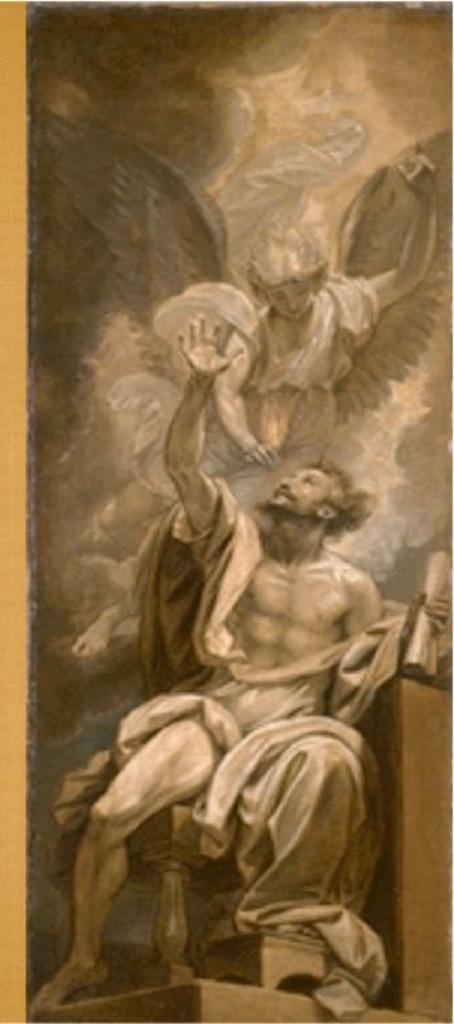


J'saiah Studies

以賽亞書
研習系列



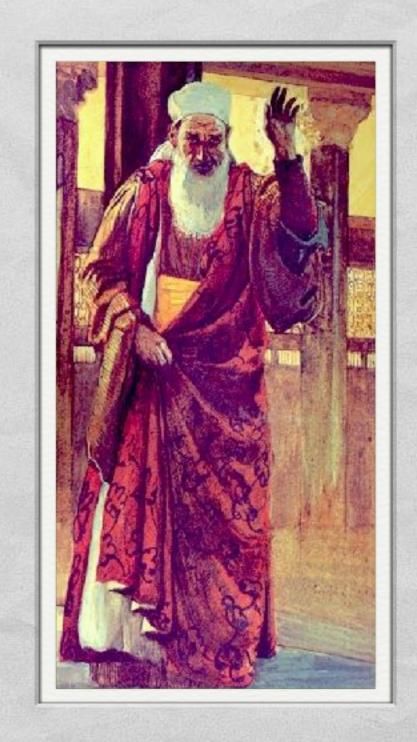


ISAIAH 42 "BEHOLD MY SERVANT" 以賽亞書42章「看哪,我的僕人」

REVIEW OF ISAIAH 40-41 複習以賽亞書40-41章

In his old age God revealed to Isaiah a fourfold gospel of His coming Kingdom

神在以賽亞晚年時啟示出一個四層福音的啟示,關於祂將要來臨的國度



REVIEW OF ISAIAH 40-41 複習以賽亞書40-41章

Isaiah 40-66 shows the way of redemption in three divisions: 以賽亞書40-66章在指出了救贖之道的三部份

Part 1. Isa. 40-48 There is only one **God** - I am- your Creator who chooses to be your Redeemer

第一部份: 以賽亞書40-48章 只有一位神——我是一你的造物主選擇了作你的救贖主

Part 2. Isa. 49-57

There is only one servant of JHVH - Christ God's Son - chosen to suffer and die for the redemption of the world

第二部份: <u>以賽亞</u>書49-57章 **只有一位**是**耶和華的僕人-基督神的兒子** 選擇為救贖這世界而受苦並受死

Part 3. Isa. 58-66.

There is only one **Spirit** upon His servants to prepare them for glory in the Coming Kingdom

第三部份: 以賽亞書58-66章

只有一位聖靈降在祂的僕人們身上,為著將要來臨的國度而預備他們

PART 1: ISAIAH 40-48 第一部: 以賽亞書40-48章





God the Creator is the Sovereign God and only Redeemer 造物的神是唯一至高無上的神,也是唯一的救贖主

- 1. His promise to redeem Israel and the nations is declared 池宣告了救贖以色列和列國的應許
- 2. His judgments upon idolatry bring Sovereign discipline upon unfaithful Israel 祂的審判臨到拜偶像的,並以主權來管教不信實的以色列

ISAIAH 41 以賽亞書41章



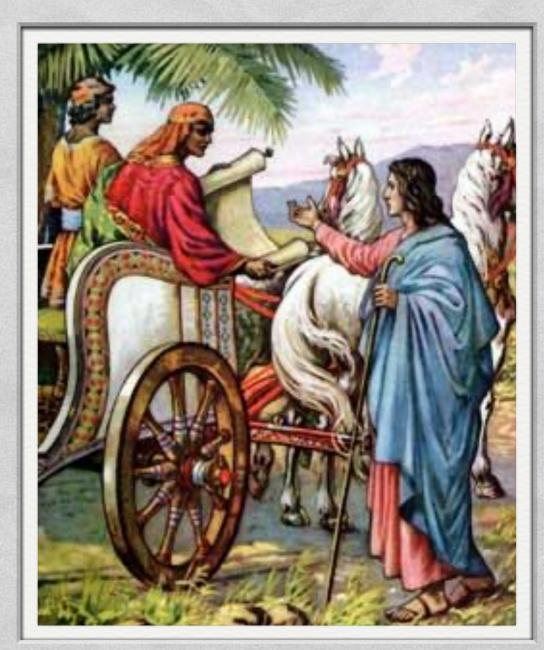
- 1. God summons the idols and their makers before the Heavenly Courts of Justice 神在天上的法庭上宣召偶像和牠們的製造者
- 2. "I am" declares Himself Omnipotent, Omniscient and Ruler over History 「我是」宣告了祂自己是全能、全知的歷史統治者
- 3. God comforts His servant remnant Israel and promises to never leave nor forsake 神安慰祂的僕人餘民<u>以色列</u>,並應許永不離開或抛棄

I. SERVANT OF THE LORD 1. 主的僕人

Understanding the term 明白這名稱

WHO IS THE 'SERVANT OF THE LORD'? 誰是「主的僕人」?

- In Acts 8:29-35 the Ethiopian eunuch asked this question to Philip which has been the debate of Bible scholars through the ages: "who is this servant?"
- 全在使徒行傳8:29-35裡,埃提阿伯的太監跟腓利問了這個問題,這也是聖經學者歷年以來爭論的問題——「誰是這位僕人」?



SERVANT OF JHVH 耶和華的僕人

- 4 meanings of Servant of the Lord seen in Isaiah 40-66 在以賽亞書40-66章裡看見關於主的僕人的4個意義
- S of L <u>predestined calling</u>: chosen in Abraham (ls 41) 主的僕人**預定的呼召**: 在亞伯拉罕裡蒙揀選(賽41章)
- S of L <u>sovereignly chosen</u>: for historic purpose (Is 45) 主的僕人神主權的揀選:為著祂的旨意(賽45章)
- S of L chosen eternally: suffering servant (Is 42,53)
 主的僕人永恆的揀選: 受苦的僕人(賽42、53章)
- S of L chosen <u>redemptively</u>: remnant (ls 54,65) 主的僕人**救贖的揀選:**餘民(賽54、65章)

WHO IS THE 'SERVANT OF THE LORD'? 誰是「主的僕人」?

- Isaiah defines the "servant of the JHVH" according to context
 - 以賽亞基於上下文來定義「耶和華的僕人」
- In Isa. 41,44,45 Cyrus is called not only "servant of JHVH" but also messiah (Meshiach = anointed 45.1) but this is for his temporary calling to return captive Israel and build the Temple
 - 在以賽亞書41、44、45章裡,古列不但被稱為「耶和華的僕人」並且也是彌賽亞(Meshiach=受膏者45:1)但這只是為著他暫時的蒙召,為了讓被擄的以色列人歸回,並建造聖殿
- In Isa. 41.8-9 Israel is called the chosen servant of JHVH predestined by promise to Abraham to be a light to the nations (goyim)
 - 在以賽亞書41:8-9,以色列被稱為耶和華蒙揀選的僕人,藉著給亞伯拉罕的應許而預定,作為列國的光(戈伊姆)



Digital painting entitled "Behold, my servant!"

數字繪畫題為「看哪,我的僕人!

WHO IS THE 'SERVANT OF THE LORD'? 誰是「主的僕人」?

- Beginning in Isa.42 Isaiah defines the chosen and beloved "servant of JHVH" with increasing light and detail in four special metric passages referred to as "the servant songs"
- 從以賽亞書42章開始,以賽亞在 漸進的亮光和細節裡,以四篇特別 架構的信息來定義蒙揀選和被愛的 「耶和華的僕人之歌」



The 4 prophetic songs:

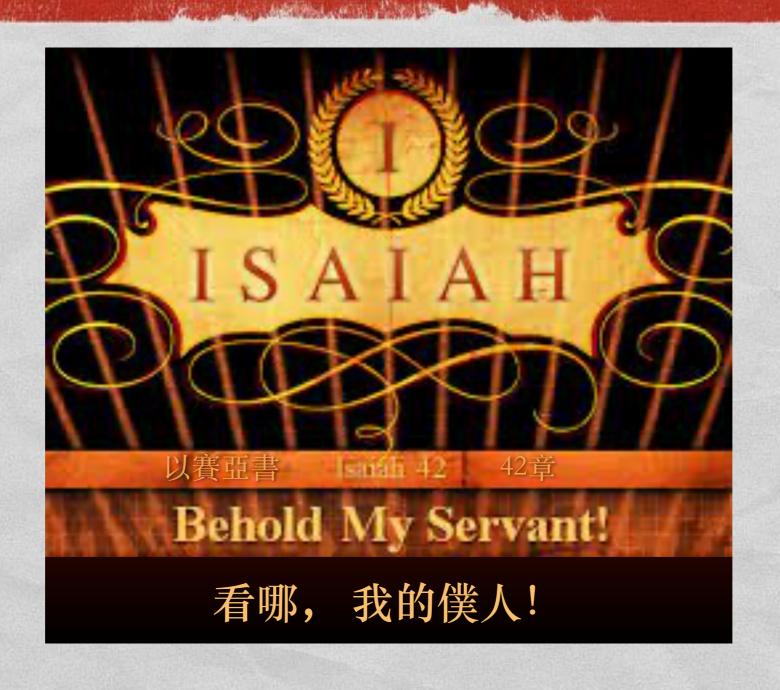
四篇預言性的歌:

- 1. Isa. 42:1-9 賽42:1-9
- 2. Isa. 49:1-6 賽49:1-6
- 3. Isa. 50:4-10 賽50:4-10
- 4. Isa. 52:13-53:12 賽52:13-53:12

IST SERVANT SONG: ISA. 42.1-9 STANZA #I- JHVH'S HEART'S DESIRE

第一首僕人之歌: 以賽亞書42:1-9

第一段: 耶和華的心所喜悅的



FIRST 'SERVANT SONG' 第一首「僕人之歌」

Isa. 42.1-9 JHVH sings His "servant Song" in 2 stanzas 賽42:1-9 耶和華以二段來唱祂的「僕人之歌」

Isa. 42.1-4 Stanza 1:

賽42:1-4 第一段:

JHVH sings of His Beloved faithful and powerful servant in whom He delights 耶和華唱祂所喜愛的忠實並有能力的僕人,是祂所喜悅的僕人

Isa. 42.5-9 Stanza 2:

賽42:5-9 第二段:

JHVH declares His full protection and support of His Servant

耶和華宣告對祂僕人完全的保守 及支持



Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations.

Stanza 1: My delight -Isa. 42.1 第一段: 我所喜悅的- 賽42: 1

賽42:1 看哪,我的僕人,我所扶持、所揀選、心裡所喜悅的,我已將我的靈賜給他,他必將公理傳給外邦。

A. God reveals His chosen servant 神揭示祂所揀選的僕人

- 1. This is JHVH "singing" of His Beloved Servant 這是耶和華「唱」關於祂所喜悅的僕人
- 2. "Now look at MY SERVANT" is in contrast to beholding Cyrus or the worthless idols in the previous verse (Isa. 41.29)
 「現在看我的僕人」一與前一節中看古列或毫無價值的偶像形成對比 (賽41: 29) dVbAo "ebed" (servant) not a term of status (lowly) or function (slave) but endearment (beloved)
 - dVbAo"ebed"(僕人)不是地位(卑微)或功能(奴隸)的稱號而,是暱稱(心愛的)
 - a. "HE is the one I hold up" (put forward for display) "他是我扶持的人"(展示)
 - b. "My chosen" "My servant" is chosen out of love (beloved)

 「我揀選的」——「我的僕人」是出於愛而蒙選擇的(親愛的)
 - c. "My soul delights" because the servant's soul exactly expresses God's heart as a Holy Servant, 「我心裡所喜悅的」,因為僕人的魂準確地表達了神作為聖僕的心

Is. 42.1

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations.

Stanza 1: My delight -Isa. 42.1

第一段: 我所喜悅的-賽42:1

賽42:1 看哪,我的僕人,我所扶持、所揀選、心裡所喜悅的,我已將我的靈賜給他,他必將公理傳給外邦。

A. God reveals His chosen servant 神揭示祂所揀選的僕人

- 3. God's "soul" delights in His servant/ son (Ps. 2 + Isa 42 at baptism) 神的「心裡」喜悅祂的僕人/兒子(詩篇2+賽42在受浸時)
 - a. Both Heb and Gk have a word that can be translated either as "servant" or "son" (the best servant is a son serving his father)

 希伯來文跟希臘文都有一個字可以翻譯為「僕人」或「兒子」
 (最好的僕人就是兒子事奉自己的父親)
 - b. JHVH's soul delights = this servant incites all God's thoughts and affections 耶和華的心裡所喜悅的= 這個僕人煽動了神所有的思想及喜悅

Is. 42.1

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations.

賽42:1 看哪,我的僕人,我所扶持、所揀選、心裡所喜悅的,我已將我的靈賜給他,他必將公理傳給外邦。

A. God reveals His chosen servant 神揭示祂所揀選的僕人

Stanza 1: My delight -Isa. 42.1

第一段: 我所喜悅的-賽42:1

- 4. "I the 'I am' personally put my Spirit upon Him" 「我就是『我是』親自將我的靈賜給他」
 - a. This anointing is a ceremony of honor as installed into office 這個恩膏是就職時的榮譽儀式
 - B. "I will put my Spirit" upon him is also JHVH's enduement of power for service in the Kingdom

「我要將我的靈」賜給他也是耶和華在國度服事的能力

Is. 42.2-3 He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench

Stanza 1: My delight -Isa. 42.2-3 第一段: 我所喜悅的- 賽42: 2-3

賽42:2-3 他不喧嚷、不揚聲、也不使街上聽見他的聲音。 壓傷的蘆葦, 他不折斷; 將殘的燈火, 他不吹滅, 他憑真實將公理傳開。

B. The servant's heart revealed 僕人的心顯露出來了

- 1. Unlike Cyrus the servant, He demands no attention or public self-advertisement (cf. Mt.12.15-21) 跟僕人古列不同的是他不要求關注或公開的自我宣傳 (見太12:15-21)
- 2. His servanthood is marked by mercy and restoration 他的僕人身份是以憐憫和恢復作為標誌
 - a. A bruised reed (the broken) he will not break 壓傷的蘆葦 (被破碎的), 他不折斷
 - b. A flickering wick (the weak) he will not extinguish 將殘的燈火(軟弱的), 他不吹滅





Is. 42.1 ... he will bring forth justice to the nations.

賽42:1 …… 他必將公理傳給外邦

Is.42.3 ... He will faithfully bring forth justice.

賽42:3 …… 他憑真實將公理傳開

Is. 42.4 He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law

賽42:4 他不灰心、也不喪膽,直到他在地上設立公理.海島都等候他的訓誨。

C. The servant's mission: justice (mishpat) for the nations

僕人的使命: 為著列國的公義

1. Israel failed its calling to be a light to the nations ruling by God's mercy and justice

以色列失敗於蒙召以神的憐憫及公義統治並成為列國的光

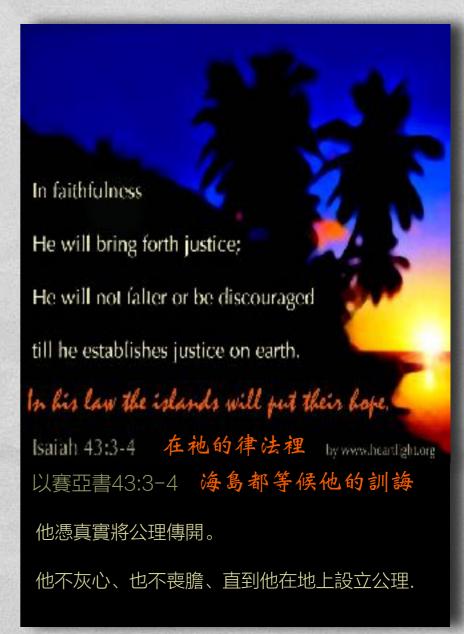
- 2. Now His chosen servant would faithfully shine forth justice as a "torah" for which all the "coastlands" (gentiles) have been waiting 如今祂所揀選的僕人信實地顯出公理,如律法書(妥拉) 這是所有"海島/沿海地區"(外邦人)都等候他的訓誨
- 3. "He will not fail or be discouraged" literally, in Heb., "He will not burn dimly nor be bruised until..."
 「他不灰心、也不喪膽」在希伯來文的字面意思是「他不會

息滅或是壓傷,直到 ……」

4. He will be a light burning bright, a rod (not a broken reed) and a "torah" to the nations

他將成為一道燃燒明亮的光,一根杖(不是折斷的蘆葦)也是列國的「妥拉」(律法書)

Stanza 1: My delight -Isa. 42.2-3 第一段: 我所喜悅的- 賽42: 2-3



Takeaway from Stanza 1: JHVH's love (Heb "ahav" and Gk "agape") is awesome and fearful in intensity

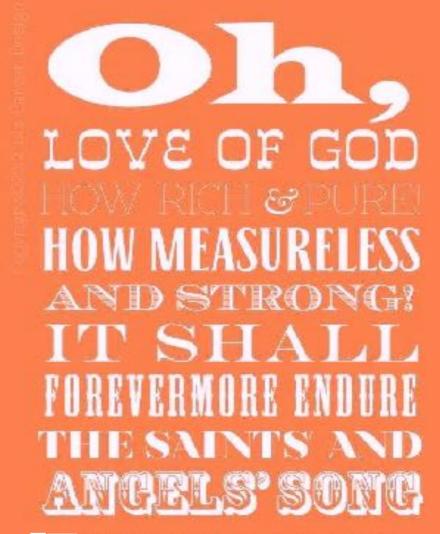
從第一段擷取:耶和華的愛(希伯來文「阿哈夫/ahav」希臘文「阿加佩/agape」)的強度是卓越並令人畏懼的

- 1. God's soul is revealed in its intense and ecstatic love when His servant comes into view 當祂的僕人進入在祂眼中, 祂的心顯出何等強烈, 深摯的愛
 - a. God's love is very strong 神的愛是十分強烈的
 - b. God surveys every detail of His Servant and absolutely approves 神環視池僕人的每一細節並完全的稱許
- 2. This same fearful and intense love is now projected upon those "in Christ" 這種同樣令人畏懼和強烈的愛現在投射到那些「在基督裡」的人身上
 - a. Any definition of agapé implying a love without a soul's deep emotion, intensity and desire for possession is inadequate 任何對於愛(agapé)的定義若無魂裡極深的感情、濃度或佔有慾都是不足的
 - b. "We love because He first loved us" implies that our agapé is to be not only a committal but a relationship filled with intense delight (no scent of duty or platonic) 「我們愛,是因為祂先愛我們」暗示著我們的愛(agapé)不僅是個承諾,並也是充滿著強烈喜悅的關係(沒有責任式或柏拉圖式的氣味)

Stanza 1:

My delight -Isa. 42. 1-4

第一段: 我所喜悅的-賽42:1-4



河!神之愛,何等豐富! 偉大無限無量! 永遠堅定,永遠不變 天使聖徒頌揚

CHARACTERISTICS OF A SERVANTS OF JHVH? 耶和華的僕人的特點是什麼?

- (1) He hears the call, obeys and is chosen 他聽見呼召、順服,並且是蒙揀選的
- (2) JHVH backs up (upholds) His service and life 耶和華支持(堅立)他的服事和生活
- (3) The Lord anoints His servants with the Holy Spirit 主以聖靈恩膏衪的僕人們
- (4) He serves without fanfare and approval of men 他沒有大張旗鼓和得人的認可
- (5) He serves others with mercy and gentleness 他帶著憐恤及溫柔服事別人

神的僕人

1ST SERVANT SONG - 2ND STANZA: JHVH COVENANTS WITH HIS SERVANT

第一首僕人之歌——第二段: 耶和華與祂僕人的約

Isaiah 42.5

Thus says God the LORD,
Who created the heavens and
stretched them out, Who
spread out the earth and its
offspring, Who gives breath to
the people on it and spirit to
those who walk in it

以賽亞書42:5

創造諸天,鋪張穹蒼,將地和 地所出的一併鋪開,賜氣息給 地上的眾人,又賜靈性給行在 其上之人的 神耶和華,他如 此說

- JHVH sings a 2nd stanza promising special care for His servant
 - 耶和華唱了第二段,應許給祂僕人特別的照顧
- "God the Lord" (elohim JHVH) is a name always used when His sovereignty and choosing are in view 「神耶和華」(耶和華以羅欣)是看見祂的主權 和揀選時總是使用的名字
- God now sings to His Beloved Servant as Creator and therefore originator of all living things 神現在向他心愛的僕人歌唱,作為創造者,因此 是所有生物的源頭
- Stanza #2 is spoken to His Servant in the hearing of all mankind upon the earth
 第2節是在地上全人類的聽見中對他的僕人說的

Stanza 2: the covenant -Isa. 42.5-6 第二段——約: 以賽亞書42:5-6

Is. 42.5

創造諸天,鋪張穹蒼,將地和地所出的一併 鋪開,賜氣息給地上的眾人,又賜靈性給行 在其上之人的 神耶和華,他如此說:

Is. 42.6

"I am the LORD, I have called you in righteousness. I will also hold you by the hand and watch over you...

賽42:6

我耶和華憑公義召你,必攙扶你的手,保守你

- 1. Isa. 40-48 continues to be a revelation of the Creator God in His unrivaled omnipotence, omniscience, rulership of history and now "giver of breath" (Heb. 'ruach') Life to all on the earth

 以賽亞書40-48章繼續著造物主的啟示,
 祂無與倫比、全能、全知的在歷史中掌權,現在是「賜氣息」(希伯來文 'ruach') 給地上所有生命的
- "I have called you in righteousness"
 ("to be right, do right and make right")
 「我憑公義召你」(成為對的、做對的事、
 使事情變得對)
- 3. Whom JHVH calls He supports: 耶和華呼召的, 祂支持
 - Holds by the hand 攙扶你手
 - Watches over 保守你

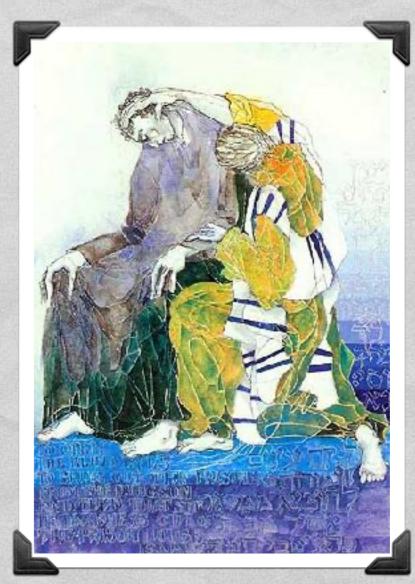
Stanza 2: the covenant -Isa. 42.5-6 第二段——約: 以賽亞書42:5-6

Is. 42.6b-7 and I will give you as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison.

賽42:6下-7 使你作眾民的中保, [中保原文作約] 作外邦人的光, 開瞎子的眼, 領被囚的出牢獄, 領坐黑暗的出監牢。

- 1. "Give you as a covenant" (new: a living, incarnate covenant') as the inaugurator and mediator 「使你作眾民的中保」(新: 一個活的、道成肉身的約) 作為開創者和中保
- 2. Opening both physically and spiritually blind eyes considered a messianic 'sign' of His presence (2 Cor. 4.4) 開啟肉身和屬靈的瞎眼, 能思想到彌賽亞同在的「異象(林後4:4)
- 3. Releasing the prisoners from the dungeon literally and metaphorically of sin's captivity and oppression 領被囚的出牢獄——從字面和比喻上看,是罪的囚禁和壓迫
- 4. Blindness resulting from prolonged dwelling in the darkness of prison

瞎眼是因長期的處在黑暗的拘禁中



Stanza 2: the covenant -Isa. 42.5-6 第二段——約: 以賽亞書42:5-6

Is. 42.8-9

"I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images. "Behold, the former things have come to pass, now I declare new things; before they spring forth I proclaim them to you."

賽42:8-9

我是耶和華, 這是我的名。

我必不將我的榮耀歸給假神,也不將我的稱讚歸給雕刻的偶像。看哪! 先前的事已經成就,現在我將新事說明,這事未發以先,我就說給你們聽。



- 1. In Heb. emphatic = "I'l am' My Name" 希伯來文裡強調:「『我是』是我的名字」
- 2. This first 'servant song' ends with JHVH sovereignly signing His name to this immutable covenant 第一首「僕人之歌」結束於耶和華主權地
- 3. No other one or graven image is worthy to be sealed with my sovereign NAME with all its embodied glory and praise 沒有任何雕刻的偶像配得蓋上有我主權之名的榮耀和讃美的印記

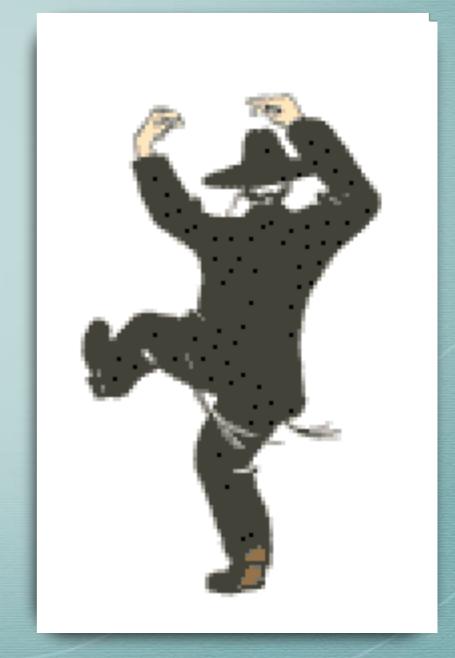
將祂的名字簽在這不變的盟約上

- 4. JHVH has proven His rulership over past history 耶和華已證明了祂在過去的歷史中掌權
- 5. Now before they happen I will declare "new things" (regarding His servant) 現在在這些事要發生以前, 我我要說明「新事」(關於祂的僕人)

ISAIAH 以賽亞書 42:10-13: ISAIAH SINGS A SECOND SONG OF RESPONSE TO THE 'SERVANT SONG' 以賽亞唱第二首回應「僕人之歌」的歌

Isaiah's heart breaks forth in a responsive calling upon all nations to give glory and praise to JHVH in light of this servant 以賽亞的心在回應中爆發,呼召萬民照著這個僕人的亮光將榮耀和讚美歸給耶和華

Isaiah's song is a prophetic vision of the coming worship in the millennium 以賽亞的歌是關乎即將到來的千禧年敬拜的預言異象



2nd Prophetic Song of Millennium - Isa. 42.10-13 第二首關於干禧年的預言詩歌—— 以賽亞書 42:10-13

Is. 42.10

Sing to the LORD a new song, his praise from the end of the earth, you who go down to the sea, and all that fills it, the coastlands and their inhabitants.

賽42:10 航海的, 和海中所有的, 海島、和 其上的居民, 都當向耶和華唱新歌, 從地極讚美他。

Is. 42.11

Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the habitants of Sela sing for joy, let them shout from the top of the mountains.

賽42:11 曠野和其中的城邑,並基達人居住的村莊,都當揚聲.西拉的居民當歡呼,在山頂上吶喊。

- 1. This song commands the world's response and points to the millennial kingdom 這首歌命令世界的回應, 並指向千年的國度
- 2. Isaiah mentions "Kedar" (Arabian desert) and "Sela" (Edom) representing the Arab Muslim nations which will give praise to the Messiah in that day

以賽亞提到「基達」(阿拉伯曠野)及西拉 (以東)代表阿拉伯穆斯林的列國到那日將給 彌賽亞的讚美



2nd Prophetic Song of Millennium - Isa. 42.10-13 第二首關於干禧年的預言詩歌—— 以賽亞書 42:10-13

Is. 42.12
Let them give glory to the LORD,
and declare his praise

in the coastlands.

賽42:12 他們當將榮耀歸給耶和華, 在海島中傳揚他的頌讚。

Is. 42.13

The LORD goes out like a mighty man, like a man of war he stirs up his zeal; he cries out, he shouts aloud, he shows himself mighty against his foes.

賽42:13 耶和華必像勇士出去, 必像戰士激動熱心,要喊叫, 大聲吶喊,要用大力攻擊仇敵。



- 3. V.10,12 "coastlands" again used in Isaiah to mean all surrounding nations 第10、12節「海島中」以賽亞再次用以形容四圍的列國
- 4. V.13 Mystery of 2nd coming: somehow the "servant" is now "JHVH" going forth as a "mighty man" of war shouting victory and mighty in zeal (cf. Isa.63.1, Jer.25:30, Rev.19.11-21)

第13節-第二次來臨的奧秘: 曾幾何時, 「僕人」現在是「耶和華」,如同一個「勇士」 前去爭戰,在熱情中呼喊勝利及大能 (見:賽63:1,耶25:30,啟19:11-21)

PART 2 - ISAIAH 42.14-25 GOD CONTENDS WITH HIS SERVANT ISRAEL

第二部: 以賽亞書42:14-25 神與祂的僕人以色列爭辯

At some point His people must see that a spiritual redemption is needed to be part of God's Kingdom beyond just a return to their inheritance in the earthly kingdom of Judah 在某個階段,祂的子民必須看見,屬靈的救贖是必須的,這才能成為神國度的一部分,而不是僅僅回到他們在地上猶大王國的產業而已

ISAIAH <u>以賽亞</u>書 42:14-17 GOD SPEAKS OF HIS PRESENT BURDEN 神提到了祂當下的負擔

Is. 42.14 "I have kept silent for a long time, I have kept still and restrained Myself. Now like a woman in labor I will groan, I will both gasp and pant. 賽42:14 我許久閉口不言,靜默不語,現在我要喊叫像產難的婦人,我要急氣而喘哮。

Is. 42.15 "I will lay waste the mountains and hills And wither all their vegetation; I will make the rivers into coastlands And dry up the ponds. 賽42:15 我要使大山小岡變為荒場,使其上的花草都枯乾,我要使江河變為洲島,使水池都乾涸。

- 1. The Redeemer has remained silent for what seems like an "eternity" as He watches Israel's captivity and decline 當祂看著以色列的被擄和衰敗, 救贖主保持著似乎是「永恆」的沉默
- 2. Now like a woman in labor He groans to bring redemption and recovery to His wayward children 現在如同一個生產中的女人,祂呻吟著給他任性的孩子們帶來救贖和康復
- 3. 1st he will bring down the hills and rivers of Babylon (the world) to open the way back

第一,祂要使巴比倫(世界)的江河及山岡倒下,來開啟歸回的路

ISAIAH <u>以賽亞</u>書 42:14-17 GOD SPEAKS OF HIS PRESENT BURDEN 神提到了祂當下的負擔

This is a tremendous picture revealing God's intense love for His people

這幅不得了的圖畫 顯示出神對於祂的子民 極其濃厚的愛

their vegetation; I will make the rivers into coastlands And dry up the ponds. 賽42:15 我要使大山小岡變為荒場, 使其上的花草都枯乾, 我要使江河變為洲島, 使水池都乾涸。

This is also a tremendous revelation of the 'humanity of God' 這也是關於神的「人性」的極大啟示

現在如同一個生產中的女人,他岬吟者 給他任性的孩子們帶來救贖和康復

3. 1st he will bring down the hills and rivers of Babylon (the world) to open the way back

祂首先要將巴比倫(世界)的江河及 山岡倒下,來開啟歸回的路

ISAIAH 以賽亞書 42:14-17 GOD SPEAKS OF HIS PRESENT BURDEN 神提到了祂當下的負擔

Is. 42.16 "I will lead the blind by a way they do not know, In paths they do not know I will guide them. I will make darkness into light before them and rugged places into plains. These are the things I will do, and I will not forsake them."

賽42:16 我要引瞎子行不認識的道,領他們走不知道的路。在他們面前使黑暗變為 光明,使彎曲變為平直。這些事我都 要行,並不離棄他們。

Is. 42.17 They will be turned back and be utterly put to shame, Who trust in idols, Who say to molten images, "You are our gods."

賽42:17 倚靠雕刻的偶像,對鑄造的偶像說:「你是我們的神」這等人要退後,全然蒙羞。

- 4. 2nd I will lead my blinded children back across the wilderness to Zion 第二,我將帶領我瞎眼的孩子們 穿過曠野回到錫安
- 5. 3rd I will become as their light transforming the darkness in which they have stumbled so long 第三,我會成為他們的光,我將長久
- 6. God will not rest from His burden until he has restored His servant Israel 神不會從祂的負擔裡休息,直到祂恢復祂的僕人以色列

跘倒他們的黑暗變為光明

7. But any who still trust in idols will be shamed and turned back from His kingdom 但是任何仍舊相信偶像的會蒙羞,並從 祂的國度中退後

ISAIAH 以賽亞書42:18-20 GOD SPEAKS AGAIN OF HIS SERVANT 神再次提到了祂的僕人

Is. 42.18 Hear, you deaf! And look, you blind, that you may see.

賽42:18 你們這耳聾的聽罷! 你們這眼瞎的看罷! 使你們能看見。

Is. 42.19 Who is blind but My servant, or so deaf as My messenger whom I send? 賽42:19 誰比我的僕人眼瞎呢? 誰比我差遣的使者耳聾呢? 誰瞎眼像那與我和好的? 誰瞎眼像耶和華的僕人呢?

Who is so blind as he that is at peace with Me, or so blind as the <u>servant of the LORD</u>? 誰像與我和好的人那樣瞎眼,或者像耶和華 的僕人那樣瞎眼呢?

Is. 42.20 You have seen many things, but you do not observe them; Your ears are open, but none hears.

賽42:20 你看見許多事卻不領會. 耳朵開通 卻不聽見。

JHVH rebukes the blindness and deafness of His 'servants' 耶和華斥責祂「僕人」的瞎與聾

- a. Servants who serve with no vision or Word 僕人缺乏異象或神話語的服事
- b. Messengers who speak without having heard 沒有聽到就說話的使者
- c. Servants so dull of heart they have no conscience or even fear before God 僕人心地愚鈍,在神面前沒有良心,甚至沒有敬畏
- d. Servants who've 'seen it all' and no longer seek or listen or wait before His Lord 僕人「見識已廣」因此不再尋求、聆聽或在神前等候

ISAIAH 42:21-22 ISRAEL HAS TURNED FROM SERVING THE TORAH INTO CAPTIVITY 以賽亞書42:21-22 以色列從服事律法轉向被擄

Is. 42.21

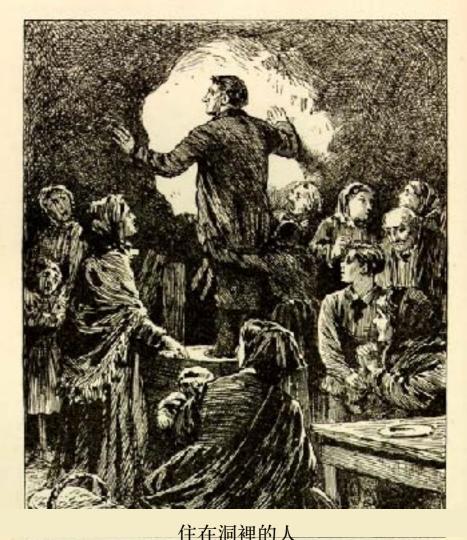
The LORD was pleased for His righteousness' sake to make the law great and glorious.

賽42:21 耶和華因自己公義的緣故,喜歡使律法[或作訓誨]為大、為尊。

Is. 42.22

But this is a people plundered and despoiled; all of them are trapped in caves, or are hidden away in prisons;

賽42:22 但這百姓是被搶被奪的,都牢籠在坑中,隱藏在獄裡,他們作掠物,無人 拯救,作擄物,無人說交還。



住在洞裡的人

They have become a prey with none to deliver them, and a spoil, with none to say, "Give them back!"

他們成了獵物,沒有人可以拯救他們,一個戰利品,沒有人說: 「把他們還回來!

ISAIAH 以賽亞書 42:23-25

IT IS CLEAR THAT JHVH HAS GIVEN JACOB OVER TO THEIR CAPTORS

很明顯的,耶和華將雅各交給擄掠他們的人

Is. 42.23 Who among you will give ear to this? Who will give heed and listen hereafter? 賽42:23 你們中間誰肯側耳聽此,誰肯留心而聽,以防將來呢?

Is. 42.24 Who gave Jacob up for spoil, and Israel to plunderers?

Was it not the LORD, against whom we have sinned, and in whose ways they were not willing to walk, and whose law they did not obey?

賽42:24 誰將雅各交出當作擄物,將以色列交給搶奪的呢? 豈不是耶和華麼? 就是我們所得罪的那位。 他們不肯遵行他的道,也不聽從他的訓誨。

Is. 42.25 So He poured out on him the heat of His anger and the fierceness of battle; and it set him aflame all around, Yet he did not recognize it; and it burned him, but he paid no attention. 賽42:25 所以他將猛烈的怒氣,和爭戰的勇力,傾倒在以色列的身上。在他四圍如火著起,

他還不知道; 燒著他, 他也不介意。

Israel in captive procession 以色列在被擄的行列中



THIS JUDGMENT IS RELEVANT TO THE SERVANTS OF GOD IN THE CHURCH TODAY 這個審判與今天教會中神的僕人有關

Two servants are clearly contrasted

- 二個僕人形成了清楚的對比
 - God's heart delights and upholds His faithful servant 神的心喜悅並扶持他忠心的僕人
 - But for the sake of His righteousness He must discipline His unfaithful servants even the corporate church 但為了祂的義,祂必須管教他不忠的僕人——甚至是團體的教會

THIS JUDGMENT IS RELEVANT TO THE SERVANTS OF GOD IN THE CHURCH TODAY

這個審判與今天教會中神的僕人有關

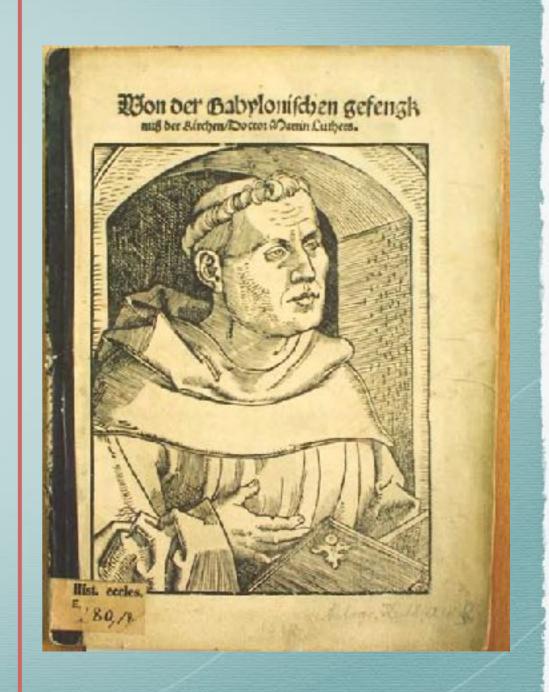
Martin Luther wrote a famous sermon on corrupt servants in the church

馬丁路德寫了一篇有名的道, 關乎教會中腐敗的僕人

 The church's "chosen servants" are too often not God's chosen servants

教會「選擇的僕人」時常不是神所揀選的僕人

- The church is to be the corporate servant of the Lord whom the Spirit is preparing for a bride 教會是神團體的僕人,聖靈在預備她成為新婦



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Mon der Babylonischen gefengk

Von der babylonischen Gefangenschaft der Kirche

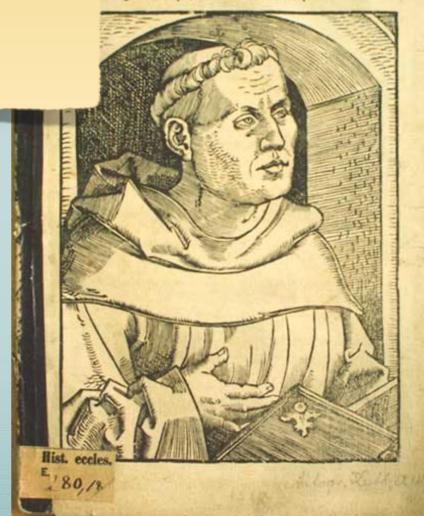
論教會的巴比倫囚禁

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Hon der Babylonischen gefengk



Next week: Isaiah 43 "Preserved as a Witness"

下週:以賽亞書43章「被保存作見證人」

YOU ARE MY WITNESSES

你是我的僕人 我所揀選的

以賽亞書43:10



YOU ARE
MY SERVANT
WHOM I HAVE
CHOSEN

Isaiah 43:10 Knowing-Jesus.com

你是我的見證人