



Isaiah Studies

以賽亞書
研習系列



ISAIAH 7-12:
“IMMANUEL
PROPHECIES”
以賽亞書7-12章
「以馬內利的預言」

PART ONE 第一部：

THE SIGN

徵兆





OUT OF HIS FORMATIVE VISION IN CHAPTER 6
CAME WHAT ARE CALLED
THE “IMMANUEL PROPHECIES” IN ISA 7-12
從他原來在第六章裡的異象中得到了
以賽亞書7-12章裡所謂的「以馬內利的預言」

ISAIAH'S VISION PENETRATED THROUGH THE EARTHLY TO THE HEAVENLY REALM

以賽亞的異象穿透了屬地的範圍 而到達了屬天的層面

✿ Vision sees beyond earthly symbols (temple, altar, smoke) into a heavenly realm more real than the earthly

異象看到的超越了屬地的表號 (聖殿、祭壇、煙霧) 進入了一個屬天的範圍，比地上的還真實



ISAIAH'S VISION PENETRATED THROUGH THE EARTHLY TO THE HEAVENLY REALM

以賽亞的異象穿透了屬地的範圍 而到達了屬天的層面

☼ Shadows transcended:

所超越的影兒:

- Beyond mercy seat - a throne
超越了施恩座- 是寶座
- Beyond gold cherubim - worshipping
seraphim
超越了金的基路伯- 是在敬拜中的撒拉弗
- Beyond the Shekinah Presence - King
JHVH
超越了神同在的榮耀- 是萬軍之耶和華自己



Vision followed by a season of prophetic re-adjustment

在異象之後接著有一個預言性的重新調整季節

Heavenly vision produces prophetic paradoxes regarding earthly shadows/ heavenly realities

屬天的異象會產生出關於地上的影兒以及屬天實際間的預言性矛盾

1. **Time**: reconciling things already 'done' in **eternity** with the **present** 'unfinished reality' here on earth

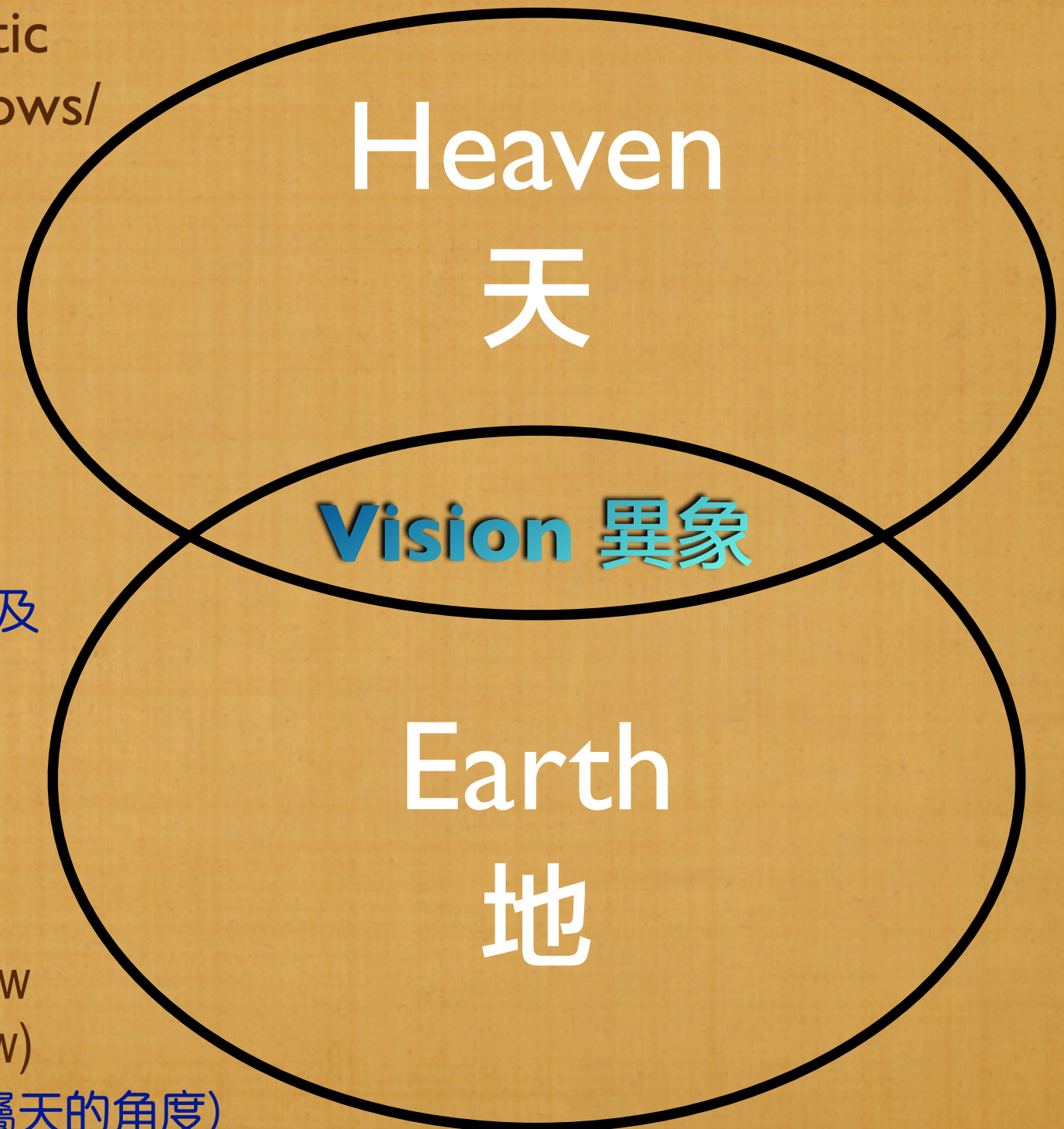
時間: 調和在永恆中已經"完成"的事以及目前在地球上"尚未完成實際"

2. **Truth**: how explain the beauty seen of the glory of God on earth

真理: 解釋看見神在地上榮耀的美麗

3. **Ministry**: adjusting prophecy from a new HPOV (heavenly point of view)

職事: 從一個新的屬天視野調整預言 (屬天的角度)



AN “OPEN HEAVEN” CREATES A NEW VANTAGE POINT ON EARTH: HPOV

一個「敞開的天」在地上創造了一個新的屬天視角

- Jacob's was a “ladder” in Bethel (Gen 28.12)

關於雅各的, 是在伯特利的一個「梯子」(創28:12)

- Isaiah's was “upon the walls of Zion” (Isa 62.6)

關於以賽亞的是「在錫安的城牆上」
(賽62:6)

- Nathanael's was following Jesus (J 1.51)

關於拿但業的是跟隨耶穌 (創1:51)

- Our vantage point is being “in the Spirit in Christ” (Rev 1.10)

我們的視角是要「在基督裡、在靈裡」
(啟1:10)



Isaiah 7 opens 10 yrs after his vision

以賽亞書第7章的異象在他看見10年後才被開啟

以賽亞書7:1

烏西雅的孫子、約坦的兒子、猶大王亞哈斯在位的時候，亞蘭王利汛和利瑪利的兒子、以色列王比加上來攻打耶路撒冷，卻不能攻取。



Is. 7.1

Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it.

✦ **ISAIAH'S VISION SAW GOD AS:** 以賽亞在異象中看見神是：

- “ADONAI” HIS KING REIGNING 他的王-「阿多奈」在掌權
- “THE HOLY” WORSHIPED BY SERAPHIM 撒拉弗敬拜的「至聖者」
- “JHVH OF HOSTS” FILLING THE EARTH WITH HIS GLORY
「萬軍之耶和華」以祂的榮耀充滿全地

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- ✦ ISAIAH WAS COMPLETELY UNDONE 以賽亞完全被拆毀了
- ✦ HE HAD SEEN HIMSELF EXPOSED WITH UNCLEAN TONGUE
他看見自己在嘴唇不潔的人之中被暴露
- ✦ HIS HEART TOO BOUND WITH THE WORLDLY UNCLEANNES OF JUDAH
他的心太被猶大屬世的不潔所綑綁

Isaiah 7 opens 10 yrs after his vision

以賽亞書第7章的異象在他看見10年後才被開啟

- ✦ THE HEAVENLY REALITY HE HAD SEEN AND SURRENDERED TO MUST NOW BE REVEALED PRACTICALLY IN TIME AND HISTORY

他所看見並順服的屬天事實，現在必須在時間與歷史中實際的被揭示出來

- ✦ IN ISA 7 ISAIAH RECEIVES A FURTHER REVELATION OF “GOD WITH US” INCARNATE IN A CHILD

在以賽亞書第7章裡，以賽亞得到了更進一步的啟示：有個孩子是道成肉身的「神與人同在」



“Shut up” to vision during 10 yrs

異象在這10年之間被「封住」

- WHENEVER GOD SHUTS US UP TO VISION (DAN. 8.26) HE WORKS TO PRODUCE A TESTIMONY WITHIN US
當神在任何時候封住異象時(但8:26),
祂會做工, 在我們裡面產生出見證

- ISAIAH'S LIFE WAS TESTIFYING HIS GIVEN NAME: Ysha{yah “Jah (Jehovah) is salvation”

以賽亞的一生乃是見證他名字的含義:
「耶和華是救恩」



“Shut up” to vision during 10 yrs

在這10年之間「封住」了異象

- IN THESE YEARS ISAIAH'S FAMILY ALSO BECAME A TESTIMONY THROUGH HIS 2 SONS:

在那些年間，以賽亞的家也藉著他的二個兒子而成了見證：

- Maher Shalal Hashbaz- "Speed-spoil-hasten-booty", - the Judgments of God
瑪黑珥·沙拉勒·哈施·罷斯 - 「速度-破壞-加速-戰利品」 - 神的審判
- Shear Jashub- "remnant shall return" - the Mercy of God
施亞雅述 - 「餘民將歸回」 - 神的憐憫

- ISAIAH WAS ALSO GATHERING A SMALL REMNANT OF DISCIPLES IN ZION WHO FEARED THE LORD, WATCHED AND PRAYED

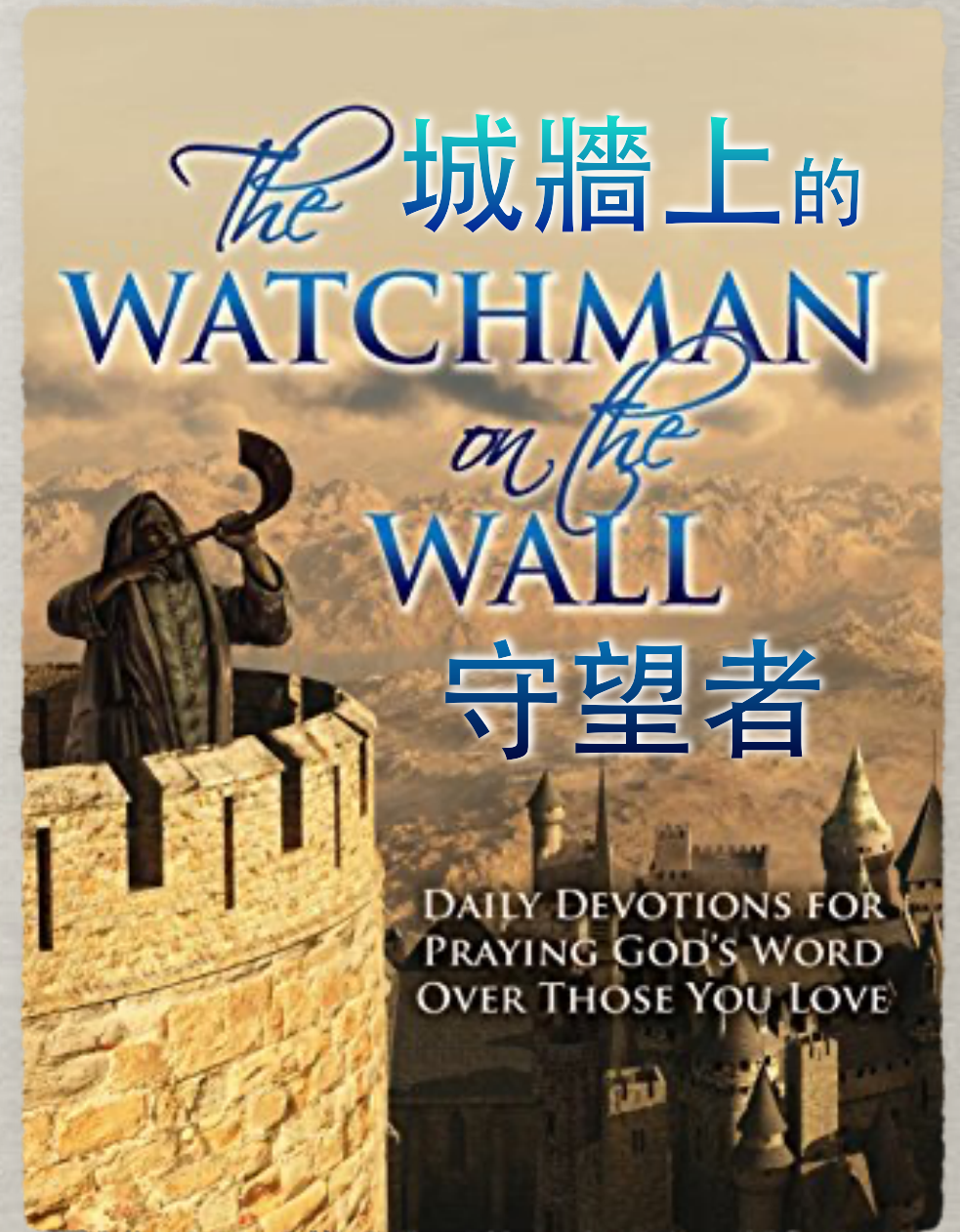
以賽亞也在錫安聚集了一小群門徒們，他們敬畏耶和華，警醒並禱告



ISAIAH AND THE IMMANUEL PROPHECIES

以賽亞與以馬內利的預言

1. Isaiah transitioning from 'revival prophet' in Judah to a 'prophetic watchman' to the remnant
以賽亞從猶大的「復興先知」轉變為餘民的「先知性的守望者」
2. In the Immanuel prophecies Isaiah is given the first “seed” of the the mystery of the divine incarnation of God's son and messiah in OT
在以馬內利預言中，舊約中關乎神兒子道成肉身之奧秘的第一顆「種子」
3. A connection was being made between JHVH enthroned in heaven and Immanuel (God with us) on earth
在天上坐寶座的耶和華和地上的以馬內利（神與我們同在）之間有個關聯



Transition to the 'Immanuel' years

轉換到「以馬內利」的年間

'CONNECTING' HEAVEN'S THRONE AND EARTH'S IMMANUEL IN HISTORY

在歷史中「連接」屬天的寶座及地上的以馬內利

- Isaiah was seeing Judah's history being determined in the unseen spiritual realm
以賽亞看到猶大的歷史是取決於看不見的屬靈範圍
- JHVH was enthroned in Heaven and would be revealed by the sign of 'Immanuel'
耶和華在天上的寶座掌權，但會藉著「以馬內利」的徵兆被啟示出來
- Immanuel - a God-person and a God-reality somehow found "with them" on earth

以馬內利——神成為人和神的實際會以某種方式在地上被發現「與他們同在」



IMMANUEL
PROPHECIES
PART ONE:
ISAIAH'S VISION OF
GOD'S GRACE
以馬內利預言（一）：
以賽亞關於神的恩典
的異象

“ A V I R G I N
S H A L L
C O N C E I V E ... ”

「必有童女懷孕……」



Isa 7- a national crisis brought Isaiah before king Ahaz with a revelation of 'Immanuel'

在以賽亞書第7章裡有個全國性的危機使以賽亞帶著「以馬內利」的啟示來到亞哈斯王的面前

Is. 7.1

Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it.

以賽亞書7:1

烏西雅的孫子、約坦的兒子、猶大王亞哈斯在位的時候，亞蘭王利汛和利瑪利的兒子、以色列王比加上來攻打耶路撒冷，卻不能攻取。

Is. 7.2

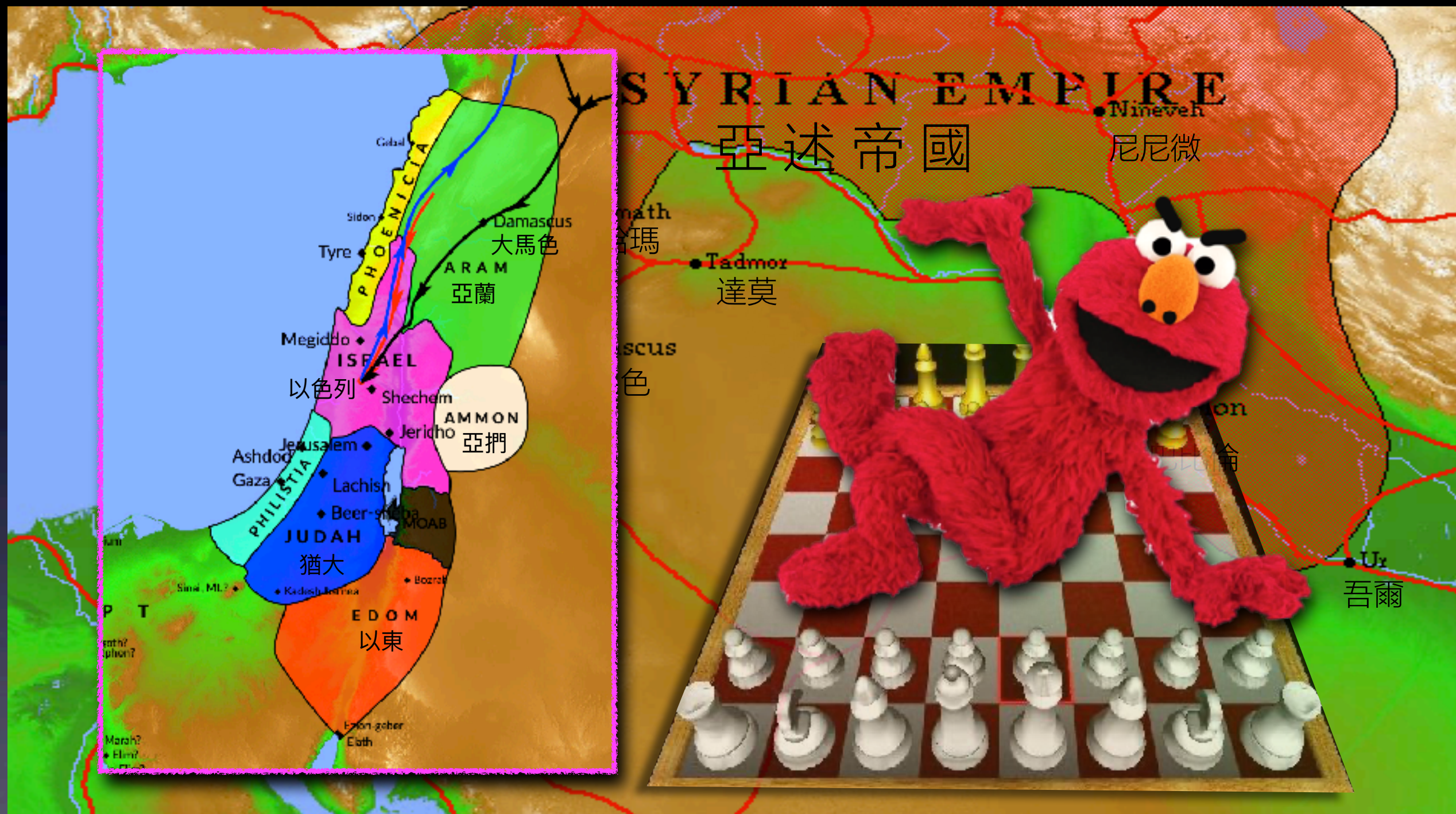
When it was reported to the house of David, saying, "The Arameans have camped in Ephraim," his heart and the hearts of his people shook as the trees of the forest shake with the wind.

以賽亞書7:2

有人告訴大衛家說：「亞蘭與以法蓮已經同盟。」王的心和百姓的心就都跳動，好像林中的樹被風吹動一樣。

The political events in Isaiah 7

以賽亞書7章裡發生的政治事件



1. Assyria's emerging 'Nimrodic' empire was conquering the middle east led by Tiglath pileser 亞述興起了“寧路式”的帝國, 由提革拉毘列色率領征服中東

The political events in Isaiah 7

以賽亞書7章裡發生的政治事件

2. Syria's King Rezin and No. Israel's King Peka aligned to stop the conquering Assyrian invasion

亞蘭王利汛及以色列北國王比加結盟去阻止亞述的侵略

3. King Ahaz' refusal to join the alliance resulted in the Syro-Ephraimic war of 735BC

亞哈斯王拒絕加入聯軍, 結果造成了主前735年的亞蘭-以法蓮戰役

a. Judah lost 120,000 soldiers

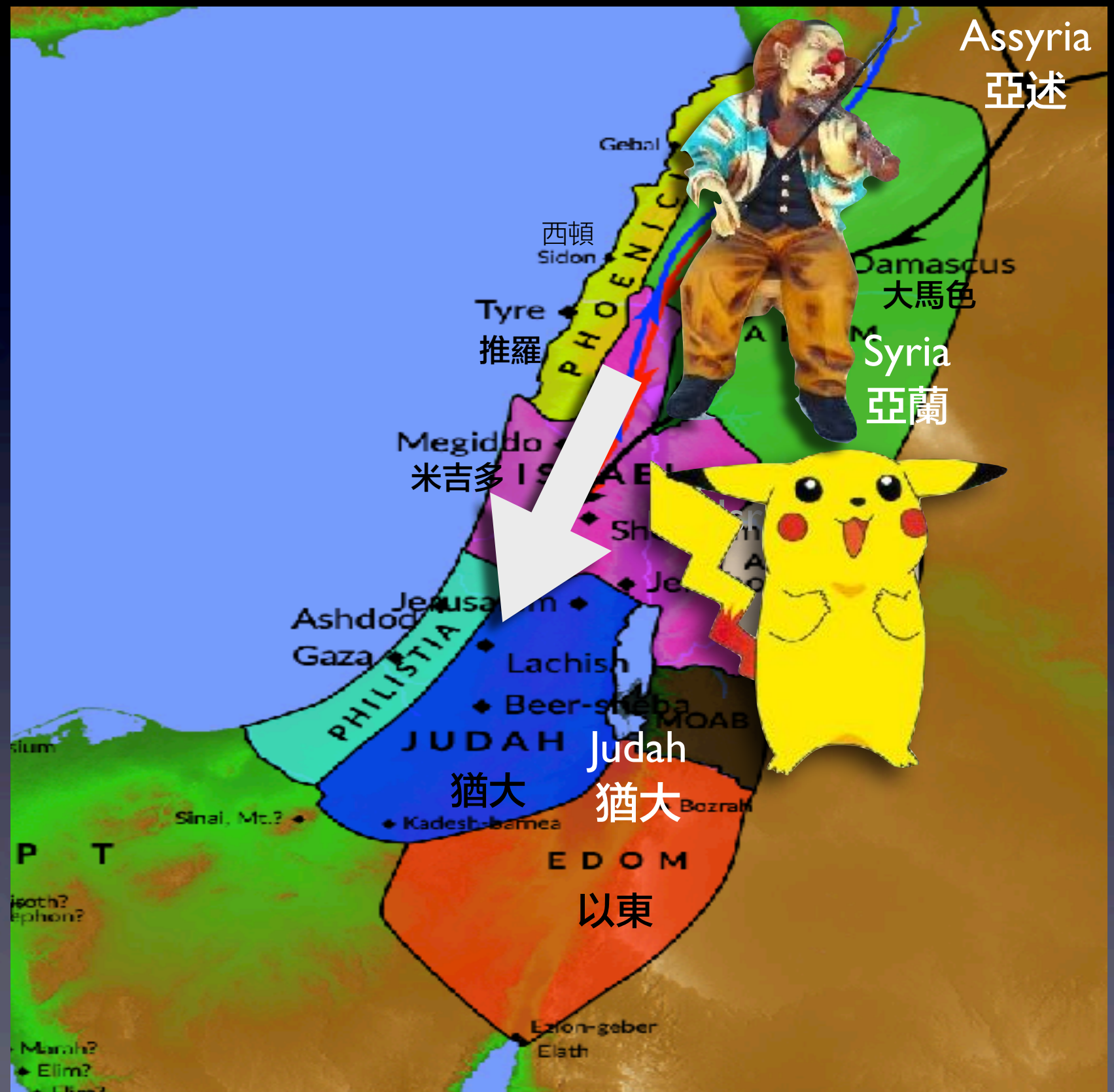
猶大有12萬軍喪命

b. 200,000 citizens were taken captive

有20萬民被擄

c. Attempted to lay siege to Jerusalem

他們試著圍攻耶路撒冷



The political events in Isaiah 7

以賽亞書7章裡發生的政治事件

4. King Ahaz (20 yrs. old) panicked and secretly made an alliance with Tiglath Pileser, sending gold and silver from the Temple and becoming a vassal state of Assyria

亞哈斯王(20歲)驚慌失措, 並秘密的與提革拉毘列色結盟, 從聖殿拿出黃金白銀送上, 並成為亞述的附庸國

5. It was at this moment the Lord told Isaiah to meet Ahaz by the pool of Siloam in the fuller's field (Ahaz was trying to divert Jerusalem's water into the city expecting a siege)

就在這個時刻, 主告訴以賽亞, 在漂布地的西羅亞池子旁會見亞哈斯王(亞哈斯試著把耶路撒冷的水分岔留入城裡, 好預備面臨圍攻)





Ahaz possibly the worst king of Judah of all times
2 Chr 28.1-4

亞哈斯可能是在猶大史上最糟糕的一位王 代下28:1-4

Ahaz was 'royal religious' but offensive to the Lord

亞哈斯是「王族宗教迷」但卻觸犯了神

- He set up Baal and Ashtarte altars across the land
他在全國到處設立巴力與亞斯他錄的祭壇
- He sent his son through the fire of Molech in the valley of Hinnom
他在欣嫩子谷讓他兒子經火而獻給摩洛
- He built heathen altar in Temple to sacrifice to Tiglath-pileser's god
他在聖殿裡蓋了祭壇給偶像, 好獻祭給提革拉毘列色的神
- Broke the laver off its mount (bulls) and moved brazen altar to the side
打碎了洗濯盆的架子(銅牛), 並將銅祭壇移到旁邊
- Closed the doors to the temple
關了通往聖殿的門



king Ahaz's weakness and compromise opened the door to enemy attack

亞哈斯王的軟弱及妥協開啟了敵人入侵的門

- Isaiah constantly warned Israel not to align with the kingdoms of this world

以賽亞不斷的警告以色列不要與這個世界的國結盟

- Syria represents aligning with treacherous powers

亞蘭(敘利亞)代表著與邪惡的勢力聯合

- No. Israel represents aligning with worldly believers and religions

北國以色列代表著與屬世界的信徒及宗教聯合



GOD BREAKS IN WITH
A PROPHETIC WORD
FOR AHAZ

神以一個給亞哈斯
的預言介入

ISA 7.3 - ISAIAH IS TOLD WHAT TO DO

以賽亞書7:3 以賽亞被指示該做什麼

Is. 7.3 Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the highway to the fuller's field"

以賽亞書7:3 耶和華對以賽亞說：「你和你的兒子施亞雅述出去，到上池的水溝頭，在漂布地的大路上，去迎接亞哈斯」

- ☼ Meet Ahaz at a specific place which has obvious significance
在一個特定的地方與亞哈斯會面, 這有著明顯的重要性

- Upper pool also lit. in He. =
上池在希伯來文的意思也是：

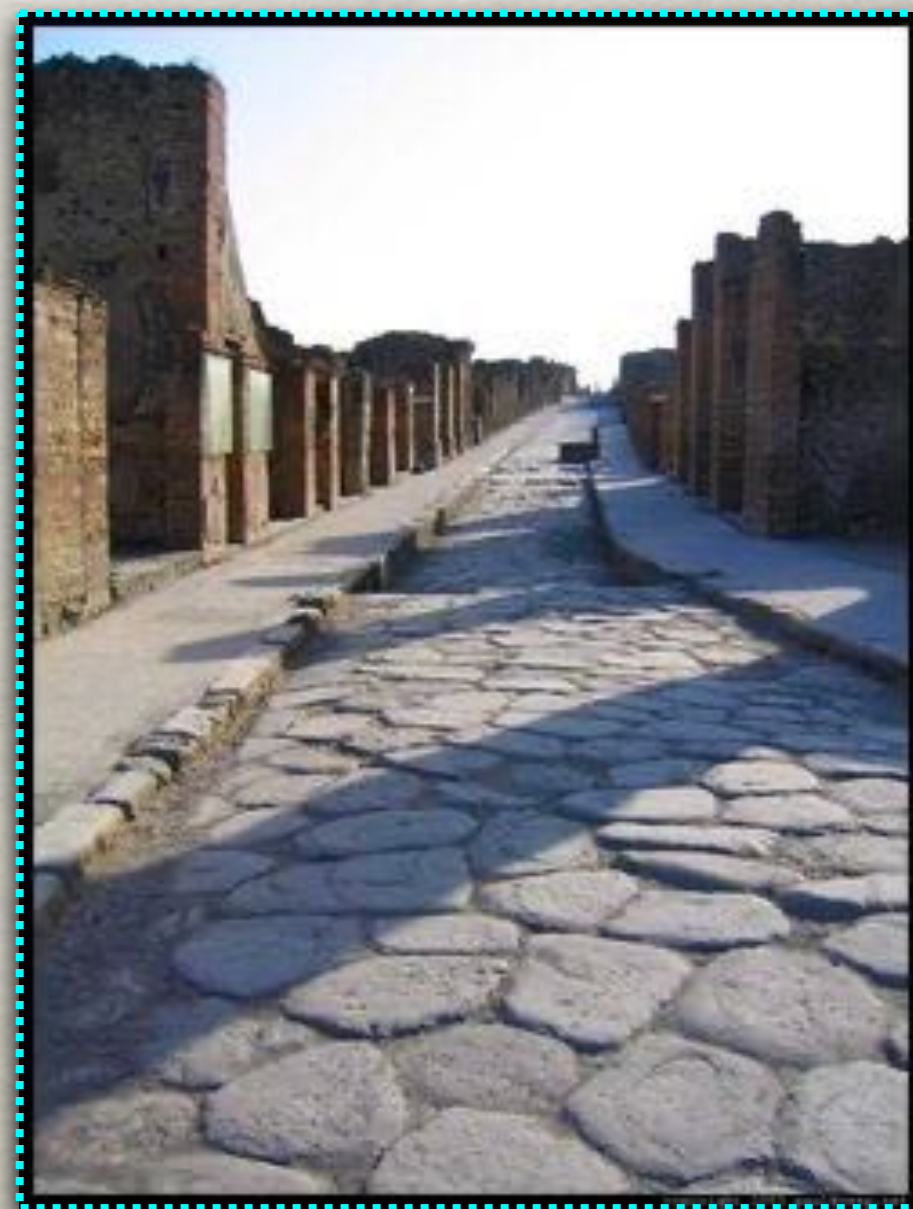
ברִיכָה עֲלֵיוֹנָה

- *blessing of the highest* 至高者的祝福

- words expressing the grace of God

表達神恩典的話

- ☼ Meet Ahaz with Shear-Jashub as a witness by his side
與施亞亞述一同迎接亞哈斯, 作為在旁的見證人



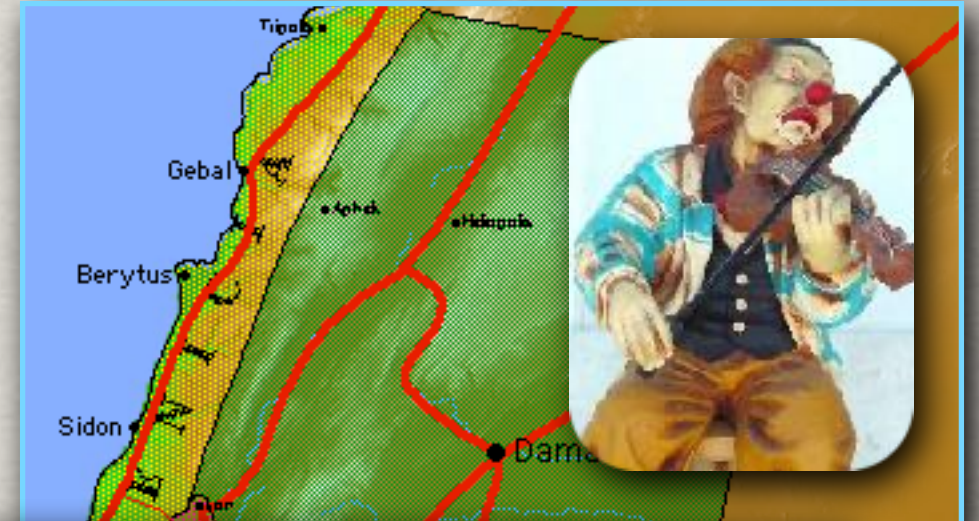
ISA 7.4-6 - DO NOT FEAR REZIN AND PEKA 以賽亞書7:4-6 別怕利汛和比加

I. Do not fear their fierce anger 不要害怕他們兇猛的憤怒

✻ *Is. 7.4*
and say to him, 'Take care and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram and the son of Remaliah.

以賽亞書7:4

對他說：『你要謹慎安靜，不要因亞蘭王利汛和利瑪利的兒子這兩個冒煙的火把頭所發的烈怒害怕，也不要心裏膽怯。』



ISA 7.4-6 - DO NOT FEAR REZIN AND PEKA 以賽亞書7:4-6 別怕利汛和比加

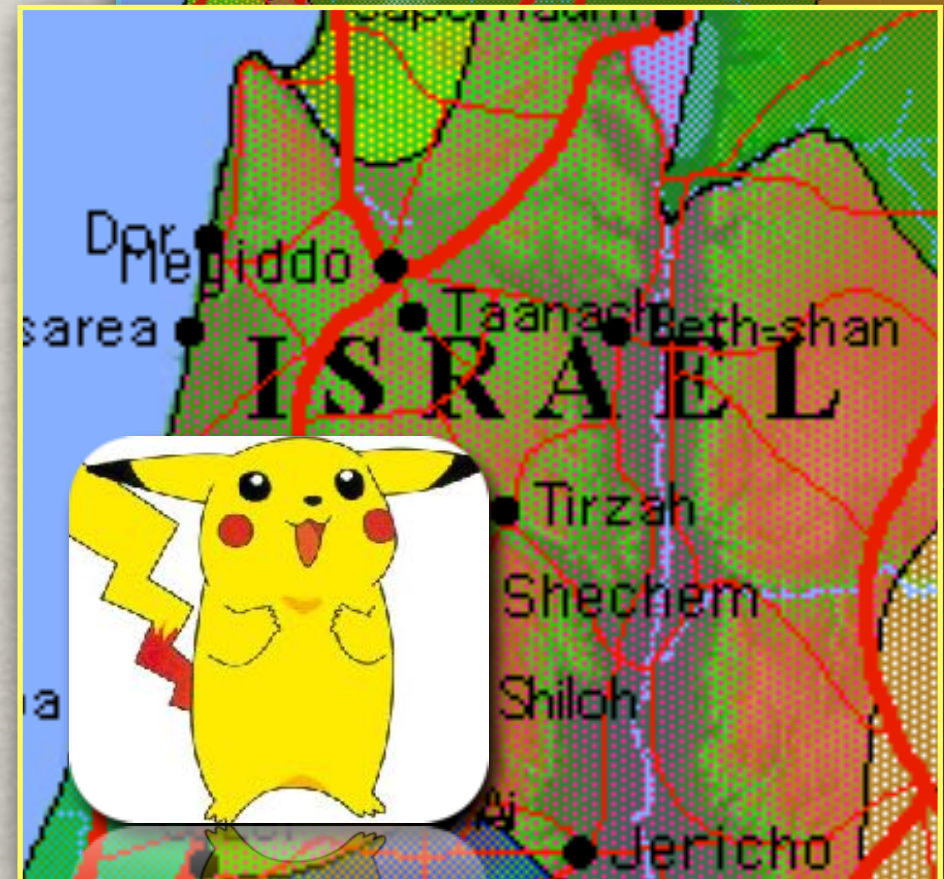
2. Do not fear their evil plan to terrorize
and breach Zion
不要害怕他們恐嚇和破壞錫安的
邪惡計劃

- ✻ *Is. 7.5 'Because Aram, with Ephraim and the son of Remaliah, has planned evil against you, saying,*

以賽亞書7:5 因為亞蘭和以法蓮，並利瑪利的兒子，
設惡謀害你，

- ✻ *Is. 7.6 "Let us go up against Judah and terrorize it, and make for ourselves a breach in its walls*

以賽亞書7:6 說：我們可以上去攻擊猶大，擾亂它，
攻破它，在其中立他比勒的兒子為王。



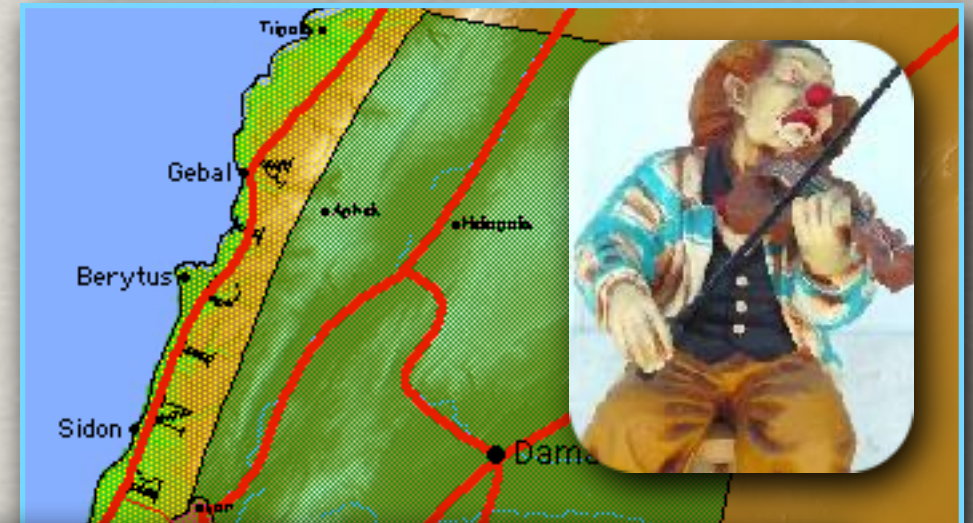
ISA 7.4-6 - DO NOT FEAR REZIN AND PEKA 以賽亞書7:4-6 別怕利汛和比加

3. Do not fear their plans to set up a new king in Zion

不要害怕他們在錫安立新王的計劃

✿ *Isa 7:6 and set up the son of Tabeel as king in the midst of it,*

以賽亞書7:6 在其中立他比勒的兒子為王。



ISA 7.7-9 - GOD'S PROMISE TO THE SON OF DAVID

以賽亞書7:7-9 神給大衛子孫的應許

The prophetic promise:
預言性的應許

Is. 7.7 thus says the Lord GOD: "It shall not stand nor shall it come to pass."

以賽亞書7:7 所以主耶和華如此說：這所謀的必立不住，也不得成就。

The prophetic 'domino' strategy
of JHVH:

耶和華預言的「推倒骨牌」策略

Is. 7.8-9a "For the head of Aram is Damascus and the head of Damascus is Rezin ... and the head of Ephraim is Samaria and the head of Samaria is Peka the son of Remaliah."

以賽亞書7:8-9上 原來亞蘭的首城是大馬色；大馬色的首領是利汛……以法蓮的首城是撒馬利亞；撒馬利亞的首領是利瑪利的兒子。



ISA 7.7-9 - GOD'S PROMISE TO THE SON OF DAVID

以賽亞書7:7-9 神給大衛子孫的應許

The prophetic history of N. Israel declared:
宣告了北國以色列預言性的歷史

Is. 7.8 "... now within another 65 years Ephraim will be shattered, so that it is no longer a people

以賽亞書7:8 六十五年之內, 以法蓮必然破壞, 不再成為國民

1. 3 yrs. later (732BC) Tiglath Pileser (Assyrian) conquered Damascus (Syria) and took 2 1/2 tribes
3年後(主前後732年) 提革拉毘列色 (亞述人) 征服了 大馬色 (敘利亞) 並佔領了2 1/2個部落
2. 22 yrs. later (713BC) Assyrian King Shalmanezzar breached Samaria and captured rest of N. Israel
22年後(主前731年), 亞述王撒縵以色與撒瑪利亞 毀約, 並擄掠了北國所其他的一切
3. Within 65 yrs Samaria and N. Israel inhabited by foreign transplanted exiles and never restored
在65年內, 撒瑪利亞和以色列北國居住著外國移居的流亡者, 從未恢復



ISA 7.9 - GOD'S WARNING TO THE SON OF DAVID

以賽亞書7:9 神給大衛子孫的警告

Prophetic warning: Isa 7.9 -

預言性的警告 (賽7:9)–

“If you will not believe, you surely shall not last.”

「你們若是不信，定然不得立穩。」

1. Faith and full trust in the enthroned Lord was the only way for Judah to survive

對於在寶座上的主的信心以及完全的信靠, 是猶太生存的唯一途徑

2. Will Ahaz live by **Faith in God's Word** or **Fear**?

亞哈斯會相信神的話, 憑信而活, 還是懼怕?

3. Is there something hindering Ahaz's faith?

有什麼阻礙了亞哈斯的信心?



**ISA 7.10-12: JHVH OFFERS A “SIGN”
TO AHAZ WHICH HE REFUSES**
**以賽亞書7:10-12 耶和華要提供一個「徵兆」
給亞哈斯，但他卻拒絕了**

✻ *Isa 7.11 - “ask a sign”*

以賽亞書7:11 「求一個兆頭」

- a. Ahaz's right under David's covenant =
“*The sure mercies of David*” (Isa 55.3)

亞哈斯在大衛的約裡而有的特權=
「大衛可靠的恩典」(賽55:3)

- b. JHVH willing to give him an exceptional
sign

耶和華願意給他一個超乎尋常的兆頭



**ISA 7.10-12: JHVH OFFERS A “SIGN”
TO AHAZ WHICH HE REFUSES**
**以賽亞書7:10-12 耶和華要提供一個「徵兆」
給亞哈斯，但被他拒絕了**

✻ *Isa 7.12 “I will not ask”*

以賽亞書7:12 「我不求」

- a. Ahaz's refusal deceitful
亞哈斯的拒絕是欺騙性的
- b. Ahaz already trusting Assyria
亞哈斯已經信靠了亞述
- c. Ahaz afraid asking for a sign would
provoke God's wrath
亞哈斯怕因尋求一個兆頭而觸動神的怒氣



ISA 7.13: JHVH GIVES A “SIGN” DESPITE AHAZ’S REFUSAL

以賽亞書7:13 雖然亞哈斯拒絕， 耶和華還是給了一個兆頭

Is. 7.13

Then he said, “Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also?”

以賽亞書7:13 以賽亞說：「大衛家啊，你們當聽！你們使人厭煩豈算小事，還要使我的神厭煩嗎？」

a. Ahaz wearied the people

亞哈斯使人厭煩

b. Ahaz is also wearing out patience of the long suffering JHVH

亞哈斯也耗盡了耶和華長久忍耐的耐心



ISA 7.13: JHVH GIVES A “SIGN” DESPITE AHAZ’S REFUSAL

以賽亞書7:13 雖然亞哈斯拒絕，
耶和華還是給了一個兆頭

Is. 7.14

Therefore the Lord Himself will give you a sign: :

以賽亞書7:14 因此，主自己要給你們一個兆頭

C.JHVH will give him an **extraordinary**
sign anyway with great prophetic
importance

無論如何，耶和華都會給他一個**非凡的徵兆**
具有極大的預言重要性



ISA 7.14 THE TWO-FOLD SIGN

以賽亞書7:14 雙重的兆頭

Is. 7.14

*Therefore the Lord himself will give you a sign.
Behold, the virgin shall conceive and bear a son,
and shall call his name Immanuel.*

以賽亞書7:14 必有童女懷孕生子，給他起名叫
以馬內利。

Is. 7.15

*He shall eat curds and honey when he knows how
to refuse the evil and choose the good.*

以賽亞書7:15 到他曉得棄惡擇善的時候，他必
吃奶油與蜂蜜。

Is. 7.16

*For before the boy knows how to refuse the evil and
choose the good, the land whose two kings you
dread will be deserted.*

以賽亞書7:16 因為在這孩子還不曉得棄惡擇善之先，
你所憎惡的那二王之地必致見棄。



ISA 7.14: THE 'SIGN' OF A PREGNANT VIRGIN

以賽亞書7:14 童貞女懷孕的「兆頭」

Is. 7.14

*“Therefore the Lord Himself will give you a sign:
Behold, a virgin will be with child and bear a son,
and she will call His name Immanuel.*

以賽亞書7:14

因此，主自己要給你們一個兆頭，必有童女懷孕生子，給他起名叫以馬內利。

1. In He. “*almah*” means ‘virgin’ or ‘unmarried young maiden’ (cf. *Gen 24.43*)

在希伯來文裡的「阿爾瑪/*almah*」是指「處女」或「未婚的」年輕少女（見創24:43）

必有童女懷孕生子

給他起名叫以馬內利

*A virgin shall conceive
and bear a Son*

*and His name shall be called
Immanuel*

Isaiah 7:14

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Isaiah 7:14

ISA 7.14: THE 'SIGN' OF A PREGNANT VIRGIN

以賽亞書7:14 童貞女懷孕的「兆頭」

2. Lit.in He.: “*behold the virgin pregnant and bringing forth a son and she calls his name Immanuel*”

希伯來文的記載- 「看哪，童貞女懷孕並帶來一個兒子，而且她要稱他的名字為以馬內利。」

A. A 'pregnant' virgin would be an extraordinary “*sign*”

一個處女懷孕會是個不尋常的「兆頭」

B. Even the son's mother calling his name “Immanu El” would be extraordinary
甚至兒子的母親稱他為「以馬內利」
(神與人同在) 也是很尋常的

必有童女懷孕生子

給他起名叫以馬內利

*A virgin shall conceive
and bear a Son*

*and His name shall be called
Immanuel*

Isaiah 7:14

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Isaiah 7:14

ISA 7.15-16 TWO-FOLD NEAR FULFILLMENT

以賽亞書7:15-16雙重的近期應驗

#1: “*Behold!*” this Child born has to be a sign for Ahaz to be fulfilled in the near future

「**看哪!**」這個孩子的誕生會是給亞哈斯的近期應驗兆頭

- Was it Isaiah's wife bearing her second son Maher-shalal-hash-baz? (8.3-4)
會是以賽亞的妻子懷了她第二個兒子——瑪黑珥·沙拉勒·哈施·罷斯嗎? (8:3-4)
- Was it Ahaz's betrothed Abijah who became the mother of Hezekiah?
會是跟亞哈斯訂婚的亞比雅後來成了希西家的母親嗎?
- This first part of the prophecy (referring only to the Christ) was shut up to the future and therefore unclear at the moment
第一部分的預言(指的只是基督), 它一直被隱閉到未來, 因此, 在當時是不清楚的



Prophetic Principle:

Seed form vs. Fully Formed Prophecy

預言的原則：種子式的與完全成形的預言

1. A CAREFUL DISTINCTION NEEDS TO BE MADE BETWEEN TWO KINDS OF PROPHECY

需要仔細區分二種預言的差別

1. Many OT prophecies clearly have a near fulfillment and a final fulfillment

許多舊約的預言都明顯的有一個近期的應驗以及一個最終的應驗

2. Some major prophecies specifically regarding the **Messiah** are so specific and miraculous that their meaning remains “shut up until the fullness of time” Daniel 12.4

有些主要的預言，特別是關乎彌賽亞的，它們是如此的具體和神奇，以至於它們的意義仍然被「封閉直到時期滿足為止」（但12:4）

Prophetic Principle: Seed form vs. Fully Formed Prophecy

預言的原則：種子式的與完全成形的預言

2. SOME SEED FORM MESSIANIC PROPHECIES

一些種子式的彌賽亞預言

1. Gen 3.15 Seed of the woman shall bruise the serpents head as the serpent bruises the seed's heel
創3:15-女人的後裔要傷蛇的頭；蛇要傷他的腳跟
2. Isa 7.14 miraculous virgin birth of Immanuel
賽7:14- 童女生出以馬內利的神蹟
3. Isa 53 - Death of a suffering servant for our transgressions
賽53章- 受苦的僕人為了我們的罪過而死
4. Dan 7 - Son of Man coming on the clouds to receive His kingdom
但7章- 人子駕雲而來, 要承受祂的國度

Prophetic Principle:

Seed form vs. Fully Formed Prophecy

預言的原則：種子式的與完全成形的預言

3. SUCH SPECIAL PROPHECIES ARE GIVEN IN SEED FORM MAKING THEIR INTERPRETATION VAGUE

類似於此的特別預言乃是像種子的形式給出的，因此使得關於它們的解釋含糊不清

4. SUCH 'SEED FORM' PROPHECIES WILL ONLY BE ILLUMINED AT THE RIGHT TIME IN THE FUTURE AS A SIGN FOR ALL TO SEE

這種「種子式」的預言只會在未來適當的時間被光照，作為給大家看見的徵兆

ISA 7.15-16 2ND PART OF PROPHECY HAD A NEAR FULFILLMENT

以賽亞書7:15-16預言的第二部分有個近期的應驗

Is. 7.15 Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

賽7:15 到他曉得棄惡擇善的時候，他必吃奶油與蜂蜜。

Is. 7.16 For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.

賽7:16 因為在這孩子還不曉得棄惡擇善之先，你所憎惡的那二王之地必致見棄。

#2: Though 1st part of sign obscure to Ahaz,
2nd part seemed most important as a sign
to Ahaz

雖然第一部分對於亞哈斯來說並不清楚，但第二部分卻似乎是給亞哈斯非常重要的徵兆

- Before this Child could choose between evil and good, the kings of Syria and No. Israel would be “forsaken”
在這孩子能分辨善惡之前，亞蘭王跟北國以色列王會「被棄」
- What an amazing and merciful sign JHVH gives to encourage the son of David
耶和華給了何等奇妙和憐憫的兆頭，來鼓勵大衛的子孫



ISA 7.14-16 THE TWO-PART PROPHETIC SIGN FULLY FORMED

以賽亞書7:14-16的二部份預言性徵兆 完全形成了

First part of sign: A virgin with child
兆頭的第一部分: 有個童貞女生子

1. Both Matthew and Luke place great emphasis upon Mary being a virgin when she conceived

馬太及路加都特別的強調了馬利亞懷孕時還是個童貞女

1. **Matthew 1.18-25** (8 verses) explains how the Lord dealt with Joseph over this miraculous conception by an angelic visitation

馬太福音1:18-25 (8節)解釋主如何藉著天使的訪問，在這個奇蹟般的懷孕中與約瑟應對



ISA 7.14-16 THE TWO-PART PROPHETIC SIGN FULLY FORMED

以賽亞書7:14-16的二部份預言性徵兆

完全形成了

2. **Lu 1.26-56** (31 verses) explains how Mary received the news of this miracle through an angel and then confirmed by the testimony of John while still in Elisabeth's womb
路1:26-56 (31節) 解釋馬利亞如何通過天使得到這個神蹟的消息，然後藉著約翰仍在以利沙伯腹中的見證而得到證實

3. The seed prophecy **Isa 7.14** clearly seen by the gospel writers as fulfilled in Jesus' virgin birth

福音書的作者清楚的看見，耶穌生於童貞女是

以賽亞書 7: 14 裡種子預言的應驗

2. Micah (Isaiah's contemporary) also prophesies in seed form of this "sign" in its final fulfillment (**Micah 5.2-4**)

彌迦(與以賽亞同一時代)也以種子的型態預言了這個「兆頭」的最終應驗 (**彌迦書5:2-4**)

Therefore Israel Will Be
Abandoned Until The Time
When She Who Is In Labor
Gives Birth And The Rest Of
His Brothers Return To Join
The Israelites.

Micah 5-3

直等那生產的婦人生下子來
那時掌權者其餘的弟兄
必歸到以色列人那裏

彌迦書 5:3

ISA 7.14-16 THE TWO-PART SIGN

ULTIMATELY FULFILLED

以賽亞書7:14-16 兩部的徵兆最終應驗了

Second part of sign: this human child will be “*God with us*”

第二部份的兆頭：這個人類的孩子將會是「神與人同在」

1. The extraordinary ‘sign’ of ‘*God with us*’ would seem inconceivable because God could never become a man

「神與我們同在」的非凡“兆頭”，似乎是不可思議的，因為神永遠不可能成為人

2. He. “*Immanu El*” testifies to the grace of God coming down with the incarnation of the Son of God

希伯來文的「以馬內利」見證了神的恩典以神的兒子道成肉身而降臨

3. God’s coming down to man in his circumstances to save him would be a basic reversal of man’s religious view which tried to climb up to God

神降臨到人中間，在他的環境裡拯救他，這會是人類試圖爬到神那邊的宗教觀的基本逆轉

Immanuel –
God is With Us
以馬內利 —
神與我們同在



The 'Immanuel' years
「以馬內利」的年間

Looking Ahead: **展望未來**

Out of this revelation came two more
'Immanuel prophecies' and one secret for
the remnant over the ensuing 15 yrs.

從這個啟示中又出了二個「以馬內利預言」
以及接下來15年為著餘民的秘密

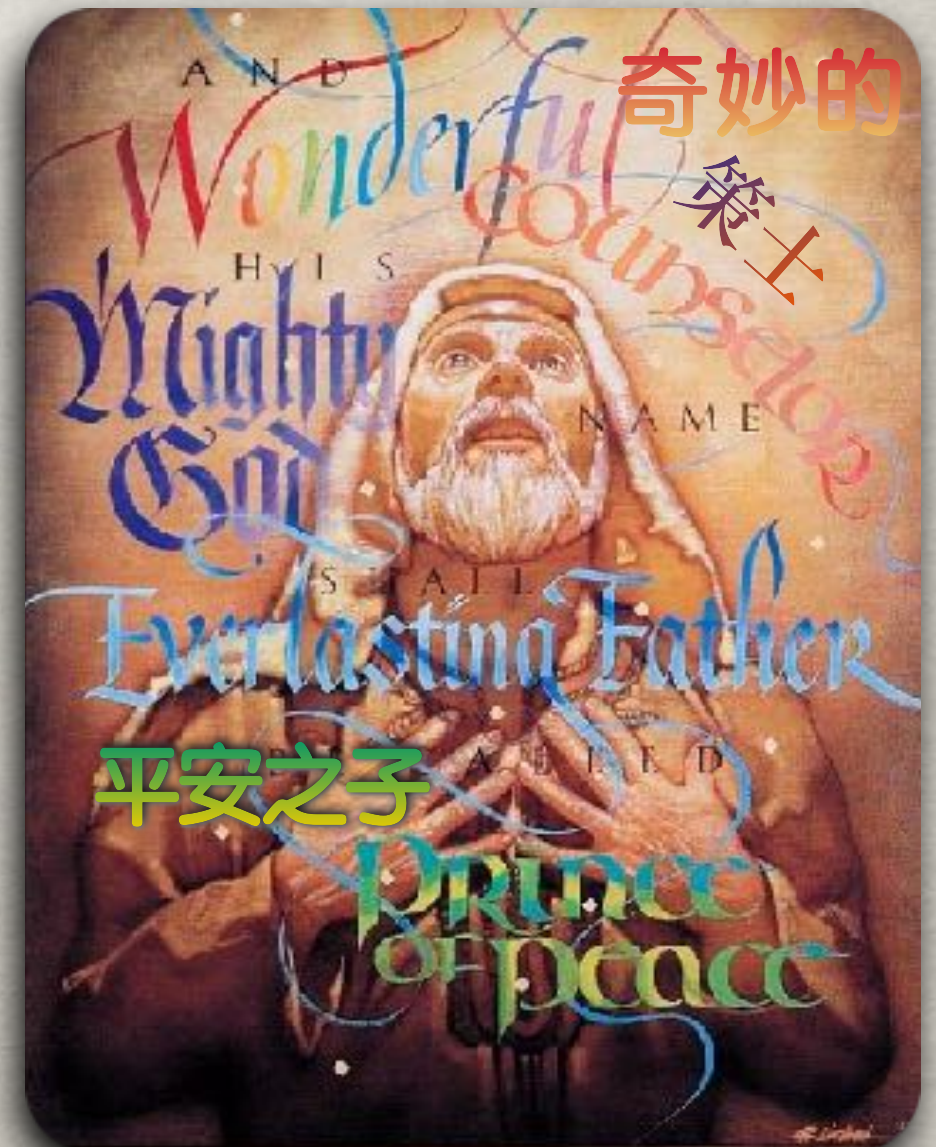
The 'Immanuel' years

「以馬內利」的年間

#2 ISA. 9.1-7 KINGDOM COMES WHEN IMMANUEL THE CHILD IS BORN

(2) 以賽亞書9:1-7 當以馬內利這個孩子誕生時
神的國也就來臨了

- “*For unto us a child is born, a son is given*”
「因有一嬰孩為我們而生」
- “*Government ...upon his shoulders*”
「政權必擔在他的肩頭上」
- “*Name shall be called...*” -
「他名稱為……」



#3 ISA 11-12 IN THE THIRD IMMANUEL PROPHECY THE MESSIAH REIGNS IN THE MILLENNIUM

(3) 以賽亞書11-12章 第三個以馬內利的預言 提到彌賽亞會在千年國裡掌權

- 11.1 the **branch** will sprout up from David
11:1 有一條**枝子**會從大衛那裡發芽
- 11.2 his **Spirit-anointed rule** is the sign and very meaning of the word “messiah” (“meshiach”)
11:2 祂的**聖靈恩膏帶領掌權**是個徵兆, 也是「彌賽亞」 (“meshiach”)這個名的真正含義
- 11.6 Immanuel will usher in a **Millennium** of peace
11:6 以馬內利會引進**千年國**的太平



ISA 7-12 THREE SUCCESSIVE PROPHECIES REVEALING IMMANUEL

以賽亞書7-12章 三個連續的預言揭示了 以馬內利

1. (Isa 7.14 nature of the human messiah's coming is miraculous)
以賽亞書7: 14 人類彌賽亞的來臨本質就是**神奇的**
2. Isa 9.6-7 the messiah will come and reign with divine power
以賽亞書9: 6-7 彌賽亞將要來，並以**神聖的能力**掌權
3. Isa 11.1-5 in the millennium the Spirit of Immanuel would rule and spread out over all the earth
以賽亞書11.1-5 在千禧年間，**以馬內利的靈**會治理並普及全地

Immanuel Prophecies 以馬內利的預言

NEXT WEEK:
THE “SECRET OF
IMMANUEL”
ISA. 7.17- 8.22
下週:
以賽亞書 7:17-8:22
「以馬內利的秘密」

