



# Isaiah Studies

以賽亞書  
研習系列





# Isaiah 2-4: The day of JHVH

以賽亞書第二至四章：  
耶和華的日子



# **Review Isaiah Chapter 1: The indictment**

**複習以賽亞書第一章：  
起訴書**



# Part 1- Isaiah 1.2

## The indictment: The Father charges his sons with rebellion

### 第一部：以賽亞書 1:2

### 起訴：父神控告祂兒子們的反叛

#### ● Isaiah 1.2

*Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Sons have I reared and brought up, but they have rebelled against me."*

#### 以賽亞書 1:2

天哪，要聽！地啊，側耳而聽！

因為耶和華說：

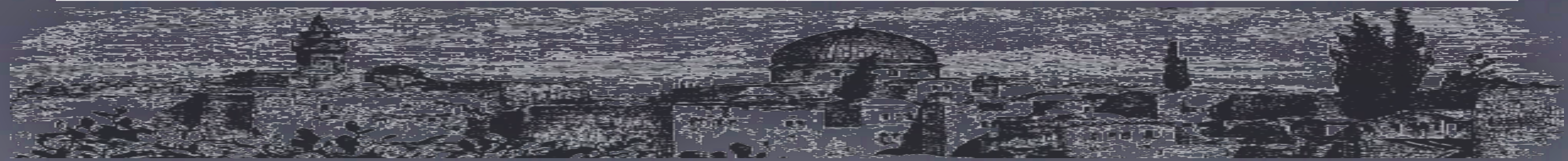
我養育兒女，將他們養大，他們竟悖逆我。

- **Rebellion** contrary to nature: even a slow **ox** knows its master; even a stubborn **ass** knows where his stall is

反叛違背自然法則：連一頭遲鈍的**牛**都能認識牠的主人；甚至一匹頑固的**驢**也能知道牠的廄在哪裡

- **Rebellion** is contrary to reason - rebellion against a Father destroys a family and is worthy of death

反叛違背倫理：對父親的忤逆破壞了家庭，是配罪有應得的





**Consequence : rebellion's inward uncleanness  
has produced outward leprosy**

**結果: 背叛的內在污穢產生了外在的癩瘋病**

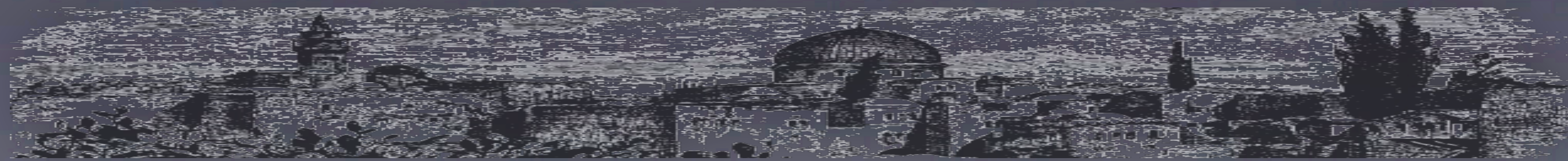
*Isaiah 1.5*

*Where will you be stricken again, As you continue in  
your rebellion? The whole head is sick And the whole  
heart is faint.*

以賽亞書1:5 你們為甚麼屢次悖逆，還要受責打嗎？你們  
已經滿頭疼痛，全心發昏。

*Is. 1.6 From the sole of the foot even to the head  
There is nothing sound in it, Only bruises, welts and raw  
wounds, Not pressed out or bandaged, Nor softened  
with oil.*

以賽亞書1:6 從腳掌到頭頂，沒有一處完全的，盡是  
傷口、青腫，與新打的傷痕，都沒有收口，  
沒有纏裹，也沒有用膏滋潤。



## Exception of mercy :

The faithful remnant in Zion preserves

恩典帶來的例外：錫安忠心的餘民蒙保守了

*Isaiah 1. 8*

*And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.*

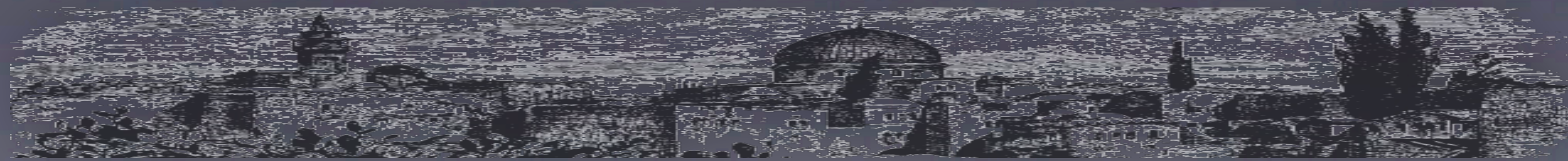
以賽亞書1:8 僅存錫安城，好像葡萄園的草棚，瓜田的茅屋，被圍困的城邑。

*Isaiah 1.9*

*If the LORD of hosts had not left us a small remnant, we should have been like Sodom, and become like Gomorrah.*

以賽亞書1:9

若不是萬軍之耶和華給我們稍留餘種，我們早已像所多瑪、蛾摩拉的樣子了。





# Isaiah 2-4: The day of JHVH

以賽亞書第二至四章：  
耶和華的日子



**Before studying Isaiah  
2-4 we want to ask  
three larger questions**

**在讀以賽亞書二至四章  
之前，我們要問三個  
更大的問題**





# Question one: what inspires a prophet to prophesy?

## 問題一：是什麼因素啟發了先知的預言？

Exactly how a prophecy is born is a mystery of God's ways-  
but they are based upon three factors:

一個預言的產生實際上是神的作為的奧秘－但是基於這三個要素：

1. A '*burden*' arises out of a real historical circumstance and context  
一個“負擔”的興起，乃是基於真實的歷史環境及背景
2. A '*vision*' of the Lord's Heart is revealed to the prophet's heart but not fully understood (often like the negative seen before a picture developed)  
有個關於神心意的“異象”被啟示到先知的心中，但不是完全被領會的  
(通常就好比先看到底片才看到完成的照片)
3. Then a '*word*' comes that clarifies in some way the “baffling or enigmatic vision” within and allows the prophetic release of the burden  
然後有個“話語”臨到，它以某種方式澄清了內在“令人困惑或神秘的異象”，  
並允許釋放出預言性的負擔



Many suggest that the context of Isaiah's first prophecy was the Uzziah's leprosy

許多人認為以賽亞第一個預言的背景

乃是關於烏西雅王的癩瘋病

- a. Josephus writes that the earthquake came at the precise moment Uzziah raised up the censer in the temple

約瑟夫斯記載，地震發生在烏西雅在聖殿中舉起香爐的那一刻。

- b. Jewish tradition also links the earthquake with this blasphemous act

猶太傳統也將地震連於這個褻瀆的行為



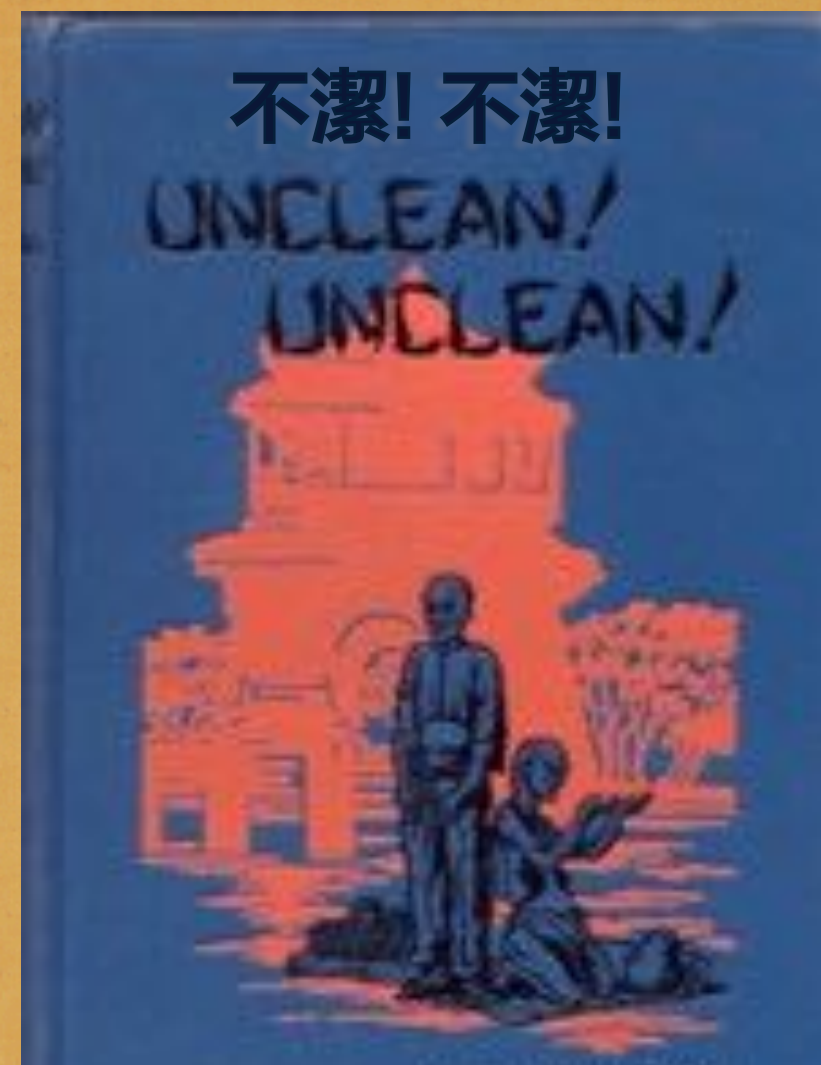
King Uzziah painting  
by Rembrandt

畫家林布蘭筆下的烏西雅王



**With this tragedy in the  
background Isaiah  
exposes 'spiritual  
leprosy' when  
prosperity and religion  
departs from JHVH**

**以賽亞以這悲劇作為背景，  
“屬靈麻瘋病”是當興旺  
和宗教偏離了耶和華神**





**Question 2:**  
**What was it that**  
**precipitated this second**  
**prophecy from the young**  
**man of God?**

**第二個問題：**  
**是什麼鑄成了這屬神的**  
**年輕人的第二個預言？**



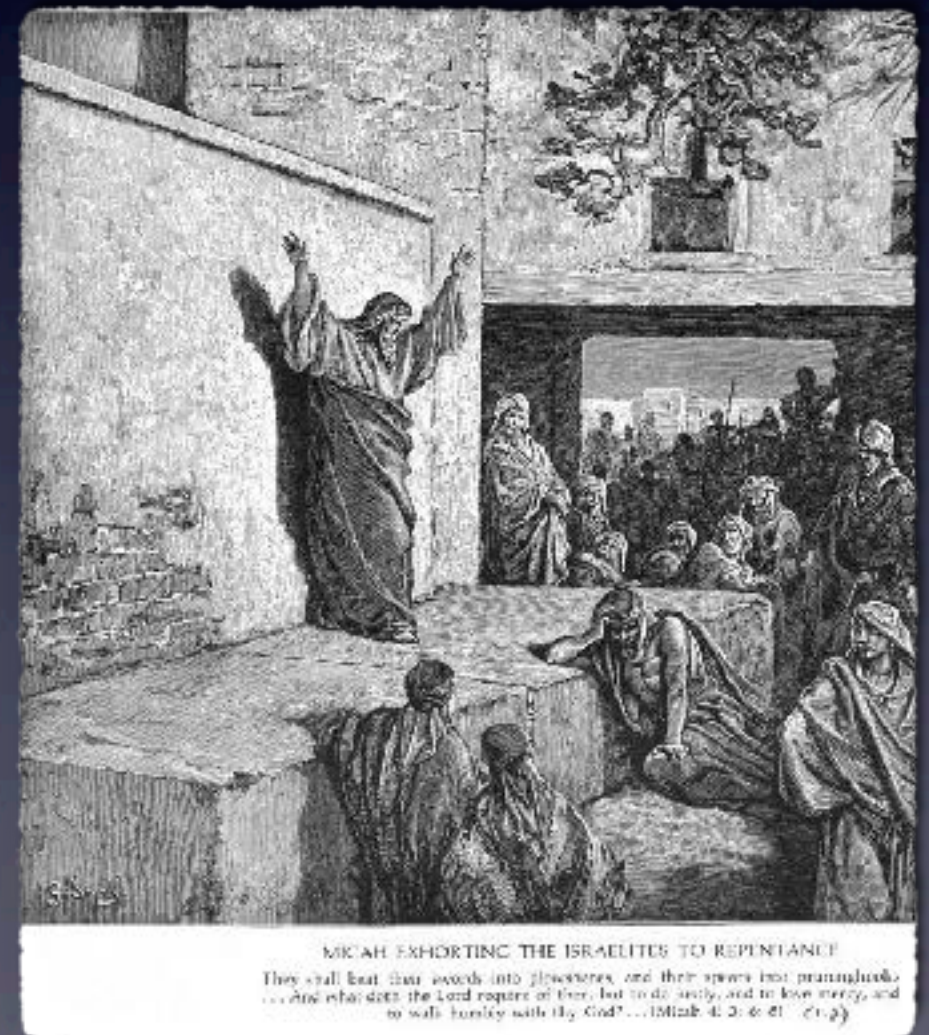


# He 'saw' his burden from a 'word' given by his fellow- prophet Micah

## 他「看見」他的負擔乃是來自於與他一同當先知的 彌迦所記載的一些「話」

**Isaiah 2.2-5 is almost word for word a prophecy given previously by Micah (4.1-3)**  
**以賽亞書2:2-5的預言幾乎字字句句的跟彌迦書4:1-3記載的一樣**

1. Micah and Isaiah were contemporaries prophesying in Judah (Micah 1.1)  
彌迦和以賽亞是同一時代在猶大說預言的人(彌迦書1:1)
2. Micah was a rural prophet who had a similar burden but exposed the social injustices and their effect upon the little villages and cities of Judah  
彌迦是一位鄉下的先知，他有類似的負擔，但暴露社會的不公，以及其對於猶大的小村莊和城市所造成的影響
3. Isaiah heard this “beautiful latter day promise” from Micah which immediately resonated with his burden re: Jerusalem and so he begins his prophecy by quoting Micah  
以賽亞從彌迦那裡聽到了這「美麗的末日應許」，立即與他對於耶路撒冷的負擔產生了共鳴，所以他以引用彌迦的話，開始了他的預言。





Question 3:  
What is Isaiah called the  
“Prince of the prophets”?

第三個問題：  
為什麼以賽亞被稱為  
「先知中的王子」？

Micah, Hoseah, Amos and  
Jonah were all  
contemporaries of Isaiah  
彌迦、何西阿、阿摩斯以及約拿，  
都是跟以賽亞同一時期的先知





# But Isaiah's vision saw JHWH's eternal purpose in Zion

## 然而以賽亞的異象看見了耶和華對於 錫安的永遠旨意

Why are Isaiah's prophecies focused upon Jerusalem and Judah? (other prophets have wider geographic scope)  
為什麼以賽亞的預言專注於耶路撒冷及猶大？（而其他的先知涵括更廣的地理範疇）

1. Because Isaiah saw JHWH's Kingdom Throne in Zion as the central controversy among the kingdoms  
因為以賽亞看見了耶和華在錫安的國度寶座是列國爭戰的中心點
2. Because Isaiah saw God's purpose behind his sovereign throne in Zion was to dwell as "Immanuel" among men  
因為以賽亞看見了神在錫安主掌王權的背後的旨意就是：作為“以馬內利”，祂要與人同住
3. Because Isaiah could see that judgment was 'for discipline' and would be mercifully overruled in the end for the greater purpose of JHWH  
因著以賽亞視審判為「管教」，這最終也會為了耶和華和更大的旨意而憐憫地取消了





# Because Isaiah saw the eternal purpose of JHVH

因為以賽亞看見了耶和華永遠的旨意

Isaiah's vantage point (Keil and Delitzsch vol .Isaiah)

以賽亞的視角（凱爾與德利奇關於以賽亞書的評論）

*The kingdom of the world was the heathen state in its Nimrodic form. Its perpetual aim was to extend its boundaries by constant accretions, till it had grown into a world-embracing colossus; and in order to accomplish this, it was ever passing beyond its natural boundaries, and coming down like an avalanche upon foreign nations, not merely for self-defence or revenge, but for the purpose of conquest also.*

屬世的國度是在寧錄式的異教光景當中。其不止息的目的是藉著不斷地增生來拓展疆界；直到長成一個擁抱世界的龐然大物；然而為了達成此目的，其會越過自然疆界，並如雪崩般地降臨到外邦，不單只是為著自我防禦或報復，也是為著征服的目的。





# Because Isaiah saw the eternal purpose of JHVH

因為以賽亞看見了耶和華永遠的旨意

Isaiah's vantage point (keil and delitzsch vol .Isaiah)  
以賽亞的視角（凱爾與德利奇關於以賽亞書的評論）

*Assyria and Rome were the first and last links in that chain of oppression by the kingdom of the world, which ran through the history of Israel. Thus Isaiah, standing as he did on the very threshold of this new and all important turn in the history of his country, and surveying it with his telescopic glance, was, so to speak, the universal prophet of Israel.*

在屬世的國度一連串的壓迫之下，亞述及羅馬是處於起初和終結的環節上，並貫穿整個以色列的歷史。以賽亞的立足點是處於他的國家歷史中既新、又重要的轉折上，有用望遠鏡來窺視，因此，可稱之為全面性的先知。



# Because Isaiah saw the eternal purpose of JHVH

## 因為以賽亞看見了耶和華永遠的旨意

To put it simply: Since Nimrod's building of Babel there has been a  
“dominating spirit” behind the conquest of nations - (Isa 14.12-14)

簡單的來說：自從寧錄建造了巴別塔之後，在征服列國的背後就產生了一種  
「控制的靈」（賽14 “12-14”）

1. To form a one-world gov't over all nations centered in Babel  
(remember - all reference to Babylon in Isaiah = Babel)

要在列國中建立一個掌控全世界的獨一政府，以巴比倫為中心（記得：在以賽亞書裡，  
所有跟巴比倫有關的= 巴別）

2. To bring the seed of Abraham who had ‘come out from Babel’ back across the river  
into captivity

要將亞伯拉罕已經「從巴別出來的」子孫帶過河，回到被擄的光景裡

3. Isaiah was standing upon Zion's walls at a crucial juncture in spiritual history as  
Zion's assault by Babel commenced through Assyria and continued through the  
four empires of Daniel

當錫安被巴別突擊（從亞述開始，持續到但以理書裡的四個王國）以賽亞就在屬靈歷史的  
關鍵交匯時期，站在錫安的城牆上



# Isaiah chapters 2-4: the DAY of JHVH

以賽亞書二至四章：  
耶和華的日子



# Overview of Isaiah 2-4

## 以賽亞書2-4章概述

- One prophecy in three parts 這部預言書分為三個部分
- The larger middle portion (2.6-4.1) re: the sinful 'conditions' of Judah and Jerusalem is sandwiched between two visions of 'God's glorious final purpose':  
較大的中間部分(2:6-4:1)是關於猶大及耶路撒冷罪惡的光景，  
它被夾在「神的最終榮耀目的」的兩個異象之間
  - *The hope of the Glory of Zion (2.2-5)* 錫安的榮耀盼望 (2:2-5)
  - *The Glory of Zion realized in the remnant (4.2-6)*  
錫安的榮耀在餘民中實現 (4:2-6)



# Overview of Isaiah 2-4

## 以賽亞書2-4章概述

- The key concept of these chapters is the “**Day of JHVH**”  
這些章節裡的關鍵概念乃是「**耶和華的日子**」
- Underline the references to ‘that day’ in these chapters (used 50 times in the whole of Isaiah)  
在提到「那日子」的經文下劃線（在整卷以賽亞書裡被提到了50次）
  - *Is. 2.2, Is. 2.11, Is. 2.12, Is. 2.17, Is. 2.20, Is. 3.7, Is. 3.18, Is. 4.1, Is. 4.2*
  - 賽 2.2, 賽 2.11, 賽 2.12, 賽 2.17, 賽 2.20, 賽 3.7, 賽 3.18, 賽 4.1, 賽 4.2





# Overview of Isaiah 2-4

## 以賽亞書2-4章概述

A key concept introduced in these chapters:

The “**Day of JHVH**”

這些章節裡的關鍵概念乃是「**耶和華的日子**」

- Not one 24hr day literally but a final period of time  
不是一個24小時的日子, 而是末後的一段時期
- The **day of JHVH** in both the OT and NT is speaking of a time when JHVH will reveal Himself as Judge and King upon the earth  
在舊約及新約裡的「**耶和華的日子**」都是指一個時期, 那時耶和華會以王及審判者的身份在地上顯現出祂自己
- It will be a time of “woe” for those rebels and haters of His kingdom (compare *Isa. 2.12* and *Isa. 13.9* with *Joel 2.1-2* and *2Thess. 2.1-2*)  
那會是反叛及憎恨祂的人“禍哉”的日子 (將**賽2:12**及**賽13:9**與**珥2:1-2**及**帖後2:1-2**作比較)
- It will be a time of “weal” (blessing, reward) for His righteous children as they are avenged and vindicated and inherit their place in the kingdom  
那是給祂公義的子民「福利」(祝福、獎賞)的日子, 那時他們得到伸冤及復仇, 並繼承他們在國度裡應有的地位





# Part one - Isaiah 2.1-5

## vision #1: Beauty of Zion on that day

### 第一部份- 以賽亞書 2: 1-5

### 異象 1: 那日子錫安的美麗

*Is. 2.1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.*

賽2:1 亞摩斯的兒子以賽亞得默示，論到猶大和耶路撒冷。

*Is. 2.2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be raised above the hills...*

賽2:2 末後的日子，耶和華殿的山必堅立，超乎諸山，高舉過於萬嶺；萬民都要流歸這山。

1. “Latter days” 「末後的日子」
2. “Mountain of the House of JHVH”  
「耶和華殿的山」
3. “Highest of the mountains”  
「超乎諸山」



# Part one - Isaiah 2.1-5

## vision #1: Beauty of Zion on that day

### 第一部——以賽亞書2:1-5 異象1: 那日子錫安的美麗

*Is. 2.2 ... and all the nations shall flow to it,*

賽 2:2 ……萬民都要流歸這山。

*Is. 2.3 and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

賽 2:3 必有許多國的民前往，說：來吧，我們登耶和華的山，奔雅各神的殿。主必將他的道教訓我們；我們也要行他的路。因為訓誨必出於錫安；耶和華的言語必出於耶路撒冷。

1. All the “goyim” shall flow into it”

所有的“其他國家”都要湧進那裡

2. “Come, let us go up... to the house of the God of Jacob”

「來吧，我們登……奔雅各神的殿」

3. “Out of Zion shall go forth the Law ... and the Word of JHVH”

「因為訓誨必出於錫安；耶和華的言語……」





# Part one - Isaiah 2.1-5

## vision #1: Beauty of Zion on that day

### 第一部- 以賽亞書2:1-5 異象1: 那日子錫安的美麗

*Is. 2.4 He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*

賽2:4 他必在列國中施行審判，為許多國民斷定是非。

他們要將刀打成犁頭，把槍打成鐮刀。這國不舉刀攻擊那國；他們也不再學習戰事。

1. JHVH judges and rules over many peoples  
耶和華審判並治理許多國民
2. “beat swords into plowshares...”  
「將刀打成犁頭」
3. “Nation shall not lift up sword... or learn war anymore”  
「這國不舉刀……也不再學習戰事。」



*Is. 2.5 O house of Jacob, come, let us walk in the light of the LORD..*

賽2:5 雅各家啊，來吧！我們在耶和華的光明中行走。

Isaiah adds his own encouragement in light of his quote from Micah's prophecy  
以賽亞引用彌迦的預言，加上了他自己的鼓勵。



# PART THREE - ISA. 4.2-6 “IN THAT DAY” THE ‘BRANCH OF JHVH’ WILL ARISE WITH HEALING

## 第三部－以賽亞書4:2-6 「到那日」 「耶和華發生的苗」會興起並帶來醫治

Is. 4.2-3 ‘*in that day*’ the beautiful and glorious “Branch of JHVH”  
will adorn the remnant with His holiness

賽4:2-3 「**到那日**」美麗及榮耀的「耶和華的苗」會以祂的  
榮耀來裝飾餘民

a. Isa. 4. 4 remnant will have been sanctified by  
the fire of the Holy One

賽4:4 餘民會因至聖者的火而被分別為聖

b Isa. 4.5 The presence of JHVH will cover *Zion*  
again with a shekinah cloud and fire

賽4:4 耶和華的同在會再次以神榮耀的雲跟火  
遮蓋錫安

c. Isa. 4.6 There in the presence of JHVH the  
faithful will dwell in safety and comfort

賽4:6 在耶和華面前，忠心的人可以平安及穩妥的存活





# Part two - Isaiah 2.6- 4:1

## The two- fold judgment awaiting Jerusalem and Judah in 'that day'

### 第二部- 有雙重的審判等著在「那日子」要給耶路撒冷和猶大

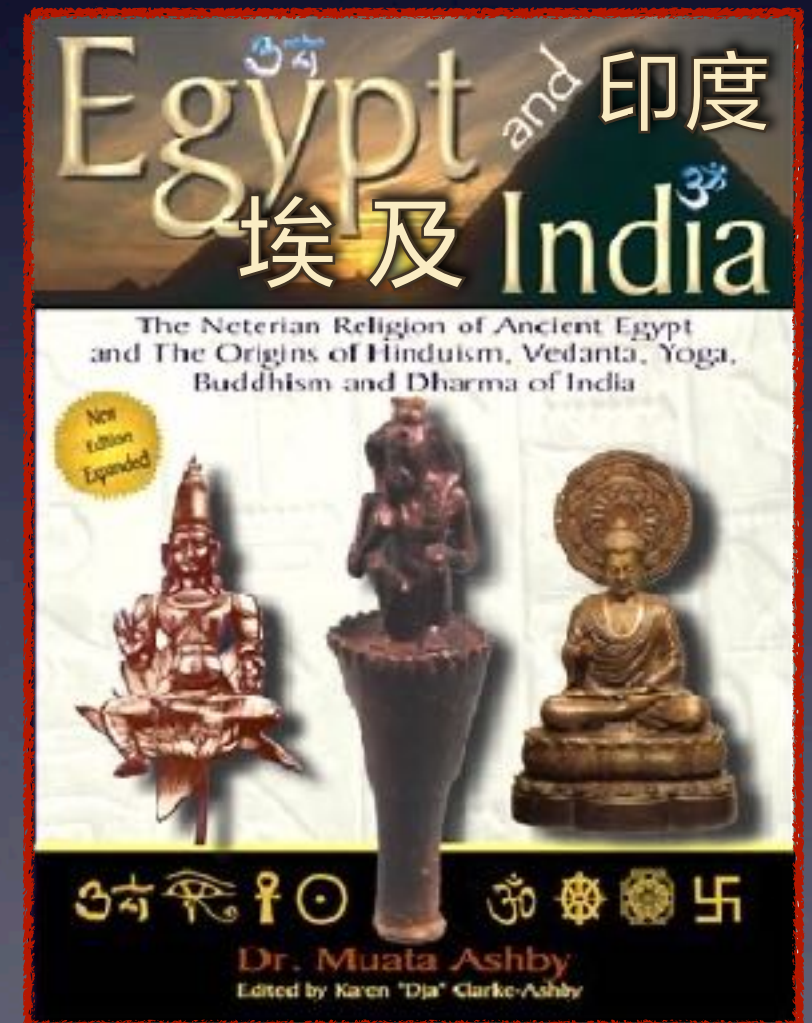
#### A. THE HOUSE OF JACOB FORSAKEN by LORD for exchanging His glory for worldly glitterati (2:6-4:1)

雅各家因世俗的榮華富貴取代了神的榮耀而被主離棄了(賽2:6-4:1)

#### I. Jerusalem's love of riches(2:6-8): Result: **full, but empty**

耶路撒冷愛慕財富(2:6-8) 結果: 富足但空虛

- a. Is. 2.6 exotic imports from the 'east' has filled the city and also brought magicians, fortune tellers and worldly 'influencers'  
以賽亞書2:6 從「東方」進口的貨物充滿了城市, 並且帶來魔術師、算命的, 以及屬世的「影響」
- b. Isa 2.7 - full of gold and silver, treasures, foreign investments but empty of glory  
以賽亞書2:7- 充滿了金、銀、財寶、外國的投資, 但毫無榮耀
- c. Isa 2.8 - full of religious idols (lit in He. = 'gods no gods') to try to manipulate **fate** but empty of **faith**  
以賽亞書2:8- 充滿了宗教的偶像 (希伯來字意=「不是神的神」)  
試圖操縱命運, 但信心空虛



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### The two- fold judgment awaiting Jerusalem and Judah in 'that day'

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##### 2. 'In *that day*' proud brought Low (2:9-17):

「到那日」驕傲的必被降卑(2:9-17)

a. Isa 2.9 - LORD will bring low and humble all that sets itself on high (Isa. 14.14)

賽2:9-主會降低、降卑那些自我高抬的人(賽14:14)

b. Isa 2.10-11 Proud and haughty **men** brought low  
賽2:10-11 驕傲及高傲的**人們**會被降卑

c. Isa. 2.12-17 (v. 11, 12, 17) **every high thing** will be humiliated and abased

賽2:12-17(第11、12、17節)**任何驕傲狂妄的**都會受辱及降卑





## Part two - Isaiah 2.6- 4:1

### The two- fold judgment awaiting Jerusalem and Judah in 'that day'

#### 第二部- 有雙重的審判等著在「那日子」要給耶路撒冷和猶大

##### A. THE HOUSE OF JACOB FORSAKEN by LORD for exchanging His glory for worldly glitterati (2:6-4:1)

雅各家因世俗的榮華富貴取代了神的榮耀而被主離棄了(賽2:6-4:1)

#### 2. 'In *that day*' proud brought Low (2:9-17):

「到那日」驕傲的必被降卑(2:9-17)

- i. 2.12- 13 - Tall cedars of Lebanon and oaks of Bashan brought low  
2:12-13 黎巴嫩高大的香柏樹和巴珊的橡樹都會變低
- ii. 2.14 -16 - lofty mountains, uplifted hills, high towers, fortified walls, and tall ships brought low  
2:14-16 高山、峻嶺、高臺、堅固城和大船必被降卑
- iii. 2.17 "*in that day*" only the Lord will be exalted  
2:17 「在那日」唯有主被高舉



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3. “***In that Day***” idols (‘gods-no-gods’) will utterly perish  
before the Lord’s presence (2:18-22):  
「**那日**」眾偶像(「不是神的神」)在神的面前會徹底毀滅  
(2:18-22)

- a. Isa. 2.19- ***in ‘that day’*** idolators will be terrified and  
hide in caves from the terror of JHVH  
以賽亞書2:19 到「**那日**」拜偶像的人會恐懼戰兢並  
躲在洞裡, 逃避耶和華的日子所帶來的驚嚇
- b. Isa. 2.20-21 - ***in ‘that day’*** idols will be thrown into  
cursed and unclean bat caves and rat holes  
以賽亞書2:20-21 到「**那日**」偶像會被丟入被咒詛並且  
不潔的蝙蝠及老鼠洞裡



Bat's Cave Temple in Penang  
檳城的蝙蝠洞寺



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#### B. Man's glory reduced to nothing **"in that Day"** (3:1-4:1)

「到那日」人的榮耀會被削減至無有(賽3:1-4:1)

##### I. **'in that day'** all real leadership will be removed (3:1-7)

「到那日」所有真正執政掌權的位子都會被挪去 (3:1-7)

a. Is. 3.1- All provisions removed from the wicked city:  
bread, water, wealth

賽3:1- 所有邪惡城市得到的供應都會被挪去：食物、  
水、財富

b. Isa 3.2-3 - All men removed who were previous  
'pillars' of war, judges, diviners, elders  
honorable

賽3:2-3- 所有原本在戰爭中作為「棟樑」的人、  
審判官、占卜的、長老們和尊貴人都會被挪去



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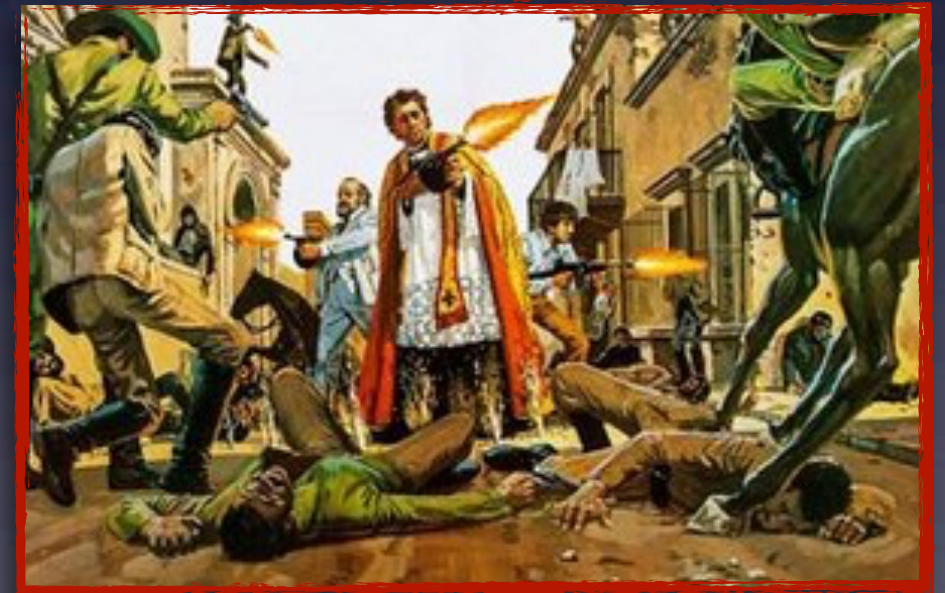
c. Isa.3.4-7 Young, foolish and rebellious children  
will rule the streets

賽3:4-7-少年人、卑賤人及侮慢的孩童會作首領

i. Neighbor will oppress, rob, abuse neighbor  
鄰居們會彼此欺壓、掠奪並侮慢

ii. People will ask anybody of means to lead  
but no one will

百姓會要求任何有辦法領導的人去領導，但無人  
願意





## Part two - Isaiah 2.6- 4:1

### The two- fold judgment awaiting Jerusalem and Judah in 'that day'

第二部- 有雙重的審判等著在「那日子」要給耶路撒冷和猶大

#### B. Vain glory reduced to nothing "in that Day" (3:1-4:1)

「到那日」虛華的榮耀會被削減至無有(賽3:1-4:1)

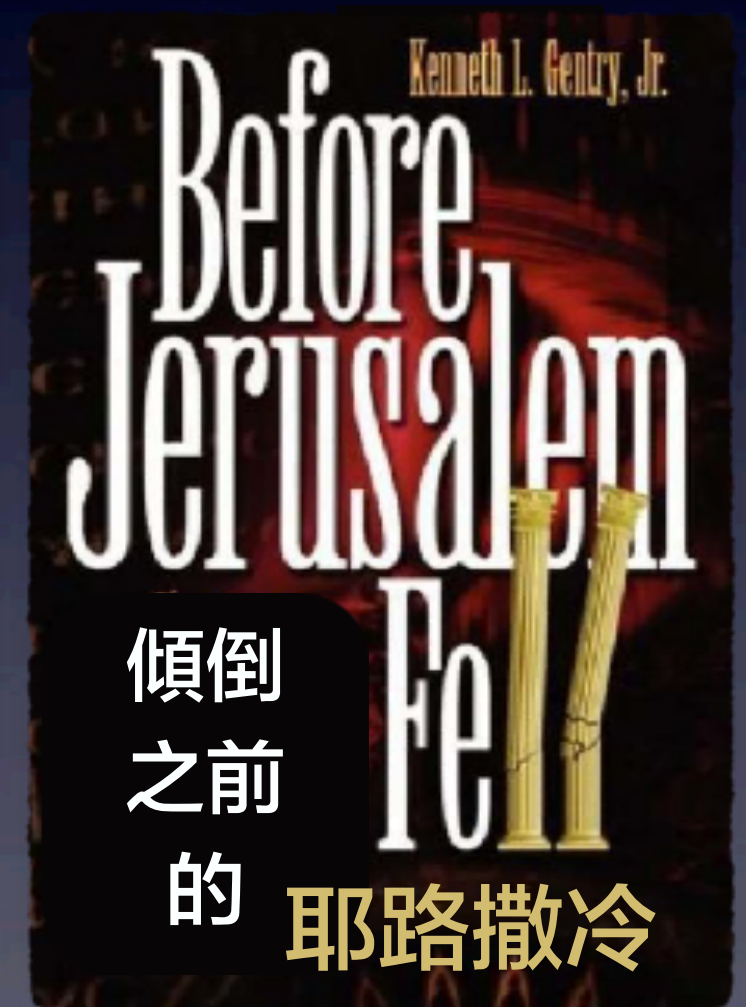
2. (Isa. 3.8-15) Judah has fallen and Jerusalem stumbled by rebelling against "*the eyes of His glory*" (3:8)  
(賽3:8-15) 猶大傾倒，耶路撒冷因反對「祂榮光的眼目」而被絆倒(3:8)

a. Isa.3.9 *His eyes* see sin written defiantly on all faces  
賽3:9 祂的眼目看見了挑釁的寫在每一張臉上的罪

b. Is. 3.12-15 "*O my people! O my people!*" JHVH will remove Jerusalem's unrighteous leaders  
賽3:12-15 「我的百姓啊！我的百姓啊！」耶和華會除去耶路撒冷不義的領袖

i. Women and children will have to rule in their absence  
他們不在時，婦女及孩童會起來管轄

ii. Leaders have robbed the fruits of Israel and oppress the poor  
首領們竊奪了以色列的果子，並壓制了貧窮人



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B. Vain glory reduced to nothing ( 'Ichabod') "in that Day"(3:1-4:1)

「到那日」虛華的榮耀會被削減至無有（「沒有榮耀」）(賽3:1-4:1)

3. 'in that day' the loss of modest beauty and moral character among women will result in their shame (3:16-4:1)

「到那日」女性失去含蓄的美麗和道德品質，這些將導致她們的恥辱(3:16 - 4:1)

a. Isa. 3.16- Proud women will be stripped of all outward vanity:

賽3：16- 驕傲的女人將被剝奪所有外在的虛榮

i. Their faces scabbed with leprosy and heads bald of their glory

她們的臉上沾滿了麻瘋病，頭上禿頂著她們的榮耀

ii. Stripped of anklets, headbands, etc

被除了去足鏈、裹頭巾等等





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- b. Isa. 4.1 - Uncovered, naked women will become desperate for the covering, protection and the respect that marriage offers  
賽4:1- 沒有遮蓋的、赤露的女人將變得絕望，  
渴望婚姻提供的遮蓋、保護和尊重



# As Christians we have this blessed hope before us 作為基督徒，在我們面前有這個蒙祝福的盼望

*Titus 2.11-12*

*For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age*

提多書 2:11-12

因為神救眾人的恩典已經顯明出來，<sup>12</sup> 教訓我們除去不敬虔的心和世俗的情慾，在今世自守、公義、敬虔度日，

*Titus 2.13*

*Looking for the **blessed hope** and the appearing of the glory of our great God and Savior, Christ Jesus*

提多書 2:13

等候**所盼望的福**，並等候至大的神和我們救主耶穌基督的榮耀顯現。





Next time:  
Isaiah chapter 5:  
My Beloved's  
vineyard

下次:  
以賽亞書第5章:  
屬我心愛的  
葡萄園

