



Isaiah Studies

以賽亞書
研習系列



ISAIAH 13-14
JUDGMENT
OF
BABYLON
以賽亞書
13-14章
審判巴比倫



The 2nd book of Isaiah's prophecies

第二卷以賽亞的預言



Isaiah 1-12 Immanuel Prophecies
以賽亞書1-12章 以馬內利的預言



Isaiah 13-23 Prophecies of
the nations
以賽亞書13-23章 關於列國的預言

1st book: Vision of Immanuel ruling over Judah's kingdom

第一卷書：以馬內利的異象在猶大國中掌權

- Isaiah 1-5: Young Isaiah prophesies with zeal to expose the inner spiritual 'leprosy' of Judah
以賽亞書1-5章：年輕的以賽亞熱心的發出預言，曝露了猶大國靈裡內在的「痲瘋病」
- Isaiah 6: A vision of JHVH of hosts 'high and lifted up' transforms Isaiah into the gift of a prophet
以賽亞書6章：一個關於萬軍之耶和華「高高在上」的異象轉變
以賽亞進入了先知的恩賜
- Isaiah 7-12: During the Assyrian threat Isaiah sees "Immanuel" who now abides in secret in His land and who will soon come to reign
以賽亞書7-12章：在亞述威脅的時期，以賽亞看見了「以馬內利」暗暗的顯在祂的地土上，在不久的將來祂要掌權

Isaiah 13-23: The second book of prophetic judgments of the surrounding nations

以賽亞書13-23章：審判四圍列國的第二卷預言書

Isaiah 13-23

The 9 surrounding nations of Babylon, Philistia, Moab, Damascus (Syria), Egypt, Ethiopia, Dumah (Edom), Arabia, and Tyre are judged

以賽亞書13-23章

巴比倫、非利士、摩押、大馬色（敘利亞）、埃及、伊索比亞、度瑪（以東）、阿拉伯以及推羅這9個環繞著的列國被審判



CHARACTERISTICS OF 'BOOK TWO'

「卷二」的特點

Isaiah 13-23 similar to sections of prophecies regarding the nations in Jer. 46-51 and Ezekiel 25-32

以賽亞書13-23章的內容跟耶利米書46-51章及以西結書25-32章裡關於列國的預言類似

- ✻ Ezekiel places his prophecies of the nations in the middle of his book while Jerusalem was being destroyed and exiles were being sent to Babel (where he is)

以西結將他對於列國的預言放在他寫的書的中間部份，當時耶路撒冷已經瀕臨被毀的地步，而被擄的人正被遣往巴比倫（他也在其中）



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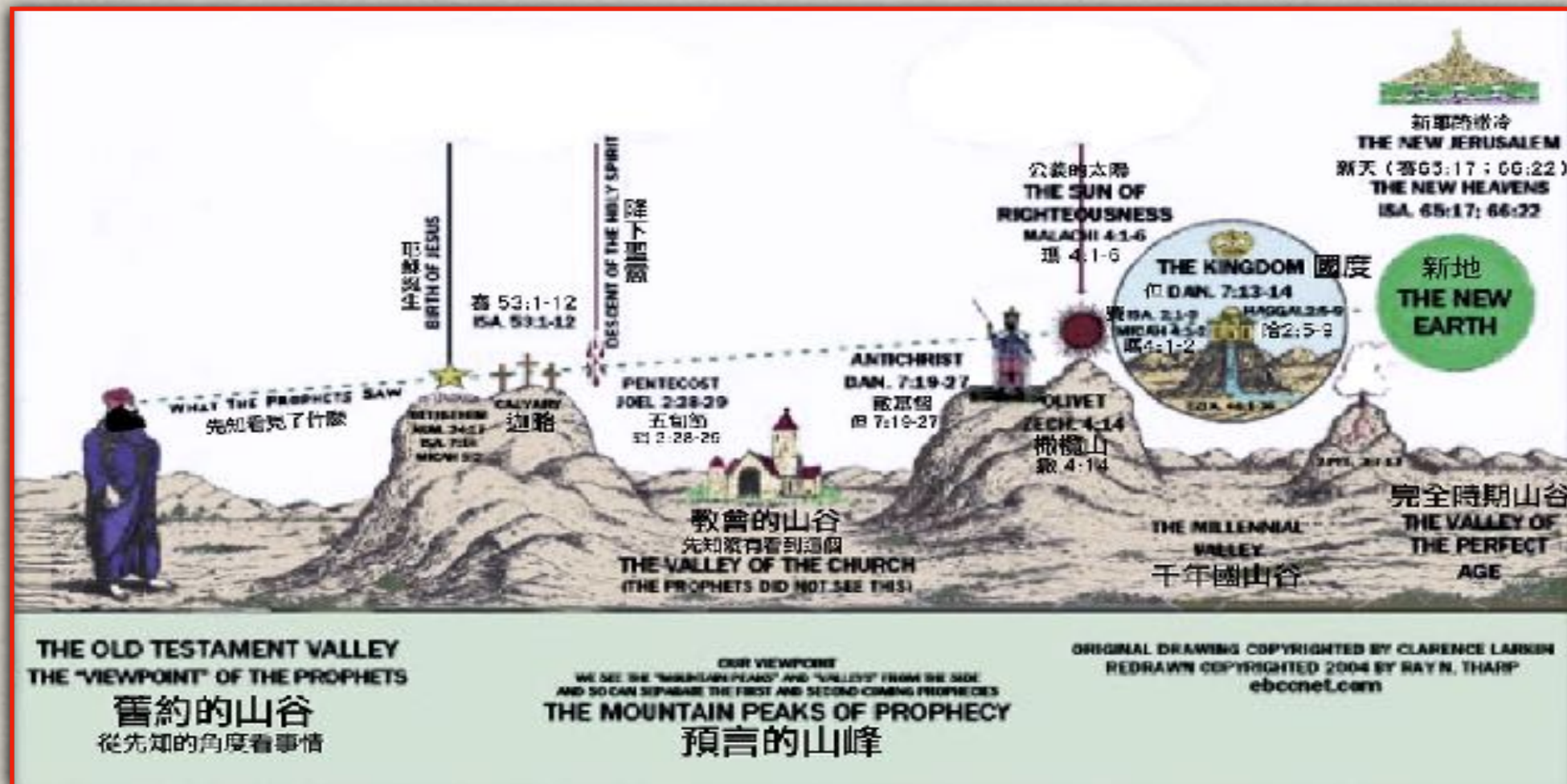
- ✻ Jeremiah ends his book with these prophecies because the deed was done: Judah had gone into Babel's captivity
耶利米以這些預言作為他著書的結尾，因為惡行已經產生了- 猶大已經被擄到巴比倫了
- ✻ Isaiah 13-23 is deliberately placed just after Immanuel is revealed as Messiah (Isa 9,11)
以賽亞書13-23章是刻意的被安排在以馬內利被啟示為彌賽亞之後（賽9,11章）

Why Do The
Nations Rage?
列國為何爭鬧呢？

Isaiah 13-23
以賽亞書13-23章

CHARACTERISTICS OF 'BOOK TWO'

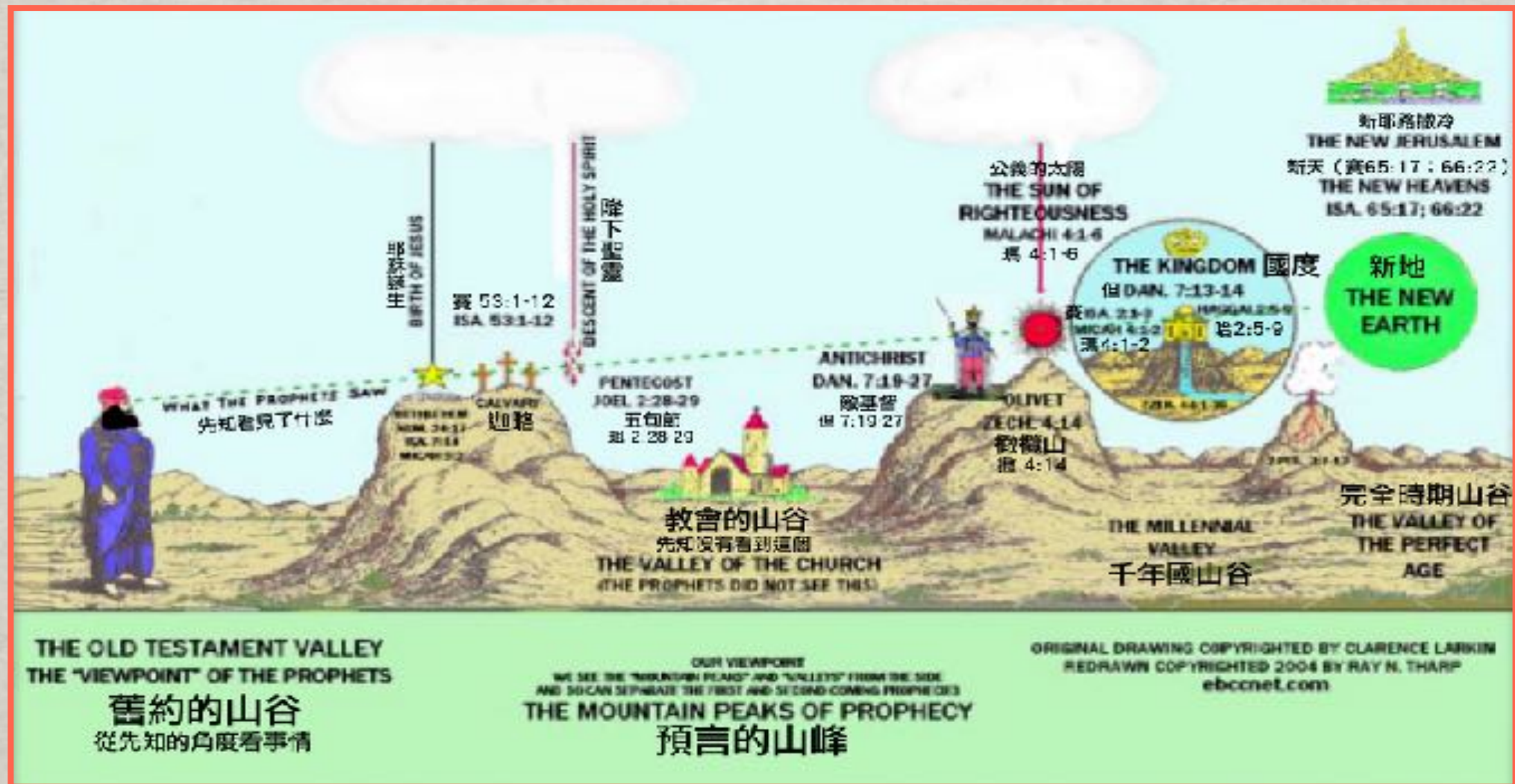
「卷二」的特點



- Each of the 9 prophetic sections begin with the Hebrew word “massa” = “burden” “oracle” “pronouncement”
9個預言段落的每一個開始都是以希伯來文「馬薩」(massa)作為開始
（“Massa”（馬薩）=「負擔」、「神諭」、「宣告」）
- The surrounding nations are judged by their relation to Israel
依據與以色列的關係來審判的列國

CHARACTERISTICS OF 'BOOK TWO'

「卷二」的特點



- The prophecies often see beyond the immediate history to the end days (day of JHVH)
預言的看見往往超越了眼前的歷史，直到末日（耶和華的日子）
- The salvation of a remnant of Israel is often mentioned in these prophecies
在這些預言中時常提到以色列餘民的救恩

Isa 13-14 Babylon's judgment

以賽亞書13-14章 巴比倫的審判



The tremendous scope of this prophecy

關於這個預言的巨大範圍

Great debate about Isa 13-14 is how Isaiah could have predicted the destruction of Babylon by the Medes (13.17) 200 yrs before it happened

關於以賽書13-14章極大的辯論是，以賽亞如何在事情發生的200年前就預言了巴比倫會被瑪代人毀滅 (13:17)

- These chapters were written in the days of Hezekiah when Assyria and Egypt were the great powers

這些章節是寫於亞述和埃及同為強權的希西家時代

- Babylon was an emerging nation under Assyrian rule and not prominent for another 100 yrs so a Babylonian captivity was inconceivable

巴比倫是在亞述統治下新興起的一個國家，在後來的100年裡並不顯赫，所以被巴比倫擄去是不可想像的事

- Medo-Persia was even less prominent and played no part in the military and political world of Isaiah's day

瑪代、波斯甚至不那麼突出，在以賽亞的時代沒有參與任何軍事和政治的事

The miraculous nature of this prophecy

這個預言的神奇本質

- Isa 13-14 not only “saw” the destruction of Babylon by the Medes but also the return of a remnant to Israel Isa 14.1-3

以賽亞書 13-14章不但
「看見」了瑪代人毀滅了
巴比倫，而且餘民也歸回
了以色列 (14:1-3)



Part I: Isaiah 13.1-5 JHVVH of hosts raises the battle cry

第一部：以賽亞書13:1-5 萬軍之耶和華興起了爭戰的吶喊

- V. 1 - "Babel" is always the name of Babylon in Hebrew
第1節- 「巴別」一直是希伯來文用來稱呼巴比倫的名字
- V.2-4 Isaiah's three favorite signals:
第2-4節- 三個以賽亞喜歡用的信號
 - ★ A flag is raised 豎立大旗
 - ★ A raised voice shouts out 揚聲
 - ★ A hand is waved to signal to advance 招手
- God has again 'consecrated' a nation of proud warriors to do his bidding against Babel
神再次「奉獻」了一個驕傲戰士的國，以執行他對巴別的命令
- V. 5 JHVVH of hosts gathers this army from a distant nation
第5節 萬軍之耶和華從遠處的國招聚了祂的軍隊



Part 2: Isaiah 13.6-16

Day of JHVH falls upon Babel

第二部：以賽亞書13:6-16

耶和華的日子臨到了巴比倫

Day of JHVH v.6, 9, 13 耶和華的日子(第6、9、13節)

- V. 10 - Sun, moon and stars will cease their shining
cf. Matt. 24.29, Rev. 6.13

第10節- 日頭、月亮、眾星群宿都不發光

見馬太福音24:29, 啟示錄6:13

- V. 11 - "Punish Babel" as it represents "the world" full of pride and arrogance

第11節- 「刑罰巴別」因為它代表著「世界」

— 充滿了驕傲及狂妄



Part 2: Isaiah 13.6-16

Day of JHVH falls upon Babel

第二部：以賽亞書13:6-16

耶和華的日子臨到了巴比倫

Day of JHVH v.6, 9, 13 耶和華的日子(第6、9、13節)

- V. 13 - “heavens will tremble and the earth be shaken” in the “Day of His Wrath” cf. Heb. 12.26, Rev. 6.13

第13節- 在「祂發烈怒的日子」 「必使天震動，使地搖撼」 見希伯來書12:26, 啟示錄6:13

- V. 14-16 All people will flee in terror from the day of JHVH

第14-16節-所有的人都會在耶和華的日子裡因驚惶而逃命



Part 2: Isaiah 13.6-16

Day of JHVH falls upon Babel

第二部：以賽亞書13:6-16

耶和華的日子臨到了巴比倫

Day of JHVH v.6, 9, 13 耶和華的日子 (第13節)

● V. 13 - "be"

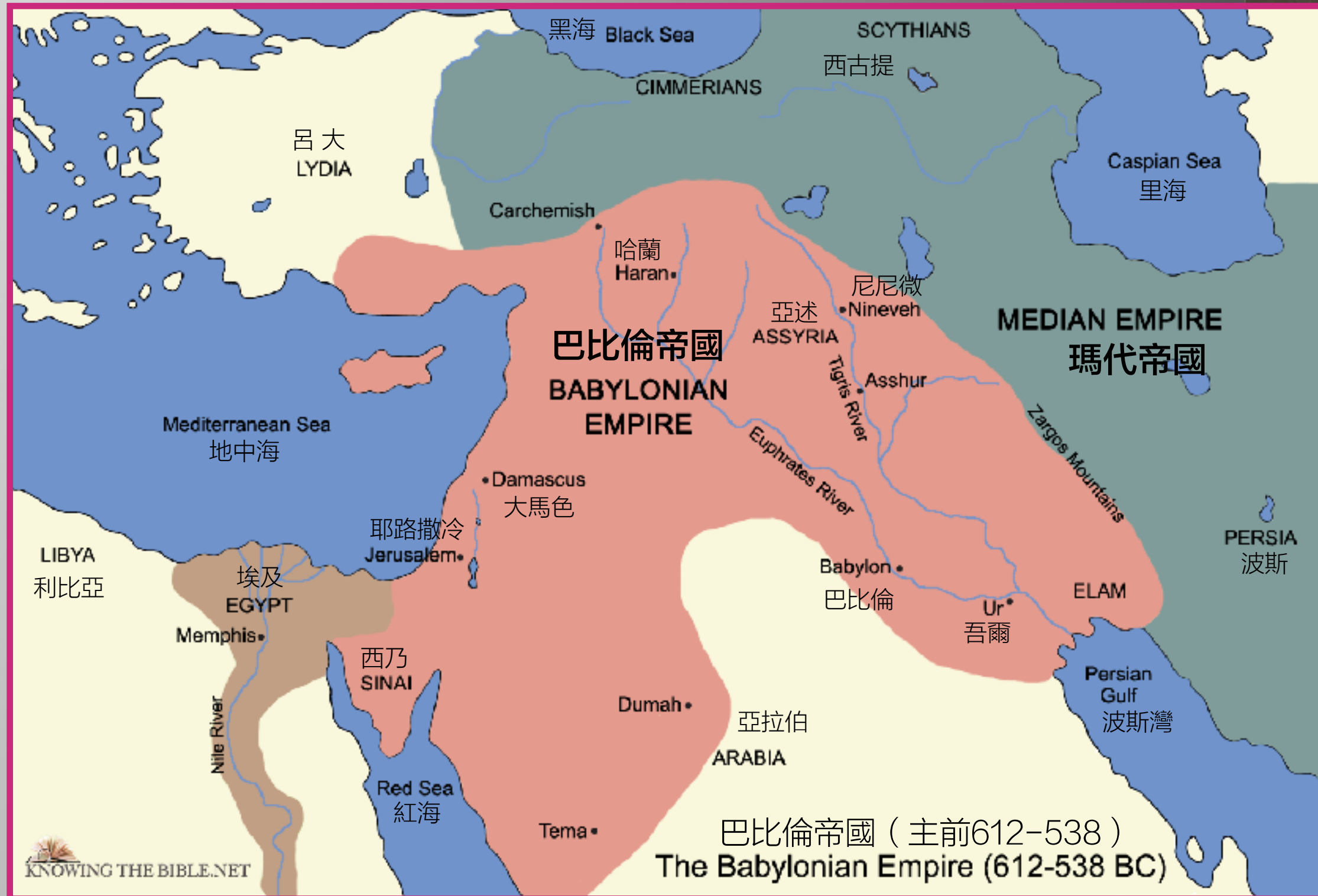
This judgment of Babel seems to take on apocalyptic dimensions and imagery

這個給巴比倫的審判似乎有著世界末日的規模和景象

● V. 16 All people will flee in terror from the day of JHVH

第14-16節-所有的人都會在耶和華的日子裡因驚惶而逃命

Medes and Babel 瑪代和巴比倫



Part 3: Isaiah 13.17-22

JHVH's instrument of Judgment is the Medes

第三部：以賽亞書13:17-22

耶和華的審判工具乃是瑪代人

The Medes (Persia / modern day Iran) were legendary for the purity of their Zoroastrian religion:

瑪代人（波斯/現代伊朗）因著瑣羅亞斯德教的純潔性而成為傳奇：

- V. 17 their code of justice 第17節：他們的正義守則
- V. 18 their long bow prowess as soldiers 第18節：他們的長弓作為士兵的實力
- V. 19 their iconoclastic hatred of idolatry, arrogance and opulence
第19節：他們打破舊習的恨惡拜偶像、傲慢和奢華
- All this was seen as their Divine mission as bearers of light and destroyers of darkness (zoroaster)
所有的這一切都被視為他們的神聖使命——作為光明的承載著和黑暗的毀滅者（瑣羅亞斯德）



PERSIAN ZOROASTRIANISM

波斯的瑣羅亞斯德教

BASIC TENETS 基本教義:

1. ONE GOD THE CREATOR AND LIGHT WHO WILL PREVAIL IN THE PRESENT COSMIC CONFLICT WITH SATAN AND DARKNESS (DUALISM?)

神是一位創造者和光，祂將會從現今的宇宙與撒旦和黑暗的衝突中勝出（二元論？）

2. GOD IS GOOD AND IS THE SOURCE OF ALL GOOD ON EARTH

神是良善的，是地上一切良善的源頭



PERSIAN ZOROASTRIANISM

波斯的瑣羅亞斯德教

BASIC TENETS 基本教義:

- 3. GOD RAISES UP MESSIAHS 神興起彌賽亞
- 4. BELIEF IN FREE WILL AND JUDGEMENT AFTER DEATH
相信自由意志及死後的審判
- 5. BELIEVES IN HEAVEN, HELL, ANGELS, AND DEMONS
相信天堂、地獄、天使及魔鬼



Part 4: Isaiah 14.1 A humbled remnant returns to the land

第四部：以賽亞書14:1

一群謙卑的餘民歸回本地

Is. 14.1 The LORD will have mercy on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

以賽亞書14:1 耶和華要憐恤雅各，必再揀選以色列，將他們安置在本地。寄居的必與他們聯合，緊貼雅各家。



V. 1 - The fourfold purpose of God is stated in one verse: mercy, choosing, establishing, testimony

第1節- 神的四重目的在一節經文中被陳述了：憐恤，揀選，建立，見證

Part 4: Isaiah 14.1-2 A humbled remnant returns to the land

第四部：以賽亞書14:1

一群謙卑的餘民歸回本地

Is. 14.2 The peoples will take them along and bring them to their place, and the house of Israel will make them their own possession in the land of the LORD as male and female servants; and they will take their captors captive and will rule over their oppressors.

以賽亞書14:2 外邦人必將他們帶回本土；以色列家必在耶和華的地上得外邦人為僕婢，也要擄掠先前擄掠他們的，轄制先前欺壓他們的。

- For the sake of Israel God suspends Babel's eternal destruction
為了以色列的緣故，神暫停了給巴別的永遠毀滅
- V. 2 - Prophetic hint again of gentiles as part of the Kingdom to come
第2節- 再次預言性的暗示了外邦人將是即將到來的國度的一部分



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部：以賽亞書14:3-23

預言性的嘲諷巴別王

Is. 14.3 And it will be on the day when the LORD gives you rest from your hardship, your turmoil, and from the harsh service in which you have been enslaved,

Is. 14.4 that you will take up this taunt against the king of Babylon, and say,

以賽亞書14:3 當耶和華使你脫離愁苦、煩惱，並人勉強你做的苦工，得享安息的日子，

以賽亞書14:4 你必題這詩歌論巴比倫王說：

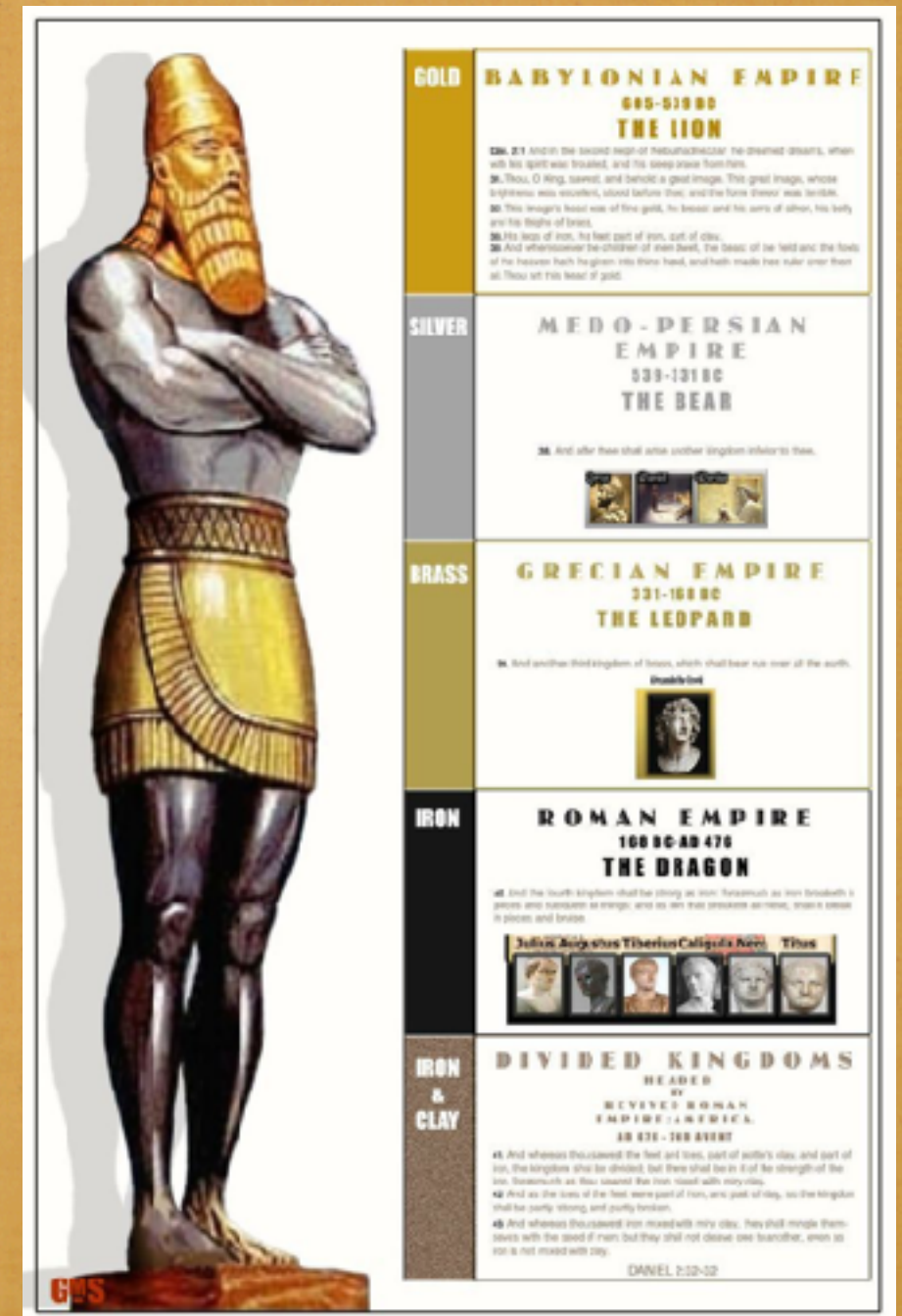


Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

Five sections 五個部份

1. V. 4-8 Earth's relief at the tyrant's demise
第4-8節- 地球從暴君的滅亡中得解脫
2. V. 9-11 Underworld's surprise at his mortality
第9-11節- 陰間驚訝於他的死亡
3. V. 12-14 Lucifer is exposed as the power that drives Babel's king
第12-14節- 路西弗被揭露為驅動巴別王的力量
4. V. 15-17 His open disgrace
第15-17節- 他公開的恥辱
5. V. 18-23 his ignoble end
第18-23節- 他卑鄙的結局



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書14:3-23 預言性的嘲諷巴別王

I. V. 4-8 earth's relief at Babel's demise

第4-8節- 地球從巴別的滅亡中得解脫

*Is. 14.4 That you will take up this taunt against the king of Babylon, and say,
“How the oppressor has ceased, And how the onslaught has ceased!”*

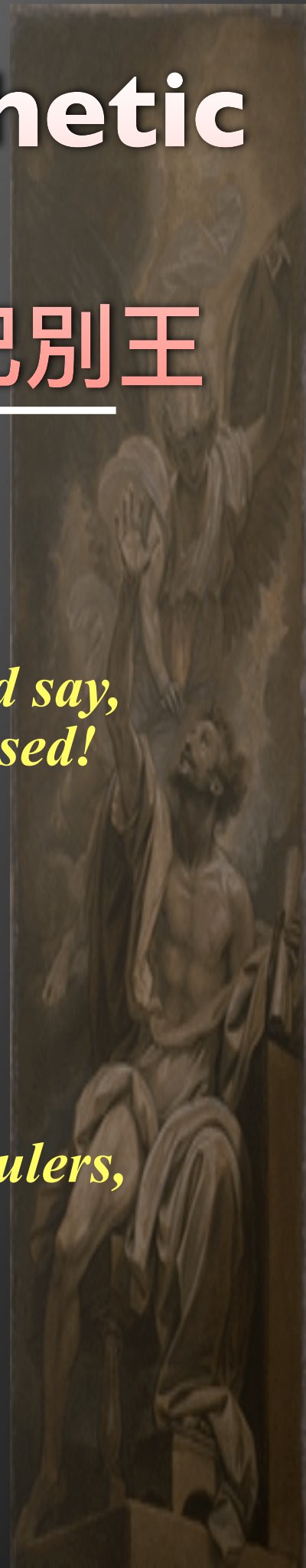
以賽亞書14:4 你必題這詩歌論巴比倫王說：欺壓人的何竟熄滅？
強暴的何竟止息？

- Ruling staff and scepter broken
統治的竿和權杖破碎了：

Is. 14.5 “The LORD has broken the staff of the wicked, The scepter of rulers,
以賽亞書14:5 耶和華折斷了惡人的杖，轄制人的圭，

Is. 14.6 Which used to strike...the nations in anger with unrestrained persecution.

以賽亞書14:6 就是在忿怒中連連攻擊眾民的，在……轄制列國，



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書14:3-23 預言性的嘲諷巴別王

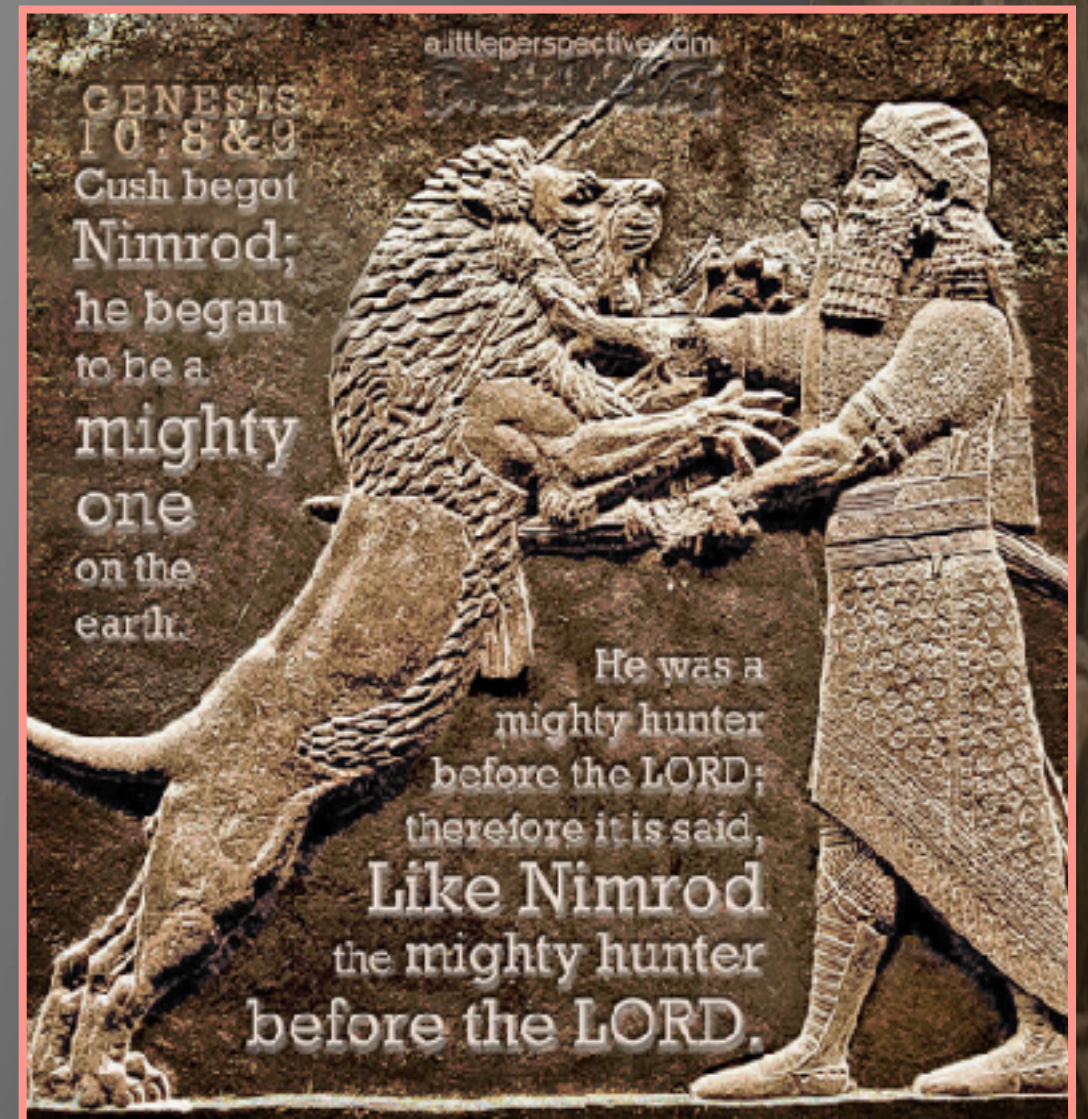
I. V. 4-8 earth's relief at Babel's demise

第4-8節— 地球從暴君的滅亡中得解脫

- Whole earth rests and rejoices:
全地安息並歡呼:

Is. 14.7-8 “The whole earth is at rest and is quiet; They break forth into shouts of joy... saying, ‘Since you have been laid low, no tree cutter comes up against us.’

以賽亞書14:7-8 現在全地得安息，享平靜；
人皆發聲歡呼。
……說：自從你仆倒，再
無人上來砍伐我們。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

2. V. 9-11 Underworld surprised at his mortality 第9-11節— 陰間驚訝於他的死亡

*Is. 14.9 “Sheol below is excited about you, to meet you when you come;
It stirs the spirits of the dead for you, all the leaders of the earth;
It raises all the kings of the nations from their thrones.*

以賽亞書14:9 你下到陰間，陰間就因你震動來迎接你，又因你驚動在世曾為首領的陰魂，並使那曾為列國君王的，都離位站起。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

2. V. 9-11 Underworld surprised at his mortality

第9-11節－陰間驚訝於他的死亡

- Such a proud ruler now weak as death

如此驕傲的首領現在軟弱如死:

Is. 14.10 “They will all respond and say to you, ‘Even you have become weak as we, You have become like us.

以賽亞書14: 10 他們都要發言對你說: 你也變為軟弱像我們一樣嗎?
你也成了我們的樣子嗎?

Is. 14.11 ‘Your pride and the music of your harps Have been brought down to Sheol; Maggots are spread out as your bed beneath you And worms are your covering.’

以賽亞書14: 11 你的威勢和你琴瑟的聲音都下到陰間。
你下鋪的是蟲，上蓋的是蛆。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

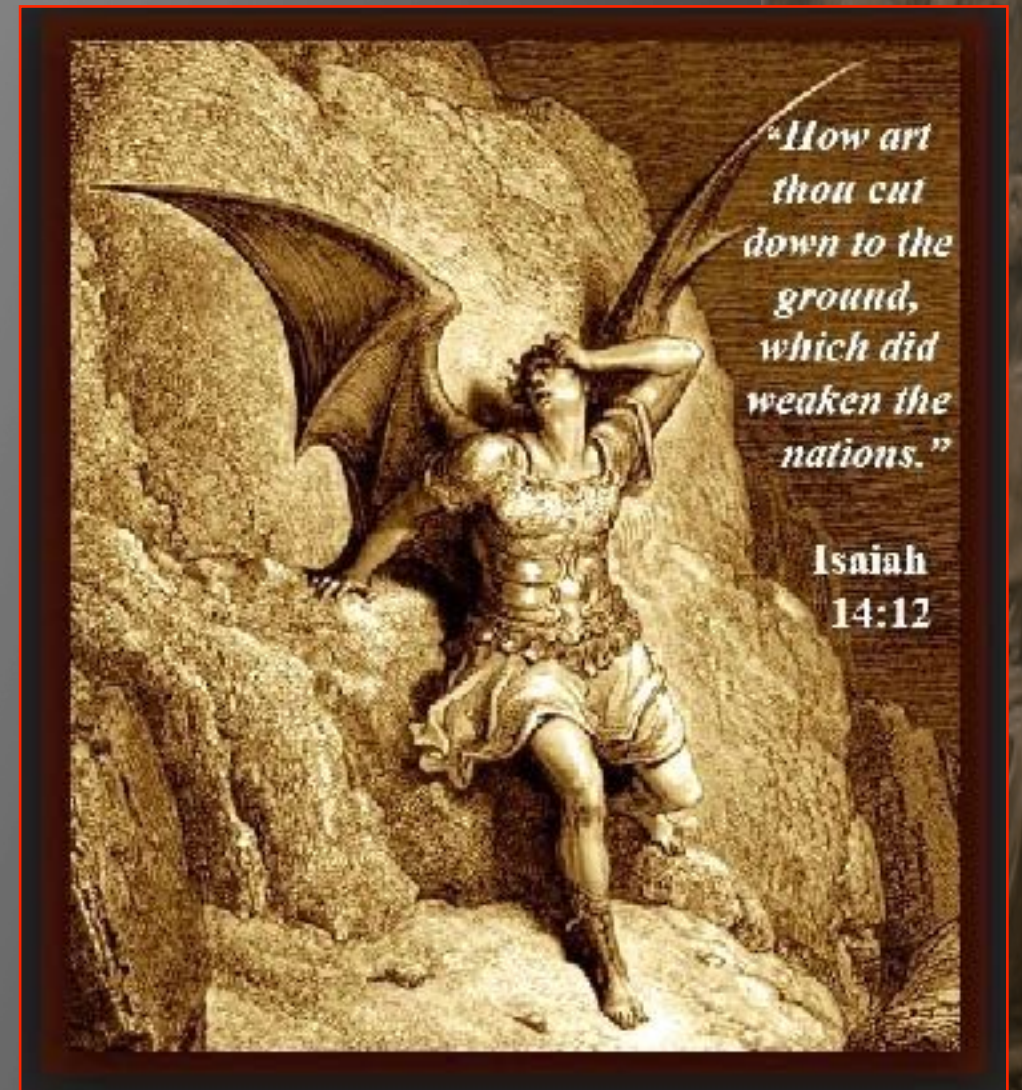
第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

3. V. 12-14 The spirit driving the King 第12-14節— 靈驅動王的力量

- Fallen to the earth:
墜落到地上

*Is. 14.12 "How you have fallen from heaven,
You star of the morning, son of the
dawn! You have been cut down to
the earth, You who defeated the
nations!"*

以賽亞書14: 12 明亮之星，早晨之子啊，
你何竟從天墜落？你這攻敗
列國的何竟被砍倒在地球上？



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

3. V. 12-14 The spirit driving the King

第12-14節－靈驅動王的力量

- Your proud boasting now mocks you
你的驕傲誇口現在要嘲笑你:

*Is. 14.13 “But you said in your heart, ‘I will ascend to heaven;
I will raise my throne above the stars of God,
I will sit on the mount of assembly In the recesses of the north.*

以賽亞書14: 13 你心裏曾說: 我要升到天上; 我要高舉我的寶座在神眾星
以上; 我要坐在聚會的山上, 在北方的極處。

*Is. 14.14 ‘I will ascend above the heights of the clouds;
I will make myself like the Most High.’*

以賽亞書14: 14 我要升到高雲之上; 我要與至上者同等。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 先知性的嘲諷巴別王

4. V. 15-17 His open disgrace 第15-17節- 他公開的恥辱

- From heaven to earth to Sheol
從天到地再到陰間:

*Is. 14.15 "Nevertheless you will be brought
down to Sheol,
To the recesses of the pit.*

以賽亞書14:15 然而，你必墜落陰間，
到坑中極深之處。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

4. V. 15-17 His open disgrace

第15-17節- 他公開的恥辱

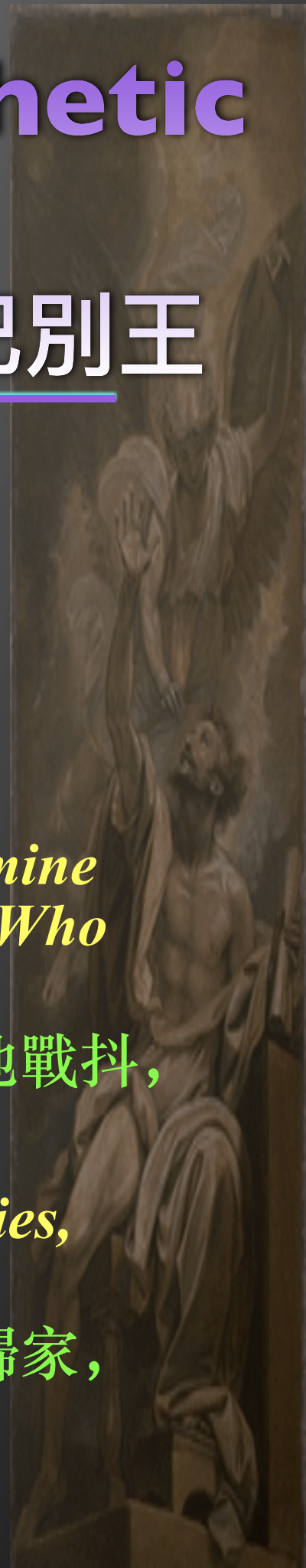
- Made an open show for all to see
成了眾人都看得見的公開表演:

Is. 14.16 “Those who see you will stare at you, They will closely examine you, saying, ‘Is this the man who made the earth tremble, Who shook kingdoms,

以賽亞書14: 16 凡看見你的都要定睛看你，留意看你，說：使大地戰抖，使列國震動，

Is. 14.17 Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?’

以賽亞書14: 17 使世界如同荒野，使城邑傾覆，不釋放被擄的人歸家，是這個人嗎？



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書 14:3-23 預言性的嘲諷巴別王

5. V. 18-23 His ignoble end 第18-23節- 他卑鄙的結局

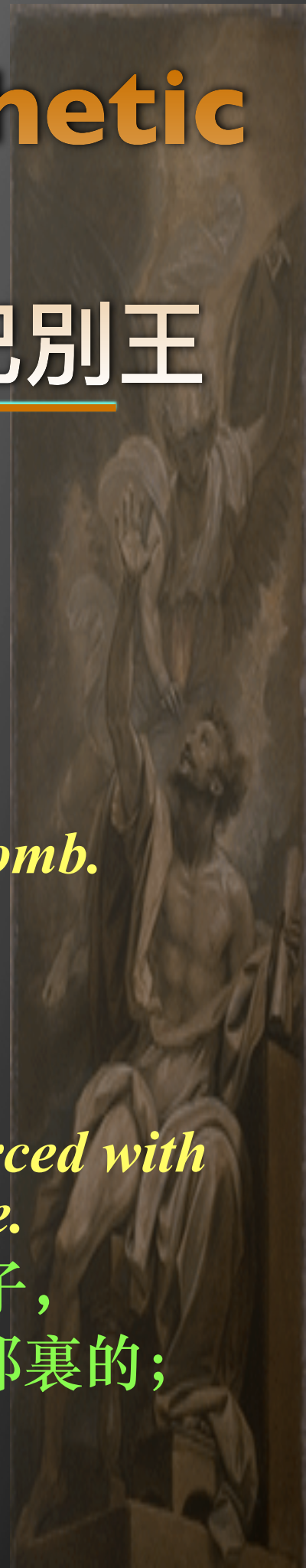
- Utterly cast out without respect:
完全不尊重的被拋棄

Is. 14.18 "All the kings of the nations lie in glory, Each in his own tomb.
以賽亞書14: 18 列國的君王俱各在自己陰宅的榮耀中安睡。

Is. 14.19

*"But you have been hurled out of your tomb
Like a rejected branch, Clothed with those killed who have been pierced with
a sword, Who go down to the stones of the pit Like a trampled corpse.*

以賽亞書14: 19 惟獨你被拋棄，不得入你的墳墓，好像可憎的枝子，
以被殺的人為衣，就是被刀刺透，墜落坑中石頭那裏的；
你又像被踐踏的屍首一樣。



Part 5: Isaiah 14.3-23 The Prophetic taunt against Babel's King

第五部: 以賽亞書14:3-23 預言性的嘲諷巴別王

5. V. 18-23 His ignoble end

第18-23節- 他卑鄙的結局

- JHVH of Armies will bring complete destruction:
萬軍之耶和華的軍隊會帶來完全的毀滅

Is. 14.22

“I will rise up against them,” declares the LORD of armies, “and eliminate from Babylon name and survivors, offspring and descendants,” declares the LORD.

以賽亞書14: 22

萬軍之耶和華說：我必興起攻擊他們，將巴比倫的名號和所餘剩的人，連子帶孫一併剪除。這是耶和華說的。



Summary points on Isa 13-14

以賽亞書13-14章的摘要重點

- Babel comes first in these judgments because of spiritual importance not historical sequence (spiritual priority)
巴別第一受到這些審判，是因為屬靈的重要性而不是歷史的順序（屬靈的優先順序）
- Babel has always stood for the pride and arrogance of the world from Nimrod through Nebuchednezzar to Antichrist
巴別總是代表著世界的驕傲和傲慢，從寧錄到尼布甲尼撒，再到敵基督

Summary points on Isa 13-14

以賽亞書13-14章的摘要重點

- Babel's rulers empowered by Lucifer's ambitions to usurp the Son of God in the past and present Lu. 10.18, Rev. 12.8-9
巴別的統治者被路西弗的野心賦予權力，在過去和現在篡奪神的兒子 路加福音10.18，啟示錄 12.8-9
- Major wars in the world are caused when one of these “world rulers of this darkness” arises upon earth
當這些「黑暗的世界統治者」之一出現在地球上時，就會引起世界上的重大戰爭

NEXT WEEK:
ISAIAH 14-16
PHILISTIA AND
MOAB - ISRAEL'S
RELATIVES

下週:

以賽亞書14-16章

以色列的親戚—

非利士和摩押

