



Isaiah Studies

以賽亞書
研習系列



Isaiah 28-33 is a new collection of prophecies

以賽亞書28-33章是新的一組預言

1. Isa 28-33 are 5 prophecies that begin with the word “WOE” (He. = “Hoy”)

以賽亞書28-33章是以「禍哉」作為開始的
5個預言

2. These woes are upon God’s chosen people in Jerusalem

這些禍會臨到神在耶路撒冷的選民

3. “Woe” is a word implying grief and dread because Judgment has already gone forth)
= it is too late

「禍」是一個暗示悲傷和恐懼，因為審判已經
發出= 現在已經太遲了



Isaiah 28-29:

Woes to Ephraim and Ariel

以賽亞書28-29章：禍哉臨到以法蓮和亞利伊勒

1. Isa. 28 Ephraim drunk with pride rejects and belittles God's Word

以賽亞書28章：以法蓮驕傲並醉酒，拒絕並藐視神的話

2. Isa. 29 Ariel religious pride offends JHWH with its heartless worship

以賽亞書29章：亞利伊勒宗教性的自恃和無心的敬拜觸犯了耶和華



Isaiah 28.1 “woe to Ephraim”

以賽亞書28:1「禍哉！以法蓮」

Who is Ephraim? 誰是以法蓮?

- 1) Blest son of Joseph and strongest No. Israel tribe
約瑟所祝福的兒子，也是以色列北國最強的支派
- 2) Earliest center of Israel's religion in Shechem and Shiloh
以色列最早的宗教中心是示劍和示羅之間
- 3) Most fertile vineyards in Israel where Samaria the capital built
以色列最肥沃的葡萄園，撒瑪利亞在此建都
- 4) Always competitor with Judah No. Israel's kings (Jeroboam) from Ephraim
好與猶大相爭的北國以色列王耶羅波安是來自以法蓮



**Joseph is a fruitful bough . . .
(Genesis 49:22).**

約瑟是多結果子的樹枝……
(創世紀49:22)

Isaiah 28 has four sections

以賽亞書28章有四個部份

- I. The woe 災禍
- II. The precept principle
律例的原則
- III. The underlying covenant
隱藏的約
- IV. A parable of JHVH's ways
關於耶和華的道路的一個比喻

I. The woe

那禍

Isaiah 28.1-4

“woe to pride in abundance”

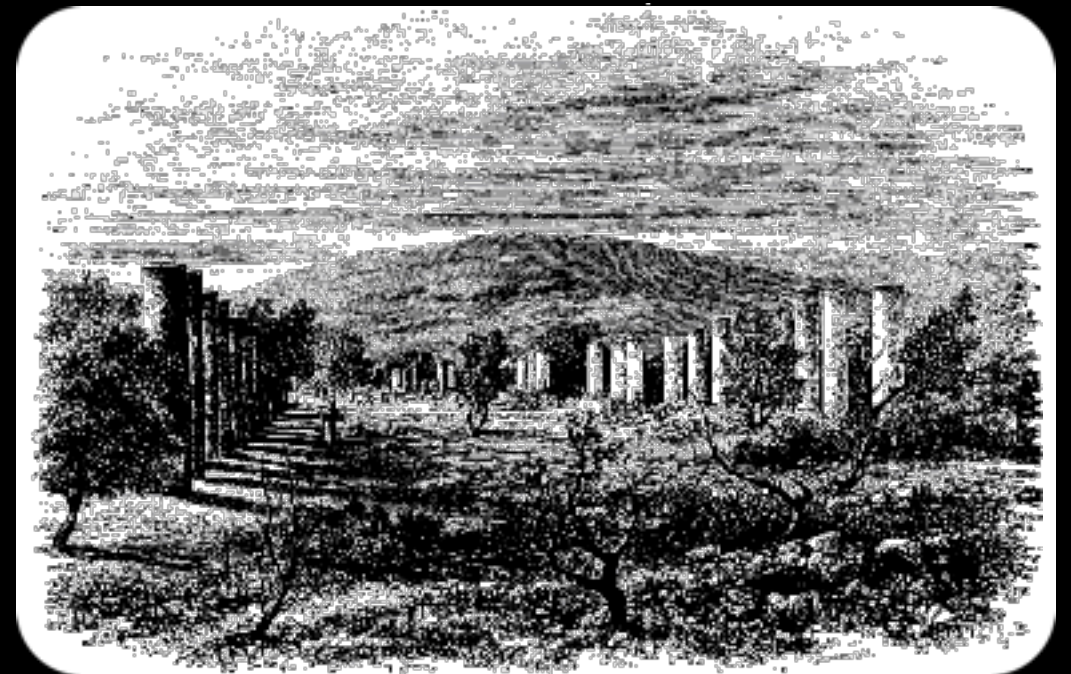
以賽亞書28:1-4 「在富足時驕傲的禍」

V. 1 “proud crown” - Samaria was beautifully situated on the crown of a hill as the prosperous capital

第1節：「高傲的冠冕」—撒瑪利亞這富裕的都城，有如冠冕華美地立在肥美谷的山上

V. 2-4 *behold* = JHVH’s mighty “*hand*” will strike down the vineyards of Ephraim’s drunkards

第2-4節：「看哪」=耶和華大能的「手」將擊倒以法蓮醉酒的葡萄園



Isaiah 28.5-6

yet JHVH has a remnant

以賽亞書28:5-6 耶和華卻有一班餘民

V. 5- JHVH of hosts still has a real “glorious crown” which is
upon the remnant

第5節: 萬軍之耶和華仍然有一個真正的「榮冠華冕」, 是在餘民之上的

V. 6- These few will judge with justice and be strong to defend the
gates of Zion

第6節: 這些少數的餘民以公平做審判,
並強大的守護著錫安的城門

**What a remnant promise - crowned
and full of justice and strength**
**這是給餘民何等的應許— 加冕, 並充滿了
公義及能力**



Isaiah 28.7-8: Warning to Judah- your religious leaders are also drunk

以賽亞書28:7-8 給猶大的警告—

你們的宗教領袖們也都醉了！

V.7 “*these also...*” = Judah

- Ephraim was only a mirror revealing
the drunken pride existing in Judah

第7節：「這地的人也……」 = 猶大

— 以法蓮只是一面鏡子，啟示了在
猶大存在的醉酒般的驕傲

V.7-8 their drunken pride impaired
prophetic vision and priestly justice

第7-8節：他們醉酒般的驕傲損害了預言的
異象及祭司的公義



II. The precept principle

律例的原則

Isaiah 28.9-13: Ephraim mocks

“precept upon precept...”

以賽亞書28:9-13——以法蓮譏笑

「律上加律……」

V. 9-10 God's Word against them is mocked as childish baby talk

“we are prophets and priests not children”

第9-10節 神反對他們的話語被譏笑為幼稚的嬰兒話語 “我們是先知和祭司，不是孩子”

Key: **drunken pride** refers to their knowledge of the Covenant (known but not followed)

關鍵：**醉酒的驕傲**是指他們對於約的知識（知道，但不遵從）



“Who has believed our report?”

Isaiah 53.1

「我們所傳的有誰信呢？」

以賽亞書53:1

ISAIAH 28.9-13: 2 REACTIONS - TO THOSE DRUNK WITH PRIDE”

以賽亞書28:9-13

給那些驕傲醉酒的人的二個反應

‘PRECEPT UPON PRECEPT’ IN GOD’S WORD GRATES
AGAINST BOTH PROUD INTELLIGENCE AND GUILTY
CONSCIENCE

在神的話語上「命上加命」,磨碎了驕傲的智慧和罪惡的良知

“precept upon precept” MOCKERS ARE DESCRIBING GOD’S WORD AS,
*“Do this; do that. Here’s a rule for this; a rule for that. Remember this little
thing here; this little thing there.”* DO YOU THINK WE ARE KIDS IN
SUNDAY SCHOOL?”

「律上加律」嘲笑者形容神的話是「做這個、做那個. 這裏一個規條、那
裡一個規條; 記得這個小事、那個小事」祢以為我們是主日學的孩子嗎?

“zaw lazaw zaw lazaw, kaw lakaw, kaw lakaw, ze’er sham, ze’er sham” WAS
LIKE SAYING “BLAH BLAH BLAH” OR “YADA YADA YADA” TO THE LAW

“zaw lazaw zaw lazaw, kaw lakaw, kaw lakaw, ze’er sham, ze’er sham”

如同視律法為「吧啦吧啦、哇啦哇啦」

ISAIAH 28.9-13: 2 REACTIONS - TO THOSE HUMBLE AND TRUSTING

以賽亞書28:9-13

給那些謙卑及信靠的人的二個反應

‘PRECEPT UPON PRECEPT’ IS A BASIC PRINCIPLE USED IN GOD’S WORD (THE WORD PRECEPT MEANS A ‘PRINCIPLE’)
「命上加命」是用在神話語上的基本原則（誠命這個詞的意思是「原則」）

- **Precept** = a working principle the Living Word uses when teaching by building knowledge through repetition, explanation, example, and obedience leading from simple knowledge to enlightened to experiential wisdom

誠命 = 是活的道能夠實行的一個原則，在教導時藉著重複、解釋、例子及順從來建立知識，從簡單的知識帶入蒙光照後經歷的智慧。

ISAIAH 28.9-13: 2 REACTIONS - TO THOSE HUMBLE AND TRUSTING

以賽亞書28:9-13

給那些謙卑及信靠的人的二個反應

‘PRECEPT UPON PRECEPT’ IS A BASIC PRINCIPLE USED IN GOD’S WORD (THE WORD PRECEPT MEANS A ‘PRINCIPLE’)

「命上加命」是用在神話語上的基本原則（誡命這個詞的意思是「原則」）

- Precept upon precept enables the simplest to understand as it builds from learning to obedience to knowing

命上加命能使最單純的人能明白，因為它從學習建立到順服，再到認識。

- Precept upon precept are also used as covenant warnings because the Lord always repeats his warning 2-3 times before actually carrying it out

命上加命也用在約的警告方面，因為主總是在實際執行之前重複祂的警告2-3次。

Isaiah 28.9-13 - JHVH will teach them

His precepts the hard way

以賽亞書28:9-13 耶和華將要以艱難的方式 教導他們祂的誡命

Is. 28.11 Very well then, with foreign lips and strange tongues God will speak to this people,

以賽亞書28:11 先知說：不然，主要藉異邦人的嘴唇和外邦人的舌頭對這百姓說話。

Is. 28.12 to whom he said, “This is the resting place, let the weary rest”; and, “This is the place of repose” — but they would not listen.

以賽亞書28:12 他曾對他們說：你們要使疲乏人得安息，這樣才得安息，才得舒暢，他們卻不肯聽。

嘲笑發生在以艱難的方式學習之先

Mocking precedes
learning the hard way.

This verse used by Paul regarding
tongues in 1 Cor. 14.21-22?

這個經文是保羅在哥林多前書14:21-22
用來提到關於舌頭的教導嗎？

II. Isaiah 28.9-13 -the precept principle

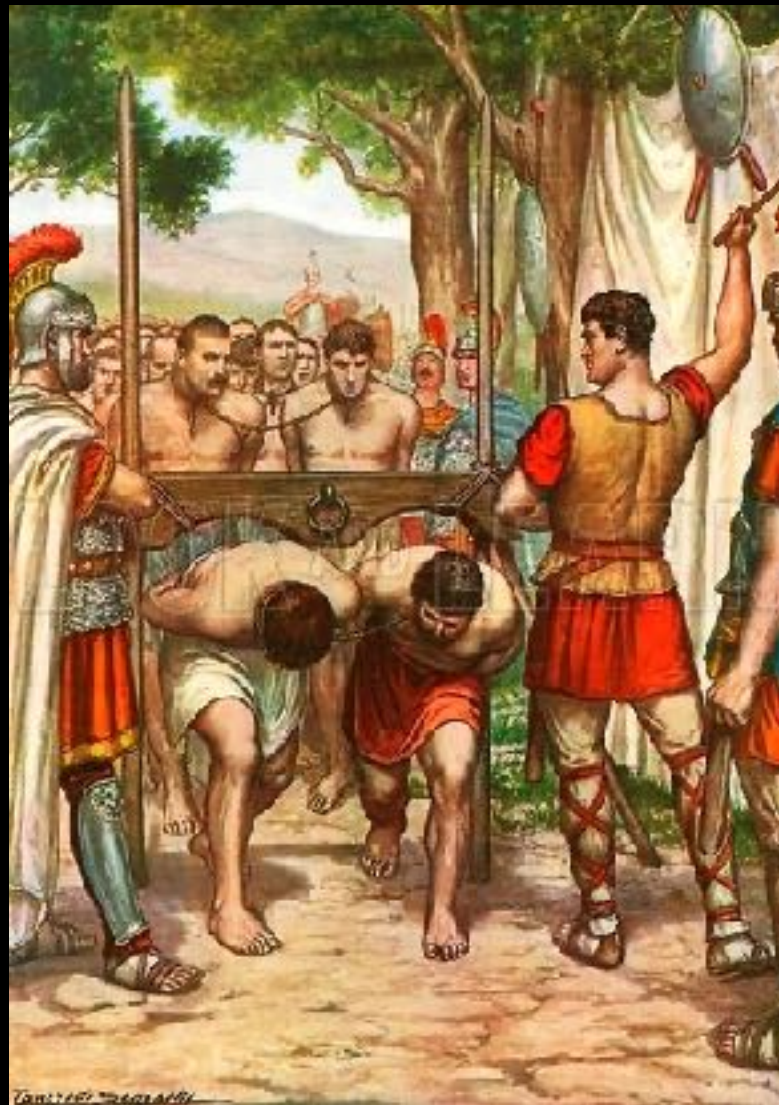
(二) 以賽亞書28:9-13 戒命的原則

Is. 28.13 Therefore the word of the LORD will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

以賽亞書28:13 所以，耶和華向他們說的話是命上加命，令上加令，律上加律，例上加例，這裏一點，那裏一點，以致他們前行仰面跌倒，而且跌碎，並陷入網羅被纏住。

The Lord's method hasn't changed

if they won't heed
God's Word now, then
they will be taught it
"line upon line" (verse
by verse) as they go
through the
consequences of
disobedience



神的方式沒有改變

如果他們現在不聽從
神的話，那麼當他們
經歷悖逆的後果時，
他們將「一行一行
地」（一節一節）地
被教導

III. The underlying covenant

隱藏的約

III. The underlying covenant (三) 隱藏的約

Is. 28.14 Therefore hear the word of the LORD, you scornful men

以賽亞書28:14 所以，你們這些褻慢的人...
要聽耶和華的話。

28.14-15 the rulers of Jerusalem have made other covenants (with Assyria and Egypt) in times of trouble

28:14-15 耶路撒冷的領袖們在面臨難處時與亞述及埃及立了約

JHVH sees these as covenants with '*death and sheol made through falsehood and deception*' such 'man-made' agreements with the world trap God's children in bondage

耶和華看這些「藉著虛假及欺瞞與死亡和陰間所立」的約。有如與世界所立的「人為」協議，而使神的兒女陷入綑綁當中



Isaiah 28.16-22

III. The underlying covenant (三) 以賽亞書28:16-22 隱藏的約

God had already “founded” a *covenant stone* in Zion- (bf/ the founding of the world)

神已經在錫安立了一個「約的石頭」(在創立世界之前)

1. God’s reaction to men’s defection is always to reveal his Son: “**Behold I have laid (lit. in Heb = founded) in Zion a stone**”

神對人叛逃的反應總是啟示他的兒子：「看哪，我在錫安立了一塊石頭（希伯來語=建立）」

2. The underlying covenant “stone” of God’s people is the only foundation that can endure
神子民的約的「石頭」是唯一可以堅持的基礎

3. V. 17a This Stone will be the measure of all in Zion
第17節上：這個石頭將會是在錫安度量一切的準繩

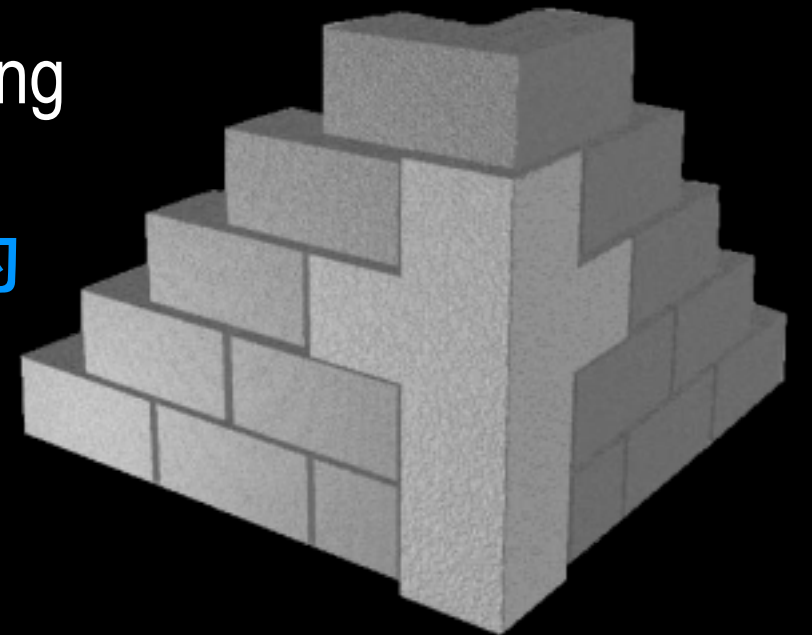


Isaiah 28.16-22

III. The underlying covenant (三) 以賽亞書28:16-22 隱藏的約

Our foundation under us is Christ 我們的基礎是基督

- A. **A tried stone** = one that has already been tested (cross)
被試煉過的石頭 = 一個已經過測試的(十字架)
- B. **A precious corner** (blood) = the key corner stone which defines and shapes the whole building
寶貴的房角石(血) = 主要的房角石可以界定和定型整個建築物
- C. **A sure foundation** = an immovable foundation underlying all of his living stones (resurrection's "indestructible life")
堅實的基礎 = 祂所有的活石的根基有個不可移動的根基(復活的「堅不可摧殘生命」)



Isaiah 28.17b-22 JHVH will make all other covenant foundations null and void

以賽亞書 28:17下-22 耶和華將會使其他約的 基礎歸於無有

- 1) V. 17 lies swept away
第17節- 謊言被沖去
- 2) V. 18 “*covenant with death will be annulled*,” “*covenant with sheol will not stand*” by a relentless flood of scourging
第18節- 藉著無情的鞭打臨到「與死亡所立的約必然廢掉」, 「與陰間所結的盟必立不住」
- 3) V. 20 covenants no longer comfort
第20節- 約不再帶來安慰



Isaiah 28.17b-22 JHVH will make all other covenant foundations null and void

以賽亞書 28:17下-22 耶和華將會使其他約的 基礎歸於無有

4) V. 21 JHVH will arise again in anger:

第21節 耶和華會再次在怒中興起

- Flood of Mt. Perazim (2 Sam. 5.20) 毗拉心山的洪水 (撒下5:20)
- Hail at Gibeon (Josh. 10.11-12) 基遍的冰雹 (約書亞記10:11-12)

5) Apocalyptic:

Is. 28.22 ...For I have heard from the Lord GOD of hosts, a destruction determined even upon the whole earth.

關於世界的末了:

以賽亞書28:22 「因為我從主一萬軍之耶和華那裏聽見，已經決定在全地上施行滅絕的事」

IV. A parable of JHVH's ways

關於耶和華的道路的一個比喻

IV. Isaiah 28.23-29 Parable of JHVH's ways

(四)以賽亞書28:23-29 關於耶和華道路的一個比喻

God's ways higher than man's

神的道路高於人的道路

1. V. 24 JHVH always **plows** (disciplines) with purpose not anger (to bring repentance)
第24節: 耶和華總會帶著目的用**犁**來耕(管教), 不是憤怒 (要帶來悔改)
2. V. 25-26 JHVH **sows** each seed differently according to its kind and best for nurture
第25-26節: 耶和華根據種子的種類和最適合培育的方式, 用不同的方式給每顆種子**撒種**



IV. Isaiah 28.23-29 Parable of JHVH's ways

(四)以賽亞書28:23-29 關於耶和華道路的一個比喻

God's ways higher than man's
神的道路高於人的道路

3. V. 27-28 JHVH **threshes** carefully (the cross) bearing in mind each unique life and their fruit

第27-28節: 耶和華小心地**篩**（十字架），記得每個獨特的的生命及其果實的

4. V. 29 **POINT**: JHVH of armies acts effectively in wisdom to achieve the right fruit

第29節 **重點**: 萬軍之耶和華在智慧中有效的行動，以取得正確的果實





Isaiah 29 - “woe to Ariel”

以賽亞書29章 - 「禍哉亞利伊勒」

*Isaiah 29.1 “Ariel, o Ariel, the city
where David encamped”*

以賽亞書29:1 「唉！亞利伊勒，亞利伊勒，
大衛安營的城」

Isaiah is using this Hebrew word **Ariel** אַרְיֵאל using its three translations to reveal the “woe” upon Jerusalem’s hypocrisy

以賽亞用希伯來字亞利伊勒，用它的三個翻譯來揭示耶路撒冷的虛偽所帶來的「禍」

1. The first and literal meaning of Ariel is “lion of God” = David
亞利伊勒的第一個字面意思是「神的獅子」= 大衛
2. Ariel in this verse was a reference to Jerusalem’s ‘mystic’ name as ‘lion of God’
這節經文中的亞利伊勒指的是耶路撒冷的「神秘」名字，即「神的獅子」
3. The 3rd meaning of “ariel” is “fireplace/ altar of God”
亞利伊勒的第三個意思是「神的火爐/ 祭壇」



Isaiah 29.1 “Ariel, o Ariel”

以賽亞書29:1 「唉！亞利伊勒，亞利伊勒」

Is. 29.1 Woe, Ariel, Ariel the city where David once camped! Add year to year, keep your feasts on schedule.

以賽亞書29:1 唉！亞利伊勒，亞利伊勒，大衛安營的城，
任憑你年上加年，節期照常周流。

1. When David was the ‘lion’ of Judah
he made Zion the lion of God
當大衛是猶大的「獅子」時，他使錫安
成為神的獅子

2. This “woe” was uttered again by
Jesus with tears in *Lu. 19.41*
耶穌在路加福音19:41再次含淚說出了
這個「悲哀」

3. How could Jerusalem with her
religious feasts fall away from her God?
耶路撒冷怎麼一邊慶祝宗教節慶一邊離棄了她的神？



Falling away by religion

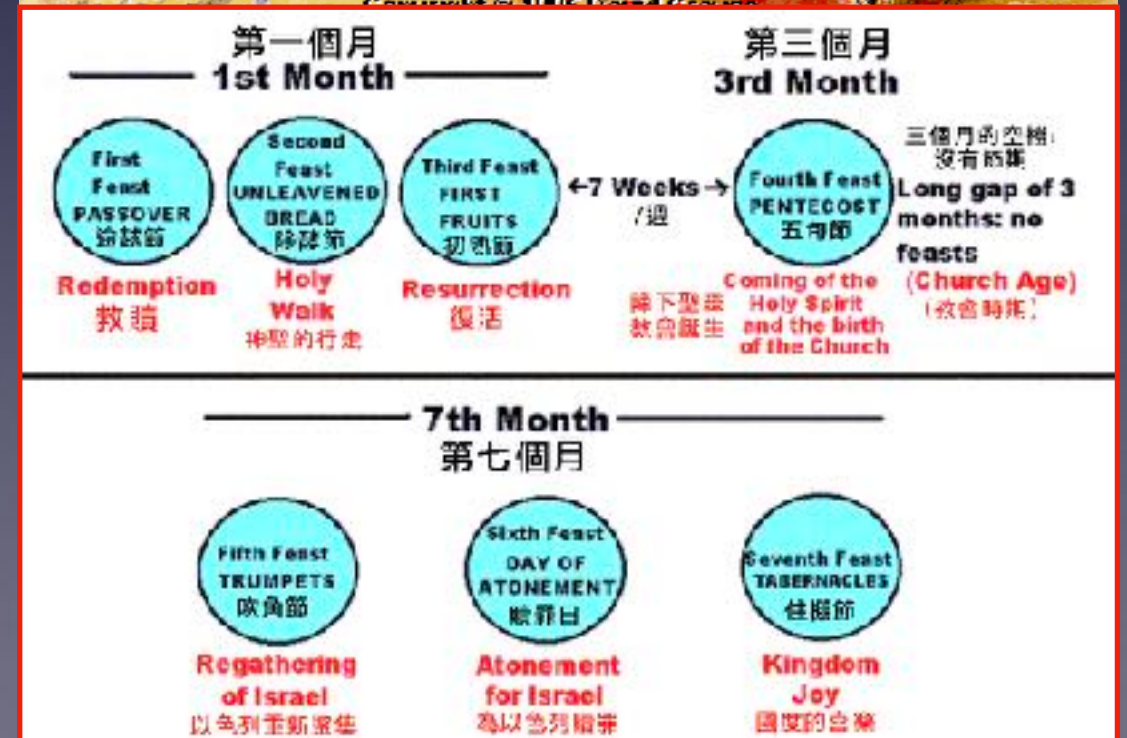
因著宗教而敗落

1. *Isa. 29.1 “your feasts have become a yearly routine”*

以賽亞書29:1 「任憑你年上加年，節期照常周流。」

2. *Isa. 29.13 “Adonai says, “... they draw near with their mouths, and honor me with their lips, but their hearts are far from me and fear of me is just a traditional posture”*

以賽亞書29:13 主說：因為這百姓親近我，用嘴唇尊敬我，心卻遠離我；他們敬畏我，不過是領受人的吩咐。



Falling away by religion

因著宗教而敗落

3. Ritual observance replaces a consecrated life offered, words replace a heart-response

遵守儀式取代了奉獻的生活，言語取代了心靈的回應

4. Woe to the subtlety of religious routine's robbery!

可悲的是，宗教例行公事微妙的掠奪！

religion's delusion is a comfortable conscience

宗教的錯謬就是舒適的良心



It's Easy
with
Jesus

耶穌
使一切
容易



Isaiah 29.2 “so I will make Ariel become Ariel”

以賽亞書29:2 「我卻仍以她為亞利伊勒」

“Ariel” lit. in Heb. **אֵיֵרֶל** can
also mean ‘fireplace of God’ as an altar
that consumes

「亞利伊勒」在希伯來文也意為「神的
火爐」,是會燒盡的祭壇

1. So God will make Jerusalem a real burnt
sacrifice to replace her insincere sacrifices
因此神會使耶路撒冷成為一個真的燔祭,
來代替她不真誠的獻祭
2. Isa. 29.3- 4 JHVH will besiege the city and
bring her down until your life has been
ground to dust and your voices like those
from the grave

以賽亞書29:3-4 耶和華會圍攻那城, 讓她
敗落, 直到她的生命低如塵埃、聲音如出於地



Isaiah 29.5-8 Yet whomever JHVH uses to discipline Ariel will also be 'blown away like dust

以賽亞書29:5-8 然而，耶和華用來約束亞利伊勒的，也將像灰塵一樣被「吹走」

1. V. 5-7 the mighty enemy (Assyria) will also be ground to fine dust instantly by JHVH's almighty thunder, earthquake, loud noise, tempest and whirlwind of fire

第5-7節 強大的敵人（亞述）也將立即被耶和華的全能雷轟、地震、大聲、旋風、暴雨並吞滅的火焰瞬間磨成細粉塵

2. V. 8 Assyria's victory will flee away like dreams of drinking and feasting when awakened unsatisfied

第8節 亞述的勝利將像是吃飯、喝水的夢景，醒來時卻不滿足



Isaiah 29.9-12 JHVH's will blind Jerusalem to His Word

以賽亞書29:9-12 耶和華定意讓耶路撒冷 對祂的話視而不見

1. V. 9-10 JHVH adds to Ariel's willful blindness a further veil of blindness and a spirit of sleep

第9-10節 耶和華給亞利伊勒故意的瞎眼
加上了更多的帕子及屬靈的沈睡

2. V. 11 their 'prophets' have been blinded; their 'seers' heads covered over

第11節 他們的「先知」被弄瞎了眼; 他們的「先見」的
頭被蓋住

3. V. 12 vision will perish as scrolls are 'sealed up' as if Ariel were illiterate

第12節 書卷「封住」, 異象消失, 如同亞利伊勒是不識字的



*Isaiah 29.13-16 JHVH will destroy
all that is false in Ariel*

以賽亞書29:13-16 耶和華會毀滅在 亞利伊勒裡面一切的虛假

4. V.13-14 JHVH is offended:

第13-14節:耶和華被觸犯,因為:

- 1) By worship with lips but not heart (*Matt. 15.8*):
他們有口無心的敬拜 (馬太福音15:8)
- 2) By their observing men's commandments
but not His (*Mk. 7.7-8*)
他們遵守人的命令, 而不是神的命令
(馬可福音7:7-8)
- 3) By man's wisdom which is foolish and
not from above (*1Cor. 1.19*)
他們憑著人的智慧, 就是愚拙, 而不是從天上
來的 (林前 1:19)



這百姓用嘴唇尊敬我, 心卻遠離我
馬太福音15:8

*Isaiah 29.13-16 JHVH will destroy
all that is false in Ariel*

以賽亞書29:13-16 耶和華會毀滅在
亞利伊勒裡面一切的虛假

5. V. 15- 16 **WOE** to those who make hidden plans/alliances as if they were the Potter (in control) and JHVH just the clay being molded by them

第15-16節: 禍哉！那些深藏隱密計劃/聯盟的人，就像他們是窯匠（控制）而耶和華只是他們塑造的粘土一樣



窯匠與泥

Isaiah 29.17-24 “in a little while” the HOLY of Israel will suddenly restore Jacob

以賽亞書29:17-24 「只有一點點時候」

以色列的聖者會忽然臨到，並恢復雅各家

1. V. 17 ‘Lebanon’ refers to the whole area of Israel’s prophesied Kingdom suddenly turned from desert to fields and then into forests (Psa.126.4)

第17節：「黎巴嫩」指的是以色列預言的王國的整個地區，突然從沙漠變成田野，然後變成森林（詩篇126:4）

2. V. 18-21 “*on that day*” the HOLY of Israel will:

第18-21節：「那時」以色列的聖者會：

- V. 18 lift the blindness and deafness to the ‘book’

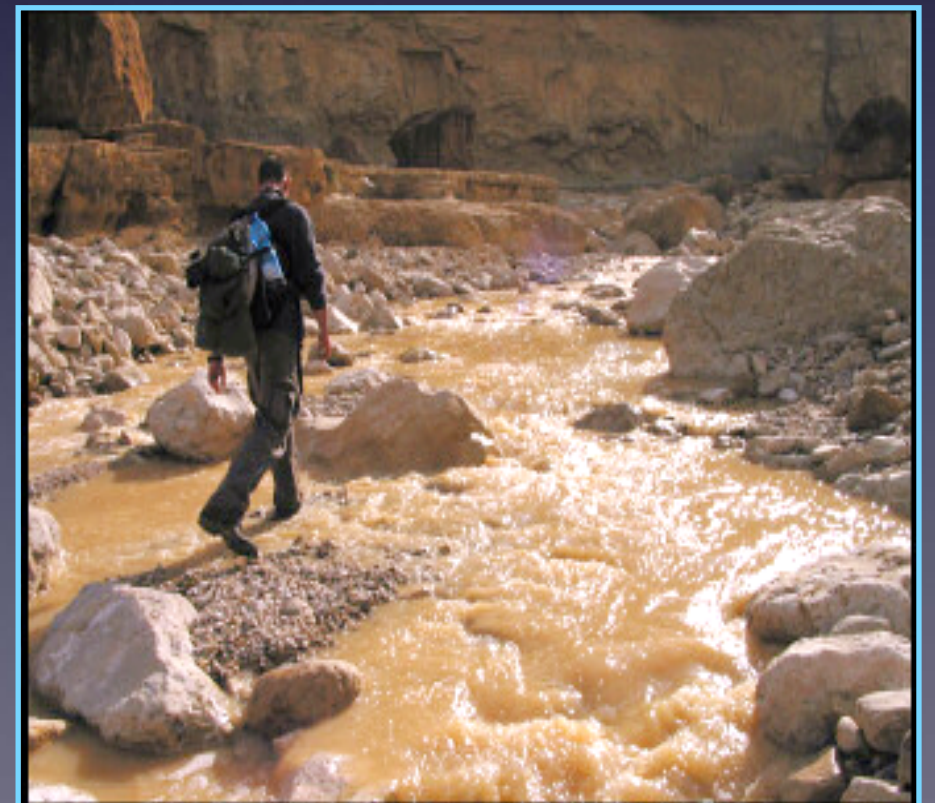
第18節：瞎子和聾子必聽見及看見書上的話

- V. 19 fill the afflicted with joy

第19節：使受苦的人充滿喜樂

- V. 20-21 utterly cut off the wicked and their deeds

第20-21節：徹底切斷惡人和他們的行為



*Isaiah 29.17-24 the HOLY of Israel will
restore the House of Jacob*

以賽亞書29:17-24 以色列的聖者會恢復雅各家

1. V. 22 Jacob will finally be able to
look upon his family without
shame

第22節: 雅各最終必看著他的家
而不再羞愧



Isaiah 29.17-24 the HOLY of Israel will restore the House of Jacob

以賽亞書29:17-24 以色列的聖者會恢復雅各家

2. V.23-24 Jacob will see in his children the wonderful '*work of
My hands in his midst*'

第23-24節 雅各會看見他的眾子, 是美好的「我手的工作在他那裏」

- His children will sanctify His name (God of Jacob)
他的子民必尊他的名為聖 (雅各的神)
- The HOLY of Israel will be sanctified through them
以色列的聖者必藉著他們稱聖
- They will stand in awe of JHVH
他們必敬畏以色列的神
- Any erring children will be instructed in the truth
任何犯錯的孩子都會被教導真理

Isaiah 29 important and cited several times in the New Testament

以賽亞書29章裡的重要部分, 並多次引用於新約

Isaiah <u>以賽亞書</u> 29.1	Luke <u>路加福音</u> 13:34-55
Isaiah <u>以賽亞書</u> 29.3	Luke <u>路加福音</u> 19:43-44
Isaiah <u>以賽亞書</u> 29.10	Romans <u>羅馬書</u> 11:8
Isaiah <u>以賽亞書</u> 29.13	Mark <u>馬可福音</u> 7:6-7
Isaiah <u>以賽亞書</u> 29.14	1 Corinthians <u>哥林多前書</u> 1:19
Isaiah <u>以賽亞書</u> 29.16	Romans <u>羅馬書</u> 9:19-21



Next week: Isaiah 30-31
“woes regarding Egypt”
下週：以賽亞書30-31章
「關於埃及的禍」

