

Isaiah

以赛亚书



- Isaiah is often called the Messianic prophet
- This book could be nicknamed “The 5th Gospel”
- Isaiah was a master linguist and is nicknamed the Shakespeare of the Hebrew language
- Isaiah provides more insight on the coming kingdom of the Messiah than any other book of the Bible, including Revelation

- 以下是以赛亚书的精要概述：
- 弥赛亚先知：以赛亚常被称为弥赛亚先知。
- 别称“第五福音”：本书因对基督的预言丰富，可被昵称为**“第五福音”**。
- 语言大师：以赛亚是一位语言大师，被誉为**“希伯来文的莎士比亚”**。
- 王国洞察：以赛亚书对弥赛亚将来的国度提供的洞察，比圣经中任何其他书卷（包括《启示录》）都更深入。

<ul style="list-style-type: none"> ● Isaiah's organization mirrors the Bible as a whole ● There are 39 books in the OT and 27 books in the NT ● Similarly, Isaiah chapters 1-39 carry one theme matched to the OT ● Chapters 40-66 (27 chapters) have a NT theme ● Isaiah could be said to be the Romans of the OT ● There are four primary doctrines: Sovereignty of God, the sinfulness of man and the world, the inevitability of judgment, and the coming redemption ● He presented the Messiah with great insight and detail ● Isaiah's time was actually the transition from the OT and Law to the NT and the Messiah 	<ul style="list-style-type: none"> ● 结构对应圣经：以赛亚书的组织结构奇妙地与整本圣经的结构相呼应： <ul style="list-style-type: none"> ○ 旧约有39卷书，以赛亚书第1-39章的主题对应旧约。 ○ 新约有27卷书，以赛亚书第40-66章(共27章)的主题对应新约。 ● 旧约的《罗马书》：以赛亚书可被称为旧约的《罗马书》。 ● 四大教义：书中有四个主要教义： <ul style="list-style-type: none"> ○ 神的主权 ○ 人与世界的罪性 ○ 审判的必然性 ○ 将来的救赎 ● 详细描绘弥赛亚：他以极大的洞察力和细节描绘了弥赛亚。 ● 时代过渡：以赛亚的时代实际上是从旧约和律法到新约和弥赛亚的过渡期。
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Ch 1

Judah Called to Repentance

1 *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

The Wickedness of Judah

2

Hear, O heavens, and give ear, O earth!

For the LORD has spoken:

*"I have nourished and brought up children,
And they have rebelled against Me;*

3

The ox knows its owner

责备子民

1 在乌西雅、约坦、亚哈斯和希西家作犹大王的时候，亚摩斯的儿子以赛亚看见异象，是关于犹大和耶路撒冷的：

2 诸天哪！要听。大地啊！要留心听。

因为耶和华说：

“我把孩子养育，使他们成长，

他们却背叛了我。

3 牛认识主人，

驴认识主人的槽；

以色列却不认识我，

*And the donkey its master's crib;
But Israel does not know,
My people do not consider."*

4

*Alas, sinful nation,
A people laden with iniquity,
A brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.*

5

*Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.*

6

*From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying
sores;
They have not been closed or bound up,
Or soothed with ointment.*

7

我的子民不明白我。”

4 嘻！犯罪的国，

罪孽深重的子民，

行恶的子孙，

败坏的儿女！

他们离弃了耶和华，

藐视以色列的圣者，

他们转离了他。

5 你们为甚么屡次悖逆，

还要受责打吗？

你们整个头都受了伤，

整个心都发昏了。

6 从脚掌到头顶，没有一处是完全的；

尽是创伤、鞭痕和流血的伤口；

没有挤干净伤口，没有包扎，

也没有用膏油滋润。

7 你们的土地荒凉，

你们的城镇被火烧毁，

*Your country is desolate,
Your cities are burned with fire;
Strangers devour your land in your
presence;
And it is desolate, as overthrown by
strangers.*

8

*So the daughter of Zion is left as a booth in
a vineyard,
As a hut in a garden of cucumbers,
As a besieged city.*

9

*Unless the LORD of hosts
Had left to us a very small remnant,
We would have become like Sodom,
We would have been made like Gomorrah.*

10

*Hear the word of the LORD,
You rulers of Sodom;
Give ear to the law of our God,
You people of Gomorrah:*

11

"To what purpose is the multitude of your

你们的田地，在你们面前给外族入侵吞；
被外族人倾覆之后，就荒凉了。

8 仅存的锡安居民（“居民”原文作“女子”），
好象葡萄园中的草棚，
瓜田里的茅屋，
被围困的城镇。

9 若不是万军之耶和华
给我们留下一些生还者，
我们早已像所多玛、
蛾摩拉一样了。

一面守节，一面犯罪

10 你们这些所多玛的官长啊！要听耶和华的
话；
你们这些蛾摩拉的人民啊！要侧耳听我们 神
的教训。

11 耶和华说：“你们献上众多祭物，
对我有甚么益处呢？
公绵羊的燔祭和肥畜的脂肪，我已经够了；
公牛、羊羔和公山羊的血，我都不喜悦。

sacrifices to Me?"

Says the LORD.

*"I have had enough of burnt offerings of
rams*

And the fat of fed cattle.

I do not delight in the blood of bulls,

Or of lambs or goats.

12

*"When you come to appear before Me,
Who has required this from your hand,
To trample My courts?*

13

Bring no more futile sacrifices;

Incense is an abomination to Me.

*The New Moons, the Sabbaths, and the
calling of assemblies—*

*I cannot endure iniquity and the sacred
meeting.*

14

Your New Moons and your appointed feasts

My soul hates;

They are a trouble to Me,

I am weary of bearing them.

12 你们来朝见我的时候，

谁要求你们这样践踏我的院子呢？

13 不要再带没有意义的供物来了，

烧献祭物的香气也是我厌恶的。

我厌烦月朔、安息日和集会；

作罪孽又守严肃会，是我不能容忍的。

14 你们的月朔和制定的节期，我心里恨恶；

它们都成了我的重担，

我已承担得不耐烦了。

15 所以你们张开双手的时候，

我必掩眼不看你们；

即使你们多多祷告，

我也不听；

你们的手都沾满血腥。

务要除恶行善

16 你们要洗涤自己，洁净自己；

从我眼前除掉你们的恶行；

要停止作恶，

15

*When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of blood.*

16

*“Wash yourselves, make yourselves clean;
Put away the evil of your doings from before
My eyes.
Cease to do evil,*

17

*Learn to do good;
Seek justice,
Rebuke the oppressor;
Defend the fatherless,
Plead for the widow.*

18

*“Come now, and let us reason together,”
Says the LORD,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.*

17 学习行善，

寻求公平，
指责残暴的人，
替孤儿伸冤，
为寡妇辨屈。”

18 耶和华说：“你们来，我们彼此辩论；

你们的罪虽像朱红，
必变成雪白；
虽红如丹颜，
必白如羊毛。

19 你们若愿意听从，

就必得吃地上的美物；

20 你们若不听从，反而悖逆，

就必被刀剑吞灭。”

这是耶和华亲口说的。

- 开篇场景与审判
- 以下是对以赛亚书开篇场景(主要为第一章)的详细解读：
- “以色列”的所指：这里的“以色列”主要指南国犹大。以赛亚使用“以色列”一词，是因为到此时，犹大才是以色列真正

19

If you are willing and obedient,

You shall eat the good of the land;

20

But if you refuse and rebel,

You shall be devoured by the sword”;

For the mouth of the LORD has spoken.

- Israel here means the Southern Kingdom
- Isaiah uses the term Israel because Judah is the true remaining remnant of Israel by this point
- The scene opens as if in a room in the gate of the city
- A place where court was held
- And God calls these two witnesses, Heaven and Earth, to put up a seat and hear the case against Israel
- God is the prosecutor
- The witnesses are to judge
- What is the crime?
- Israel's violation of the covenant they entered at Mt. Horeb with Moses
- When that covenant was inaugurated, God gave stipulations for their obedience, including blessings that

剩下的余民。

- 审判场景：场景的开端仿佛是在城门口的一个房间里，这是一个举行法庭审判的地方。
- 原告与见证人：
 - 神是原告/检察官。
 - 神呼唤天和地这两位见证人，设立座位，听取针对以色列的案件。
- 罪行核心：罪行是以色列违背了他们在何烈山(西奈山)与摩西所立的圣约。
- 圣约基础：圣约确立时，神规定了他们顺服的条款，包括顺服带来的祝福和不顺服带来的后果。在**《申命记》**中，摩西重申了律法，向以色列宣告圣约。
- 案件开启：第4节开启了审判的案件。他从一个有罪的国度开始论述，这个国家并不比外邦人好；他们是邪恶的子孙，而非神的儿女。
- 持续的罪恶：以色列一再的模式是为自己制造偶像、敬拜周围的异教神祇，并进行各种可憎之事。
- 现有的灾难：神说情况已经很糟糕了：城市被烧毁，田地未耕种，被敌人控制（第7节）。神质问：“你们还想要情况变得多糟？”
- 余民主题：以赛亚说，只有靠着神的手，才保留了余民。第9节对幸存者的简短提及是本书的主要主题之一（即余民）。

would come from obedience and consequences for disobedience

- In Deuteronomy, Moses restated the Law to Israel leading to a covenant declaration
- Verse 4 opens the case
- He begins with a sinful nation no better than Gentiles
- They are the children of evil rather than of God
- It is the persistent pattern of Israel making idols for themselves, worshipping the pagan gods around them, and practicing all kinds of abominations
- God is saying things have already been bad
- Cities burned, fields unplanted, controlled by enemies (v 7)
- How much worse do you want it to get?
- Isaiah says it was only by God's hand that a remnant was spared
- The brief mention of survivors in verse 9 is one of his major themes of this book
- It was not a covenant with certain people, but with the nation as a whole
- V 13-14 describe these rituals that

- 圣约对象：这圣约不是与某些特定的人所立，而是与整个民族所立的。
- 虚假的敬拜：第13-14节描述了那些并非出于信心的宗教仪式。他们的心不在其中，所以神不喜悦这些。
- 机械式反应：想象一下，就像参加一个聚会，人们只是机械地照着传单上的内容背诵或重复祷告/回应，只为了制造声响，但他们的心却完全脱离了，这是一种机械式的反应。
- 引入怜悯：在第17节中，神引入了怜悯。
- 选择与后果：
 - 第19节是其中一句我最喜欢的经文。
 - 如果我们没有享受到最好的，那是因为我们要么不顺服，要么不情愿（不甘心）。
 - 令人惊讶的是，许多人顺服了，但不情愿——他们想让它成为死的行为，不愿从神那里领受。

were not done in faith

- Their heart was not in it, so God was not interested in it
- Think of it like attending a service where people blindly recite or repeat the prayers or responses printed in the flyer just to make the noise, but their heart is completely separated from it; a robotic response
- In v 17, He introduces mercy
- V 19 is one of my favorites
- If we are not enjoying the best, it is because we are either not obedient or not willing
- Surprisingly, many are obedient, but are not willing - they want to make it about dead works and unwilling to receive from God

The Degenerate City

21

*How the faithful city has become a harlot!
It was full of justice;
Righteousness lodged in it,
But now murderers.*

圣城的罪恶

21 那忠贞的城, 怎么会变成妓女!

她从前充满公平,
有公义居在其中,

22

*Your silver has become dross,
Your wine mixed with water.*

23

*Your princes are rebellious,
And companions of thieves;
Everyone loves bribes,
And follows after rewards.
They do not defend the fatherless,
Nor does the cause of the widow come
before them.*

24

*Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
“Ah, I will rid Myself of My adversaries,
And take vengeance on My enemies.*

25

*I will turn My hand against you,
And thoroughly purge away your dross,
And take away all your alloy.*

26

现在却有凶手居住。

22 你的银子变成了渣滓，

你的酒用水搀混。

23 你的官长存心悖逆，

与盗贼同伙；

人都贪爱贿赂，

追索私酬；

他们不替孤儿伸冤，

寡妇的案件也呈不到他们面前。

若悔改必得救赎

24 因此，主万军之耶和华，

以色列的大能者说：

“哎！我要向我的对头雪恨，

向我的仇敌报复。

25 我必把手转过来攻击你；

我要炼除你的渣滓，如同用碱来炼一样，

我要除去你的一切杂质。

26 我必恢复你的审判官，像起初一样；

*I will restore your judges as at the first,
And your counselors as at the beginning.
Afterward you shall be called the city of
righteousness, the faithful city.”*

27

*Zion shall be redeemed with justice,
And her penitents with righteousness.*

28

*The destruction of transgressors and of
sinners shall be together,
And those who forsake the LORD shall be
consumed.*

29

*For they shall be ashamed of the terebinth
trees
Which you have desired;
And you shall be embarrassed because of
the gardens
Which you have chosen.*

30

*For you shall be as a terebinth whose leaf
fades,
And as a garden that has no water.*

也必恢复你的谋士，像起先一般；

以后，你必称为公义的城、
忠贞的城。”

27 锡安必因公平蒙救赎，

城中悔改的人也必因公义蒙救赎。

28 但悖逆的和犯罪的，必一同灭亡，

离弃耶和华的，也必灭亡。

29 你们必因你们所喜爱的橡树抱愧，

必因你们所选择的园子蒙羞。

30 因为你们必像一棵叶子凋落的橡树，

又如一个缺水的园子。

31 有权势的必如麻絮，

他所作的好象火星；

都要一同焚毁，

没有人能扑灭。

- 堕落的顺序：
 - 一个公义的城
 - 一群被罪玷污的民
 - 一个腐败的领袖层
- 审判与救赎的逆序：以赛亚在宣告审判和救赎时颠倒了顺序：

31

*The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall quench them.*

- The order of the descent:
 - A righteous city
 - A people polluted with sin
 - A corrupt leadership
- Isaiah reverses the order in declaring the judgment and redemption
 - Punish the corrupt leaders
 - Remove the polluted sins of the people
 - Then restore the city to righteousness
- Who initiates this turn around? The Lord
- When is this time? Not defined yet, but it's in the future to Isaiah's day
- We'll soon see it's a future time to us as well
- Jerusalem is not just another city
- It is the city of God and remains that way eternally
- His city will have judges again
- These are not judges in courts but

- 惩罚腐败的领袖
- 除去百姓被玷污的罪
- 然后恢复城市成为公义
- 发起者与时间:
 - 谁发起这个转折？是耶和华。
 - 这个时间是什么时候？尚未明确定义，但在以赛亚的日子来说是将来。我们很快会看到这对我们来说也是将来。
- 耶路撒冷的地位：耶路撒冷不只是另一座城市。它是神的城，并将永远如此。
- 恢复公义：祂的城将再次拥有审判官。他们不是法庭上的法官，而是像旧约士师时代那样的士师。
- 锡安的救赎：锡安将被救赎。这个词的意思是付出了赎价来赎回。
- 罪人的结局：相反，罪人将一同被压碎。
- 羞愧的偶像：他们会羞愧地回顾他们的偶像(橡树)和他们的犯罪之地(园子)。这些偶像将枯萎死亡，这些罪恶的追求将枯干。
- 无法熄灭的火：刚强的必成为麻瓢(第31节)。他的工作是火焰的火花。他们(刚强的和他的工作)必一同焚烧，无人能灭。

<p>judges like the judges in the time of OT Judges</p> <ul style="list-style-type: none"> ● Zion will be redeemed ● The word means a price paid to redeem ● In contrast, the sinners will be crushed together ● They will look back with embarrassment at their idols (oaks) and their places of sin (gardens) ● These idols will wither and die and these sinful pursuits will dry up ● The strong man will become tinder (v 31) ● His work is the spark for the flame ● They shall burn together - the strong man and his work ● Nothing will quench them 	
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Ch 2

<p>The Future House of God</p> <p><i>1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.</i></p>	<p>锡安末后必为万国的中心</p> <p>1 亚摩斯的儿子以赛亚得到默示，有关犹大和耶路撒冷：</p>
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2

*Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the
mountains,
And shall be exalted above the hills;
And all nations shall flow to it.*

3

*Many people shall come and say,
"Come, and let us go up to the mountain of
the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.*

4

*He shall judge between the nations,
And rebuke many people;
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 anymore.*

- The "last days" must refer to a period

2 在末后的日子，

耶和華殿的山，
必被堅立，超乎眾山，
必被高舉，過於萬嶺；
萬國都要流歸這山。

3 必有多國的人前來，說：

“來吧！我們上耶和華的山，
登雅各 神的殿；
他必把他的道指教我們，
我們也必遵行他的路。”
因為訓誨必出於錫安，
耶和華的話必來自耶路撒冷。

4 他要在列國施行審判，

為多國的人斷定是非。
他們必把刀打成犁頭，把矛槍打成鐮刀。
這國不舉刀攻擊那國，
他們也不再學習戰爭。

- 「末後的日子」必然指的是一個有終結的時間段，隨後會引導到一個沒有終結

of time that has an end, which then leads to some new state that has no end

- OT Perspective: The last days was understood as the final state of the world we have and know today.
- NT Confirmation: The NT confirms this view but extends it by giving us greater understanding of how these last days play out, and then explains what follows
- The description of this mountain is of the kingdom the Lord establishes upon His return, confirmed by later prophets such as Zechariah 14 and Ezekiel 40.

The Day of the LORD

5

*O house of Jacob, come and let us walk
In the light of the LORD.*

6

*For You have forsaken Your people, the
house of Jacob,
Because they are filled with eastern ways;
They are soothsayers like the Philistines,
And they are pleased with the children of
foreigners.*

的全新狀態。

- 舊約視角:「末後的日子」被理解為我們現今所知世界的最終狀態。
- 新約確認:新約證實了這一觀點,但通過提供對這些「末後的日子」如何展開的更深入理解來擴展它,然後解釋了接下來會發生什麼。
- 對這座山的描述是主再臨時所建立的國度,並由後來的先知,如撒迦利亞書 14 章和以西結書 40 章所證實。

5 雅各家啊, 来吧! 我们要在耶和华的光中行走!

一切偶像全被废弃

6 耶和华啊! 你离弃了你的子民雅各家,

是因为他们充满了东方的迷信,

和占卜的人, 像非利士人一样,

并且与外族人击掌交易。

7 他们的地满了金银,

他们的财宝没有穷尽,

他们的地满了马匹,

他们的车辆也无数。

8 他们的地满了偶像;

7

*Their land is also full of silver and gold,
And there is no end to their treasures;
Their land is also full of horses,
And there is no end to their chariots.*

8

*Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have made.*

9

*People bow down,
And each man humbles himself;
Therefore do not forgive them.*

10

*Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.*

11

*The lofty looks of man shall be humbled,
The haughtiness of men shall be bowed
down,*

他们敬拜自己双手所做的，

就是他们的指头所做的。

9 卑贱人向偶像俯首，

尊贵人也降卑，

所以不可饶恕他们。

10 要进入岩洞，藏在泥土中；

躲避耶和华的惊吓和他威严的荣光。

11 到那日，眼目高傲的人必降卑，

性情骄傲的人也必俯首，

唯独耶和华被高举。

12 因为万军之耶和华必有一日，

要攻击一切骄傲的、狂妄的，

和所有高抬自己的，

他们都要降卑。

13 又要攻击黎巴嫩所有高大的香柏树，

和巴珊所有的橡树。

14 又攻击所有的高山，

和所有的峻岭；

And the LORD alone shall be exalted in that day.

12

*For the day of the LORD of hosts
Shall come upon everything proud and lofty,
Upon everything lifted up—
And it shall be brought low—*

13

*Upon all the cedars of Lebanon that are
high and lifted up,
And upon all the oaks of Bashan;*

14

*Upon all the high mountains,
And upon all the hills that are lifted up;*

15

*Upon every high tower,
And upon every fortified wall;*

16

*Upon all the ships of Tarshish,
And upon all the beautiful sloops.*

15 攻击每一个高台，

和每一道坚固的城墙；

16 攻击所有他施的船只，

和所有美丽的船。

17 人的高傲必变为谦虚，

人的狂妄都必降为卑微，

在那日，唯独耶和华被高举。

18 偶像却必全然消逝。

19 耶和华起来，使大地震动的时候，

人必进入石洞，

进入土穴，

躲避耶和华的惊吓和他威严的荣光。

20 到那日，人必把那些自己所做、

供自己敬拜的金偶像和银偶像，

抛给田鼠和蝙蝠。

21 这样，当耶和华起来，大地震动的时候，

他们就能进入盘石缝中和岩石隙里，

躲避耶和华的惊吓和他威严的荣光。

17

*The loftiness of man shall be bowed down,
And the haughtiness of men shall be
brought low;*

The LORD alone will be exalted in that day,

18

But the idols He shall utterly abolish.

19

*They shall go into the holes of the rocks,
And into the caves of the earth,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.*

20

*In that day a man will cast away his idols of
silver
And his idols of gold,
Which they made, each for himself to
worship,
To the moles and bats,*

21

*To go into the clefts of the rocks,
And into the crags of the rugged rocks,
From the terror of the LORD*

22 你们不要倚靠世人，

他的鼻孔里只有一口气息，

他实在算得甚么呢？

- 儘管以色列民族未來的榮耀是無條件的，但個人能否參與其中取決於目前的順服（呼召以色列「在耶和華的光中行走」）。
- 與未來形成鮮明對比的是，以色列目前正在轉離耶和華，去追隨世上的虛假宗教和巫術（違反了《申命記》18:10）。
- 上帝的審判和棄絕，雖然從歷史角度來看仍是未來的事，但其確定性極高，以至於以賽亞用過去式來論述。這審判是暫時且有目的的。
- 審判之日的主要目的是**貶低（使之降卑）**以色列（以及所有驕傲的人）的狂傲和高舉，為要使耶和華獨自被高舉。
- 在恐懼之中，人們將躲藏在洞穴裡，並將他們的金銀偶像（代表他們的財富）拋給鼯鼠和蝙蝠（第20節）（象徵屬靈的瞎眼者將偶像丟給肉體的瞎眼者）。
- 預言最後以命令百姓停止看重人作結，這引出了系統性解散以色列腐敗領導層的宣告。

*And the glory of His majesty,
When He arises to shake the earth mightily.*

22

*Sever yourselves from such a man,
Whose breath is in his nostrils;
For of what account is he?*

- Although the nation's future glory is unconditional, individual participation in that glory depends on present obedience (calling Israel to "walk in the Light of the Lord").
- In stark contrast to the future, Israel currently turns away from the Lord to follow the world's false religion and the occult (a violation of Deut. 18:10).
- God's judgment and abandonment, though still future in historical terms, is so certain that Isaiah speaks of it in the past tense. This judgment is temporary and purposeful.
- The Day of Judgment's chief purpose is to abase (bring low) the loftiness and pride of Israel (and all proud people) so that the Lord alone may be exalted.
- In terror, men will hide in caves and toss their silver and gold idols (representing their wealth) to the

<p>moles and bats (verse 20) (imagery of spiritual blindness discarding idols to physical blindness).</p> <ul style="list-style-type: none"> • The prophecy concludes by commanding the people to stop esteeming men, leading to the announcement of the dismantling of Israel's corrupt leadership. 	
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Ch 3

<p>Judgment against Judah</p> <p>1</p> <p><i>The Lord, the LORD of Heaven's Armies, will take away from Jerusalem and Judah everything they depend on: every bit of bread and every drop of water,</i></p> <p>2</p> <p><i>all their heroes and soldiers, judges and prophets, fortune-tellers and elders,</i></p>	<p>耶路撒冷的混乱状态</p> <p>1 看哪！主万军之耶和华，快要从耶路撒冷和犹大， 除掉人所倚靠的和所倚赖的，就是众人所倚靠的粮， 众人所倚赖的水；</p> <p>2 除掉勇士和战士、 审判官和先知、 占卜的和长老、</p> <p>3 五十夫长和尊贵的人、</p>
--	--

3

*army officers and high officials,
advisers, skilled sorcerers, and
astrologers.*

4

*I will make boys their leaders,
and toddlers their rulers.*

5

*People will oppress each other—
man against man,
neighbor against neighbor.
Young people will insult their elders,
and vulgar people will sneer at the
honorable.*

6

*In those days a man will say to his brother,
“Since you have a coat, you be our leader!
Take charge of this heap of ruins!”*

7

*But he will reply,
“No! I can’t help.
I don’t have any extra food or clothes.
Don’t put me in charge!”*

谋士和有技艺的工人，
以及精通法术的。

4 我必使孩童作他们的领袖，
使婴孩管辖他们。

5 人民必互相压迫，
人欺压人，也欺压自己的邻舍；

年轻人要欺凌老年人，
卑贱人必欺凌尊贵人。

6 人若在父家里，拉住自己一个兄弟，说：
“你有一件外衣，你就作我们的官长吧！
这败落的事就归你的手处理。”

7 那时，那人必高声说：

“我不作医治你们的人（“医治你们的人”直译是
“包扎创伤的”），

因为我家里没有粮食，也没有外衣，
你们不要立我作人民的官长。”

8 耶路撒冷败落，犹大倾倒，
是因为他们的舌头和行为都敌对耶和华，
惹怒了他那充满荣光的眼目。

8

*For Jerusalem will stumble,
and Judah will fall,
because they speak out against the LORD
and refuse to obey him.
They provoke him to his face.*

9

*The very look on their faces gives them
away.
They display their sin like the people of
Sodom
and don't even try to hide it.
They are doomed!
They have brought destruction upon
themselves.*

- God is going to remove both supply and support, the entire economic system they depend upon
- He'll remove all strong and competent leadership, whether corrupt or not
- In vs. 4-7 He replaces them with incompetent and unwilling leaders
- Consider the pressures in that day as the world is rocked
- Who would want to be in charge in Israel?

9 他们面上的表情指证他们的不对；

他们像所多玛一般宣扬自己的罪恶，

并不隐瞒；

他们有祸了，

因为他们自招祸害。

- 神将挪去他们的供应和支持，以及他们所依赖的整个经济体系。
- 祂将除去所有刚强有力的领袖，无论他们是否腐败。
- 在第4-7节中，祂以无能且不情愿的领袖取而代之。
- 想想在那日，当世界动摇时，他们所面临的压力。
- 谁会愿意在那时的以色列掌权呢？

10 你们要告诉义人，他们必得福乐，

因为他们必享自己行为所结的果子。

11 恶人却有祸了，他们必遭灾难，

因为他们必按自己手所作的得报应。

12 至于我的子民，孩童欺压他们，

妇女管辖他们；

我的子民啊！那引导你们的，使你们走错了路，

10

Tell the godly that all will be well for them.

They will enjoy the rich reward they have earned!

11

*But the wicked are doomed,
for they will get exactly what they
deserve.*

12

*Childish leaders oppress my people,
and women rule over them.
O my people, your leaders mislead you;
they send you down the wrong road.*

13

*The LORD takes his place in court
and presents his case against his people.*

14

*The LORD comes forward to pronounce
judgment
on the elders and rulers of his people:
“You have ruined Israel, my vineyard.
Your houses are filled with things stolen
from the poor.*

并且混乱了你们所走的方向。

耶和华的审判

13 耶和华起来辩论，

站着审判人民。

14 耶和华必审问他子民中的长老和领袖，说：

“那吞尽葡萄园的，就是你们；

从穷人那里掠夺的，都在你们家中。”

15 主万军之耶和华说：

“你们为甚么压迫我的子民，

搓磨穷人的脸呢？”

- 义人有盼望的理由。
- 事实上，第10节为敬虔人提供了鲜明对比：凡与神有良好关系的人，不必担忧任何负面审判，因为经文应许“凡事（非仅部分，而是全部）都必顺利”。
- 然而，恶人在以色列中却没有这样的盼望。
- 以赛亚重申：欺压他们的，就是他们自己的领袖。
- 这就是神要与祂的百姓展开审判的原因。

锡安女子的命运

15

*How dare you crush my people,
grinding the faces of the poor into the
dust?"*
*demands the Lord, the LORD of Heaven's
Armies.*

- The righteous have reason to hope
- In fact, verse 10 offers such contrast for the Godly that one who is in right standing with God need not be concerned about any of the negative judgments as it is promised, "All (not some, but all) will be well."
- But the wicked have no such hope in Israel
- Isaiah reiterates that the oppressors are their own leaders
- This is why God is entering into judgment with His people

A Warning to Jerusalem

16

*The LORD says, "Beautiful Zion is haughty:
craning her elegant neck,
flirting with her eyes,
walking with dainty steps,*

16 耶和华又说：

“因为锡安的女子高傲，
走路挺直颈项，媚眼看人，
俏步徐行，
用脚发出叮当声。

17 因此，主必使锡安的女子头顶长出秃疮；
耶和华又使她们露出前额。”

18 到那日，主必除掉她们华美的脚钏、发网、
月牙圈、**19** 耳坠、手镯、蒙脸的帕子、**20** 头
饰、脚环、华带、香盒、符囊、**21** 戒指、鼻
环、**22** 美服、外衣、钱袋、**23** 镜子、细麻衬
衣、头巾、蒙身帕子。

24 必有腐臭代替馨香，
绳子代替腰带，
光秃代替美发，
麻衣系腰代替美服，
烙痕代替美貌。

25 你的男丁要倒在刀下，
你的勇士必死在战场。

26 锡安的城门必悲哀哭号，

tinkling her ankle bracelets.

17

*So the Lord will send scabs on her head;
the LORD will make beautiful Zion bald."*

18

*On that day of judgment
the Lord will strip away everything that
makes her beautiful:
ornaments, headbands, crescent necklaces,*

19

earrings, bracelets, and veils;

20

*scarves, ankle bracelets, sashes,
perfumes, and charms;*

21

rings, jewels,

22

party clothes, gowns, capes, and purses;

锡安被掠夺，成了一片荒凉后，必坐在地上。

- 这些妇女是她们丈夫罪行的同谋(或“帮凶”)。
- 小步疾行，意指夸张的小步子，为的是让她们脚上的脚镯发出响声。
- 在骄傲的精神中炫耀她们的财富。
- 因此神挪去她们的美丽、财富和安逸。
- 所有她们引以为傲和信赖的事物。
- 更糟的是，她们失去了那些作为国家领袖和供养者的男人。

23

*mirrors, fine linen garments,
head ornaments, and shawls.*

24

*Instead of smelling of sweet perfume, she
will stink.*

*She will wear a rope for a sash,
and her elegant hair will fall out.*

*She will wear rough burlap instead of rich
robes.*

Shame will replace her beauty.

25

*The men of the city will be killed with the
sword,*

and her warriors will die in battle.

26

The gates of Zion will weep and mourn.

*The city will be like a ravaged woman,
huddled on the ground.*

- These women are accessories to the crimes of their husbands
- Mincing steps, meaning an exaggerated small step to make sure their bracelets ring on their feet

- Showing off their wealth in a spirit of pride
- So God removes their beauty and wealth and comfort
- All the things in which they place their pride and trust
- Even worse, they lose access to the men, the leaders and providers for the nation

Ch 4

1 In that day so few men will be left that seven women will fight for each man, saying, "Let us all marry you! We will provide our own food and clothing. Only let us take your name so we won't be mocked as old maids."

A Promise of Restoration

2

But in that day, the branch of the LORD will be beautiful and glorious; the fruit of the land will be the pride and glory of all who survive in Israel.

1 到那日，七个女人必拉住一个男人，说：“我们吃自己的饭，穿自己的衣服；只求你让我们归在你名下，使我们的羞辱可以除掉。”

2 到那日，从耶和华那里发生的苗必华美荣耀；那地的果实成为以色列那些逃脱的人的夸耀和光荣。**3** 那时，锡安余剩、仍留在耶路撒冷的人，就是所有登记在耶路撒冷活人名册上的，都必称为圣。**4** 主要用审判的灵和焚烧的灵把锡安女子的污秽洗去，又把耶路撒冷中间的血腥洗净。**5** 然后，耶和华必在锡安全山之上，并会众之上，在日间创造云和烟，夜间创造有火焰的光亮，因为在一切荣耀之上，必有遮盖。**6** 也必有亭子，日间可以使人得阴凉、避炎热，也可以作避难时藏身之所，或作躲避狂

3

*All who remain in Zion
will be a holy people—
those who survive the destruction of
Jerusalem
and are recorded among the living.*

4

*The Lord will wash the filth from beautiful
Zion and cleanse Jerusalem of its
bloodstains with the hot breath of fiery
judgment.*

5

*Then the LORD will provide shade for Mount
Zion and all who assemble there.
He will provide a canopy of cloud during the
day and smoke and flaming fire at night,
covering the glorious land.*

6

*It will be a shelter from daytime heat
and a hiding place from storms and rain.*

- Now we return to a discussion of Israel's coming age of glory
- Isaiah 11:1-2 "A shoot will come up

风暴雨之处。

- 现在我们回到关于以色列荣耀时代来临的讨论。
- 以赛亚书 11:1-2 “从耶西的本(stump of Jesse)必发一条;从他根生的枝子(Branch)必结果实。耶和华的灵必住在他身上,就是使他有智慧和聪明的灵,谋略和能力的灵,知识和敬畏耶和华的灵。”
- 我们看到枝子被用来描述那将要来临的弥赛亚。
- 尽管我们现在读到的是第4章,但这仍是本书的引言或序曲,因此以赛亚在这里抛出了一些参考,并在稍后会给出更多细节。
- 枝子是源于其他事物的。
- 在基督的例子中,枝子暗示了弥赛亚源于以色列的上帝。
- 上帝成为人,以一种新的方式进入祂的创造,作为从耶和華而来的枝子。
- 稍后,以赛亚将以一种属世的方式使用枝子的意象,来描述弥赛亚将出自哪个家族。
- 在以赛亚书第4章中,他正在描述弥赛亚国度(千禧年国度)。
- 我们知道这指的是未来的国度,是基于以下五个细节:
- 第一,在祂第二次来临时,祂是荣耀而

from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him – the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD”

- We see the Branch used to describe the coming Messiah
- Even though we are in Ch 4, this is still the introduction or prelude to the book, so Isaiah throws out references here and will follow up later with more detail
- The Branch is something that finds its source in something else
- In Christ's case, the branch suggests the Messiah having his origin in the God of Israel
- God becomes man and enters His creation in a new way, a Branch from the Lord
- Later, Isaiah will use the Branch image in an earthly way, to describe which family the Messiah will come from
- In Isaiah 4, he is describing the Messianic (Millennial) Kingdom
- We know this is because of five details

华美的。

- 在祂第一次降临时，以色列人并不认为祂是华美而荣耀的。
- 相反，祂被藐视、嘲弄并被处死。
- 第二，弥赛亚国度的时期体现在第2节的后半部分。
 - 地上所出的，必归以色列逃脱的人所享。
 - 以色列将接受这枝子，并在一个获得地出产的实体地球上蒙受祂的祝福。
 - 但只有幸存的余民将享有这些祝福。
- 第三，根据第3节，那些在这幸存者群体中的人被称为圣洁的。
 - 这是一个所有以色列人都由幸存者组成、与主同在、获得地出产并成为圣徒的时代。
- 第四，他们的罪孽已被洗净；这是一个由审判和焚烧之灵所成就的洁净时期。
 - 这就是大灾难，它先于基督的再来和弥赛亚国度。
- 最后，在第5节和第6节中，以色列将居住在锡安山周围。
 - 将有神超自然的荣耀彰显来保护和关怀这个国家。
 - 烟云、火焰、荣耀的华盖。
- 显然，自从这些话写下以来，这些事件

- First is that in His second coming is He is glorious and beautiful
- He was not considered beautiful and glorious to Israel in his first arrival
- Instead, he was despised and mocked and put to death
- Secondly, the time of the Messianic kingdom is found in the second half of verse 2
- The fruit of the earth is enjoyed by the survivors of Israel
- Israel will receive this Branch and be blessed by Him on a physical Earth where they receive the Earth's produce
- But only a surviving remnant will enjoy these blessings
- Third, those who are in this surviving group, according to verse 3, are called holy
- This is a time when all Israel consists of those who survive something, are present with the Lord, receive the fruit of the Earth, and are saints
- Fourth, their sin has been washed away; a period of purging accomplished by a spirit of judgment and burning
- This is the Tribulation, which

从未在以色列发生过。这一定指的是在国度中未来的应验。

<p>precedes Christ's return and the Messianic Kingdom</p> <ul style="list-style-type: none"> • Finally, in verses 5 & 6 Israel will live around Mount Zion • There will be supernatural displays of God's glory protecting and caring for the nation • Smoke, fire, a canopy of glory • Clearly, these events have never happened in Israel since these words were written • It must refer to a future fulfillment in the Kingdom 	
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Ch 5

<p>A Song about the LORD's Vineyard</p> <p>1</p> <p><i>Now I will sing for the one I love a song about his vineyard: My beloved had a vineyard on a rich and fertile hill.</i></p> <p>2</p> <p><i>He plowed the land, cleared its stones, and planted it with the best vines.</i></p>	<p>葡萄园的比喻</p> <p>1 我要为我所爱的唱歌， 这首歌是关于他的葡萄园： 我所爱的人有一个葡萄园，在肥美的山冈上。</p> <p>2 他把园子的泥土挖松了，捡去石头， 栽种了上好的葡萄树； 在园中建造了一座守望楼，</p>
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*In the middle he built a watchtower
and carved a winepress in the nearby
rocks.*

*Then he waited for a harvest of sweet
grapes,
but the grapes that grew were bitter.*

3

*Now, you people of Jerusalem and Judah,
you judge between me and my vineyard.*

4

*What more could I have done for my
vineyard
that I have not already done?
When I expected sweet grapes,
why did my vineyard give me bitter
grapes?*

5

*Now let me tell you
what I will do to my vineyard:
I will tear down its hedges
and let it be destroyed.
I will break down its walls
and let the animals trample it.*

6

又凿了一个榨酒池。

他期望结出好葡萄，

却结出野葡萄。

3 耶路撒冷的居民和犹大人哪！

现在请你们在我与我的葡萄园之间断定是非吧！

4 我为我的葡萄园所作的以外，还有甚么要作的呢？

我期望它结出好葡萄，它为甚么倒结出野葡萄呢？

5 现在我告诉你们，我要怎样处理我的葡萄园：

我要把它的篱笆撤去，使它被吞灭；

我要把它的围墙拆毁，使它被践踏。

6 我要使它荒废，

不再修剪，也不再耕耘，

荆棘和蒺藜却要长起来；

我也要吩咐云不再降雨在园子上。

7 因为万军之耶和华的葡萄园就是以色列家，

他喜悦的树就是犹大人；

*I will make it a wild place
where the vines are not pruned and the
ground is not hoed,
a place overgrown with briars and thorns.
I will command the clouds
to drop no rain on it.*

7

*The nation of Israel is the vineyard of the
LORD of Heaven's Armies.*

*The people of Judah are his pleasant
garden.*

*He expected a crop of justice,
but instead he found oppression.
He expected to find righteousness,
but instead he heard cries of violence.*

Judah's Guilt and Judgment

8

*What sorrow for you who buy up house
after house and field after field,
until everyone is evicted and you live
alone in the land.*

9

*But I have heard the LORD of Heaven's
Armies
swear a solemn oath:*

他期望的是公平，但看到的只是流血的事；

他期望的是公义，听到的只是哀叫声。

人民的恶行—六祸

8 那些使房屋连接房屋，使田地连接田地，

以致不留余地的人，有祸了！

你们只可以独居在境内。

9 我听闻万军之耶和华说：“必有许多房屋变成荒凉，

甚至那些又大又美的房屋也没有人居住。

10 十公顷葡萄园只出二十二公升酒；

二百二十公升谷种只结二十二公升粮食。”

11 那些清早起来，追求浓酒，

留连到晚上，以致因酒发烧的人，有祸了！

12 在他们的筵席上，有琴、瑟、手鼓、笛和酒，

但他们不理耶和华的作为，

也不留心他手所作的。

13 所以我的人民因无知被掳去；

他们的尊贵人十分饥饿；

他们的群众极其干渴。

*"Many houses will stand deserted;
even beautiful mansions will be empty.*

10

*Ten acres of vineyard will not produce even
six gallons of wine.*

*Ten baskets of seed will yield only one
basket of grain."*

11

*What sorrow for those who get up early in
the morning*

*looking for a drink of alcohol
and spend long evenings drinking wine
to make themselves flaming drunk.*

12

*They furnish wine and lovely music at their
grand parties—*

*lyre and harp, tambourine and flute—
but they never think about the LORD
or notice what he is doing.*

13

*So my people will go into exile far away
because they do not know me.*

*Those who are great and honored will
starve,*

14 故此，阴间扩张它的咽喉，张大它的口，没有限量；

耶路撒冷城的荣耀（“荣耀”或译：“贵族”）、群众、喧嚷的人和城中作乐的人，都要下到阴间。

15 卑贱人俯首，尊贵人降卑，

眼目高傲的也降卑。

16 唯独万军之耶和华，因公平被高举；

至圣的神，因公义显为圣。

17 那时羊羔必来吃草，像在自己的草场一样；

富裕者的荒场被寄居者随意吃用。

18 那些人虚假的绳索牵引罪孽，

又像用车绳拉罪恶的人，有祸了！

19 他们说：“愿他赶快、迅速地成就他的作为，给我们看看！

愿以色列的圣者所计划的临近！

愿它来到，好让我们知道！”

20 那些称恶为善，称善为恶，

以暗为光，以光为暗，

以苦为甜，以甜为苦的人，有祸了！

and the common people will die of thirst.

14

*The grave is licking its lips in anticipation,
opening its mouth wide.*

*The great and the lowly
and all the drunken mob will be
swallowed up.*

15

*Humanity will be destroyed, and people
brought down;
even the arrogant will lower their eyes in
humiliation.*

16

*But the LORD of Heaven's Armies will be
exalted by his justice.
The holiness of God will be displayed by
his righteousness.*

17

*In that day lambs will find good pastures,
and fattened sheep and young goats will
feed among the ruins.*

21 那些自以为有智慧,

自视为聪明的人, 有祸了!

22 那些勇于喝酒,

又精于调和浓酒的人, 有祸了!

23 他们因受了贿赂, 就称恶人为义;

却把义人的权益夺去。

24 因此, 火舌怎样吞灭碎秸,

干草怎样落在火焰之中,

照样, 他们的根必像腐朽之物, 他们的花必像
尘土飞扬;

因为他们弃绝万军之耶和华的训诲,

藐视以色列圣者的话。

25 所以耶和华的怒气向他的子民发作,

他伸出手来击打他们,

群山都震动, 他们的尸体在街上好象粪土,

虽然这样, 他的怒气还未转消,

他的手仍然伸出。

惩罚快要来临

26 他必竖立旗帜, 招一国的人从远方而来,

18

*What sorrow for those who drag their sins
behind them*

*with ropes made of lies,
who drag wickedness behind them like a
cart!*

19

*They even mock God and say,
“Hurry up and do something!
We want to see what you can do.
Let the Holy One of Israel carry out his plan,
for we want to know what it is.”*

20

*What sorrow for those who say
that evil is good and good is evil,
that dark is light and light is dark,
that bitter is sweet and sweet is bitter.*

21

*What sorrow for those who are wise in their
own eyes
and think themselves so clever.*

22

What sorrow for those who are heroes at

发出哨声把他们从地极召来；

看！他们必急速快奔而来。

27 他们当中没有疲倦的，没有绊倒的，
没有打盹的，也没有睡觉的；

他们的腰带没有放松，

鞋带也没有折断。

28 他们的箭锐利，所有的弓都上了弦；

他们的马蹄看来像火石，车辆似旋风。

29 他们的吼叫像母狮，他们的咆哮如幼狮；

他们咆哮，攫取猎物，

把它叼去，无人援救。

30 到那日，他们要向以色列人咆哮，

像海浪的澎湃声一样；

人若望着这地，就只见黑暗与灾难；

光在云中也成了黑暗。

- 葡萄园的比喻：以赛亚为上帝这位“所亲爱的”唱了一首歌，关于祂的葡萄园（以色列）。上帝做了一切正确的事——预备了地土，栽种了上好的葡萄树，并建了一座瞭望塔。
- 无用的果子：上帝期望得到好葡萄，但

*drinking wine
and boast about all the alcohol they can
hold.*

23

*They take bribes to let the wicked go free,
and they punish the innocent.*

24

*Therefore, just as fire licks up stubble
and dry grass shrivels in the flame,
so their roots will rot
and their flowers wither.*

*For they have rejected the law of the LORD of
Heaven's Armies;*

*they have despised the word of the Holy
One of Israel.*

25

*That is why the LORD's anger burns against
his people,
and why he has raised his fist to crush
them.*

*The mountains tremble,
and the corpses of his people litter the
streets like garbage.*

*But even then the LORD's anger is not
satisfied.*

只得到了“无用的”(野葡萄或发臭的);
一个令人失望的收成!

- 彻底拆毁: 由于果子不好, 上帝决定系统地拆毁并离弃葡萄园。祂将除去篱笆和墙垣, 任其荒废, 并吩咐云彩不再降雨。
- 比喻揭示: 葡萄园被确认为以色列家, 犹太人是祂所喜爱的树。
- 第一重祸哉: 地主: 审判宣告给那些“以房接房, 以地连地”的人。这种违背摩西律法的行为意味着他们通过压榨穷人而致富。他们华美的房屋将变为荒凉, 他们买来的土地只能产出正常收成的十分之一。
- 第二重祸哉: 酗酒: 祸哉降给那些沉湎于烈酒的人, 他们清晨起来追寻酒, 深夜滞留被酒烧身。他们的宴席伴有音乐和酒, 但他们却不顾念耶和华的作为。
- 后果 - 被掳: 因为“缺乏知识”(未能听从上帝的话语), 百姓将被掳去(被俘)。这个国家将遭遇巨大的死亡, 导致阴间(Sheol)不得不扩大其喉咙。
- 更多祸哉(第二轮发臭的葡萄): 更多审判宣告给那些人:
- 用“虚假的绳索”拖拽罪孽。
- 嘲弄上帝, 要求祂加快祂的工作, 好让他们可以眼见。
- 称恶为善, 称善为恶。
- 自以为有智慧。

His fist is still poised to strike!

26

*He will send a signal to distant nations far
away*

*and whistle to those at the ends of the
earth.*

They will come racing toward Jerusalem.

27

They will not get tired or stumble.

They will not stop for rest or sleep.

Not a belt will be loose,

not a sandal strap broken.

28

Their arrows will be sharp

and their bows ready for battle.

Sparks will fly from their horses' hooves,

*and the wheels of their chariots will spin
like a whirlwind.*

29

They will roar like lions,

like the strongest of lions.

*Growling, they will pounce on their victims
and carry them off,*

- 在饮酒上是“勇士”，在调和烈酒上是“壮士”。
- 为贿赂称恶人为义，并剥夺正直人的权利。
- 审判降临：他们的审判被比作火焰吞噬碎秸，他们的根变为腐烂。
- 外邦人的时期开始：
- 上帝将向远方的国家竖起“大旗”（一个记号或旗帜）并向它发哨声。
- 这个国家是巴比伦，是上帝为审判以色列而设立的，它将迅速到来。
- 它被两次比作狮子，这是巴比伦王国的象征。
- 这一事件标志着被称为“外邦人的日期（或时代）”的漫长审判期的开始。

and no one will be there to rescue them.

30

*They will roar over their victims on that day
of destruction*

like the roaring of the sea.

*If someone looks across the land,
only darkness and distress will be seen;
even the light will be darkened by clouds.*

- The Vineyard Parable: Isaiah sings a song for God, the "well-beloved," about His vineyard (Israel). God did everything right—prepared the ground, planted the choicest vine, and built a watchtower.
- Worthless Fruit: God expected good grapes but only got "worthless ones" (wild or stinking); a disappointing harvest!
- Because of the bad fruit, God decides to systematically dismantle and abandon the vineyard. He will remove the hedge and wall, lay it to waste, and charge the clouds to rain no rain on it.
- The vineyard is identified as the house

of Israel and the men of Judah are His delightful plant.

- First Woe: Land Owners - Judgment is pronounced on those who "add house to house and join field to field". This disobedience of Mosaic Law meant they got rich by crushing the poor. Their fine houses will become desolate and their bought land will yield only a tenth of its normal harvest.
- Second Woe: Drunkenness - A woe falls on those who pursue strong drink in excess, rising early and staying up late to be inflamed by wine. Their banquets involve music and wine, but they ignore the Lord's deeds.
- The Consequence - Exile: Because of their "lack of knowledge" (a failure to heed God's word), the people will go into exile (captivity). The nation will suffer tremendous death, causing Sheol (the grave) to enlarge its throat.
- Further Woes (Stinking Grapes, Round 2): More judgment is declared against those who:
 - Drag iniquity with "cords of falsehood"
 - Mock God by demanding He

hasten His work so they can see it.

- Call evil good and good evil.
- Are "wise in their own eyes".
- Are "heroes in drinking wine" and "valiant men in mixing strong drink".
- Justify the wicked for a bribe and deny the rights of the innocent.
- Their judgment is compared to a tongue of fire consuming stubble, and their root becoming rot.
- The Times of the Gentiles Begin:
- God will lift up a "standard" (a sign or banner) to a distant nation and whistle for it.
- This nation is Babylon, established to judge Israel, and it will come swiftly
- It is compared twice to a lion, which was the symbol of the Babylonian monarchy.
- This event marks the beginning of the long period of judgment known as the "times (or Age) of the Gentiles".

Ch 6

Isaiah's Cleansing and Call

1 *It was in the year King Uzziah died that I saw the Lord. He was sitting on a lofty throne, and the train of his robe filled the Temple. 2 Attending him were mighty seraphim, each having six wings. With two wings they covered their faces, with two they covered their feet, and with two they flew. 3 They were calling out to each other,*

"Holy, holy, holy is the LORD of Heaven's Armies!

The whole earth is filled with his glory!"

4 *Their voices shook the Temple to its foundations, and the entire building was filled with smoke.*

5 *Then I said, "It's all over! I am doomed, for I am a sinful man. I have filthy lips, and I live among a people with filthy lips. Yet I have seen the King, the LORD of Heaven's Armies."*

6 *Then one of the seraphim flew to me with a burning coal he had taken from the altar with a pair of tongs. 7 He touched my lips with it and said, "See, this coal has touched your lips. Now your guilt is removed, and your sins are forgiven."*

以赛亚见异象

1 乌西雅王去世那年，我看见主坐在高高的宝座上，他的衣裳垂下，充满圣殿。**2** 在他上面有撒拉弗侍立，各有六个翅膀；用两个翅膀遮脸，两个翅膀遮脚，两个翅膀飞翔。**3** 他们彼此高呼着说：

“圣哉！圣哉！圣哉！万军之耶和华！

他的荣光充满全地。”

4 因呼叫者的声音，门槛的根基震撼，殿也充满了烟云。**5** 那时我说：

“我有祸了，我灭亡了！

因为我是个嘴唇不洁的人，

又住在嘴唇不洁的人民中间，

又因为我亲眼看见了大君王万军之耶和华。”

6 有一个撒拉弗飞到我面前，手里拿着烧红的炭，是用火钳从祭坛上取来的。**7** 他用炭沾我的口，说：“看哪！这炭沾了你的嘴唇，你的罪孽就除掉，你的罪恶就赦免了。”

以赛亚的使命

8 我又听见主的声音说：“我可以差遣谁呢？谁肯为我们去呢？”我说：“我在这里，请差遣我。”

9 他说：“你去告诉这子民，说：

8 Then I heard the Lord asking, "Whom should I send as a messenger to this people? Who will go for us?"

I said, "Here I am. Send me."

9 And he said, "Yes, go, and say to this people,

*'Listen carefully, but do not understand.
Watch closely, but learn nothing.'*

10

*Harden the hearts of these people.
Plug their ears and shut their eyes.
That way, they will not see with their eyes,
nor hear with their ears,
nor understand with their hearts
and turn to me for healing."*

11 Then I said, "Lord, how long will this go on?"

And he replied,

*"Until their towns are empty,
their houses are deserted,
and the whole country is a wasteland;*

12

until the LORD has sent everyone away,

‘你们听了又听，却不明白；

看了又看，却不晓得。’

10 你要使这子民的心思迟钝（“迟钝”直译是“蒙脂油”），

耳朵不灵，

眼睛昏暗，

免得他们眼睛看见，

耳朵听见，

心里明白，

回转过来，得到医治。”

11 于是我说：“主啊，这要到几时为止呢？”他回答说：

“直到城镇荒凉，无人居住；

房屋空置无人，

地土废弃荒凉。

12 耶和华要把人迁到远方，

在这境内必有很多被撇下的地土。

13 境内剩下的人，虽然只有十分之一，

也必被消灭。

and the entire land of Israel lies deserted.

13

*If even a tenth—a remnant—survive,
it will be invaded again and burned.
But as a terebinth or oak tree leaves a
stump when it is cut down,
so Israel's stump will be a holy seed."*

The Vision of the Lord (Is. 6:1-4)

- **Dating the Vision:** The vision occurred "in the year of King Uzziah's death" (c. 742 BC), marking the start of Isaiah's ministry.
 - King Uzziah was a powerful ruler whose last years were marked by leprosy, sent by God as judgment for his pride and attempt to burn incense in the temple (2 Chr. 26:16-21).
- **Seeing the Lord:** Isaiah saw the Lord (*Adonay*), seated on a throne, "lofty and exalted" (*rum* and *nasah*), with the train of His robe filling the temple.
 - The notes suggest this vision was of the pre-incarnate Christ, as "no man has seen or can see" the Father (1 Tim. 6:16;

但正如栗树和橡树,

虽然被砍下, 树的余干还存留在那里。

这圣洁的苗裔, 就是这国的余干。”

以赛亚书第六章: 先知的蒙召

I. 主的异象 (以赛亚书 6:1-4)

- 异象的日期: 异象发生在“乌西雅王驾崩的那一年”(约公元前 742 年), 标志着以赛亚事工的开始。
 - 乌西雅王是一位强大的统治者, 他的晚年因骄傲和试图在圣殿献香而染上麻风病, 这是上帝对他的审判(历代志下 26:16-21)。
- 看见主: 以赛亚看见主 (*Adonay*), 坐在高高的宝座上, 被高举 (*rum* 和 *nasah*), 祂的衣裳垂下, 遮满了圣殿。
 - 笔记指出, 这个异象是道成肉身前的基督, 因为“没有人见过, 也不能看见”父神(提摩太前书 6:16; 引用自约翰福音 12:41)。
- 撒拉弗: 六个翅膀的天使性活物侍立在祂以上, 呼喊说:“圣哉! 圣哉! 圣哉! 万军之耶和华; 祂的荣光充满全地!”
 - 这一场景与约翰在启示录第四章中的异象相似。
- 身体反应: 门槛的根基震动, 圣殿中充满了烟云。

referenced in John 12:41).

- Angelic beings with six wings stood above Him, calling out: "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."
 - This scene is compared to John's vision in Revelation 4.
- The foundations of the thresholds trembled, and the temple was filled with smoke.

Purification and Atonement (Is. 6:5-7)

- **Isaiah's Reaction:** Overwhelmed by God's holiness, Isaiah cried out, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips."
 - This demonstrates a true fear of the Lord, recognizing his sinfulness in comparison to God's standard.
 - He localized his sin to his **lips** in contrast to the pure praise sung by the Seraphim.
- **Cleansing:** A Seraphim flew to him with a **burning coal** taken with tongs from the altar in heaven.
 - The altar in heaven is the "true altar" upon which Christ's

II. 洁净与赎罪 (以赛亚书 6:5-7)

- 以赛亚的反应：被上帝的圣洁所慑服，以赛亚呼喊：“祸哉！我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中。”
 - 这表明了对主真实的敬畏，认识到自己与上帝标准相比的罪恶。
 - 他将自己的罪归于嘴唇，与撒拉弗所唱的纯净赞美形成对比。
- 洁净：有一撒拉弗飞到 he 那里，手里拿着火剪从天上的坛上取下来的红炭。
 - 天上的坛是“真坛”，基督的宝血后来会倾倒在其上（希伯来书 9 章）。
- 暂时的赎罪：红炭沾了他的嘴，撒拉弗宣告：“你的罪孽便除掉，你的罪恶就赦免了。”
 - 因为基督的献祭尚未发生，这是一种 *kaphar* (遮盖/赎罪)，即对罪的暂时遮盖，罪的真正除去要等到基督的死。由于天上的坛上没有流血献祭，因此使用火来洁净。

III. 使人刚硬的使命 (以赛亚书 6:8-13)

- 接受呼召：以赛亚听见主的声音问：“我可以差遣谁呢？谁肯为我们去呢？”

blood would later be poured
(Heb. 9).

- **Temporary Atonement:** The coal touched his mouth, and the Seraphim declared: "your iniquity is taken away and your sin is forgiven."
 - Since Christ's sacrifice had not yet occurred, this was a *kaphar* (covered/atoned) or **temporary covering** for sin, with true removal of sin awaiting Christ's death. Fire was used for cleansing since no blood sacrifice occurs on the heavenly altar.

The Commission to Hardening (Is. 6:8-13)

- **Accepting the Call:** Isaiah heard the voice of the Lord ask, "Whom shall I send, and who will go for Us?"
 - Isaiah responded immediately, "Here am I. Send me!"
- **The Mission's Purpose:** Isaiah's commission was unusually destined for failure: to preach a message that would render the people **insensitive** (*shamen*, meaning to grow fat), dull their ears, and dim their eyes.
 - **Why?** God intended to blind

- 以赛亚立即回答：“我在这里，请差遣我！”
- 这个问题揭示了三位一体（“我们”）。
- 使命的目的：以赛亚的使命注定要失败，这是非同寻常的：传讲一个信息，使百姓的心迟钝 (*shamen*, 意为变得肥厚)，耳朵发沉，眼睛昏迷。
 - 原因：上帝的目的是蒙蔽并硬化百姓的心，使他们不能看见、明白、回转并得医治。如果他们此时寻求赦免，上帝就有义务赦免他们，这将过早地打乱祂在旧约之下更大的审判计划（申命记 28 章）以及随后的“外邦人的日期”。
- 要到几时？：当以赛亚问：“主啊，到几时为止呢？”答案是“直到城邑荒凉，无人居住，房屋空闲，地土极其荒凉。”
- 漏洞与未来的希望：这种刚硬是对以色列的“部分性刚硬”，直到“外邦人的数目添满了”（罗马书 11:25）。
 - 上帝的计划包括未来以色列全族的悔改，届时祂将“给你的心行割礼”（申命记 30:6），并赐下新约（耶利米书 31:31）。
 - 圣洁的种子：必有余剩的分子：“其中必有十分之一的人，它必被烧尽，好像松树、橡树；树墩子虽被砍伐，树墩子却仍存留。”

and harden the people's hearts so that they would *not* see, understand, return, and be healed. If they sought forgiveness at this time, God would be obligated to provide it, which would prematurely disrupt His larger plan of judgment under the Old Covenant (Deut. 28) and the subsequent "times of the Gentiles."

- **How Long?** When Isaiah asked, "Lord, how long?" the answer was "Until cities are devastated and without inhabitant... and the land is utterly desolate."
- **The Loophole & Future Hope:** This hardening is a "partial hardening" of Israel until "the fullness of the Gentiles has come in" (Rom. 11:25).
 - God's plan includes a future national repentance, where He will "circumcise your heart" (Deut. 30:6) and grant a New Covenant (Jer. 31:31).
 - **The Holy Seed:** A remnant will remain: "Yet there will be a tenth portion in it... The holy

这圣洁的种类在国中也是如此。”

seed is its stump."

Ch 7

A Message for Ahaz

1 When Ahaz, son of Jotham and grandson of Uzziah, was king of Judah, King Rezin of Syria and Pekah son of Remaliah, the king of Israel, set out to attack Jerusalem. However, they were unable to carry out their plan.

2 The news had come to the royal court of Judah: "Syria is allied with Israel against us!" So the hearts of the king and his people trembled with fear, like trees shaking in a storm.

3 Then the LORD said to Isaiah, "Take your son Shear-jashub and go out to meet King Ahaz. You will find him at the end of the aqueduct that feeds water into the upper pool, near the road leading to the field where cloth is washed. **4** Tell him to stop worrying. Tell him **he doesn't need to fear the fierce anger of those two burned-out embers, King Rezin of Syria and Pekah son of Remaliah.** **5** Yes, the kings of Syria and Israel are plotting against

二王一同攻打耶路撒冷

1 乌西雅的孙子、约坦的儿子犹大王亚哈斯在位的日子，亚兰王利汛和利玛利的儿子以色列王比加，上来攻打耶路撒冷，却不能把它攻陷。**2** 有人告诉大卫家说：“亚兰已经在以法莲地安营。”王的心和人民的心就都震动，像林中的树被风摇动一样。

先知安慰亚哈斯

3 耶和华对以赛亚说：“你和你的儿子施亚雅述出去，在上池的水沟尽头，就是在漂布者田间的大路上，去迎接亚哈斯，**4** 对他说：‘你要谨慎，要镇定，不要因亚兰王利汛和利玛利的儿子这两个冒烟的火把头所发的怒气而害怕，也不要心里胆怯。’**5** 因为亚兰、以法莲和利玛利的儿子，设恶谋要害你，说：**6** “我们可以上去攻打犹大，扰乱她，把她攻占过来，归我们所有，又在其中立他比勒的儿子作王。”**7** 因此，主耶和华这样说：

“这计谋必立不住，
也不能成就，

him, saying, **6** 'We will attack Judah and capture it for ourselves. Then we will install the son of Tabeel as Judah's king.' **7** **But this is what the Sovereign LORD says:**

*"This invasion will never happen;
it will never take place;*

8

*for Syria is no stronger than its capital,
Damascus,
and Damascus is no stronger than its
king, Rezin.*

*As for Israel, within sixty-five years
it will be crushed and completely
destroyed.*

9

*Israel is no stronger than its capital,
Samaria,
and Samaria is no stronger than its king,
Pekah son of Remaliah.*

*Unless your faith is firm,
I cannot make you stand firm."*

The Sign of Immanuel

10 Later, the LORD sent this message to King Ahaz: **11** "Ask the LORD your God for a sign of confirmation, Ahaz. Make it as difficult as you

8 因为亚兰的首都是大马士革，

大马士革的首领是利汛；

六十五年之内，

以法莲必定毁灭，不再成为一族之民。

9 以法莲的首都是撒玛利亚，

撒玛利亚的首领是利玛利的儿子；

你们若不相信，就必定不得坚立。""

以马内利的兆头

10 耶和华又告诉亚哈斯说：**11** “你向耶和华你的神求一个兆头，或求显在深处，或求显在远处。” **12** 但亚哈斯说：“我不求，我不试探耶和华。”

- 犹大受到两个北方敌国联盟的围攻。
- 入侵者的目标：迫使犹大与他们结盟，以对抗日益增长的亚述帝国威胁。
- 恐惧：尽管第一次进攻（约公元前 734 年）被击退，但犹大和亚哈斯王仍对第二次进攻感到恐惧颤抖（“他和他的百姓的心就都跳动，好像林中的树被风吹动一样”；第 2 节）。
- 耶和华差遣先知以赛亚去见亚哈斯王，以赛亚由他的儿子施亚雅述（名字的意思是“余民将归回”）陪同。
- 亚哈斯被告知要“谨慎安静，不要惧怕”

want—as high as heaven or as deep as the place of the dead.”

12 But the king refused. “No,” he said, “I will not test the LORD like that.”

- Judah is besieged by an alliance of two northern enemies
- **Goal of Invaders:** To force Judah into an alliance with them against the rising threat of the Assyrian Empire.
- **Fear:** Though the initial attack (c. 734 BC) was repelled, Judah and King Ahaz were in trembling fear of the second attack (“hearts shook as the trees of the forest shake with the wind”; verse 2).
- The Lord sends the prophet Isaiah, accompanied by his son **Shearjashub** (whose name means “a remnant shall return”), to King Ahaz.
- Ahaz is told to “be calm, have no fear” of the two invading kings, calling them stubs of smoldering embers
- Their plan against Judah will “not stand nor shall it come to pass.”
- **The Condition:** Ahaz must place his faith exclusively in the Lord's protection: “If you will not believe, you surely shall not last.” (verse 9)

这两个入侵的王，称他们为“冒烟的火把头”（或译作“冒烟的火把头”）。

- 他们针对犹大的计划“必不成立，也不得成就”。
- 条件：亚哈斯必须完全信赖耶和華的保护：“你们若是不信，定然不得立稳。”（第9节）
- 耶和華慈悲地邀请亚哈斯求一个神迹来坚定他的信心。
- 亚哈斯虚伪地拒绝说：“我不求，不试探耶和華！”
- 事实上，他已经决定与亚述结盟，而不是信靠上帝。

13 以赛亚说：“大卫家啊，你们要听！你们使人厌烦还算小事，还要使我的神厌烦吗？**14** 因此主自己必给你们一个兆头：看哪！必有童女怀孕生子；她要给他起名叫‘以马内利’。**15** 到他晓得弃恶择善的时候，他必吃乳酪和蜂蜜。**16** 因为在这孩子晓得弃恶择善之先，你所畏惧的那两个王之地，早就被弃绝了。

预言敌人将要入侵

17 “耶和華必使灾难的日子临到你和你的人民，以及你的父家，自从以法莲脱离犹大以来，未曾有过这样的日子，就是亚述王的入侵。”

18 到那时，耶和華必发出哨声，把埃及河流尽头的苍蝇和亚述地的蜂子召来。**19** 牠们都必飞来，落在陡峭的山谷中、岩石的穴里、一切

- In mercy, the Lord invites Ahaz to ask for a miraculous sign to bolster his faith
- Ahaz hypocritically refuses, saying, "I will not ask, nor will I test the LORD!"
- In reality, he had already decided to seek an alliance with Assyria instead of trusting God.

13 Then Isaiah said, "Listen well, you royal family of David! Isn't it enough to exhaust human patience? Must you exhaust the patience of my God as well? **14** All right then, the Lord himself will give you the sign. Look! The virgin will conceive a child! She will give birth to a son and will call him Immanuel (which means 'God is with us'). **15** By the time this child is old enough to choose what is right and reject what is wrong, he will be eating yogurt and honey. **16** For before the child is that old, the lands of the two kings you fear so much will both be deserted.

17 "Then the LORD will bring things on you, your nation, and your family unlike anything since Israel broke away from Judah. He will bring the king of Assyria upon you!"

18 In that day the LORD will whistle for the army of southern Egypt and for the army of

荆棘丛中和所有的草场上。

20 到那日，主必用大河那边租来的剃刀，就是亚述王，剃去你们的头发和脚上的毛，并且剃净你们的胡须。

21 到那时，一个人只能养活一头母牛犊和两只母绵羊。**22** 因为出的奶多，他就可以吃乳酪；境内剩下的人，都要吃乳酪和蜂蜜。**23** 到那日，从前种一千棵葡萄树，价值一万一千四百克银子的地方，现在却成为荆棘和蒺藜生长之处。**24** 人到那里去，必须携带弓和箭，因为遍地都是荆棘和蒺藜。**25** 以前所有用锄头挖掘的山地，你因为惧怕荆棘和蒺藜，都不敢上那里去；那里就成了放牛之地，羊群践踏之处。

以马内利的预言 (以赛亚书 7:13-14)

- 因为亚哈斯惹动了上帝的愤怒，耶和华便越过王，转而向大卫全家说话(代词从单数转为复数)。
- 上帝所赐的神迹是一个直接指向耶稣基督神迹般、无罪降生的预言，它应验了创世记 3:15 中关于“女人的后裔”的最初应许。

即时的神迹与审判 (以赛亚书 7:15-25)

- 上帝立即为亚哈斯自己的时代提供了一个神迹，使用了另一个男孩(*naar*，即幼童)，指的是以赛亚的儿子施亚雅述。
- 在施亚雅述年幼到还不知道弃恶择善

Assyria. They will swarm around you like flies and bees. **19** They will come in vast hordes and settle in the fertile areas and also in the desolate valleys, caves, and thorny places. **20** In that day the Lord will hire a “razor” from beyond the Euphrates River—the king of Assyria—and use it to shave off everything: your land, your crops, and your people.

21 In that day a farmer will be fortunate to have a cow and two sheep or goats left. **22** Nevertheless, there will be enough milk for everyone because so few people will be left in the land. They will eat their fill of yogurt and honey. **23** In that day the lush vineyards, now worth 1,000 pieces of silver, will become patches of briars and thorns. **24** The entire land will become a vast expanse of briars and thorns, a hunting ground overrun by wildlife. **25** No one will go to the fertile hillsides where the gardens once grew, for briars and thorns will cover them. Cattle, sheep, and goats will graze there.

- **The Prophecy of Immanuel (Is. 7:13-14)**
- Because Ahaz tried God's patience, the Lord bypasses the king and addresses the entire House of David (switching from singular to plural

之前, 那两个敌对的王国(叙利亚和以色列)将被摧毁。

- 因为亚哈斯选择依靠亚述, 上帝将使用这个盟友作为惩罚犹大的工具。
- 耶和华将“为埃及远方的苍蝇和亚述地的蜜蜂吹口哨”。
- 这就是为什么我认为上帝跟我一样不喜欢蜜蜂, 因为它们在这里被视为敌人; 可能指的是黄蜂或大黄蜂; 蜜蜂是无辜的 😊
- 结果是土地彻底被毁, 肥沃的葡萄园变成了“荆棘和蒺藜”。

pronouns).

- The Sign Given by God is a prophecy that points directly to the miraculous, sinless birth of Jesus Christ, fulfilling the original promise of the "seed of the woman" in Genesis 3:15
- **The Immediate Sign and Judgment (Is. 7:15-25)**
- God immediately provides a sign for Ahaz's own time using a different boy (*naar*, or lad), referring to Isaiah's son Shearjashub.
- Before Shearjashub is old enough to choose good from evil, the two enemy kingdoms (Syria and Israel) will be destroyed.
- Because Ahaz chose to rely on Assyria, God would use that very ally as an instrument of punishment against Judah.
- The Lord would "whistle for the fly... of Egypt and for the bee... of Assyria."
- This is why I think God does not like bees any more than I do since they are considered the enemy here; probably a wasp or yellowjacket; honeybees are fine 😊
- The result is the utter destruction of the land, turning fertile vineyards into

"briars and thorns."

Ch 8

The Coming Assyrian Invasion

1 Then the LORD said to me, "Make a large signboard and clearly write this name on it: Maher-shalal-hash-baz." 2 I asked Uriah the priest and Zechariah son of Jeberekiah, both known as honest men, to witness my doing this.

3 Then I slept with my wife, and she became pregnant and gave birth to a son. And the LORD said, "Call him Maher-shalal-hash-baz. 4 For before this child is old enough to say 'Papa' or 'Mama,' the king of Assyria will carry away both the abundance of Damascus and the riches of Samaria."

5 Then the LORD spoke to me again and said, 6 "My care for the people of Judah is like the gently flowing waters of Shiloah, but they have rejected it. They are rejoicing over what will happen to King Rezin and King Pekah. 7 Therefore, the Lord will overwhelm them with a mighty flood from the Euphrates River—the

预言灾难快到

1 耶和华对我说：“你拿一块大版，用通用的文字写上‘玛黑珥·沙拉勒·哈施·罢斯’（‘玛黑珥·沙拉勒·哈施·罢斯’意即“赶快掳掠，急速夺取”）。**2** 我要叫两个诚实的见证人，就是乌利亚祭司和耶比利家的儿子撒迦利亚，来为我作见证。”**3** 我亲近了女先知，就是我妻子，她就怀孕生子。耶和华对我说：“给他起名叫‘玛黑珥·沙拉勒·哈施·罢斯’，**4** 因为在这孩子晓得喊叫父母以先，大马士革的财宝和撒玛利亚的掳物，必在亚述王面前被搬了去。”

亚述入侵

5 耶和华又再告诉我说：

6 “这子民既然厌弃了西罗亚缓流的水，却喜悦利汛和利玛利的儿子，

7 因此，主必使大河又强又大的水临到他们，就是亚述王和他一切威荣，

水必涨起来，高过所有的水道；水要泛滥，漫过

*king of Assyria and all his glory. This flood will overflow all its channels **8** and sweep into Judah until it is chin deep. It will spread its wings, submerging your land from one end to the other, O Immanuel.*

9

"Huddle together, you nations, and be terrified.

Listen, all you distant lands.

Prepare for battle, but you will be crushed!

Yes, prepare for battle, but you will be crushed!

10

Call your councils of war, but they will be worthless.

Develop your strategies, but they will not succeed.

For God is with us!"

A Call to Trust the LORD

11 *The LORD has given me a strong warning not to think like everyone else does. He said,*

12

"Don't call everything a conspiracy, like they do,

所有的河岸；

8 然后必冲入犹大，涨溢泛滥，

直到颈项，

以马内利啊！它展开的翅膀必遮遍你广阔的地土。”

9 列国之民啊！你们尽管作恶，但你们终必毁灭！

所有在远处的人民啊，要留心听！

你们尽管束腰吧，你们终必毁灭！

你们尽管束腰吧，你们终必毁灭！

10 你们尽管计划阴谋吧，这些终必失败；

你们尽管提议吧，这些终必不能成立，

因为 神与我们同在。

当远离偶像与邪术

11 耶和华以大能的手托住我，教导我不要走这子民所走的道路；他对我这样说：

12 “这子民所称为阴谋的，你们都不要称为阴谋；

他们所怕的，你们不要怕，也不要畏惧。

13 你们要尊万军之耶和华为圣，

and don't live in dread of what frightens them.

13

Make the LORD of Heaven's Armies holy in your life.

He is the one you should fear.

He is the one who should make you tremble.

14

He will keep you safe.

But to Israel and Judah

he will be a stone that makes people stumble,

a rock that makes them fall.

And for the people of Jerusalem

he will be a trap and a snare.

15

Many will stumble and fall,

never to rise again.

They will be snared and captured."

16

Preserve the teaching of God;

entrust his instructions to those who

他是你们当怕的，

也是你们当畏惧的。

14 他必向信靠他的人作圣所，

却向以色列两家作绊脚的石头、跌人的盘石；

又向耶路撒冷的居民作陷阱和网罗。

15 许多人必在其上绊跌、仆倒、跌碎，

并且陷入网罗被捉住。”

16 你要卷起律法书，在我的门徒中间封住训

诲。**17** 我要等候那掩面不顾雅各家的耶和華

，我要仰视他。**18** 看哪！我和耶和華赐给我的

孩子，在以色列中作预兆与奇迹，都是从住在

锡安山的万军之耶和華来的。

19 有人对你们说：“要求问那些交鬼的和行巫

术的，就是那些喃喃细语的人。”一族之民不应

当求问自己的 神吗？他们怎能为活人求问死

人呢？**20** 他们应当求问 神的训诲和法度；他

们若不照着这些准则说话，就见不到曙光。**21**

他们必经过这地，受困迫、受饥饿；他们饥饿的

时候，就恼怒，咒骂自己的王和自己的 神；**22**

他们仰脸向天观望，又俯视大地，只见困苦、

黑暗、可怕的幽暗；他们必被赶入幽黑的黑暗

中。

公告牌的神迹 (赛 8:1-2)

follow me.

17

*I will wait for the LORD,
who has turned away from the
descendants of Jacob.*

I will put my hope in him.

18 *I and the children the LORD has given me
serve as signs and warnings to Israel from the
LORD of Heaven's Armies who dwells in his
Temple on Mount Zion.*

19 *Someone may say to you, "Let's ask the
mediums and those who consult the spirits of
the dead. With their whisperings and
mutterings, they will tell us what to do." But
shouldn't people ask God for guidance?
Should the living seek guidance from the
dead?*

20 *Look to God's instructions and teachings!
People who contradict his word are
completely in the dark. 21 They will go from
one place to another, weary and hungry. And
because they are hungry, they will rage and
curse their king and their God. They will look
up to heaven 22 and down at the earth, but
wherever they look, there will be trouble and*

- 耶和華吩咐以賽亞拿一塊大牌(公告牌), 用“普通的字體”寫下這句常見的軍事用語:“瑪黑珥·沙拉勒·哈施·罷斯”(意為:“擄掠速臨, 搶奪快到”或“掠物速臨, 搶物快跑”)。
- 目的: 這是向北國(以色列/撒瑪利亞)和敘利亞(大馬士革)公開宣告即將到來的戰爭和審判。
- 見證人: 上帝選了兩個人, 祭司烏利亞(曾因服侍亞哈斯王設立假祭壇)和撒迦利亞, 作這預言的可靠見證人, 證實即將到來的戰爭是上帝的旨意和審判。

第二個兒子的神迹 (賽 8:3-4)

- 孩子: 以賽亞的妻子(女先知)懷孕生了一個兒子。
- 上帝吩咐以賽亞給他起名叫瑪黑珥·沙拉勒·哈施·罷斯。
- 預言: 這個名字, 現在成了“肉身的話語”, 設定了審判的時間表: “因為在這孩子還不知道叫‘爸爸’‘媽媽’之前, 大馬士革的財物和撒瑪利亞的掠物必被亞述王掠去。”
- 應驗: 這個預言證實了北方聯盟(敘利亞和以色列)將被亞述人迅速擊敗。

亞述洪水的入侵 (賽 8:5-8)

- 棄絕西羅亞水: 百姓(主要指北國)拒絕了“西羅亞緩緩流的水”, 這水象徵着上

anguish and dark despair. They will be thrown out into the darkness.

The Sign of the Public Billboard (Is. 8:1-2)

- The Lord commands Isaiah to take a large tablet (placard) and write on it a common military phrase in "ordinary letters": "Maher-shalal-hash-baz" (meaning: "Swift is the booty, speedy is the prey" or "spoil speeds for a nation").
- This served as a public announcement of impending war and judgment against the Northern Kingdom (Israel/Samaria) and Syria (Damascus).
- God selects two men, Uriah the priest (who had served King Ahaz by setting up false altars) and Zechariah, to stand as reliable witnesses to the prophecy's announcement, confirming that the coming war is a divine judgment

The Sign of the Second Son (Is. 8:3-4)

- Isaiah's wife, the prophetess, conceives and bears a son.
- God commands Isaiah to name him Maher-shalal-hash-baz.

帝对耶路撒冷安静、稳定、可靠的信实和供应。

- 后果:因为他们拒绝了上帝安静的供应, 耶和华就要使“又强又大的大河(幼发拉底河)水”临到他们身上, 这代表亚述王和他所有的荣耀。
- 对犹大的审判:亚述军队的洪水会淹没犹大地, “漫过, 高及颈项”, 意思是可以统治大部分土地, 但不会完全淹没“头”(耶路撒冷)。这在公元前 701 年得以应验, 当时亚述占领了 46 个犹大城市, 但未能攻取耶路撒冷。
- 以马内利的土地:经文称犹大为**“你的地, 以马内利啊”**, 证实尽管有审判, 上帝仍会为所应许的弥赛亚保留这片土地。

神圣的避难所与绊脚石 (赛 8:9-15)

- 以马内利的力量:任何外邦人摧毁大卫家的阴谋或计划都将被**“粉碎”**, 因为上帝为了以马内利(“上帝与我们同在”)的缘故, 要保守大卫的血脉。
- 对以赛亚的指示:以赛亚被命令不要惧怕百姓所惧怕的(阴谋和入侵的军队), 而是要敬畏和尊万军之耶和华为圣。
- 上帝/弥赛亚的双重角色:上帝(以及后来的弥赛亚)将服务于两个目的:
 1. 避难所:是以赛亚和忠心余民的避难之处。

- The name, now a "word in the flesh," functions as a timeline for judgment: "Before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria."
- This prediction confirmed the swift defeat of the northern alliance (Syria and Israel) by the Assyrians.

The Flood of Assyrian Invasion (Is. 8:5-8)

- The people (referring primarily to the Northern Kingdom) rejected the "gently flowing waters of Shiloah," which symbolized God's quiet, steady, and reliable faithfulness and water source for Jerusalem.
- Because they rejected God's quiet provision, the Lord would bring upon them the "strong and abundant waters of the Euphrates," which represents the king of Assyria and all his glory.
- The flood of the Assyrian army would sweep into Judah itself, "reach even to the neck," meaning it would dominate most of the land but would not completely overflow the "head" (Jerusalem).

2. 绊脚石:是使以色列悖逆之家和耶路撒冷居民跌倒、被击打、被网罗、被套住的磐石和陷阱。

- 新约的应验:耶稣自己(马太福音 21:42-44)和保罗(罗马书 9:32)都将此预言应用于耶稣基督,解释了为什么许多犹太人会跌倒并拒绝弥赛亚。

忠心余民与上帝的话语 (赛 8:16-22)

- 以赛亚的决心:以赛亚将这见证系在门徒中间,并加以封存,宣告他将**“等候”**耶和華,切切地仰望祂。
- 活的记号:以赛亚和他的儿女在以色列中是作记号和预兆的,他们的名字诉说着上帝的计划:
 - 以赛亚:耶和華的拯救。
 - 施亚雅述:余民将归回。
 - 玛黑珥·沙拉勒·哈施·罢斯:掳掠速临,抢夺快到。
- 警告世人:百姓被警告不要去求问“通灵的和行巫术的”,也不要求问“死人代活人”。
- 真理的源头:唯一可靠的源头是律法和法度(上帝的话语)。那些不按照这话语说话的人“没有光”(处于黑暗之中)。
- 未来的盼望(赛 9:1-2):尽管有愁苦,上帝最终将使西布伦地和拿弗他利地(外邦人的加利利)得着荣耀,那“在黑暗中行走的百姓,看见了大光”—这是对耶稣

- This was fulfilled when Assyria seized 46 Jewish cities but failed to capture Jerusalem in 701 BC.
- The passage refers to Judah as "your land, O Immanuel," confirming that despite the judgment, God would preserve the land for the promised Messiah.

The Divine Sanctuary and Stumbling Stone (Is. 8:9-15)

- Any Gentile conspiracy or plan to destroy the House of David will be "shattered" because God is preserving the lineage for the sake of Immanuel, establishing that "God is with us."
- Isaiah is commanded not to fear what the people fear (the conspiracy and the invading armies) but to fear and regard the LORD of hosts as holy.
- God (and subsequently the Messiah) will serve two purposes:
 1. A Sanctuary: A place of refuge for Isaiah and the faithful remnant.
 2. A Stumbling Stone: A rock to strike, stumble over, snare, and trap the disobedient houses of Israel and the inhabitants of

早期传道事工的直接预言。

Jerusalem.

- This prophecy is applied to Jesus Christ by both Jesus Himself (Matthew 21:42-44) and Paul (Romans 9:32), explaining why many Jews stumbled and rejected the Messiah.

The Faithful Remnant and God's Word (Is. 8:16-22)

- Isaiah binds up and seals the testimony among his disciples, declaring he will "wait for the LORD" and look eagerly for Him.
- Isaiah and his children are signs and wonders in Israel, as their names tell God's story:
 - Isaiah: Salvation of Jehovah.
 - Shearjashub: A remnant will return.
 - Maher-shalal-hash-baz: Spoil speeds for a nation.
- The people are warned against consulting "mediums and the spiritists" and consulting "the dead on behalf of the living."
- The only trustworthy source is the Law and the Testimony (the word of God).

- Those who do not speak according to this word "have no dawn" (are in darkness).
- Despite the gloom, God will eventually make the lands of Zebulun and Naphtali (Galilee of the Gentiles) glorious, where the people "who walk in darkness will see a great light"—a direct prophecy of Jesus' early earthly ministry.

Ch 9

Hope in the Messiah

1 Nevertheless, that time of darkness and despair will not go on forever. The land of Zebulun and Naphtali will be humbled, but there will be a time in the future when Galilee of the Gentiles, which lies along the road that runs between the Jordan and the sea, will be filled with glory.

2

The people who walk in darkness will see a great light.

For those who live in a land of deep darkness,

黑暗中之光

1 但那受过困苦的，必不再见幽暗。以前 神使西布伦和拿弗他利地被轻视，日后却要使它们在沿海之路、约旦河外和外族人的加利利，得着荣耀。（本节在《马索拉文本》为8:23）

2 行在黑暗中的人民，

看见了大光；

住在死荫之地的人，

有光照耀他们。（本节在《马索拉文本》为9:1）

3 你使这国之民增多，

a light will shine.

3

*You will enlarge the nation of Israel,
and its people will rejoice.
They will rejoice before you
as people rejoice at the harvest
and like warriors dividing the plunder.*

4

*For you will break the yoke of their slavery
and lift the heavy burden from their
shoulders.
You will break the oppressor's rod,
just as you did when you destroyed the
army of Midian.*

5

*The boots of the warrior
and the uniforms bloodstained by war
will all be burned.
They will be fuel for the fire.*

6

*For a child is born to us,
a son is given to us.
The government will rest on his shoulders.*

又加添他们的欢乐；

他们在你面前欢乐，

好象收割时的欢乐一样；

又像人在均分战利品时的快乐一般。

4 因为他们所负的轭和肩头上的杖，以及欺压他们的人的棍，你都折断了，像在米甸的日子一样。

5 因为战士在战争喧嚷中所穿的靴，和鞣在血中的袍，都必烧毁，成了烧火的燃料。

6 因为有一个婴孩为我们而生，有一个儿子赐给我们；

政权必担在他的肩头上；

他的名必称为“奇妙的策士、全能的神、永恒的父、和平的君”。

7 他的政权与平安必无穷无尽地增加，

他在大卫的宝座上治理他的国，

以公平和公义使国坚立稳固，

从现在直到永远。

万军之耶和华的热心必成全这事。

耶和华向不悔改的子民发怒

*And he will be called:
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.*

7

*His government and its peace
will never end.
He will rule with fairness and justice from
the throne of his ancestor David
for all eternity.
The passionate commitment of the LORD of
Heaven's Armies
will make this happen!*

The LORD's Anger against Israel

8

*The Lord has spoken out against Jacob;
his judgment has fallen upon Israel.*

9

*And the people of Israel and Samaria,
who spoke with such pride and
arrogance,
will soon know it.*

10

8 主发出一个信息攻击雅各家，
信息落在以色列家。

9 所有的人民，就是以法莲和撒玛利亚的居民，
都要知道这事；

他们凭着骄傲和自大的心说：

10 “砖墙倒塌了，
我们就用凿好的石头来建筑；
桑树砍倒了，
我们就用香柏树替换。”

11 因此，耶和华必兴起利汛的敌人来攻击以色列，

并且要激动以色列的仇敌。

12 东有亚兰人，西有非利士人；

他们张开口来要吞灭以色列。

虽然这样，耶和华的怒气还没有转消，
他的手仍然伸出。

13 这人民还没有回转、归向那击打他们的万军之耶和华，

They said, "We will replace the broken bricks of our ruins with finished stone, and replant the felled sycamore-fig trees with cedars."

11

But the LORD will bring Rezin's enemies against Israel and stir up all their foes.

12

The Syrians from the east and the Philistines from the west will bare their fangs and devour Israel. But even then the LORD's anger will not be satisfied. His fist is still poised to strike.

13

For after all this punishment, the people will still not repent. They will not seek the LORD of Heaven's Armies.

14

Therefore, in a single day the LORD will destroy both the head and the tail, the noble palm branch and the lowly reed.

也没有寻求他。

14 因此，耶和华在一日之间，必从以色列中剪除头和尾、棕枝与芦苇。

15 长老和尊贵人就是头；

用谎言教导人的先知就是尾。

16 因为那些领导这人民的，使他们走错了路；那些被领导的，都必一片混乱。

17 因此，主不喜欢他们的年轻人，

也不怜恤他们的孤儿寡妇；

因为他们各人都是不敬虔的，是邪恶的，各人的口都说愚昧的话。

虽然这样，耶和华的怒气还没有转消，他的手仍然伸出。

18 邪恶像火一般焚烧，

吞灭荆棘蒺藜，

连树林中的密丛也烧起火来，

它们旋转上腾，成了烟柱。

19 因着万军之耶和华的烈怒，地被烧毁，人民成了烧火的燃料一般，

15

*The leaders of Israel are the head,
and the lying prophets are the tail.*

16

*For the leaders of the people have misled
them.*

*They have led them down the path of
destruction.*

17

*That is why the Lord takes no pleasure in
the young men*

*and shows no mercy even to the widows
and orphans.*

*For they are all wicked hypocrites,
and they all speak foolishness.*

*But even then the LORD's anger will not be
satisfied.*

His fist is still poised to strike.

18

This wickedness is like a brushfire.

*It burns not only briars and thorns
but also sets the forests ablaze.*

Its burning sends up clouds of smoke.

没有人顾惜自己的兄弟。

20 有人在右边切肉, 仍然饥饿;

在左边吞吃, 仍然不饱足;

各人竟吃自己手臂的肉。

21 玛拿西吞吃以法莲, 以法莲吞吃玛拿西, 又
一起攻击犹大。

虽然这样, 耶和华的怒气还没有转消,

他的手仍然伸出。

以赛亚书第 9 章要点(中文翻译)

荣耀的光和第一次降临 (赛 9:1-3)

- 黑暗中的希望: 第 9 章开始承诺加利利地区将终结“幽暗”和愁苦。
- 得荣耀之地: 西布伦地和拿弗他利地(曾常被藐视的地区, 包括迦百农和拿撒勒)在未来将要被得着荣耀。
- 大光: 这预言指“在黑暗中行走的百姓, 看见了大光”, 这与耶稣(以马内利)以及祂在那些地区的广泛传道事工有关(约翰福音 1:46)。

以马内利国度的预言 (赛 9:4-7)

- 击败压迫者: 关于“折断他们所负的轭和肩上的杖, 以及欺压人的棍”的应许, 并不仅仅是指亚述人, 最终更是指脱离罪

19

*The land will be blackened
by the fury of the LORD of Heaven's
Armies.*

*The people will be fuel for the fire,
and no one will spare even his own
brother.*

20

*They will attack their neighbor on the right
but will still be hungry.*

*They will devour their neighbor on the left
but will not be satisfied.*

*In the end they will even eat their own
children.*

21

*Manasseh will feed on Ephraim,
Ephraim will feed on Manasseh,
and both will devour Judah.*

*But even then the LORD's anger will not be
satisfied.*

His fist is still poised to strike.

**The Glorious Light and the First Coming (Is.
9:1-3)**

对撒旦的束缚。

- 圣子的身份:那位残暴的仇敌将被所应许的孩子击败:

“因有一婴孩为我们而生,有一子赐给我们;政权必担在祂的肩上;祂名称为奇妙策士、全能的神、永在的父、和平的君。”(赛 9:6)

- 永恒国度:祂的政权与和平必加增无穷,必凭公平公义使大卫的宝座和祂的国坚定稳固,“从今直到永远”。

惩罚悖逆的北国 (赛 9:8-21) - 主题:玛黑珥·沙拉勒·哈施·罢斯

- 给以色列的信息:本段反映了以赛亚儿子的名字(“掳掠速临”)的含义,侧重于降伏人类的傲慢。
- 败坏中的傲慢:即使审判降临(砖头掉落),以法莲和撒玛利亚的百姓仍骄傲地宣称他们要用更上等的材料(“凿成的石头”和“香柏树”)重建,拒绝悔改。
- 加重的审判:由于他们的骄傲,上帝激动他们的仇敌,利用亚兰人(东面)和非利士人(西面)来“吞吃以色列”。
- 拒绝悔改:尽管遭到毁灭,“百姓却没有归向击打他们的主,也没有寻求万军之耶和华”(赛 9:13)。
- 全面腐败:上帝决定剪除头(长老和尊贵人/领袖)和尾(教导虚假的假先知),因为他们使百姓走迷了路。

- Chapter 9 begins by promising an end to the "gloom" for the region of Galilee.
- The land of **Zebulun and Naphtali** (regions often held in contempt, including Capernaum and Nazareth) will be made glorious in the future.
- The prophecy refers to the people "who walk in darkness / Will see a great light," which connects to Jesus (Immanuel) and His extensive ministry in those areas (John 1:46).

The Prophecy of Immanuel's Reign (Is. 9:4-7)

- The promise of breaking the "yoke of their burden" and the "rod of their oppressor" is not just about the Assyrians, but ultimately refers to the bondage of sin to Satan.
- The tyrannical enemy is defeated by the promised Child:
"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Is. 9:6)

- 内战与愤怒: 这地被“万军之耶和华的烈怒”焚烧, 百姓被内乱所消耗(例如: 玛拿西吞吃以法莲), 使他们彼此相争, 又一同攻击犹大。

- His government and peace will have no end, established forever "on the throne of David" with justice and righteousness.

The Judgment on the Apostate North (Is. 9:8-21) - Theme: Maher-shalal-hash-baz

- This section reflects the meaning of Isaiah's son's name ("spoil speeds") and focuses on the bringing low of human arrogance.
- Even as judgment falls (bricks have fallen down), the people of Ephraim and Samaria proudly declare they will rebuild with superior materials ("smooth stones" and "cedars"), refusing to repent.
- Because of their pride, God spurs on their enemies, using the Arameans (east) and the Philistines (west) to "devour Israel."
- Despite the destruction, "the people do not turn back to Him who struck them, / Nor do they seek the LORD of hosts" (Is. 9:13).
- God determines to cut off the **head** (the elder and honorable men/leaders) and the **tail** (the false prophets who teach falsehood)

<p>because they lead the people astray.</p> <ul style="list-style-type: none"> • The land is burned up by the "fury of the LORD," and the people are consumed by civil strife (e.g., Manasseh devours Ephraim), turning them against each other and against Judah. 	
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Ch 10

<p>1 <i>What sorrow awaits the unjust judges and those who issue unfair laws.</i></p> <p>2</p> <p><i>They deprive the poor of justice and deny the rights of the needy among my people.</i></p> <p><i>They prey on widows and take advantage of orphans.</i></p> <p>3</p> <p><i>What will you do when I punish you, when I send disaster upon you from a distant land?</i></p> <p><i>To whom will you turn for help?</i></p> <p><i>Where will your treasures be safe?</i></p>	<p>行恶的人劫运难逃</p> <p>1 那些制定奸恶律例的， 和那些记录诡诈判语的，有祸了！</p> <p>2 他们想藉此屈枉穷乏人的公义， 剥夺我子民中困苦人的权利， 使寡妇作了他们的掠物， 使孤儿作了他们的掳物。</p> <p>3 到降罚的日子，有灾祸从远方来到， 那时你们要怎样行呢？ 你们可以向谁逃奔求助呢？ 你们可以把你们的财宝撒在哪里呢？</p>
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4

*You will stumble along as prisoners
or lie among the dead.*

*But even then the LORD's anger will not be
satisfied.*

His fist is still poised to strike.

Judgment against Assyria

5

*"What sorrow awaits Assyria, the rod of my
anger.*

I use it as a club to express my anger.

6

*I am sending Assyria against a godless
nation,
against a people with whom I am angry.
Assyria will plunder them,
trampling them like dirt beneath its feet.*

7

*But the king of Assyria will not understand
that he is my tool;
his mind does not work that way.
His plan is simply to destroy,*

4 你们只能屈身在被掳的人中间，
或是仆倒在被杀的人中间。

虽然这样，耶和华的怒气还没有转消，
他的手仍然伸出。

亚述是 神惩治子民的工具

5 亚述啊！我怒气的棍子，有祸了。

他们手中拿着我忿怒的杖。

6 我要差派他去攻击一个不敬虔的国，

吩咐他去攻击我恼怒的子民，

掳去掠物，抢夺掳物，

把他们践踏，像街上的泥土一样。

7 但亚述并没有这样想过，

他心里也没有这样打算；

他心里倒想毁灭、

剪除多国。

8 因为他说：“在我手下的众领袖不都是王吗？

9 迦勒挪不是像迦基米施吗？

哈玛不是像亚珥拔吗？

to cut down nation after nation.

8

He will say,

'Each of my princes will soon be a king.

9

We destroyed Calno just as we did
Carchemish.

Hamath fell before us as Arpad did.

*And we destroyed Samaria just as we did
Damascus.*

10

Yes, we have finished off many a kingdom
whose gods were greater than those in
Jerusalem and Samaria.

11

So we will defeat Jerusalem and her gods,
just as we destroyed Samaria with hers.”

12 After the Lord has used the king of Assyria
to accomplish his purposes on Mount Zion
and in Jerusalem, he will turn against the king
of Assyria and punish him—for he is proud

撒玛利亚不是像大马士革吗？

10 我的手伸展到这些充满偶像的国，
他们雕刻的像比耶路撒冷和撒玛利亚的还多。

11 我怎样对待撒玛利亚和其中的偶像，
不也照样对待耶路撒冷和其中的偶像吗？”

神惩罚亚述

12 主在锡安山和耶路撒冷成全了他一切工作
的时候，他必说：我要惩罚亚述王自大的心所
结的果子，和他眼目高傲的态度。**13** 因为他说
：

“我靠着我手的能力和我的智慧行事，

因为我很聪明；

我挪移了列国的地界，

抢夺了他们积蓄的财宝，

并且我像个勇士般使他们的居民全都俯伏下
来。

14 我的手伸到列国的财宝那里，好象抓到鸟
窝一样；

我取得了全地，好象人拾起被弃的雀蛋；

没有动翅膀的，没有张嘴的，也没有鸣叫的。”

and arrogant. **13** He boasts,

*"By my own powerful arm I have done this.
With my own shrewd wisdom I planned it.
I have broken down the defenses of nations
and carried off their treasures.
I have knocked down their kings like a
bull.*

14

*I have robbed their nests of riches
and gathered up kingdoms as a farmer
gathers eggs.
No one can even flap a wing against me
or utter a peep of protest."*

15

*But can the ax boast greater power than the
person who uses it?
Is the saw greater than the person who
saws?
Can a rod strike unless a hand moves it?
Can a wooden cane walk by itself?*

16

*Therefore, the Lord, the LORD of Heaven's
Armies,
will send a plague among Assyria's proud*

15 斧头怎可以向用斧头砍木的人自夸呢？

锯子怎可以向拉锯的人自大呢？

好比棍能挥动那举起棍的，

又好比杖举起那不是木头的。

16 因此，主万军之耶和华必打发令人消瘦的
病临到亚述王肥壮的军人中间，

在他的荣耀之下必燃起火焰，如同火烧一样。

17 以色列的光必变成火，他的圣者必成为火
焰；

在一日之间把亚述王的荆棘和蒺藜焚烧与吞
灭。

18 又把他树林和丰盛果园的荣美全部灭尽，
包括灵魂和身体，好象一个患病的人渐渐虚弱
一样。

19 他林中剩下的树，数目必定稀少，

连小孩子也能把它们数目写下来。

余民必获救脱离亚述的轭

20 到那日，以色列的余民和雅各家逃脱的人，
必不再倚靠那击打他们的，却要诚实地倚靠耶
和华以色列的圣者。

21 那些余民，就是雅各家的余民，

troops,
and a flaming fire will consume its glory.

17

*The LORD, the Light of Israel, will be a fire;
the Holy One will be a flame.
He will devour the thorns and briars with
fire,
burning up the enemy in a single night.*

18

*The LORD will consume Assyria's glory
like a fire consumes a forest in a fruitful
land;
it will waste away like sick people in a
plague.*

19

*Of all that glorious forest, only a few trees
will survive—
so few that a child could count them!*

Hope for the LORD's People

20

*In that day the remnant left in Israel,
the survivors in the house of Jacob,*

必回转归向大能的神。

22 以色列啊！你的人民虽然像海沙那样多，
却只有余剩的人可以归回，

因为灭绝的事已经定了，公义必如洪水泛滥。

23 主万军之耶和华必在全地之中，作成已定的
毁灭之事。

24 因此，主万军之耶和华这样说：“我的子民、
锡安的居民哪！亚述人虽然用棍击打你们，又
像埃及一样举杖攻击你们，你们却不要怕他
们。**25** 因为还有短暂的时候，我向你们发的
恼怒就要完结，我的怒气要转向他们，使他们
灭亡。”**26** 万军之耶和华必兴起鞭子攻击他们
，好象在俄立盘石那里击杀米甸人一样；他的
杖要伸到海上，他必把杖举起，像在埃及一
样。**27** 到那日，亚述人的重压必从你们的肩
头上挪开，他们的轭必离开你们的颈项；那轭
必因肥壮的缘故折断。

28 亚述人来到亚叶，

经过米矶仑；

在密抹存放军队行装。

29 他们过了隘口，

在迦巴住宿；

拉玛人战兢，扫罗的基比亚人逃跑。

*will no longer depend on allies
who seek to destroy them.
But they will faithfully trust the LORD,
the Holy One of Israel.*

21

*A remnant will return;
yes, the remnant of Jacob will return to
the Mighty God.*

22

*But though the people of Israel are as
numerous
as the sand of the seashore,
only a remnant of them will return.
The LORD has rightly decided to destroy
his people.*

23

*Yes, the Lord, the LORD of Heaven's Armies,
has already decided to destroy the entire
land.*

24 *So this is what the Lord, the LORD of
Heaven's Armies, says: "O my people in Zion,
do not be afraid of the Assyrians when they
oppress you with rod and club as the*

30 迦琳的居民哪，高声叫喊吧！

莱煞人和可怜的亚拿突啊，留心听吧！

31 玛得米那人逃跑，

基柄的居民避难。

32 就在今日，亚述王要停留在挪伯；

他要挥拳攻击锡安居民（“居民”原文作“女子”）
的山，就是耶路撒冷的山。

33 看哪！主万军之耶和华在可怕的震撼声中
，把树枝削去；

身量高的必被砍下，

高大的必被伐倒。

34 树林中的密丛，他必用铁器砍下；

黎巴嫩的树木必被大能者伐倒。

以赛亚书第 10 章要点（中文翻译）

- 第 10 章起到了一个过渡作用，首先回归到玛黑珥·沙拉勒·哈施·罢斯（掳掠）的主题，惩罚那些实施“邪恶律例”和“不公义的判决”来掠夺穷人和孤儿寡妇的以色列领袖。

对领袖的责罚（赛 10:1-4）

- 耶和华严厉审判那些制定“邪恶的律例”

Egyptians did long ago. **25** *In a little while my anger against you will end, and then my anger will rise up to destroy them.* **26** *The LORD of Heaven's Armies will lash them with his whip, as he did when Gideon triumphed over the Midianites at the rock of Oreb, or when the LORD's staff was raised to drown the Egyptian army in the sea.*

27

In that day the LORD will end the bondage of his people.

He will break the yoke of slavery and lift it from their shoulders.

28

Look, the Assyrians are now at Aiath.

They are passing through Migron and are storing their equipment at Micmash.

29

They are crossing the pass and are camping at Geba.

Fear strikes the town of Ramah.

All the people of Gibeah, the hometown of Saul, are running for their lives.

和“不义的判决”的领袖们，他们通过剥夺穷人、抢夺寡妇和孤儿来牟取私利（这与玛黑珥·沙拉勒·哈施·罢斯的主题相关）。

对亚述的审判 (赛 10:5-19)

- 上帝宣告亚述有祸了，祂指出亚述仅仅是**“我怒气的杖”和“手中拿着我恼恨的棍”**，被用来攻击那不敬虔的民族（以色列）。
- 亚述的罪：亚述的罪在于狂妄自大；他们将自己的成功归功于自己的能力和智慧（“斧岂可向用斧砍木的自夸呢？”）。
- 亚述超越了上帝的使命，试图攻击耶路撒冷，而上帝已经为以马内利的缘故将耶路撒冷定为圣地。
- 亚述的结局：因着亚述的狂傲，上帝应许要施行戏剧性和彻底的审判，由耶和华的使者（基督）所施行，在亚述营中一夜之间击杀十八万五千人（后续在以赛亚书 37:35-36 中提及）。

余民归回 (赛 10:20-27) - 主题：施亚雅述

- 经文转入基督第二次降临的主题（使用了**“到那日”**这个短语）。
- 只有余民将归回（施亚雅述），他们将不再依靠他们的仇敌（撒旦），而是真正依靠基督（以色列的圣者）。

30

*Scream in terror,
you people of Gallim!
Shout out a warning to Laishah.
Oh, poor Anathoth!*

31

*There go the people of Madmenah, all
fleeing.
The citizens of Gebim are trying to hide.*

32

*The enemy stops at Nob for the rest of that
day.
He shakes his fist at beautiful Mount
Zion, the mountain of Jerusalem.*

33

*But look! The Lord, the LORD of Heaven's
Armies,
will chop down the mighty tree of Assyria
with great power!
He will cut down the proud.
That lofty tree will be brought down.*

- 这场毁灭是为了给这个民族带来公义的审判，最终除去仇敌的重担和压制性的轭。

He will cut down the forest trees with an ax.

Lebanon will fall to the Mighty One.

- Chapter 10 serves as a transition, tying back to Maher-shalal-hash-baz's theme of spoil then shifting to the theme of the remnant; reflecting the name of Isaiah's son, Shear-Jashub.
- Woe to the Leaders (Is. 10:1-4): The Lord pronounces judgment against those who enact "evil statutes" and "unjust decisions" to deprive the needy, rob the poor, and plunder the widows and orphans (a phrase linked to the spoil theme of Maher-shalal-hash-baz).
- Judgment on Assyria (Is. 10:5-19): God declares Woe against Assyria, stating they are merely the "rod of My anger" and the "staff in whose hands is My indignation" used against the godless nation (Israel).
 - Assyria sins by acting presumptuously; they attribute their success to their own power and wisdom ("Is the axe to boast itself over the one who chops with it?").

- They went beyond God's commission by attempting to attack Jerusalem, which God had designated as holy for Immanuel's sake.
- For their arrogance, God promises a dramatic and total judgment against Assyria, brought by the Angel of the LORD (Christ), who will strike 185,000 in their camp in a single blow (referenced later in Isaiah 37:35-36).
- The Remnant Returns (Is. 10:20-27) - Theme: Shear-Jashub: The text transitions to the theme of the Second Coming of Christ (using the phrase "In that day").
 - Only a remnant will return (Shear-Jashub), and they will never again rely on their enemy (Satan), but truly rely on Christ (the Holy One of Israel).
 - This destruction is determined to bring a righteous destruction against the nation, leading to the ultimate removal of the enemy's burden and yoke.

Ch 11

A Branch from David's Line

1

*Out of the stump of David's family will grow
a shoot—*

*yes, a new Branch bearing fruit from the
old root.*

2

And the Spirit of the LORD will rest on him—

*the Spirit of wisdom and understanding,
the Spirit of counsel and might,*

*the Spirit of knowledge and the fear of
the LORD.*

3

He will delight in obeying the LORD.

*He will not judge by appearance
nor make a decision based on hearsay.*

4

*He will give justice to the poor
and make fair decisions for the exploited.*

The earth will shake at the force of his

弥赛亚及他的国度

1 从耶西的树干必生出一根嫩芽，
从他的根而出的枝条必结果子。

2 耶和华的灵必停留在他身上，
就是智慧的灵和聪明的灵，

谋略的灵和能力的灵，
知识的灵和敬畏耶和华的灵。

3 他必以敬畏耶和华为乐。
他不凭眼睛所见的施行审判，
也不凭耳朵所听的断定是非；

4 却要以公义审判贫穷人，
以正直判断地上的困苦人；

以口中的杖击打世界，
以嘴里的气杀死恶人。

5 公义必作他腰间的带子，
信实必作他肋下的带子。

6 豺狼必与绵羊羔同住，

word,

*and one breath from his mouth will
destroy the wicked.*

5

*He will wear righteousness like a belt
and truth like an undergarment.*

6

*In that day the wolf and the lamb will live
together;*

*the leopard will lie down with the baby
goat.*

*The calf and the yearling will be safe with
the lion,*

and a little child will lead them all.

7

The cow will graze near the bear.

*The cub and the calf will lie down
together.*

The lion will eat hay like a cow.

8

*The baby will play safely near the hole of a
cobra.*

Yes, a little child will put its hand in a nest

豹子要与山羊羔同卧，

牛犊、幼狮和肥畜必同群；

小孩子要牵引牠们。

7 牛必与母熊一同吃食，

牛犊必与小熊一起躺卧；

狮子就像牛一般吃草。

8 吃奶的婴儿必在虺蛇的洞口玩耍，

断奶的孩子必放他的手在毒蛇的穴上。

9 在我整个圣山上面，这一切都不行伤害或毁灭之事；

因为认识耶和华的知识要充满大地，

好象海水覆盖海洋一般。

预言被掳的人回归

10 到那日，耶西的根必竖立起来，

作万族的旗帜；

列国的人必寻求他，

他安息之所必大有荣耀。

11 到那日，

主必再用自己的手，

of deadly snakes without harm.

9

Nothing will hurt or destroy in all my holy mountain,

for as the waters fill the sea,

so the earth will be filled with people who know the LORD.

10

In that day the heir to David's throne

will be a banner of salvation to all the world.

The nations will rally to him,

and the land where he lives will be a glorious place.

11

In that day the Lord will reach out his hand a second time

to bring back the remnant of his people—those who remain in Assyria and northern Egypt;

in southern Egypt, Ethiopia, and Elam;

in Babylonia, Hamath, and all the distant coastlands.

赎回他子民中的余民，

就是从亚述、埃及、巴忒罗、古实、以拦、示拿和哈马，

以及众海岛所剩下的。

12 他必向列国竖起旗帜，

召聚以色列被掳去的人，

又从地的四方

聚集分散了的犹太人。

13 以法莲的嫉妒必消除，

那敌视犹大的必被剪除；

以法莲必不再嫉妒犹大，

犹大也必不再敌视以法莲。

14 他们要向西飞，扑在非利士人的山麓上，

一起掳掠东方人；

他们必把手伸到以东和摩押之上，

亚扪人必顺服他们。

15 耶和华必使埃及的海湾干涸；

他要用热风在大河之上挥手，

他要击打它，使它分成七道支流，

12

*He will raise a flag among the nations
and assemble the exiles of Israel.
He will gather the scattered people of
Judah
from the ends of the earth.*

13

*Then at last the jealousy between Israel and
Judah will end.
They will not be rivals anymore.*

14

*They will join forces to swoop down on
Philistia to the west.
Together they will attack and plunder the
nations to the east.
They will occupy the lands of Edom and
Moab,
and Ammon will obey them.*

15

*The LORD will make a dry path through the
gulf of the Red Sea.
He will wave his hand over the Euphrates
River,
sending a mighty wind to divide it into*

使人走过去也不会把鞋弄湿。

16 为着 神的余民,

就是那些在亚述剩下归回的,

必有一条大路给他们归回,

正如以色列人从埃及地上来的日子一样。

一、弥赛亚的降临与品格 (赛 11:1-5)

- 谦卑的血统: 弥赛亚被介绍为从**“耶西的本”中发出的“嫩芽”, 并从祂的根而出的一“枝条”**。
 - 这强调了基督谦卑的属地开端, 祂来自耶西(大卫的父亲)的贫寒世系, 而非直接出自大卫的王座。
- 圣灵的充满: 耶和华的灵必住在祂身上, 拥有圣灵的完全度量, 以七种属性为象征: 智慧、聪明、谋略、能力、知识和敬畏耶和华的灵。
- 完美的审判: 祂不凭眼见判断, 也不凭耳闻断定, 却要以完全的公义和公平为地上困苦的人判断和断定。
- 执行祂的旨意: 祂要**“以口中的杖击打世界, 以嘴里的气杀戮恶人”**, 证实祂以权柄执行祂公义的命令。
- 双重应验: 第 1-3 节描述了基督的第一次降临(婴孩), 而第 4-5 节则无缝过渡到祂在第二次降临和千禧年国度中的

seven streams

so it can easily be crossed on foot.

16

He will make a highway for the remnant of his people,

the remnant coming from Assyria, just as he did for Israel long ago when they returned from Egypt.

The Arrival and Character of the Messiah (Is. 11:1-5)

- The Messiah is introduced as a "shoot" springing from the "stem of Jesse" and a "branch from his roots."
* This emphasizes Christ's humble earthly beginnings, coming from the poor lineage of Jesse (David's father), not the royal throne of David.
- The Spirit of the LORD will rest upon Him, possessing the full measure of the Spirit, symbolized by seven attributes: wisdom, understanding, counsel, strength, knowledge, and the fear of the LORD
- He will not judge by outward appearances (what His eyes see or ears hear), but with perfect

统治。

二、千禧年国度的和平 (赛 11:6-10)

- 咒诅的消除(伊甸园的恢复):这段经文描述了对堕落(创世记 3 章)所施加的咒诅的逆转,回到了伊甸园的环境。
 - 捕食者与猎物的和谐:豺狼、豹子、狮子和熊将与绵羊羔、山羊羔和牛犊和平共处;狮子将吃草如牛(成为食草动物)。
 - 远离蛇的危险:吃奶的婴儿可以在虺蛇的洞口玩耍,断奶的儿童可以把手放在毒蛇的穴上,毫无惧怕。
 - 普世和平:动物不再吃肉,人类不再受到野兽的威胁。
- 充满耶和華的知识:这种更新的状态得以实现,是因为**“认识耶和華的知识要充满遍地,好像水充满洋海一般”**(赛 11:9)。
- 外邦人的敬拜:列国(外邦人)将**“寻求耶西的根”**,就是站在万民旗帜下的基督。

三、第二次全球性招聚 (赛 11:11-16)

- 第二次收回:上帝应许要**“第二次”**用手收回祂百姓中所余剩的余民(第一次是部分回归,仅涉及犹大,即巴比伦之囚回归)。

righteousness and fairness for the afflicted

- Enforcing His Will: He will "strike the earth with the rod of His mouth, / And with the breath of His lips He will slay the wicked," confirming that He rules with the power to enforce His righteous decrees
- Verses 1-3 describe Christ's First Coming (the Child), while verses 4-5 transition to His rule on Earth during His Second Coming and Millennial Kingdom

The Peace of the Millennial Kingdom (Is. 11:6-10)

- Reversal of the Curse (Eden Restored): This passage describes a reversal of the curse instituted at the Fall (Genesis 3), a return to the circumstances of Eden
 - Predator and Prey Harmony: The wolf, leopard, lion, and bear will peacefully coexist with the lamb, young goat, and calf; the lion will eat straw like the ox (herbivore diet).
 - A nursing child will play by the hole of the cobra and put his

- 全球聚集: 这第二次的聚集将是全球性的集会, 将以色列和犹大分散的百姓**“从地极招聚”**回来。
- 以色列的合一: 以法莲(北国)与犹大(南国)之间的嫉妒和仇恨将消除, 他们将再次成为一个国家(结 37:15-17), 并一同努力制服他们的仇敌。
- 超自然地移除障碍: 上帝将超自然地移除阻碍他们回归的历史障碍:
 - “埃及海的舌头”(苏伊士湾)将完全被消灭。
 - “大河”(幼发拉底河)将被击打成七条小溪, 使人可以不湿鞋走过去。
- 回归的“大道”: 将有**“大道从亚述”**而来, 将余民运送回他们的土地。

hand on the viper's den without fear

- The animals cease being carnivorous, and people are no longer threatened by wild animals.

- This renewed state is possible because "the earth will be full of the knowledge of the LORD / As the waters cover the sea" (Is. 11:9).
- The nations (Gentiles) will "resort to the root of Jesse," seeking after Christ, who will stand as a signal for all peoples

The Second Worldwide Regathering (Is. 11:11-16)

- God promises to recover the remnant of His people a "second time" (the first being the return from Babylonian captivity, which was partial and involved only Judah).
- This second regathering will be a worldwide assembly, gathering the dispersed of Israel and Judah "from the four corners of the earth"
- The jealousy and animosity between Ephraim (the Northern Kingdom) and Judah (the Southern Kingdom) will

<p>depart, and they will become one nation again (Ezek. 37:15-17), working together to subdue their enemies</p> <ul style="list-style-type: none"> ● God will supernaturally remove historic obstacles preventing their return: <ul style="list-style-type: none"> ○ The "tongue of the Sea of Egypt" (the Gulf of Suez) will be utterly destroyed. ○ The "River" (Euphrates River) will be struck into seven streams so men can walk over. ○ A "highway from Assyria" will transport the remnant back to the land 	
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Ch 12

<p>1</p> <p><i>In that day you will sing:</i> <i>"I will praise you, O LORD!</i> <i>You were angry with me, but not any more.</i> <i>Now you comfort me.</i></p> <p>2</p> <p><i>See, God has come to save me.</i></p>	<p>1 到那日，你必说：</p> <p>“耶和华啊！我要称谢你，</p> <p>因为你虽曾向我发怒，</p> <p>你的怒气却已转消，</p> <p>你又安慰了我。</p> <p>2 看哪！ 神是我的拯救；</p>
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*I will trust in him and not be afraid.
The LORD GOD is my strength and my song;
he has given me victory."*

3

*With joy you will drink deeply
from the fountain of salvation!*

4

*In that wonderful day you will sing:
"Thank the LORD! Praise his name!
Tell the nations what he has done.
Let them know how mighty he is!*

5

*Sing to the LORD, for he has done wonderful
things.
Make known his praise around the world.*

6

*Let all the people of Jerusalem shout his
praise with joy!
For great is the Holy One of Israel who
lives among you."*

The Song of Thanksgiving

- Conclusion of Immanuel's Book: Chapter

我要倚靠他，并不惧怕，
因为耶和华 神是我的力量，我的诗歌，
他也成了我的拯救。”

3 所以你们要快乐地

从救恩的泉源打水。

4 到那日，你们必说：

“要称谢耶和华，呼求他的名；
在万民中传扬他的作为，
使他们谨记他那至高的名。

5 你们要唱歌赞美耶和华，因为他作了极美的事；

愿这事传遍全地。

6 锡安的居民哪，当喊叫欢呼！

因为以色列的圣者在你们中间是伟大的。”

感恩之歌 (赛 12:1-6)(中文翻译)

- 以马内利书的总结：第 12 章是以色列所唱的一首感恩之歌，它完成了本书中三个预言性名字的寓意(施亚雅述、玛黑珥·沙拉勒·哈施·罢斯，以及现在的以赛亚：“上帝是我的拯救”－赛 12:2)。
- 喜乐与信靠：以色列表达了深切的喜乐

<p>12 provides a song of thanksgiving sung by Israel, completing the three names of the book (Shearjashub, Maher-shalal-hash-baz, and now Isaiah: "God is my salvation," Is. 12:2)</p> <ul style="list-style-type: none"> • Israel expresses profound joy that God's anger has turned away • This song anticipates Israel's everlasting joy when their promises are complete in the new Kingdom, proclaiming God's excellent deeds and the greatness of "the Holy One of Israel" in their midst 	<p>, 因为上帝的怒气已经转离。</p> <ul style="list-style-type: none"> • 永恒赞美: 这首诗歌预示着以色列的永远的喜乐, 因为他们的应许在新国度中得以完全实现, 他们要宣扬上帝的奇妙作为, 并传扬**“以色列的圣者”**在他们中间的伟大。
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Ch 13

<p><i>1 Isaiah son of Amoz received this message concerning the destruction of Babylon:</i></p> <p>2</p> <p><i>“Raise a signal flag on a bare hilltop. Call up an army against Babylon. Wave your hand to encourage them as they march into the palaces of the high and mighty.</i></p> <p>3</p>	<p>1 亚摩斯的儿子以赛亚得到关于巴比伦的默示:</p> <p>2 你要在光秃的山上竖起旗帜, 向众人扬声挥手, 叫他们进入权贵的门。</p> <p>3 我向我特选的军兵下了命令; 我也呼召了我的勇士,</p>
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I, the LORD, have dedicated these soldiers for this task.

Yes, I have called mighty warriors to express my anger, and they will rejoice when I am exalted."

4

Hear the noise on the mountains!

Listen, as the vast armies march! It is the noise and shouting of many nations.

The LORD of Heaven's Armies has called this army together.

5

They come from distant countries, from beyond the farthest horizons. They are the LORD's weapons to carry out his anger.

With them he will destroy the whole land.

6

Scream in terror, for the day of the LORD has arrived—

the time for the Almighty to destroy.

7

Every arm is paralyzed with fear.

就是那些骄傲自夸的人，
去执行我在怒气中所要作的。

4 听啊！山上有喧哗的声音，
好象是众多的人民；

听啊！有多国的人的嘈杂声，
好象是列国聚集在一起。

万军之耶和华正在数点军兵，预备打仗。

5 他们从远地而来，
从天边而来。

就是耶和华和他恼怒的工具，
要毁灭这全地。

6 哀号吧！因为耶和华的日子近了，
这日子来到，好象毁灭从全能者那里来到一
样。

7 因此，各人的手都必发软，
各人也必心惊胆战。

8 他们都要惊惶失措，
疼痛与痛苦必抓住他们；

他们必绞痛，像生产中的妇人一样。

Every heart melts,

8

and people are terrified.

Pangs of anguish grip them,

like those of a woman in labor.

They look helplessly at one another,

their faces aflame with fear.

9

For see, the day of the LORD is coming—

the terrible day of his fury and fierce anger.

The land will be made desolate,

and all the sinners destroyed with it.

10

The heavens will be black above them;

the stars will give no light.

The sun will be dark when it rises,

and the moon will provide no light.

11

"I, the LORD, will punish the world for its evil

and the wicked for their sin.

I will crush the arrogance of the proud

and humble the pride of the mighty.

他们在惊愕中彼此对望，

面色像火焰一般。

9 看哪！耶和华的日子快来到，

必有残忍、愤恨与烈怒，

使这地荒凉，

使其中的罪人灭绝。

10 天上的星星和众星座

不再发光；

太阳刚出来就变为黑暗，

月亮也不再发光。

11 我必因世界的邪恶施行刑罚，

也必因恶人的罪孽惩罚他们；

我要使狂妄人的骄傲止息，

使强暴人的狂傲降卑。

12 我必使人比精金还少，

使人比俄斐的金更稀罕。

13 在万军之耶和华发怒的时候，

就是我大发烈怒的日子，

12

*I will make people scarcer than gold—
more rare than the fine gold of Ophir.*

13

*For I will shake the heavens.
The earth will move from its place
when the LORD of Heaven's Armies displays
his wrath in the day of his fierce anger."*

14

*Everyone in Babylon will run about like a
hunted gazelle,
like sheep without a shepherd.
They will try to find their own people
and flee to their own land.*

15

*Anyone who is captured will be cut down—
run through with a sword.*

16

*Their little children will be dashed to death
before their eyes.
Their homes will be sacked, and their*

我要使天震动，

大地必摇撼，离开本位。

14 人必像被追猎的羚羊，

又像无人招聚的羊群，

各自归向本族，

各自逃回本地。

15 凡被追上的，必被刺死；

凡被捉住的，必倒在刀下。

16 他们的婴孩必在他们眼前被摔死；

他们的房屋必被抢掠，

他们的妻子必被污辱。

17 看哪！我要激动玛代人来攻击他们。

玛代人不重视银子，也不喜爱金子。

18 他们的弓箭必射倒年轻人，

他们不怜悯妇人腹中的婴儿；

他们的眼也不顾惜小孩。

19 巴比伦本是列国中的华美，是迦勒底人引
以为傲的荣耀，

必像 神倾覆的所多玛、蛾摩拉一样。

wives will be raped.

17

*"Look, I will stir up the Medes against
Babylon.*

*They cannot be tempted by silver
or bribed with gold.*

18

*The attacking armies will shoot down the
young men with arrows.*

*They will have no mercy on helpless
babies
and will show no compassion for
children."*

19

*Babylon, the most glorious of kingdoms,
the flower of Chaldean pride,
will be devastated like Sodom and
Gomorrah
when God destroyed them.*

20

*Babylon will never be inhabited again.
It will remain empty for generation after
generation.
Nomads will refuse to camp there,*

20 那地必永远没有居民，世世代代无人居住；

阿拉伯人不在那里搭帐幕；

牧羊人也不领羊群躺卧在那里。

21 躺卧在那里的，只有旷野的走兽；

充满着他们房屋的，只有吼叫着的野兽；

鸵鸟住在那里，野山羊在那里跳跃。

22 豺狼必在巴比伦的宫中呼号，

野狗必在他们华丽的殿里吠叫。

巴比伦受罚的时候临近了，

它的日子必不长久

一、理解“巴比伦”的预言意义

- 神谕的范围：第 13 章到 23 章包含了针对与以色列为敌的列国的**“重负”**（严厉审判的信息），始于巴比伦（赛 13:1）。
- “巴比伦”的四重含义：该词所指的远不止是古代城市。
 1. 古代王国：由宁录建立的王国（巴别塔）。
 2. 尼布甲尼撒帝国：上帝用来审判以色列罪孽的历史性王国。
 3. 末世实体城市：一个在美索不达米亚（现代伊拉克）重建的城市，

and shepherds will not bed down their sheep.

21

Desert animals will move into the ruined city,

and the houses will be haunted by howling creatures.

Owls will live among the ruins,

and wild goats will go there to dance.

22

Hyenas will howl in its fortresses,

and jackals will make dens in its luxurious palaces.

Babylon's days are numbered;

its time of destruction will soon arrive.

Understanding the Prophetic Meaning of "Babylon"

- Chapters 13 through 23 contain "burdens" (heavy messages of judgment) against nations that stood against Israel, beginning with Babylon (Is. 13:1).
- The Four Meanings of "Babylon": The term refers to more than just the ancient city.

将成为敌基督的权力中心(启示录 14、17、18 章中提及)。

4. 属灵系统:是仇敌败坏上帝子民的终极象征;它代表了所有形式的虚假宗教,也被称为**“大巴比伦,作世上的淫妇和一切可憎之物的母”(启 17:5)。通常我们将世界的系统称为巴比伦系统**,而上帝的系统称为神的国度。

二、以赛亚书 13 章:巴比伦的审判(耶和華的日子)

- (赛 13:2-5):上帝从**“远方之地”招聚他的“分别为圣者”**(他的勇士),来执行他的忿怒并毁灭那地。
- 时间 — 耶和華的日子(赛 13:6-13):这毁灭与**“耶和華的日子”息息相关,大多数学者认为这指的是大灾难时期**。
 - 超自然的审判:这毁灭伴随着宇宙的征兆:日月星辰变黑,证实这是一场史无前例的全球性事件。
 - 由于这严厉的审判,世人将**“比精金还少”**。
- 玛代人的作用与终局(赛 13:17-22):上帝宣告他将激动玛代人(伊朗)攻击巴比伦。
 - 这预言具有双重应验:历史上玛代波斯人的入侵(公元前 540

1. Ancient Kingdom: The kingdom founded by Nimrod (Tower of Babel).
2. Nebuchadnezzar's Empire: The historical kingdom used by God to judge Israel's sin.
3. Last Days Physical City: A reconstructed city in Mesopotamia (modern-day Iraq) that will serve as the seat of power for the Antichrist (referenced in Revelation 14, 17, 18).
4. Spiritual System: The ultimate symbol of the enemy's effort to corrupt God's people; it personifies false religion in every form, also called "BABYLON THE GREAT, THE MOTHER OF HARLOTS" (Rev 17:5). Typically we call the world's system the Babylonian system, and God's system the Kingdom of God

Isaiah 13: The Judgment of Babylon (The Day of the Lord)

- (Is. 13:2-5): God musters an army of "consecrated ones" (His mighty

年)是一个预言性的图画, 指向最终、彻底的毁灭。

- 彻底的毁灭: 最终的毁灭预言将像上帝倾覆所多玛、蛾摩拉一样; 这座城将**“永无人烟, 世代代无人居住”**——这个细节并未在公元前 540 年应验, 而是指向启示录 18 章所描述的未来应验。

warriors) from a "far country" to execute His fury and destroy the land.

- Timing – The Day of the Lord (Is. 13:6-13): The destruction is tied to the "Day of the LORD," which most scholars agree is the Tribulation Period.
 - Supernatural Judgment: The destruction is accompanied by cosmic signs: the stars, sun, and moon are darkened, confirming this is an unprecedented global event.
 - Mortal man will be made "scarcer than pure gold" due to the intense judgment.
- The Medes' Role and Finality (Is. 13:17-22): God declares He will stir up the Medes (Iran) against Babylon.
 - The prophecy has a dual fulfillment: the historical Medo-Persian invasion (540 BC) serves as a prophetic picture of a final, complete destruction.
 - Absolute Ruin: The final destruction is prophesied to be like the overthrow of Sodom and Gomorrah; the city will

"never be inhabited or lived in from generation to generation"—a detail that was not fulfilled in 540 BC, pointing to a future fulfillment described in Revelation 18.

Ch 14

1 But the LORD will have mercy on the descendants of Jacob. He will choose Israel as his special people once again. He will bring them back to settle once again in their own land. And people from many different nations will come and join them there and unite with the people of Israel. **2** The nations of the world will help the people of Israel to return, and those who come to live in the LORD's land will serve them. Those who captured Israel will themselves be captured, and Israel will rule over its enemies.

3 In that wonderful day when the LORD gives his people rest from sorrow and fear, from slavery and chains, **4** you will taunt the king of Babylon. You will say,

"The mighty man has been destroyed.

1 耶和华怜悯雅各，

再拣选以色列，

使他们安居在自己的国土上的时候，

外族人必与他们联合，

归属于雅各家。

2 以色列人必把他们带回自己的国土去，

以色列家必在耶和华所赐的地上得着这些外族人作奴婢；

也要掳掠那些掳掠过他们的，

并且统治那些欺压过他们的。

3 耶和华使你脱离痛苦、愁烦、被迫作的苦工，得享安息的日子，**4** 你必唱出这首诗歌来讽刺巴比伦王，说：

Yes, your insolence is ended.

5

*For the LORD has crushed your wicked power
and broken your evil rule.*

6

*You struck the people with endless blows of
rage
and held the nations in your angry grip
with unrelenting tyranny.*

7

*But finally the earth is at rest and quiet.
Now it can sing again!*

8

*Even the trees of the forest—
the cypress trees and the cedars of
Lebanon—
sing out this joyous song:
'Since you have been cut down,
no one will come now to cut us down!'*

9

"In the place of the dead there is excitement

“欺压人的，怎么止息了呢！

强暴怎么止住了呢！

5 耶和华折断了恶人的杖

和统治者的棒，

6 就是那在忿怒中不住击打众民、

在怒气中管辖列国、毫无抑制地施行迫害的。

7 现在全地都平静安息，

各人都发声欢呼。

8 连松树和黎巴嫩的香柏树都因你欢乐，说：

‘自从你躺下以后，再没有砍伐的人上来砍伐我们了。’

9 地下的阴间因你震动，并迎接你的来临；

又因你而唤醒了所有曾在地上作过领袖的阴魂；

又使所有曾在列国中作君王的，都离位站起来。

10 他们都必答话，对你说：

‘你也变为衰弱，像我们一样吗？

你也与我们相似吗？’

over your arrival.

*The spirits of world leaders and mighty
kings long dead*

stand up to see you.

10

With one voice they all cry out,

'Now you are as weak as we are!

11

Your might and power were buried with you.

*The sound of the harp in your palace has
ceased.*

*Now maggots are your sheet,
and worms your blanket.'*

12

"How you are fallen from heaven,

O shining star, son of the morning!

*You have been thrown down to the earth,
you who destroyed the nations of the
world.*

13

For you said to yourself,

*'I will ascend to heaven and set my throne
above God's stars.*

11 你的威势和你的琴瑟音乐，

都被带下阴间了；

你下面铺的是虫，

上面盖的是蛆。

12 明亮之星、清晨之子啊！

你怎么从天上坠落？

你这倾覆列国的，

怎么被砍倒在地上？

13 你心里曾说：

‘我要升到天上，

我要高举我的宝座到 神的众星之上，

我要坐在聚会的山上，

在北方的极处。

14 我要升到云的高处，

我要使自己像那至高者一般。’

15 然而，你却被抛下阴间，

落到坑中的极处。

16 那些看见你的，都必定睛看你，

*I will preside on the mountain of the gods
far away in the north.*

14

*I will climb to the highest heavens
and be like the Most High.'*

15

*Instead, you will be brought down to the
place of the dead,
down to its lowest depths.*

16

*Everyone there will stare at you and ask,
'Can this be the one who shook the earth
and made the kingdoms of the world
tremble?*

17

*Is this the one who destroyed the world
and made it into a wasteland?
Is this the king who demolished the world's
greatest cities
and had no mercy on his prisoners?'*

18

他们必注视着你，说：

‘那使大地震动，

使列国摇撼，

17 使世界如同荒野，

倾覆城镇，

又不释放囚犯的，就是这人吗？’

18 列国的君王都在荣耀中安睡，

各在自己的坟墓里。

19 但你要从你的坟墓中被逐出，

好象一根被厌弃的树枝，

你被那些遭刀剑所杀的人掩盖，

就是那些被抛到坑中石头那里的人。

你就像一具遭人践踏的尸体。

20 你必不得与别的君王同葬，

因为你败坏了你的国，

杀戮了你的人民；

愿那些恶人的后裔永远不被人提说。

21 因为他们的祖宗犯了罪孽，

*"The kings of the nations lie in stately glory,
each in his own tomb,*

19

*but you will be thrown out of your grave
like a worthless branch.*

*Like a corpse trampled underfoot,
you will be dumped into a mass grave
with those killed in battle.*

You will descend to the pit.

20

*You will not be given a proper burial,
for you have destroyed your nation
and slaughtered your people.
The descendants of such an evil person
will never again receive honor.*

21

*Kill this man's children!
Let them die because of their father's
sins!
They must not rise and conquer the earth,
filling the world with their cities."*

22

This is what the LORD of Heaven's Armies

你们要为他的子孙预备屠杀之处；

不要让他们兴起来，占有地土，

在世上布满城镇。”

22 万军之耶和华说：“我必兴起攻击他们，把巴比伦的名号、所剩余的人，以及后裔子孙，都一同剪除。”这是耶和华说的。**23** “我必使巴比伦被箭猪所占，又使它变为泥沼之地；我必用毁灭的扫帚把它扫净。”这是万军之耶和华说的。**24** 万军之耶和华起了誓，说：

“我怎样想，事就怎样成就；

我怎样计划，事就怎样立定，

25 就是在我的地上粉碎亚述人，

在我的山上践踏他；

他所加的轭必离开以色列人，

他所加的重担必离开以色列人的肩头。”

26 这就是对全地所定的旨意，

就是向列国伸出的手。

27 因为万军之耶和华决定的事，

谁能阻拦呢？

他的手伸了出来，

says:

*"I, myself, have risen against Babylon!
I will destroy its children and its children's
children,"*

says the LORD.

23

*"I will make Babylon a desolate place of
owls,
filled with swamps and marshes.
I will sweep the land with the broom of
destruction.*

*I, the LORD of Heaven's Armies, have
spoken!"*

24 *The LORD of Heaven's Armies has sworn
this oath:*

"It will all happen as I have planned.

It will be as I have decided.

25

*I will break the Assyrians when they are in
Israel;*

*I will trample them on my mountains.
My people will no longer be their slaves
nor bow down under their heavy loads.*

谁能使他收回呢？

28 亚哈斯王去世的那一年，有以下的默示：

29 非利士全地啊！

不要因为那击打你们的杖折断了就欢喜，

因为从蛇的根必生出毒蛇来，

牠所生的，是会飞的蛇。

30 最贫寒的人必有食物吃，

贫乏人必安然躺卧；

我必用饥荒毁灭你的根，

你余剩的人，必被饥荒所杀。

31 城门啊，要哀号！城镇啊，要呼叫！

非利士全地啊，要战栗发软！

因为有烟从北方来，

在他的行伍中没有离队逃走的。

32 人要怎样回答外族的使者呢？要说：

“耶和华建立了锡安，

他子民中的困苦人必在其中避难。”

- 以色列的复兴(赛 14:1-2)：巴比伦被毁灭之后，经文过渡到上帝要怜悯雅各，

26

*I have a plan for the whole earth,
a hand of judgment upon all the nations.*

27

*The LORD of Heaven's Armies has spoken—
who can change his plans?
When his hand is raised,
who can stop him?"*

28 *This message came to me the year King
Ahaz died:*

29

*Do not rejoice, you Philistines,
that the rod that struck you is broken—
that the king who attacked you is dead.
For from that snake a more poisonous
snake will be born,
a fiery serpent to destroy you!*

30

*I will feed the poor in my pasture;
the needy will lie down in peace.
But as for you, I will wipe you out with
famine
and destroy the few who remain.*

重新拣选以色列(弥赛亚国度)的时候。

- 外邦人的服事: 外人将与以色列人联合, 列国的人将拥有他们作仆婢, 以色列将统治过去压迫他们的人。
- 讥讽巴比伦王(赛 14:3-8): 以色列人, 现在从“痛苦”中得到了“安息”, 对巴比伦王唱起了一首讽刺的歌, 这位王被认定为在基督统治前夕执政的敌基督。
 - 这讽刺之歌颂扬**“欺压人的止息了”**, 全地现在在新的国度的和平下, “得享平静安宁”。
- 降到阴间(赛 14:9-21): 这讽刺之歌描述了敌基督坠入阴间。
 - 死者的震惊: 已在阴间(Sheol)的列国领袖都感到震惊, 这位曾如此强大的敌基督, 如今也和“我们一样”变得软弱。
 - 转向撒旦(路西法): 话语转向了**“明亮之星, 早晨之子”(路西法), 他曾宣告: “我要升到天上! 我要使自己与至高者同等。”** 这种转变表明巴比伦王背后的力量是撒旦。
 - 敌基督的最终命运: 经文转回那人(敌基督), 他被剥夺了适当的埋葬(“好像可憎的枝子被扔掉”), 因为他的身体继续被撒旦占据在地上, 他的属地后裔也被定

31

Wail at the gates! Weep in the cities!

Melt with fear, you Philistines!

A powerful army comes like smoke from the north.

Each soldier rushes forward eager to fight.

32 *What should we tell the Philistine messengers? Tell them,*

*"The LORD has built Jerusalem;
its walls will give refuge to his oppressed people."*

- (Is. 14:1-2): After Babylon's destruction, we transition to the time when God will have compassion on Jacob and choose Israel again (the Messianic Kingdom).
 - Gentile Service: Strangers will join Israel, and the world's peoples will possess them as servants, with Israel ruling over its former oppressors.
- The Taunt Against the King (Is. 14:3-8): Israel, now given "rest from your pain," sings a taunt against the

罪。

- 上帝不可阻挡的计划(赛 14:24-27):本章以上帝起誓结束, 他的计划已定, 必行在全地, “谁能废止呢? 至于他伸出的手, 谁能使它缩回呢?”

King of Babylon, who is identified as the Antichrist who ruled immediately prior to Christ's reign.

- The taunt celebrates the "oppressor has ceased," and the whole earth is now "at rest and is quiet" under the peace of the new Kingdom.
- The Descent to Sheol (Is. 14:9-21):
The taunt describes the Antichrist's fall into hell.
 - Astonishment of the Dead:
Leaders already in Sheol are astonished that the Antichrist, who was so powerful, has also been made weak "as we."
 - Transition to Satan (Lucifer):
The language shifts to addressing the "star of the morning, son of the dawn" (Lucifer), who had declared: "I will ascend to heaven; I will make myself like the Most High." This transition shows that the power behind the King of Babylon was Satan.
 - Antichrist's Ultimate Fate: The text transitions back to the man (Antichrist), who is denied

proper burial ("cast out of your tomb like a rejected branch") because his body continues to be inhabited by Satan on Earth, and his earthly lineage is condemned.

- (Is. 14:24-27): The chapter concludes with God swearing that His plan is fixed against the whole earth, and "who can frustrate it? And as for His stretched out hand, who can turn it back?"

Ch 15

1 This message came to me concerning

Moab:

*In one night the town of Ar will be leveled,
and the city of Kir will be destroyed.*

2

*Your people will go to their temple in Dibon
to mourn.*

*They will go to their sacred shrines to
weep.*

They will wail for the fate of Nebo and

1 关于摩押的默示：

一夜之间，摩押的亚珥受到蹂躏，就灭亡了！

一夜之间，摩押的基珥受到蹂躏，也灭亡了！

2 他们进入房子（“房子”或译：“庙宇”），又往底本，上到高处去哭泣，

摩押人为尼波和米底巴哀号；

各人头上都光秃，胡须剃净。

3 他们在街上都腰束麻布；

Medeba,

*shaving their heads in sorrow and cutting
off their beards.*

3

*They will wear burlap as they wander the
streets.*

*From every home and public square will
come the sound of wailing.*

4

*The people of Heshbon and Elealeh will cry
out;*

*their voices will be heard as far away as
Jahaz!*

*The bravest warriors of Moab will cry out in
utter terror.*

They will be helpless with fear.

5

My heart weeps for Moab.

*Its people flee to Zoar and
Eglath-shelishiyah.*

Weeping, they climb the road to Luhith.

*Their cries of distress can be heard all
along the road to Horonaim.*

在房顶上，在广场上，

各人都哀号，流泪痛哭。

4 希实本和以利亚利都呼喊，

他们的声音达到雅杂，

因此摩押配带武器的人大声呼叫，

各人的心都战兢。

5 我的心为摩押哀号，

它的逃民一直去到琐珥，如同一头三岁大的牝牛，要挣脱苦轭，

他们登上鲁希的山坡，随走随哭，

他们在何罗念的路上，发出灭亡的哀号。

6 因为宁林的众水都已荒凉，

青草枯干，嫩草灭没，

完全没有青绿之物。

7 所以，他们把所得的和所积蓄的财富，

都带过了柳树溪。

8 哀号的声音传遍了摩押四境，

哀声直达以基莲，又传到比珥。以琳。

9 底们（按照《死海古卷》和一些古译本，“底们”

6

*Even the waters of Nimrim are dried up!
The grassy banks are scorched.
The tender plants are gone;
nothing green remains.*

7

*The people grab their possessions
and carry them across the Ravine of
Willows.*

8

*A cry of distress echoes through the land of
Moab
from one end to the other—
from Eglaim to Beer-elim.*

9

*The stream near Dibon runs red with blood,
but I am still not finished with Dibon!
Lions will hunt down the survivors—
both those who try to escape
and those who remain behind.*

- The destruction of key Moabite cities occurs swiftly, often described as happening "in a night" (15:1).

作“底本”；“底们”大概是“底本”的另一种写法，为使与原文的“血”字更相似；下同)的水充满了血，

我还要把更多的灾祸加给底们，

使狮子临到摩押逃难的人和那地余下的人中间。

- 摩押主要城市的毀滅來得迅速，常被描述為發生在「一夜之間」(15:1)。
- 提到被毀滅或歸於沉寂的城市包括亞珥和基珥。
- 全國的反應是極度的哀號。
- 人們上到底本的邱壇(廟宇/異教祭壇)哭泣，徒勞地向他們的偶像求助。
- 實行傳統的哀悼標誌：剃光頭(禿頭)和剪掉鬍鬚(15:2)。
- 百姓在街上和廣場上身披麻布，俯伏在地，哀號痛哭(15:3)。
- 武裝士兵和民眾在逃離毀滅時發出哀嚎。
- 難民向南逃往瑣珥，這是一個歷史上具有重要意義的城市，是羅得逃往的地方(15:5)。
- 逃亡的路徑，例如路希的斜坡，充滿了哭泣聲(15:5)。
- 農業和自然資源遭到破壞。
- 寧林的水變為荒涼，導致草地枯萎，植被消失(15:6)。

- Cities mentioned as destroyed or put to silence include Ar of Moab and Kir of Moab.
- The reaction across the nation is extreme lamentation.
 - People ascend to high places (temples/pagan altars) in Dibon to weep, seeking help from their idols in vain.
 - Traditional signs of mourning are practiced: Shaving the head (baldness) and cutting off the beard (15:2).
 - Citizens wear sackcloth in the streets and public squares, prostrating themselves and wailing bitterly (15:3).
- The armed men and populace cry out as they flee the destruction.
 - Refugees flee south toward Zoar, a city historically significant as the place Lot escaped to (15:5).
 - The path of flight, such as the ascent of Luhith, is marked by weeping (15:5).
- The agricultural and natural resources are ruined.
 - The waters of Nimrim become

- 摩押人所積聚的財富和財物被逃亡者攜帶，越過柳樹溪(15:7)。
- 即使是那些逃脫的人，耶和華也應許將有進一步的審判，包括「使獅子追上摩押逃脫的人」(15:9)。

<p>desolate, leading to the withering of grass and loss of vegetation (15:6).</p> <ul style="list-style-type: none"> ○ The wealth and possessions of the Moabites are carried away by those fleeing across the Brook of the Willows (15:7). ● Even for those who escape, the Lord promises further judgment, including sending "lions upon the fugitives" (15:9). 	
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Ch 16

<p>1</p> <p><i>Send lambs from Sela as tribute to the ruler of the land. Send them through the desert to the mountain of beautiful Zion.</i></p> <p>2</p> <p><i>The women of Moab are left like homeless birds at the shallow crossings of the Arnon River.</i></p>	<p>1 你们要把羊羔送给那地的掌权者， 从西拉经过旷野，送到锡安居民（“居民”原文作 “女子”）的山。</p> <p>2 摩押的居民在亚嫩渡口， 像游荡的飞鸟，又像被赶出巢窝的鸟儿。</p> <p>3 “求你给我们献谋略，作裁判！ 使你的影子在午间如同黑夜， 把被赶逐的人隐藏起来，不可出卖逃亡的人。</p> <p>4 让摩押那些被赶逐的人与你同住，</p>
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3

"Help us," they cry.

"Defend us against our enemies.

Protect us from their relentless attack.

*Do not betray us now that we have
escaped.*

4

Let our refugees stay among you.

*Hide them from our enemies until the
terror is past."*

*When oppression and destruction have
ended and enemy raiders have disappeared,*

5

*then God will establish one of David's
descendants as king.*

*He will rule with mercy and truth.
He will always do what is just
and be eager to do what is right.*

6

*We have heard about proud Moab—
about its pride and arrogance and rage.
But all that boasting has disappeared.*

求你作他们的隐密处，使他们脱离毁灭者的
面。

勒索人的必要终止，毁灭人的也将止息，

欺压人的必从这地灭绝；

5 必有一个宝座在慈爱中建立；

必有一位凭信实坐在上面，就是在大卫的帐棚
里；

他必施行审判，寻求公平，

并且迅速行公义。”

6 我们听说过摩押的骄傲，十分骄傲；

也听说过它的狂妄、骄傲和忿怒，

它那浮夸的话都是虚假。

7 因此，摩押人必哀哭，各人一同为摩押哀哭，

摩押人又要为吉珥·哈列设的葡萄饼哀叹忧
伤。

8 因为希实本的田地和西比玛的葡萄树都衰残
了，

它们美好的枝子曾醉倒了列国的君主。

它的嫩枝直达雅谢，蔓延到旷野，

又向外伸展，越过盐海。

7

The entire land of Moab weeps.

*Yes, everyone in Moab mourns
for the cakes of raisins from Kir-hareseth.*

They are all gone now.

8

*The farms of Heshbon are abandoned;
the vineyards at Sibmah are deserted.
The rulers of the nations have broken down
Moab—
that beautiful grapevine.*

*Its tendrils spread north as far as the town
of Jazer
and trailed eastward into the wilderness.*

*Its shoots reached so far west
that they crossed over the Dead Sea.*

9

*So now I weep for Jazer and the vineyards
of Sibmah;*

*my tears will flow for Heshbon and
Elealeh.*

*There are no more shouts of joy
over your summer fruits and harvest.*

10

9 因此，我要为西比玛的葡萄树哀哭，像雅谢人的哀哭一样。

希实本和以利亚利啊！我要用眼泪浸透你；

因为有呐喊的声音临到你夏天的果子和你收割的庄稼。

10 欢喜快乐都从肥美的田地中被取去了；

葡萄园里必再没有歌唱，也没有欢呼；

踹酒的不能在榨酒池里踹出酒来；

我止息了欢呼的声音！

11 因此，我的心肠为摩押哀鸣，有如琴瑟；

我的肺腑也为吉珥·哈列设哀哭。

12 到那时，摩押人虽朝见他们的神，

虽在高处弄得疲乏不堪，

又到他们的圣所去祷告，

却总不得亨通。

13 以上是耶和华从前论到摩押所说的话。 14 但现在耶和华宣告说：“三年之内，按照雇工的年数，摩押的荣耀和他所有的群众，都必被藐视；余下的人必稀少，微不足道。”

- (16:1-5): 以赛亚为摩押提供了一条暂时的逃生之路。

*Gone now is the gladness,
gone the joy of harvest.
There will be no singing in the vineyards,
no more happy shouts,
no treading of grapes in the winepresses.
I have ended all their harvest joys.*

11

*My heart's cry for Moab is like a lament on a harp.
I am filled with anguish for Kir-hareseth.*

12

*The people of Moab will worship at their pagan shrines,
but it will do them no good.
They will cry to the gods in their temples,
but no one will be able to save them.

Make known his praise around the world.*

13 *The LORD has already said these things about Moab in the past. 14 But now the LORD says, "Within three years, counting each day, the glory of Moab will be ended. From its great population, only a feeble few will be left alive."*

- (16:1-5): Isaiah offers Moab a

- 庇护：摩押被指示要向耶路撒冷（锡安）送上“贡羊”，并在犹大的荫庇下寻求庇护。
- 这种暂时的庇护会持续到弥赛亚国度建立之时（“必有恩慈坚立的王位……在大卫的帐幕中”）。摩押女子路得（旧约书卷）是这种模式的预言性典范。
- 信息随后转回审判，指出极度的骄傲是摩押最终覆灭的原因。他们在高处进行的异教祷告将徒劳无功。
- (16:13-14): 上帝给出了精确的期限：“三年之内。”
- 历史应验：这指的是亚述人在公元前 701 年对摩押的毁灭。
- 摩押的例子显示了上帝为一小部分外邦余民提供庇护，他们将分享国度的荣耀。

temporary path for escape.

- Shelter: Moab is instructed to send a "tribute lamb" to Jerusalem (Zion) and seek refuge under the shadow of Judah.
- This temporary shelter lasts until the Messianic Kingdom is established ("A throne will even be established in lovingkindness... in the tent of David"). The Moabitess Ruth (OT Book) serves as a prophetic example of this pattern.
- The message returns to judgment, citing excessive pride as Moab's ultimate undoing. Their pagan prayers on the high places will be unavailing.
- (16:13-14): God gives a precise deadline: "Within three years."
 - Historical Fulfillment: This refers to the destruction of Moab by the Assyrians in 701 BC.
- Moab's example shows God's provision of refuge for a small remnant of Gentiles who will share in

the Kingdom's glory.

Ch 17

1 *This message came to me concerning
Damascus:*

*"Look, the city of Damascus will disappear!
It will become a heap of ruins.*

2

*The towns of Aroer will be deserted.
Flocks will graze in the streets and lie
down undisturbed,
with no one to chase them away.*

3

*The fortified towns of Israel will also be
destroyed,
and the royal power of Damascus will
end.
All that remains of Syria
will share the fate of Israel's departed
glory,"
declares the LORD of Heaven's Armies.*

1 关于大马士革的默示：

“看哪！大马士革快要被废弃，
不再是一个城市，
它必变作废墟。

2 亚罗珥的城市必被撇弃，

成为牧放羊群之处，羊群必在那里躺卧，
没有人惊扰牠们。

3 以法莲的堡垒必失去，

大马士革的国权也必消逝；

亚兰的余民

必像以色列人的荣耀一般消灭。”

这是万军之耶和华说的。

4 “到那日，雅各的荣耀必衰落，

他肥胖的身体必消瘦。

5 就像收割的人收聚庄稼，

4

*"In that day Israel's glory will grow dim;
its robust body will waste away.*

5

*The whole land will look like a grainfield
after the harvesters have gathered the
grain.*

It will be desolate,

*like the fields in the valley of Rephaim
after the harvest.*

6

*Only a few of its people will be left,
like stray olives left on a tree after the
harvest.*

*Only two or three remain in the highest
branches,*

*four or five scattered here and there on
the limbs,"*

declares the LORD, the God of Israel.

7

*Then at last the people will look to their
Creator*

*and turn their eyes to the Holy One of
Israel.*

用手割取穗子；

又像人在利乏音谷，

拾取遗落的穗子。

6 虽然其中有少许遗下的穗子，却好象橄榄树被打过一样。

在树顶上，只剩下两三个果子；

在那本是多结果子的果树枝上，

只留下四五个果子。”

这是耶和华以色列的神说的。

7 到那日，人必仰望他们的创造主，

他们必亲眼看见以色列的圣者。

8 他们必不仰望自己双手所做的祭坛，

也不再看着自己指头所做的，

无论是亚舍拉，或是香坛。

9 到那日，他们那些因以色列人而撇弃的坚固城，

必像树林中和山顶上被撇弃的地方，

这样，地就荒凉了。

10 因为你忘记了那拯救你的神，

8

They will no longer look to their idols for help

or worship what their own hands have made.

They will never again bow down to their Asherah poles

or worship at the pagan shrines they have built.

9

Their largest cities will be like a deserted forest,

like the land the Hivites and Amorites abandoned

when the Israelites came here so long ago.

It will be utterly desolate.

10

Why? Because you have turned from the God who can save you.

You have forgotten the Rock who can hide you.

So you may plant the finest grapevines and import the most expensive seedlings.

又不纪念那作你避难所的盘石，

所以你虽然栽下佳美的树秧子，

种下异种的幼苗，

11 又在你栽种的日子里，细心地在周围圈上篱笆，

到早晨，又使你所栽种的开花，

但在愁苦与极度伤痛的日子里，

所收割的就只有一小堆。

12 唉！许多民族在喧哗，

他们喧嚷好象海浪澎湃；

列国在咆哮，

他们吼叫，好象洪水奔流。

13 万族怒号，好象众水涌流，

但 神必斥责他们，使他们远远逃跑；

他们又被追赶，如同山上风前的糠秕，

又像暴风前的尘土卷动。

14 在晚上有惊恐，

未到早晨，他们就没有了，

这是那些抢夺我们的人所得的分，

11

They may sprout on the day you set them out;

yes, they may blossom on the very morning you plant them, but you will never pick any grapes from them.

Your only harvest will be a load of grief and unrelieved pain.

12

Listen! The armies of many nations roar like the roaring of the sea.

Hear the thunder of the mighty forces as they rush forward like thundering waves.

13

But though they thunder like breakers on a beach,

God will silence them, and they will run away.

They will flee like chaff scattered by the wind,

like a tumbleweed whirling before a storm.

是那些掠劫我们的人应得的报应。

- 共同的毁灭:大马士革(叙利亚)和以法莲(北国以色列)都将被夷为废墟,沦为供牲畜躺卧的草场。
- 荣耀的丧失:上帝宣告大马士革的**“荣耀”将如同“以色列人的荣耀”**,讽刺地指出以色列因不忠而失去的荣耀,因此这些敌人也毫无荣耀可言。
- 余民的应许(17:6):尽管遭到毁灭,雅各仍会留下余民,如同橄榄树上顶端剩下的两三个橄榄。
- 审判的目的(17:7-12):审判迫使人们顾及其造他们的主,因为他们人手所造的偶像已被毁坏。然而,这更多地被描绘为机会的丧失,而非真正的心意回转。
- 最终的结局(17:12-14):虽然许多民族(强大的军队)像大水奔腾一般喧嚷而至,但耶和华必斥责他们,他们将像风前的糠一般飞逝。
- 总结:这个信息强调,上帝不仅会审判外邦列国的罪恶,也必审判祂自己百姓(以色列)中的罪恶。

14

In the evening Israel waits in terror,

but by dawn its enemies are dead.

This is the just reward of those who plunder us, a fitting end for those who destroy us.

- Damascus (Syria) and Ephraim (Northern Israel) will both be reduced to fallen ruins and pastures.
- God declares that the "glory" of Damascus will be like the "glory of the sons of Israel," sarcastically noting that Israel's glory had already departed due to unfaithfulness.
- (17:6): Despite the ruin, a remnant of Jacob will remain, like two or three olives left on the topmost bough.
- (17:7-12): Judgment forces people to look to their Maker because their man-made idols have been destroyed. However, this is portrayed as a loss of opportunity rather than a genuine change of heart.
- (17:12-14): Though many nations (a great army) rush in like surging waters, the LORD will rebuke them, and they will flee like chaff before the wind.

- This message underscores that God will judge sin not only among the Gentile nations but also among His own people, Israel.

Ch 18

1

*Listen, Ethiopia—land of fluttering sails
that lies at the headwaters of the Nile,*

2

*that sends ambassadors
in swift boats down the river.*

*Go, swift messengers!
Take a message to a tall, smooth-skinned
people,
who are feared far and wide
for their conquests and destruction,
and whose land is divided by rivers.*

3

*All you people of the world,
everyone who lives on the earth—
when I raise my battle flag on the mountain,
look!*

1 古实河外，船只彼此碰撞，

响声四起之地，有祸了！

2 这就是那经常差派使者，

在水面上乘坐蒲草船渡海的地方。

去吧！快行的使者，到那身躯高大、皮肤光滑的国去，

到一个远近都为人所惧怕的民族那里去，

这国是强盛和践踏人的，

他们的地有河流把地分开。

3 世上所有的居民，住在全地上的人哪！

山上竖起旗帜的时候，你们要注意；

号角吹响的时候，你们要聆听。

4 耶和华这样对我说：

When I blow the ram's horn, listen!

4

For the LORD has told me this:

*"I will watch quietly from my dwelling
place—*

*as quietly as the heat rises on a summer
day,*

*or as the morning dew forms during the
harvest."*

5

*Even before you begin your attack,
while your plans are ripening like grapes,
the LORD will cut off your new growth with
pruning shears.*

*He will snip off and discard your
spreading branches.*

6

*Your mighty army will be left dead in the
fields*

*for the mountain vultures and wild
animals.*

*The vultures will tear at the corpses all
summer.*

The wild animals will gnaw at the bones

“我要从我的居所安静观看，

像日光中闪烁的热气，

又像收割时的热气中有露水的云彩。”

5 因为在收割以前，花蕾开尽，

花朵也成了将熟的葡萄之时，

他就用镰刀削去嫩枝，

又砍掉蔓延的枝子。

6 它们都要撇下，给山间的鸷鸟，

和地上的野兽；

鸷鸟必吃它们来度过夏天，

地上的百兽必吃它们来度过冬天。

7 到那时，这个身躯高大、皮肤光滑的民族，

就是远近都为人所惧怕的民族，

强盛和践踏人的国，

他们的地有河流把地分开，

他们必把礼物带来给万军之耶和华，

就是奉到锡安山，万军之耶和华立他名的地
方。

- 身份：古实指的是古代的埃塞俄比亚，

all winter.

7

At that time the LORD of Heaven's Armies will receive gifts

*from this land divided by rivers,
from this tall, smooth-skinned people,
who are feared far and wide for their conquests and destruction.*

*They will bring the gifts to Jerusalem,
where the LORD of Heaven's Armies dwells.*

- Cush refers to ancient Ethiopia, located beyond the Blue Nile and Atbara rivers. The people are described as tall, smooth, powerful, and sending envoys in papyrus vessels.
- This primarily concerns the Messianic Kingdom and the return of Christ, with no detailed near-term historical fulfillment mentioned here.
- (v. 3-4): A visible signal ("standard raised on the mountains," "trumpet blown") will be seen and heard by all global inhabitants, signifying the Lord's emergence from His dwelling place.
 - This appearance is dual:

位于青尼罗河和阿特巴拉河之外。那里的人民身材高大、皮肤光滑、强壮有力，并用蒲草船派遣使者。

- 焦点在末世：此神谕主要关注弥赛亚国度和基督的再临，此处未提及详细的近期历史应验。
- 普世性的记号 (v. 3-4)：一个可见的信号（“山上竖立的大旗”、“吹响的号角”）将被全球所有居民看见和听见，标志着主从祂的居所显现。
 - 这种显现有双重性：“烈日下的燥热”（审判）和“收割时的露水”（恢复与安慰）。
- 审判的时机 (v. 5)：审判突然发生，就像葡萄树/无花果树（以色列的象征）在果实尚未成熟时被过早修剪一样——发生在最意想不到的时候（与马太福音 24 章的预言相似）。
- 神的晚餐 (v. 6)：战败的仇敌将遗留下来，成为“山上鸷鸟和地上走兽”的食物，这与启示录 19 章所描述的**“神的大筵席”**相呼应。
- 转变 (v. 7)：强大而压迫人的古实民族最终将在弥赛亚国度期间向在锡安山的耶和华**“献上礼物”**以示敬意。
- 总体主题（古实）：以色列的仇敌将被改变，成为向锡安致敬的民族。

"dazzling heat" (judgment) and
"cloud of dew" (refreshing
relief).

- (v. 5): Judgment occurs suddenly, like premature pruning of the grapevine/fig tree (symbols for Israel) just as the fruit is setting—a time when it is least expected (parallels Matthew 24).
- (v. 6): The defeated enemies are left as food for the "mountain birds of prey" and beasts, paralleling the "Great Supper of God" described in Revelation 19.
- (v. 7): The powerful, oppressive nation of Cush will ultimately bring a "gift of homage" to the LORD at Mount Zion during the Messianic Kingdom.
- Israel's enemies will be transformed into nations that pay homage to Zion.

Ch 19

*1 This message came to me concerning
Egypt:*

Look! The LORD is advancing against Egypt,

1 关于埃及的默示：

看哪！耶和华驾着轻快的云，

riding on a swift cloud.

The idols of Egypt tremble.

*The hearts of the Egyptians melt with
fear.*

2

*"I will make Egyptian fight against
Egyptian—*

*brother against brother,
neighbor against neighbor,
city against city,
province against province.*

3

*The Egyptians will lose heart,
and I will confuse their plans.
They will plead with their idols for wisdom
and call on spirits, mediums, and those
who consult the spirits of the dead.*

4

*I will hand Egypt over
to a hard, cruel master.
A fierce king will rule them,"
says the Lord, the LORD of Heaven's
Armies.*

5

来到埃及；

埃及的偶像在他面前战兢，

埃及人的心都惊怕。

2 我要激动埃及人去攻击埃及人，

他们就相争起来，各人攻击自己的兄弟，各人
攻击自己的邻舍，

城攻击城；国攻击国。

3 埃及人的意志必消沉，

我要破坏他们的计谋；

他们必求问偶像、念咒的、

交鬼的和行巫术的。

4 我必把埃及人交在残暴的主人手中；

凶猛的君王要管辖他们；这是主万军之耶和华
说的。

5 海中的众水必干透，

河床必枯竭干涸。

6 河道必发臭，

埃及众河流的水必消退干涸；

苇子和芦荻都必枯萎。

The waters of the Nile will fail to rise and flood the fields.

The riverbed will be parched and dry.

6

*The canals of the Nile will dry up,
and the streams of Egypt will stink
with rotting reeds and rushes.*

7

*All the greenery along the riverbank
and all the crops along the river
will dry up and blow away.*

8

*The fishermen will lament for lack of work.
Those who cast hooks into the Nile will
groan,
and those who use nets will lose heart.*

9

*There will be no flax for the harvesters,
no thread for the weavers.*

10

7 尼罗河旁、尼罗河口的草田，

以及沿着尼罗河所种的田都必枯干，
被吹散，不再存在。

8 打鱼的人必哀号；

所有在尼罗河上垂钓的必悲伤；
那些在水面上撒网的，必灰心难过。

9 那些用梳好的麻来纺纱的，
和那些织白布的，都必羞愧。

10 埃及的柱石必被打碎，
所有受雇的工人也必心里忧愁。

11 琐安的领袖非常愚昧，
法老那些最有智慧的谋士所筹算的，
都成为愚昧。

你们怎能对法老说：

“我是智慧人的儿子，是古代君王的后裔”呢？

12 你的智慧人在哪里呢？

万军之耶和华向埃及所定的旨意是怎样的？
就让他们告诉你，使你知道吧！

*They will be in despair,
and all the workers will be sick at heart.*

11

What fools are the officials of Zoan!

*Their best counsel to the king of Egypt is
stupid and wrong.*

*Will they still boast to Pharaoh of their
wisdom?*

*Will they dare brag about all their wise
ancestors?*

12

Where are your wise counselors, Pharaoh?

*Let them tell you what God plans,
what the LORD of Heaven's Armies is going
to do to Egypt.*

13

*The officials of Zoan are fools,
and the officials of Memphis are deluded.
The leaders of the people
have led Egypt astray.*

14

*The LORD has sent a spirit of foolishness on
them,*

13 琐安的领袖都变为愚昧，

挪弗的领袖都受了欺骗；

那些在埃及支派中作房角石的，

使埃及人走错了路。

14 耶和华让歪曲的灵搀入埃及当中，

以致他们使埃及一切所作的都有谬误，

好象醉酒的人呕吐的时候，东倒西歪一样。

15 无论是头或尾、棕枝或芦苇所作的，

都不能为埃及成就甚么事。

16 到那日，埃及人必像妇人一样。他们必因
万军之耶和华在埃及之上挥手而战兢恐惧。

17 犹大地必使埃及惊恐；无论谁向埃及人提起
犹大地，他们都惧怕，因为这是万军之耶和华
向埃及所定的旨意。

18 到那日，埃及地必有五座城的人说迦南的
方言，又指着万军之耶和华起誓，必有一座城
称为“毁灭城”（“毁灭城”或译：“太阳城”）。

19 到那日，在埃及地必有一座献给耶和华的
祭坛；在埃及的边界上必有一根献给耶和华的
柱子。**20** 这都要在埃及地作万军之耶和华的
记号和证据。埃及人因受人欺压向耶和华哀求
的时候，他就差派一位拯救者和维护者到他们
那里，他必拯救他们。**21** 耶和华必被埃及人

*so all their suggestions are wrong.
They cause Egypt to stagger
like a drunk in his vomit.*

15

*There is nothing Egypt can do.
All are helpless—
the head and the tail,
the noble palm branch and the lowly reed.*

16 *In that day the Egyptians will be as weak as women. They will cower in fear beneath the upraised fist of the LORD of Heaven's Armies.*

17 *Just to speak the name of Israel will terrorize them, for the LORD of Heaven's Armies has laid out his plans against them.*

18 *In that day five of Egypt's cities will follow the LORD of Heaven's Armies. They will even begin to speak Hebrew, the language of Canaan. One of these cities will be Heliopolis, the City of the Sun.*

19 *In that day there will be an altar to the LORD in the heart of Egypt, and there will be a monument to the LORD at its border. 20* *It will be a sign and a witness that the LORD of Heaven's Armies is worshiped in the land of Egypt. When the people cry to the LORD for*

认识。到那日，埃及人必认识耶和华；他们也要用祭物和供物来敬拜他，并且向耶和华许愿、还愿。**22** 耶和华必击打埃及，既击打、又医治，他们就回转归向耶和华，他必应允他们的祷告，医治他们。

23 到那日，必有一条从埃及通到亚述的大道；亚述人要进到埃及，埃及人也要进入亚述；埃及人要与亚述人一同敬拜耶和华。

24 到那日，以色列必与埃及和亚述一起成为地上列国的祝福。**25** 万军之耶和华赐福给他们，说：“我的子民埃及，我手的工程亚述，我的产业以色列，都是有福的！”

- 埃及的象征：埃及代表不信、有罪的世界，在历史上曾是以色列的压迫者，后来也是一个虚假联盟的盟友。
- 大灾难时期的审判 (v. 1-15):
 - 内战：上帝将激动埃及人攻击埃及人（“城攻打城”）。
 - 残酷的统治者：他们将被交在一个**“残暴的主，和强横的王”**手中（很可能是敌基督）。
 - 生态灾难：海水和尼罗河水系将干涸，彻底摧毁其整个经济（渔业、麻布制造业、农业）。
 - 属灵的迷惑：上帝将把**“乖谬的灵”**掺在他们的领袖之中，并降下“迷惑人的影响”**（与帖撒罗

help against those who oppress them, he will send them a savior who will rescue them. **21** The LORD will make himself known to the Egyptians. Yes, they will know the LORD and will give their sacrifices and offerings to him. They will make a vow to the LORD and will keep it. **22** The LORD will strike Egypt, and then he will bring healing. For the Egyptians will turn to the LORD, and he will listen to their pleas and heal them.

23 In that day Egypt and Assyria will be connected by a highway. The Egyptians and Assyrians will move freely between their lands, and they will both worship God. **24** In that day Israel will be the third, along with Egypt and Assyria, a blessing in the midst of the earth. **25** For the LORD of Heaven's Armies will say, "Blessed be Egypt, my people. Blessed be Assyria, the land I have made. Blessed be Israel, my special possession!"

- Egypt represents the unbelieving, sinful world, and was a historical oppressor and later a deceptive ally to Israel.
- (v. 1-15):
 - Civil War: God will incite Egyptians against Egyptians ("city against city").

尼迦后书 2 章相似), 使他们相信虚假之事。

- 终极荒凉: 预言(以西结书 29 章)指出那地将成为**“荒场和荒凉之地”达四十年**，这项审判尚未应验。
- 弥赛亚国度与医治 (v. 16-25): 关键短语**“到那日”**标志着这个未来的时刻。
 - 归信: 埃及将因犹大而战兢, 将有五个城市说迦南的方言(希伯来语)并向耶和华起誓效忠。
 - 敬拜: 在埃及将为耶和华设立祭坛和柱子。上帝将给他们差遣一位救主和勇士(基督)。
 - 医治: 上帝施行的击打, 最终是为了促使医治以及他们归向耶和华(v. 22)。
 - 联合: 将建立一条**“从埃及到亚述的大道”**，使埃及、亚述和以色列在共同敬拜中联合, 成就普世的祝福。
- 预言的调和: 以西结书所预言的四十年荒凉很可能是在千禧年国度的最初四十年——这是他们对以色列犯罪的后果, 之后埃及将恢复为一个**“低微的王国”**，永不再统治列国。

- They will be delivered into the hands of a "cruel master, and a mighty king" (likely the Antichrist).
- The waters of the sea and the Nile river system will dry up, devastating their entire economy (fishing, linen manufacturing, agriculture).
- God will mix a "spirit of distortion" within their leaders and send a "deluding influence" (parallels 2 Thessalonians 2) to cause them to believe what is false.
- Prophecy (Ezekiel 29) states the land will be an "utter waste and desolation" for forty years, a judgment not yet fulfilled.
- Messianic Kingdom and Healing (v. 16-25): The key phrase "In that day" signals this future time.
 - Conversion: Egypt will tremble before Judah, and five cities will speak the language of Canaan (Hebrew) and swear allegiance to the LORD.
 - Worship: Altars and a pillar to the LORD will be established in

Egypt. God will send them a Savior and Champion (Christ).

- Healing: The strike God delivers is one that ultimately prompts healing and their return to the LORD (v. 22).
- Union: A "highway from Egypt to Assyria" will be established, uniting Egypt, Assyria, and Israel in common worship, fulfilling a global blessing.
- The 40 years of desolation (Ezekiel) are likely the first 40 years of the Millennial Kingdom—a consequence for their sin against Israel, after which Egypt returns as a "lowly kingdom," never again to rule over the nations.

Ch 20

1 In the year when King Sargon of Assyria sent his commander in chief to capture the Philistine city of Ashdod, 2 the LORD told Isaiah son of Amoz, "Take off the burlap you have been wearing, and remove your sandals." Isaiah did as he was told and walked around naked and barefoot.

1 亚述王撒珥根差派统帅去亚实突的那年，那统帅就攻打亚实突，把城占领。**2** 那时，耶和華借着亞摩斯的兒子以賽亞說：“你解开你腰間的麻布，脫去你腳上的鞋。”以賽亞就这样作了，露體赤足行走。**3** 耶和華說：“我的僕人以賽亞怎樣露體赤足行走了三年，作攻擊埃及和古實的預兆和兆頭，**4** 亞述王也必照樣把埃及的俘虜和古實被放逐的人帶走，無論老少，都露

3 Then the LORD said, "My servant Isaiah has been walking around naked and barefoot for the last three years. This is a sign—a symbol of the terrible troubles I will bring upon Egypt and Ethiopia. **4** For the king of Assyria will take away the Egyptians and Ethiopians as prisoners. He will make them walk naked and barefoot, both young and old, their buttocks bared, to the shame of Egypt. **5** Then the Philistines will be thrown into panic, for they counted on the power of Ethiopia and boasted of their allies in Egypt! **6** They will say, 'If this can happen to Egypt, what chance do we have? We were counting on Egypt to protect us from the king of Assyria.'"

- This chapter provides the missing near-term historical prophecy for Cush and Egypt, which were only previously given long-term prophecies.
- Around 711 BC: In the year the Assyrian King Sargon captured Ashdod, God commanded Isaiah to walk naked and barefoot for three years (v. 2).
- This act symbolized that the king of Assyria would lead away the captives of Egypt and Cush, young and old,

体赤足，露出下体，使埃及蒙羞。**5** 以色列人必因他们所仰望的古实和他们所夸耀的埃及，惊惶羞愧。**6** 到那日，这沿海的居民必说：‘看哪！我们所仰望的，就是我们为着脱离亚述王，逃往投靠的，也不过是这样。我们又怎能逃脱呢？’”

- 短期预言的补充：本章提供了古实和埃及缺失的近期历史性预言，它们之前只得到了长期的(末世论的)预言。
- 事件的标志(约公元前 711 年)：在亚述王撒珥根攻取亚实突的那一年，上帝命令以赛亚赤身赤脚走了三年(v. 2)。
- 象征的意义：这个行动象征着亚述王将把埃及和古实的俘虏，无论老少，都赤身赤脚地掳去(v. 4)。
- 对犹大的警告：这项审判旨在使犹太蒙羞，因为他们将希望和依赖寄托在与古实和埃及结盟上，而不是信靠耶和华(v. 5-6)。

<p>naked and barefoot (v. 4).</p> <ul style="list-style-type: none"> The judgment was meant to shame Judah, who had placed their hope and reliance on alliances with Cush and Egypt instead of trusting in the LORD (v. 5-6). 	
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Ch 21

<p>1 <i>This message came to me concerning Babylon—the desert by the sea:</i></p> <p><i>Disaster is roaring down on you from the desert,</i> <i>like a whirlwind sweeping in from the Negev.</i></p> <p>2</p> <p><i>I see a terrifying vision:</i> <i>I see the betrayer betraying,</i> <i>the destroyer destroying.</i> <i>Go ahead, you Elamites and Medes,</i> <i>attack and lay siege.</i> <i>I will make an end</i> <i>to all the groaning Babylon caused.</i></p>	<p>1 关于海旁旷野的默示： 有敌人从旷野，从可怕之地而来， 好象南地的暴风猛烈扫过一般。</p> <p>2 我被指示去看一个惨酷的异象： 那行诡诈的仍然行诡诈，那行破坏的仍然行破坏。</p> <p>以拦哪，上去吧！玛代啊，围攻吧！ 我要使一切叹息止住。</p> <p>3 因此，我满腰疼痛， 痛苦抓住我，好象产妇的痛苦一样； 我绞痛弯腰至听不见，我惊惶至看不到。</p> <p>4 我的心迷糊，惊恐威吓着我；</p>
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3

*My stomach aches and burns with pain.
Sharp pangs of anguish are upon me,
like those of a woman in labor.
I grow faint when I hear what God is
planning;
I am too afraid to look.*

4

*My mind reels and my heart races.
I longed for evening to come,
but now I am terrified of the dark.*

5

*Look! They are preparing a great feast.
They are spreading rugs for people to sit
on.
Everyone is eating and drinking.
But quick! Grab your shields and prepare for
battle.
You are being attacked!*

6

*Meanwhile, the Lord said to me,
"Put a watchman on the city wall.
Let him shout out what he sees.*

7

我所爱慕的黄昏，竟使我战兢。

5 他们摆设筵席，铺张地毯，又吃又喝。

领袖们，起来吧！用油抹净盾牌。

6 因为主这样对我说：

“你去设立守望的，叫他把所看见的报告出来。

7 他一看见骑兵一对一对而来，

又有驴队和骆驼队，

他就要留意，非常留意。”

8 后来，守望者（按照《马索拉文本》，“守望者”作“狮子”；现参照《死海古卷》和叙利亚文古译本翻译）喊叫着说：

“主啊！我每日不断站在守望楼上，

每夜立在我守望的岗位中。

9 看哪！有一队骑兵来了，马兵一对一对而来。”

又有人回答说：“倾倒了，巴比伦倾倒了！

它所有雕刻的神像都被打碎在地上了。”

10 我那被打的禾稼啊！我禾场上的谷啊！

我从万军之耶和华，以色列的神那里听见的

*He should look for chariots
drawn by pairs of horses,
and for riders on donkeys and camels.
Let the watchman be fully alert."*

8

*Then the watchman called out,
"Day after day I have stood on the
watchtower, my lord.
Night after night I have remained at my
post.*

9

*Now at last—look!
Here comes a man in a chariot
with a pair of horses!"
Then the watchman said,
"Babylon is fallen, fallen!
All the idols of Babylon
lie broken on the ground!"*

10

*O my people, threshed and winnowed,
I have told you everything the LORD of
Heaven's Armies has said,
everything the God of Israel has told me.*

11 *This message came to me concerning*

都告诉你们了。

11 关于以东（“以东”原文作“度玛”，意即寂静，在这里暗示以东的困境的）默示：

有人从西珥呼叫我说：

“守望的啊！黑夜还有多长？”

守望的啊！黑夜还有多长？”

12 守望的说：

“早晨到了，黑夜也会再来；

你们若要问，就尽管问；

也可以回头再来问。”

13 关于阿拉伯的默示：

底但的商队啊！

你们必在阿拉伯的森林中住宿。

14 提玛地的居民哪！

要拿水来给那些口渴的，

拿饼来接待那些逃难的。

15 因为他们逃避了刀剑、

已出鞘的刀剑和上了弦的弓，

以及严重的战祸。

Edom:

*Someone from Edom keeps calling to me,
“Watchman, how much longer until
morning?”*

When will the night be over?”

12

*The watchman replies,
“Morning is coming, but night will soon
return.*

*If you wish to ask again, then come back
and ask.”*

13 *This message came to me concerning
Arabia:*

*O caravans from Dedan,
hide in the deserts of Arabia.*

14

*O people of Tema,
bring water to these thirsty people,
food to these weary refugees.*

15

*They have fled from the sword,
from the drawn sword,*

16 主对我这样说：“按照雇工的年数，一年之内，基达的一切光荣都必化为乌有。**17** 弓箭手剩余的人数，就是基达人的勇士，必定很少；这是耶和華以色列的神说的。”

一、针对巴比伦的神谕(“海边的旷野”)

- 身份与意义：“海边的旷野”是一个隐晦的指称，指向巴比伦(第9节)。巴比伦被描绘成行诡诈的毁灭者(第2节)，象征着撒旦和虚假的宗教系统。
- 毁灭的方式：上帝命定以拦和玛代将上去围攻，以结束巴比伦所造成的“叹息”。
 - 历史应验：这指的是玛代波斯帝国于公元前539年征服巴比伦(但以理书5章)。巴比伦人在宴乐中被出其不意地捕获(第5节)。
 - 预言性应验：守望者的呼喊：“巴比伦倾倒了！倾倒了！”(第9节)，明确地将其与未来“大巴比伦”(启示录18:2)的最终审判(虚假宗教系统)联系起来。
- 守望者的等候：守望者在以赛亚的应许和巴比伦倾倒的现实之间等候了很长时间，强调了预言与应验之间漫长的时期。

二、针对以东的神谕(“西珥”)

from the bent bow
and the terrors of battle.

16 The Lord said to me, "Within a year, counting each day, all the glory of Kedar will come to an end. **17** Only a few of its courageous archers will survive. I, the LORD, the God of Israel, have spoken!"

Judgment Against Babylon ("The Wilderness of the Sea")

- "The wilderness of the sea" is an obscure reference that points to Babylon (v. 9). Babylon is presented as a picture of the treacherous destroyer (v. 2), symbolizing Satan and the false religion system.
- God decrees that Elam and Media will go up and lay siege to end the "groaning" that Babylon has caused.
 - *Historical Fulfillment*: This refers to the Medo-Persian Empire conquering Babylon in 539 BC (Daniel 5). The Babylonians were caught by surprise while feasting (v. 5).
 - *Prophetic Fulfillment*: The watchman's cry, "Fallen, fallen is Babylon" (v. 9), explicitly connects this to the future,

- 身份与名字的含义:以东(以扫的后代)是以色列长期的敌人。此处提到的以东的词语 *Idumea* 意为深沉、全然的寂静(永恒死亡的寂静)。
- 守望者的提问 (v. 11):从西珥而来的呼喊问道:"守望的啊,黑夜还有多久才过去?"(离光明/解脱还有多久?)
- 守望者的回答 (v. 12):"早晨来到,黑夜也来到。"当世界(黑夜)进入光明(基督再临/早晨)时,以东将得不到解脱;它将留在永远的黑暗中(根据耶利米书 49:18)。
- 呼吁回归:第 12 节转向亚兰语(耶稣所说的语言),呼吁一些以东人"再回来"(或回转,意指悔改)。
- 终极的预言角色:以东(特别是波斯拉,即现代佩特拉)被预言将是上帝为在大灾难期间逃避敌基督的犹太余民所预备的特殊沙漠避难所(弥迦书 2:12-13)。基督将从波斯拉归来,在施行"报仇的日子"(以赛亚书 63:1-6)时,毁灭那里的人,同时拯救犹太人。

三、针对阿拉伯的神谕

- 范围:这是一个针对底但、提玛和基达等阿拉伯部落的近期历史性预言。
- 审判:在一年之内(第 16 节),基达的一切荣美将止息。

final judgment of "Babylon the Great" (Revelation 18:2), the false religious system.

- The Watchman's Wait - The watchman waited a long time between Isaiah's promise and the reality of Babylon's fall, emphasizing the long period between prophecy and fulfillment.

Judgment Against Edom ("Seir")

- Identity and Name Play - Edom (descendants of Esau) is Israel's long-time enemy. The word for Edom here, *Idumea*, means deep, utter silence (the silence of eternal death).
- The Watchman's Question (v. 11): The call from Seir asks, "Watchman, how far gone is the night?" (How much longer until it's light/relief?).
- The Watchman's Answer (v. 12): "Morning comes, but also night." When the world (night) enters the light (Christ's return/Morning), Edom will not get relief; it will remain in eternal darkness (per Jeremiah 49:18).
- Verse 12 switches to Aramaic (the language Jesus spoke), issuing a call for some in Edom to "Come back

- 应验：随着亚述向南推进，其他国家的难民涌入阿拉伯，最终亚述人入侵并征服了该地区，导致阿拉伯部落逃亡。

again" (or *turn back*, in the sense of conversion).

- Ultimate Prophetic Role: Edom (specifically Bozrah, or modern Petra) is prophesied to be the special desert refuge God prepares for the Jewish remnant fleeing the Antichrist during the Tribulation (Micah 2:12-13). Christ returns from Bozrah, destroying the people there in a "day of vengeance" (Isaiah 63:1-6) while rescuing the Jews.

Judgment Against Arabia

- This is a near-term historical prophecy against the Arab tribes of Dedan, Tema, and Kedar.
- In the span of one year (v. 16), the splendor of Kedar will terminate.
- Fulfillment: Refugees from other nations flooded Arabia as Assyria pressed south, and eventually the Assyrians invaded and conquered the region, causing the Arab tribes to flee.

1 *This message came to me concerning
Jerusalem—the Valley of Vision:*

What is happening?

Why is everyone running to the rooftops?

2

The whole city is in a terrible uproar.

What do I see in this reveling city?

Bodies are lying everywhere,

*killed not in battle but by famine and
disease.*

3

All your leaders have fled.

They surrendered without resistance.

The people tried to slip away,

but they were captured, too.

4

*That's why I said, "Leave me alone to weep;
do not try to comfort me.*

Let me cry for my people

as I watch them being destroyed."

5

Oh, what a day of crushing defeat!

1 关于“异象谷”的默示：

你们发生了甚么事，以致你们都上了房顶呢？

2 你这充满喧哗，繁嚣、

欢乐的城市啊！

你们中间被杀的，并不是被刀剑所杀，

也不是在战场上阵亡。

3 你们所有的官长都一起逃跑；

他们因没有弓箭而被俘掳，

你们中间所有被找到的都一起被俘掳，

虽然他们已逃到远方去。

4 因此我说：“要转开你们的眼，不要望着我，

让我痛哭吧！

不要因我人民的毁灭，而急急安慰我。”

5 因为主万军之耶和华

使“异象谷”有惊恐、践踏、混乱的日子：

城墙被拆毁，

哀声传到山上。

6 以拦拿着箭袋，

*What a day of confusion and terror
brought by the Lord, the LORD of Heaven's
Armies,*

upon the Valley of Vision!

*The walls of Jerusalem have been broken,
and cries of death echo from the
mountainsides.*

6

*Elamites are the archers,
with their chariots and charioteers.
The men of Kir hold up the shields.*

7

*Chariots fill your beautiful valleys,
and charioteers storm your gates.*

8

*Judah's defenses have been stripped away.
You run to the armory for your weapons.*

9

*You inspect the breaks in the walls of
Jerusalem.
You store up water in the lower pool.*

并有战车、步兵和骑兵；

吉珥亮出盾牌。

7 你佳美的山谷都布满战车，

又有骑兵在城门前列阵。

8 他挪去犹大的屏障了。

到那日，你就仰望“林宫”里的武器；

9 你们看见大卫的缺口很多，

就储存下池的水。

10 你们又数点耶路撒冷的房屋，

把房屋拆掉，用来坚固城墙。

11 你们又在两道城墙之间造一个水池，

用来盛载旧池的水，

你们却不仰望作这事的主，

也不顾念远古以来计划这事的 神。

12 到那日，主万军之耶和华叫人哭泣哀号，

剃光头发，穿上麻布。

13 看哪！人还是欢喜快乐，

宰牛杀羊，

10

*You survey the houses and tear some down
for stone to strengthen the walls.*

11

*Between the city walls, you build a reservoir
for water from the old pool.*

*But you never ask for help from the One
who did all this.*

*You never considered the One who
planned this long ago.*

12

*At that time the Lord, the LORD of Heaven's
Armies,*

called you to weep and mourn.

*He told you to shave your heads in sorrow
for your sins*

*and to wear clothes of burlap to show
your remorse.*

13

*But instead, you dance and play;
you slaughter cattle and kill sheep.*

You feast on meat and drink wine.

You say, "Let's feast and drink,

吃肉喝酒, 说:

“我们吃喝吧！因为明天我们就要死了。”

14 万军之耶和华亲自启示我说:

“直到你们死的时候,

这罪孽也不得赦免。”这是主万军之耶和华说的。

15 主万军之耶和华这样说:

“你去见这掌管库房的,

就是总管舍伯那, 对他说:

16 你在这里有甚么权利呢?

你在这里有甚么人,

竟在这里为你自己凿坟墓,

就是在高处为自己凿坟墓,

在盘石中为自己凿出安身之所呢?

17 看哪, 勇士啊! 耶和华将要猛烈地抛掷你;

他必把你紧紧抓住,

18 把你卷了又卷, 卷成球状,

然后掷到宽阔之地;

你必死在那里,

for tomorrow we die!"

14 *The LORD of Heaven's Armies has revealed this to me: "Till the day you die, you will never be forgiven for this sin." That is the judgment of the Lord, the LORD of Heaven's Armies.*

15 *This is what the Lord, the LORD of Heaven's Armies, said to me: "Confront Shebna, the palace administrator, and give him this message:*

16

*"Who do you think you are,
and what are you doing here,
building a beautiful tomb for yourself—
a monument high up in the rock?"*

17

*For the LORD is about to hurl you away,
mighty man.*

He is going to grab you,

18

*crumple you into a ball,
and toss you away into a distant, barren
land.*

There you will die,

你那华丽的战车也在那里；

你成了你主人之家的耻辱。

19 我必革除你的官职，

从你的原位上把你拉下来。

20 到那日，

我必召希勒家的儿子，就是我的仆人以利亚敬来，

21 我会把你的外袍给他穿，

把你的腰带给他系紧，

把你的权柄交在他的手中；

他要作耶路撒冷的居民和犹大家的父。

22 我必把大卫家的钥匙放在他肩头上；

他开了，就没有人能关；

他关了，就没有人能开。

23 我必坚立他，像钉子钉在稳固的地方；

他必作父家荣耀的宝座。

24 他父家所有的荣耀，他的儿女和子孙以及各样小器皿，从碗子到瓶子，都挂在他身上。

25 万军之耶和华说：‘到那日，那钉在稳固地方的钉子必垂下来，被砍断坠落；那挂在上面的

and your glorious chariots will be broken and useless.

You are a disgrace to your master!

19 *"Yes, I will drive you out of office," says the LORD. "I will pull you down from your high position. 20 And then I will call my servant Eliakim son of Hilkiah to replace you. 21 I will dress him in your royal robes and will give him your title and your authority. And he will be a father to the people of Jerusalem and Judah. 22 I will give him the key to the house of David—the highest position in the royal court. When he opens doors, no one will be able to close them; when he closes doors, no one will be able to open them. 23 He will bring honor to his family name, for I will drive him firmly in place like a nail in the wall. 24 They will give him great responsibility, and he will bring honor to even the lowliest members of his family."*

25 *But the LORD of Heaven's Armies also says: "The time will come when I will pull out the nail that seemed so firm. It will come out and fall to the ground. Everything it supports will fall with it. I, the LORD, have spoken!"*

- The "Valley of Vision" is a title for Jerusalem, the city where Isaiah lived

担子必被砍掉，因为这是耶和华说的。”

- 身份：“异象谷”是耶路撒冷的称号，这是以赛亚居住并领受异象的城市。
- 审判的性质：城里的居民虽然骄傲自信，却不是死于刀剑，而是饿死（第 2, 9 节）。
 - 历史应验：这指的是公元前 586 年左右的巴比伦围城和被掳。这发生在预言发出约 100 年后。
- 百姓的罪：百姓数点房屋，收集水源，拆毁房屋以修筑城墙，但他们“不仰望做这主”（第 11 节）。
- 定案 (v. 14)：由于他们极大的罪孽，主起誓说，这项罪孽“直到你们死，也必不得赦免”（一项全国性的审判）。

领袖地位的更迭（舍伯那与以利亚敬）

- 舍伯那（不忠心的管家）：
 - 职位：总管（“家宰”，掌管王宫的管家），地位仅次于王。
 - 罪孽：他极其傲慢，在耶路撒冷为自己预备宏伟的分墓（第 16 节），并可能在犹大煽动恶事。
 - 审判：上帝起誓必将他像球一样用力抛到宽阔之地，他必死在异乡（第 18-19 节），无法使用他预备的坟墓。他后来被亚述人掳去。

and received his visions.

- The city's inhabitants, though proud and confident, will not be slain by the sword, but will starve to death (v. 2, 9).
 - This was fulfilled and refers to the Babylonian siege and captivity (c. 586 BC), which occurred about 100 years after this prophecy was given.
- The people counted houses, collected water, and tore down homes to fortify the walls, but they "did not depend on Him who made it" (v. 11).
- (v. 14): Because of their extreme sin, the Lord swore that their iniquity "shall not be forgiven you until you die" (a national judgment).

Prophetic Leadership Transition (Shebna and Eliakim)

- Shebna (The Unfaithful Steward):
 - Position: Chief of staff ("steward in charge of the royal household"), second only to the King.
 - Sin: He was arrogant, preparing a grand tomb for himself in Jerusalem (v. 16) and likely

● 以利亚敬(忠心的仆人):

- 升迁:上帝立以利亚敬代替舍伯那,将权柄和职位的官袍赐给他(第20-21节)。
- 大卫家的钥匙(v. 22):上帝将大卫家的钥匙放在他肩头上;"他开,无人能关;他关,无人能开。"
- 以利亚敬作为基督的预表:这种描述,特别是关于大卫家的钥匙,与耶稣基督(启示录3:7)完全对应,表明以利亚敬只是一个暂时的解决方案。
- 被折断的钉子(v. 24-25):预言奇特地指出,"钉在坚固处"的钉子(指以利亚敬,预言中也指大卫家)必压斜折断,挂在其上的重担(荣耀/大卫家)必被剪断。这预表了随着弥赛亚的死(但以理书9:26),以色列的领导权被暂时剪断,直到最终的复兴。

instigating evil in Judah.

- Judgment: God swore to hurl him headlong like a ball into a vast country, where he would die in exile (v. 18-19), unable to use his prepared tomb. He was captured by the Assyrians.
- Eliakim (The Faithful Servant):
 - Elevation: God installed Eliakim in Shebna's place, giving him the authority and clothing of office (v. 20-21).
 - The Key of David (v. 22): God placed the key of the House of David on his shoulder; "When he opens no one will shut, when he shuts no one will open."
 - Eliakim as a Type of Christ: This description, especially the key of David, is a perfect parallel to Jesus Christ (Revelation 3:7), showing Eliakim was only a temporary solution.
 - The Broken Peg (v. 24-25): The prophecy curiously states that the "peg driven in a firm place" (Eliakim, and prophetically, the

House of David) will give way and break off, and the load (the glory/House of David) will be cut off. This prefigures the temporary cutting off of Israel's leadership with the death of the Messiah (Daniel 9:26) before the ultimate restoration.

Ch 23

1 *This message came to me concerning Tyre:*

*Wail, you trading ships of Tarshish,
for the harbor and houses of Tyre are
gone!*

*The rumors you heard in Cyprus
are all true.*

2

*Mourn in silence, you people of the coast
and you merchants of Sidon.*

Your traders crossed the sea,

3

sailing over deep waters.

1 关于推罗的默示：

他施的船只啊，要哀号！

因为推罗被毁灭了，再没有房屋，也不能再作港口，

这消息是他们从塞浦路斯地得来的。

2 沿海的居民，

就是靠航海致富的西顿商人哪！

要静默无言。

3 在大水之上，

西曷的谷物、尼罗河的庄稼，都是推罗的收益

*They brought you grain from Egypt
and harvests from along the Nile.
You were the marketplace of the world.*

4

*But now you are put to shame, city of Sidon,
for Tyre, the fortress of the sea, says,
“Now I am childless;
I have no sons or daughters.”*

5

*When Egypt hears the news about Tyre,
there will be great sorrow.*

6

*Send word now to Tarshish!
Wail, you people who live in distant lands!*

7

*Is this silent ruin all that is left of your once
joyous city?
What a long history was yours!
Think of all the colonists you sent to
distant places.*

8

Who has brought this disaster on Tyre,

推罗成了列国的市场。

4 西顿啊，要惭愧！

因为大海说过，就是海上的保障说过：

“我没有受过产痛，也没有生产；
我没有养大过男孩，也没有抚养过童女。”

5 这消息传到埃及时，

埃及人就为推罗这消息非常伤痛。

6 你们要过到他施去；

沿海的居民哪，要哀号！

7 这就是你们欢乐的城吗？

它的起源溯自上古，

它的脚把其中的居民带到远方去寄居。

8 谁策划这事来攻击推罗呢？它本是赐人冠冕的城，

它的商人是王子，它的商贾是世上的尊贵人。

9 这是万军之耶和华所定的旨意，

要凌辱那些因荣美而有狂傲，

使地上所有的尊贵人被藐视。

10 他施的居民哪！要像尼罗河一般流遍你的

*that great creator of kingdoms?
Her traders were all princes,
her merchants were nobles.*

9

*The LORD of Heaven's Armies has done it
to destroy your pride
and bring low all earth's nobility.*

10

*Come, people of Tarshish,
sweep over the land like the flooding Nile,
for Tyre is defenseless.*

11

*The LORD held out his hand over the sea
and shook the kingdoms of the earth.
He has spoken out against Phoenicia,
ordering that her fortresses be destroyed.*

12

*He says, "Never again will you rejoice,
O daughter of Sidon, for you have been
crushed.
Even if you flee to Cyprus,*

地,
再没有限制了。

11 耶和华已经向海伸手,

使列国震动;

耶和华又发出一个关于迦南的吩咐,
就是要毁坏其中的保障。

12 他又说:“受压制的西顿居民哪,

你们不再有欢乐了!

起来, 到过塞浦路斯去! 就是在那里, 你们也
得不到安息。”

13 看哪! 使推罗成为旷野, 走兽居住之处的,
是来自迦勒底地的人, 而不是亚述人; 他们要
筑起攻城的高塔, 拆毁推罗的城堡, 使它成为
废墟。

14 他施的船只啊, 要哀号!

因为你们的保障已被毁灭了。

15 到那日, 推罗必被忘记七十年, 正如一个王
朝的年日; 七十年后, 推罗必像妓女所唱之歌:

16 “你被遗忘的妓女啊!

拿起琴来, 走遍全城吧。

you will find no rest.”

13

*Look at the land of Babylonia—
the people of that land are gone!
The Assyrians have handed Babylon over
to the wild animals of the desert.
They have built siege ramps against its
walls,
torn down its palaces,
and turned it to a heap of rubble.*

14

*Wail, you ships of Tarshish,
for your harbor is destroyed!*

15 *For seventy years, the length of a king's
life, Tyre will be forgotten. But then the city
will come back to life as in the song about the
prostitute:*

16

*Take a harp and walk the streets,
you forgotten harlot.
Make sweet melody and sing your songs
so you will be remembered again.*

17 *Yes, after seventy years the LORD will revive
Tyre. But she will be no different than she was
before. She will again be a prostitute to all*

你要巧弹多唱，

使人再想起你！”

17 七十年后，耶和华必眷顾推罗，推罗就恢复繁荣，可以与地上的万国交易。**18** 它的货财和所得的利益要分别为圣归给耶和华，必不会积聚或储藏起来；因为它的货财必归给那些住在耶和华面前的人，使他们吃得饱足，穿得漂亮。

- 地理与地位：推罗最初位于大陆，后为求防御迁至近海岛屿。它是当时列国的核心贸易市场。
- 审判的宣告：先知预言了迦勒底人（巴比伦人）将对推罗施行审判。在以赛亚的时代，这看似不可能，因为当时亚述已经征服了巴比伦；但上帝计划以此“玷污一切华美之人的骄傲”。
- 消息的传播：当他施的船只（推罗的船队）停泊在塞浦路斯时，得知了推罗被毁的消息。
- 七十年的荒凉：推罗将被遗忘七十年，这一时长与后来犹太人被掳往巴比伦的时间相吻合。
- 恢复与重建：七年后，上帝“眷顾”推罗，允许其恢复贸易。这使得推罗的利润最终资助了耶路撒冷圣殿的重建（此预言应验于《以斯拉记》3:7）。

kingdoms around the world. **18** But in the end her profits will be given to the LORD. Her wealth will not be hoarded but will provide good food and fine clothing for the LORD's priests.

- Tyre was an ancient, heavily fortified Phoenician seaport of worldwide importance.
- It moved from the mainland to an offshore island for protection and was the primary market for the nations.
- He announces Tyre's judgment by the Chaldeans (Babylonians).
- In Isaiah's day, this seemed impossible as Assyria had vanquished Babylon, but God planned it to "defile the pride of all beauty."
 - The ships of Tarshish (Tyre's fleet) hear of the destruction while docked in Cyprus.
- The 70-Year Desolation:
 - Tyre would be forgotten for 70 years, matching the duration of Judah's later exile.
- After 70 years, God "visits" Tyre, allowing it to return to its trade
- This allowed Tyre's profits to finance the rebuilding of the Temple in Jerusalem (fulfilled in Ezra 3:7).

Ch 24

1 *Look! The LORD is about to destroy the earth*

and make it a vast wasteland.

*He devastates the surface of the earth
and scatters the people.*

2

*Priests and laypeople,
servants and masters,
maids and mistresses,
buyers and sellers,
lenders and borrowers,
bankers and debtors—none will be
spared.*

3

*The earth will be completely emptied and
looted.*

The LORD has spoken!

4

*The earth mourns and dries up,
and the land wastes away and withers.
Even the greatest people on earth waste
away.*

1 看哪！耶和华使大地空虚，变为荒凉；
他必翻转地面，使地上的居民四散。

2 人民和祭司，

仆人和主人，

婢女和主母，

购买的和贩卖的，

借给人和向人借的，

放债的和借债的，全都一样被分散。

3 大地必完全倒空，

被劫掠净尽，

这话是耶和华说的。

4 大地悲哀衰残，

世界零落衰残，

地上居高位的人也衰败了。

5 大地被其上的居民玷污，

因为他们犯了律法，

违了律例，

5

*The earth suffers for the sins of its people,
for they have twisted God's instructions,
violated his laws,
and broken his everlasting covenant.*

6

*Therefore, a curse consumes the earth.
Its people must pay the price for their sin.
They are destroyed by fire,
and only a few are left alive.*

7

*The grapevines waste away,
and there is no new wine.
All the merry-makers sigh and mourn.*

8

*The cheerful sound of tambourines is
stilled;
the happy cries of celebration are heard
no more.
The melodious chords of the harp are
silent.*

背了永远的约。

6 因此，大地被咒诅吞灭，
地上的居民要承担惩罚。
因此，地上的居民被焚烧，
剩下的人很少。

7 新酒悲哀，
葡萄树衰残，
心中欢乐的，变为叹息。

8 击鼓的喜乐止息，
宴乐者的喧哗停止，
弹琴的喜乐也止息了。

9 他们不得再饮酒唱歌；
喝浓酒的，必觉苦味。

10 混乱的城破毁了，
各家关门闭户，使人不得进入。

11 有人在街上因无酒呼喊；
一切喜乐都已过去，
地上的喜乐都消逝了。

9

*Gone are the joys of wine and song;
alcoholic drink turns bitter in the mouth.*

10

*The city writhes in chaos;
every home is locked to keep out
intruders.*

11

*Mobs gather in the streets, crying out for
wine.*

Joy has turned to gloom.

*Gladness has been banished from the
land.*

12

*The city is left in ruins,
its gates battered down.*

13

*Throughout the earth the story is the
same—
only a remnant is left,*

12 城门所剩下的只有荒凉，

城门被撞得粉碎。

13 在地上的万民，

都像摇过的橄榄树，

又像被摘取完了的葡萄树，剩下无几。

14 剩余的人必高声欢呼，

在西边的，要宣扬耶和华的威严。

15 在东方那边的，要荣耀耶和华，

要在沿海的众岛上，

荣耀耶和华以色列 神的名。

16 我们听见从地极有歌声唱着：

“荣耀归于义人。”

我却说：“我消瘦了，我消瘦了！我有祸了！

诡诈的仍在行诡诈，

诡诈的仍在大行诡诈。”

17 地上的居民哪！

恐惧、陷坑和网罗，都临近你们！

18 那逃避恐惧声音的，必堕入陷坑；

*like the stray olives left on the tree
or the few grapes left on the vine after
harvest.*

14

*But all who are left shout and sing for joy.
Those in the west praise the LORD's
majesty.*

15

*In eastern lands, give glory to the LORD.
In the lands beyond the sea, praise the
name of the LORD, the God of Israel.*

16

*We hear songs of praise from the ends of
the earth,
songs that give glory to the Righteous
One!
But my heart is heavy with grief.
Weep for me, for I wither away.
Deceit still prevails,
and treachery is everywhere.*

17

Terror and traps and snares will be your lot,

那从陷坑里上来的，必被网罗缠住；
因为天上的窗都开了，地的根基也震动了。

19 大地全然破坏，

尽都崩裂，

大大震动。

20 大地东歪西倒，像个醉酒的人，

又摇来摇去，像座草棚；

大地被其上的罪孽重重压着，

以致塌陷，不能再起来。

21 到那日，

耶和華必在高天之上懲罰天上的眾軍，

又在地上懲罰地上的列王。

22 他們必被聚集，

像囚犯被聚集在牢獄里一般；

他們要被關在監牢中，

多日以後，他們要被懲罰。

23 那時，月亮必蒙羞，日頭要慚愧，

因為萬軍之耶和華必在錫安山，在耶路撒冷作
王；

you people of the earth.

18

*Those who flee in terror will fall into a trap,
and those who escape the trap will be
caught in a snare.*

*Destruction falls like rain from the heavens;
the foundations of the earth shake.*

19

*The earth has broken up.
It has utterly collapsed;
it is violently shaken.*

20

*The earth staggers like a drunk.
It trembles like a tent in a storm.
It falls and will not rise again,
for the guilt of its rebellion is very heavy.*

21

*In that day the LORD will punish the gods in
the heavens
and the proud rulers of the nations on
earth.*

并且在他子民的众长老面前，大有荣耀。

全球性的审判与荒凉

- 普世的审判：本章的焦点从局部国家转向全球。耶和华必使大地荒凉，翻转地表，使居民四散——这一事件常被拿来与诺亚时代的洪水相提并论。
- 社会秩序的瓦解：随着众人因违背上帝律法而共同承受咒诅，所有的社会和经济阶级差异（祭司与百姓、主人与仆人）都将消失，人人平等受难。
- 喜乐的枯竭：农业衰败（葡萄树枯萎），一切音乐和欢笑声戛然而止。喜乐变为忧暗。
- 混乱之城：“荒凉的城”（可能象征世界体系或未来的巴比伦）被拆毁。

与启示录的关联

- 末世灾殃：文中描述的大量死亡、物资匮乏以及地貌改变，与《启示录》第6章中的“印之审判”相吻合。
- 残存的信徒：在恐怖的灾难中，仍有“地极的人”发声荣耀以色列的上帝。这预示着在大患难时期，将有新一代的信徒产生（与《启示录》第7章平行）。

最终的结局

- 大地的震颤：大地摇摆，如同醉酒的人。

22

They will be rounded up and put in prison.

*They will be shut up in prison
and will finally be punished.*

23

*Then the glory of the moon will wane,
and the brightness of the sun will fade,
for the LORD of Heaven's Armies will rule on
Mount Zion.*

*He will rule in great glory in Jerusalem,
in the sight of all the leaders of his
people.*

- This chapter shifts from local nations to the entire earth.
- The Lord devastates the globe, distorting its surface and scattering inhabitants—an event compared to the flood of Noah.
- All social and economic distinctions vanish (priest/people, master/servant) as everyone suffers equally under the curse brought by transgressing God's laws.
- Agriculture fails (the vine decays), and all music and gaiety cease. Joy turns to gloom.
- The "City of Chaos" (likely symbolic of the world system or a future Babylon) is broken down.
- The descriptions of many dying, goods

- 邪恶受困：恶人被聚集，如同“囚犯被聚集在牢狱”（阴间）里。他们将被囚禁“多日”（即千禧年统治的1000年），随后接受最终的惩罚。

being constrained, and the earth being reshaped match the Seal Judgments in Revelation 6.

- Amidst the horror, a remnant "from the ends of the earth" raises their voices to glorify the God of Israel, indicating a new generation of believers coming to faith during the Tribulation (paralleling Rev 7).
- The earth reels like a drunkard. The wicked are gathered like "prisoners in the dungeon" (Hades) for "many days" (the 1,000-year Millennial reign) before final punishment.

Ch 25

*1 O LORD, I will honor and praise your name,
for you are my God.*

You do such wonderful things!

*You planned them long ago,
and now you have accomplished them.*

2

You turn mighty cities into heaps of ruins.

*Cities with strong walls are turned to
rubble.*

*Beautiful palaces in distant lands disappear
and will never be rebuilt.*

1 耶和华啊！你是我的神，

我要尊崇你，称谢你的名，

因为你以信实真诚作成了奇妙的事，

就是你远古以前所计划的事。

2 你使城市变成废堆，

使坚固城变为荒凉的地方，

使外族人的城堡不再为城，

永远不得重建。

3

*Therefore, strong nations will declare your glory;
ruthless nations will fear you.*

4

*But you are a tower of refuge to the poor, O LORD,
a tower of refuge to the needy in distress.
You are a refuge from the storm
and a shelter from the heat.
For the oppressive acts of ruthless people
are like a storm beating against a wall,*

5

*or like the relentless heat of the desert.
But you silence the roar of foreign nations.
As the shade of a cloud cools relentless heat,
so the boastful songs of ruthless people
are stilled.*

6

*In Jerusalem, the LORD of Heaven's Armies
will spread a wonderful feast
for all the people of the world.
It will be a delicious banquet*

3 因此，强大的民族必荣耀你；

强暴之国的城也要敬畏你。

4 你作了困乏人的保障、

贫穷人急难中的保障、

躲暴风雨的避难所、避炎热的阴凉处；

因为强暴者所吹的气，

如同直吹墙壁的暴风。

5 你抑制外族人的喧哗，好象减低干旱之地的炎热；

你禁止强暴者的凯歌，好象热气因云彩而消散。

6 万军之耶和华必在这山上为万民摆设丰盛美筵，有陈酒、满髓的肥甘和醇美好酒。**7** 他又必在这山上除灭那遮盖万民的面巾，和那遮盖列国的帕子。**8** 他要吞灭死亡，直到永远；主耶和华必擦去各人脸上的眼泪，又从地上除掉他子民的羞辱；这是耶和华说的。

9 到那日，必有人说：“看哪！这是我们的神；我们信靠他，他必拯救我们。这是耶和华，我们所倚靠的，我们要因他的拯救欢喜快乐。

10 耶和华的手必放在这山上；但摩押人在自己的地方必受践踏，好象干草在粪坑中被践踏一样。**11** 他们必在其中伸开手来，好象游泳者

*with clear, well-aged wine and choice
meat.*

7

*There he will remove the cloud of gloom,
the shadow of death that hangs over the
earth.*

8

*He will swallow up death forever!
The Sovereign LORD will wipe away all
tears.
He will remove forever all insults and
mockery
against his land and people.
The LORD has spoken!*

9

*In that day the people will proclaim,
"This is our God!
We trusted in him, and he saved us!
This is the LORD, in whom we trusted.
Let us rejoice in the salvation he brings!"*

10

*For the LORD's hand of blessing will rest on
Jerusalem.*

伸开手来游泳一样；但耶和华要使他们的骄傲和他们手所行的诡计，一同败落。**12** 耶和华必使他们高耸而坚固的城墙倾倒下陷，落在地面，变作尘土。”

神国度的庆典

- 对神信实的赞美：以赛亚高声颂扬上帝，因祂成就了奇妙的大事，并实现了在古时所定下的计划。
- 圣山的筵席：耶和华必在祂的山（锡安山）上，为万民预备摆设“陈酒与肥甘”的丰盛筵席。
- 战胜死亡与蒙蔽：耶和华必除去遮盖万民的“帕子”（或蒙头物），并永远吞灭死亡。
- 安慰与复兴：祂必擦去各人脸上的眼泪，并从地上除掉祂百姓的羞辱。
- 骄傲者的结局：在以色列复兴的同时，摩押被作为那些顽固傲慢之人的代表。他们必“被践踏……如同草芥被践踏在粪池中”，这生动地说明了那些拒绝顺服上帝之人将面临彻底的失败。
- 余民的欢呼：剩下的余民将欢喜快乐地宣告：“看哪，这是我们的上帝，我们向来等候祂。”

But Moab will be crushed.

It will be like straw trampled down and left to rot.

11

*God will push down Moab's people
as a swimmer pushes down water with
his hands.*

*He will end their pride
and all their evil works.*

12

*The high walls of Moab will be demolished.
They will be brought down to the ground,
down into the dust.*

The Celebration of the Kingdom

- Isaiah exalts God for working wonders and fulfilling plans formed long ago.
- The Lord prepares a feast of "aged wine and choice pieces" for all peoples on His mountain (Zion).
- The Lord will "swallow up the covering/veil" over the nations and swallow up death for all time.
- He will wipe away tears from all faces

<p>and remove the reproach of His people.</p> <ul style="list-style-type: none"> ● While Israel is restored, Moab is used as a representative of those who remain proud. <ul style="list-style-type: none"> ○ They are "trodden down... as straw is trodden down in a manure pile," illustrating the total defeat of those who refuse to submit to God. ● The remnant rejoices, saying, "Behold, this is our God for whom we have waited." 	
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Ch 26

<p>A Song of Praise to the LORD</p> <p><i>1 In that day, everyone in the land of Judah will sing this song:</i></p> <p><i>Our city is strong!</i></p> <p><i>We are surrounded by the walls of God's salvation.</i></p> <p>2</p> <p><i>Open the gates to all who are righteous;</i></p>	<p>倚靠主之歌</p> <p>1 到那日，在犹大地必有人唱这歌： “我们有座坚固的城； 耶和华把救恩作为城墙和外郭。</p> <p>2 打开城门吧！ 好让公义和信实的国民，可以进入。</p> <p>3 专心倚靠你的，你必保护他一切平安，</p>
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allow the faithful to enter.

3

*You will keep in perfect peace
all who trust in you,
all whose thoughts are fixed on you!*

4

*Trust in the LORD always,
for the LORD GOD is the eternal Rock.*

5

*He humbles the proud
and brings down the arrogant city.
He brings it down to the dust.*

6

*The poor and oppressed trample it
underfoot,
and the needy walk all over it.*

7

*But for those who are righteous,
the way is not steep and rough.
You are a God who does what is right,
and you smooth out the path ahead of*

因为他倚靠你。

4 你们要倚靠耶和华，直到永远，

因为耶和华是永存的盘石。

5 他使那些骄傲的降卑，使那些高耸的城败落；

把它拆毁，散在地上，变作尘土。

6 它要被脚踏踏，

就是困苦人的脚和贫穷人的脚。

7 义人的路是正直的，

正直的主啊！你必修平义人的路。

8 耶和华啊！我们等候你那审判的路径；

你的名字和称号，都是我们心里所爱慕的。

9 夜间我的心渴想你，

我里面的灵切切寻求你，

因为你的审判临到大地的时候，

世上的居民就会学习到甚么是公义了。

10 恶人虽然蒙了恩待，

他仍不知道甚么是公义；

在公义的地上，他仍然行恶，

them.

8

*LORD, we show our trust in you by obeying
your laws;
our heart's desire is to glorify your name.*

9

*In the night I search for you;
in the morning I earnestly seek you.
For only when you come to judge the earth
will people learn what is right.*

10

*Your kindness to the wicked
does not make them do good.
Although others do right, the wicked keep
doing wrong
and take no notice of the LORD's majesty.*

11

*O LORD, they pay no attention to your
upraised fist.
Show them your eagerness to defend
your people.
Then they will be ashamed.*

也看不见耶和华的威严。

11 耶和华啊！你的手高举，他们还是看不见。

愿他们因看见你对子民的热心而惭愧；
愿那为你的敌人预备的火吞灭他们。

12 耶和华啊！你必使我们得平安，
因为我们所作的，都是你为我们成就的。

13 耶和华我们的神啊！在你以外，
曾有别的主管辖我们，
但只有你，我们要承认你的名。

14 死去的不能再活，离世的不能再起来，
因为你惩罚他们，消灭了他们，
使他们完全不再被纪念。

15 耶和华啊！你增添国民；
你增添国民，你得了荣耀，
又拓展了地的四境。

16 耶和华啊！我们在急难中寻求你；
你的惩罚临到我们身上的时候，
我们就倾心吐意低声祷告。

Let your fire consume your enemies.

12

*LORD, you will grant us peace;
all we have accomplished is really from
you.*

13

*O LORD our God, others have ruled us,
but you alone are the one we worship.*

14

*Those we served before are dead and gone.
Their departed spirits will never return!
You attacked them and destroyed them,
and they are long forgotten.*

15

*O LORD, you have made our nation great;
yes, you have made us great.
You have extended our borders,
and we give you the glory!*

16

*LORD, in distress we searched for you.
We prayed beneath the burden of your
discipline.*

17 怀孕的妇人临产时怎样疼痛，

在绞痛中喊叫；

耶和華啊！我們在你面前也是這樣。

18 我們也曾像懷孕一般疼痛，

但所生的像風；

我們未曾在地上行過拯救的事，

世上的居民也未曾因我們生下來。

19 屬你的死人要活過來，

他們的屍體要起來；

那些住在塵土里的必醒起，並且歡呼。

因為你的甘露像早晨的甘露般臨到，

使地交出离世的人來。

勸民逃避主的忿怒

20 我的子民哪！快來，進入你們的內室，

把你們的門关上；

隱藏片刻，

直到 神的忿怒過去。

21 因為你看！耶和華從他的居所出來，

17

*Just as a pregnant woman
writhes and cries out in pain as she gives
birth,
so were we in your presence, LORD.*

18

*We, too, writhe in agony,
but nothing comes of our suffering.
We have not given salvation to the earth,
nor brought life into the world.*

19

*But those who die in the LORD will live;
their bodies will rise again!
Those who sleep in the earth
will rise up and sing for joy!
For your life-giving light will fall like dew
on your people in the place of the dead!*

Restoration for Israel

20

*Go home, my people,
and lock your doors!
Hide yourselves for a little while*

要惩罚地上居民的罪孽；

大地要露出其上所流的血，

不再遮盖被杀的人。”

一、背景：千禧年国度的生活 (赛 26:1-6)

- 坚固之城：这首歌以赞美耶路撒冷为“坚固之城”开始，其特点是和平与稳定——这是犹太人在历史上极少体验到的特质。
- 永恒的磐石：居民被鼓励要永远依靠耶和华，因为祂是“永久的磐石”。
- 对比与审判：与耶路撒冷形成鲜明对比的是，那座“高位的城”（象征世界体系或巴比伦）将被夷为平地，化为尘土，永不再建。
- 义人的进入：城门将为那些对上帝的保持忠诚的“守信的义国”敞开。

二、义人的视角 (赛 26:7-15)

- 审判中的学习：义人追随上帝审判的路径。经文指出，当大地经历上帝的审判时，世上的居民就会学习公义。
- 恶人的顽梗：相反，恶人即使蒙了恩惠，仍不学习公义。仅仅亲眼观察基督的工作并不足以让不信者产生公义；他们对上帝的威严视而不见。
- 上帝的作为：上帝为祂的百姓成就和平，并为他们行了一切的事。

until the LORD's anger has passed.

21

*Look! The LORD is coming from heaven
to punish the people of the earth for their
sins.*

*The earth will no longer hide those who
have been killed.*

They will be brought out for all to see.

The Setting: Life in the Millennial Kingdom
(Is. 26:1-6)

- The Strong City: The song begins by praising Jerusalem as a "strong city" characterized by peace and stability—qualities the Jewish people have rarely experienced throughout history.
- The inhabitants are encouraged to trust in the LORD forever because He is an Everlasting Rock.
- In contrast to Jerusalem, the "unassailable city" (symbolic of the world system or Babylon) is laid low in the dust and will never be rebuilt.
- The gates of the city are opened for the "righteous nation" that remains faithful to God.

II. The Perspective of the Righteous (Is. 26:7-15)

- 抹去痛苦的回忆：上帝仁慈地抹去了对恶人的记忆(14节)，使被救赎的人不再因想起那些未能进入永恒的人而感到痛苦。
- 疆界的扩张：耶和华扩张了国家的疆界，实现了最初给亚伯拉罕、以撒和雅各的土地应许(从幼发拉底河直到地中海)。

三、往事回顾：以色列的劬劳(赛 26:16-18)

- 患难中的低语：这首歌回顾了大患难时期，以色列在痛苦中寻求主。由于他们处于上帝的“管教”之下，他们的祷告如同低语。
- 产难的对比：以赛亚将以色列的历史比作临产的妇人。几千年来，他们“疼痛劳苦”，却未产出任何有意义的结果(“所产的竟像风”)，直到末后日子主带领他们归信。

四、身体复活(赛 26:19)

- 明确的预言：这是旧约中少数明确肯定身体复活的经文之一。
- 死人复起：以赛亚宣告：“你的死人要复活，尸首要兴起。”
- 应验时刻：这指的是在基督第二次降临时，旧约圣徒的复活；这一时刻发生在幸存的以色列全家归信之际。

- The righteous follow the path of God's judgments. The text notes that when the earth experiences God's judgments, its inhabitants learn righteousness.
- In contrast, the wicked do not learn righteousness even when shown favor. Personally observing Christ's work is not enough to produce righteousness in an unbeliever; they remain blind to God's majesty.
- God establishes peace and performs all the works for His people.
 - God graciously erases the memory of the wicked (v. 14), freeing the redeemed from the pain of remembering those who did not join them in eternity.
- The Lord increases the borders of the nation, fulfilling the original land promises made to Abraham, Isaac, and Jacob (stretching from the Euphrates to the Mediterranean).

III. Looking Backward: The Travail of Israel (Is. 26:16-18)

- The song reflects on the period of the Tribulation, when Israel sought the Lord in distress. Their prayers were like whispers because they were under God's "chastening."
- Isaiah compares Israel's history to a woman in labor. For thousands of years,

五、余民的避难所 (赛 26:20-21)

- 进入密室：耶和华邀请祂的百姓“进入你的内室”，躲避“片时”，直到忿怒（大患难）过去。
- 佩特拉（**Petra**）的避难所：这是先知性的预表，指向在后三年半的大患难中，信主的犹太余民为了躲避敌基督而逃往的特殊避难所（波斯拉/佩特拉）。
- 忿怒的定义：“忿怒”一词特指上帝因地上的罪孽而对全球施行的审判时期。
- 主必降临：当祂的百姓被隐藏时，耶和华将“从祂的居所出来”惩罚地上的居民，由此引向第27章的事件。

they "writhed in pain" but produced nothing meaningful ("gave birth to wind") until the Lord brought them to faith in the last days.

IV. The Bodily Resurrection (Is. 26:19)

- This is one of the few Old Testament passages that explicitly affirms bodily resurrection.
- Isaiah proclaims that "Your dead will live; their corpses will rise."
- This refers to the resurrection of the Old Testament saints at the Second Coming of Christ, occurring when the surviving nation of Israel turns to faith.

V. The Hiding Place of the Remnant (Is. 26:20-21)

- The Lord invites His people to "enter into your rooms" and hide for a "little while" until the indignation (the Tribulation) runs its course.
- The Refuge at Petra: This is a prophetic reference to the special place of refuge (Bozrah/Petra) where the believing Jewish remnant escapes the Antichrist during the second half of the Tribulation.
- The term "indignation" refers specifically to the period of God's wrath against the earth for its iniquity.
- While His people are hidden, the Lord "comes out from His place" to punish the

inhabitants of the earth, leading into the events of Chapter 27.

Ch 27

1 *In that day the LORD will take his terrible, swift sword and punish Leviathan, the swiftly moving serpent, the coiling, writhing serpent. He will kill the dragon of the sea.*

2

*"In that day,
sing about the fruitful vineyard.*

3

*I, the LORD, will watch over it,
watering it carefully.
Day and night I will watch so no one can harm it.*

4

*My anger will be gone.
If I find briars and thorns growing,
I will attack them;
I will burn them up—*

葡萄园之歌

1 到那日，耶和华要施用他锐利、巨大和有利的刀，惩罚鳄鱼，就是那快行的蛇；惩罚鳄鱼，就是那曲行的蛇；并且要杀海中的大龙。

2 到那日，

有个出酒的葡萄园，你们必指着这园歌唱说：

3 “我耶和华是看守葡萄园的；

我时刻浇灌着它，

并且为免有人毁坏它，

我日夜都看守着。

4 我再没有忿怒，

若荆棘和蒺藜与我交战，

我就上前践踏它们，把它们全部焚毁。

5 除非他们抓住我作他们的避难所，

与我和好，

5

*unless they turn to me for help.
Let them make peace with me;
yes, let them make peace with me."*

6

*The time is coming when Jacob's
descendants will take root.
Israel will bud and blossom
and fill the whole earth with fruit!*

7

*Has the LORD struck Israel
as he struck her enemies?
Has he punished her
as he punished them?*

8

*No, but he exiled Israel to call her to
account.
She was exiled from her land
as though blown away in a storm from
the east.*

9

*The LORD did this to purge Israel's
wickedness,*

与我和好。”

6 在将来的日子里，雅各要扎根，
以色列要发芽开花，
他们的果实必遍布地面。

以色列民受罚

7 耶和华击打以色列人，岂像击打那些击打他
们的呢？

主杀戮以色列人，岂像杀戮那些杀戮他们的
呢？

8 不，你只是渐渐地，借着他们被掳与他们相
争；

在吹东风的日子，就用暴风把他们逐去。

9 藉此，雅各的罪孽才得赦免；

他的罪过得以除掉的条件全都在于此，

就是他叫祭坛上所有的石头都变为破碎的灰
石，

使亚舍拉和香坛不再竖立。

10 坚固的城变为凄凉，

成了被撇下、被放弃的居所，像旷野一样；

牛犊必在那里吃草，

to take away all her sin.

As a result, all the pagan altars will be crushed to dust.

No Asherah pole or pagan shrine will be left standing.

10

The fortified towns will be silent and empty, the houses abandoned, the streets overgrown with weeds.

Calves will graze there, chewing on twigs and branches.

11

The people are like the dead branches of a tree,

broken off and used for kindling beneath the cooking pots.

Israel is a foolish and stupid nation, for its people have turned away from God.

Therefore, the one who made them will show them no pity or mercy.

12 *Yet the time will come when the LORD will gather them together like handpicked grain.*

One by one he will gather them—from the Euphrates River in the east to the Brook of

在那里躺卧，并且吃尽那里的树枝。

以色列民回归

11 枝条枯干了，就必被折断；

妇女必来，拿去生火，

因为这人民愚昧无知，

所以他们的创造主不怜悯他们，

那造成他们的，不向他们施恩。

12 到那日，耶和华要从幼发拉底的溪流，直到埃及小河，收集他的谷物；以色列人哪！你们必一个一个被捡拾回来。**13** 到那日，必有大号角吹响，那些在亚述地快要灭亡的，以及那些被赶散在埃及地的，都要前来，在耶路撒冷的圣山上敬拜耶和华。

邪恶的终结与以色列的复兴

- 惩罚鳄鱼(Leviathan)(第1节)：在大患难的末尾，耶和华必惩罚那“快行的蛇——鳄鱼”。
 - 象征意义：“鳄鱼”是撒旦(古龙/古蛇)的代称。“海”则代表深渊，或是死亡与阴间的极深之处。
- 硕果累累的葡萄园(第2-6节)：与第5章(葡萄园受审判)形成鲜明对比，主现在栽种了一个果实累累的葡萄园。祂“时刻”浇灌，“昼夜”看守。雅各必扎根，“果实要充满世界”。

Egypt in the west. 13 In that day the great trumpet will sound. Many who were dying in exile in Assyria and Egypt will return to Jerusalem to worship the LORD on his holy mountain.

- The Punishment of Leviathan (v. 1): At the end of the Tribulation, the Lord punishes "Leviathan the fleeing serpent."
 - Symbolism: Leviathan is a name for Satan (the dragon/serpent of old). The "sea" represents the abyss or the deep depths of death and Hell.
- The Fruitful Vineyard (v. 2-6): In contrast to Chapter 5 (where the vineyard was judged), the Lord now plants a fruitful vineyard that He waters "every moment" and guards "night and day." Jacob will take root and "fill the whole world with fruit."
- (v. 7-11): Isaiah notes that God did not strike Israel to destroy them as He did His true enemies; His judgment was a measured "threshing" meant to remove idolatry.
- The Great Regathering (v. 12-13): A great trumpet will blow, and Jews scattered in Assyria and Egypt will return to worship the LORD in Jerusalem.

- 适度的管教(第7-11节) : 以赛亚指出, 上帝击打以色列并非要像毁灭真正的仇敌那样毁灭他们; 祂的审判是适度的“打谷”(簸扬), 旨在除掉偶像崇拜。
- 伟大的回归(第12-13节) : 大角(号角)必吹响, 那些散落在亚述和埃及的犹太人将回到耶路撒冷, 在圣山上敬拜耶和华。

Ch 28

A Message about Samaria

1

*What sorrow awaits the proud city of
Samaria—*

*the glorious crown of the drunks of Israel.
It sits at the head of a fertile valley,
but its glorious beauty will fade like a
flower.*

*It is the pride of a people
brought down by wine.*

2

*For the Lord will send a mighty army
against it.*

*Like a mighty hailstorm and a torrential
rain,
they will burst upon it like a surging flood
and smash it to the ground.*

3

*The proud city of Samaria—
the glorious crown of the drunks of
Israel—
will be trampled beneath its enemies'*

警告以法莲

1 以法莲那些醉汉所戴的高傲冠冕，有祸了！

它在肥美谷山顶上的荣美，有祸了！

它必如将残的花朵，

满了喝醉酒的人。

2 看哪！主有一个大能大力的人，

像一阵冰雹、一阵毁灭的暴风，

像涨溢猛流的大水，

他必用手把它摔落地上。

3 以法莲的醉汉所戴的高傲冠冕，必被践踏在脚下。

4 它在肥美谷山顶上如将残的花朵一般的荣美，

必像夏天以前初熟的无花果。

那些看见它的人，都必注意；

一到手里，

就把它吞吃了。

feet.

4

*It sits at the head of a fertile valley,
but its glorious beauty will fade like a
flower.*

*Whoever sees it will snatch it up,
as an early fig is quickly picked and
eaten.*

5

*Then at last the LORD of Heaven's Armies
will himself be Israel's glorious crown.
He will be the pride and joy
of the remnant of his people.*

6

*He will give a longing for justice
to their judges.
He will give great courage
to their warriors who stand at the gates.*

7

*Now, however, Israel is led by drunks
who reel with wine and stagger with
alcohol.
The priests and prophets stagger with
alcohol*

警告耶路撒冷的领袖

5 到那日，

万军之耶和华必作他余民荣耀的冠冕、美丽的
华冠，

6 也必作在位上施行审判者公平的心灵，
并作在城门口击退敌人者的力量。

7 就是这地的人，也因酒摇晃不定，
因浓酒东倒西歪；

祭司和先知都因浓酒摇晃不定，
被酒弄至昏乱，因浓酒东倒西歪。
他们见异象的时候，摇晃不定，
他们判断的时候，也颠颠倒倒。

8 因为各席上都满了污秽的呕吐，没有一处是
干净的。

9 他们说：

“他要把知识教导谁呢？

要使谁明白他所传的信息呢？

是那些刚断奶，

刚离开母怀的吗？

*and lose themselves in wine.
They reel when they see visions
and stagger as they render decisions.*

8

*Their tables are covered with vomit;
filth is everywhere.*

9

*"Who does the LORD think we are?" they ask.
"Why does he speak to us like this?
Are we little children,
just recently weaned?"*

10

*He tells us everything over and over—
one line at a time,
one line at a time,
a little here,
and a little there!"*

11

*So now God will have to speak to his people
through foreign oppressors who speak a
strange language!*

10 因为他所说的,

只是些重复又重复的话,

和毫无意义的字母,

这里一点, 那里一点罢了。”

11 耶和华要借着外族人的嘴唇和外族人的舌头,

对这人民说话。

12 他曾对他们说:“这就是安息之处, 你们若使疲乏的人得安息, 就必得着这安歇的地方。”

但他们不肯听从。

13 所以耶和华对他们所说的话,

就成了重复又重复的话,

和毫无意义的字母,

这里一点, 那里一点,

以致他们虽然往前走, 却必仰面跌倒, 并且跌伤, 陷入网罗被缠住。

锡安的基石

14 因此好讥笑人的人哪!

就是管辖这些在耶路撒冷的人民的,

12

*God has told his people,
"Here is a place of rest;
let the weary rest here.
This is a place of quiet rest."
But they would not listen.*

13

*So the LORD will spell out his message for
them again,
one line at a time,
one line at a time,
a little here,
and a little there,
so that they will stumble and fall.
They will be injured, trapped, and
captured.*

14

*Therefore, listen to this message from the
LORD,
you scoffing rulers in Jerusalem.*

15

*You boast, "We have struck a bargain to
cheat death
and have made a deal to dodge the grave.*

你们要听耶和華的話。

15 因为你们曾说：“我们与死亡立了约，
与阴间结了盟；
刑罚的鞭子扫过的时候，必不会碰到我们，
因为我们以谎言作遮蔽，以虚假作庇护。”

16 所以主耶和華这样说：

“看哪！我在锡安放置一块石头，
是试验过的石头，
是稳固的基石，宝贵的房角石；
信靠的人，必不着急。

17 我要以公平为准绳，

以公义为线铊；

冰雹必把谎言的遮蔽冲去，

大水必漫过庇护所。”

18 你们与死亡所立的约要废除，

你们与阴间所结的盟必立不住；

刑罚的鞭子扫过的时候，

你们就必被践踏。

*The coming destruction can never touch us,
for we have built a strong refuge made of
lies and deception."*

16

*Therefore, this is what the Sovereign LORD
says:*

*"Look! I am placing a foundation stone in
Jerusalem,*

a firm and tested stone.

*It is a precious cornerstone that is safe to
build on.*

Whoever believes need never be shaken.

17

*I will test you with the measuring line of
justice*

and the plumb line of righteousness.

Since your refuge is made of lies,

a hailstorm will knock it down.

Since it is made of deception,

a flood will sweep it away.

18

*I will cancel the bargain you made to cheat
death,*

*and I will overturn your deal to dodge the
grave.*

When the terrible enemy sweeps through,

19 每次扫过的时候，都把你们抓去；

因为每早晨它必漫过，白天与黑夜也是这样；

人若明白所传的，必受惊恐。

20 床铺太短，人就不能伸直，

被窝太窄，就盖不住全身。

21 耶和华必像在毘拉心山一样兴起，

又像在基遍谷一样发怒，

为要作成他的工，他那奇妙的工，

好成就他的事，就是奇异的事。

22 现在，你们不可再讥笑了，

免得捆绑你们的绳索绑得更紧，

因为我从主万军之耶和华那里听到，

决定要在全地上施行毁灭的事。

农务的比喻

23 你们要侧耳听我的声音，

留心听我的话。

24 农夫怎会不断耕犁来撒种呢？

他怎会常常开垦耕地呢？

you will be trampled into the ground.

19

*Again and again that flood will come,
morning after morning,
day and night,
until you are carried away.”*

*This message will bring terror to your
people.*

20

*The bed you have made is too short to lie
on.
The blankets are too narrow to cover you.*

21

*The LORD will come as he did against the
Philistines at Mount Perazim
and against the Amorites at Gibeon.
He will come to do a strange thing;
he will come to do an unusual deed:*

22

*For the Lord, the LORD of Heaven’s Armies,
has plainly said that he is determined to*

25 他犁平了地面，

不就撒种小茴香，播种大茴香，

按行列种小麦，

在指定的地方种大麦，在田边种粗麦吗？

26 因为他的 神教导他，指教他正确的方法。

27 打小茴香是不用尖耙的，

轧大茴香也不用碾轮；

而是用杖打小茴香，用棍打大茴香。

28 做饼的谷粒怎么要碾碎的呢？

从来没有人碾碎它们，

虽然他让车轮和马匹辗过谷粒，

却不会把他们碾碎。

29 这也是出于万军之耶和华，

他的谋略奇妙，他的智慧广大。

祸哉之书：虚假的平安与坚固的基石

- 以法莲的警告 (第 1-6 节): 以赛亚以北国 (以色列/以法莲) 作为前车之鉴。他们的领袖是“酒徒”，其首都撒马利亚 (被称为“凋谢之花”) 很快就被亚述的入侵所“吞噬”。
- 嘲讽先知 (第 9-13 节): 犹太的领袖嘲笑以赛亚的教导风格过于简单，像是给“刚断

crush the whole land.

*So scoff no more,
or your punishment will be even greater.*

23

*Listen to me;
listen, and pay close attention.*

24

*Does a farmer always plow and never sow?
Is he forever cultivating the soil and never
planting?*

25

*Does he not finally plant his seeds—
black cumin, cumin, wheat, barley, and
emmer wheat—
each in its proper way,
and each in its proper place?*

26

*The farmer knows just what to do,
for God has given him understanding.*

27

A heavy sledge is never used to thresh

奶的孩子”讲课，并用重复的音调模仿他。

- 上帝的回应：上帝宣告祂将借着“奇异的口音”（即亚述入侵者的外邦语言）向他们说话。这一典故在《哥林多前书》14章中被引用，作为给不信之犹太人的记号。
- 与死亡立约（第14-15, 18节）：
 - 历史背景：犹太曾为了对抗亚述而与埃及秘密结盟寻求保护。
 - 预言意义：这预示了未来那离经叛道的以色列与敌基督之间所立的“死亡之约”（见《但以理书》9:27）。他们以为这盟约能保护他们免受“漫过的灾害”，但敌基督将在三年半的时间点背叛他们。
- 宝贵的房角石（第16-17节）：与敌基督带来的虚假安全感相反，上帝安置了一块“试验过的石头，是宝贵的房角石”（即耶稣基督）。信靠祂的人必不至于羞愧（或动摇）。
- 农夫的比喻（第23-29节）：以赛亚以耕地和打谷的比喻作结，解释上帝的审判是有目的且有限度的——祂不会“永远打谷”，而是以奇妙的谋略行事，为要收成庄稼。

black cumin;

rather, it is beaten with a light stick.

A threshing wheel is never rolled on cumin;

instead, it is beaten lightly with a flail.

28

Grain for bread is easily crushed,

so he doesn't keep on pounding it.

He threshes it under the wheels of a cart,

but he doesn't pulverize it.

29

The LORD of Heaven's Armies is a wonderful teacher,

and he gives the farmer great wisdom.

- Chapters 28-35 are called the "Book of Woes," focusing on Judah's poor judgment in seeking alliances with pagan powers.
- (v. 1-6): Isaiah uses the northern kingdom (Israel/Ephraim) as a warning. Their leaders were "drunkards," and their capital, Samaria (the "fading flower"), was quickly "swallowed" by the Assyrian invasion.
- (v. 9-13): The leaders of Judah mocked Isaiah's simple teaching style as being for "those just weaned from milk," mimicking him with repetitive sounds.

- God responds and declares He will speak to them through the "stammering lips" of a foreign tongue (the Assyrian invaders). This is used in 1 Corinthians 14 as a sign for unbelieving Jews.
- (v. 14-15, 18): * Historical: Judah made a secret pact with Egypt for protection against Assyria.
 - Prophetic: This prefigures a future "covenant with death" between apostate Israel and the Antichrist (Daniel 9:27). They believe this alliance will protect them from the "overwhelming scourge," but the Antichrist will betray them at the 3.5-year mark.
- (v. 16-17): In contrast to the false security of the Antichrist, God lays a "tested stone, a costly cornerstone" (Jesus Christ). Those who believe in Him will not be disturbed.
- The Parable of the Farmer (v. 23-29): Isaiah ends with parables of plowing and threshing to explain that God's judgment is purposeful and limited—He doesn't "thresh forever" but acts with wonderful counsel to produce a harvest.

Ch 29

A Message about Jerusalem

1

*"What sorrow awaits Ariel, the City of David.
Year after year you celebrate your feasts.*

2

*Yet I will bring disaster upon you,
and there will be much weeping and
sorrow.
For Jerusalem will become what her name
Ariel means—
an altar covered with blood.*

3

*I will be your enemy,
surrounding Jerusalem and attacking its
walls.
I will build siege towers
and destroy it.*

4

*Then deep from the earth you will speak;
from low in the dust your words will
come.
Your voice will whisper from the ground*

耶路撒冷的遭遇

1 亚利伊勒、亚利伊勒（“亚利伊勒”意即“祭坛的炉”，代表耶路撒冷），

大卫曾在此安营的城啊，有祸了！

虽然你一年又一年按时举行节期，

2 我却要使亚利伊勒受困苦，

成了一座充满悲伤哀号的城，

我要以它为亚利伊勒。

3 我必四面安营攻击你，

筑起攻城的台来围困你，

堆起高垒攻击你。

4 你必降低，

从地中说话；

你说的话必细微，

如同出于尘土；

你的声音必像交鬼者的声音，从地里出来；

你的言语必像耳语般低微，如同出于尘土。

5 但你敌人的数量必多如灰尘，

like a ghost conjured up from the grave.

5

"But suddenly, your ruthless enemies will be crushed

like the finest of dust.

Your many attackers will be driven away

like chaff before the wind.

Suddenly, in an instant,

6

I, the LORD of Heaven's Armies, will act for you

with thunder and earthquake and great noise,

with whirlwind and storm and consuming fire.

7

All the nations fighting against Jerusalem will vanish like a dream!

Those who are attacking her walls

will vanish like a vision in the night.

8

A hungry person dreams of eating but wakes up still hungry.

那些强暴者的数量也多如被吹散的糠秕，这必在顷刻之间，突然发生。

6 万军之耶和华必用雷轰、地震、大声、旋风、暴风和吞灭人的火焰来惩罚他们。

7 那时，所有攻击亚利伊勒的列国众军，就是所有攻击亚利伊勒和它的堡垒，

以及迫害它的，

必如梦景，如夜间的异象。

8 又像饥饿的人在梦中吃饭，

醒了以后，仍然觉得饥饿；

又像口渴的人在梦中喝水，

醒了以后，仍然觉得口渴，

心里还是想喝。

那攻打锡安山的列国众军，

也必这样。

责人民无知与伪善

9 你们留连吧，

自我蒙蔽，继续盲目吧！

*A thirsty person dreams of drinking
but is still faint from thirst when morning
comes.*

*So it will be with your enemies,
with those who attack Mount Zion."*

9

Are you amazed and incredulous?

Don't you believe it?

Then go ahead and be blind.

You are stupid, but not from wine!

You stagger, but not from liquor!

10

*For the LORD has poured out on you a spirit
of deep sleep.*

*He has closed the eyes of your prophets
and visionaries.*

11 *All the future events in this vision are like a
sealed book to them. When you give it to
those who can read, they will say, "We can't
read it because it is sealed." **12** When you give
it to those who cannot read, they will say, "We
don't know how to read."*

13

And so the Lord says,

"These people say they are mine.

你们醉了，却与酒无关，

你们东倒西歪，也不是因为浓酒的缘故。

10 因为耶和华把沉睡的灵，倾倒在你们身上；

他紧闭你们的眼，就是先知；

蒙盖你们的头，就是先见。

11 对你们来说，整个异象就像密封的书卷的
话，人把这书卷交给识字的，说：“请念吧！”他
必回答：“我不能念，因为它是密封的。” **12** 人
又把这书卷交给不识字的人，说：“请念吧！”他
必回答：“我不识字。”

13 主说：

“因为这子民只用言语来亲近我，

用嘴唇尊崇我，

他们的心却远离我。

他们对我的敬畏，只是遵从传统的吩咐。

14 因此，看哪！我要再向这子民施行奇事，

就是奇妙又奇妙的事；

他们智慧人的智慧必要消没，

他们聪明人的聪明必被隐藏。”

15 那些向耶和华深藏谋略的人，有祸了！

*They honor me with their lips,
but their hearts are far from me.
And their worship of me
is nothing but man-made rules learned by
rote.*

14

*Because of this, I will once again astound
these hypocrites
with amazing wonders.
The wisdom of the wise will pass away,
and the intelligence of the intelligent will
disappear.”*

15

*What sorrow awaits those who try to hide
their plans from the LORD,
who do their evil deeds in the dark!
“The LORD can’t see us,” they say.
“He doesn’t know what’s going on!”*

16

*How foolish can you be?
He is the Potter, and he is certainly
greater than you, the clay!
Should the created thing say of the one who
made it,
“He didn’t make me”?*

他们在暗中行事，说：

“谁看见我们？谁知道我们？”

16 你们颠倒事理了！

窑匠怎能被看作泥土呢？

被造的怎能对造它的说：“他没有造我”？

制成品怎可对制成它的说：“他不聪明”？

谦卑者将来的快乐

17 不是还有一点的时候，

黎巴嫩就要变为肥田，

肥田就要被看为树林吗？

18 到那日，聋子必听见这书卷上的话；

瞎子的眼，必在迷蒙黑暗中也能看见。

19 困苦的必因耶和华增添喜乐；

贫穷的人必因以色列的圣者而快乐。

20 因为强暴人归于无有，好讥笑人的必被灭绝；

所有意图行恶的，必被剪除。

21 他们只用一句话就定了人的罪，

又设下网罗来陷害城门口那执行裁判的，

Does a jar ever say,

"The potter who made me is stupid"?

17

*Soon—and it will not be very long—
the forests of Lebanon will become a
fertile field,
and the fertile field will yield bountiful
crops.*

18

*In that day the deaf will hear words read
from a book,
and the blind will see through the gloom
and darkness.*

19

*The humble will be filled with fresh joy from
the LORD.*

*The poor will rejoice in the Holy One of
Israel.*

20

*The scoffer will be gone,
the arrogant will disappear,
and those who plot evil will be killed.*

用毫无根据的事屈枉义人。

22 因此，曾经救赎亚伯拉罕的耶和华，论到雅各家时，这样说：

“雅各今后必不再羞愧，他的面容也不再变为苍白，

23 因为他看见了他的子孙在他中间，就是我手所作的。

他们必尊我的名为圣，

必尊雅各的圣者为圣，

也必敬畏以色列的神。

24 那些心中迷惑的，必明白真理，

那些发怨言的，必接受教训。”

亚利伊勒的祸哉与属灵的觉醒

- 亚利伊勒 (第 1-4 节): “亚利伊勒”是耶路撒冷的一个称号，意为“上帝的狮子”或“上帝的祭坛(炉灶)”。上帝警告说，尽管城内节期不断，但该城必被围困，卑微到极点，以至于其声音像地下的幽灵一样从尘埃中发出微弱的低语。
- 仇敌的覆灭 (第 5-8 节): 攻击耶路撒冷的众仇敌将突然被吹散，如同“碎秸”或醒来后的“一梦”。这预示了后来亚述军队遭遇的超自然毁灭(见《以赛亚书》37 章)。
- 属灵的盲目 (第 9-14 节):

21

*Those who convict the innocent
by their false testimony will disappear.
A similar fate awaits those who use trickery
to pervert justice
and who tell lies to destroy the innocent.*

22 *That is why the LORD, who redeemed
Abraham, says to the people of Israel,*

*"My people will no longer be ashamed
or turn pale with fear.*

23

*For when they see their many children
and all the blessings I have given them,
they will recognize the holiness of the Holy
One of Jacob.*

*They will stand in awe of the God of
Israel.*

24

*Then the wayward will gain understanding,
and complainers will accept instruction.*

- Ariel (v. 1-4): Ariel is a title for Jerusalem meaning "Lion of God" or "Hearth of

- 百姓在属灵上“醉了”，却不是因为酒；他们对上帝的话语视而不见。
- 上帝将沉睡的灵浇灌在先知和先见身上，以至于默示对他们而言就像一本“封住的书”。
- 名录实亡的信仰：“这百姓亲近我，用嘴唇尊敬我，心却远离我”（13节；耶稣在《马太福音》15章中引用了这段话）。
- 颠倒是非（第15-24节）：领袖们以为可以将自己的计划（如与埃及结盟）瞒过上帝，这种行为简直是把“窑匠看作泥土”，完全颠倒了造物主与受造物的关系。
- 未来的复兴：在“片时之间”（指千禧年国度），聋子必听见这书上的话，瞎子的眼必看见，强暴人也必归于无有。

God." God warns that despite its festivals, the city will be besieged and brought so low that its voice will whisper from the dust like a ghost.

- (v. 5-8): The multitude of enemies attacking Jerusalem will suddenly be blown away like "chaff" or a "dream" when they wake up. This points to the supernatural destruction of the Assyrian army (Is. 37).
- Spiritual Blindness (v. 9-14):
 - The people are spiritually "drunk" but not with wine; they are blind to God's word.
 - God has poured out a spirit of deep sleep over the prophets and seers. The vision is like a "sealed book" to them.
 - "This people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me" (v. 13, quoted by Jesus in Matt. 15).
- (v. 15-24): * The leaders think they can hide their plans (alliances with Egypt) from God, treating the Potter as if He were the clay.
 - Future Restoration: In the "very little while" (Millennial Kingdom), the deaf will hear the words of the book, the blind will see, and the ruthless will come to an end.

Ch 30

Judah's Worthless Treaty with Egypt

1

"What sorrow awaits my rebellious children,"

says the LORD.

"You make plans that are contrary to mine.

You make alliances not directed by my Spirit,

thus piling up your sins.

2

For without consulting me,

you have gone down to Egypt for help.

You have put your trust in Pharaoh's protection.

You have tried to hide in his shade.

3

But by trusting Pharaoh, you will be humiliated,

and by depending on him, you will be disgraced.

与埃及结盟必受祸害

1 耶和华说：

“这些悖逆的儿女有祸了！

他们实行计谋，却不是出于我的意思，

他们结盟，却不是出于我的灵，

以致罪上加罪。

2 他们起程下埃及去，

并没有求问我，

却要在法老的保护下，作避难处，

投靠在埃及的荫底下。

3 因此，法老的保护必成为你们的羞耻，

投靠在埃及的荫底下，变成你们的耻辱。

4 他们的领袖虽然已在琐安，

他们的使臣虽然已到达哈内斯，

5 但他们都必因那对于他们毫无利益的人民而蒙羞，

那人民带来的不是帮助或益处，而是羞耻和凌

4

*For though his power extends to Zoan
and his officials have arrived in Hanes,*

5

*all who trust in him will be ashamed.
He will not help you.
Instead, he will disgrace you.”*

6 *This message came to me concerning the
animals in the Negev:*

*The caravan moves slowly
across the terrible desert to Egypt—
donkeys weighed down with riches
and camels loaded with treasure—
all to pay for Egypt’s protection.
They travel through the wilderness,
a place of lionesses and lions,
a place where vipers and poisonous
snakes live.*

*All this, and Egypt will give you nothing in
return.*

7

*Egypt’s promises are worthless!
Therefore, I call her Rahab—*

辱。”

6 以下是论南地野兽的默示：

他们把财富驮在驴驹的背上，

把宝物驮在骆驼的峰上，

经过艰难困苦之地，

就是公狮、母狮、蝮蛇和会飞的火蛇出没的
地方，

到一个对他们毫无益处的民族那里去。

7 埃及的帮助是徒然的，是虚幻的，

因此我称它为“坐而不动的拉哈伯”。

悖逆不听圣言的子民

8 现在你去，在他们面前把这话刻在版上，

记在书卷上，

作日后的证据，

直到永永远远。

9 因为这是悖逆的子民，不忠心的儿女，

不肯听从耶和華教导的儿女。

10 他们对先见说：“你们不要再看异象！”

又对先知说：“你们不要再向我说真确的预言！”

the Harmless Dragon.

A Warning for Rebellious Judah

8

Now go and write down these words.

Write them in a book.

*They will stand until the end of time
as a witness*

9

*that these people are stubborn rebels
who refuse to pay attention to the LORD'S
instructions.*

10

They tell the seers,

"Stop seeing visions!"

They tell the prophets,

"Don't tell us what is right.

Tell us nice things.

Tell us lies.

11

Forget all this gloom.

Get off your narrow path.

Stop telling us about your

倒要向我说动听的话，

预言虚幻的事吧！

11 你们要离开正道，转离义路，

不要在我们面前再提以色列的圣者了！”

12 因此，以色列的圣者这样说：

“因为你们弃绝了这话，

反而信赖欺压和乖僻的手段，更以此为倚靠，

13 所以这罪孽对于你们，

必像一道有了裂缝，且凸了出来，

快要倒塌的高墙，

在顷刻之间，就突然倒塌。

14 它的倒塌好象窑匠的瓦器破碎一般，

毫不顾惜被彻底粉碎，

甚至在碎块中找不到一块，

可以用来从炉里取火，

或从池中舀水。”

15 因为主耶和华以色列的圣者这样说：

“你们得救在于悔改和安息，

'Holy One of Israel.'"

12 *This is the reply of the Holy One of Israel:*

*"Because you despise what I tell you
and trust instead in oppression and lies,*

13

*calamity will come upon you suddenly—
like a bulging wall that bursts and falls.
In an instant it will collapse
and come crashing down.*

14

*You will be smashed like a piece of
pottery—
shattered so completely that
there won't be a piece big enough
to carry coals from a fireplace
or a little water from the well."*

15

*This is what the Sovereign LORD,
the Holy One of Israel, says:
"Only in returning to me
and resting in me will you be saved.
In quietness and confidence is your
strength.*

你们得力在于平静和信靠。”

但你们竟不愿意。

16 你们却说：“不！我们要骑马奔跑。”

所以你们真的要逃跑；

你们又说：“我们要骑快马。”

所以那些追赶你们的，也必快速！

17 一个敌人就可以威吓你们一千个人，

若五个敌人威吓你们，你们都要逃跑了！

以致你们所剩下的，必孤立如同山顶上的旗杆

，
冈陵上的旗帜。

等候 神的必蒙眷顾

18 因此，耶和华必等候要恩待你们；

他必兴起来怜悯你们，

因为耶和华是公义的 神。

等候他的，都是有福的。

19 锡安的人民、耶路撒冷的居民哪！你们必不再哭泣。他必因你哀求的声音恩待你；他听见的时候，就必应允你。**20** 主虽然以艰难给你们当食物，以困迫给你们当水，但你的教师必不再隐藏；你必亲眼看见你的教师。**21** 每当

But you would have none of it.

16

You said, 'No, we will get our help from Egypt.

They will give us swift horses for riding into battle.'

But the only swiftness you are going to see is the swiftness of your enemies chasing you!

17

One of them will chase a thousand of you.

Five of them will make all of you flee.

You will be left like a lonely flagpole on a hill or a tattered banner on a distant mountaintop."

Blessings for the LORD's People

18

So the LORD must wait for you to come to him

so he can show you his love and compassion.

For the LORD is a faithful God.

Blessed are those who wait for his help.

你偏左或偏右的时候，你必听见后面有声音说：“这是正路，要行在其中！”**22** 你要抛弃你那些包着银的雕像和镀了金的铸像，如同污秽之物一般抛弃它们，又对它们说：“去吧！”

23 你撒在地里的种子，主必降雨在其上，并且使你地里所出产的粮食，既丰盛又肥美。到那日，你的牲畜必在宽阔的草场上吃草。**24** 耕地的牛和驴驹必吃加盐的饲料，就是用铲和叉所扬净的。**25** 在大行杀戮的日子，高台倒塌的时候，各高山冈陵都必有溪水涌流。**26** 耶和华包扎他子民的伤口，医治他们伤痕的日子，月亮的光必像太阳的光；太阳的光必增加七倍，像七日的**光**一样。

神惩罚亚述

27 看哪！耶和华的名从远方而来，

他的怒气烧起，浓烟上腾；

他的嘴唇充满忿怒，

他的舌头像吞灭的火。

28 他的气息如涨溢的河水，

直涨到颈项，

并要用毁灭的筛把列国筛净，

又在众民口中放入使人步向灭亡的嚼环。

19

*O people of Zion, who live in Jerusalem,
you will weep no more.*

He will be gracious if you ask for help.

*He will surely respond to the sound of
your cries.*

20

*Though the Lord gave you adversity for food
and suffering for drink,*

he will still be with you to teach you.

*You will see your teacher with your own
eyes.*

21

Your own ears will hear him.

*Right behind you a voice will say,
"This is the way you should go,"
whether to the right or to the left.*

22

*Then you will destroy all your silver idols
and your precious gold images.*

*You will throw them out like filthy rags,
saying to them, "Good riddance!"*

23 *Then the LORD will bless you with rain at*

29 你们却必歌唱，好象守圣节的夜间一样；

你们必心里喜乐，好象吹着笛行走的人，

必上耶和华的山，到以色列的盘石那里。

30 耶和华必使人听见他威严的声音，

在烈怒、吞灭一切火焰、

大雨、暴风和冰雹之中，

又使人看见他那降下来的膀臂。

31 亚述人必因耶和华的声音惊惶；

耶和华要用杖击打他们。

32 耶和华必把刑罚的杖加在他们身上，

每打一下，

都有击鼓和弹琴的声音；

耶和华在争战的时候，必挥动着手与他们争战。

33 因为陀斐特那烧着的火早已安排好了，

是为君王预备的，

又深又宽；

其中所堆的，是火和许多的柴；

耶和华的气像一股硫磺火，把它燃点起来。

planting time. There will be wonderful harvests and plenty of pastureland for your livestock. **24** The oxen and donkeys that till the ground will eat good grain, its chaff blown away by the wind. **25** In that day, when your enemies are slaughtered and the towers fall, there will be streams of water flowing down every mountain and hill. **26** The moon will be as bright as the sun, and the sun will be seven times brighter—like the light of seven days in one! So it will be when the LORD begins to heal his people and cure the wounds he gave them.

27

Look! The LORD is coming from far away,
burning with anger,
surrounded by thick, rising smoke.
His lips are filled with fury;
his words consume like fire.

28

His hot breath pours out like a flood
up to the neck of his enemies.
He will sift out the proud nations for
destruction.
He will bridle them and lead them away to
ruin.

悖逆的盟约与上帝的忍耐

- 悖逆的儿女 (第 1-7 节):
 - 祸哉！那些行事不求问上帝、立约（结盟）不随祂灵的人，这只是罪上加罪。
 - 他们依靠“法老的保护”和“埃及的荫庇”，但这终必成为他们的羞辱和凌辱。
 - 坐而不动的拉哈伯：以赛亚称埃及为“拉哈伯——坐而不动的”（第 7 节），意指埃及空有强悍的虚名，实际上却毫无作为，不能提供实质的帮助。
- 拒绝听从的百姓 (第 8-17 节):
 - 百姓对先见说：“不要看先见之事”；对先知说：“不要向我们说正直的预言，要向我们说柔和的话，预言虚幻的事”（第 10 节）。
 - 因为他们拒绝上帝的话语，反而信靠“欺压和乖僻”，他们的罪孽必像“高墙凸出的一道裂缝”，在瞬间彻底坍塌。
- 上帝恩慈的等候 (第 18-26 节):
 - “耶和華必然等候，要施恩给你们……因为耶和華是公平的上帝；凡等候祂的都是有福的”（第 18 节）。
 - 上帝在等待国民悔改，好医治他们。当他们回头时，上帝必赐下不再隐藏的“教师”，并为他们的庄稼降下时雨。
- 亚述的毁灭 (第 27-33 节):

29

But the people of God will sing a song of joy,

like the songs at the holy festivals.

You will be filled with joy,

as when a flutist leads a group of pilgrims

*to Jerusalem, the mountain of the LORD—
to the Rock of Israel.*

30

And the LORD will make his majestic voice heard.

He will display the strength of his mighty arm.

*It will descend with devouring flames,
with cloudbursts, thunderstorms, and
huge hailstones.*

31

At the LORD's command, the Assyrians will be shattered.

He will strike them down with his royal scepter.

32

- 本章以描述耶和华对亚述的“猛烈怒气”告终。
- 陀斐特 (Topheth): 这是一个早已为君王(历史上的亚述王, 预言中的敌基督)准备好的焚烧之地。耶和华的气息必如一股硫磺火, 将其点燃。

And as the LORD strikes them with his rod of punishment,

his people will celebrate with tambourines and harps.

Lifting his mighty arm, he will fight the Assyrians.

33

Topheth—the place of burning—

has long been ready for the Assyrian king; the pyre is piled high with wood.

The breath of the LORD, like fire from a volcano,

will set it ablaze.

- The Rebellious Children (v. 1-7):
 - Woe to those who carry out a plan but not God's, making an alliance (*covenant*) without His Spirit.
 - They rely on the "safety of Pharaoh" and the "shadow of Egypt," which will only result in their shame and humiliation.
 - Rahab the Do-Nothing: Isaiah calls Egypt "Rahab who has been exterminated" or "Rahab the Do-Nothing" (v. 7), highlighting that Egypt talks big but provides no real help.
- A People Who Refuse to Hear (v. 8-17):
 - The people tell the seers, "You

must not see visions," and the prophets, "Speak to us pleasant words, prophesy illusions" (v. 10).

- Because they reject God's word and trust in "oppression and guile," their iniquity will be like a "breach in a high wall" that collapses suddenly and utterly.
- God's Gracious Waiting (v. 18-26):
 - "Therefore the LORD longs to be gracious to you... for the LORD is a God of justice; how blessed are all those who long for Him" (v. 18).
 - God waits for the nation to repent so He can heal them. When they do, He will provide "teachers" who are no longer hidden and rain for their crops.
- The Destruction of Assyria (v. 27-33):
 - The chapter ends with a description of the Lord's "burning anger" against Assyria.
 - Topheth: A funeral pyre (Topheth) has been prepared long ago for the king (the King of Assyria, and prophetically the Antichrist), which the breath of the LORD will kindle like a stream of brimstone.

1

*Woe to those who go down to Egypt for help,
And rely on horses,
Who trust in chariots because they are many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
Nor seek the LORD!*

2

*Yet He also is wise and will bring disaster,
And will not call back His words,
But will arise against the house of evildoers,
And against the help of those who work iniquity.*

3

*Now the Egyptians are men, and not God;
And their horses are flesh, and not spirit.
When the LORD stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.*

1 那些下埃及求帮助，

倚靠马匹，

倚靠众多战车，

依靠十分强壮的马兵，

却不仰望以色列的圣者，也不求问耶和华的，
有祸了！

2 耶和华是智慧的，他必降下灾祸，

决不收回自己的话，

却要起来攻击作恶者之家，

又攻击那些助人作孽的。

3 埃及人是人，并不是神；

他们的马匹是血肉，并不是灵；

耶和华一伸手，

那帮助人的就绊倒，

那受帮助的也必仆倒，

并且一同灭亡。

4 因为耶和华对我这样说：

“狮子和少壮狮子怎样因捕获猎物而咆哮，

4 For thus the LORD has spoken to me:

*“As a lion roars,
And a young lion over his prey
(When a multitude of shepherds is
summoned against him,
He will not be afraid of their voice
Nor be disturbed by their noise),
So the LORD of hosts will come down
To fight for Mount Zion and for its hill.*

5

*Like birds flying about,
So will the LORD of hosts defend Jerusalem.
Defending, He will also deliver it;
Passing over, He will preserve it.”*

6 Return to Him against whom the children of Israel have deeply revolted. **7** For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.

8

*“Then Assyria shall fall by a sword not of man,
And a sword not of mankind shall devour him.
But he shall flee from the sword,
And his young men shall become forced*

虽然召集了许多的牧人来攻击牠们，

牠们并不因他们的声音而惊慌，

也不因他们的喧嚷而蹲伏；

照样，万军之耶和华必降临在锡安山和它的冈陵上争战。”

5 雀鸟怎样搨翅护雏，万军之耶和华也必照样保护耶路撒冷，

他必保护和拯救，

他必越过和搭救。

6 以色列人哪！你们要回转，归向那曾被你们（“你们”直译是“他们”）彻底背弃的耶和华。（本节或译“你们要回转，归向那曾被以色列人彻底背弃的耶和华”。）

7 到那日，各人都必抛弃

自己的金偶像和银偶像，

就是你们亲手所做，把自己陷在罪中的。

8 亚述人必倒在刀下，不是人的刀；

必有刀把他们吞灭，也不是人的刀。

他们必不能逃避刀剑，

他们的年轻人必作苦工。

labor.

9

He shall cross over to his stronghold for fear,

And his princes shall be afraid of the banner,"

Says the LORD,

Whose fire is in Zion

And whose furnace is in Jerusalem.

- (v. 1-3): Woe to those who trust in horses and chariots because they are "many" and "strong," but do not look to the Holy One of Israel.
 - The Contrast: Egyptians are men and not God; their horses are flesh and not spirit. When the LORD stretches out His hand, both the helper (Egypt) and the helped (Judah) will fall together.
- (v. 4-5): God will protect Jerusalem like a lion growling over its prey, undeterred by shepherds, and like birds hovering over their nest. He will "deliver and rescue" the city.
- (v. 8-9): The Assyrian will fall by a sword "not of man." This points to the supernatural intervention by the Angel of the Lord.

9 他们的盘石必因惊慌而挪去，

他们的领袖必因见到以色列的旗帜而惊惶。

这是那有火在锡安，有炉在耶路撒冷的耶和華说的。

- 信靠肉体的愚昧 (第 1-3 节): 祸哉，那些信靠马匹和车辆的人，因为它们“甚多”且“强壮”，却不仰望以色列的圣者。
 - 对比：埃及人不过是人，并不是神；他们的马匹不过是血肉，并不是灵。当耶和華伸手时，那帮助人的（埃及）和受帮助的（犹大）都必一同跌倒灭亡。
- 耶和華的保护 (第 4-5 节): 耶和華保护耶路撒冷，如同狮子在猎物面前咆哮，不因牧人而惊惶；又如鸟儿盘旋在巢穴之上。祂必“拯救并解救”这城。
- 亚述的倾倒 (第 8-9 节): 亚述人必倒在“非人之剑”下。这指向了耶和華的使者所施行的超自然干预。

Ch 32

1

*Behold, a king will reign in righteousness,
And princes will rule with justice.*

2

*A man will be as a hiding place from the
wind,
And a cover from the tempest,
As rivers of water in a dry place,
As the shadow of a great rock in a weary
land.*

3

*The eyes of those who see will not be dim,
And the ears of those who hear will listen.*

4

*Also the heart of the rash will understand
knowledge,
And the tongue of the stammerers will be
ready to speak plainly.*

5

The foolish person will no longer be called

1 看哪！必有一王凭公义执政，
必有众领袖按公平治理。

2 必有一人像避风所，

和避暴雨的隐密处，

像干旱之地的溪水，

又像疲乏之地的大盘石的阴影。

3 那时，能看见事物者的眼睛，必不再昏暗；
能听到事物者的耳朵，必然倾听。

4 性急者的心必明白知识，

口吃者的舌头必说话清楚。

5 愚顽人不再被称为高尚，

恶棍也不再被称为大方。

6 因为愚顽人说的是愚顽话，

他心里所想的是罪孽，

惯行褻渎 神的事，说错谬的话攻击耶和华，

使饥饿的人仍空着肚子，

使口渴的人仍无水可喝。

*generous,
Nor the miser said to be bountiful;*

6

*For the foolish person will speak
foolishness,
And his heart will work iniquity:
To practice ungodliness,
To utter error against the LORD,
To keep the hungry unsatisfied,
And he will cause the drink of the thirsty to
fail.*

7

*Also the schemes of the schemer are evil;
He devises wicked plans
To destroy the poor with lying words,
Even when the needy speaks justice.*

8

*But a generous man devises generous
things,
And by generosity he shall stand.*

9

*Rise up, you women who are at ease,
Hear my voice;*

7 至于恶棍，他的手段是邪恶的，
他图谋恶计，
用虚假的言语毁灭困苦的人，
即使在穷乏人讲公理的时候，他也是这样。

8 高尚的人却筹谋高尚的事，
他也必坚持这些高尚的事。

9 安逸的妇女啊！你们要起来，
听我的声音；

无忧无虑的女子啊！

你们要侧耳听我的话。

10 无忧无虑的女子啊！再过一年多，
你们就必受困扰，

因为没有葡萄可摘，

收禾稼的日子也没有来。

11 安逸的妇女啊！你们要受震惊。

无忧无虑的女子啊！你们要受困扰了，

脱去衣服，赤着身子，以麻布束腰吧。

12 你们要为美好的田地和多结果子的葡萄树
捶胸哀哭。

*You complacent daughters,
Give ear to my speech.*

10

*In a year and some days
You will be troubled, you complacent
women;
For the vintage will fail,
The gathering will not come.*

11

*Tremble, you women who are at ease;
Be troubled, you complacent ones;
Strip yourselves, make yourselves bare,
And gird sackcloth on your waists.*

12

*People shall mourn upon their breasts
For the pleasant fields, for the fruitful vine.*

13

*On the land of my people will come up
thorns and briers,
Yes, on all the happy homes in the joyous
city;*

13 也为那些在我子民的土地上长起来的荆棘
和蒺藜而哀哭，

为那欢乐的城和所有快乐的房屋，也是这样。

14 因为宫殿必被丢弃，热闹的城市也被撤下，

山冈和守望楼必永远成为洞穴，

作了野驴喜欢的地方和羊群的草场。

15 等到圣灵从高处倾倒在我们身上，

旷野变为肥田，

肥田被看为树林的时候，

16 公平就必居在旷野中，

公义必住在肥田里。

17 公义的果效必是平安，

公义的效验必是平静与安稳，直到永远。

18 那时，我的子民必住在平安的居所，

安稳的住处，不受骚扰的安息之处。

19 但在敌人的国土中，必有冰雹降下，打倒他
们的树林，

他们的城必被夷平。

20 你们这些在各水边撒种，

14

*Because the palaces will be forsaken,
The bustling city will be deserted.
The forts and towers will become lairs
forever,
A joy of wild donkeys, a pasture of flocks—*

15

*Until the Spirit is poured upon us from on
high,
And the wilderness becomes a fruitful field,
And the fruitful field is counted as a forest.*

16

*Then justice will dwell in the wilderness,
And righteousness remain in the fruitful
field.*

17

*The work of righteousness will be peace,
And the effect of righteousness, quietness
and assurance forever.*

18

*My people will dwell in a peaceful
habitation,
In secure dwellings, and in quiet resting*

又使牛驴随意走动的, 是多么有福啊!

邪恶的终结与以色列的复兴

- 必有一王掌权 (第 1-8 节): “看哪, 必有一王按公义行政。”这前瞻了基督。祂必像“避风口”和“干旱之地的溪流”。
 - 那些能看见的人, 眼不再昏花; 性急的人, 心必明白。
- 对安逸妇女的警告 (第 9-14 节): 以赛亚警告耶路撒冷那些安逸的妇女, 她们的安全感是暂时的。“再过一年多”, 葡萄必无收成, 地必长满荆棘。
- 灵的浇灌 (第 15-20 节): 这种荒凉的状态将持续, “直到灵从高处浇灌我们”。
 - 这将导致“旷野变为肥田”, “公义的果效必是平安”。

places,

19

*Though hail comes down on the forest,
And the city is brought low in humiliation.*

20

*Blessed are you who sow beside all waters,
Who send out freely the feet of the ox and
the donkey.*

- **A King Will Reign (v. 1-8):** "Behold, a King will reign righteously." This looks forward to Christ. He will be a "refuge from the wind" and "streams of water in a dry country."
 - The eyes of those who see will no longer be closed; the mind of the hasty will discern.
- (v. 9-14): Isaiah warns the comfortable women of Jerusalem that their security is temporary. "In little more than a year," the vintage will fail and the land will be overgrown with thorns.
- Outpouring of the Spirit (v. 15-20): This state of desolation lasts "until the Spirit is poured out upon us from on high."
 - This results in the "wilderness becoming a fertile field" and the "work of righteousness being peace."

Ch 33

1

*Woe to you who plunder, though you have not been plundered;
And you who deal treacherously, though they have not dealt treacherously with you!
When you cease plundering,
You will be plundered;
When you make an end of dealing treacherously,
They will deal treacherously with you.*

2

*O LORD, **be gracious to us;**
We have waited for You.
Be their arm every morning,
Our salvation also in the time of trouble.*

3

*At the noise of the tumult the people shall flee;
When You lift Yourself up, the nations shall be scattered;*

4

And Your plunder shall be gathered

1 你这毁灭人，

自己却不被毁灭的；

你这行事诡诈，别人倒不以诡诈待你的，有祸了！

你刚停止毁灭人的时候，自己就要被毁灭；

你刚停止行诡诈的时候，别人就必以诡诈待你。

2 耶和华啊！求你施恩给我们；我们等候你。

每天早晨，愿你作我们的膀臂，

在遭难的时候，作我们的拯救。

3 喧嚷的声音一发，众民必逃跑；

你一兴起，列国就四散。

4 列国啊！你们所掳掠的必被收取，

像蚂蚱收取禾稼一样；

蝗虫怎样为食物忙碌走动，人也怎样在掳物上忙乱。

5 耶和华必被尊崇，因为他居住在高天；

他必以公平与公义充满锡安。

*Like the gathering of the caterpillar;
As the running to and fro of locusts,
He shall run upon them.*

5

*The LORD is exalted, for He dwells on high;
He has filled Zion with justice and
righteousness.*

6

*Wisdom and knowledge will be the stability
of your times,
And the strength of salvation;
The fear of the LORD is His treasure.*

7

*Surely their valiant ones shall cry outside,
The ambassadors of peace shall weep
bitterly.*

8

*The highways lie waste,
The traveling man ceases.
He has broken the covenant,
He has despised the cities,
He regards no man.*

6 他是你一生一世的保障、
丰盛的救恩、智慧和知识；
敬畏耶和华就是他的至宝。

7 看哪！他们的勇士在街上呼叫；
和平的使者在痛苦哭泣。

8 大路荒凉，过路的人绝迹；
敌人背约，藐视约章，
不尊重任何人。

9 大地悲哀衰残，
黎巴嫩羞惭枯干；
沙仑好象荒原，
巴珊和迦密的树木凋零。

10 耶和华说：“现在我要起来，
现在我要兴起，现在我要被人尊崇。

11 你们所怀的是糠秕，所生的是碎秸；
我的气息必像火一般吞灭你们。

12 众民必像燃烧的石灰，
又像被割下的荆棘，在火中焚烧。

9

*The earth mourns and languishes,
Lebanon is shamed and shriveled;
Sharon is like a wilderness,
And Bashan and Carmel shake off their
fruits.*

10

*"Now I will rise," says the LORD;
"Now I will be exalted,
Now I will lift Myself up.*

11

*You shall conceive chaff,
You shall bring forth stubble;
Your breath, as fire, shall devour you.*

12

*And the people shall be like the burnings of
lime;
Like thorns cut up they shall be burned in
the fire.*

13

*Hear, you who are afar off, what I have
done;
And you who are near, acknowledge My*

13 远方的人哪！你们要听我所作的事；
近处的人哪！你们要承认我的大能。”

14 在锡安的罪人都恐惧；

战兢抓住了不敬虔的人：

“我们中间谁能与吞灭一切的火同住呢？

我们中间谁能与不断燃烧的火同住呢？”

15 那行事公义，说话正直，

拒绝不义的财利，

摇手不受贿赂，

塞耳不听血腥的事，

闭眼不看邪恶的事的，

16 这样的人必居住在高处，

他的保障必在坚固的盘石上，

他的粮食必有供应，

他的水源永不断绝。

17 你必亲眼看见王的荣美，

必看见辽阔之地。

18 你的心必默想已往的恐惧，说：

might.”

14

*The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:
“Who among us shall dwell with the
devouring fire?
Who among us shall dwell with everlasting
burnings?”*

15

*He who walks righteously and speaks
uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing
bribes,
Who stops his ears from hearing of
bloodshed,
And shuts his eyes from seeing evil:*

16

*He will dwell on high;
His place of defense will be the fortress of
rocks;
Bread will be given him,
His water will be sure.*

17

“那记数目的在哪里？

那称贡银的在哪里？

那数点城楼的在哪里呢？”

19 你必不再见那强暴的民了，

就是那说话深奥，难以明白，

舌头结巴，难以听懂の民。

20 你要看着锡安，就是我们举行制定节期的
城，

你必看见耶路撒冷，是一个安全的居所，

一个不挪移的帐幕，

它的橛子永不会拔起来，

它的绳索也不会扯断。

21 在那里，威严的耶和华必作我们江河宽渠
溢流之地。

必没有荡桨摇橹的船只能在其上往来，

威武的战船也不能经过。

22 因为耶和华是我们的审判者，

耶和华是我们的立法者，

耶和华是我们的君王，

*Your eyes will see the King in His beauty;
They will see the land that is very far off.*

18

Your heart will meditate on terror:

“Where is the scribe?

Where is he who weighs?

Where is he who counts the towers?”

19

You will not see a fierce people,

*A people of obscure speech, beyond
perception,*

*Of a stammering tongue that you cannot
understand.*

20

*Look upon Zion, the city of our appointed
feasts;*

Your eyes will see Jerusalem, a quiet home,

A tabernacle that will not be taken down;

Not one of its stakes will ever be removed,

Nor will any of its cords be broken.

21

But there the majestic LORD will be for us

A place of broad rivers and streams,

他必拯救我们。

23 现在你的绳索虽然松开，

不能绑紧桅杆，

也不能扬起帆来，

但到那时，许多掳物必被你们瓜分，

甚至瘸腿的也能把掠物掠去。

24 以色列的居民必不再说：“我有病”；

因为在其中居住的，罪孽必得赦免。

- 祸哉，那行毁灭的 (第 1-6 节)：祸哉，你这行毁灭(亚述/敌基督)而未被毁灭的。你行完了毁灭，也必被毁灭。
- 地的凄凉 (第 7-12 节)：大道荒凉，盟约废弃。地(黎巴嫩、沙仑、巴珊)都悲哀。
- 锡安的罪人 (第 13-16 节)：锡安的罪人被神的“烈火”吓住了。唯有行事公义、言语正直的人，才可居住在高处。
- 荣美的君王 (第 17-24 节)：“你的眼必见王在祂的荣美中，必见辽阔之地。”
 - 耶路撒冷必成为“安静的居所”，是一个不挪移的帐幕。
 - 耶和华是我们的审判者、立法者和君王；祂必拯救我们。城内的居民必不说明：“我病了”，因为其中的百姓，罪孽都赦免了。

*In which no galley with oars will sail,
Nor majestic ships pass by*

22

(For the LORD is our Judge,

The LORD is our Lawgiver,

The LORD is our King;

He will save us);

23

Your tackle is loosed,

They could not strengthen their mast,

They could not spread the sail.

Then the prey of great plunder is divided;

The lame take the prey.

24

And the inhabitant will not say, "I am sick";

*The people who dwell in it will be forgiven
their iniquity.*

- (v. 1-6): Woe to you who spoil (Assyria/Antichrist) while you were not spoiled. When you finish spoiling, you will be spoiled yourself.
- (v. 7-12): The highways are desolate; the covenant is broken. The land (Lebanon,

Sharon, Bashan) mourns.

- (v. 13-16): The sinners in Zion are terrified by God's "consuming fire." Only he who walks righteously and speaks with sincerity can dwell on the heights.
- (v. 17-24): "Your eyes will see the King in His beauty; they will behold a far-stretching land."
 - Jerusalem will be a "peaceful habitation," an immovable tent.
 - The LORD is our Judge, Lawgiver, and King; He will save us. No resident will say, "I am sick," for the people will be forgiven their iniquity.
 - This passage from v 22 became the model of the U.S. government as it was founded upon Christian principles.
 - Judge = judicial branch
 - Lawgiver = legislative branch
 - King = executive branch

Ch 34

1

Come here and listen, O nations of the earth.

Let the world and everything in it hear my

1 列国啊, 要近前来听! 众民哪, 要留心听!

地和地上所充满的, 世界和其中所出的一切, 都要听!

words.

2

For the LORD is enraged against the nations.

His fury is against all their armies.

*He will completely destroy them,
dooming them to slaughter.*

3

*Their dead will be left unburied,
and the stench of rotting bodies will fill
the land.*

The mountains will flow with their blood.

4

*The heavens above will melt away
and disappear like a rolled-up scroll.
The stars will fall from the sky
like withered leaves from a grapevine,
or shriveled figs from a fig tree.*

5

*And when my sword has finished its work in
the heavens,
it will fall upon Edom,
the nation I have marked for destruction.*

2 因为耶和华向列国发怒，

向他们所有的军队发烈怒，

要把他们灭尽，

要把他们交出来受屠杀。

3 他们被杀的必被抛弃在外面，

尸体的臭气上腾，

众山都被他们的血所溶化。

4 天上的万象都必消残；

天也像书卷一般被卷起，

所有星宿也必衰残，

像葡萄树的叶子衰残一样，

又像无花果树的叶子凋落一样。

5 因为我的刀在天上已经喝足了，

看哪！它要落在以东，

以及我决定要灭绝的民身上，为要施行审判。

6 耶和华的刀染满了血，

这刀因脂肪、羊羔和公山羊的血，

以及公绵羊腰子的脂肪而滋润，

6

The sword of the LORD is drenched with blood

and covered with fat—

with the blood of lambs and goats,

with the fat of rams prepared for

sacrifice.

Yes, the LORD will offer a sacrifice in the city of Bozrah.

He will make a mighty slaughter in Edom.

7

Even men as strong as wild oxen will die—

the young men alongside the veterans.

The land will be soaked with blood

and the soil enriched with fat.

8

For it is the day of the LORD's revenge,

the year when Edom will be paid back for all it did to Israel.

9

The streams of Edom will be filled with burning pitch,

and the ground will be covered with fire.

因为耶和华在波斯拉有杀牲献祭的事，

在以东地有大屠杀。

7 野牛、牛犊与壮牛要与他们一同倒下，

他们的地喝足了血，

他们的尘土因脂肪而肥润。

8 因为耶和华有报仇的日子，

为锡安的案件，必有报应之年。

9 以东的河水都要变成石油，

它的尘土必变成硫磺，

它的地土要变成烧着的石油，

10 昼夜不熄，

烟气永远上腾，

并且必世代代变为荒凉，

永永远远无人经过。

11 但鹞与箭猪要占据那地，

猫头鹰和乌鸦必住在其中。

耶和华必把混沌的准绳、

空虚的线铊，拉在其上。

10

*This judgment on Edom will never end;
the smoke of its burning will rise forever.
The land will lie deserted from generation to
generation.*

No one will live there anymore.

11

*It will be haunted by the desert owl and the
screech owl,*

the great owl and the raven.

*For God will measure that land carefully;
he will measure it for chaos and
destruction.*

12

*It will be called the Land of Nothing,
and all its nobles will soon be gone.*

13

*Thorns will overrun its palaces;
nettles and thistles will grow in its forts.
The ruins will become a haunt for jackals
and a home for owls.*

12 它的显贵一个也没有了，

以致不能称为一国，

所有的领袖也没有了。

13 以东的宫殿必长荆棘，

它的堡垒必长蒺藜和刺草；

它要作野狗的住处，

作鸵鸟的居所。

14 旷野的走兽必与豺狼相遇，

野山羊必呼喊牠的同伴；

连夜间的怪物也必在那里栖身，

为自己寻找休息的地方。

15 箭蛇要在那里筑窝、下蛋、

孵蛋，并且聚子在牠的阴影下；

鹞鹰也各与自己的配偶，

聚集在那里。

16 你们要查考和阅读耶和的书卷；

这些都无一缺少，

也没有一个是没有配偶的，

因为他的口（按照《马索拉文本》，“他的口”作

14

*Desert animals will mingle there with
hyenas,
their howls filling the night.
Wild goats will bleat at one another among
the ruins,
and night creatures will come there to
rest.*

15

*There the owl will make her nest and lay her
eggs.
She will hatch her young and cover them
with her wings.
And the buzzards will come,
each one with its mate.*

16

*Search the book of the LORD,
and see what he will do.
Not one of these birds and animals will be
missing,
and none will lack a mate,
for the LORD has promised this.
His Spirit will make it all come true.*

“我的口”；现参照《死海古卷》和其他古译本翻
译) 已吩咐了，

他的灵已把牠们聚集。

17 他也为牠们抽签，

他的手用准绳给牠们分地；

牠们必永远得着那地，

也要世代代住在其中。

以赛亚书 **34** 章：耶和华报仇之日（小启示录
的终结）

- 普世审判 (第 **1-4** 节)：上帝呼吁万国倾听。祂的忿怒向万国发作。天上的众军要消没，天被卷起，如卷轴一样。
- 对以东的审判 (第 **5-15** 节)：以东（特别是波斯拉）被挑出来施行“大杀戮”。
 - 预言意义：以东代表上帝的仇敌。那地必变为“烧着的石漆”，昼夜总不熄灭。
 - 耶和华的剑：耶和华的剑“满了血”，“吃饱了油脂”。这与启示录 19 章中基督再临的意象相呼应。
- 耶和华的书 (第 **16-17** 节)：“你们要查考宣读耶和华的书。”这鼓励读者去验证这些预言。这些细节一个都不会缺少，因为耶和华的口已经吩咐

17

*He has surveyed and divided the land
and deeded it over to those creatures.*

*They will possess it forever,
from generation to generation.*

- (v. 1-4): God calls all nations to hear. His indignation is against all the nations. The host of heaven will wear away, and the sky will be rolled up like a scroll.
- (v. 5-15): Edom (specifically Bozrah) is singled out for a "great slaughter."
 - Prophetic Significance: Edom represents the enemies of God. The land will become a "burning pitch" that will not be quenched night or day.
 - The Sword of the LORD: The sword of the Lord is "filled with blood" and "sated with fat." This parallels the Second Coming imagery in Revelation 19.
- (v. 16-17): "Seek from the book of the LORD, and read." This encourages the reader to confirm these prophecies. Not one of these details will fail, for God's mouth has commanded it

Ch 35

1

*Even the wilderness and desert will be glad
in those days.*

*The wasteland will rejoice and blossom
with spring crocuses.*

2

*Yes, there will be an abundance of flowers
and singing and joy!*

*The deserts will become as green as the
mountains of Lebanon,
as lovely as Mount Carmel or the plain of
Sharon.*

*There the LORD will display his glory,
the splendor of our God.*

3

*With this news, strengthen those who have
tired hands,*

*and encourage those who have weak
knees.*

1 旷野和干旱之地必欢喜；

沙漠要快乐，

又像番红花一般开花，

2 必茂盛地开花，

大大快乐，并且欢呼。

黎巴嫩的荣耀、

迦密和沙仑的华美也赐给它；

人们必看见耶和华的荣耀、

我们 神的华美。

3 你们要坚固无力的手，稳固摇动的膝。

4 又对那些忧心的人说：

“你们要刚强，不要惧怕。

看哪！你们的神，他要来报仇，

来施行报应，

他必来拯救你们。”

4

Say to those with fearful hearts,
"Be strong, and do not fear,
for your God is coming to destroy your
enemies.
He is coming to save you."

5

And when he comes, he will open the eyes
of the blind
and unplug the ears of the deaf.

6

The lame will leap like a deer,
and those who cannot speak will sing for
joy!
Springs will gush forth in the wilderness,
and streams will water the wasteland.

7

The parched ground will become a pool,
and springs of water will satisfy the
thirsty land.
Marsh grass and reeds and rushes will
flourish
where desert jackals once lived.

8

5 那时，瞎子的眼必打开，
聋子的耳必畅通。

6 那时，瘸子必像鹿一般跳跃，
哑巴的舌头必大声欢呼；

旷野必涌出大水，
沙漠必流出江河。

7 灼热的沙地必变为水池，
干旱之地必变成泉源；

在野狗的住处，就是牠们躺卧之处，
必成为青草、芦苇和蒲草生长的地方。

8 那里必有一条大路，
要称为“圣路”；

不洁净的人不能经过，
那是为那些行走正路的人预备的；

愚昧的人不会在路上留连。

9 那里必没有狮子，
猛兽也不会上去，

在那里必遇不见牠们；只有蒙救赎的人在那里
行走。

*And a great road will go through that once
deserted land.*

It will be named the Highway of Holiness.

Evil-minded people will never travel on it.

*It will be only for those who walk in God's
ways;*

fools will never walk there.

9

*Lions will not lurk along its course,
nor any other ferocious beasts.*

There will be no other dangers.

Only the redeemed will walk on it.

10

*Those who have been ransomed by the LORD
will return.*

*They will enter Jerusalem singing,
crowned with everlasting joy.*

*Sorrow and mourning will disappear,
and they will be filled with joy and
gladness.*

- (v. 1-2, 6-7): The wilderness and the desert will be glad and blossom like the crocus. Water will gush forth in the wilderness, and the parched ground will become a pool.
- (v. 3-5): The eyes of the blind will be

10 蒙耶和华赎回的人必归回，

必欢呼地来到锡安；

永远的喜乐必临到他们的头上；

他们必得着欢喜和快乐，

忧愁和叹息都必逃跑了。

以赛亚书 **35** 章：未来国度的荣耀

- 自然的改变 (第 **1-2, 6-7** 节)：旷野和干旱之地必然欢喜，繁花盛开，如藏红花。在旷野必有水涌出，干旱之地必变为池塘。
- 百姓的医治 (第 **3-5** 节)：瞎子的眼必睁开，聋子的耳必通了，瘸子必跳跃如鹿。
- 圣路 (第 **8-10** 节)：在那里必有一条大道，称为圣路。
 - 行路的人：污秽人不得经过，这是为赎民预备的。
 - 归回锡安：耶和华所赎出的民必归回，歌唱来到锡安；永乐必归到他们头上。忧愁叹息尽都逃避。

opened, the ears of the deaf unstopped, and the lame will leap like a deer.

- (v. 8-10): A highway will be there, called the Highway of Holiness.
 - The unclean will not pass over it; it is for the redeemed.
 - The ransomed of the LORD will return and come to Zion with shouting; everlasting joy will be upon their heads. Sorrow and sighing will flee away..

Ch 36

1 *In the fourteenth year of King Hezekiah's reign, King Sennacherib of Assyria came to attack the fortified towns of Judah and conquered them. 2 Then the king of Assyria sent his chief of staff from Lachish with a huge army to confront King Hezekiah in Jerusalem. The Assyrians took up a position beside the aqueduct that feeds water into the upper pool, near the road leading to the field where cloth is washed.*

3 *These are the officials who went out to meet with them: Eliakim son of Hilkiyah, the palace*

1 希西家王十四年，亚述王西拿基立上来攻击犹大所有的坚固城，并且把城攻取。**2** 亚述王从拉吉差派拉伯沙基，带领大军往耶路撒冷，到希西家王那里去。他站在上池的水沟旁，就是在往漂布地之大路上的时候，**3** 希勒家的儿子管家以利亚敬、书记舍伯那和亚萨的儿子史官约亚，都出来见他。

4 拉伯沙基对他们说：“你们去对希西家说：‘亚述大王这样说：你所倚靠的算得是甚么倚靠呢？’**5** 我说：你打仗所用的谋略和能力，不过是虚话罢了。你到底倚靠谁，以致你背叛我呢？**6** 看哪！你所倚靠的埃及，是那压伤的芦

administrator; Shebna the court secretary; and Joah son of Asaph, the royal historian.

4 Then the Assyrian king's chief of staff told them to give this message to Hezekiah:

*"This is what the great king of Assyria says: What are you trusting in that makes you so confident? **5** Do you think that mere words can substitute for military skill and strength? Who are you counting on, that you have rebelled against me? **6** On Egypt? If you lean on Egypt, it will be like a reed that splinters beneath your weight and pierces your hand. Pharaoh, the king of Egypt, is completely unreliable!*

7 *"But perhaps you will say to me, 'We are trusting in the LORD our God!' But isn't he the one who was insulted by Hezekiah? Didn't Hezekiah tear down his shrines and altars and make everyone in Judah and Jerusalem worship only at the altar here in Jerusalem?"*

8 *"I'll tell you what! Strike a bargain with my master, the king of Assyria. I will give you 2,000 horses if you can find that many men to ride on them! **9** With your tiny army, how can you think of challenging even the weakest*

苇杖；人若倚靠它，它就会插进他的手，把手刺透。埃及王法老对所有倚靠他的人，也是这样。**7** 你若对我说：我们倚靠耶和华我们的神，这神所有的邱坛和祭坛岂不是都给希西家废去了，他还对犹大和耶路撒冷的人说：你们只要在这祭坛面前敬拜吗？**8** 现在你可以与我的主人亚述王打赌：我给你二千匹马，看你这一方面能否派出足够骑马的人来。**9** 若不能，你怎能击退我主的臣仆中最小的军长呢？你竟倚靠埃及的战车和马兵吗？**10** 现在，我上来攻打这地，要把这地毁灭，岂没有耶和华的意思吗？耶和华曾对我说：你要上去攻打这地，把它毁灭。”

11 以利亚敬、舍伯那和约亚对拉伯沙基说：“请你用亚兰语对你的仆人说话，因为我们听得懂；不要用犹大语对我们说话，免得城墙上的人们听见。”**12** 但拉伯沙基说：“我主差派我来，只是对你和你的主说这些话吗？不也是对那些坐在城墙上，要和你们一同吃自己的粪、喝自己的尿的人说吗？”

13 于是拉伯沙基站着，用犹大语大声呼喊说：“你们要听亚述大王的话，**14** 王这样说：‘你们不要被希西家欺骗了，因为他决不能拯救你们；**15** 也不要给希西家说服你们倚靠耶和华，说：耶和华必定拯救我们，这城也必不交在亚述王的手中。’**16** 不要听希西家的话，因为亚述王这样说：‘你们要与我和好（“与我和好”直译是“向我祝福问安”），出来向我投降，这样各人就

contingent of my master's troops, even with the help of Egypt's chariots and charioteers?

10 What's more, do you think we have invaded your land without the LORD's direction? The LORD himself told us, 'Attack this land and destroy it!'"

11 Then Eliakim, Shebna, and Joah said to the Assyrian chief of staff, "Please speak to us in Aramaic, for we understand it well. Don't speak in Hebrew, for the people on the wall will hear."

12 But Sennacherib's chief of staff replied, "Do you think my master sent this message only to you and your master? He wants all the people to hear it, for when we put this city under siege, they will suffer along with you. They will be so hungry and thirsty that they will eat their own dung and drink their own urine."

13 Then the chief of staff stood and shouted in Hebrew to the people on the wall, "Listen to this message from the great king of Assyria!"

14 This is what the king says: Don't let Hezekiah deceive you. He will never be able to rescue you. **15** Don't let him fool you into trusting in the LORD by saying, 'The LORD will surely rescue us. This city will never fall into

可以吃自己葡萄树和无花果树的果子，也可以喝自己井里的水；**17** 等到我来的时候，就会把你们领到一个与你们本地一样的地方；就是一个有五谷和新酒的地方，一个有粮食和葡萄园的地方。**18** 你们要小心，免得希西家怂恿你们说：耶和华必拯救我们。列国的神有哪一位曾拯救自己的国土脱离亚述王的手呢？**19** 哈马和亚珥拔的神在哪里呢？西法瓦音的神在哪里呢？他们曾拯救撒玛利亚脱离我的手吗？**20** 这些国所有的神中，有哪一个曾拯救自己的国土脱离我的手呢？难道耶和华能拯救耶路撒冷脱离我的手吗？”

21 众人都默不作声，一句话也没有回答他，因为王的吩咐说：“不要回答他。”**22** 于是希勒家的儿子管家以利亚敬、书记舍伯那和亚萨的儿子史官约亚，都撕裂衣服，来到希西家面前，把拉伯沙基的话告诉了他。

以赛亚书 36 章：历史的桥梁 —— 亚述的入侵

- 背景设置 (第 1 节): 希西家王十四年，亚述王西拿基立上来攻击犹大的一切坚固城，将城攻取。
- 拉伯沙基的嘲讽 (第 2-20 节): 亚述王差遣拉伯沙基 (大将) 率领大军往耶路撒冷去。
 - 心理战: 他用希伯来话 (Yehudit) 说话，以便普通百姓能够听懂。
 - 信心的挑战: 他问：“你所倚靠的有什么仗胆呢？”

the hands of the Assyrian king!

16 *“Don’t listen to Hezekiah! These are the terms the king of Assyria is offering: Make peace with me—open the gates and come out. Then each of you can continue eating from your own grapevine and fig tree and drinking from your own well. 17 Then I will arrange to take you to another land like this one—a land of grain and new wine, bread and vineyards.*

18 *“Don’t let Hezekiah mislead you by saying, ‘The LORD will rescue us!’ Have the gods of any other nations ever saved their people from the king of Assyria? 19 What happened to the gods of Hamath and Arpad? And what about the gods of Sepharvaim? Did any god rescue Samaria from my power? 20 What god of any nation has ever been able to save its people from my power? So what makes you think that the LORD can rescue Jerusalem from me?”*

21 *But the people were silent and did not utter a word because Hezekiah had commanded them, “Do not answer him.”*

22 *Then Eliakim son of Hilkiah, the palace administrator; Shebna the court secretary; and Joah son of Asaph, the royal historian, went back to Hezekiah. They tore their clothes in despair, and they went in to see the king and*

- 否定盟友：他嘲讽希西家倚靠埃及，称埃及为“压碎的苇杖”，谁倚靠它，它就刺入谁的手。
- 嘲讽上帝：他声称是耶和华差遣他来毁坏这地，并质疑犹太的上帝与他们已经征服的其他国家的诸神有什么不同。
- 希西家的回应 (第 21-22 节)：百姓静默不言，因为王曾吩咐。以利亚敬和舍伯那撕裂衣服，回到王那里，将拉伯沙基的话报告了他。

told him what the Assyrian chief of staff had said.

- (v. 1): In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.
- The Rabshakeh's Taunt (v. 2-20): The King of Assyria sends the Rabshakeh (field commander) to Jerusalem with a large army.
 - He speaks in Hebrew (*Yehudit*) so the common people can understand.
 - He asks, "On what is this confidence of yours based?"
 - He mocks Hezekiah's reliance on Egypt, calling it a "crushed reed" that pierces the hand of any who lean on it.
 - He claims that the LORD sent him to destroy the land and asks why Judah's God would be any different from the gods of the other nations they have already conquered.
- Hezekiah's Response (v. 21-22): The people remained silent as the king commanded. Eliakim and Shebna returned to the king with their clothes torn, reporting the Rabshakeh's words.

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1 When King Hezekiah heard their report, he tore his clothes and put on burlap and went into the Temple of the LORD. 2 And he sent Eliakim the palace administrator, Shebna the court secretary, and the leading priests, all dressed in burlap, to the prophet Isaiah son of Amoz. 3 They told him, "This is what King Hezekiah says: Today is a day of trouble, insults, and disgrace. It is like when a child is ready to be born, but the mother has no strength to deliver the baby. 4 But perhaps the LORD your God has heard the Assyrian chief of staff, sent by the king to defy the living God, and will punish him for his words. Oh, pray for those of us who are left!"

5 After King Hezekiah's officials delivered the king's message to Isaiah, 6 the prophet replied, "Say to your master, 'This is what the LORD says: Do not be disturbed by this blasphemous speech against me from the Assyrian king's messengers. 7 Listen! I myself will move against him, and the king will receive a message that he is needed at home. So he will return to his land, where I will have

1 希西家王听见了，就撕裂衣服，披上麻布，进了耶和华的殿。2 他差派管家以利亚敬、书记舍伯那和祭司中的长老，都披上麻布，去见亚摩斯的儿子以赛亚先知。3 他们对他讲：“希西家这样说：‘今日是急难、责罚和凌辱的日子，就像婴孩快要出生的时候，却没有气力生出来一样。4 也许耶和华你的 神听见拉伯沙基的话，就是他的主人亚述王派他来辱骂永活的神的话；耶和华你的 神会因他所听见的话斥责他；因此，求你为余剩下来的人献上祷告。’”

5 希西家王的臣仆就去见以赛亚，6 以赛亚对他们说：“要对你们的主人这样说：‘耶和华这样说：你不要因为听见亚述王的仆人亵渎我的话而害怕。7 看哪！我必使灵进入他里面，以致他听见风声就归回本地；我必使他在那里倒在刀下。’”

8 拉伯沙基回去的时候，正遇见亚述王攻打立拿；原来他早已听闻亚述王拔营离开了拉吉。

9 亚述王听到关于古实王特哈加的报告说：“他出来要与你争战”；亚述王听见了，就差派使者去见希西家，说：10 “你们要对犹大王希西家这样说：不要给你所倚靠的 神欺骗你说：耶路撒冷必不交在亚述王的手里。11 你必定听过亚述列王向列国所行的，就是把她们完全毁灭

him killed with a sword.”

8 Meanwhile, the Assyrian chief of staff left Jerusalem and went to consult the king of Assyria, who had left Lachish and was attacking Libnah.

9 Soon afterward King Sennacherib received word that King Tirhakah of Ethiopia was leading an army to fight against him. Before leaving to meet the attack, he sent messengers back to Hezekiah in Jerusalem with this message:

10 “This message is for King Hezekiah of Judah. Don’t let your God, in whom you trust, deceive you with promises that Jerusalem will not be captured by the king of Assyria. **11** You know perfectly well what the kings of Assyria have done wherever they have gone. They have completely destroyed everyone who stood in their way! Why should you be any different? **12** Have the gods of other nations rescued them—such nations as Gozan, Haran, Rezeph, and the people of Eden who were in Tel-assar? My predecessors destroyed them all! **13** What happened to the king of Hamath and the king of Arpad? What happened to the kings of Sepharvaim, Hena, and Ivvah?”

，难道你还有救吗？**12** 我列祖所毁灭的国，有歌撒、哈兰、利色和在提·拉撒的伊甸人，这些国的神曾拯救她们吗？**13** 哈马的王、亚珥拔的王、西法瓦音城的王、希拿和以瓦的王，现在都在哪里呢？”

14 希西家从使者手里接过信卷，读完了，就上耶和华的殿，在耶和华面前把信卷展开。**15** 希西家向耶和华祷告说：**16** “万军之耶和华，以色列的神，坐在二基路伯中间的啊！唯独你是地上万国的神；你创造了天地。**17** 耶和华啊，求你侧耳而听！耶和华啊，求你开眼察看！要听西拿基立的一切话，就是那差派使者来辱骂永活的神的。**18** 耶和华啊！亚述列王果然使列国和他们的土地变成荒凉，**19** 又把列国的神都扔进火中；因为他们不是神，只是人手所做的，不过是木头和石头，所以他们就灭绝了他们。**20** 耶和华我们的神啊！现在求你拯救我们脱离亚述王的手，使地上万国都知道唯有你耶和华是神。”

21 亚摩斯的儿子以赛亚就派人去见希西家，说：“耶和华以色列的神这样说：‘因为你向我祷告关于亚述王西拿基立的事，**22** 耶和华就有以下的话攻击他，说：

锡安的处女

藐视你，嗤笑你；

耶路撒冷的女子

14 After Hezekiah received the letter from the messengers and read it, he went up to the LORD's Temple and spread it out before the LORD. **15** And Hezekiah prayed this prayer before the LORD: **16** "O LORD of Heaven's Armies, God of Israel, you are enthroned between the mighty cherubim! You alone are God of all the kingdoms of the earth. You alone created the heavens and the earth. **17** Bend down, O LORD, and listen! Open your eyes, O LORD, and see! Listen to Sennacherib's words of defiance against the living God.

18 "It is true, LORD, that the kings of Assyria have destroyed all these nations. **19** And they have thrown the gods of these nations into the fire and burned them. But of course the Assyrians could destroy them! They were not gods at all—only idols of wood and stone shaped by human hands. **20** Now, O LORD our God, rescue us from his power; then all the kingdoms of the earth will know that you alone, O LORD, are God."

21 Then Isaiah son of Amoz sent this message to Hezekiah: "This is what the LORD, the God of Israel, says: Because you prayed about King Sennacherib of Assyria, **22** the LORD has spoken this word against him:

在你背后摇头。

23 你辱骂谁、褻渎谁？

你扬起声音，

又高举眼目，要攻击谁？

就是攻击以色列的圣者。

24 你借着你的臣仆辱骂主：

你又说：我率领我众多的战车上到了群山的高峰，

到了黎巴嫩极深之处。

我砍伐其中高大的香柏树和佳美的松树；

我去到极高之处，进入肥田般的树林。

25 我挖井和喝水；

我用我的脚掌

踏干埃及的河流。’

26 耶和华说：‘难道你没有听见

古时我所安排，

往昔所计划的吗？

现在我才使它成就，

使坚固的城镇荒废，变作乱堆。

*"The virgin daughter of Zion
despises you and laughs at you.
The daughter of Jerusalem
shakes her head in derision as you flee.*

23

*"Whom have you been defying and
ridiculing?
Against whom did you raise your voice?
At whom did you look with such haughty
eyes?
It was the Holy One of Israel!*

24

*By your messengers you have defied the
Lord.
You have said, 'With my many chariots
I have conquered the highest mountains—
yes, the remotest peaks of Lebanon—
I have cut down its tallest cedars
and its finest cypress trees.
I have reached its farthest heights
and explored its deepest forests.*

25

*I have dug wells in many foreign lands
and refreshed myself with their water.
With the sole of my foot,*

27 因此，其中的居民软弱无力，
惊惶羞愧，
像田间的蔬菜和青绿的草，
又像房顶上的草，还没有长起来，就干焦了。

28 你坐下，
你出，你入，
你向我发烈怒，我都知道。

29 因为你向我发烈怒，
又因你的狂傲达到我耳中，
我要把钩子放进你的鼻孔，
把嚼环放进你的嘴里，
使你从你来的路上回去。

30 希西家啊！这要作你的兆头：今年你们要吃自生的，明年还要吃自长的，后年你们就要撒种，要收割，要栽种葡萄园，吃园中的果子。

31 犹大家所逃脱的余民，必再向下扎根，往上结果。**32** 因为余下的人必从耶路撒冷出来，逃脱的人必从锡安山出来。万军之耶和华的热心必作成这事。’**33** 所以耶和华这样论到亚述王，说：‘他必不会来到这城，也不会在这里射箭；不会拿着盾牌来到城前，也不会筑土垒攻城。

34 他从哪条路来，也必从哪条路回去；他必不

I stopped up all the rivers of Egypt!

26

“But have you not heard?

I decided this long ago.

Long ago I planned it,

and now I am making it happen.

I planned for you to crush fortified cities

into heaps of rubble.

27

That is why their people have so little power

and are so frightened and confused.

They are as weak as grass,

as easily trampled as tender green

shoots.

They are like grass sprouting on a housetop,

scorched before it can grow lush and tall.

28

“But I know you well—

where you stay

and when you come and go.

I know the way you have raged against

me.

29

And because of your raging against me

得进入这城；这是耶和华的宣告。**35** 因我为自己的缘故，又为我仆人大卫的缘故，必保护这城，拯救这城。”

36 于是耶和华的使者出去，在亚述营中击杀了十八万五千人；到了早晨，有人起来，所见的都是死尸。**37** 亚述王西拿基立就拔营离去，返回本地，住在尼尼微。**38** 他在自己的神尼斯洛庙里叩拜的时候，他的儿子亚得米勒和沙利色用刀杀了他，然后逃到亚拉腊地。他的儿子以撒哈顿接续他作王。

● 希西家的谦卑与祷告 (第 1-20 节):

- 听闻拉伯沙基的嘲讽后，希西家撕裂衣服，披上麻布，进入耶和华的殿。
- 他派人去见以赛亚，承认那是“急难、责罚、凌辱的日子”。
- 祷告：希西家将西拿基立威胁的信呈在耶和华面前。他承认亚述虽毁灭了列国，但那些国家崇拜的是人手所造的假神。他恳求上帝拯救犹大，使“地上的万国都知道唯有祢——耶和华是上帝”。

● 上帝借以赛亚的回应 (第 21-35 节):

- 上帝责备西拿基立的骄傲：“你辱骂谁？褻渎谁？……就是以色列的圣者！”
- 上帝宣告西拿基立不过是祂手中的工具；祂必用“钩子钩住他的鼻子”，领他从原路回去。
- 应许：亚述军队必不来到这城，也

*and your arrogance, which I have heard
for myself,
I will put my hook in your nose
and my bit in your mouth.
I will make you return
by the same road on which you came.”*

30 *Then Isaiah said to Hezekiah, “Here is the
proof that what I say is true:*

*“This year you will eat only what grows up
by itself,
and next year you will eat what springs up
from that.
But in the third year you will plant crops and
harvest them;
you will tend vineyards and eat their fruit.*

31

*And you who are left in Judah,
who have escaped the ravages of the
siege,
will put roots down in your own soil
and grow up and flourish.*

32

*For a remnant of my people will spread out
from Jerusalem,*

不在那里射箭，或筑垒攻城。上帝必为自己的缘故，又为仆人大卫的缘故，保护拯救这城。

- 超自然的溃败 (第 36-38 节):
 - 耶和华的使者(基督在道成肉身前的显现) 出去，在一夜之间在亚述营中击杀了 18.5 万人。
 - 西拿基立退回尼尼微，最终在他神尼斯洛的庙里叩拜时，被他自己的儿子们杀害。

*a group of survivors from Mount Zion.
The passionate commitment of the LORD of
Heaven's Armies
will make this happen!*

33 *"And this is what the LORD says about the
king of Assyria:*

*"His armies will not enter Jerusalem.
They will not even shoot an arrow at it.
They will not march outside its gates with
their shields
nor build banks of earth against its walls.*

34

*The king will return to his own country
by the same road on which he came.
He will not enter this city,'
says the LORD.*

35

*'For my own honor and for the sake of my
servant David,
I will defend this city and protect it."*

36 *That night the angel of the LORD went out to
the Assyrian camp and killed 185,000
Assyrian soldiers. When the surviving
Assyrians woke up the next morning, they*

found corpses everywhere. 37 Then King Sennacherib of Assyria broke camp and returned to his own land. He went home to his capital of Nineveh and stayed there.

38 One day while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer killed him with their swords. They then escaped to the land of Ararat, and another son, Esarhaddon, became the next king of Assyria.

- Upon hearing the Rabshakeh's taunts, Hezekiah tears his clothes, covers himself in sackcloth, and enters the Temple.
- He sends for Isaiah, acknowledging that it is a "day of distress, rebuke, and rejection."
- The Prayer: Hezekiah spreads out Sennacherib's threatening letter before the LORD. He acknowledges that while Assyria has destroyed other nations, those nations worshipped man-made gods. He asks God to deliver Judah so that "all the kingdoms of the earth may know that You alone, LORD, are God."
- God's Answer Through Isaiah (v. 21-35):
 - God rebukes Sennacherib's pride: "Whom have you reproached and blasphemed? ... The Holy One of Israel!"

- God declares that Sennacherib is merely a tool in His hand; He will put a "hook in his nose" and lead him back the way he came.
- The Promise: The Assyrian army will not enter the city, shoot an arrow there, or build a siege mound. God will defend Jerusalem for His own sake and for the sake of His servant David.
- The Miraculous Defeat (v. 36-38):
 - The Angel of the LORD (Christ in a pre-incarnate appearance) goes out and strikes 185,000 in the Assyrian camp in one night.
 - Sennacherib retreats to Nineveh, where he is eventually murdered by his own sons while worshipping in the temple of his god, Nisroch.

Ch 38

1 About that time Hezekiah became deathly ill, and the prophet Isaiah son of Amoz went to visit him. He gave the king this message: "This is what the LORD says: 'Set your affairs in order, for you are going to die. You will not recover from this illness.'"

1 那时，希西家患了重病，快要死去。亚摩斯的儿子以赛亚先知来见他，对他说：“耶和华这样说：‘你要把你的家整顿妥当，因为你快要死去，不能存活。’” **2** 希西家就转脸向墙，对耶和华祷告、**3** 说：“耶和华啊！求你记念我在你面前怎样诚诚实实、以纯全的心来行事，又作你眼中看为善的事。”然后，希西家就痛哭起来。**4**

2 When Hezekiah heard this, he turned his face to the wall and prayed to the LORD, **3** "Remember, O LORD, how I have always been faithful to you and have served you single-mindedly, always doing what pleases you." Then he broke down and wept bitterly.

4 Then this message came to Isaiah from the LORD: **5** "Go back to Hezekiah and tell him, 'This is what the LORD, the God of your ancestor David, says: I have heard your prayer and seen your tears. I will add fifteen years to your life, **6** and I will rescue you and this city from the king of Assyria. Yes, I will defend this city.

7 "And this is the sign from the LORD to prove that he will do as he promised: **8** I will cause the sun's shadow to move ten steps backward on the sundial of Ahaz!" So the shadow on the sundial moved backward ten steps.

9 When King Hezekiah was well again, he wrote this poem:

10

I said, "In the prime of my life,
must I now enter the place of the dead?
Am I to be robbed of the rest of my
years?"

耶和華的話臨到以賽亞說：**5** "你去告訴希西家：'耶和華你祖先大衛的神這樣說：我聽見了你的禱告，看見了你的眼淚；看哪！我必在你的壽數上加添十五年。**6** 我必救你和這城脫離亞述王的手；我必保護這城。'**7** 以下就是耶和華給你的兆頭，為要證明耶和華必成全他所說過的。**8** 看哪！我要使亞哈斯日晷上那向前進的日影往後退十度。"於是那向前進的日影，果然在日晷上往後退了十度。

9 猶大王希西家從病患中痊愈以後，就寫了這詩：

10 我曾說：在我盛年之際，
我竟要進入陰間之門；

我余剩的年日，竟被奪去。

11 我曾說：在活人之地，
我必不得見耶和華；

在世間的居民中，我必不再見到任何人。

12 我的住處被拔起，遷離了我，像牧人的帳棚一樣；

我卷起我的性命，像織布的卷布一樣；

他把我從機頭剪斷；

一日之間，他必使我生命終結。

11

*I said, "Never again will I see the LORD GOD
while still in the land of the living.
Never again will I see my friends
or be with those who live in this world.*

12

*My life has been blown away
like a shepherd's tent in a storm.
It has been cut short,
as when a weaver cuts cloth from a loom.
Suddenly, my life was over.*

13

*I waited patiently all night,
but I was torn apart as though by lions.
Suddenly, my life was over.*

14

*Delirious, I chattered like a swallow or a
crane,
and then I moaned like a mourning dove.
My eyes grew tired of looking to heaven for
help.*

13 我不断哀叹，直到早晨，

他像狮子一般，折断我所有的骨头；

一日之间，他必使我生命终结。

14 我像燕子呻吟，像白鹤鸣叫，

又像鸽子哀鸣。

我的眼睛因仰望高处而疲倦；

耶和華啊！我受欺壓，求你作我的保障。

15 我可說甚么呢？

他應許我的，已給我成全了；

因我的心曾受過苦楚，所以我要謹慎地度我所有的年日。

16 主啊！人活着是在於這些，

我的靈存活，也在於這些。

所以求你使我恢復健康，使我存活。

17 看哪！我受盡苦楚，為要使我得平安；

你保全我的性命，脫離毀滅的坑，

因為你把我的一切罪都丟在你的背後。

18 陰間不能稱謝你，

死亡不能讚美你，

I am in trouble, Lord. Help me!"

15

But what could I say?

For he himself sent this sickness.

*Now I will walk humbly throughout my years
because of this anguish I have felt.*

16

*Lord, your discipline is good,
for it leads to life and health.*

*You restore my health
and allow me to live!*

17

*Yes, this anguish was good for me,
for you have rescued me from death
and forgiven all my sins.*

18

*For the dead cannot praise you;
they cannot raise their voices in praise.
Those who go down to the grave
can no longer hope in your faithfulness.*

19

下坑的人都不能仰望你的信实。

19 只有活人才能称谢你，像我今日一样；

作父亲的，要让儿女知道你的信实。

20 耶和华必拯救我，

因此我们要一生一世在耶和华的殿中，

用丝弦的乐器弹奏我的诗歌。

21 以赛亚说：“叫人拿一块无花果饼来，贴在疮上，王就必痊愈。” **22** 希西家问：“我能上耶和华的殿去，有甚么兆头呢？”

- 死亡判决 (第 1-3 节)：希西家病得要死。以赛亚告诉他：“你当留遗命给你的家，因为你必死。”希西家痛哭祷告，求上帝纪念他的忠诚。
- 十五年的恩典 (第 4-8 节)：上帝听了他的祷告，增加了他 15 年的寿数。
 - 兆头：作为预兆，上帝使亚哈斯日晷(台阶)上的日影后退了十度。
- 延长生命的后果：在这多出的15年里，希西家生了玛拿西。玛拿西成为犹大历史上最邪恶的君王，他带领国家陷入罪中，最终导致了巴比伦之囚的必然发生。

*Only the living can praise you as I do today.
Each generation tells of your faithfulness
to the next.*

20

*Think of it—the LORD is ready to heal me!
I will sing his praises with instruments
every day of my life
in the Temple of the LORD.*

21 *Isaiah had said to Hezekiah's servants,
"Make an ointment from figs and spread it
over the boil, and Hezekiah will recover."*

22 *And Hezekiah had asked, "What sign will
prove that I will go to the Temple of the LORD?"*

- (v. 1-3): Hezekiah becomes mortally ill. Isaiah tells him, "Set your house in order, for you shall die." Hezekiah weeps and prays, reminding God of his faithfulness.
- The Grace of Fifteen Years (v. 4-8): God hears his prayer and adds fifteen years to his life.
 - The Sign: As a sign, God causes the shadow on the stairway (sundial) of Ahaz to go backward ten steps.
- The Consequences of the Extension: During these extra fifteen years, Hezekiah fathers Manasseh, who

becomes the most wicked king in Judah's history and leads the nation into the sins that ultimately necessitate the Babylonian exile.

Ch 39

1 Soon after this, Merodach-baladan son of Baladan, king of Babylon, sent Hezekiah his best wishes and a gift. He had heard that Hezekiah had been very sick and that he had recovered. 2 Hezekiah was delighted with the Babylonian envoys and showed them everything in his treasure-houses—the silver, the gold, the spices, and the aromatic oils. He also took them to see his armory and showed them everything in his royal treasuries! There was nothing in his palace or kingdom that Hezekiah did not show them.

3 Then Isaiah the prophet went to King Hezekiah and asked him, "What did those men want? Where were they from?"

Hezekiah replied, "They came from the distant land of Babylon."

4 "What did they see in your palace?" asked

1 那时，巴比伦王巴拉但的儿子米罗达·巴拉但，听说希西家病了，又痊愈了，就派人送信和礼物给希西家。2 希西家就十分高兴，并且把他的宝库、银子、金子、香料和贵重的油，以及他整个武器库里和他府库里的一切物件，都给使者们看；他家里和他全国里的东西，希西家没有一样不给他们看。3 于是以赛亚先知来见希西家王，问他说：“这些人说了些甚么？他们从哪里来见你？”希西家说：“他们是从远方的巴比伦来见我的。”4 以赛亚又问：“他们在你家里看见了甚么？”希西家回答：“我家中所有的，他们都看了；我的财宝中，没有一样不给他们看。”

5 以赛亚对希西家说：“你要听万军之耶和華的话。6 看哪！日子必到，你家中所有的，以及你列祖所积蓄到今日的，都要被带到巴比伦去，一样也不留，这是耶和華说的。7 从你所出的众子，就是你所生的，其中必有被掳去的，在巴比伦王宫里作太监。”8 希西家对以赛亚说：“你所说耶和華的话不错呀！”因为他心里

Isaiah.

"They saw everything," Hezekiah replied. "I showed them everything I own—all my royal treasuries."

5 Then Isaiah said to Hezekiah, *"Listen to this message from the LORD of Heaven's Armies: 6 'The time is coming when everything in your palace—all the treasures stored up by your ancestors until now—will be carried off to Babylon. Nothing will be left,' says the LORD. 7 'Some of your very own sons will be taken away into exile. They will become eunuchs who will serve in the palace of Babylon's king.'"*

8 Then Hezekiah said to Isaiah, *"This message you have given me from the LORD is good." For the king was thinking, "At least there will be peace and security during my lifetime."*

- (v. 1-2): Merodach-baladan, king of Babylon, sends envoys and a gift to Hezekiah after hearing of his recovery.
- Instead of testifying to God's healing power, Hezekiah pridefully shows the envoys everything in his treasury and armory.
- Isaiah confronts Hezekiah, asking what the men saw. Hezekiah admits he

想：“在我有生之日，必有平安和稳固。”

- 巴比伦的使者 (第 1-2 节): 巴比伦王米罗达·巴拉但听闻希西家病愈, 派使者送来书信和礼物。
- 希西家骄傲的错误: 希西家没有见证上帝的医治大能, 反而骄傲地向使者展示了他宝库和军械库中所有的财宝。
- 被掳的预言 (第 3-8 节):
 - 以赛亚质问希西家那些人看到了什么。希西家承认他展示了一切。
 - 审判: 以赛亚预言“凡你家里所有的……都要被掳到巴比伦去, 不留下一样”。此外, 希西家的一些后裔将在巴比伦王宫里当太监(应验于但以理书第1章)。
- 希西家自私的宽慰: 希西家回应说这话“甚好”, 心想:“在我有生之年必有太平和稳固的景况。”
- 过渡: 这标志着以赛亚书第一大部分(审判)的结束。第40章开始了第二大部分(安慰/复兴)。

<p>showed them everything.</p> <ul style="list-style-type: none"> ● Isaiah prophesies that "all that is in your house... shall be carried to Babylon; nothing shall be left." Furthermore, some of Hezekiah's own descendants will be taken as eunuchs to the palace of the king of Babylon (fulfilled in Daniel 1). ● Hezekiah responds that the word is "good," thinking, "For there will be peace and truth in my days." ● Transition: This concludes the first major section of Isaiah (Judgment). Chapter 40 begins the second major section (Comfort/Restoration). 	
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Ch 40

<p>1</p> <p><i>"Comfort, comfort my people," says your God.</i></p> <p>2</p> <p><i>"Speak tenderly to Jerusalem. Tell her that her sad days are gone and her sins are pardoned. Yes, the LORD has punished her twice over for all her sins."</i></p>	<p>1 你们的 神说： “你们要安慰，要安慰我的子民！”</p> <p>2 你们要向耶路撒冷说慈爱的话， 又要向它宣告：他们的苦难已经满足了， 他们的罪孽已经还清了， 他们因着自己的一切罪， 已经从耶和华的手里受到过重的刑罚。”</p>
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3

*Listen! It's the voice of someone shouting,
"Clear the way through the wilderness
for the LORD!*

*Make a straight highway through the
wasteland
for our God!*

4

*Fill in the valleys,
and level the mountains and hills.
Straighten the curves,
and smooth out the rough places.*

5

*Then the glory of the LORD will be revealed,
and all people will see it together.
The LORD has spoken!"*

6

*A voice said, "Shout!"
I asked, "What should I shout?"
"Shout that people are like the grass.
Their beauty fades as quickly
as the flowers in a field.*

3 有声音呼喊说：

“你们要在旷野清理耶和華的路，
在沙漠修直我們 神的大道。

4 一切深谷都要填满，

一切山冈都要削平；

险峻的要改为平地，

崎岖的要改为平原。

5 耶和華的榮耀必要显现，

所有的人都必一同看见，

因为这是耶和華亲口说的。”

6 有声音说：“你呼喊吧！”

他问（“他问”或参照《死海古卷》和《七十士译本》翻译为“我说”）：“我呼喊甚么呢？”

“所有的人尽都如草；

他们的荣美都像野地的花。

7 草必枯干，花必凋谢；

因为耶和華的气吹在上面；

真的，这民的确是草！

8 草必枯干，花必凋谢，

7

*The grass withers and the flowers fade
beneath the breath of the LORD.
And so it is with people.*

8

*The grass withers and the flowers fade,
but the word of our God stands forever.”*

9

*O Zion, messenger of good news,
shout from the mountaintops!
Shout it louder, O Jerusalem.
Shout, and do not be afraid.
Tell the towns of Judah,
“Your God is coming!”*

10

*Yes, the Sovereign LORD is coming in power.
He will rule with a powerful arm.
See, he brings his reward with him as he
comes.*

11

*He will feed his flock like a shepherd.
He will carry the lambs in his arms,
holding them close to his heart.*

唯有我们 神的道永远长存。”

9 报好信息给锡安的啊！

你要登上高山。

报好信息给耶路撒冷的啊！

你要极力扬声。

要扬声，不要惧怕！

要对犹大的众城说：

“看哪，你们的 神！”

10 看哪！主耶和华必像大能者临到，

他的膀臂要为他掌权；

看哪！他给予人的赏赐在他那里，

他施予人的报应在他面前。

11 他必像牧人牧养自己的羊群，

像用膀臂聚集羊羔，

抱在自己的怀中，

慢慢引导乳养小羊的。

12 谁曾用掌心量过海水，

用手掌测过苍天呢？

*He will gently lead the mother sheep with
their young.*

12

Who else has held the oceans in his hand?

*Who has measured off the heavens with
his fingers?*

Who else knows the weight of the earth

*or has weighed the mountains and hills
on a scale?*

13

Who is able to advise the Spirit of the LORD?

*Who knows enough to give him advice or
teach him?*

14

Has the LORD ever needed anyone's advice?

*Does he need instruction about what is
good?*

*Did someone teach him what is right
or show him the path of justice?*

15

*No, for all the nations of the world
are but a drop in the bucket.*

*They are nothing more
than dust on the scales.*

谁曾用升斗量过大地的尘土，

用秤称山岭，

用天平称冈陵呢？

13 谁曾测度耶和华的灵，

或作过他的谋士教导他呢？

14 他与谁商议，谁使他有聪明？

谁把正确的路指教他，把知识指教他，

又把明智的路教导他呢？

15 看哪！万国都像水桶里的一滴，

又被看作天平上的微尘。

看哪！他举起众海岛，好象微细之物。

16 黎巴嫩的树林不够当柴烧，

其中的走兽也不够作燔祭。

17 万国在他跟前好象不存在，

在他看来，只是乌有和虚空。

18 你们把谁来跟 神相比呢？

你们用甚么形象来与 神并列呢？

19 至于偶像，是匠人铸造的，

*He picks up the whole earth
as though it were a grain of sand.*

16

*All the wood in Lebanon's forests
and all Lebanon's animals would not be
enough
to make a burnt offering worthy of our
God.*

17

*The nations of the world are worth nothing
to him.
In his eyes they count for less than
nothing—
mere emptiness and froth.*

18

*To whom can you compare God?
What image can you find to resemble
him?*

19

*Can he be compared to an idol formed in a
mold,
overlaid with gold, and decorated with
silver chains?*

铸匠用金子把它包裹，
用银子为它做银炼。

20 贫穷献不起这供物的，

就拣选不朽坏的树木，

为自己寻找巧匠，

立起不会动摇的偶像。

21 你们不曾知道吗？你们不曾听见吗？

不是从起初就已经告诉过你们吗？

自从大地的根基立了以来，你们还不曾明白
吗？

22 神坐在大地的圆穹之上，

地上的居民好象蚱蜢，

他铺张诸天如铺张幔子，

展开众天像展开可以居住的帐棚。

23 他使诸侯都归于无有，

使地上的审判官成为虚空。

24 他们才刚刚栽上，

刚刚种上，

他们的树头刚刚在地里扎根，

20

*Or if people are too poor for that,
they might at least choose wood that
won't decay
and a skilled craftsman
to carve an image that won't fall down!*

21

*Haven't you heard? Don't you understand?
Are you deaf to the words of God—
the words he gave before the world began?
Are you so ignorant?*

22

*God sits above the circle of the earth.
The people below seem like
grasshoppers to him!
He spreads out the heavens like a curtain
and makes his tent from them.*

23

*He judges the great people of the world
and brings them all to nothing.*

24

他一吹在其上，他们就枯干了，
旋风把他们像碎秸一样吹去。

25 那圣者说：“你们把谁来跟我相比，
使他与 I 相等呢？”

26 你们向天举目吧！

看是谁创造了这些万象？

是谁按着数目把万象领出来，

一一指名呼唤？

因他的大能大力，

连一个也不缺少。

27 雅各啊！你为甚么这样说；以色列啊！你为甚么埋怨说：

“我的道路向耶和 I 隐藏，

我的案件被我的 I 忽略了”？

28 你不知道吗？你没有听过吗？

永在的 I、耶和 I、地极的创造主既不疲乏，
也不困倦；

他的知识无法测度。

29 疲乏的，他赐气力，

*They hardly get started, barely taking root,
when he blows on them and they wither.
The wind carries them off like chaff.*

25

*"To whom will you compare me?
Who is my equal?" asks the Holy One.*

26

*Look up into the heavens.
Who created all the stars?
He brings them out like an army, one after
another,
calling each by its name.
Because of his great power and
incomparable strength,
not a single one is missing.*

27

*O Jacob, how can you say the LORD does not
see your troubles?
O Israel, how can you say God ignores
your rights?*

28

*Have you never heard?
Have you never understood?
The LORD is the everlasting God,*

无力的, 他加力量。

30 就是年轻人也会疲乏困倦,

强壮的人也会全然跌倒。

31 但那些仰望耶和華的人,

必重新得力;

他们必像鹰一样展翅上腾;

他们奔跑, 也不困倦,

他们行走, 也不疲乏。

- 安慰的信息 (第 1-2 节):

- 上帝吩咐道:“你们要安慰, 安慰我的百姓。”
- “苦难”时期(被掳)已经结束, 她的罪孽已被除去。

- 旷野的声音 (第 3-5 节):

- 有声音喊着说:“在旷野预备耶和華的路。”
- 一切山洼都要填满, 大小山岗都要削平, 为要预备耶和華荣耀的显现。
- 应验: 这指的是施洗约翰为耶稣基督预备道路的事工(马太福音 3:3)。

- 话语与肉体 (第 6-8 节):

- 凡有血气的尽都如草, 草必枯干, 唯有**“我们上帝的话必永远立定”**。这对比了人类的软弱与上帝应许的永恒可靠。

the Creator of all the earth.

He never grows weak or weary.

No one can measure the depths of his understanding.

29

*He gives power to the weak
and strength to the powerless.*

30

*Even youths will become weak and tired,
and young men will fall in exhaustion.*

31

But those who trust in the LORD will find new strength.

They will soar high on wings like eagles.

They will run and not grow weary.

They will walk and not faint.

- (v. 1-2):
 - God commands: "Comfort, O comfort My people."
 - The period of "hardship" (the exile) has ended, and her iniquity has been removed.
- (v. 3-5):
 - A voice calls out to "clear the way

● 好消息 (第 9-11 节):

- 锡安被告知要“爬上高山”，扬声说：“看哪，你们的上帝！”
- 上帝被描绘为既是赏赐百姓的大能统治者，又是将羊羔抱在怀里的慈祥牧人。

● 无与伦比的上帝 (第 12-26 节):

- 上帝如此伟大，祂用手心量诸水，用手虎口量苍天。
- 万民在祂看来，好像**“桶中的一滴”，又如“天平上的微尘”**。
- 祂嘲笑偶像：工匠能用木头或金子制造出什么神明，可以与那坐在地球大圈之上的创造主相比呢？

● 疲乏人的力量 (第 27-31 节):

- 以色列抱怨她的道路“向耶和華隱藏”。
- 上帝提醒他们，祂并不疲乏，也不困倦。
- 应许：“但那等候耶和華的必重新得力。他们必如鷹展翅上騰……”

for the LORD in the wilderness."

- Every valley will be lifted up and every mountain made low to prepare for the revealing of the glory of the LORD.
- Fulfillment: This refers to the ministry of John the Baptist preparing the way for Jesus Christ (Matt. 3:3).
- The Word vs. The Flesh (v. 6-8):
 - All flesh is like grass that withers, but "the word of our God stands forever." This contrasts human frailty with the eternal reliability of God's promises.
- The Good News (v. 9-11):
 - Zion is told to "get up on a high mountain" and lift up her voice to say, "Behold your God!"
 - God is depicted as both a Mighty Ruler who rewards His people and a Gentle Shepherd who carries the lambs in His bosom.
- (v. 12-26):
 - God is so immense that He measures the waters in the hollow of His hand and marks off the heavens with a span.
 - The nations are like a "drop from a bucket" or "dust on the scales" to Him.
 - He mocks the idea of idols: Can a craftsman make a god out of

<p>wood or gold that can compare to the Creator who sits above the circle of the earth?</p> <ul style="list-style-type: none"> ○ The Bible tells us in v 22 that the earth is not flat ● (v. 27-31): <ul style="list-style-type: none"> ○ Israel complains that her way is "hidden from the LORD." ○ God reminds them that He does not grow weary or tired. ○ The Promise: "Those who wait for the LORD / Will gain new strength; / They will mount up with wings like eagles..." 	
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Ch 41

<p>1</p> <p><i>"Listen in silence before me, you lands beyond the sea.</i></p> <p><i>Bring your strongest arguments.</i></p> <p><i>Come now and speak.</i></p> <p><i>The court is ready for your case.</i></p> <p>2</p> <p><i>"Who has stirred up this king from the east, rightly calling him to God's service?</i></p> <p><i>Who gives this man victory over many nations</i></p>	<p>1 众海岛啊！你们要在我面前静默，愿万民重新得力。</p> <p>让他们近前来，然后说话，</p> <p>让我们聚在一起辩论吧！</p> <p>2 谁从东方激动了一个人，凭公义把他召到自己的脚前来？</p> <p>他把列国交在他面前，</p>
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*and permits him to trample their kings
underfoot?*

With his sword, he reduces armies to dust.

*With his bow, he scatters them like chaff
before the wind.*

3

*He chases them away and goes on safely,
though he is walking over unfamiliar
ground.*

4

*Who has done such mighty deeds,
summoning each new generation from
the beginning of time?*

It is I, the LORD, the First and the Last.

I alone am he."

5

*The lands beyond the sea watch in fear.
Remote lands tremble and mobilize for
war.*

6

*The idol makers encourage one another,
saying to each other, "Be strong!"*

他制伏众王；

他使他们在他的刀下化作灰尘，

他使他们在他的弓下像碎秸一样被吹散。

3 他追赶他们，安然走过他的脚未曾走过的路。

4 谁定这事并且作成？

谁从起初预定万代呢？

就是我耶和华，我是首先的，与最后的人同在的，也是我。

5 众海岛看见了，就都惧怕；

地极也都战兢；

他们都近前来。

6 各人彼此帮助，

对自己的兄弟说：“要坚强！”

7 木匠坚固金匠，

用锤打光金属的，鼓励打砧的；

论焊工说：“焊得好！”

又用钉子钉稳了。

使偶像不致动摇。

7

*The carver encourages the goldsmith,
and the molder helps at the anvil.
“Good,” they say. “It’s coming along fine.”
Carefully they join the parts together,
then fasten the thing in place so it won’t
fall over.*

8

*“But as for you, Israel my servant,
Jacob my chosen one,
descended from Abraham my friend,*

9

*I have called you back from the ends of the
earth,
saying, ‘You are my servant.’
For I have chosen you
and will not throw you away.*

10

*Don’t be afraid, for I am with you.
Don’t be discouraged, for I am your God.
I will strengthen you and help you.
I will hold you up with my victorious right*

8 但你以色列，我的仆人啊！

雅各，我所拣选、
我朋友亚伯拉罕的后裔啊！

9 你是我从地极抓来的，
我从地的远方召你来，
对你说：“你是我的仆人，

我拣选了你，并没有弃绝你。”

10 不要惧怕，因为我与你同在；
不要四处张望，因为我是你的 神，
我必坚固你，我必帮助你；
我必用公义的右手扶持你。

11 看哪！向你发怒的都必蒙羞受辱；
与你相争的人，都要如同无有，并要灭亡。

12 与你争竞的人，你要寻找他们，却找不着；
与你交战的人，都必如同无有，好象虚无。

13 因为我，耶和华你们的神，紧握着你的右手，
对你说：“不要惧怕，我必帮助你。”

14 虫子雅各啊！以色列人哪！你不要惧怕。

hand.

11

*"See, all your angry enemies lie there,
confused and humiliated.
Anyone who opposes you will die
and come to nothing.*

12

*You will look in vain
for those who tried to conquer you.
Those who attack you
will come to nothing.*

13

For I hold you by your right hand—

I, the LORD your God.

And I say to you,

'Don't be afraid. I am here to help you.

14

*Though you are a lowly worm, O Jacob,
don't be afraid, people of Israel, for I will
help you.
I am the LORD, your Redeemer.
I am the Holy One of Israel.'*

我必帮助你；这是耶和华说的。你的救赎主，就是以色列的圣者。

15 看哪！我要使你成为打粮的器具，

又新，又锋利，又有很多利齿；

你要扬净群山，把它们压得粉碎，

又使冈陵变成糠秕。

16 你必簸扬它们，风要把它们吹去，

旋风也要把它们吹散；

但你要靠耶和华喜乐，

以以色列的圣者夸耀。

17 困苦和贫穷的人寻求水，却没有水；

他们的舌头因口渴而干燥；

我耶和华必应允他们，

我以色列的神必不离弃他们。

18 我要在光秃的高处开辟江河，

在山谷之间开辟泉源；

我要使旷野变为水池，

使干地变成水泉。

19 我要在旷野种上香柏树、

15

*You will be a new threshing instrument
with many sharp teeth.*

*You will tear your enemies apart,
making chaff of mountains.*

16

*You will toss them into the air,
and the wind will blow them all away;
a whirlwind will scatter them.*

*Then you will rejoice in the LORD.
You will glory in the Holy One of Israel.*

17

*"When the poor and needy search for water
and there is none,
and their tongues are parched from thirst,
then I, the LORD, will answer them.*

*I, the God of Israel, will never abandon
them.*

18

*I will open up rivers for them on the high
plateaus.*

*I will give them fountains of water in the
valleys.*

皂荚树、番石榴树和野橄榄树；

我要在沙漠中栽种松树、
杉树和黄杨树，

20 好叫人看见了，就知道；

思想过，就都明白，

这是耶和华的手所作的，

是以色列的圣者所造的。

21 耶和华说：“呈上你们的案件吧！”

雅各的王说：

“把你们有力的证据拿来吧！”

22 让它们前来告诉我们将要发生的事。

以前的是甚么事，让它们告诉我们，

好叫我们用心思想，得知事情的结局。

或者向我们宣告那要来的事。

23 把以后要来的事告诉我们，

好叫我们知道你们是神；

你们作这些事，或降福或降祸，以致我们彼此
对望，一齐观看。

24 看哪！你们属于无有，

*I will fill the desert with pools of water.
Rivers fed by springs will flow across the
parched ground.*

19

*I will plant trees in the barren desert—
cedar, acacia, myrtle, olive, cypress, fir,
and pine.*

20

*I am doing this so all who see this miracle
will understand what it means—
that it is the LORD who has done this,
the Holy One of Israel who created it.*

21

*“Present the case for your idols,”
says the LORD.
“Let them show what they can do,”
says the King of Israel.*

22

*“Let them try to tell us what happened long
ago
so that we may consider the evidence.
Or let them tell us what the future holds,
so we can know what’s going to happen.*

你们的作为都属于虚空，
那选择你们的是可厌恶的。

25 我从北方兴起一人，他就来了；

他从日出之地而来，呼求我的名；

他必来践踏掌权的，好象践踏灰泥，

又像陶匠踹泥一样。

26 谁从起初讲说这事，使我们知道呢？

谁从先前说明，以致我们说“他没有错”呢？

谁也没有说明，

谁也没有宣告，

谁也没有听见你们的话！

27 我首先对锡安说：“看哪，看看这些！”

我要把一位报好信息的赐给耶路撒冷。

28 我看的时候，却没有一个人；

他们中间也没有谋士，我问他们的时候，

可以回答一句话。

29 看哪！他们都是无有，

他们所作的都是虚无；

23

Yes, tell us what will occur in the days ahead.

Then we will know you are gods.

In fact, do anything—good or bad!

Do something that will amaze and frighten us.

24

But no! You are less than nothing and can do nothing at all.

Those who choose you pollute themselves.

25

“But I have stirred up a leader who will approach from the north.

From the east he will call on my name.

I will give him victory over kings and princes.

He will trample them as a potter treads on clay.

26

“Who told you from the beginning that this would happen?

Who predicted this,

他们所铸的偶像都是风，都是虚空。

- 对沿海地区的挑战 (第 1-7 节):
 - 上帝传唤万民来到法庭, “彼此辩论”。
 - 祂质问: 是谁从东方兴起那人(波斯王居鲁士)? 正是耶和华, 祂是首先的, 也是末后的。
 - 当列国战兢并制造更多偶像来寻求安慰时, 上帝将注意力转向了以色列。
- 作为仆人的以色列 (第 8-16 节):
 - 上帝称以色列为**“我的仆人”, 是“我朋友亚伯拉罕”**的后裔。
 - 不要害怕: 上帝重复了“不要害怕, 因为我与你同在”的命令。祂应许必坚固、帮助, 并用祂公义的右手扶持以色列。
 - 以色列被比作“有快齿的新打粮器具”, 必将山岭(仇敌)压得粉碎。
- 旷野中的供应 (第 17-20 节):
 - 上帝必使江河在净光的高处流出, 使泉源在谷中涌现, 以供应贫困人。
 - 祂必在旷野种下香柏树、皂荚树和番石榴树, 使人看见就知道是“耶和华的手所做的”。
- 对假神的嘲弄 (第 21-29 节):
 - 上帝向偶像挑战: “呈上你们的案件……把将要的事指示我们。”
 - 因为偶像不能说话、不能行动, 也不能预言未来, 所以它们被宣告为**“虚无”, 它们的工作也是“空虚”**

making you admit that he was right?

No one said a word!

27

I was the first to tell Zion,

'Look! Help is on the way!'

*I will send Jerusalem a messenger with
good news.*

28

Not one of your idols told you this.

Not one gave any answer when I asked.

29

See, they are all foolish, worthless things.

All your idols are as empty as the wind.

- (v. 1-7):
 - God summons the nations to a courtroom to "plead their case."
 - He asks: Who has stirred up the one from the east (Cyrus the Great)? It is the LORD, the First and the Last.
 - While the nations tremble and make more idols for comfort, God turns His attention to Israel.

- (v. 8-16):

的。

- 唯有上帝预言了拯救者(居鲁士)的兴起和给耶路撒冷的好消息。

- God identifies Israel as "My servant," the offspring of "Abraham My friend."
- Fear Not: God repeats the command "Do not fear, for I am with you." He promises to strengthen, help, and uphold Israel with His righteous right hand.
- Israel is compared to a "sharp threshing instrument" that will pulverize the mountains (enemies).
- (v. 17-20):
 - God will make rivers flow on bare heights and springs in the valleys for the needy.
 - He will plant cedars, acacias, and myrtles in the desert so that people may see that "the hand of the LORD has done this."
- (v. 21-29):
 - God challenges the idols: "Present your case... tell us the things that are to come."
 - Because the idols cannot speak, act, or predict the future, they are declared to be "nothing" and their work is "worthless."
 - God alone predicted the rise of the deliverer (Cyrus) and the good news for Jerusalem.

Ch 42

1

*"Look at my servant, whom I strengthen.
He is my chosen one, who pleases me.
I have put my Spirit upon him.
He will bring justice to the nations.*

2

*He will not shout
or raise his voice in public.*

3

*He will not crush the weakest reed
or put out a flickering candle.
He will bring justice to all who have been
wronged.*

4

*He will not falter or lose heart
until justice prevails throughout the earth.
Even distant lands beyond the sea will
wait for his instruction."*

5

God, the LORD, created the heavens and

1 看哪！这是我的仆人，我扶持他；

我所拣选的，我的心喜悦他；

我已经把我的灵赐给他，

他必把公理带给万国。

2 他不呼喊，也不扬声，

也不叫人在街上听见他的声音。

3 压伤的芦苇，他不折断；

将熄灭的灯火，他不吹灭；

他忠实地传出公理。

4 他不灰心，也不沮丧，

直到他在地上设立公理，

众海岛的人都等候他的教训。

5 那创造诸天，展开穹苍，

铺张大地和大地所出的一切，

赐气息给地上的众人，

又赐灵性给在地上行的人的

耶和華 神这样说：

stretched them out.

*He created the earth and everything in it.
He gives breath to everyone,
life to everyone who walks the earth.
And it is he who says,*

6

*"I, the LORD, have called you to demonstrate
my righteousness.*

*I will take you by the hand and guard you,
and I will give you to my people, Israel,
as a symbol of my covenant with them.
And you will be a light to guide the nations.*

7

*You will open the eyes of the blind.
You will free the captives from prison,
releasing those who sit in dark dungeons.*

8

*"I am the LORD; that is my name!
I will not give my glory to anyone else,
nor share my praise with carved idols.*

9

*Everything I prophesied has come true,
and now I will prophesy again.*

6 “我耶和华凭着公义呼召了你；

我必紧拉着你的手，我必保护你，

立你作人民的约，作列国的光，

7 为要开瞎子的眼，

领被囚的出牢狱，

领住在黑暗中的出监牢。

8 我是耶和华，这是我的名；

我必不把我的荣耀归给别人，

也不把我当受的称赞归给雕刻的偶像。

9 看哪！先前预言过的事已经成就了，

现在我说明新的事；

它们还没有发生以前，我就先说给你们听了。”

10 所有航海的和海中所充满的，

众海岛和其上的居民哪！

你们都要向耶和华唱新歌，

从地极向他发出赞美。

11 愿旷野和其中的城镇都扬声；

愿基达人居住的村庄都高呼；

I will tell you the future before it happens."

10

Sing a new song to the LORD!

Sing his praises from the ends of the earth!

*Sing, all you who sail the seas,
all you who live in distant coastlands.*

11

*Join in the chorus, you desert towns;
let the villages of Kedar rejoice!
Let the people of Sela sing for joy;
shout praises from the mountaintops!*

12

*Let the whole world glorify the LORD;
let it sing his praise.*

13

*The LORD will march forth like a mighty hero;
he will come out like a warrior, full of fury.
He will shout his battle cry
and crush all his enemies.*

14

He will say, "I have long been silent;

愿西拉的居民都欢呼，

在山顶上呐喊。

12 愿他们把荣耀归给耶和华，
在众海岛中宣扬对他的颂赞。

13 耶和华必像勇士出战，
必像战士激动热心；

他要呼喊，大声呐喊，
要向仇敌显出自己的威猛。

14 我已经很久缄默不言，
闭口不语，

但现在我要像待产的妇人一样呼喊，
我要急速地喘气。

15 我必使大山小山都变为荒场，
使一切草木都枯干；

我要使江河变为干地，
使水池干涸。

16 我必领瞎子走陌生的道，
带他们走他们不知道的路。

*yes, I have restrained myself.
But now, like a woman in labor,
I will cry and groan and pant.*

15

*I will level the mountains and hills
and blight all their greenery.
I will turn the rivers into dry land
and will dry up all the pools.*

16

*I will lead blind Israel down a new path,
guiding them along an unfamiliar way.
I will brighten the darkness before them
and smooth out the road ahead of them.
Yes, I will indeed do these things;
I will not forsake them.*

17

*But those who trust in idols,
who say, 'You are our gods,'
will be turned away in shame.*

18

*"Listen, you who are deaf!
Look and see, you blind!*

我必在他们面前使黑暗变为光明，
使弯曲的地方变为平直。

这些事我都要作，
决不放弃。

17 那些倚靠偶像，

对铸像说：

“你们是我们的神”的，
必被赶逐，全然蒙羞。

18 聋子啊！你们要听。

瞎子啊！你们要留心去看。

19 有谁比我的仆人更瞎呢？

有谁比我差派的使者更聋呢？

有谁瞎眼像那与我立了和约的呢？

有谁瞎眼像耶和华的仆人呢？

20 你们看见了许多的事，却没有留心，

耳朵开着，却没有听见。

21 耶和華為自己公义的缘故，

喜欢使律法为大为尊。

19

Who is as blind as my own people, my servant?

Who is as deaf as my messenger?

Who is as blind as my chosen people, the servant of the LORD?

20

You see and recognize what is right but refuse to act on it.

You hear with your ears, but you don't really listen."

21

Because he is righteous, the LORD has exalted his glorious law.

22

But his own people have been robbed and plundered,

enslaved, imprisoned, and trapped.

They are fair game for anyone and have no one to protect them, no one to take them back home.

23

22 但这人民是被抢劫和被掠夺的，

全都困陷在洞穴中，

被收藏在监牢里；

他们作了掠物，无人搭救；

他们成了掳物，无人说：“要归还！”

23 你们中间谁肯听这话呢？

谁肯从今以后留心听呢？

24 谁把雅各交出来给掠夺者？谁把以色列交给抢劫的呢？

岂不是耶和华，就是我们得罪的那位吗？

因为他们不肯遵行他的道，

也不肯听从他的律法。

25 因此，他把他猛烈的怒气和惨酷战争，

倾倒在他身上；

这在他四周如火烧起来，

他还不知道；

把他烧着了，他也不放在心上。

- 仆人的身份 (第 1-4 节):
 - 上帝介绍了祂的仆人，是祂所扶持、心里所喜悦的。上帝已将祂的灵赐给祂。

*Who will hear these lessons from the past
and see the ruin that awaits you in the
future?*

24

*Who allowed Israel to be robbed and hurt?
It was the LORD, against whom we sinned,
for the people would not walk in his path,
nor would they obey his law.*

25

*Therefore, he poured out his fury on them
and destroyed them in battle.
They were enveloped in flames,
but they still refused to understand.
They were consumed by fire,
but they did not learn their lesson.*

- (v. 1-4):
 - God introduces His Servant, whom He upholds and in whom His soul delights. He has put His Spirit upon Him.
 - He is gentle and humble; He will not cry out or raise His voice in the street. "A bruised reed He will not break."
 - He will bring forth justice to the nations and establish it on the

- 性格：祂温柔谦卑；祂不喧嚷，也不在街上扬声。“压伤的芦苇，祂不折断。”
- 使命：祂必将公理传给万邦，并在地上设立公理。
- 应验：马太福音 12:17-21 明确指出这位仆人就是耶稣基督。
- 万民之光 (第 5-9 节):
 - 这位仆人被立为**“众民的中保(圣约)”和“外邦人的光”**。
 - 祂的工作包括开瞎子的眼，领被囚的出离牢狱。
 - 上帝宣告祂必不将祂的荣耀归给假神，也不将祂的称赞归给雕刻的偶像。
- 新歌 (第 10-17 节):
 - 全地都被呼吁向耶和華唱“新歌”，从海岛到旷野(基达和西拉)。
 - 许久闭口无言的上帝，现在必像勇士一样出去，胜过仇敌，并领瞎子走他们不认识的道。
- 以色列的盲目 (第 18-25 节):
 - 与完美的仆人(基督)相比，以色列国民被描述为**“瞎眼和耳聋的仆人”**。
 - 因为他们不遵守上帝的律法，他们被交给抢夺者和掠夺者。被掳是他们自身罪孽以及拒绝行在上帝道路上的结果。

earth.

- Fulfillment: Matthew 12:17-21 explicitly identifies this Servant as Jesus Christ.
- (v. 5-9):
 - The Servant is appointed as a "covenant to the people" and a "light to the nations."
 - His work includes opening blind eyes and bringing prisoners out of the dungeon.
 - God declares that He will not give His glory to another or His praise to idols.
- The New Song (v. 10-17):
 - All the earth is called to sing a "new song" to the LORD, from the sea to the desert (Kedar and Sela).
 - God, who has long been silent, will now go forth like a warrior, prevailing against His enemies and leading the blind by a way they do not know.
- (v. 18-25):
 - In contrast to the perfect Servant (Christ), the nation of Israel is described as a "blind and deaf servant."
 - Because they did not observe God's law, they were given over to observers and plunderers. The exile was the result of their own

sin and refusal to walk in God's ways.

Ch 43

1

But now, O Jacob, listen to the LORD who created you.

*O Israel, the one who formed you says,
"Do not be afraid, for I have ransomed you.
I have called you by name; you are mine.*

2

When you go through deep waters,

I will be with you.

When you go through rivers of difficulty,

you will not drown.

*When you walk through the fire of
oppression,*

you will not be burned up;

the flames will not consume you.

3

*For I am the LORD, your God,
the Holy One of Israel, your Savior.
I gave Egypt as a ransom for your freedom;*

1 但是，雅各啊！那创造你的耶和华，
以色列啊！那塑造你的主，现在这样说：

“不要惧怕，因为我救赎了你；
我按着你的名呼召了你；你是属我的。

2 你从水中经过的时候，我必与你同在；

你渡过江河的时候，水必不淹没你；

你从火中行走的时候，必不会烧伤；

火焰也不会在你身上烧起来。

3 因为我是耶和华你的 神，

是以色列的圣者，你的拯救者；

我使埃及作你的赎价，

使古实和示巴作你的替身。

4 因为你在眼中非常宝贵和贵重，

所以我爱你；

我使别人作你的替身，同别的民族交换你的性

I gave Ethiopia and Seba in your place.

4

Others were given in exchange for you.

*I traded their lives for yours
because you are precious to me.
You are honored, and I love you.*

5

"Do not be afraid, for I am with you.

*I will gather you and your children from
east and west.*

6

*I will say to the north and south,
'Bring my sons and daughters back to
Israel
from the distant corners of the earth.*

7

*Bring all who claim me as their God,
for I have made them for my glory.
It was I who created them."*

8

*Bring out the people who have eyes but are
blind,*

命。

5 你不要惧怕，因为我与你同在；

我必把你的后裔从东方领回来，
又从西方招聚你。

6 我要对北方说：‘把他们交出来！’

又对南方说：‘不要拘留他们！’

要把我的众子从远方带回来，
把我的女儿从地极领回来，

7 就是所有按着我的名被召的人，

是我为自己的荣耀创造的，
是我所塑造，所作成的。”

8 你要把那些有眼却看不见，
有耳却听不到的人民领出来。

9 列国都聚集在一起，

万族都集合起来，

他们中间谁能说明这事呢？

谁能把先前的事说给我们听呢？

让他们带出自己的见证人来，好显明自己为义；

who have ears but are deaf.

9

Gather the nations together!

Assemble the peoples of the world!

Which of their idols has ever foretold such things?

Which can predict what will happen tomorrow?

Where are the witnesses of such predictions?

Who can verify that they spoke the truth?

10

"But you are my witnesses, O Israel!" says the LORD.

"You are my servant.

You have been chosen to know me, believe in me,

and understand that I alone am God.

There is no other God—

there never has been, and there never will be.

11

I, yes I, am the LORD,

and there is no other Savior.

让别人听见了，就说：“这是真的。”

10 耶和华说：“你们就是我的见证人，

我所拣选的仆人，

为要使你们知道，并且相信我，

又明白我就是‘那位’；

在我以前没有神被造出来，

在我以后也必没有。

11 唯有我是耶和华；

除我以外，并没有拯救者。

12 我曾预告，我曾拯救，我曾说给你们听，

在你们中间没有别的神。”

耶和华说：“你们是我的见证人，

我就是 神。

13 自头一天以来，我就是‘那位’；

谁也不能救人脱离我的手；

我要行事，谁能拦阻呢？”

14 你们的救赎主、以色列的圣者、耶和华这样说：

“因为你们的缘故，我已经派人到巴比伦去，

12

*First I predicted your rescue,
then I saved you and proclaimed it to the
world.*

*No foreign god has ever done this.
You are witnesses that I am the only
God,”
says the LORD.*

13

*“From eternity to eternity I am God.
No one can snatch anyone out of my
hand.*

No one can undo what I have done.”

14 *This is what the LORD says—your Redeemer,
the Holy One of Israel:*

*“For your sakes I will send an army against
Babylon,
forcing the Babylonians to flee in those
ships they are so proud of.*

15

*I am the LORD, your Holy One,
Israel’s Creator and King.*

我要使所有的迦勒底人都像难民一样下来，
都坐在他们素来自夸的船下来。

15 我就是耶和华，你们的圣者，
是以色列的创造主、你们的王。”

16 耶和华这样说：

他在海中开了一条道，

在大水中辟了一条路；

17 他使战车、马匹、

军兵和勇士都一同出来，

他们都躺下去，不能再起来；

他们都灭没，好象灯火熄灭一样。

18 “你们不要怀念先前的事，

也不要思念古时的事。

19 “看哪！我要作一件新的事；

现在它要发生了，

难道你们还不知道吗？

我要在旷野开一条道路，

在荒地开挖江河。

16

*I am the LORD, who opened a way through
the waters,
making a dry path through the sea.*

17

*I called forth the mighty army of Egypt
with all its chariots and horses.
I drew them beneath the waves, and they
drowned,
their lives snuffed out like a smoldering
candlewick.*

18

*“But forget all that—
it is nothing compared to what I am going
to do.*

19

*For I am about to do something new.
See, I have already begun! Do you not see
it?
I will make a pathway through the
wilderness.
I will create rivers in the dry wasteland.*

20 野地的走兽必尊重我，

野狗和鸵鸟也必这样，

因为我使旷野有水，

使荒地有江河，

好使我拣选的子民有水喝，

21 就是我为自己所造的子民，

好使他们述说赞美我的话。

22 然而，雅各啊！你并没有呼求我。

以色列啊！你竟厌烦我。

23 作燔祭用的羊，你没有带来给我；

也没有用你的祭物来尊敬我；

我没有因献供物使你劳累；

也没有因献乳香使你厌烦。

24 你没有用银子为我买菖蒲，

也没有用祭物的脂肪使我饱足；

相反地，你用你的罪使我劳累，

你用你的罪孽使我厌烦。

25 “唯有我为自己的缘故，涂抹你的过犯，

20

*The wild animals in the fields will thank me,
the jackals and owls, too,
for giving them water in the desert.
Yes, I will make rivers in the dry wasteland
so my chosen people can be refreshed.*

21

*I have made Israel for myself,
and they will someday honor me before
the whole world.*

22

*"But, dear family of Jacob, you refuse to ask
for my help.*

You have grown tired of me, O Israel!

23

*You have not brought me sheep or goats for
burnt offerings.*

*You have not honored me with sacrifices,
though I have not burdened and wearied
you*

*with requests for grain offerings and
frankincense.*

我也不再记念你的罪。

26 你可以提醒我，我们可以一起辩论；

你尽管细说案情，好使你自显为义。

27 你的祖先犯了罪，

你的代表背叛了我。

28 所以我要辱没圣所里的领袖，

使雅各遭受毁灭，使以色列被凌辱。”

- 以色列受保护 (第 1-7 节):
 - 尽管他们属灵盲目，上帝仍说：“不要害怕！因为我救赎了你。我凭你的名召你，你是属我的。”
 - 应许：当他们经过水和火（试炼/逼迫）时，上帝必与他们同在；他们必不被淹没，也不被烧焦。
 - 上帝使埃及、古实和西巴作他们的赎价，显示出以色列在祂眼中是何等宝贵。
- 重新招聚 (第 5-7 节):
 - 上帝应许要将以色列的后裔从东、西、南、北领回。凡称为祂名下、为祂荣耀所创造的人，都必被聚集。
- 法庭上的见证人 (第 8-13 节):
 - 上帝挑战万民带出他们的见证人。以色列被召作为见证人，证明耶和華是上帝。
 - 唯一的救主：“在我以前没有真神，在我以后也必没有。惟有我是耶和

24

*You have not brought me fragrant calamus
or pleased me with the fat from
sacrifices.*

*Instead, you have burdened me with your
sins
and wearied me with your faults.*

25

*"I—yes, I alone—will blot out your sins for
my own sake
and will never think of them again.*

26

*Let us review the situation together,
and you can present your case to prove
your innocence.*

27

*From the very beginning, your first ancestor
sinned against me;
all your leaders broke my laws.*

28

That is why I have disgraced your priests;

华, 除我以外没有救主。”

● 一件新事 (第 14-21 节):

- 上帝提醒他们关于出埃及的事(在海中开路), 但随后告诉他们“不要记念从前的事”。
- 祂正在作**“一件新事”**——在旷野开道路, 在沙漠开江河, 好供给他所拣选的百姓喝。

● 以色列的过失 (第 22-28 节):

- 上帝指出以色列并没有求告祂, 反而厌烦祂。他们用自己的罪恶使祂劳累。
- 宽恕的恩典: “唯有我为自己的缘故涂抹你的过犯, 我也不记念你的罪恶。”
- 本章结尾承认了他们“始祖”(雅各/亚当)和领袖们的罪, 这导致了国家的“毁灭(咒诅)”和“羞辱”。

I have decreed complete destruction for Jacob and shame for Israel.

- (v. 1-7):
 - Despite their blindness, God says, "Do not fear, for I have redeemed you; I have called you by name; you are Mine!"
 - The Promise: When they pass through the waters and the fire (trials/persecution), God will be with them; they will not be overwhelmed or burned.
 - God gives Egypt, Cush, and Seba as a ransom for them, showing how precious Israel is in His sight.
- (v. 5-7):
 - God promises to bring Israel's offspring from the east, west, north, and south. Every one who is called by His name and created for His glory will be gathered.
- (v. 8-13):
 - God challenges the nations to bring their witnesses. Israel is called to be the witness that the LORD is God.
 - The Exclusive Savior: "Before Me there was no God formed, / And there will be none after Me. / I, even I, am the LORD, / And there is no savior besides Me."

- (v. 14-21):
 - God reminds them of the Exodus (making a way through the sea), but then tells them to "not call to mind the former things."
 - He is doing a "new thing"—making a way in the wilderness and rivers in the desert to give drink to His chosen people.
- (v. 22-28):
 - God notes that Israel did not call upon Him but became weary of Him. They burdened Him with their sins.
 - The Grace of Forgiveness: "I, even I, am the one who wipes out your transgressions for My own sake, / And I will not remember your sins."
 - The chapter ends by acknowledging the sins of their "first forefather" (Jacob/Adam) and the leaders, which led to the "ban" and "reproach" upon the nation.

Ch 44

1

1 “但现在，我的仆人雅各，

*"But now, listen to me, Jacob my servant,
Israel my chosen one.*

2

*The LORD who made you and helps you says:
Do not be afraid, O Jacob, my servant,
O dear Israel, my chosen one.*

3

*For I will pour out water to quench your
thirst
and to irrigate your parched fields.
And I will pour out my Spirit on your
descendants,
and my blessing on your children.*

4

*They will thrive like watered grass,
like willows on a riverbank.*

5

*Some will proudly claim, 'I belong to the
LORD.'
Others will say, 'I am a descendant of
Jacob.'
Some will write the LORD's name on their*

我所拣选的以色列啊！你要听。

2 那创造你，从母胎里就塑造了你，

又要帮助你的耶和华这样说：

我的仆人雅各啊！

我所拣选的耶书仑啊！你不要惧怕。

3 因为我要把水浇灌干渴之处，

把河水浇灌干旱之地；

我必把我的灵浇灌你的后裔，

把我的福降给你的子孙。

4 他们要从草中生长起来，

像溪水旁的柳树。

5 这个必说：‘我是属耶和华的’；

那个也必以雅各的名称呼自己；

另一个必亲手写上‘我是属耶和华的’，

并且要以以色列的名字替自己命名。”

6 耶和华以色列的王，

以色列的救赎主、万军之耶和华这样说：

“我是首先的，我是末后的；

hands

and will take the name of Israel as their own.”

6 This is what the LORD says—Israel’s King and Redeemer, the LORD of Heaven’s Armies:

“I am the First and the Last;
there is no other God.

7

Who is like me?

Let him step forward and prove to you his power.

Let him do as I have done since ancient times

when I established a people and explained its future.

8

Do not tremble; do not be afraid.

Did I not proclaim my purposes for you long ago?

You are my witnesses—is there any other God?

No! There is no other Rock—not one!”

9

除我以外，再没有真神。

7 谁像我呢？让他宣告，

让他述说，又在我面前陈明吧！

自从我设立古时的子民，

未来的事和将要发生的事，

让他们把它们述说出来吧！

8 你们不要惊惶，也不要惧怕。

我不是老早就说了给你们听，告诉了你们吗？

你们就是我的见证人。

除我以外，还有真神吗？

没有别的盘石；

我一个也不知道。”

9 制造偶像的人，尽都是虚空的，

他们所喜爱的，都没有益处。

他们的见证人，一无所见，

一无所知，以致他们蒙羞。

10 谁制造神像，或铸造偶像，

不想得到益处呢？

*How foolish are those who manufacture
idols.*

*These prized objects are really worthless.
The people who worship idols don't know
this,
so they are all put to shame.*

10

*Who but a fool would make his own god—
an idol that cannot help him one bit?*

11

*All who worship idols will be disgraced
along with all these craftsmen—mere
humans—
who claim they can make a god.
They may all stand together,
but they will stand in terror and shame.*

12

*The blacksmith stands at his forge to make
a sharp tool,
pounding and shaping it with all his
might.
His work makes him hungry and weak.
It makes him thirsty and faint.*

11 看哪！所有与它同伙的都必蒙羞；
工匠也不过是人罢了。

让他们都集合起来，都站立起来；
让他们都惧怕，都一同蒙羞。

12 铁匠先用工具在铁上雕刻，

然后在火炭中加工，

再用锤子把铁锤成形状，

用他有力的膀臂锤成。

他若饥饿，就没有力量；

他若不喝水，就疲乏。

13 木匠拉线，

用笔画出轮廓，

用刨子刨平，

用圆规画出模样，

做成人的形状，

有人一般的美丽，好住在庙里。

14 他为自己砍伐香柏树，

或选取榆树和橡树，

13

Then the wood-carver measures a block of wood

and draws a pattern on it.

He works with chisel and plane

and carves it into a human figure.

He gives it human beauty

and puts it in a little shrine.

14

He cuts down cedars;

he selects the cypress and the oak;

he plants the pine in the forest

to be nourished by the rain.

15

Then he uses part of the wood to make a fire.

With it he warms himself and bakes his bread.

Then—yes, it's true—he takes the rest of it

and makes himself a god to worship!

He makes an idol

and bows down in front of it!

16

让它在树林中长起来；

他栽种松树，让雨水使它长大。

15 人可以用这树作燃料，

可以拿来生火取暖，

又可以烧着烤饼；

人竟然用它做神像敬拜，

他做了雕刻的偶像，又向它叩拜。

16 他把木头的一半放在火里燃烧；

在上面烤肉；

吃了烤肉，并且吃饱了，

就自己烤火取暖，说：

“哈哈！我暖和了，我看见火了。”

17 他用剩下来的一半做了一个神像，

就是他雕刻的偶像，

他向它俯伏，向它敬拜，

又向它祷告，说：

“求你救我，因为你是我的神。”

18 他们并不知道，也不明白；

因为耶和华闭住他们的眼睛，使他们不能看见

*He burns part of the tree to roast his meat
and to keep himself warm.*

He says, "Ah, that fire feels good."

17

*Then he takes what's left
and makes his god: a carved idol!*

*He falls down in front of it,
worshiping and praying to it.*

"Rescue me!" he says.

"You are my god!"

18

Such stupidity and ignorance!

*Their eyes are closed, and they cannot
see.*

*Their minds are shut, and they cannot
think.*

19

*The person who made the idol never stops
to reflect,*

"Why, it's just a block of wood!

I burned half of it for heat

*and used it to bake my bread and roast
my meat.*

How can the rest of it be a god?

Should I bow down to worship a piece of

,
塞住他们的心, 使他们不能明白。

19 没有人细心思想,

也没有人有知识有聪明说:

“我把木头的一半放在火里燃烧,

我也在炭火上烘过饼,

烤过肉吃,

剩下的, 我却用来做了一个可憎之物,

我要向木头叩拜吗?”

20 他所追求的只是灰尘, 被迷惑了的心使他
偏离正道了;

他不能救自己, 也不会说:

“在我的右手中不是有个假神吗?”

21 雅各和以色列啊! 要记念这些话,

因为你是我的仆人。

我造了你, 是要你作我的仆人;

以色列啊! 你必不会被我忘记。

22 我涂抹了你的过犯, 像密云消散;

我涂抹了你的罪恶, 如薄云灭没,

wood?”

20

The poor, deluded fool feeds on ashes.

*He trusts something that can't help him
at all.*

Yet he cannot bring himself to ask,

*“Is this idol that I'm holding in my hand a
lie?”*

21

“Pay attention, O Jacob,

for you are my servant, O Israel.

I, the LORD, made you,

and I will not forget you.

22

I have swept away your sins like a cloud.

*I have scattered your offenses like the
morning mist.*

Oh, return to me,

for I have paid the price to set you free.”

23

*Sing, O heavens, for the LORD has done this
wondrous thing.*

Shout for joy, O depths of the earth!

Break into song,

你当归向我，因为我救赎了你。

23 诸天啊！你们要欢呼，因为耶和华作成了
这事。

地的深处啊！你们要呐喊。

群山啊！你们要发声欢呼。

树林和其中所有的树啊！

你们都当这样。

因为耶和华救赎了雅各，

他要借着以色列使自己得荣耀。

24 你的救赎主，就是那在母胎中就造了你的
耶和华这样说：

“我耶和华是创造万物的，

我是独自展开诸天，

铺张大地的。

25 我使说假话者的兆头失效，

使占卜者都变成愚昧人；

我使有智慧的人后退，

使他们的知识变为愚拙。

26 我使我仆人的话实现，

*O mountains and forests and every tree!
For the LORD has redeemed Jacob
and is glorified in Israel.*

24

*This is what the LORD says—
your Redeemer and Creator:
“I am the LORD, who made all things.
I alone stretched out the heavens.
Who was with me
when I made the earth?”*

25

*I expose the false prophets as liars
and make fools of fortune-tellers.
I cause the wise to give bad advice,
thus proving them to be fools.*

26

*But I carry out the predictions of my
prophets!
By them I say to Jerusalem, ‘People will
live here again,’
and to the towns of Judah, ‘You will be
rebuilt;
I will restore all your ruins!’*

使我使者的谋算成就。

我对耶路撒冷说：‘你必有人居住。’

对犹大的城镇说：‘你们要再被建造起来，

至于其中的废墟，我必重建它们。’

27 我对深渊说：‘你干了吧，

我必使你的江河干涸！’

28 我对古列说：‘我的牧人；

他必成就我所喜悦的一切。’

他要对耶路撒冷说：‘你必被重建起来！’

他必对圣殿说：‘你的根基要奠定！’”

- 圣灵的应许 (第 1-5 节):

- 上帝称呼以色列为耶书仑(意为“正直者”)。
- 祝福：上帝应许要将水浇灌口渴之地，将祂的灵浇灌他们的后裔。这导致下一代会自豪地宣称自己是属耶和华的。

- 偶像崇拜的荒谬 (第 9-20 节):

- 以赛亚对偶像制造者进行了讽刺的描写：一个人砍下一棵香柏树，用一半的木头烤饼取暖，却把另一半雕刻成“神”，然后俯伏叩拜。
- 要点：人不能被自己有权创造和焚烧的东西所救。

- 关于居鲁士的预言 (第 24-28 节):

27

*When I speak to the rivers and say, 'Dry up!'
they will be dry.*

28

*When I say of Cyrus, 'He is my shepherd,'
he will certainly do as I say.
He will command, 'Rebuild Jerusalem';
he will say, 'Restore the Temple.'"*

- (v. 1-5):
 - God addresses Israel as Jeshurun ("the upright one").
 - The Blessing: God promises to pour out water on the thirsty land and His Spirit upon their offspring. This results in the next generation proudly identifying as belonging to the LORD.
- (v. 9-20):
 - Isaiah provides a satirical look at an idol-maker: A man cuts down a cedar tree, uses half of the wood to bake bread and warm himself, and then fashions the other half into a "god" and falls down to worship it.
 - The point: Man cannot be saved by something he has the power to create and burn.
- (v. 24-28):

- 上帝提名居鲁士为祂的“牧人”，他将成就上帝的旨意。
- 居鲁士必论到耶路撒冷说：“必该建造”；论到圣殿说：“必立定根基”。（这段话写于居鲁士掌权前约 150 年）。

<ul style="list-style-type: none"> ○ God names Cyrus as His "shepherd" who will fulfill His purpose. ○ Cyrus will say of Jerusalem, "She will be built," and of the temple, "Your foundation will be laid." (Written approx. 150 years before Cyrus took power). 	
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Ch 45

<p>1 <i>"Thus says the LORD to His anointed, To Cyrus, whose right hand I have held— To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut:</i></p> <p>2 <i>'I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron.</i></p> <p>3 <i>I will give you the treasures of darkness</i></p>	<p>1 “我耶和華所膏立的古列， 我緊握着他的右手， 使列國降服在他面前； 我也鬆開列王的腰帶； 我使門戶在他面前敞開，使城門不得關閉；耶和華對古列這樣說：</p> <p>2 我必親自領導你，把高低不平的路修平； 銅門，我必打破；鐵門，我必砍斷。</p> <p>3 我必把隱藏的寶物 和在隱密處的財寶賜給你， 使你知道我就是按着你的名呼召了你的耶和華，</p>
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*And hidden riches of secret places,
That you may know that I, the LORD,
Who call you by your name,
Am the God of Israel.*

4

*For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not
known Me.*

5

*I am the LORD, and there is no other;
There is no God besides Me.
I will gird you, though you have not known
Me,*

6

*That they may know from the rising of the
sun to its setting
That there is none besides Me.
I am the LORD, and there is no other;*

7

I form the light and create darkness,

以色列的 神。

4 因我的仆人雅各

和我所拣选的以色列的缘故，

我按着你的名呼召了你；

你虽然不认识我，

我却给你这个尊贵的名号。

5 “我是耶和华，再没有别的神了；

除了我以外，并没有真神；

你虽然不认识我，我必坚固你，

6 为要叫从日出之地到日落之地的人都知道，

除了我以外，没有真神；

我是耶和华，再没有别的神了。

7 我造光，也造黑暗；

我赐平安，也降灾祸；

我耶和华是造成这一切事的。

8 诸天啊！你们要从上滴下公义，

让云层降下公义。

让大地裂开，生出救恩，

*I make peace and create calamity;
I, the LORD, do all these things.'*

8

*"Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth
salvation,
And let righteousness spring up together.
I, the LORD, have created it.*

9

*"Woe to him who strives with his Maker!
Let the potsherd strive with the potsherds
of the earth!
Shall the clay say to him who forms it, 'What
are you making?'
Or shall your handiwork say, 'He has no
hands'?"*

10

*Woe to him who says to his father, 'What
are you begetting?'
Or to the woman, 'What have you brought
forth?'"*

11

*Thus says the LORD,
The Holy One of Israel, and his Maker:*

使公义一同生长，

是我耶和华创造了这事。

9 那与他的创造主争论的，有祸了！

他不过是地上瓦片中的一片瓦片，

泥土能对陶匠说：‘你在作甚么？’

或你所作成的说：‘他没有手’吗？

10 那对父亲说：‘你生的是甚么’，

或对母亲说：‘你产的是甚么’的，有祸了！”

11 以色列的圣者，造以色列的主耶和华这样说：

“你们可以问我将要来的事，

关于我的众子和我手所作的，你们也可以吩咐
我回答。

12 我造了地，又造了人在地上；

我亲手展开了诸天，

又命定了天上的万象。

13 我凭着公义兴起了古列，

我必修平他的一切道路；

他必建造我的城，释放我被掳的子民，

*"Ask Me of things to come concerning My sons;
And concerning the work of My hands, you command Me.*

12

*I have made the earth,
And created man on it.
I—My hands—stretched out the heavens,
And all their host I have commanded.*

13

*I have raised him up in righteousness,
And I will direct all his ways;
He shall build My city
And let My exiles go free,
Not for price nor reward,"
Says the LORD of hosts.*

14 Thus says the LORD:

*"The labor of Egypt and merchandise of Cush
And of the Sabeans, men of stature,
Shall come over to you, and they shall be yours;
They shall walk behind you,
They shall come over in chains;*

不必用工价，也不用赏赐，这是万军之耶和华说的。”

14 耶和华这样说：

“埃及劳碌得来的和古实所得之利，

以及身量高大的西巴人，

都必过来归你，也要属你；

他们必带着锁炼过来随从你，

向你俯伏，

向你恳求，说：

‘神真的在你们中间，此外，再没有别的神，没有别的真神。’”

15 拯救者以色列的神啊！

你实在是隐藏自己的神。

16 制造偶像的都必蒙羞受辱，

都要一同归于羞愧。

17 唯有以色列必靠着耶和华得救，

得着永远的拯救；

你们必不蒙羞，也不受辱，直到永远。

18 因为创造诸天的耶和华，他是神，

*And they shall bow down to you.
They will make supplication to you, saying,
'Surely God is in you,
And there is no other;
There is no other God.'* ”

15

*Truly You are God, who hide Yourself,
O God of Israel, the Savior!*

16

*They shall be ashamed
And also disgraced, all of them;
They shall go in confusion together,
Who are makers of idols.*

17

*But Israel shall be saved by the LORD
With an everlasting salvation;
You shall not be ashamed or disgraced
Forever and ever.*

18

*For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,*

塑造大地，把大地造成；他坚立大地；
他创造大地，不是荒凉的；
他塑造大地，是要给人居住；他这样说：
“我是耶和華，再沒有別的神。

19 我沒有在隱密處、

在黑暗之地說過話；

我沒有對雅各的後裔說過：

‘你們尋求我是徒然的。’

我耶和華講說公義，

宣揚正直。

20 “列國逃脫的人哪！你們要來集合，

一同近前來。

那些抬着木头做的偶像，

向不能拯救人的神祈求的，

真是无知。

21 你们述说吧！提出理由吧！

让他们彼此商议吧！

谁从古时使人听见这事呢？

Who did not create it in vain,
Who formed it to be inhabited:
"I am the LORD, and there is no other.

19

I have not spoken in secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
'Seek Me in vain';
I, the LORD, speak righteousness,
I declare things that are right.

20

"Assemble yourselves and come;
Draw near together,
You who have escaped from the nations.
They have no knowledge,
Who carry the wood of their carved image,
And pray to a god that cannot save.

21

Tell and bring forth your case;
Yes, let them take counsel together.
Who has declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
And there is no other God besides Me,
A just God and a Savior;

谁从上古把这事迹说出来呢？

不是我耶和華嗎？

除了我以外，再沒有 神，

我是公義的 神，又是拯救者；

除了我以外，並沒有別的 神。

22 全地的人哪！你們都要歸向我，都要得救。

因為我是 神，再沒有別的 神。

23 我指着自已起誓，

我的口凭着公義說出的話，

決不改變：

‘萬膝都必向我跪拜，萬口都要指着 myself 起誓。’

24 人論到我必說：‘只有在耶和華里面才有公義和能力’；

向他發怒的，都必來到他面前，並且要蒙羞。

25 以色列所有的後裔，

都必靠耶和華得稱為義，並要夸勝。”

- 上帝的受膏者 (第 1-7 节):
 - 居魯士被稱為上帝的***“受膏者”*** (mashiach), 這是一個罕見地用於外邦君王的頭銜。
 - 上帝應許為他敞開“雙扇門”(历史

There is none besides Me.

22

*“Look to Me, and be saved,
All you ends of the earth!
For I am God, and there is no other.*

23

*I have sworn by Myself;
The word has gone out of My mouth in
righteousness,
And shall not return,
That to Me every knee shall bow,
Every tongue shall take an oath.*

24

*He shall say,
‘Surely in the LORD I have righteousness and
strength.
To Him men shall come,
And all shall be ashamed
Who are incensed against Him.*

25

*In the LORD all the descendants of Israel
Shall be justified, and shall glory.’ ”*

上，巴比伦的河门在他入侵当晚被忘在脑后未关)。

- 目的：上帝这样做是为了让居鲁士——以及全世界——都知道“我是耶和华，除我以外再没有别神。”
- 窑匠与泥土 (第 9-13 节):
 - 上帝斥责那些质疑祂手段的人(即质疑祂利用波斯王来拯救以色列)。“泥土岂可对窑匠说：‘你在做什么呢？’”
- 万民的救恩 (第 20-25 节):
 - 上帝邀请“列国逃脱的人”归向祂。
 - 普世的主权：“万膝必向我跪拜，万口必凭我起誓。”(保罗在罗马书 14:11 和腓立比书 2:10 中引用此段指代耶稣)。

- (v. 1-7):
 - Cyrus is called God's "anointed" (*mashiach*), a rare term for a Gentile king.
 - God promises to open "double doors" for him (historically, the river gates of Babylon were left open the night he invaded).
 - God does this so that Cyrus—and the whole world—may know that "I am the LORD, and there is no other."
- (v. 9-13):
 - God rebukes those who question His methods (specifically using a Persian king to save Israel). "Will the clay say to the potter, 'What are you doing?'"
- (v. 20-25):
 - God invites the "fugitives of the nations" to turn to Him.
 - "To Me every knee will bow, every tongue will swear allegiance."
(Used by Paul in Romans 14:11 and Philippians 2:10 to refer to Jesus).

Ch 46

1

1 彼勒俯伏，尼波弯腰；

*Bel and Nebo, the gods of Babylon,
bow as they are lowered to the ground.
They are being hauled away on ox carts.
The poor beasts stagger under the
weight.*

2

*Both the idols and their owners are bowed
down.*

*The gods cannot protect the people,
and the people cannot protect the gods.
They go off into captivity together.*

3

*"Listen to me, descendants of Jacob,
all you who remain in Israel.
I have cared for you since you were born.
Yes, I carried you before you were born.*

4

*I will be your God throughout your lifetime—
until your hair is white with age.
I made you, and I will care for you.
I will carry you along and save you.*

5

*"To whom will you compare me?
Who is my equal?*

巴比伦人的偶像驮在走兽和牲口上。

你们所抬的现在都成了重担，
成了疲乏的牲畜身上的重负。

2 它们一同弯腰、俯伏，

不能保护重负，

它们自己反倒被掳去了。

3 “雅各家啊，以色列家所有余剩的人哪！

你们都要听我的话，

你们自出母腹，就蒙我怀抱；

自出母胎，就蒙我提携。

4 直到你们年老，我还是一样；

直到你们发白，我仍然怀抱你。

我以前既然这样作了，以后我仍必提携你；

我必怀抱你，也必拯救你。

5 你们要把谁与我相比，谁与我相似呢？

你们把谁与我比较，好使我们同等呢？

6 那些从钱袋倒出金子，

用天平称银子的人，

6

*Some people pour out their silver and gold
and hire a craftsman to make a god from
it.*

Then they bow down and worship it!

7

*They carry it around on their shoulders,
and when they set it down, it stays there.
It can't even move!*

*And when someone prays to it, there is no
answer.*

It can't rescue anyone from trouble.

8

*"Do not forget this! Keep it in mind!
Remember this, you guilty ones.*

9

*Remember the things I have done in the
past.*

For I alone am God!

I am God, and there is none like me.

10

雇用金匠制造神像；

他们向神像又俯伏又叩拜。

7 他们把神像抬起来，扛在肩头上，
然后把它安置在固定的地方，它就立在那里，
总不离开它的本位。

虽然有人向它呼求，它也不能回答；

它也不能救人脱离患难。

8 “你们当记念这事，要坚定不移；

悖逆的人哪！你们要留心思想。

9 你们当记念上古以前的事，

因为我是 神，再没有别的神；

我是 神，没有神像我。

10 我从起初就宣告末后的事，

从古时就述说还未作成的事，

说：‘我的计划必定成功，

我所喜悦的，我都必作成。’

11 我把鸷鸟从日出之地召来，

就是把成就我计划的人从远方召来。

*Only I can tell you the future
before it even happens.
Everything I plan will come to pass,
for I do whatever I wish.*

11

*I will call a swift bird of prey from the east—
a leader from a distant land to come and
do my bidding.
I have said what I would do,
and I will do it.*

12

*"Listen to me, you stubborn people
who are so far from doing right.*

13

*For I am ready to set things right,
not in the distant future, but right now!
I am ready to save Jerusalem
and show my glory to Israel.*

- The primary gods of Babylon, Bel and Nebo, are depicted as heavy burdens that must be carried by weary beasts.
- Unlike idols that must be carried, God says to Israel, "I have carried you from the womb... and I will carry you even to

我不但说了，而且也要使我的话实现；

我不但计划好了，而且也必实行。

12 心里顽固的人哪！

远离公义的人哪！你们要听我。

13 我使我的公义临近了，必不远离；

我的救恩必不迟延。

我要为以色列，我的荣耀，

在锡安施行拯救。”

- 巴比伦的主要神明彼勒和尼波被描绘成沉重的负担，必须由疲惫的牲畜驮着。
- 对比：与那些必须被抬着的偶像不同，上帝对以色列说：“自出母腹，我便怀抱你们……直到你们年老，我也必怀抱。”

your old age."

Ch 47

1

*"Come down, virgin daughter of Babylon,
and sit in the dust.*

*For your days of sitting on a throne have
ended.*

*O daughter of Babylonia, never again will
you be*

the lovely princess, tender and delicate.

2

Take heavy millstones and grind flour.

Remove your veil, and strip off your robe.

Expose yourself to public view.

3

*You will be naked and burdened with
shame.*

*I will take vengeance against you without
pity."*

4

Our Redeemer, whose name is the LORD of

1 巴比伦的处女啊！

你下来，坐在尘土中吧！

迦勒底的女儿啊！

你坐在地上吧！没有宝座了，

因为你必不再被称为柔弱娇嫩的了。

2 你要拿石磨去磨面，

你要揭开你的帕子，脱去长裙，

露出大腿，渡过江河。

3 你的下体必暴露出来，

你的羞耻要被人看见；

我必报仇，不顾惜任何人。

4 我们的救赎主，他的名字是万军之耶和华、

以色列的圣者，他说：

5 “迦勒底的女子啊！

你要静静坐下，进到黑暗中去，

*Heaven's Armies,
is the Holy One of Israel.*

5

*"O beautiful Babylon, sit now in darkness
and silence.*

*Never again will you be known as the
queen of kingdoms.*

6

*For I was angry with my chosen people
and punished them by letting them fall
into your hands.*

*But you, Babylon, showed them no mercy.
You oppressed even the elderly.*

7

*You said, 'I will reign forever as queen of the
world!'*

*You did not reflect on your actions
or think about their consequences.*

8

*"Listen to this, you pleasure-loving kingdom,
living at ease and feeling secure.*

*You say, 'I am the only one, and there is no
other.*

I will never be a widow or lose my

因为人不再称你为列国之后了。

6 我曾对我的子民发怒，

使我的产业被褻渎，

我把他们交在你的手里，

你却对他们毫无怜悯。

你竟把你的轭，重重压在老年人的身上。

7 你曾说：‘我必永远作王后！’

所以你不把这些事放在心上，

也不思想这事的结局。

8 因此，你这淫逸、安居的，

现在要听这话。

你曾心里说：

‘只有我，除我以外再没有别的；

我必不会寡居，

也不会经历丧子的事。’

9 不料丧子和寡居这两件事，

竟在忽然之间，一日之内，要临到你身上！

正在你多行邪术，

children.'

9

*Well, both these things will come upon you
in a moment:*

*widowhood and the loss of your children.
Yes, these calamities will come upon you,
despite all your witchcraft and magic.*

10

*"You felt secure in your wickedness.
'No one sees me,' you said.
But your 'wisdom' and 'knowledge' have led
you astray,
and you said, 'I am the only one, and there
is no other.'*

11

*So disaster will overtake you,
and you won't be able to charm it away.
Calamity will fall upon you,
and you won't be able to buy your way
out.
A catastrophe will strike you suddenly,
one for which you are not prepared.*

12

"Now use your magical charms!

竭力施符咒的时候，

这两件事就必都临到你身上。

10 你向来倚靠自己的邪恶，

说：‘没有人看见我’；

你的智慧和知识把你引入了歧途。

你心里说：

‘只有我，除了我以外，再没有别的。’

11 但灾祸必临到你身上，

你却不知道它的来源；

祸患必落在你身上，

你却不能把它除去；

毁灭必忽然临到你身上，

你却不知道。

12 继续使用你从幼年时就劳碌

施行的符咒

和许多的邪术吧！

或者你可以得到益处，

也许你能叫人战栗。

*Use the spells you have worked at all these years!
Maybe they will do you some good.
Maybe they can make someone afraid of you.*

13

All the advice you receive has made you tired.

*Where are all your astrologers,
those stargazers who make predictions
each month?*

*Let them stand up and save you from
what the future holds.*

14

*But they are like straw burning in a fire;
they cannot save themselves from the
flame.
You will get no help from them at all;
their hearth is no place to sit for warmth.*

15

*And all your friends,
those with whom you've done business
since childhood,
will go their own ways,*

13 你因你许多的计划而劳累；

现在让那些划分天象的，

观看星辰的，

在月朔时说预言的，

都站起来，拯救你脱离要临到你身上的事。

14 看哪！他们必像碎秸，

火必要焚烧他们；

他们不能救自己脱离火焰的威力；

这不是可以烤火取暖的火炭，

也不是可以坐在它面前的火。

15 你所劳碌的事，都要这样与你无益；

从你年幼时与你交易的，

也都必各奔各方，四处飘流，

没有人拯救你。”

- 巴比伦曾是“安逸”且稳固的王后，现在却被告知要坐在尘埃中，像奴隶一样推磨。
- 原因：因为她没有怜恤上帝的子民，且倚仗她的“邪术”和“占星家”，她必遭遇任何法术都无法阻止的突然灾祸。

turning a deaf ear to your cries.

- Babylon, once a "sensual" and secure queen, is told to sit in the dust and grind flour like a slave.
- Because she showed no mercy to God's people and trusted in her "sorceries" and "astrologers," she will face sudden disaster that no magic can stop.

Ch 48

1

*"Listen to me, O family of Jacob,
you who are called by the name of Israel
and born into the family of Judah.*

*Listen, you who take oaths in the name of
the LORD*

and call on the God of Israel.

You don't keep your promises,

2

*even though you call yourself the holy city
and talk about depending on the God of
Israel,*

*whose name is the LORD of Heaven's
Armies.*

1 雅各家，就是被称为以色列的，

从犹大的水源出来的，

指着耶和華的名起誓，

却不是出于诚实和公义，

提说以色列的 神的啊！你们要听这话。

2 他们被称为圣城的人，

又倚靠以色列的 神；

他的名字是万军之耶和華。

3 主说：“先前的事，我从古时就预言过了，

已经从我的口里说出来了，又说给人听了；

3

Long ago I told you what was going to happen.

*Then suddenly I took action,
and all my predictions came true.*

4

For I know how stubborn and obstinate you are.

*Your necks are as unbending as iron.
Your heads are as hard as bronze.*

5

*That is why I told you what would happen;
I told you beforehand what I was going to do.*

*Then you could never say, 'My idols did it.
My wooden image and metal god
commanded it to happen!'*

6

*You have heard my predictions and seen
them fulfilled,
but you refuse to admit it.
Now I will tell you new things,*

我忽然行事，事情就都成就了。

4 因为我知道你是顽固的，

你的颈项是铁的，

你的额是铜的，

5 所以我从古时就告诉你；

在事情还没有发生以前，我就说给你听了，

免得你说：‘这些事是我的偶像所作的，
是我的雕像和铸像所命定的。’

6 你已经听见了，现在要注意这一切事。

难道你不述说吗？

从今以后，我要把新的事，

就是你不知道的隐秘的事，告诉你。

7 这些事是现在才造成的，并不是从古时就有的；

在今天以前，你还未曾听说过，

免得你说：‘看哪！这些事我早已知道了。’

8 你从来没有听过，也不知道；

你的耳朵从来未曾开通。

我原知道你行事非常诡诈；

secrets you have not yet heard.

7

They are brand new, not things from the past.

So you cannot say, 'We knew that all the time!'

8

"Yes, I will tell you of things that are entirely new,

things you never heard of before.

For I know so well what traitors you are.

You have been rebels from birth.

9

Yet for my own sake and for the honor of my name,

I will hold back my anger and not wipe you out.

10

I have refined you, but not as silver is refined.

Rather, I have refined you in the furnace of suffering.

你自出母胎以来, 就被称为叛徒。

9 为了我的名的缘故, 我暂时不发怒;

为了我的名誉的缘故, 我向你忍耐;

不把你剪除。

10 看哪! 我熬炼了你, 却不像熬炼银子;

你在苦难的炉中, 我拣选了你。

11 为了我自己的缘故, 为了我自己的缘故, 我必作这事。

我的名怎能被亵渎呢?

我必不把我的荣耀归给别人。

12 “雅各, 我所呼召的以色列啊! 你要听我的话。

我就是‘那位’, 我是首先的, 也是末后的。

13 我的手奠定了大地的根基,

我的右手展开了诸天;

我一呼唤它们, 它们就一同站着侍候。

14 列国啊! 你们都要集合起来听。

他们中间有谁预言过这些事呢?

耶和華愛他, 他必向巴比倫行他所喜悅的;

11

*I will rescue you for my sake—
yes, for my own sake!
I will not let my reputation be tarnished,
and I will not share my glory with idols!*

12

*“Listen to me, O family of Jacob,
Israel my chosen one!
I alone am God,
the First and the Last.*

13

*It was my hand that laid the foundations of
the earth,
my right hand that spread out the
heavens above.
When I call out the stars,
they all appear in order.”*

14

*Have any of your idols ever told you this?
Come, all of you, and listen:
The LORD has chosen Cyrus as his ally.
He will use him to put an end to the
empire of Babylon*

他的膀臂也必击打迦勒底人。

15 我亲自说过，又呼召了他；

我带领了他来，他所行的就必亨通。

16 你们要就近我，当听这话：

‘从起初我就没有在隐密处说过话，
自从有这事情的存在，我就在那里。’

现在主耶和华差遣了我和他的灵。

17 耶和华你的救赎主，以色列的圣者，这样说：

‘我是耶和华你的 神，是教导你，使你得益处的，

是在你当行的道路上引导你的。

18 但愿你一向都留心听从我的命令，

这样你的平安就像河水滔滔，

你的公义就如海浪滚滚；

19 你的后裔必像海沙那么多，

你腹中的子孙要如沙粒这样多；

他们的名字必不会被剪除，也不会从我面前消灭。

20 “你们要从巴比伦出来，从迦勒底人中逃出

and to destroy the Babylonian armies.

15

"I have said it: I am calling Cyrus!

I will send him on this errand and will help him succeed.

16

Come closer, and listen to this.

From the beginning I have told you plainly what would happen."

And now the Sovereign LORD and his Spirit have sent me with this message.

17

This is what the LORD says—

your Redeemer, the Holy One of Israel:

"I am the LORD your God,

who teaches you what is good for you

and leads you along the paths you should follow.

18

Oh, that you had listened to my commands!

Then you would have had peace flowing like a gentle river

来,

你们要用欢呼的声音宣告, 把这事说给人听,

你们要把这事宣扬出去, 直到地极, 说: '耶和
华救赎了他的仆人雅各了。'

21 耶和華領他們走過荒野的時候, 他們并不
干渴;

他為他們使水從盤石流出來。

他裂開盤石, 水就湧出來。

22 耶和華說: '惡人沒有平安。'"

- 頑梗的民族 (第 1-8 节):

- 上帝对以色列说话, 指出他们是“顽梗的”, 颈项是“铁弦”。

- 上帝预先将事说明, 免得他们将自己的得救归功于偶像。

- 在苦难的炉中被炼净 (第 9-11 节):

- 上帝为了自己名声的缘故暂且忍怒。祂熬炼以色列, 却不像熬炼银子; 而是在***“苦难的炉”***中试验他们。

- 呼吁离开 (第 20-22 节):

- “你们要从巴比伦出来, 从迦勒底人中逃脱!”

- 上帝应许要引导他们经过旷野, 如同在出埃及时所做的那样。

- 最终的警告: “恶人必不得平安。”

*and righteousness rolling over you like
waves in the sea.*

19

*Your descendants would have been like the
sands along the seashore—*

too many to count!

*There would have been no need for your
destruction,*

or for cutting off your family name.”

20

Yet even now, be free from your captivity!

Leave Babylon and the Babylonians.

Sing out this message!

Shout it to the ends of the earth!

*The LORD has redeemed his servants,
the people of Israel.*

21

They were not thirsty

when he led them through the desert.

He divided the rock,

and water gushed out for them to drink.

22

“But there is no peace for the wicked,”

- (v. 1-8):
 - God addresses Israel, noting they are "obstinate" and their neck is an "iron sinew."
 - He told them things in advance so they couldn't credit their idols for their deliverance.
- (v. 9-11):
 - God delays His wrath for the sake of His own name. He has refined Israel, but not like silver; He has tested them in the "furnace of affliction."
- (v. 20-22):
 - "Go forth from Babylon! Flee from the Chaldeans!"
 - God promises to lead them through the deserts as He did in the Exodus.
 - The Final Warning: "There is no peace for the wicked."

Ch 49

1

*Listen to me, all you in distant lands!
 Pay attention, you who are far away!
 The LORD called me before my birth;
 from within the womb he called me by*

1 众海岛啊！你们要听我的话。

远方的万族啊！你们要留心听。

我在母胎的时候，耶和华就呼召了我；

name.

2

*He made my words of judgment as sharp
as a sword.*

*He has hidden me in the shadow of his
hand.*

I am like a sharp arrow in his quiver.

3

*He said to me, "You are my servant, Israel,
and you will bring me glory."*

4

I replied, "But my work seems so useless!

*I have spent my strength for nothing and
to no purpose.*

Yet I leave it all in the LORD's hand;

I will trust God for my reward."

5

And now the LORD speaks—

*the one who formed me in my mother's
womb to be his servant,*

*who commissioned me to bring Israel
back to him.*

The LORD has honored me,

and my God has given me strength.

我出母腹的时候，他就提了我的名。

2 他使我的口如快刀，

把我藏在他手的阴影之下；

他又使我成为磨亮的箭，

把我藏在他的箭袋里。

3 他对我说：“你是我的仆人以色列，

我要借着你得荣耀。”

4 但我说：“我劳碌是徒然的；

我用尽气力，是虚无虚空的；

然而我当得的公理是在耶和华那里，

我的赏赐是在我的 神那里。”

5 现在，耶和华说：

（他自我还在母胎的时候，就造了我作他的仆
人，

好使雅各回转归向他，使以色列可以聚集到他
那里；

我在耶和华眼中被看为尊贵，

我的 神是我的力量。）

6 “你作我的仆人，

6

He says, "You will do more than restore the people of Israel to me.

*I will make you a light to the Gentiles,
and you will bring my salvation to the ends of the earth."*

7

*The LORD, the Redeemer
and Holy One of Israel,
says to the one who is despised and rejected by the nations,
to the one who is the servant of rulers:
"Kings will stand at attention when you pass by.*

*Princes will also bow low
because of the LORD, the faithful one,
the Holy One of Israel, who has chosen you."*

8 *This is what the LORD says:*

*"At just the right time, I will respond to you.
On the day of salvation I will help you.
I will protect you and give you to the people
as my covenant with them.
Through you I will reestablish the land of
Israel*

使雅各众支派复兴, 使以色列中得保全的归回,
只是小事,

我还要使你作列国的光,

使我的救恩传到地极。”

7 以色列的救赎主, 以色列的圣者耶和华, 对那被人藐视的、

被本国憎恶的、

被统治者奴役的, 这样说:

“君王看见了, 就必起立,

领袖看见了, 也要下拜,

都因信实的耶和华, 就是拣选了你的、以色列的圣者的缘故。”

8 耶和华这样说: “在悦纳的时候, 我应允了你

在拯救的日子, 我帮助了你;

我要保护你, 使你作人民的中保,

复兴那地, 使人承受荒凉之地作产业,

9 对那些被囚的说: ‘你们出来吧!’ 对那些在黑暗中的人说: ‘你们现身吧!’

他们沿途必得喂养,

and assign it to its own people again.

9

I will say to the prisoners, 'Come out in freedom,'

and to those in darkness, 'Come into the light.'

They will be my sheep, grazing in green pastures

and on hills that were previously bare.

10

They will neither hunger nor thirst.

The searing sun will not reach them anymore.

For the LORD in his mercy will lead them; he will lead them beside cool waters.

11

And I will make my mountains into level paths for them.

The highways will be raised above the valleys.

12

See, my people will return from far away,

一切光秃的高处必成为他们的草场。

10 他们必不饥饿，也不口渴，

炎热和太阳必不伤害他们，

因为那怜悯他们的，要引领他们，

带领他们到水泉的旁边。

11 我必使我的众山成为道路，

我的大道都必被修高。

12 看哪！有些人从远方而来；

看哪！有些从北方，从西方而来，

还有些从色尼姆地而来。”

13 诸天哪！你们要欢呼。大地啊！你当快乐。

众山啊！你们要发声欢呼。

因为耶和华已经安慰了他的子民，

也必怜悯他受困苦的人。

14 但锡安说：“耶和华离弃了我，

我的主忘记了我。”

15 妇人怎能忘记她吃奶的婴孩，

不怜悯她亲生的儿子呢？

*from lands to the north and west,
and from as far south as Egypt.”*

13

Sing for joy, O heavens!

Rejoice, O earth!

Burst into song, O mountains!

*For the LORD has comforted his people
and will have compassion on them in
their suffering.*

14

*Yet Jerusalem says, “The LORD has deserted
us;
the Lord has forgotten us.”*

15

*“Never! Can a mother forget her nursing
child?*

*Can she feel no love for the child she has
borne?*

*But even if that were possible,
I would not forget you!*

16

*See, I have written your name on the palms
of my hands.*

*Always in my mind is a picture of
Jerusalem’s walls in ruins.*

即使她们可能忘记, 我也不会忘记你。

16 看哪! 我已经把你刻在我的掌上;

你的城墙常常在我面前。

17 重建你的(按照《马索拉文本》,“重建你的”作“你的儿女们”;现参照《死海古卷》和其他古译本翻译)要急速归回,

那些毁坏你的和那些使你荒废的,
都必离你而去。

18 你举目向四周观看吧!

他们都集合到你那里来。

耶和華说:“我指着我的永生起誓,

你要披戴他们,如同披戴装饰品;

你要以他们作华带束腰,像新妇一样。

19 至于你那些被毁坏荒废之处和你那些被拆毁之地,

现在给众人居住必显为太狭窄了,

那些吞灭你的都必远离你。

20 你丧子以后所生的儿女还要说给你听,说:

这地方给我居住太狭窄了;

17

*Soon your descendants will come back,
and all who are trying to destroy you will
go away.*

18

*Look around you and see,
for all your children will come back to
you.*

*As surely as I live," says the LORD,
"they will be like jewels or bridal
ornaments for you to display.*

19

*"Even the most desolate parts of your
abandoned land
will soon be crowded with your people.
Your enemies who enslaved you
will be far away.*

20

*The generations born in exile will return and
say,
'We need more room! It's crowded here!'*

求你给我预备地方居住吧！’

21 那时你心里必说：

‘我既丧子，又不能生育；
我是被掳的，又是被放逐在外的，
谁给我生了这些孩子呢？

谁把这些孩子养大呢？

看哪！我独自一人被撇下，
这些孩子是从哪里来的呢？”

22 主耶和华这样说：

“看哪！我必向列国举手，
我要向万民竖立我的旗帜；
他们要把你的儿子都抱在怀中带来，
把你的女儿都放在肩上背来。

23 列国的君王要作你的养父，

他们的王后必作你的保姆；
他们必脸伏于地向你下拜，
舐你脚上的尘土。

那么，你就知道我是耶和华，

21

Then you will think to yourself,

*'Who has given me all these
descendants?*

*For most of my children were killed,
and the rest were carried away into exile.*

I was left here all alone.

Where did all these people come from?

Who bore these children?

Who raised them for me?"

22

This is what the Sovereign LORD says:

*"See, I will give a signal to the godless
nations.*

*They will carry your little sons back to you in
their arms;*

*they will bring your daughters on their
shoulders.*

23

*Kings and queens will serve you
and care for all your needs.*

*They will bow to the earth before you
and lick the dust from your feet.*

Then you will know that I am the LORD.

*Those who trust in me will never be put to
shame."*

那些仰望我的决不会羞愧。”

24 被抢去的怎能从勇士手中夺回呢？

被俘掳的怎能从强暴者(按照《马索拉文本》,“强暴者”作“义者”;现参照《死海古卷》和其他古译本翻译)的手里救出来呢？

25 但耶和华这样说：

“就是勇士所俘掳的，也可以夺回，

强暴者所抢去的，也可以救出来；

与你相争的，我必与他们相争；

你的儿女，我却要拯救。

26 我要使那些欺压你的人，吃自己的肉；

他们必喝自己的血醉倒，好象喝了甜酒一样；

那么所有的人都必知道，我耶和华是你的拯救者，

是你的救赎主，是雅各的大能者。”

- 本章节的前半部分从弥赛亚的角度描述了他的呼召。
- 后半部分则转而从以色列的角度来看待这同样的呼召与使命。

24

Who can snatch the plunder of war from the hands of a warrior?

Who can demand that a tyrant let his captives go?

25

But the LORD says,

*“The captives of warriors will be released,
and the plunder of tyrants will be retrieved.*

*For I will fight those who fight you,
and I will save your children.*

26

I will feed your enemies with their own flesh.

They will be drunk with rivers of their own blood.

*All the world will know that I, the LORD,
am your Savior and your Redeemer,
the Mighty One of Israel.”*

- The first half of this chapter described the call of the Messiah from the Messiah’s perspective
- The second half turns to viewing that same calling and purpose from Israel’s

Ch 50

1 *This is what the LORD says:*

"Was your mother sent away because I divorced her?

*Did I sell you as slaves to my creditors?
No, you were sold because of your sins.*

And your mother, too, was taken because of your sins.

2

Why was no one there when I came?

*Why didn't anyone answer when I called?
Is it because I have no power to rescue?*

*No, that is not the reason!
For I can speak to the sea and make it dry up!*

I can turn rivers into deserts covered with dying fish.

3

*I dress the skies in darkness,
covering them with clothes of mourning."*

1 耶和华这样说：

“我离弃了你们的母亲，休书在哪里呢？

或者我的债主中，哪一个是我把你们卖了给他的呢？

看哪！你们被卖是因你们的罪孽；

你们的母亲被离弃是因你们的过犯。

2 为甚么我来的时候，没有人在呢？

为甚么我呼唤的时候，没有人答应呢？

难道我的手太软弱不能救赎吗？

或是我没有能力拯救吗？

看哪！我以斥责使海干涸，

我使江河变成旷野，

江河的鱼因无水发臭，

因干渴而死。

3 我使诸天以黑暗为衣服，

4

*The Sovereign LORD has given me his words
of wisdom,
so that I know how to comfort the weary.
Morning by morning he wakens me
and opens my understanding to his will.*

5

*The Sovereign LORD has spoken to me,
and I have listened.
I have not rebelled or turned away.*

6

*I offered my back to those who beat me
and my cheeks to those who pulled out
my beard.
I did not hide my face
from mockery and spitting.*

7

*Because the Sovereign LORD helps me,
I will not be disgraced.
Therefore, I have set my face like a stone,
determined to do his will.
And I know that I will not be put to
shame.*

以麻布作它们的遮盖。”

4 主耶和华赐给了我一个受教者的舌头，

使我知道怎样用言语扶助疲乏的人；

主每天清晨唤醒我，他每天清晨唤醒我的耳朵

，
使我能像受教者一样静听。

5 主耶和华开启了我的耳朵，

我并没有违抗，

也没有后退。

6 我把我的背给打我的人打，

把我的腮颊给拔我胡须的人拔；

我并没有掩面躲避人的羞辱和人的唾液。

7 但主耶和华必帮助我，

所以我必不羞愧，

因此我板着脸好象坚硬的燧石，

我也知道我必不会蒙羞。

8 那称我为义的，与我相近；

谁与我争讼呢？

让我们一同站起来吧！

8

He who gives me justice is near.

Who will dare to bring charges against me now?

Where are my accusers?

Let them appear!

9

See, the Sovereign LORD is on my side!

Who will declare me guilty?

All my enemies will be destroyed

like old clothes that have been eaten by moths!

10

Who among you fears the LORD and obeys his servant?

If you are walking in darkness,

without a ray of light,

trust in the LORD

and rely on your God.

11

But watch out, you who live in your own light

and warm yourselves by your own fires.

This is the reward you will receive from me:

谁是指控我的？

让他就近我来。

9 看哪！主耶和华帮助我，

谁能定我有罪呢？

看哪！他们都要像衣服渐渐破旧，

蛀虫必把他们吃光。

10 你们中间谁是敬畏耶和华，

听从他仆人的声音的？

谁是行在黑暗中，没有亮光的呢？

他该倚靠耶和华的名，依赖他的 神。

11 看哪！你们点火的，

用火把围绕自己的，

都行在你们火焰的光里，

都走在你们所燃点的火把中吧！

这是你们从我手里所要得的：

你们必躺卧在痛苦之中。

- 分离 (第 1-3 节):

- 上帝谈到了以色列的“离婚”与“被卖”。祂澄清说，以色列被送走并非因为祂缺乏力量或是一个严苛的债主，而是因为他们的罪孽。

You will soon fall down in great torment.

- (v. 1-3):
 - God addresses the "divorce" and "sale" of Israel. He clarifies that Israel wasn't sent away because He lacked power or was a harsh creditor, but because of their iniquities.
 - God highlights His omnipotence: He can dry up the sea and clothe the heavens in blackness, proving His "hand is not too short" to ransom them.
- (v. 4-9):
 - The Messiah (the Servant) speaks, describing His daily communion with the Father: "He awakens Me morning by morning."
 - Unlike Israel, the Servant is not rebellious. He submits to physical abuse—giving His back to strikers and His cheeks to those who pluck the beard.
 - The servant sets His face "like a flint," knowing that God will vindicate Him.
- (v. 10-11):
 - Those who fear the Lord should trust Him even in darkness.
 - Those who try to "light their own fires" (rely on their own

- 上帝强调了祂的全能：祂能使海干涸，使诸天披上黑衣，以此证明祂的“手并非缩短”以至于不能救赎他们。
- 仆人的操练与顺服 (第 4-9 节):
 - 弥赛亚(那仆人)发声，描述了祂每日与父神的契合：“祂每早晨提醒我。”
 - 与以色列不同，这仆人并非悖逆。祂顺从肉体的欺凌——给打祂的人背，给拔祂胡须的人脸。
 - 仆人的坚决：祂“硬着脸面好像火石”，深知上帝必会为祂伸冤。
- 最终的对比 (第 10-11 节):
 - 那些敬畏耶和华的人，即使在黑暗中也当信靠祂。
 - 那些试图“点火自照”(依靠自己的力量或逻辑)的人，必躺在痛苦之中。

power/logic) will lie down in
torment.

Ch 51

1

“Listen to me, all who hope for
deliverance—

all who seek the LORD!

Consider the rock from which you were
cut,

the quarry from which you were mined.

2

Yes, think about Abraham, your ancestor,
and Sarah, who gave birth to your
nation.

Abraham was only one man when I called
him.

But when I blessed him, he became a
great nation.”

3

The LORD will comfort Israel again
and have pity on her ruins.

Her desert will blossom like Eden,
her barren wilderness like the garden of

1 追求公义、寻求耶和华的啊！

你们要听我的话。

你们要瞻仰那盘石，你们就是从其上凿出来的
；

你们要瞻仰那采石坑，你们就是从其中挖出来
的。

2 你们要瞻仰你们的祖宗亚伯拉罕，

他们也要瞻仰那生你们的撒拉。

亚伯拉罕独自一人的时候，我呼召了他，

赐福给他，使他有很多子孙。

3 耶和华必安慰锡安，

他要安慰它的一切荒场，

使它的旷野像伊甸园一样，

使它的荒地像耶和华的园子一般，

在其中必有欢喜快乐、

the LORD.

Joy and gladness will be found there.

Songs of thanksgiving will fill the air.

4

“Listen to me, my people.

Hear me, Israel,

for my law will be proclaimed,

and my justice will become a light to the nations.

5

My mercy and justice are coming soon.

My salvation is on the way.

My strong arm will bring justice to the nations.

All distant lands will look to me

and wait in hope for my powerful arm.

6

Look up to the skies above,

and gaze down on the earth below.

For the skies will disappear like smoke,

and the earth will wear out like a piece of clothing.

The people of the earth will die like flies,

but my salvation lasts forever.

感谢和歌声。

⁴ 我的子民哪！你们要留心听我；

我的民族啊！你们要侧耳听我。

因为训诲必从我而去；

我必坚立我的判词为万民之光。

⁵ 我的公义临近，我的拯救已经发出了，

我的膀臂审判万民，

众海岛的人都要等候我，

并且仰赖我的膀臂。

⁶ 你们要仰观天空，

俯视大地；

因为诸天必像烟云消散，

大地要像衣服渐渐破旧；

其上的居民必像蠓虫死亡（“必像蠓虫死亡”或译：“必要这样死去”），

但我的拯救却永远长存，

我的公义也不会废去。

⁷ 认识公义，把我的训诲存在心里的人民哪！

你们要听我的话。

My righteous rule will never end!

7

“Listen to me, you who know right from wrong,
you who cherish my law in your hearts.
Do not be afraid of people’s scorn,
nor fear their insults.

8

For the moth will devour them as it devours clothing.
The worm will eat at them as it eats wool.
But my righteousness will last forever.
My salvation will continue from generation to generation.”

9

Wake up, wake up, O LORD! Clothe yourself with strength!
Flex your mighty right arm!
Rouse yourself as in the days of old
when you slew Egypt, the dragon of the Nile.

10

Are you not the same today,

你们不要怕人的辱骂，
也不要因人的毁谤而惊惶。

⁸ 因为蛀虫必吃他们，像吃衣服一样；
虫子必吃他们，像吃羊绒一样。
但我的公义永远长存。

我的拯救直到万代。

⁹ 耶和华的膀臂啊，醒来吧！醒来吧！穿上能力吧！

像古时的日子，像上古的世代一样醒来吧！

从前砍碎了拉哈伯，

刺透了海龙的，不是你吗？

¹⁰ 使海，就是大渊的水干涸，

使海的深处变为蒙救赎的人

经过之路的，

不是你吗？

¹¹ 耶和华所赎的人必归回；

他们必欢呼着进入锡安；

永远的快乐要临到他们的头上。

他们必得着欢喜快乐，

the one who dried up the sea,
making a path of escape through the
depths
so that your people could cross over?

11

Those who have been ransomed by the
LORD will return.

They will enter Jerusalem singing,
crowned with everlasting joy.
Sorrow and mourning will disappear,
and they will be filled with joy and
gladness.

12

"I, yes I, am the one who comforts you.
So why are you afraid of mere humans,
who wither like the grass and
disappear?

13

Yet you have forgotten the LORD, your
Creator,
the one who stretched out the sky like a
canopy
and laid the foundations of the earth.
Will you remain in constant dread of
human oppressors?

忧愁叹息都必逃避。

¹²“我，我耶和华是安慰你们的；

你是谁，竟怕那会死的人，
怕那被造如草的世人呢？

¹³你忘记了造你的耶和华，

就是那展开诸天，

奠定大地的根基的；

又因那欺压者准备行毁灭的时候所发的烈怒，

你就终日不住惧怕呢？

其实那欺压者的烈怒在哪里呢？

¹⁴被掳的快得释放了，

他们必不会死，必不会下到阴间里，

他们的食物也必不会缺乏。

¹⁵我是耶和华你们的神，

就是那搅动大海，使海中的波浪澎湃的；

万军之耶和华是他的名。

¹⁶我把我的话放在你的口里，

用我的手影蔽护你，

Will you continue to fear the anger of
your enemies?

Where is their fury and anger now?

It is gone!

14

Soon all you captives will be released!

Imprisonment, starvation, and death will
not be your fate!

15

For I am the LORD your God,
who stirs up the sea, causing its waves
to roar.

My name is the LORD of Heaven's
Armies.

16

And I have put my words in your mouth
and hidden you safely in my hand.
I stretched out the sky like a canopy
and laid the foundations of the earth.
I am the one who says to Israel,
'You are my people!'

17

Wake up, wake up, O Jerusalem!

好立定诸天，奠定大地的根基，

对锡安说：‘你是我的子民。’”

¹⁷ 耶路撒冷啊，醒来！醒来！站起来吧！

你从耶和华的手中喝了他烈怒的杯，

喝尽了那使人摇摇摆摆的爵。

¹⁸ 她所生的众子中，没有一个引导她的；

她养大的众子中，没有一个扶持她的。

¹⁹ 荒凉与毁灭，饥荒与刀剑，

这两样临到你，

谁为你悲哀呢？

谁能安慰你呢（按照《马索拉文本》，“谁能安慰
你呢？”作“我如何能安慰你呢？”；现参照《死
海古卷》和其他古译本翻译）？

²⁰ 你的众子昏倒了，

在各街头上躺卧，

好象羚羊在网罗之中；

他们饱尝了耶和华的烈怒，

你的 神的斥责。

²¹ 所以，你这困苦的，

You have drunk the cup of the LORD'S
fury.

You have drunk the cup of terror,
tipping out its last drops.

18

Not one of your children is left alive
to take your hand and guide you.

19

These two calamities have fallen on you:
desolation and destruction, famine and
war.

And who is left to sympathize with you?
Who is left to comfort you?

20

For your children have fainted and lie in the
streets,

helpless as antelopes caught in a net.

The LORD has poured out his fury;
God has rebuked them.

21

But now listen to this, you afflicted ones
who sit in a drunken stupor,
though not from drinking wine.

不是因酒而醉倒的，要听这话。

²² 你的主耶和华，就是为自己的子民争辩的
神，

这样说：

“看哪！我已经把那使人摇摇摆摆的杯，

就是我烈怒的爵，

从你的手里挪去了；你必不再喝这杯。

²³ 我必把这杯放在那些苦待你的人的手里；

他们曾对你说：‘你屈身俯伏，让我们走过去
吧！’

你就以你的背作陆地，作街道，

任由他们踏过去。”

- 追想你的根源 (第 1-3 节)：

- “追求公义”的人被告知要追想亚伯拉罕和撒拉。正如上帝赐福给一个人使他成为大国，祂也必安慰锡安，使她的旷野变如伊甸。

- 永远的救恩 (第 4-8 节)：

- 上帝的公义和救恩临近了。即使天地如衣服渐渐旧了，烟云消散，上帝的救恩仍必永远长存。
- 因此，余民不当怕“人的辱骂”。

- 兴起，兴起！ (第 9-23 节)：

- 呼吁“耶和华的膀臂”兴起，引用出埃及时显出的能力（砍碎拉哈伯/埃

22

This is what the Sovereign LORD,
your God and Defender, says:
"See, I have taken the terrible cup from
your hands.

You will drink no more of my fury.

23

Instead, I will hand that cup to your
tormentors,
those who said, "We will trample you into
the dust
and walk on your backs."

- (v. 1-3):
 - The "righteous" are told to look to Abraham and Sarah. Just as God blessed one man to become a nation, He will comfort Zion and turn her wilderness into Eden.
- (v. 4-8):
 - God's justice and salvation are near. Even when the earth wears out like a garment and the heavens vanish like smoke, God's salvation will be forever.
 - Therefore, the remnant should not fear the "reproach of man."
- (v. 9-23):

及, 使海干涸)。

- 忿怒的杯：耶路撒冷喝尽了上帝忿怒的杯。上帝现在应许将那杯从她手中接过来, 交给那些苦待她的人。

- A call for the "Arm of the Lord" to awake, referencing the power shown during the Exodus (cutting Rahab/Egypt and drying the sea).
- The Cup of Fury: Jerusalem has drunk the cup of God's wrath to the dregs. God now promises to take that cup out of her hand and give it to her tormentors.

Ch 52

1

Wake up, wake up, O Zion!

Clothe yourself with strength.

Put on your beautiful clothes, O holy city of Jerusalem,

for unclean and godless people will enter your gates no longer.

2

Rise from the dust, O Jerusalem.

Sit in a place of honor.

Remove the chains of slavery from your neck,

O captive daughter of Zion.

1 锡安哪！你要醒来；

醒来，披上你的力量。

圣城耶路撒冷啊！

要穿上你华美的衣服。

因为未受割礼的和不洁净的人，

都再不得进到你那里去。

2 耶路撒冷啊！抖下尘土，

起来，坐在位上吧！

锡安被掳的居民（“居民”原文作“女子”）哪！

解开你颈项上的锁炼。

3

For this is what the LORD says:
“When I sold you into exile,
I received no payment.
Now I can redeem you
without having to pay for you.”

⁴This is what the Sovereign LORD says: “Long ago my people chose to live in Egypt. Now they are oppressed by Assyria. ⁵What is this?” asks the LORD. “Why are my people enslaved again? Those who rule them shout in exultation. My name is blasphemed all day long. ⁶But I will reveal my name to my people, and they will come to know its power. Then at last they will recognize that I am the one who speaks to them.”

7

How beautiful on the mountains
are the feet of the messenger who
brings good news,
the good news of peace and salvation,
the news that the God of Israel reigns!

8

The watchmen shout and sing with joy,
for before their very eyes

³ 耶和华这样说：

“你们被卖是毫无代价的，
你们被赎回也必不用银子。”

⁴ 主耶和华这样说：

“我的子民先前曾下到埃及，在那里寄居；
后来有亚述人无缘无故地欺压了他们。

⁵ 现在我在这里作甚么呢？”耶和华说：

“我的子民毫无代价被取去；
统治他们的人大肆咆哮。”

耶和华说：“我的名终日不住被藐视。

⁶ 所以我的子民必认识我的名，

因此到了那日他们就必知道，

说这话的就是我。

看哪！是我。”

⁷ 那传福音、

宣布平安、

传美好的福音、

宣布救恩，

they see the LORD returning to
Jerusalem.

9

Let the ruins of Jerusalem break into joyful
song,
for the LORD has comforted his people.
He has redeemed Jerusalem.

10

The LORD has demonstrated his holy power
before the eyes of all the nations.
All the ends of the earth will see
the victory of our God.

11

Get out! Get out and leave your captivity,
where everything you touch is unclean.
Get out of there and purify yourselves,
you who carry home the sacred objects
of the LORD.

12

You will not leave in a hurry,
running for your lives.
For the LORD will go ahead of you;
yes, the God of Israel will protect you

又对锡安说“你的 神作王了”的，

他的脚踪在山上多么的美！

⁸听啊！你守望者的声音。

他们都扬起声来，一同欢呼，

因为耶和华归回锡安的时候，

他们必亲眼看见。

⁹耶路撒冷的废墟啊！

你们要发声，一同欢呼。

因为耶和华安慰了他的子民，

救赎了耶路撒冷。

¹⁰耶和华在万国的眼前，

显露他的圣臂，

地极的人必看见

我们 神的拯救。

¹¹你们要离开，要离开，要从那里出来，

不要触摸不洁净的东西。

扛抬耶和华器皿的啊！

你们要从巴比伦城中出来，要自洁。

from behind.

13

See, my servant will prosper;
he will be highly exalted.

14

But many were amazed when they saw
him.

His face was so disfigured he seemed
hardly human,

and from his appearance, one would
scarcely know he was a man.

15

And he will startle many nations.

Kings will stand speechless in his
presence.

For they will see what they had not been
told;

they will understand what they had not
heard about.

- (v. 1-6):
 - Zion is told to put on her "beautiful garments" and shake off the dust.
 - Israel was sold for nothing and will be redeemed without money. God will act to protect the honor

¹² 你们出来，不必着急；

你们行走，也不必奔逃，

因为耶和华要走在你们前面，

以色列的神必作你们的后盾。

¹³ 看哪！我的仆人必行事亨通，

他必受尊崇，被高举，成为至高。

¹⁴ 许多人怎样因你而惊奇，

(因为他的容貌毁损得不像人，

他的形状毁损得不像世人)，

¹⁵ 照样，他也必使多国的人惊异(按照《马索拉文本》，“他也必使多国的人惊异”作“他必洒许多国的民”；现参照《七十士译本》翻译)，

君王要因他闭口不言，

因为从未向他们述说过的事，他们必看见；

他们从未听过的，他们要明白。

- 锡安恢复尊荣 (第 1-6 节):
 - 锡安被告知要穿上“华美的衣服”，抖落尘土。
 - 以色列是白白被卖的，也将不用银钱被赎回。上帝必采取行动保护祂名的事实，因为祂的名不断被掳掠者亵渎。
- 平安的使者 (第 7-12 节):

<p>of His Name, which is constantly blasphemed by the captors.</p> <ul style="list-style-type: none"> ● (v. 7-12): <ul style="list-style-type: none"> ○ "How lovely on the mountains are the feet of him who brings good news." ○ The watchmen see the Lord returning to Zion. The call is to "Depart, depart!" from Babylon, touching no unclean thing, for the Lord goes before them and is their rear guard. ● (v. 13-15): <ul style="list-style-type: none"> ○ <i>Note: This section serves as the introduction to the famous Chapter 53.</i> ○ The Servant will act wisely and be "highly exalted," yet His appearance was "marred more than any man." ○ The Sprinkling of Nations: He will "sprinkle many nations," and kings will be silenced in awe because they will see what they had not been told. 	<ul style="list-style-type: none"> ○ “报好信的人，他在山上的脚踪何等佳美。” ○ 守望者看见耶和华回归锡安。呼吁是“离开吧，离开吧！”走出巴比伦，不沾不洁之物，因为耶和华在他们前头行，也作他们的后盾。 ● 受苦仆人的升高 (第 13-15 节): <ul style="list-style-type: none"> ○ 注：此部分作为著名的第 53 章的序幕。 ○ 仆人必行事通达并“被高举”，然而祂的面貌比众子“更加憔悴”。 ○ 洗净万国：祂必“洗净(或洗礼)许多国民”，君王要向祂闭口，因为他们将看见从未有人告诉过他们的事。
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Ch 53

<p>1</p> <p>Who has believed our message?</p>	<p>53 谁会相信我们所传的？</p>
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To whom has the LORD revealed his powerful arm?

2

My servant grew up in the LORD's presence like a tender green shoot,
like a root in dry ground.

There was nothing beautiful or majestic about his appearance,
nothing to attract us to him.

3

He was despised and rejected—
a man of sorrows, acquainted with deepest grief.

We turned our backs on him and looked the other way.

He was despised, and we did not care.

4

Yet it was our weaknesses he carried;
it was our sorrows that weighed him down.

And we thought his troubles were a punishment from God,
a punishment for his own sins!

耶和华的膀臂向谁显露呢？

²他在耶和华面前如嫩芽生长起来，

像根出于干旱之地；

他没有佳形，也没有威仪，

好叫我们仰慕他；

他也没有美貌，使我们被他吸引。

³他被藐视，被人拒绝，

是个多受痛苦，熟悉病患的人。

他像个被人掩面不看的人一样；

他被藐视，我们也不重视他。

⁴原来他担当了我们的病患，

背负了我们的痛苦；

我们却以为他受责打，

被 神击打和苦待了。

⁵然而他是为了我们的过犯被刺透，

为了我们的罪孽被压伤；

使我们得平安的惩罚加在他身上，

因他受了鞭伤，我们才得医治。

5

But he was pierced for **our** rebellion,
crushed for **our** sins.
He was beaten so we could be whole.
He was whipped so we could be healed.

6

All of us, like sheep, have strayed away.
We have left God's paths to follow our
own.
Yet the LORD laid on him
the sins of us all.

7

He was oppressed and treated harshly,
yet he never said a word.
He was led like a lamb to the slaughter.
And as a sheep is silent before the
shearers,
he did not open his mouth.

8

Unjustly condemned,
he was led away.
No one cared that he died without
descendants,
that his life was cut short in midstream.

⁶ 我们众人都如羊走迷了路，

各人偏行己路；

耶和華却把我們眾人的罪孽，

都歸在他身上。

⁷ 他被虐待，受痛苦的時候，

他並不開口；

他像羊羔被牽去屠宰，

又像羊在剪羊毛的人面前寂然無聲，

他也是這樣不開口。

⁸ 他受拘禁和審判以後被帶走；

至於他那個世代的人中，有誰想到從活人之地
被剪除，

被擊打，是因我子民的過犯呢？

⁹ 雖然他從來沒有行過強暴，

他的口里也沒有詭詐，

人還是使他与惡人同埋，

但死的時候与財主同葬。

¹⁰ 耶和華却喜悅把他壓傷，使他受痛苦；

耶和華若以他的性命作贖罪祭，

But he was struck down
for the rebellion of my people.

9

He had done no wrong
and had never deceived anyone.
But he was buried like a criminal;
he was put in a rich man's grave.

10

But it was the LORD's good plan to crush
him
and cause him grief.
Yet when his life is made an offering for
sin,
he will have many descendants.
He will enjoy a long life,
and the LORD's good plan will prosper in
his hands.

11

When he sees all that is accomplished by
his anguish,
he will be satisfied.
And because of his experience,
my righteous servant will make it
possible
for many to be counted righteous,

他必看见后裔，

并且得享长寿；

耶和華所喜悅的，必在他手中亨通。

¹¹ 他受了生命之苦以後，

必看見光明，並且心滿意足；

我的義仆必使許多人

因認識他而得稱為義，

他也必背負他們的罪孽。

¹² 所以，我要使他与伟大的人同分，

他必与强盛的均分掬物，

因为他把自己的性命倾倒，以致于死。

他被列在罪犯之中，

却担当了多人的罪，

又为罪犯代求。

- 不寻常的弥赛亚 (第1-3节):

- 本章以一个关于信仰的提问开始：“我们所传的有谁信呢？”
- 仆人在耶和華面前生长如“嫩芽”，像“出于干地的根”，他没有王室的威严，也没有外貌的美丽能使我们羡慕他。
- 他被“藐视，被人厌弃”，多受痛苦，

for he will bear all their sins.

12

I will give him the honors of a victorious soldier,

because he exposed himself to death.

He was counted among the rebels.

He bore the sins of many and interceded for rebels.

- (v. 1-3):
 - The chapter begins with a question of belief: "Who has believed our message?"
 - The Servant grew up like a "tender shoot" and a "root out of parched ground," lacking royal appearance or physical beauty that would naturally attract people.
 - He was "despised and forsaken by men," a man of sorrows who was ultimately disregarded by the very people He came to save.
- (v. 4-6):
 - The core of the prophecy: He did not suffer for His own sins, but for ours.
 - "He was pierced through for our transgressions, He was crushed for our iniquities."

最终被他要拯救的子民所轻看。

- 代赎性的受难 (第4-6节):
 - 预言的核心:他受苦不是因为自己的罪,而是为了我们。
 - “他为我们的过犯受害,为我们的罪孽压伤。”
 - 对人类处境的著名诊断:“我们都如羊走迷”,但耶和华使我们众人的罪孽都归在他身上。
- 沉默的顺服与死亡 (第7-9节):
 - 他像羊羔被牵到宰杀之地,默默无声,不为自己辩护。
 - 他虽然未行强暴,死时却被安排与恶人同墓,最终却“与财主同葬”(由亚利马太的约瑟应验)。
- 受苦后的赏赐 (第10-12节):
 - 耶和华定意将他压伤。他的魂作为“赎罪祭”。
 - 因为他的牺牲,他必看见“后裔”(信徒)并且日子长久(复活)。他必使许多人得称为义,并与位大的同份。

<ul style="list-style-type: none"> ○ The famous healing of humanity: "By His stripes we ARE healed". ● (v. 7-9): <ul style="list-style-type: none"> ○ Like a lamb led to the slaughter, He remained silent and did not defend Himself. ○ Though He had done no violence, He was assigned a grave with the wicked, yet ended up "with a rich man in His death" (fulfilled by Joseph of Arimathea). ● (v. 10-12): <ul style="list-style-type: none"> ○ It was the Lord's will to crush Him. His soul was made a "guilt offering." ○ Because of His sacrifice, He will see His "offspring" (believers) and prolong His days (resurrection). He will justify many and receive a portion among the great. 	
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Ch 54

<p>1</p> <p>"Sing, O childless woman, you who have never given birth! Break into loud and joyful song, O Jerusalem, you who have never been in labor. For the desolate woman now has more</p>	<p>1不能生育、没有生养过孩子的啊！ 你要欢呼。 没有生产过的啊！你要发声欢呼，高声呼喊。 因为弃妇比有夫之妇有更多儿子。</p>
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children

than the woman who lives with her
husband,”

says the LORD.

2

“Enlarge your house; build an addition.

Spread out your home, and spare no
expense!

3

For you will soon be bursting at the seams.

Your descendants will occupy other
nations

and resettle the ruined cities.

4

“Fear not; you will no longer live in shame.

Don't be afraid; there is no more
disgrace for you.

You will no longer remember the shame of
your youth

and the sorrows of widowhood.

5

For your Creator will be your husband;

the LORD of Heaven's Armies is his name!

这是耶和华说的。

² 要扩张你帐幕的地方，

伸展你居所的幔子，不要限制；

要拉长你的绳索，

坚固你的橛子。

³ 因为你要向南向北扩展，

你的后裔必占有列国之地，

又使荒废了的城镇有人居住。

⁴ 不要惧怕，因为你必不致蒙羞；

也不要抱愧，因为你必不致受辱，

你必忘记你幼年时的羞愧，

也不再记念你寡居时的耻辱。

⁵ 因为造你的，就是你的丈夫；

万军之耶和华是他的名；

救赎你的，就是以色列的圣者；

他被称为全地的 神。

⁶ 因为耶和华召唤你，

如同召唤被离弃、心灵忧伤的妻子，

He is your Redeemer, the Holy One of
Israel,
the God of all the earth.

6

For the LORD has called you back from your
grief—
as though you were a young wife
abandoned by her husband,”
says your God.

7

“For a brief moment I abandoned you,
but with great compassion I will take
you back.

8

In a burst of anger I turned my face away
for a little while.
But with everlasting love I will have
compassion on you,”
says the LORD, your Redeemer.

9

“Just as I swore in the time of Noah
that I would never again let a flood cover
the earth,

就是幼年时所娶却被弃绝的妻子；

这是你的 神说的。

⁷ 我只是暂时离弃你，

却以极大的怜悯把你招聚回来。

⁸ 在怒气涨溢的时候，

我暂时向你掩面，

却要以永远的慈爱怜悯你；

这是耶和华你的救赎主说的。

⁹ 这事对我就好象挪亚时代的洪水一般；

我怎样起誓不再使挪亚时代的洪水漫过大地，

我也照样起誓不向你发怒，

也不斥责你。

¹⁰ 虽然大山可以挪开，小山可以迁移，

但我的慈爱必不从你身上挪开，

我和平的约也必不迁移；

这是怜悯你的耶和华说的。

¹¹ 受困苦、被风飘荡、不得安慰的啊！

你看，我要用彩色的石头安置你的基石，

so now I swear
that I will never again be angry and
punish you.

10

For the mountains may move
and the hills disappear,
but even then my faithful love for you will
remain.
My covenant of blessing will never be
broken,"
says the LORD, who has mercy on you.

11

"O storm-battered city,
troubled and desolate!
I will rebuild you with precious jewels
and make your foundations from lapis
lazuli.

12

I will make your towers of sparkling rubies,
your gates of shining gems,
and your walls of precious stones.

13

I will teach all your children,

以蓝宝石奠定你的根基。

¹² 又用红宝石做你的城楼，

用红玉做你的城门，

用各种宝石做你四周的围墙。

¹³ 你所有的儿女都必受耶和华的教导，

你的儿女必大享平安。

¹⁴ 你必因公义得以坚立；

你必远离欺压，你必无所惧怕；

你也必远离惊吓，因为惊吓必不会临近你。

¹⁵ 看哪！必有人起来攻击你，但那不是出于我；

攻击你的，必因你仆倒。

¹⁶ 看哪！那吹炭火、

打造出合用武器的铁匠，是我创造的；

那残害人、行毁灭的，也是我创造的。

¹⁷ 为攻击你而制成的武器，都没有效用；

在审判的时候兴起来与你争辩的舌头，你都必定它为有罪。

这是耶和华众仆人的产业，

and they will enjoy great peace.

14

You will be secure under a government
that is just and fair.

Your enemies will stay far away.
You will live in peace,
and terror will not come near.

15

If any nation comes to fight you,
it is not because I sent them.

Whoever attacks you will go down in
defeat.

16

"I have created the blacksmith
who fans the coals beneath the forge
and makes the weapons of destruction.

And I have created the armies that
destroy.

17

But in that coming day
no weapon turned against you will
succeed.

You will silence every voice

他们的义是从我而得；这是耶和华说的。

● 扩张与丰饶 (第1-3节):

- 这一章以对“不怀孕、未曾生养的”人的欢呼开始。虽然锡安曾像荒凉的妇人，但她的儿女将比有丈夫的更多。
- 著名的命令：“要扩张你帐幕之地”，因为上帝的子民将向左右开展，得着列国为业。

● 永恒的怜恤与盟约 (第4-8节):

- 上帝安抚她的子民不要惧怕，因为他们必忘记幼年的羞愧。
- “造你的是你的丈夫”——这一比喻强调了上帝与子民之间深刻的盟约关系。
- 虽然上帝曾因怒气暂时离弃（指流放），但他必以“永远的慈爱”施怜恤。

● 平安的盟约 (第9-10节):

- 上帝将此应许类比为“挪亚的大水”：正如他曾立誓不再以洪水毁灭大地，他也立誓不再向他的子民发怒。
- “大山可以挪开，小山可以迁移”，但上帝的慈爱与平安的盟约永不改变。

● 新耶路撒冷的华美与保障 (第11-17节):

- 描绘了一座用宝石、红玛瑙和绿宝石装饰的坚固城邑，象征着未来的荣耀与稳定。
- 所有的儿女都必受耶和华的教训，享受大平安。

raised up to accuse you.

These benefits are enjoyed by the servants
of the LORD;

their vindication will come from me.

I, the LORD, have spoken!

- (v. 1-3):
 - Israel, compared to a barren woman, is told to shout for joy because her children will be more numerous than those of the married woman.
 - She is commanded to "enlarge the place of your tent," as her descendants will possess nations.
- (v. 4-10):
 - God comforts Israel, telling her not to fear. He identifies Himself as her "Husband" and "Redeemer."
 - Though He abandoned her for a "brief moment" (the period of judgment), He will gather her with "everlasting lovingkindness."
 - This is compared to the Covenant of Noah: just as God swore never to flood the earth again, He swears His lovingkindness will not be removed from Israel.
- (v. 11-17):
 - The future city will be built with precious stones (antimony, sapphires, rubies).

- 这一章以著名的保护应许结束：“凡为攻击你造成的器械，必不利用。”这是耶和华仆人的产业。

- The children will be taught by the Lord, and great will be their well-being.
- The Promise of Protection: "No weapon formed against you will prosper." This is the "heritage of the servants of the Lord."

Ch 55

1

"Is anyone thirsty?

Come and drink—

even if you have no money!

Come, take your choice of wine or milk—

it's all free!

2

Why spend your money on food that does not give you strength?

Why pay for food that does you no good?

Listen to me, and you will eat what is good.

You will enjoy the finest food.

3

1 唉！口渴的人哪！你们都就近水来吧。

没有银钱的，你们也要来，买了就吃。

你们要来，买酒和奶，

不用银子，也不用付代价。

2 你们为甚么用银子去买那不是食物的呢？

为甚么用你们劳碌得来的去买那不能使人饱足的呢？

你们要留心听我的话，就可以吃美物，

使你们的心灵享受肥甘。

3 你们要侧耳而听，要到我这里来；

你们要听，就可以存活；

我必与你们立永远的约，

“Come to me with your ears wide open.
Listen, and you will find life.
I will make an everlasting covenant with
you.

I will give you all the unfailing love I
promised to David.

4

See how I used him to display my power
among the peoples.

I made him a leader among the nations.

5

You also will command nations you do not
know,

and peoples unknown to you will come
running to obey,

because I, the LORD your God,

the Holy One of Israel, have made you
glorious.”

6

Seek the LORD while you can find him.

Call on him now while he is near.

7

Let the wicked change their ways

就是应许赐给大卫的那确实的慈爱。

⁴看哪！我已经立了他作万族的见证人，
为万族的首领和司令。

⁵看哪！你要召聚你不认识的国；

那些素来不认识你的国也必奔向你，
都因耶和华你的 神、以色列的圣者的缘故，

因为他已经荣耀了你。

⁶你们要趁着耶和华可以寻找的时候，寻找他，
趁着他靠近的时候，呼求他。

⁷恶人要离弃自己的道路，

不义的人当除去自己的意念，

回转过来归向耶和华，

耶和华就必怜悯他。

你们当回转过来归向我们的 神，

因为他大大赦免人的罪。

⁸耶和华说：“我的意念不是你们的意念，

你们的道路也不是我的道路。

⁹天怎样高过地，

and banish the very thought of doing wrong.

Let them turn to the LORD that he may have mercy on them.

Yes, turn to our God, for he will forgive generously.

8

“My thoughts are nothing like your thoughts,” says the LORD.

“And my ways are far beyond anything you could imagine.

9

For just as the heavens are higher than the earth,

so my ways are higher than your ways
and my thoughts higher than your thoughts.

10

“The rain and snow come down from the heavens

and stay on the ground to water the earth.

They cause the grain to grow,
producing seed for the farmer
and bread for the hungry.

我的道路也怎样高过你们的道路，

我的意念也怎样高过你们的意念。

¹⁰ 雨雪怎样从天上降下来，

不再返回天上，却灌溉大地，

使地上的植物发芽结实，

使撒种的有种子，吃的人有粮食；

¹¹ 从我的口所出的话也必这样，

必不徒然返回我这里，

却要作成我所喜悦的，

使它在我差遣它去作的事上必然亨通。

¹² 你们必欢欢喜喜出来，

平平安安蒙引导；

大山小山都必在你们面前发声欢呼，

田野所有的树木也都拍掌。

¹³ 松树要长起来代替荆棘，

番石榴要长起来代替蒺藜。

这要为耶和华留名，

作永远不能废掉的记号。”

- 免费的邀请 (第 1-3 节):

11

It is the same with my word.

I send it out, and it always produces fruit.

It will accomplish all I want it to,
and it will prosper everywhere I send it.

12

You will live in joy and peace.

The mountains and hills will burst into song,
and the trees of the field will clap their hands!

13

Where once there were thorns, cypress trees will grow.

Where nettles grew, myrtles will sprout up.

These events will bring great honor to the LORD's name;

they will be an everlasting sign of his power and love."

- (v. 1-3):
 - "Everyone who thirsts, come to

- “众位口渴的，欢迎向水而来。”这是一个关于属灵满足的邀请，且无需金钱购买。

- 重点在于永约，特别是上帝向大卫所显明那“可靠的恩典”。

- 呼吁悔改 (第 6-9 节):

- “当趁耶和華可寻找的时候寻找祂。”呼吁恶人离弃自己的道路。

- 上帝解释了神圣逻辑与人类逻辑之间的巨大鸿沟：“我的意念非同你们的意念，我的道路非同你们的道路。”

- 话语的能力 (第 10-13 节):

- 正如雨雪降下成就其在地上的目的，上帝的话语也必不徒然返回。它必成就上帝所喜悦的事。

- 其结果是欢欢喜喜地出去，甚至“大山小山必在你们面前发声歌唱”，荆棘将被松树取代。

the waters." This is an invitation to spiritual satisfaction that cannot be bought with money.

- The focus is on the Everlasting Covenant, specifically the "faithful mercies shown to David."
- (v. 6-9):
 - "Seek the Lord while He may be found." The wicked are told to forsake their ways.
 - God explains the vast gap between human and divine logic: "For My thoughts are not your thoughts, nor are your ways My ways."
- The Power of the Word (v. 10-13):
 - Just as rain and snow accomplish their purpose on earth, God's Word will not return void. It will accomplish exactly what He desires.
 - The result is a joyous departure where the "mountains and hills will break forth into shouts of joy" and the thorns are replaced by cypress trees.

Ch 56

1 This is what the LORD says:

1 耶和华这样说：

“Be just and fair to all.

Do what is right and good,
for I am coming soon to rescue you
and to display my righteousness among
you.

2

Blessed are all those
who are careful to do this.
Blessed are those who honor my Sabbath
days of rest
and keep themselves from doing wrong.

3

“Don’t let foreigners who commit
themselves to the LORD say,
‘The LORD will never let me be part of his
people.’
And don’t let the eunuchs say,
‘I’m a dried-up tree with no children and
no future.’

4

For this is what the LORD says:
I will bless those eunuchs
who keep my Sabbath days holy
and who choose to do what pleases me
and commit their lives to me.

“你们要持守公平，实行公义；

因为我的拯救快要来到，
我的公义快要显现了。

² 谨守安息日，不亵渎这日，

保守自己的手不作任何恶事，

这样行的人和坚持这样作的人，

是有福的！”

³ 与耶和华联合的外族人不要说：

“耶和华必把我从他的子民中分别出来。”

被阉割了的人也不要说：“看哪！我是一棵枯
树。”

⁴ 因为耶和华这样说：

“那些谨守我的安息日，

拣选我所喜悦的事，

持守我的约、被阉割了的人，

⁵ 在我的殿中和在我的墙内，我要赐给他们有
记念，有名号，

比有儿女更好；

我必赐给他们永远不能废掉的名。

5

I will give them—within the walls of my house—

a memorial and a name

far greater than sons and daughters could give.

For the name I give them is an everlasting one.

It will never disappear!

6

“I will also bless the foreigners who commit themselves to the LORD,
who serve him and love his name,
who worship him and do not desecrate the Sabbath day of rest,
and who hold fast to my covenant.

7

I will bring them to my holy mountain of Jerusalem

and will fill them with joy in my house of prayer.

I will accept their burnt offerings and sacrifices,

because my Temple will be called a house of prayer for all nations.

⁶至于那些与耶和华联合的外族人，

为要事奉他，爱耶和华的名，

作他的仆人的，就是谨守安息日，不亵渎这日

，
又持守我的约的，

⁷我必领他们到我的圣山，

使他们在属于我的祷告的殿中喜乐；

他们的燔祭和祭品，在我的祭坛上必蒙悦纳；

因为我的殿必称为万族祷告的殿。”

⁸主耶和华，就是招聚以色列被赶散的人的，说

：

“在以色列这些已经被招聚的人以外，我还要招聚别的人归给他们。”

⁹田野的百兽啊！你们都来吃吧。

林中的百兽啊！你们都要这样。

¹⁰他的守望者都是瞎眼的，

都没有知识；

他们都是哑巴狗，不能吠；

只会作梦、躺卧，贪爱睡觉。

8

For the Sovereign LORD,
who brings back the outcasts of Israel,
says:
I will bring others, too,
besides my people Israel.”

9

Come, wild animals of the field!
Come, wild animals of the forest!
Come and devour my people!

10

For the leaders of my people—
the LORD’s watchmen, his shepherds—
are blind and ignorant.
They are like silent watchdogs
that give no warning when danger
comes.
They love to lie around, sleeping and
dreaming.

11

Like greedy dogs, they are never
satisfied.
They are ignorant shepherds,

¹¹ 这些狗十分贪吃，不知饱足；

他们是牧人，但甚么都不明白；

他们都偏行自己的道路，

各从各方求自己的利益。

¹² 他们说：“来吧！我去拿酒，让我们痛饮烈酒吧！”

明天必像今天一样，而且比今天还盛大和丰盈。”

- 公义与安息日 (第 1-2 节):
 - 随着救恩临近，上帝呼吁祂的子民守公平、行公义，并谨守安息日，将其作为圣约的记号。
- 接纳外邦人与太监 (第 3-8 节):
 - 上帝打破了旧约的隔阂。凡联合归顺耶和華的外邦人和太监，上帝必赐给他们“名号”，胜过儿女。
 - 全球视野：“我的殿必称为万民祷告的殿。”上帝应许除了已被招聚的人之外，还要招聚别人归于祂。
- 对盲目领袖的谴责 (第 9-12 节):
 - 本章以尖锐的对比结束：上帝邀请虔诚的人，但当时以色列的领袖却是“瞎眼的守望者”，是“哑巴狗”，不会吠叫警示。
 - 他们被描述为“贪食的狗”，只顾自己的私利和浓酒，对即将到来的审判全然不知。

all following their own path
and intent on personal gain.

12

"Come," they say, "let's get some wine and
have a party.

Let's all get drunk.

Then tomorrow we'll do it again
and have an even bigger party!"

- (v. 1-2):
 - As salvation draws near, God calls His people to preserve justice and keep the Sabbath, which serves as a sign of the covenant.
- (v. 3-8):
 - God removes the barriers of the Old Covenant. The foreigner and the eunuch who join themselves to the Lord are given a "place and a name" better than sons and daughters.
 - The Global Vision: "My house will be called a house of prayer for all the peoples." God promises to gather others besides those already gathered.
- (v. 9-12):
 - The chapter closes with a sharp contrast: while God invites the

<p>faithful, the current leaders of Israel are "blind watchmen" and "dumb dogs" who cannot bark.</p> <ul style="list-style-type: none"> ○ They are described as "greedy dogs" who only care for their own gain and strong drink, oblivious to the coming judgment. 	
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Ch 57

<p>1</p> <p>Good people pass away; the godly often die before their time. But no one seems to care or wonder why. No one seems to understand that God is protecting them from the evil to come.</p> <p>2</p> <p>For those who follow godly paths will rest in peace when they die.</p> <p>3</p> <p>"But you—come here, you witches' children, you offspring of adulterers and</p>	<p>1 义人死亡，没有人放在心上； 虔诚人去世，也没有人明白； 义人去世，是脱离了祸患。</p> <p>2 行事为人正直的， 死后必得进入平安， 在他们的坟墓里享安息。</p> <p>3 但你们这些巫妇的儿子，奸夫和妓女的后裔啊！ 你们都走近这里行奸淫吧！</p> <p>4 你们戏弄谁呢？ 你们张大嘴巴， 伸长舌头戏弄谁呢？</p>
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prostitutes!

4

Whom do you mock,
making faces and sticking out your
tongues?

You children of sinners and liars!

5

You worship your idols with great passion
beneath the oaks and under every green
tree.

You sacrifice your children down in the
valleys,

among the jagged rocks in the cliffs.

6

Your gods are the smooth stones in the
valleys.

You worship them with liquid offerings
and grain offerings.

They, not I, are your inheritance.

Do you think all this makes me happy?

7

You have committed adultery on every

你们不是悖逆的孩子吗？

不是虚谎的后裔吗？

⁵ 你们在橡树林中，

在青翠树下欲火焚心；

在山谷间，在岩穴里，

宰杀自己的孩子作祭牲。

⁶ 在山谷中光滑的石头里有你的分；

只有它们是你所要得的分！

你也向它们浇了奠祭，

献上了供物。

这些事我岂能容忍不报复呢？

⁷ 你在高高的山上安设你的床榻，

又上到那里去献祭。

⁸ 你在门后，在门框后，

安设了外族神的记号；

你远离了我，裸露了自己，

就上床去，又扩张你的床，

你也与他们立约；

high mountain.

There you have worshiped idols
and have been unfaithful to me.

8

You have put pagan symbols
on your doorposts and behind your
doors.

You have left me
and climbed into bed with these
detestable gods.
You have committed yourselves to them.
You love to look at their naked bodies.

9

You have gone to Molech
with olive oil and many perfumes,
sending your agents far and wide,
even to the world of the dead.

10

You grew weary in your search,
but you never gave up.
Desire gave you renewed strength,
and you did not grow weary.

11

你爱他们的床，

看他们的下体（“下体”原文作“手”，是“下体”的
委婉语）。

⁹ 你带着油走到君王那里，

并且加多了你的香料，

差派使者到远方去，

你甚至自己下到阴间去！

¹⁰ 你因路途遥远而困乏，

却不说：“没有希望了！”

因为你找着了生命的力量，

所以你不觉得疲倦。

¹¹ 你怕谁？你因谁而惧怕，

以致你对我说谎呢？你不記念我，

也不把我放在心上，

是不是因为我长久缄默，

你就不惧怕我呢？

¹² 我要说明你的公义和你所作的，

但它们都必与你无益。

¹³ 你呼求的时候，让你所收集的偶像拯救你

“Are you afraid of these idols?
Do they terrify you?
Is that why you have lied to me
and forgotten me and my words?
Is it because of my long silence
that you no longer fear me?

12

Now I will expose your so-called good
deeds.
None of them will help you.

13

Let's see if your idols can save you
when you cry to them for help.
Why, a puff of wind can knock them down!
If you just breathe on them, they fall
over!
But whoever trusts in me will inherit the
land
and possess my holy mountain.”

14

God says, “Rebuild the road!
Clear away the rocks and stones
so my people can return from captivity.”

吧！

但一阵风要把它们全都刮走，
一口气要把它们全部吹去。
然而那投靠我的，必承受地土，
得着我的圣山作产业。

¹⁴ 必有人说：

“你们要填高，要填高，要修平道路；
把障碍物从我子民的路上除掉。”

¹⁵ 因为那至高无上、

永远存在、他名为圣的这样说：

“虽然我住在至高至圣的地方，
却与心灵痛悔和谦卑的人同在，
要使谦卑人的灵苏醒，
也使痛悔人的心苏醒。

¹⁶ 我必不永远争辩，

也不长久发怒，

因为这样，人的灵，就是我所造的人，在我面前就要发昏。

¹⁷ 因他贪婪的罪孽，我发怒了；

15

The high and lofty one who lives in eternity,
the Holy One, says this:

"I live in the high and holy place
with those whose spirits are contrite
and humble.

I restore the crushed spirit of the humble
and revive the courage of those with
repentant hearts.

16

For I will not fight against you forever;
I will not always be angry.

If I were, all people would pass away—
all the souls I have made.

17

I was angry,
so I punished these greedy people.

I withdrew from them,
but they kept going on their own
stubborn way.

18

I have seen what they do,
but I will heal them anyway!

我击打他，向他掩面，并且发怒，

他仍然随着自己的心意背道。

¹⁸ 他的道路，我看见了，

我却要医治他，引导他，把安慰赏赐他和他的
哀悼者。

¹⁹ 我创造嘴唇的果子：

平安，平安，归给远处的人，也归给近处的
人。”

耶和華說：“我要医治他。”

²⁰ 恶人却像翻腾的海，

不能平静，

海中的水不住翻起污秽和淤泥来。

²¹ 我的 神说：“恶人必没有平安。”

- 对领袖的控诉：先知谴责了以色列那些“瞎眼的守望者”和贪婪的领袖，他们未能尽到保护羊群的责任。
- 义人的离去：第 1-2 节暗示，当义人死亡时，他们实际上是被神“收去”，以躲避将要到来的灾难（这常被解释为将来大灾难前圣徒被提的预表）。
- 属灵的淫乱：以色列持久的偶像崇拜被定性为属灵的淫乱——背叛了与神的盟约。这包括参与异教仪式，甚至焚烧儿女献祭。

I will lead them.

I will comfort those who mourn,

19

bringing words of praise to their lips.

May they have abundant peace, both near
and far,"

says the LORD, who heals them.

20

"But those who still reject me are like the
restless sea,

which is never still

but continually churns up mud and dirt.

21

There is no peace for the wicked,"

says my God.

- He condemns the "blind watchmen" and greedy leaders of Israel who have failed to protect the flock.
- V 1-2 suggest that when the righteous perish, they are being "taken away" by God to be spared from the coming evil
- This is interpreted as a shadow of the Rapture.
- Israel's persistent idolatry is

- 对谦卑人的安慰：虽然神居住在“至高至圣所在”，但他也与那些心灵痛悔、谦卑的人同住。神应许要医治并赐平安给悔改的人，但宣告“恶人必不得平安”。

characterized as adultery—a betrayal of their covenant with God—involving pagan rituals and the sacrifice of children.

- While God dwells in a "high and holy place," He also dwells with those who have a contrite and humble spirit. He promises healing and peace to the repentant, but "no peace for the wicked."

Ch 58

1

"Shout with the voice of a trumpet blast.

Shout aloud! Don't be timid.

Tell my people Israel of their sins!

2

Yet they act so pious!

They come to the Temple every day

and seem delighted to learn all about me.

They act like a righteous nation

that would never abandon the laws of its God.

They ask me to take action on their behalf, pretending they want to be near me.

1 你要张开喉咙呼叫，不可停止；

你要提高声音，像吹号角一样；

你要向我子民宣告他们的过犯，

向雅各家陈明他们的罪恶。

2 他们天天寻求我，乐意明白我的道路，

好象行义的国民，

不离弃他们 神的公理；

他们向我求问公义的判语，

又喜欢亲近 神。

3 他们说：“为甚么我们禁食，你不看呢？

为甚么我们刻苦己身，你不理会呢？”

3

'We have fasted before you!' they say.

'Why aren't you impressed?

We have been very hard on ourselves,
and you don't even notice it!'

"I will tell you why!" I respond.

"It's because you are fasting to please
yourselves.

Even while you fast,
you keep oppressing your workers.

4

What good is fasting

when you keep on fighting and
quarreling?

This kind of fasting

will never get you anywhere with me.

5

You humble yourselves

by going through the motions of
penance,

bowing your heads

like reeds bending in the wind.

You dress in burlap

and cover yourselves with ashes.

Is this what you call fasting?

看哪！你们在禁食的日子，仍然追求自己喜欢
作的事，

欺压为你们作工的人。

⁴看哪！你们禁食，结果是吵闹和打架，用凶恶
的拳头打人；

你们不要像今天这样的禁食，使你们的声音可
以听闻于天上。

⁵使人刻苦自己的日子，这样的禁食是我拣选
的吗？

难道只是叫人垂头像一根苇子，

用麻布和炉灰铺在下面吗？

你可以称这是禁食，为耶和华所悦纳的日子
吗？

⁶我所拣选的禁食不是这样吗？

不是要松开凶恶的锁炼，

解开轭上的绳索，

使被压迫的获得自由，

折断所有的轭吗？

⁷不是要把你的食物分给饥饿的人，

把流浪的穷困人接到你的家里，

Do you really think this will please the
LORD?

6

“No, this is the kind of fasting I want:
Free those who are wrongly imprisoned;
lighten the burden of those who work
for you.
Let the oppressed go free,
and remove the chains that bind people.

7

Share your food with the hungry,
and give shelter to the homeless.
Give clothes to those who need them,
and do not hide from relatives who need
your help.

8

“Then your salvation will come like the
dawn,
and your wounds will quickly heal.
Your godliness will lead you forward,
and the glory of the LORD will protect you
from behind.

9

Then when you call, the LORD will answer.

见到赤身露体的，给他衣服蔽体，
不可逃避自己的骨肉而不顾恤吗？

⁸ 这样，你的光就必突然发出，像黎明的曙光，
你的伤口就必快快复原；
你的公义就必行在你的前面，
耶和华的荣耀要作你的后盾。

⁹ 那时，你求告，耶和华必应允；
你呼求，他必说：“我在这里！”

你若从你中间除掉欺压人的轭，
除去指责人的指头和恶毒的言语，

¹⁰ 你的心若顾念饥饿的人，
使困苦的人得到饱足，

你的光就必在黑暗中升起来，
你的幽暗必变得如正午。

¹¹ 耶和华必常常引导你，
在干旱之地使你的心灵饱足，
使你的骨头坚强有力；
你必像有水源浇灌的园子，

'Yes, I am here,' he will quickly reply.

"Remove the heavy yoke of oppression.

Stop pointing your finger and spreading vicious rumors!

10

Feed the hungry,

and help those in trouble.

Then your light will shine out from the darkness,

and the darkness around you will be as bright as noon.

11

The LORD will guide you continually,

giving you water when you are dry and restoring your strength.

You will be like a well-watered garden, like an ever-flowing spring.

12

Some of you will rebuild the deserted ruins of your cities.

Then you will be known as a builder of walls and a restorer of homes.

又像水流不绝的泉源。

¹² 你的子孙必重建久已荒废之处，

你必重建历代拆毁了的根基；

你要称为修补破口的人，

重修路径给人居住的人。

¹³ “因安息日的缘故，你若转离你的脚步；

在我的圣日不作你喜欢作的；

你若称安息日为可喜乐的，

称耶和华的圣日为可尊重的；

你若尊重这日，不作自己的事，

不寻求自己所喜悦的，或不说无谓的话，

¹⁴ 你就必以耶和華為乐，

我要使你乘驾地的高处，

用你祖雅各的产业喂养你。”

这是耶和華亲口说的。

- 禁食的仪式：百姓抱怨神没有注意到他们的宗教仪式。神回应说，他们的禁食是虚假的，因为在禁食的同时，他们仍在剥削他人、互相争闹。
- 神所定义的禁食：神渴望能带来社会公义的“禁食”：松开凶恶的绳索、使被欺压的得

13

“Keep the Sabbath day holy.

Don't pursue your own interests on that day,

but enjoy the Sabbath

and speak of it with delight as the LORD's holy day.

Honor the Sabbath in everything you do on that day,

and don't follow your own desires or talk idly.

14

Then the LORD will be your delight.

I will give you great honor and satisfy you with the inheritance I promised to your ancestor Jacob.

I, the LORD, have spoken!”

- The people complain that God has not noticed their religious observances. God responds that their fasting is a sham because it is accompanied by exploitation and strife.
- God desires "fasting" that results in social justice: loosening the bonds of wickedness, feeding the hungry, and clothing the naked.
- If the people honor the Sabbath and find their delight in the Lord rather than their

自由、分粮食给饥饿的人，并给赤身露体的人衣服穿。

- 安息日的应许：如果百姓尊重安息日，以耶和華為乐，而不追求自己的私利或私话，神应许要使他们“乘驾地的高处”，并以雅各的产业养育他们。

own pleasures, God promises to cause them to "ride on the heights of the earth."

Ch 59

1

Listen! The LORD's arm is not too weak to save you,
nor is his ear too deaf to hear you call.

2

It's your sins that have cut you off from God.
Because of your sins, he has turned away
and will not listen anymore.

3

Your hands are the hands of murderers,
and your fingers are filthy with sin.
Your lips are full of lies,
and your mouth spews corruption.

4

No one cares about being fair and honest.
The people's lawsuits are based on lies.

1 看哪！耶和華的手不是縮短了，
以致不能拯救；

他的耳朵不是不靈，
不能聽見；

2 而是你們的罪孽使你們與你們的神隔絕；
你們的罪惡使他掩面不顧你們，不聽你們的禱
告。

3 因為你們的手沾滿了血，
你們的指頭被罪孽玷污，

你們的嘴唇說虛謊的話，
你們的舌頭講出凶言。

4 沒有人按公義求告，沒有人憑誠實爭辯；
他們都倚靠虛無，說虛謊的話；

所懷的是毒害，所生的是罪孽。

5 他們所孵化的是毒蛇的蛋，他們所結的是蠅

They conceive evil deeds
and then give birth to sin.

5

They hatch deadly snakes
and weave spiders' webs.
Whoever eats their eggs will die;
whoever cracks them will hatch a viper.

6

Their webs can't be made into clothing,
and nothing they do is productive.
All their activity is filled with sin,
and violence is their trademark.

7

Their feet run to do evil,
and they rush to commit murder.
They think only about sinning.
Misery and destruction always follow
them.

8

They don't know where to find peace
or what it means to be just and good.
They have mapped out crooked roads,

蛛的网,

吃了牠们的蛋, 就一定死;

蛋破了, 就孵出蝮蛇来。

⁶ 他们的网, 不能作衣服,

他们所作的, 也不能遮盖自己;

他们所作的是罪孽的作为,

他们的手里满是强暴的行为。

⁷ 他们的脚奔跑行恶,

他们急于流无辜人的血;

他们的思想都是邪恶的思想,

他们的行径全是破坏和毁灭。

⁸ 平安的路, 他们不认识,

在他们的行径中没有公平;

他们为自己使道路弯曲,

行在其上的, 都不认识平安。

⁹ 因此, 公平远离我们,

公义赶不上我们,

我们指望亮光, 不料, 却是黑暗。

and no one who follows them knows a moment's peace.

9

So there is no justice among us,
and we know nothing about right living.
We look for light but find only darkness.
We look for bright skies but walk in gloom.

10

We grope like the blind along a wall,
feeling our way like people without eyes.
Even at brightest noontime,
we stumble as though it were dark.
Among the living,
we are like the dead.

11

We growl like hungry bears;
we moan like mournful doves.
We look for justice, but it never comes.
We look for rescue, but it is far away from us.

12

For our sins are piled up before God

我们指望光明，却行在幽暗中！

¹⁰ 我们摸索墙壁，好象瞎子一样；

我们摸索，如同没有眼睛的人一般；

我们在中午跌倒，有如在黄昏跌倒一样；

我们在肥壮的人中，好象死人一般。

¹¹ 我们都咆哮如熊，

悲鸣像鸽子；

我们等候公平，却没有公平；

指望拯救，拯救却离我们很远。

¹² 因为我们的过犯在你面前增多，

我们的罪作证控告我们，

我们的过犯与我们在一起；

我们知道我们的罪孽，

¹³ 就是悖逆、否认耶和華，

转去不跟从我们的 神，

说欺压和背道的话，

心里怀着谎言，随即说出来；

¹⁴ 公平被迫后退，

and testify against us.
Yes, we know what sinners we are.

13

We know we have rebelled and have
denied the LORD.
We have turned our backs on our God.
We know how unfair and oppressive we
have been,
carefully planning our deceitful lies.

14

Our courts oppose the righteous,
and justice is nowhere to be found.
Truth stumbles in the streets,
and honesty has been outlawed.

15

Yes, truth is gone,
and anyone who renounces evil is
attacked.

The LORD looked and was displeased
to find there was no justice.

16

公义站在远处；

诚实在街上跌倒，

正直不能进入。

¹⁵ 诚实缺乏，

远离恶事的人反成为掠物。

耶和华看见了，

就看这为恶事（“就看这为恶事”或译：“很不喜悦”），因为一点公平也没有。

¹⁶ 他见无人行善，

无人代求，就非常诧异，

所以他用自己的膀臂为他施行拯救，

以自己的公义扶持他。

¹⁷ 他穿上公义的铠甲，

戴上救恩的头盔，

穿上复仇的衣服，

披上热心作外袍。

¹⁸ 他要按照各人的行为施行报应，

把烈怒降与他的敌人，把报应加给他的仇敌，

向众海岛的人施行报应。

He was amazed to see that no one
intervened

to help the oppressed.

So he himself stepped in to save them
with his strong arm,

and his justice sustained him.

17

He put on righteousness as his body
armor

and placed the helmet of salvation on
his head.

He clothed himself with a robe of
vengeance

and wrapped himself in a cloak of divine
passion.

18

He will repay his enemies for their evil
deeds.

His fury will fall on his foes.

He will pay them back even to the ends
of the earth.

19

In the west, people will respect the name
of the LORD;

¹⁹ 这样，人从日落之处必敬畏耶和華的名，

从日出之地也必敬畏他的榮耀，

因为他必像狹急的河流冲來，

耶和華的气必向他催逼。

²⁰ “必有一位救贖主來到錫安，

來到雅各家中那些轉離過犯的人那里。”這是
耶和華說的。

²¹ 耶和華說：“至於我，我與他們所立的約是這
樣：我加在你們身上的靈和我放在你口里的話
，必不離開你的口，不離開你後裔的口，也不
離開你後裔的後裔的口，從現在直到永遠；這
是耶和華說的。”

- 与神隔绝：本章开头澄清，耶和華的膀臂并非“縮短”以致不能拯救，耳朵也并非“發沉”不能聽見；而是百姓的罪孽使他們與神隔绝，百姓的罪惡使祂掩面不聽。
- 墮落的社会：以賽亞極其生動地描绘了社会公义与真理的彻底崩潰。百姓“懷毒害，生罪孽”，“真理在街上跌倒”，而那些离恶向善的人反而成了被猎取的对象。
- 神的亲自介入：耶和華見無人推行公义，也因無人代求而感到诧异。因此，祂亲自用自己的膀臂施行拯救，穿上“公义的护心镜(胸牌)”，戴上“拯救的头盔”，披上“报仇的衣服”，亲自作救贖主臨到錫安。
- 圣约的应许：神与悔改的余民立下永约：祂賜給百姓的靈以及傳給他們的話語，將

in the east, they will glorify him.
For he will come like a raging flood tide
driven by the breath of the LORD.

20

“The Redeemer will come to Jerusalem
to buy back those in Israel
who have turned from their sins,”
says the LORD.

²¹ “And this is my covenant with them,” says
the LORD. “My Spirit will not leave them, and
neither will these words I have given you.
They will be on your lips and on the lips of
your children and your children’s children
forever. I, the LORD, have spoken!

- The chapter begins by clarifying that God’s hand is not "short" (He is capable of saving), but the people’s sins have created a wall of separation between them and their God.
- Isaiah describes a total breakdown of truth and justice. "Truth has stumbled in the street," and those who turn from evil make themselves a prey.
- Seeing that there was no man to intercede, God puts on the "breastplate of righteousness" and the "helmet of salvation" to act as the Redeemer Himself.
- The Spirit and the Words of God are

永远不离他们的口，也必不离他们后裔和
后裔之后裔的口，直到永远。

promised to remain with the remnant and their descendants forever.

Ch 60

1

“Arise, Jerusalem! Let your light shine for all to see.

For the glory of the LORD rises to shine on you.

2

Darkness as black as night covers all the nations of the earth,

but the glory of the LORD rises and appears over you.

3

All nations will come to your light;
mighty kings will come to see your radiance.

4

“Look and see, for everyone is coming home!

Your sons are coming from distant

1 锡安哪！起来，发光，因为你的光已经来到，
耶和华的荣耀已升起来照耀你。

2 看哪！黑暗遮盖大地，

幽暗遮蔽万民；

但耶和華要升起来照耀你，

他的荣耀要彰显在你身上。

3 万国要在你的光中行走，

列王必在你如旭日初升的光辉中行走。

4 你举目四面观看吧！

众人都聚集，来到你那里；

你的儿子都要从远方而来，

你的女儿都必被怀抱而来。

5 那时，你看见了，就必有光彩，

你的心又惊讶又宽畅；

lands;

your little daughters will be carried
home.

5

Your eyes will shine,
and your heart will thrill with joy,
for merchants from around the world will
come to you.

They will bring you the wealth of many
lands.

6

Vast caravans of camels will converge on
you,

the camels of Midian and Ephah.
The people of Sheba will bring gold and
frankincense
and will come worshipping the LORD.

7

The flocks of Kedar will be given to you,
and the rams of Nebaioth will be
brought for my altars.

I will accept their offerings,
and I will make my Temple glorious.

因为大海的财富都必转来归你，
列国的财富也都归你。

⁶ 成群的骆驼必遮盖你的地，
米甸和以法的小骆驼要盖满你的国境；

示巴的人都必带着黄金和乳香来到，
并且宣扬赞美耶和華的话。

⁷ 基达的羊群都必聚集到你那里，
尼拜约的公羊要供你使用；

牠们必献在我的祭坛上，成为蒙悦纳的祭品。
我要荣耀我荣耀的殿。

⁸ 那些像云彩飞来，
像鸽子飞回巢里的，是谁呢？

⁹ 众海岛的人都必等候我，
他施的船队领先，

把你的众子，连他们的金银，
都一起从远方带来，

都为了耶和華你的 神的名，

又为了以色列的圣者的缘故，因为他已经荣耀
了你。

8

“And what do I see flying like clouds to
Israel,
like doves to their nests?

9

They are ships from the ends of the earth,
from lands that trust in me,
led by the great ships of Tarshish.
They are bringing the people of Israel
home from far away,
carrying their silver and gold.
They will honor the LORD your God,
the Holy One of Israel,
for he has filled you with splendor.

10

“Foreigners will come to rebuild your
towns,
and their kings will serve you.
For though I have destroyed you in my
anger,
I will now have mercy on you through my
grace.

11

Your gates will stay open day and night

¹⁰ 外族人要重建你的城墙，

他们的君王都必服事你。

虽然我曾经在烈怒中击打了你，

现在我却在恩典中怜悯你。

¹¹ 你的城门必常常开，

日夜都不关闭，

使人把列国的财富带来归你，

他们的君王也都被引导而来。

¹² 不事奉你的邦或国，都必灭亡；

那些邦国必全然荒废。

¹³ 黎巴嫩的荣耀必来归你，

就是松树、杉树和黄杨树，都一起归你，

为要装饰我圣所之地，

我也要使我踏足之处得荣耀。

¹⁴ 那些素来苦待你的人，他们的子孙都必屈身
来到你那里；

所有藐视你的，都要在你的脚下跪拜；

他们要称你为耶和华的城、

以色列圣者的锡安。

to receive the wealth of many lands.
The kings of the world will be led as
captives
in a victory procession.

12

For the nations that refuse to serve you
will be destroyed.

13

“The glory of Lebanon will be yours—
the forests of cypress, fir, and pine—
to beautify my sanctuary.
My Temple will be glorious!

14

The descendants of your tormentors
will come and bow before you.
Those who despised you
will kiss your feet.
They will call you the City of the LORD,
and Zion of the Holy One of Israel.

15

“Though you were once despised and
hated,
with no one traveling through you,
I will make you beautiful forever,

¹⁵ 你曾经被撇弃、被憎恨，
以致无人经过你那里，
但我要使你成为永远被夸耀的，
成为万代的喜乐。

¹⁶ 你要喝万国的奶，
又吮列王的乳，
这样，你就知道我耶和华是你的拯救者，
是你的救赎主，雅各的大能者。

¹⁷ 我要带来黄金代替铜，
带来银子代替铁，
铜代替木头，
铁代替石头。

我要立和平作你的官长，
立公义作你的监督。

¹⁸ 在你的国中必不再听见强暴的事，
在你的境内，也不再听到荒废和毁坏的事；
你必称你的城墙为“拯救”，
称你的城门为“赞美”。

a joy to all generations.

16

Powerful kings and mighty nations
will satisfy your every need,
as though you were a child
nursing at the breast of a queen.
You will know at last that I, the LORD,
am your Savior and your Redeemer,
the Mighty One of Israel.

17

I will exchange your bronze for gold,
your iron for silver,
your wood for bronze,
and your stones for iron.
I will make peace your leader
and righteousness your ruler.

18

Violence will disappear from your land;
the desolation and destruction of war
will end.
Salvation will surround you like city walls,
and praise will be on the lips of all who
enter there.

¹⁹ 白天太阳必不再作你的光,

晚上月亮也必不再发光照耀你,

耶和华却要作你永远的光,

你的 神要作你的荣耀。

²⁰ 你的太阳必不再下落,

你的月亮也必不退缩;

因为耶和华要作你永远的光,

你悲哀的日子必要终止。

²¹ 你的人民都必成为义人,

永远得地为业;

他们是我栽种的嫩芽,

我手所作的工作,

使我得荣耀。

²² 最小的要成为一族,

微弱的要成为强盛的国,

我耶和华必按着定期速速作成这事。

- 兴起发光：本章展望了未来的千禧年。尽管黑暗遮盖大地，幽暗遮盖万民，耶和华的荣耀却要显现照耀耶路撒冷。
- 万国的涌入：外邦人（列国）将带着他们的财富来到以色列。耶路撒冷的城门将昼夜

19

“No longer will you need the sun to shine
by day,

nor the moon to give its light by night,
for the LORD your God will be your
everlasting light,

and your God will be your glory.

20

Your sun will never set;

your moon will not go down.

For the LORD will be your everlasting light.

Your days of mourning will come to an
end.

21

All your people will be righteous.

They will possess their land forever,
for I will plant them there with my own
hands

in order to bring myself glory.

22

The smallest family will become a
thousand people,

and the tiniest group will become a

常开，不停地接收“列国的财宝”。

- 城市的蜕变：铜将代替为金，铁将代替为银。耶路撒冷将不再被称为“被撇弃的”，而是要成为永远的荣华和累代的喜乐。
- 永远的光：圣城将不再需要日头照耀，也不再需要月亮发光，因为耶和华亲自要作它永远的光，它上帝要作它的荣耀。

mighty nation.

At the right time, I, the LORD, will make it happen.”

- This chapter looks forward to the Millennium. While darkness covers the earth, the glory of the Lord rises upon Jerusalem.
- The Gentiles will bring their wealth to Israel. Gates will remain open continually to receive the "wealth of the nations."
- Brass will be replaced with gold, and iron with silver. Jerusalem will no longer be "forsaken," but will be an eternal banner.
- There will be no need for the sun or moon, for the Lord Himself will be the city's everlasting light.

Ch 61

1

The Spirit of the Sovereign LORD is upon me,

for the LORD has anointed me
to bring good news to the poor.

He has sent me to comfort the
brokenhearted

and to proclaim that captives will be
released

1 主耶和华的灵在我身上，

因为耶和华膏了我，

叫我传福音给困苦的人；

差遣我去医治伤心的人，

向被掳的宣告自由，

and prisoners will be freed.

2

He has sent me to tell those who mourn
that the time of the LORD's favor has
come,
and with it, the day of God's anger
against their enemies.

3

To all who mourn in Israel,
he will give a crown of beauty for ashes,
a joyous blessing instead of mourning,
festive praise instead of despair.
In their righteousness, they will be like
great oaks
that the LORD has planted for his own
glory.

4

They will rebuild the ancient ruins,
repairing cities destroyed long ago.
They will revive them,
though they have been deserted for
many generations.

5

向被囚的宣告释放；

²宣告耶和华悦纳人的禧年，

和我们的 神报仇的日子；

安慰悲哀的人，

³为锡安悲哀的人穿上装饰，

赐给他们华冠代替灰尘，

喜乐油代替悲哀，

赞美衣代替沮丧的灵，

他们必称为公义的橡树，

是耶和华栽种的，好使他自己得着荣耀。

⁴他们必重建久已废弃的荒场，

建立先前荒凉之地；

重修荒废了的城镇，

就是历代荒凉之处。

⁵那时，外人要服事你们，牧放你们的羊群，

外族人要作你们的农夫和葡萄园丁。

⁶至于你们，却要称为耶和华的祭司，

人必称你们为我们 神的仆人；

Foreigners will be your servants.

They will feed your flocks
and plow your fields
and tend your vineyards.

6

You will be called priests of the LORD,
ministers of our God.

You will feed on the treasures of the
nations
and boast in their riches.

7

Instead of shame and dishonor,
you will enjoy a double share of honor.
You will possess a double portion of
prosperity in your land,
and everlasting joy will be yours.

8

“For I, the LORD, love justice.
I hate robbery and wrongdoing.
I will faithfully reward my people for their
suffering
and make an everlasting covenant with
them.

你们要享用列国的财富，
因得着他们的荣耀而夸耀。

⁷ 你们必得加倍的分，代替你们所受的羞愧，
他们因自己所得的分而欢呼，代替羞辱，
所以在他们的境内，他们必拥有加倍的产业，
他们必有永远的喜乐。

⁸ 因为我耶和华喜爱公平，
恨恶不义的抢夺；
我要凭真理赏赐他们，
与他们立永远的约。

⁹ 他们的后裔必在列国中被人认识，
他们的子孙在万民中也必这样；
看见他们的，
都必承认他们是耶和华赐福的后裔。

¹⁰ 我因耶和华大大欢喜，
我的心靠着我的 神快乐，
因为他给我穿上救恩的衣服，
给我披上公义的外袍，

9

Their descendants will be recognized
and honored among the nations.
Everyone will realize that they are a people
the LORD has blessed.”

10

I am overwhelmed with joy in the LORD my
God!
For he has dressed me with the clothing
of salvation
and draped me in a robe of
righteousness.
I am like a bridegroom dressed for his
wedding
or a bride with her jewels.

11

The Sovereign LORD will show his justice to
the nations of the world.
Everyone will praise him!
His righteousness will be like a garden in
early spring,
with plants springing up everywhere.

- Verse 1 describes the Spirit of the Lord upon the Messiah to preach good news. Jesus quoted this in Luke 4 but stopped mid-sentence because the "day of

好象新郎戴上华冠，

又像新娘佩戴装饰。

¹¹地怎样发生苗芽，

园子怎样使所种的生长起来，

主耶和華也必怎样使公义和赞美，

在万国之前生长出来。

- 第一次与第二次降临：第 1 节描述了耶和華的灵在弥赛亚身上，要祂传好消息。耶穌在《路加福音》第 4 章中引用了这段经文，但在句中停了下来，因为“报仇的日子”（该节经文的后半部分）属于祂的第二次降临。
- 华冠代替灰尘：上帝应许赐给锡安悲哀的人“华冠（华美）代替灰尘”，“喜乐油代替悲哀”。
- 耶和華的祭司：以色列人将被公认为“耶和華的祭司”和“我们上帝的仆役”，成为世界的属灵中保。
- 加倍的产业：为了补偿他们以往所受的羞辱和凌辱，以色列民必在他们的境内得着“加倍的产业”（加倍的分），并享有永远的喜乐。

<p>vengeance" (the second half of the verse) pertains to His Second Coming.</p> <ul style="list-style-type: none"> • God promises to give the mourners of Zion a "garland instead of ashes" and the "oil of gladness instead of mourning." • The Israelites will be recognized as the "Priests of the LORD" and "Ministers of our God," serving as the spiritual mediators for the world. • For their former shame and dishonor, the people of Israel will possess a "double portion" in their land, enjoying everlasting joy. 	
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Ch 62

<p>1</p> <p>Because I love Zion, I will not keep still. Because my heart yearns for Jerusalem, I cannot remain silent. I will not stop praying for her until her righteousness shines like the dawn, and her salvation blazes like a burning torch.</p> <p>2</p>	<p>1 为了锡安的缘故我必不缄默， 为了耶路撒冷的缘故我决不静止， 直到它的公义如光辉发出， 它的救恩像明灯发亮。</p> <p>2 列国必看见你的公义， 众王必看见你的荣耀； 人要给你起一个新名， 是耶和华亲口指定的。</p>
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The nations will see your righteousness.
World leaders will be blinded by your
glory.

And you will be given a new name
by the LORD's own mouth.

3

The LORD will hold you in his hand for all to
see—
a splendid crown in the hand of God.

4

Never again will you be called "The
Forsaken City"
or "The Desolate Land."
Your new name will be "The City of God's
Delight"
and "The Bride of God,"
for the LORD delights in you
and will claim you as his bride.

5

Your children will commit themselves to
you, O Jerusalem,
just as a young man commits himself to
his bride.
Then God will rejoice over you

³ 你在耶和华的手中要作美丽的冠冕，
在你 神的掌上要作君王的华冠。

⁴ 你必不再称为被撇弃的，
你的地也必不再称为荒凉的，
你却要称为我所喜悦的，

你的地也要称为有丈夫的，
因为耶和华喜悦你，
你的地也必有丈夫。

⁵ 因为年轻人怎样娶处女，
那建造你的也必怎样娶你；
新郎怎样因新娘欢乐，
你的 神也必怎样因你欢乐。

⁶ 耶路撒冷啊！我在你的城墙上设立了守望的
人；

他们昼夜都不缄默；

提耶和华之名的啊！你们不要静止。

⁷ 你们也不要让 神静止，直至他建立耶路撒冷
,
等到他使耶路撒冷在地上成为受人赞美的城。

as a bridegroom rejoices over his bride.

6

O Jerusalem, I have posted watchmen on
your walls;

they will pray day and night, continually.

Take no rest, all you who pray to the
LORD.

7

Give the LORD no rest until he completes
his work,

until he makes Jerusalem the pride of
the earth.

8

The LORD has sworn to Jerusalem by his
own strength:

"I will never again hand you over to your
enemies.

Never again will foreign warriors come
and take away your grain and new wine.

9

You raised the grain, and you will eat it,
praising the LORD.

Within the courtyards of the Temple,

⁸ 耶和华指着自己的右手和他大能的膀臂起誓，说：

“我必不再把你的五谷给你的仇敌作食物，

外族人也必不再喝你劳碌所得的新酒；

⁹ 唯有那些收割的人可以吃五谷，并且赞美耶
和华；

那些收集的人可以在我圣所的院子里喝新
酒。”

¹⁰ 你们要经过，要从城门经过，

预备人民的道路；

你们要填高，要填高大道。

要捡去石头、向万民竖立旗帜。

¹¹ 看哪！耶和华曾向地极的人宣告，说：

“你们要对锡安的居民（“居民”原文作“女子”）说
：

‘看哪！你的拯救者来到了。

他给予人的赏赐在他那里，他施予人的报应在
他面前。”

¹² 人必称他们为圣洁的子民，

为耶和华买赎回来的人；

you yourselves will drink the wine you have pressed.”

10

Go out through the gates!

Prepare the highway for my people to return!

Smooth out the road; pull out the boulders;
raise a flag for all the nations to see.

11

The LORD has sent this message to every land:

“Tell the people of Israel,
‘Look, your Savior is coming.

See, he brings his reward with him as he comes.”

12

They will be called “The Holy People”
and “The People Redeemed by the LORD.”
And Jerusalem will be known as “The Desirable Place”
and “The City No Longer Forsaken.”

- The chapter opens with an anonymous first-person speaker: *“For Zion's sake I will not keep silent, and for Jerusalem's sake I will not keep quiet...”*

你也必称为被爱慕的，不被遗弃的城。

- 不静默的说话者(第 1-5 节) :
 - 本章以一个匿名的第一人称发言者开始：“我因锡安必不静默，为耶路撒冷必不不息……”
 - 这位发言者代表圣灵(或道成肉身前的弥赛亚)，祂在主不在的情形下不懈地作工，引导以色列的余民得着得救的信心。
 - 新名字：当以色列的公义被立定，她将得到新的名字，标志着她盟约的复兴：
 - 不再被称为*“撇弃的”(Forsaken)或“荒凉的”*(Desolate)。
 - 相反，她将被命名为协及巴(Hephzibah, 意为*“我所喜悦的”)，她的地要被称为彼拉(Beulah, 意为“有夫之妇/已婚”*)。
- 城墙上的守望者(第 6-9 节) :
 - 上帝在耶路撒冷的城墙上设立了“守望者”，他们受命要*“呼吁耶和華，不要使祂歇息”*，直等到祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的。
 - 这给以色列提供了一个象征性的保证：上帝已经起誓约束自己去实现祂对亚伯拉罕肉身子孙的字面应许，驳斥了“替代神学”(Replacement Theology)。
- 圣路大道(第 10-12 节) :

- This speaker represents the Holy Spirit (or the pre-incarnate Messiah), who works tirelessly in the absence of the Lord to bring a remnant of Israel to saving faith.
- When Israel's righteousness is established, she will receive new names designating her covenant restoration:
 - No longer called "*Forsaken*" or "*Desolate*."
 - Instead, she will be named Hephzibah ("*My delight is in her*") and her land Beulah ("*Married*").
- (v. 6-9):
 - God appoints "watchmen" on Jerusalem's walls who are commanded to "*give Him no rest*" until He establishes Jerusalem as a praise in the earth.
 - This serves as a symbolic assurance to Israel: God has bound Himself by oath to fulfill His literal promises to the physical descendants of Abraham, refuting replacement theology.
- (v. 10-12):
 - The chapter ends with a call to "*build up the highway*" and "*lift up a standard over the peoples*." It depicts a redeemed procession leaving a gated place of safety, which transitions directly into the

- 本章以呼吁*“修筑大道”、“除掉石头”并“向万民竖立大旗”*结束。它描绘了被救赎的队伍离开一个有门的避难所，直接过渡到第 63 章的事件。

events of Chapter 63.	
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