

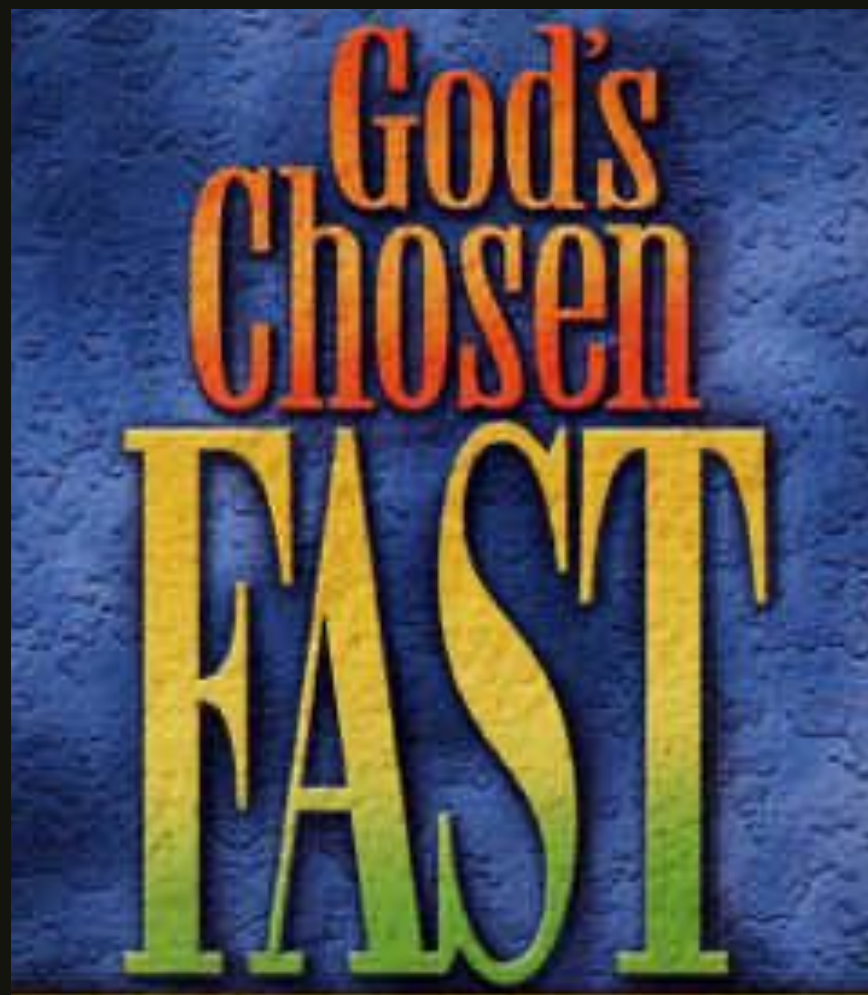


Isaiah Studies

以賽亞書
研習系列



ISAIAH 58
CHOSEN FAST AND SHABBAT
以賽亞書58章 揀選的禁食與安息日



神揀選的禁食



安息日的安息

*Isaiah 58 begins the third and final
division of prophecies in Isaiah 40-66*

以賽亞書 58章開始了第三個也是以賽亞書 40-66 中
預言的最後一部分



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的」

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- 僕人與主同住的隱密處
- 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

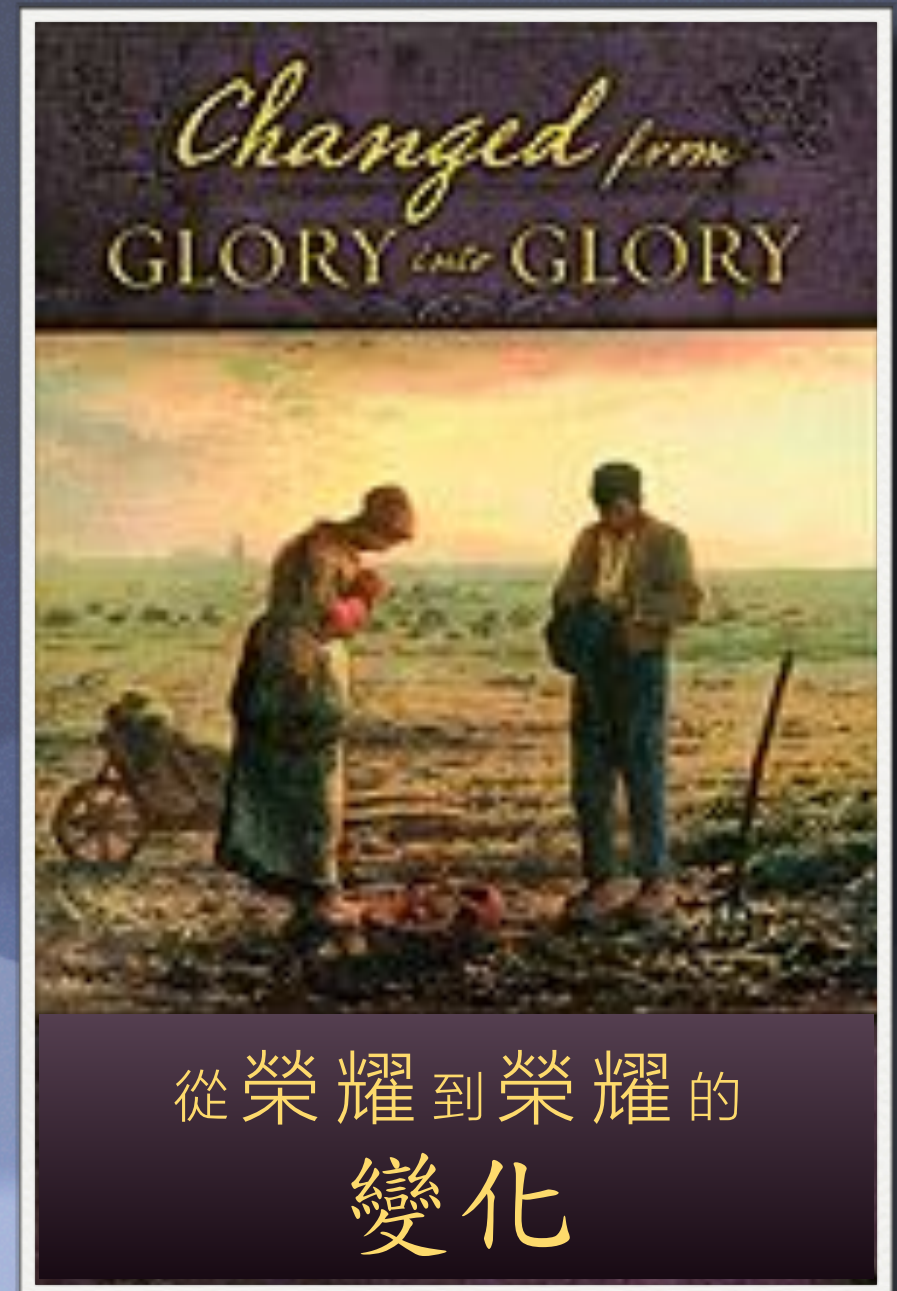
- The Spirit of JHVH raises up a corporate testimony as servants, witnesses, and watchmen
耶和華的靈藉著僕人、見證人和守望者興起了團體的見證
- Revelations of the coming millennial kingdom
將要臨到的千年國度的啟示



**ISAIAH 58-66 THIS THIRD SECTION OF ISAIAH
FEATURES THE SANCTIFYING (SAVING)
WORK OF THE HOLY SPIRIT**

**以賽亞書58-66章：以賽亞書的這第三部分以聖靈
分別為聖(拯救)的工作為特徵**

- The Spirit of JHVH now completes salvation by an enlarging work of dealing and glorifying
耶和華的靈現在藉著擴大的對付和榮耀的工作來完成救贖
- The redeemed know greater shalom and the wicked know no shalom
得贖的人知道更大的平安，而惡人不知道平安



ISAIAH 58-66 THIS THIRD SECTION OF ISAIAH FEATURES THE SANCTIFYING (SAVING) WORK OF THE HOLY SPIRIT

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分別為聖（拯救）的工作為特徵

- The Spirit's sanctifying work is behind this section

聖靈的成聖工作是這個部分的背景

- What has been wrought by the suffering Servant's redemption is now to be perfected among the saints

受苦僕人的救贖所成就的，現在要在
聖徒中成全

- The way of discipline is described as well as the warnings to carnal believers of missing their inheritance

描述了管教的方式以及對於屬肉體的信徒
失去他們產業的警告



ISAIAH 58-66 THIS THIRD SECTION OF ISAIAH FEATURES THE SANCTIFYING (SAVING) WORK OF THE HOLY SPIRIT

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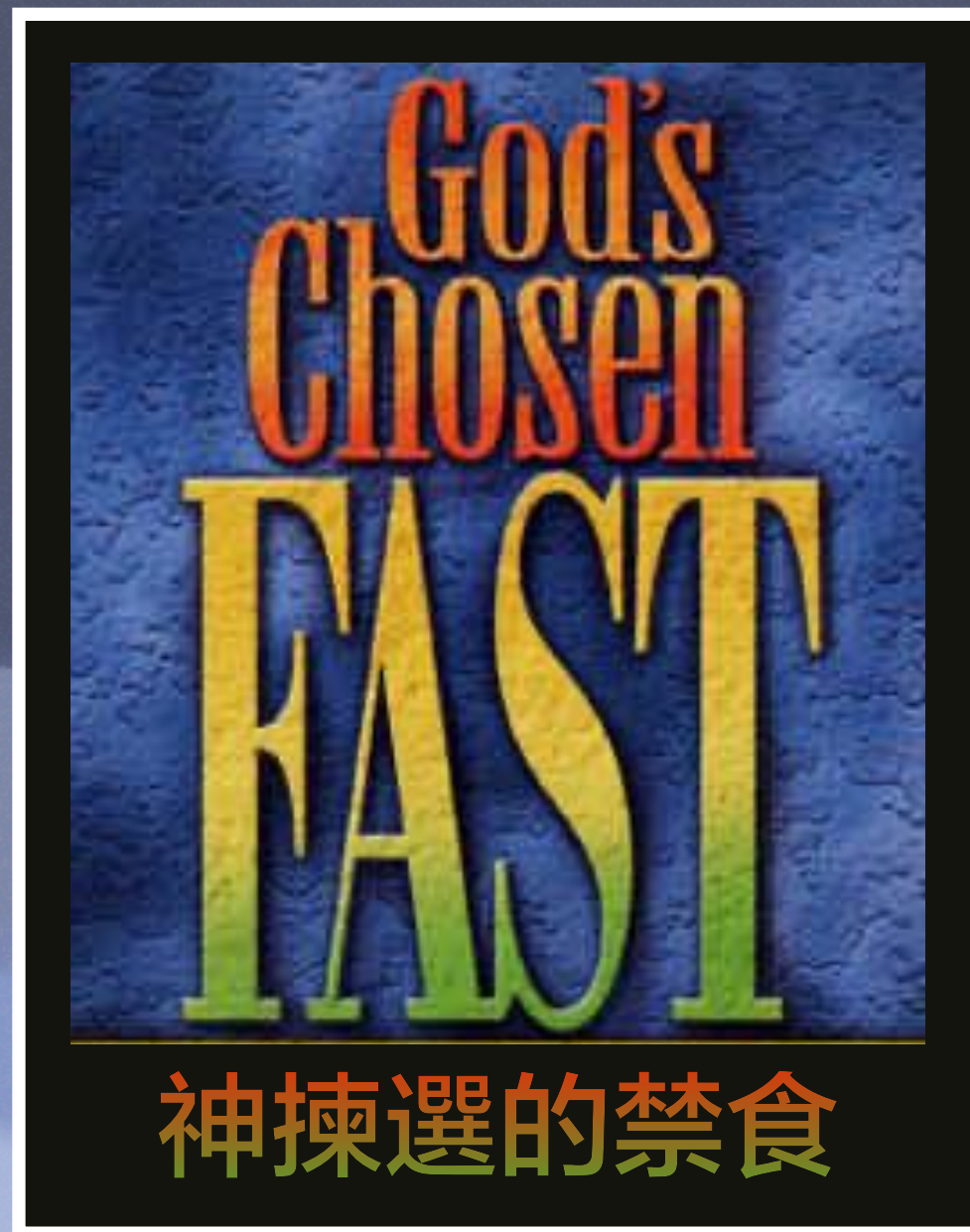
- In Isaiah 58 the Spirit re-defines two Jewish ordinances:
在以賽亞書 58 章中，聖靈重新定義了兩個猶太人的律例：
- Fasting's true righteousness involves more than denying self of food
禁食真正的義是勝於自身捨棄食物
- Shabbat is shalom only when humbly delighting away from self and resting in God and His things
安息日只有當謙卑樂意地遠離自我而安息在神和祂的事物裡才是平安



PART ONE: ISAIAH 58.1-12
CHOSEN FAST AND SHABBAT

第一部分：以賽亞書58:1-12

揀選的禁食和安息日



PART 1: ISAIAH 58:1-2 PROPHETIC CRY AGAINST MISPLACED RELIGIOUS ZEAL

第一部分：以賽亞書58:1-2 先知的吶喊 反對錯位的宗教熱忱

Is. 58.1 “Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins.

賽58:1 你要大聲喊叫，不可止息，揚起聲來好像吹角，向我百姓說明他們的過犯，向雅各家說明他們的罪惡。

Is. 58.2 Yet they seek me daily, and delight to know my ways, as if they were a nation that did righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

賽58:2 他們天天尋求我，樂意明白我的道。好像行義的國民，不離棄他們的典章，向我求問公義的判語，喜悅親近神。



Isaiah told to prophesy against the sins of Jacob like a blaring trumpet

以賽亞說的預言反對雅各的罪如同揚起的角聲

The key word to understanding this verse is “as if” = pretension

理解這節經文的關鍵詞是「好像」= 裝作

‘as if’ they were righteous 「好像」他們很公義

‘as if’ they had real devotion, 「好像」他們真的虔誠

‘as if’ they had a desire to draw near to God”

「好像」他們真的渴慕親近神

PART 2: ISAIAH 58:1-5

SELF RIGHTEOUS FASTING

第二部分：以賽亞書58:1-5 自以為義的禁食

Is. 58.3a 'Why have we fasted, and thou seest it not? Why have we humbled ourselves, and thou takest no knowledge of it?'

賽58:3上 他們說：「我們禁食，你為何不看見呢？我們刻苦己心，你為何不理會呢？」



- The Law only prescribes fasting for Yom Kippur
律法只規定在贖罪日禁食
- Kings and leaders could call for fasts in historical moments where repentance and/or divine intervention were needed
君王和領袖當在需要悔改和/或是需要聖靈參與的曆史時刻宣告禁食
- Post exilic Jewish religion developed 'private fasting rules' for the pious which by Jesus' day included fasting twice during the work week (Mondays and Thursdays) cf. Lu 18.12
被擄後的猶太宗教為虔誠的人制定了「私人禁食規則」，到耶穌時代，包括在工作週（星期一和星期四）禁食兩次（參見 路18.12）
- There was nothing wrong with private fasting when done 'in secret' in a humbled heart seeking God
以一顆謙卑尋求神的心隱密地私下禁食是沒有錯的
- But here these 'fasters' wonder why God has not answered or blessed them after they so righteously followed the 'rules' of piety
但在這裡，那些「禁食的人們」困惑在他們如此公義地遵循虔誠準則後，為何神還是不回應或是祝福

ISAIAH 58: ZEAL, FASTING AND SHABBAT MUST BE “OF THE HEART” AND NOT BE OUTWARD “SOULISH”

以賽亞書58章：熱心、禁食和安息日必須是「內心的」，而不是外在「屬魂的」

- Religious practices must be connected to spiritual reality to gain reward *cf. Matt. 6.1*
宗教操練必須連於與屬靈的實際才能得到賞賜（見太6:1）
- Religious things can be done with a zealous heart yet miss their intended end *cf. Rom. 10.1-4*
宗教的事可以用一顆熱心的心去做，卻錯過了預期的結果（見羅10:1-4）
- All outward religious practices have an inner spiritual meaning
所有外在的宗教操練都有內在的屬靈意義
- Under the LAW Israel had a tendency to become outward in their righteousness and practices
在律法下，以色列人容易會趨向於外在的公義和實踐



ISAIAH 58 IS THE EXPOSURE OF RELIGION WHEN PRACTICED OUTWARDLY

以賽亞書58章暴露了只有外在行為的宗教

- Religious believers become self righteous by keeping outward forms of seeking, fasting, praying, giving alms, sacrifices and sabbath observances

宗教型的信徒藉著保持外在形式的尋求、禁食、祈禱、施捨、犧牲和守安息日而變得自以為義

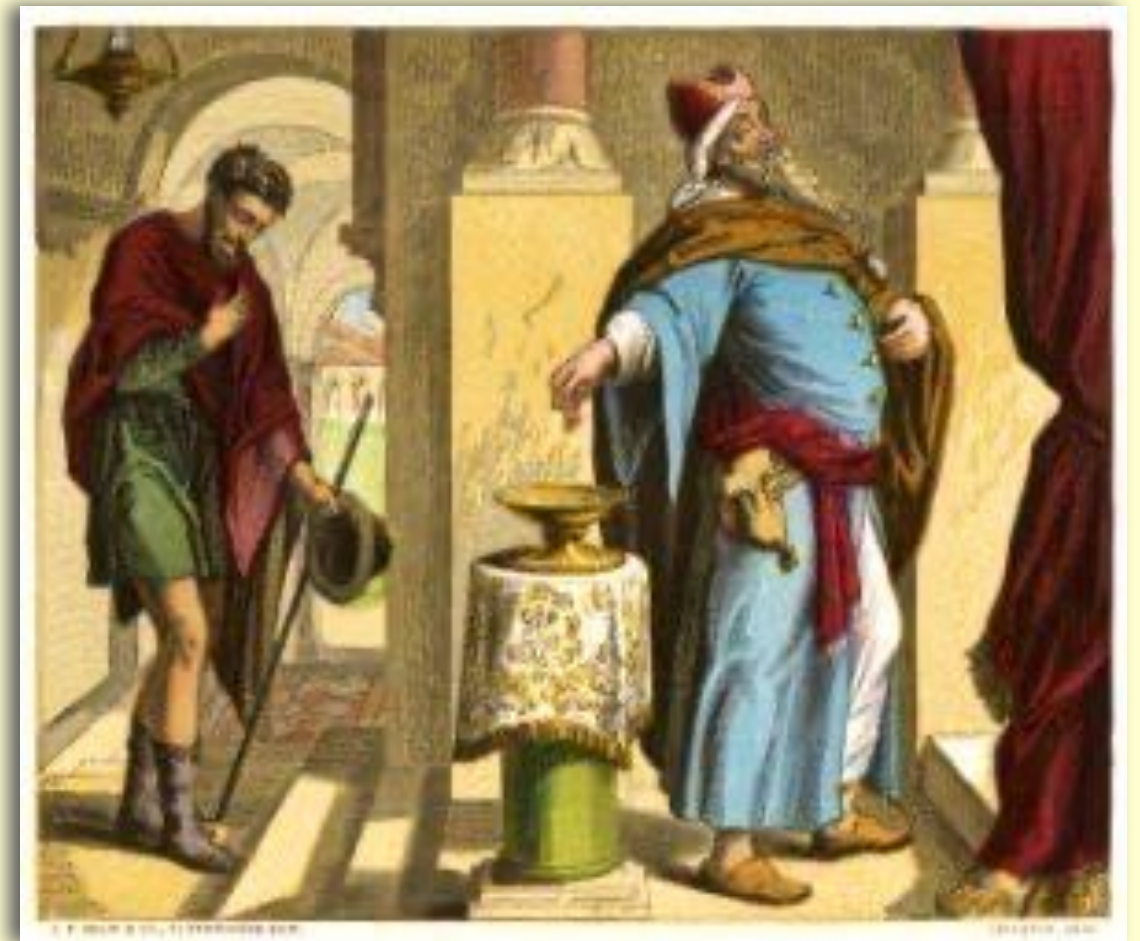
- Their motives are exposed as two-fold:
他們的動機在兩方面被暴露：

1. They do these things to gain acceptance from God and earthly prosperity

他們做這些事是為了獲得神的接納和地上的繁榮

2. Their self- righteousness enables them to despise and condemn others

他們的自義反而成就他們去輕蔑和譴責別人



ISAIAH 58 IS THE EXPOSURE OF RELIGION WHEN PRACTICED OUTWARDLY

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- Isaiah 58 uses **fasting** and **shabbat** as two “catch-all” examples of outward righteousness and zeal becoming sin by the time Jesus came he rebuked this kind of righteousness among the Pharisees and Scribes

以賽亞書 58 章使用**禁食**和**安息日**作為外在的公義和熱心變成罪惡的兩個「包括一切」的例子，耶穌來的時候，祂斥責了法利賽人和文士中的這種義



ISAIAH 58:1-5 THE FAST WHICH PREVENTS SHALOM

以賽亞書58:1-5 阻止平安的禁食

“*Their chosen fast*” 「他們揀選的禁食」

Is. 58.3b-5 以賽亞書58: 3下-5

Behold, in the day of your fast you seek your own pleasure, and oppress all your workers.

看哪！你們禁食的日子，仍求利益，勒逼人為你們作苦工。

-Behold, you fast only to quarrel and to fight and to hit with wicked fist.

你們禁食，卻互相爭競，以兇惡的拳頭打人。

-Fasting like yours this day will not make your voice to be heard on high.

你們今日禁食，不得使你們的聲音聽聞於上。

- Is such the fast that I choose, a day for a man to humble himself? Is it to bow down his head like a rush, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the LORD?

這樣禁食，豈是我所揀選使人刻苦己心的日子麼？豈是叫人垂頭像葦子，用麻布和爐灰鋪在他以下麼？你這可稱為禁食為耶和華所悅納的日子麼？

- *Is your fast valid if it hurts others? if it serves your ends?*
如果你的禁食會傷害別人，這是有的效嗎？會使你達到目的嗎？



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如果你的禁食會傷害別人，這是有的效嗎？會使你達到目的嗎？
- *Is fasting a good religious excuse for being irritable and testy?*
禁食是易怒和暴躁的一個很好的宗教藉口嗎？
- *An elaborate fasting set-up and rituals are meant to impress others*
繁複的禁食安排和儀式旨在給他人留下深刻印象

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■ **An elaborate fasting set-up and rituals are meant to impress others**

繁複的禁食安排和儀式旨在給他人留下深刻印象

ISAIAH 58:6-7 “MY” CHOSEN FAST

以賽亞書58:6-7 「我」所揀選的禁食

Is. 58.6 “Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?”

賽58:6 我所揀選的禁食，不是要鬆開兇惡的繩，解下軛上的索，使被欺壓的得自由，折斷一切的軛麼？

Is. 58.7 Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?”

賽58:7 不是要把你的餅，分給飢餓的人；將飄流的窮人，接到你家中；見赤身的，給他衣服遮體；顧恤自己的骨肉而不掩藏麼？

The Fast JHVH chooses frees someone to free others

耶和華揀選的禁食使人得自由並幫他人得自由

- The principle behind fasting is the same for all righteous devotional exercises:
禁食背後的原則給所有正義、虔誠的操練都是一樣的：
Worship/ Prayer/ Bible study 敬拜/ 禱告/ 讀經
Seeking/ Fasting/ Morning Devos 尋求/ 禁食/ 晨耕
- JHVH's Chosen Fast is a humbling of the human heart until it aligns with His heart to 'set free' others who are bound in wickedness and oppression whether inwardly and outwardly (Yom Kippur)
耶和華所揀選的禁食是讓人的心謙卑，直到與神的心一致，來「釋放」那些無論內心和外表上被邪惡和壓迫所束縛的人（贖罪日）
- **Personal** righteousness must not preclude righteous acts of human compassion: freeing the poor from oppression, breaking bondages, gathering in the needy
個人的正義不能排除人類同情的正義行為：使窮人從壓迫中得解脫、打破綑綁、聚集有需要的人

ISAIAH 58:6-7 “MY” CHOSEN FAST

以賽亞書58:6-7 「我」所揀選的禁食

Christians Divided

分裂的基督徒

1. Christian sociologists say that modern evangelical churches are marked by privatization

基督教社會學家說，現代福音派教會的特點是私有化

- Privatization - when faith is seen as a personal life-style choice apart from social responsibility

私有化——當信仰被視為個人選擇的生活方式，與社會責任無關

- “Fasting is just for me”

「禁食是為了我自己」

2. Mainline churches have stressed the social elements of our fast but have lost the spiritual pursuit of holiness implied in the chosen fast

主流教會強調我們禁食的社會元素，但卻失去了選擇的禁食所隱含的對聖潔的屬靈追求



ISAIAH 58:8-12

THE CHOSEN FAST USHERS IN SHALOM

以賽亞書58:8-12 揀選的禁食引進平安

Is. 58.8 Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the LORD shall be your rear guard.

賽58:8 這樣，你的光就必發現如早晨的光。你所得的醫治，要速速發明。你的公義，必在你前面行。耶和華的榮光，必作你的後盾。

Is. 58.9 Then you shall call, and the LORD will answer; you shall cry, and he will say, 'Here I am.' If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness,

賽58:9 那時你求告，耶和華必應允。你呼求，他必說：「我在這裡。」你若從你中間除掉重軛，和指摘人的指頭，並發惡言的事。

Is. 58.10 if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday.

賽58:10 你心若向飢餓的人發憐憫，使困苦的人得滿足，你的光就必在黑暗中發現，你的幽暗必變如正午。

The Fasting into the Light 進入光明的禁食



1. V.8 - Light will break forth upon you with healing and righteousness as His glory rests over you

第8節：當祂的榮耀停留在你身上時，光會帶著醫治和公義照在你身上

2. V.9 - Answers to prayer and the shekinah of His Presence will be an abiding reality

第9節：禱告的應允和祂同在的榮耀將成為永恆的事實

3. V.10 - Your poured out life will be a bright testimony of God's compassion

第10節：你傾倒的生命將成為神憐憫的明證

ISAIAH 58:8-12

THE CHOSEN FAST USHERS IN SHALOM

以賽亞書58:8-12 揀選的禁食引進平安

Is. 58.11 And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.

賽58:11 耶和華也必時常引導你，在乾旱之地使你心滿意足，骨頭強壯。你必像澆灌的園子，又像水流不絕的泉源。

Is. 58.12 And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.

賽58:12 那些出於你的人，必修造久已荒廢之處。你要建立拆毀累代的根基。你必稱為補破口的，和重修路徑與人居住的。

4. V.11- The Lord's guidance and blessing brings this chosen fast into Eden

第11節：主的引領及祝福將這揀選的禁食帶入伊甸園

5. V.12 - The chosen fast rebuilds and repairs the old righteous foundations and opens the ancient way

第12節：揀選的禁食重建並修復舊的公義根基並開啟了古老的道路

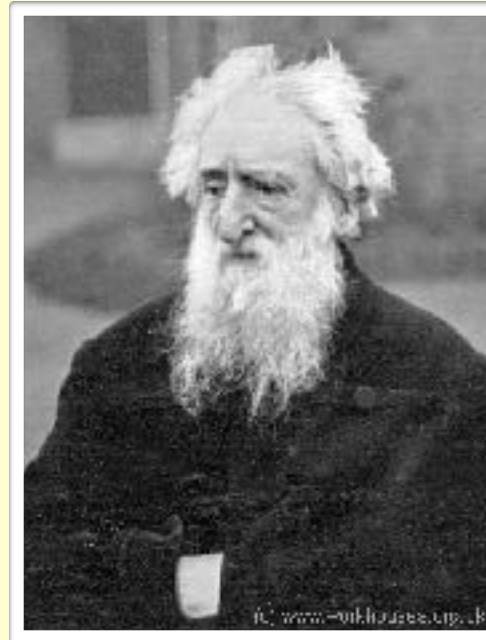


ISAIAH 58:6-7 MY CHOSEN FAST

以賽亞書58:6-7 我所揀選的禁食

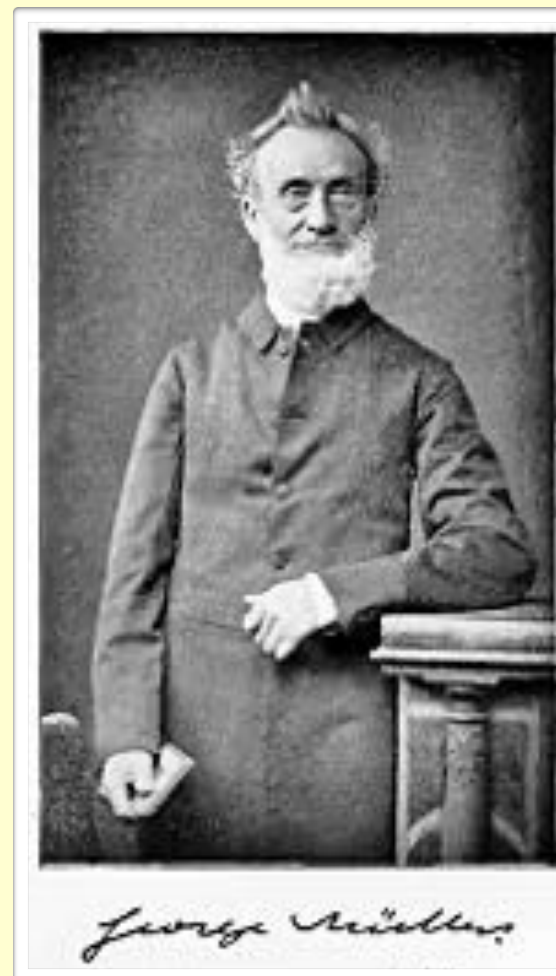
- *Every true recovery of the church in history has had a social dimension of ministry*

歷史上每一次真正的教會復興都具有職事的社會層面



- *True recovery usually discovers some disenfranchised group without hope and faith*

真正的恢復通常會發現一些沒有希望和信仰的被剝奪權利的群體

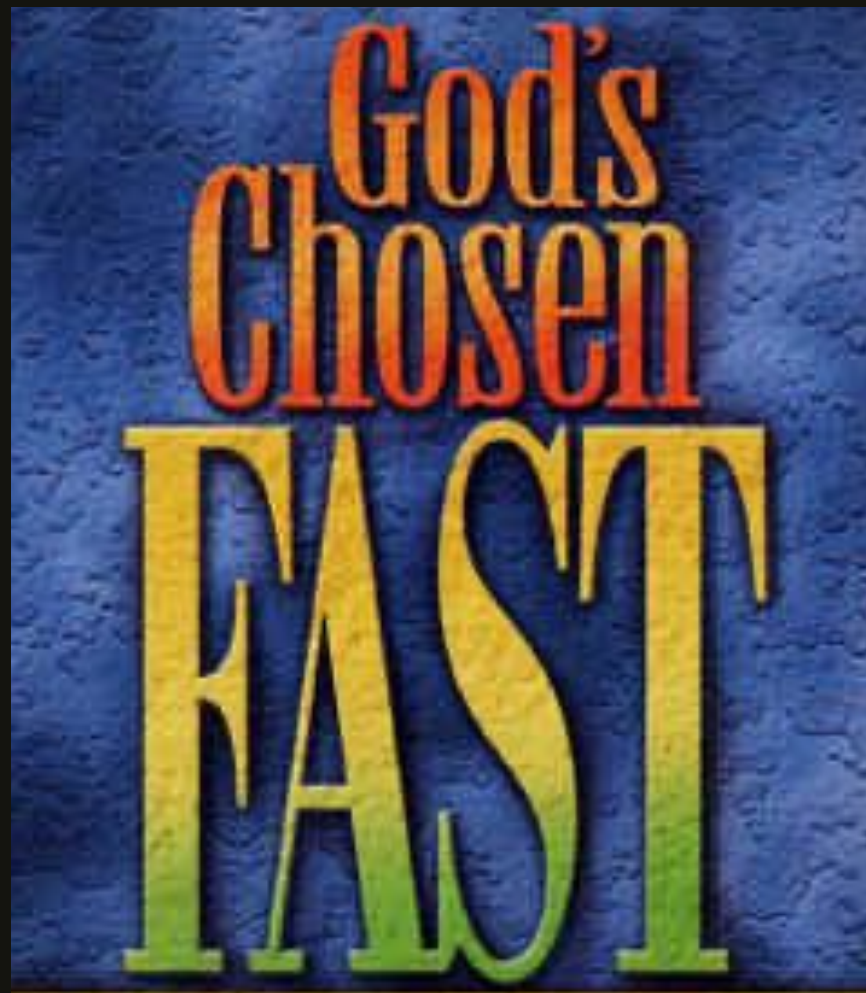


- *The social dimension of the gospel is not the direction of such life but the by-product of humility in living faith*

福音的社會層面不是這種生活的方向，而是活潑信仰中謙卑的副產品

PART TWO: ISAIAH 58:13-14
SHABBAT'S CHOSEN FAST

第二部分：以賽亞書 58:13-14
安息日的揀選禁食



神揀選的禁食



安息日的安息

ISAIAH 58:13-14

CHOSEN FAST IN SHABBAT

以賽亞書58:13-14 在安息日揀選的禁食

- As fasting must include human compassion of outward 'righteousnesses' as well as a personal desire for piety
因為禁食必須包括人類對於「公義」的外在同情以及個人對於敬虔的渴望
- So Sabbath also has a fasting element of denying delighting in self as one humbly "delights" in God
所以安息日也有一個拒絕以自己為樂的禁食元素，而作為一個謙卑地「喜悅」神的人
- Selfish pursuits robs God of His day
自私的追求剝奪了神的日子
- True shalom comes from above on the Sabbath
真正的平安在安息日從上而來



安息日的安息

ISAIAH 58:13 SABBATH MUST BE A FAST FROM SELF

以賽亞書58:13 安息日必須是向自己禁食

Is. 58.13 "If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly;

賽58:13 你若在安息日掉轉〔或作謹慎〕你的腳步，在我聖日不以操作為喜樂，稱安息日為可喜樂的，稱耶和華的聖日為可尊重的，而且尊敬這日，不辦自己的私事，不隨自己的私意，說自己的私話

It is God's Day - His Sabbath
是神的日子— 祂的安息日

1. Self pleasure must be violently dealt with (turn your foot back) or one breaks the shalom of shabbat by restlessness
自我享樂必須被厲害地對付（掉轉你的腳步）否則一個人會因煩躁不安而打破安息日的平安

2. Today shabbat for us starts with our desire to delight in God once a week on His day

今天對我們來說，安息日開始於我們渴望每週一次在祂的日子裡以神為樂



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It is God's Day - His Sabbath
是神的日子— 祂的安息日

3. Sabbath honors God by **fasting from** going your own way and seeking your own pleasure

安息日藉著**禁止**不走自己的路和尋求自己的樂趣來榮耀神

4. Sabbath is a time for higher and nobler conversation rather than idle gossip and foolish talk

安息日是進行更高及尊貴談話，而不是閒聊和愚蠢的言談

5. **Summary:** Sabbath pries our controlling hands off of our/His life - it's God's turn to set the agenda

總結：安息日將我們控制的手從我們/祂的生活中撬開——輪到神制定議程了



ISAIAH 58:13-14 SABBATH IS TRULY DELIGHTING IN JHVH

以賽亞書58:13-14 安息日是真正的在 耶和華裡喜樂

*Is. 58.14 then you shall take delight in the LORD,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your
father, for the mouth of the LORD has spoken.”*

賽58:14 你就以耶和華為樂。耶和華要使你乘駕
地的高處，又以你祖雅各的產業養育
你，這是耶和華親口說的。

*It is God's Day - in His Sabbath
we experience two rests:*

這是神的日子——

在祂的安息日我們經歷兩個安息：

1. *To “ride on the heights” :*

「乘駕高處」

- - *To be seated in the heavenlies*
坐在天上
- - *To gain HPOV for work*
為著工作而得到屬天的視角
- - *To experience a day of heaven
on earth*
在地上有一天屬天的經歷

以主為樂

祂必將
你心中
所求的
賜給你



ISAIAH 58:13-14 SABBATH IS TRULY DELIGHTING IN JHVH

以賽亞書58:13-14 安息日是真正的在 耶和華裡喜樂

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*It is God's Day - in His Sabbath
we experience two rests:*
這是神的日子——

在祂的安息日我們經歷兩個安息：

2. *To “be fed our heritage”:*
「被我們的產業所餵養」

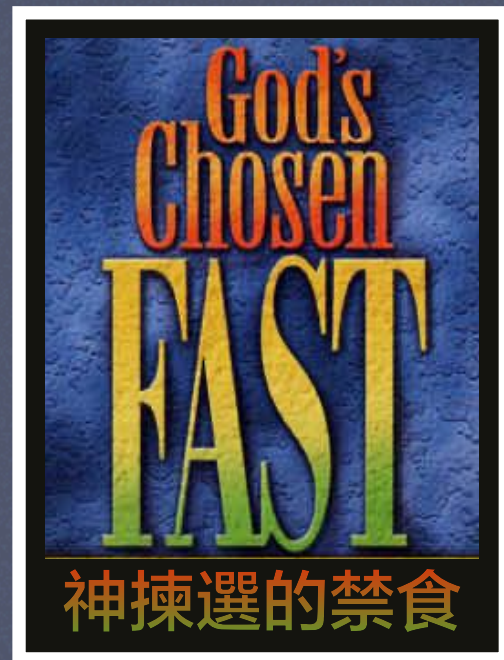
- - *To experience our family richness in Christ*
在基督裡經歷我們家裡的豐富
- - *To luxuriate in all the blessings in the heavenlies in the Christ*
在基督裡享受屬天的一切祝福



以主為樂
祂必將
你心中
所求的
賜給你

HOLY SPIRIT'S DYNAMIC SPECTRUM BETWEEN SELF DENIAL ON ONE END AND AND GOD- DELIGHTING

聖靈的動態光譜在捨己的一面和討神喜悅之間



Fasting - Shabbat Spectrum
禁食－安息日的光譜

Self: "I must decrease"
己：「必須減少」

God: all and in all
神：是一切的一切



- Depending on their present Spirit-fulness believers find themselves somewhere on this spectrum

根據他們目前靈性的充滿程度，信徒們會發現自己處於這個範圍內的某個地方

- Repentance and humility are factors 悔改和謙卑是要素
- The cross and discipline are factors 十字架和紀律是要素
- Spirit exercise vs. Soulish exercise are factors 屬靈操練與屬魂操練是要素

***NEXT WEEK: ISAIAH 59 -
REPENTANCE TO STAY IN SHABBAT***
下週：以賽亞書59章 悔改而留在平安裡

