



# Isaiah Studies

以賽亞書  
研習系列





# Isaiah 1: The indictment

## 以賽亞書第一章： 起訴書



# **A brief overview of the 'book' of Isaiah**

## **以賽亞書的簡要綜覽**





# The book of Isaiah

## 以賽亞書

- The book of Isaiah is a compilation of dozens of prophetic utterances, several written prophecies and chapters of prophetic history  
以賽亞書是結集了數十處預言性地話語、多種記載性的預言及預言性的歷史篇章
- These prophecies were compiled over 47+ years of active ministry  
這些預言是在超過47年的積極事工裡彙編而成的
- We can roughly divide Isaiah into 4 major parts  
我們可以粗略地將以賽亞書分為4個主要部分





# Chapter 1-5:

## Isaiah the young prophet

### 第1-5章：以賽亞這位年輕的先知

**His burden came out of:**  
他的負擔來自於：

- His love for the LORD  
他對主的愛
- His study of the LAW  
他對於律法的研究
- His prophetic sense of God moving in history  
他在預言裡領悟到神在歷史中的作為

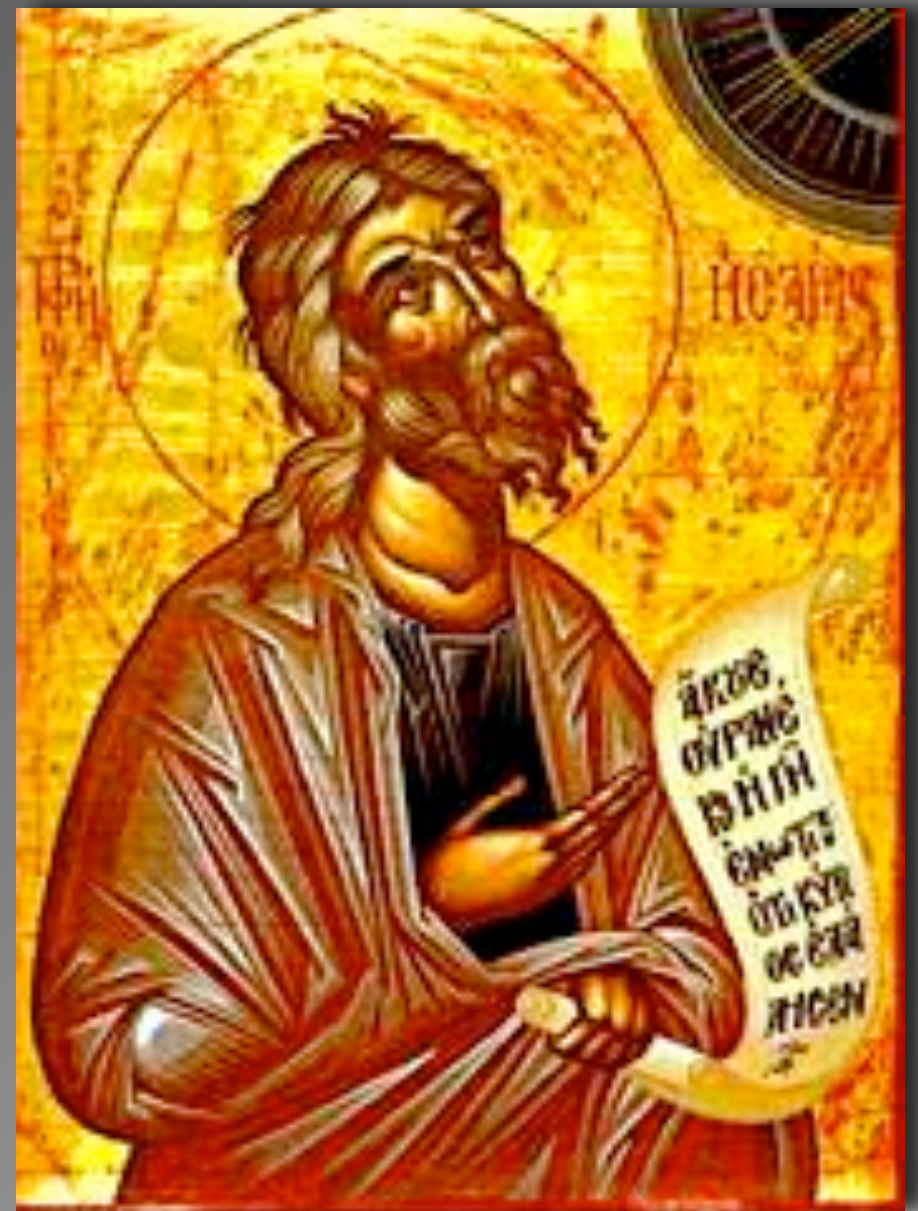


# Chapter 6-12: Isaiah the prophet overwhelmed by vision

## 第6-12章：被異象衝擊的先知以賽亞不知所措

**His burden came out of:**  
他的負擔來自於：

- His vision of the LORD  
他對於主的異象
- His undoing as a prophet  
他因著作為先知而被拆毀
- His consciousness of God's throne  
over all  
他覺悟到神的寶座高於萬有





# Chapter 13-39: Isaiah the prophet to kingdoms of this world

## 第13-39章：先知以賽亞對於世界列國的看見

His burden came out of:  
他的負擔來自於：

- His understanding of God's throne over all nations  
他領會到神的寶座高於列國
- His seeing the centrality of Jerusalem and Judah in God's purpose  
他看見耶路撒冷及猶大在神旨意中的中心地位
- His growing burden of the nearness of the day of Jehovah  
他的負擔因著耶和華的日子臨近而加增



**耶和華以大能重建列國**

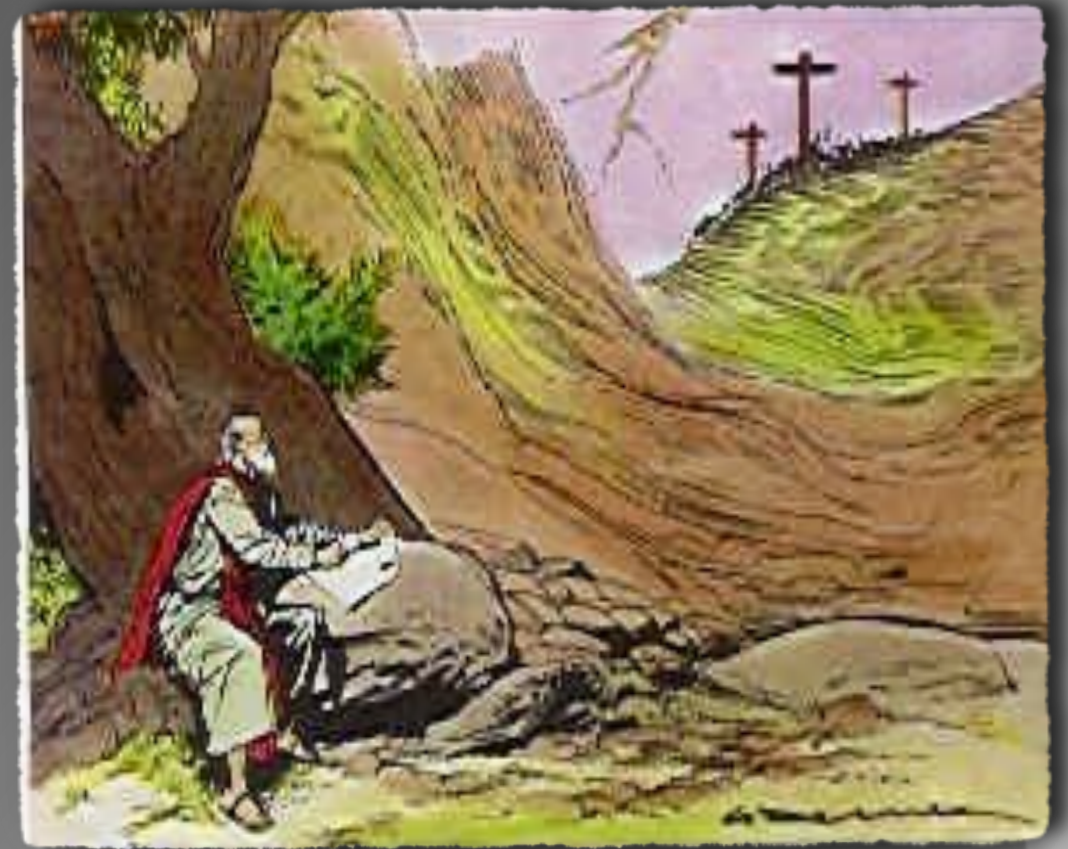
# Chapter 40-66: Isaiah the messianic prophet

## 第40-66章：以賽亞這位關於彌賽亞的先知

**His burden came out of:**

他的負擔來自於：

- His knowledge that God reigned sovereignly  
他對於神公義掌權的認識
- His vision of an incarnate suffering servant who would save us from sin  
他的關於一位道成肉身的受苦奴僕能從罪中拯救我們的異象
- His growing clarity of the glorious ages to come  
那將要來臨的榮耀時期，對他是越來越清晰





# Because his ministry was so long we can see illustrated the principle of ‘progressive vision’ 因他服事的時間很長， 我們可以勾勒出“漸進式異象”的原則

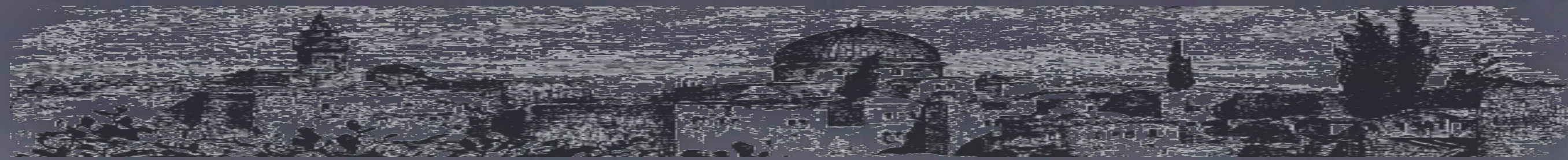
- Psalm. 36.9 *For with thee is the fountain of life: in thy light shall we see light*  
詩篇36:9 因為，在你那裏有生命的源頭；  
在你的光中，我們必得見光。
- As one walks in the light of the LORD truth deepens and vision broadens  
當一個人行走在主的光中時，真理會更  
進深而異象會更廣闊
- This would be true for Isaiah as it is true for the christian  
這個對於以賽亞來說，是真實的；對於基督徒來說，也是真實的



# Isaiah chapters 1-6 - division one:

## 以賽亞書1-6章- 第一個分裂

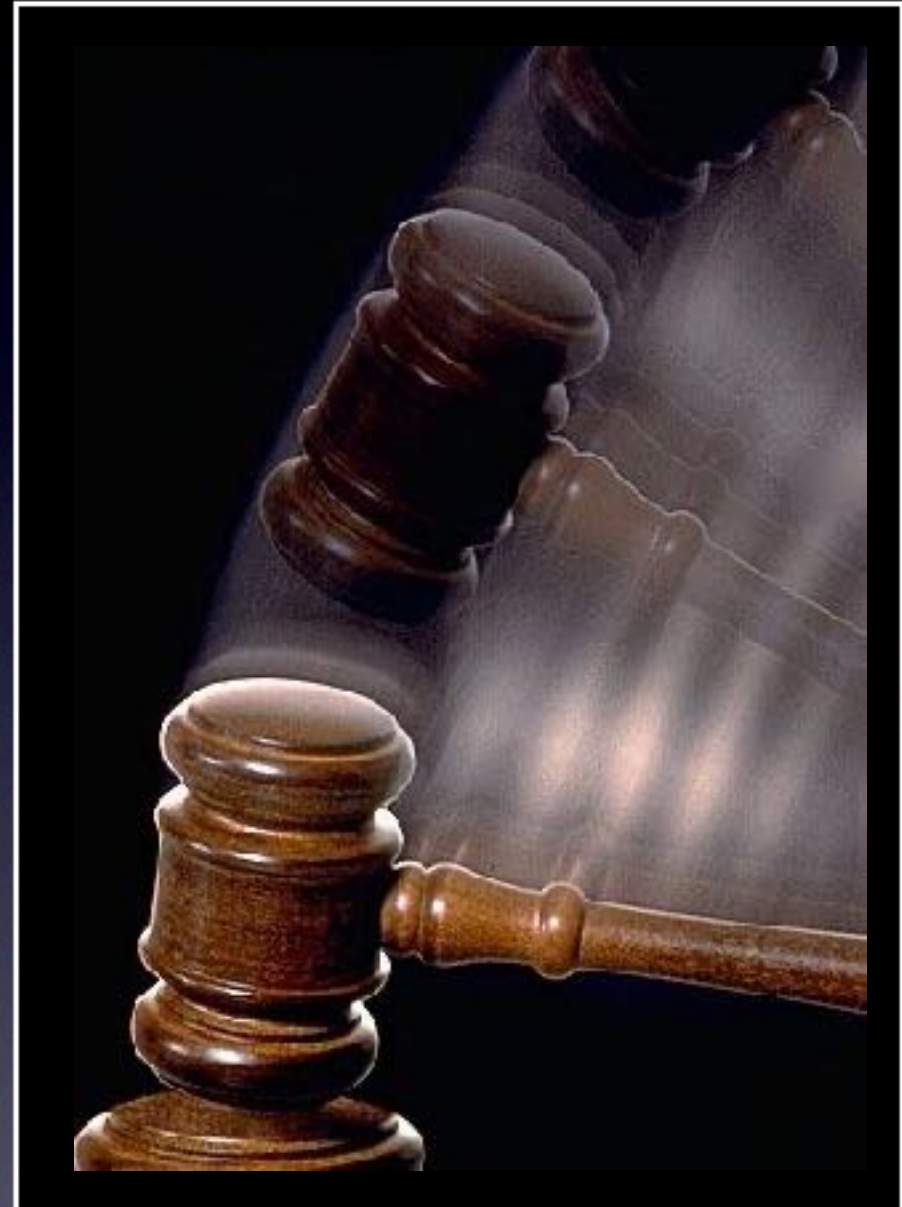
- |  |  |
|--|--|
| <ul style="list-style-type: none"><li>• Chapter 1 was probably Isaiah's first prophecy near the end of the reign of Uzziah - the indictment<br/>第一章可能是<u>以賽亞</u>的第一個預言-起訴書, 接近<u>烏西亞</u>王統治的末期</li></ul> | <ul style="list-style-type: none"><li>• Chapter 5 is a 'song of the worthless vine'<br/>第5章是“無用的葡萄園之歌”</li></ul>                       |
| <ul style="list-style-type: none"><li>• Chapter 2-4 form one prophecy defining the 'day of Jehovah' both in terms of judgment and promise<br/>第2-4章, 從一個預言裡, 將“耶和華的日子”的審判及應許帶來定義</li></ul>               | <ul style="list-style-type: none"><li>• Chapter 6 is Isaiah's vision at the death of Uzziah<br/>第6章是以賽亞在<u>烏西亞</u>王死的時候得到的異象</li></ul> |





# Isaiah chapter one: The indictment

以賽亞書第一章：  
起訴書





# Part 1- Isaiah 1.2

## The indictment: made before all witnesses in Heaven and earth

### 第一部：以賽亞書 1:2

### 在天、地之間所有的證人面前所作的起訴

- Is. 1.2

*Hear, O heavens, and give ear, O earth; for the LORD has spoken:*

以賽亞書1:2 天哪，要聽！地啊，側耳而聽！因為耶和華說：

- *Deut. 32.1 “Give ear, O heavens, and let me speak; and let the earth hear the words of my mouth.*

申命記 32:1 諸天哪，側耳，我要說話；願地也聽我口中的言語。

- *Out of his knowledge of the torah Isaiah hears JHVH call forth the same “global” witnesses Moses summoned in his great final prophetic testimony*

基於他對摩西五經的認識，以賽亞聽見了耶和華呼召“全球性”的見證人，就跟摩西在他最後極大的預言性見證裡被呼召一樣





# Part 1- Isaiah 1.2

## The indictment: The Father charges his sons with rebellion

### 第一部：以賽亞書 1:2

### 起訴：父親控告祂兒子們的反叛

#### ● Is. 1.2

*Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Sons have I reared and brought up, but they have rebelled against me."*

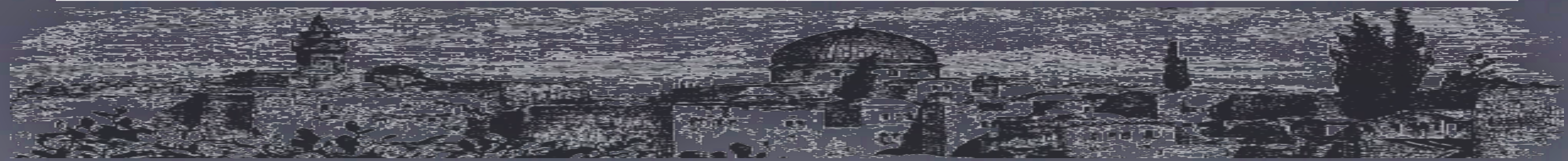
#### 以賽亞書 1:2

天哪，要聽！地啊，側耳而聽！

因為耶和華說：

我養育兒女，將他們養大，他們竟悖逆我。

- JHVH makes His appeal to the “*laws of nature*” which all heavenly and earthly creatures understand regarding children  
耶和華呈現關於“**自然法則**”的上訴，這是天、地所有的生物都能明白跟孩子有關的
- As a father raises up his children, so JHVH has blessed and reared his children  
正如父親撫養他的孩子一樣，耶和華也祝福並撫養了祂的孩子



## Isa 1.3

*The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand."*

以賽亞書1:3

牛認識主人，驢認識主人的槽，以色列卻不認識；我的民卻不留意。

- **Rebellion** is contrary to nature's witnesses: even a stupid ox knows its master; even a stubborn ass knows where his food comes from

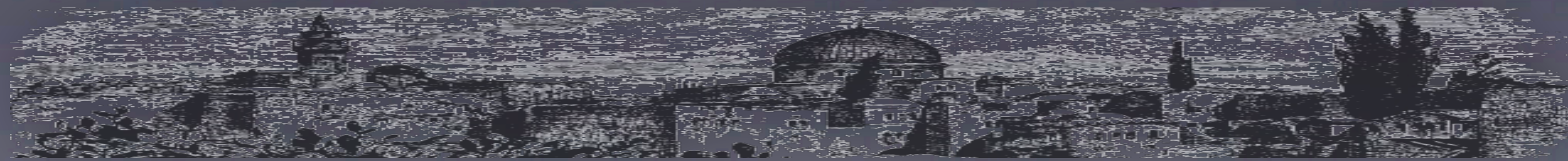
**叛逆**違背了大自然的見證：甚至一頭笨牛都能認識牠的主人；也甚至連一匹頑的驢子也能知道牠的食物是從哪裏來的

- **Rebellion** is contrary to reason - It is willful ignorance that refuses to acknowledge that JHVH's been a 'good' *Father* to his children

**叛逆**是違背理性的：拒絕承認耶和華是祂子民的好**父親**就是故意的無知

- **Rebellion** historically was uncontested grounds for stoning a child because rebellion was seen as a threat to the existence of a family

在歷史上，**叛亂**是能用石頭打死孩子無可爭議的理由，因為叛亂被視為家庭存在的威脅





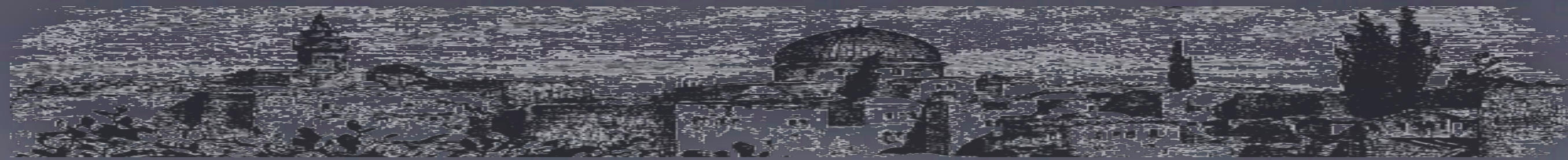
## Isa 1.4

*Woe, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.*

### 以賽亞書1:4

噓！犯罪的國民，擔着罪孽的百姓；行惡的種類，敗壞的兒女！  
他們離棄耶和華，藐視以色列的聖者，與他生疏，往後退步。

- “Woe” (hoy) is both a grieving sigh and a pronouncement that a “curse” has gone forth upon His children for defying their father - the “HOLY of Israel”  
“噓/禍哉” (hoy) 既是悲痛的嘆息，也是宣告他的孩子們因藐視他們的父親——  
“以色列的聖者”而臨到的“詛咒”
- *Sin, evil deeds* and *corrupt dealings* have dragged and brought you down like a millstone around the neck  
**罪孽、惡行、敗壞的行為**，就像磨石一樣拽著你的脖子
- They have *forsaken* (lit in He.= “cut off”, disowned) the Lord and have become like estranged children by “*despising*” their Father  
他們已經**離棄**（希伯來文之意= “切斷”、否認）主，並因“**藐視**”他們的父親而變得像疏遠的孩子一樣



## Part 2 APPEAL

**Rebellion's inward uncleanness has produced  
outward leprosy**

**第二部的上訴- 悖逆的內在不潔，生出外在的癩瘋病**

*Is. 1.5 Where will you be stricken again, As you continue in your rebellion?*

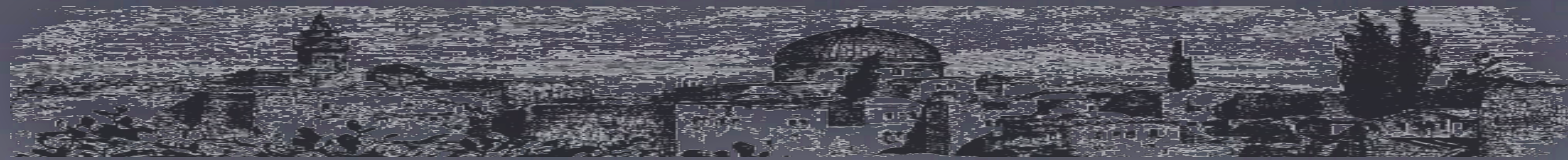
*The whole head is sick And the whole heart is faint.*

以賽亞書 1:5 你們為甚麼屢次悖逆，還要受責打嗎？你們已經滿頭疼痛，全心發昏。

*Is. 1.6 From the sole of the foot even to the head There is nothing sound in it, Only bruises, welts and raw wounds, Not pressed out or bandaged, Nor softened with oil.*

以賽亞書 1:6 從腳掌到頭頂，沒有一處完全的，盡是傷口、青腫，與新打的傷痕，都沒有收口，沒有纏裹，也沒有用膏滋潤。

- The “curse” of leprosy - inner defilement leads to open sores from head to foot  
癩瘋病的“詛咒”——內在的污穢導致從頭到腳的瘡口
- Why do you invite further wounds? do you desire open wounds inflicted by enemy warfare without medic or medicines?  
你為什麼要招來更多的傷口？你是否希望在沒有醫生或藥物的情況下因敵人的戰爭而造成敞開的傷口？



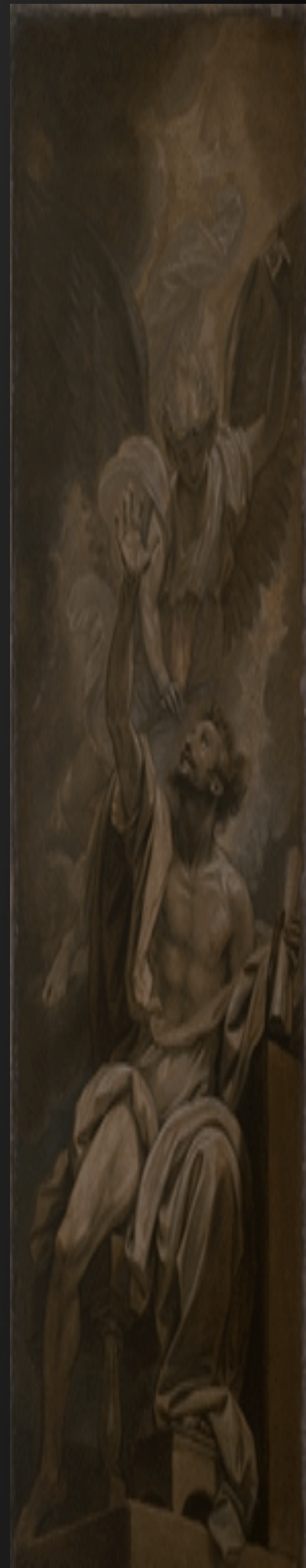


**Isaiah has been stirred up to  
prophecy with strong and  
direct boldness**

**以賽亞被激起，  
以剛強而直接的膽量說預言**

- What do you think provoked this educated young man to stand up at the prophet's corner on the temple mount on a busy day and shout out such a strong and condemning indictment?

你認為是什麼激發了這個受過教育的年輕人，在一天忙碌的時段站在聖殿山上先知的角落，大聲喊出如此強烈和譴責的控訴？





# The latter days of Uzziah 2 kings 15.1-6

## 烏西雅の後期 列王記下 15:1-6

**Uzziah (Azariah) was a good and strong king**

烏西雅(亞撒利亞)是一位又好又強的王

- He brought prosperity to Judah through trade, victories and righteousness  
他通過貿易為猶大帶來繁榮，勝利與正義
- He served JHVH, tore down the Baals but left the high places in Judah  
他服事耶和華，摧毀巴力，但卻留下在猶大的邱壇
- In pride and religious presumption one day in 750BC he offered incense in the holy place and was stricken with leprosy  
由於驕傲和宗教的自以為是，在公元前750年的某一天，他在聖所獻香而被擊殺，長出了大麻瘋
- All his prosperity and outward success were negated when his leprous condition left him "cut off" from his kingdom  
當他的麻瘋病使他與他的王國“隔絕”時，他所有的繁榮和外表的成功都被否定了





# Perhaps Isaiah saw Judah suffered spiritually from this same disease

## 也許以賽亞看到猶大在屬靈上也在同樣的疾病上吃苦

As Isaiah grieved for his king's condition, a parallel in the nation's religious condition was seen :

當以賽亞為他的王的情形感到憂傷時，他看到了跟國家的屬靈光景同時發生的事：

- **Pride** is a hidden sin which can corrupt a nation

**驕傲**是一種隱藏的罪，可以腐蝕一個國家

- **Prosperity** can cause a nation to forget its maker and foundation

**富足**可以使一個國家忘記它的創造者和根基



## Part 3 EVIDENCE :

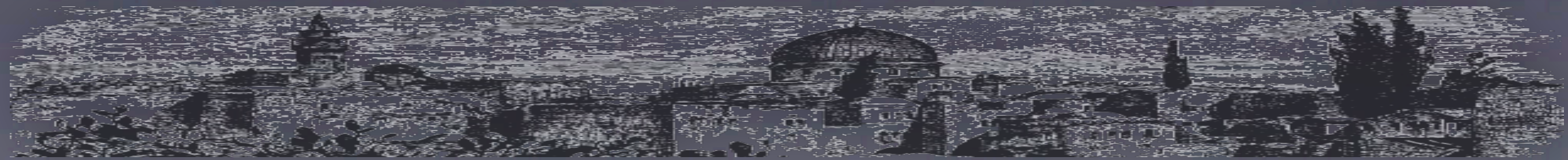
Judah as a kingdom was being stripped of her bounty

第三部-證據：猶大這個王國的統治範圍被褫奪了

*Is. 1.7 Your land is desolate, Your cities are burned with fire, Your fields — strangers are devouring them in your presence; It is desolation, as overthrown by strangers.*

以賽亞書 1:7 你們的地土已經荒涼；你們的城邑被火焚毀。你們的田地在你們眼前為外邦人所侵吞，既被外邦人傾覆就成為荒涼。

- 750BC marked the start of middle eastern invasions and conquest cycles involving Syria, Egypt and Assyria  
公元前750年是中東開始侵略的標誌，敘利亞、埃及和亞述開始週期性的入侵和征服
- Perhaps Isaiah sees the stripping of Israel and Judah prophetically rather than as the actual historical events which came a decade after King Uzziah's reign  
或許以賽亞是預言中的看見以色列及猶大被褫奪，而不是實際的歷史事件，因為那是在烏西雅王統治之後的十年才發生的





## Part 3 EVIDENCE :

Judah as a kingdom was being stripped of her bounty

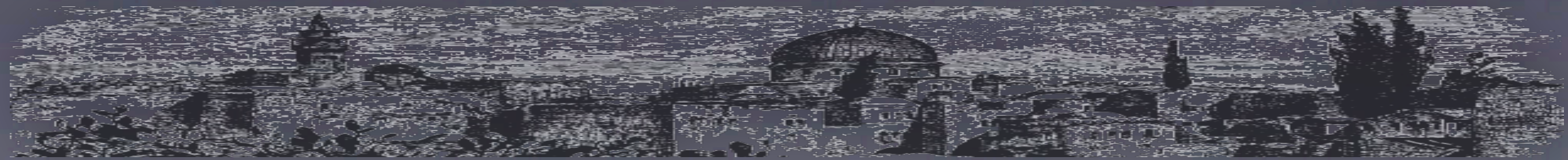
第三部-證據：猶大這個王國的統治範圍被褫奪了

Yet a remnant remains 但是卻有存留了的餘民

*Is. 1. 8 And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.*

以賽亞書1:8 僅存錫安城，好像葡萄園的草棚，瓜田的茅屋被圍困的城邑。

- First mention of Zion the “*besieged city*” as Judah’s small faithful *remnant* isolated and cut off like a caretaker’s booth in the midst of a devastated vineyard or field  
第一次提到錫安是“**被圍困的城市**”，是當猶大一小群忠心的餘民被孤立和斷絕時，如同被毀的葡萄園或田地的看守亭





## Part 3 EVIDENCE :

Judah as a kingdom was being stripped of her bounty

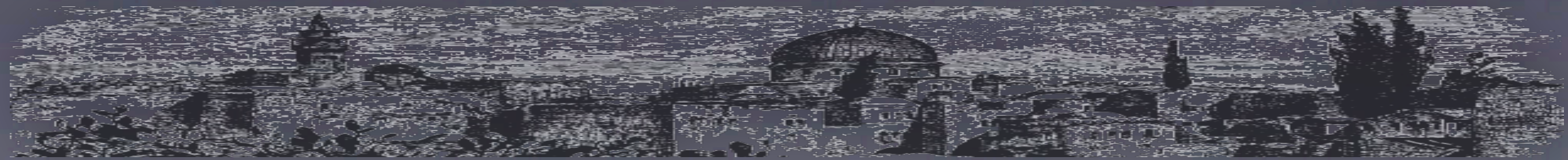
第三部-證據：猶大這個王國的統治範圍被褫奪了

Yet a remnant remains 但是卻有存留了的餘民

*Is. 1.9 If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.*

以賽亞書1:9 若不是萬軍之耶和華給我們稍留餘種，我們早已像所多瑪、蛾摩拉的樣子了。

- The Lord is holding back the full force of deserved judgment by keeping a remnant for the sake of His own kingdom and Name  
主為了自己的國度和名而保留了餘民，從而阻止了應給的全力審判





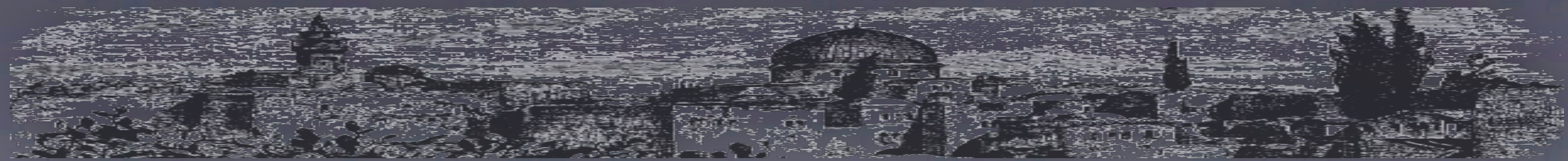
## Part 4 CHARGES : Isaiah 1.10-17

Judah hides its leprosy under a cloak of religion

第四部-控訴：以賽亞書1:10-17

猶大用宗教的外衣隱藏它的癩瘋病

- 1.10 “hear the word of JHVH” - Isaiah likens their rebellion to the sins of Sodom and Gomorrah  
1:10-“要聽耶和華的話”- 以賽亞將他們的叛逆比作所多瑪和蛾摩拉的罪
- 1.11-15 JHVH is weary of the cloak of religious piety and activities which is blatant hypocrisy because of judicial injustice, gov't corruption and oppression of the poor  
1:11-15 由於司法不公、政府腐敗和壓迫窮人，耶和華厭倦了宗教虔誠的外衣和公然虛偽的活動
- 1.16-17 repentance and acts of righteousness are vital to the Kingdom's testimony of “*The Holy*”  
1:16-17 悔改和義行是對於那位“至聖者”的國度見證至關重要的



# Part 5- Final Arguments of “The Holy” 1.18

## 第五部-“那聖潔者”的最後論點 1:18

### Mercy 憐憫

*Is. 1.18*

*Come now, and let us reason  
together, saith the LORD:  
though your sins be as scarlet,  
they shall be as white as snow;  
though they be red like crimson,  
they shall be as wool.*

以賽亞書1:18

耶和華說：

你們來，我們彼此辯論。  
你們的罪雖像硃紅，必變成雪白；  
雖紅如丹顏，必白如羊毛。

### COVENANT REASONING 約的理論

- *Mercy* in the old covenant covers over sin like snow  
舊約中的憐憫像雪一樣的  
能遮蓋罪
- *Grace* in the new covenant will remove the scarlet (lit. in Heb= “twice dyed”) wool fibers making them truly clean  
新約中的恩典會去除猩紅  
(希伯來語之意是“兩次染色”)羊毛纖維，使它們真正乾淨





# Part 5- Final Arguments of "The Holy" 1.18

## 第五部-“那聖潔者”的最後論點 1:18

### Judgment 審判

*Is. 1.19 If ye be willing and obedient, ye shall eat the good of the land:*

*Is. 1.20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.*

以賽亞書1:19 你們若甘心聽從，  
必吃地上的美物，  
以賽亞書1:20 若不聽從，反倒  
悖逆，必被刀劍吞滅。這是耶和  
華親口說的。

### COVENANT REASONING 約的理論

- v. 19- *Kingdom blessing is based upon obedience*  
第19節- 在國度裡的祝福  
乃是基於順服
- v.20 *Kingdom rebellion leads to judgment and destruction*  
第20節- 在國度裡的背叛會  
導致審判及毀滅



## Part 6- The verdict on Harlot Jerusalem :

Isaiah 1.21-25:- “you have chosen to be my enemies”

### 第六部－對於妓女耶路撒冷的判決

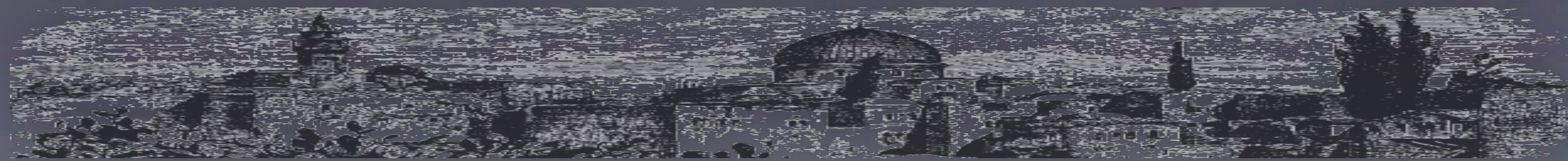
以賽亞書1:21-25 “你們選擇了要作我的敵人”

*Is. 1.21 How the faithful city has become a harlot, she that was full of justice!  
Righteousness lodged in her, but now murderers.*

以賽亞書1:21 可歎，忠信的城變為妓女！從前充滿了公平、公義居在其中，現今  
卻有兇手居住。

### 5 fold deterioration 5層的惡化

1. V.22- Her once silver redemption tarnished and corrupted  
第22節- 她曾經如同銀子一般的救贖已被玷污及腐化了
2. Her good kingdom wine of joy diluted  
她美好的、國度喜樂的酒被稀釋了
3. V.23 her princes and leaders are rebels who take bribes and show no compassion  
第23節- 她的王子及領袖們是背叛的人，他們接受賄賂，也沒有同情心





# Part 6- The verdict on Harlot Jerusalem : Isaiah 1.21-25:- “you have chosen to be my enemies”

## 第六部－對於妓女耶路撒冷的判決 以賽亞書1:21-25 “你們選擇了要作我的敵人”

*Is. 1.21 How the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers.*

以賽亞書1:21 可歎，忠信的城變為妓女！從前充滿了  
公平、公義居在其中，現今卻有兇手居住。

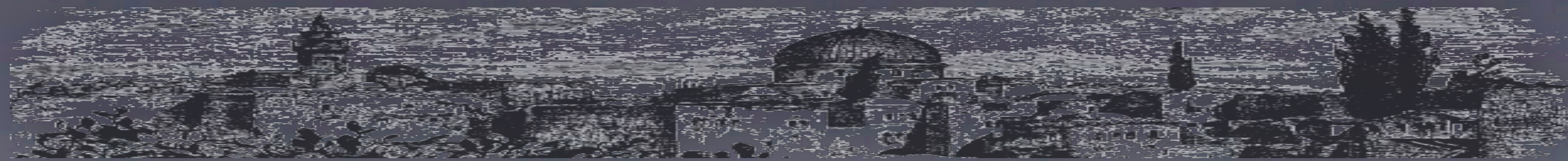
### 5 fold deterioration 5層的惡化

4. V.24 - “Woe” has been pronounced by the “**Lord of the angel armies**” as the curse of His wrath falls upon foes

第24節－當祂憤怒的咒詛落在敵人身上時，“**主的大軍**”宣告了“嗟/禍哉”

5. V. 25 - My Hand has **turned** against you with “**refining**” fire until your dross and alloy are removed

第25節－我的手**轉了**背向你，以火來“**熬煉**”你，直到你的渣滓和雜質被除去



# Part 7- The “turning” of judgement

Isaiah 1.26-31- Restoring ZION

## 第七部- 審判的“轉”

以賽亞書1:26-31 恢復錫安

*Is. 1.26 And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city.”*

以賽亞書1:26 我也必復還你的審判官，像起初一樣，復還你的謀士，像起先一般。然後，你必稱為公義之城，忠信之邑。

*Is. 1.27 Zion shall be redeemed by justice, and those in her who repent, by righteousness.*

以賽亞書1:27 錫安必因公平得蒙救贖；其中歸正的人必因公義得蒙救贖。

The “turning” of Zion (back to her spiritual reality)

將錫安 “轉回” (恢復她屬靈的實際)

- God will “*turn*” the leaders and the citizens of Zion back to Himself ( both “*restore*” in v.26 and “*repent*” in v. 27 are the same word in He. = “shuv” = “turn, repent”)

神會“轉”錫安的首領及百姓，歸回祂自己(不單是26節裡的“恢復”，也是27節裡的“悔改”；那些是用同樣的希伯來字“shuv”=“轉；悔改”)





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The “turning” of Zion (back to her spiritual reality)  
將錫安 “轉回”（恢復她屬靈的實際）

- Zion testimony righteous and faithful  
錫安公義及忠心的見證
- The spark of fire from “**The Holy**” is “refining” upon the repentant  
來自那位“**至聖者**”點燃的火花能“煉淨”悔改的人



# Part 7- The “turning” of judgement

Isaiah 1.26-31- Restoring ZION

## 第七部- 審判的“轉”

以賽亞書1:26-31 恢復錫安

**Isa. 1.28-31** - The “destruction” of *Jerusalem's* rebels

以賽亞書1:28-30 臨到耶路撒冷反叛者的“毀滅”

- Rebels and sinners crushed 反叛者和罪人被粉碎
- Those who forsake their Father consumed  
那些離棄他們父親的人被吞噬了
- Their shame will be *like once* proud oaks that are withering, like once beautiful gardens now blighted and dying  
他們的羞辱會如同曾經驕傲的橡樹枯萎，也像曾經美麗的花園現在損壞凋零
- The spark of fire from “*The Holy*” is “consuming” upon the rebellious  
來自那位“**至聖者**”點燃的火花能“吞噬”背叛的人





Is there any spiritual relevance  
to our nation?

這對於我們這個國家有沒有任何屬靈的關聯？



活出美國夢



# What are the signs of national leprosy?

## 國家痲瘋病的徵兆是什麼？

1. Prosperity that has forgotten its roots 富足造成的忘本
2. Pride that presumes to have spiritual authority and righteousness  
自以為擁有屬靈權柄和公義的驕傲
3. Religious activity yet unconnected to moral justice or personal holiness  
與道德正義或個人聖潔無關的宗教活動
4. An obsession with idols and superstitions 對偶像和迷信的痴迷
5. A justice system riddled with bribery and favoritism  
充斥著賄賂和偏袒的司法系統
6. Government leaders who prove so corrupt the people lose faith in them  
政府領袖向那些對他們失去了信心的百姓們證明了他們的腐敗



**The hardest thing  
to see is inward  
corruption in a  
time of national  
prosperity**

**在全國豐盛的時期  
最難看見的  
就是內部的腐敗**

### Revelation 3

<sup>17</sup> For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.

啟示錄 3

<sup>17</sup> 你說：我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。





**NEXT TIME:**  
**ISAIAH 2-4**  
**DAY OF JHVH**

下次：  
以賽亞書2-4章  
耶和華的日子