



Isaiah Studies

以賽亞書
研習系列



ISAIAH 56-57

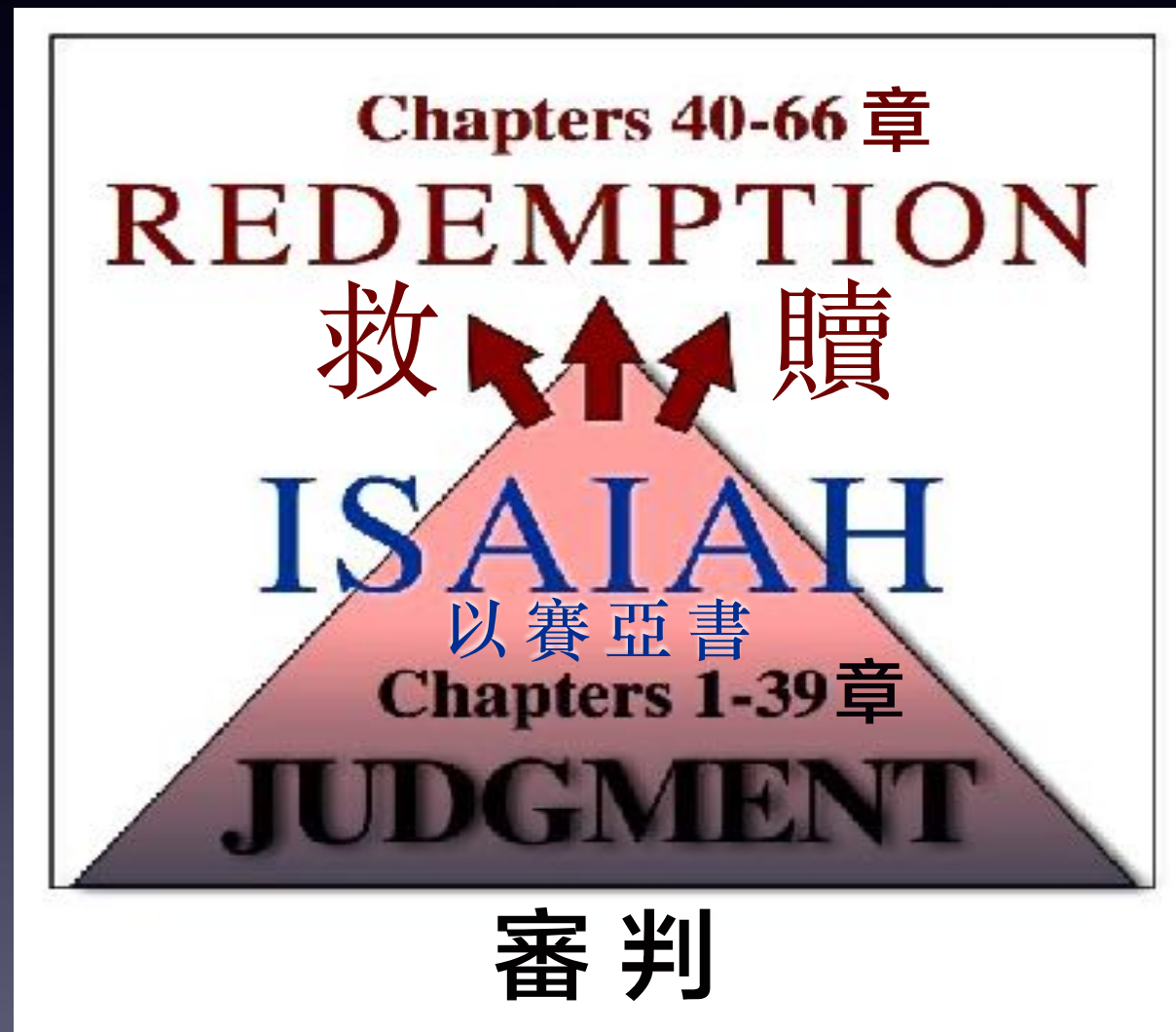
以賽亞書56-57章



Shabbat Shalom
安息日的安息

Coming to the end of the second movement of Isaiah 40-66

來到以賽亞書 40-66 章第二樂章的結尾



Isaiah 40-66: divides into three divisions each emphasizing particular revelations of God in redemptive history

以賽亞書40-66章：分為三個部分，每個部分都強調神在救贖歷史中的特殊啟示

1st revelation: Isaiah 40-48: the testimony of “I am” - OT's highest theology

第一個啟示：以賽亞書40-48章：「我是」的見證 ——舊約裡最高的神學

- God testifies himself as “I am”; “Holy of Israel”; “kinsman Redeemer” and the “only Savior”
神證明自己是「我是」；「以色列的聖者」；「至親的救贖主」和「唯一的救主」
- “Because I am, you are my witnesses”
「由於我是，因此你是我的見證人」
- 1 servant song: Isa.42 “Behold my beloved servant with whom I am delights”
第一首僕人之歌：以賽亞書 42章
「看哪，我所愛的僕人我心裡所喜悅」

God according to God

I, I JHVH, and none before my face...
I am El... I He.

I, I HE who blots out thy transgressions....
I first, and I last; NO OTHER SAVIOR
I JHVH, maker of all things.

I AM that I AM (JHVH) Former of light,
I HE; I First, yea, I last

神論到祂自己

我，我耶和華，除我以外沒有救主。我是神。

我是塗抹你的過犯的... 我是初，我是終；

除我以外，再沒有真神。

我耶和華，萬物的造物主。我是那我是（耶和華）
造光的那一位，我是祂，我是初，我是終

2nd revelation: Isaiah 49-57: the testimony of the Suffering Servant - OT's deepest Christology

第二個啟示：以賽亞書49-57章：受苦의僕人的見證 ——舊約最深的基督論

- The **Servant of JHVH** is revealed in 3 more songs:

耶和華的僕人在另外 3 首歌中被啟示：

- Isa 49 - servant's calling to save the world
賽49章- 僕人蒙召去拯救世界
- Isa 50 servant's secret place of abiding
賽50章- 僕人躲藏的隱密處
- Isa. 53 servant's suffering and death to redeem sinners
賽53章- 僕人為了拯救罪人的受苦和死



3rd revelation: Isaiah 58-66: the Spirit's testimony of the finished work - OT's clearest Eschatology

第三個啟示：以賽亞書58-66章：聖靈見證完成的工作
—— 舊約最清楚的末世論

- The Spirit of JHVH raises up a corporate testimony as servants, witnesses, and watchmen
耶和華的靈藉著僕人, 見證人和守望者興起了團體的見證
- Revelations of the coming millennial kingdom
將要臨到的千年國度的啟示



***LAST TIME: ISAIAH 54 - THE SUFFERING
SERVANT HAS BROUGHT JOY TO ISRAEL***

**上次：以賽亞書54章— 受苦的僕人將喜樂
帶給了以色列**



ISA. 54.1 "SHOUT FOR JOY!"

以賽亞書54:1 「揚聲歡呼」

ISAIAH 55 - FEASTING ON THE WORD

以賽亞書55章：飽享聖言



Is. 55.1

“Ho! Every one who thirsts, come to the waters;
And you who have no money come, buy and eat.
Come, buy wine and milk without money and
without cost.

賽55:1 你們一切乾渴的都當就近水來。沒有
銀錢的也可以來。你們都來，買了喫。
不用銀錢，不用價值，也來買酒和奶。

我口所出的話

The Word Shall Be

... it shall not return to me void, but shall
accomplish that which I please . . . -Isaiah 55:11

以賽亞書55:11

……決不徒然返回，卻要成就我所喜悅的……

TONIGHT: ISAIAH 56-57

今晚：以賽亞書56-57章



Rest of Faith

信心的安息

ISAIAH 56:1-8 RIGHTEOUS LIVING AWAITING KINGDOM COME

以賽亞書56:1-8

公義的生活等候著要來臨的國度

- The grace of salvation includes those outside the borders of normal human acceptance
救贖的恩典包括那超出普通人所能接受的範圍
- The responsibility of grace is defined in its essence
恩典的責任是在於實質上的定義



RIGHTEOUS LIVING AWAITING KINGDOM COME

公義的生活等候著要來臨的國度

Is. 56.1

Thus says the LORD: "Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed."

賽56:1

耶和華如此說：「你們當守公平，行公義。因我的救恩臨近，我的公義將要顯現。」

- Verse 1 is describing how the redeemed are to respond to grace while awaiting the complete salvation to be revealed at the Messiah's coming

第1節描述蒙贖的人如何回應恩典，同時等待彌賽亞來臨時完全救恩的顯現

RIGHTEOUS LIVING AWAITING KINGDOM COME

公義的生活等候著要來臨的國度

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- A new covenant within impels the redeemed to act with social justice and personal piety
內在的新約促使得贖的人以社會正義和個人敬虔行事
- The new covenant implemented after Isa.53 brings salvation to outsiders with justice and righteousness
在以賽亞書53以後所提到的新約是藉著公平和公義將救恩帶給外邦人

RIGHTEOUS LIVING AWAITING KINGDOM COME

公義的生活等候著要來臨的國度

Is. 56.2 Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil."

賽56:2

謹守安息日而不干犯，禁止己手而不作惡。如此行，如此持守的人。便為有福。



Sabbath is the principle behind the essential life of the believer

安息日是信徒基本生活背後的原則

#1: A DEEPER SABBATH DEFINED FOR REDEEMED ISRAEL

(一) 為得救的以色列人定義的更深安息日

Is. 56.2 Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil."

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謹守安息日而不干犯，禁止己手而不作惡。如此行，如此持守的人。便為有福。

- 1. Ezek. 20.12 sabbath sanctifies the life from common existence
結20:12 安息日將普通存在的生命分別為聖
- 2. Not "keeping hands from doing anything" but "from evil"
不是「禁止手不做任何事」，而是「禁止作惡」

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謹守安息日而不干犯，禁止己手而不作惡。如此行，如此持守的人。便為有福。

- 3. True sabbath rest is busy with social justice and doing righteousness (Jesus never broke the sabbath)

真正的安息守公平、行公義
(耶穌從未干犯安息日)

- 4. This 'rest' of faith can be broken if one's hand tends toward evil
若是有人的手傾於作惡，這就是干犯信心的安息

#2: ISA. 56.3-8: THE INCLUSIVE NATURE OF SALVATION: EUNUCHS AND OUTSIDERS

(二) 賽56:3-8 拯救的包容性：太監與外邦人

Is. 56.3 Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from His people." Nor let the eunuch say, "Behold, I am a dry tree."

賽56:3 與耶和華聯合的外邦人不要說：
「耶和華必定將我從他民中分別出來。」
太監也不要說：「我是枯樹。」

Is. 56.4 For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant,

賽56:4 因為耶和華如此說：「那些謹守我的安息日，揀選我所喜悅的事，持守我約的太監，

Eunuchs 太監

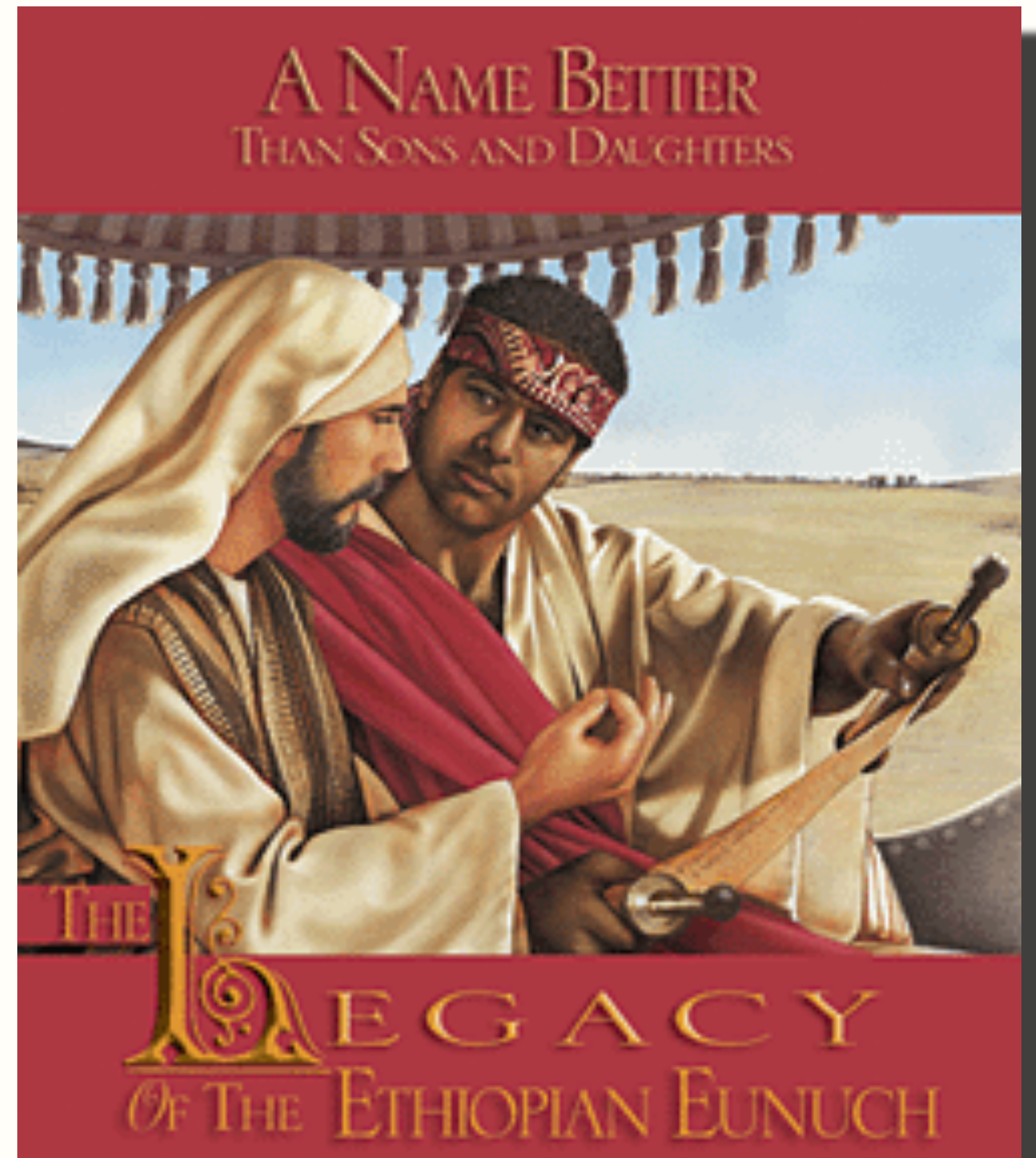
- Eunuchs are disqualified individuals because unable to have children (Deut. 23.1 =)
太監是不合格的人，因為不能生育 (申23:1)
- Nevertheless he has joined himself to the Lord
然而他已與主聯合
- He keeps sabbath by "choosing what pleases me"
他通過「揀選我所喜悅的事」來守安息日
- He "holds fast to the Word"
他「持守主的道」
- He will be honored with a name and testimony better than sons and daughters
他將得到比兒女更美的名譽和見證

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(二) 賽56:3-8 拯救的包容性：太監與外邦人

Is. 56.5 To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off.

賽56:5 我必使他們在我殿中，在我牆內，有記念、有名號，比有兒女的更美。我必賜他們永遠的名、不能剪除。



#2: ISA. 56.3-8: THE INCLUSIVE NATURE OF SALVATION: EUNUCHS AND OUTSIDERS

(二) 賽56:3-8 拯救的包容性：太監與外邦人

Is. 56.6

“Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant;

賽56:6

還有那些與耶和華聯合的外邦人，要事奉他，要愛耶和華的名，要作他的僕人，就是凡守安息日不干犯，又持守他〔原文作我〕約的人。

Foreigners 外邦人

- Foreigners were also excluded from Israel (god-fearers?)
外邦人也被排除在以色列之外
(敬畏神的人?)
- Nevertheless some join themselves to the Lord to serve and love Him
然而，有些人與主聯合、事奉祂、愛祂
- He keeps sabbath by “joyfully interceding in the House of God” and “holding fast to the Word”
他通過「歡歡喜喜地在神的殿中代求」和「堅守神的道」來守安息日
- He will be allowed to offer the ‘burnt offering’ and will enlarge the House of Prayer
他將被允許獻上「燔祭」，並擴大禱告的殿

OUR FIRST INSIGHT INTO “SABBATH BY FAITH”

我們對「憑信安息」的初步認識

- Faith in the Creator lifts the common life to an act of worship
對造物主的信，將普通生活提升為敬拜的行為
- Faith ‘ceases’ work that is unjust, self-righteous or exclusive
信心「停止」不公正、自義或排外的工作
- Faith obeys His rules not man’s holding fast to the Word
信心順服祂的掌權，而不是人對話語的堅守
- Faith “delights” in God and His Name despite former background
信心在神和祂的名裡「喜悅」而不在乎以前的光景



PART 2: ISAIAH 56.9-57.21: NO SABBATH FOR THE WICKED

第二部分：以賽亞書56:9-57:21

惡人沒有安息

restless
不安分的魂
SOUL

Is. 57.21 “There is no peace,” says my God,
“for the wicked.”

賽57:21 我的 神說：「惡人必不得平安。」

PART 2: ISAIAH 56.9-57.21

JUDGMENT UPON "SABBATH" DESPISERS

第二部分：以賽亞書56:9-57:21

輕視「安息日」的審判

- *With greater grace there is also greater responsiveness to new life in God*
有了更大的恩典，對神的新生命也有了更大的反應
- *When God reveals His love and the sacrifice of His Son there are consequences for the stubborn rejector*
當神顯明祂的愛和祂兒子的犧牲時，頑固的拒絕者就會產生後果



PART 2: ISAIAH 56.9-57.21

JUDGMENT UPON "SABBATH" DESPISERS

第二部分：以賽亞書56:9-57:21

輕視「安息日」的審判

- *The gospel becomes a wedge separating those receiving and those rejecting*

福音成為一個楔子，將接受者和拒絕者分開



- *In Isaiah Shabbat is pictured as the privilege of grace through faith and thus unattainable for despisers cf. 57.21*

在以賽亞書裡的安息日被描述為通過信仰獲得恩典的特權，
因此對於鄙視者來說是得不到的（見 57.21）

ISAIAH NOW SEEMS TO COME BACK FROM VISIONS OF THE COMING KINGDOM TO JUDAH'S PRESENT MOMENT OF DEPRAVITY

現在以賽亞似乎從即將到來的王國的異像中
回到了猶大目前的墮落時刻

- *The suffering Messiah's redemption has not yet come*

受苦的彌賽亞的救贖還沒有來到

- *Manasseh's 55 yr. reign is plunging Judah deeper into idolatry and sin*

瑪拿西 55 年的統治使猶大更深地陷入
拜偶像和罪惡之中

- *The revelation of Grace must now be balanced by a revelation of judgment faithfully spoken when God's people break covenant with JHVH*

恩典的啟示和審判的啟示就是當神的子民
違背耶和華的約時候是相平衡的



#1: WICKED LEADERS JUDGED

(一) 邪惡的首領被審判

Is. 56.9 All you beasts of the field, all you beasts in the forest, come to eat.

賽56:9 田野的諸獸都來吞喫罷。
林中的諸獸，也要如此。

Is. 56.10 His watchmen are blind, all of them know nothing. All of them are mute dogs unable to bark, dreamers lying down, who love to slumber;

賽56:10 他看守的人是瞎眼的，都沒有知識，都是啞吧狗。不能叫喚。但知作夢、躺臥、貪睡。

Watchman and Shepherds 守望者與牧者

- Why do leaders always seem to reject an outpouring of grace?
為什麼帶領者似乎總是拒絕恩典的澆灌？
- Watchmen blind dogs who cannot bark a warning when beasts come
守望者盲犬在野獸來臨時不能發出警告的叫聲
- Shepherds drunk and sleeping while the predators attack the sheep
當掠食者攻擊羊群時，牧人醉酒、貪睡

#1: WICKED LEADERS JUDGED

(一) 邪惡的首領被審判

Is. 56.11 And the dogs are greedy, they are not satisfied. And they are shepherds who have no understanding; they have all turned to their own way, each one to his unjust gain, to the last one.

賽56:11 這些狗貪食，不知飽足。這些牧人不能明白，各人偏行己路，各從各方求自己的利益。

Is. 56.12 "Come," they say, "let us get wine, and let us drink heavily of strong drink; and tomorrow will be like today, only more so."

賽56:12 他們說：「來罷，我去拿酒，我們飽飲濃酒。明日必和今日一樣，就是宴樂無量極大之日。」

Watchman and Shepherds 守望者與牧者

- Drunkenness = the idolatry of pleasure has ruined many shepherds
醉酒 = 對享樂的崇拜毀了很多牧者
- Jesus encountered more opposition from such religious leaders than from Rome's secular powers
耶穌遭到這些宗教領袖的反對比來自羅馬世俗權力的反對還多

ISA.57.1-2 - THE FAITHFUL, VICTIMIZED SHEEP ARE "GATHERED INTO" SHABBAT

賽57:1-2 忠心、受害的羊被「聚集進入」安息

Is. 57.1 The righteous man perishes, and no man takes it to heart; And devout men are taken away, while no one understands. For the righteous man is taken away from evil,

賽57:1 義人死亡，無人放在心上。虔誠人被收去，無人思念。這義人被收去是免了將來的禍患。

- The righteous man either dies in this tragic state of Israel or vanishes as a recognizable part of the population and no one seems to understand what happened
義人要麼在以色列悲慘的境遇中死去，或是從人群中被認得的一部分消失，似乎沒有人理解發生了什麼
- The devout [Chesed] men are "taken away" - lit. in He. "gathered in" 敬虔的 [Chesed] 人被「帶走」 - 希伯來文之意「聚集進入」
 - Are these righteous ones martyred? 這些義人殉道了嗎?
 - Perhaps a reference to rapture? 也許是指被提?

ISA.57.1-2 - THE FAITHFUL, VICTIMIZED SHEEP ARE “GATHERED INTO” SHABBAT

賽57:1-2 忠心、受害的羊被「聚集進入」安息

Is. 57.1 ... For the righteous man is taken away from evil,

賽57:1 ……這義人被
收去是免了將來的禍患。

**Is. 57.2 He enters into peace;
They rest in their beds, Each one
who walked in his upright way.**

賽57:2 他們得享〔原文作進入〕平安，
素行正直的，各人在墳裡〔原文
作床上〕安歇。

- V. 2 “he enters into shalom”

第2節「他們進入平安」

- Is this death where the saints rest from their labors cf. Rev. 14.13

這死亡是聖徒從他們的勞苦中安息的地方嗎？（見啟14:13）

- The “beds” of the upright may imply still living upon earth hidden in His “secret place”

正直人的「床」可能意味著仍然生活在世上，隱藏在祂的「隱密處」

PART 3: 57.3-13 - WARNING: GRACE REJECTORS BECOME THE WORST REBROBATES

第三部分：5:3-13警告：拒絕恩典的人成為 最糟糕的墮落者

- **Is. 57.3 “But come here, you sons of a sorceress, offspring of an adulterer and a prostitute.**
賽57:3 你們這些巫婆的兒子、姦夫和妓女的種子，都要前來。
- **Is. 57.4 “Against whom do you jest? Against whom do you open wide your mouth and stick out your tongue? Are you not children of rebellion, Offspring of deceit**
賽57:4 你們向誰戲笑，向誰張口吐舌呢？你們豈不是悖逆的兒女，虛謊的種類呢？

- Insolence and mockery seem to mark Manasseh’s era as wickedness had infiltrated the whole of Judah
傲慢和嘲弄似乎是瑪拿西時代的標誌，因為邪惡已經滲透到整個猶大
 - Now “possessed” by the gods behind their idols they were considered the seed of the adulterer [Baal] and the witch and prostitute [Ashtarte]
現在他們被偶像背後的眾神「附身」，他們被認為是通姦者[巴力]以及女巫和妓女[亞斯他錄]的後裔
 - Jestig [belittling] righteousness
開玩笑[貶低]正義
 - Disparaging the sons of Chesed 貶低敬虔之子
- Israel and Judah now defined by rebellion and deceit
以色列和猶大現在是被定義為悖逆和虛謊

PART 3: 57.3-13 - WARNING: GRACE REJECTORS BECOME THE WORST REBROBATES

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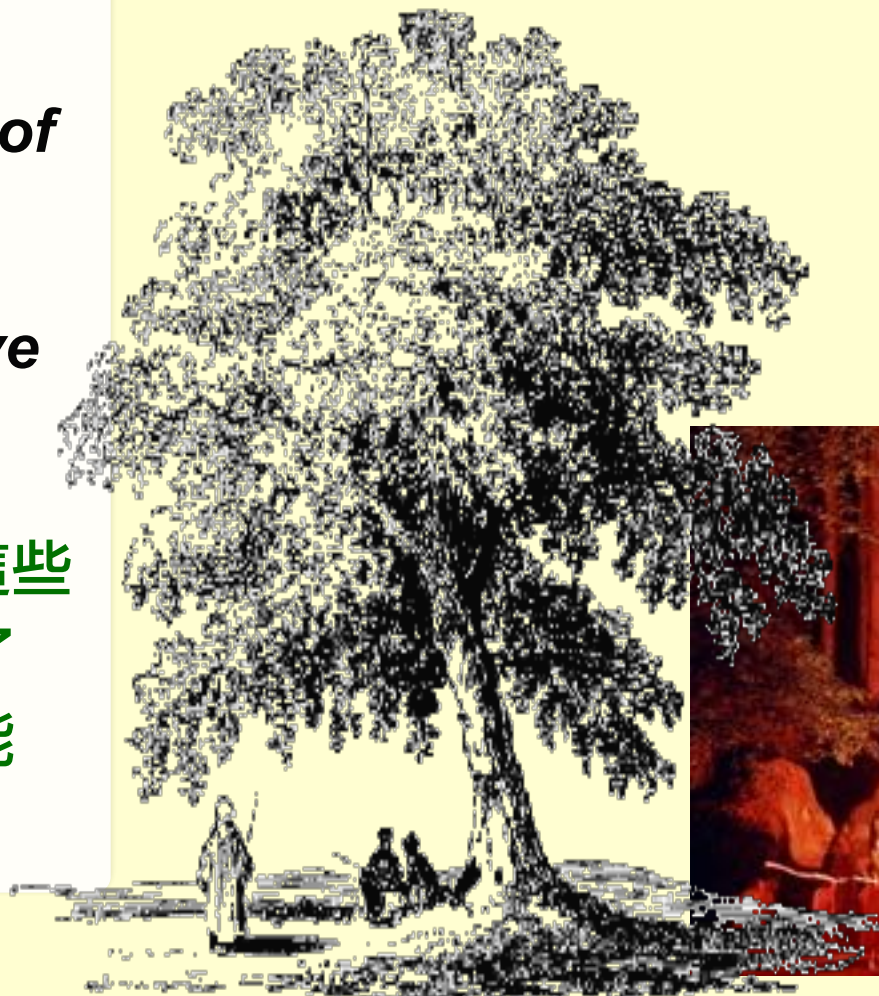
Is. 57.5 *Who inflame yourselves among the oaks, under every luxuriant tree, Who slaughter the children in the ravines, under the clefts of the crags?*

賽57:5 你們在橡樹中間、在各青翠樹下
慾火攻心。在山谷間、在石穴下
殺了兒女。

Is. 57.6 *“Among the smooth stones of the ravine is your portion, they are your lot; even to them you have poured out a drink offering, You have made a grain offering. Shall I relent concerning these things?”*

賽57:6 在谷中光滑石頭裡有你的分。這些
就是你所得的分。你也向他澆了
奠祭，獻了供物。因這事我豈能
容忍麼？

- Sensuality under the oak groves 在橡樹下淫蕩
- Sacrifices of their children in Hinnom Valley 在欣嫩子谷以他們的兒女獻祭
- Drink and grain offerings (festal libations) precede bacchanalias 在酒神前飲酒並獻穀物（節日奠酒）



PART 3: 57.3-13 - WARNING: GRACE REJECTORS BECOME THE WORST REBROBATES

第三部分： 5:3-13警告： 拒絕恩典的人成為最糟糕 的墮落者

Is. 57.7 “Upon a high and lofty mountain you have made your bed. You also went up there to offer sacrifice.

**賽57:7 你在高而又高的山上安設床榻，
也上那裡去獻祭。**

Is. 57.8 “Behind the door and the doorpost you have set up your sign; indeed, far removed from Me, you have uncovered yourself, and have gone up and made your bed wide.

And you have made an agreement for yourself with them, you have loved their bed, you have looked on their manhood.

賽57:8 你在門後，在門框後，立起你的記念，向外人赤露。又上去擴張床榻，與他們立約。你在那裡看見他們的床，就甚喜愛。

JHVH watches his unfaithful wife upon the beds of immorality in the high places

耶和華看著祂不忠的妻子躺在高處不道德的床上

- Hiding from the Torah oaths upon their mezuzas
在他們配戴的經文下躲避妥拉
- Uncovering (making naked) herself upon many (wide beds)
在許多（寬床）上揭露（裸體）自己
- Gazing with lust upon Baal's manhood
貪婪地註視著巴力的男子氣概



PART 3: 57.3-13 - WARNING: GRACE REJECTORS BECOME THE WORST REBROBATES

第三部分：57:3-13警告：拒絕恩典的人成為最糟糕的墮落者

Is. 57.9 “You have journeyed to the king with oil and increased your perfumes; You have sent your envoys a great distance and made them go down to Sheol.”

賽57:9 你把油帶到王那裡，又多加香料，打發使者往遠方去，自卑自賤直到陰間。

Is. 57.10 “You were tired out by the length of your road, Yet you did not say, ‘It is hopeless.’ You found renewed strength, Therefore you did not faint.

賽57:10 你因路遠疲倦，卻不說：「這是枉然。」你以為有復興之力，所以不覺疲憊。

- 57.9-10 Great efforts are made to make alliances with other great powers' (Assyria):

57:9-10 努力與其他大國（亞述）結盟：

- By becoming 'cosmopolitan' 藉著變為「國際化」
- Embracing their sins 擁抱他們的罪
- Traveling far in search of worldly symbols of highest quality 遠行尋找世間最高品質的象徵

- But the end of exploring the world will not be **shalom** but **sheol**

但探索世界的盡頭不是平安而是陰間



PART 3: 57.3-13 - WARNING: GRACE REJECTORS BECOME THE WORST REBROBATES

第三部分：57:3-13警告：拒絕恩典的人成為最糟糕的墮落者

Is. 57.11 “Of whom were you worried and fearful When you lied, and did not remember Me Nor give Me a thought? Was I not silent even for a long time So you do not fear Me?”

賽57:11 你怕誰，因誰恐懼，竟說謊，不記念我，又不將這事放在心上。我不是許久閉口不言，你仍不怕我麼？

Is. 57.12 “I will declare your righteousness and your deeds, But they will not profit you.”

賽57:12 我要指明你的公義，至於你所行的，都必與你無益。

Is. 57.13a “When you cry out, let your collection of idols deliver you. But the wind will carry all of them up, And a breath will take them away.”

賽57:13上 你哀求的時候，讓你所聚集的拯救你罷。風要把他們颳散。一口氣要把他們都吹去。但那投靠我的必得地土，必承受我的聖山為業。

- 57.11 Judah lied to JHVH of their devotion out of fear of worldly kingdoms as they embraced their idols while God's in His long suffering remained silent

57:11 猶大出於對世俗王國的恐懼而擁抱他們的偶像，並對耶和華撒謊，而神在他長久的忍耐中保持沉默

- 57.12-13 Now “I will declare ‘your righteousness and deeds’” as lies and unprofitable when your cries for help to these idols vanish away unanswered with a breath/wind

57:12-13 現在我將要宣告當你向著這些被風颳散而消失的偶像哀求時「你們的公義和行為」就如謊言並且無益



PART 4: 57.13B-21 - THE WAY BACK TO ZION

第四部分：57:13下-21回到錫安之路

Is. 57. 13b But he who takes refuge in Me will inherit the land and will possess My holy mountain.”

賽57:13下 但那投靠我的必得地土，
必承受我的聖山為業。

Is. 57.14 And it will be said, “Build up, build up, prepare the way, remove every obstacle out of the way of My people.”

賽57:14 耶和華要說：「你們修築、修築，預備道路，將絆腳石從我百姓的路中除掉。」

There is a way back from Sheol to Shalom

有一條路可以從陰間回到平安

- **First** there is **Repentance** and returning to JHVH as a refuge in Zion
首先是悔改並回到耶和華作為錫安的避難所
- **Second** must be the removal of ‘**stumbling blocks**’ along the highway preventing the way to Zion
第二必須是清除阻礙通往錫安之路的「絆腳石」
- **Third** there must be an actual **re-building** of the highway back to Zion
第三，必須實際重建通往錫安的大道

PART 4: 57.13B-21 - THE WAY BACK TO ZION

第四部分：57:13下-21回到錫安之路

Is. 57.15

For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell on a high and holy place,

And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

賽57:15

因為那至高至上、永遠長存、〔原文作住在永遠〕名為聖者的如此說：

「我住在至高至聖的所在，也與心靈痛悔謙卑的人同居，要使謙卑人的靈甦醒，也使痛悔人的心甦醒。」

Mystery of Mercy 恩典的奧秘

- God **Eternal and Transcendent** whose name is **Holy** lives above this world in His **high and holy dwelling place**
永恆而超然的神，名字是聖潔，住在這世界之上，在祂至高聖潔的居所中
- Yet has chosen to also **dwell on earth with the contrite and lowly of spirit**
卻選擇了與心靈痛悔謙卑的人同居
- God dwells here to **revive** those lowly in spirit and contrite of heart
神同居在這裡是為要使謙卑人的靈和痛悔的人的心甦醒



PART 4: 57.13B-21 - THE WAY BACK TO ZION

第四部分：57:13下-21回到錫安之路

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PART 4: 57.13B-21 - THE WAY BACK TO ZION

第四部分：57:13下-21回到錫安之路

Is. 57.16 *“For I will not contend forever, Nor will I always be angry; For the spirit would grow faint before Me, And the breath of those whom I have made.*

賽57:16 我必不永遠相爭，也不長久發怒，恐怕我所造的人與靈性，都必發昏。

Is. 57.17 *“Because of the iniquity of his unjust gain I was angry and struck him; I hid My face and was angry, And he went on turning away, in the way of his heart.*

賽57:17 因他貪婪的罪孽，我就發怒擊打他。我向他掩面發怒。他卻仍然隨心背道。

Is. 57.18 *“I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners,*

賽57:18 我看見他所行的道，也要醫治他，又要引導他，使他和那一同傷心的人，再得安慰。

Is. 57.19 *Creating the praise of the lips. Peace, peace to him who is far and to him who is near,” Says the LORD, “and I will heal him.”*

賽57:19 我造就嘴唇的果子。願平安康泰歸與遠處的人，也歸與近處的人，並且我要醫治他。這是耶和華說的。

Is. 57.16-19 When someone leaves His shalom God:

賽57:16-19 當有人離開了他平安的神時：

- *Contends with him but not too severely or his spirit would faint v.16*
與他相爭，但不能太嚴厲，否則他的靈性會發昏（第16節）
- *Smites and then hides His face in angry silence v,17*
擊打然後在憤怒的沉默中隱藏祂的臉（第17節）
- *Whenever the straying one turns back God heals, comforts and restores “shalom shalom” v.18*
每當迷路的人回頭時，神就會治愈、安慰和恢復「平安、平安」（第18節）

PART 4: 57.13B-21 - THE WAY BACK TO ZION

第四部分：57:13下-21回到錫安之路

**Is. 57.20 But the wicked are like
the tossing sea,
For it cannot be quiet,
And its waters toss up refuse and
mud.**

賽57:20 惟獨惡人，好像翻騰的海，
不得平靜，其中的水，常
湧出污穢和淤泥來。

**Is. 57.21 “There is no peace,”
says my God, “for the wicked.”**

賽57:21 我的 神說：「惡人必不得
平安。」

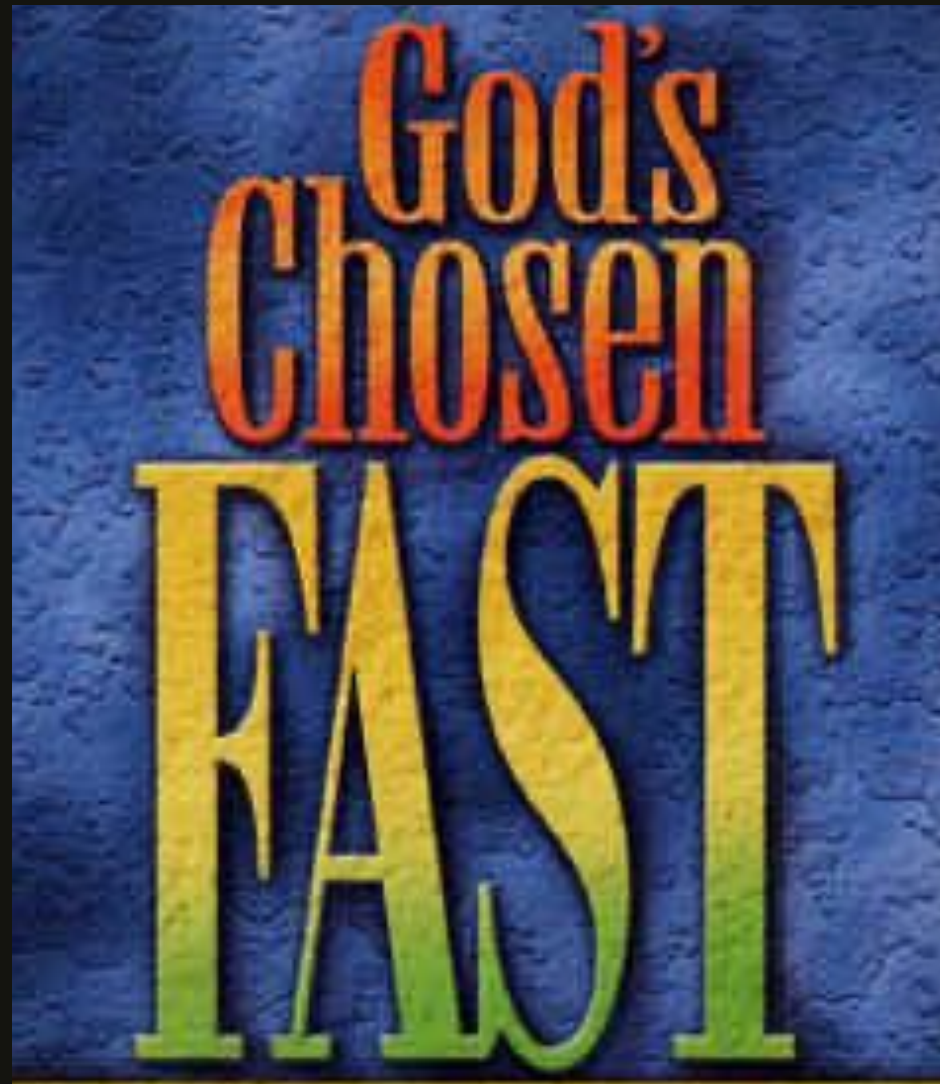
- ***But the wicked shall never
know inner shalom***
但惡人永遠不會知道內在的平安



NEXT WEEK: PART 3
ISAIAH 58 - CHOSEN FAST

下週：第三部分

以賽亞書58章— 揀選的禁食



神揀選的禁食