



# 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 FOUR 第四部：

IMMANUEL THE  
BRANCH

以馬內利—那枝子





# ISAIAH 7-12:

## THE “IMMANUEL PROPHECIES”

### 以賽亞書7-12章：以馬內利的預言

- ✻ These prophecies reveal Jesus Christ Immanuel, “God with us”

這些預言啟示了以馬內利耶穌基督就是「神與人同在」

- ✻ These Immanuel prophecies are only fulfilled through Christ’s 1st and 2nd comings (parousia)

以馬內利預言唯有藉著基督的第一次及第二次降臨  
(基督再臨/巴路西亞)而得以應驗

1. Isaiah 7.14 miraculous nature of the virgin birth was fulfilled in his first coming

以賽亞書7:14在祂第一次降臨時從童女而生就應驗了這**神奇的**屬性



# ISAIAH 7-12:

## THE “IMMANUEL PROPHECIES”

### 以賽亞書7-12章：以馬內利的預言

2. Isaiah 9.1-7 the powerful and saving reign of the messiah is seen in both comings

以賽亞書9:1-7 彌賽亞統治時的**大能及拯救**是在主兩次來臨時都能看見的

3. Isaiah 11.1-5 the spiritual nature of his messianic rule will be seen in both comings

以賽亞書11:1-5 在這兩次的降臨中將會看到祂在彌賽亞掌權中的**靈裡的屬性**



# LAST TIME: ISA. 9.1-7 FORETOLD THE GOOD NEWS OF IMMANUEL'S FIRST COMING TO GALILEE

上次：以賽亞書 9:1-7 預先通知了以馬內利第一次來到加利利的大好消息

- ☼ The spiritual darkness in Galilee is swallowed up by a great light when Jesus came Matt. 4.13-16  
當耶穌來時，在加利利屬靈的黑暗面會被一個大光吞噬 (太4:13-16)
- ☼ But the reality of his kingdom rule would only be seen by a remnant who saw the 'secret of Immanuel'  
但是祂的國度掌權事實只能被餘民看見，因為他們看見了「以馬內利」的秘密





# REVIEW: ISA 9.8 - 10.34

## PREDICTS IMMEDIATE TRIALS AHEAD FOR ISRAEL (MAHER-SHALAL-HASH-BAZ)

### 複習：以賽亞書 9:8-10:34預測了以色列馬上要面臨的 試煉(瑪黑珥 · 沙拉勒 · 哈施 · 罷斯)

- ✻ Israel would be swiftly taken away by Assyria, JHVH's rod of anger

*Isa 9.12, 17, 21, 10.4*

耶和華憤怒的杖會讓以色列迅速的  
被亞述擄走 賽9:12, 17, 21, 10:4

- ✻ These prophecies have present fulfillment but also seem to speak of future and greater tribulations originating out of the Euphrates empires

這些預言當時已經應驗，但也似乎提到了那將要興起的幼發拉底河帝國  
會帶來更大的災難





# REVIEW: ISA 9.8 - 10.34

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複習：以賽亞書 9:8-10:34預測了以色列馬上要面臨的  
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- ✻ The small remnant overcoming great trials (shear Jashub) also seems to have a greater apocalyptic fulfilment *Isa 10.21*

有少數的餘民會勝過大試煉  
(施亞雅述-「餘民將歸回」) 並且  
這似乎應驗有著更大的世界末日  
以賽亞書10:21







有一條枝子必結果實

IMMANUEL THE BRANCH  
ISA 11-12

那枝子以馬內利 以賽亞書11-12章



# ISA 11-12 THE FINAL IMMANUEL PROPHECY IS BROKEN DOWN INTO FOUR PARTS

## 以賽亞書11-12章

### 最末了的以馬內利預言被分為四個部份

1. *Isa 11.1-5* - The branch will sprout up and rule

賽 11:1-5 - 有一條枝子會發芽並掌權

2. *Isa 11.6-9* - The branch will usher in a kingdom of peace

賽 11:6-9 - 那枝子會引進一個平安的國度





# ISA 11-12 THE FINAL IMMANUEL PROPHECY IS BROKEN DOWN INTO FOUR PARTS

## 以賽亞書11-12章

### 最末了的以馬內利預言被分為四個部份

3. *Isa 11.10-16* - “*in that day*” a large remnant will return to Israel as the Branch becomes an Ensign

賽11:10-16- 「到那日」有一大批  
餘民會歸回以色列，如同枝子成為旌旗

4. *Isa 12.1-6* - Israel will then praise their savior Immanuel ‘from the midst’ of Zion

賽12:1-6- 那時以色列將會在錫安  
「之中」讚美他們的救主以馬內利







PART ONE: IMMANUEL THE BRANCH

第一部：以馬內利— 那枝子

ISAIAH 以賽亞書 11.1-5



ISA 11.1 “THEN A SHOOT WILL SPRING  
FROM THE STUMP OF JESSE...”

以賽亞書11:1 「從耶西的本必發一條；  
從他根生的……」

1. “Then” connects this “stump” to the previous “trees” of Judah and Assyria cut down in His judgments (10.33-34)

從「本」(樹墩)再接上猶大原先的「樹」(根)，而亞述在祂的審判中被剪除 (10:33-34)

2. All that’s left of David’s lineage and throne is a ‘dead stump’ (cf. *Isa 6.13*)

所有在大衛的王位及家譜中存留下來的  
都是「死了的樹墩」(見以賽亞書6:13)





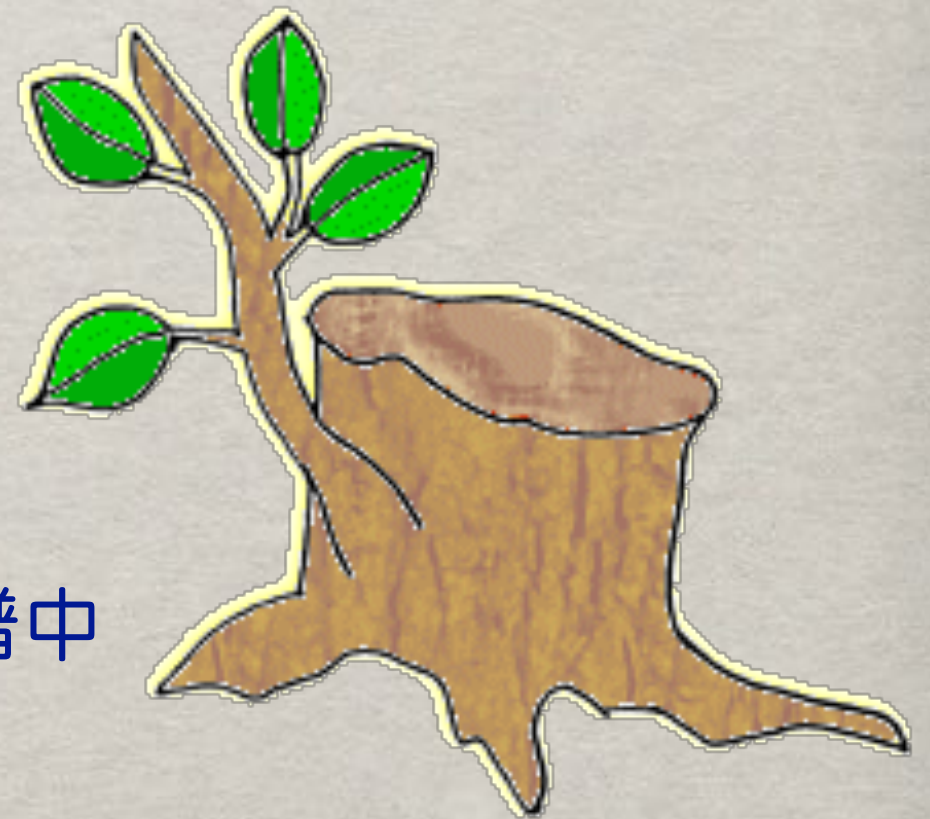
ISA 11.1 “THEN A SHOOT WILL SPRING  
FROM THE STUMP OF JESSE...”

以賽亞書11:1 「從耶西的本必發一條；  
從他根生的……」

3. Miraculously a single, living “*shoot*” will spring up from Jesse’s *stump*

很神奇的, 一個單獨的、活的「枝子」會從耶西的本(樹墩)發出來

4. The “sons of David” have lost their nobility and life must now be found by digging back into the roots of David’s pre- royalty lineage in Jesse  
「大衛的子孫們」已經失去了他們的尊貴及生活, 現在必須藉著挖掘, 並從耶西的家譜中尋回大衛的根





# ISA 11.1 “...AND A BRANCH FROM HIS ROOTS WILL BEAR FRUIT”

## 以賽亞書11:1「從他根生的枝子必結果實」

This 2nd picture connects Immanuel with other ‘seed form’ messianic prophecies of the ‘branch of JHVH’ scattered throughout OT

這第二幅圖畫將以馬內利與其他散佈在舊約各處跟「耶和華的枝子」有關的「種子式」彌賽亞預言連接了起來

- i) **Isa. 11.1,10** ‘Immanuel’s **branch**’ will revive Judah as a fruitful and glorious kingdom  
以賽亞書11:1,10「以馬內利的**枝子**」會成為結果子及榮耀的國度來復甦猶大
- ii) **Jer 23.5** The **branch** is a righteous king reigning with justice and judgment  
耶利米書23:5 那**枝子**是個公義的王，以公義及審判來掌權
- iii) **Zech. 3.8, 6.12** The **Branch’s** priestly anointing will build Temple  
撒迦利亞書3:8,6:12 那**枝子**有祭司的受膏將會建造聖殿
- iv) **Isa. 4.2** The **Branch’s** beauty and glory will be seen within the remnant  
以賽亞書4:2 那**枝子**的華美及尊榮將會在餘民中間被看見





*Isa 11.2 “And the spirit of the LORD shall rest upon him”*

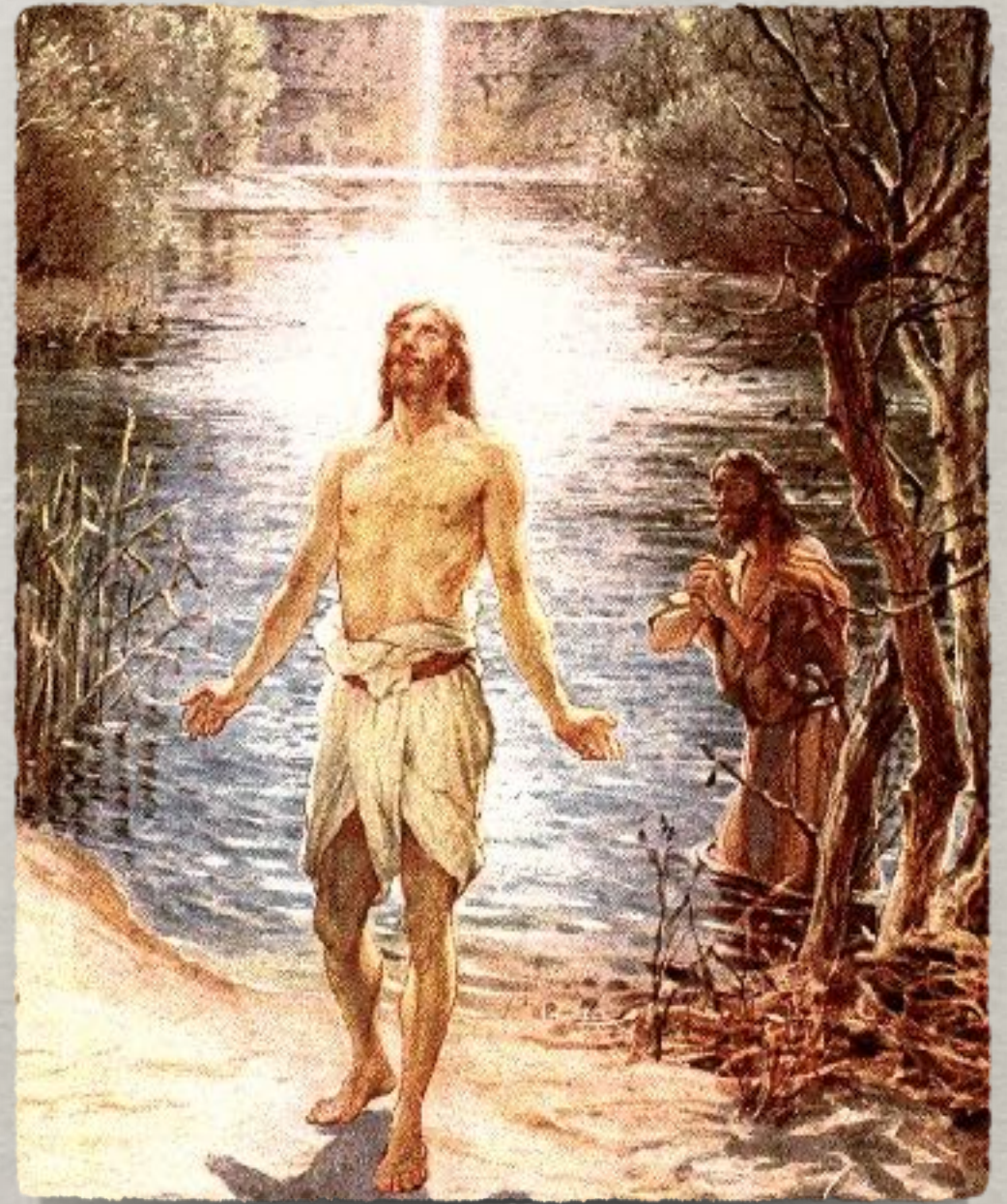
以賽亞書11:2 「耶和華的靈必住在他身上」

- The messiah will be ‘anointed’ by JHVH’s Spirit *resting* upon him  
彌賽亞將會受「膏」於耶和華「住」在祂身上的靈

John the baptist’s confirming sign of the lamb of God *John 1.32-34*

施洗約翰證明了關於神的羔羊的神蹟 約翰福音1:32-34

- ✻ This **resting** of JHVH’s Spirit implies God has found a ‘home’ - a holy, human vessel  
耶和華的靈能**住**，這表示神找到了一個「家」——一個聖潔的人類器皿





*Isa 11.2 “And the spirit of the LORD shall rest upon him”*

以賽亞書11:2 「耶和華的靈必住在他身上」

- The messianic hope which started with a child in Isaiah 7 has blossomed into maturity in Isaiah 11

對於彌賽亞的盼望開始於以賽亞書第7章裡一個孩子的成長，直到以賽亞書第11章裡綻放進入成熟





*Isa 11.2 “And the spirit of the LORD shall rest upon him”*

## 以賽亞書11:2 「耶和華的靈必住在他身上」

1. *“The Spirit of JHVH”* is 1st of the seven spirits and central because it is *the Spirit of God* Himself

「耶和華的靈」是七靈裡的第一個，也是主軸，因為它是神的靈祂自己

2. Out of the Spirit 6 fruits and gifts will be expressed through His human spirit to light the holy menorah of Immanuel

從聖靈出來的6個果子和恩賜將藉著祂人性的靈而表達出來，以照亮以馬內利的神聖燈台

3. Other scriptures mention this 7-fold spirit (eyes)

cf. *Zech. 3.8-9, Rev. 1.4, 3.1, 4.5, 5.6*

其他提到這7層的靈(眼)的經文- (見撒迦利亞書3:8-9, 啟示錄1:4, 3:1, 4:5, 5:6)





# *Isa 11.2 “And the spirit of the LORD shall rest upon him”*

## 以賽亞書11:2 「耶和華的靈必住在他身上」

4. Any man “*upon whom the Spirit of JHVH rests*” is one endowed with supernatural wisdom and intelligence to govern, administer and execute kingdom matters  
任何有「**耶和華的靈住在他身上**」的人  
都是被賦予超自然的智慧和聰明的來掌管、  
治理和執行國度事務的
5. Daniel was such a man ‘in whom the spirit of the holy gods dwells’ = 10x intelligent **Dan. 1.20**  
但以理就是像這樣的人「在他身上有神聖的神的靈」=比別人聰明10倍 **但以理書1:20**
6. So Immanuel once again is revealed in his incarnate humanity  
因此以馬內利再次的在祂道成肉身的人性裡被彰顯出來了

*Isaiah 11's prophecy makes it certain that the coming kingdom will not be just political or worldly or racial but “baptized in the Spirit”*  
以賽亞書11章的預言肯定的指明，那即將到來的國度不只是政治性或屬世的或種族性的，而是「在聖靈裡受洗」



# *Isa 11.2 “the spirit of wisdom and understanding”*

## *- powers of mind*

### 以賽亞書11:2 「智慧和聰明的靈」－思維的能力

- ✿ 2nd: “*the Branch*” of David’s Branch will manifest a *wisdom* to discern the spiritual ‘nature’ of all things much greater than Solomon’s *John 2.24-25*

第二：出於大衛枝子的「枝子」會彰顯一種智慧，能分辨各樣事物的屬靈「本質」，比所羅門的智慧更大 約翰福音2:24-25

- ✿ 3rd: “*the Branch*” will also have practical *understanding* of what needs to be done *Neh 2.12*

第三：那「枝子」也會有實際的領悟力，知道該完成什麼事 尼希米記2:12





*Isa 11.2 “the spirit of counsel and might”*

*- power of execution*

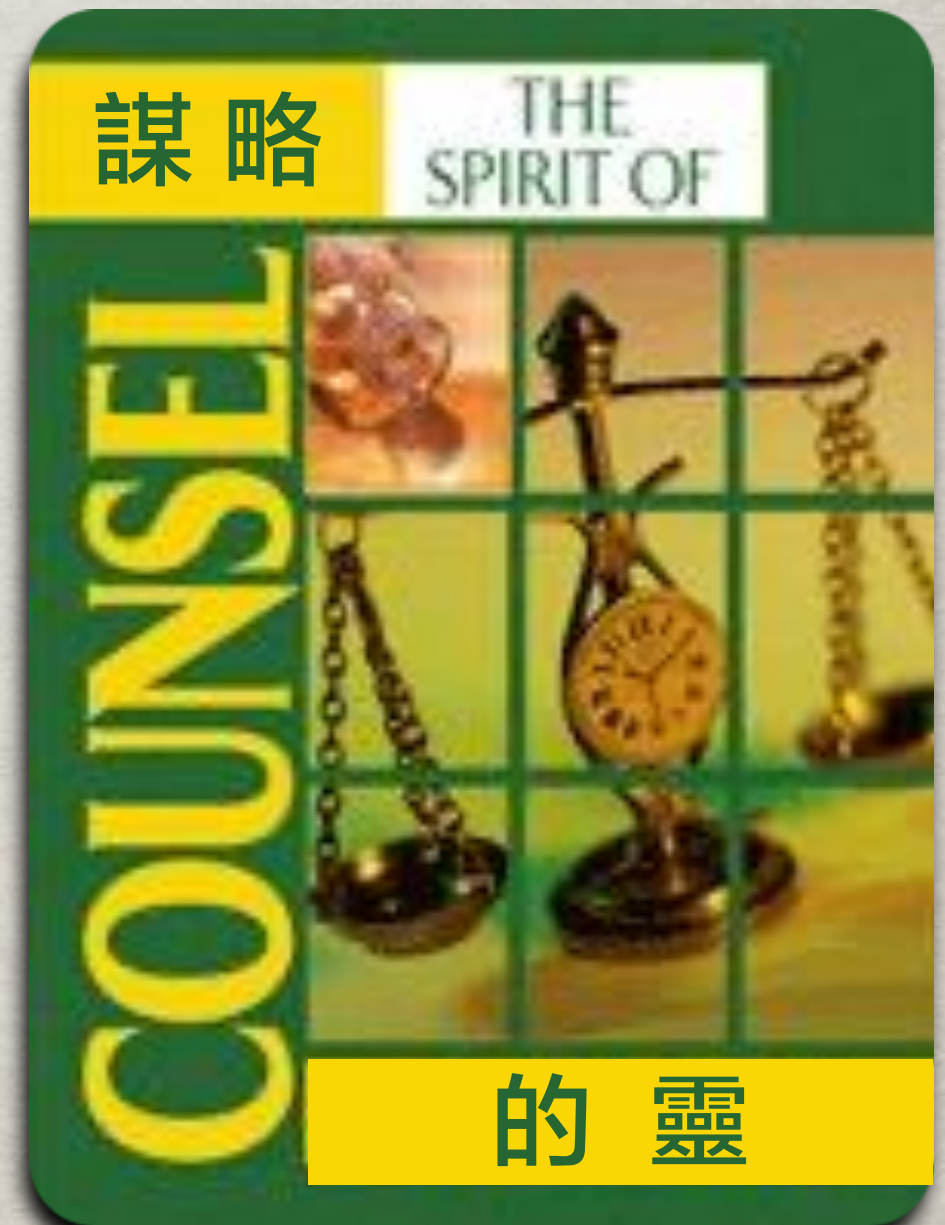
以賽亞書11:2 「謀略和能力的靈」－執行的能力

- ✻ 4th: “*The Branch*” will arise whose plans and decisions (*counsel*) are based upon spiritual perception and goals

第四：那「枝子」會基於屬靈的洞察力及目標興起祂的計畫及決策（謀略）

- ✻ 5th: “*The Branch*” will also have the *might* to perfectly execute the will of God in His Kingdom

第五：那「枝子」也會有能力在神的國度裡完美的執行神的旨意





*Isa 11.2 “the spirit of knowledge and of the fear of the  
JHVH” - communion with JHVH*

以賽亞書11:2 「知識和敬畏耶和的靈」  
—與神交通

- ✿ 6th: “*The Branch*” will have knowledge of JHVH and His ways by intimate experience

第六：那「枝子」會藉著與神親密的經歷而認識耶和華的知識及祂的道路



- ✿ 7th: “*The Branch*” will manifest His fear (reverence) and obedience to the will of God in all His actions

第七：那「枝子」會彰顯祂對神的旨意及祂的行動的敬畏（尊重）及順從

*Intimacy*  
with **God**  
與 神 親近



## KINGDOM AGE – “SEVENTH DISPENSATION”

- **Satan bound**  
Revelation 20:1-3; Isaiah 34:21-22
- **Eden recreated**  
Zachariah 8:12; Isaiah 65:1, 8-9; 66:13
- **Animal natures changed**  
Isaiah 11:4-9; 65:25
- **Health restored**  
Isaiah 33:24; 66:22
- **Human life extended**  
Isaiah 65:20; Zachariah 8:4
- **One language**  
Zephaniah 3:9
- **One religion**  
Jeremiah 31:33-34; Zachariah 14:9
- **Peace and justice**  
Isaiah 2:4; 9:6-7; 11:3-4; Micah 4:3-4
- **Jerusalem headquarters**  
Isaiah 2:2-4; Jeremiah 31:10; Zachariah 8:3-8; 14:16-21



LESSON 12

CHART 1

PART TWO: ISAIAH 11.3-9

第二部：以賽亞書11:3-9

IMMANUEL'S COMING REIGN

以馬內利的來臨及掌權



# 1st: Nature of Immanuel's Reign: **Righteousness**

## Isaiah 11.3-5

### (一) 以馬內利掌權的本質— **公義** 以賽亞書11:3-5

*Is. 11.3 And He will delight in the fear of the LORD,  
and He will not judge by what His eyes see,  
nor make decisions by what His ears hear;*

以賽亞書11:3 他必以敬畏耶和華為樂；行審判  
不憑眼見，斷是非也不憑耳聞；

✿ With previous kings, judgments were limited to their outward seeing and hearing of cases

在那之前的君王，審判僅限於他們外在的  
鑒別和聽審案例





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不憑眼見，斷是非也不憑耳聞；

✻ “**Delight**” lit. in He. “to smell” - Immanuel the Righteous Judge can “smell” those who have true ‘fear and respect for God’ (poetic reference to inward senses and Spiritual discernment)

“**樂**”希伯來文的“去聞” - 正義的法官以馬內利  
可以“聞到”那些真正「敬畏和尊重神」的人  
(詩意的源頭是指內在的感覺和屬靈的分辨力)





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不憑眼見，斷是非也不憑耳聞；

*Deut 16.18-20  
Parashat Shoftim*

申命記16:18-20  
公義的準則

✿ Immanuel's "righteousness" will be perfect because weighed in the scales of truth and fairness (not money and influence)

以馬內利的「公義」將是完美的，因為衡量的天平是真實和公平的（而不是金錢和影響力）





# 1st: Nature of Immanuel's Reign: **Righteousness**

## Isaiah 11.3-5

### (一) 以馬內利掌權的本質— **公義** 以賽亞書11:3-5


*Is. 11.4 But with righteousness He will judge the poor,  
And decide with fairness for the afflicted of the earth;  
And He will strike the earth with the rod of His mouth,  
And with the breath of His lips He will slay the wicked.*

以賽亞書11:4 卻要以公義審判貧窮人，以正直判斷  
世上的謙卑人，以口中的杖擊打世界，  
以嘴裏的氣殺戮惡人。

- V. 4 righteous judgments out of His mouth will  
‘*strike ... with the rod of his mouth* (His Word) ...  
*and the breath of His lips*’ (Spirit) - these point  
to 2nd coming cf. **2 Thess 2.8, Rev. 19.15**

第4節- 從祂口中發出的公義審判將會：「**以口中的杖**（祂的道）**擊打……**」以及「**嘴裏的氣**（聖靈）」  
- 這些都指向祂第二次的來臨

見：帖撒羅尼迦後書2:8，啟示錄19:15



And out of his mouth goes  
a sharp sword, that with  
it he should smite the  
nations: and he shall rule  
them with a rod of iron...

—Revelation 19:15

啟示錄19:15

有利劍從他口中出來，可以  
擊殺列國。他必用鐵杖轄管  
他們……



# 1st: Nature of Immanuel's Reign: **Righteousness**

## Isaiah 11.3-5

### (一) 以馬內利掌權的本質— **公義** 以賽亞書11:3-5

*Is. 11.5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.*

以賽亞書11:5 公義必當他的腰帶；信實必當他脅下的帶子。

● V.5 '*belt of righteousness...and faithfulness*'

= always ready to do the "right" thing

第5節—「**公義……**的腰帶；**信實……**」=

總是預備好要做「**正確**」的事

God is Righteous=

1. All Right (not crooked)
2. Always Right
3. Always Does Right
4. Always Makes Right

神是公義的=

1. 完全正直的（不彎曲）
2. 總是正確的
3. 總是做正確的事
4. 總是使事情變得正確



# 2nd: Isa. 11.6-9 - Character of Immanuel's reign: Peace and Harmony

## (二) 以賽亞書11:6-9 以馬內利掌權時的特點： 平安及和諧

There will be peace between man and man, man and beast, and beast and beast

人與人之間、人與獸之間、獸與獸之間將會和平共處

- V.6 '*a little child shall lead*' - not referring to the messiah but a picture of dominion regained by all mankind over living things

第6節-「小孩子要牽引」-不是指彌賽亞而言，而是全人類重新獲得對生物的統治權的一個景像



“Peace” by William Strutt  
「和平」威廉·斯特魯特 繪



# 2nd: Isa. 11.6-9 - Character of Immanuel's reign: Peace and Harmony

## (二) 以賽亞書11:6-9 以馬內利掌權時的特點： 平安及和諧

- V. 7-8 animal predators and prey dwelling safely together:  
第7-8節：動物中的獵食者和獵物能安全的生活在一起

1. Figuratively speaking of all mankind living without fear, danger and insecurity  
比喻性地說，全人類會活在沒有恐懼、危險和不安的情況下
2. The literal change of nature in animals in the Kingdom age  
在國度時代，在動物界直接的自然變化



“Peaceable-Kingdom”

by Edward Hicks

「和平的國度」愛德華·希克斯 繪



# 2nd: Isa. 11.6-9 - Character of Immanuel's reign: Peace and Harmony

## (二) 以賽亞書11:6-9 以馬內利掌權的特點： 平安及和諧

*Is. 11.9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

以賽亞書11:9 在我聖山的遍處，這一切都不傷人，不害物；因為認識耶和華的知識要充滿遍地，好像水充滿洋海一般。

Immanuel is Prince of Peace whose reign of shalom is established upon two foundations:  
以馬內利是平安的王子，祂的和平掌權是建立在二個根基上：

1. His Righteous Throne in Zion protectively covers His holy mountain

祂在錫安的公義寶座保衛的遮蓋著祂的聖山

2. The 'knowledge of JHVH' will fill the earth with understanding and holy fear  
「認識耶和華」將會以悟性及神聖的敬畏的心充滿全地

THE EARTH SHALL BE  
FULL OF THE  
KNOWLEDGE OF THE  
LORD AS THE WATERS  
COVER THE SEA.

ISAIAH 11:9

以賽亞書11:9

認識耶和華的知識  
要充滿遍地，  
好像水充滿洋海一般





PART THREE: ISAIAH 11.10-16

第三部： 以賽亞書 11:10-16

THE REMNANT RETURNS 餘民歸回



# Isa. 11.10-11 Two-fold gathering under the banner of Jesse's Root

## 以賽亞書11:10-11 雙重的召聚在耶西之本的旗下

“*In that day*” Gentiles will see the signal flag to gather to Immanuel's Kingdom  
「到那日」外邦人會看見大旗而聚集到以馬內利的國度

*Is. 11.10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; to it shall the Gentiles seek: and his rest shall be glorious.*

以賽亞書11:10 到那日，耶西的根立作萬民的大旗；外邦人必尋求他，他安息之所大有榮耀。

Isaiah's 'good news' to gentiles runs throughout His prophecies

(Isa. 2.2; 19.22-25; 25.6; 27.13; 42.6; 49.6; 56.6; 60.3)

以賽亞給外邦人的好消息貫穿在他整個的預言裡

(賽2:2, 19:22-25, 25:6; 27:13, 42:6, 49.6, 56.6, 60.3)





# Isa. 11.10-11 Two-fold gathering under the banner of Jesse's Root

## 以賽亞書11:10-11 雙面的聚集在耶西之本的旗下

“*In that day*” Gentiles will see the signal flag to gather to Immanuel's Kingdom  
「到那日」外邦人會看見聚集到以馬內利國度的旗幟信號

*Is. 11.12 And he shall set up an ensign for the nations...*

以賽亞書11:12 他必向列國豎立大旗……

✻ Immanuel's kingdom will be a “flag” for all peoples ('amim) who wish to come into His Kingdom  
以馬內利的國度將成為所有希望進入他國度的人民 ('amim) 的「旗幟」

✻ *And his rest shall be glorious* = meaning His resting place (Zion) will be glory

他安息之所大有榮耀 = 意思是：祂安息的地方(錫安)將會得到榮耀





Isa. 11.11-13 A remnant of Judah and Ephraim returned  
and united under this same '*Flag*'

以賽亞書11:11-13 猶大及以法蓮有一班餘民歸回，  
並聚集在這同樣的「**大旗**」之下

“*In that day*” the diaspora will see the signal flag to return and gather  
to Immanuel's Kingdom

「**到那日**」分散的民會看見要返回的  
信號旗，並在以馬內利的國度聚集

V. 11 '*recover with His hand the  
second time the remnant*'

第11節 「主必二次伸手救回自己百姓中  
所餘剩的」

☼ Was the first time recovery of remnant  
from Assyria, Babel, or Rome? (not  
Egypt)

這是第一次恢復在亞述、巴別、  
或是羅馬的餘民嗎？（不包括埃及）





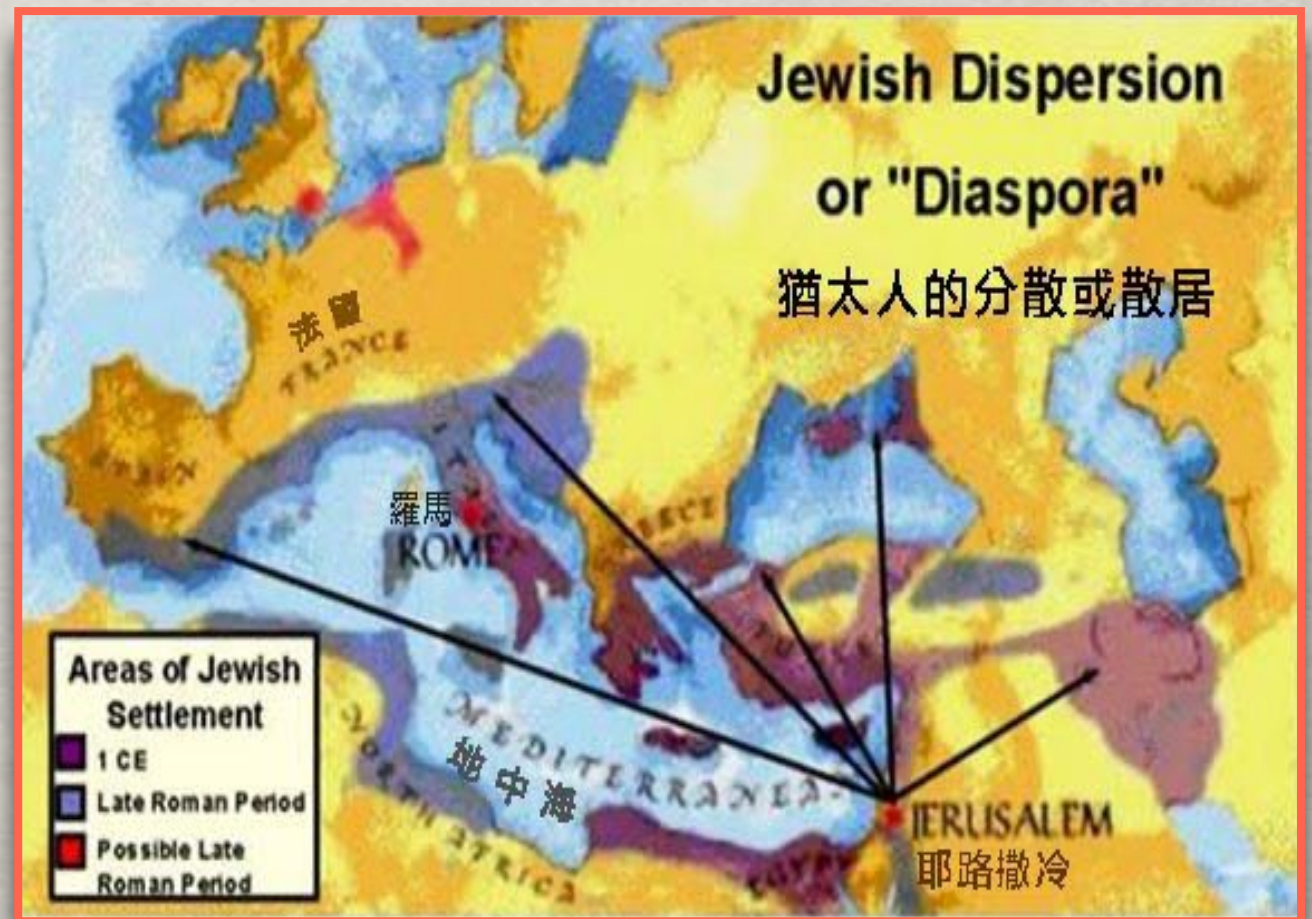
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第11節 「主必二次伸手救回自己百姓中所餘剩的」

✿ The vast geographic dispersion (v.12  
*4 corners of the earth*) places the  
prophecy further in the future  
廣大的地理分佈 (12節- **地的四方**)  
將預言更進一步的延伸到未來

✿ Of the dispersion v. 12-13 Immanuel's  
reign ends the centuries of jealousy  
between Ephraim and Judah forming  
a great kingdom once again  
在分散的民裡，12-13節提到以馬內利的  
統治，結束了以法蓮和猶大之間幾個世紀的嫉恨，再次形成了一個偉大的王國





Isa. 11.14-16 A remnant of Judah and Ephraim returned  
and united under one flag (Lord)

## 以賽亞書11:14-16 有一班猶大和以法蓮的餘民歸回 在一個旗下(主)合一

“*In that day*” with His kingdom united,  
Immanuel will regain His full inheritance

「**到那日**」與祂的國度合一, 以馬內利將重新  
得回祂豐富的產業

Three part conquest: v.14 “*lay their hand over...*”

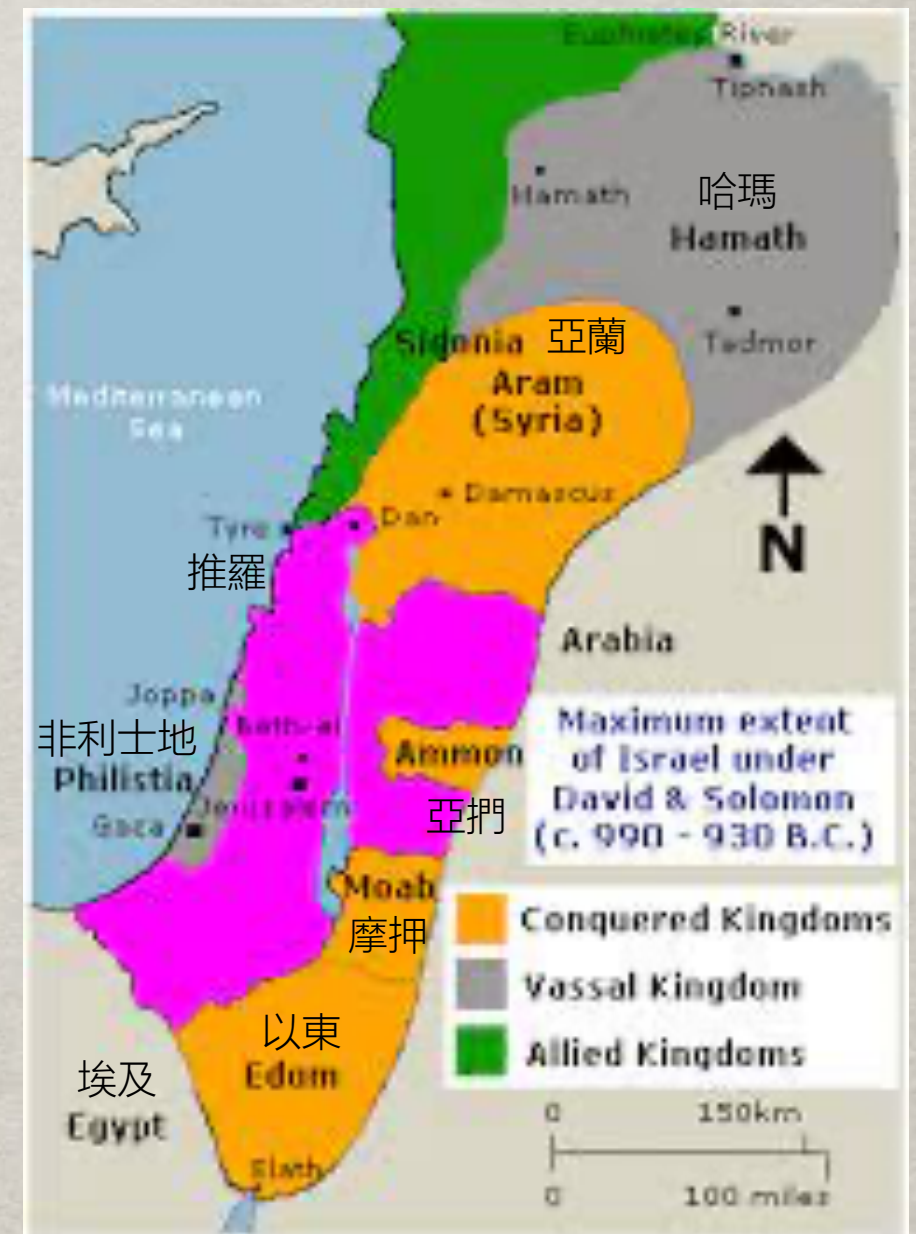
v.15 “*shake His Fist over*” “*He will strike*”

三部份的征服: 第14節「**他們……伸手按住**」

第15節「**掄手**」「**使**」(祂會擊打)

I. V. 14- Judah and Ephraim's 'hand' re-gains inheritance  
east of the Jordan (Edom, Moab and Ammon) and  
west to the coast (Philistia)

第14節-猶大和以法蓮的「手」會重新得回約旦河  
東的產業(以東、摩押及亞捫)以及到西邊的沿海  
平原(非利士地)





Isa. 11.14-16 A remnant of Judah and Ephraim returned  
and united under one flag (Lord)

## 以賽亞書11:14-16 有一班猶大和以法蓮的餘民歸回 在一個旗下(主)合一

Three part conquest: v.14 “*lay their hand over...*”

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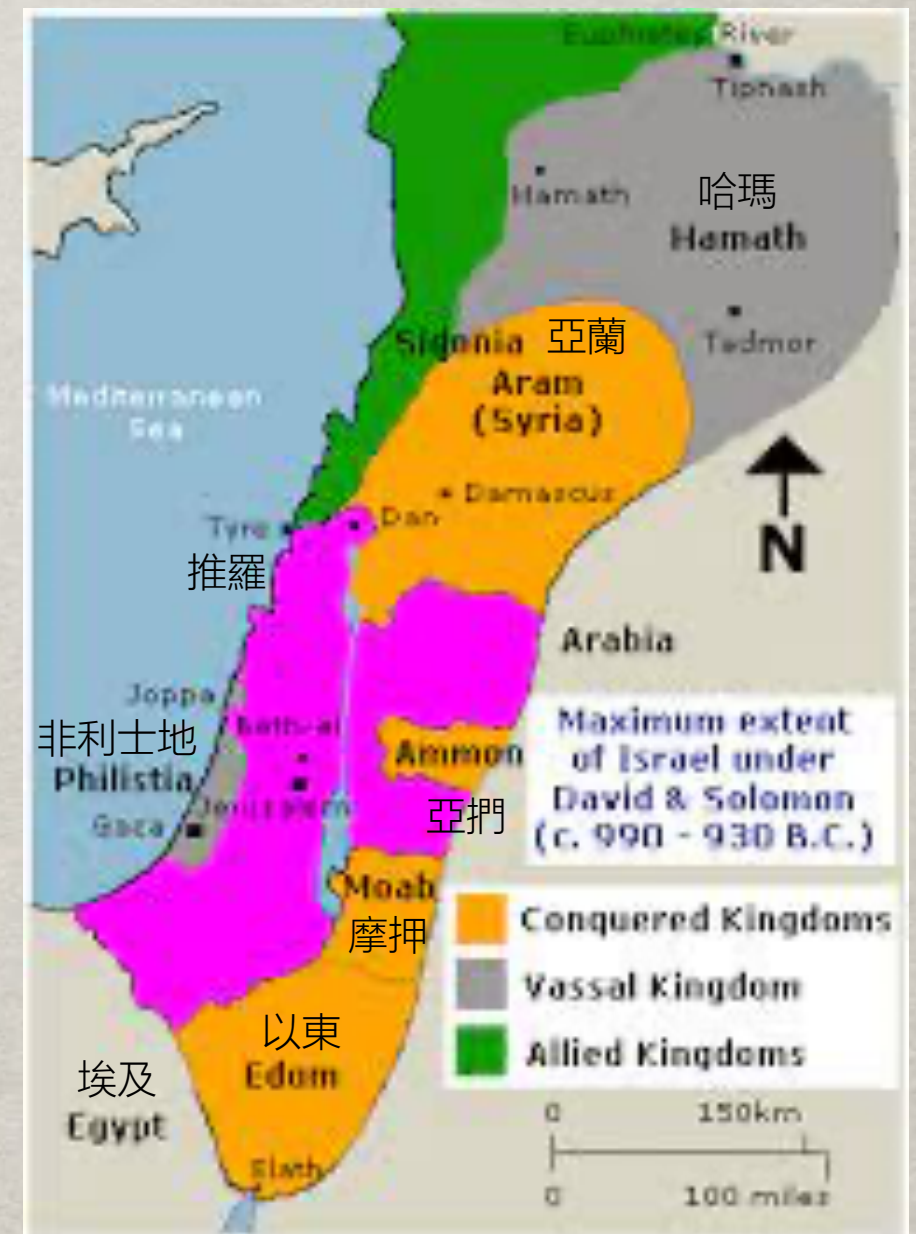
第15節「掄手」「使」(祂會擊打)

2. V. 15 - JHVH's Hand regained His Dominion from the  
Sea of Egypt (boundary to the south) to the Euphrates  
(in the north)

第15節——耶和華的手重新奪回埃及海（南部  
邊界）到幼發拉底河（北部）的統治權

3. V. 16 - peacetime travel and trade route opened from  
Egypt to Assyria

第16節——和平時期開放了從埃及到亞述的旅行  
和貿易路線







PART FOUR: ISAIAH 12.1- 6

第四部：以賽亞書 12:1-6

THE WELLS OF SALVATION

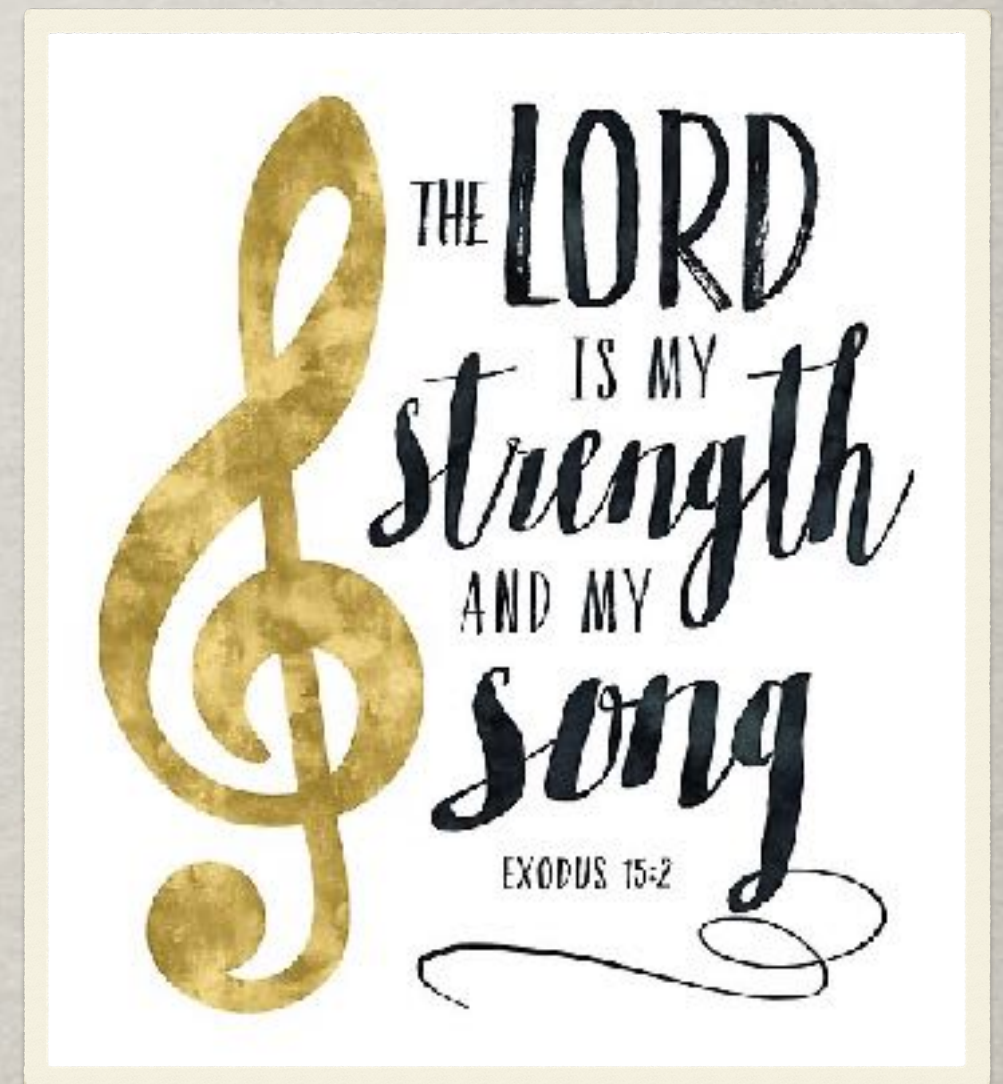
救恩的泉源



Isa. 12.1- 3 “*on that day*” Israel will humbly  
confess and praise JHVH for his salvation  
以賽亞書12:1-3 「**到那日**」 以色列會謙卑的  
承認並讚美耶和華的救恩

*Is. 12.1 Then you will say on that day,*  
以賽亞書12:1 **到那日**，你必說：

- ✻ V.1 the remnant gives thanks that JHVH's  
anger has turned to 'comfort'  
第1節：餘民稱謝耶和華將怒氣轉變成安慰
- ✻ V. 2 the remnant confesses “*behold God is  
my salvation*” (עֵלֶּיךָ יְהוָה אֱלֹהֵינוּ =  
“El Yeshuahu” (Isaiah)  
第2節：餘民承認「**看哪！神是我的拯救**」
  - The Savior is **my** source of confidence,  
strength and joy  
救主是我信心的源泉， 力量和喜樂



耶和華是我的力量，我的詩歌  
出埃及記15:2

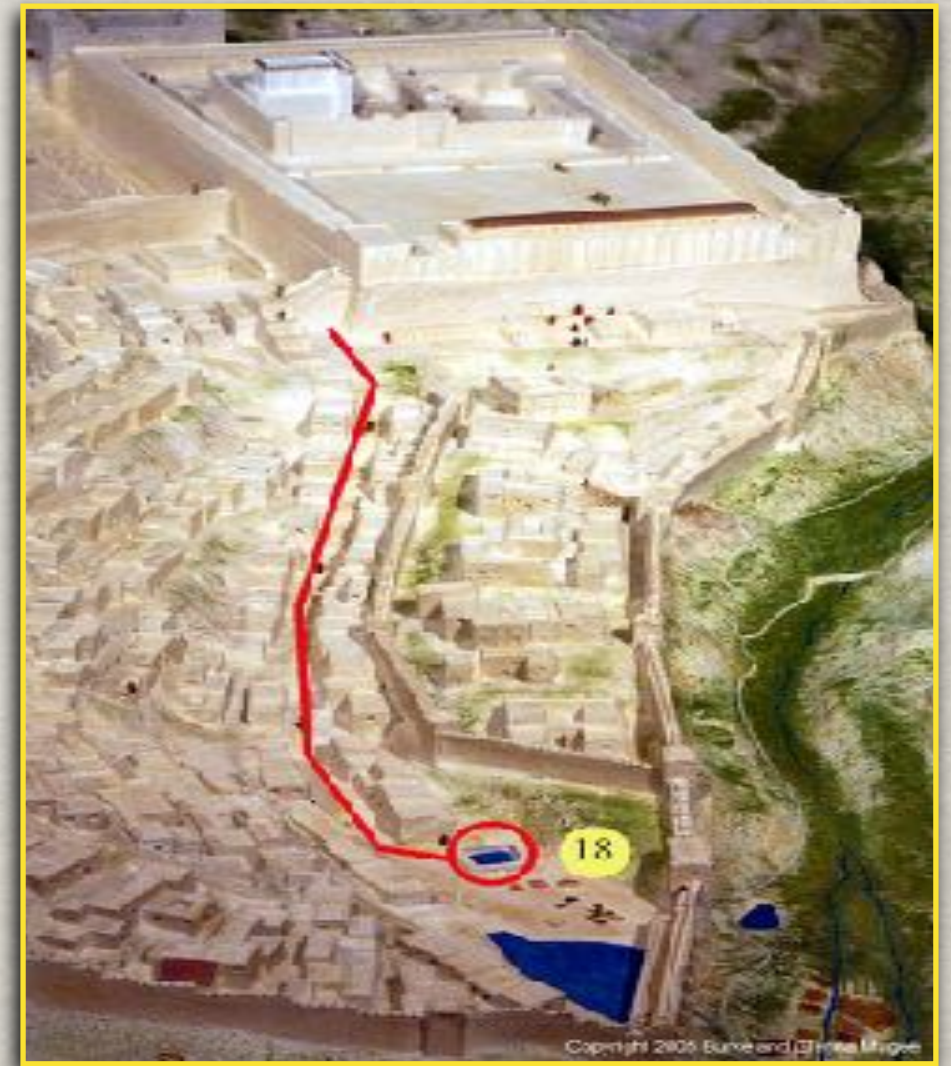


Isa. 12.1- 3 “*on that day*” Israel will humbly  
confess and praise JHVH for his salvation  
以賽亞書12:1-3「到那日」以色列會謙卑的  
承認並讚美耶和華的救恩

*Is. 12.1 Then you will say on that day,*  
以賽亞書12:1 到那日，你必說：

- ✻ V. 3 the remnant now joyfully draws water from living ‘springs’ of salvation (h`Do... wvôy y™EnôyAoA;mlm - “ma’ayne yeshua” (in Heb.)

第3節：餘民現在歡然的從「救恩的泉源」  
取水（希伯來文-“ma’ayne yeshua”）



When were these verses used  
in Israel's feasts?

以色列過什麼節時，時候用這些經文？



Isa. 12.4- 6 “*on that day*” Israel testifies to  
everyone of JHVH’s salvation  
以賽亞書12:4-6 「**在那日**」以色列向每個人  
見證耶和華的救恩

*Is. 12.4 Then you will say on that day*  
= the redeemed remnant has a testimony:

以賽亞書12:4 **在那日**，你們要說

= 蒙贖的餘民有個見證

- “Give Thanks”; 「**稱謝**」
- “Call on His Name”; 「**求告他的名**」
- “Make known His deeds”; 「**將他所行的傳揚**」
- “Remind all His Name is exalted  
「**提說他的名已被尊崇**」
- “Sing to the Lord”; 「**向耶和華唱歌**」
- “Broadcast His excellencies in all the earth”;  
「**將他所行的傳揚**」
- “Cry out and shout in Zion”; 「**在錫安揚聲歡呼**」
- “Great is the HOLY of Israel who is now ‘in the midst’ (Immanuel)  
「**『在你們中間的』(以馬內利) 以色列聖者乃為至大**」





# THE DOCTRINAL VALUE OF THE IMMANUEL PROPHECIES 以馬內利預言的教義價值

1. In these three prophecies there is clear intimation of the divine incarnation of God's son, messiah and savior  
在這三個預言中，明確地宣告神道成肉身成為神子、彌賽亞和救主
2. These prophecies illustrate the principle of prophetic fulfillments both in their immediate “**seed form**” and in their ultimate “**full form**” at the end of the ages  
這些預言顯示了預言應驗的原則，不單是即時的「種子形式」，也有它們最終世代末了的「完全長成」



# THE DOCTRINAL VALUE OF THE IMMANUEL PROPHECIES 以馬內利預言的教義價值

3. In these prophecies the **messianic hope** is seen in **seed form** awakening the longings of the remnant of Jacob  
在這些預言中，對彌賽亞的盼望以種子的形式出現，喚醒了雅各家的餘民的渴望
4. The **miraculous** predictive element of prophecy is verified by their contextual setting in actual history refuting allegations of unbelieving bible scholars that all so-called foretelling was really only post-exilic back tracking (i.e., prophecies written looking back after they happened)  
預言的**神奇預測**元素，通過它們在實際歷史中的上下文背景來驗證，駁斥那些不信的聖經學者的指控，也是所謂的一 預言實際上只是被擄之後的回溯（例如：記載的預言是在發生後的回顧）



# IMMANUEL PROPHECIES RELATED TO OUR PRESENT SITUATION

## 跟我們目前情況有關的以馬內利的預言

THE REMNANT FURTHER CLARIFIED:

更清楚的解釋了餘民是什麼

1. ISAIAH 7.14 IS THE GOSPEL THAT BROUGHT US TO BIRTH  
IN THE KINGDOM

以賽亞書7:14 是將我們帶入國度誕生的福音

2. WE NOW PRESENTLY LIVE IN HIS KINGDOM BETWEEN THE  
1ST ADVENT (ISA 9) AND THE 2ND ADVENT (ISA 11)

我們現在活在祂的國度裡，在祂第一次降臨（以賽亞書9章）和第二次降臨（以賽亞書11章）之間

3. WE PRESENTLY LIVE AND SERVE IN “YOUR LAND O  
IMMANUEL” (IN THE SECRET REALM OF IMMANUEL [GOD  
WITH US] (ISAIAH 8) (WHAT MATTHEW CALLS THE “THE  
MYSTERIES OF THE KINGDOM OF THE HEAVENS”))

我們目前生活及服事在「以馬內利啊，你的地」（在以馬內利的秘密領域中〔神與我們同在〕（以賽亞書8章）（馬太稱之為“天國的奧秘”）



**NEXT TIME:**  
**ISAIAH 13-14**  
**JUDGMENT OF**  
**BABYLON**

下次：  
以賽亞書13-14章  
巴比倫的審判

