

神所预备的救主

The Savior Prepared by God

读经：

Please Read the Bible Verse:

太一 21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

神为人预备救主

God Prepared a Savior for man

人没有寻求神的拯救，乃是神来拯救人。神要来拯救人，就必须为人预备救主。神所以必须为人预备救主，乃是因为神是公义的；祂的爱叫祂来拯救人，祂的公义需要祂为人预备救主。

Man did not seek God's salvation; it was God who came to save man. When God wanted to save man, He had to prepare a Savior for him. The reason God had to prepare a Savior for man is that God is righteous. His love caused Him to come to save man. His righteousness required that He prepare a Savior for him.

救主的身世

The Person of the Savior

救主是神的膀臂，膀臂是指着能力说的，所以耶和华的膀臂就是神的能力。神的能力也就是神的自己，神自己显出来作我们拯救的能力，就是我们的救主。救主虽然是神显出来作拯救我们的能力，但祂却是来作一个贫寒的人。祂本是全能的神，却来作了一个贫寒的人；因祂贫寒出于干地，所以祂没有佳形美容，使人羡慕。以赛亚五十二章十四节说祂的面貌比别人憔悴，祂的形容比世人枯槁。（福音题纲，九五页。）

The Savior is the arm of God. The arm refers to power and strength. Therefore, the arm of the Lord is the power of God. The power of God is just God Himself. God, when manifesting Himself to be our saving power, is our Savior. The Savior is God revealed to be our saving power, yet He came as a poor man. He is the almighty God, but He became a poor man. Because He was poor and like a root out of dry ground, He had no attracting form nor majesty. There is no beautiful appearance that we should desire Him. Isaiah 53:14 says that His visage was marred more than that of any man, and His form more than that of the sons of men. (Gospel Outlines, Subject Forty-six.)

三节说，“祂被藐视，被人厌弃，多受痛苦，常经忧患。祂被藐视，好像被人掩面不看的一样；我们也不尊重祂。”按照四福音的叙述，主耶稣不断的被人藐视，被人厌弃，多受痛苦，常经忧患。除此以外，祂好像被人掩面不看的一样。人不喜欢见到祂，他们也不尊敬或尊重祂。（太十三 54~57。）根据这段记述，我们不会看这样的一位是大人物，也不会看自己比这样的一位低。（以赛亚书生命读经，四七五页。）

Verse 3 says, "He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him." According to the account in the four Gospels, the Lord Jesus was continually despised, was forsaken of men, and was a man of sorrows who knew nothing but grief. Furthermore, He was like one from whom men hide their faces. Men did not like to see Him, and they did not esteem or regard Him (Matt. 13:54-57). Based on this account we would not consider such a One as a great man, nor would we consider ourselves inferior to such a One. (Life-Study of Isaiah, Message Forty-nine, Section Six.)

救主的苦难

The Savior's sufferings

祂是忧患的人。祂的一生从马槽直到十字架都是受苦。祂一临世就是受苦，一直受苦到躺在坟墓里才安息。这就要从马槽讲到十字架。祂一生的苦难来自三方面：人、神与撒但。人逼迫祂，撒但攻击祂，神责打祂。（福音题纲，九六页。）

He was a man of sorrows. His whole life, from the manger to the cross, was full of sorrows. He was born in sorrow and suffered continually until He was finally laid to rest in the tomb. This is to speak of His sufferings from the manger to the cross. The sufferings during His lifetime came from three directions: from man, from God, and from Satan. What came from man was the suffering of persecutions. What came from Satan was the suffering of attacks. What came from God was the suffering of punishment. (Gospel Outlines, Subject Forty-six.)

以赛亚五十三章八节说，“因受欺压和审判祂被夺去；至于祂同世的人，谁想祂受鞭打，从活人之地被剪除，是因我（申言者）百姓的罪过？”基督被捉拿、受审判、被钉十字架，就是被欺压和审判。祂受到大祭司和彼拉多不公正的审判。藉着这种审判，祂被夺去，被带到各各他，放在十字架上。祂同世的人，与祂同时代的人，谁想祂从活人之地被剪除，是因申言者百姓，就是那些该受鞭打之犹太人的罪过？（徒八 33，太二七 26 下。）鞭打该落在犹太人身上，但基督这位耶和华的仆人，为他们受了鞭打。

Isaiah 53:8 says, "By oppression and by judgment He was taken away; / And as for His generation, who among them had the thought / That He was cut off out of the land of the living / For the transgression of my [the prophet's] people to whom the stroke was due?" In being arrested, judged, and crucified, Christ was oppressed and judged. He was judged in an unjust way by the high priest and by Pilate. Through that kind of judgment He was taken away and brought to Calvary and put on the cross. And as for His generation, who among those at His time had the thought that He was cut off out of the land of the living for the transgression of the prophet's people, the Jews, to whom the stroke was due? (Acts 8:33; Matt. 27:26b). The stroke should have fallen upon the Jewish people, but Christ as the Servant of Jehovah suffered the stroke for them.

以赛亚五十三章五节说，“那知祂为我们的过犯被刺透，为我们的罪孽被压伤；因祂受的刑罚我们得平安，因祂受的鞭伤我们得医治。”这指明基督的受苦完全是代替我们的；祂代替我们忍受了一切的苦。祂代替我们受责罚、被击打、被苦待、被刺透、被压伤、被鞭打，使我们得医治，（彼前二 24 下，）使我们能得救。（以赛亚书生命读经，四七六至四七八页。）

Isaiah 53:5 says, "But He was wounded because of our transgressions; / He was crushed because of our iniquities; / And the chastening for our peace was upon Him, / And by His stripes we have been healed." This indicates that Christ's suffering was altogether vicarious; He suffered everything in our place. **He was stricken, smitten, afflicted, wounded, crushed, and chastened in our place that we may be healed** (1 Pet. 2:24b), **that we may be saved.** (Life-Study of Isaiah, Message Forty-nine, Section Seven to Eight.)

救主的担罪

The Savior's bearing of sins

神的义要求神来审判人的罪。神把人的罪都归到救主身上。（福音题纲，九六页。）

The righteousness of God requires that God judge man's sins. God put all the sins of mankind upon the Savior. (Gospel Outlines, Subject Forty-six.)

以赛亚五十三章六节说，“我们都如羊走迷，各人偏行己路，耶和华使我们众人的罪孽都归在祂身上。”当神在十字架上审判耶稣的时候，祂将我们众人的罪孽都归在耶稣身上。主耶稣在十字架上大声呼喊说，“我的神，我的神，你为什么弃绝我？”（太二七 46。）父神弃绝子，因为在那时刻，神使我们所有的罪都归在祂身上。在很短的时间内，当耶稣被挂在十字架上时，在神的眼中，祂是惟一的罪人。（以赛亚书生命读经，四七六至四七七页。）

Isaiah 53:6 says, "We all like sheep have gone astray; / Each of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall upon Him." It was when God was judging Jesus on the cross that He caused the iniquity of us all to fall upon Jesus. On the cross the Lord Jesus cried, "My God, My God, why have You forsaken Me?" (Matt. 27:46). God the Father forsook the Son because at that juncture God caused all our sins to fall upon Him. For a short time, while Jesus was hanging on the cross, in God's eyes He was the unique sinner. (Life-Study of Isaiah, Message Forty-nine, Section Seven.)

神既把人的罪都归到救主身上，神对人的审判也都落在救主身上。因为神审判这位替人担罪的救主，所以神就将祂压伤。以赛亚五十三章十二节说，“祂... 被列在罪犯之中，”证明神那时看祂也是一个罪人，因为祂担当我们的罪。

Because God laid all the iniquities of mankind on the Savior, the judgments of God toward men were also inflicted upon the Savior's body. Because God judged this Savior who bore our sins, He was bruised. There is the evidence of bearing sin: He "was numbered with the transgressors" (Isaiah 53:12). This shows that God looked at Him at that time as He would look at a sinner, because He was bearing our sins.

救主的成就

The Savior's accomplishment

这位救主成就了祂拯救的工作，成了一位完全的救主。救主担罪满足了神公义的要求。所以祂埋葬的时候与死的时候不同，死时与罪犯同列，埋时却埋在富人的坟里，因祂满足神公义之要求。神叫祂从死里复活。因祂从死里复活，所以祂能作复活的救主，成功神所喜悦的事。祂复活就与神一同得着所要拯救的人。伟大的是神，强盛的也是神。祂从死里复活就与神同享救恩的果效，这个果效即从撒但手下把人掳回来。因着祂这样复活升天，祂就叫许多人得着祂的拯救，因祂得称为义。

The Savior has fully accomplished His saving work and has become a perfect Savior. The Savior has borne our sins to satisfy the righteous requirement of God. Therefore, the situation at the time of His burial was different from the situation at the time of His death. While He was dying, He was numbered with the transgressors; but when He was buried, He was put into a rich man's tomb, because He had satisfied the righteous requirement of God. God raised Him from the dead. Because He has resurrected from the dead, He can be the Savior in resurrection, and He can accomplish that which is pleasing to God. In His resurrection He has gained, together with God, all the people who should be saved. The Great is God; the Strong is also God. He resurrected from the dead and enjoys the result of salvation with God. This result is to recapture people from the hand of Satan. Because of Christ's resurrection and ascension, He causes so many people to obtain His salvation and to be justified because of Him.

如何接受救主

How to accept the Savior

接受的路就是信。... 信就是用心灵来接受，不仅承认祂是你的救主，并且敞开心接受祂作你的救主。罗马十章十三节说，信的人就得求告，求告里包括认罪；凡求告主名的就必得救。（福音题纲，九六至九七页。）

The way to accept is to believe. To believe is to receive with your heart and your spirit. Not only acknowledge Him as your Savior but also open your heart to receive Him as your Savior. According to Romans 10:13, the believers must call, and calling includes the confessing of sins: "Whoever calls upon the name of the Lord shall be saved." (Gospel Outlines, Subject Forty-six.)

参读：福音题纲，第四十六题；以赛亚书生命读经，第四十九篇。

Reference: Gospel Outlines, Subject Forty-six; Life-Study of Isaiah, Message Forty-nine.