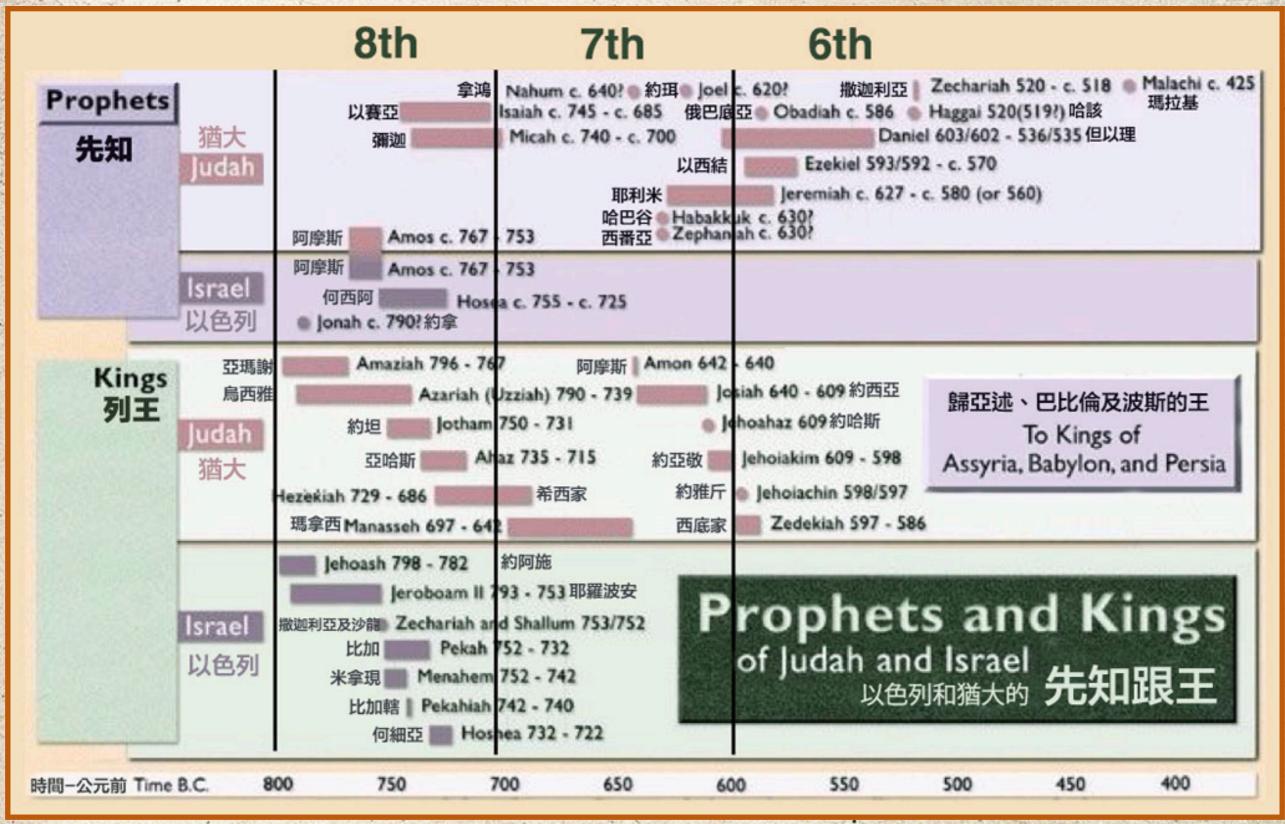


#### Neviim: Chronology in History 先知書: 歷史的時間表



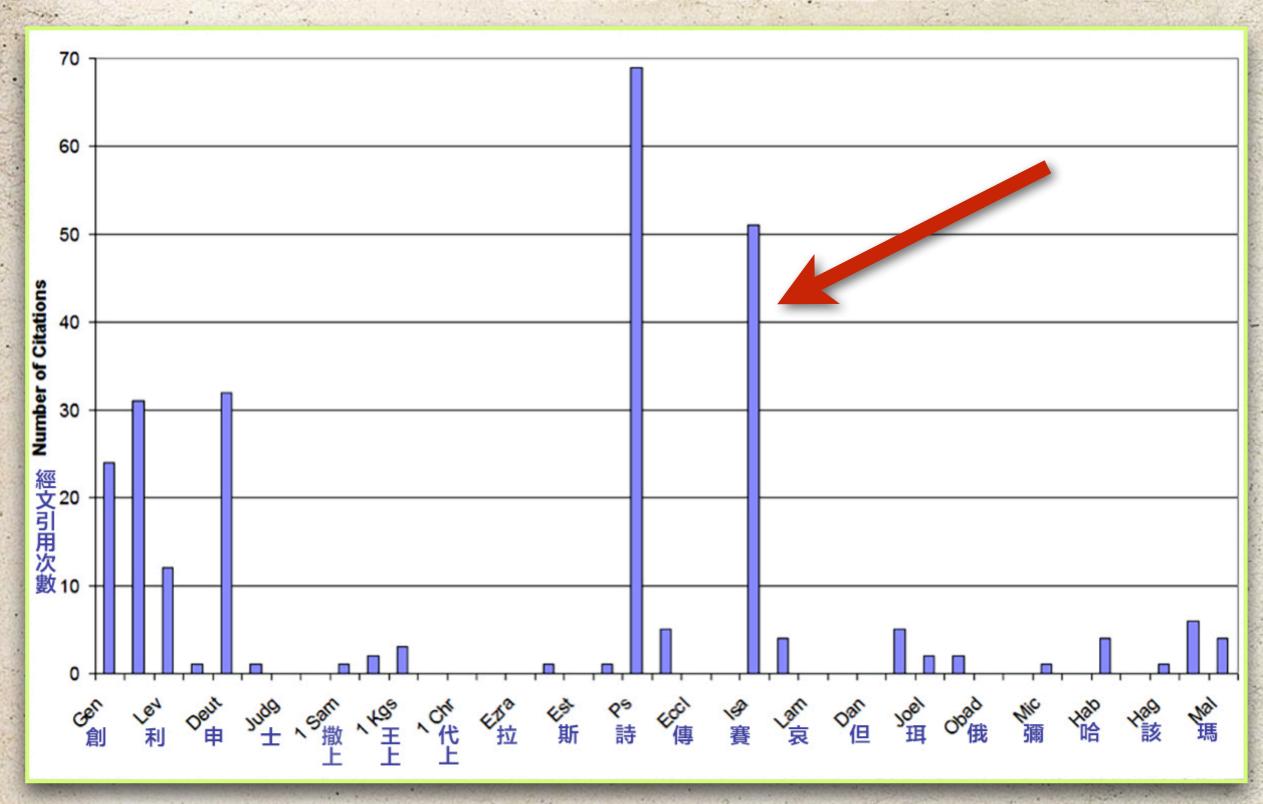
#### In Isaiah there are scores of verses we know and treasure

#### 以賽亞書裡有不同段落的經文是我們熟悉並珍惜的

- Is. 11.1 And there shall come forth a rod out of the **stem** of Jesse, and a Branch shall grow out of his roots
- 賽11:1 從耶西的本必發一條,從他 生的枝子必結果實
- Is. 53.6 All we **like sheep** have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- 賽53:6 我們都如羊走迷,各人偏行己路。耶和華使 我們眾人的罪孽都歸在他身上。
- Is. 53.5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
- 賽53:5 那知他為我們的過犯受害,為我們的罪孽壓傷。 因他受的刑罰我們得平安,因他受的鞭傷我們得醫治。

- Is. 7.14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
- 賽7:14 因此,主自己要給你們一個兆頭,必有 童女懷孕生子,給他起名叫以馬內利。
- Is. 9.6 For unto us a child is born, unto us a son is given:
- 賽9:6 因有一嬰孩為我們而生、有一子賜給我們
  - Is. 40.3 The voice of him that crieth in the wilderness, **Prepare ye** the way of the LORD, make straight in the desert a highway for our God.
  - 賽40:3 在曠野有人聲喊著說當預備耶和華 路在沙漠地修平我們 神的道
- <u>Is. 28.16</u> Therefore thus saith the Lord GOD, Behold, I **lay in Zion** for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
- 賽28:16 所以主耶和華如此說,看哪!我<mark>在錫安</mark>放一塊石頭,作為根基,是試驗過的石頭, 是穩固根基、寶貴的房角石,信靠的人必不著急。

### DIRECT QUOTES OF ISAIAH IN THE NT 在新約裡直接引用的以賽亞書經文



### THERE ARE 4 MAJOR RECURRING KINGDOM THEMES IN ISAIAH 在以賽亞書裡有四個主要 週期性的王國主題



The remnant 餘民



The servant of Jehovah (the LORD) 耶和華的僕人



## Kadosh

Kadosh, Kadosh, Kadosh, [is]

The HOLY of Israel 以色列的聖潔



The near kinsman-redeemer 至親的救贖主

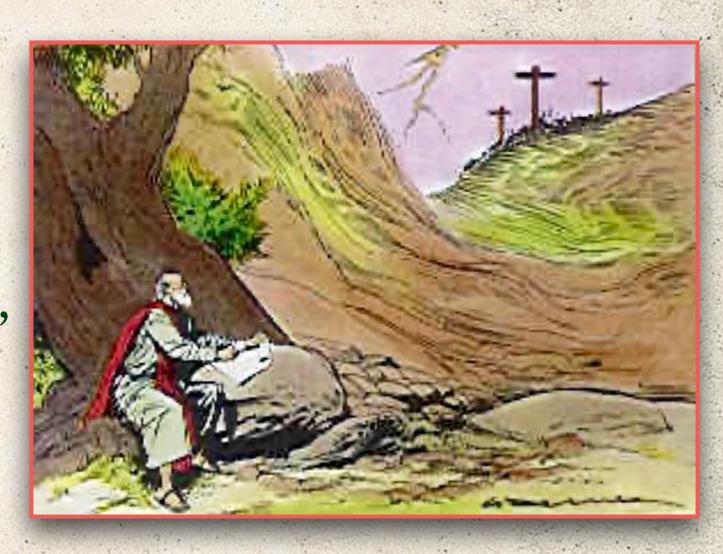
## BUT THE MOST REMARKABLE ELEMENT IN ISAIAH IS THAT HE SAW CHRIST 700 YRS. BEFORE HIS BIRTH

#### 但在以賽亞書中最特別的是 他在基督出生前700年就看到了祂

• John 12.41 These things
Isaiah said because he saw
His glory, and he spoke of
Him.

約翰福音12:41 以賽亞因為看見他的榮耀, 就指著他說這話。

(*John 12.37-41*)約翰福音12:37-41



# THE EARLY CHURCH FATHERS CALLED ISAIAH THE "FIFTH GOSPEL"

早期的教會父老稱<u>以賽亞</u>書為 "第五福音書"

# WE WILL TRY TO LOOK AT ISAIAH IN FOUR PHASES OF LIFE/ MINISTRY

我們將嘗試從生命/事奉的 四個階段來看<u>以賽亞</u>書

## CHAPTER 1-12: ISAIAH THE YOUNG PROPHET WITH HIS MINISTRY UNDONE BY VISION

第1-12章:年輕的先知<u>以賽亞因看見</u>異象而 覺得他及他的職事滅亡了



chapter I-I2: Isaiah the young prophet undone by vision of JHVH who is also immanuel 年輕的先知以賽亞 因著耶和華/以馬內利 所給的異象而被拆毀!

### CHAPTER 13-27: ISAIAH THE 'WATCHMAN' WITH AN ENLARGED HEART BURDENED FOR THE NATIONS

第13-27章: "守望者"以賽亞為了列國而 擴大了心頭的負擔



CHAPTER 28-39:
ISAIAH THE
INTERCESSOR WITH A
MERCIFUL HEART
STANDING 'IN THE GAP'
WITH THE REMNANT

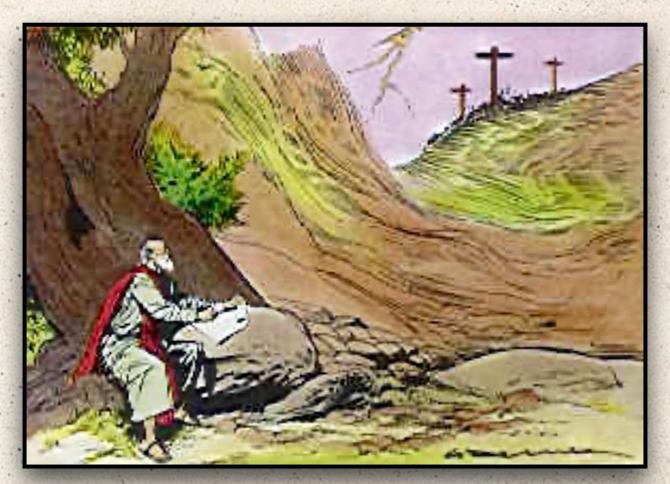
第28-39章:

代禱者以賽亞 有顆憐憫的心, '站在破口'為餘民代求



# CHAPTER 40-66: ISAIAH THE 'HERALD' BEARING THE TESTIMONY OF THE COMING 'SERVANT OF JHVH'

第40-66章: "先鋒"以賽亞為著 即將到來的"耶和華的僕人"而擔負著見證



# PHASE 1: ISAIAH'S VISION: THE GREAT UNDOING

第一階段:以賽亞的異象-極大的拆毀

9s. 6.5 Then said ? Woe is me! for ? am undone; because ? am a man of unclean lips, and ? dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts. 賽6:5 那時我說,禍哉! 我滅亡了! 因為我是嘴唇不潔的人,又住在嘴唇不潔的民中,又因我眼見大君王萬軍之耶和華。



# THE COINCIDENCE OF TWO EVENTS TRIGGERED HIS INAUGURAL PROPHETIC MINISTRY

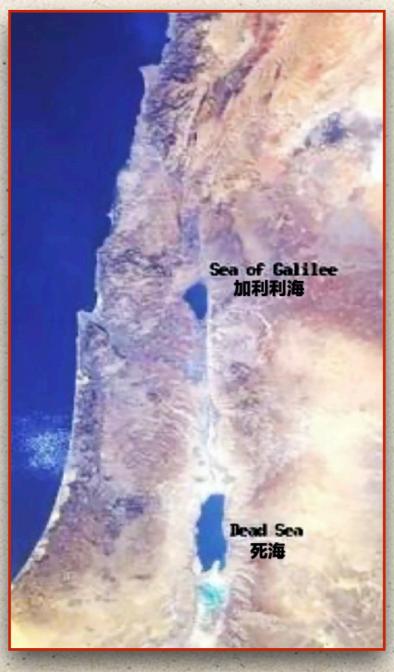
兩件事的巧合 觸發了他先知職事的開始

### #1 IN 750 BC A GREAT EARTHQUAKE (8.2) HIT AND DEVASTATED CITIES ALONG THE JORDAN/ AFRICAN RIFT

### 1. 公元前750年有個大地震(8.2級)使約旦/非洲裂谷沿線的城市遭受重創和破壞







- zechariah mentions it 200 yrs later- Zech 14.5 撒迦利亞在200年後提起 這件事-亞14:5
- Amos' call was marked as happening 2 yrs before this same earthquake amos 1.1-2 阿摩斯蒙召,是在這同樣地震發生的2年前-摩1:1-2
- Isaiah was young and this disaster could have shocked him awake-

is.29.6

當時<u>以賽亞</u>很年輕,這災難 可能把他震醒了<del>-</del>賽29:6

#### #2 THE EARTHQUAKE COINCIDED WITH THE TRAGIC SHOCK SURROUNDING UZZIAH'S LEPROSY

#### #2 地震發生同時,烏西雅王得痲瘋病是個悲劇性的衝擊

a. Josephus writes that the earthquake came at the precise moment Uzziah raised up the censer in the temple a. 約瑟夫記載,烏西雅王在聖殿舉起 香壇的同一時間,地震發生了

b. Jewish tradition also links the garthquake with this blasphemous act

b. <u>猶太人的傳統也將地震連於這個</u> 褻瀆的行為



"The Leper King"by Rembrandt "痲瘋病王" 林布蘭 畫

### SO YOUNG ISAIAH BEGAN TO PROPHESY IN ABOUT 750BC DURING THE REIGN OF UZZIAH

因此以賽亞在公元前750年,在烏西雅統治時期,開始說預言



- a prophetic exhortation 'boiled up' (nabi) out of:
   一個先知性的勸勉從這些
   裡面"沸騰出來":
- his love for the JHVH 他對耶和華的愛
- his study of the LAW
   他所學習的律法
- his wisdom of what was in man from his fear of JHVH 在對耶和華的敬畏中他知道了 人的裡面的光景

ISA 1-5:
ISAIAH BEGAN
BY
PROPHESYING
OF A RIGHTEOUS
GOD

以賽亞書1-5章: 以賽亞預言的開始 講到公義的神 chapter 1: the HOLY says, "Come, let us reason together..."

第1章: 耶和華說: 「你們來,我們彼此辯論…」

chapters 2-4: the Day of the Lord is a coming judgment to Judah for her pride and immorality

第2-4章: 耶和華的日子是將要臨到 猶大的審判, 因為她驕傲及不貞

chapter 5: Isaiah sings 'the ballad of my Beloved's Vineyard': JHVH's song of love and jealousy

第5章: 以賽亞唱"我心愛的葡萄園的歌謠"- 耶和華愛與嫉妒的歌

## THE YOUNG ISAIAH WAS FULL OF FIRE, ZEAL AND LIGHT 年輕的以賽亞充滿了火熱、熱忱及亮光



- the prophet was like a revival preacher
- ▶ 這先知像個復興的傳道人
  - "repent and the Lord will revive"
  - ▶ "若悔改,神就會復興"
  - "serve the Lord in your prosperity"
  - ▶ "在你富足的時候,應當服事神
  - "repent" to the rulers and ministers of Judah
  - ▶ 猶大的首領及大臣們要"悔改"
- BUT there was no repentance and no revival
- ▶ 但是沒有悔改! 也沒有復興!

#### ISAIAH 6:1

#### "IN THE YEAR THAT KING UZZIAH DIED..." 以賽亞書6:1"當烏西雅王崩的那年···"

- Isaíah's lífe was about to be profoundly changed
- 以賽亞的生命即將 被徹底的改變



#### ISAIAH 6:1 "IN THE YEAR THAT KING UZZIAH DIED..." 以賽亞書6:1 "當烏西雅王崩的那年···"

 Uzziah's death marked some kind of spiritual crisis in Isaiah's life

#### 烏西雅的死,在以賽亞的生命中 標出了某一種的屬靈危機

- i. The youthful, idealistic, positive 'soul' of Isaiah 'died' or was deeply shaken 以賽亞年輕、充滿理想、有"正直的"魂", 他覺得自己滅亡了!或深深的被震動了!
- ii. Shattered as he saw how deeply had been his own trust in king Uzziah, Judah and outward religious rituals 被破碎的他,看見了自己是如何深的將自己的信賴放在烏西雅王、猶大及外在的宗教儀式上



#### ISAIAH 6:1 "IN THE YEAR THAT KING UZZIAH DIED..." 以賽亞書6:1 "當烏西雅王崩的那年···"

 Uzziah's death marked some kind of spiritual crisis in Isaiah's life

#### 烏西雅的死,在以賽亞的生命裡 標出了某一種的屬靈危機

iii. questions, doubts and fears were stirring deep within Isaiah's heart

疑問、困惑及畏懼深深的攪動了 以賽亞的心

iv. he was driven to the Temple to pray and seek

他被驅動到聖殿去祈禱和尋求





### HERE IS THE CENTRAL MYSTERY OF HIS VISION - ISAIAH SAW THE UNSEEN JHVH 這是他異象的奧秘核心-以賽亞看見了

#### 人所不能看見的耶和華

- Isa 6.1 "i saw the Lord" 賽6:1- "我見到了主"
- Isa 6.1 uses the word "lord" lit. in heb, 'adonai'meaning 'master' used in addressing human lordslike Uzziah - as well as God
  - 賽6:1 用的字"主"的希伯來文是"adonai"-意思是"主人" 用來稱呼人類的主人-例:烏西雅;對神也是同樣稱呼
- Isa 6.5 "my eyes have seen the king the LORD of hosts"
  - 賽6:5-"我眼見大君王萬軍之耶和華"
- Now Isaiah uses the other "LORD" making it clear he has 'seen' JHVH = "I AM" 現在以賽亞稱的另一個"主",清楚表明,他"看見了耶和華"="我是"



## ONE CAN SEE THAT THIS VISION DEEPLY AFFECTED ISAIAH 由此可見這異象深深的影響了以賽亞

 For one "heaven moment" all sense of time and space ceased in the 'Eternal 'Now'

在一刹那的"屬天時刻"裡,所有對於時間及空間的感覺在永恆的"現在"裡停頓了

- he was shaken by the glory, majesty and holiness of the whole heavenly scene
   他感受到整個天上的榮耀、威嚴和聖潔的震撼
- Isa 6.5 "woe is me, for I am undone" 賽6:5- "禍哉! 我滅亡了!"
  - a)"i have seen the king, JHVH of hosts" "我眼見大君王萬軍之耶和華"
  - b)"my lips (all I have prophesied before this) are unclean"
    - "我是嘴唇不潔的人(在這之前我所預言的一切)"



### WITHIN THE VISION CAME THE CALLING 在這異象裡有了呼召

 One of the seraphim touched his lips with a coal from the fire on the altar cleansing them for holy use

其中的一個撒拉弗,用祭壇上火中的碳觸碰了他的嘴唇,為了聖潔的用途來做潔淨

 Heaven brings Isaiah into its confidence in his call:

天堂帶領以賽亞進入呼召他的信心裡

"whom shall I send?" "我可以差遣誰呢?"

- He was not asked or compelled to do anything 他沒有被要求或被強迫做任何事
- He was permitted to 'listen in' to the deliberations of the trinity

他被允許"旁聽"三一神的商議

 Overwhelmed by the mercy of JHVH, Isaiah offered himself to go as a vessel in God's plan

以賽亞受耶和華憐憫而不知所措,他獻上自己,為了神的計畫而成為可用的器皿

• "Here am I, send me" "我在這裡,請差遣我"



## BUT THEN CAME THE 'CROSS' IN ISAIAH'S CALL 接著來的是跟以賽亞呼召有關的"十字架"

#### Paraphrases 釋義:

- Isa.6.9 go to a people that willfully refuse to hear or see
- 賽6:9 要去一群故意拒絕聽或看的人那邊
- Isa.6.10 speak to their hardened hearts to prove my case for their judgment
- 賽6:10 要對他們剛硬的心說話,證明 他們將要受的審判
- Isa.6.13 a tenth (remnant) who hear will remain my faithful 'stump' bearing my holy seed even through the fire
- 賽6:13 聽到的十分之一(餘民)會是我 忠實的"樹椿",就算要經過火, 也能結出聖潔的種子



# AFTER THE VISION IT APPEARS ISAIAH LEFT PUBLIC MINISTRY FOR MORE THAN TEN YEARS 在看到這些異象之後,以賽亞彷彿 離開了公開的職事超過10年

- Isaiah was completely undone 以賽亞完全被拆毀了
- He had seen himself the faithful preacher exposed as a foolish prophet without vision 他以為自己是忠實的傳道者 卻被暴露是沒有異象的愚昧先知
- Over ten years Isaiah gradually layed hold of a whole new perspective 經過了10年之久,以賽亞漸漸的才能奠定全新的視角
- How will this new reality of the LORD enthroned over all effect Judah and the surrounding nations? 耶和華在全地坐寶座的這個新看見的事實,如何影響了猶大和其周圍的國家?





DURING THESE 10 YEARS JHVH BEGAN TO FILL OUT ISAIAH'S VISION WITH WHAT ARE CALLED THE "IMMANUEL PROPHECIES" ISA 7-12

在這10年當中,耶和華開始讓以賽亞的視野被所謂的 "以馬內利的預言"所充滿 賽7-12章

#### A CRISIS AROSE BECAUSE KING AHAZ HAD OPENED A DOOR TO THEIR ASSYRIAN ENEMY

#### 危機產生,因為亞哈斯王 向他們的敵人-亞述敞開大門

- he set up baal and ashtarte altars across the land
- 他在全境設立了巴力跟亞斯他錄的祭壇
- he sent his son through the fire of Moloch in the valley of Hinnom
- 他在欣嫩子谷裡讓他的兒女經火獻給摩洛
- he moved the brazen altar to the side, replaced it with an altar worshiping King Tiglath-Pileser, broke the laver off its mount (bulls), and closed the doors to the temple
- 他把銅祭壇搬到旁邊,取代為給敬拜提格拉毘列色王的祭壇,打斷洗濯盆下面的座子(牛), 並關閉聖殿



DURING THAT CRISIS ISAIAH SAW THAT THE ENTHRONED LORD OF HIS VISION WAS IMMANUEL - IN THREE PROGRESSIVE PROPHECIES ISA 7-12 在危機中,以賽亞看見了異象中坐寶座的神是以馬內利一記載在三個漸進的預言裡(賽7-12章)

- isa 7.14 immanuel would be "born of a virgin" nature of the human messiah's coming is miraculous
  - 賽7:14 以馬內利會是由"童女所生"-有著人類本性的彌賽亞的到來是個奇蹟
- isa 9.6-7 This child would come in divine power to Galilee with the "govt. upon his shoulders"
  - 賽9:6-7 這個孩子將帶著神聖的力量來到加利利"政權必擔在他的肩頭上"
- isa 11.1-5 immanuel will come from David's line with an anointing [messiah] of the spirit in all wisdom and mercy
  - 賽11: 1-5 以馬內利會來自大衛的族譜,有著聖靈恩膏的各樣智慧及憐憫

#### The 'Immanuel' years

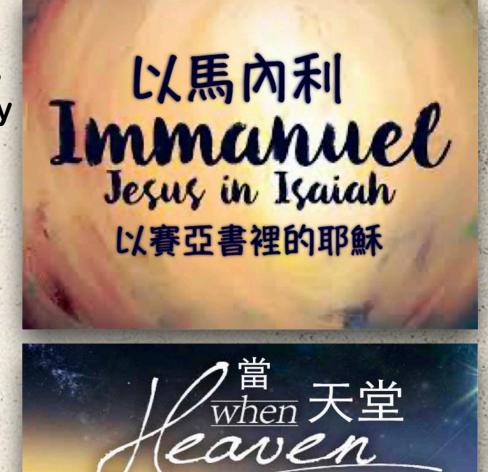
#### 以馬內利的年代

### ISAIAH BEGAN SEEING THE 'CONNECTION' BETWEEN JHVH ON HEAVEN'S THRONE AND THIS EARTHLY IMMANUEL

以賽亞開始看見在天上耶和華的寶座及地上的以馬內利

#### 彼此之間的"連貫"性

- JHVH enthroned would be revealed through this sign: 'immanuel'= a human (born) with God-reality
   -坐寶座的耶和華會通過以下徵兆被顯示出來:
   "以馬內利" = 一個人的(誕生)有著神的實質
- Isaiah was beginning to see that Judah's history was essentially being driven by this unseen spiritual purpose: Immanuel 以賽亞看見了猶大的歷史實際上是被這個看不見的屬靈目的-爾賽亞所牽動的
- and this brought Isaiah into his next and higher ministry as watchman
   因此,這就把以賽亞帶入他的下一個、更高的職事,成為守望者



降臨人間

### part two: watchman on the walls of zion

第二部份: 在錫安城牆上的守望者



Isaiah 13-27: an enlarged vision of JHVH over the nations

以賽亞書13-27章: 以耶和華放大的異象看列國

## HIS PROPHETIC DISCERNMENT CAME FROM A HEAVENLY PERSPECTIVE (HPOV) 他的預言性分辨力來自於屬天的觀點(屬天的視角)

 Isaiah 'sees' something above global politics - he sees JHVH upon the throne using and disciplining all the nations

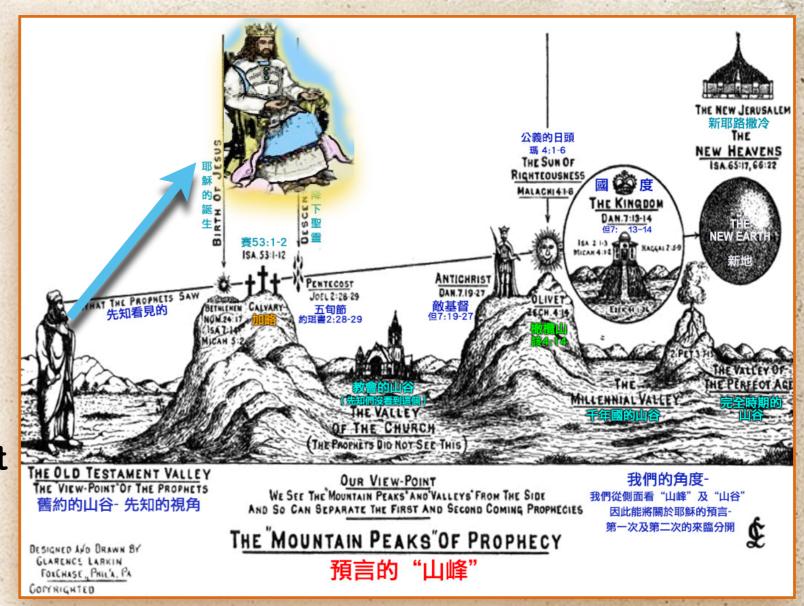
以賽亞看見了地上政治之上的-他看見耶和華在寶座上使用及 管教列國

 from Assyria right through to Egypt God had Purposed that Immanuel will rule the nations out of zion

Is.14.24-27 (kjv)

從亞述到埃及,神已經定意要讓以馬內利在列國中掌權

賽14:24-27



Is. 14.26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

賽14:26 這是向全地所定的旨意·這是向萬國所伸出的手。



### FROM HPOV ISAIAH HAS A 'BURDEN' FOR THE SURROUNDING COUNTRIES SURROUNDING ISRAEL

以賽亞從屬天的視角看以色列四週的列國而對他們有"負擔"

亞 淀 帝 國
Antioch ASSYRIAN-EMPLEE
安提阿,
Hamath

23:TYRE 23章:推羅

14: PHILISTIA 14章:<u>非利士</u>地

Memphis

**17:syria** 17章:<u>敍利亞</u>

15-16: MOAB 15-16章:摩押 Babylon-

- 「藤藤

Susa

13-14:BABEL 13-14章: 巴比倫

18-20:EGYPT/CUSH 18-20章:<u>埃及/古實</u> JHVH HAS RAISED ASSYRIA
TO HUMBLE ALL THESE NATIONS
耶和華興起了亞述,為了讓列國謙卑

## ISAIAH IS ENTERING INTO ANOTHER DIMENSION AS A PROPHET 作為先知,以賽亞進入了另一個空間

- The prophetic watchman is vital to God's purpose throughout history (cf. jer. 31.6, ez. 3.17-19, hab. 2.1-3)
- 在整個歷史裡,有先知異象的守望者對於 神的旨意是至關重要的

(耶31:6, 拉 3:17-19, 來2:1-3)

- a watchman stands in the counsel of God's Word
   守望者站在神的話語的忠告中
- a watchman learns what is coming from the Throne
   守望者學會看見什麼是來自 神寶座的
- a watchman warns as he stands for God's interests
   守望者為著神的權益做出警告
- a watchman remains on the wall paying careful attention to the details of JHVH's fulfillment 守望者要繼續站在城牆上,仔細注意 神預言應驗的細節



Is. 21.11

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

賽21:11

論<u>度瑪</u>的默示。有人聲從<u>西珥</u>呼問我,說:"守望的阿!夜裡如何?守望的阿!夜裡如何?"

Is. 21.12

The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come back again

賽21:12

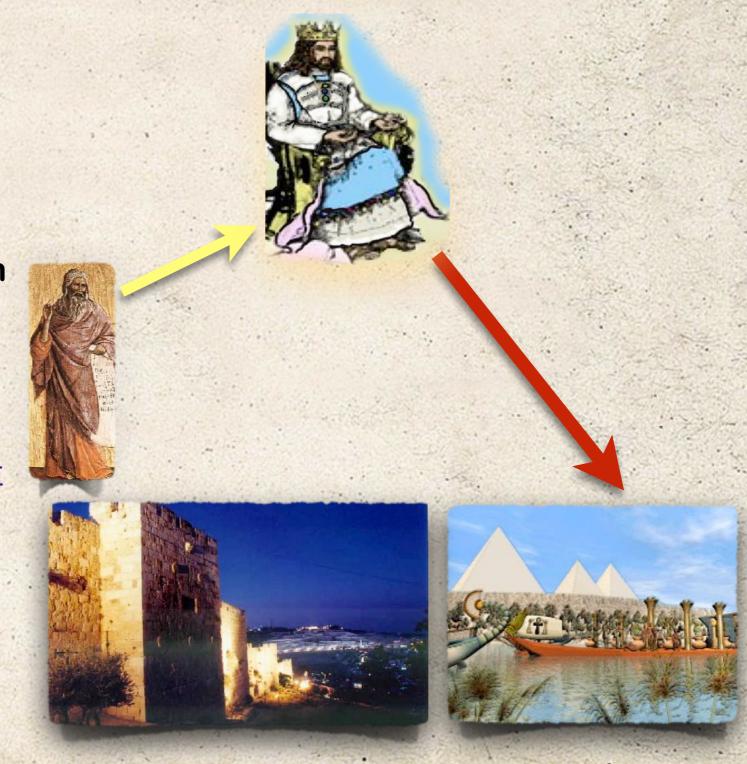
守望的說:"早晨將到,黑夜也來。你們若要問,就可以問,可以回頭再來。"

### ISAIAH SEES EVEN IN JUDGMENT JHVH HAS MERCY UPON JUDAH

以賽亞看見就算在審判中,耶和華還是向猶大施憐憫

 This HPOV of JHVH's heart enables Isaiah to come into his 3rd phase of ministry - an intercessor upon the walls for Zion for the remnant

從屬天的視角看見耶和華的 心意,讓以賽亞能夠進人他職事 的第三階段-在錫安的城牆上 為著餘民而成為代禱者



## PHASE 3 IN ISA 28-39: A MATURE ISAIAH INTERCEDING 'IN THE GAP' KNOWING JHVH'S MERCY [HESED]

以賽亞書28-39章的第三階段:

成熟的以賽亞站在"破口"上代求,知道耶和華有憐憫







- so a watchman is compelled to intercede between God's Hands of mercy and judgment 因此守望者不得不在 神憐憫和審判之手中間求情
- it's a place of solitude 那是一個孤單的位置
- it's a place of intimacy
  那是一個與神親密的位置
- it's a place of authority on behalf of God's purpose
   那是一個為著神的旨意而 有權柄的位置

### Isaiah hears the sigh of God: WOES in Isaiah 28-35

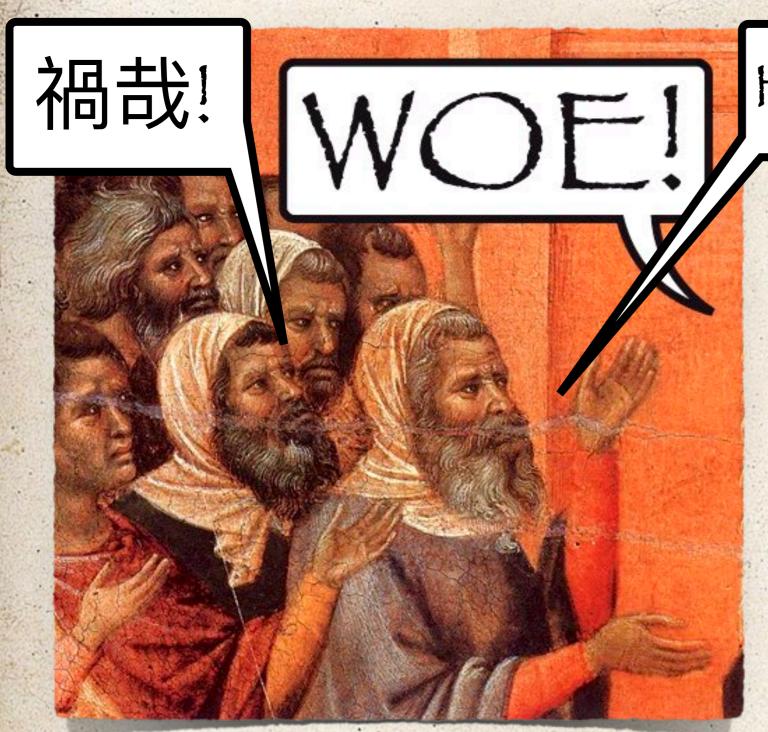
#### 以賽亞聽見了神的嘆息: 在以賽亞書28-35章裡的禍



- 2. Woes are groaned whenever wrath has begun going forth 當憤怒開始行動時,就呻吟出"禍哉"的 嘆息
- 3. Isaiah pronounces 6 'woes' in this section (Isa 28.1, 29.1,29.15, 30.1,31.1, 33.1) 以賽亞在這部份宣佈了6個"禍哉!"
  (賽 28:1, 29:1, 29:15, 30:1, 31:1, 33:1)

#### Looking at 3 woes in Isaiah 28-35

看看在以賽亞書28-35章裡的三個"禍哉!"



Hoy! 哎!

- Ephraim (no. Israel)
   以法蓮 (以色列北國)
- 2. Ariel (Jerusalem) 亞利伊勒(耶路撒冷)
- 3. JHVH's rebellious children (wherever) 耶和華悖逆的兒女(各處的)

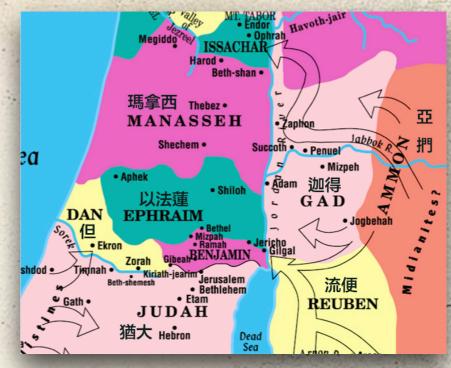
#### #1: ISAIAH 28 "HOY! [WOE] EPHRAIM"

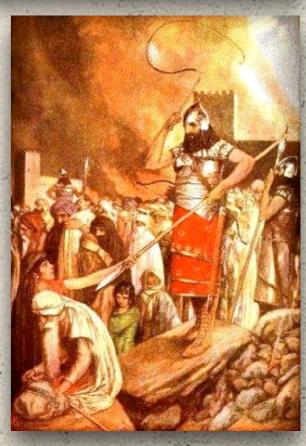
#1: 以賽亞書28章 "禍哉! 以法蓮"

- 1. blest tribe of Joseph 最蒙福的約瑟支派
  - Israel's most fertile land 他們有以色列最肥沃的土地
  - Samaria was the capital 撒瑪利亞是首都
  - stronger tribe than Judah in warfare 在打仗時比猶大支派更強
- 2. WOE bc/idolatry and worldliness led to their exile by the assyrians in 721BC

"禍哉!",由於拜偶像及屬世界,使他們在 公元前721年被擄到亞述

- 3. Last chance 最後的機會:
  - Is. 28.16 Therefore thus says the Lord GOD, "Behold,
    I am laying in Zion a stone, a tested stone,
    a costly cornerstone for the foundation, firmly
    placed. He who believes will not be disturbed."
  - 賽28:16 所以主耶和華如此說: "看哪!我在錫安放一塊石頭作為根基,是試驗過的石頭,是穩固根基、寶貴的房角石,信靠的人必不著急。"



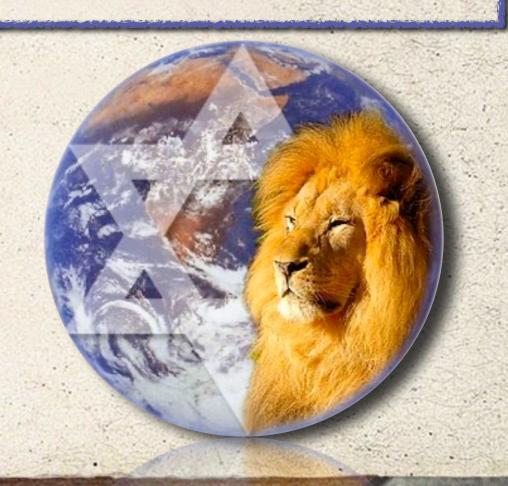


#### 2ND WOE: ISA. 29.1 "HOY ARIEL!"

第二個禍:賽29:1"唉!亞利伊勒!"

- 1. isa.賽 29.1 ~ Luke 路 13.34-35
- 2. isa.賽 29.3 ~ Luke 路 19.43-44
- 3. isa.賽 29.10 ~ Rom. 羅 11.8
- 4. isa.賽 29.13 ~ Mk. 可 7.6-7
- 5. isa.賽 29.14 ~ 1 cor. 林前 1.9
- 6. isa.賽 29.16 ~ Rom. 羅 9.19-21

"Ariel 亞利伊勒"
lit. in heb. 希伯來名l∞EayîrSa
"lion of God/神的獅子"
= Jerusalem/耶路撒冷



### THIRD WOE: ISAIAH 30-31 "HOY TO MY REBELLIOUS CHILDREN"

第三個禍:賽29:1"禍哉!這悖逆的兒女"

what does JHVH do about his rebellious children? 耶和華如何對待祂悖逆的兒女?

- I. He looks for an intercessor 池找一個代求的人:
  Is. 59.16 And he saw that there was no man, and wondered that there was no intercessor....
  賽59:16 他見無人拯救,無人代求,甚為詫異!
- 2.Till he found Isaiah and the remnant interceding: 直到他找到以賽亞及餘民來代求
- Is. 33.2 O LORD, be gracious unto us; we have waited for thee: be thou our arm every morning, our salvation also in the time of trouble.
- 賽33:2 耶和華阿!求你施恩於我們!我們等候你。求你每早晨作我們的膀臂,遭難的時候,為我們的拯救。

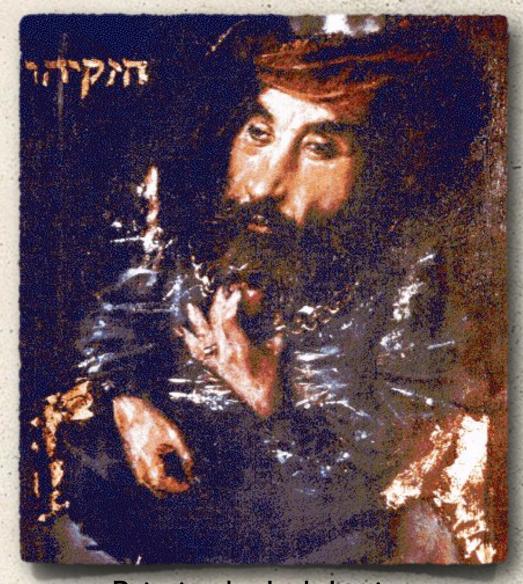




## The Lord heard Isaiah's intercession, revived and delivered Judah 神聽了以賽亞的代求,便復興及拯救了猶大

When Ahaz died, his son Hezekiah (who had been passed through the fire of molech) became the greatest king of Judah

當亞哈斯死了以後,他的兒子 希西家(他曾經在摩洛前經過火) 成了猶大最好的王



Painting by Jack Levine

## Hezekiah was truly a king after David's heart 希西家是接續大衛心意真實作王的

2Kings 18.3

And he did that which was right in the sight of the LORD, according to all that David his father did.

王下18:3 希西家行耶和華眼中看為正的事, 效法他祖大衛一切所行的。

2Kings 18.5

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

王下18:5 <u>希西家</u>倚靠耶和華以色列的 神, 在他前後的<u>猶大</u>列王中沒有一個及他的。



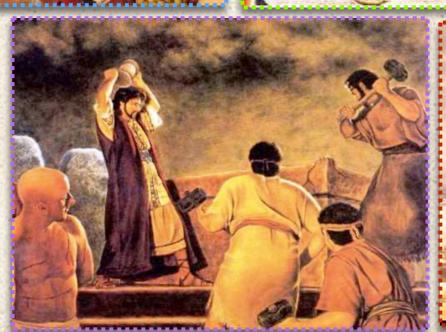
## His upright heart and acts of righteousness pleased the Lord

#### 他正直的心以及公義的行為討 神喜悅

- #1 act was to *cleanse* the house of God and *consecrate* the priesthood 'under the blood' 第一行動是潔淨 神的家,並 "在血的遮蓋"下獻上祭司的服事
- #2 act was to tear down all the idols of Judah 第二行動是拆除猶大全地所有偶像
- #3 act was to declare greatest passover feast since Solomon 第三行動是自所羅門以來,慶祝了最大的逾越節



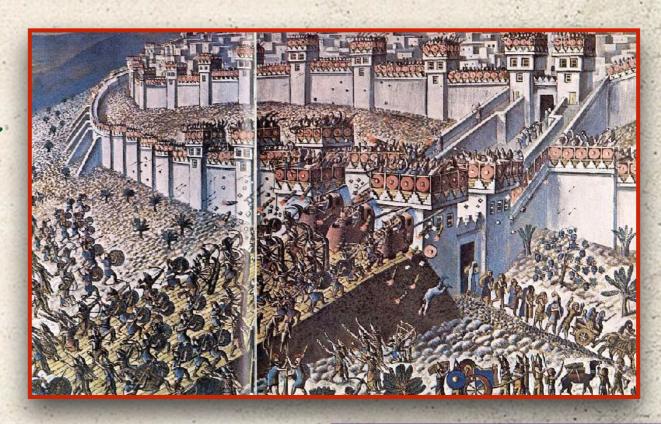




## His political acts were full of faith and the fear of Jehovah

#### 他的政治行動充滿了對耶和華的敬畏與信心

- #1 He stood up to Assyria refusing to pay tribute and fortified the cities in Judah
- #1 他站起來拒絕向亞述進貢,並鞏固了 猶大的城市
- #2 As a result Sennacherib invaded Judah with an army of 185,000 soldiers
- #2 結果西拿基立派185,000人的軍隊 進攻猶大
- #3 He demanded either full surrender of Jerusalem or total destruction and murder
- #3 他命令耶路撒冷完全投降或是要完全的毀滅及殺戮



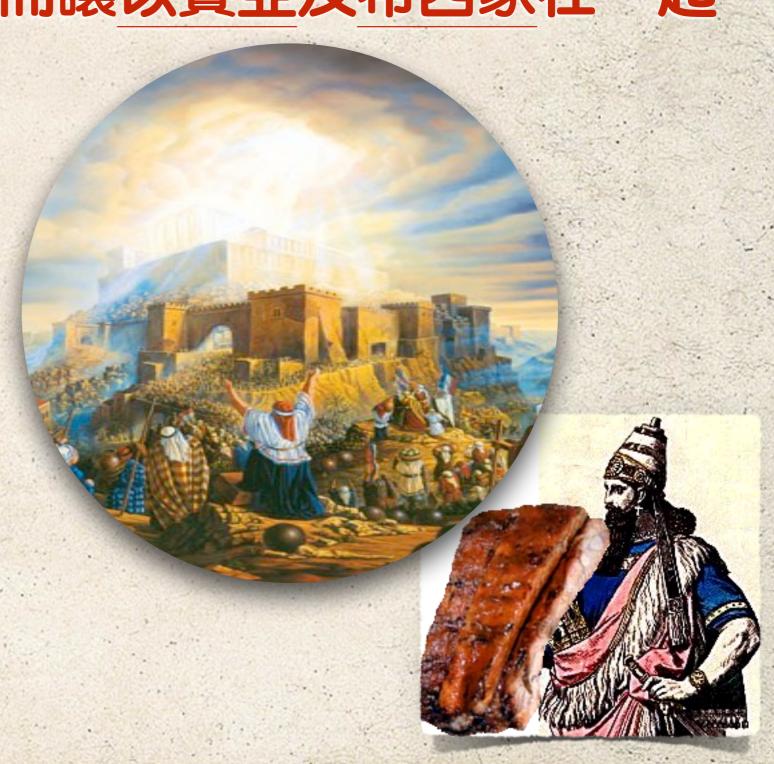




## The Lord bound Isaiah and Hezekiah together to revive Zion

神為了復興錫安而讓以賽亞及希西家在一起

Together they stood in the gap between Assyria and Jerusalem 他們一同在亞述和耶路撒冷之間的破口中挺立

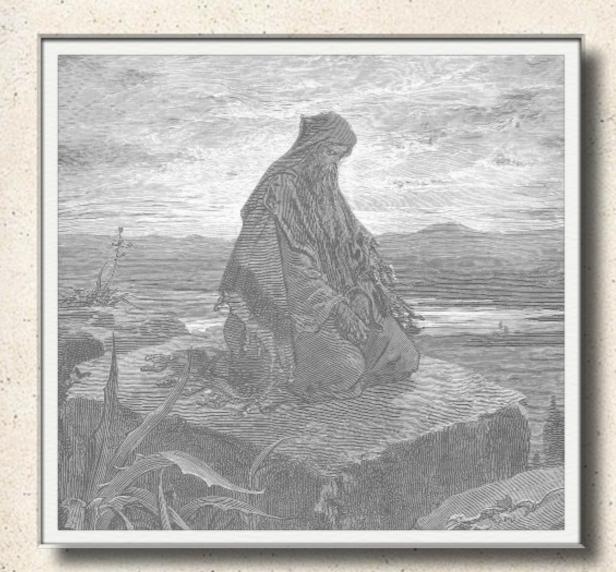


#### Isaiah stood in the gap with Hezekiah

#### 以賽亞與希西家一同站在破口上

2 Chr. 32.20 ¶ But King Hezekiah and Isaiah the prophet, the son of Amoz, prayed about this and cried out to heaven.

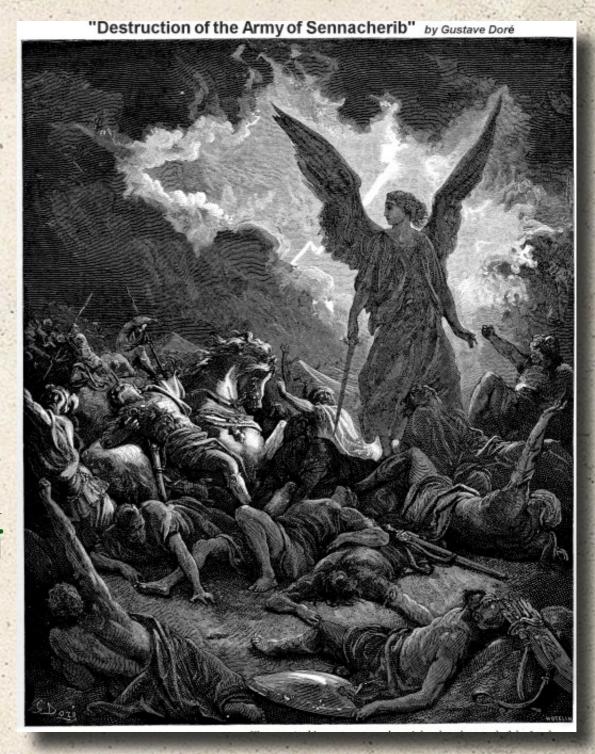
代下32:20 希西家王和亞摩斯的兒子先知以賽亞,因此禱告,向天呼求。





#### Isaiah's word of faith released God's Angel 以賽亞信心的話語差派出 神的天使

- •Is. 37.36 ¶ Then the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men arose early in the morning, behold, all of these were dead.
- •賽37:36 耶和華的使者出去,在亞 述營中殺了十八萬五千人. 清早有 人起來一看,都是死屍了。



## This is viewed by Jews as one of the 5 greatest moments in Judah's history 猶太人認為這是猶大歷史上最偉大的5個時刻

"Hezekiah's piety, which alone occasioned the destruction of the Assyrian army and the signal deliverance of the Israelites when Jerusalem was attacked by Sennacherib, caused him to be considered as the Messiah by some Talmudists" (ib. 99a).

"希西家的敬虔,讓耶路撒冷遭到西拿基立(Sennacherib) 攻擊時,就造成亞述軍隊的毀滅並讓以色列人得拯救的信號, 使他被一些塔木德派視為彌賽亞。

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# ISAIAH IS A STUDY OF HOW THE LORD PROGRESSES THE SERVANT FROM ONE LEVEL OF MINISTRY TO THE NEXT 從以賽亞書可以看見 神如何使僕人從一個階段進展到下一個階段



prophet of Word 先知的話語



prophet of Vision 先知的異象



watchman 守望者

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burden 負擔



intercessor 代禱者

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NEXT TIME下次:

