

# 第二以賽亞第二首 “僕人之歌”研究

Study of Deutero-Isaiah's Second Servant Song

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**Abstract:** In 587 B.C., Jerusalem was conquered by the Babylonians. The fall of the kingdom of Judah brought unprecedented suffering to the Jewish people. This essay studies the historical, political and theological situation of the Israelites during their exile. From Deutero-Isaiah's perspective as an exile, we explore the political history of the Jews' oppression at the hands of surrounding nations. We also look at post-exilic Jewish monotheism against the theological background of the Mesopotamian world. From the holistic perspective of the Book of Isaiah itself, we focus on the plight of the Israelites as a community. In studying the Second Servant Song, we observe how Yahweh trained His servant, how through the Word given to His servant He addressed the problems of an exilic community in the public arena—including social issues within the community and in its

interactions with Babylonian society; and finally, how He led the exiled Jews back to their homeland.

**Keywords:** exile, return to monotheism, servant, return

德國學者杜姆（Bernhard Duhm）延續他早些時候的著作（*Die Theologie Der Propheten*(Bonn, 1875)）的觀點，於 1892 年對《以賽亞書》所作的注釋（*Das Buch Jesaia*(Göttingen, pp.XVIII, 284ff., 365ff.)）問世，他的注釋在舊約《以賽亞書》研究中具有史詩性的開創性意義。在此後的舊約研究中，有兩方面的深遠影響：第一，第一次提出以賽亞書可以分成三個而不是兩個部分，把第三以賽亞（Trito-Isaiah）引入到了學術領域；第二，他對於以賽亞書的處理，從上下文的語境中抽離出四首他認為是相連貫的“僕人之歌”（Servant Songs）。<sup>①</sup>杜姆的開創性的意義在於在這本注釋書提出了“僕人之歌”（Servant Songs）的概念，認為“僕人之歌”有第二以賽亞書中（Deutero-Isaiah）的四個重要組成部分：42:1-4; 49:1-6; 50:4-10; 52:13-53:12，自此“僕人之歌”的提法得到了學術界的普遍認同，<sup>②</sup>並且影響此後的學者按照他所劃分的“僕人之歌”進行孤立的文學批評性的研究，而最近以來研究《以賽亞書》的學者，大多數認為“僕人之歌”需要從其上下文才能得以充分了解。<sup>③</sup>本文試圖從《以賽亞書》的整體性入手，從第二以賽亞的政治歷史、神學背景出發來研究和分析

① H.H. Rowley, *The servant of the Lord, and other essays on the Old Testament* (Oxford: Blackwell, 1965), 4-5.

② Harry M. Orlinsky, *Studies on the Second Part of the Book of Isaiah* (Leiden: E. J. Brill, 1967), 12.

③ 詳參 Tryggve N. D. Mettinger, *A farewell to the Servant songs: a critical examination of an exegetical axiom* (Lund, Sweden: CWK Gleerup, 1983).