



Isaiah Studies

以賽亞書
研習系列

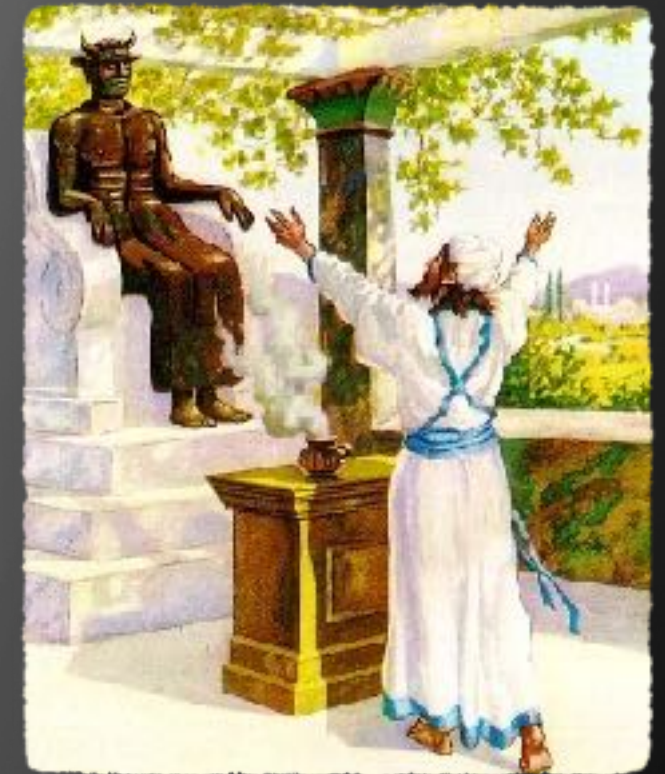


**The 2nd book of prophecies deal with
the nations around Judah**

預言書的第二卷針對的是以色列四週的列國

Isaiah 13-23 Prophecies of the nations

以賽亞書13-23章 列國的預言



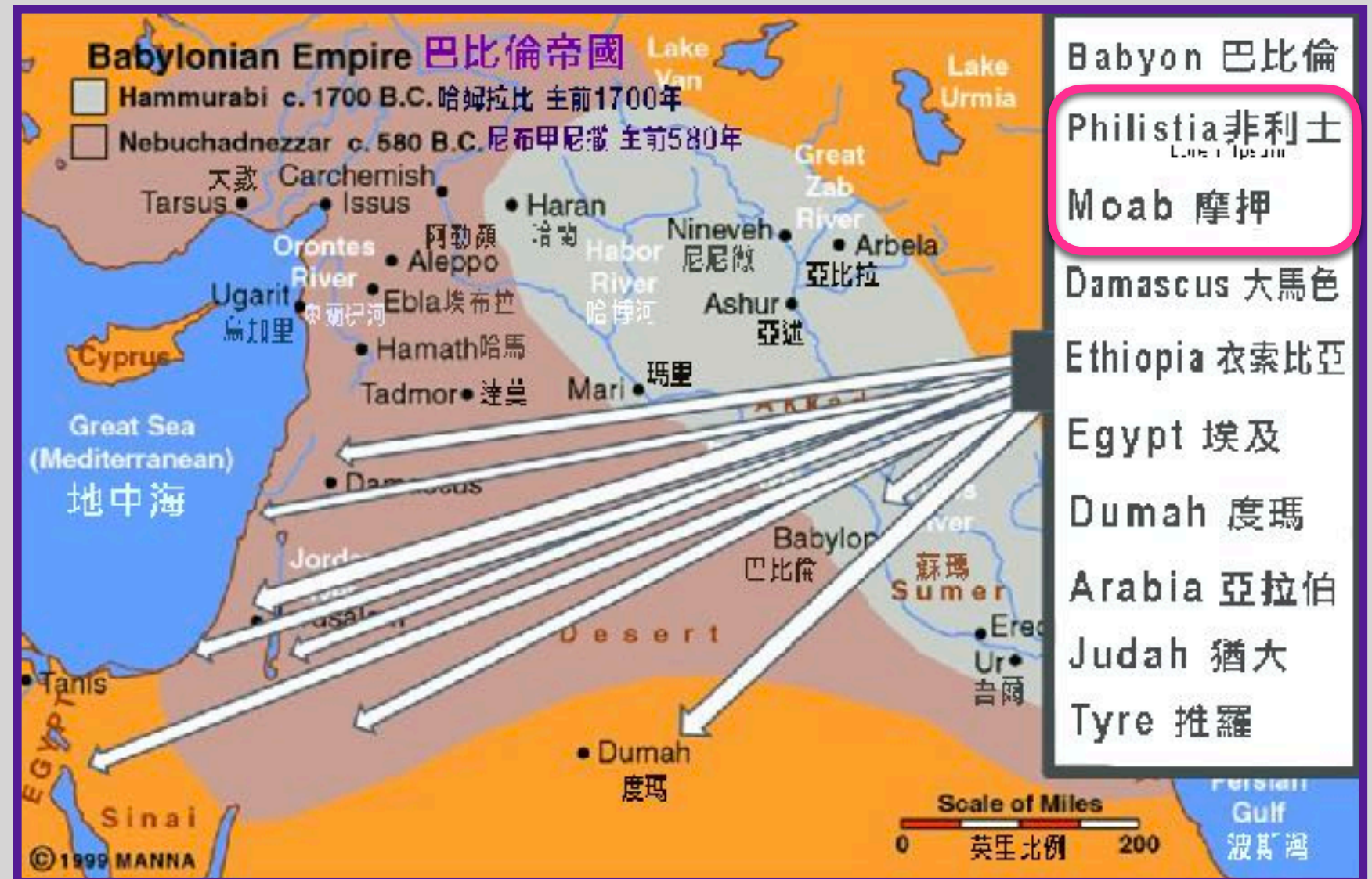
ISA 14-16 PROPHECIES REGARDING ASSYRIA PHILISTIA AND MOAB 以賽亞書14-16章 關於亞述、非利士 和摩押的預言

Divine Judgement
Upon Nations

Isaiah 13-23

神的審判
臨到列國

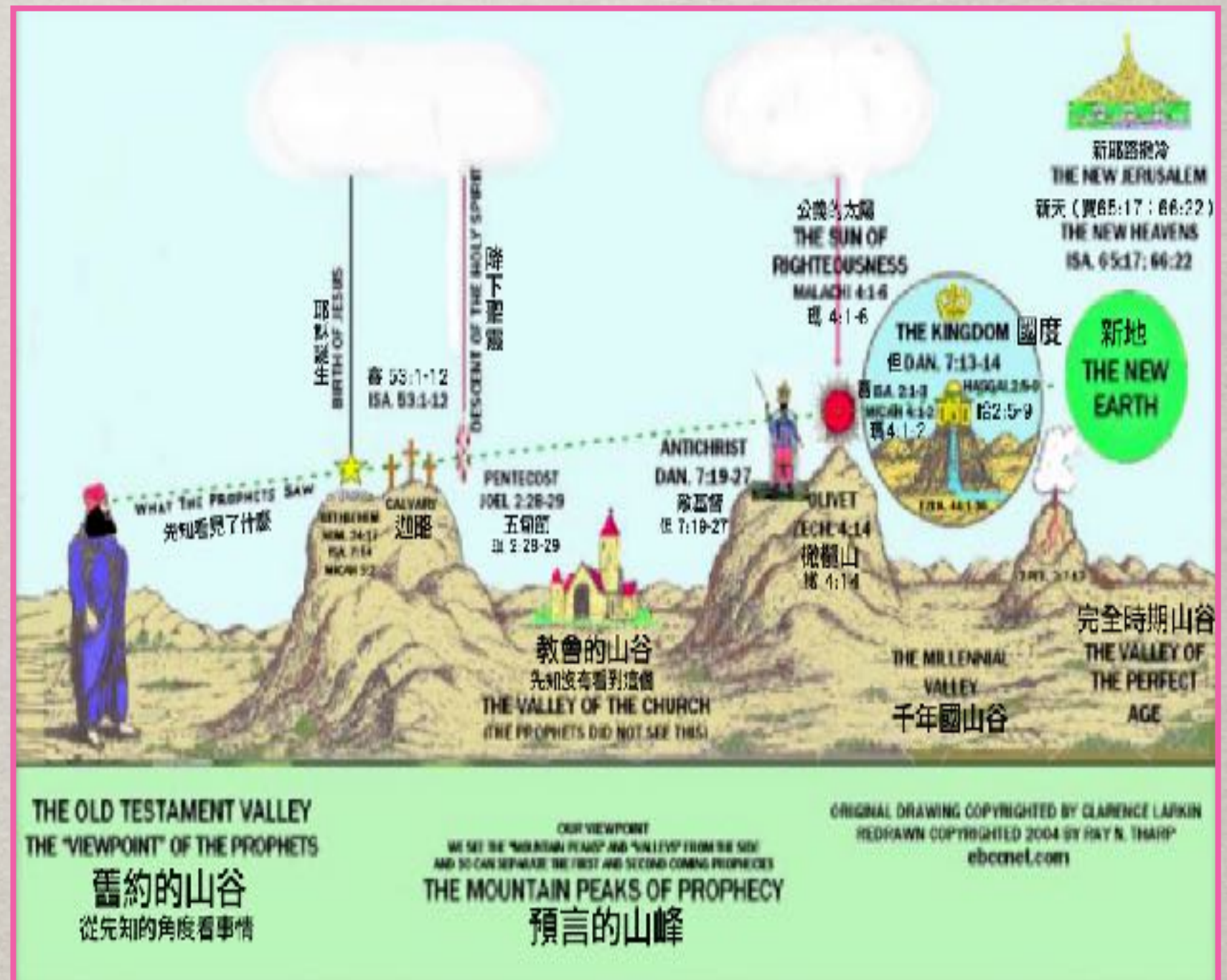
以賽亞書13-23章



THE PROPHECIES IN 'BOOK TWO'

在「第二卷書」裡的預言

- ✿ The prophecies begin with a 'burden' (oracle)
預言從一個「負擔」開始
(神的宣告)
- ✿ The surrounding nations are judged in relation to Israel
四週的國基於他們與以色列的關係被審判



THE PROPHECIES IN 'BOOK TWO'

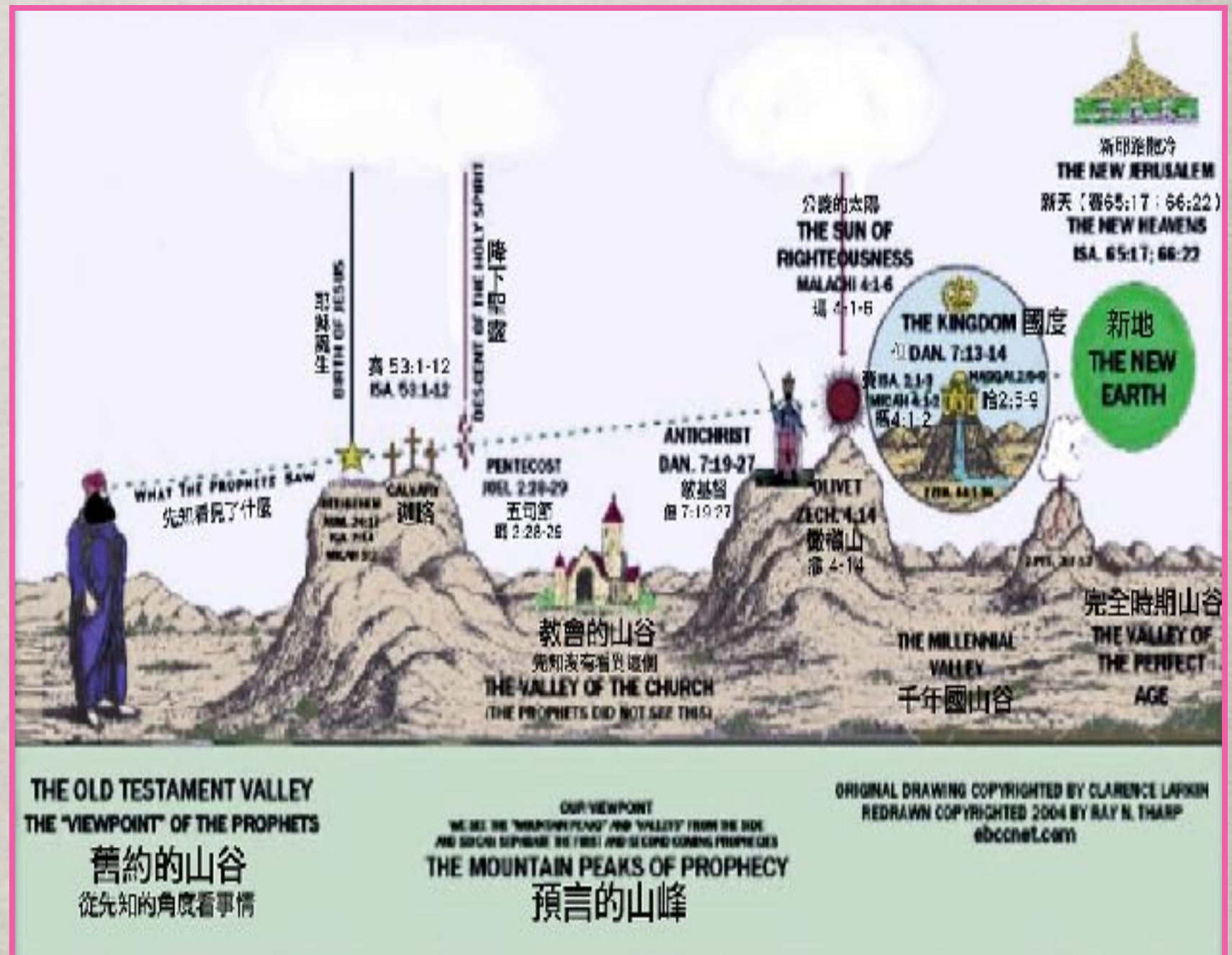
在「第二卷書」裡的預言

- ☼ These nations represent in principle various enemies of God's people and purpose

這些國家在原則上代表了神的子民和祂旨意的各樣仇敵

- ☼ These prophecies often predict conflicts beyond the immediate nations into the last days (day of JHVH)

這些預言所預表的，往往遠超於現今國家之間的爭戰，甚至到末日（耶和華的日子）



Isaiah 13-14 Babel's Judgment

以賽亞書13-14章 巴別的審判

**We saw in Isaiah
13-14 the
miraculous nature of
predictive prophecy**

**我們看見了以賽亞書
13-14章裡預言的神奇
本質**

- Predicting the defeat of
Babel by the Medes
預言了巴別會被瑪代打敗
- Predicting a return from exile
預言了一批餘民的歸回

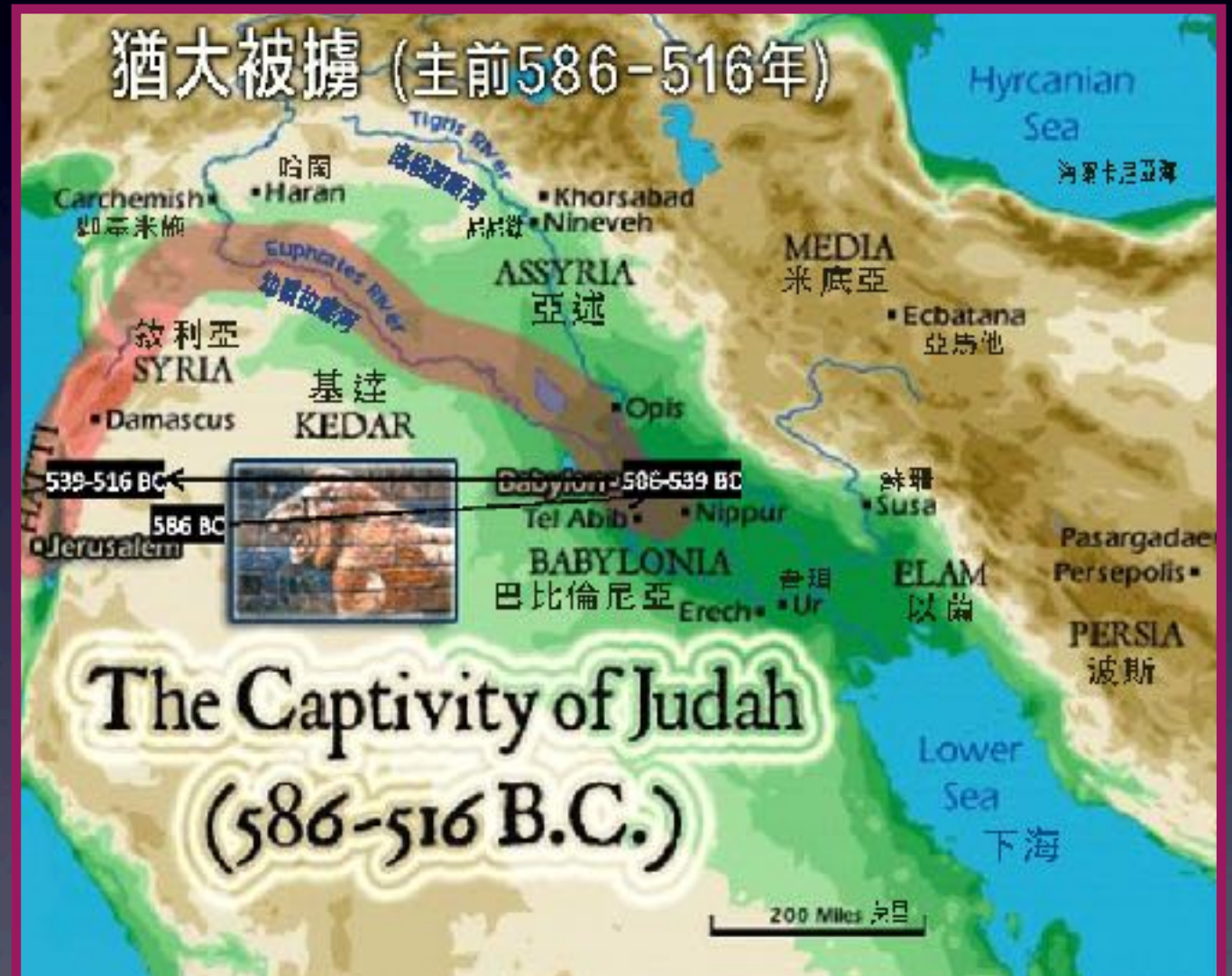


Isaiah 13-14 Babel's Judgment

以賽亞書13-14章 巴別的審判

- We see the judgment of JHVH upon Babel as a type of 'One-World' gov't aspiring to deity and enslaving people in a captivity both spiritual and political

我們看到耶和華的審判臨到巴別如同「統一世界」的政權；模仿神，而用屬靈和政治上的綑綁來奴役百姓



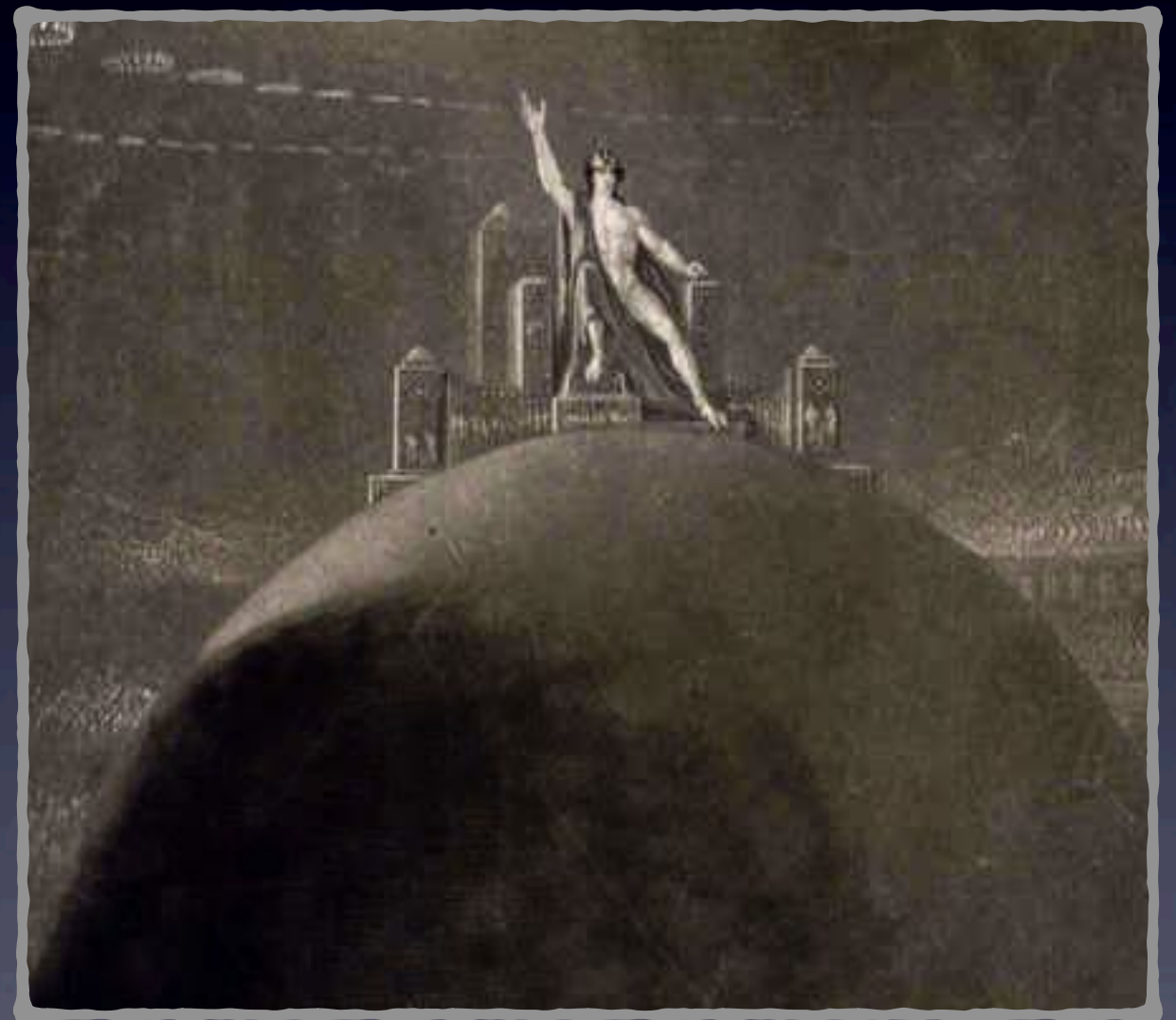
Isaiah 13-14 Babel's Judgment

以賽亞書13-14章 巴別的審判

- We saw the mystery of the conquering power behind Babel's leaders as Satanic in spirit
- We saw that JHVH of hosts will utterly humiliate and bring down Babel and Satan in that Day

我們看到巴別的領袖背後的奧秘是撒旦的靈使他們得勝

我們看見在那日，萬軍之耶和華將徹底的羞辱並擊垮巴別及撒旦



Tonight: Isaiah 14.24-16.14
JHWH judges the surrounding nations

今晚：以賽亞書 14:24-16:14

耶和華審判四圍的列國

YHWH'S SALVATION

**Oracles Against Assyria,
Philistia, & Moab**

以賽亞書 Isaiah 14-16 14-16章

耶和華的救恩 神的宣告抵擋亞述、非利士及摩押

Isaiah 14.24-16.14

JHVH judges the surrounding nations

以賽亞書 14:24-16:14

耶和華審判四圍的列國

**These three nations are OT types of enemies
of our present spiritual life**

這三個國家是我們現今屬靈生活的舊約敵人預表

- **World rulers of this darkness:** Assyria the conquering threat energized by spirit of Babel

現今黑暗世界的統治者： 亞述的征服威脅是由巴別的靈所激發的

- **Flesh:** Philistia the perennial thief of Israel's inheritance

肉體： 非利士是以色列產業的常年的盜竊者

- **World:** Moab the sensual, worldly seducers of Israel

世界： 摩押是以色列屬肉體的、世俗的誘惑者

I. 14.24-27 Assyria judged

(一) 14:24-27 亞述被審判了

Is. 14. 24-25 The LORD of hosts has sworn, saying, "Surely, as I have thought, so it shall come to pass, and as I have purposed, so it shall stand: That I will break the Assyrian in My land

以賽亞書 14: 24-25 萬軍之耶和華起誓說：我怎樣思想，必照樣成就；我怎樣定意，必照樣成立，²⁵就是在我地上打折亞述人

- God stands with purpose especially against antichrist conquering pride
神立定的目的，特別是針對於敵基督戰勝的驕傲
- Assyria was the manifestation of the 'oppressive Nimrodic spirit' of Babel in Isaiah's lifetime
亞述在以賽亞的時代彰顯了巴別有著的「寧錄逼迫的靈」
- Assyria a type of all pride that wars to conquer our souls with fear
亞述預表著所有的驕傲，在我們裡面爭戰
要以恐懼征服我們的魂



Ancient god Asshur
of the mighty Assyrians
亞述大帝國的古神- 亞述

II. 14.28-32 Massa (oracle) of Philistia (二) 14:28-32 關於非利士的馬薩（神諭）

Who is Philistia? 誰是非利士?

- 1) Nimrod's lineage from Ham in Africa (Gen. 10.14)
寧錄的後裔是在非洲從含開始（創10:14）
- 2) Nation of 5 city states settling along coast of Canaan
由五座城所組成的國在迦南沿岸駐留
- 3) Land of Goliath, Dagon and Samson's capture
是歌利亞、大衮及參孫被擄之地
- 4) Perennial thief of Judah's inheritance whenever Israel weak and divided
當以色列軟弱及分裂時，是猶大產業常年的盜竊者



II. 14.28-32 Massa (burden) of Philistia (二) 14:28-32 非利士的馬薩 (負擔)

V. 28 the massa came the year King Ahaz died:

第28節：當亞哈斯王崩的那年馬薩 (負擔)就臨到了

v. 29 this prophecy has one of two meanings:

第29節：這個預言有著二個含義的其中一個：

- Either 'the broken rod' was Ahaz but now a flying serpent (Hezekiah) would greatly subdue the Philistines

可能「折斷的杖」是指亞哈斯，而火焰的飛龍 (希西家)會大大的降伏非利士人

- Or the 'broken rod' was Tiglath Pileser (who died in the same year as Ahaz) and Sennacherib would be the winged serpent to humble Philistia

或者「折斷的杖」是指提革拉毘列色 (他與亞哈斯同一年亡)而西拿基利是那火焰的飛龍，來降伏非利士



II. 14.28-32 Massa (burden) of Philistia

(二) 14:28-32 非利士的馬薩 (負擔)

- V. 31 Wail and cry because my 'anointed' from the north (either Hezekiah or Sennacherib) is coming to judge your evil pride
第31節：哀號與呼喊，因為我從北方來的受膏者（希西家或是西拿基立）要來審判你邪惡的驕傲
- V.32 The reason Philistia would be decimated is that they always oppose God's people and defied God who has founded Zion as a refuge for all poor and helpless
第32節：非利士地會被毀滅是因為他們總是與神的子民對立，並且抵擋那建立錫安作為貧困無助的人的避難所的神



II. 14.28-32 Massa (oracle) of Philistia (二) 14:28-32 關於非利士的馬薩 (神諭)

Philistia is always a type of uncircumcised flesh which steals our inheritance

非利士人一直是未受割禮的肉體偷竊我們產業的一個預表

1) The perennial enemy that lives right on our border within

是常年住在我們內在邊界的敵人

2) Religious flesh which serves without the cross
(Saul)

屬宗教的肉體就是沒有經歷過十字架的
服事 (掃羅)

3) The invader who tries to gain Canaan the 'easy'
way (not through the cross of the Red Sea)

入侵者就是嘗試以捷徑取得迦南地的
(沒有越過紅海)



II. 14.28-32 Massa (oracle) of Philistia (二) 14:28-32 關於非利士的馬薩（神諭）

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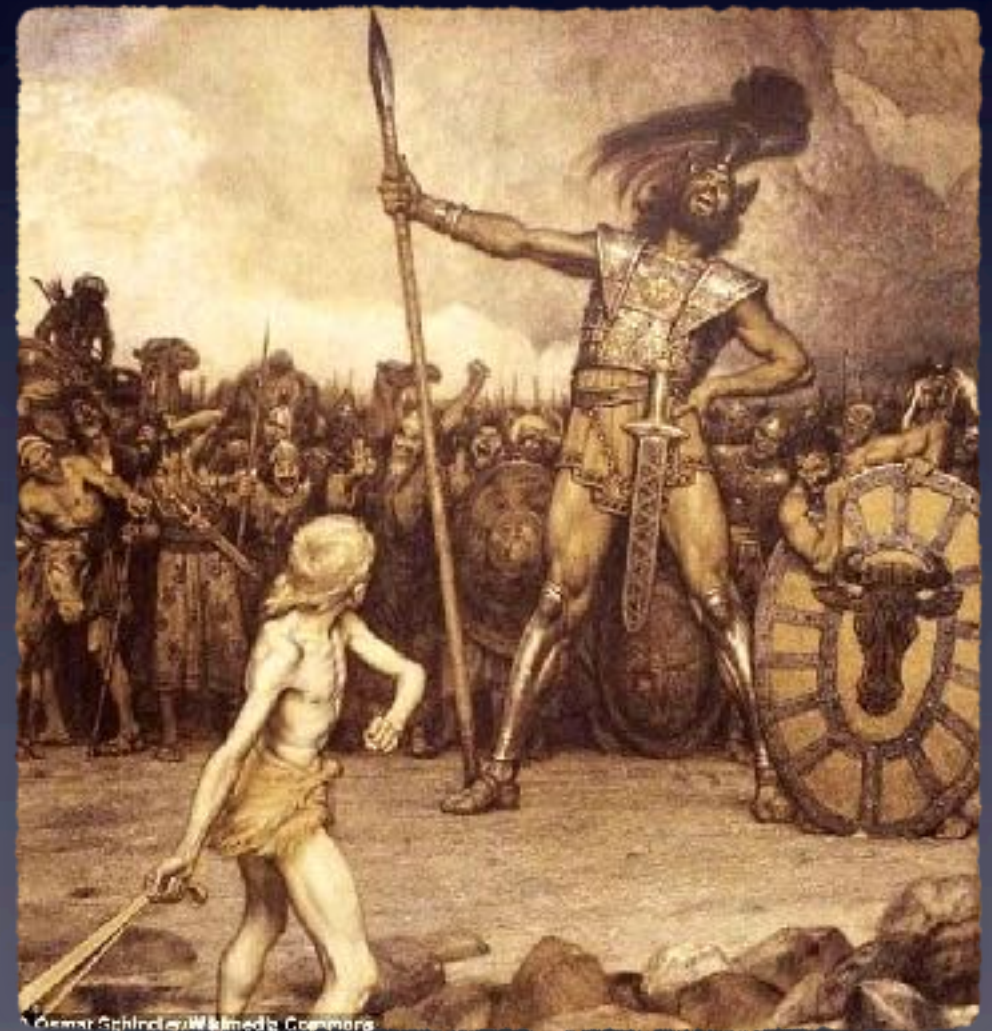
非利士人一直是未受割禮的肉體偷竊我們產業的一個預表

- 4) The boasting giants of flesh that create fear and paralysis

是誇耀的肉體巨人，產生恐懼和癱瘓

- 5) The Lord established Zion only for the humble and poor in spirit

主只為謙卑和靈裡貧窮的人建立錫安



**Footnote: What is the remedy for defeating
Philistia (carnality) pictured here?**

註：在這些圖畫裡打敗非利士(肉體)的救法是什麼？

1. Nazirite
separation

拿細爾人的
分別為聖

2. Kingship
of David

大衛的王權



III. Isaiah 15-16

Moab's judgment

(三) 以賽亞書15-16章
給摩押的審判



III. Isaiah 15-16 Moab's judgment

(三) 以賽亞書15-16章 給摩押的審判



Temple feast of Baal Peor
巴力比珥的廟會

III. Isaiah 15-16 who is Moab?

(三) 以賽亞書15-16章 誰是摩押?

1) Abraham's problematic relatives through Lot's daughters
亞伯拉罕因著羅得的女兒而有了成為難處的親屬

2) Balaam sent the voluptuous temple prostitutes of Baal Peor to seduce the men of Israel in the wilderness
巴蘭派巴力毘爾驕奢淫逸的廟妓去曠野勾引以色列的男人

3) Reuben and Gad possessed Moab but intermarried, were seduced and at times subdued by Moabite kings
流便和迦得佔有摩押，但與其通婚，並被摩押王誘惑，有時被摩押國王制服

4) Worldly and decadent nation whose spoiled, sensual lives come from their worship of Chemosh the abomination of Moab (1K 11.7)
世俗和頹廢的國家，他們腐敗、肉慾的生活來自於他們對摩押可憎的基抹的崇拜 (王上11:7)



Today's Jordan
今天的約旦

III. Moab in history

(三) 歷史中的摩押

- 1) Israelites forbidden to marry Moabites because of their history of seducing Israel with their gods
以色列人被禁止與摩押人通婚，因為他們在歷史中曾經用他們的神去誘惑以色列
- 2) 580 B.C. Babylon carried off her remnant and Moab ceased as a nation
主前580年巴比倫帶走了摩押的餘民，因而使摩押不再是一個國家了
- 3) The deserted land was eventually populated by beduoin shepherds (Nabateans)
被棄置的土地最終由貝都因的牧羊人居住（拿巴天人）
- 4) The Romans built the Decapolis (10 cities) in Moab including “Pella” which became famous as a Christian city of refuge
羅馬人在摩押建造了低加波利（10座城），包括「佩拉」，它成為了著名的基督徒的避難城



Moab a type: Worldly relatives

摩押的預表: 屬世界的親戚

1) Lot's family who chose to live in worldly Sodom

羅得的家庭選擇了住在屬世界的所多瑪

2) Land where Reuben and Gad lived outside the promised land

流便與迦得住在應許地之外的地方

3) David's relatives through Ruth who protected his family from Saul

大衛通過路得而有的親戚，他們保護他的家庭免受掃羅的傷害

4) Solomon in old age seduced into building Chemosh a temple for pleasure on Mt. Olivet

所羅門在老年時被誘惑在橄欖山上為基抹建造一座享樂的廟



Moab a type: Worldly relatives

摩押的預表：屬世界的親戚

5) Their beautiful art, food, culture and worldliness always tempted God's chosen to cross the Jordan and pursue pleasure

他們美麗的藝術、食物、文化和世俗總是誘惑神的選民越過約旦河並追求享樂

6) Vanity, liberalism and excessive 'pride of life' marked their culture and made them weak as a nation and vulnerable to attack

虛榮心、自由主義和過度的「生活的自豪感」標誌著他們的文化，因而使他們作為一個軟弱的國家，容易受到攻擊

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5) Their beautiful art, food, culture and worldliness always tempted them to leave God's chosen to cross the Jordan and pursue pleasure.

他們美麗的藝術、食物、文化、和屬世的誘惑，總是誘惑他們離開上帝所選定的，並追求肉體之樂。

leaven of 'civilization' 「文明」的酵

6) Vanity and excessive 'pride of life' marked their culture and made them weak as a nation and vulnerable to attack.

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III. 15.1-4 Lament over Moab

(三) 15:1-4 為著摩押而悲哀

Is. 15.1 The verdict (massa) against Moab.

*Because in the night Ar of Moab is laid waste and destroyed,
because in the night Kir of Moab is laid waste and destroyed,*

以賽亞書15:1 論摩押的默示（判決/馬薩）：一夜之間，摩押的亞珥變為荒廢，
歸於無有；一夜之間，摩押的基珥變為荒廢，歸於無有。

Here “Massa” is best translated ‘verdict’ 在此「馬薩」譯為「判決」

1. V.1-4 Sudden disaster will come in one night upon Moab

第1-4節：忽然發生的災難會在一夜之間臨到摩押

2. The people will weep and make vows in vain 人們會哭泣，並徒勞地發誓

a. They run to the temple of Chemosh 他們跑到基抹的廟裡

b. They run into the stronghold of Diban (Jer 48.18)

他們跑到底本的保障（耶利米書48:18）

c. They cut off beards and hair and wear sackcloth as they weep on
housetops and streets

他們剪掉鬍鬚和頭髮，並穿著麻衣在屋頂上和街道中哭泣

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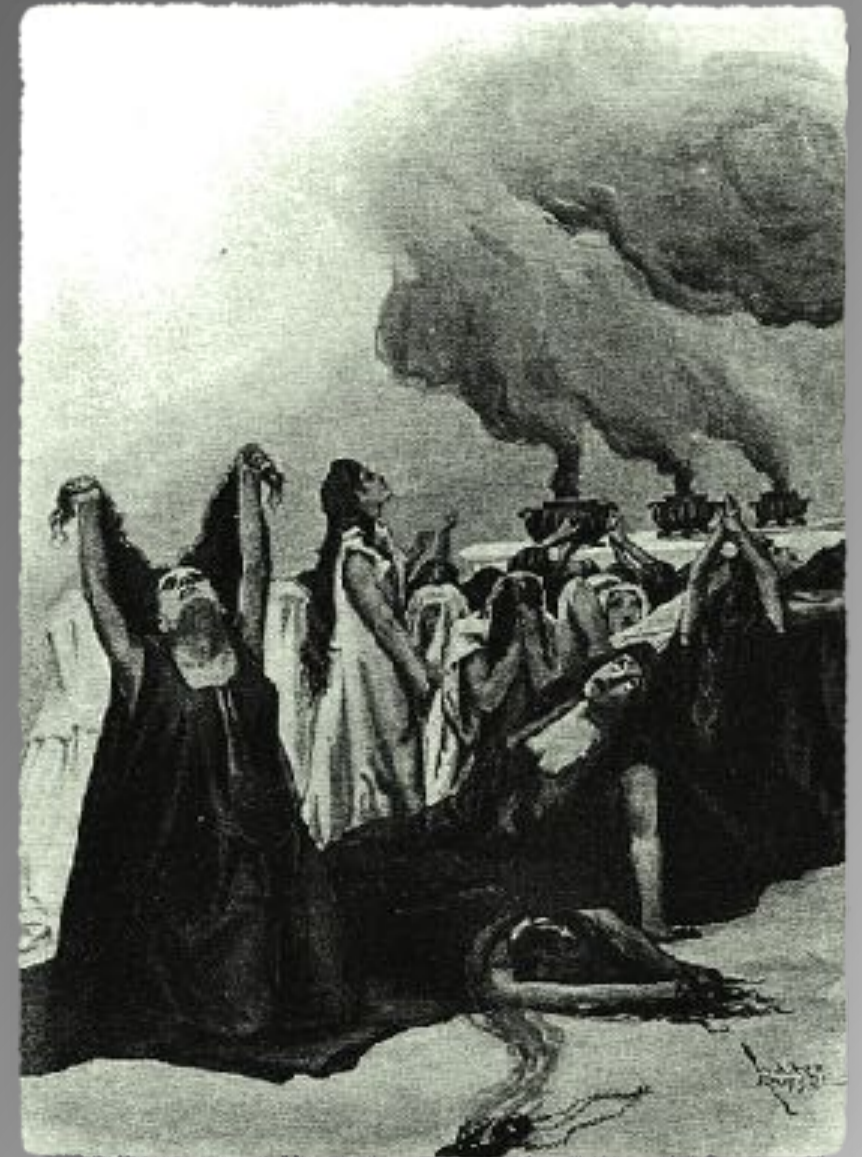
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3. But it is too late - all their ‘sins in the night’ have
made even her soldiers weak, vulnerable
and ripe for judgment from God
(through Assyria)

但為時已晚——他們所有「在夜裡的罪」甚至使
他們的士兵變得軟弱，易於使得神的審判時機
成熟（通過亞述）



III. 15.5-9 Isaiah laments Moab's devastation

(三) 15:5-9 以賽亞哀嘆摩押的毀滅

Is. 15.5 "My heart will cry out for Moab"
以賽亞書15:5 我心為摩押悲哀；

V.5-9 Isaiah's heart breaks with pity
for the desperate refugees
第5-9節：以賽亞為著絕望的難民
而憐憫心碎



III. 15.5-9 Isaiah laments

Moab's devastation

(三) 15:5-9 以賽亞哀嘆摩押的毀滅

Is. 15.5 ... his fugitives flee to Zoar

以賽亞書15:5 ……他的貴胄逃到瑣珥

1. Desperate refugees flee back to hide in Zoar where Lot gave birth to Moab

絕望的難民逃回瑣珥藏身，那是羅得生下摩押之處

2. The two fertile river valleys that made Moab so beautiful will be dried up and been filled with blood

使摩押如此美麗的兩個肥沃的河谷將乾涸，並充滿鮮血

III. 16.1-5 Isaiah offers 3 counsels to Moab

(三) 16:1-5 以賽亞提供給摩押的 三個輔助建議

Three prophetic counsels given Moab if they would repent

如果肯悔改，有三個預言的輔助給了摩押

1. Isa. 16.1 - Offer up a 'lamb in Zion'
以賽亞書16:1- 「在錫安」獻上「羊羔」

*Is. 16.1 Send the lamb to the ruler of the land,
from Sela to the wilderness, to the
mount of the daughter of Zion.*

以賽亞書16:1 你們當將羊羔奉給那地掌權的，
送到錫安城的山。

(Moab was most blest when paying tribute to David's throne of Zion)
(摩押在向大衛的錫安寶座獻上禮物時是最被祝福的)



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2. Isa.16.3 Do what is righteous and hide all poor and outcasts during the devastation (in the end days even as they gave refuge to David's family)

以賽亞書16:3 做公義的事，在災難中隱藏所有窮人和被拋棄的人
(就算在末後的日子裡，他們為大衛的家人提供了避難所)

Is. 16.3-4 "Take counsel, execute judgment; Make your shadow like the night in the middle of the day; Hide the outcasts, Do not betray him who escapes. Let My outcasts dwell with you, O Moab

以賽亞書16:3-4 求你獻謀略，行公平，使你的影子在午間如黑夜，隱藏被趕散的人，不可顯露逃民。⁴ 求你容我這被趕散的人和你同居。

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3. Isa 16.5 hope in the establishment of Zion's righteous throne

以賽亞書16:5 盼望在錫安有公義的寶座被建立

Is. 16.5 In mercy the throne will be established; And One will sit on it in truth, in the tabernacle of David, seeking justice and hastening righteousness."

以賽亞書16:5 必有寶座因慈愛堅立；必有一位誠誠實實坐在其上，
在大衛帳幕中施行審判，尋求公平，速行公義。

Isa. 16.6-9 Reason for Moab's judgment: Pride

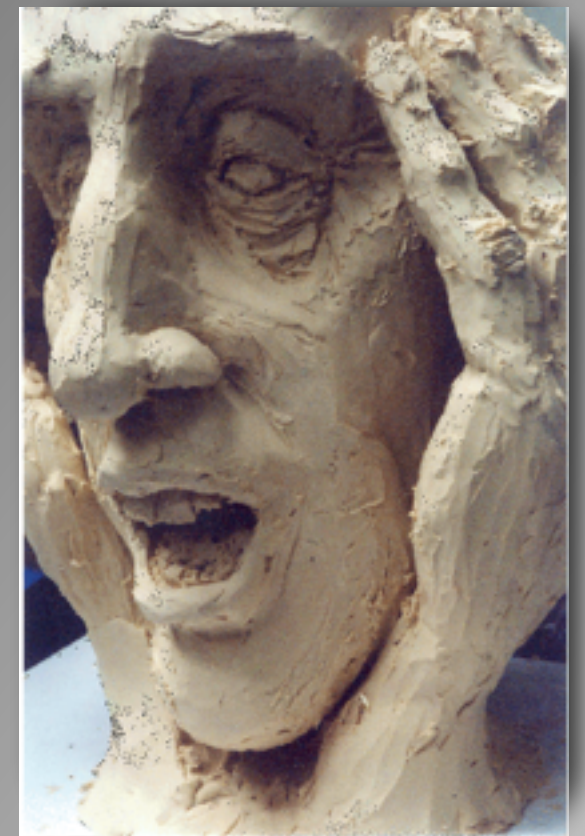
以賽亞書 16:6-9 摩押被審判的原因— 驕傲

Is. 16.6 We have heard of the pride of Moab—

*He is very proud -Of his haughtiness and his pride and his wrath;
His idle boasts are false.*

以賽亞書16:6 我們聽說摩押人驕傲，是極其驕傲；聽說他狂妄、驕傲、忿怒；
他誇大的話是虛空的。

1. Moab is too proud to accept JHVH's mercy
摩押太驕傲了，無法接受耶和華的憐憫
2. Moab's boasting of worldly wealth will be overturned by poverty
摩押對所誇耀的世俗財富終將被貧窮所取代
3. The fertile fields of Heshbon shall lay fallow and the vines of Sibnah yielding the best wines will be missed
希實本肥沃的田地將休耕，西比瑪的葡萄樹將錯過成為最好的葡萄酒



III. Isaiah 16.9-12 God's judgment of Moab humbling and pitiful

(三) 以賽亞書16:9-12

神對摩押的審判令人謙卑、憐憫

Isaiah again weeps in pity for Moab
以賽亞再次因憐憫而為摩押哭泣

Is. 16.9 Therefore I will bewail the vine of Sibmah, with the weeping of Jazer; I will drench you with my tears

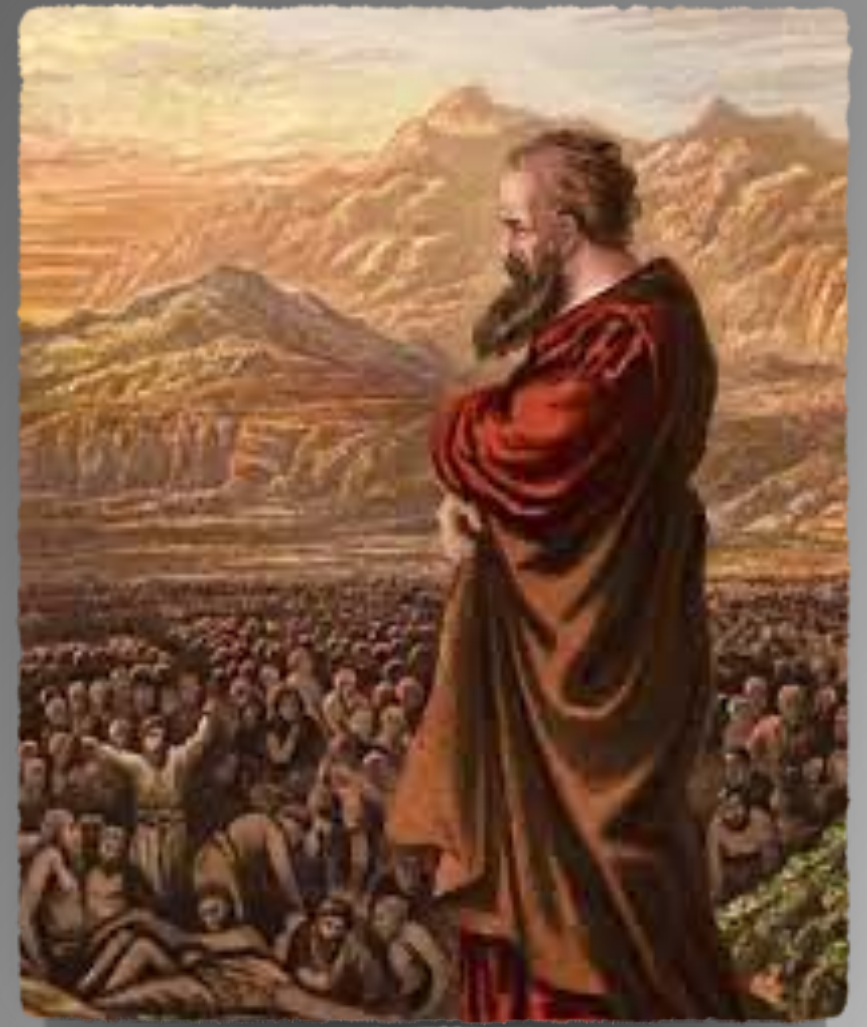
以賽亞書16:9 因此，我要為西比瑪的葡萄樹哀哭，
與雅謝人哀哭一樣。

1. Isa. 16.10 Moab's joy and shouting for her wine and produce will be silenced

以賽亞書16:10 摩押為著她的酒和出產的喜樂
和歡呼的聲音終將止息

2. V. 11-12 Isaiah's heart (lit in He. "bowels") laments as a harp as Moab's prayers and sacrifices go unanswered

第11-12節 以賽亞的心(希伯來文意「心腸」)像豎琴一樣哀鳴摩押的禱告和獻祭沒有得到回應



III. Isaiah 16.13-14 JHVH's judgment on Moab's pride is swift

(三) 以賽亞書16:13-14 耶和華對於摩押 驕傲的審判是迅速的

Is. 16.13 This is the word which the LORD spoke earlier concerning Moab.

以賽亞書16:13 這是耶和華從前論摩押的話。

Is. 16.14 But now the LORD has spoken, saying, "Within three years, as a hired worker would count them, the glory of Moab will become contemptible along with all his great population, and his remnant will be very small and impotent."

以賽亞書16:14 但現在耶和華說：「三年之內，照雇工的年數，摩押的榮耀與他的群眾必被藐視，餘剩的人甚少無幾。」

1. Isa.16.13 Judgment upon Moab had been issued 'of old' (Num. 21.27-30)

以賽亞書16:13 給摩押的審判是在「古時」就已發出了（民數記21:27-30）

2. V.13-14 Now within 3 yrs. this sudden destruction will come and only a small remnant remains

第13-14節 在三年之內，這忽然臨到的毀滅會發生，並且只有少數的餘民存留

III. Isaiah 16.13-14 JHVH's judgment on Moab's pride is swift

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驕傲的審判是迅速的

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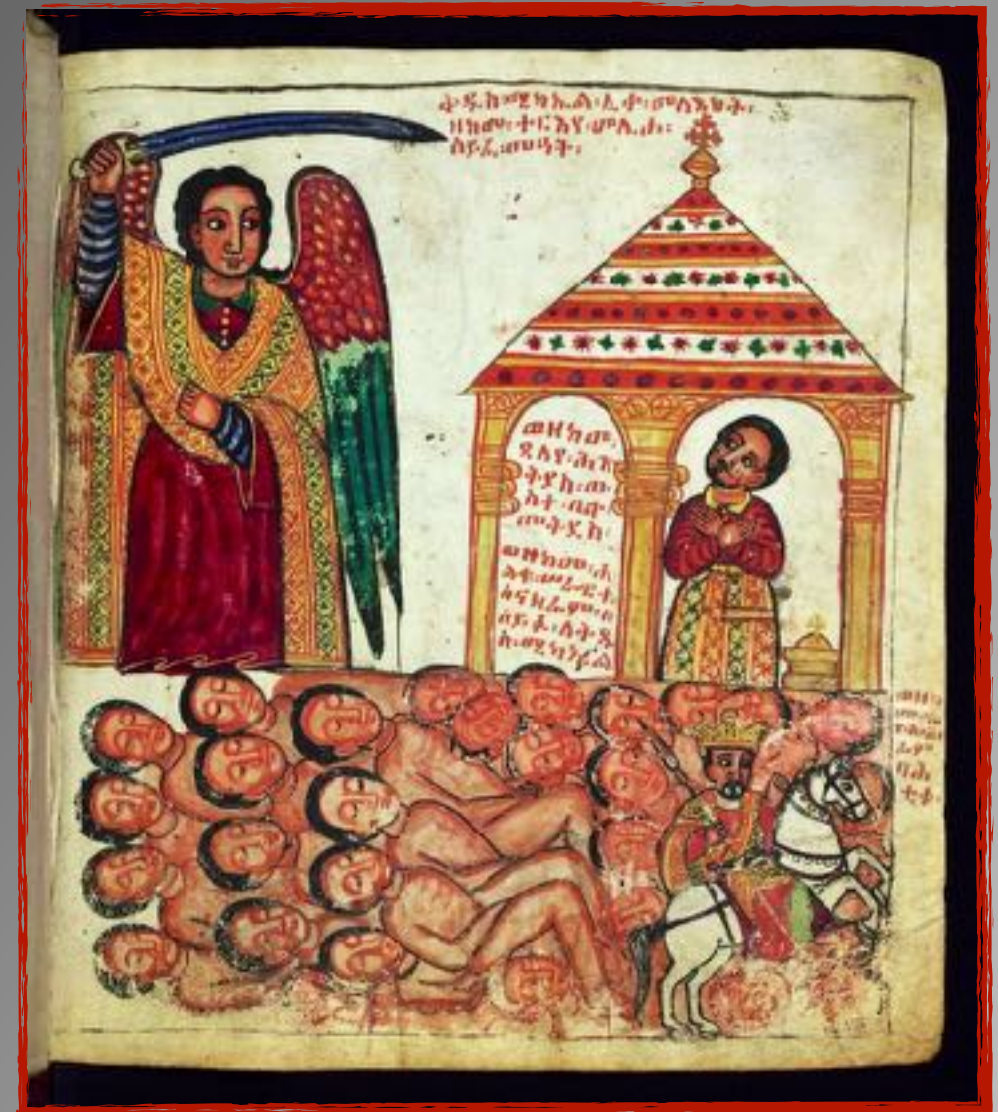
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3. Isa.16.14 In three years time the 'glory' of Moab was abased by Assyria as they made their southward sweep of the middle east

以賽亞書16:14 在三年內，摩押的「榮耀」被亞述向南橫掃中東時降卑



God's Heart in Judgment

神在審判時的心情

1. Isaiah weeps for Moab even as he prophesies of judgment
以賽亞甚至在他說預言審判時也為摩押哭泣
2. Isaiah is revealing God's heart of pity even when judgments are pronounced
以賽亞揭示了神憐憫的心，即使已經宣告了審判
3. God does not will that any of the nations should perish but repent and live
神不願意任何國家滅亡，而是能悔改並存活

God's Heart in Judgment

神在審判時的心情

4. Moab represents the spiritual condition of two groups:

摩押代表著二組人的屬靈光景

a. Our proud and unbelieving relatives deceived by this world and headed toward certain judgment

我們的驕傲和不信的親人被這個世界欺騙，並走向既定的審判

b. Our 'Christian relatives' (tribes) who've 'intermarried' with the world and perhaps not even really saved

我們的「基督徒親戚」（支派）與世界「通婚」，可能甚至沒有真正的得救

God's Heart in Judgment

神在審判時的心情

5. Isaiah weeps and intercedes because these professing believers are deceived and most to be pitied when judgment comes

以賽亞哭泣並代禱，因為這些自稱是信徒的人被欺騙了，當審判來臨時，他們最可憐

6. Yet in the end a remnant of Moab will be saved and offer refuge to Israel “in the day” of Jacob’s trouble
(Jer 48.47, Dan. 11.41, Rev. 12.14)

然而，最終摩押的餘民將得救，並在雅各患難的「日子」會提供避難的地方給以色列人

(耶利米書48:47，但以理書11:41，啟示錄12:14)

**Next week:
Isaiah 17-18
Judgments
upon Syria and
Ethiopia**

下週:

以賽亞書17-18章

審判臨到

敘利亞和衣索比亞

