

Dwell Week One : Exploited
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居所 第一周:被壓榨
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Worship 敬拜

願祢國度降臨 When Your Kingdom Comes

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在神的國度裡 有權柄和能力
不憑血氣 不憑勢力 單單倚靠主聖靈
在神的國度裡 屬神的子民
不分語言 在祢面前將榮耀歸與祢

願祢國度降臨在這地
同心高舉主耶穌的聖名
願祢聖靈彰顯在這地

施行神蹟 醫治能力
我們佇立在祢的同在裡

我們是祢揀選子民 帶著天國使命
靠著聖靈宣揚基督的能力
我們是祢天國子民 願祢帶來復興
再次甦醒 看見祢國度降臨

耶穌恩友歌 What a Friend We Have in Jesus

何等恩友慈仁救主，負我罪孽担我忧；
何等权利能将万事，来到耶稣座前求！
多少平安我们坐失，多少痛苦冤枉受，
都是因为未将万事，来到耶稣座前求。
我们有无试探引诱，有无难过苦关头？
决不应当因此灰心，仍当到主座前求！
何处能寻这般良友，同尝一切苦与愁？

我们弱点主都知道，放心到主座前求！
_我们是否软弱多愁，千斤重担压肩头？
主仍做我避难处所，奔向耶稣座前求！
你若正逢友叛亲离，好向耶稣座前求！
到祂怀中祂必保护，有祂安慰便无忧。
感谢主，谢谢弟兄姊妹的敬拜，阿们！

信靠耶穌真是甜美

1. 信靠耶穌真是甜美，只要信靠主恩言，
只要站在主應許上，信靠主蒙福無邊。

[副歌]: 耶穌耶穌何等可靠，多少事上已證明
耶穌耶穌寶貴耶穌，願我信心更堅定。

2. 信靠耶穌真是甜美，只要信靠主寶血，
只要憑著純一信心，能洗罪污白如雪。[副歌]

3. 信靠耶穌真是快樂，污穢本性即停止，
得著耶穌得著一切，生命喜樂和安息。[副歌]

4. 感謝主助我信靠你，你是我救主良友，

我深信你與我同在，從今時直到永久。[副歌]

Message 信息

The book of Isaiah is an epic compilation of the words, thoughts, emotions and theology of the prophet, Isaiah. He prophesied through the administrations of four different kings **Uzziah, Jotham, Ahaz and Hezekiah**.

以賽亞書是先知以賽亞的言語、思想、情感和神學的史詩彙編。他在烏西雅、約坦、亞哈斯和希西家四位國王的統治下發表了預言。

In 721 BC, right in the middle of his forty-year prophetic ministry, Israel was conquered by Assyria. As Isaiah watched the Northern kingdom disintegrate, he began to prophesy warnings to the southern kingdom of Judah, warning them to turn back to God or face the same fate. Isaiah was right, Babylon conquered Judah in 587 BC, long after Isaiah had died - but his warnings and his work carried great weight with the people of Israel. The authorship of the book is a hot topic among biblical scholars because of the book's structure and content:

西元前 721 年，就在他四十年預言事工的中期，以色列被亞述征服了。當以賽亞看著北方王國瓦解時，他開始向南方猶大國發出警告，警告他們要迴轉歸向神，否則將面臨同樣的命運。以賽亞是對的，巴比倫於公元前 587 年征服了猶大，而此時距離以賽亞已去世很久——但他的警告和他的工作對以色列人民產生了巨大的影響。由於以賽亞書的結構和內容，該書的作者身份是聖經學者的熱門話題：

Chapters 1-39: Pre-Babylonian exile

第 1-39 章：講述的是，以色列人在巴比倫之前的被擄

Chapters 40-66: 150 year jump, post-exile and after Isaiah's death. (Also a sharp literary turn here from prose to poetry)

第 40-66 章：講述的是，以賽亞死後差不多 150 年後猶大國被擄的預言，和關於彌賽亞的預言。（這裡也是從散文到詩的文學急劇轉變）

One idea: Isaiah was writing prophetically into the future.

一種觀點是：以賽亞是在預言未來。

The other idea: Isaiah wrote all he was seeing and feeling and handed those scrolls off to a group of his disciples who then applied that information, also prophetically, as they lived through the Babylonian exile. Either way, we believe the book of Isaiah is sourced in the life and heart and ministry of Isaiah. Our oldest manuscript of this book is also one of the most complete manuscripts in existence. It was among the Dead Sea Scrolls, found in 1947, but the scroll itself dates back to 125 BC and is all 66 chapters of Isaiah, written in 54 columns in a single scroll with no break at all between chapters 39 and 40. The people of Israel understood this entire book to be the work - however directly or indirectly - of the prophet Isaiah.

另一種觀點是：以賽亞寫下了他所看到和感受到的一切，並將這些捲軸交給他的一群門徒，然後他

們在經歷巴比倫流放時也預言性地應用了這些信息。不管怎樣，我們相信以賽亞書源自於以賽亞的生活、內心和事工。這本書最古老的手稿也是現存最完整的手稿之一。它屬於1947年發現的死海古卷之一，但該古卷本身的歷史可以追溯到公元前125年，是《以賽亞書》的全部66章，以54專欄寫在一個捲軸中，第39章和第40章之間沒有任何間斷。以色列人認為整本書都是先知以賽亞的作品——無論是直接或間接的。

Isaiah is quoted (or alluded to) in the Gospels approximately 21 times, 25 times in Paul's letters, 6 times in 1 Peter, 5 times in Acts, 4 times in Revelation, and once in Hebrews. 以賽亞書在福音書中被引用(或間接提及)大約21次，在保羅書信中被引用(或間接提及)25次，在彼得前書中被引用6次，在使徒行傳中被引用5次，在啟示錄中被引用4次，在希伯來書中被引用一次。

Isaiah is not just robust in length, it's weighty with content that points us toward the coming Kingdom and a true Messiah who will ransom the whole world. In Isaiah 9, Isaiah gives voice to some of the most powerful prophetic statements about the coming of Jesus: His name shall be called, wonderful, counselor.... 以賽亞書不僅篇幅長，而且內容豐富，將我們引向即將到來的王國和一位真正的彌賽亞，他將贖回整個世界。在《以賽亞書》第9章中，以賽亞給了一些關於耶穌降臨的最有力的預言：祂的名字將被稱為奇妙、謀士...

In Luke 4, Jesus launches his own ministry by quoting Isaiah and says, "I'm the fulfillment of these words."

在《路加福音》第4章中，耶穌通過引用以賽亞的話開始了他自己的事工，並說：“我應驗了這些話。”

So - Isaiah is a book with profound depth and enormous theological implications. It can be tricky to read because of the shifting timelines and voices - sometimes it's the prophet speaking, sometimes it's God speaking, sometimes it's the people protesting - but when we understand that all of Isaiah is pointing to the coming redeemer and trying to help us position our lives to receive and welcome His rescue, it becomes easier to understand.

所以——以賽亞書是一本具有深刻深度和巨大神學意義的書。由於時間線和敘述的變化，閱讀起來可能會很困難——有時是先知在說話，有時是神在說話，有時是人們在抗議——但當我們明白以賽亞書的全部內容都指向即將到來的救贖主並試圖幫助我們時將我們的生活定位為接受並歡迎祂的拯救，這變得更容易理解。

For the next five weeks, we're going to camp out in one specific chapter of Isaiah - chapter 58. We'll open it up like a treasure chest and look at all the gifts within the gift - and these gifts, if we apply them to our lives will be transformative. Isaiah saw the Savior coming from his side of the timeline; we are seeing His work from the other side of the timeline. We are blessed to have a rearview mirror and evidence of the saving work of Jesus as the lens through which we can read these words and set them in motion in our own world.

接下來的五週，我們將在以賽亞書的第58章紮營。我們會像打開寶箱一樣打開它，看看禮物裡面的所有禮物——如果我們把這些禮物應用到我們的生活中，它們將會改變我們的生活。以賽亞從這邊的時間線看見救主降臨；我們從時間線的另一邊看到他的工作。我們是有福的，有耶穌拯救工作的後視角和證據作為透鏡，透過它我們可以閱讀這些話語，並在我們自己的世界中付諸行動。

Today, we're going to tackle the first five verses. 今天, 我們要學習前五節經文。

**“Shout it aloud, do not hold back.
Raise your voice like a trumpet.
Declare to my people their rebellion
and to the descendants of Jacob their sins. Isaiah 58:1**

以賽亞書58:1 你要大聲喊叫, 不可止息, 揚起聲來好像吹角,
向我百姓說明他們的過犯, 向雅各家說明他們的罪惡。

This starts with a bang. Raise your voice like a trumpet. Trumpets, in Israel, are always used for calling the people together or calling God's attention to the offerings they are presenting to Him. Trumpets are not subtle. If you've ever had a kid in orchestra or marching band, learning to play the trumpet, you know that at trumpet cannot be ignored. So whatever follows the statement: “Raise your voice like a trumpet” is going to be really important. To whom is the prophet speaking here? The descendants of Jacob. He's talking to God's chosen people. People who know the rules and the ways and the stories. People who understand that there is consequence in knowing and being known by God. That's also us. So we are about to hear about the people's rebellion and their sins... 這從一聲巨響開始。揚起聲來好像吹角。在以色列, 號角總是用來召集人們聚集在一起, 或吸引神注意他們向祂獻上的祭品。小號並不含蓄。如果您曾經有一個孩子在管弦樂團或軍樂隊中學習吹小號, 您就會知道小號是不容忽視的。因此, 無論「像喇叭一樣提高聲音」這句話後面的內容都非常重要。先知在這裡對誰說話? 雅各的後裔。他正在對神的選民說話。了解規則、方式和故事的人。人們明白認識神和被神認識是有後果的。那也是我們。所以我們即將聽到人們的叛亂和他們的罪惡...

**For day after day they seek me out;
they seem eager to know my ways,
as if they were a nation that does what is right
and has not forsaken the commands of its God.**

以賽亞書58:2 他們天天尋求我, 樂意明白我的道,
好像行義的國民, 不離棄他們神的典章。

Day after day. Such an interesting way to say it. They are at least very consistent. Day after day. And then he says, “They seem eager to know my ways...”. And they are acting like they haven't forsaken God's commands. 日復一日, 這種說法很有趣。他們至少非常一致, 日復一日, 然後他說, 「他們似乎樂意明白我的道」。他們的表現就好像他們沒有離棄神的典章。

**They ask me for just decisions
and seem eager for God to come near them.**

以賽亞書58:2 向我求問公義的判語, 喜悅親近神。

Again, the prophet says, “they seem eager”. That word eager in Hebrew is the word “delight”. They seem to delight in this, but that is not true in their hearts - somehow their delight has turned to something else. 先知再次說道, 「他們似乎很樂意」。希伯來語中的“樂意”一詞是“喜悅”。他們似乎對此感到高興, 但內心並非如此——不知何故, 他們的喜歡轉向了其他事情。

**‘Why have we fasted,’ they say,
‘and you have not seen it?’**

**Why have we humbled ourselves,
and you have not noticed?’**

以賽亞書 58:3 他們說, ‘我們禁食, 你為何不看見呢?
我們刻苦己心, 你為何不理會呢?’

Here we arrive at the heart of the issue. Actually, the heart of the issue IS exactly that - it’s an issue in their hearts. *We’re fasting - but you aren’t seeing it. We’re super humble! But you haven’t even noticed.* Is it still humility if we need someone to notice it? They reveal here that what should be sourced in delight is rooted in something else entirely. They are doing the right things in the wrong way and they are not getting the results they want. 到這裡, 我們就到達了問題的核心。其實問題的核心就在於他們內心的問題。我們在禁食——但你卻看不見。我們非常謙卑！但你甚至沒有註意到。如果我們需要有人注意到, 這還是謙卑嗎？他們在這裡揭示了本應該源自於歡喜的東西卻完全植根於其他東西。他們以錯誤的方式做正確的事情, 卻沒有得到他們想要的結果。

What’s happened here is they have mixed in a little Canaanite worship with their worship of Yahweh. That pagan worship appeals to and appeases the gods so they can get what they want from them. The Israelites have slipped into this mindset as well. They see fasting as a device to handcuff God to their agenda. This false worship is rooted in a desire to pressure Him into blessing or protecting or prospering them and it reveals a deep fault line in their understanding of who He is and how He works. The essence of the Hebrew religion is not to twist God’s arm to get him to perform, but rather to respond to His invitation into a loving and life-giving relationship. And the prophet goes on to say why their fasting is producing such dismal results: 這裡發生的事情是他們將一點迦南崇拜與他們對耶和華的崇拜混合在一起。異教崇拜吸引並安撫眾神, 這樣他們就可以從神那裡得到他們想要的東西。以色列人也陷入了這種心態。他們將禁食視為將神束縛於他們議程的一種手段。這種錯誤的崇拜植根於一種渴望, 迫使祂祝福、保護或繁榮他們, 它揭示了他們對祂是誰以及祂如何工作的理解上的深刻斷層。希伯來宗教的本質不是扭轉神的手臂讓祂表演, 而是回應祂的邀請, 建立充滿愛和賦予生命的關係。先知接著說為什麼他們的禁食會產生如此慘淡的結果：

**“Yet on the day of your fasting, you do as you please
and exploit all your workers.**

以賽亞書 58:3 看哪, 你們禁食的日子, 仍求利益, 勒逼人為你們作苦工。

**Your fasting ends in quarreling and strife,
and in striking each other with wicked fists.**

以賽亞書 58:4 你們禁食, 卻互相爭競, 以兇惡的拳頭打人。
你們今日禁食, 不得使你們的聲音聽聞於上。

Uh oh. Turns out, God is watching ALL their actions and words and attitudes and not just their fasting and their show of humility. God sees it ALL and says their behavior toward others who are made in His image has separated them from their ability to see or hear from God - it's also obscured their ability to see themselves with any degree of accuracy. When duty displaces delight we will inevitably find ourselves in the wild, angry, miserable land called Dead Religion. Dead Religion is filled with rule books and hall monitors, but all the joy and life is siphoned out of it. The beautiful mystery of falling in love with an unimaginably magnificent God is snuffed out by a cookie-cutter spiritual formation that is transactional - I do this for you, You do this for me - and transactional relationships are built for banking and commerce and contracts - but they are not built for love. They are not satisfying, even at their best and at their worse, they are soul-crushing. 呃哦。事實證明，神正在觀察他們所有的行為、言語和態度，而不僅僅是他們的禁食和謙卑的表現。神看到了這一切，並說他們對按照祂的形象創造的其他人的行為使他們無法看到或聽到神的聲音 - 這也模糊了他們以任何程度的準確性看到自己的能力。當責任取代了歡喜時，我們將不可避免地發現自己身處在狂野、憤怒、悲慘的土地，被稱為死亡宗教。《死亡宗教》充滿了規則手冊和大廳監視器，但所有的歡樂和生命都被吸走了。愛上一位難以想像的偉大神的美麗神秘，被一種千篇一律的交易性精神形態所扼殺——我為你做這件事，你為我做這件事——而交易關係是為銀行、商業和合約而建立的——但它們不是為愛而生的。他們並不令人滿意，即使在最好的時候和最壞的時候，他們都是令人心碎的。

How is it manifesting for Israel? 對以色列人來說表明了什麼？

1. You DO as you please (Dead religion puts self at the center) **“My desires first”** 隨你心意做事(死亡的宗教加上自我中心)“我的慾望為先”
2. You exploit your workers (Dead religion puts profit and power over people) While they are giving something up in fasting, they are hurting other people to GET stuff for themselves - they are after power and possessions, and they're willing to give up a meal or two to get it. **My power and possessions first.** 你剝削你的工人(死亡的宗教將利潤和權力凌駕於人之上)當他們在禁食中放棄一些東西時，他們正在傷害其他人來為自己得到所有 - 他們追求權力和財產，而且他們願意為此放棄吃一兩餐。我的權力和財產優先。
3. Your fasting ends with quarreling and strife (striking each other with wicked fists) <— such interesting language! This is a very violent description. What are the “wicked fists” of our era? (Dead religion almost always leads to violence against others. Violence is the result of dehumanization - dead religion is almost always connected to some form of dehumanization (other ref) **“My opinions first.”** 你們的禁食以爭吵和衝突結束(用邪惡的拳頭互相毆打)<——多麼有趣的語言！這是一個非常暴力的描述。我們這個時代的「惡拳」是什麼？(死亡的宗教幾乎總是導致針對他人的暴力。暴力是非人化的結果 - 死亡的宗教幾乎總是與某種形式的非人化有關(其他參考)“我的意見優先。”

The prophet is unwavering in conveying how God feels about this kind of religion: 先知堅定不移地傳達了神對這種宗教的感受：

**You cannot fast as you do today
and expect your voice to be heard on high.
Is this the kind of fast I have chosen,
only a day for people to humble themselves?
Is it only for bowing one's head like a reed**

and for lying in sackcloth and ashes?

Is that what you call a fast,

a day acceptable to the Lord?

你不能像今天一樣禁食

並期待你的聲音在至高處聽到。

這就是我選擇的齋戒嗎？

人只有一天的謙卑嗎？

難道只是為了像蘆葦那樣低頭

且穿著麻衣躺在灰燼中嗎？

這就是你們所說的禁食嗎

是蒙主悅納的日子嗎？

I like how the prophet states this in the form of questions: 我喜歡先知以問題的形式表達這一點：

Is this what you think God wants? 這是你認為神想要的嗎？

Is this what you think will work? 這是你認為被接納的嗎？

Is this what you think relationship looks like? 這是你認為和神的關係該有的樣子嗎？

Is this what you call acceptable? 這是你說的被接納的嗎？

There is a consistent contrast throughout the Bible of duty vs. delight. 在整本聖經中，責任與喜樂之間存在著持續的對比。

Blessed are those who fear the Lord,

who find great delight in his commands. Psalm 112:1

詩篇112:1 敬畏耶和華，甚喜愛祂命令的，這人便為有福。

Great peace have those who love your law,

and nothing can make them stumble. Psalm 119:165

詩篇119:165 愛你律法的人，有大平安，甚麼都不能使他們絆腳。

These are not the commands of a distant God who is disgusted with the creation He has made. (Like when we spend all the money on a trip to Disneyland and our kids are bored and on their cell phones...."Have fun, you ungrateful children!" "*I demand that you delight in me!*" These are the desires of a relational God who models this. He goes first: 這些並不是一位對自己所創造的事物感到厭惡的高高在上的神的律令。(就像當我們花所有的錢去迪士尼樂園旅行時，我們的孩子們無聊地玩手機.....“開心玩啊，你們這些忘恩負義的孩子！”“我要求你們對我感到喜樂！”這些都是一個期望與人有關聯的神的心願。他首先：

“Lord delights in those who fear him who put their hope in his unfailing love.” Psalm

147:11 詩篇147:11 耶和華喜愛敬畏祂，和盼望祂慈愛的人。

For the Lord takes delight in his people; he crowns the humble with victory. Psalm 149:4

詩篇149:4 因為耶和華喜愛祂的百姓；祂要用救恩當作謙卑人的妝飾。

**The Lord your God is with you,
the Mighty Warrior who saves.
He will take great delight in you;
in his love he will no longer rebuke you,
but will rejoice over you with singing.” Zephaniah 3:17**

西番雅書 3:17 耶和華你的神，是施行拯救，大有能力的主。祂在你中間必因你歡欣喜樂，默然愛你，且因你喜樂而歡呼。

There is no reluctant salvation. He is not a hesitant rescuer. He's not just putting up with us or tolerating those who bear His image; He DELIGHTS in us. (Wrenley - I see my daughter in her...I could never not love her.) He doesn't hold his love out like a carrot that we earn when we're good enough. He delights to love us. And we are created to love him back the same way. 沒有勉強的救贖。祂不是一個猶豫不決的救援者。祂不僅寬容我們或容忍那些具有祂形象的人；祂喜悅我們。(Wrenley (孫女) - 我在她身上看到了我的女兒.....我永遠無法不愛她。)祂不會把祂的愛像胡蘿蔔一樣拿出來，當我們足夠優秀時，我們就會得到它。祂很高興愛我們。我們被造開始就是會用同樣的方式回愛祂。

And the way God can tell they are not loving Him back in this is not because they're not doing the outward things - but because they're not loving who He loves. When we live in a way that puts our desires, our power, our possessions and our opinions in first position, we have lost our sense of delight in abandoning those things in order to receive His desires, His power and His opinions and place them at the very front of everything else we do. 神可以看出人們不愛祂，這不是因為他們沒有做外在的事情，而是因為他們不愛祂所愛的人。當我們將我們的慾望、我們的力量、我們的財產和我們的意見，放在首位來生活時，我們就失去了放棄這些東西以接受祂的願望，祂的力量和祂的意見，並將它們置於首位，我們所做的一切的最前面，所帶來的快樂感。

Let's say it again: Fasting is not a device used to handcuff God to our own agenda. Fasting is the opposite: It's built for emptying us out of our agenda so we can fully lean into the beauty and mystery of discovering His. And moving further into the desires, power and opinions of God will inevitably move us TOWARD those created in His image and not away from them. We'll move toward mercy. Toward healing. Toward compassion. Toward grace. 讓我們再說一次：禁食不是用來將神束縛在我們自己議程上的手段。禁食恰恰相反：它的目的是讓我們從自己的議程中清空，這樣我們就可以完全沉浸在發現祂的美麗和神奇之中。進一步了解神的願望、力量和觀點將不可避免地使我們走向那些按照祂的形象創造的人，而不是遠離他們。我們將靠近憐憫。靠近醫治。靠近慈愛。靠近恩典。

As we move further into this passage in the weeks ahead, we'll discover that fasting goes hand in hand with freedom. **Fasting reveals what's handcuffing US. Fasting unties cords and looses ropes and breaks yokes of bondage...the ones that are around us and the ones we have placed around others.** 當我們在接下來的幾週內進一步研讀這段經文時，我們會發現禁食與自由是緊密相關的。禁食揭示了是什麼束縛了我們。禁食解開線繩，鬆開繩索，打破束縛的枷鎖.....那些我們周圍的束縛，以及我們加在他人身上的束縛。

Response; Song 'Rest' - as we listen, lean into the question: Is anything in my life keeping me from God's desires, God's power or God's opinions? What would it look like to let go?

回覆; 歌曲《安息》—當我們再唱這歌, 或聆聽時, 請思考這個問題: 我生命中是否有任何事情使我遠離神的願望、神的力量或神的意願? 放手會是什麼樣子?