

Exhortation for 27/6/04 - Reading Isaiah 53 - Bro David

劝勉词 04年6月27日 - 读经 以赛亚书 53章 大卫 弟兄

There are very few passages in the Bible that deal so directly with the reason why we have gathered together than the portion of our readings for today and tomorrow from Isaiah. We have come to remember our Lord, and in particular his sacrifice whereby our sins have been forgiven and we are reconciled to God through him. The section that commences in Isaiah 52:13 with the words "Behold my servant" and follows through into chapter 53 specifically deals with the way our Lord laid down his life that we might live through him. 圣经里很少有其他地方像我们今明两天在以赛亚书中读到的内容更直接地解释我们聚会的原因。我们在一起纪念主，特别是纪念靠他的挽回祭（牺牲）使我们的罪得赦，靠他使我们与神和好。以赛亚书 52:13 开始写到：神仆必被高举。还有接下来的 53 章特别讲述了主如何献出自己的生命，从而使我们获得新生。

We have no doubt that this prophecy is speaking of Jesus for we are told this several times in the New Testament. The first we will consider is when Philip met up with the Ethiopian Eunuch reading his Bible as we read in Acts 8:27-35. The place from which the Ethiopian was reading was Isaiah 53:7-8. After reading the words, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth", he said to Philip, "Of whom speaketh the prophet this? of himself, or of some other man?" We are told: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus". This prophecy speaks specifically of Jesus and the way he laid down his life for us. 勿用质疑，我们相信这预言是在说耶稣，正如新约里的提示。让我们先思考一下使徒行传 8:27-35，当时腓利遇到一个埃提阿伯（今埃塞俄比亚）的太监，听见他念先知以赛亚的书。“他象羊被牵到宰杀之地，又象羊羔在剪毛的人手下无声，他也是这样不开口。他卑微的时候，人不按公义审判他（原文作“他的审判被夺去”），谁能述说他的世代？因为他的生命从地上夺去。”太监对腓利说：“请问，先知说这话是指着谁，是指着自己呢？是指着别人呢？”腓利就开口从这经上起，对他传讲耶稣。这个预言特别讲述了主献出自己的生命使我们获得新生的意义。

The second is in 1 Peter 2:21-25. Peter directs us to Isaiah 53 as he urges us to follow the example of Christ. He wrote: "Christ also suffered for us, leaving us an example, that ye should follow his steps". We know that we should all be followers of the example that Christ has left us. We should be prepared to extend ourselves for the benefit of others after Christ's example. To impress this point Peter then gives five quotations from Isaiah 53 for us to consider: 第二个我们要思考的地方在彼得前书 2:21-25，彼得引用以赛亚书 53 章的话敦促我们遵从耶稣的榜样，他说：“因基

督也为你们受过苦，给你们留下榜样，叫你们跟随他的脚踪行。”我们知道每个人都应该以耶稣为榜样，跟随他的脚踪。我们应该像耶稣那样随时准备为了他人的利益做出牺牲。为了强调此点，彼得从以赛亚书 53 章引用了 5 句话：

22 "Who did no sin, neither was guile found in his mouth: (Isaiah 53:9) 他并没有犯罪，口里也没有诡诈（以赛亚书 53： 9）

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; (Isaiah 53:7) but committed himself to him that judgeth righteously: 他被骂不还口；受害不说威吓的话，（以赛亚书 53： 7）只将自己交托那按公义审判人的主。

24 Who his own self bare our sins in his own body (Isaiah 53:4 & 12) on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (Isaiah 53:5) 他被挂在木头上，亲身担当了我们的罪（以赛亚书 53： 4, 12），使我们既然在罪上死，就得以在义上活。因他受的鞭伤，你们便得了医治。（以赛亚书 53： 5）

25 For ye were as sheep going astray; (Isaiah 53:6) but are now returned unto the Shepherd and Bishop of your souls." 你们从前好象迷路的羊，（以赛亚书 53： 6）如今却归到你们灵魂的牧人监督了。

From these two quotations the point is clearly made that when Yahweh opens this prophecy with the words "Behold my Servant" the servant He is speaking of is our Lord Jesus Christ. These are not the only two places where the prophecy is quoted but they clearly show that as we look at the prophecy we must look for its fulfilment in the work of Jesus Christ. 从这两条引文我们可以清楚地知道耶和华开口说预言“神仆被高举”的仆人指的就是耶稣基督。这两个地方不仅只是预言，而且我们可以看到耶稣的工作成就了预言。

Let us look at just some of the points in the prophecy. 让我们看看预言的其它部分。

The prophecy opens in Isaiah 52:13 with a call for us to "look and behold" the servant whom Yahweh has provided. He wants us to seriously consider him. That in fact is why we have come together now - we have come to remember him and all that he has done for us. We are told that this servant will act very wisely or prudently as he does the will of his Father. Because of his perfect obedience to God, "he shall be exalted and extolled, and be very high" (v13). Paul refers to this passage in Philippians 2:8-9 where he shows how Jesus was the servant of God, saying, "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, (Isaiah 52:13) and given him a name which is above every name:" Here is an example that our Lord has left us to follow - to humbly obey what God and Jesus have asked. If we do this

we too will be elevated to a position in the Kingdom with him when he returns. 以赛亚书 52: 13 的预言召唤我们期待那被将高举的耶和华的仆人。神向我们要我们仔细地考虑。这其实也就是我们聚会的原因 -- 我们纪念主和他做的一切。我们知道他非常智慧地按神的旨意行事。因为他完美地顺服了神，“必被高举上升，且成为至高”。(13 节) 保罗在腓立比书 2:8-9 谈论耶稣是神的仆人：’... 就自己卑微，存心顺服，以至于死，且死在十字架上。所以 神将他升为至高（以赛亚书 52: 13），又赐给他那超乎万名之上的名。”这就是主留给我们的榜样。谦卑地跟随神和耶稣的教导。如果我们做到，耶稣复临时，我们也将被高举到神国和主在一起，有我们的位置。

The shocking suffering Christ would go through at the hands of wicked men as he faithfully fulfilled the will of His Father is stated in verse 14: "Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men". People would be "astonished" to see his agony. His "appearance" was brutally "marred" through the scourging and beatings that he suffered prior to his crucifixion. Matthew tells of this when he said, "When he (Pilate) had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers: And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him" (Matthew 27:26-31). As we read these terrible things that happened to our Lord we see that God had foretold that this was what some would do to His servant whom He had sent to save people's lives. Let us seriously think about what happened to him as he patiently obeyed his Father and appreciate all he has done for us. 通过邪恶的人手基督经受了超乎想象的痛苦，令人信服地成就了神的旨意。以赛亚书 52: 14 写到：许多人因他(原文作“你”)惊奇，(他的面貌比别人憔悴，他的形容比世人枯槁)。许多人看到他的痛苦“惊奇”。被钉十字架前，经过鞭打，他的“面貌”极度“憔悴”。马太讲述说：于是彼拉多释放巴拉巴给他们，把耶稣鞭打了，交给他们钉十字架。巡抚的兵就把耶稣带进衙门，叫全营的兵都聚集在他那里。他们给他脱了衣服，穿上一件朱红色袍子；用荆棘编作冠冕，戴在他头上；拿一根苇子放在他右手里，跪在他面前，戏弄他说：“恭喜，犹太人的王啊！”又吐唾沫在他脸上，拿苇子打他的头。戏弄完了，就给他脱了袍子，仍穿上他自己的衣服，带他出去，要钉十字架（马太福音 27：26-31）。我们读到这些可怕描述，曾经发生在主身上，我们明白神的预言，这就是将要发生在他派遣拯救人类的仆人身上的事情。让我们认真地思考发生在主身上的一切，他是忍耐了多少痛苦顺从父神，我们真地要感激他所做的一切。

In Isaiah 53:1-2 the question is asked by the prophet, "Who hath believed our report?" The fact is, not many do believe, but we thank God that through His grace we have come to hear and believe that this servant here is our Lord Jesus Christ, sent by God to save us from sin and death. When Paul quoted these words he had been walking throughout the areas of the Roman Empire preaching the Gospel - but many would not listen. So in quoting Isaiah he said, "How shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Isaiah 52:7) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? (Isaiah 53:1) So then faith cometh by hearing, and hearing by the word of God." (Romans 10:14-17). 以赛亚书 53: 1-2 的预言里提出了问题：我们所传的(或作“所传与我们的”)有谁信呢?事实是，多数人不相信，但我们感谢神的恩典我们听到并相信这仆人就是主耶稣基督。神派他来从死亡和罪里拯救我们。当保罗引用这些话时已经在罗马帝国跋涉，传播福音。但是多数人不肯听从。他在罗马书 10: 14-17 引用说：若没有奉差遣，怎能传道呢?如经上所记：“报福音，传喜信的人，他们的脚踪何等佳美。”（以赛亚书 52: 7）只是人没有都听从福音，因为以赛亚说：“主啊，我们所传的有谁信呢?”可见信道是从听道来的，听道是从基督的话来的。

The fact that many did not believe fulfils what Isaiah next said: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isaiah 53:2-3). The majority in Israel rejected Jesus. He was indeed "a tender plant" growing up in the very dry and unfruitful ground of Israel all around him. They did not appreciate that he had come to deliver them from bondage to sin and death and open to them a new and wonderful way of service to God. As we read these words we should be moved with the accuracy of this prophecy foretelling that Christ would be rejected by most. However, let us try to imagine how our Lord would feel as he read these words, knowing that he would be treated shamefully, despised, and rejected by most. Even his brothers rejected him (John 7:5). What an added burden this was for him to bear. Yet Peter says he has left us an example that we should follow in his steps. Are we prepared to do this? 多数人不相信的事实却成就了以赛亚接下来的预言：他在耶和華面前生长如嫩芽，象根出于干地。他无佳形美容，我们看见他的时候，也无美貌使我们羡慕他。他被藐视，被人厌弃，多受痛苦，常经忧患。他被藐视，好象被人掩面不看的一样，我们也不尊重他。（以赛亚书 53: 2-3）大多数以色列人抛弃了耶稣。他的确是生长在干旱贫瘠的以色列大地的“嫩芽”。以色列人并不感激他帮助自己脱离罪与死的束缚，并且开辟一条新鲜美好的道路服侍神。我们读到这里被预言的精确所触动，基督的确是被多数人抛弃。不过让我们想象主曾经阅读这些预言的感受，了解自己将被多数人屈辱、轻视和抛弃。甚至他的亲兄弟也抛弃他。因为连他的弟兄说这话，是因为不信他。

(约翰福音 7:5) 对主来说要这是多么额外的负担。然而彼得说他给我们留下榜样，叫我们跟随他的脚踪行。我们准备这么做吗？

Let us just list the burdens that he bore for us. Let us read these things slowly and try to grasp what he did for us. 让我们列出他为我们承受的负担。让我们慢些阅读，努力理解他的付出。(以赛亚书 53: 4-5)

"Surely he hath 他诚然 * borne our griefs, 担当我们的忧患 * and carried our sorrows: 背负我们的痛苦 * he was wounded for our transgressions, 为我们的罪孽压伤 * he was bruised for our iniquities: 为我们的过犯受害 * the chastisement of our peace was upon him; and 他受的刑罚我们得平安 * with his stripes we are healed" , 他受的鞭伤我们得医治

As we look at this list we may respectfully ask, "Is there anything he has not done for us"? 当我们看这个单子可能谦恭地问: "有什么他没有为我们做?"

Why did he do this? Why did he take our burdens upon himself? The answer is given in verse 6: "Yahweh hath laid on him the iniquity of us all". The expression here indicates that "Yahweh has made the iniquity of us all to meet in him". He was a man tempted like we are yet without sinning (Hebrews 4:15). What Christ has done in totally overcoming sin is to show us the way that God wants us to live. By baptism into him we can share the victory he has gained. That is why in the prophecy we see the close connection between our problems and his bearing of them in himself. 他为什么这么做? 他为什么承担我们的负担? 答案在以赛亚书 53: 6—耶和華使我們眾人的罪孽都歸在他身上。這顯示“耶和華却定意(或作“喜悅”)將他壓傷, 使他受痛苦。”(以賽亞書 53: 10) 他也曾凡事受过试探, 与我们一样, 只是他没有犯罪。(希伯来书 4: 15) 基督所做的一切战胜了罪显示给我们神想要我们如何生活。受洗归入耶稣, 我们就能分享他的胜利。这就是预言包含的道理, 我们的问题有主为我们承受, 这之间的关系紧密相连。

The prophet said in verse 6: "All we like sheep have gone astray; we have turned every one to his own way". Each one of us knows how true that is. Even this week there have been times when we again did what we wanted and not the will of the Father. But in contrast to ourselves as wilful sheep, turning "every one to his own way" there is the Lamb of God who came to do his Father's will: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (v7). Here is "the Lamb of God which beareth away the sins of the world" (John 1:29). How thankful we are that God provided such a one as His Son. We have come here this morning to remember all that he has done for us and certainly this prophecy in Isaiah helps us do that. "He was cut off out of the land of the living: for the transgression of my people was he

stricken” (v8). Here we have the direct reason why our Lord suffered – it was because of the transgressions people had committed. 预言以赛亚书 53: 6 说“我们都如羊走迷，各人偏行己路”。我们每个人都知道这有多么真实。就在这个礼拜我们经常做我们想做的而不是按照父的旨意。但是对比我们自己犹如没有头脑的羊，只有神的羊羔从各人己路掉头，按照神的意思行。他被欺压，在受苦的时候却不开口；他象羊羔被牵到宰杀之地，又象羊在剪毛的人手下无声，他也是这样不开口。（以赛亚书 53: 7）神的羔羊，除去世人罪孽的。（约翰福音 1: 29）多么感谢神赐他的儿子！我们今天早上来到这里纪念他做的一切，当然以赛亚书预言也帮助我们。“他从活人之地被剪除，是因我百姓的罪过呢？”（以赛亚书 53: 8）这里我们找到主受苦的直接原因 — 世人的罪过。

His death is summarised this way. 他的死总结如下：* he made “his soul (life) an offering for sin” 他献本身为赎罪祭(以赛亚书 53: 10) * “He shall see the travail of his soul (life) and be satisfied” 他必看见自己劳苦的功效，便心满意足。（以赛亚书 53: 11）* “He hath poured out his soul (life) unto death” 他将命倾倒在死(以赛亚书 53: 12)

In these three statements we are being told that Christ would give “his life” for those whom he came to save. Matthew records the words of Jesus like this: “The Son of Man came not to be ministered unto, but to give his life a ransom for many” (Matthew 20:28). Paul, thinking upon the sacrifice of Jesus, said: “Who loved me, and gave himself for me” (Galatians 2:20). As we partake of this wine we recall the words of our Lord: “This is my blood of the new covenant which is shed for many for the remission of sins” (Matthew 26:28). 这些话告诉我们基督为那些愿意得到拯救的人献出生命。马太记录耶稣的话说：“正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（马太福音 20: 28）。保罗，想起耶稣的牺牲，说：“他是爱我，为我舍己。”（加拉太书 2:20）当我们举起这杯，想起主的话：因为这是我立约的血，为多人流出来，使罪得赦。（马太福音 26: 28）

However it was not only the laying down of his life whereby Jesus delivered us from our sins. It was first essential that he live a life of perfect obedience to the Father. This was also foretold in Isaiah 53:11. We see that Yahweh calls him “my righteous servant”. Jesus always upheld the righteousness of God and it was because of this that God raised him from the grave. Peter speaks of this righteousness of Jesus saying: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18). It is through his personal righteousness that he is now able to “justify many, for he shall bear their iniquities” (v11). 但是耶稣拯救我们脱离罪不仅仅是靠献出他的生命。首要的是他完美地顺服父神，这已经在以赛亚书 53: 11 预言了。我们看到耶和華称呼他“我的义仆”。耶稣总是高举神的义，因此神把他从坟墓里升起。彼得谈到耶稣的义说：“因基督也曾一次为罪受苦(“受苦”有古卷作“受死”)，就是义的代替不义的，为要引我

们到 神面前。按着肉体说，他被治死；按着灵性说，他复活了。”（彼得前书 3:18）通过他个人行义现在他能“得称为义，并且他要担当他们的罪孽”（以赛亚书 53: 11）

How thankful we are that God has provided His "righteous servant". Paul expresses the point like this, "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.... That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:19-21). 多么感谢神赐给我们他的“义仆”。保罗同样有所表达：“因一人的悖逆，众人成为罪人；照样，因一人的顺从，众人也成为义了。.....就如罪作王叫人死；照样恩典也借着义作王，叫人因我们的主耶稣基督得永生。”（罗马书 5: 19-21）

As we now share this bread and wine let us remember the wonder of God's love in providing His servant who obeyed his Father's will at all times. That "will" included the agonizing death that he suffered in the condemnation of sin and the opening of the way of life for himself and all of us. As we take this bread and wine let us do what God has asked us to do - "Behold my servant!" 当我们掰饼喝酒，让我们记住神的爱的奇迹，他赐给我们永远顺服他的仆人。这种意志包括他经历的痛苦的死亡，这死亡是对罪的谴责，包括为他自己和我们开辟新生的路。让我们耐心听从神的召唤-“神仆必被高举”。