

Isaiah 51:17 – 52:12: Restoration of Jerusalem involves fleeing with the holy articles.
Restoring Jerusalem and yet fleeing seems contradictory, but the prophecy has a purpose.

Summaries of the context from Isa. 51: 1-16: This passage is the promise of salvation coming to Israel, before the focus shifts to Jerusalem from **51:17**. In **v1-3**, it begins with an announcement of Israel's restoration. It is only to the righteous Jews (**1**), reminding them of His call for Abraham and Sarah and multiplying them into a people (**2**) but the restoration in **v3** befits a picture of the Millennium rather than a return from the Babylon exile. In **v4-6**, God declares the salient actions that He will initiate with righteous Israel. God first gives the law through Moses, which reveals real justice for all people (**4**). From this comes righteousness and then after this, His salvation. The coastlands (**5**), meaning the entire world awaits His salvation, as Christ will come to save all mankind but unlike the temporal world in **v6**, His salvation is forever. Then in **v7-11** is a call for Israel not to fear man as His salvation will surely be triumphant (**7-8**). God has defeated oppressors before and can do it again. Rahab is a mythical sea monster and as **v10** depicts crossing of the Red Sea in Exodus, this must be a reference to Egypt. The victorious return in **v11** depicted as everlasting, again agrees with the Millennium and not a return from Babylon. But why the concern for the fear of man? It is to prepare for **v12-16**, which describes an intense trying period under the oppressor (with a definite article in Hebrew). There are captive (**14**) to be set free and a period with His stirring of the sea and waves (**15**), a clear hint on the Great Tribulation. Amazingly, **v16** links this to the leader who has God's words in his mouth and establishes the heavens and the earth, a sure reference to Christ.

Explaining the Passage - Isaiah 51:17 – 52:12: The passage speaks of a process leading to the ultimate deliverance of Jerusalem. In **v17-20**, the city is in a dire state. It doesn't fit the Jews returning from the Babylon exile, for it was not to such a low degree. Then the deliverance in **v21-22** will be a final one, for they will never drink such affliction again (**22**), which only occurs after Christ's return. **Chapter 52** begins with God declaring that freedom is conferred on Jerusalem (**1-2**). Scholars often interpret this chapter as the Jews' returning from the Babylon exile but it is out of context. Chapter 51 ends with Jerusalem under the captive and torment (**51:23**) of the oppressor (**51:13**) or the antichrist. Also the exaltation in **v1**, of beautiful garments and eternal removal of uncircumcised and unclean also harmonizes best with the Millennium. Next in **v3-6**, God explains the reasons for this deliverance. First unlike **50:1**, they are sold for nothing, which again is not the Babylon exile, as Jerusalem is destroyed for her sins (**50:1, Eze. 22:2-3**). But it fits **Rev. 11:2**, when she is simply given to the antichrist in the Tribulation for 42 months. It also fits the examples in **v4**, for both Israel's entry into Egypt in Genesis and Assyrian's invasion of Hezekiah (**36:1**) is not due to any judgement against sin. Second in **v5**, the deliverance is for the continual blasphemy, befitting the antichrist's rule. Finally, **v7-12** speaks of a final process of rescue. First, **v7** is the bringing of good news. Paul quotes **v7** in **Rom. 10:15** but he uses the plural, to indicate that there might be more than one emissary. So perhaps it's linked to **Rev. 11:3**, with the two witnesses coming to Jerusalem, carrying the good news of deliverance. They will lead the faithful in a process, when God will bare His holy arm (**10**) before all nations, to see His salvation. In this context comes **v11-12**, to depart Jerusalem, not in haste, as God protects them in front and the rear by the two witnesses. With the 144,000, they will be victorious in the Tribulation for all nations to behold.

以賽亞書 51:17 – 52:12：耶路撒冷的復興涉及帶著聖物逃離。

復興耶路撒冷卻要逃難似乎矛盾，但這預言有其目的。

以賽亞書 51:1-16 的背景摘要：這段經文是關於以色列得救贖的應許，在 **51:17** 之後焦點轉向耶路撒冷。在 **1-3 節** 中，它以以色列復興的宣告作開始。這復興只限於公義的猶太人 (**1 節**)，提醒他們上帝對亞伯拉罕和撒拉的呼召，並使他們繁衍成為一個民族 (**2 節**)，但在 **3 節** 中的復興，不像是描述猶太人從巴比倫流亡的歸回，卻更像千禧年的景象。在 **4-6 節** 中，上帝宣告祂將與公義的以色列一起展開的重要行動。祂首先透過摩西給予律法，這向所有人啟示了真正的公理 (justice, **4 節**)。這公理帶來了公義，最後帶來了救恩。**5 節** 中的「海島」指的是整個世界，意即全世界都在等待祂的救贖，因為基督將來拯救全人類，但與 **6 節** 中暫存的世界不同，祂的救恩是永恆的。接著 **7-11 節** 呼籲以色列不要懼怕人，因為祂的救恩必然得勝 (**7-8 節**)。上帝曾擊敗壓迫者，且有力量再次做到。拉哈伯是傳說中的海怪，而因為 **10 節** 描繪的是過紅海的景象，拉哈伯必定是指埃及。**11 節** 中描繪的勝利歸回是永恆的，再一次與千禧年的情景相符，而非指從巴比倫的歸回。但為什麼這裡那麼關注對人的懼怕？這是為了準備 **12-16 節**，描述在那欺壓者 (希伯來文中有定冠詞) 統治下一段極大試煉的時期，有被擄的人 (**14 節**) 需要被釋放，還有一段由祂激起海洋和波浪的時期 (**15 節**)，明顯暗示了大災難時期。奇妙的是，**16 節** 將這事與那位口中有上帝話語、建立諸天地的領袖聯繫起來，指的就是主基督。

解釋經文 - 以賽亞書 51:17-52:12：這段經文講述了導致耶路撒冷最終得救的過程。在 **17-20 節** 中，這城處於極度困境之中。這與猶太人從巴比倫歸回的情況不符，因為他們的狀況並不如此糟糕。接下來 **21-22 節** 中所說的將是最終的拯救，因為他們將再也不會遭受這樣的痛苦 (**22 節**) —— 這只會在基督的再來之後發生。**52 章** 以神宣告賜耶路撒冷自由 (**1-2 節**) 作開始。學者們通常將這一章解釋為猶太人從巴比倫被擄歸回，但這解釋是與上下文脫了節的。**51 章** 以耶路撒冷在欺壓者 (即敵基督，**51:13**) 的俘虜和折磨 (**51:23**) 作結。此外 **1 節** 中關於華美衣服和永遠除去未受割禮和不潔淨的喜悅，也與千禧年的境況最吻合。接下來，**3-6 節** 上帝解釋了這拯救的原因。首先，與 **50:1** 不同，他們是無價被賣的，這再一次與被擄到巴比倫那事件無關，因為那次被擄中，耶路撒冷是因她的罪孽被毀 (**50:1**，**結 22:2-3**) 而非無價被賣。相反，這裡所說的與啟示錄 **11:2** 的情況相當吻合——她在災難中被交給敵基督 **42 個月**。這也符合 **4 節** 中的例子，因為以色列在創世記中進入埃及和亞述入侵希西家的情況 (**36:1**) 都不是因為罪所帶來的審判。其次，在 **5 節** 中，這拯救是因為不斷的褻瀆，這是與敵基督的統治相符的。最後，**7-12 節** 講述了最終的拯救過程。首先，**7 節** 中是報佳音，保羅在 **羅馬書 10:15** 引用了這節，但他使用了複數，表明可能不止一位使者。因此，也許這可以與 **啟示錄 11:3** 相關聯，其中兩位見證人來到耶路撒冷，傳救恩的好消息。當上帝將在萬國面前露出祂的聖臂時 (**10 節**)，他們將引領那些忠心的進入一個過程，以致他們會看到神的救恩。在這情景下，**11-12 節** 呼籲他們要離開耶路撒冷，不要急忙，因為上帝會透過兩位見證人在前方和後方保護他們。他們將與 **144,000** 一起，在大災難中取得勝利，使萬國都能看見。