



# Isaiah Studies

以賽亞書  
研習系列



# ISAIAH CHAP 6

## 以賽亞書 第六章

### ISAIAH'S HEAVENLY VISION

## 以賽亞的屬天異象

PART TWO 第二部：

THE CALL

呼召



ISAIAH 6  
UNDERScores  
THE ABSOLUTE  
NECESSITY OF  
VISION FOR LIFE  
AND SERVICE IN  
THE KINGDOM OF  
GOD

以賽亞書第六章  
強調在神的國度裡  
關乎生命及服事的異象  
是完全有必要的



# THROUGHOUT GOD'S WORD VISION IS EMPHASIZED 在神的整個話語中強調著異象

- Prophets raised up by God to be God's eyes in the midst of blindness of his people Isa.6.9-10, Is.29.9, Is.29.18, Is.32.3, Is.35.5, Is.42.7, Is.42.16, Is.42.18, Is.42.19, Is.43.8, Is.56.10, Is.59.10

先知被神興起，在祂的子民瞎眼時，成為神的眼目

賽6.9-10、賽29.9、賽29.18、賽32.3、賽35.5、賽42.7、  
賽42.16、賽42.18、賽42.19、賽43.8、賽56.10、賽59.10

- ✻ Blindness caused by sin for both believers and sinners (2 Cor. 4.4)  
瞎眼是因著信徒和罪人的罪而造成的 (林後4:4)
- ✻ Blindness caused by hardness of heart Isa. 6.10 (cf. j12.40), Mk. 8.17  
賽6:10– 瞎眼是由剛硬的心造成的 (可8:17)
- ✻ Veil formed by tradition and outward knowledge 2 Cor. 3.14-15  
帕子是因著傳統及外在的知識而形成的 (林後3: 14-15)
- ✻ 'Near-sighted' forgetfulness caused by worldly preoccupations 2 Pet. 1.9  
「近視」型的健忘是屬世的思慮而造成的 (彼後1:9)

# THROUGHOUT GOD'S WORD VISION IS EMPHASIZED 在神的整個話語中強調著異象

- For John we must “see” to “know” (uses Gk word oida “to know” lit. in Gk. “to see” 145 x in gospel and 105 x in Revelation)  
對於約翰而言，我們必須「看到」才能「知道」  
(用了希臘字 oida「認識」希臘字意「看見」在福音書裡被引用過145次，在啟示錄裡引用了105次)
- Paul prays for vision for the Ephesians (1.18)  
保羅為了以弗所的聖徒能得到異象而禱告(1:18)
- Prov. 29.18 - without vision God's people go their own way  
箴言29:18- 沒有異象，民就放肆

# THROUGHOUT GOD'S WORD VISION IS EMPHASIZED 在神的整個話語中強調著異象

- Without vision today even good deeds done may lack real value before God  
現今若沒有異象, 甚至做的好事在神面前都失去了真實的價值
- Today many believers are veiled by tradition and worldliness so cannot see God's Purpose  
現今有許多信徒被傳統及屬世的帕子所蒙蔽, 因此無法看見神的旨意



ISAIAH IS A TESTIMONY OF ONE WHO  
'SAW' AND LIVED BY VISION

以賽亞是個能「看見」並為異象而活的見證



# ISAIAH'S VISION TRANSPORTED HIM THROUGH THE EARTHLY TO THE HEAVENLY REALM 以賽亞的異象帶領他越過了屬地的範圍而 到達屬天的層面

- His vision saw beyond the earthly symbols (temple, altar, smoke) and into a heavenly realm more real than the earthly

他的視野透視了屬地的表號  
(聖殿、祭壇、煙雲)，而進入  
屬天的層面，並更勝於屬地的實際



# ISAIAH'S VISION TRANSPORTED HIM THROUGH THE EARTHLY TO THE HEAVENLY REALM 以賽亞的異象帶領他越過了屬地的範圍而 到達屬天的層面

● The elements transcended:  
所超越的元素:

- ✿ Beyond the mercy seat - a throne  
超越了施恩座- 有個寶座
- ✿ Beyond gold cherubim - worshipping  
seraphim  
超越了金的基路伯-敬拜的撒拉弗
- ✿ Beyond the 'symbolic' Presence -  
King JHVH  
超越了「象徵性」的同在-  
大君王耶和華



WHEN HE 'SAW THE LORD HIGH AND  
LIFTED UP' HIS LIFE FOREVER CHANGED

當他看見主「高高在上」他的生命就  
永遠的被改變了

- 'High and lifted up' - "Melech JHVH sabaoth" was so much higher in reality than any king that Isaiah had trusted  
「高高在上」 - 「萬軍之耶和華」，萬王之王，比以賽亞所信靠的任何君王還更真實
- 'Train filled temple' - adonai was in the temple and yet He was above and larger than the temple  
「衣袍垂下遮滿聖殿」 - 阿多奈(主)在聖殿中, 但祂卻高於並大於聖殿
- Prior to such vision the kingdom of God (throne) had been man-centered  
在這樣的異象以前, 神的國度(寶座)是以人為中心的

WHEN HE 'SAW THE LORD HIGH AND  
LIFTED UP' HIS LIFE FOREVER CHANGED

當他看見主「高高在上」他的生命就  
永遠的被改變了

- ✻ JHVH's Holy otherness crushed Isaiah's former sense of competence in speaking for the Lord  
耶和華與眾不同的聖潔, 破碎了之前以賽亞自以為能為主說話能力
- ✻ Seeing JHVH humbled Isaiah with a sense of utter sinfulness and presumption  
見到耶和華使以賽亞謙卑地感受到自己全然的罪惡和肆意而行
- ✻ Like Job, Isaiah had 'heard of the Lord' but now seeing him produced repentance and self abhorrence  
就像約伯一樣, 以賽亞曾經「風聞有主」, 而今卻親眼看見祂, 因此懊悔和厭惡自己

HAVING BEEN UNDONE, GOD COULD NOW  
SANCTIFY AND SEND HIS SERVANT INTO HIS  
HIGHER CALLING

因著被拆毀，現在神就能將他分別為聖，並差派祂的  
僕人進入祂更高的呼召

- Crucified (*woe*) in light of unveiled  
reality and holiness

因著亮光揭示的實際及聖潔而被釘  
十字架(禍哉)

- Sanctified (*lo*) 蒙聖別(看哪)

- ✻ One of the seraphim touches his lips  
with a coal from the fire on the altar  
有個撒拉弗以壇上的火裡取下的炭沾  
他的嘴

- ✻ A vital principle of service: JHVH must  
sanctify both the servant and his gift for use  
一個重要的服事原則：耶和華必須將僕人  
以及他的恩賜都分別為聖



HAVING BEEN UNDONE, GOD COULD NOW  
SANCTIFY AND SEND HIS SERVANT INTO HIS  
HIGHER CALLING

因著被拆毀，現在神就能將他分別為聖，並差派祂的  
僕人進入祂更高的呼召

● Sent (*go*) 差遣(去)

✻ Isaiah was brought into the 'counsel' of  
God's purpose

以賽亞被帶領進入神旨意的  
「交通」裡



# TWO ASPECTS OF THE TERM 'VISION'

「異象」這名稱的  
二個方面

# VISION AT SALVATION VS VISION OF PURPOSE

## 得救時的異象及為著旨意的異象之比較

Vision that saves 得救的異象	Vision that calls 呼召的異象
1) See the savior 看見救主	1) See the exalted Lord 看見被高舉的主
2) See he died for you 看見祂為你而死	2) See enthroned over you 看見在你之上的寶座掌權
3) See yourself as a sinner 看見你自己是個罪人	3) See yourself as a servant 看見你自己是個僕人
4) See the Father's love 看見父神的愛	4) See the Father's ways 看見父神的道路
5) See a new way of life ahead 看見前面有一個新的道路	5) See the cross as the way to life 看見十字架乃是生命向前的道路

# IT IS CLEAR THAT ISAIAH'S VISION WAS UNTO PURPOSE

## 以賽亞的異象很明顯的是為著旨意的

- ✻ Already serving the Lord as a prophet 已經是個服事主的先知
- ✻ Already knew the Lord in his character 已經在主的性格上認識了祂
- ✻ His 'crisis' was not only over sins but also coming to the end of himself (serving out of natural gifts)  
他的「危機」不單只是因著罪, 並且也是因著到了他自己的盡頭  
(出自天然恩賜的服事)
  - ✻ He had to experience the total inadequacy of his dedicated gifts and energies  
他必須經歷到他所擺上的恩賜和精力是完全不夠的
  - ✻ He had to be brought 'before the face' of his 'heavenly' King for exclusive service  
為著獨特的服事, 他必須被帶到他「屬天的王」的「面前」



## PART TWO: THE CALL

## 第二部：那呼召



GOD DOESN'T REVEAL HIMSELF TO  
UNDO BUT TO CALL HIS SERVANT  
神啟示祂自己不是為著拆毀，而是為著呼召祂的僕人

# 1ST: ISA 6.6-7 - ISAIAH'S LIPS ARE CLEANSED

## (一) 以賽亞書 6 : 6-7 以賽亞的嘴唇被潔淨

- ✻ Seraphim touches his lips with a coal from altar fire  
撒拉弗用壇上火中的紅炭沾他的口
- ✻ Essential principle of service:  
JHVH must sanctify both the servant  
and his gift for usefulness  
事奉的重要原則: 萬軍之耶和華必須將祂的  
僕人及恩賜分別為聖之後, 才能盡其所用
- ✻ This also a prophetic picture of God's  
sanctifying all his children through  
the precious blood of Jesus  
這也是神通過耶穌的寶血將他的兒女分  
為聖的一個預表



# 2ND: ISA.6.8 -ISAIAH IS CALLED

## (二) 以賽亞書 6:8— 以賽亞被召

- ✻ We see a most important principle of God's Call:

我們看到神呼召人的一個極其重要的原則

- God calls one to Himself  
神呼召人歸向他自己

- ✻ 2nd notice it was more than a 'call to salvation' - it was a 'call' into a deeper life with the Lord

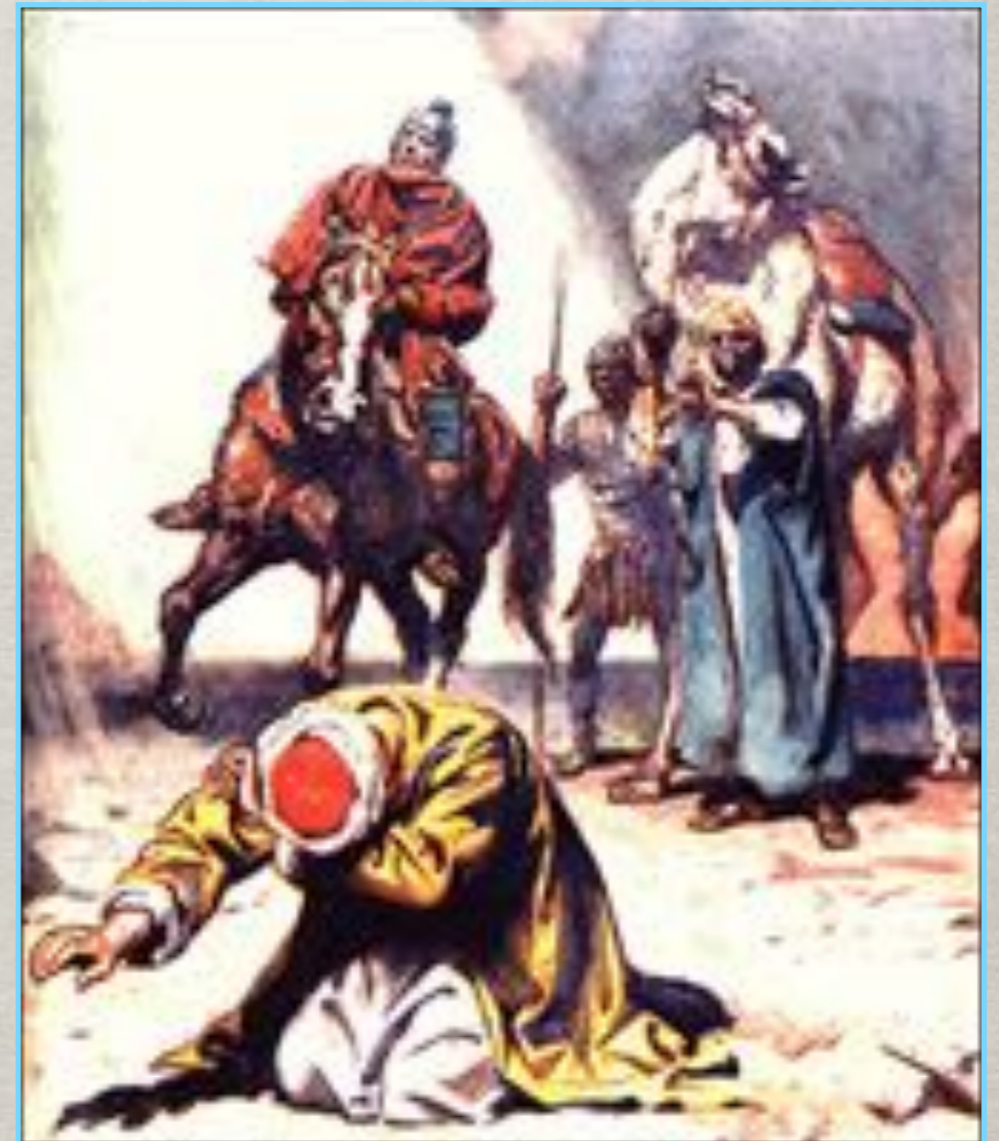
第二個要注意的點，它不只是一“得救的呼召”——它是呼召與主一同進入更深的生命裏



# MOST PEOPLE THINK OF CALLING IN TERMS OF (FULL-TIME) MINISTRY

## 大多數人會認為呼召是指(全職的)事奉

- ✿ Paul's call on the road to Damascus is the picture in most minds  
保羅在前往大馬色的路上蒙召是留在許多人心中的畫面
- ✿ Paul said continually that he was called to be an apostle  
保羅持續地說到他蒙召是作使徒
- ✿ Most people in the ministry claim to have received a personal call from God  
大多數在職事中的人聲稱從神那裏領受了個人的呼召



# BUT THE BIBLE REVEALS A TEN FOLD CALLING FOR EVERY CHRISTIAN 但是聖經啟示了對每個基督徒的十層呼召

- ✻ Called to Himself [Ac. 2.39](#) 被呼召歸向神自己 (徒2:39)
  - ✻ Called into fellowship [1 Cor. 1.9](#) 蒙召進入交通 (林前1:9)
    - ✻ Upward call of God [Eph. 3.14](#) 神往上的呼召 (弗3:14)
      - ✻ Called into one body [Col. 3.15](#) 蒙召進入一個身體 (西3:15)
        - ✻ Called to witness [Isa. 43.12](#) 蒙召作見證 (賽43:12)
          - ✻ Called into his kingdom [1 Thess. 2.12](#)
            - ✻ 蒙召進入祂的國度裡 (貼前 2:12)
              - ✻ Called to holiness [2Tim. 1.9](#) 蒙召成為聖潔 (提後1:9)
                - ✻ Heavenly calling [Heb. 3.1](#) 屬天的呼召 (來3:1)
                  - ✻ Called out (of this world) [Heb.11.8](#)  
脫離(這個世界)的呼召 (來11:8)
                    - ✻ Called to inherit [1Pet. 3.9](#) 蒙召得產業 (彼前3:9)

# ISAIAH'S CALL COMES OUT OF HIS VISION

## 以賽亞的呼召來自於他的異象

Isa. 6 is obviously not Isaiah's initial call as a prophet  
以賽亞6章顯然的不是以賽亞最初成為先知的呼召

- ✻ He is being called into something further  
他被呼召進入更深的事
- ✻ “Called according to His purpose” Rom.8.28  
「按祂的旨意被召」（羅馬書8:28）的
  - Calling unto purpose higher than a calling as a prophet or apostle or priest - **it comes out of vision**  
呼召到比作先知或使徒或祭司還要高的目的——它來自於異象
  - Calling is centered in Jesus Christ the king  
呼召是以耶穌基督這位君王為中心的
  - This calling also has a glorious end - sonship  
這呼召也有一個榮耀的結果——兒子的名分



# MYSTERY IN GOD'S CALL IN CHAPTER 6.8

## 在以賽亞書 6 :8 神呼召的奧秘

- The 'mystery' of Isaiah's call is the intimacy of it

以賽亞蒙召的「奧秘」是它的親密性

- ✻ Isaiah heard call because he was near to the throne of God

以賽亞聽到呼召是因為他靠近神的寶座

- ✻ When Isaiah got 'near' the throne he could hear God's conversation

當以賽亞靠近寶座時，他就能夠聽見神的說話

- ✻ Isaiah also heard God's heart to speak to His children

以賽亞也聽到了神要對祂的兒女說話的心意



# INTIMACY OF ISAIAH'S CALL 6.8

## 呼召以賽亞的親密性 6:8

● “*Whom shall I send, and who will go for Us?*”

「我可以差遣誰呢？誰肯為我們去呢？」

✻ Isaiah ‘overhears’ a divine strategy session  
以賽亞「偷聽」了一段神聖策略的會議

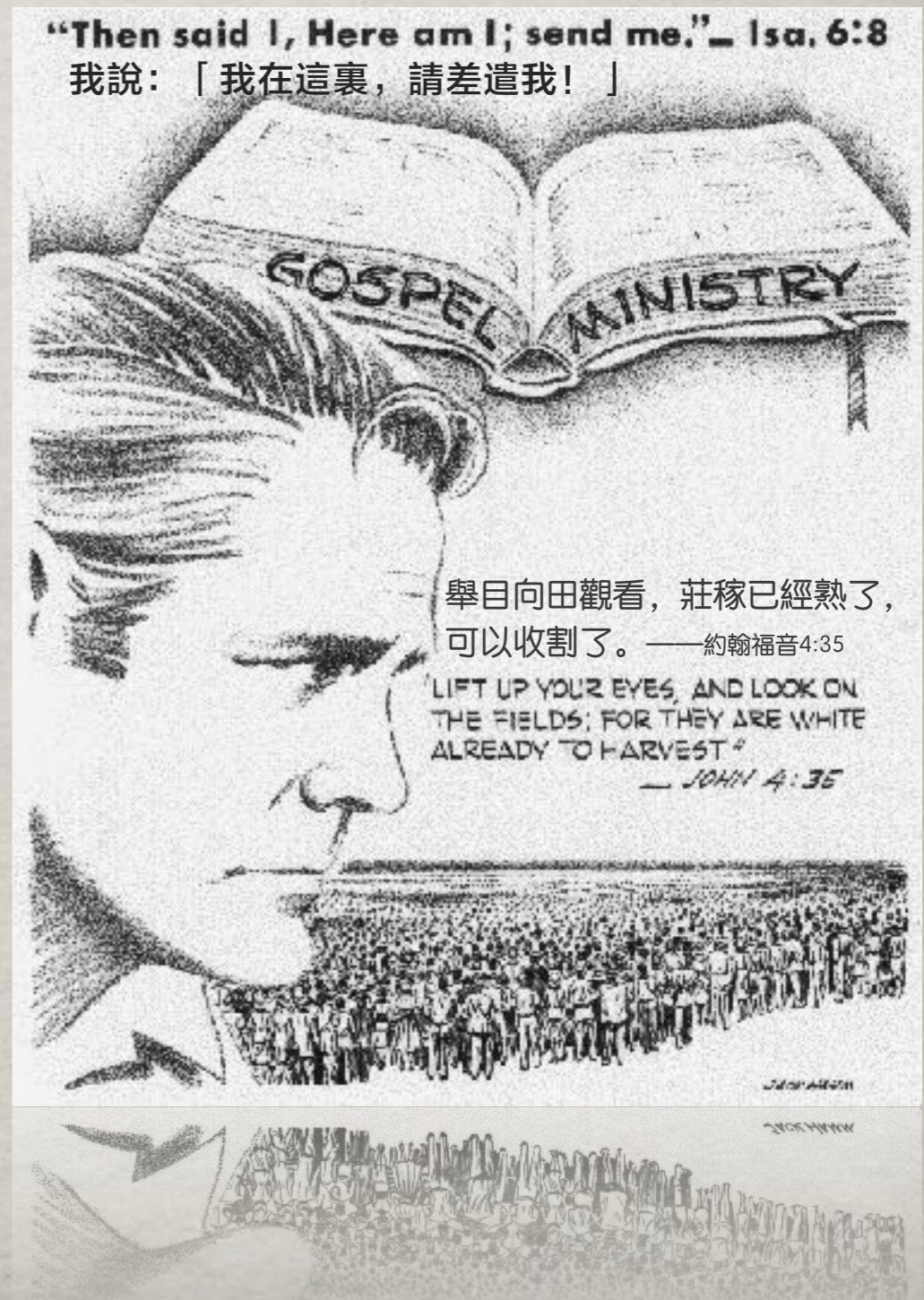
✻ He is not directly asked or compelled to do anything

他並非直接被要求或被強迫去做什麼

✻ Isaiah’s heart responds to God’s heart as he offers himself freely as a bond servant of God

當以賽亞自願的把自己獻上作為神的僕人時，他的心就回應了神的心

★ (This liberty could only come after his undoing (cross) and sanctifying (fire)  
(這個自願只能在他被拆毀(十字架)及被分別為聖(火)之後產生)



# ISAIAH'S CALL: KINGDOM SERVANT

## 以賽亞的蒙召:神國的僕人

● God is calling today for servants in the Kingdom 神今天在呼召神國的僕人

- ✻ But it is the privilege of a son and friend not the duty of a slave

但是這個呼召是作為兒子和朋友的特權,而非奴僕的義務

- ✻ A friend is allowed to see the 'heart' of JHVH behind his Words

朋友是被許可在祂話語背後能看見耶和華“心意”的

- ✻ The Lord offers to co-work with Isaiah  
主提出與以賽亞同工

- ✻ Now his public prophecy must come out of his time before the face of JHVH  
現在他對公眾說的預言必須來於自他在耶和華面前(等候)的時間

*John 15.15*

*"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."*

約翰福音15:15

以後我不再稱你們為僕人，因僕人不知道主人所做的事。我乃稱你們為朋友；因我從我父所聽見的，已經都告訴你們了。

# 3RD: ISAIAH'S CROSS REVEALED IN ISA. 6.9-13

## (三) 以賽亞書 6:9-13 啟示出以賽亞的十字架

*Is. 6.9 Then he said, "Go and tell the people: 'You keep listening but understand nothing. You keep watching but learn nothing.'*

以賽亞書6:9 他說：「你去告訴這百姓說：你們聽是要聽見，卻不明白；看是要看見，卻不曉得。」

1. V. 9 - the cross: he must go to a people that will neither hear nor see (Isa. 53.1)  
第9節的十字架：他必須到一群既不能聽、又不能看的百姓那裡去  
(賽53:1)



HE SAID, "GO, AND TELL THIS PEOPLE...

他說：「去告訴這百姓……」



Keep on listening,  
but do not perceive

一直聽卻不明白

一直看卻不領慧

Keep on looking,  
but do not understand.



ISAIAH 6:9

以賽亞書6:9

Knowing-Jesus.com

# 3RD: ISAIAH'S CROSS REVEALED IN ISA. 6.9-13

## (三) 以賽亞書 6:9-13 啟示出以賽亞的十字架

Is. 6.10

*"Go and preach a message that will make their hearts dull, their ears plugged, and their eyes blind. Otherwise, their eyes will begin to see, their ears will begin to hear, their hearts will begin to understand, and they will return to me for healing and be healed."*

以賽亞書6:10

要使這百姓心蒙脂油，耳朵發沉，眼睛昏迷；恐怕眼睛看見，耳朵聽見，心裏明白，回轉過來，使得醫治。

2. V.10 cross - He must speak the 'Word' knowing it will only harden the people more

第10節的十字架：就算知道會讓百姓的心更加剛硬，他還是必須說出「話」來



變得剛硬



# 3RD: ISAIAH'S CROSS REVEALED IN ISA. 6.9-13

## (三) 以賽亞書 6:9-13 啟示出以賽亞的十字架

*Isa. 6.11 Then I asked, "O Lord, for how long?"  
He answered, "Until their houses and cities are  
destroyed and uninhabited and their land a  
desolate wasteland.*

*12 Until the Lord has exiled them all to a distant  
country and the entire land lies deserted."*

以賽亞書6:11 我就說：「主啊，這到幾時為止呢？」

他說：直到城邑荒涼，無人居住，房屋空閒無人，地土  
極其荒涼。12 並且耶和華將人遷到遠方，在這境內  
撇下的地土很多。

3. V.11-12 cross - How long must he bear this  
cross as he prophesies and is rejected: **Answer:**  
until judgment is complete!

第11-12節的十字架：當他說預言時總是被拒絕，  
他還要背這個十字架多久？

**答案：**要等到審判完全了



十字架 Cross  
Sacrifice  
的犧牲

# 3RD: ISAIAH'S CROSS REVEALED IN ISA. 6.9-13

## (三) 以賽亞書 6:9-13 啟示出以賽亞的十字架

*Isa. 6.13*

*Yet if even a tenth remains [repents], it will be burned again. It will be like a fallen oak or terebinth tree when it is felled; the stump still lives to grow again. The "stump" is the holy seed.*

以賽亞書6:13

境內剩下的人若還有十分之一，也必被吞滅，像栗樹、橡樹雖被砍伐，樹觸子卻仍存留。這聖潔的種類在國中也是如此。

4. V. 13 cross produces life: there will be a tenth (remnant) who will remain faithful with him through fire and rise again

第13節的十字架所產生出的生命：會有十分之一的(餘民)，他們會經歷火的試煉，但與他一同保持忠心，並重新被興起



# THE CROSS FACES THE COVENANT

## 盟約面臨了十字架

\* Isaiah's call reveals that God knew Israel was incapable of obeying the Covenant  
以賽亞的蒙召揭示了神知道以色列無法遵守祂的約

- ✻ Even with a holy covenant Israel was still sinners with inner rebellion and pride  
即使與神立了神聖之約，以色列仍是內心悖逆又驕傲的罪人
- ✻ Worship: outward religious forms had replaced heart worship  
敬拜：外在的宗教儀式代替了心靈的敬拜
- ✻ Sinful living no longer seemed connected to consequences because covered by their multitude of idol sacrifices  
有罪的生活看似已不再與後果相關，因為已被他們眾多偶像的獻祭遮蔽

'NOW THEN, IF YOU  
WILL INDEED OBEY MY  
VOICE AND KEEP MY  
COVENANT, THEN YOU  
SHALL BE MY OWN  
POSSESSION AMONG  
ALL THE PEOPLES,  
FOR ALL THE EARTH  
IS MINE;

EXODUS 19:5

出埃及記 19:5

如今你們若實在聽從我的話，  
遵守我的約，就要在萬民中作  
屬我的子民，因為全地都是我的。

# IDOLATRY RESULTS WHEN RELIGION LOST

## 信仰迷失的後果是祭拜偶像

- ☼ Idolatry is man's 'clever' way to use the gods for personal gain

拜偶像是人利用偶像為自己謀利的「聰明」辦法

- ☼ 3 forms of idolatry remain to this day:

直到今日仍留存的三種偶像祭拜

- **Baal** and **Ashtaroth** use illicit **sexual lust** to succeed in business  
拜巴力和亞斯他錄使用不正當的性慾獲取事業成功
- **Mammon** uses "love of money" to cause people to make **vows** and **sell souls** (to the devil) in order to gain the world  
拜瑪門是利用“貪愛錢財”誘使人們發誓把自己的靈魂賣(給魔鬼)來贏得世界
- **Molech** demands the ultimate sacrifice of children to its fires in order to guarantee victory or deliverance from danger  
摩洛要求最終的獻祭，在牠的火裡犧牲兒女，以謀取勝利或脫離危險



WHAT ABOUT OUR  
CALL TODAY?

關於今天給我們的  
呼召是什麼？

# CALLING AND CHOOSING TODAY

## 今日的呼召與揀選

- ✻ For the sake of distinction we could say there is in the Christian's experience a two-fold call  
為了區分，我們可以說基督徒的經歷中有一個雙重的呼召
- The general calling to come unto Him for salvation and to live by His eternal life  
普遍的呼召是來到祂這裏得救贖，並靠祂永遠的生命活著
  - ★ God has many children in his family by grace  
因著恩典，神在祂的家裏有許多兒女
- The calling of the chosen to serve God's full purpose in exalting His Son's Kingship  
呼召被揀選的人，在高舉祂兒子的王權中，來服事神完全的旨意

# CALLING AND CHOOSING TODAY

## 今日的呼召與抉擇

- ✻ Many are called but few are chosen and come into full sonship by living in the fulness of Christ and the Spirit  
蒙召的多，但很少有人被選上，藉著活出基督與聖靈的豐富，而達到兒子名份的豐滿裡

NEXT TIME:  
ISAIAH 7:  
ISAIAH'S HEAVENLY  
VISION BECOMES  
INCARNATE AS  
IMMANUEL

下次：  
以賽亞書第7章  
以賽亞的屬天異象  
成了道成肉身的  
以馬內利



“A virgin shall  
conceive...”  
“必有童女懷孕...”