



Isaiah Studies

以賽亞書
研習系列



Isaiah 1-39: lessons from Isaiah's prophecy

以賽亞書1-39章:
從以賽亞的預言中
學到的功課



Isaiah is divided into two parts just like our Bible

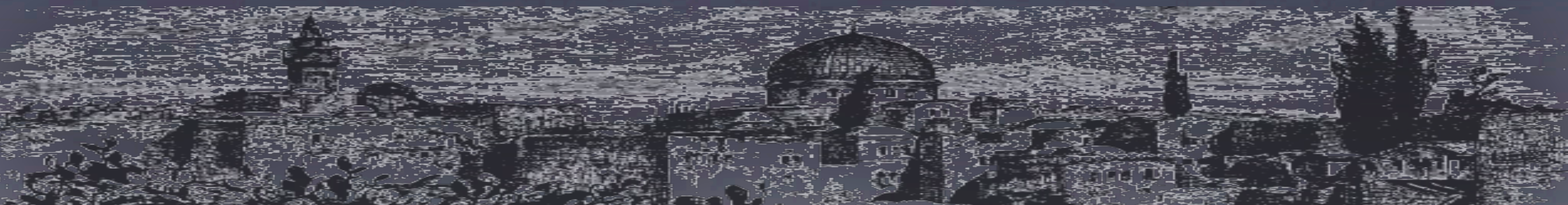
以賽亞書被分為二部分，就像我們的聖經一樣

- 66 chapters like 66 books of Bible

有66章，就像聖經有66卷書一樣

- Isaiah 1-39 has shown us the God of the Old Covenant: the HOLY one is upon the Throne of Heaven

以賽亞書1-39章讓我們看見舊約的神：那至聖者在天上的寶座上



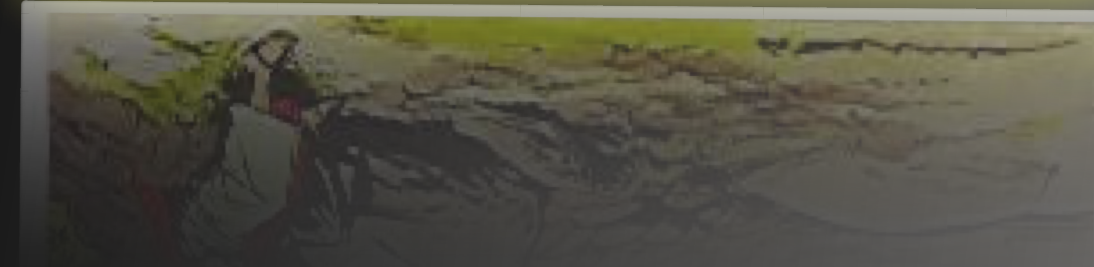
**Isaiah is divided into two parts
just like our Bible**

以賽亞書被分為二部分，就像我們的聖經一樣

- **Isaiah 40-66 will reveal to us the God of the New Covenant: the messiah Immanuel come down as the Holy Redeemer to bring His Kingdom to earth**
以賽亞書40-66章會啟示給我們新約的神：以馬內利的彌賽亞降臨作為神聖的救贖者，要將祂的國度帶到地上



Key to Isaiah 40-66 - Isaiah
“saw” Christ’s salvation
700 yrs. before his birth
以賽亞書40-66章的鑰匙—
以賽亞在基督誕生的700年前
就「看見」了他的救贖



John 12.41

*These things Isaiah said because
he saw His glory, and he spoke of Him.*

(John 12. 37-41)

約翰福音12:41

以賽亞因為看見他的榮耀，
就指著他說這話。(約翰福音12:37-41)



THE IMPORTANCE OF PROPHECY

預言的重要性

- **GOD SOVEREIGNLY RAISES UP PROPHETS TO SPEAK HIS WORD TO SIGNAL OR EXPLAIN HIS DIVINE ACTION (AMOS 3.7)**
- 神主宰的興起了先知們去說出祂的話，為要發出信號或解釋祂的神聖作為(阿摩司書3:7)

1. AT EVERY HISTORICAL TURNING POINT IN ISRAEL'S HISTORY A PROPHET IS THERE TO INTERPRET WHAT GOD IS DOING

在以色列歷史的每一個轉折點，總會有一個先知在那裡詮釋神在做什麼

2. THE PROPHET REVEALS THE SPIRITUAL CONDITION OF GOD'S PEOPLE THAT NEEDS RECOVERING OR JUDGMENT

先知顯明了神子民的屬靈光景需要恢復或被審判



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3. GOD'S WORD OF PROPHECY SOMETIMES INITIATES (FORTH TELLS) GOD'S ACTIONS AND SOMETIMES PREDICTS (FORTH TELLING) GOD'S FUTURE ACTIONS
神預言的話有時啟動了(說出)神的作為，而有時預示(預告)神未來的作為

4. GOD'S WILL IS REVEALED THROUGH HIS WORD WHETHER IN JUDGMENT OR SALVATION
神的旨意是藉著祂的話來啟示，無論是審判或救贖

PROPHECY REVEALS GOD'S BROKEN HEART OF LOVE

預言顯明神愛的心破碎

- PROPHETS ARE A DIVINELY SOVEREIGN REACTION TO
DECLINE AND UNFAITHFULNESS

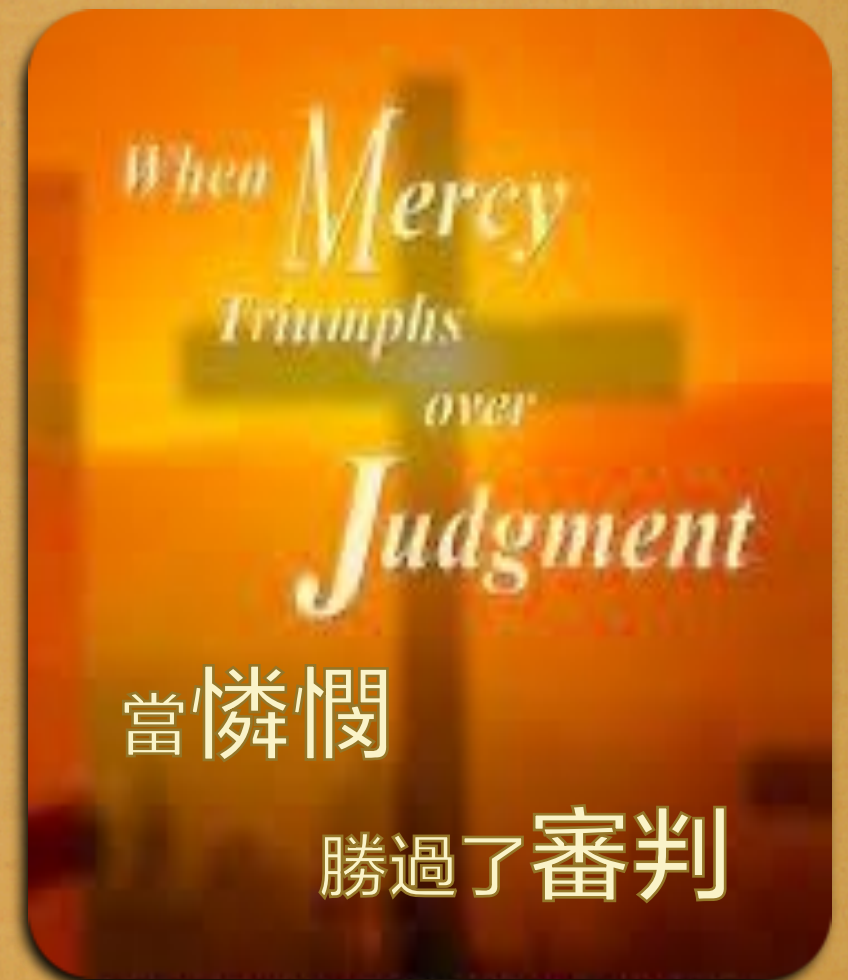
先知是神的主權對衰退和不信實的一種反應

- THEIR MESSAGE ALWAYS MEASURES
DAYS OF JUDGMENT AGAINST HIS
ETERNAL MERCIES

他們的信息總是衡量著審判的日子與
神永遠的憐憫

- ALL PROPHECY INCLUDES NOT ONLY
JUDGMENT BUT PROMISE OF GOD'S
RESTORING THE FAITHFUL

所有的預言不但包括了審判, 並也有神恢復忠心的人的應許



**LIKE ISAIAH, ALL
REAL PROPHETIC
MINISTRY MUST
BEAR THE CROSS**

猶如以賽亞, 所有真正
先知的職事必需
背起十字架



**PROPHETIC MINISTRY IS
NEVER POPULAR**

先知的服事向來不受歡迎

- THEIR HINDSIGHT IS
REJECTED AS REVISIONISM
他們事後的見解有如修正主義被拒絕
- THEIR PRESENT INSIGHT IS
MOCKED AS JUDGMENTAL
他們及時的洞悉被嘲笑是武斷
- THEIR FUTURE FORESIGHT IS
IGNORED AS RELIGIOUS
SCARE TACTICS
他們未來的先見被視為宗教的恐嚇
策略而被忽視

JESUS WAS A PROPHET

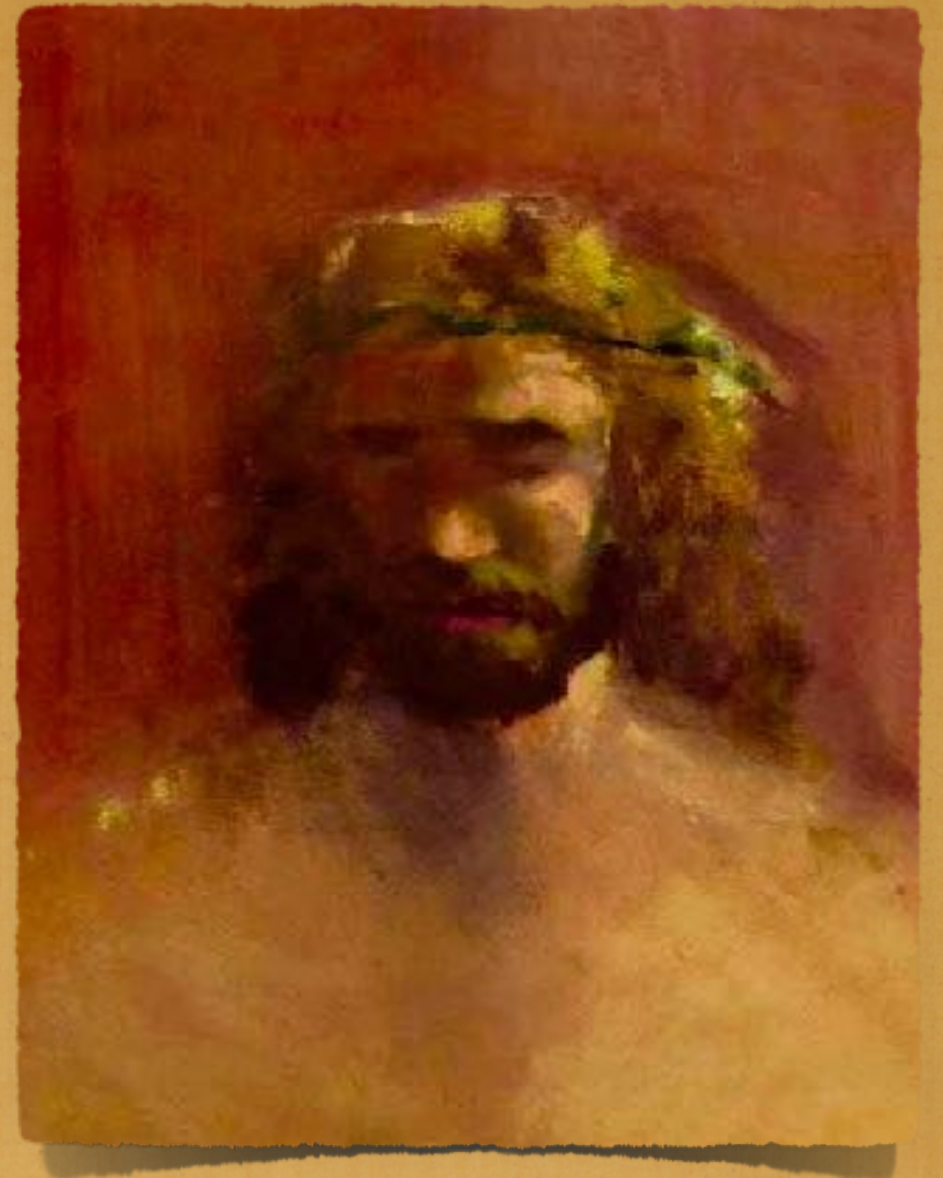
耶穌本是個先知

“Teachers and disciples today take a far different view of the prophets than that of our Lord Jesus Christ. To him, tempted, teaching, suffering, dying, risen, *“it is written”* was a formula of infinite import.

The certainty of the prophetic Word lay at the heart of his teaching. It is not too much to say that it belonged to the pulse, to the vital breath, of his message to others, and, what is mysteriously yet more, to his certainty about himself.”

「今天的老師們和門徒們對於先知的看法遠不同於我們的主耶穌基督。對祂而言，誘惑、教導、受苦、死亡、復活，『經上記著』是一個永恆重要的公式。對預言話語的肯定，是祂教導的中心。說它是屬於祂向別人傳達信息的脈搏以及重要氣息並不為過，而什麼是比神秘性更多的，就是祂對自己的肯定。」

Sir Robert Anderson 羅伯特·安德森爵士



THE CHURCH TODAY IS TO BE A LIVING 'PROPHECY'

今天的教會將成為一個活的「預言」

■ THE CHURCH IS TO BE THE WORD MADE FLESH
UPON THE EARTH:

教會應該是在地上的道成肉身

1. GOD'S ACTIONS INTERPRETED
THROUGH THE PROPHETIC
CHURCH

神的作為經由先知性的教會
詮釋出來

2. GOD'S MESSAGE PROCLAIMED
TO THE WORLD

神的信息向世界宣揚



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教會應該是在地上的道成肉身

3. GOD'S TESTIMONY PRESENCE
OF HIS COMING KINGDOM
神即將來臨的國度見證應該在
教會裡

4. REV.19.10 "THE TESTIMONY
OF JESUS IS THE SPIRIT OF
PROPHECY"
啟示錄19:10 預言中的靈意
乃是為耶穌作見證



THE CHURCH'S CHALLENGE TO BE A 'PROPHETIC' GENERATION

教會要成為「先知性」的一代所面臨的挑戰

■ IN "THE LAST DAYS" ONLY THOSE WITH EARS TO
"HEAR" CAN RECOVER THE TESTIMONY OF JESUS IN
HIS CHURCH:

■ 在「末後的日子裡」只有那些有耳可「聽」的才的能在祂的教會裡恢復耶穌的見證

1. ONLY BY SUBMITTING UNDER THE HEADSHIP OF CHRIST
CAN THE CHURCH MINISTER WITH THE AUTHORITY OF HIS
THRONE

唯有藉著順服基督為元首，教會才能帶著祂寶座的權柄
來服事

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1. THE CHURCH MUST BE LIKE THE BEREAN AND THE PHILADELPHIAN CHURCHES - 'GROUNDED' AND TREMBLING AT HIS WORD

教會必須像庇哩亞以及非拉鐵非教會一樣——
因祂的話語顫慄並在其中「生根立基」

2. THE WAY OF THE CROSS ALONE KEEPS THE CHURCH FAITHFUL TO THE HEART OF GOD WITH HUMILITY AND REPENTANCE
唯有十字架的道路能使教會對於神的心意保持忠心謙卑及
敬畏的悔改

**How do we
interpret the
prophecies of
Isaiah as we
study them?**

**當我們讀以賽亞書
時，我們該如何解釋
其中的預言？**



Hermeneutics 釋經學

HERMENEUTICS:

PRINCIPLES OF INTERPRETATION OF SCRIPTURES

釋經學：解釋聖經的原則

1. EXAMPLES OF INTERPRETATION: LITERAL; MORAL; SPIRITUAL; HISTORICAL; ALLEGORICAL; TYPOLOGICAL

解釋的例子：字意的、道德的、屬靈的、歷史的； 寓言的；
表號的

2. THREE BASIC HERMENEUTICAL PRINCIPLES:

三個詮釋學的基本原則：

1) Scripture is the best interpreter of Scripture. 以經解經是最好的方式

2) Texts of Scripture must be interpreted in context (both immediate & broad contexts).

經文的字句必須連帶上下文一起解釋（包括即時的及廣泛的上下文）

3) No text of Scripture (properly interpreted in its context) will contradict another text of Scripture.

沒有經文（正確的連帶上下文的解釋）會與另一個經文彼此衝突

Hermeneutics 釋經學

HERMENEUTICS:

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釋經學：解釋聖經的原則

PRACTICAL HERMENEUTICS 實際的釋經學：

WHERE TO STAND IN PROPHECY:

在預言中站在哪個角度：

**3. DO WE STAND WITH THE PROPHET AS WITNESSES IN
AGREEMENT WITH HIS JUDGMENTS?**

我們有沒有與先知站在同一個角度，作為證人，同意他的判斷？

**4. DO WE STAND AS THOSE NEEDING TO HEAR THE
PROPHET'S WARNING, COMMENDATION OR PROMISE?**

**我們是否也與那些需要聽到先知警告、讚揚或應許的人站在
同一角度？**

The value of Isaiah's prophecies

以賽亞預言的價值

1) Theological 神學方面:

The names and actions of God of the Old Covenant are a transitional revelation of the nature and power of Jesus Christ

舊約之神的名字和作為是轉換性的
啟示耶穌基督的本質和能力

2) Historical 歷史方面:

The failings of Israel are warnings to us of the failings of the church

以色列的失敗對我們就是教會失敗的
警示

3) Redemptive 救贖方面:

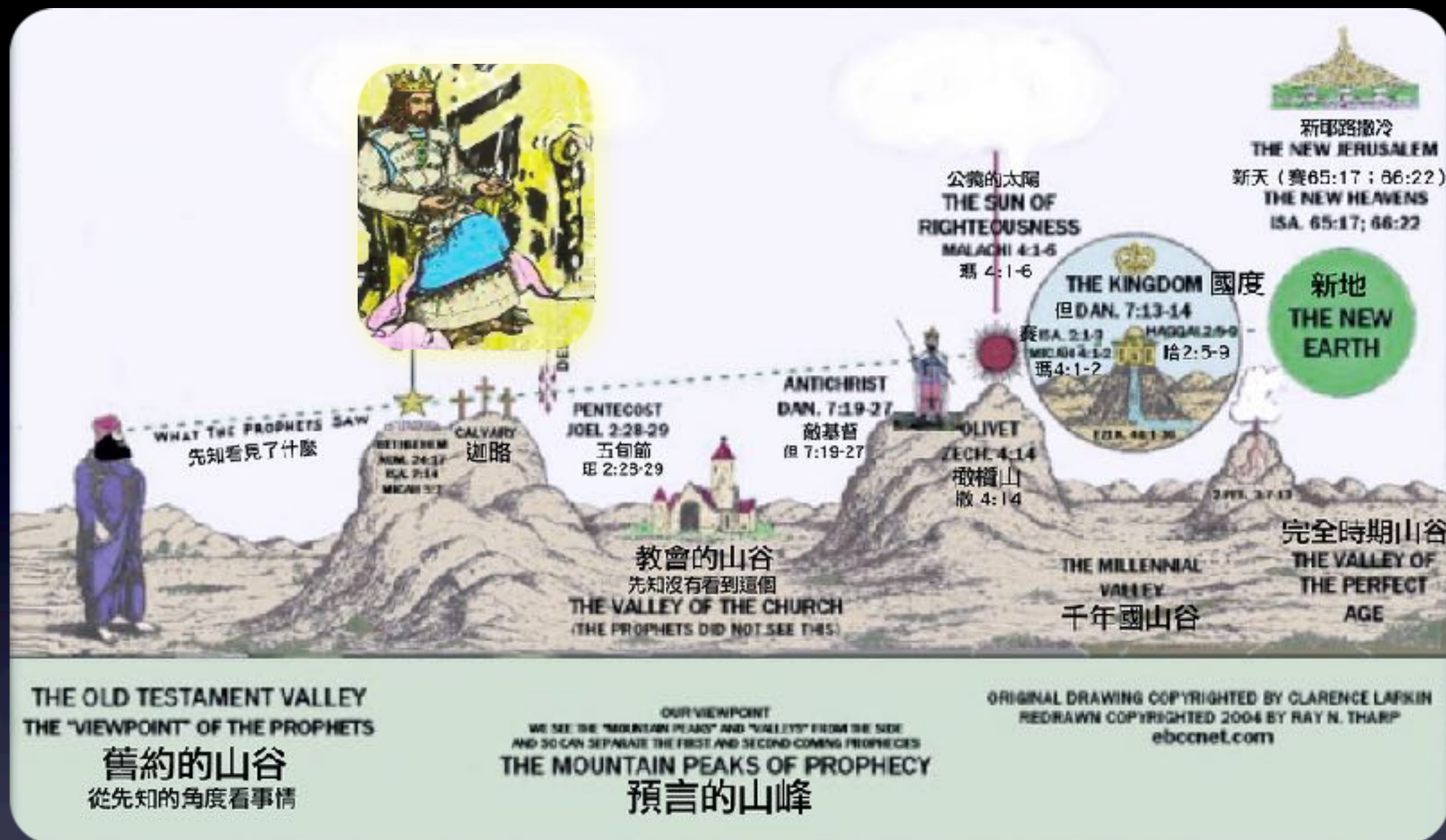
Our Salvation can only be appreciated when the depth of sin and judgment has been clearly seen

當罪與審判的深度能被清楚的看見時，
我們才會感謝得到的救恩



4) Personal 個人方面:

The more we walk in obedience to vision the more the Lord reveals Himself to us
我們越順從異象而行，神就越多將祂自己
啟示給我們



We should see among us the three levels of
spiritual maturity seen in Isaiah's ministry
我們應該在我們中間看到
以賽亞職事裡所見到的三層屬靈成熟度

3 LEVELS 三層

1. “**PROPHETIC VISION**” - CALLED TO BE A “**SEER**” BY A VISION OF ‘JHVH ENTHRONED’ AND SEEING SPIRITUAL REALITY FROM HPOV

「先知性的異象」— 藉著「坐寶座的耶和華」的異象, 蒙召成為「先見」, 並從屬天的視角看見屬靈實際的事

2. “**SET AS WATCHMAN**” - INTERPRETING THE TIMES AS THOSE WHO HAVE BEEN UPON THE WALLS OF HIS WORD BOTH FORETELLING AND FORTH TELLING JHVH’S PURPOSE IN THE DAYS AND EVENTS IN WHICH WE LIVE

「設置為守望者」— 銓釋世代的有如上到神話語的城牆上守望, 來顯明和預告耶和華在我們現今的時態中的旨意

3 LEVELS 三層

3. “**HEARTS OF INTERCESSION**” - FEARING THE COMING JUDGMENTS LEADS TO DEEPER PRAYER FOR MANKIND’S SALVATION AND RECOVERY BECAUSE WE HAVE DISCOVERED JHVH’S HEART OF MERCY BEHIND HIS JUDGMENTS

「**代求者的心腸**」－因畏懼臨到的審判而被帶領進入更深的禱告，為著人類的救恩及恢復，因為我們發現了耶和華審判的背後有著憐憫的心

Remembering the “names of God” revealed in Isaiah 1-39

記得在以賽亞書1-39章裡
揭示的「神的名字」

Names of God 神的名字

THE NAMES OF GOD WERE REVEALED TO ISAIAH AS THEY WERE DISCOVERED IN CONTEXT OF HISTORICAL EVENTS

啟示給以賽亞神的名字：它們被記載在歷史事件的上下文裡

1. ISA.6 HE SAW JHVH OF ARMIES (HOSTS) (62X) UPON HIS THRONE
READY TO FIGHT FOR HIS KINGDOM

以賽亞書6章：他看見了「萬軍之耶和華」(62次)在祂的寶座上，
預備好要為祂的國度爭戰

2. THE HOLY OF ISRAEL (31X) POSSESSIVE, JEALOUS LOVE
「以色列的聖者」(31次) 完全擁有並嫉邪的愛

3. LORD GOD (ADONAI JHVH)(18X) SOVEREIGNLY ACTS TO DELIVER
AND RESTORE

「主、神」(亞杜乃)(18次) 釋放及恢復的掌權行動

4. ISA.40-66 REDEEMER (GOEL) (13X)

以賽亞書40-66章：救贖主 (戈爾) (13次)

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啟示給以賽亞神的名字：它們被記載在歷史事件的上下文裡

5. ISA.7-8 IMMANUEL (4X)- GOD WITH US WOULD BE BORN OF A VIRGIN AND BE VERY CLOSE IN TIME OF NEED

以賽亞書7-8章：「以馬內利」(4次)- 與我們同在的神會由童女而生並在需要時非常親近

6. ISA.11 BRANCH (3X) FROM STEM OF JESSE RULES

以賽亞書11章：「枝子」(3次) 耶西的本將要掌權

7. ISA.9 CHILD BORN WHOSE NAME CALLED WONDERFUL
COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE

以賽亞書9章：有一嬰孩為我們而生，祂名叫「奇妙」、「策士」、「全能的 神」、「永在的父」、「和平的君」



LOOKING BACK: ISAIAH 1-39

回顧以賽亞書1-39章

■ **GOD USED HIS LAW AS A TUTOR TO REVEAL TO HIS CHOSEN PEOPLE THAT THEY COULD NOT BE MADE HOLY BY THEIR OWN FAITHFULNESS AND RIGHTEOUSNESS**

神用祂的律法作為導師，啟示祂的選民，他們不能憑著自己的忠心與公義而成為聖潔

1. Despite God's provisions of mercy and sacrifices for sins, the old covenant was unable to perfect the children of God
若不是神供應憐憫及罪的犧牲，舊的約不能完全神的兒女
2. The hearts of his people were deceitful and desperately wicked
祂子民的內心是會欺騙的，並且絕望的邪惡

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3. Religious zeal and revivals were only temporary and could not last a generation

宗教的熱心及復興只是暫時的，持續不了一代

4. God's Judgments to sinners and His Mercies to the faithful pointed prophetically to coming final judgments and full salvation to come through His Son

神對罪人的審判，以及對祂對忠心的人的憐恤，預言性的指出了藉著祂的兒子帶來的最終審判以及完全的救恩



LOOKING FORWARD: ISAIAH 40-66

展望以賽亞書 40-66章

■ GOD'S WORD TURNS FROM JUDGMENT TO PROMISE OF SALVATION

神的話從審判轉向救恩的應許

1. JHVH reveals Himself as the “only” God who created and Who will sovereignly save and bring everything back to Himself
耶和華啟示祂自己是「**唯一的**」神，祂創造，以主權施行拯救並使萬物歸回祂自己
2. The “Holy One” is revealed as “your Redeemer” (Goel)
那「**聖者**」被啟示出是「**你的救贖主**」(戈爾)
3. JHVH comes as “Comforter” to bear iniquities and forgive sins
耶和華作為「**安慰者**」而來，為了承擔不義，並赦罪





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4. The Messiah comes first as “Suffering Servant of the JHVH” to bring salvation to mankind
彌賽亞先作為「耶和華受苦的僕人」而來, 為了將救恩帶給人類
5. The messiah predicted to come a second time to bring in His Kingdom of righteousness, justice, Mercy and peace
預言彌賽亞將要第二次來臨, 帶來祂公義、正義、憐恤及和平的國

PROMISES OF A COMING KINGDOM UPON EARTH

關於一個即將臨到地上的國度的應許

GOD'S JUDGMENTS ARE SEEN AS CLEARING THE
WAY FOR HIS GLORIOUS KINGDOM

神的審判被視為為著祂榮耀的國度而潔淨通道

1. Zion will be the center of government 錫安將會是掌權的中心
2. The Son of David will reign in the Kingdom
大衛的子孫會在國度裡掌權
3. The government will be administered with righteousness, justice and peace
政府將以公義、正直、及和平的方式掌權

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4. There will be many nations who will be under the dominion of the Lord's reign
許多國家將會在神掌權的範圍內
5. God's children will be holy and blessed with peace, prosperity and long life
神的子民會成為聖潔，並蒙祝福有平安、富裕及長壽
6. God will be completely vindicated of His righteousness and love
神將完全申張祂的公義和愛

ISAIAH 40-66: THE DEUTERO-ISAIAH CONTROVERSY: GROUNDS

以賽亞書40-66章 – 双以賽亞書的爭議理由

■ CERTAIN BIBLE SCHOLARS BELIEVE THAT ISAIAH 40-66 MUST HAVE BEEN WRITTEN BY A LATER PROPHET OTHER THAN THE SON OF AMOZ :

有些聖經學者相信以賽亞書40-66章必定是由亞摩斯的兒子以外的後來的先知寫的

1. Because the theme, tone and emphasis seem to be so different
因為主題，語氣和強調的重點似乎非常不同
2. Because the prophecies seem to take place after the Babylon captivity
因為預言似乎發生在巴比倫擄掠之後

ISAIAH 40-66: THE DEUTERO-ISAIAH CONTROVERSY: GROUNDS

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3. Because Cyrus is mentioned twice as the servant of the Lord and his kingdom of Persia was years after Isaiah and Babylonian captivity

因為提到古列是主的僕人二次, 而他的波斯王國是在以賽亞及巴比倫擄掠的許多年之後才有的

4. Because they doubt any prophet could foretell such specific miraculous things (Babylon;Cyrus)

因為他們懷疑任何先知能預言那麼特別又神奇的事(古列、巴比倫)

THE DEUTERO- ISAIAH CONTROVERSY: ANSWER

双以賽亞書的爭議：答案

- ISAIAH 1-66 SHOWS THROUGHOUT A UNITY OF BURDEN, THOUGHT, AND PROGRESSIVE REVELATION OF GOD AND HIS PURPOSES:

以賽亞書1-66章顯示著貫穿一致的負擔、思想以及漸進式的啟示了神，以及祂的旨意

1. Dead Sea scrolls and earliest Mss. of Isaiah a single book:
死海古卷以及最早的以賽亞書信息是在同一卷書裡的

- If Isaiah ended with Chap. 39 no ending -all hanging
如果以賽亞書在39章結束，那就沒有結局— 全都沒有結論
- Isaiah 36-39 obvious bridge between Assyrian empire ending and transition to Babylonian empire
以賽亞書的36-39章很明顯的連上了亞述帝國的結束並轉換到巴比倫帝國

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双以賽亞書的爭議：答案

- **ISAIAH 1-66 SHOWS THROUGHOUT A UNITY OF BURDEN, THOUGHT, AND PROGRESSIVE REVELATION OF GOD AND HIS PURPOSES:**

以賽亞書1-66章顯示著貫穿一致的負擔、思想以及漸進式的啟示了神，以及祂的旨意

2. All the early revelations of God (Immanuel, Branch, the Holy, rejected stone, the Son born with Gov't. upon shoulders) are preparatory for the Messiah and Savior of Isa.40-66

所有早期關於神的啟示(以馬內利、枝子、那聖者、被棄絕的石頭、有一子要出生，政權必擔在祂的肩頭) 都是為著以賽亞書40-66章的彌賽亞及救主作預備的

THE DEUTERO- ISAIAH CONTROVERSY: ANSWER

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3. The fuller revelation of the coming kingdom in Isa.51.3-8; 60.1-22; 61.1-7 and 65.17-25 are built upon those glimpses previously given in Isa. 2.1-4; 9.2-7; 11.1-10; 25.6-9; and 35.1-10

以賽亞書51:3-8; 60:1-22; 61:1-7; 及65:17-25 裡關於那要來臨的國度的更全面啟示是建立在前面 2:1-4; 9:2-7; 11:1-10; 25:6-9以及35:1-10 所給的一瞥之上

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4. **Only One Proof Needed:** Jesus declared Isaiah the author who spoke of Him in both Isaiah 53 and Isaiah 6 (John 12.38-41)

只需要一個證明：

耶穌公佈了以賽亞是在以賽亞書53章及以賽亞書6章裡提到祂的那位作者（約翰福音12:38-41）

THE DEUTERO- ISAIAH CONTROVERSY: ANSWER

双以賽亞書爭議的答案

“NO ONE WHO BELIEVES IN A LIVING, PERSONAL, OMNISCIENT GOD, AND IN THE POSSIBILITY OF HIS REVEALING FUTURE EVENTS, WILL EVER DENY THAT HE POSSESSES THE POWER TO FORETELL THE NAME OF A FUTURE MONARCH.”

「沒有一個人相信了一位永活、有位格、又全知的神，也相信祂啟示未來的可能性，會去否認祂擁有預言未來君王名字的能力。」

DELITZCH OT VOL.2, P.138
德里奇 舊約 第二冊 138頁

Next week: Isaiah 40.1-11

Isaiah's higher calling

下週：以賽亞書40:1-11

以賽亞更高的呼召

