

BP Isaiah 2 (Ch.40-66)

1. What is the greater hope that Isaiah Ch 40 and onwards explores?

2. The first section Ch40-48 opens with an announcement of hope and comfort for Israel:

a. the people are told that the exile in _____ is over and that Israel's sin has been dealt with and a _____ is beginning.

So they should all return home to Jerusalem where God himself will _____ and all nations will see _____.

3. This opening announcement raises a big question that is "who is saying all of this?". The perspective of the prophet in these chapters is that of somebody who is living after the exile. But Isaiah died 150 years before any of that so what are we supposed to make of this?

4. Israel not only did not do that, they accused God:"the lord doesn't pay attention to our trouble in fact he's ignoring our calls." How did God respond to their doubts and accusations in chapters 41 to 47?

a) he says first: that _____ was not divine neglect rather it was God's _____ for Israel's _____.

b) it was for Israel's sake that God raised up _____ so that Israel could _____,

fulfilling Isaiah's words. So the right conclusion that Israel should draw is that their God (not the idols of the nations) is the king of history.

5. Israel should see God's hand at work in history and so become God's _____ telling the _____ who God is.

But by the end of the trial chapter 48 we find that Israel is still as rebellious and hardhearted as their ancestors. What does God do next?

6. In the next section 49 to 55. We're introduced to a figure who's called

1. 以賽亞書第 1-39 章是講述以色列國在神的審判下崩毀，40 章和之後卻是探索一個怎樣的盼望？

2. 第一大部分：40 至 48 章，以一個盼望的宣告和對以色列的安慰開始，這是一個怎樣的盼望與安慰？以色列民在 _____ 流亡已成過去，以色列的罪已被處理好，_____ 在開始中，他們全都應回家到耶路撒冷，在那裏神 _____，萬國都會看見 _____。

3. 第二以賽亞書的作者是誰？我們應怎樣看這是關乎以賽亞死後 150 年的信息？

4. 以色列沒有向其他國家作見證，反而是指責神，他們說：「神不會在意我們的困難，事實上祂無視我們的呼求。」神在第 41 到 47 章如何回應這些疑問和指責？

1) 祂首先說：_____ 不是神的忽視，而是神的 _____，對以色列的 _____。

2) 神為了以色列的緣故，興起 _____，所以以色列人可以 _____。這都應驗了以賽亞的話，所以以色列應認清他們的神是才是歷史的王、而不是其他國家的偶像。

5. 以色列從巴比倫的沉淪和波斯王古列的興起中，應該看見神的手在作工，所以應該要成為神的僕人，向其他民族作見證。但在 48 章審訊的結尾中，我們發現以色列仍然和他們的祖宗一樣悖逆和硬心，最

1 Jesaja 40 en de hoofdstukken daarna kijken uit naar welke hoop?

2. Het eerste gedeelte, hfdst 40-48, begint met een aankondiging van hoop en troost voor Israël:

a. aan het volk wordt verteld dat de ballingschap in _____ aan het einde gekomen is en dat de zonde van Israël is aangepakt en dat een _____ is gaat beginnen. Dus, ze moeten allemaal terugkeren naar Jeruzalem waar God zelf zal _____ en alle naties zullen zien _____.

3. De vraag is wel "wie zegt dit alles?" in deze aankondiging. Het oogpunt van de profeet in deze hoofdstukken is dat van iemand die na de ballingschap leeft. Maar Jesaja stierf 150 jaar voordat al deze dingen zijn gebeurd. Hoe verklaar je dit? (lang antwoord)

4. Het volk Israël is geen getuigen van God geweest, integendeel ze hebben God beschuldigd: "de Heer heeft geen aandacht voor onze problemen, hij negeert onze gebeden." Hoe heeft God hun twijfels en beschuldigingen beantwoordt in hfdst 41-47?

a) Hij zei eerst: dat _____ was niet dat God hun had verwaarloosd, maar het was Gods _____ voor _____ van Israël.

b) het was voor haar eigen bestwil dat God _____ zodat Israël _____, om de woorden van Jesaja in vervulling te brengen. Dus, de juiste conclusie is dat de God van Israël (en niet de afgoden van de naties) de Koning is van de hele geschiedenis.

5. Israël moet Gods hand zien werken in de geschiedenis en op die manier Gods _____ worden, de _____ vertellen wie God is. Maar aan het eind van het "verhoor/aanklacht" in hfdst 48, zien wij dat Israël nog steeds net zo opstandig en hardnekkig is als

<p>God's servant who's going to fulfill God's mission and do what Israel has failed to do. God gives this servant the title Israel, and sends this person on a mission to i) _____</p> <p>ii) _____</p> <p>and we're told that this servant is empowered by _____ to announce Good News and to bring God's Kingdom _____</p> <p>7. But what will ultimately happen to this Servant?</p> <p>He will be rejected and _____ and ultimately _____. In reality he is dying for the sin of _____, for the people's the people's _____ and _____. And then after his death, all of a sudden, the servant is just Alive again, and we hear that by his death he provided a _____. That is to put them in a - _____ with God.</p> <p>8. Isaiah describes 2 responses that people can have to what the Servant has done.</p> <p>i) with _____ and _____; These people are called "_____" and also "_____" These are the ones who will experience _____.</p> <p>ii) there are others who are called "_____" they reject _____.</p> <p>9. The last section of Isaiah Ch 56-66 is beautifully designed as a symmetry that brings together all of the themes of the book.</p> <p>At the very center are three beautiful poems that describe how the Spirit empowered servant</p> <p>i) is announcing _____ and he reaffirms all of the promises of hope from earlier in the book.</p> <p>ii) the new Jerusalem inhabited by God's servants will be the place from which _____ flow out to all the</p>	<p>後神有什麼行動？</p> <p>6. 從第 49 到 55 章我們看到，神會差派一位僕人完成以色列未能做到的事，他有哪兩個任務？</p> <p>1) _____。</p> <p>2) _____，且被神的靈賦予能力去宣告好消息，把_____。</p> <p>7. 然而這位僕人最後的遭遇如何？神又怎樣使用這位僕人，與人建立關係？這位僕人會_____，最終_____。他是為_____的罪而死，是為著人的_____和_____。然而，他又會活過來，透過他的死亡，提供一條_____。那是讓人可以與神_____。</p> <p>8. 而對僕人的犧牲，以賽亞書後來形容人會有哪兩種回應？</p> <p>一、以_____，這類人會被稱作_____，並將會經歷_____。</p> <p>二、被稱為_____，他們拒絕_____。</p> <p>9. 以賽亞書的最後部分：第 56 到 66 章，被精美地設計成一個對稱，在最中間的部分是三首美麗的詩，形容被靈賦予能力的僕人是怎樣的？</p> <p>1) 宣告_____，他重申在書中早些時候的所有盼望的應許。</p> <p>2) 神的僕人所居住的新耶路撒冷將會是一個_____</p>	<p>hun voorouders. Wat doet God dan?</p> <p>6. In het volgende gedeelte, 49-55, worden wij voorgesteld aan iemand die Gods knecht/dienaar wordt genoemd en die Gods missie zal volbrengen (wat Israël niet heeft kunnen doen). God geeft Zijn knecht de titel Israël, en stuurt deze persoon op een missie om:</p> <p>i) _____</p> <p>ii) _____</p> <p>Deze dienaar zal de kracht van _____ hebben om het Goed Nieuws te verkondigen en het Koninkrijk van God _____.</p> <p>7. Maar wat gebeurt uiteindelijk met Gods Knecht? Hij zal verworpen worden en _____ en uiteindelijk _____. In werkelijkheid sterft hij voor de zonden van _____, voor de _____ en _____ van het volk. En na zijn dood, leeft de Dienaar plotseling weer, en wij horen dat hij door zijn dood gezorgd heeft voor een _____. D.w.z. hij heeft hun in een _____ met God gebracht.</p> <p>8. Jesaja zegt dat er 2 manieren zijn hoe het volk kan reageren op wat de Knecht heeft gedaan.</p> <p>i) met _____ en _____. Deze mensen worden genoemd "_____" en ook "_____". Zij zullen _____ ervaren.</p> <p>ii) de 2e soort mensen worden "_____" genoemd; ze verwerpen/weigeren _____.</p> <p>9. De indeling van het laatste gedeelte, hfdst 56-66, legt al de thema's van het boek Jesaja in een mooi spiegelbeeld. In het midden zijn 3 mooie gedichten die vertellen hoe de Knecht in de kracht van Gods Geest:</p> <p>i) _____ verkondigt, en al de beloften van hoop (die eerder in het boek werden gegeven) nogmaals</p>
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<p>_____.</p> <p>10. What kind of place is the new Jerusalem which the repentant servants will inherit?</p> <p>i) _____ and _____ are gone forever,</p> <p>ii) people from all nations _____.</p> <p>iii) so that everyone could _____.</p> <p>11. And so the book of Isaiah ends with a very grand vision of the fulfilment _____.</p> <p>Through the _____ servant king, God creates a covenant family of all nations who are awaiting the hope of _____ and bringing a _____</p> <p>where God's kingdom finally comes _____.</p> <p>12. Share what you have learned from Isaiah part2.</p> <p>Scripture reading: Isa 61:1-3, 62:11-12</p>	<p>_____。</p> <p>10. 已悔改及被神原諒的人會繼承新的耶路撒冷，那會是一個怎樣的地方？</p> <p>一、沒有_____和_____。</p> <p>二、萬國的人民_____。</p> <p>三、所有人可以知道_____。</p> <p>11. 以賽亞書以一個很偉大的異象作結，就是_____。透過_____的僕人君王，神創造了一個萬國的約的家庭，他們在等候_____和帶來_____。在那裏神的國_____。</p> <p>12. 請分享你透過以賽亞書，對神最深刻的認識及學習。</p> <p>讀經：賽 61:1-3, 62:11-12</p>	<p>bevestigt.</p> <p>ii) het Nieuw Jeruzalem bewoond door Gods Knecht, zal een plaats zijn van waaruit _____ zal verspreiden naar alle _____.</p> <p>10. Wat voor soort plaats is het Nieuw Jeruzalem dat de knechten zullen erven?</p> <p>i) _____ en _____ zullen er nooit meer zijn,</p> <p>ii) volken van alle naties _____,</p> <p>iii) omdat iedereen _____.</p> <p>11. En zo eindigt het boek Jesaja met een groot beeld van de vervulling van _____. Door de _____ Knecht-Koning creëert God een verbondsfamilie van alle naties die op de hoop van _____ wachten. Hij brengt ook een _____ waar Gods Koninkrijk eindelijk _____.</p> <p>12. Deel met elkaar wat je over God hebt geleerd in Jesaja deel 2.</p> <p>Schriftlezing: Jes 61:1-3, 62:11-12</p>
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English : <https://www.youtube.com/watch?v=TzdEPuqgOg>

廣東話 : https://www.youtube.com/watch?v=444uVC_xt4g

國語 : <https://www.youtube.com/watch?v=iZE4a8phsXE>

1-12 對耶路撒冷的審判與盼望

1-2 舊耶路撒冷 叛逆、拜偶像 & 不公義

新耶路撒冷 為列國帶來公義及和平

6 以賽亞聖殿的異象

巴比倫 以色列

不，你已被潔淨！你要去...

聖潔的苗裔？

7-12 以色列

「以色列！我使你們回國...

從大衛家發出的新枝

13-27 對列國的審判與盼望

13-23 巴比倫及以色列 鄰國的衰落

我必升到天上... 找尋自己變成至高神一樣!

非利士 亞述

然而，你卻下陷!

雙城記 24-27

人類叛逆的罪惡... 以4-23章描述

高聳的城 注意被毀..

新耶路撒冷

28-39 耶路撒冷的興衰

28-35 指責耶路撒冷領袖

不！只有悔改 並信靠神 才能救!

36-39 希西家的應許

主呀！救我們 脫離亞述!

奇蹟地 拯救!

流亡

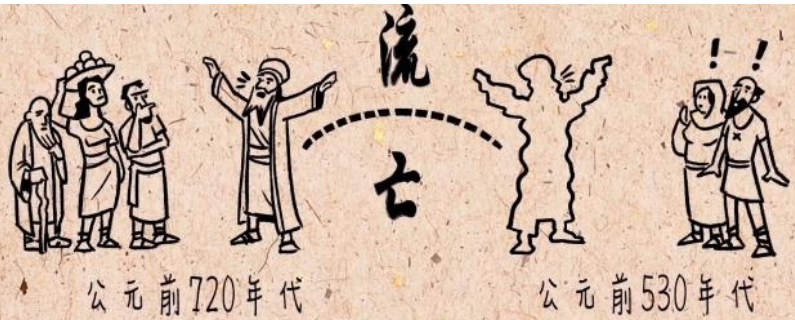
40

「安慰，安慰我們的人！」

- 流亡已經結束
- 以色列可以回歸故土
- 神的國度會臨到



A. 以賽亞的聲音
被傳送到
未來



B. 以賽亞
及
他的門徒的聲音
(8:16, 29:10-12, 30:8-9)



2:41 / 8:05

3

41-47

庭審現場

指控

神的回應

正確的結論

- 1) 流亡是審判，不是撒棄
- 2) 為著以色列的原故，神興起波斯打敗巴比倫 (見 13:17)

以色列的神是真正掌管歷史的王!

或許耶和華並非最有能力的神...

神的僕人為列國而來 42

4:08 / 8:05

4

40-48 宣告盼望

41-47 庭審現場

指控 → 神的回應 → 正確的結論

但... 以色列依然悖逆 **48**

我的案件被我的神忽略了 (40:27)

或許耶和華並非最有能力的神...

1) 流亡是審判，不是撤案
2) 為著以色列的原故，神興起波斯打敗巴比倫 (Ez 13:17)

以色列的神是真正掌管歷史的王！

神的僕人為列國而來 **47**

神要做一件新事！

4:25 / 8:05

5

49 神的僕人

你被稱為“以色列”

使命：

好消息！神的國度

① 恢復以色列

② 作列國的光

4:58 / 8:05

6

死裡復活的僕人

殺害

(53:12)

死裡復活! (53:10-12)



僕人的死

= 為罪而犧牲



我宣告你
與神和好!

7

5:32 / 8:05



8

6:00 / 8:05

以色列 使命： 恢復以色列 ① 作列國的光 ②

對列國展 神的國度

僕人的死 = 處罪而犧牲

眾僕人 (即聖潔的百姓) 謙卑悔改

和 惡觀 人視僕人 拒絕人

裡回 應

56-66 眾僕人繼承神的國

新耶路撒冷

60-62 僕人宣告 神的國來臨

6:33 / 8:05

9

② 作列國的光

56-66 眾僕人繼承神的國

新耶路撒冷

王啊 歸和平安!

願祢的 國降臨!

眾僕人： 繼承 新天新地

60-62 僕人宣告 神的國來臨

59 悔改的 禱告

63-64 悔改的 禱告

56b-58 惡人和眾僕人的對比

65-66a

56a 列國都被邀請進入神立約的家裡

66b

7:43 / 8:05

10

以賽亞書

受苦作 僕人的王
與列國 立約的家
新天新地 的盼望

★ 共有 40-46 章
聽到的
是頭的信息？
(1-39 章)
以賽亞
及
他的門徒：靈書
(40-66 章)

以賽亞：靈書
被傳送到
未來
以賽亞
及
他的門徒：靈書
(29:30-32, 33:22-24)



審判！
以賽亞的異象
靈有代價

以賽亞的信息：
耶路撒冷
新耶路撒冷

盼望！
神聖
新天新地
萬國之王
(1:1-11)
以色列
滿地流
(1:26-27)
新耶路撒冷
(1:26-27)

1-12 對耶路撒冷之審判與盼望

1-2 耶路撒冷
新耶路撒冷

3-12 審判與盼望

11 耶路撒冷
新耶路撒冷

12 耶路撒冷
新耶路撒冷

13-27 對列國之審判與盼望

13-27 對列國之審判與盼望

13-27 對列國之審判與盼望

28-39 耶路撒冷之興衰

28-39 耶路撒冷之興衰

40-48 宣告盼望

40-48 宣告盼望

49-55 僕人完成神的使命

49-55 僕人完成神的使命

56-66 眾僕人繼承神的國

56-66 眾僕人繼承神的國

流亡！

00:02

The book of the prophet Isaiah

00:04 [Q1]

In the first video we explored chapters 1 to 39

00:07

Which was Isaiah's message of judgment and hope for Jerusalem

00:10

He accused Israel's leader of rebellion against God and said that through Assiria and then Babylon

00:17

Israel's kingdom would come crashing down in an act of God's judgment

00:21

and so chapter 39 concluded with Isaiah predicting Jerusalem's fall to babylon

00:26

and the exile

00:27

and a hundred years after Isaiah it all sadly came to pass

00:31

but Isaiah's greater hope was for a new purified Jerusalem where God's kingdom would be restored through the future messianic king

00:38

and all nations would come together in peace

00:41

and so chapters 40 and following explore this great hope

00:45 [Q2]

the first main section chapters 40 through 48 open with an announcement of hope and comfort for Israel

00:52

the people are told that the babylonian exile is over and that Israel's sin has been dealt with and a new era is beginning

00:58

so they should all return home to Jerusalem where God himself will bring his kingdom and all nations will see his glory

01:05 [Q3]

Now stop for a moment because this opening announcement raises a big question

01:10

that is ¿who is saying all of this? who's voice are we hearing in these words of hope?

01:15

the perspective of the profet in these chapters is that of somebody whose living after the exile

01:21

in other words in the time period described by Ezra and Nehemiah

01:24

but Isaiah died 150 years before any of that so what are we supposed to make of this

00:02

先知以賽亞的書

[1]

00:04

在第一個影片中，我們探討了第 1 到 39 章

00:07

那是以賽亞對耶路撒冷審判和希望的信息

00:10

他指責以色列領袖背叛神，說出透過亞述，然後是巴比倫

00:17

以色列的王國會在神審判的行動下崩潰

00:21

所以 39 章以以賽亞預言以色列因巴比倫而倒下

00:26

和被擄流亡作結

00:27

而在以賽亞的 100 年之後，這些都讓人傷心地成真了

00:31

但以賽亞更大的盼望是對一個新的被煉淨的耶路撒冷，在那裏神的國度會透過未來的彌賽亞王而被復興

00:38

而萬國都會平安地聚到一起

00:41

所以 40 章和之後探索了這個大盼望

[2]

00:45

第一大部分——40 到 48 章，以一個盼望的宣告和對以色列的安慰開始

00:52

以色列民被告知在巴比倫的流亡已成過去，以色列的罪已被處理好，一個新的時代在開始中

00:58

所以他們全都應回家到耶路撒冷，在那裏神自己會帶來祂的國度，萬國都會看見祂的榮耀

01:05

現在我們先停一停，因為這開場的宣告引起了一個大問題

[3]

01:10

那是誰在說這一切的話？在這些盼望的話語中，我們是在聽誰的聲音？

01:15

先知在這些篇章的角度是一個住在流亡之後的人的角度

01:21

換句話說，是在以斯拉和尼希米所形容的時間

01:24

但以賽亞是在這些的 150 年前死的，所以我們應是怎樣去理解這事

01:30
Oh they're many who think that is still Isaiah in his own day speaking
01:34
but that he's been prophetically transported--so to speak-- 200 years into the future
01:39
and that he is speaking to the future generations as if the exile has passed
01:43
however the book of Isaiah itself gives us some clues that something else is probably going on
01:48
in chapters 8 and 29 and 30 we're told that after Isaiah was rejected by Israel's leaders
01:54
that he wrote and sealed up in a scroll all of his messages of judgement and hope
02:00
and that he passed it on to his disciples as a witness for days to come
02:05
eventually Isaiah died waiting for God to vindicate his words. Now remember chapters 1 to 39 were designed to show us that Isaiah predictions of judgement
02:14
were fulfilled in the exile, he's a true prophet. And so after exile is over Isaiah's disciples who have treasured his words for so long
02:23
open up the scroll and began applying his words of hope to their own day
02:28
so on this view the book of Isaiah consist of that first collection of Isaiah's words
02:32
as well as the writings of his prophetic disciples that God uses to extend Isaiah's message of hope to future generations
02:40
whichever view you end up taking everybody agrees that these chapters are announcing that the future
02:45
hope has come, that God is fulfilling Isaiah's prophetic promises
02:50
and so the prophet hopes that Israel will respond
02:53
by becoming God's servant
02:54
that is after experiencing God's justice and mercy through history
02:59
that they will now begin to share with the nations who God truly is
03:04
but that's not what's happening Israel instead of bearing witness to the nations is actually complaining

03:10 [Q4]

01:30
有很多人會想那仍然是以賽亞在他自己的日子說話
01:34
但他被預先地傳送到——可以這樣說——200年後的未來
01:39
他是在向未來的一代說話，就像流亡已成過去
01:43
但以賽亞書自身給了我們一些提示，很可能有一些其他事正在發生
01:48
在第8，29和30章，我們被告知當以賽亞被以色列領袖拒絕後
01:54
他寫了審判和盼望的信息，並把他所有的信息封印在一個書卷中
02:00
而他把這傳給他的門徒，作要來的日子的見證人
02:05
最後以賽亞死了，等候神去證明他的話。
02:09
現在我們回想一下，第1到及39章是的設計，是要顯示給我們看以賽亞對審判的預言會在流亡中應驗
02:16
他是一個真的先知。所以當流亡過去後，已珍藏了他的話很久的以賽亞門徒
02:23
打開書卷，開始把他盼望的話應用在他們自己的日子
02:28
所以從這個觀點，以賽亞書包括了第一個系列的以賽亞的話語
02:32
和他的先知門徒的寫作，神用此來延續以賽亞盼望的信息給下一代
02:40
無論是哪一個觀點，你最終會得到的結論是所有人都同意 這些篇章是未來的盼望已來到的宣告
02:46
神已應驗以賽亞的預言應許
02:50
所以先知希望以色列的回應會是
02:53
成為神的僕人
02:54
那是在通過歷史去經歷神的公義和憐憫之後
02:59
他們將會開始與其他國家，神究竟是怎樣的
03:04
但那不是在發生的事。
[4]
以色列沒有向其他國家作見證

and even accusing God. They say:"the lord doesn't pay attention to our trouble

03:14

in fact he's ignoring our calls. The babylonian exile -- and understandably-- caused Israel to lose faith

03:21

in their God. I mean maybe he is not that powerfull, maybe the gods of babylon are way greater than our God

03:27

and so the rest of these chapters 41 to 47 are set up like a trial scene

03:31

God is responding to this doubts and accusations with the following arguments:

03:36

he says first: that the exile to babylon was not divine neglect

03:39

rather it was divinely orchestrated as a judgement for Israel's sin

03:43

and second it was for Israel's sake that God raised up Persia to conquer babylon so they could come back home

03:50

fulfilling Isaiah's words

03:53

So the right conclusion that Israel should draw is that their God is the king of history

03:58

not the idols of the nations. In the fall of Babylon and the raise of persian king Sirus

04:03 [Q5]

Israel should see God's hand at work and so become his servant telling the nations who he is

04:08

But by the end of the trial chapter 48 we find that Israel is still as rebellious and hardhearted as their ancestors

04:15

as so God disqualifies them as his servant but God's still is on a mission to bless the nations and so

04:21

so the prophets says God's going to a new thing to solve this problem

04:25 [Q6]

which moves into the next section 49 to 55. We're introduced to a figure who's called God's servant

04:31

who's going to fulfill God's mission and do what Israel has failed to do.

04:35

God gives this servant the title Israel, and sends this person on a mission to -first of all- restore

04:41

the people of Israel back to their God, but second to become God's light to

03:10

反而是指責神，他們說："神不會在意我們的困難，事實上祂無視我們的呼求"

03:17

巴比倫的流亡事件——可以理解的——令以色列人對他們的神失去信心

03:22

我的意思是祂可能不是那麼有能力，可能巴比倫的神比我們的神偉大得多

03:27

所以第 4 1 到 4 7 章就設置得像一個審訊的場景

03:31

神用以下的論據回應這些疑問和指責：

03:36

他首先說：流亡到巴比倫不是神的忽視

03:39

反而，這是神的編排，對以色列的罪作審判

03:43

第二，是為了以色列的緣故，神興起波斯去征服巴比倫，所以他們可以回到家裏

03:50

應驗以賽亞的話

03:53

所以以色列所應得出的正確結論是他們的神是歷史的王

03:58

而不是其他國家的偶像

[5]

04:00

在巴比倫的沉淪和波斯王古列的興起中

04:03

以色列應該看見神的手在作工，所以應會成為祂的僕人，告訴其他國家祂是誰

04:08

但在 4 8 章審訊的結尾中，我們發現以色列仍是和他們的祖宗一樣悖逆和硬心

04:15

所以神取消他們成為祂僕人的資格，但神仍然是在進行一個祝福萬國的任務

04:21

所以先知說神將要做一件新事去解決這個問題

[6]

04:25

這引入到下一個部分，第 4 9 到 5 5 章，我們被介紹一個被稱為神的僕人的形象

04:31

他將要成全神的任務，做以色列未能做到的事

04:35

神給這個僕人以以色列的銜頭，差派這個人去進行一個任務

04:41

首先是復興以色列的子民回轉向神，但第二

the nations.

04:46

and we're told that this servant is empowered by God's spirit to announce good news and to bring God's kingdom over all of the nations

04:54 [Q7]

it sounds just like the messianic king from chapters 9 and 11, but then we learn the surprising way of how this servant will bring God's kingdom

05:02

he is going to be rejected, and beaten and ultimately killed by his own people

05:08

in reality as he's been accused and sentenced to death he is dying on behalf of the sin of his own people

05:15

the prophet says the servant's death is the sacrifice of atonement for the people's evil and rebellion

05:21

and then after his death, all of a sudden, the servant is just Alive again, and we hear that by his death he provided a way to make people righteous

05:30

That is to put them in a right relationship with God

05:33 [Q8]

and so this section concludes by describing two ways people can respond to the servant

05:37

some will respond with humility and turn from their sins and accept what God's servant did on their behalf

05:43

these people are called "the servants" and also "the seed" remember the holy seed from chapter 6

05:49

these are the ones who will experience the blessing of the messianic kingdom

05:53

but there are others who are called simply "the wicked" they reject both the servant and his servants

06:00 [Q9]

which brings us to the final sections of the book 56 to 66 where the servants inherit God's kingdom

06:06

these chapters are beautifully designed as a simetry that brings together all of the themes of the book

06:12

at the very center are three beautiful poems that describe how the spirit empowered servant

06:17

is announcing the good news of God's kingdom to the poor and he reaffirms all of the promises of hope from earlier in the book

06:24

是向萬國成神的光

04:46

我們也被告知這個僕人被神的靈賦予能力去宣告好消息,把神的國帶到萬國之中

[7]

04:54

這聽起來像第 9 和 11 章所提到的彌賽亞王,但我們之後認知到這個僕人以驚人方式帶來神的國:

05:02

他將會被拒絕,被打,最終被他自己的子民殺害

05:08

現實中,隨著他被指責和判死,為他自己子民的罪而死

05:15

先知說僕人的死是贖罪的祭,是為著人的惡和反叛

05:21

然後在他的死之後,突然之間,那僕人再次活過來,我們聽到透過他的死亡,他提供一條新道路去讓人稱義

05:30

那是讓他們與神能有一個正確的關係

[8]

05:33

所以這個部分由形容兩個人們能回應這個僕人的方式來作結

05:37

有些會以謙卑來回應,轉離他們的罪,接受神的僕人代表他們所做的事

05:43

這些人是稱作"僕人們",也是"種子"(想想在第 6 章中的神聖的種子)

05:49

這些人是那些將會經歷彌賽亞的國度的祝福的人

05:53

但那裏有其他被稱"惡人"的人,他們拒絕那僕人和他的僕人們

[9]

06:00

這引領我們進到本書最後的一些部分——第 56 到 66 章,在那裏僕人們繼承神的國

06:06

這些篇章被精美地設計成一個對稱,把書中所有的主題連在一起

06:12

在最中間的部分是三首美麗的詩,形容被靈賦予能力的僕人是怎樣

06:17

在宣告神國的好消息給貧窮的人,他重申在

the new Jerusalem inhabited by God's servants will be the place from which God's justice and mercy

06:30

and blessings flow out to all the nations of the world and surrounding these poems are to long prayers of repentance

06:36

where the servants confess Israel's sin and they grieve over all of the evil they see in the world around them

06:42

and so they ask God to forgive them and that his kingdom would come here on earth as it is on heaven

06:48

now in each side of these prayers are collections of more poems that contrast the destiny of the servants

06:54

with that of the wicked who prosecute them. God says he's going to bring his justice to all who pollute

07:00

his good world with their evil and selfishness and idolatry and it is going to remove them from his city forever

07:07 [Q10]

but the servants those who are humble before God and who repent and own their evil

07:12

they are forgiven they will inherit the new Jerusalem which we discover is an image for an entirely renewed creation

07:19

were death and suffering are gone forever and this brings us to the very outer frame of this part of the book

07:26

in this renewed world of God's kingdom people from all nations are invited to come and join the servants of God's covenant family

07:34

so that everyone could know their creator and redeemer

[Q11]

and so the book of Isaiah end

07:39

with a very grand vision of the fulfilment of all of God's covenant promises

07:44

through the suffering servant king God creates a covenant family of all nations

07:49

who are awaiting the hope of God's justice and bringing a renewed creation

07:54

where God's kingdom finally comes here on earth as it is in heaven

07:59

and that's the very powerful hope of the book of Isaiah

書中早些時候的所有盼望的應許

06:24

由神的僕人所居住的新耶路撒冷將會是一個

06:28

神的公義，憐憫和祝福臨到世界萬國的源頭

06:33

包圍著這些詩的是長長的悔改禱文

06:36

僕人們在承認以色列的罪和為所有他們在周遭世界中的罪惡哀悼

06:42

所以他們求神原諒他們，而祂的國會臨到地上如同在天上

06:48

現在在這些禱文的旁邊是一系列更多的詩歌，把這些僕人們和迫害他的惡人們的命運作出對比

06:57

神說祂將要把祂的公義臨到所有用他們的惡，自私和偶像崇拜去玷污祂美好世界的人

07:03

祂將要把他們從他的城中永遠除滅

07:07

但那些在神面前謙卑和悔改和承認自己的惡的僕人們

[10]

07:12

他們會被原諒，他們會繼承新耶路撒冷——我們會發現這是一個完全更新的創造的形象

07:19

在那裏死亡和苦難會永遠離去，這引領我們去到書中這部分最外圍的框架：

07:26

在這神的國的更新世界，萬國的人民被邀請來到和加入成神約的家的僕人們的一分子

07:34

所以所有人可以知道他們的創造者和救贖者

[11]

07:38

所以以賽亞書以一個很偉大的異象作結，就是所有神約的應許的實現

07:44

透過受苦的僕人君王，神創造了一個萬國的約的家庭

07:49

他們在等候神的公義的盼望和帶來一個更新的創造

07:54

在那裏神的國最終來到地上，如同在天上

07:59

這就是以賽亞書很有力的盼望