



Isaiah Studies

以賽亞書
研習系列



ISAIAH 63-64: THE LORD IS COMING: INTERCESSION AND REPENTANCE!

以賽亞書63-64章：
主快來了一代禱及悔改



THE HOLY SPIRIT IS BRINGING IN THE KINGDOM IN TWO WAYS

聖靈以二種方式帶入國度

- **Individually** God's people are being perfected as the bride for the Bridegroom
個人的 神的子民正在得成全作為新郎的新婦
- **Corporately** the church is growing into the unity of the faith as the glorious city of God
團體的 教會成長而進入信心的合一有如神榮耀的城



IN ISAIAH 62, PRAYER IN LIGHT OF MILLENNIAL PROPHECIES: TRAVAIL FOR ZION

以賽亞書62章：在千禧年預言的亮光中的 禱告——為錫安勞苦

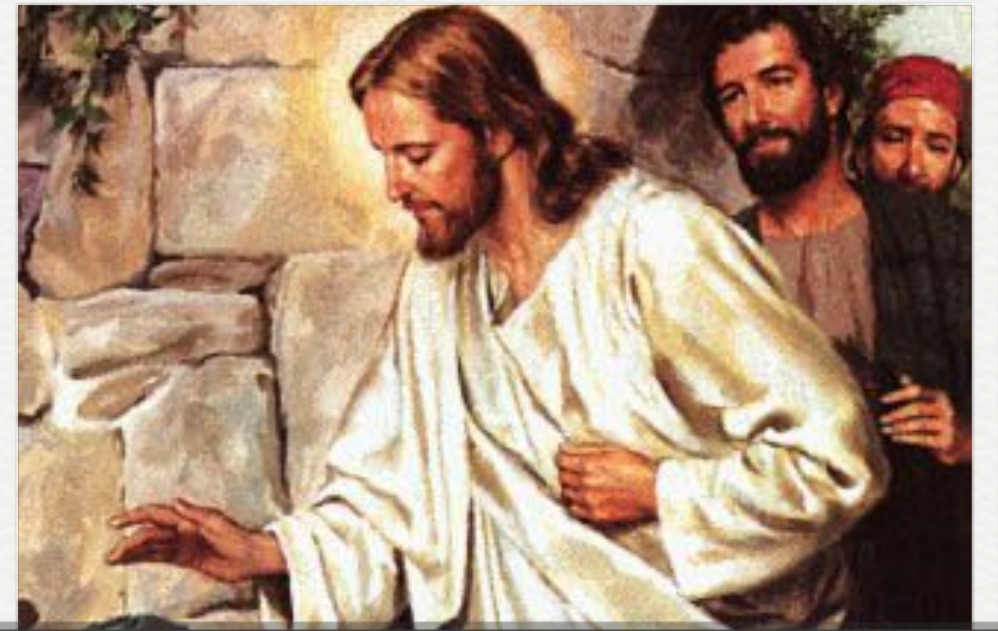


- **Watchmen** were appointed to keep praying for Zion until all was righteousness and salvation 62.1
守望者 被指派為錫安不住的祈求，直到皆是公義和救恩（62:1）
- **Remembrancers** were told to remind the Lord about His promises until they were fulfilled 62.6-7
呼籲者 被告知提醒主關於祂的應許，直到他們實現（62:6-7）
- **Workers** were sent out to open the gates, clear the way, raise the standard over Zion 62.10
工人 被派去打開城門，掃清道路，在錫安豎立大旗（62:10）

TRAVAILING PRAYER FOR ZION HASTENS THE MESSIAH'S COMING

為錫安經歷苦難的禱告，加速彌賽亞的到來

- They prayed and the messiah came to cleanse the house of God
他們禱告，彌賽亞就來潔淨神的殿
- They prayed and the 'anointed servant' came to bring Jubilee and salvation to Zion
他們禱告，「受膏的僕人」就為錫安帶來禧年和救恩
- They prayed for the messiah's glorious coming to rule in Zion and...
他們為彌賽亞榮耀的降臨在錫安掌權禱告，……



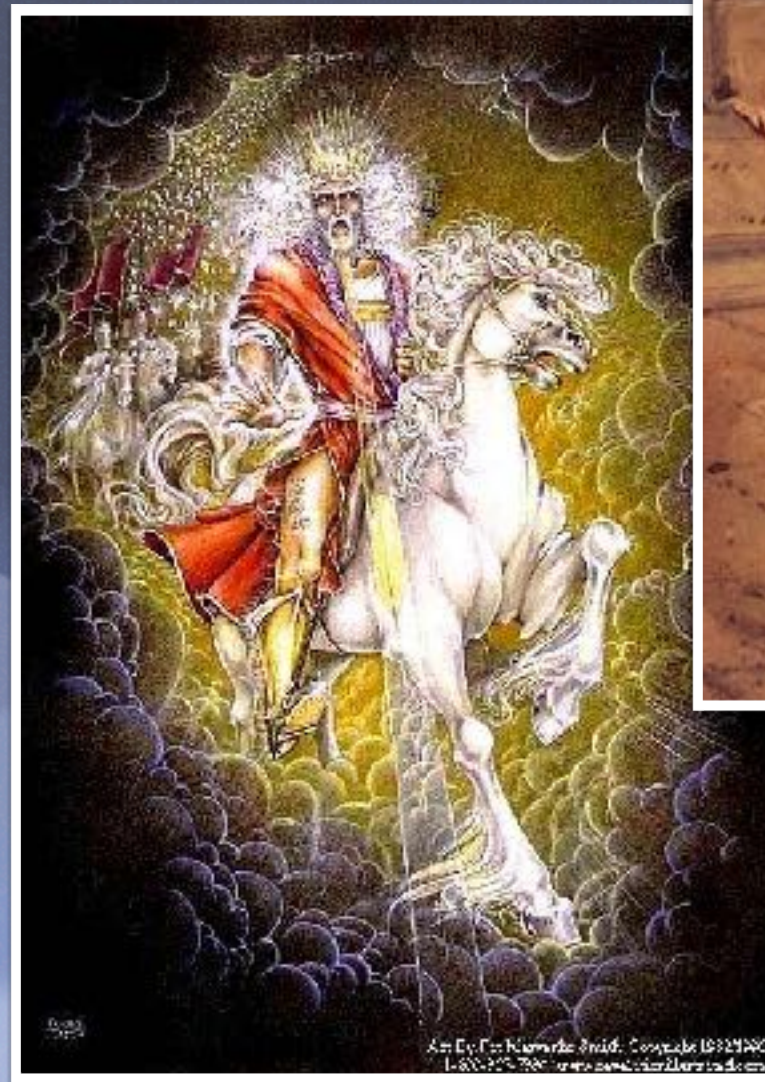
ISAIAH 63-64 VISION OF COMING JUDGMENT CAUSES WATCHMEN AND REMEMBRANCERS TO INTERCEDE

以賽亞書63-64章：即將來臨的審判異象
促使守望者和呼籲者代求

- Part 1: Isa. 63. 1-6 the **watchmen** upon the walls see a vision of the messiah coming covered with the blood of Judgment

- 第一部份：賽63:1-6

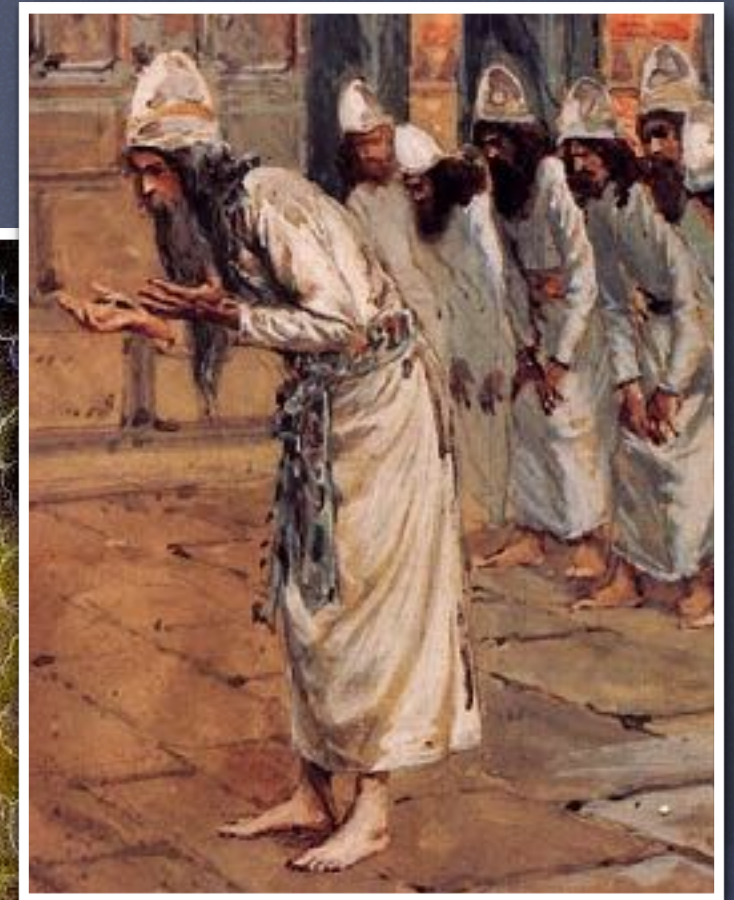
城牆上的**守望者**看到了彌賽亞到來的異象，佈滿了審判的血



ISAIAH 63-64 VISION OF COMING JUDGMENT CAUSES WATCHMEN AND REMEMBRANCERS TO INTERCEDE

以賽亞書63-64章：即將來臨的審判異象
促使守望者和呼籲者代求

- Part 2: Isa. 63.7-14 this vision raises prayer from the **remembrancers** who remind of the mercies of the Lord throughout their history
- 第二部份：賽63:7-14
這個異象興起了呼籲者的禱告，
提醒在他們的歷史中主的憐憫



ISAIAH 63-64 VISION OF COMING JUDGMENT CAUSES WATCHMEN AND REMEMBRANCERS TO INTERCEDE

以賽亞書63-64章：即將來臨的審判異象
促使守望者和呼籲者參與代禱

- Part 3: Isa. 63.15 - 64.12 this vision of the Lord of glory causes **intercessors** to repent of their sins and ask JHVH for mercy and a **revival**
- 第三部份：賽63:15-64:12

這個榮耀之主的異象使**代禱者**為他們的罪悔改，並祈求耶和華的憐憫和復興



PART ONE: ISA. 63.1-6 THE WATCHMEN CALL OUT TO THE APPROACHING WARRIOR

第一部份：賽63:1-6 守望者向臨近的戰士呼求

Is. 63.1 Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength?

“It is I, announcing vindication, mighty to save.”

賽63:1 這從以東的波斯拉來，穿紅衣服，裝扮華美，能力廣大，大步行走的是誰呢？就是我，是憑公義說話，以大能施行拯救。

- Those watchmen on the walls see a vision of a mighty warrior returning in triumph after a recent victory
那些在牆上的守望者看到了一個大能的勇士在最近的勝利后凱旋歸來的異象
- The warrior tells the good news of His vindication and deliverance
勇士述說他申冤和拯救的好消息



PART ONE: ISA. 63.1-6 THE WATCHMEN CALL OUT TO THE APPROACHING WARRIOR

第一部份：賽63:1-6 守望者呼喚臨近的戰士

Is. 63.1 Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength?

賽63:1 這從以東的波斯拉來，穿紅衣服，裝扮華美，能力廣大，大步行走的是誰呢？

Edom is the “red” desert and mountainous kingdom originally established by Esau, Jacob’s brother

以東是最初由雅各的兄弟以掃建立的“紅色”沙漠和山區王國

This ‘warrior’ comes to Zion from a previous conflict there

這位“勇士”從之前的衝突中來到錫安



PART ONE: ISA. 63.1-6 THE WATCHMEN CALL OUT TO THE APPROACHING WARRIOR AGAIN

第一部份:賽63:1-6守望者再次向臨近的戰士呼求

Is. 63.2 Why is thy apparel red, and thy garments like his that treads in the wine press?

賽63:2 你的裝扮為何有紅色，你的衣服為何像踹酒醉的呢？

Is. 63.3 “I have trodden the wine press alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood is sprinkled upon my garments, and I have stained all my raiment.

賽63:3 我獨自踹酒醉，眾民中無一人與我同在；我發怒將他們踹下，發烈怒將他們踐踏。他們的血濺在我衣服上，並且污染了我一切的衣裳。

- The prophesied “Day of vengeance” has come to recompense all of Edom’s unrighteousness against Zion
預言中的「報仇之日」已經到來，以東對錫安的不義行為得到報應



PART ONE: ISA. 63.1-6 THE WARRIOR DESCRIBES HIS AWE-FUL VENGEANCE

第一部份：賽63:1-6 戰士 描述了他令人可畏的報仇



*Is. 63.4-5 For the day of **vengeance** was in my heart, and my year of redemption has come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me victory, and my **wrath** upheld me.*

賽63:4-5 因為**報仇**之日在我心中，救贖我民之年已經來到。我仰望，見無人幫助；我詫異，沒有人扶持；所以我自己的膀臂為我施行拯救，我的**烈怒**將我扶持。

*Is. 63.6 I **trod** down the peoples in my anger, I made them **drunk** in my wrath, and I **poured** out their lifeblood on the earth.”*

賽63:6 我發怒，**蹣**下眾民，發烈怒，使他們**沉醉**，又將他們的血**倒**在地上。

This slaughter in Edom/Bozrah is prophesied in other scriptures (Isa. 34.5-6, Jer. 49.13 Mic. 2:12-13 Obadiah)

這個在以東/波斯拉的屠殺在其他經文裡也預言了（賽34:5-6；耶49:13；彌2:12-13；俄巴底亞書）

Why is Edom and Bozrah the object of such vengeance and godly wrath? Ps. 137

為什麼以東和波斯拉成為如此報仇和神憤怒的對象？（詩137）

EDOM'S DESTRUCTION: (OBADIAH)

以東的毀滅（俄巴底亞書）

Edom's carnal sins against Judah 以東向猶大所犯的肉體的罪:

- Their heart of pride stood against Israel when they tried to enter Canaan: “The pride of your heart has deceived you” (Obadiah 1:3).
當以色列人試圖進入迦南地時，他們驕傲的心阻止了他們：「你因狂傲自欺」（俄巴底亞書 1:3）
- Their violent acts against Israel: “Because of the violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever” (Obadiah 1:10).
他們抵擋以色列的暴力行徑：「因你向兄弟雅各行強暴，羞愧必遮蓋你，你也必永遠斷絕」（俄巴底亞書 1:10）
- Their attitude toward Jerusalem's destruction: “Do not rejoice over the people of Judah in the day of their ruin” (Obadiah 1:12).
他們對耶路撒冷遭毀滅的態度：「猶大子民遭難的日子，你不當喜樂」（俄巴底亞書 1:12）
- Their plundering and looting of Jerusalem: “Do not loot his wealth in the day of his calamity” (Obadiah 1:13).
他們對耶路撒冷的搶劫和擄掠：「他們遭災的日子，你不當伸手搶他們的財物」（俄巴底亞書 1:13）
- Their mistreatment of Jerusalem's survivors: “Do not stand at the crossroads to cut off his fugitives” (Obadiah 1:14).
他們對耶路撒冷倖存者的虐待：「你不當站在岔路口，剪除他們中間逃脫的」（俄巴底亞書 1:14）
- They poached and exploited Israel's land in the days of Babylonian captivity
他們在巴比倫擄掠時期掠奪和剝削以色列的土地

ISAIAH 63.1-6 TWO INTERPRETATIONS

以賽亞書63:1-6的二種解釋



**#1 Jewish remnant released from Bozrah preceding Armageddon-
Mic.2 (Isa.63 passage very similar to Psalm 24)**

**(一) 在哈米吉多頓之前猶太餘民從波斯拉釋放—彌2章 (以賽亞書63章的
片段與詩篇24篇的內容十分相似)**

1. Bozrah (sheep fold) was the hiding place for the remnant Israel in the wilderness
last 3 1/2 yrs. (Rev. 12)

波斯拉 (羊圈) 是最後三年半以色列餘民在曠野的藏身之處 (啟 12章)

2. The 'Breaker' (messiah) releases the remnant and now is seen marching to the
Mt. of Olives (as seen from Zion) to defeat antichrist at Armageddon

「開路的」 (彌賽亞) 釋放了餘民，現在被看見行行軍到橄欖山 (從錫安看到)，
在哈米吉多頓擊敗了敵基督

ISAIAH 63.1-6 TWO INTERPRETATIONS

以賽亞書63:1-6的二種解釋



#2 The day of wrath of Jesus against the whole race of Adam (Edom) at enmity with God and hindering his purpose (herem) cf. Isa. 34:5
在憤怒的日子, 耶穌抵擋整個與神為敵及阻撓祂的旨意的亞當的族類 (以東) (參見賽34:5)

- Rev. 19.13-16 is a similar picture of the King of kings coming from heaven to destroy the enemies of God and set up His millennial rule
啟19: 13-16 是一幅萬王之王從天而來消滅神的敵人並建立祂千年統治的相似的圖畫

SUMMARY: ISAIAH 63.1-6 THIS VISION OF COMING JUDGMENT MOTIVATED THE WATCHMEN IN ZION TO TRAVAIL IN INTERCESSION

摘要：賽63.1-6 這個即將來臨的審判的異象激發了

錫安的守望者在勞苦中代求

A principle of intercession: Real vision produces a burden and a sense of the vision's imminent fulfillment (here the coming Day of the Lord)

一個代禱的原則：真正的異象產生出負擔和一種異象即將應驗的感覺（在此是即將臨到的主的日子）

- **Faith** substantiates that judgment will soon come and prepares with earnest trust
信心證實審判即將來臨，以懇切的信靠來做準備
- **Hope** for Zion's glory is fueled by such vision and presses watchmen forward despite the present state of unrighteousness of God's people
縱然神的子民目前處於不義的狀態，藉著這個異象激起對錫安榮耀的盼望，促使守望者繼續往前
- **Love** and **Worship** is heightened by the vision's promise as they "watch and pray"
當他們警醒和禱告時，愛和敬拜藉著異象的應許得以增添



PART TWO: ISAIAH 63.7-14

REMEMBRANCERS SPEAK OF HIS SAVING FAITHFULNESS

第二部分：以賽亞書63:7-14

呼籲者論到祂拯救的信實

- Principle: **intercessors** must search the Covenant (Word) as **remembrancers** for a basis for their reminding the Lord on behalf of His people
原則：代禱者必須尋求約（話語）而作呼籲者，作為他們為著祂的子民而提醒主的基礎
- The remembrancers remind the Lord and Israel of the **Hesed** laying behind their covenant for years
呼籲者提醒主和以色列人多年來一直在他們盟約背後的憐憫



PART TWO: ISAIAH 63.7-14 REMEMBRANCERS

RECALL HIS SAVING FAITHFULNESS

第二部分:以賽亞書63:7-14

呼籲者回想到祂拯救的信實



Is. 63.7 I will recount the steadfast love (Hesed) of the LORD, the praises of the LORD, according to all that the LORD has granted us, and the great goodness to the house of Israel which he has granted them according to his mercy, according to the abundance of his steadfast love (Hesed)s.

賽63:7 我要照耶和華一切所賜給我們的，提起他的慈愛 (憐憫)和美德，並他向以色列家所施的大恩，這恩是照他的憐恤和豐盛的慈愛(憐憫)賜給他們的。

Is. 63.8 For he said, Surely they are my people, sons who will not deal falsely; and he became their Savior.

賽63:8 他說，他們誠然是我的百姓，不行虛假的子民；這樣，他就作了他們的救主。

Is. 63.9 In all their affliction he was afflicted, and the angel of his presence (panim) saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.

賽63:9 他們在一切苦難中，他也同受苦難。並且他面前的使者拯救他們；他以慈愛和憐憫救贖他們；在古時的日子，常保抱他們，懷護他們。

- “I will recount...” lit. zakar in Hebrew, “I will remind of...”

「我要照……」(希伯來文 zakar)
「我會提醒……」

- V. 8- **Trust and faithfulness** are in God's very nature
第8節-可靠和信實是神的本性
- V.9 - His **love and mercy** always cause JHVH to join his children in suffering and bring **salvation by His Presence** (lit. 'face') as in the days of old -
第9節- 祂的愛和憐憫總是讓耶和華參與祂的子民的受苦，並帶來祂的同在的救贖（字面上的「面」），如同古時一樣

PART TWO: ISAIAH 63.7-14 REMEMBRANCERS

RECALL HIS JEALOUS FAITHFULNESS

第二部分：以賽亞書63:7-10

呼籲者回憶起祂嫉妒的忠實

Is. 63.10 But they rebelled and grieved His Holy Spirit; Therefore He turned Himself to become their enemy, He fought against them.

賽63:10 他們竟悖逆, 使主的聖靈擔憂; 他就轉作他們的仇敵, 親自攻擊他們。

- If Love and Faithfulness are in God's very nature, then **Wrath** (love spurned) and **Judgment** are His righteous reaction
如果愛和信實是神的本性, 那麼憤怒 (被拒絕的愛) 和審判就是祂公義的反應
- What a despicable response to JHVH's keeping, suffering, fighting for them
對耶和華的保守、受苦、為他們爭戰而有的反應是何等的卑鄙
- It is dangerous to rebel and grieve the jealous love of a "Holy" Spirit 反叛和使「聖靈」的嫉妒之愛憂傷是危險的
- The Perfecting Presence of the Spirit can be so grieved that He (the advocate) has to become the adversary and fight against them
聖靈的完美同在會如此悲傷以至於祂 (中保) 不得不轉作他們的仇敵, 攻擊他們
- The Spirit is always the **Lord's** advocate in the end even when against His own 即使至終要反對屬祂的人, 聖靈總是主的中保



- The Spirit only called "holy" 3 times in OT and 2 of them are here (Ps.51.11; Isa.63.10,11)
舊約裡靈只被稱為「聖」三次, 其中的二次就在這裡 (詩51:11, 賽63:10-11)
- The "Holy Spirit" here implies the Spirit is a person with feelings - the usual use of Spirit in OT about divine power or wisdom (ruach = wind/breath)
這裡的「聖靈」暗示著聖靈是一個有感覺的位格——在舊約中通常使用靈來表達神聖的力量或智慧 (ruach = 風/呼吸)

PART TWO: ISAIAH 63.7-14 REMEMBRANCERS

RECALL PAST **REPENTANCE** IN ISRAEL

第二部分: 以賽亞書63:7-10

呼籲者回顧過去在以色列的悔改

Is. 63.11-14

Then His people remembered the days of old, of Moses.

- **Where** is He who brought them up out of the sea with the shepherds of His flock?

- **Where** is He who put His Holy Spirit in the midst of them,

- Who caused His glorious arm to go at the right hand of Moses,

- Who divided the waters before them to make for Himself an everlasting name, Who led them through the depths? Like the horse in the wilderness, they did not stumble; as the cattle which go down into the valley, the Spirit of the LORD gave them rest. So You led Your people, to make for Yourself a glorious name.

賽63:11-14 那時,他們想起古時的日子摩西和他百姓說,將百姓和牧養他全群的人從海裡領上來的,在**哪裡**呢? 將他的聖靈降在他們中間的,在**哪裡**呢? 使他榮耀的膀臂在摩西的右手邊行動,在他們前面將水分開,要建立自己永遠的名,帶領他們經過深處,如馬行走曠野,使他們不至絆跌的,在**哪裡**呢? 耶和華的靈使他們得安息,彷彿牲畜下到山谷,照樣,你也引導你的百姓,要建立自己榮耀的名。



Training remembrancers 訓練呼籲者

1. God will use affliction to cause His people to ask that ONE vital question: "Where is God?"

神會用苦難讓祂的子民問一個至關重要的問題: "神在哪裡?"

2. Why does it take affliction and loss for us to 'remember' how good God has always been to us?

為什麼我們要經歷痛苦和損失才能「記住」神一直對我們有多好?

PART THREE: ISAIAH 63.15-19
THE REMEMBRANCERS REMIND THE LORD
OF HIS PROMISES

第三部分：以賽亞書 63:15-19

呼籲者提醒主祂的應許

持續的禱告

PERSISTENT
PRAYER



PART THREE: ISAIAH 63.15-19 REMEMBRANCERS REMIND THE LORD OF HIS PROMISES

第三部分：以賽亞書63:15-19 呼籲者提醒主祂的應許

*Is. 63.15-16 Look down from heaven and see
from Your holy and glorious habitation;
Where are Your zeal and Your mighty deeds?
The stirrings of Your heart and Your
compassion are restrained toward me.
For You are our Father, though Abraham
does not know us and Israel does not
recognize us. You, O LORD, are our Father,
our Redeemer from of old is Your name.*

賽63:15-16

求你從天上垂顧，從你聖潔榮耀的居所觀看；
你的熱心和你大能的作為在哪裡呢？
你愛慕的心腸和憐憫向我們止住了。
亞伯拉罕雖然不認識我們，以色列也不承認
我們，你卻是我們的父，耶和華阿，你是我
們的父，從萬古以來，你名稱為我們的救贖
主。

- They remind the Lord of His former zealous love and mighty deeds (= signs of good times)
他們提醒主他從前熱心的愛和偉大的作為
(= 美好時光的跡象)
- In OT God rarely acknowledged as Father relationally but more often as their original Creator
在舊約中，神很少在關係上被承認為父親，
但更常被視為他們起初的創造者
- The remnant humbly acknowledges that neither Abraham nor Jacob would recognize their own present wayward offspring
餘民謙卑地承認，亞伯拉罕和雅各都不會
認得他們現在任性的後代

God:
the
Father



父
神

PART THREE: ISAIAH 63.15-19 REMEMBRANCERS REMINDE THE LORD OF HIS SOVEREIGNTY

第三部分: 以賽亞書 63:15-19 呼籲者提醒主祂的主權

Is. 63.17-19 Why, O LORD, do You cause us to stray from Your ways and harden our heart from fearing You?

Return for the sake of Your servants, the tribes of Your heritage.

*Your holy people possessed Your **sanctuary** for a little while, our adversaries have trodden it down.*

*We have become like those over whom You have never **ruled**, like those who were not **called** by Your **name***

賽63:17-19

耶和華阿，你為何使我們走差離開你的道，使我們心裡剛硬不敬畏你呢？

求你為你僕人為你產業支派的緣故轉回來。你的聖民不過暫時得這**產業**，我們的敵人已經踐踏你的聖所。我們好像你未曾**治理**的人，又像未曾得**稱**你**名**下的人。



1st intercessory secret:

代禱者的第一個秘訣：

They acknowledge God is Sovereign and holds all the keys even over their helpless sinning, faithless hearts

他們承認神是至高無上的，甚至在他們無助、犯罪、不忠的心上也掌握著所有的鑰匙

2nd intercessory secret 代禱者的第二個秘訣：

They appeal to God to restore His sanctuary, His Rule and their calling for His Name's sake

他們祈求神恢復祂的聖所、祂的掌權和他們因祂的名所蒙召的

PART FOUR-REVIVAL ISAIAH 64.1-7

第四部分復興—以賽亞書64:1-7:

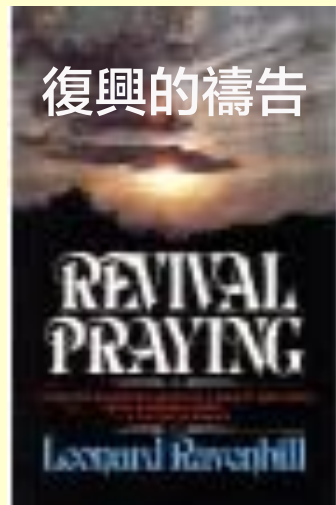
ZION'S INTERCESSORS PRAY FOR THE LORD
HIMSELF TO COME DOWN

錫安的代禱者祈求主親自降臨



PART FOUR: ISAIAH 64.1-7 INTERCESSORS PLEAD WITH THE LORD HIMSELF TO COME DOWN = REVIVAL

第四部分：以賽亞書64:1-7 代禱者懇求主親自降臨 = 復興



2 Chronicles 7:14

歷代志下7:14

REVIVAL!

復興!



*Is. 64.1-3 Oh, that **You** would rend the heavens and come down, that the mountains might quake at **Your** presence — As fire kindles the brushwood, as fire causes water to boil—*

*To make **Your** name known to Your adversaries, that the nations may tremble at Your presence!*

賽64:1-3

哦，願你裂天而降，願山在你面前震動- 好像火燒乾柴，又像火將水燒開- 使你敵人知道你的名，使列國在你面前發顫。

1. The intercessor knows that REVIVAL comes only when the “heavens are rent” and God is “made known” to sinners
代禱者知道只有當「天裂開」並且神被罪人「認識」時，復興才會到來
2. Revival occurs when the “fire” of His Presence (3X) purges and ignites repentance and righteous hunger
當祂同在的“火”（3次）煉淨並點燃悔改和正義的飢餓時，復興才會發生
3. The most important word in this verse is “**Oh**” because it expresses their intense heartfelt desire
這節經文中最重要的詞是「哦」，因為它表達了他們強烈的內心渴望

PART FOUR: ISAIAH 64.1-7 INTERCESSORS PLEAD WITH THE LORD HIMSELF TO COME DOWN

第四部分: 以賽亞書64:1-7 代禱者懇求主親自降臨

Is. 64.3-5a When You did terrible things which we did not expect, You came down, the mountains quaked at Your presence.

Never have [men] heard, nor perceived by the ear, nor hath eye seen a God beside thee, who acts for him that waits for him,

Who acts in behalf of the one who waits for Him. You meet him who rejoices in doing righteousness, who remembers You in Your ways.

賽64:3-5上

你曾行我們不能逆料可畏的事，那時你降臨，山嶺在你面前震動。

從古以來人未曾聽見，未曾耳聞，未曾眼見，在你以外有甚麼神為等候他的人行事。你迎接那歡喜行義記念你道的人



3rd intercessory secret 代禱者的第三個秘訣:

They remind Him of His glory in the past when He revealed His mighty, unpredictable ways
他們提醒祂過去的榮耀，是在祂揭示祂強大的、不可預知的道路時

4th intercessory secret:

代禱者的第四個秘訣

The Lord awaits those who “wait upon Him” before He comes down and revives
主在祂降臨和復興之前等待那些「等候祂」的人

PART FOUR: ISA.64.1-7 INTERCESSORS CONFESS THEIR SINS AND JUSTIFY THE LORD'S DISCIPLINE

第四部分：以賽亞書64:1-7 代禱者承認他們的罪並稱義主的管教

*Is. 64.5b-7 Behold, You were angry, for **we** sinned, **we** continued in them a long time; and shall **we** be saved?*

*For all of **us** have become like one who is unclean, and all **our** righteousnesses are as filthy rags; and all of **us** wither like a leaf, and **our** iniquities, like the wind, take **us** away.*

*There is no one who calls on Your name, who arouses himself to take hold of You; for You have hidden Your face from **us** and have delivered **us** into the power of **our** iniquities.*

賽64:5下-7 你曾發怒，我們仍犯罪，這景況已久；我們還能得救麼？我們都像不潔淨的人、所有的義都像污穢的衣服；我們都像葉子漸漸枯乾，我們的罪孽好像風把我們吹去。並且無人求告你的名，無人奮力抓住你；原來你掩面不顧我們，使我們因罪孽消化。

REPENTANT REVIVAL PRAYING

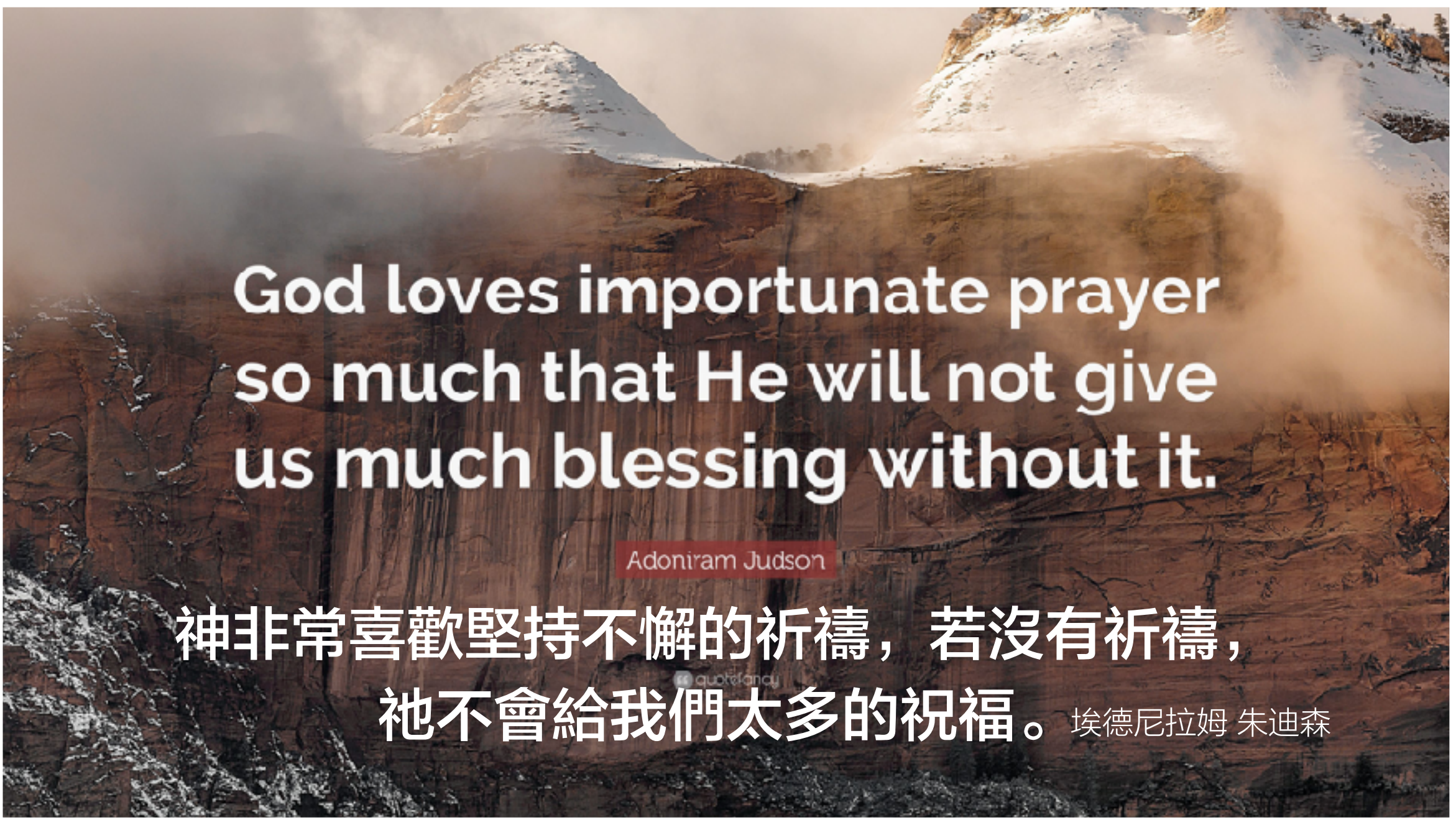
悔改的復興禱告

1. Notice the intercessor's POV: "we" are the Sinners 注意代禱者的角度——我們是罪人
2. They lament their sin and iniquities acknowledging them as the only cause of their bondage and defeat 他們哀嘆自己的罪惡和罪孽，承認這是他們受奴役和失敗的唯一原因
3. With humble remorse they confess that they had no desire even to call upon their merciful God even as their lives were going into bondage and captivity 他們懷著謙卑的悔恨承認，在他們的生活即將被綑綁和囚禁時，他們甚至不願呼求他們仁慈的神
4. They acknowledge that God indeed was right in hiding His Presence and giving us over to the enemy 他們承認神隱藏祂的同在，並將我們交給敵人是對的

PART FIVE: ISA.64.8-12

THE IMPORTUNATE APPEAL

第五部分：以賽亞書64:8-12 那堅持不懈的呼籲



God loves importunate prayer
so much that He will not give
us much blessing without it.

Adoniram Judson

神非常喜歡堅持不懈的祈禱，若沒有祈禱，
祂不會給我們太多的祝福。埃德尼拉姆 朱迪森

PART FIVE: ISA.64.8-12

THE IMPORTUNATE APPEAL

第五部分: 以賽亞書64:8-12 那堅持不懈的訴求

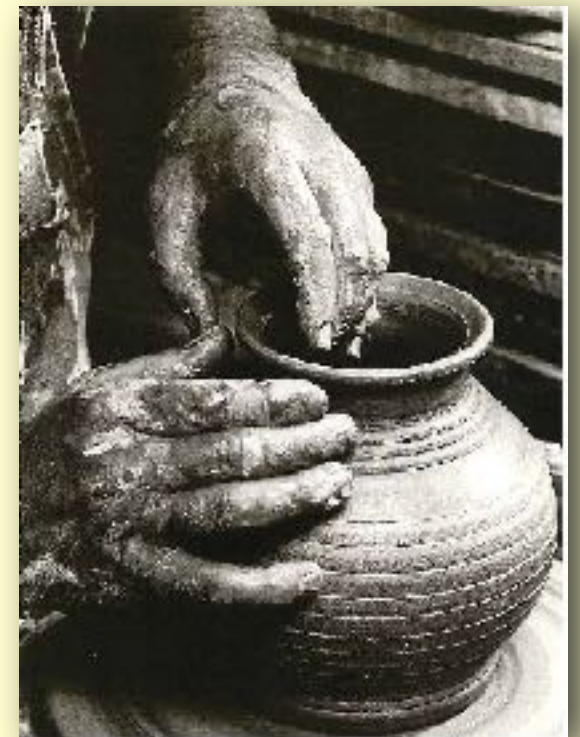
Is. 64.8-9

But now, O LORD, You are our Father, we are the clay, and You our potter; and all of us are the work of Your hand. Do not be angry beyond measure, O LORD, nor remember iniquity forever; behold, look now, all of us are Your people.

賽64:8-9

耶和華阿，現在你仍是我們的父，我們是泥，你是窯匠；我們都是你手的工作。

耶和華阿，求你不要大發震怒，也不要永遠記念罪孽；求你垂顧我們，我們都是你的百姓。



5th intercessory secret 代禱者的第五個秘訣:

Total surrender into our Father Creator's hands as clay in the potter's Hands

像陶匠手中的粘土一樣完全降服於我們造物主的手中

6th intercessory secret 代禱者的第六個秘訣:

Remind the Lord to mold us in mercy looking upon us as Your people 提醒主以憐憫塑造我們，視我們為祢的子民

PART FIVE: ISA.64.8-12

THE IMPORTUNATE APPEAL

第五部分：以賽亞書64:8-12 那堅持不懈的訴求

Is. 64.10-12

*our holy cities have become a wilderness,
Zion has become a wilderness, Jerusalem
a desolation.*

*Our holy and beautiful house, where our
fathers praised You, has been burned by
fire; and all our precious things have
become a ruin.*

*Will You restrain Yourself at these things,
O LORD?*

*Will You keep silent and afflict us beyond
measure?*

賽64:10-12

你的聖邑變為曠野，錫安變為曠野，耶路撒冷成為荒場。我們聖潔華美的殿，就是我們列祖讚美你的所在，被火焚燒；我們所羨慕的美地，盡都荒廢。耶和華阿，有這些事，你還忍得住麼？你仍靜默使我們深受苦難麼？



7th intercessory secret 代禱者的第七個秘訣：
Remind the Lord of His desire for the Beauty of Zion
提醒主祂對錫安之美的渴望

1. Zion (the corporate testimony) has been ruined
錫安（團體的見證）被毀壞了
2. The temple is burned and ruined (worship and service is impure)
聖殿被燒及毀壞了（敬拜及服事不純潔）
3. Can God restrain Himself knowing Zion is in such a state? Cf. Isa. 62.1
知道錫安這樣的光景，神還能克制自己嗎？
（見賽62:1）

THE BASIS OF THE IMPORTUNATE APPEAL 堅持不懈的訴求的基礎

- Will God change His mind about Zion?

神會改變祂對錫安
的心意嗎？

- How will God respond to importunate prayer?

神對於堅持不懈的祈禱
會如何反應？

*And we know that God causes all things
to work together for good to those who
love God, to those who are called according
to His purpose. —Romans 8:28*

你知道
神是愛

You know
God is love!

*NEXT WEEK: ISAIAH 65 -
GOD REVEALS HIS SAVING PURPOSE
EVEN DURING JACOB'S TROUBLE*

下週：以賽亞書65章－
即使在雅各的苦難中，
神也揭示了祂拯救的目的

