



Isaiah Studies

以賽亞書
研習系列



Isaiah 44.24-45.25

以賽亞書44:24-45:25



Cyrus:
**“Servant by
Sovereign Decree”**

古列——
神掌權詔令的僕人

KEY TO ISAIAH 40-48

以賽亞書40-48章的關鍵



4 recurring themes are seen in Isaiah 40-48
在以賽亞書40-48章中可以看到 4 個反復出現的主題

I. THE REVELATION OF JHVH IS MIGHTY, SOVEREIGN, AND EXCLUSIVE

(一) 耶和華的啟示是強大的、掌權的，以及絕對的

- Isaiah's revelation of JHVH might be summed up in one word: Sovereignty

以賽亞對於耶和華的啟示可以總結為：神掌權

- He is absolute king 祂是完全的王
- There is no other Redeemer or Savior 別無其他的救贖主或拯救者
- He is omnipotent, 祂是全能的
omniscient, 全知的
omnipresent, 無所不在的
ruler of history, 歷史的主宰
perfect in purpose and accomplishment
在旨意及成就上是完美的



WITNESSES OF THE ALMIGHTY GOD

全能的神的見證

God according to God (in Isaiah 43-45)

神基於自己的描述 (在以賽亞書43-45章裡)

“I, I JHVH, and none before my face a savior. I am El. Also from today on I He. I work, and who will reverse it? I, I HE who blots out thy transgressions. I first, and I last; before my face there is no Elohim. Is there an Eloah before my face? Yea, there is no Rock; I know not any. I JHVH, maker of all things. I AM I AM (JHVH) and there is none else; before my face no God. Former of light, Creator of darkness: Maker of peace, Creator of turbulence: I JHVH do all these things. God-righteous and a Savior; there is none except Me. Before my Face be saved all ends of the earth; for I am El and there is none else. Only in JHVH - of me shall they say- are righteousness and strength. I am El, and there is none else; Elohim, and there is none like Me. I HE; I am First, yea, I am last. I, I have spoken. I have declared it.”

「我，我耶和華，除我以外沒有救主。我是神。自從有日子以來，我就是神。我要行事，誰能阻止呢？唯有我，塗抹你的過犯。我是首先的，我是末後的；除我以外，再沒有真神。除我以外，豈有真神嗎？誠然沒有磐石；我不知道一個。我耶和華是創造萬物的。我是那我是（耶和華），沒有另一個；在我面前並無別神。我造光，又造暗；我施平安，又降災禍——造就這一切的，是我耶和華。神是公義和救主；除了我以外，再沒有別神。地極的人都當仰望我；因為我是神，再沒有別神。人論我說：『公義、能力唯獨在乎耶和華！』。我是神，並無別神；以羅欣，無人像我。我乃祂；我是首先的，是，我是末後的。我耶和華所講，所說。」

2. IN ISAIAH 40-48 WE SEE AN UNENDING CYCLE OF ISRAEL COMING SHORT OF GOD'S GLORY

(二) 在以賽亞書40-48章裡

我們看見以色列虧缺了神的榮耀的一個無止境的循環

1. First God is revealed in all the glory of His Sovereignty and Grace
首先神在所有的榮耀裡啟示了祂的主權和恩典
2. But the people choose idols instead of “I am” and fall into carnality and captivity
但是人們選擇偶像而非那「我是」，因而陷入肉體及被擄中
3. God then promises to bring them back to His blessing
神接著應許將他們帶回祂的祝福裡
4. Meanwhile through the cycle a remnant of Israel ‘sees’ Him and believes the gospel
與此同時，經過循環，一批以色列的餘民「看見」了祂，並相信了福音



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3. ISAIAH 40-44 IS A REVELATION OF THE WAY OF SALVATION AND RIGHTEOUSNESS

(三) 以賽亞書40-44章是關於救恩及公義道路的啟示

1. Man cannot be saved by his own righteousness but must come weary of sin to receive God's grace
人不能靠自己的義得救，必須厭倦罪惡才能得到神的恩典
2. The Lord offers Israel both an immediate way of redemption from Babylon and the promise of a future spiritual redemption by faith in His suffering servant
主為以色列人提供了一條從巴比倫出來的直接救贖途徑，以及應許他們因信祂受苦的僕人而得到將來的屬靈救贖



4. ISAIAH 40-44 IS A REVELATION OF THE SOVEREIGN SAVING GRACE OF GOD

(四) 以賽亞書40-44章是關於神主宰拯救恩典的啟示

1. His salvation is offered even to the sinful, idolatrous, and unfaithful

祂已提供了救恩，甚至給有罪的、拜偶像的和
不忠的

2. He will blot out their thick cloud of sins and transgression

祂會塗抹他們罪惡和過犯的厚雲

3. He will send His Servant to take away the enmity and penalty of sin

祂會差派祂的僕人來消除仇恨和罪惡的懲罰

4. He will then pour out His Spirit upon those He has chosen

然後祂會將祂的靈傾倒在那些祂所揀選的人身上



THE EFFECT OF BELIEVING IN A GREAT GOD IS SPIRITUAL ENLARGEMENT

相信一位偉大的神的果效乃是靈性的擴大

- Eagle life is given to the weary and doubtful

賜予疲倦和懷疑的人老鷹的生命

- Abiding confidence is given to the fearful

賜予恐懼的人與主同在的信心

- Vision transforms those weary of religion

異象改變那些因宗教而疲倦的人

- The Spirit is outpoured upon those who turn from the weariness of sin

聖靈澆灌在那些因厭倦罪惡而回轉的人身上



ISAIAH 40-48 REPEATEDLY FOCUSES UPON 5 DIFFERENT CHARACTERS

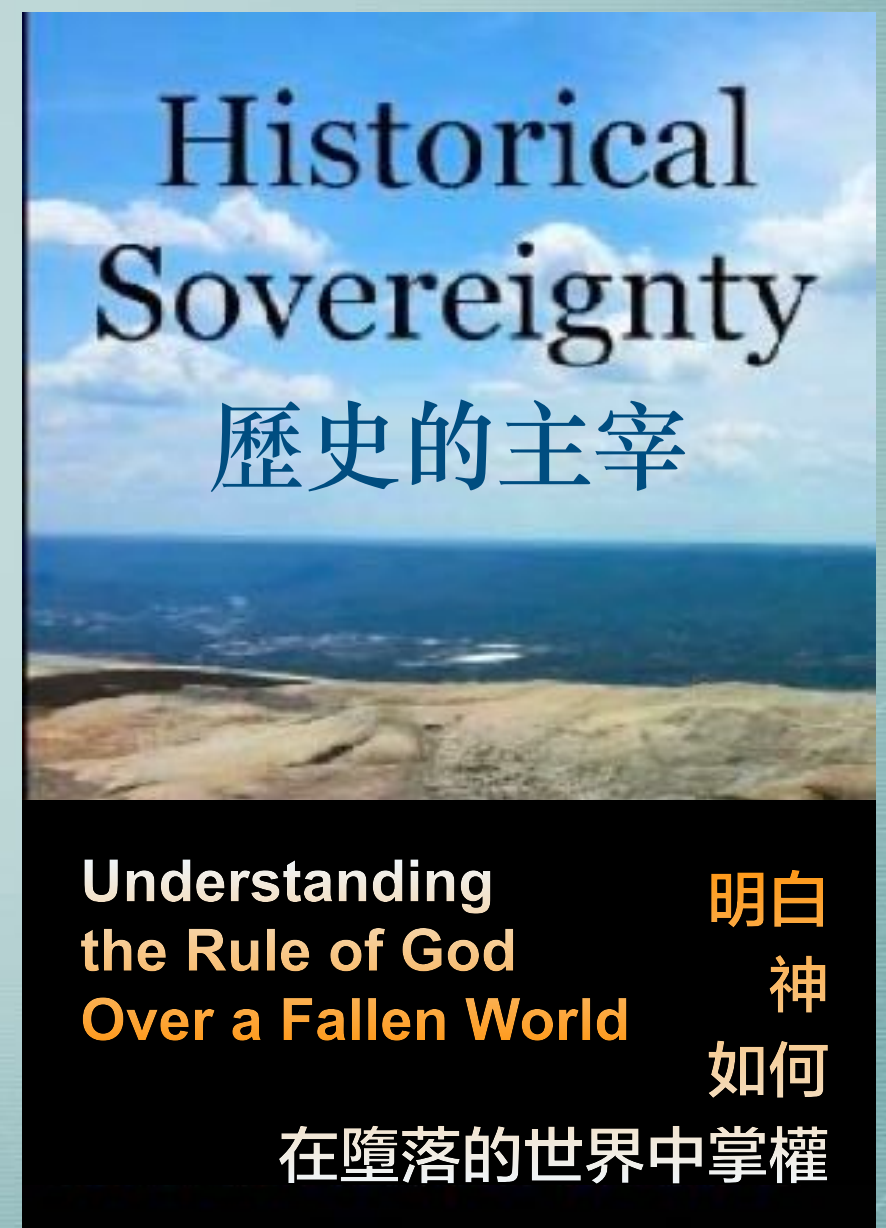
以賽亞書40-48章反復的關注 5 個不同的角色

1. There is **God** who declares His sovereign grace with 7 “Thus saith’s”
神用 7 個「如此說」宣告了祂至高無上的恩典
2. There is the **Servant of the Lord** whose coming fulfills the gospel
有主的僕人，祂的到來應驗了福音
3. There are the **nations** with their idols who are challenged in the cosmic courtroom to ‘put up’ or else admit the futility of idolatry
有偶像的列國在宇宙的法庭上被挑戰，要「忍受」或承認拜偶像的徒勞
4. There is **Israel** in her backslidden blindness and idolatry who see but cannot perceive and hear but do not believe
以色列在她退後的盲目和偶像崇拜中，看見卻不能領會，聽見卻不能相信
5. Finally in the background there is a **remnant** in Israel who ‘sees’ their Saving God and believes the promises of redemption
最後，在背景有以色列的餘民「看見」他們拯救的神並相信救贖的應許

ISAIAH 45-47: FURTHER DETAILS OF JHVH AS SOVEREIGN 'RULER OVER HISTORY'

以賽亞書45-47章：耶和華作為掌權的「歷史主宰」的更多細節

1. God is not just transcendent above it all in majesty and holiness
神不僅在威嚴和聖潔上超越一切
2. The Living God will reveal Himself through the events of Israel's history
永生神將通過以色列的歷史事件來啟示祂自己
3. God will prove to be 'ruler over history' by raising up Cyrus his servant
神將通過興起祂的僕人古列來證明自己是「歷史的統治者」
4. God will redeem Israel through his sovereign vessel Cyrus who will bring Israel back from Babel
神將通過祂主宰的器皿古列來救贖以色列，古列會將以色列從巴比倫帶回來





Part I

第一部分

Cyrus: the Bible Record

古列：聖經中的記載

ISAIAH 44.24-45.8 CYRUS IS GOD'S MESSIAH

以賽亞書44:24-45:8 古列是神的彌賽亞

1. 44.28 Cyrus is 'My shepherd' who will lead his people back to Judah
44:28 古列是「我的牧人」，他會帶他的百姓回到猶大
2. 44.28 Cyrus will declare "Jerusalem will be rebuilt and the Temple's foundation shall be laid."
44:28 古列會下令「耶路撒冷會重建」並且「聖殿的根基會被立穩」
3. 45.1-3 Cyrus is God's messiah who will be led by God's Hand in subduing nations and kings, breaking Babylon's doors, and gaining the hidden gold treasures of the Lydian empire (Asia minor)
45:1-3 古列是神的彌賽亞，他會受神的手的引領，去征服列國和君王，打破巴比倫的門，並獲得呂底亞帝國（小亞細亞）隱藏的黃金寶藏
4. 45.4 Cyrus has been called out by name before birth even though Cyrus did not know JHVH until he saw his name written
45:4 古列在出生前就被提名蒙召，雖然古列在看到他的名字被寫上之前還不認識耶和華
5. 45.4-8 Cyrus will be raised up for the sake of Israel and to show to the world that JHVH alone is ruler over history
45:4-8 古列會為著以色列而被興起，並讓世界看見，唯有耶和華是歷史的統治者

EZRA 1.1-4 (2CHRON.36) CYRUS STIRRED BY GOD

以斯拉記1:1-4 (歷代志下36章) 古列被神激動

1. God stirred up the spirit of a gentile king
神激動了這位外邦王的心
2. Cyrus acknowledges that God has given him his power and appointed him to build the temple in Jerusalem
古列意識到神已將權力交給他，並任命他在耶路撒冷建造聖殿
3. Cyrus also took from the Babylonian treasuries all the remaining Temple furniture plus gold, silver and brass, to send back with Zerubbabel
古列還從巴比倫的寶庫中取出聖殿所有剩餘的家具以及金、銀和黃銅，跟所羅巴伯一起被送回去





Part II

第二部分

Cyrus: Josephus' history of the Jews

古列：約瑟夫的猶太人的歷史

THE ROMAN RECORD OF JOSEPHUS (70 A.D.)

關於約瑟夫(主後70年)的羅馬記錄

Antiquities of the Jews - Book XI 猶太人的古物 – 第十一冊

CONTAINING THE INTERVAL OF TWO HUNDRED AND FIFTY-THREE YEARS AND FIVE MONTHS FROM THE FIRST OF CYRUS TO THE DEATH OF ALEXANDER THE GREAT.
CHAPTER 1.

包括從古列登基到亞歷山大大帝逝世的 253 年零五個月的時段
第1章

HOW CYRUS, KING OF THE PERSIANS, DELIVERED THE JEWS OUT OF BABYLON AND SUFFERED THEM TO RETURN TO THEIR OWN COUNTRY AND TO BUILD THEIR TEMPLE, FOR WHICH WORK HE GAVE THEM MONEY.

波斯國王古列如何將猶太人從巴比倫釋放，並讓他們返回自己的國家並建造他們的聖殿，為此工程，他付錢給他們。

1. IN the first year of the reign of Cyrus (1) which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity.

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1. 在古列統治的元年(1)，也就是從我們的人民從自己的土地被遷移到巴比倫那天算起的第70年，神憐憫了這些可憐人的被擄和災難，正如祂在城市被毀之前，藉著先知耶利米預先對他們說的，在他們服侍尼布甲尼撒和他的後代之後，並在他們經歷了七十年的奴役之後，祂會再次恢復他們，把他們帶回他們祖先的土地上，他們能建造他們的聖殿，並享受他們過去的繁榮。這些是神賜給他們的；因為祂激動了古列的心，讓祂在全亞細亞寫下了這樣的話：

「古列王如此說：『既然全能的神已任命我為可居住的全地的王，我相信祂就是以色列國敬拜的神；因祂藉著眾先知預言了我的名字，我要在猶大地的耶路撒冷為祂建造殿宇。』」

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波斯國王古列如何將猶太人從巴比倫釋放，並讓他們返回自己的國家並建造他們的聖殿，為此工程，他付錢給他們。

2. This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, (2) and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.

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古列通過閱讀以賽亞留下的預言書知道了這些；因為這位先知說，神曾在一個隱密的異像中向他說：「我的旨意是，我已任命古列為許多國家及偉大的國家的王，將遣返我的百姓到他們自己的土地，並建造我的聖殿。」這是以賽亞在聖殿被毀前一百四十年所預言的。因此，當古列讀到這些，並欽佩神聖的力量時，一種熱切的願望和野心抓住了他，要實現上面所寫的內容；因此，他召集了巴比倫最傑出的猶太人，對他們說，他允許他們返回自己的國家，並重建他們的城市耶路撒冷，(2) 和神的殿，因為他將成為他們的助手，並且他將寫信給在猶大國附近的首領和省長，要求他們捐獻金銀給他們建造聖殿，此外，還會給他們獻祭的牲畜。



Part III

第三部分

Cyrus: The facts of history
古列：歷史中的事實

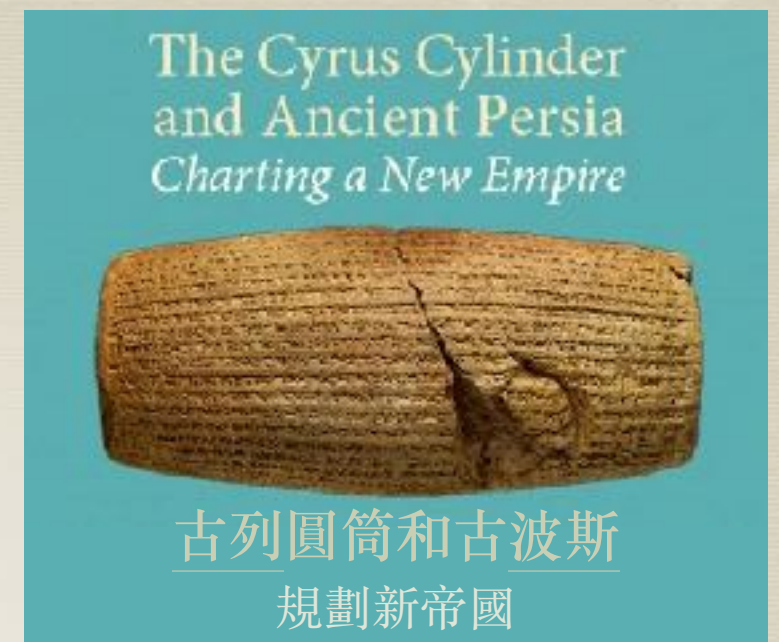


CYRUS KING OF PERSIA

波斯王古列

(590-530B.C.)

(主前590-530年)



1. A Pharsi shepherd who conquered the Medes and the Lydians to form the Persian (Pharsi) empire around 550B.C.
一位帕爾西語的牧羊人征服了瑪代和呂底亞人，在主前550年左右建立了波斯（帕爾西）帝國。
2. Conquered Babylon in 540B.C. by draining the Euphrates and slipping into Babylon through the river gates while Babylon was partying
在主前540年征服了巴比倫，當巴比倫正在歡慶時，藉著抽乾幼發拉底河的水，並通過河道的閘門潛入了巴比倫
3. According to the cylinder's history it was God calling him "My shepherd" (Isa. 44.28) that stirred Cyrus to send the Jewish remnant back to Jerusalem in 538
根據圓筒的歷史記載，是神稱他為「我的牧人」（以賽亞書 44: 28），這激起了古列在主前 538 年要將猶太餘民送回耶路撒冷

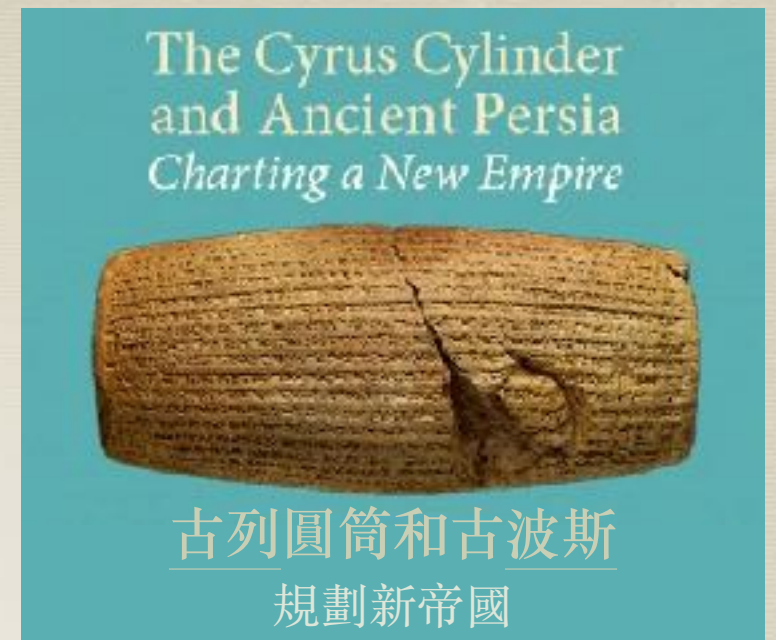


CYRUS KING OF PERSIA

波斯王古列

(590-530B.C.)

(主前590-530年)



4. Cyrus was unique in three ways:

古列在三方面的獨特性:

- a. His monotheistic Zoroastrian beliefs 他的一神論瑣羅亞斯德信仰
- b. His form of governing through Satraps (local rule)
他通過總督（地方統治）進行治理的形式
- c. His religious tolerance to the national religions across his realm
他在他整個的領土上全面的對民族宗教的寬容

5. By his death in 530 B.C. he had formed the largest empire in ancient history extending to India

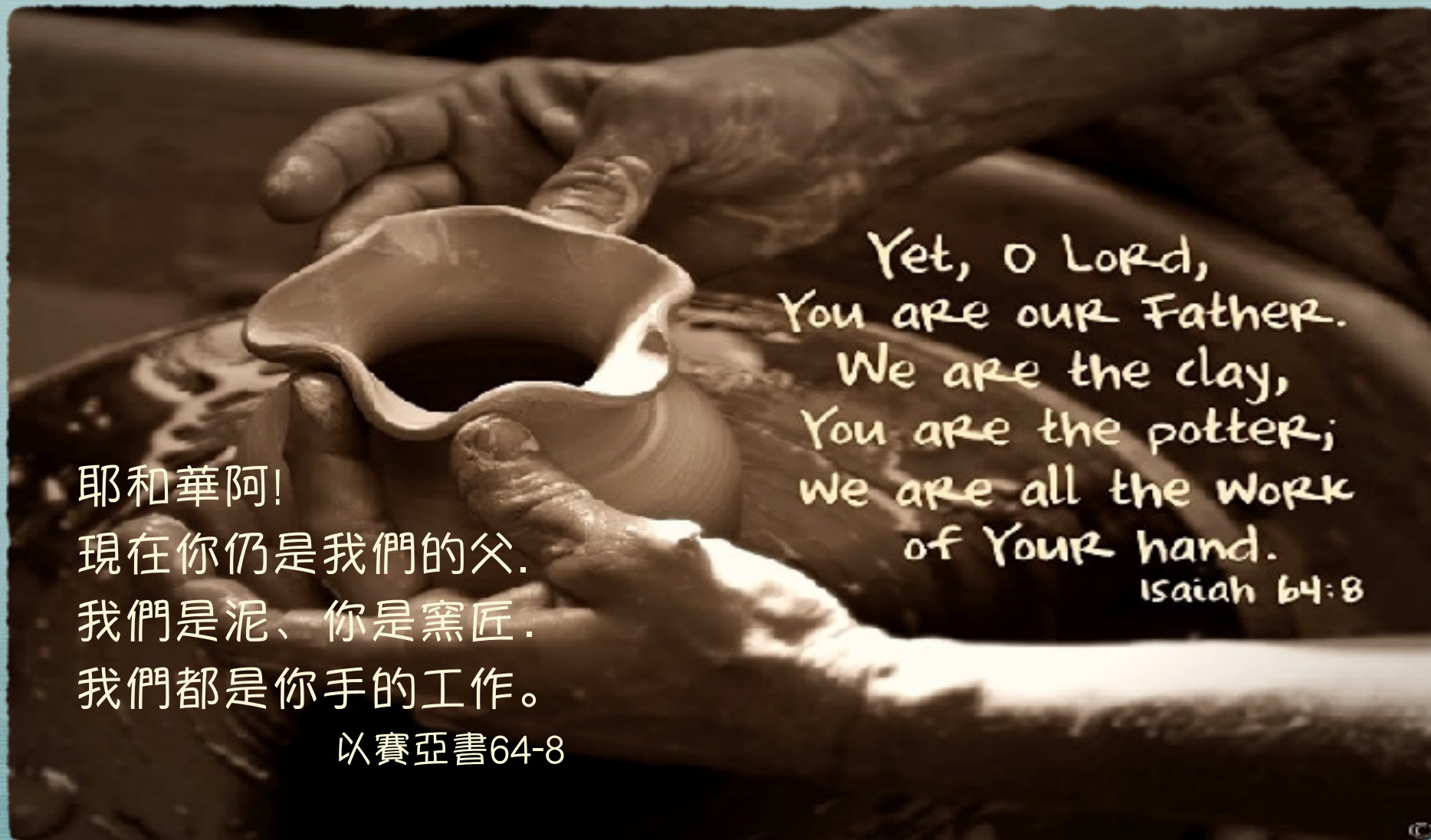
他於公元前 530 年去世。他建立了古代歷史上最大的帝國，延伸至印度

Part 2 Isaiah 45.8-25

第二部分: 以賽亞書45:8-25

Seminal metaphor of Election: the Potter

揀選的開創性隱喻——窯匠

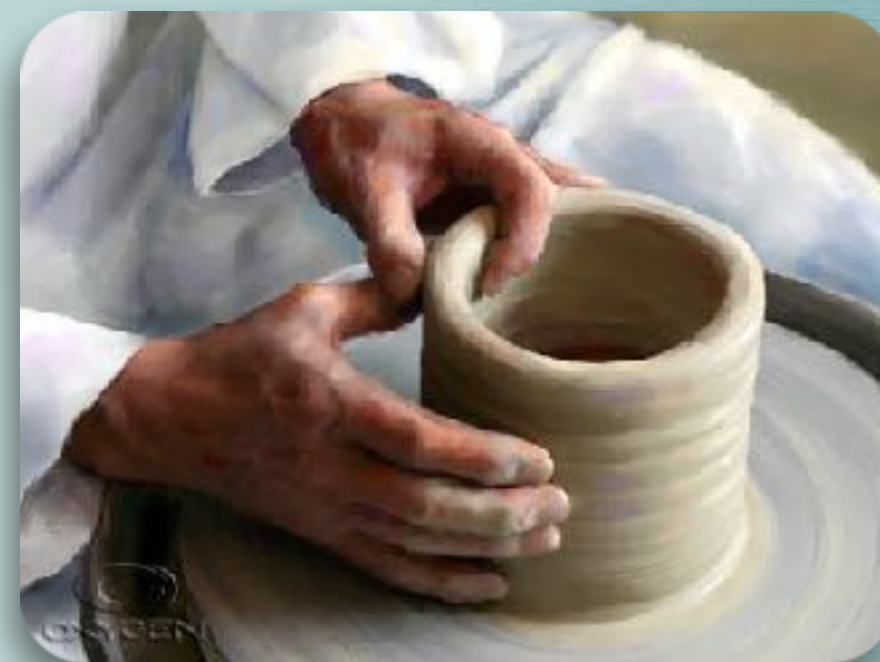


ISAIAH 45.9-10 JHVH TAKES ISSUE WITH HIS CHILDREN
WHO QUESTION HIS SOVEREIGNTY OVER HISTORY
以賽亞書45:9-10 耶和華對質疑祂在歷史中掌權的子民們提出異議

Woe to those who argue with JHVH
那些與耶和華爭辯的有禍了

1. Does the creature critique his Creator?
受造物怎能批評他的造物者?
2. Does the pot question the potter?
瓦器能質問窯匠嗎?
3. Does the child argue about his conception?
小孩能爭辯他的受孕嗎?

In context, what is the real question here?
看上下文, 這裡真正存在的問題是什麼?



How can JHVH pick a
gentile to be His
anointed servant?

耶和華怎能揀選一個
外邦人作祂受膏的僕人呢?

ISAIAH 45.11-17 JHVH MAINTAINS HIS SOVEREIGNTY WITHOUT COMPUNCTION

以賽亞書45: 11-17 耶和華毫不內疚地維護著祂的主權

1. Do you think the Creator is one to be bossed around?

你認為造物主是可以任人使喚的嗎?

2. “I maintain my sovereign right as creator to raise up ‘sons’ and do what I want for my people”

「我維護我作為創造者的主權，可以興起『兒子們』，並為我的人民做我想做的事」

3. I raised up Cyrus for the righteous purposes I have determined

我已決定，我為著公義的目的而興起古列

4. 45.14-17 And I will do even beyond this in order to save and honor my chosen

45:14-17 為了拯救和尊重我的選民，我會做更多的事



ISAIAH 45.18-25 JHVH APPEALS TO THE NATIONS BEYOND TO CONSIDER HIS OFFER OF GRACE

以賽亞書45: 18-25 耶和華呼籲列國之外的能想到祂供應的恩典

1. I have not made the world a waste place but a place for you to dwell
我沒有把世界變成荒地，而是個讓你可居住的地方
2. Listen to my predictions and see that I speak in light not darkness
聽我的預言，看我在光中說話，而不是在黑暗中
3. Compare me to your idols and then turn to me and be saved
將我與你的偶像進行比較，然後轉向我並得救
4. I have sworn that every knee shall bow and every tongue confess...
我已起誓，萬膝都要跪拜，萬口都要承認...
5. Only in the Lord are righteousness and strength
唯有主是公義又有能力的



THE PARABLE OF THE POTTER AND THE CLAY

JEREMIAH 18:1-11

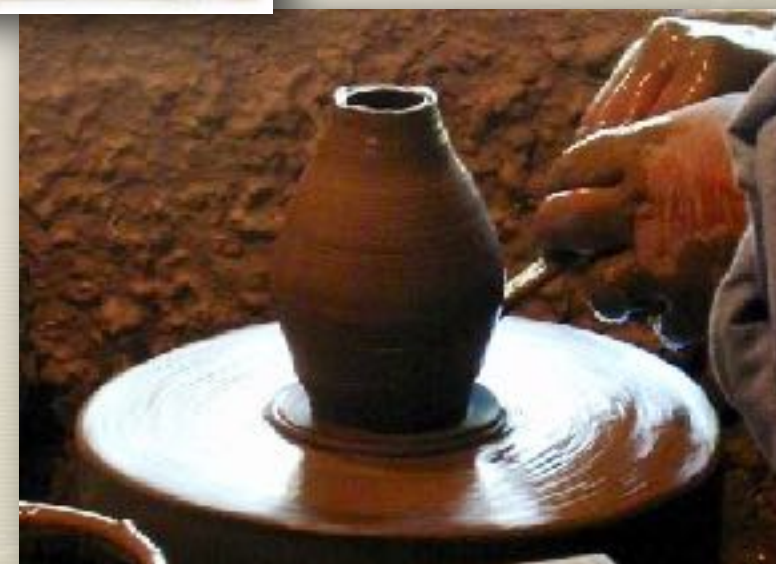
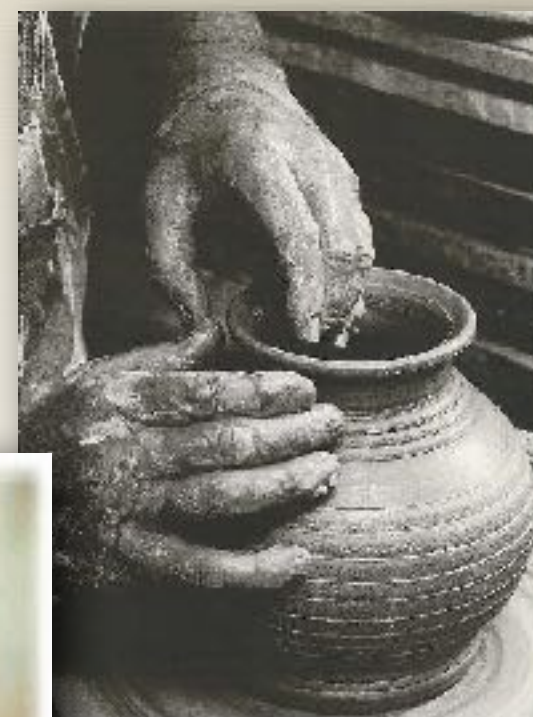
窯匠與泥的比喻

耶利米書18:1-11

V. 6-7 Notice again that God insists on His sovereign rights as creator and maker

第6-7章: 再次注意到神堅持著祂作為創造者及製作者的主宰權利

- * 1. This means God has a plan for everything he designs - people, nations, the universe.
這意味著神對祂設計的一切都有一個計劃——人、國家、宇宙
- * 2. He sets his plan in motion to accomplish His WILL
祂制定祂的計劃以完成祂的旨意
- * 3. No one can frustrate His Will because the end is predetermined
沒有人可以阻撓祂的旨意，因為結局是預定的

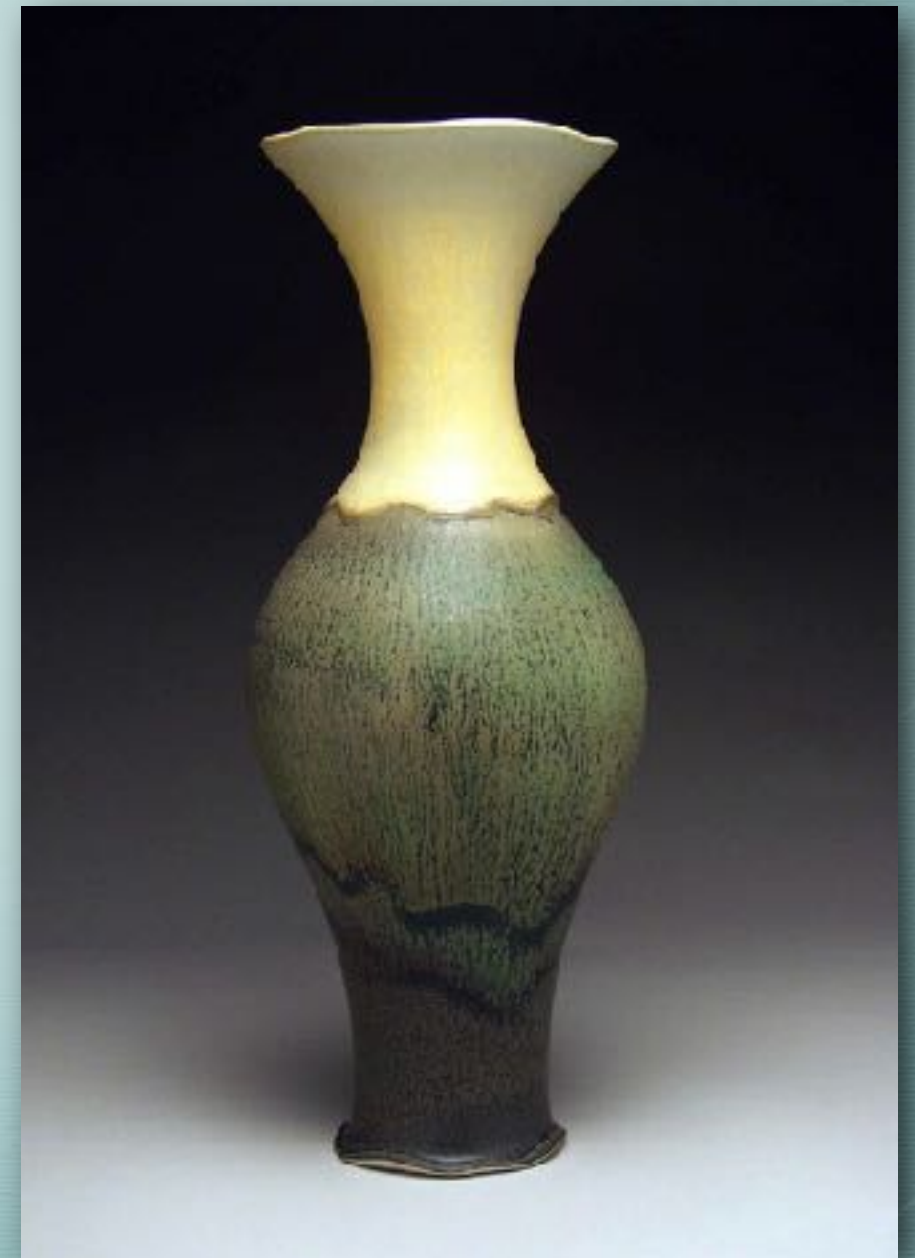


ROM.9.18-24 PAUL USES THESE VERSES FROM ISA. 45 TO MAKE HIS POINT RE: ISRAELI

保羅引用以賽亞書45章裡的經文在羅馬書9:18-24裡
呈現他對以色列人的觀點

The point is that God has determined and set in motion his sovereign plan for Israel - his chosen
關鍵是神已經決定並啟動了祂對以色列——
祂的選民所主宰的計劃

- * Israel can be either vessels of wrath or vessels of mercy depending upon their choices
以色列可以是憤怒的器皿，也可以是憐憫的器皿，
這取決於他們的選擇
- * 9.23-24 Eventually both Jews and gentiles will glorify God as vessels of mercy
9:23-24 最終，猶太人和外邦人都會榮耀神，
成為蒙憐恤的器皿





* Next time
下次:

* Babel's Fall in the
Hands of JHVH
巴別落在耶和華的
手中