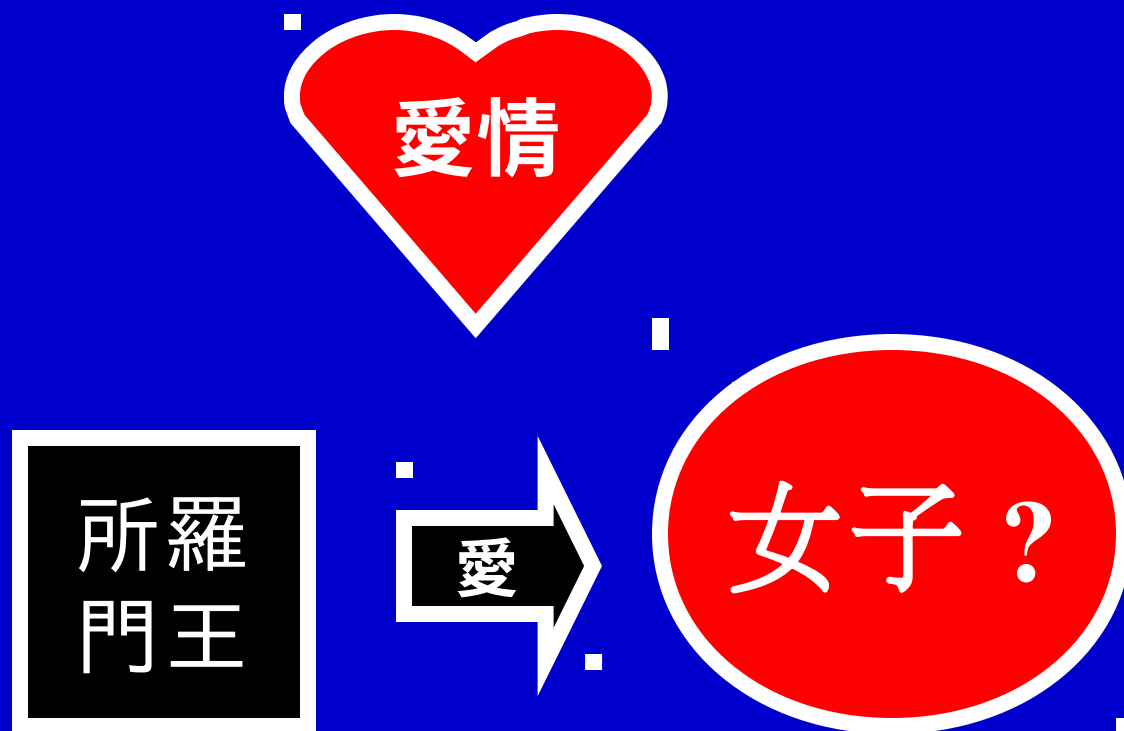
- 1Ki 4:32 他作箴言三千句・詩歌一千零五首。
- 4:32 I chòe chim-giân saⁿ-chheng kù; si-koa chit-chheng liân gō'siú.

列王記上：所羅門 王的智慧 聰明

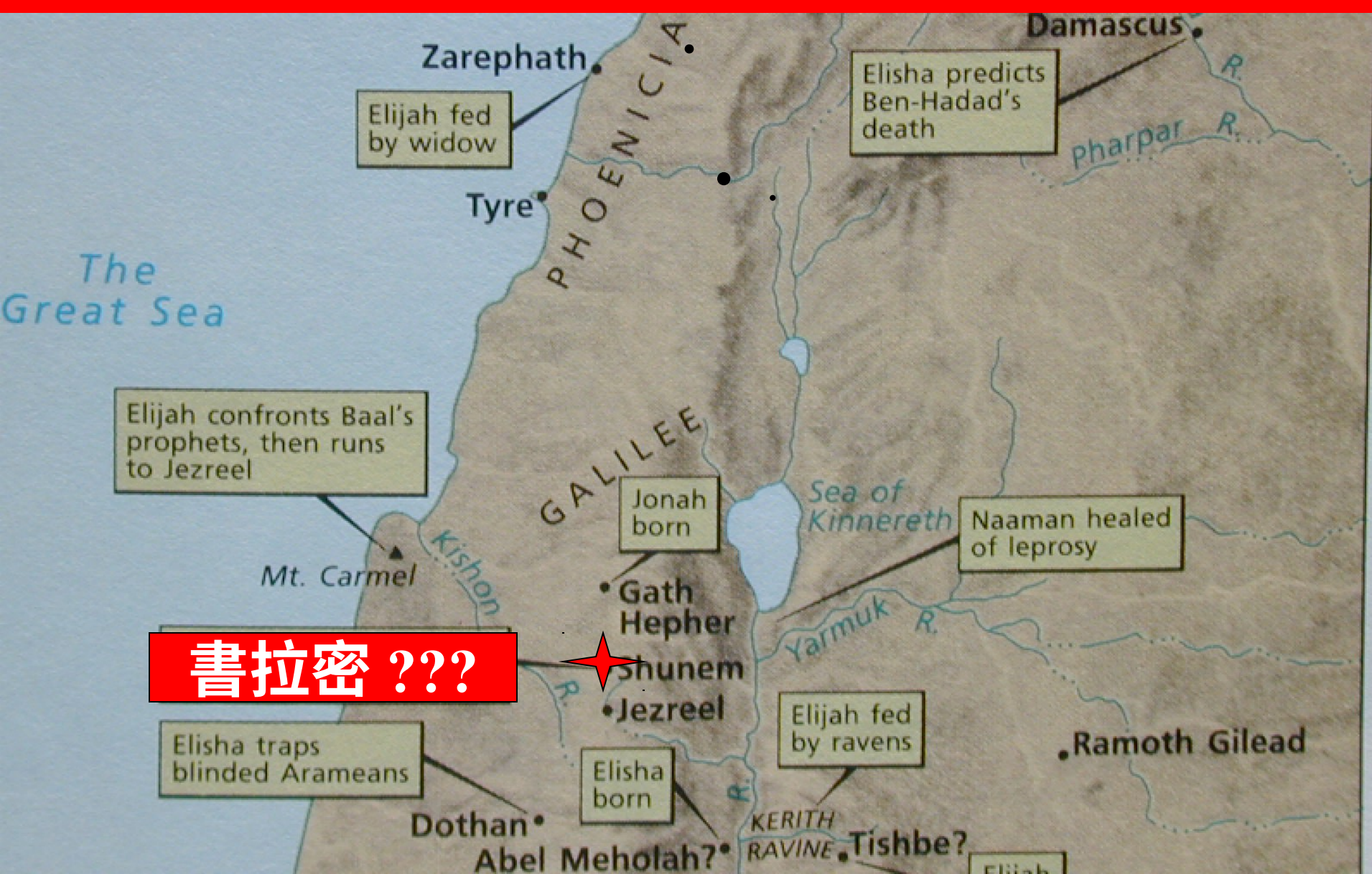
- 1Ki 4:33 他講論草木、自利巴嫩的香柏樹、直到牆上長的牛膝草。又講論飛禽走獸、昆蟲水族。
- 4:33 I káng-lūn chháu-bák, tùi Lī-pa-lùn ê pek-hiuⁿ-chhiū kàu chhiūⁿ-téng hoat--khí-lâi ê giū-chhek-chháu; koh káng-lūn cháu-siù, pe-chiáu, thâng-thōa, chúi-chók.

雅歌：所羅門的愛情？

1:1 所羅門的歌、是歌中的雅歌。



• 歌 6:13 回來、回來 · 書拉密女、你回來、你回來、使我們得觀看你 : Shulamite



列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:3 於是在以色列全境尋找美貌的童女、尋得書念的一個童女亞比煞、就帶到王那裡。
- 1:3 Chiū tī Í-sek-liát ê sì-kéng chhē súi ê cha-bó-gín-ná; chhē--tiòh Su-liām chit ê lú-chú, miâ A-pí-soah, tòà kàu ông hia.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:4 這童女極其美貌、他奉養王、伺候王、王卻沒有與他親近。
- 1:4 Chit ê cha-bó-gín-ná súi kàu-kék; i hōng-sêng ông, su-hāu i. Chóng-sī ông bô chhin-kūn i.

路得 + 波阿



耶西 大衛

- 1. 以利押
- 2. 亞比拿
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示巴

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[Yellow box]

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:15 拔示巴進入內室見王、王甚老邁、書念的童女亞比煞正伺候王。
- 1:15 Pòat-sī-pa jip--khì pâng-lāi kìⁿ ông, ông chin lâu; Su-liām ê cha-bó-gín-ná A-pí-soah teh su-hāu ông.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:16 拔示巴向王屈身下拜・王說、你要甚麼。
- 1:16 Pòat-sī-pa kiok-kiong pài ông; ông kóng, Lí beh sím-mih?

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:17 他說、我主阿、你曾向婢女指著耶和華你的神起誓說、你兒子所羅門必接續我作王、坐在我的位上。
- 1:17 I kā i kóng, Góa ê chú ah, lí bat kí Iâ-hô-hoa lí ê Siōng-tè, lâi tùi lí ê lú-pī chiù-chōa, kóng, Lí ê kiáⁿ Só-lô-bûn beh sòa-chiap góa chòe-ông, i beh chē tī góa ê ūi.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

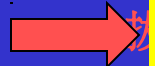
- 1Ki 1:18 現在亞多尼雅作王了
- 1:18 Khòan ah, taⁿ A-to-nî-ngá chòe-ông, góa ê chú góa ê ông lí iā m̄-chai.

路得 + 波阿



耶西 大衛

1. 以利押
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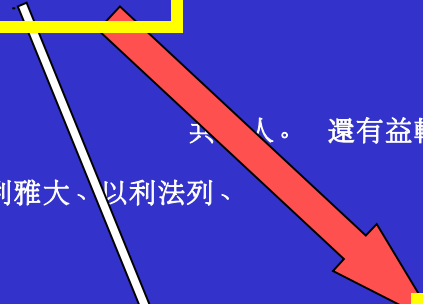
所羅門

其人。還有益轄、以利沙瑪、以利法

挪迦、尼斐、雅非亞、以，以利雅大、以利法列、

[Yellow box]

[Yellow box]



列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:19 於是拔示巴去見所羅門王、要為亞多尼雅題說、王起來迎接、向他下拜、就坐在位上、吩咐人為王母設一座位。他便坐在王的右邊。

2:19 Tùi án-ni Pòat-sī-pa khì kìⁿ Só-lô-bûn ông, beh ūi-tiòh A-to-nî-ngá kā i kóng; ông khí-lâi ngiâ-chih i, tùi i kiok-kiong, koh chē i ê ūi, hoan-hù lêng ūi ông ê lāu-bú siat chō-ūi; i chiū chē tī ông ê chiàⁿ-pêng.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:20 拔示巴說、我有一件小事求你、望你不要推辭。王說、請母親說、我必不推辭。

2:20 I chiū kóng, Góa ū chit-kiāⁿ sió-khóa sū kiū lí, chhiáⁿ lí bôh--tit the-sî góa. Ông kā i kóng, Góa ê lāu-bú ah, chòe lí kóng; góa bô beh the-sî lí.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:21 拔示巴說、求你將書念的女子亞比煞
賜給你哥哥亞多尼雅為妻。

2:21 I kóng, Gōan ēng Su-liām ê cha-bó-gín-ná,
A-pí-soah, hō lí ê hiaⁿ A-to-nî-ngá chòe-bó`

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:22 所羅門王對他母親說、為何單替他求書念的女子亞比煞呢、也可以為他求國罷。他是我的哥哥、他有祭司亞比亞他、和洗魯雅的儿子約押為輔佐。

2:22 Só-lô-bûn ông ìn i ê lāu-bú kóng, Lí siáⁿ-sū ūi-tiòh A-to-nî-ngá kiû Su-liām ê cha-bó-gín-ná, A-pí-soah ah? iā tiòh thòe i kiû kok; in-ūi i sī góa ê hiaⁿ; chiū-sī tiòh ūi i, kap chè-si A-pí-a-tha, kap Sé-ló-ngá ê kiáⁿ Iok-ap lâi kiû.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:23 所羅門王就指著耶和華起誓、說、亞多尼雅這話是自己送命、不然、願神重重的降罰與我。

2:23 Só-lô-bûn ông chiū kí Iâ-hô-hoa lâi chiù-chōa kóng, A-to-nî-ngá kóng che ôe sī hāi ka-kī ê sìn-miā; nā-bô, gōan Siōng-tè ka-pē chek-hóat góa.

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

1Ki 2:24 耶和華堅立我、使我坐在父親大衛的位上、照著所應許的話為我建立家室、現在我指著永生的耶和華起誓、亞多尼雅今日必被治死。

2:24 Iâ-hô-hoa kian-kò' góa, hō' góa chē góa ê pē Tāi-pit ê ūi, chiàu I só' èng-ún ê oē, kā góa kiàn-lip ke; góa kí I ê éng-òah lâi chiù-chōa, A-to-nî-ngá kin-á-jit tek-khak sí.

雅歌：所羅門的愛情？

所羅門王

愛！！

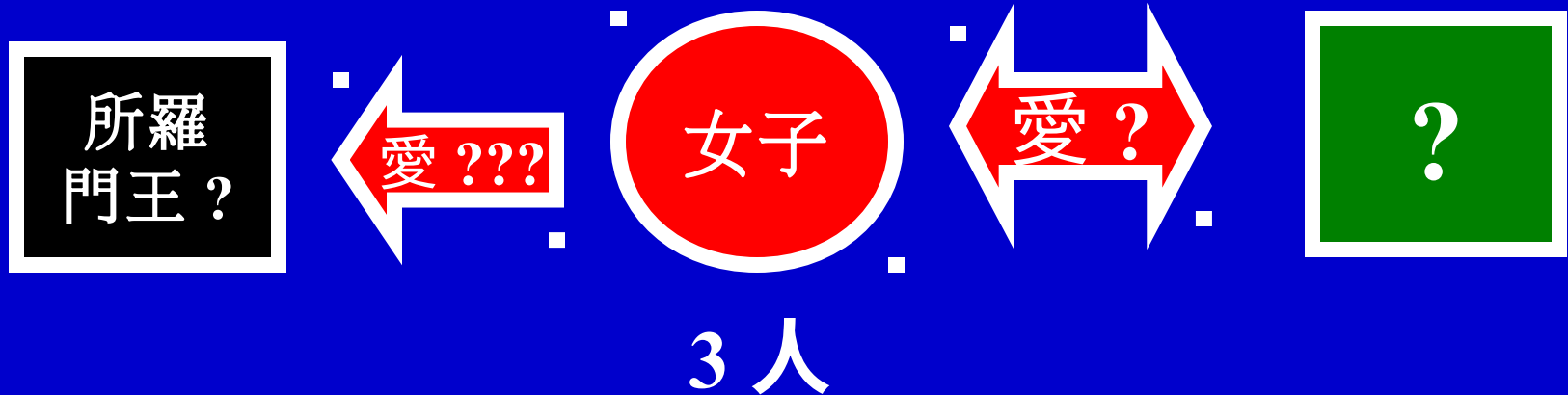
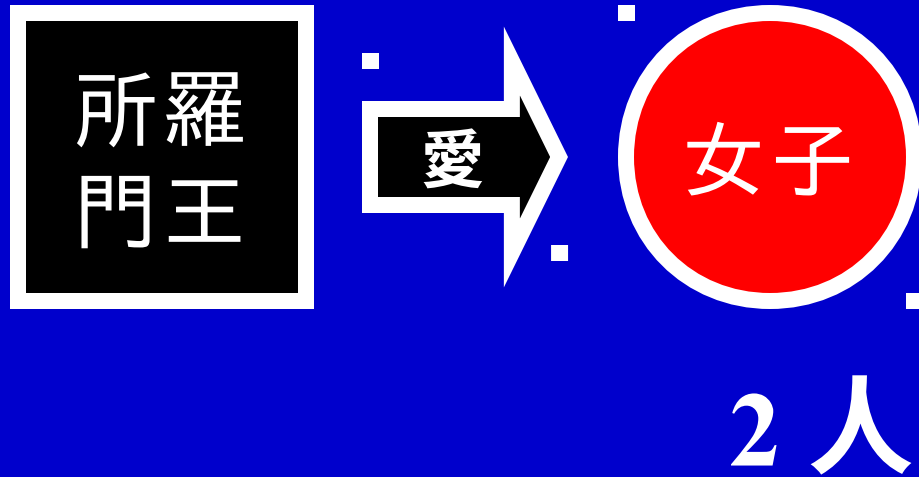
女子

雅歌

2. A. 所羅門王 : Solomon king.

B. 女子 : 書拉密女 Shulammite,
virgin, bride.

雅歌：書拉密的愛情？



雅歌：純全的愛情

NIV

Lover, Beloved,
friends

John Phillips

Shulamite, shepherd
Solomon

Living Bible

King Solomon,
The Girl

2 or 3
?

Matthew Henry

Bride, bridegroom

Revised Standard

The King, The daughter of
Jerusalem, The maiden

Vernon MacGee

Girl, Shepherd
Solomon

列王記上：所羅門 / 亞多尼雅 - 書念的女子亞比煞

- 1Ki 1:3 於是在以色列全境尋找美貌的童女、尋得書念的一個童女亞比煞、就帶到王那裡。
- 1:3 Chiū tī Í-sek-liát ê sì-kéng chhē súi ê cha-bó-gín-ná; chhē--tiòh Su-liām chit ê lú-chú, miâ A-pí-soah, tòà kàu ông hia.

列王記上：所羅門

11:1 所羅門王在法老的女兒之外、又寵愛許多外邦女子、就是摩押女子、亞捫女子、以東女子、西頓女子、赫人女子。

11:1 Só-lô-bûn ông tī Hoat-ló ê cha-bó-kiáⁿ í-gōa, koh thiàⁿ chōe-chōe gōa-pang ê cha-bó-gín-ná, chiū-sī Mô-ap, A-bûn, Í-tong, Se-tùn, Hek-lâng ê cha-bó-gín-ná.

雅歌 8: 11-13 (女子)

- Son 8:11 所羅門在巴力哈們有一葡萄園。他將這葡萄園交給看守的人、為其中的果子必交一千舍客勒銀子

- 8:11 Só-lô-bûn tī Pa-lèk-hap-bûn ū chit khu phû-tô-hông; I chiong chit ê phû-tô-hông cho-hô kò-siú ê lêng; In tàk-lêng ūi-tiòh in ê ké-chí tiòh láp chit-chheng gûn.

雅歌 8: 11-13 (女子)

- Son 8:12 我自己的
葡萄園在我面前。
所羅門哪、一千舍
客勒歸你、二百舍
客勒歸看守果子的人

- 8:12 Góa ê phû-tô-hng, góa ka-kī-ê, sī tī góa ê bīn-chêng; Só-lô-bûn ah, hit chit-chheng kui hō lí, ⁿ-pah kui hō kò-siú ké-chí ê lâng.

雅歌 8: 11-13 (女子)

- Son 8:13 你這住在園中的、同伴都要聽你的聲音
 - 求你使我也得聽見

- 8:13 Lí tiàm tī hng-tiong ê, tâng-phōaⁿ lóng ài thiaⁿ lí ê siaⁿ, Kiû lí hō'góa iā tit-tiòh thiaⁿ-kìⁿ..

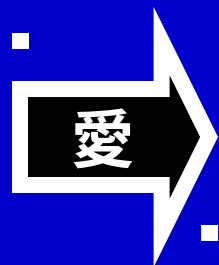
列王記上：所羅門

11:3 所羅門有妃七百、都是公主。還有嬪三百。這些妃嬪誘惑他的心。

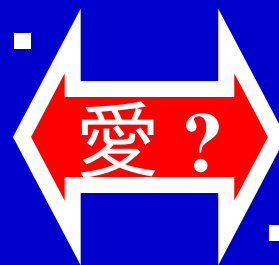
11:3 I ū hō-hui chhit-pah, lóng sī kùi-chók ê; koh ū pìn-hui saⁿ-pah; chiah ê lú-chú iú-hék i ê sim.

雅歌：書拉密的愛情

所羅門王



女子



人??

雅歌 1:7 (女子)

- Son 1:7 我心所愛的阿、求你告訴我你在何處牧羊、

- 1:7 Góa sim só-thiàⁿ--ê ah, kiû lí kâ góa kóng, Lí tī sím-mih só-chāi chhī iûⁿ,

A photograph of a shepherd in a dark coat and white headscarf standing on a grassy, rocky hillside, surrounded by a flock of sheep. The background shows a vast, hilly landscape under a clear sky. A green square with a white border is overlaid on the right side of the image, containing the Chinese characters '是牧人' (Is a shepherd).

是
牧人

THRU THE BIBLE

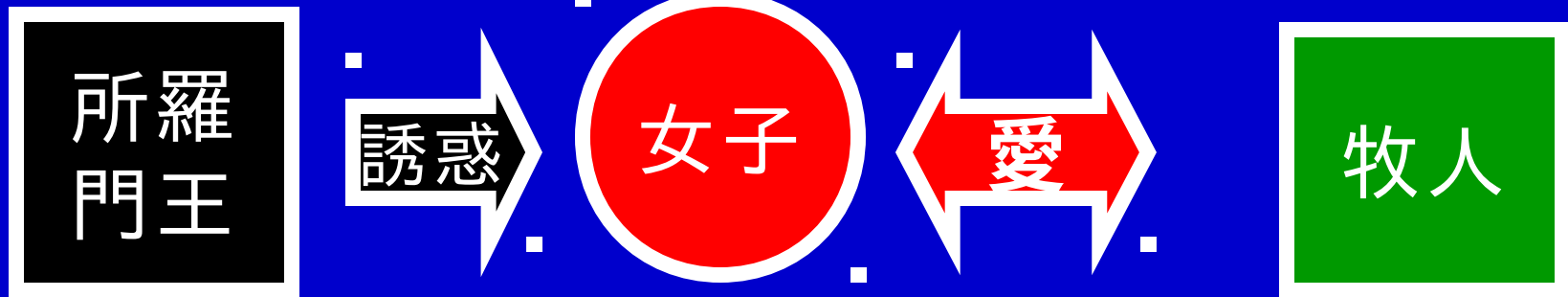
WITH
J. Vernon
McGee

MALACHI

所羅
門王

牧人

雅歌：純全的愛情




雅歌

2. A. 所羅門王 : Solomon king.

B. 女子 : 書拉密女 Shulammite,
virgin, bride.

C. 牧人 : shepherd, bridegroom.

The
New Layman's
**PARALLEL
BIBLE**



THE KING JAMES VERSION
THE NEW INTERNATIONAL VERSION
THE LIVING BIBLE
THE REVISED STANDARD VERSION

King James

THE
Song of Solomon

1 THE SONG of songs, which is Solomon's.
 2Let him kiss me with the kisses of his mouth: for thy love is better than wine.
 3Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.
 4Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.
 5I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
 6Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.
 7Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?
 8If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.
 9I have compared thee, O my love, to a company of horses in Pharaoh's chariots.
 10Thy cheeks are comely with rows of jewels, thy neck with chains of gold.
 11We will make thee borders of gold with studs of silver.

New International

Song of Songs

1 SOLOMON'S SONG of Songs.

Beloved

2Let him kiss me with the kisses of his mouth—
 for your love is more delightful than wine.
 3Pleasing is the fragrance of your perfumes;
 your name is like perfume poured out.
 No wonder the maidens love you!
 4Take me away with you—let us hurry!

Friends

We rejoice and delight in you;
 we will praise you, for your love is more than wine.

How right they are to adore you!

5Dark am I, yet lovely,
 O daughters of Jerusalem,
 dark like the tents of Kedar,
 like the tent curtains of Solomon.
 6Do not stare at me because I am dark,
 because I am darkened by the sun.
 My mother's sons were angry with me
 and made me take care of the vineyards;
 my own vineyard I have neglected.
 7Tell me, you whom I love, where you graze
 your flock
 and where you rest your sheep at midday.
 Why should I be like a veiled woman
 beside the flocks of your friends?

8If you do not know, most beautiful of women,
 follow the tracks of the sheep
 and graze your young goats
 by the tents of the shepherds.

Lover

9I liken you, my darling, to a mare
 harnessed to one of the chariots of Pharaoh.
 10Your cheeks are beautiful with earrings,
 your neck with strings of jewels.
 11We will make you earrings of gold,
 studded with silver.

NIV ^a Primarily on the basis of the gender of the Hebrew pronouns used, male and female speakers are indicated in the margins by the captions *Lover* and *Beloved* respectively. The words of others are marked *Friends*. In some instances the divisions and their captions are debatable. ^b ^c ^d The Hebrew is masculine singular. ^e ^f Or *Salma*

Living Bible

The Song of Solomon

1 THIS SONG of songs, more wonderful than any other, was composed by King Solomon.

The Girl: 2 "Kiss me again and again, for your love is sweeter than wine. 3 How fragrant your cologne, and how great your name! No wonder all the young girls love you! 4 Take me with you; come, let's run!"

The Girl: "The king has brought me into his palace. How happy we will be, for your love is better than wine. No wonder all the young girls love you!"

The Girl: "I am dark but beautiful, O girls of Jerusalem, tanned in the dark tents of Kedar."

King Solomon: "But lovely as the silken tents of Solomon!"

The Girl: "Don't look down on me, you city girls, just because my complexion is so dark—the sun has tanned me. My brothers were angry with me and sent me out into the sun^a to tend the vineyards, but see what it has done to me!"

The Girl: "Tell me, O one I love, where are you leading your flock today? Where will you be at noon? For I will come and join you there instead of wandering like a vagabond among the flocks."

King Solomon: "If you don't know, O most beautiful woman in all the world, follow the trail of my flock to the shepherds' tents, and there feed your sheep and the lambs. ^b What a lovely filly^c you are, my love! ^d—to rely on your cheeks are, with your hair falling down upon them! How stately your neck with that long string of jewels! ^e We shall make you golden earrings and silver

Revised Standard

The Song of Solomon

1 THE SONG of Songs, which is Solomon's.

2 that you would kiss me with the kisses of your mouth!
 For your love is better than wine,
 3 your anointing oils are fragrant,
 your name is oil poured out,
 therefore the maidens love you.
 4 Draw me after you, let us make haste.
 The king has brought me into his chambers.
 We will exult and rejoice in you;
 we will extol your love more than wine;
 rightly do they love you.

5 I am very dark, but comely,
 O daughters of Jerusalem,
 like the tents of Kedar,
 like the curtains of Solomon.
 6 Do not gaze at me because I am swarthy,
 because the sun has scorched me.
 My mother's sons were angry with me,
 they made me keeper of the vineyards;
 but, my own vineyard I have not kept!
 7 Tell me, you whom my soul loves,
 where you pasture your flock,
 where you make it lie down at noon;
 for why should I be like one who wanders
 beside the flocks of your companions?

8 If you do not know,
 O fairest among women,
 follow in the tracks of the flock,
 and pasture your kids
 beside the shepherds' tents.

The king expresses his love
 9 I compare you, my love,
 to a mare of Pharaoh's chariots.
 10 Your cheeks are comely with ornaments,
 your neck with strings of jewels.
 11 We will make you ornaments of gold,
 studded with silver.



LB ^a The headings identifying the speakers are conjectures and are not in the original text. ^b Implied in verse 5. ^c Implied. ^d Literally, "but my own vineyards are neglected." ^e Literally, "I compare you to my mare harnessed to Pharaoh's chariot." ^f Literally, "ornaments."

RSV | Heb. he. | Heb. his. | Gk. Syr. Vg. Heb. is veiled.

THE BETHANY PARALLEL COMMENTARY ON THE OLD TESTAMENT

MATTHEW HENRY • JAMIESON / FAUSSET / BROWN • ADAM CLARKE

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THE BOOK OF SONG OF SOLOMON

I. The marriage (1:1-2:7)

A. *The Shulammitte and the virgins (1:1-6)*

1. The bride awaiting the wedding (1:1-4a)
2. The virgins to the bride (1:4b)
3. The bride, in the bridegroom's house (1:4c)
4. The virgins to the bridegroom (1:4d)
5. The bride (1:4e-6)
 - a. To the bridegroom (1:4e)
 - b. To the virgins (1:5-6)

B. *The bride and the bridegroom (1:7-2:6)*

1. The bride (1:7)
2. The bridegroom (1:8-10)
3. The virgins to the bride (1:11)
4. The bride (1:12-14)
5. The bridegroom (1:15)
6. The bride (1:16-2:1)
7. The bridegroom (2:2)
8. The bride (2:3-6)

C. *The singer (2:7)*

II. The betrothal (2:8-7:9)

A. *Memories of the wooing (2:8-3:5)*

1. The bride—how the beloved came (2:8-14)
2. The brothers—interrupting the wooing (2:15)
3. The bride—answering the wooer (2:16, 17)
4. The bride—her dreams after the wooing (3:1-4)
5. The singer (3:5)

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3. The bride—the acceptance (4:16)
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 - a. To the bride (5:1a)
 - b. To his retinue (5:1b)

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 - a. The coming of the beloved in the night (5:2-5)
 - b. The door opened, but the beloved vanished (5:6a)
 - c. Her search (5:6b-6:2)
 - (1) Out in the streets (5:6b)
 - (2) The ill-treatment of the watchmen (5:7)
 - (3) Appeal to the women of Jerusalem (5:8)
 - (4) Their answer (5:9)
 - (5) Her description of her beloved (5:10-16)
 - (6) Inquiry of the women (6:1)
 - (7) Her answer (6:2)
 - d. She awakes (6:3)
2. Solomon (6:4-7:9)
 - a. Description of the Shulammitte (6:4-9a)
 - b. Effect upon the virgins of the vision of her (6:9b-13)
 - c. Continued description (7:1-9)

III. The united life (7:10-8:14)

A. *The bride—her desire to visit her home with her bridegroom (7:10-8:3)*

B. *The singer (8:4-5a)*

C. *The bride and bridegroom together (8:5b-14)*

1. The bridegroom (8:5b)
2. The bride (8:6-12)
 - a. Quotations from the brothers (8:6-9)
 - b. Answer of the bride (8:10-12)
3. The bridegroom (8:13)
4. The bride (8:14)

EXPLORING
THE
SONG OF
SOLOMON

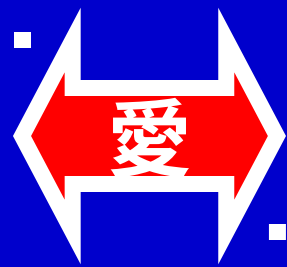
JOHN PHILLIPS

雅歌 1:4 (女子)

所羅門王



女子



牧人

雅歌 1:4 (女子)

- Son 1:4 願你吸引我
、我們就快跑跟隨你
- **王帶我**進了內室
- 我們必因你歡喜快樂
• 我們要稱讚你的愛情、勝似稱讚美酒
- 他們愛你是理所當然的。

- 1:4 Gōan lí khan góa,
góan chiū cháu lâi tè lí;
Ông chhōa **góa** jip i
ê pâng-lāi; Góan beh
in-ūi lí lâi hoaⁿ-hí
khòai-lòk, Góan beh
kì-liām lí ê ài-chêng,
iâⁿ-kè hó chiú; In thiàⁿ
lí sī eng-kai ê.

雅歌 1:4 (女子)

- Son 1:4 願你吸引我
、我們就快跑跟隨你
• 王帶我進了內室。
我們必因你歡喜快樂。
我們要稱讚你的愛情、勝似稱讚美酒
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- 1:4 Gōan lí khan góa,
góan chiū cháu lâi tè lí;
Ông chhōa góa jip i ê
pâng-lāi; Góan beh in-
ūi lí lâi hoaⁿ-hí khòai-
lòk, Góan beh kì-liām
lí ê ài-chêng, iâⁿ-kè hó
chiú; In thiàⁿ lí sī eng-
kai ê.

雅歌 1:4 (女子)

- Son 1:4 願你吸引我
、我們就快跑跟隨你
• 王帶我進了內室 •
我們必因你歡喜快樂 • 我們要稱讚你的愛情、勝似稱讚美酒
• 他們愛你是理所當然的。

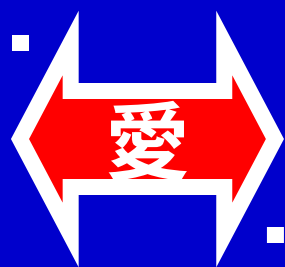
- 1:4 Take me away with you — let us hurry!
Let the **king** bring **me** into his chambers. We rejoice and delight in **you**; we will praise your love more than wine. How right they are to adore you!

雅歌 2:2 (牧人)

所羅門王



女子



牧人

雅歌 2:2 (牧人)

- Son 2:2 我的佳偶在女子中、好像百合花在荆棘內。

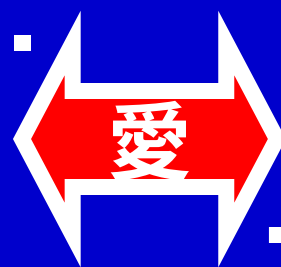
- 2:2 Góa só thiàⁿ-ê tī chiah ê cha-bó-kiáⁿ ê tiong-kan, Chhin-chhiūⁿ chhì-á-lāi ê pek-háp-hoe.

雅歌 1:9 (所羅門王)

所羅門王



女子



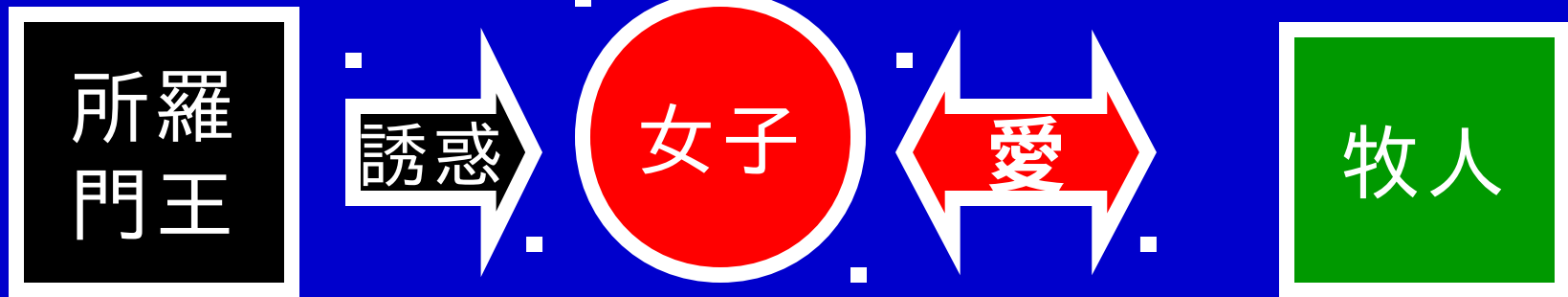
牧人

雅歌 1:9 (所羅門王)

- Son 1:9 我的佳偶、我將你比法老車上套的駿馬。

- 1:9 Góá só' thiàⁿ--ê, góá pí-phēng lí, Chhin-chhiūⁿ Hoat-ló ê chhia ê bé.

雅歌：純全的愛情



雅歌

愛情！



雅歌 1:4 (愛情是情願)

- Son 2:7 耶路撒冷的眾女子阿、我指著羚羊、或田野的母鹿、囑咐你們、不要驚動、不要叫醒我所親愛的、等他自己情願。

- 2:7 Iâ-lō-sat-léng ê cheng cha-bó-gín-ná ah, Góa kí lêng-iông í-kip tiân-ia ê lòk-bú, chhiat-chhiat hoan-hù lí, Bòh-tit phah-chhíⁿ i, bòh-tit kiáu-jiáu góa só-thiàⁿ-ê, Thèng-hāu i ka-kī chêng-gōan.

雅歌：愛情？

歌 8:7 愛情、眾水不能息滅、大水也不能淹沒

8:7 Chōe-chōe chúi bōe-ōe biát ài-chêng, Tōa-chúi iā bōe-ōe im-bát i; Nā ū lāng beh ēng ke-lāi chōan-giap ōaⁿ ài-chêng, Tek-khak hō lāng biáu-sī.

創世紀 29:19-21 雅各的愛情

- 29:19 拉班說、我把他給你、勝似給別人、你與我同住罷。 29:20 雅各就為拉結服事了七年。
 - 他因為深愛拉結、就看這七年如同幾天。
- 29:19 Láh-pan kóng, Chiong i kè hō lí, khah-hó hō pát-lâng; lí kap góa tò. 29:20 Ngá-kok chiū ūi-tiòh Láh-kiat kā i chòe kang chhit-nî; in-ūi chhim-thiàⁿ i, khòaⁿ-chòe kúi-nā jít.

士師記 16:4 參孫的愛情

Jug 16:4 後來參孫在梭烈谷喜愛一個婦人、名叫大利拉。

16:4 Āu-lâi Chham-sun tī So-liát soaⁿ-kok lôan-ài chit ê cha-bó-lâng miâ kiò Tāi-lī-láh.

雅歌：愛情？

8:6 Son 8:6 求你將我放在你心上如印記、帶在你臂上如戳記。因為愛情如死之堅強。

8:6 Kiû lí chiong góa hē tī lí ê sim, chhin-chhiūⁿ ìn, hē tī lí ê chhiú-kut chhin-chhiūⁿ ìn; In-ūi ài-chêng ū tōa-làt chhin-chhiūⁿ sí,

雅歌

純全的
愛情



聖經五本智慧文學

| | 主旨 | 智慧與人性 | 智慧與神 |
|-----|-------|---------|---------|
| 約伯記 | 受苦的意義 | 苦難的智慧 | 智慧人不怨神 |
| 詩篇 | 敬拜讚美 | 屬天能力的智慧 | 智慧人 敬拜神 |
| 箴言 | 處世原則 | 為人處世的智慧 | 智慧人認識神 |
| 傳道書 | 虛空的人生 | 生命真義的智慧 | 智慧人追求神 |
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others see the "ascent" as a technical poetic term (like "sonnet" or "limerick"), describing the relationship of each verse of these psalms to the preceding verse.

Song of Songs A romantic love poem that tradition and its first verse assign to Solomon, 970–930 B.C. The book has puzzled many, as it seems to lack theological orientation and language.

BACKGROUND

The debate about this OT book focuses on whether it is simply a poem celebrating love between a man and a woman or if it contains a hidden "spiritual" message. The debate has led to three major interpretations.

(1) Jewish rabbis and many church fathers saw the book as an allegory. To the rabbis, the book symbolized the relationship between God and his covenant people; however, the early Christians saw a symbolic representation of the relationship between Christ and the Church. In this latter view, chapters 1–3 describe the mutual love of Christ and the Church, chapters 4–5 the Church's graces, and chapters 6–8 the Church's response. See *Song of Songs: An Allegory*.

(2) In the Middle Ages, people began to view the book as a love story, that is, the love that exists between a king and his beloved. This view is based on the love of Christ for the Church and the Church's response.

(3) More recently, the work has been viewed as a poetic love story. Modern translations, such as the NIV, adopt this view and include headings that set off a thematic structure reflected in changes of Hebrew gender and voice. According to this interpretation, the book celebrates the joys of romantic love, an appropriate and joyful expression of the love of God for his people.



"How beautiful you are, my darling
Oh, how beautiful!
Your eyes are doves" (Song 1:15)
Figurine from
Yokneam (10th or 9th
century B.C.).



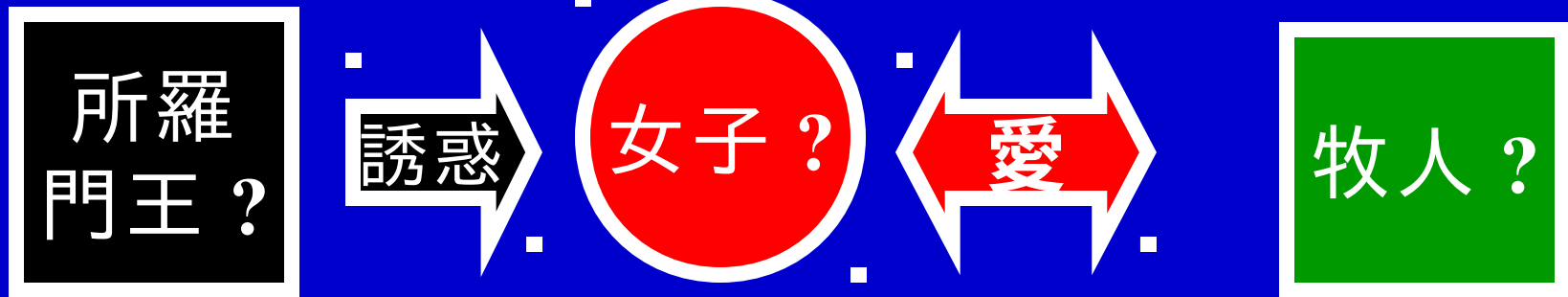
"The fig tree forms its early fruit" (2:13).

"The rains are over and gone.
Flowers appear on the earth" (2:12)
The valley of Jezreel.



**Hidden Spiritual
Message !**

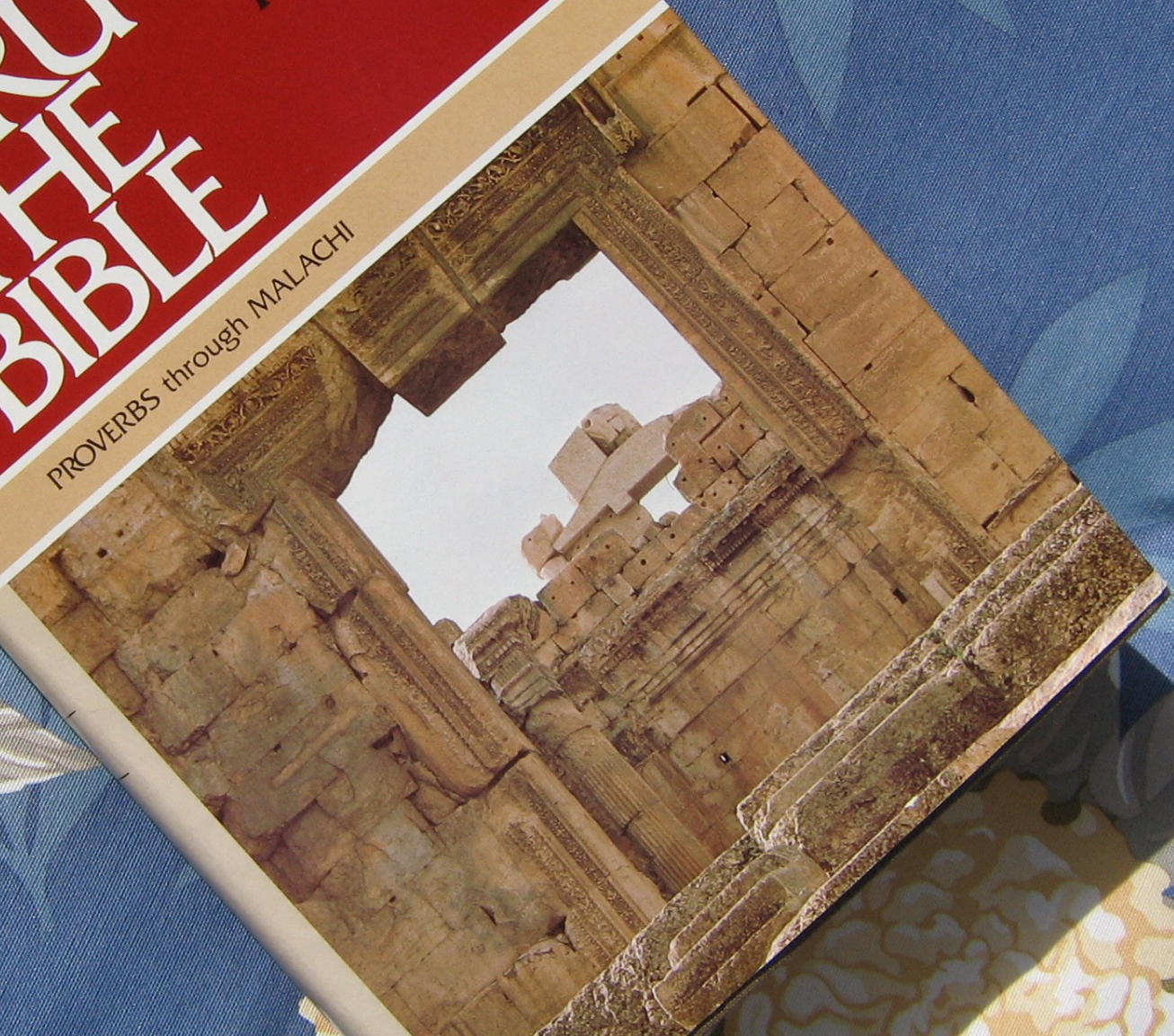
雅歌：純全的愛情



THRU THE BIBLE

WITH
J. Vernon
McGee

PROVERBS through MALACHI



songs which unfold a story. We need to take our spiritual shoes from off our feet as we approach this book. We are on holy ground. The Song of Solomon is like a fragile flower that requires delicate handling.

There have been four different and important meanings found in this book:

1. The Song of Solomon sets forth *the glory of wedded love*. Here is declared the sacredness of the marital relationship and that marriage is a God-given institution. This little book shows us what real love is. The Jews thought that it reveals the heart of a satisfied husband and that of a devoted wife.

Today we see a great movement toward "sexual freedom," which many people seem to think is good. One young man who had lived and believed in "free love" told me that he had come to realize that such a life is the life of an animal. He said, "For several years I lived like an animal. If you want to know the truth, I don't think sex meant any more to my group of friends than it means to an animal." The younger generation today is geared to sex; their life-style is one of sexual expression. But I am of the opinion that they actually know very little about it. All they know about sex is

The scribes and the rabbis of Israel have always given these two interpretations to this book, and they have been accepted by the church. However, there are two other interpretations set forth by the church.

3. The Song of Solomon is *a picture of Christ and the church*. The church is the bride of Christ. This is a familiar figure in the New Testament (see Eph. 5; Rev. 21). However, in this book God uses a picture of human affection to convey to our dull minds, our dead hearts, our distorted affections, and our diseased wills, His so great love. He uses the very best of human love to arouse us to realize the wonderful love that He has for us. This book can lead you into a marvelous, wonderful relationship with the Lord Jesus which you probably have never known before. My friend, what we need today is a knowledge of the Word of God and a personal relationship with Jesus Christ. I am afraid that very few of us are experiencing this today.

4. This book depicts *the communion of Christ and the individual believer*. It portrays the love of Christ for the individual and the soul's communion with Christ. Many great saints of God down through the years have

Song of Solomon-The Book of Heavenly Love

| | |
|------------------------------|--|
| Literary View | Collection of love songs |
| Dramatic View | The story of love of a country maiden, shepherd and Solomon. (2 characters vs 3 characters) |
| Allegorical View | Expressing the union between Israel and Jehoval or Lord Jesus Christ and Church. |
| Liturgical View | book is nothing more than borrowed pagan liturgy linked to fertility or sex cults. |
| Didactical-moral View | Represents the purity of true love, relationship ordained by God between husband and wife |
| Literal View | books presents actual history and nothing more. |

詩篇 119:89-91 (話安定在天)

Psm 119:89 耶和華阿、你的話安定在天、直到永遠。
119:89 Iâ-hô-hoa ah, Lí ê oē an-tiāⁿ tī thiⁿ--nih, Tìt-kàu éng-óan.

Psm 119:90 你的誠實存到萬代。你堅定了地、地就長存。
119:90 Lí ê sêng-sit chûn kàu bān-tāi; Lí kiàn-lip tōe, tōe chiū tng-tng tī--teh.

Psm 119:91 天地照你的安排、存到今日。萬物都是你的僕役。
119:91 Chiàu Lí ê tēng-lē, in kàu-taⁿ iáu tī--teh; In-ūi bān-mih lóng sī Lí ê chhe-ēng.

馬太 13:10-13

13:10 門徒進前來、問耶穌說、對眾人講話、為甚麼用比喻呢。 13:10

Hàk-seng chiū-kūn I kóng, Lí ēng phì-jū kā in kóng sī cháiⁿ-iūⁿ?

13:11 耶穌回答說、因為天國的奧秘、只叫你們知道、們知

道, . . . 13:11 I òn kóng, Thian-kok ê ò-biāu hō lín chai,

雅歌：信徒

耶穌基督



- 太 25:1 那時、天國好比十個童女、拿著燈、出去迎接新郎。 25:1 Hit sî thian-kok beh pí-phēng cháp ê chāi-sek-lú, kiáh in ê teng, chhut-khì ngiâ-chih sin-kiáⁿ-sài.

何西阿 3:1 (神 / 以色列人)

Hos 3:1 耶和華對我說、你再去愛一個淫婦、就是他情人所愛的、好像以色列人、雖然偏向別神、喜愛葡萄餅、耶和華還是愛他們。

3:1 Iâ-hô-hoa tùi góa kóng, Lí tiòh koh khi thiàⁿ hū-jîn-lâng, sī ìm-hū, iā sī i siong-hó ê lâng só-thiàⁿ--ê, chhin-chhiūⁿ Iâ-hô-hoa thiàⁿ Í-sek-liat lâng, chóng-sī in phian-ng pát ê siōng-tè, hoaⁿ-hí phû-tô-koaⁿ-piáⁿ.

啟示錄 19:7-9 (羔羊之婚筵)

Rev 19:7 我們要歡喜快樂、將榮耀歸給他。因為羔羊婚娶的時候到了、新婦也自己豫備好了。 19:7 Lán tiòh hoaⁿ-hoaⁿ hí-hí, chiong êng-kng kui hō I; in-ūi Iūⁿ-ko hun-in ê kī í-keng kàu, I ê sin-niū í-keng ka-kī pī-pān hó lah.

Rev 19:8 就蒙恩得穿光明潔白的細麻衣、這細麻衣就是聖徒所行的義。 19:8 Chiū ū hō i chhēng kng-bēng chheng-khì ê iù-koah pò; in-ūi iù-koah pò sī sèng-tô só kiâⁿ ê gī.

Rev 19:9 天使吩咐我說、你要寫上、凡被請赴羔羊之婚筵的有福了。又對我說、這是神真實的話。 19:9 Koh kā góa kóng, Lí tiòh siá i, Kìⁿ-nā siū tiàu lâi hù Iūⁿ-ko ê hun-iân ê, ū hok-khì. Koh kā góa kóng, chiah-ê sī Siōng-tè chin-sit ê oe.

雅歌：信徒

耶穌基督



以弗所 5:22-23 基督 / 教會

5:22 你們作妻子的、當順服自己的丈夫、如同順服主。 5:22 . Chòe hū-jîn-lâng ê, tiòh sūn-hók ka-kī ê tiōng-hu, chhin-chhiūⁿ sūn-hók Chú chit iūⁿ.

5:23 因為丈夫是妻子的頭、如同基督是教會的頭。他又是教會全體的救主。 5:23 . In-ūi tiōng-hu chòe hū-jîn-lâng ê thâu, chhin-chhiūⁿ Ki-tok chòe kàu-hōe ê thâu, iā ka-kī chòe chōan-thé ê Kiù-chú.

以弗所 5:24-26 基督 / 教會

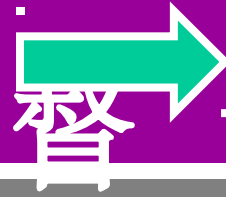
Eph 5:24 教會怎樣順服基督、妻子也要怎樣凡事順服丈夫。 5:24 . Chóng-sī kàu-hōe sūn-hòk Ki-tok, hū-jîn-lâng hōan sū iā tiòh án-ni sūn-hòk tiōng-hu.

Eph 5:25 你們作丈夫的、要愛你們的妻子、正如基督愛教會、為教會捨己。 5:25 . Chòe tiōng-hu ê, lín tiòh thiàⁿ hū-jîn-lâng, chhin-chhiūⁿ Ki-tok thiàⁿ kàu-hōe, iā thòe i hiàn ka-kī,

Eph 5:26 要用水藉著道、把教會洗淨、成為聖潔、 5:26 . beh hō i chiâⁿ-sèng, sī ēng chúi ê sóe kap tō-lí lâi chheng-khì i,

雅歌：信徒

耶穌基督



T039

The Love of Jesus

| | | | |
|------|-------|--------|-------|
| 耶穌的愛 | 是無比的愛 | 祂用溫柔的聲 | 叫我毋免驚 |
| 耶穌的愛 | 是永遠的愛 | 祂的恩典慈愛 | 做衫給我麻 |
| 耶穌的心 | 是慈悲的心 | 祂用愛與希望 | 安慰我心肝 |
| 耶穌的名 | 是救贖的名 | 祂用十架寶血 | 替換我生命 |



| | |
|-----------|------------|
| 主耶穌你是我的拯救 | 當我看無頭前的路途 |
| 主耶穌你是我的生命 | 你有赦免我所犯的罪過 |
| 主耶穌你是我的所有 | 當我失去全部的愛 |
| 主耶穌你是我的一切 | 求你為我一生的引導 |





Husband, 丈夫, 新郎

Wife 妻子, 新婦

A close-up photograph of a poinsettia plant with bright red, waxy leaves. The plant is in the foreground, and its leaves are the dominant color. In the background, several green bamboo stalks are visible, standing vertically. The ground is covered with dry leaves and mulch. The overall scene is outdoors, likely in a garden or park.

CHRISTMAS

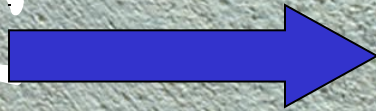
耶
穌
基
督

約翰一書



(red)

愛



命



(green)

生

- 1:7.. 他兒子耶穌的血也洗淨我們一切的罪

- 5:12 人有了神的兒子就有生命。

雅歌

Agape!



M183m27, 耶穌愛我

耶穌愛你，耶穌愛你，
在我生命中最大的福份就是：耶穌永遠愛你。

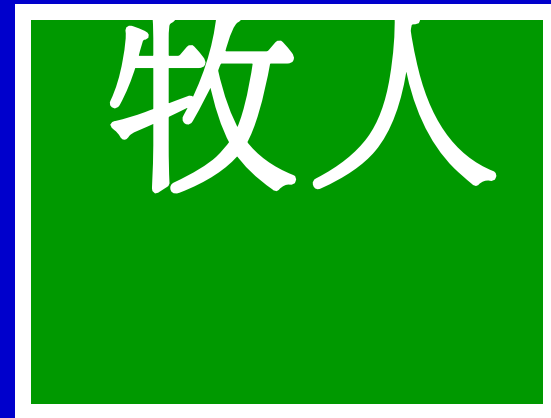
耶穌救你，耶穌救你，
在我生命中最大的福份就是：耶穌祂能救你。

救你脫離，脫離罪惡權勢；
帶你進入，進入光明國度。
哦！耶穌愛你，祂能救你，耶穌永遠愛你。



雅歌：信徒

耶穌基督



約 翰

10:11 我是好牧人、好牧
人為羊捨命。



約翰 10 (好牧人)

10:11 我是好牧人、好牧人為羊捨命。 10:11 .
Góa chiū-sī hó ê bók-chiá; hó ê bók-chiá ūi-
tiòh iūⁿ pàng-sak sìⁿ-miā.

Jhn 10:14 我是好牧人・我認識我的羊、我的羊
也認識我。 10:14 . Góa sī hó ê bók-chiá; góa
bat hiah ê siòk góa ê, siòk góa ê iàh bat góa.

雅歌 1:7 (女子)

- Son 1:7 我心所愛的阿、求你告訴我你在何處牧羊、

- 1:7 Góa sim só-thiàⁿ--ê ah, kiû lí kâ góa kóng, Lí tī sím-mih só-chāi chhī iûⁿ,

T026 輕輕聽

輕輕聽，我欲輕輕聽，
我欲專心聽主的聲，
輕輕聽，我欲輕輕聽，
我的牧者認識我的聲，
祂是大牧者祂知我的名，
我一生愛聽主的聲，
祂是大牧者保守我性命，
祂的羊認識祂的聲。



約翰 10 (得救)

約翰 10:9 我就是門。凡從我進來的、必然 得救、並且出入得草喫。 10:9 . Góa chiū-sī m̄; nā ū tùi góa jip ê, beh tit-tiòh kiù, koh beh chhut jip, iah beh tit-tiòh chháu-liāu.

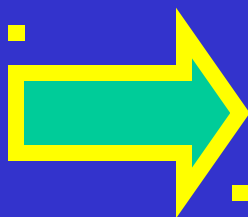


得救

約 翰 10 (得生命、並且得的更豐盛)

約 翰 10:10 盜賊來、無非要偷竊、殺害、毀壞。我來了、是要叫羊 (或作人) 得生命、並且得的更豐盛。 10:10 . Chhát lâi, bô m̄ sī ài thau, ài thâi, ài biát-bô; góa lâi sī beh hō̄ in ū òah, koh ū hong-sēng.

得救



得生命
並且得的更豐盛

雅歌：信徒

耶穌基督

督

女子

愛

牧人

信徒

10%

50%

80%

100%

耶穌基督



約翰 :21 你餵養我 (耶穌) 的小羊

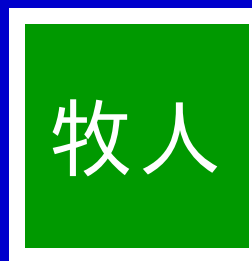
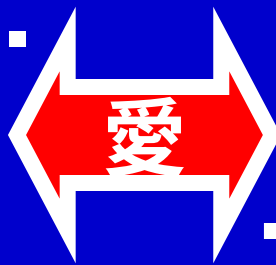
約 21:15 他們喫完了早飯、耶穌對西門彼得說、約翰的兒子西門 你愛我比這些更深麼。彼得說、主阿、是的。你知道我愛你。耶穌對他說、你餵養我的小羊。

21:15 . Í-keng chiah chá tng, Iâ-so`kā Se-bûn Pí-tek kóng, Iok-hān ê kiáⁿ Se-bûn, lí thiàⁿ góa khah-iâⁿ chiah-ê mah? Ìn kóng, Chú ah, Sī; lí chai góa thiàⁿ lí. Iâ-so`kā i kóng, Chhī góa ê iûⁿ-á-kiáⁿ.

Pastor !

雅歌：純全的愛情

所羅
門王 ??



列王記上：10（所羅門的財寶）

10:23 所羅門王的財寶與智慧、勝過天下的列王

10:23 Só-lô-bûn ông ê hó-giáh kap tì-hūi iâⁿ-kè
thiⁿ-ē liát-ông.

10:27 王在耶路撒冷使銀子多如石頭。香柏木多
如高原的桑樹。 10:27 Ông tī Iâ-lō-sat-léng hō
gûn chhin-chhiūⁿ chiòh-thâu, hō pek-hiuⁿ-chhâ
chhin-chhiūⁿ pîⁿ-iûⁿ ê sng-châi-chhiū, sī in-ūi
chin-chōe.

列王記上：11 所羅門

11:3 所羅門有妃七百、都是公主。還有嬪三百。這些妃嬪誘惑他的心。

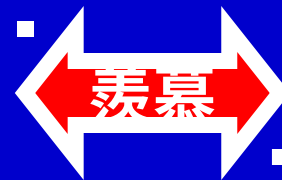
11:3 I ū hō-hui chhit-pah, lóng sī kùichòk ê; koh ū pìn-hui saⁿ-pah; chiah ê lú-chú iú-hék i ê sim.

雅歌：純全的愛情

權柄地位、
榮華富貴
虛榮弄費



基督
徒



主
耶穌

雅歌：基督徒
基督

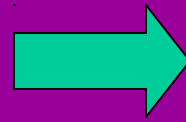
耶穌

1:4 願你
吸引我、
我們就快
跑跟隨你

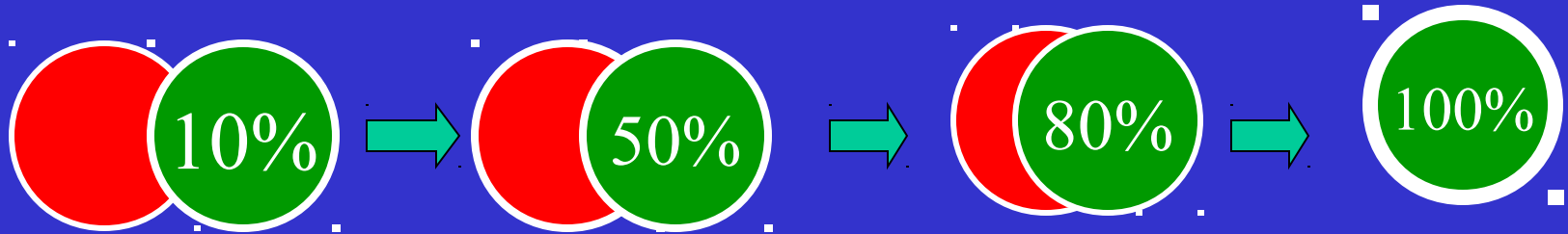
純全的愛情

2:10 我屬
我的良人、
我的良人
也屬我

雅歌：基督徒

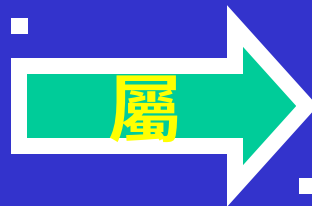


耶穌基督



信徒，信者，聖徒，聖者...

基督徒



耶穌基督

180 親愛的救主，我愛親像你

1. 親愛的救主！我愛親像你，這是我心願，
虔誠祈禱，我甘願放棄地上的財寶，
完全的聖潔親像耶穌。

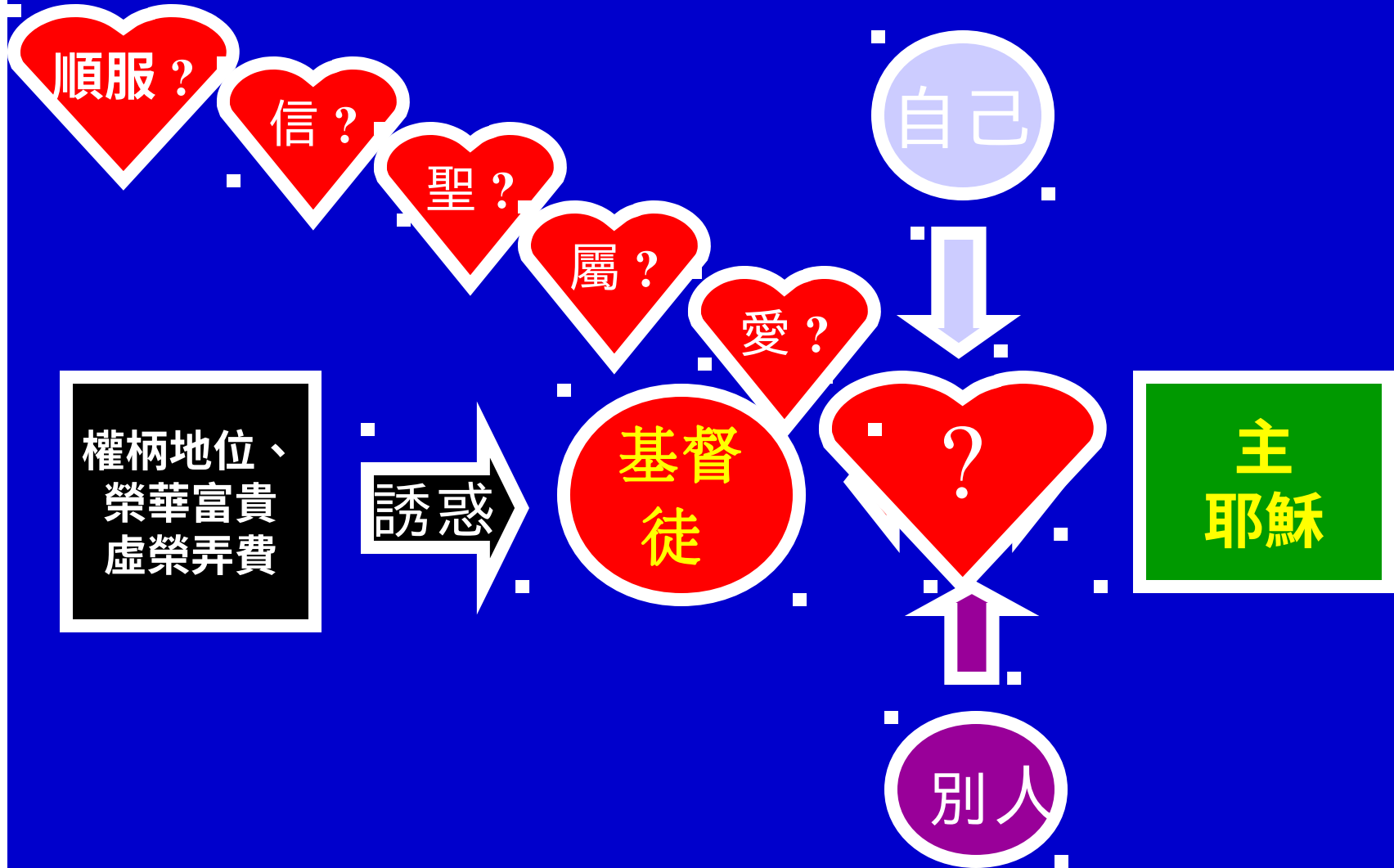
(和) 我愛親像你，我愛親像你，
親愛的救主聖潔慈愛！將你的甘甜，
將你的豐盛與你的聖形印我心內。

2. 親愛的救主！我愛親像你，賢愛疼赦免，
慈悲溫柔，歡喜幫助人俾人有盼望，
找失迷罪人導伊得救。

3. 親愛的救主！我愛親像你，我身做聖殿，
俾你居起，充滿你聖靈以及你愛疼，
俾我活於地如準於天。

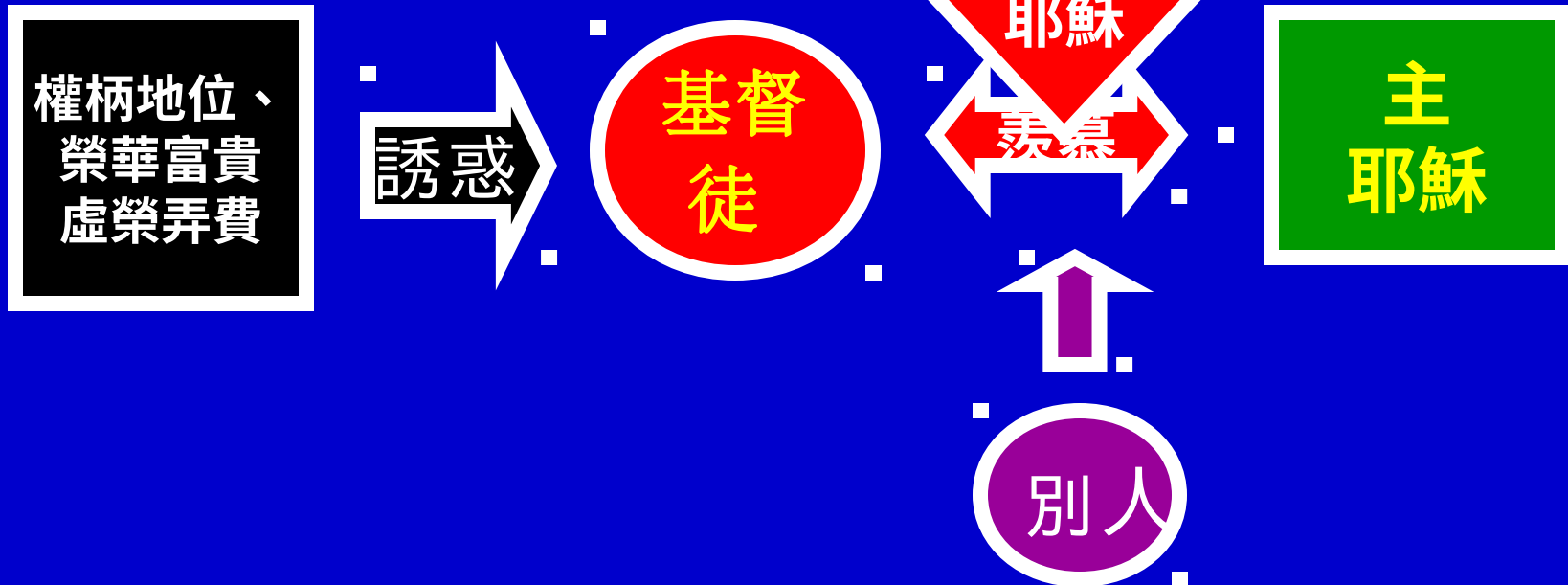


雅歌：純全的愛情



雅歌：純全的愛情

信徒（基督徒）戀慕至聖者（主耶穌基督）



M230m25 我寧願有耶穌

1. 我寧願有耶穌，不要金錢；
我寧願屬主，不願財富無邊；
我寧願有耶穌，不要房屋；
我寧願讓祂釘傷手扶攙。

2. 我寧願有耶穌，不要虛榮；
我寧願盡忠，終身做主聖工；
我寧願有耶穌，不要美名；
我寧願忠誠宣揚主聖名。

3. 主遠比百合花美麗、鮮艷，
祂更比新鮮下滴的蜜甘甜；
我飢渴的心靈，急需要祂；
我寧願耶穌，終生跟隨祂。

(副歌) 不願做君王統治四海，

卻被罪權所苦害：

我寧有耶穌，不要塵世任何繁華、光榮。



雅歌 2:16

- Son 2:16 良人屬我、我也屬他。他在百合花中牧放群羊。

- 2:16 Góa só' lôan-ài-ê siòk góa, góa iā siòk i, I tī pek-háp-hoe tiong chhī i ê iûⁿ-kûn.

ABC 2008

北美華人基督徒教育大會

Access Bible Convention

- 約翰福音 17:21
- 17:21 使他們都合而為一。正如你父在我裡面、我在你裡面。使他們也在我們裡面、叫世人可以信你差了我來。
- 17:21 . hō̄ in lóng chòe chit-ê; chhin-chhiūⁿ Pē, lí tiàm-tī góa, góa tiàm-tī lí, hō̄ in iáh án-ni tiàm-tī lán; chiū hō̄ sè-kan sìn lí chhe góa.

M361 Lord, I belong to You 主我願 單屬你

我的主，我心愛你，
我的主，我渴慕你，
願你愛，來吸引我，
使我心，單愛你，
哦耶穌！我需要你，
潔淨我，完全屬你
願你愛，來摸著我
使我心，全然屬你。



T250 願我能愈愛你，我主基督

1. 願我能愈愛你，我主基督，
跪落祈禱謙卑，求你賜福，
我心懇求無離，愈久能愈愛你，
能愈愛你，能愈愛你。
2. 替我擒住世間，安樂得意，
今我願放各項，專心尋你，
儆醒祈禱無望，愈久能愈愛你，
能愈愛你，能愈愛你。
3. 世間雖有艱苦，憂悶，煩惱，
義人有主可靠，歡喜讚美，
我口吟詩無離，愈久能愈愛你，
能愈愛你，能愈愛你。
4. 雖莽氣力衰弱，吟詩細聲，
我心猶原勇敢，跟你來行，
迫切祈禱無離，愈久能愈愛你，
願我愛你，願我愛你。阿們。

