

Sermon 讲道信息 03-22-2026

Man of Sorrows 受苦的仆人

Is. 以赛亚书 53:1-5

The Bible contains numerous and wonderful names for Jesus which we all know and love.

《圣经》中记载了许多关于耶稣的美妙称谓，这些名字我们都耳熟能详且深爱不已。

Each reflects aspects of His character and mission.

每一个称谓都体现了祂品格与使命的不同侧面。

Names such as: 例如:

Savior; 救主;

Son of God; 神子;

King of Kings and Lord of Lords; 万王之王、万主之主;

the Great High Priest; 大祭司;

Chief Shepard; 大牧人;

the Alpha and Omega; 阿拉法、俄梅戛，始与终;

the “I am”; “自有永有”;

the Bread of Life; 生命的粮;

Holy One; 圣者;

Lamb of God; 神的羔羊;

Prince of Peace; 和平之君;

Friend, to name just a few. 朋友——这仅仅是其中的一部分。

In today's examination of the prophecy of Isaiah, we encounter a name for Jesus, the promised Messiah, that may not be so familiar: “Man of Sorrows” (or “*man of suffering*”, NIV).

在今天对以赛亚书预言的研读中，我们遇到了一个关于耶稣——那位应许的弥赛亚——的称谓，这个称谓或许并不为人所熟知：“受苦的仆人”（或“受难的仆人”，新国际版圣经）。

Prior to this passage, Isaiah has been encouraging the people of God by reminding them of an anticipated salvation, future redemption, and wondrous restoration brought about by a Deliverer.

在此段经文之前，以赛亚一直通过提醒百姓一位救主将带来的期待中的救恩、未来的救赎以及奇妙的复兴，来鼓励神的子民。

Yet, throughout his prophecy, Isaiah has alluded to the necessity of suffering.

然而，在整个预言中，以赛亚始终暗示了受苦的必要性。

In His lifetime, **Jesus would be well acquainted with the sorrow of scorn and rejection.**

耶稣在世时，深知被轻视和被拒绝的痛苦。

John states of Jesus: “*He came to that which was his own, but his own did not receive him.*” (1:11). “*His own*” could refer to his “own people”, that is, the Jews, or more painfully, His friends and neighbours.

约翰这样描述耶稣：“他来到自己的地方，自己的人并不接纳他。”（1:11）这里的“自己的人”既可以指“自己的子民”，即犹太人，也可以指更令人痛心的——他的朋友和邻居。

Luke reports that “*all the people in the synagogue [in His hometown of Nazareth] were furious when they heard*” Jesus' declaration that He was sent by His Father to save not just the Jews, but all who would open their hearts to him by faith.

路加记载说，“[在耶稣的家乡拿撒勒]会堂里所有的人听见”耶稣宣告祂是奉父差遣来的，不仅要拯救犹太人，还要拯救所有凭着信心向祂敞开心扉的人，便都怒不可遏。

Their scorn reached a murderous level: “*They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.*” (Lk.4:28-29).

他们的蔑视已到了想要杀害他的地步：“会堂里的人听见这些话，都怒气填胸，就起来赶他出城。他们的城造在山上；他们带他到山崖，要把他推下去。”（路加福音 4:28-29）

But John also reports the Jesus was scorned by those who claimed to be his disciples.

但约翰也记载，耶稣曾遭到那些自称是他的门徒之人的轻视。

After a declaration of his divinity and offering himself as the exclusive Bread of Life, John tells us that *“many of his disciples said, ‘This is a hard teaching who can accept it?’”* and began to turn away from him: *“From this time many visits disciples turned back and no longer followed him.”* (6:60,66).

在宣告自己的神性并自称是唯一的“生命之粮”之后，约翰告诉我们：“许多门徒说：‘这话甚难，谁能听呢？’”于是他们开始离弃他“从此，他门徒中有很多退却了，不再和他同行。”（6:60,66）。

Although Jesus anticipated such rejection, we can be sure the pain and hurt was still intense!

尽管耶稣预料到了这种被拒绝的情况，但我们可以确信，祂所承受的痛苦和伤痛依然是极其剧烈的！

Throughout His earthly ministry, Jesus was mocked and falsely accused by those who opposed Him. 耶稣在世传道期间，祂一直遭到反对者的嘲弄和诬告。

Though He perfectly fulfilled the Law and spoke only truth, His foes charged Him with lawlessness, claiming He disregarded the Sabbath and undermined their traditions.

尽管祂完全遵守了律法，所言皆为真理，但祂的仇敌却指控祂违反律法，声称祂藐视安息日，破坏了他们的传统。

They labeled Him a deceiver, suggesting He led people astray, even as He revealed the heart of God with clarity and compassion.

他们称祂为欺骗者，暗示祂误导众人，尽管祂以清晰和充满怜悯的方式揭示了上帝的心意。

Religious leaders twisted His words, hired false witnesses, and stirred the crowd against Him.

宗教领袖们曲解祂的话语，雇佣假见证人，并煽动群众反对祂。

Jesus was not only scorned by religious leaders and fickle disciples but, most painfully of all, he was misunderstood and at times rejected by His very own family.

耶稣不仅遭到宗教领袖和反复无常门徒的嘲讽，最令人痛心的是，祂甚至被自己家人误解，有时甚至遭到排斥。

Mark tells us that at one point his relatives, unable to grasp the nature of His mission, attempted to seize Him, asserting, *“He is out of His mind,”* (3:21).

马可告诉我们，有一次，祂的亲属因无法理解祂使命的本质，试图将祂抓起来，声称：“他疯了”（3:21）。

Later, John tells us that *“not even His brothers believed in Him.”*, as they mocked him (7:4-5).

后来，约翰告诉我们，“连他的弟兄也不信他”，他们甚至嘲笑祂（7:4-5）。

These moments reveal the depth of Christ’s humility and suffering. 这些时刻揭示了基督谦卑与受苦的深度

The Prophet had warned: *“Like one from whom people hide their faces, he was despised”* (Is.53:3).

先知曾警告说：“好像被人掩面不看的一样，我们也不尊重他。”（赛 53:3）。

I sometimes wonder: Am I “hiding my face” from Jesus? 我时常自问：我是否也在对耶稣“掩面”？

Am I ashamed of Him? 我是否以祂为耻？

Do I fear the reproach that might be attached to His Name? 我是否惧怕因祂的名而招致的羞辱？

Am I hiding my face through indifference or ambivalence? 我是否因冷漠或矛盾的心态而掩面？

May we *“Turn our eyes upon Jesus and look for in his wonderful face”!*

愿我们“转眼仰望耶稣，定睛在祂奇妙慈容”！

Jesus also knew the sorrow of suffering. 耶稣也深知受苦的痛苦。

Isaiah correctly predicts that the Messiah would be *“familiar with pain”* (*“acquainted with grief”* KJV). 以赛亚准确地预言，弥赛亚将“常经忧患”（《钦定本》译为“深知悲伤”）。

The author of Hebrews assures us that *“we do not have a high priest who is unable to empathize with our weaknesses”* (4:15). He well knew what it was to suffer! Like us, He was acquainted with...

《希伯来书》的作者向我们保证：“我们的大祭司并非不能体恤我们的软弱”（4:15）。祂深知受苦是什么滋味！就像我们一样，祂深知……

- **Longing.** Despite Jesus’ perfection in body and mind, He experienced longings common at all Mankind. In John 4, we find Him resting at Jacob’s well in the heat of the day, *tired and thirsty*. Matthew notes His hunger after fasting forty days and forty nights. (Matt. 4:2). Jesus also endured loneliness as He suffered the indifference and rejection of His friends, family and countryman.

- **渴望的痛苦。** 尽管耶稣在身心上都完美无缺，但祂仍经历了全人类都曾有的渴望。在《约翰福音》第四章中，我们看到祂在烈日当空时，疲惫口渴地在雅各井旁歇息。马太记载了祂在禁食四十昼夜后感到饥饿的情景（太 4:2）。耶稣还忍受了孤独，因为祂遭受了朋友、家人和同胞的冷漠与拒绝。
- **Sadness.** Jesus knew the pain of heartbreak and disappointment. He famously wept at the tomb of his friend Lazarus, expressing grief at the loss of a friend as He observed the pain and destruction of death and was disappointed with the lack of faith on display that day. Matthew reports that, as Jesus prepared his heart in the Garden of Gethsemane one last time before his crucifixion, *“he began to be sorrowful and troubled. Then he said to them, ‘my soul is overwhelmed sorrow to the point of death’.*” (Matt. 26:37-38).
- **悲伤的痛苦。** 耶稣深知心碎与失望的痛苦。祂曾在挚友拉撒路的坟前哭，以此表达对失去挚友的悲痛；当时祂目睹了死亡带来的痛苦与毁灭，并对当天众人所表现出的缺乏信心感到失望。马太记载，当耶稣在客西马尼园为受难做最后一次心灵准备时，“他心里甚是忧愁，极其难过”于是祂对门徒说：‘我心里甚是忧伤，几乎要死。’”（马太福音 26:37-38）
- **Temptation.** Jesus experienced temptation firsthand. For example, in Matthew 4:1, we are told that *“He was led into the wilderness to be tempted by the devil”*, who tried to hinder Jesus before His ministry began, for he knew that the cross would be his ultimate defeat. Satan attempted to exploit Jesus’s hunger after fasting by encouraging Him to turn stones into bread. Although Jesus had the power to do so, He resisted and remained committed to His mission. The only sin in temptation is when we give in!
- **试探的痛苦。** 耶稣亲身经历了试探。例如，马太福音 4 章 1 节记载：“耶稣被引到旷野，受魔鬼的试探。”魔鬼试图在耶稣开始传道之前阻挠祂，因为祂知道十字架将是祂最终的败北。撒但试图利用耶稣禁食后的饥饿，怂恿祂把石头变成面包。虽然耶稣有能力这样做，但祂抵挡了诱惑，并始终坚守自己的使命。在试探中，唯一的罪就是屈服！...

Jesus knew the sorrow of sin. 耶稣深知罪带来的痛苦。

This is the crux of the matter. The Apostle Paul concisely expresses the core of the gospel when he writes: *“God made him who had no sin to be sin for us.”* (2 Corinthians 5:21).

这正是问题的关键所在。使徒保罗在写道：“神使那无罪的，替我们成为罪”（哥林多后书 5:21）时，简洁地阐明了福音的精髓。

This bold declaration has inspired a great deal of debate among theologians over the centuries. *“It is to be inferred that the efficacy of his death arises from the sinlessness of his life.”*

几个世纪以来，这一大胆的宣告在神学家中引发了广泛的讨论。“从此可以推断，祂的死能有功效是源于祂无罪的一生。”

Jesus took our place on the cross and paid the penalty which we owed, but he could only have saved us from the power of sin and death through his sinless sacrifice.

耶稣在十字架上代替了我们，承担了我们应得的刑罚，但祂唯有通过祂无罪的牺牲，才能将我们从罪和死的权势中拯救出来。

The dark picture drawn by Isaiah in our text leads ultimately to life. We must read on!

以赛亚在本文中描绘的这幅黑暗图景，最终将通向生命。我们必须继续读下去！

In vs.9-12 Isaiah declares: *“He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth...After he has suffered, he will see the light of life and be satisfied...”*

在第 9 至 12 节中，以赛亚宣告：“他虽未行强暴，口中也没有诡诈……却与恶人同葬，死时与财主同埋……他受苦之后，必看见生命的光，并且得着满足……”。

Jesus was not simply a martyr or model of selflessness; he was the actual sacrifice for humanity's sins.

耶稣不仅仅是一位殉道者或无私的典范；祂是为人类的罪所献上的实际牺牲。

John the Baptist referred to him as the *“Lamb of God who takes away the sin of the world”* (John 1:29), alluding to the Old Testament sacrificial practices requiring an unblemished lamb.

施洗约翰称他为“上帝的羔羊，除去世人罪孽的”（约翰福音 1:29），这暗指旧约中要求献上无瑕疵羔羊的献祭习俗。

Yet the greatest pain and suffering of our sorrowful Saviour was his necessary separation from His Father. 然而，我们那受苦的救主所承受的最大痛苦与煎熬，莫过于祂不得不与天父分离。

Sin separates! It separates us from others and even from ourselves through guilt and shame.

罪带来隔阂！它使我们与他人隔绝，甚至因内疚和羞耻而与自己隔绝。

But most tragically, it separates us from our Heavenly Father. *“Surely the arm of the Lord is not too short to save, nor his ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.”* (Is.59:1-2).

但最悲惨的是，它使我们与天父隔绝。“耶和华的膀臂并非过短，不能拯救，耳朵并非发沉，不能听见，但你们的罪孽使你们与神隔绝，你们的罪恶使他转脸不听你们。”（赛 59:1-2）。

Our alienation from God is *self-imposed*. 我们与神的隔绝，是自己造成的。

Our Heavenly Father desires to communicate with us. Indeed, He delights in it.

我们的天父渴望与我们沟通。事实上，祂乐在其中。

One of the saddest stories in the Bible is found in Genesis chapter 3.

圣经中最令人伤感的故事之一记载在《创世记》第三章。

Here we find God seeking out fellowship with Adam and Eve in the Garden *“in the cool of the day”*. We get the impression that this was a regular practice.

在那里，我们看到上帝在“天起了凉风”来到伊甸园，寻求与亚当和夏娃的相交。这让我们觉得，这曾是祂的日常惯例。

But, after their rebellion and fall, everything changed. 然而，在他们背叛并堕落之后，一切都变了。

Now, Adam and Eve *“hid from the Lord God among the trees of the garden”*.

如今，亚当和夏娃“就藏在园里的树木中，躲避耶和华神的面。”。

And when God called them out, Adam confessed: *“I heard you in the garden, and I was afraid because I was naked; so I hid.”* (Gen.3:8-10).

当上帝呼唤他们出来时，亚当承认道：“我在园中听见你的声音，我就害怕；因为我赤身露体，我就藏了起来。”（创世记 3:8-10）

As Jesus took our sins upon Himself the separation between he and his Father grew.

当耶稣将我们的罪孽担在自己身上时，祂与天父之间的隔阂日益加深。

We note that God the Father does not answer his plea in the Garden: *“Father, if you are willing, take this cup from me...”* (Lk.22:42) or his forlorn cry from the cross: *“My God, my God, why have you forsaken me?”* (Mt.27:46)

我们注意到，天父并没有回应祂在客西马尼园的祈求：“父啊，你若愿意，就把这杯撤去……”（路加 22:42），也没有回应祂在十字架上那绝望的呼喊：“我的神，我的神，为什么离弃我？”（马太福音 27:46）

Jesus paid an incredibly high price to be the atonement for our sins and win for us peace with God. He truly became the *“man of sorrows”* that we might know joy, hope, and peace.

耶稣付出了难以估量的代价，为我们的罪作了赎罪祭，使我们得以与神和好。祂真正成为了“受苦的仆人”，好叫我们能得着喜乐、盼望与平安。

Do you know this *man of sorrows*? 你认识这位受苦的仆人吗？

This is only one aspect of who he is, as was illustrated through the names that we shared at the beginning of this sermon, but it goes to the heart of our hope for eternal salvation.

正如我们在讲道开头提到的那些名字所揭示的，这只是祂众多面貌中的一面，但它却直指我们对永恒救赎的盼望之核心。

Do you know the *man of sorrows* as your Lord and Savior today?

你今天是否已将那位受苦的仆人视为主和救主？

During this Lenten Season may our hearts and minds be open to see, to know, and receive this *man of sorrows*! 在这大斋期，愿我们的心和思想敞开，去看见、去认识并接纳这位饱受苦难的仆人！