

God Arrives 上帝降臨

Isaiah 以賽亞書 40:1-11

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I sense the suspense building in society. Something big is coming later this year. The advertising is everywhere. I'm referring to the movie THE MEG 2. I'm being a tad sarcastic! I didn't realise the first one was successful enough to do a sequel.

我感覺到社會上正在建立懸念。今年晚些時候會有大事發生。廣告無處不在。我指的是電影《巨齒鯊續集》。我有點諷刺！我沒有意識到第一集成功到足以製作續集。

The most memorable moment about the first movie, was the first glimpse of the megalodon itself. A child is playing with a ball in glass walkway of an under-ocean base.

在第一部電影中最令人難忘的時刻是第一次看到巨齒鯊本身。一個孩子在海底基地的玻璃走道上玩球。

She senses something and stops. Something is there. It goes darker as something slowly appears out of the shadows of the deep. Then suddenly it is there against the glass.

她感覺到了什麼，停了下來。那裡有東西。當有什麼東西從深處的陰影中慢慢出現時，周圍變得更暗了。然後它突然出現在玻璃的另一面。

As we turn to the opening verses of Isaiah 40, someone big is coming. Will it be friend or foe? 當我們翻開《以賽亞書》40章的開頭經文時，一位大人物即將到來。他會成為敵人還是朋友？

You may recall that last week we were in chapters 36-37 and the great victory of God over the Assyrian army. Hezekiah was a faithful king and Judah is rescued. By chapter 39 Isaiah predicts that Judah would go into exile in Babylon.

你可能還記得上週我們在看第 36-37 章，及上帝對亞述軍隊的偉大勝利。希西家是一位忠心的國王，猶大得以獲救。到了第 39 章，以賽亞預言猶大將被擄到巴比倫。

As we open Isaiah 40, Judah is no longer being addressed in Isaiah's own day. He is now being projected forward by the Holy Spirit into the future where Judah is now in exile in Babylon.

當我們打開《以賽亞書》40章時，以賽亞提及猶大時不再是指在當時。他是被聖靈投射到未來，猶大已被流放到巴比倫。

They think God has abandoned them. They are facing a political crisis and a spiritual crisis. But in v.9 Isaiah declares **Here is your God!**

他們認為上帝已經拋棄了他們。他們面臨政治危機和屬靈危機。但在第 9 節以賽亞宣告，**「看哪，你們的上帝！」**

God is coming to save and comfort. He comes with a promise, with a hope that depends on us only on himself. For the Jews of the Babylonian exile this is a message of consolation and hope. 神要來拯救和安慰。他帶著應許而來，帶著希望，這希望只取決於他自己。對於流亡巴比倫的猶太人來說，這是一個安慰和希望的信息。

God is coming. What is his arrival like? How do we respond to his arrival?

神要來臨。他的降臨是什麼樣的？我們如何回應他的到來？

GOD IS COMING 上帝要來臨？

The answer is in vv3-4. *A voice of one calling: "In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain.*

答案在 3-4 節中。3 有聲音呼喊著：「要在曠野為耶和華預備道路，在沙漠為我們的上帝修直大道。4 一切山窪都要填滿，大小山岡都要削平；陡峭的要變為平坦，崎嶇的必成為平原。

Isaiah hears a voice, and the voice is calling for a construction project. Any ancient listener to this message from Isaiah would know that what is coming is a king.

以賽亞聽到一個聲音，這個聲音在呼喚一個建築項目。任何聽過以賽亞信息的古代聽眾都知道即將到來的是一位君王。

These verses are a combination of the ancient picture of the Lord coming to the aid of his people, with the ancient practice of constructing processional highways for visiting dignitaries or for use by the gods as they were carried in procession.

這些經文結合了古代君主前來幫助他的百姓的畫面，以及古代為拜訪的政要或眾神建造遊行的大道以供他們在遊行中使用。

There is an ancient hymn from Babylonia announcing the journey of the Babylonian god Nebo and it says: *make his way good. Renew his road. Make straight his path. Hew him out a track.*

巴比倫有一首古老的宣告了巴比倫神尼波的旅程的讚美詩，它說：使他的道路美好。更新他的道路。修直他的路。幫他開出一條路。

The building of these special processional highways symbolised the authority of the king or emperor or deity.

這些特殊的遊行大道的建設象徵著國王或皇帝或神靈的權威。

The idea of knocking down every barrier and bridging every gap symbolises getting rid of all resistance to the king and deity's authority. Nothing is to be held back.

推倒一切障礙，彌合一切鴻溝的想法象徵著清除對國王和神明的權威的所有抵抗。沒有什麼是可以阻止的。

It also symbolised the healing influence of true kingship. The king comes to an impassable wilderness, and now it is passible. He comes to an inhabitable wilderness, and now it is habitable. 它還象徵著真正王權的治愈影響。君王來到一片無法通行的荒野，現在可以通行了。他來到一片不適合居住的荒野，現在它可以居住了。

Isaiah is trying to help Judah see that a supreme king was coming for them. Their God had not abandoned them.

以賽亞正試圖幫助猶大看到一位至高無上的君王正在為他們而來。他們的上帝並沒有拋棄他們。

With a human king you build a bridge over a valley. When this king comes, the valley is filled in. The language in these verses just burst banks. A pass through the mountains isn't discovered, the mountains are brought down.

人類的君王，您會在山谷上架起一座橋。這位君王來了，一切山窪都要填滿。這些經文中的語言簡直是排山倒海式的。不是在山中探洞穿越，大小山岡都要削平。

Isaiah is drawing on one of the deepest hopes of humanity. Its like he is saying the whole world is a wilderness, a great wasteland. Death, disease, war, poverty, injustice, exile. The whole world is filled with all kinds of brokenness.

以賽亞引用了人類最深切的希望之一。就好像他在說整個世界都是一片荒野，一片大荒地。死亡、疾病、戰爭、貧窮、不公正、流亡。整個世界充滿了各種破碎。

Why? Because it is under incompetent managers – us! Our lives are under incompetent leaders – us! This is the picture in vv6-7...How can mere flowers know what it is to run the world.

為什麼？因為不稱職的管理者——我們！——在管理，我們生活在無能的領導者——我們本身！——之下。這是 6-7 節裡的意境……區區花兒，豈知如何管理天下。

Only the good king can bring ultimate healing and renewal. In v.5 we get a glimpse into who this good king is.

只有善良的君王才能帶來最終的治愈和更新。我們在第 5 節中瞥見這位好君王是誰。

The glory of the LORD will be revealed, and all people will see it together. For the whole world to see him together, then he must be coming from outside the world.

5 耶和華的榮耀必然顯現，凡有血肉之軀的都一同看見。 若要讓全世界都一同看到他，那他一定是從這世界之外而來的。

Now, I know there will be some who are convinced that what I just said is nothing more than fairy-tale. But is it? One of the principals we know to be true in nature is that the powerful win. Survival of the fittest. The strong dominate the weak. Its everywhere in nature.

我知道現在會有一些人會確信我剛才所說的只不過是童話故事。但事實真的是這樣嗎？我們同意大自然的一個原則是強者獲勝。適者生存。強者支配弱者。這是在自然界無處不在的定論。

If people act like that, we call it wrong. Whether it be strong people or nations who pick on the weak and vulnerable, we call it wrong. So, either the world is a monster, or we are freaks because our values and emotions are out of kilter with nature.

如果人們那樣做，我們卻說這是錯的。無論是強者或強國欺負弱者，我們都認為是錯的。所以，要麼這世界是怪物，要麼我們是怪胎，因為我們的價值觀和情感與大自然格格不入。

Either our values are disordered, or nature is disordered. So, if you want to believe that there is no God outside of this world...no supernatural...then how can nature be disordered of nature?

You've got nothing else if it is.

要麼我們的價值觀是混亂的，要麼自然是混亂的。所以，如果你想相信這個世界之外沒有上帝……沒有超自然……那麼，自然界怎會是混亂的呢？如果是的話，你是沒有別的了。

If nature is all we've got, then death and violence can't be called wrong. The super-nature is what makes death and violence wrong.

如果自然就是我們所擁有的一切，那麼死亡和暴力就不能說是錯誤的。是超自然使死亡和暴力成為錯誤。

How could the idea that the weak need to be protected be true unless there is something outside of nature? We certainly don't get that idea from the natural world itself.

如果沒有自然之外的東西，弱者需要保護的想法怎麼可能是真的？我們當然不會從自然界本身得到這個想法。

In fact, the only way we can say the world is broken is from a standard outside of the world that tells us it is broken.

事實上，我們可以說世界已經壞了的唯一方式是來自世界之外的標準告訴我們它已經壞了。

Passages like Isaiah 40 make perfect sense of how our hearts feel – as does the rest of the Bible. The Bible tells us there is a king outside, and this world is a wilderness, it is desolate.

像《以賽亞書》40章這樣的經文，與及聖經的其餘部分，也如此完美地表達了我們內心的感受。聖經告訴我們在外面有一君王，而這個世界是曠野，是荒涼。

It's like our hearts are tuning into his justice like a radio picks up radio waves. Judah's only hope in exile is that this king would come. Our only hope is that this king would come.

就像收音機接收無線電波一樣，我們的心正在調諧到他的正義中。猶大被流放的唯一希望就是這位君王會來。我們唯一的希望就是這位君王會來。

Several hundred years after Isaiah prophesied the arrival of the God/King from outside of this world, Mark opens his biography of Jesus by writing: *The beginning of the good news about Jesus the Messiah, the Son of God.*

在以賽亞預言神/君王從世界之外降臨的數百年後，馬可通過寫作開啟了他的耶穌傳記：*1 上帝的兒子，耶穌基督福音的起頭。*

He is saying that what follows about Jesus is GOOD NEWS, that Jesus is the long-awaited KING, and that he is GOD himself.

他說接下來有關耶穌的消息是福音，耶穌是期待已久的君王，他本身就是上帝。

Then Mark quotes Isaiah in v3: *a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.* We are told in the very next verse that John the Baptist appeared in the wilderness.

然後馬可克在第3節中引用了《以賽亞書》：*在曠野有聲音呼喊著：預備主的道，修直他的路。*下一節經文告訴我們，施洗約翰出現在曠野。

The voice is the voice of John the Baptist, that means the king that was coming outside of the world to his people to bring renewal of all things is JESUS.

這個聲音是施洗約翰的聲音，這意味著從世界之外來到他的百姓那裡帶來萬物更新的君王就是耶穌。

The God who comes with power to rule is Jesus. The God who comes to rescue his people and reveal his glory is Jesus. We see Jesus feeding the poor, healing the sick, welcoming the outcasts, touching lepers, and ISAIAH says to the whole world – *HERE IS YOUR GOD!*

帶著統治權柄而來的神就是耶穌。來拯救祂的百姓並彰顯祂榮耀的神就是耶穌。我們看到耶穌餵養窮人，醫治病人，歡迎流浪者，接觸癲瘋病人，就像以賽亞對全世界說——「**看哪，你們的上帝！**」

WHAT IS HIS ARRIVAL LIKE 他的到來是什麼樣的？

Isaiah 1-39 is primarily Isaiah articulating the standards of this great king. When you look at those standards, no one escapes condemnation.

《以賽亞書》1-39 章主要是《以賽亞書》闡明這位偉大君王的標準。當您查看這些標準時，沒有人能逃脫譴責。

Everyone has tried to rule their own lives...control their own lives...but everyone is like grass. Everyone has turned against the king. We expect the KING to come with a big sword and seek revenge. They expect a cranky king.

每個人都試圖主宰自己的生命……主宰自己的生活……但每個人都像草。每個人都反叛了這君王。我們料想那王帶著一把大劍來報仇。他們認為會是一個脾氣暴躁的王。

But chapter 40 opens with *Comfort, comfort my people, says your God.*

但第 40 章以安慰作開始，**你們的上帝說：「要安慰，安慰我的百姓。」**

Then it says: *Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed.* The statement 'her hard service' means her *struggle*.

然後它說：**要對耶路撒冷說安慰的話，向它宣告，它的戰爭已結束，「它的戰爭」**是指他們的鬥爭。

We are told that the struggle has been completed. What God puts Judah through is not permanent. God has not abandoned them. Why?

我們被告知戰爭已經結束。神讓猶大所經歷的不是永久的。上帝並沒有拋棄他們。為什麼？

The answer is in the second half of v.2: *her sin has been paid for.* Judah's sin has been paid for by 70 years in exile. And yet, after their return from exile, Judah still felt like they were in exile.

答案在第 2 節的後半部分：**它的罪孽已赦免。**猶大的罪孽藉著被流放 70 年已經被得到償還。然而，在他們從流放地歸來後，猶大仍然覺得他們在被流放中。

Almost immediately they were back into their rebellion against God and oppressed again by other nations. No human being can repay God the debt of sin we owe God because how can the temporal repay the eternal?

他們幾乎立刻又反叛了上帝，再次受到其他國家的壓迫。沒有人能向上帝償還我們欠上帝的罪債，因為暫時的如何能夠償還永恆的呢？

So, Isaiah's prophecy looks forward to a greater payment. In chapter 53 Isaiah refers to the servant of the Lord who is crushed for our iniquities. God has laid on him the iniquities of us all. Judah's sin, and our sin, have be transferred to the servant of the Lord.

因此，以賽亞的預言指望更大的償還。在第 53 章中，以賽亞提到耶和華的僕人，他因我們的罪孽被壓傷。上帝將我們眾人的罪孽都歸在他身上。猶大的罪和我們的罪，已經轉移到耶和華的僕人身上。

But we are told that this payment means we *receive from the LORD's hand double for all sin*. Does that mean Judah has received double the punishment it deserved? That would be unjust, wouldn't it? Notice, the word punishment is not there at all – it's double payment.

但我們被告知，這筆付款意味著我們**為自己一切的罪，已從耶和華手中加倍受罰**。這是否意味著猶大受到了雙倍應得的懲罰？那是不公平的，不是嗎？注意，那裡根本沒有懲罰這個詞——它是雙重支付。

What does that mean? Look at the extraordinary picture of when the king shows up in vv9-11. In v10 we are told he is a sovereign Lord with power. We are told he rules with a mighty arm. What is the arm doing? How is he using his power?

這意味著什麼？看看第 9-11 節，君王出現時的非凡畫面。在第 10 節中，我們被告知他是一位擁有權力的至高無上的主。我們被告知他用強大的膀臂去掌權。他以他的膀臂在做什麼？他如何使用他的權力？

Verse 11: *He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.*

第 11 節：**他要像牧人牧養自己的羊群，用膀臂聚集羔羊，抱在胸懷，慢慢引導那乳養小羊的。**

This is the king our hearts know is there. This is the reason why we are angry when the weak are trampled down. There is a king who exercises his mighty power to see justice for the oppressed. The warrior king is a shepherd.

這是我們心中所知道的王。這就是弱者被踐踏時我們憤怒的原因。有一位行使他的強大權力為受壓迫者伸張正義的王。這勇士王是牧羊人。

Verse 10 tells us *his reward is with him*. What is the reward of this great king who owns the stars, the mountains, and the nations? The king who has everything. It's his flock. His people. The exiled ones. The weak ones.

第 10 節告訴我們，**看哪，他的賞賜在他那裏**。這位擁有星辰、大小山岡和萬國的偉大君王的賞賜是什麼？擁有一切的王的賞賜就是他自己的羊群。他的百姓。被流放的。弱的。

How can this king who is powerful and just enough to put down all injustice and evil, and glorious enough for the whole world to see him, but also look at us with all our weakness and flaws and call us his reward?

這位大能公正的君王，足以平息一切不義與邪惡、光榮到足以讓全世界都看到他，卻以把我們所有的軟弱和缺點都看在眼裡，仍稱我們為他的獎賜賞呢？

Double payment, that's how. We see it all come together in Jesus Christ...the Messiah, the Son of God, the servant of the Lord.

就是雙倍受罰。這一切都在耶穌基督裡匯集在一起…彌賽亞，神的兒子，主的僕人。

On a very dark night a little over 2000 years ago just outside the city limits of Jerusalem Jesus struggled with his Father. He knew that night his enemies would come and seek his execution.

在 2000 多年前的一個非常漆黑的夜晚，就在耶路撒冷城外，耶穌與他的父親在掙扎。他知道那天晚上他的敵人會來找他把他處決。

He cried out, sweated tears of blood. Such was his struggle. His disciples slept. Then the soldiers came and Peter jumps to his feet to defend Jesus and cut off a servant's ear.

他懇切禱告，汗如大血點滴在地上。這就是他的掙扎。他的門徒都睡著了。然後士兵來了，彼得跳起來保護耶穌並削掉了大祭司的僕人的右耳。

Jesus told him "Put that sword away". To Jesus, the sword was a pitiful display of power. Jesus had the strength and the majesty to be weak. He was laying down his life for his sheep.

耶穌對他說：「收刀入鞘」。對耶穌來說，刀劍是權力的一種可憐的展示。耶穌有力量和威嚴去成為軟弱。他是為他的羊捨命。

2 Corinthians 5:21 says: ***God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.***

哥林多後書 5:21 說：上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。

Only Jesus Christ can answer the question 'how can God give double?' In Jesus, God doesn't just see us as pardoned sinners, he sees us as his treasure...his sheep.

只有耶穌基督才能回答「上帝如何加倍賜予」這個問題？在耶穌裡，上帝不只是把我們看成是被赦免的罪人，他還把我們看成是他的寶貝…他的羊。

2 Corinthians 5 says he doesn't just take our punishment, he shares with us the reward of what his obedience deserves. He does it all so that we are his reward.

哥林多後書 5 章說他不只是接受了我們的懲罰，他還與我們分享了他的順從所應得的獎賞。他所做的一切都是為了讓我們成為他的獎賞。

So many people who identify as Christian live miserable lives because they don't understand the 'doubleness' of salvation in Jesus Christ. Too many only grasp that they are pardoned in Jesus.

許多自稱基督徒的人過著悲慘的生活，因為他們不了解耶穌基督救恩的「雙重性」。太多的人只知道他們在耶穌裡得到了赦免。

It's like Jesus has only done what is needed to keep us out of hell, but now it is up to us to live a life that pleases him. That is, too many live as if they are pardoned, but not accepted. It leads to either legalism or to lethargy. Either way, it is an insecure life.

就好像耶穌只是做了使我們脫離地獄所需的事，但現在我們要過一種討他喜悅的生活。也就是說，太多的人生活得好像被赦免了，但卻沒有被接受。這要麼導致律法主義，要麼導致睏倦無生趣。無論哪種方式，這都是一種沒有安全感的生命。

We get double in Jesus. Jesus was obedient to his Father's will. He lived the perfect life. Unlike us, he didn't go astray and rebel against God.

我們在耶穌裡得到加倍。耶穌順從了他父親的旨意。他過了完美的生活。與我們不同，他沒有誤入歧途或反叛上帝。

Yet, when he came to bring justice, to raise the valleys and lower the mountains, his glory was not ultimately revealed in his miracles, but in his death. His power was displayed in humble service. Our sin was laid on him.

然而，當他來伸張正義，填滿山窪，削平群山時，他的榮耀最終並沒有體現在他的奇蹟中，而是體現在他的死亡中。他的力量表現在謙卑的服務中。我們的罪都歸在他身上。

Jesus went to the cross in weakness, faced exile from his Father, died the death we should have died for our rebellion.

耶穌軟弱地走上了十字架，面臨著被天父放逐，受了我們為我們的叛逆而應該受的死。

When we put our trust in him our bad record isn't just credited to him so that he gets treated as we deserve, but his perfect record is credited to us so that we get treated as he deserves.

當我們信靠他時，我們的不良記錄不僅歸究於他，因此他得到了我們應得的對待，而且他完美的記錄也歸功於我們，因此我們得到了他應得的對待。

There is a double payment. Not just pardoned, but God's reward.

這就是雙重付款。不只是赦免，還有得到上帝的賞賜。

HOW DO WE RESPOND TO HIS ARRIVAL 我們如何回應他的到來？

The answer is right at the end of the chapter: *those who hope in the LORD will renew their strength*. How do we treat Jesus Christ as king? We hope. What does that mean?

答案就在本章的末尾：*那等候耶和華的必重新得力*。我們如何對待耶穌基督為王？我們等候仰望。這意味著什麼？

Firstly, hope here means OBEY. We don't treat him as king if we are not saying with our lives *not my will but yours be done*. In every area. Nothing held back. Every mountain down and every valley raised.

首先，等候在這裡的意思是侍候服從。如果我們不是用我們的生命去說，*不是照我所願的，而是照你所願的*，我們就不是把他當作王。在每一個領域。什麼都沒有保留地。陡峭變為平坦，崎嶇成為平原。

As Christian author Elisabeth Elliot use to say, *the hardest thing to give is IN*. The hardest thing to give is the right to rule our lives.

正如基督教作家伊麗莎白·埃利奧特常說的那樣，*最難放的是下*。最難放下的是主宰我們生命的權利。

Secondly, hope means REST. Hope means his schedule not ours. Hope means he knows what is best.

其次，等候意味著安息。等候意味著他的時間表而不是我們的。等候意味著他知道什麼是最好的。

Worry, anxiety, fear always means that if I oversaw the world, I would do a better job. I would not exactly what needs to be done. As soon as we humble ourselves under the Lord of history, we can rest.

擔心、焦慮、恐懼總是意味著，如果我能監督這個世界，我會做得更好。我不會確切地知道需要做什麼。只要我們謙卑在歷史的主之下，我們才可以安息。

Thirdly, hope means EXPECT. If it is true, that the Lordship of God is a healing influence then we don't treat Jesus as King if we don't have high expectations of what he can achieve in us or through us.

第三，等候意味著期待。如果上帝的主權是一種治癒的影響力是真的，那麼如果我們對耶穌在我們身上或藉著我們所能取得的成就沒有很高的期望，我們就不是把耶穌當作王。

There are too many Christian pessimists who don't treat Jesus as King. Do you look at the problems of this world, country, neighbourhood, your family, friends, workplace, school, culture, society, and your own life, and just think nothing can be done about it. It would be reflected in prayerlessness, or an overqualified prayer life.

有太多的基督教悲觀主義者不把耶穌當作王。你是否看待這個世界、國家、鄰里、你的家人、朋友、工作場所、學校、文化、社會和你自己生活的問題，只是認為對它們無能為力。這會反映在不禱告，或過度合格的禱告生活上。

John Newton wrote a hymn with these words: *Thou art coming to a king, large petitions to him bring, his grace and power are such, none can ever ask too much.*

約翰牛頓用這樣的話寫了一首讚美詩：你今覲見大君王，可以向祂求大事，主恩主力無限量，足可成全你心意。

To the degree we put our hope in King Jesus in all areas of life, is the degree to which we will experiencing his renewal in our lives.

我們在生活的各個方面把希望寄託於君王耶穌的程度，就是我們在生活中經歷祂更新的程度。

Fourthly, hope means PROCLAIM. The Sovereign Lord of the universe has come to us in the person of Jesus Christ to pay our debt of sin through his death, and to share the spoils of victory through his resurrection. That is GREAT NEWS.

第四，等候意味著宣告。宇宙的至高主宰以耶穌基督的身份來到我們身邊，通過他的死來償還我們的罪債，並通過他的復活分享勝利的戰利品。這是個大好的消息。

Go back and read these verses again and notice how many times the command to *speak, comfort, proclaim, cry out, lift up your voice* and *say* are used. On top of that notice that all the main characters are a voice. These voices represent God's people. God's people are a voice to the world of this good news. Lift up your voice!

回去再讀一遍這些經文，注意有多少次用了說話、安慰、宣告、喊叫呼喊，極力揚聲，和說的命令。最重要的是，所有主要角色都是一個聲音。這些聲音代表上帝的百姓。上帝的百姓是這個福音的代言人。要極力揚聲。揚聲不要懼怕！

Fifthly, hope means ENDURANCE. When we hope in him, wait on him, rest in him, v.31...*we will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.*

第五，等候意味著忍耐。當我們仰望他，等候他，安息在他裡面時，第31節…必重新得力。他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。

Have you ever noticed how so many Christian resources miss the point of this famous verse? Normally only the first bit quoted...renewed strength and soaring like eagles because that is the uplifting bit.

你有沒有註意到有那麼多基督教的注釋忽略了這句著名經文的要點？通常只引用開頭的一小部份…必重新得力。他們必如鷹展翅上騰，因為那是令人振奮的。

So, did Isaiah get it wrong? Why soar then run, and finish with walking? Shouldn't it be walk, run, and then soar? The point is as we hope in the Lord we will sometimes soar, but not always. But as we treat him as our king in every area of life, we will always walk.

那麼，以賽亞弄錯了嗎？為什麼先展翅上騰再奔跑，最後以步行結束？不應該是走、跑、然後翱翔嗎？關鍵是，當我們寄望等候於主時，我們有時會展翅上騰，但並非總是如此。但是當我們在生活的各個方面都把他當作我們的王時，我們就會一直行走。

Endurance is the point here. Not always soaring, but always walking. Always trusting and walking with the king until the complete rescue and renewal arrives.

忍耐是這裡的重點。不是總會在展翅上騰，而是一直不疲乏的行走。始終信任並與王同行，直到完全的拯救和更新到來。

In Revelation 7 the Apostle John sees people from every nation, tribe, people, and language standing round the throne of the lamb wearing white robes.

在《啟示錄》第7章中，使徒約翰看見有許多人，沒有人能計算，是從各邦國、各支派、各民族、各語言來的，站在寶座和羔羊面前，身穿白衣。

It says they are the one who have come out of the great tribulation. It's a way of describing the chaos and suffering and injustice of history. The kinds of horrors the exiles faced in Babylon.

說他們是從大患難中出來的人。這是描述歷史的混亂、苦難和不公正的一種方式。流亡者在巴比倫面臨的種種恐怖。

The final triumph of God's great king is his perfect people in a perfect place. The mighty arm of God will tenderly wipe away every tear from our eyes. Walk with Jesus until your heart soars with his forever.

上帝偉大君王的最終勝利是他完美的百姓同住在完美的地方。上帝大能的膀臂會溫柔地擦去我們眼中的每一滴眼淚。與耶穌同行，直到你的心永遠與祂一同展翅上騰地翱翔。