

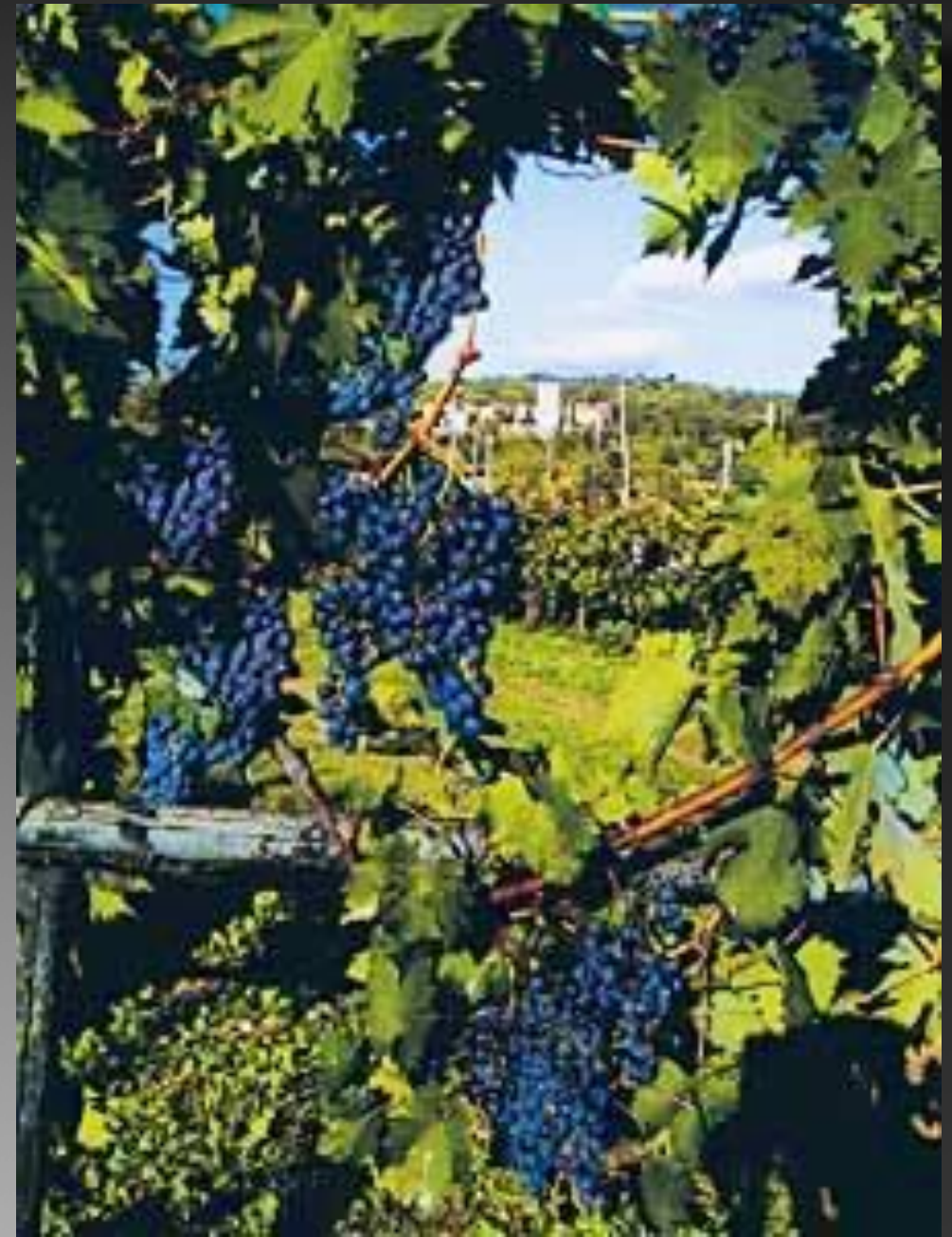


Isaiah Studies

以賽亞書
研習系列



Isaiah 5
My Beloved's
vineyard
以賽亞書第五章
我所親愛的
有葡萄園



Isaiah 1-5:
Young Isaiah boldly
prophesies against
Jerusalem and Judah in
the days of Uzziah and
Jotham

以賽亞書1-5章
年輕的以賽亞在烏西雅及
約坦的年代，勇敢的說出
反對耶路撒冷及猶大的預言

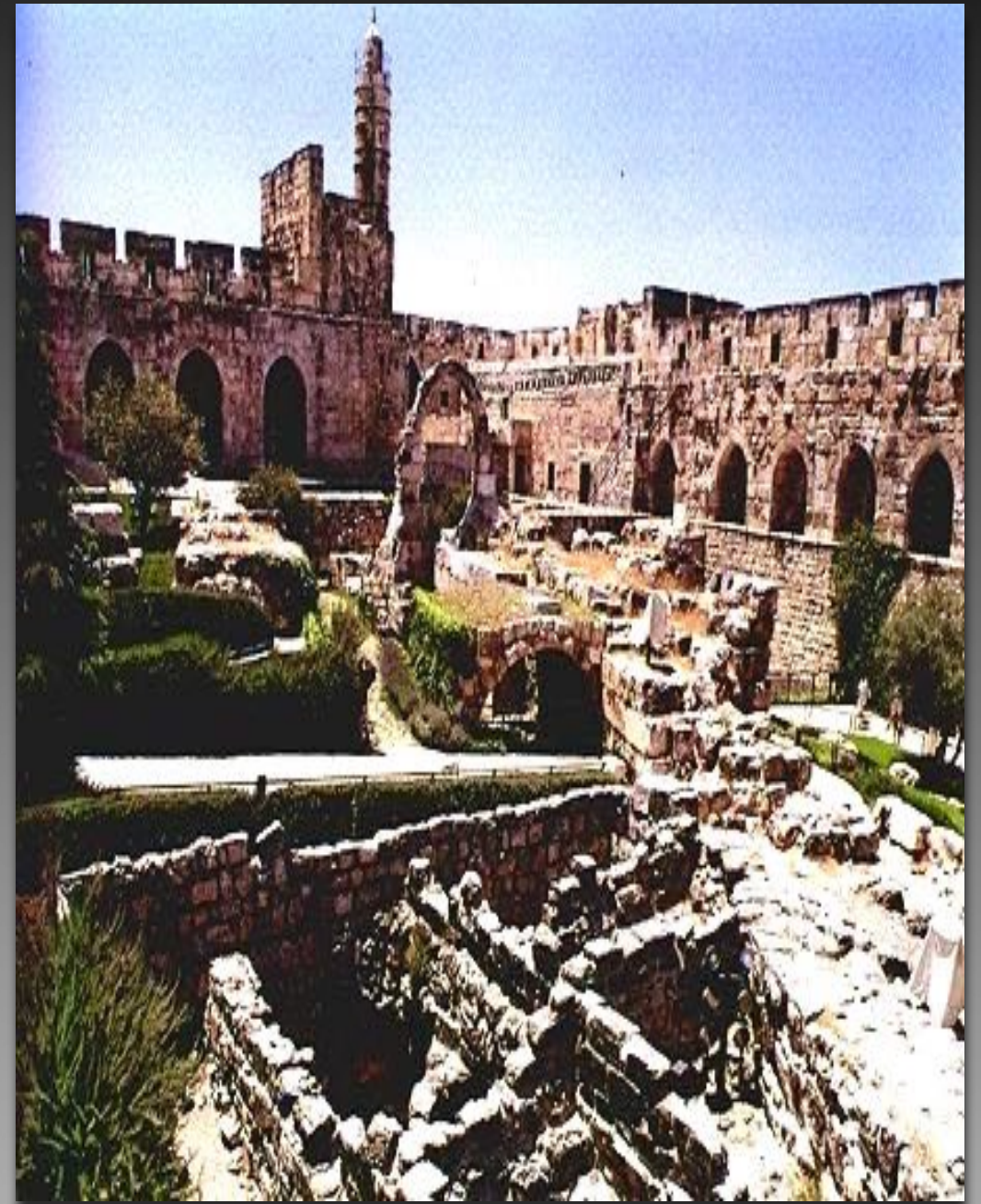


Isaiah 1: first prophecy -

Uzziah's tragic leprosy in the midst of outward prosperity opened his eyes to God's indictment of the house of Jacob as spiritually leprous

以賽亞書第一章：

在外表的繁榮下，烏西雅痲瘋病的悲劇，開啟了他的眼睛，看見神控訴雅各家屬靈的痲瘋病



Isaiah 2-4 prophecy #2 - Vision of weal and woe

以賽亞書第2-4章的預言（2） - 富足與禍哉的異象

1. Isa 2.1-4 - Begins with Micah's prophetic vision of the coming glory of Zion and Judah
賽 2:1-4以彌迦預言性的異象為開始，
乃是關於錫安及猶大將來的榮耀
2. Isa 2.5-4.1 - The severe judgments coming in the 'Day of JHVH' which will humble all glory except JHVH's
賽2:5-4:1 在「耶和華的日子」裡嚴重的審判，除了耶和華的榮耀之外，將會降卑所有的榮耀



Isaiah 2-4 prophecy #2 - Vision of weal and woe

以賽亞書第2-4章的預言（2） - 富足與禍哉的異象

3. Isa. 4.2-6

The beauty of a "Branch"
restores Zion's glory among
a Kingdom remnant in the
'Day of JHVH'

以賽亞書4:2-6

在「耶和華的日子」裡，那發生的
「苗」必華美尊榮，將會在國
的餘民中，恢復錫安的榮耀



Isaiah 1-4 has given us a picture of the hidden sins and corruption under the wealthy and religious kingdom of Judah

以賽亞書 1-4章給我們看見, 在猶大的富足及宗教的國度之下, 隱藏著罪惡與腐敗



Judah under King Uzziah was at its peak of wealth and power
猶大在烏西雅王的統治下, 達到富足及權勢的頂峰



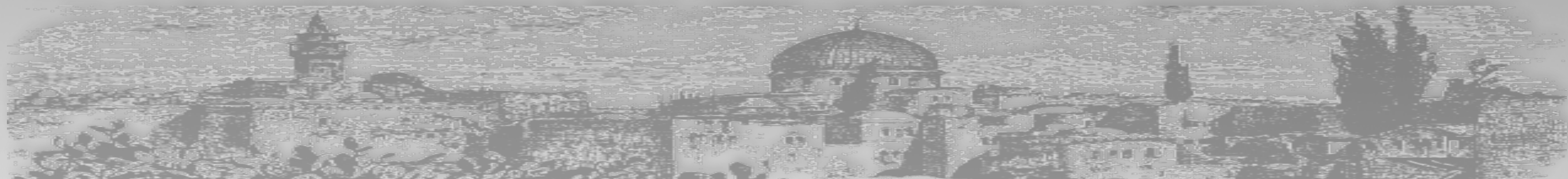
But underneath the glitterati was growing rebellion, idolatry, injustice and gov't. corruption
但在繁華之下, 是日漸增長的反叛、拜偶像、不公義及政府的腐敗





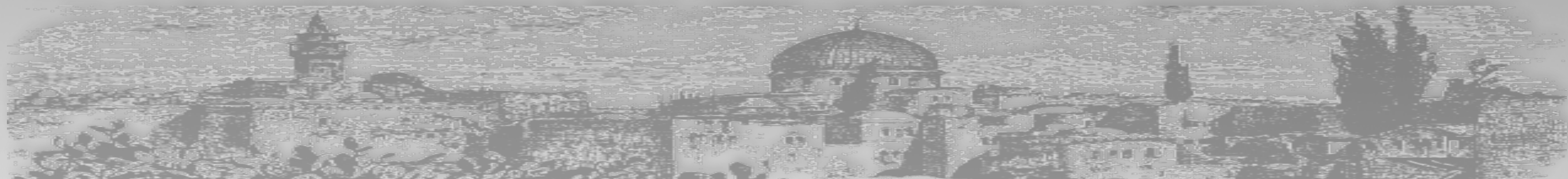
Isaiah 5 My Beloved's vineyard

以賽亞書第五章
我所親愛的
有葡萄園



Imagine about 749BC,
as Israel entered Jerusalem for
the feast of tabernacles, Isaiah
appeared at the temple mount
as a minstrel with a lyre and
began to sing a song called,
“my beloved’s vineyard”

想像大約在主前749年，
當以色列民進入耶路撒冷過
住棚節時，以賽亞以吟遊詩人的身份
出現在聖殿山，他拿著七弦琴，並
開始唱「我所親愛的有葡萄園」



Isaiah 5.1-7: The “Ballad”

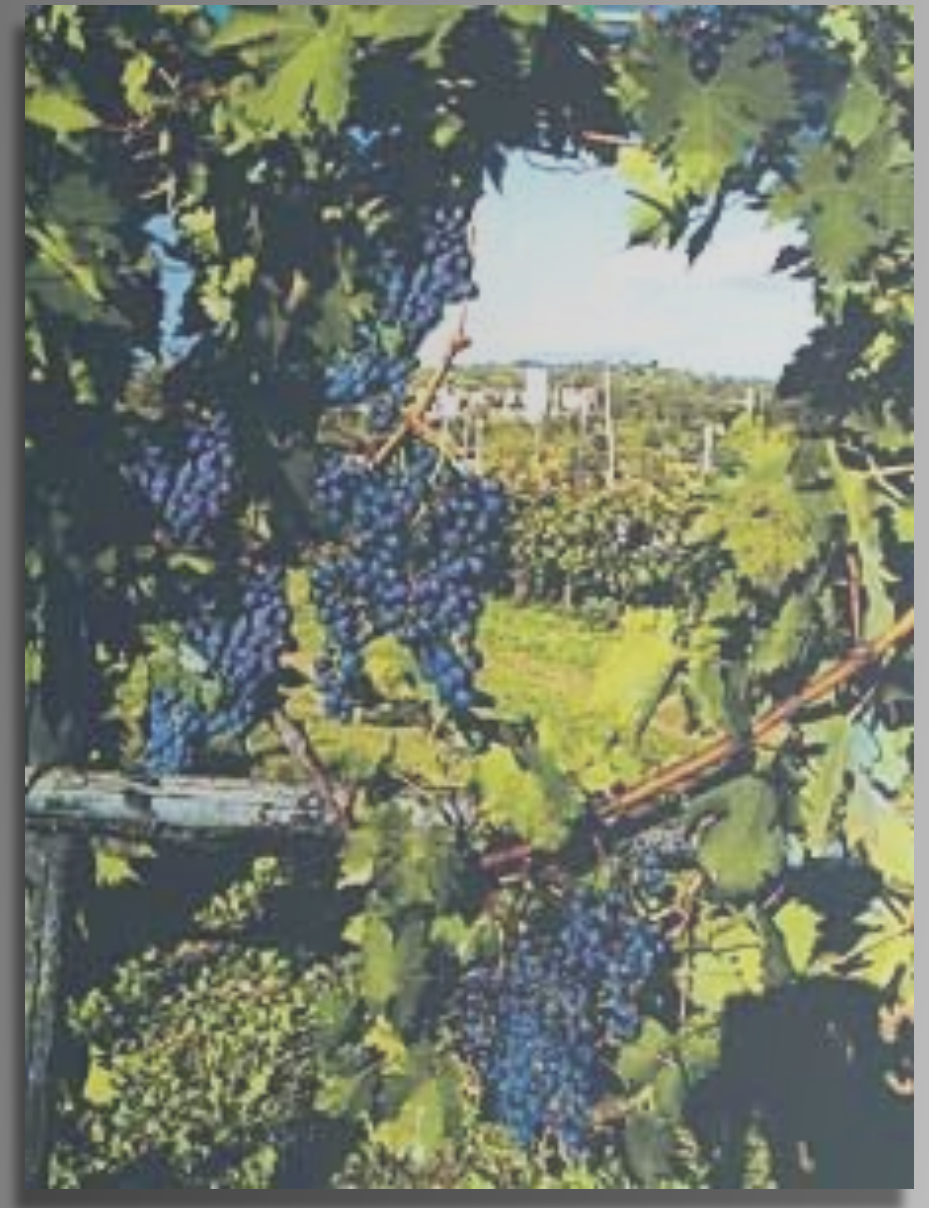
以賽亞書 5:1-7: 「歌謠」

*Isa 5.1 I'll sing a ballad to the one I love,
a love ballad about his vineyard:
The one I love had a vineyard,
a fine, well-placed vineyard.*

以賽亞書5:1 我要為我所親愛的唱歌，
是我所愛者的歌，論他葡萄園的事：
我所親愛的有葡萄園在肥美的山岡上。

*Isa 5.2 He hoed the soil and pulled the weeds,
and planted the very best vines.
He built a lookout, built a winepress,
a vineyard to be proud of.
He looked for a vintage yield of grapes,
but for all his pains he got junk grapes.*

以賽亞書5:2 他刨挖園子，撿去石頭，
栽種上等的葡萄樹，在園中蓋了一座樓，又鑿出壓酒池；
指望結好葡萄，反倒結了野葡萄。



Isaiah 5.1-7: The “Ballad”

以賽亞書 5:1-7: 「歌謠」

*(Isa 5.1 I'll sing a ballad to the one I love,
a love ballad about his vineyard:)*

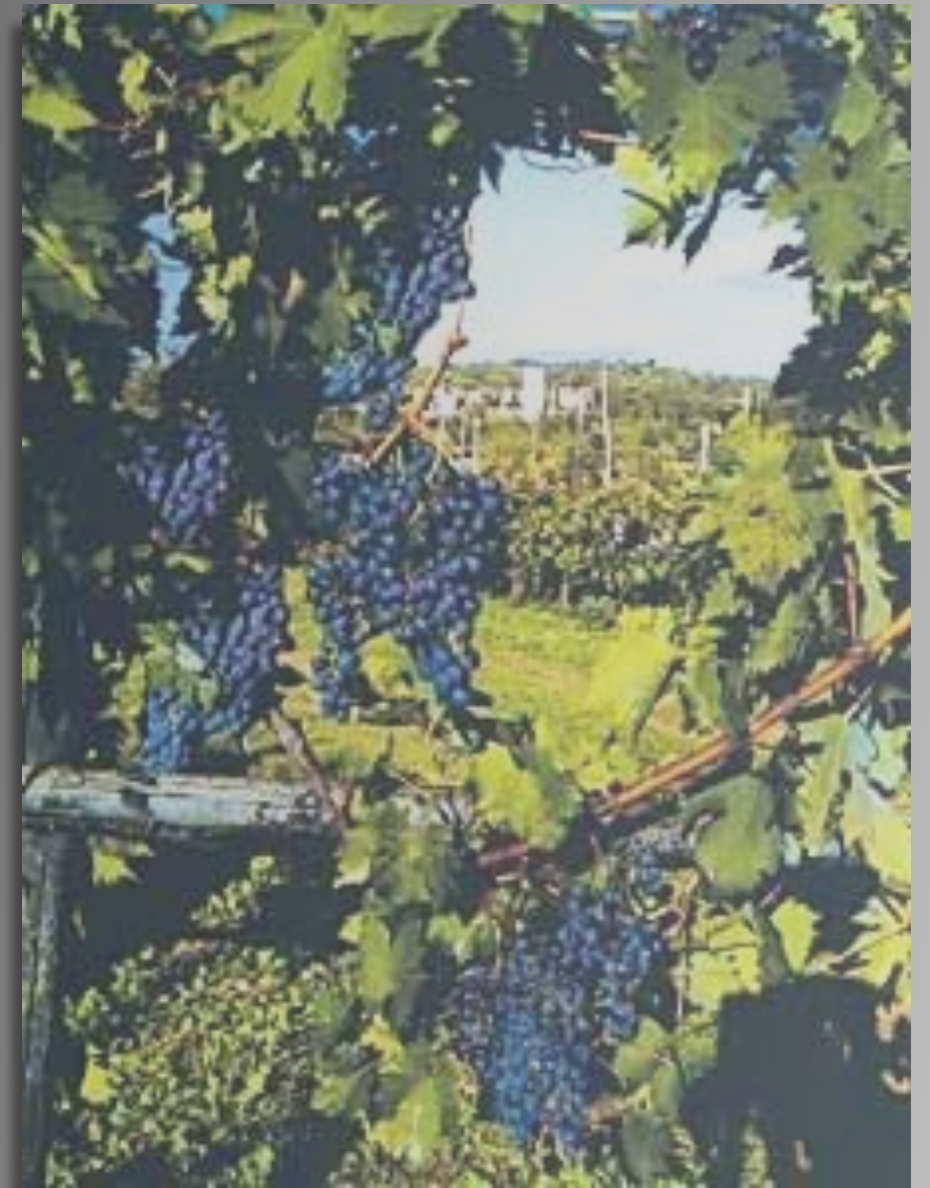
以賽亞書5:1 我要為我所親愛的唱歌，
是我所愛者的歌，論他葡萄園的事：

3 *“Now listen to what I’m telling you,
you who live in Jerusalem and Judah.
What do you think is going on
between me and my vineyard?”*

耶路撒冷的居民和猶大人哪，請你們現今
在我與我的葡萄園中，斷定是非。

4 *Can you think of anything I could have done
to my vineyard that I didn’t do?
When I expected good grapes,
why did I get bitter grapes?*

我為我葡萄園所做之外，還有甚麼可做呢？
我指望結好葡萄，怎麼倒結了野葡萄呢？



Isaiah 5.1-7: The “Ballad”

以賽亞書 5:1-7: 「歌謠」

Isa 5.5

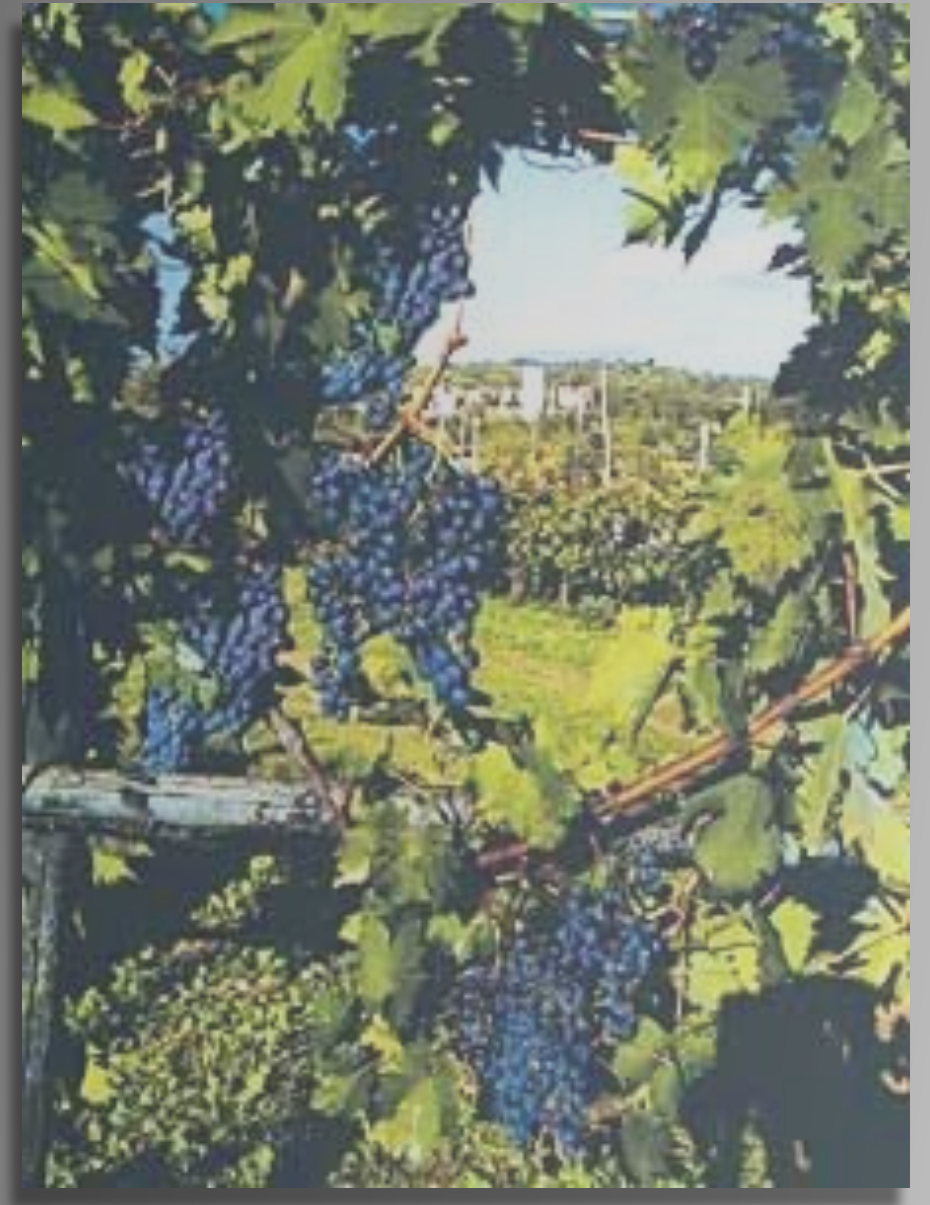
*“Well now, let me tell you
what I’ll do to my vineyard:
I’ll tear down its fence
and let it go to ruin.
I’ll knock down the gate
and let it be trampled.*

以賽亞書5:5 現在我告訴你們，我要向我葡萄園
怎樣行：我必撤去籬笆，使它被吞滅，
拆毀牆垣，使它被踐踏。

6 *I’ll turn it into a patch of weeds,
untended, uncared for—
thistles and thorns will take over.*

*I’ll give orders to the clouds:
‘Don’t rain on that vineyard, ever!’”*

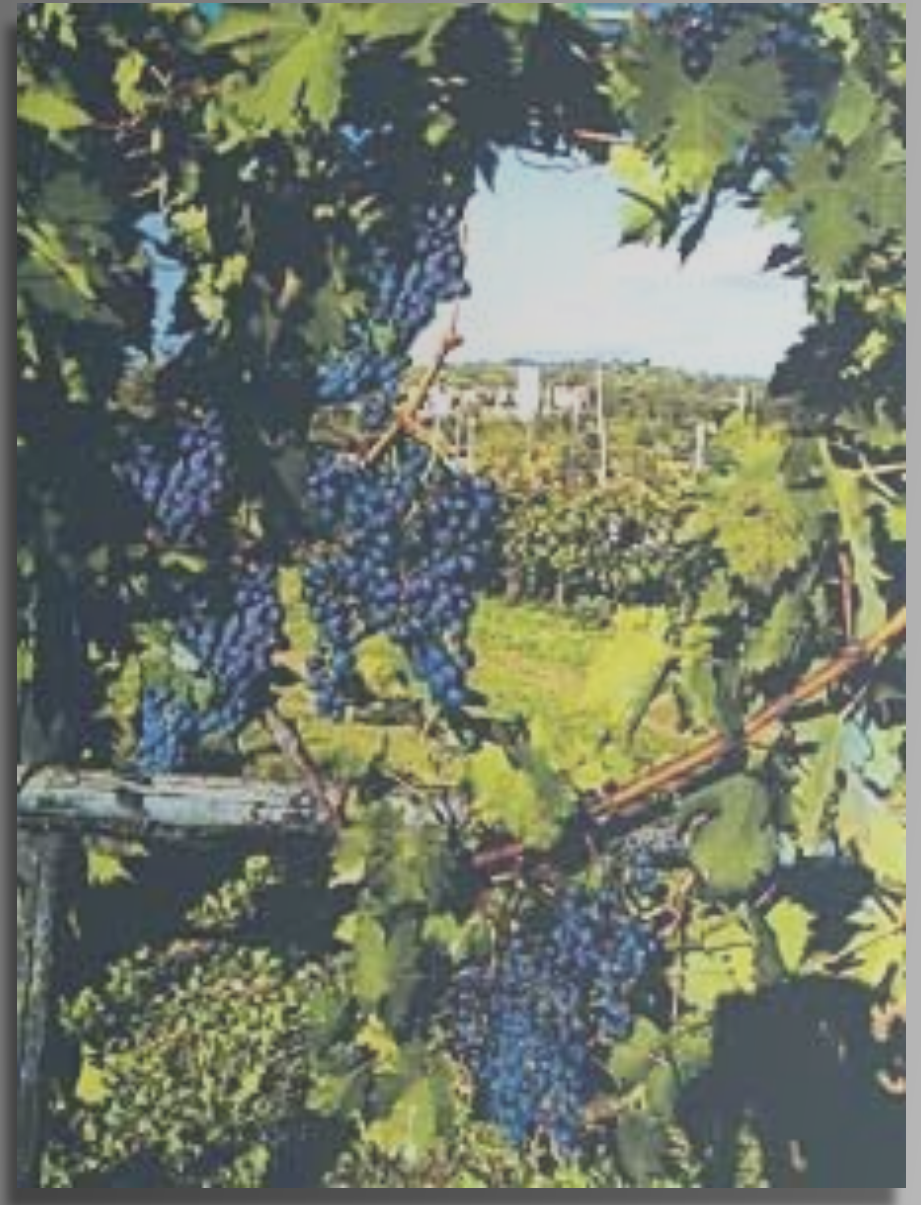
我必使它荒廢，不再修理，不再鋤刨，
荊棘蒺藜倒要生長。我也必命雲不降雨在其上。



Isaiah 5.1-7: The “Ballad”

以賽亞書 5:1-7: 「歌謠」

7 *Do you get it? The vineyard of
GOD of-the-Angel-Armies
is the country of Israel.
All the men and women of Judah
are the garden he was so proud of.
He looked for a crop of justice
and saw them murdering each other.
He looked for a harvest of righteousness
and heard only the moans of victims.*
萬軍之耶和華的葡萄園就是以色列家；
他所喜愛的樹就是猶大人。
他指望的是公平，誰知倒有暴虐；
指望的是公義，誰知倒有冤聲。



Gospel footnotes on the song Isa 5.1-7

福音書裡關於以賽亞書5:1-7的註解

1. This is the background inspiring Jesus' parable of the Kingdom in *matt. 21:33-41*

這是引發耶穌在馬太福音21:33-41裡的國度比喻的背景

2. 'Wild grapes' lit. in Heb "smelly"
cf *isa. 34.3*

「野葡萄」在希伯來文裡的意思是「發臭的」
見 賽34:3

3. One example of Isaiah's rich poetic Hebrew in *isa. 5.7*

以賽亞書裡豐富的希伯來文詩意可見於 賽5:7

he looked for justice, 他指望的是公平,
but behold, bloodshed; 誰知倒有暴虐;
for righteousness, but behold, a cry!
指望的是公義, 誰知倒有冤聲。

He looked for mishpat, but behold, mispach for tzedakah, but behold, tze'akah

祂尋找審判, 但是看哪, 流血代替了施捨, 但是看哪, 公義……



Jesus emphasizes the wickedness of
Israel's leaders

耶穌強調了以色列的首領們的邪惡

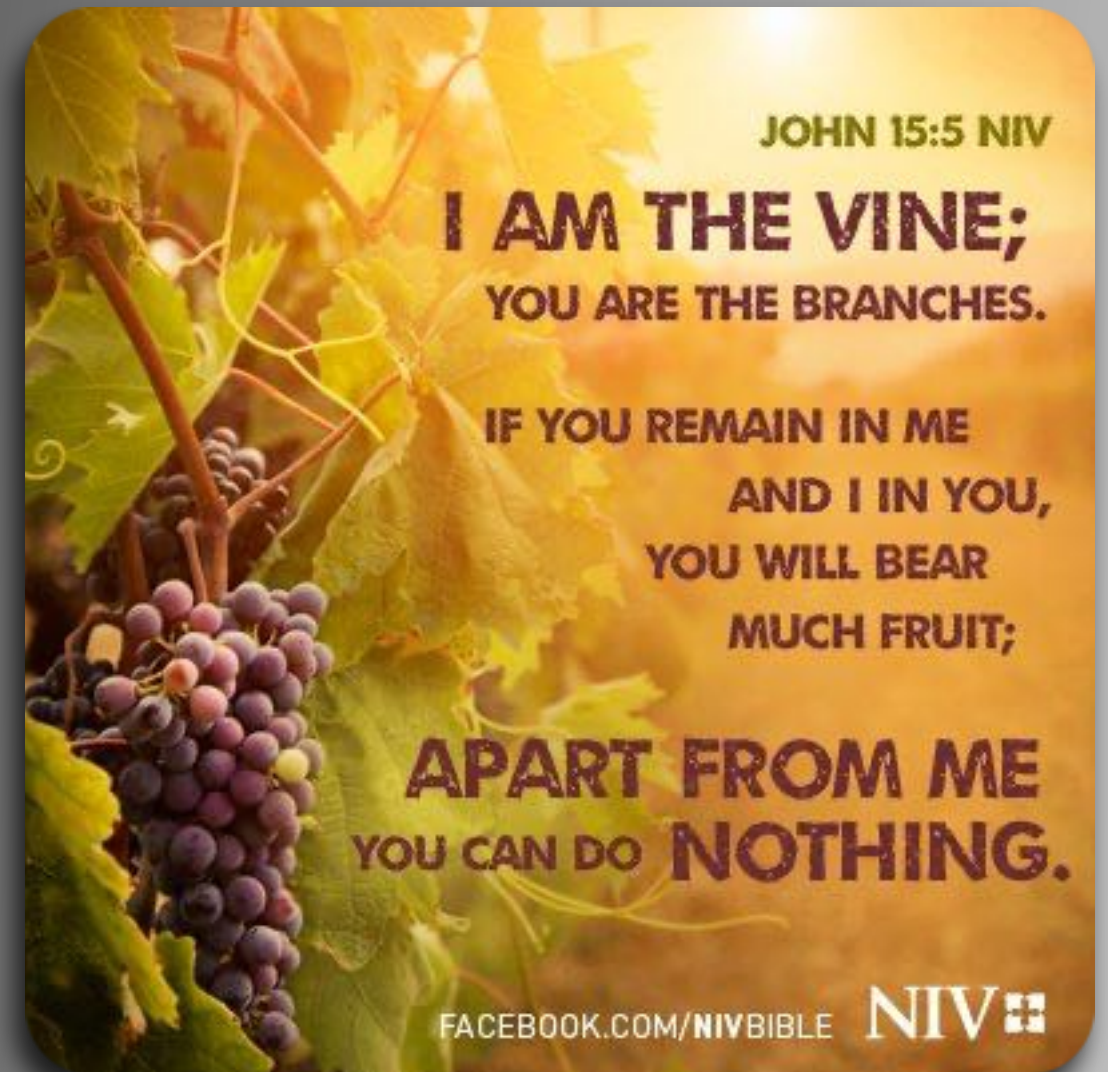
Gospel footnotes on the song Isa 5.1-7

福音書裡關於以賽亞書5:1-7的註解

1. *John 15.1-11* Jesus' teaching of the Vine, the branches and the Father (vine dresser) similar in spirit to "*The song of the Beloved's vineyard*"

約翰福音15:1-11 耶穌關於葡萄樹的教導:
枝子及父 (栽培的人)跟「我所心愛的有
葡萄園之歌」有著同樣的靈

- a. Jesus is the Beloved's vine
耶穌是那所心愛的葡萄樹
- b. Notice "my Father is the vinedresser"
注意「我父是栽培的人」
- c. Notice "every branch [us] that does not bear fruit he throws away..."
注意「凡屬我不結果子的枝子，他就剪去……」



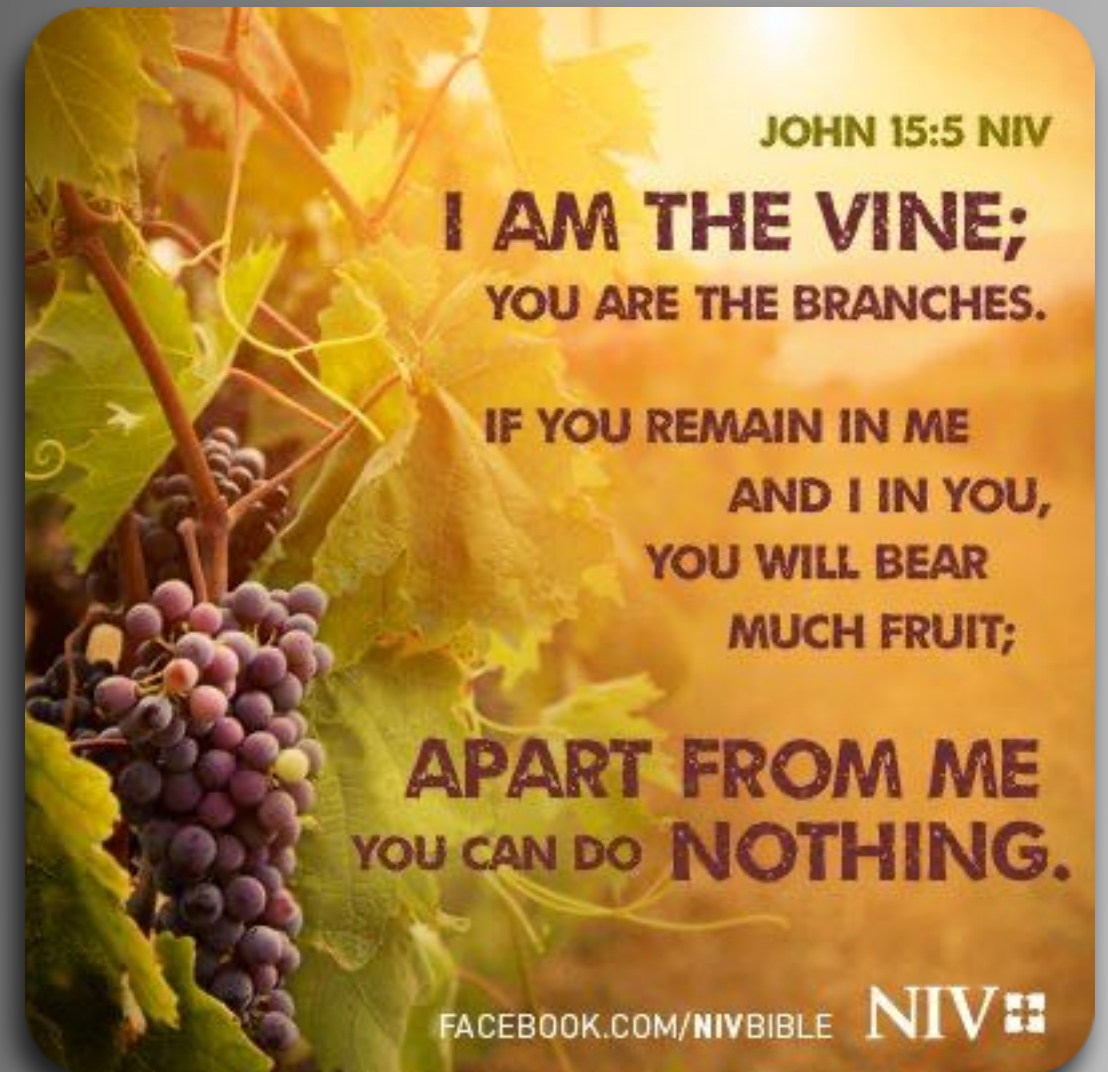
約翰福音15:5

我是葡萄樹，你們是枝子。
常在我裏面的，我也常在他裏面，
這人就多結果子；
因為離了我，你們就不能做甚麼。

Gospel footnotes on the song Isa 5.1-7

福音書裡關於以賽亞書5:1-7的註解

2. Kingdom relationships always have that conditional element to them
國度的關係中總是包括了那些相關的、有條件的元素



約翰福音15:5

我是葡萄樹，你們是枝子。

常在我裏面的，我也常在他裏面，
這人就多結果子；

因為離了我，你們就不能做甚麼。

Isaiah 5: part two:

The six woes upon Judah

以賽亞書第5章(二): 發生於猶大的六個禍

Similarity:

Jesus followed up the vineyard parable of *Matt. 21* by issuing 7 woes to the scribes and pharisees in *Matt. 23*

類似之處:

耶穌接著馬太福音21章裡的葡萄園的比喻, 在馬太福音23章裡給了文士及法利賽人7個禍

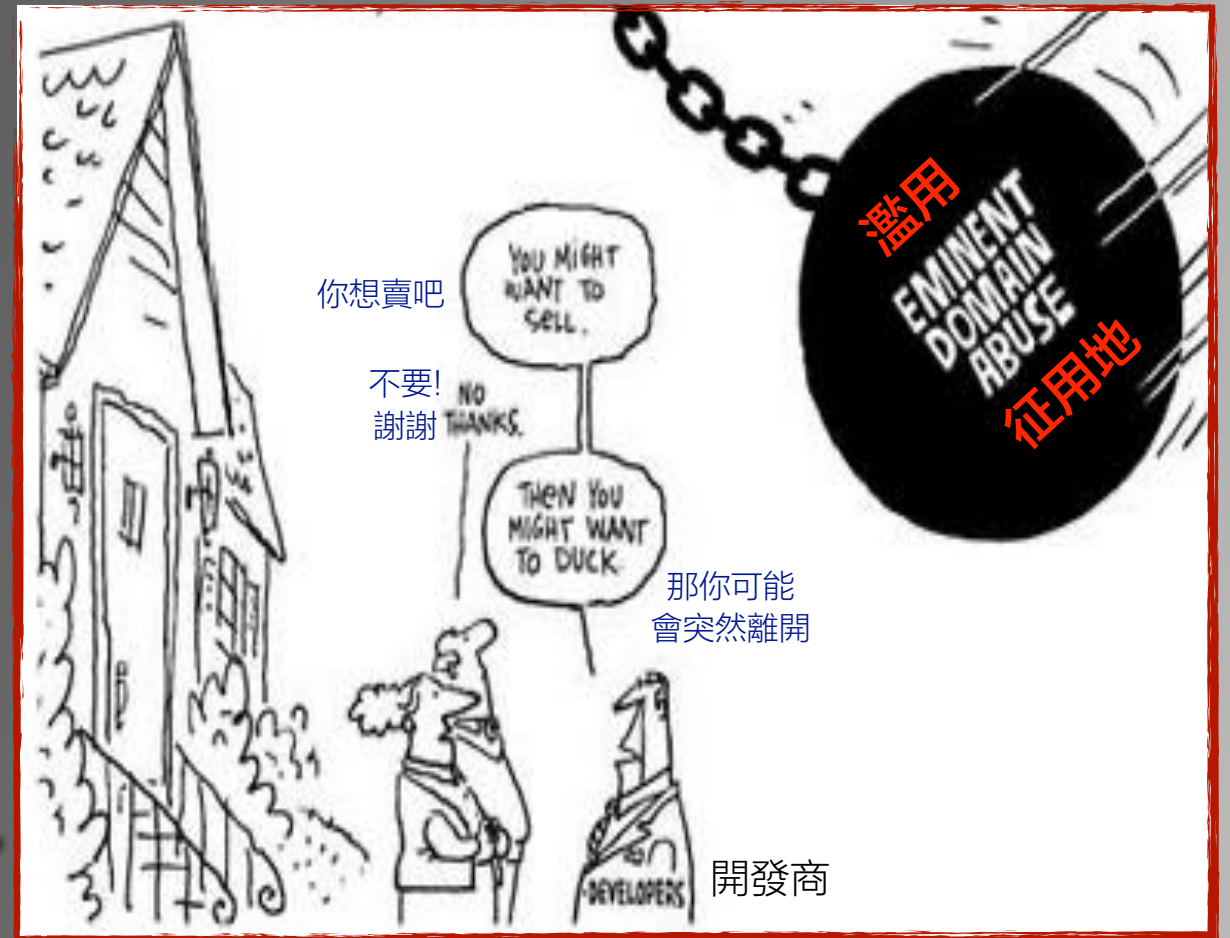


Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #1: Greed 第一個禍: 貪婪 *Isa 賽 5.8-10*

*WOE to you who buy up all the houses
and grab all the land for yourselves—
Evicting the old owners,
posting NO TRESPASSING signs,
Taking over the country,
leaving everyone homeless and landless.
I overheard GOD of-the-Angel-Armies say:
“Those mighty houses will end up empty.
Those extravagant estates will be deserted.
A ten-acre vineyard will produce a pint of wine,
a fifty-pound sack of seed, a quart of grain.”*



你們那些買了所有的房子, 並為自己奪取所有土地的有禍了!

驅逐老屋主, 張貼禁止經過的標誌, 佔據國家! 使每個人都無家可歸也沒有土地!

我聽見眾天使的神說: 「那些大房子最終將成空! 那些奢侈的莊園將被遺棄!

十畝地的葡萄園只能生產一碗葡萄酒! 五十磅一袋的種子只能生產二磅的穀子!

Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #2 Hedonism 第二個禍: 享樂主義 *Isa 賽 5.11-17*

1. Not just drunkenness but continual pleasure seeking including music, feasts, wine

不僅僅是醉酒，而是不斷的尋求快樂，包括音樂、荒宴、飲酒

2. v. 13 their pleasure takes no account of:
第13節- 在他們享樂時並不在乎:

a. The plight of the poor 窮人的困境

b. The humbling of wise and honorable men
智慧人和尊貴人卑微的光景

3. v. 14 sheol has a large appetite and will swallow up Jerusalem

第14節-陰間的胃口極大, 可將耶路撒冷吞嚥了



Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #3: Unbelieving scoffers - *Isa. 賽5.18-19*

第三個禍: 不信的嘲笑者

1. Notice - v. 18

They deliberately and openly drag their sins behind them

注意- 第18節

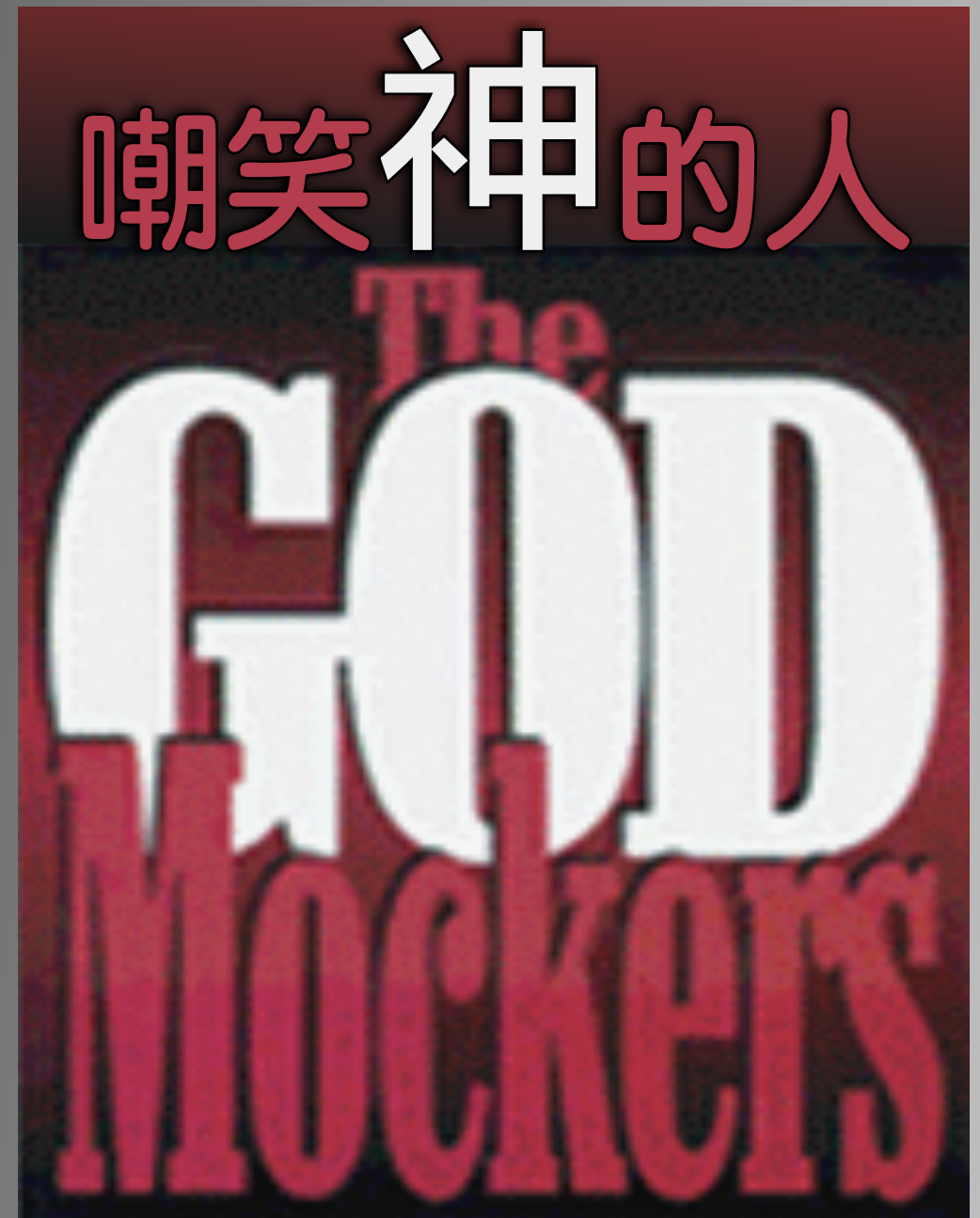
他們客意並公開地讓他們的罪惡尾隨著他們

2. v. 19 'dare' God to act

(cf. scoffers in 2 pet. 3.4)

第19節「挑釁」神的作為

(參考彼得後書3:4提到的嘲笑者)



Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #4: *Perverting truth and reversing moral values-* Isa. 賽5.20

第四個禍：歪曲事實並顛倒道德價值觀

*Isa 5.20 Woe to those who call evil good, and good evil;
Who substitute darkness for light and light for darkness;
Who substitute bitter for sweet and sweet for bitter!*
以賽亞書5:20 禍哉！那些稱惡為善，稱善為惡，以暗為光，
以光為暗，以苦為甜，以甜為苦的人

- a. Good and evil no longer absolute but relative
善與惡不再是絕對的而是相對
- b. "Substitute" (lit. in He "replace") darkness for light and bitter for sweet
「為」（希伯來文意「取代」）以黑暗為光明，以及以苦為甜



Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #5: Conceit and arrogance- *Isa. 賽5.21*

第五個禍：自負和傲慢

Isa 5.21 Woe to those who are wise in their own eyes And clever in their own sight!

以賽亞書5:21 禍哉！那些自以為有智慧，自看為通達的人。

a. *Psa. 101.5 No one who has a haughty look and an arrogant heart will I endure.*

詩篇101:5 眼目高傲、心裏驕縱的，我必不容他。

b. Conceit is the deception of selfish little minds

自負是出於自私狹隘思想的欺騙



Isaiah 5: part two: The six woes

以賽亞書第5章(二): 六個禍

Woe #6: Perverting righteousness- *Isa. 賽5.22-23*

第六個禍: 歪曲正義

*Isa 5.22 Woe to those who are heroes in drinking wine
And valiant men in mixing strong drink,*

以賽亞書5:22 禍哉! 那些勇於飲酒, 以能力調濃酒的人。

*Isa 5.23 Who justify the wicked for a bribe, And take
away the rights of the ones who are in the right!*

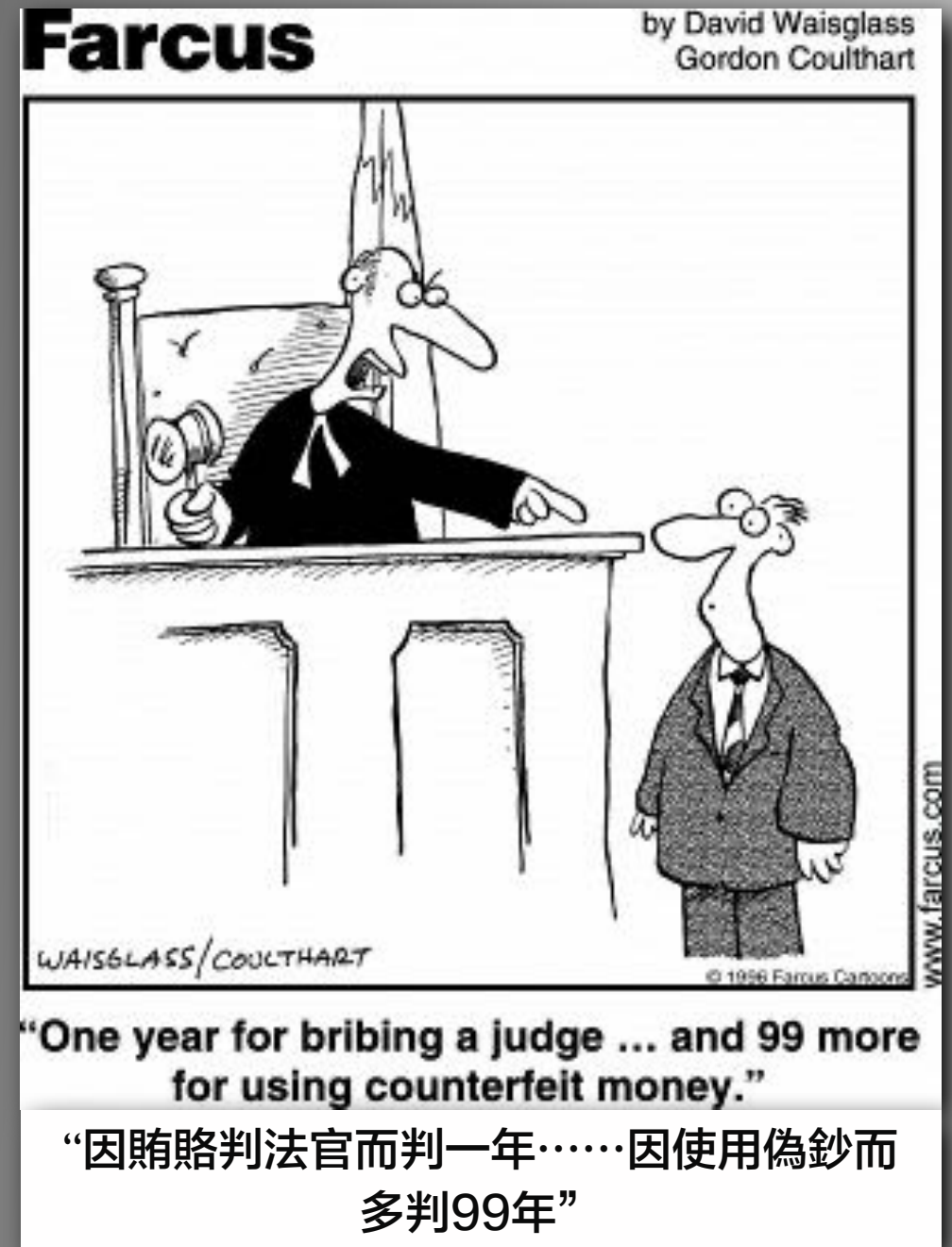
以賽亞書5:23 他們因受賄賂, 就稱惡人為義,

將義人的義奪去。

Once valiant men now 'anti-heroes'
曾經英勇的人現在是"反英雄"

a. V. 22 - 'Heroic' in their drinking prowess and debauchery
第22節- 在的飲酒勇氣和放蕩裡"稱英雄"

b. V.23 - Skilled in manipulating 'justice for profit'
第23節- 擅於操做「為著牟利的正義」



Isaiah 5 - Part 3 Two stages of judgment

以賽亞書第5章(三): 審判的二個階段 *Isa. 賽5.25-30*

Stage One: Vineyard destroyed by fire and earthquake

第一階段: 葡萄園因火災及地震而被毀

*Isa 5.24 Therefore, as the tongue of fire devours the stubble,
and as dry grass sinks down in the flame,
so their root will be as rottenness,
and their blossom go up like dust;
for they have rejected the law of the LORD of hosts,
and have despised the word of the Holy One of Israel.*

以賽亞書5:24 火苗怎樣吞滅碎秸，乾草怎樣落在火焰之中，照樣，他們的根必像朽物，他們的花必像灰塵飛騰；因為他們厭棄萬軍之耶和華的訓誨，藐視以色列聖者的言語。

Isaiah 5 - Part 3 Two stages of judgment

以賽亞書第5章(三): 審判的二個階段 *Isa. 賽5.25-30*

Stage One: Vineyard destroyed by fire and earthquake

第一階段: 葡萄園因火災及地震而被毀

*Isa 5.25 That's why GOD flamed out in anger against his people,
reached out and knocked them down.*

*The mountains trembled as their dead bodies
piled up in the streets.*

*But even after that, he was still angry,
his fist still raised, ready to hit them again.*

以賽亞書5:25 所以，耶和華的怒氣向他的百姓發作。
他的手伸出攻擊他們，山嶺就震動；
他們的屍首在街市上好像糞土。雖然如此，
他的怒氣還未轉消；他的手仍伸不縮。

Isaiah 5 - Part 3 Two stages of judgment

以賽亞書第5章(三): 審判的二個階段 *Isa. 賽5.25-30*

Stage Two: God commissions a fierce conqueror to defeat them

第二階段: 神安排了一個兇猛的征服者去擊敗他們

1. It is God 'whistling' to Assyria and raising a flag inviting invasion

這是神向亞述「吹哨」，並升起入侵的旗幟

2. The assyrians were known for three things

亞述人以三件事而聞名:

a. V.27 Powerful and brutal, well prepared and in shape for war with supernatural stamina

第27節- 強大而殘酷，為了戰爭而很好預備了身體，有著超乎自然的耐力

b. V.28 Excellent archers

第28節- 極優秀的弓箭手

c. V.29 The terror of blood curdling battle cry as they charge - like a roaring lion:

growl just before attack

第29節- 當他們衝鋒時，血腥恐怖的吶喊著，就像一頭吼叫的獅子，在襲擊前咆哮

Isaiah 5 - Part 3 Two stages of judgment

以賽亞書第5章(三): 審判的二個階段 *Isa. 賽5.25-30*

Stage Two: God commissions a fierce conqueror to defeat them
第二階段: 神安排了一個兇猛的征服者去擊敗他們

3. V. 30 - Notice "on that Day" - there is a near fulfilment and a final day of JHVH
第30節- 注意「那日」-有個近期的應驗及末後的耶和華的日子
4. V. 30 - Glory replaced by a foreboding cloud over the land
第30節- 榮耀被陸地上不祥的烏雲所取代

2 footnotes on the judgment *Isa 5.24-30*

二個關於審判的註解 *賽5:24-30*

#1: Q: Why is JHVH so angry?

問: 為什麼耶和華那麼生氣?

A: The absolute love of JHVH for His Vineyard has a consequence:

答: 耶和華為了祂葡萄園的絕對的愛有個後果

1. Because JHVH's love is **absolute** every rebellion and unfaithful action is felt as an absolute rejection of divine love

由於耶和華的愛是絕對的, 所有背叛與不忠的行為, 都被視為是絕對的拒絕神聖的愛

2. Isa 5.25 "wrath" is a response to love rejected

以賽亞書5:25 「怒氣」是由於愛被拒的反應



2 footnotes on the judgment *Isa 5.24-30*

二個關於審判的註解 *賽5:24-30*

#2: Isaiah is standing at the commencement of the Kingdom of Israel's servitude under 5 conquering nations who for centuries will rule over Judah as their judgment (Assyrian, Babylonian, Persian, Greek, Roman)

以賽亞站在以色列的王國被奴役的開始，
在5個征服的國家之下，幾世紀以來，
統治著猶大作為對他們的審判
(亞述人，巴比倫人，波斯人，希臘人，
羅馬人)

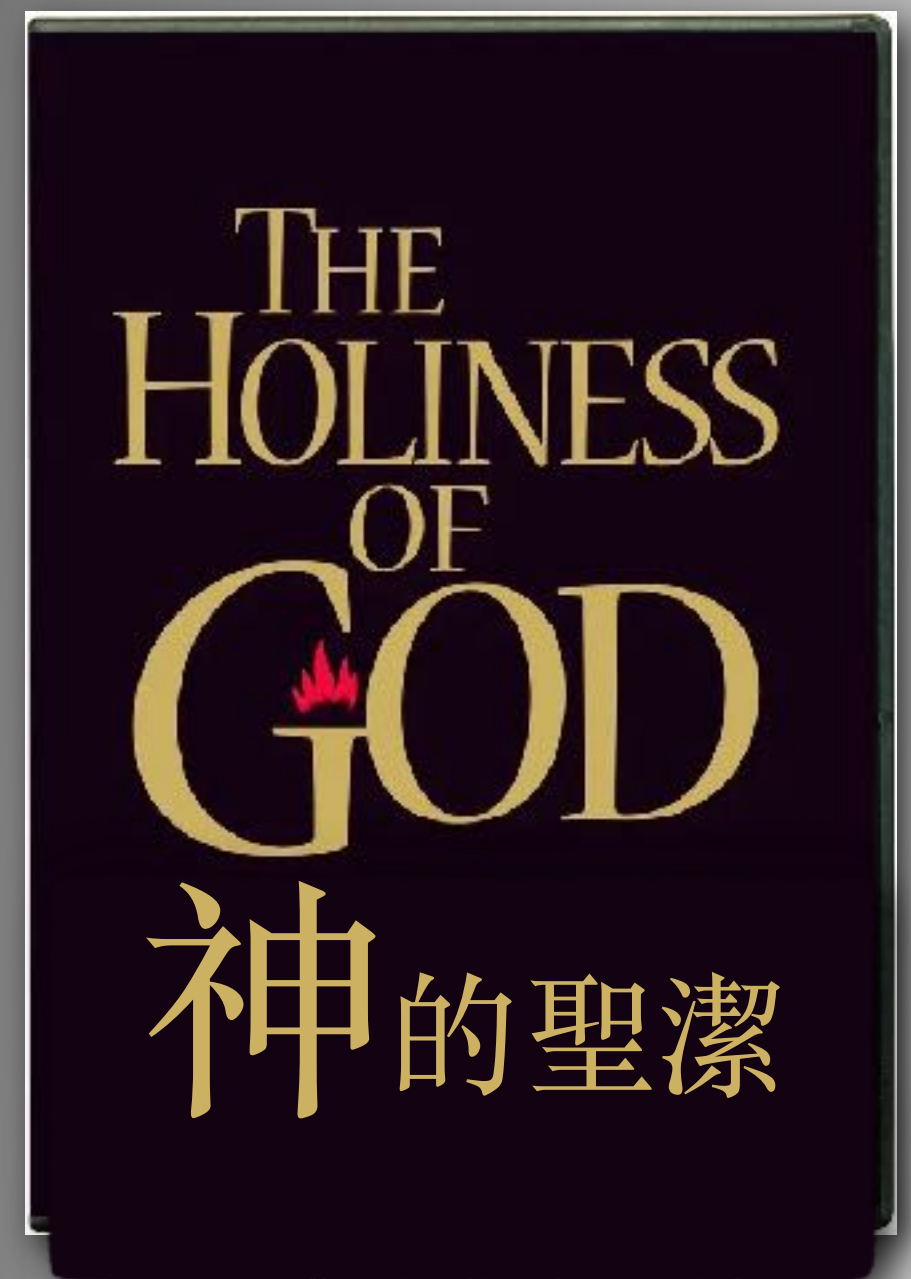


Isaiah 1-5 “The Holy One” Judges Israel but hidden within are promises to the “holy ones”

以賽亞書1-5章「那至聖者」審判以色列，但
在其中隱藏的是給那些「聖潔者」的應許

The “weal” (promises, reward) of JHVH
關於耶和華的「福利」(應許、獎賞)

1. *Isa. 1*- “Though your sins be as scarlet...”
賽1- 「你們的罪雖像硃紅……」
2. *Isa. 2* “out of Zion shall go forth...”
賽2- 「因為……必出於錫安……」
3. *Isa. 3.10* “Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds.”
賽3:10- 「你們要論義人說：他必享福樂，
因為要吃自己行為所結的果子。」
4. *Isa. 4.2* “In that day the branch of the LORD shall be beautiful and glorious...”
賽4:2- 「到那日，耶和華發生的苗必華美
尊榮……」

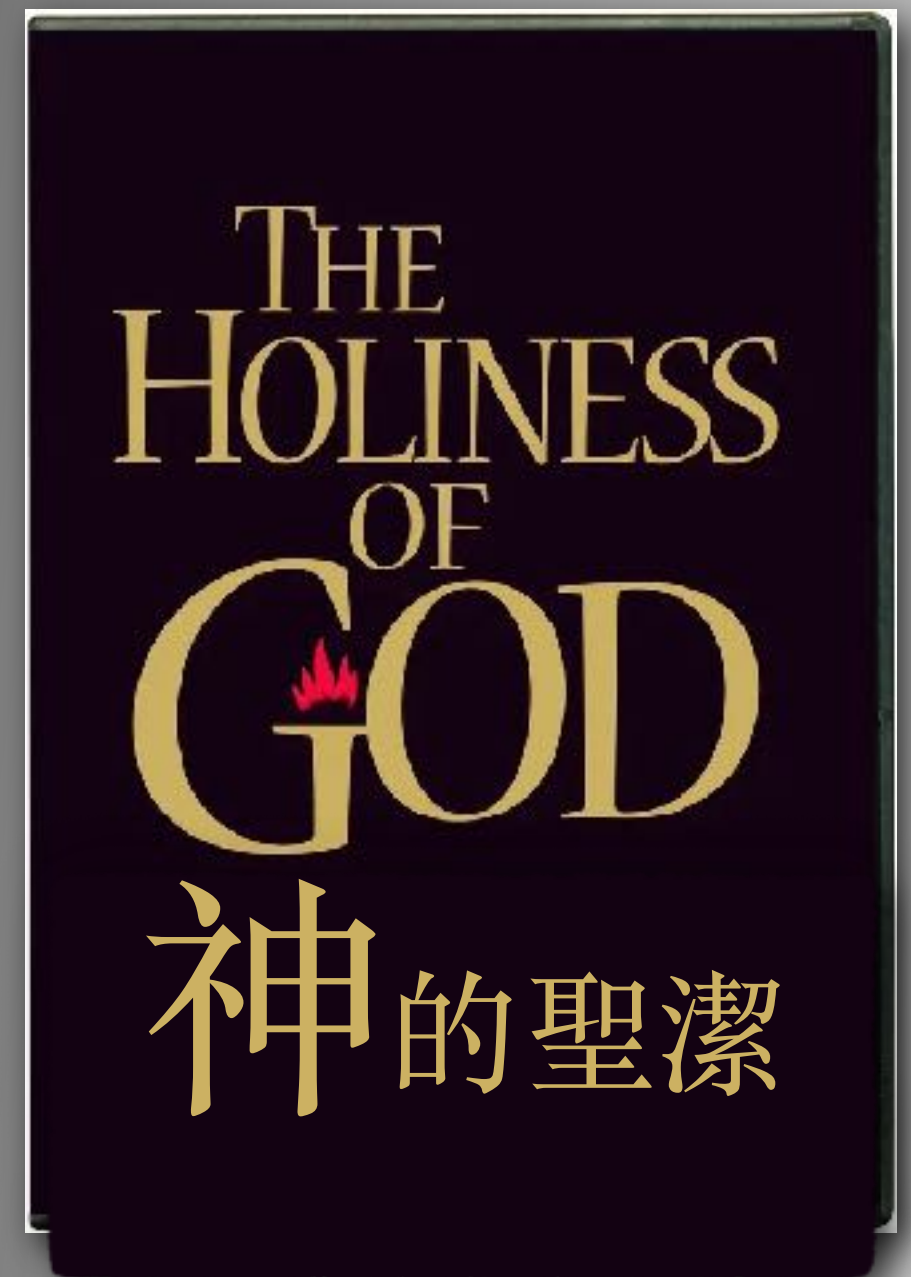


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The “woes” of JHVH must be prophesied so His children will eventually understand them as discipline and not destruction

耶和華的「禍哉」也必須被預言出來，
這樣，祂的子民至終會明白，那些是為了
管教而不是毀滅





NEXT TIME:
ISAIAH 6
ISAIAH'S
HEAVENLY VISION

下次：
以賽亞書第6章
以賽亞的屬天異象