前言：今天是耶穌洗禮主日，讓我們省思我們洗禮的意義。

Today is the Baptism of the Lord Sunday, a day for us to reflect on the meaning of our own baptisms.

在耶穌從水裡起來時，聽到天上有聲音說：「你是我的愛子，我甚喜悅你。」和今天的講道主題：「因我看你為寶為尊」異曲同工。

When Jesus rose up from the water, a voice from heaven said, "You are my beloved Son, with You I am well pleased." This resonates with the theme of today’s sermon: "Because I regard you as precious and honored." Both messages speak to the profound value God places on us and our relationship with Him.

因我看你為寶為尊

**Because you are precious in my sight** **and honored**

賽Isaiah 43: 1-7 1/12/2025

**祈禱：**  
**Prayer:**  
主上帝啊，感謝祢，因為祢珍視、看重、深愛我們，此時，求祢照光我們，將智慧的靈澆溉於我們，打開我們的心，認識真理。願我口所說，及我們心中所思考的，得到你的歡喜。祈求是倚靠我們的磐石救贖主我們的主。阿們。  
Lord God, we thank you, **Because you are precious in my sight** **and honored**. We pray that You shine Your light upon us, filling us with the wisdom of Your Spirit, opening our hearts to understand the truth. May the words of our mouths and the thoughts within our hearts be pleasing to You. We ask this in the name of our Rock and Redeemer. Amen.

我們都曾緬懷孩提時代無憂無慮的日子。當人漸漸長大，開始意識到死亡可能不只是虛無，它可能涉及痛苦。我們遭受的痛苦，以及我們給他人帶來的痛苦所產生的內疚⋯⋯

We all have fond memories of the carefree days of childhood. As we grow older, we begin to realize that death might not just be an abstract concept; it could involve suffering. We experience pain, and the guilt that comes from the suffering we cause others...

在跌跌撞撞，或多或少思索到死亡、痛苦、內疚和孤獨。這些感受時不時地會襲擊我們，而大多數時候，我們可能短期或長期間，深深地感受到死亡、痛苦、內疚和孤獨。

As we stumble through life, we inevitably confront thoughts of death, pain, guilt, and loneliness. These emotions occasionally overwhelm us, and at times, we feel them deeply, whether for a short or long period.

今天，這些深刻且正常的恐懼把我們帶來這個敬拜的地方，尋求一個充滿**希望的話語**來鼓勵並支持我們。

Today, these profound and natural fears have brought us to this place of worship, seeking a word of hope that will encourage and sustain us.

而這個希望的話語，來自於久遠的過去，來自於先知以賽亞。他在兩千五百年前的巴比倫被據流亡中寫下了這些話。

And this message of hope comes from a distant past, from the prophet Isaiah. He wrote these words during the Babylonian exile, some 2,500 years ago.

為什麼先知以賽亞的話語如此重要，即使是寫於那麼古老，那麼遙遠的地方，而且那時的風俗、認知和態度大多已經不再適用？因為以賽亞和當時的以色列人來說，巴比倫的經驗就是世界的終結。巴比倫是死亡、痛苦、內疚和孤獨的縮影。

Why are the words of the prophet Isaiah so important, even though they were written in such an ancient and distant time, when the customs, knowledge, and culture of that era no longer apply to us? Because, for Isaiah and the Israelites of that time, the experience in Babylon represented the end of the world. Babylon was a microcosm of death, pain, guilt, and loneliness.

死亡，因為那似乎代表著應許之地的夢想已經死去。

痛苦，因為任何希望復興的猶太人都會遭到摧毀。

Death, because it seemed to signify the death of the dream of the Promised Land.  
Pain, because any hope for the revival of the Jewish people would be crushed.

內疚，因為流亡是以色列自取的悲劇。

孤獨，因為以色列像一小匙糖，而巴比倫則像一大杯水，不可阻擋地將每顆糖粒溶解，直到什麼都不剩。  
Guilt, because the exile was a tragedy of Israel’s own making.  
Loneliness, because Israel was like a tiny spoonful of sugar, and Babylon was like a vast cup of water, inevitably dissolving every grain of sugar until nothing remained.

我們可以說，以色列在流亡中面對死亡、痛苦、內疚和孤獨的那一時刻，正是以色列信仰開始的地方。這是一個深陷於悲慘的國家。這是以色列跌入最低谷的時刻。所以，現在讓我們看看先知以賽亞為一個像溶解糖粒一樣迅速且無法逆轉地崩潰的民族帶來了什麼希望的話語。

We could say that the moment when Israel faced death, pain, guilt, and loneliness in exile was the very moment when Israel’s faith began. It was a nation steeped in misery. It was Israel at its lowest point. So, now let’s see what message of hope the prophet Isaiah brought to a people who were rapidly and irreversibly crumbling, like sugar dissolving in water.

以賽亞像現代的記者一樣，使用了一種報導文學或新聞學技巧，記者使用五個W來確認他們的資訊收集夠完整全面。需要能回答的五個問題（5W）--哪裡？什麼？誰？何時？為什麼？--才能對任何情況有清晰的了解。

Isaiah, like a modern-day journalist, used a technique similar to literary or journalistic reporting. Journalists use the five Ws to ensure their information collection is thorough and comprehensive. The five questions—where? what? who? when? why?—must be answered to have a clear understanding of any situation.

在以賽亞書第43章的前七節中，以賽亞開始了對被擄中的以色列進行全面的信息收集。他的5W在幾節經文中，將這個國家從死亡、痛苦、內疚和孤獨的深度悲慘中，引向了預表著基督福音的希望。

In the first seven verses of Isaiah 43, Isaiah begins a comprehensive gathering of information for the exiled Israelites. His 5Ws, spread across several verses, lead this nation out of the depths of death, pain, guilt, and loneliness, pointing toward the hope that foreshadows the Gospel of Christ.

讓我們來看看他怎麼說出希望的信息？並一起思考這些話能否同樣地為我們的處境帶來希望和力量？

Let us explore how he conveys this message of hope. And let us reflect together whether these words can similarly bring hope and strength to our own circumstances.

以賽亞對以色列說：「你們在哪裡？」這個問題有點愚蠢。顯然的回答是：「我們在被擄中，距家千里，處於壓迫政權之下，面臨著作為一個民族的滅絕，已被遺忘。」

Isaiah asks Israel, "Where are you?" This question might seem somewhat foolish. The obvious answer is: "We are in exile, far from home, under an oppressive regime, facing the extinction of our nation, forgotten."

但以賽亞說：「你們在上帝所創造的世界中。你們不是無目的地漂浮在空虛內面。你們在一個上帝親自創造的世界中，處在上帝明確設計和形塑的地方，最重要的是，你們正處在上帝有看見。你們或許覺得自己身處偏遠的角落，但事實上，你們正處於一切的中心。」But Isaiah says, "You are in the world that God has created. You are not aimlessly drifting in emptiness. You are in a world personally crafted by God, placed in a spot that He has specifically designed and shaped. Most importantly, you are in a place where God sees you. You might feel like you're in a distant corner, but in reality, you are at the very center of it all."

以賽亞繼續提出第二個問題：「以色列，你是什麼？」答案似乎也清楚：「我們是一些過氣的人物，是上帝的命定計劃中已經被擱置被遺棄的零件。」

Isaiah continues with the second question, "Israel, what are you?" The answer might seem clear as well: "We are has-beens, parts of God’s divine plan that have been set aside and abandoned."

但以賽亞用三個詞說：「我珍視你，看重你，深愛你。」你們對上帝來說是珍貴的，因為你們處在他計劃的核心。你們被上帝尊榮，因為他使你們成為他創造整體計劃中的關鍵部分。這是無比尊榮的地位。你們是上帝所愛的。 But Isaiah responds with three truths: "I treasure you, I value you, I deeply love you." You are precious to God because you are at the very heart of His plan. You are honored by God because He has made you a crucial part of the overall plan He is creating. This is a position of immense honor. You are loved by God.

換句話說，上帝不會把你們當作某種達成其他目的的工具，在壞了、失敗了，或是失去興趣時就丟棄。上帝關心你們，是為了你們自身的緣故。

In other words, God does not treat you as some kind of tool to achieve other ends, to be discarded when broken, failed, or no longer of interest. God cares for you for your own sake.

以賽亞還有更多話要說：「以色列，你是誰？」以色列可能回答：「我們是上帝的前任——我們是被拒絕的愛人，是被拋棄的伴侶，在上帝的冷宮或是櫥櫃中一件舊衣服。」Isaiah has more to say: "Israel, who are you?" Israel might answer: "We are God's exlovers—we are the rejected ones, the abandoned partners, like an old garment in God's cold palace or cupboard."

但以賽亞說：「你們把上帝的憤怒誤解為缺乏愛。冷漠才是缺乏愛的標誌。上帝對你們不冷漠。上帝對你們生氣。憤怒是愛的標誌，是傷心的愛。上帝沒有拋棄你們——是你們拋棄了上帝，而上帝迫切地想要你們回來。這就是上帝的本質。 But Isaiah says: "You misunderstood God's anger as a lack of love. Indifference is the true mark of a lack of love. God is not indifferent to you. God is angry with you. Anger is the mark of love, of love that is grieved. God has not abandoned you—rather, you have abandoned God, and He desperately wants you to return. This is God’s nature.

上帝是你們的主，是以色列的聖者，是你們的救主。你們是上帝名字的一部分。祂按著你們的名字呼喚你們。這是祂對你們說的第一句話：『我已經救贖了你；我點名呼召了你，你屬於我。。』上帝讓你們成為祂身份的一部分。『你是誰』這個問題的答案就在於『你屬於誰』這個問題，而上帝的答案是：『你是我的，你們屬於我。』」

God is your Lord, the Holy One of Israel, your Savior. You are part of God’s name. He calls you by name. This is the first thing He says to you: 'I have redeemed you; I have called you by name; you are mine.' God has made you part of His identity. The answer to the question 'Who are you?' lies in the question 'Who do you belong to?' And God’s answer is: 'You are mine. You belong to me.'"

是不是可以想像以色列那難以置信的心和蒙臉懊悔的手放下了，被擄帶來的緊張開始被上帝充滿渴望的詩意轉化。以賽亞接著說：「以色列，你是何時？」以色列知道現在時機不好，感到身處於海平面以下的孤島，等著海嘯將我們毀滅。被困在燃燒的建築中，等著被火焰完全吞噬。」

Can we imagine Israel, with its incredible heart and hands covered in remorse, finally letting go of the tension brought by exile, starting to be transformed by God’s poetic desire? Isaiah then asks, "Israel, when are you?" Israel knows that the timing is dire, feeling like they are on an isolated island below sea level, waiting for the tsunami to destroy them. Trapped in a burning building, waiting to be consumed by the flames.

但以賽亞說：「你穿越洪濤，我必與你同在；你渡過江河，必不會被水淹沒；你在火中走過，必不會被燒傷，火焰不會燒到你身上。

But Isaiah says, “When you pass through the waters, I will be with you; and when you go through the rivers, they will not overwhelm you; when you walk through the fire, you will not be burned; the flames will not set you ablaze.”

注意， 以賽亞並不是說：「你們不會陷入深水；你們不會走過火焰。」以賽亞知道這正是以色列所處的現實。但這正是重點。上帝的應許並不是說：「你們不會面對死亡、痛苦、內疚、孤獨；你們不會面對熊熊火焰和湍急江水。」應許是：「當你們面對這些時，它們不會摧毀你們，不會淹沒你們，不會壓倒你們，不會讓你們與我分離

Notice, Isaiah does not say, “You will not fall into deep waters; you will not walk through flames.” He knows exactly what Israel is facing. But this is the point: God’s promise is not that “you will not face death, pain, guilt, or loneliness; you will not face roaring fires or raging rivers.” The promise is, “When you face these things, they will not destroy you, they will not overwhelm you, they will not crush you, and they will not separate you from Me.”

以賽亞承認以色列所處的時刻是最糟的時刻。但他帶來了好消息：「這是最壞的時候，而這一切不會摧毀你們，無法消滅你們，也不會讓你們與上帝分離。」

Isaiah acknowledges that the moment Israel faces is the worst moment, but he brings good news: “This is the worst of times, and all of this will not destroy you, it will not erase you, and it will not separate you from God.”

最後有一個 W。以賽亞問：「以色列，你為什麼存在？」換句話說，「到底為何？你存在的意義是什麼？你為什麼存在？」在這裡，我門正觸及以色列绝望的根源，也許也是我們自己絕望的根源。

Finally, there is one more W. Isaiah asks, “Why do you exist, Israel?” In other words, “What is the purpose of your existence? Why do you exist?” Here, we touch on the root of Israel's despair—and perhaps the root of our own despair as well.

生命的意義是什麼？這是一個大問題，可能是所有問題中最大的問題。但是以賽亞並不因此而退縮。上帝的回答：「為了我的榮耀。」

What is the meaning of life? This is a big question, perhaps the biggest question of all. But Isaiah does not shrink back from it. God’s answer is, “For My glory.”

面對無情的死亡、痛苦、内疚和孤獨的威恊，我們人類可以理解地努力為自己尋找意義，雕刻自己的紀念碑，在這个世界上留下自己的印記。我們建立財富，安頓自己和下一代、生育撫養孩子——所有這些都是為了抵擋時間的侵蝕，阻止即將來臨的遺忘。  
In the face of relentless death, pain, guilt, and loneliness, we humans understandably try to find meaning for ourselves. We carve out our monuments, leaving our mark on this world. We accumulate wealth, settle ourselves and future generations, bear and raise children—all to resist the erosion of time, to stave off the approaching oblivion.

但是事實是，只有一件事是永恒的，那就是上帝的榮耀。其他一切都是塵土和灰燼。以賽亞说：「看，這是奇跡：上帝把他的榮耀賦與了你。這是你唯一可以寄託希望的事。而這就足够了。這就是存在的意義——成為上帝榮耀的舞台。上帝的奇妙恩典就是，他讓你成為了這場演出中一部分。」

But the truth is, there is only one thing that is eternal, and that is the glory of God. Everything else is dust and ashes. Isaiah says, “Behold, here is the miracle: God has endowed you with His glory. This is the one thing you can anchor your hope in. And that is enough. This is the meaning of life—to be a stage for God’s glory. God’s marvelous grace is that He has made you a part of this performance.”

這是以賽亞給以色列的五個 W，讓他們在流亡中重新評估和重新省察自己的處境。

These are the five Ws Isaiah gave to Israel, helping them reassess and reexamine their situation in exile.

你並不遙遠；你處在一切的中心。 你不是過時的；你是寶貴的、尊貴的、被愛的。 你没有被棄絕；你屬於上帝。 You are not far off; you are at the center of everything.  
You are not outdated; you are precious, honored, and loved.  
You have not been rejected; you belong to God.

你正處於火中，但上帝就在其中與你同在。 你的生命不是毫無意義的；它是上帝榮耀的反映。

You are in the fire, but God is right there with you in it.  
Your life is not meaningless; it is a reflection of God's glory.

但是，有一個至關重要的問题，這個問題不以 W 開頭。對基督徒来說，這是一個把以賽亞話語承諾轉化為現實的問題。它以 H 開頭how，如何？「這一切將如何發生？我們怎麼知道？我們如何能够相信？」

However, there is one crucial question, a question that does not begin with a W. For Christians, this is the question that turns Isaiah's promises into a reality. It begins with an H—*How?* “How will all this happen? How do we know? How can we believe?”

以賽亞並没有回答這個問題。但可以在今天的福音書中，耶穌的洗禮，找到了答案。耶稣在約旦河受約翰的洗礼。天開了，聖靈像鴿子一樣降下，有聲音音說：「你是我的愛子，我喜悦你。」

Isaiah doesn’t answer this question directly. But the answer can be found in today’s Gospel, in the baptism of Jesus. Jesus was baptized by John in the Jordan River. The heavens opened, and the Holy Spirit descended like a dove, and a voice said, “You are my beloved Son; with you, I am well pleased.”

在這裡，每一個 W 問題都實現了。我們在水中，在創世的混沌水中，在紅海分開的水中，在以色列進入應許之地時過約旦河水中。  
Here, every W question is fulfilled: Here, every W question is fulfilled:  
We are in the water—in the chaotic waters of creation, in the parted waters of the Red Sea, and in the waters of the Jordan as Israel enters the Promised Land.

我們在上帝的新開始中。這就是我們所在的地方。我們是什麼？我們是上帝的兒女，這就是我們。我們是誰？我們是上帝所愛的人，這就是我們。我們何時在這裡？洗禮約翰剛剛談到火，而我們正處於水中。

We are in God's new beginning. That is where we are.

What are we? We are God's children—that is what we are.

Who are we? We are the beloved of God—that is who we are.

When are we here? John just spoke about fire, and now we are in the water.

我們正處於一個時刻，我們被火的炙熱和水的巨浪所嚇倒，但在這個時刻，天開了，聖靈像鴿子一樣降下來，向我們宣告：上帝就在我們中間。

We are in a moment where we are overwhelmed by the scorching heat of fire and the mighty waves of water. Yet, in this moment, the heavens open, the Holy Spirit descends like a dove, and declares to us: God is with us.

有五個 W，都匯聚成最後一個問題，如何。而答案就是：就是耶稣。

The five Ws all converge into the final question—How. And the answer is: Jesus.

耶稣就是那個如何。耶稣是上帝將他的子民從流亡中帶回家的方式，他向他們展示了他們是寶貴的、尊貴的、被愛的，他按名呼召他們，他與他們同行，走過火和水，他顯現出上帝的榮耀。

Jesus is the *How*. Jesus is the way God brings His people back from exile. He shows them they are precious, honored, and loved. He calls them by name. He walks with them through the fire and the water. He reveals the glory of God.

耶穌是我們信靠上帝的理由。耶稣是上帝對我們在死亡、痛苦、内疚和孤獨的流亡中的希望之言。

Jesus is the reason we trust in God. Jesus is God’s word of hope to us in our exile of death, pain, guilt, and loneliness.

上帝把你作為他寶貴的愛子，他圍繞著你，塑造祂兒女的身份，他與水火中與我們同行，我們將永遠活在他的榮耀中。」那就是我的希望。那就足够了。

God sees you as His precious child. He surrounds you, shaping your identity as His beloved. He walks with us through waters and fire, and we will forever dwell in His glory. That is my hope. And that is enough.