



Isaiah Studies

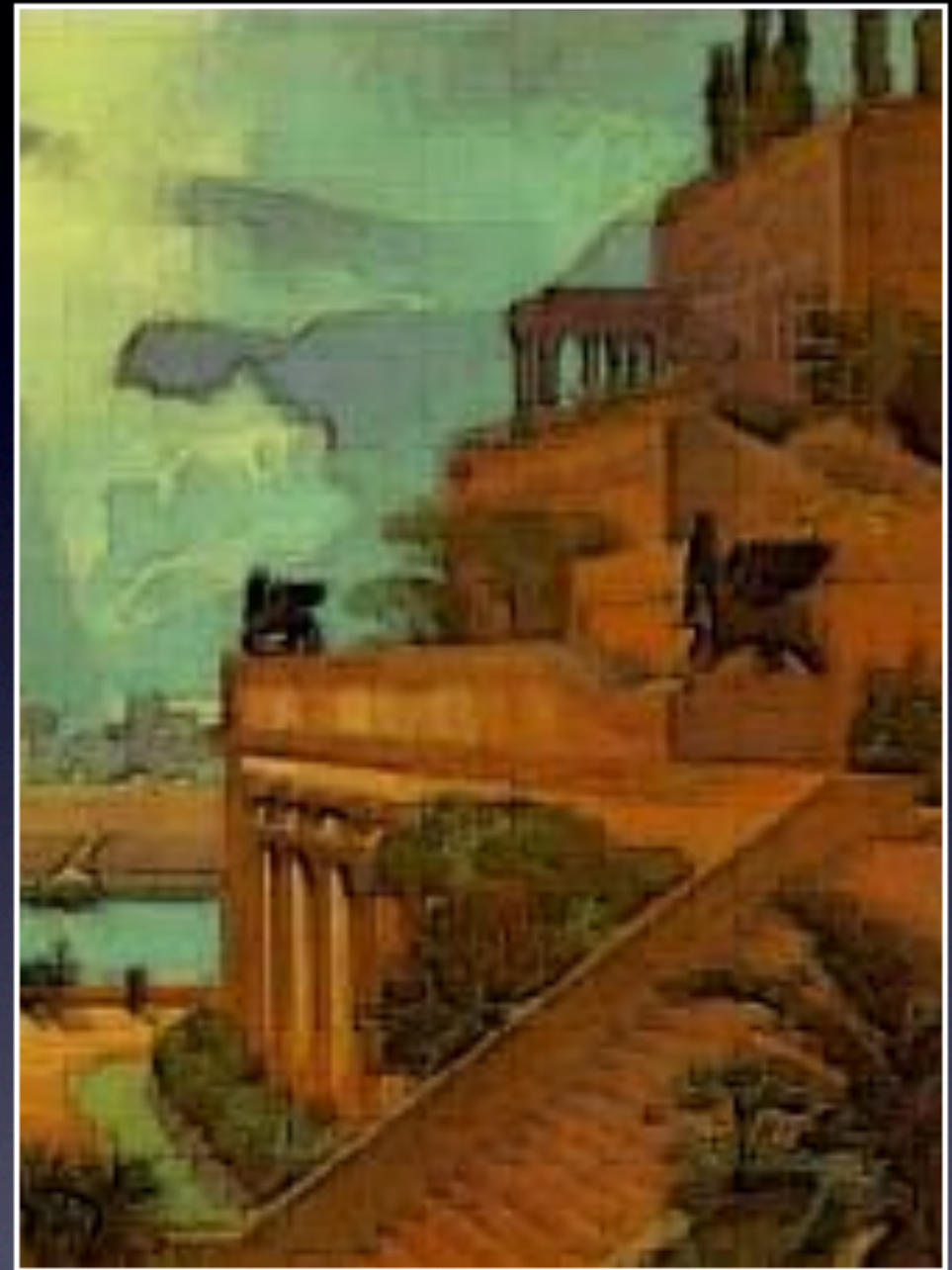
以賽亞書
研習系列



Isaiah 21-23 Tyre

以賽亞書21-23章 推羅

The conclusion of
'book two':
The global judgments
「第二卷書」的結局：
全球性的審判



ISAIAH'S LIFE DEEPENED AS A WATCHMAN

ISAIAH 19-23

以賽亞作為守望者的生命更加進深了

以賽亞書19-23章

1. VISION OF JHVH OVER THE NATIONS HAS
MADE HIM A WATCHMAN AS WELL AS
PROPHET (ISA. 1.8, 52.8, 56.10, 62.6)

關於耶和華在列國之上的異象使他既是
守望者，也是先知

(以賽亞書1:8, 52:8, 56:10, 62:6)



ISAIAH'S LIFE DEEPENED AS A WATCHMAN

ISAIAH 19-23

以賽亞作為守望者的生命更加進深了

以賽亞書19-23章

2. THE WATCHMAN IS A VITAL ASPECT OF THE PROPHET IN GOD'S PURPOSE THROUGHOUT HISTORY (CF. JER. 31.6, EZ. 3.17, HEB. 2.1)

在整個歷史中，守望者是先知中關乎神旨意的重要一面

(見：耶利米書31:6，以斯拉記3:17，希伯來書2:1)

- a. A watchman stands in the counsel of God's Word
守望者立於神勸告的話語中
- b. A watchman waits for what is coming from the Lord 守望者等候何謂是從主而來的
- c. A watchman intercedes and warns according to God's interests
守望者依據神所喜悅的來代求和警戒
- d. A watchman remains on the wall paying careful attention to the details of JHVH's actions
一個守望者留在牆上，細心留意耶和華作為的細節

以賽亞先知性地洞查了以色列周圍的國家



ISAIAH PROPHETICALLY SURVEYS THE COUNTRIES SURROUNDING ISRAEL

23章-腓尼基

23:phoenicia

14章-非利士

14:philistia

19-20章 埃及/ 古實

19-20:egypt/cush

亞述帝國

17章-敘利亞

17:syria

15-16:moab

15-16章-摩押

13-14:babel

13-14章-巴別

Burden No. 1: Isaiah 13-14 Babel is Judged 負擔 1: 以賽亞書13-14章 巴別被審判

JHVH's 1st priority:

Babel judged for opposing
God's people and kingdom
by the evil spiritual power
of Satan which must be
brought to nothing

耶和華的首要任務：

巴別受審判乃是憑藉撒旦的
邪靈力量來抵擋神的子民及
國度，而終將盡歸無有



Burden No. 2:

Isaiah 14. 24-27 Assyria Judged

負擔 2: 以賽亞書 14: 24-27 亞述被審判

Assyria 2nd in judgment because “world rulers of this darkness” (men) were empowered by Nimrod’s evil spirit of domination which dared go even against the purpose of God

亞述是第二個被審判的，「這個黑暗世界的統治者」(人)乃是被寧錄霸佔的邪靈賦予了力量，甚至膽敢違背神的旨意



Burden No. 3:

Isaiah 14. 28-32 Philistia Judged 負擔 3: 以賽亞書14: 28-32 非利士被審判

Philistia is next to be judged because they were always hindering and stealing Israel's inheritance by carnal, uncircumcised flesh

非利士是接下來要受審判的，因為他們總是藉著未受割禮的肉體去阻礙並竊取以色列的產業



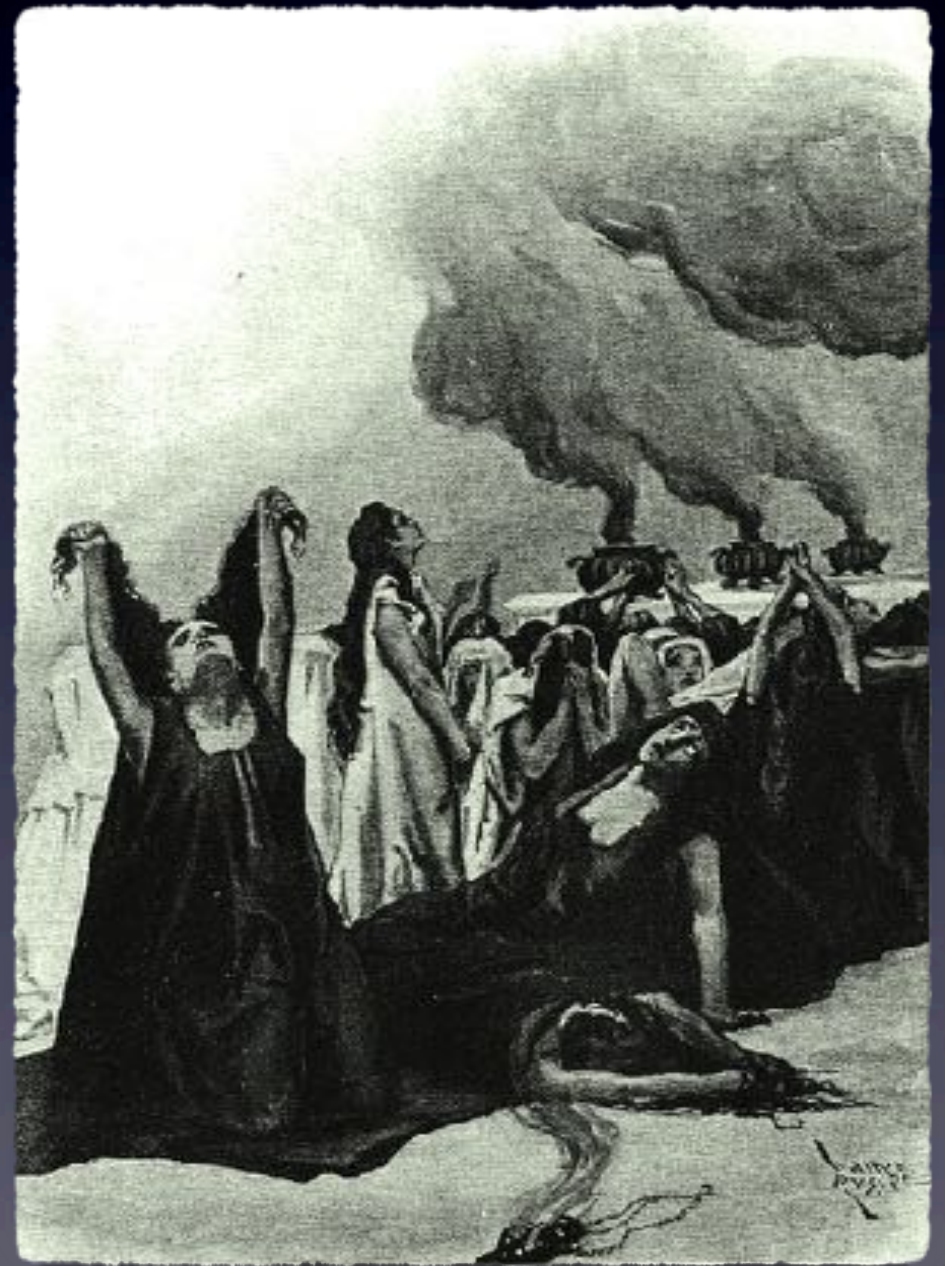
Burden No. 4:

Isaiah 15-16 Moab's Judgement

負擔 4: 以賽亞書15-16章 摩押被審判

Moab is next because their worldliness and sensuality seduced Israel away **spiritually** from their holy life and into sin

摩押是下一個，因為他們藉著屬世化和情慾上引誘以色列人遠離屬靈、聖潔的生活進而陷入罪中



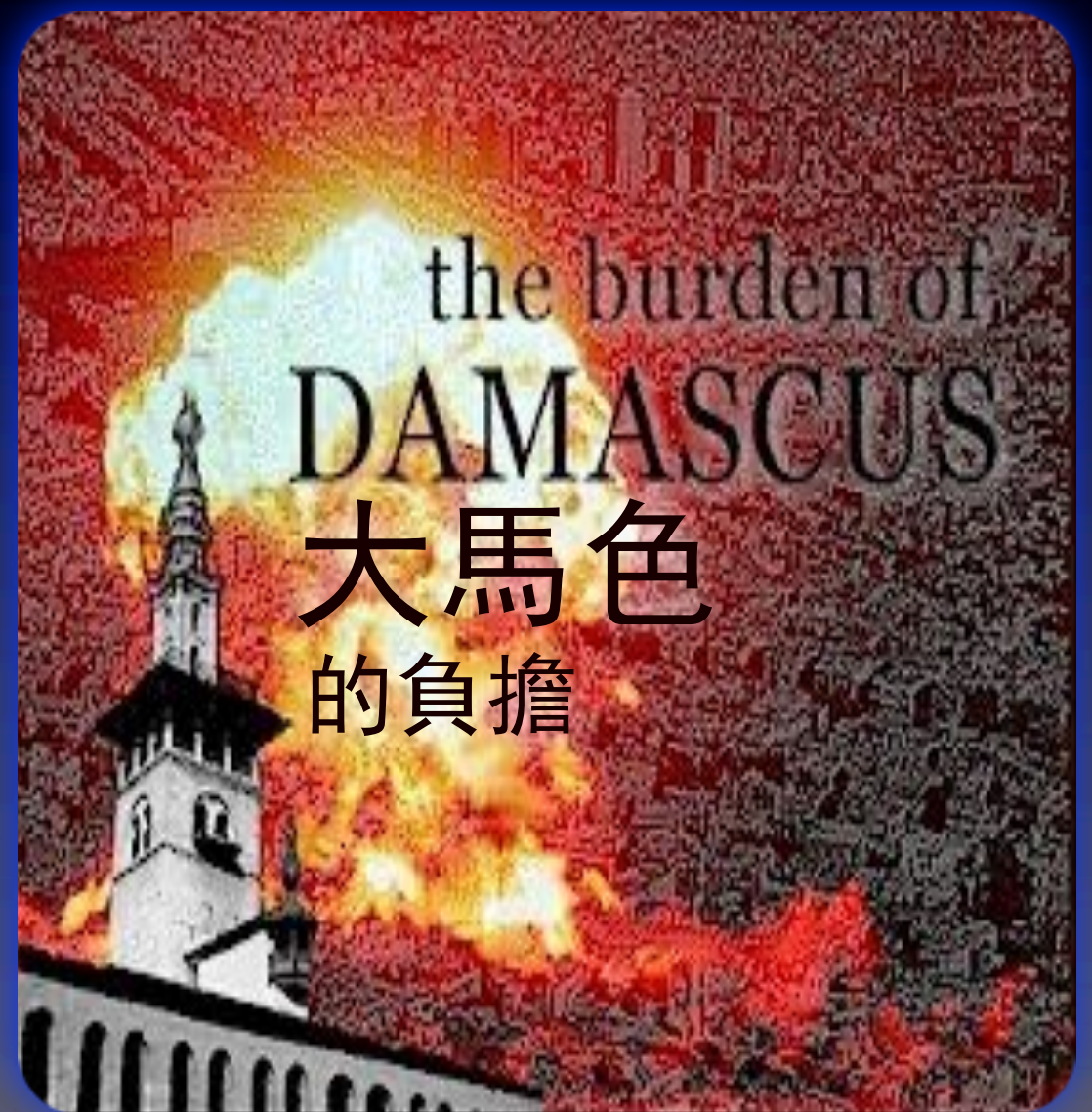
Burden No. 5:

Isaiah 17 Damascus (Ephraim) Judged

負擔 5: 大馬色 (以法蓮) 被審判

Ephraim judged for making a worldly alliance with Damascus which forced them into treachery against their own flesh and blood as enemies of sons of Jacob

以法蓮因與大馬色結世俗的聯盟而被審判，迫使他們背叛自己的骨肉至親，就是與雅各的子孫為敵



Burden No. 6: Isaiah 18

Judah Warned of Cush Alliance

負擔 6: 以賽亞書 18章 猶大被警告 與古實結盟的後果

Judah warned not to align with Cush but to wait for JHVH of Armies who will give the signal for the defeat of the enemy (Assyria) at the time and in a way He chooses

猶大被警告不要與古實結盟，而是要等待萬軍之耶和華，祂將以祂選擇的方式及時間，發出擊敗敵人（亞述）的信號



BURDEN NO.7 ISAIAH 19-20

EGYPT JUDGED WITH SALVATION

負擔 7: 以賽亞書19-20章

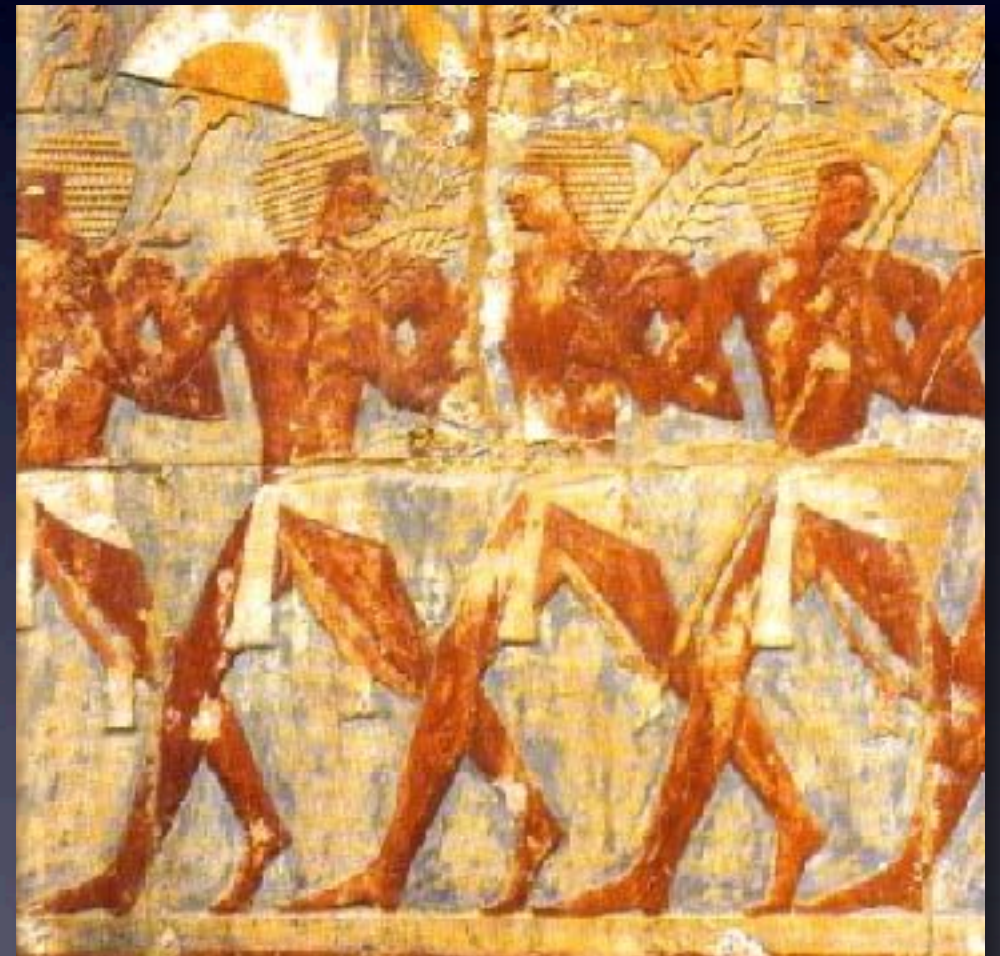
埃及帶著救恩被審判

Egypt represents secular, intellectual worldliness which blinds from faith in JHVH and His Kingdom

埃及代表著世俗的、屬世的知識，卻在耶和華和祂國度的信心上有如瞎眼一般

JHVH would strip Egypt of its proud wisdom by shaking the whole nation into confusion and leading to the fear of JHVH and His salvation

耶和華會將埃及所引以為傲的智慧奪去，以撼動整個國家讓其陷入迷惑，而轉為敬畏耶和華和祂的救恩



ISAIAH 13-23 REVEALING JHVH AS RIGHTEOUS JUDGE

以賽亞書13-23章啟示那作為公義審判官的耶和華

**ISAIAH 13 -23 IS A REVELATION OF JHVH'S SOVEREIGNTY OVER
THE NATIONS IN 5 DIMENSIONS**

以賽亞書13-23章在五個層面啟示耶和華如何在列國公義的掌權

1. He exposes Satan's work behind the nations
他暴露了在列國背後的撒旦的工作
2. He explains the legitimate grounds of God's judgments upon men and nations
他解釋了神對人和列國的審判正當理由
3. Reveals God's mercy which uses the nations to restore Israel to Inheritance
揭示了神的憐憫，使用列國來恢復以色列承受的產業
4. God's judgments arise from His mercy to save the nations by His powerful dealings
神的審判來自祂的憐憫，藉著祂大能的作為來救贖列國
5. Sovereignly preparing for His Son's eventual installation in a righteous Kingdom
(神的)全權的為著祂兒子預備最終要建立的一個公義的國度

ISAIAH 21-23 FINAL COLLECTION OF 'BURDENS' RE: THE NATIONS

以賽亞書21-23章 關於列國最後的組合「負擔」

Isaiah 21-23 is held together by the common sense of fear and dread of Assyrian invasion upon the nations as Isaiah the 'watchman' views it from Zion
以賽亞書21-23章是由列國共同對於亞述侵略的畏懼及害怕的感覺組合而成，如同作為「守望者」的以賽亞在錫安看見一樣

Part 1: Isa. 21.1-10 the watchman sees the storm winds sweep across **Babel** on the night of Belshazzar's feast

第一部分：以賽亞書21：1-10 守望者看到風暴在伯沙撒的宴會之夜橫掃巴別

Part 2: Isa.21.11-17 nations in the wilderness receive collateral damage 'in the night' of Assyria's tumult

第二部分：以賽亞書21：11-17 列國在曠野中，在亞述攻擊的騷亂之夜受到附帶的毀壞

- ◎ Isa.21.11-12 Edom (Dumah = 'silence' in heb.) fearfully inquires of the watchman what is coming
以賽亞書21：11-12 以東(度瑪= 希伯來文“靜默”)恐懼地詢問守望者將要發生的事
- ◎ Isa. 21.13-17 the Arab Bedouins will flee the swords and arrows into the desert as refugees
以賽亞書21：13-17 阿拉伯的貝都因人將逃離刀劍和箭成為躲進沙漠的逃難者

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Part 3: Isa.22.1-25 Meanwhile Jerusalem reacts to the watchman's 'vision' of the impending invasion of chariots with careless living and parties

第三部分：以賽亞書21：1-25 與此同時，耶路撒冷對守望者即將侵入的戰車的“異象”的回應是不在乎的生活和宴樂

Part 4: Isa. 23.1-17 the watchman sees the great ships of Tyre and all her ports of trade wailing as their richest commercial port is destroyed

第四部分：以賽亞書23：1-17 守望者看到推羅最富有的商業港口被摧毀，其中的大船和她所有的貿易港口哀號



I. ISAIAH 21.1-10 ISAIAH THE WATCHMAN LOOKS OUT
ACROSS THE WILDERNESS OF THE SEA TO BABEL AND ITS
SUDDEN FALL ON THE NIGHT OF BALSHAZZER'S FEAST
一. 以賽亞書21:1-10 守望者以賽亞的視野越過海旁的曠野，看見
巴別忽然在伯沙撒晚宴的夜晚傾倒了

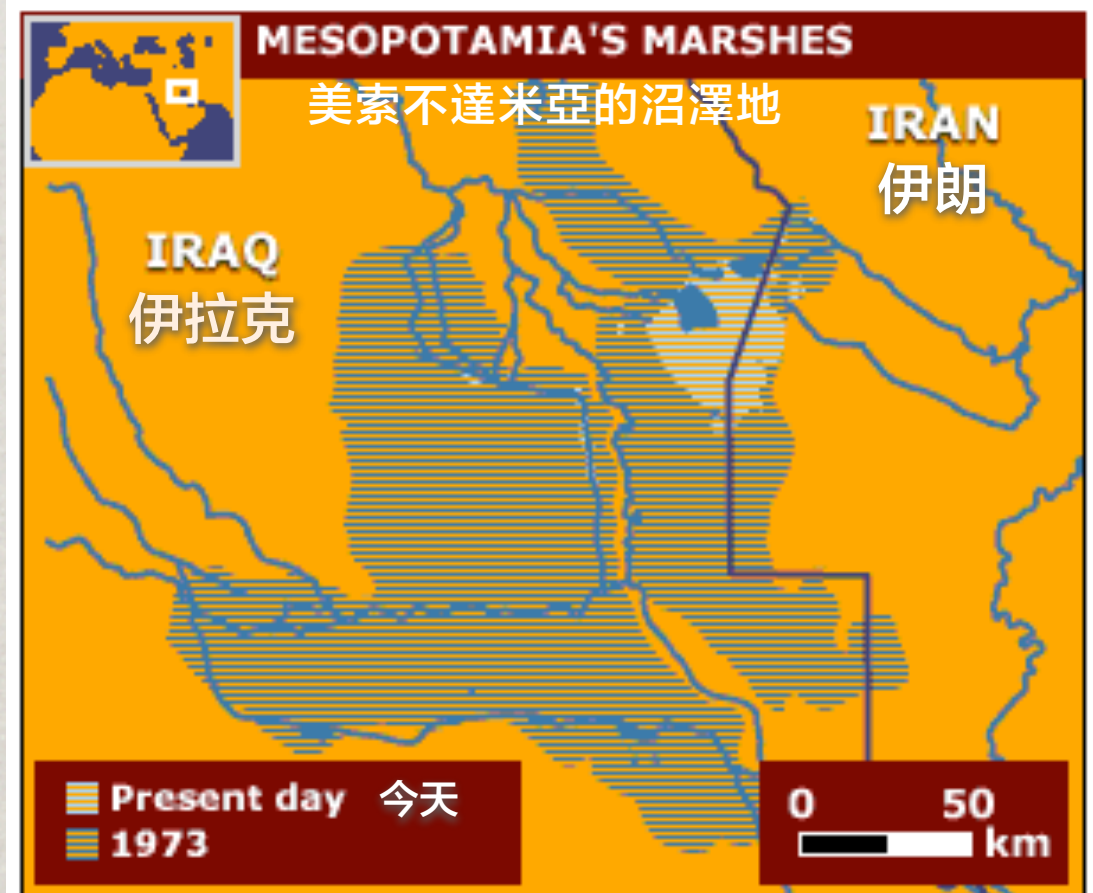
ISAIAH 21.1 'WILDERNESS OF THE SEA'

以賽亞書21:1 「海旁的曠野」

- i) Whole Mesopotamian delta was once a great marsh sea (the Sealand)
整個美索不達米亞三角洲曾經是一個巨大的沼澤海（西蘭）
- ii) This made Babylon difficult to invade
這讓巴比倫不容易被攻破
- iii) 1970 Iraq huge marsh draining project made 90% desert
1970年伊拉克抽乾沼澤的行動使那邊90%成了沙漠
- iv) Today Iraq temp +10 c. with impact = Amazonia and Aral sea
今天伊拉克溫度增加了攝氏10度，影響= 亞馬遜和鹽海

美索不達米亞的沼澤地 「設定要消失」

Mesopotamia's marshes 'set to vanish'



By BBC News Online's environment correspondent Alex Kirby

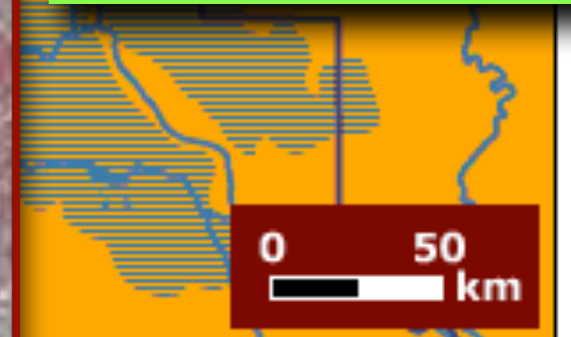
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s environment
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PART 1: ISAIAH 21.1-10

SUDDEN DOOM OF BABEL

以賽亞書 21: 1-10 巴比倫的瞬間傾覆

1. Isa. 21.2-4 the vision is harsh and unsettling as Elam (Shem's son - Persia) and Medes silence the groans of the oppressed nations
以賽亞書21:2-4 當以攔（閃的兒子-波斯）和瑪代止息了列國壓榨的呻吟時，這個異象是苛刻和令人不安的
2. Isa. 21.5-9 as watchman Isaiah sees the events unfold
以賽亞書21:5-9 當守望者以賽亞看到了將要發生的事
 - ✻ V. 5 the feast is in progress when a call to arms is given
第5節：當爭戰的號令響起時，那場筵席正進行中
 - ✻ V. 6 JHVH sets him on the walls over Babel to watch the attack
第6節：耶和華把他設立在巴別的牆上觀望這場襲擊



PART 1: ISAIAH 21.1-10

SUDDEN DOOM OF BABEL

以賽亞書 21: 1-10 巴比倫的瞬間傾覆

3. V. 7-9 Watchman fearfully observes the attack

第7-9節：守望者充滿恐懼地察看這場攻擊

- Chariots of wild animals in pairs,
一對對由野獸組成的戰車
- The lookout cries, "fallen fallen is Babel!"
守望的人喊著「巴比倫傾倒了, 傾倒了!」
- All the idols and her spirits are destroyed
一切偶像和她的邪靈都被毀滅

4. V. 10 - he comforts/warns Israel of her threshing and deliverance

第10節：他安慰/警告以色列關於她的擊打和救贖

5. Dan. 5.25-31 this all happened in

history in one night in 539B.C. and will yet happen in 20??A.D. - Rev. 18.1-2

但以理書5:25-31-這一切都在歷史上在主前539年一夜之間發生，也將在主後20??年發生（見啟示錄18:1-2）





II. ISA.21.11-12 EDOM (DUMAH = 'SILENCE'
IN HEB.) COMES TO THE WATCHMAN (ISAIAH)
二. 以賽亞書21:11-12 以東 (度瑪= 希伯來文「安靜」)
臨到了守望者以賽亞

ISAIAH 21.11-12

EDOM FEARFUL IN THE TUMULT

以賽亞書21:11-12 以東在混亂中感到恐懼

1. Isa. 21.11 Edom (Esau's land) a type of backslidden relatives living in the wilderness

以賽亞書21: 11 以東 (以掃的地)是一群活在曠野裡的墮落親屬的預表

2. Because they were related JHVH told Israel to steer clear of them in wilderness (Num.20.21)

由於他們是親屬，耶和華告訴以色列
在曠野中避開他們 (民數記20: 21)

3. V. 11 Historically Edom was a marauding neighbor who provoked and rebelled against Israel (2K. 8.20, Psa. 137.7)

第11節：在歷史上，以東是掠奪的鄰居，
他們挑釁並背叛以色列
(王下8:20，詩篇137:7)



ISAIAH 21.11-12

EDOM FEARFUL IN THE TUMULT

以賽亞書21:11-12 以東在混亂中感到恐懼

4. In the fear of approaching Assyrian doom
godless Edom comes to Zion seeking a
word about what would happen

因害怕亞述的毀滅臨近，不敬畏神的以東
來到錫安尋問關於將要發生的事

5. “When is it coming?” “How much longer
until daylight?”

「何時臨到？」 「還要多久才到天亮？」

6. Isaiah gives no definite word but challenges
those desperate in the night to really pray
(inquire) and seek JHVH

以賽亞沒有給出明確的話語，但挑戰那些在
黑夜中絕望的人，去真正地禱告(詢問)並尋求
耶和華

7. Obadiah prophesied the judgment of Edom
in the day of JHVH

俄巴底亞預言在耶和華的日子以東要受的審判

Desperate and soul-stirring
prayers result in answers.

When God is sought in
desperation, He responds.

絕望和激動人心的祈禱

會帶來答案。

當神在絕望中被尋求時，

祂會回應。



III. ISA. 21.13-17 THE ARABIAN DESERT WILL BECOME A
DESOLATE REFUGE FOR MANY WHO ARE FLEEING THE
NIGHT

三，以賽亞書21:13-17 阿拉伯的沙漠為著許多逃離黑夜的人的
荒蕪的避難所

ISAIAH 21.13-17 EVEN THE DESERT BEDUOINS MUST SUFFER THE NIGHT

以賽亞書21:13-17

即使是沙漠裏的貝都因人也須經歷黑夜的苦

- Isa. 21.13 Dedanites (grandson of Abraham through Keturah) were Bedouins in the desert

以賽亞書21:13 底但人(亞伯拉罕通過基土拉所生的子孫)是沙漠中的貝都因人

- V. 14 the hospitality of these peoples is legendary as they supply food and water to the fugitives of war

第14節: 這些人的熱情好客是出名的,
因為他們供應食物和水給戰爭的逃亡者

- V. 15 But they also will flee in terror from the bows and swords of Assyrian

第15節: 但他們也要驚恐地逃離亞述的
弓和劍

- V. 16-17 their numbers and strength will diminish within a year until only a remnant remained

第16-17節: 他們的人數和力量將在一年以內減少, 直至只剩一部分餘民





IV. ISA.22.1-25 ISAIAH THE 'WATCHMAN' REBUKES
JERUSALEM FOR HER REACTION TO WARNINGS
IN THE 'VALLEY OF VISION'

四，以賽亞書22:1-25 「守望者」以賽亞對於耶路撒冷在
「異象谷」面對警告的反應而斥責她

ISAIAH 22

JERUSALEM IN THE VALLEY OF VISION

以賽亞書22章 在異象谷的耶路撒冷

- ❖ This vision comes after the failed siege of Jerusalem by Sennacherib
這一異象臨到時，是在西拿基立圍攻耶路撒冷失敗之後
- ❖ Isa. 22.1,5; Psa. 125.2 Jerusalem (valley) actually surrounded by mountains but here the meaning is also spiritual = a place of 'supposed' vision
以賽亞書22:1、5；詩篇125:2
耶路撒冷(山谷)實際上被群山包圍，但在此的意思也是屬靈的= 一個「應該有」異象的地方
- ❖ Although JHVH has granted Jerusalem mercy, the watchman's vision sees a future attack because of her presumptuous, shallow and unrepentant response
雖然耶和華對耶路撒冷施憐憫，但守望者卻看到了將要臨到的攻擊，是因耶路撒冷自以為是、膚淺和不悔改的回應

The Valley of Vision 異象谷

Isaiah 22;

2nd Chronicles 29-32; 2nd Kings 18-20

以賽亞書22章;

歷代志下29-32章;

列王記下 18-20章

在沒有異象的「異象」谷

Valley of 'vision' where there is no vision

ISAIAH 22 JERUSALEM IN THE VALLEY OF VISION

以賽亞書22章 在異象谷的耶路撒冷

This watchman seems to see the further attacks (Babel, Rome) that will destroy Jerusalem

這位守望者似乎看見了將要摧毀耶路撒冷的更進一步攻擊(巴別、羅馬)

❖ V. 1-3 Jerusalem celebrates on housetops despite her unbelief as its deserters killed, its leaders fled

第1-3節 當逃兵被殺、領袖逃跑，耶路撒冷卻因不信而在屋頂上慶祝



ISAIAH 22 JERUSALEM IN THE VALLEY OF VISION 以賽亞書22章 在異象谷的耶路撒冷

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❖ V.4-7 Isaiah weeps for what lay ahead

第4-7節: 以賽亞為著將要來臨的事哀哭

Is. 22.5 “For it is a day of trouble and treading down and perplexity by the Lord GOD of hosts in the Valley of Vision, breaking down the walls and of crying to the mountain.

以賽亞書22:5 因為主一萬軍之耶和華使「異象谷」有潰亂、踐踏、煩擾的日子。
城被攻破，哀聲達到山間。

❖ V. 8-11 Jerusalem's siege plans for water and fortifying Zion were futile manmade plans “*but you did not look to its Maker*” v.11

第8-11節: 為著水和鞏固錫安而圍攻耶路撒冷的計劃是徒勞的人造計劃

第11節- 「卻不仰望做這事的主」

ISAIAH 22 JERUSALEM IN THE VALLEY OF VISION 以賽亞書22章 在異象谷的耶路撒冷

V.12-13 JHVH of hosts called for repentance after the near disaster of the Assyrian alliance but is offended by their careless reaction to the danger of their unbelief, presumption and fatalism

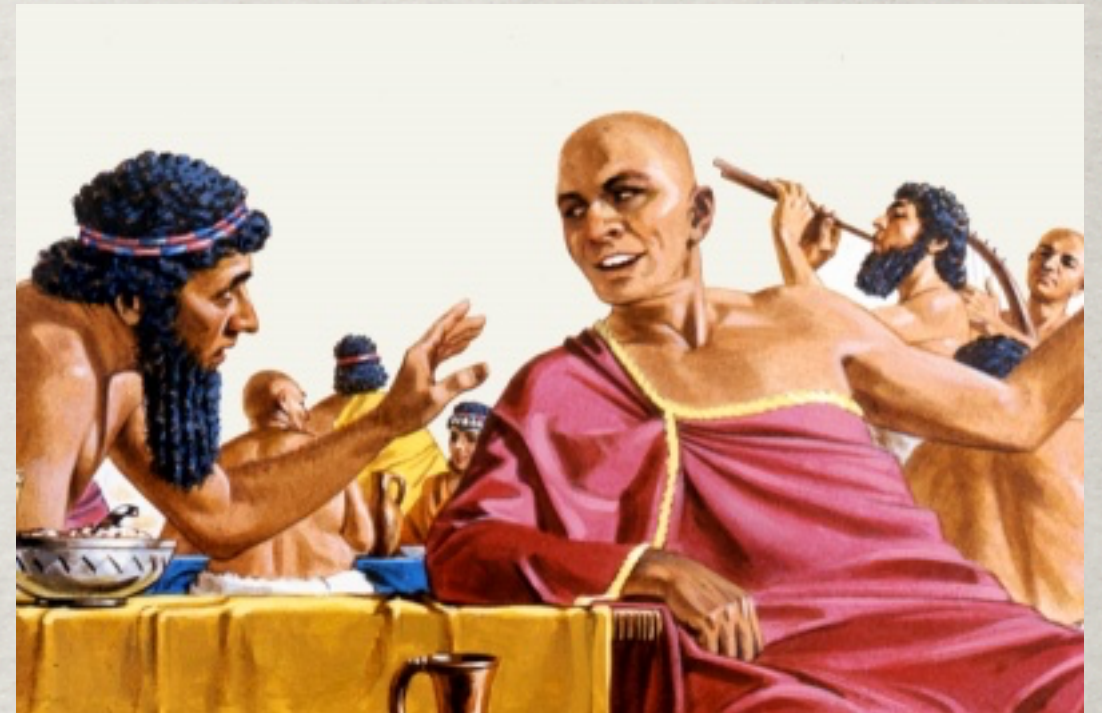
第12-13節：萬軍之耶和華在亞述聯盟的災難後呼召悔改，卻被他們的不信、自以為是和宿命的不在乎反應而激怒

V.14 the 'watchman' is told there will be no atonement nor way back for Jerusalem if she lives this way

第14節：“守望者”被告知，如果耶路撒冷照此以往，將不會再有赦免和回轉的路

This religious overconfidence was prominent both in the last days before both Babel and Rome destroyed Jerusalem

在末日及巴別和羅馬毀滅耶路撒冷之前，這種宗教性的過度自信特別突出



ISAIAH 22.15-25

LEADERSHIP IN THE VALLEY OF VISION

以賽亞書22:15-25 在異象谷裡的領袖們

V. 15-19 Shebna the corrupt treasurer a specific example of corruption but also a type of Pharisees, etc. of Jesus' time

第15-19節- 掌管銀庫的腐敗舍伯那是個具體腐敗的例子，但也是法利賽人的一種類型（例如：在耶穌的時代）

- ❖ He is using city funds to build a prominent tomb for his family
他挪用城市的資金為他的家人建造一座著名的墳墓
- ❖ JHVH will throw Shebna out among the captives and expose his shame
耶和華會將舍伯那從被擄的人中扔出去，並暴露他的羞恥



ISAIAH 22.15-25

LEADERSHIP IN THE VALLEY OF VISION

以賽亞書22:15-25 在異象谷裡的領袖們

V. 20-25 “*My servant*” Eliakim will be raised up and given authority (now a picture of Messiah with keys of David until cut off under weight of family)

第20-25節- 「我的僕人」以利亞敬將被興起，並賦予權柄（現在是一幅彌賽亞的圖畫，拿著大衛家的鑰匙，直到在家族的重壓下被剪斷）

❖ V.22-23 key of David cf. Rev. 3.7

第22-23節：大衛的鑰匙（見：啟示錄3:7）

❖ V. 24-25 - notice “*in that day*” the weight of his family will break him

第24-25節：注意「當那日」他家裏的重擔會將他砍斷



‘VISION’ IS KEY TO ZION’S FUTURE

「異象」是錫安未來的關鍵

- ❖ Jerusalem in the ‘valley of vision’ historically regressed to the place of unreality and self-righteous delusion (blindness)
耶路撒冷在“異象谷”中歷史性地退步到失去真實和自以為義的妄想（盲目）地步
- ❖ A sense of pride and invulnerability possessed her leaders who ignored the warnings of judgment
驕傲和剛硬使她的領袖們無視審判的警告
- ❖ Corruption and pleasure replaced the pursuit of vision’s Godly responsibility
腐敗和歡愉取代了追求有異象的神聖責任
- ❖ With the death of ‘Eliakim’ Zion was left vulnerable to destruction by Rome
以利亞敬死後，錫安處於容易被羅馬毀滅的光景

凡得勝的必這樣穿白衣，
我也必不從生命冊上塗抹他的名

"He that overcometh, the same shall be clothed
in white raiment: and I will not blot out his
name out of the
Book of Life."

He that hath an ear, let him hear what
the Spirit saith unto the churches." Revelation 3: 5-6
聖靈向眾教會所說的話，凡有耳的，
就應當聽！
啟示錄3:5-6



The ancient city of Tyre, pictured in 1890, survives as a modest port on the coast of Lebanon

History lies in the silt of Tyre

**V. ISA. 23.1-17 TYRE AS A GREAT ANCIENT
COMMERCIAL CENTER IS DESTROYED**

**五，以賽亞書23:1-17 作為古代偉大貿易中心的推羅
被毀滅了**

ISAIAH 23 以賽亞書23章

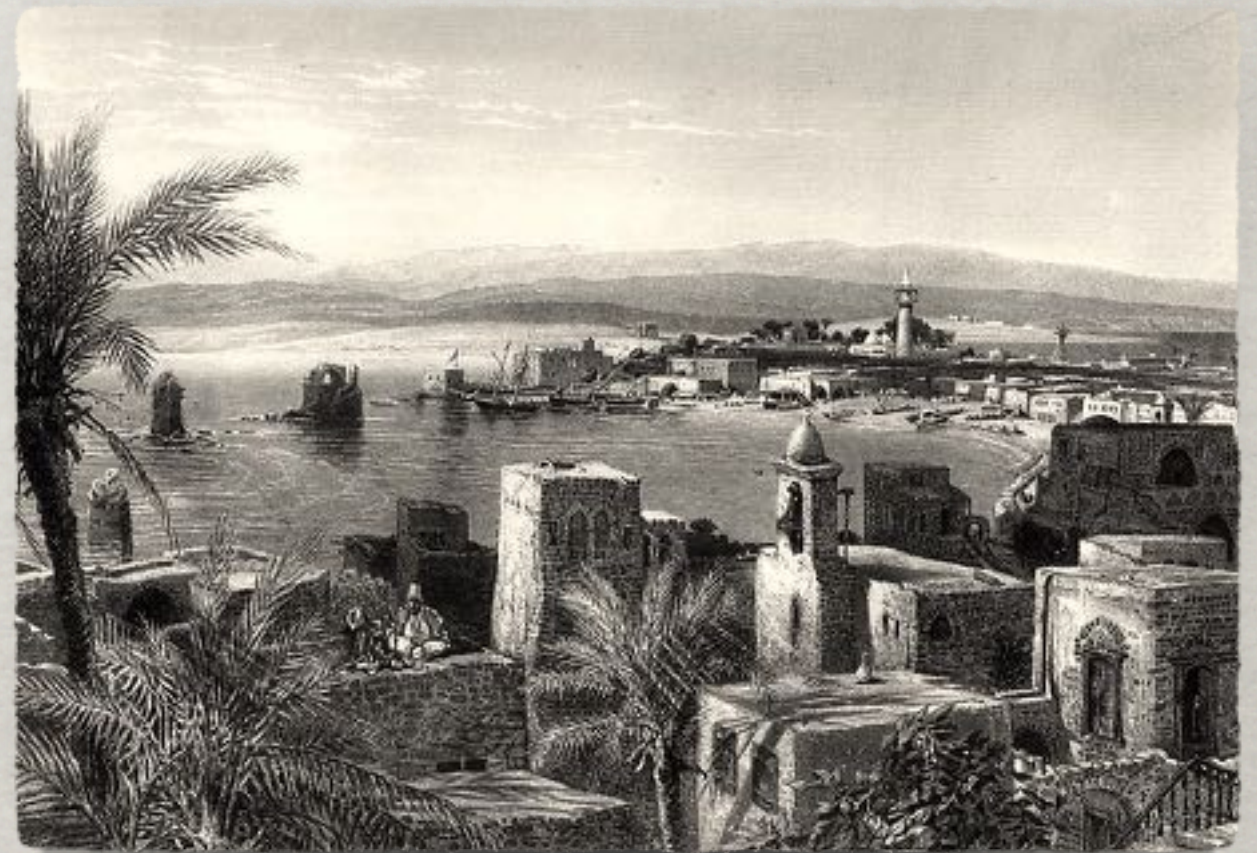
THE KINGDOM OF TYRE (PHOENICIA)

推羅的國度(腓尼基)

What was Tyre in Isaiah's day?

在以賽亞時代的推羅如何？

1. Unique fortress: a virtually impenetrable city a kilometer off the coast
它獨特的保障：離海岸一公里遠，是幾乎無法被攻破的城市
2. Rich Phoenician seaport and commercial center of the Mediterranean on the crossroads of Mesopotamia and Egypt
富裕的腓尼基海港和地中海的商業中心，位於美索不達米亞和埃及的交界處



ISAIAH 23 以賽亞書23章

THE KINGDOM OF TYRE (PHOENICIA)

推羅的國度(腓尼基)

What was Tyre in Isaiah's day?

在以賽亞的時代推羅如何？

3. Once the wealthy patron of David and Solomon building the Temple

它曾是幫助大衛和所羅門建造聖殿的富有贊助人

4. The Phoenician center of religion where fanatic Jezebel and Athaliah corrupted both Israel and Judah with Ashtaroth (moon goddess)

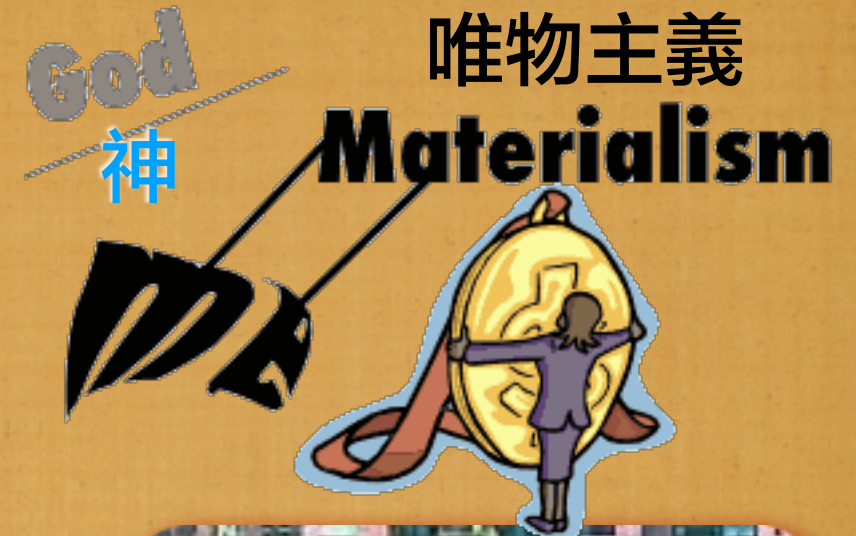
腓尼基的宗教中心，使狂熱的耶洗別和亞他利亞用亞斯他錄(月亮女神)去敗壞以色列和猶大



Isaiah 23 kingdom of Tyre a Type

以賽亞書23章以推羅作為的表號

Tyre's general and broad description (like Babel's) hints at it being a "type" in the bible
關於推羅的一般性及廣泛性描述（如同巴別）
暗示著它在聖經中是一種「表號」



1. The third great bondage force: **Mammon the 'harlot' (Materialism)**
第三個可怕的綑綁勢力:那「妓女」瑪門(唯物主義)
2. Unique: the 2nd "seat of Satan" /antichrist (Ezek. 28.1-6, 11-17)
獨特的:第二個-「撒旦的座位」/敵基督
(以西結書28章1-6, 11-17節)
3. **Pride** of materialism's self-worth and greatness
驕傲在於唯物主義的自我價值和偉大
4. The false sense of **invincibility** by their possessions, trade positions and business shrewdness
因他們的財產、貿易地位和商業的精明而產生出擊不倒的假象



ISAIAH 23 以賽亞書23章

THE KINGDOM OF TYRE 推羅的國度

Isaiah 23.1 The burden against Tyre. Wail, you ships of Tarshish! For it is laid waste,
以賽亞書23:1 論推羅的默示：他施的船隻都要哀號；因為推羅變為荒場，

- ❖ *Isa. 23.1-7*- The world's centers of commerce (Tarshish, Cyprus, Sidon, Egypt) are all mentioned as they wail at the loss of Tyre

以賽亞書23:1-7- 世界上的貿易中心(他施、居比路、西頓、埃及)都被提到，
他們都因著失去推羅而哀哭

- ❖ This prophecy sees all the way to *Rev. 18* as part of “*Babel is fallen!*”
這個預言一直看到了啟示錄18章，
作為「巴別傾倒了!」的一部分

- ❖ *Isa. 23.8-12* JHVH of hosts has planned this because of the satanic pride and bondage behind materialism
以賽亞書23: 8-12 萬軍之耶和華
已經計畫了這個，因為物質主義背後
是撒旦的驕傲和轄制



ISAIAH 23 以賽亞書23章

THE KINGDOM OF TYRE 推羅的國度

Isa. 23.13-17 the future of Tyre seen by the watchman:

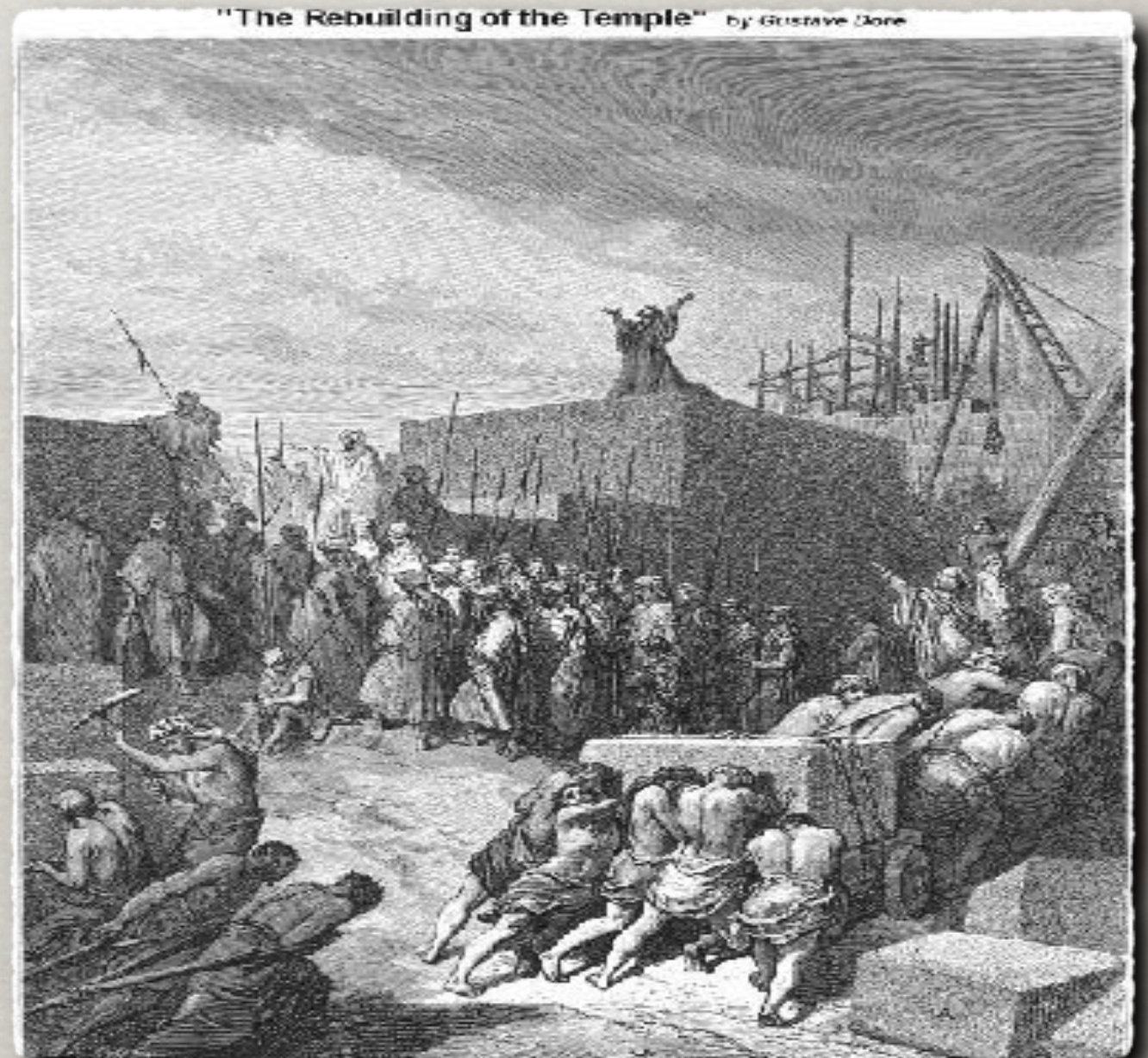
以賽亞書23:13-17 守望者所見的推羅的未來

- a) V.15-16 for 70 yrs (along with with Judah's captivity) Tyre will be known only in a 'has been' harlot's song of lament

第15-16節：有70年之久(連同猶大的被擄)推羅將只在一首“已被忘記”的妓女的挽歌中被人知曉

- b) V.17-18 after the 70 yrs. Tyre like Egypt would be restored by a Sovereign JHVH and prosper again even becoming a patron to Judah (Ezra 3.7)

第17-18節：過了70年，推羅會像埃及一樣，將被公義的萬軍之耶和華恢復，並再次繁榮，甚至成為支持猶大的人(以斯拉記3.7)



**So great is the lure
of Mammon's
'harlotry' that
Christians must be
very careful of its
snare and pride**

**瑪門的「誘惑」是如此
之大，以至於基督徒必須
非常小心它的圈套和驕傲**

末世興起的三個假神

The Rise of Three False Gods of the Endtimes



The Bible reveals that three false gods will play a key role in endtime world affairs. Can you know their identity and whether you have already fallen prey to their schemes?

聖經揭示了三個假神將在末世世界事務中發揮關鍵作用。
你能分辨他們的身份，或是你已經成為他們計劃的犧牲品？

Wilfred J. Hahn

www.eternalvalue.com

Summary of Isaiah 13-23

以賽亞書13-23章總結

So between the two of them, Babylon and Tyre summed up from east to west all that the world of that day—and this—thought was significant. Isaiah's response was: "Do not trust the nations of this world. They are not preeminent. They do not hold your destiny in their hands. They, like you, are under the judgment of God—your God." When seen in this way, chs. 13-23 seem to be saying that:

因此，在他們兩者之間，巴比倫和推羅總結了當時從東到西的世界，而這個思想是重要的！以賽亞的回應是：「不要相信這世上的列國。它們並不卓越。你的命運並不掌握在他們的手中。他們和你們一樣，都是在神的審判之下(你的神)。」當以這種方式看時，13-23章似乎是在說：

Oswalt, John N.. The Book of Isaiah, Chapters 1-39 (The New International Commentary on the Old Testament) (pp. 427-428). Wm. B. Eerdmans Publishing Co..
奧斯瓦特、約翰 恩……以賽亞書, 1-39章 (新國際版舊約註釋, 第427-428頁)

Wm.B. Eerdmans出版社

Summary of Isaiah 13-23

以賽亞書13-23章總結

- Since the glory of the nations (chs. 13, 14) equals nothing, and
既然列國的榮耀(第13、14章)算不得什麼，而且
- Since the scheming of the nations (chs. 14-18) equals nothing, and
既然列國的計謀(第14-18章)算不得什麼，而且
- Since the wisdom of the nations (chs. 19-20) equals nothing, and
既然列國的智慧(第19-20章)算不得什麼，而且
- Since the vision of this nation (chs. 21, 22) equals nothing, and
既然這國的異象(第21、22章)算不得什麼，而且
- Since the wealth of the nations (ch. 23) equals nothing,
= Don't trust the nations!

既然列國的財富(第23章)算不得什麼= 不要信靠列國

Oswalt, John N.. The Book of Isaiah, Chapters 1-39 (The New International Commentary on the Old Testament) (pp. 427-428). Wm. B. Eerdmans Publishing Co..

奧斯瓦特、約翰 恩……以賽亞書, 1-39章 (新國際版舊約註釋, 第427-428頁)

Wm.B. Eerdmans出版社

Next week:
Isaiah 24-27
A vision of the
comprehensive judgment
of the world



下週：以賽亞書24-27章
對世界的全面審判的異象