

應用馬丁·布伯的「我與你」和  
「我與它」態度審視箴言書一至九章  
年輕人與智慧之對偶關係

An Application of Martin Buber's "I-Thou" and  
"I-It" Attitudes to the Dyad of the Young Man and  
Wisdom in Proverbs 1-9

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## 摘要

本文旨在應用馬丁·布伯的「我與你」和「我與它」理論探討箴言書一至九章個人追求智慧所涉及的二種不可或缺且互補的態度：文中讀者年輕人與智慧之「我與它」態度和年輕人與人格化智慧女人之「我與你」態度。在智識層面，年輕人是「我」，智慧是「它」，可以讓「我」學習、記誦、探索和理解。在情感層面，年輕人與智慧女人之間可以互為「我－你」態度，或「我－她／他」態度，取決於對偶關係之親疏，特別是「我－你」對偶，代表雙方可以建立對話、相愛、委身的親密關係。個人達成追求智慧的目標也意味著對「永恆的祢」之委身。誠然，敬畏耶和華是追求智慧的開端與終結。

**關鍵字：**馬丁·布伯、智慧、智慧女人、敬畏耶和華、對偶關係

## Abstract

The application of Martin Buber's theory of the "I and Thou" and "I and It" attitudes to the dyad of the Young Man, the implied reader of the text, and wisdom/Woman Wisdom illuminates the complementary and indispensable "I-It" and "I-Thou" attitudes which indicate respectively an intellectual learning of wisdom and a loving commitment to Woman Wisdom. In terms of intellectuality, the Young Man is the "I" and wisdom the "It" which the "I" can learn, memorize, explore and understand. In terms of affection, either the Young Man or Woman Wisdom can adopt the "I-Thou" or "I-She/He" attitude toward the other, depending on the closeness or distance in the dyad. The "I-Thou" encounter, in particular, represents an intimate relationship marked by dialogue, mutual love and commitment. To attain the goal of the pursuit of wisdom means to fulfill a commitment to the "eternal Thou." The fear of Yahweh has been the beginning and the end of that pursuit.

**Keywords:** Martin Buber, Wisdom, Woman Wisdom, the fear of Yahweh, dyad