**02** **愿照你的话成就在我身上 路 1章26至38**

* **路 1章26至38**
* **小孩子：**有外星人吗？ 神没有告诉我们有，但祂告诉我们有天使。
* 天使加百列,有可能是大能的天使长之一[[1]](#footnote-1) (路1:19 加百列站在神面前)
* 天使加百列的形象像人一样 （但8:15-17）
* **【1】天使加百列受差遣，传神的旨意**
* **路 1:26到了第六个月，天使加百列奉神差遣[[2]](#footnote-2)，往加利利的拿撒勒[[3]](#footnote-3)城去，27到了一个童贞女那里,她已经和大卫家一个名叫约瑟的人订了婚,童贞女的名字是马利亚。28天使进去,对她说:“恭喜！蒙大恩[[4]](#footnote-4)的女子,主与你同在！[[5]](#footnote-5)” 29她却因这话惊慌起来,反复思想这样祝贺是甚么意思。**
* 神透过不同管道来指引个人例如：天使、异梦（太1:20-21、2:12–13）、异象（徒2:17、9:10、10:10）
* **问：**主是否还会继续使用这样的方式来指示我们呢？
* 一些教会说经常发生，偏离圣经，不愿顺服圣经教导。
* **危险：**误把梦当成启示。 不可胡乱解释梦！
* VS 一些教会为了保护信徒，则用神学推论说神不再使用天使、梦、异象来指引人
* **谨慎：**圣经从来没有说神不再使用这些方式指引 (来13:2)
* **谨慎：**我们必须清楚区分常例与特例。这些都属于及其罕见的特例。
* **重要：**神透过圣经，透过圣灵赐我们智慧理解圣经背后的原则、精神、规范 来指引我们。
* **【提后 3:16】.圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的，17.叫属神的人得以完全，预备行各样的善事。**
* **问：**那么是不是我们看见天使、梦、异象 就一定要顺服？
* **切记：**天使有好的，也有坏的（装作光明的天使）林后11:14
* ap我们可以祷告主，奉主耶稣的名问他是谁差遣来的。
* **原则一：**所有天使、梦、异象 的诠释不能违背圣经，不与圣经的福音不冲突。
* **【加 1:8】但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅。**
* **原则二：**不会也不能在圣经之上加添或减少。
* e.g. 东方闪电《话在肉身显现》、摩门教天使赐《摩门经》、《可兰经》（回教称天使加百列赐下）
* 【2】**主耶稣承受大卫的王位，祂永远作王治理雅各家，祂的国没有穷尽。**
* **V30天使说：“马利亚，不要怕！因你已从　神那里蒙了恩。31.你将怀孕生子，要给他起名叫耶稣[[6]](#footnote-6)。32他将要被尊为大，称为至高者的儿子，主神要把他祖大卫的王位[[7]](#footnote-7)赐给他,33他要作王统治雅各家，直到永远，他的国没有穷尽。”**
* **Pic背景：主应许大卫** （撒下 7:12-13、赛9:6-7、耶33:15-17、结37:24–25）
* **【撒下 7:12】.**.. 我必使你的后裔接续你的位；我也必坚定他的国。13.他必为我的名建造殿宇；我必坚定他的国位，直到永远。
* **【赛 7:14】.** 因此，主自己要给你们一个兆头，**必有童女怀孕生子**，给他起名叫以马内利。。。。。。。。**9:6.**因有一婴孩为我们而生；有一子赐给我们。政权必担在他的肩头上；他名称为「奇妙策士、全能的神、永在的父、和平的君」。7.他的政权与平安必加增无穷。他必在大卫的宝座上治理他的国，以公平公义使国坚定稳固，从今直到永远。万军之耶和华的热心必成就这事。
* **（a）：主耶稣就是那要来的王**
* 他们一直等候的王，永远的国度来了。
* **V33.他要作王统治雅各家，直到永远...**
* **（b）：主耶稣永远统治雅各家 （**雅各家代表了以色列）
* **3Pic背景：**雅各是以撒的儿子、大卫王、耶稣基督
* 今天我们因信主我们成为了亚伯拉罕的后裔[[8]](#footnote-8)(加3:29)，进入了雅各家（神的以色列）
* 【加 3:29】你们既属乎基督，就是亚伯拉罕的后裔，是照着应许承受产业的了。
* **（c）：主耶稣的国永无穷尽**
* **V33...他的国没有穷尽。**
* **中国，周朝(791年)、商朝(554年)、**夏朝(470年)、**汉**朝**(405年)**
* **问：**新加坡大选你失望了吗？地上的国家不是永远的。我们拥有的是永远的国度！
* 主耶稣今天是我们的王，我们已经进入祂的国度，祂的国度是永无穷尽 (加4:28、罗9:7-9)
* 等候永恒国土(等候基督再来新天新地) 彼后3:13、启21:1
* **【3】神凡事都能，没有难成的事**
* **V34.马利亚对天使说：“我还没有出嫁γινώσκω[[9]](#footnote-9)怎能有这事呢[[10]](#footnote-10)？”35.天使回答：“圣灵要临到你，至高者的能力[[11]](#footnote-11)要覆庇[[12]](#footnote-12)***episkiazein***你，因此那将要出生的圣者，必称为神的儿子[[13]](#footnote-13)。36.你看，你亲戚[[14]](#footnote-14)以利沙伯，被称为不生育的，在老年也怀了男胎，现在已是第六个月了，37.因为在神没有一件事是不可能的。”**
* 她问还没有出嫁，童女如何生孩子？
* a圣灵要临到马利亚,耶稣的身体是从圣灵来的（太1:18-20）
* **至高者的能力圣灵**（路1:17; 4:14; 徒 1:8; 6:5, 8; 10:38)）要覆庇，天父透过圣灵为主耶稣创造身体
* b**记号：**马利亚的亲戚以利沙伯，在年纪老迈不可能的情况下怀了儿子
* c在神没有一件事是不可能的事
* 凡事**神主权所愿意做**的事，没有一件是不可能的
* **提醒：**神不能违背祂自己本性和真理的事。（提后2:13）神不能背乎自己
* **提醒：**我们有信心神能够做，不代表神就一定要做。
* e.g.奉主的名以信心宣告，不代表神就一定要给
* e.g.不要染上坏习惯,冒主的名宣告“成就了”。
* **拼命祷告祈求神：**神赐下，感谢赞主。主不赐下你要顺服，依然感谢赞美主
* e.g.一位姐妹非常高兴主催听她的祷告，分享了她如何拼命祷告，主如何听她祷告。
* e.g.我们可以为工作，学业，家庭、一切祷告。这些不是不属灵的事 (箴16:3、代上4:10)
* **只要主愿意，没有难成的事！**
* **【4】愿照你的话成就在我身上**
* **V38.马利亚说：“我是主的婢女δούλη[[15]](#footnote-15)，愿照你的话成就在我身上[[16]](#footnote-16)！”天使就离开她去了[[17]](#footnote-17)。**
* **3 Pic**马利亚是主的婢女，她与我们一样是仆，不可向她祷告（天主教）。
* 极大信心[[18]](#footnote-18) ，顺服神！
* 没有问神要如何帮助她克服一切挑战困难！
* **危险：**在古代女子已婚配，被发现怀了别人的孩子是会被石头打死的(申22:23-24)
* **名声破裂：**会被许配的丈夫休了
* e.g.约瑟后来发现，想要暗暗的把马利亚休了。太1:19-20直到他梦中见到主的使者
* e.g.没有办法生存，因古代女子依靠丈夫来生存。
* 每一个时代都有像马利亚信心极大的圣徒。
* 求主在我们这时代，使用我们，让我们像马利亚一样蒙大恩。
* **38....愿照你的话成就在我身上！....**

# **天使显现：撒迦利亚与马利亚对照表**[[19]](#footnote-19)

|  |  |
| --- | --- |
| **（撒迦利亚）****路加福音 1:11–20** | **（马利亚）****路加福音 1:28–38** |
| 就害怕（V12） | 很惊慌（V29） |
| 天使对撒迦利亚说（V13） | 天使对马利亚说（V30） |
| 不要害怕（V13） | 不要怕（V30） |
| 要给你生一个儿子（V13） | 你要怀孕生子（V31） |
| 给他起名叫约翰（V13） | 给祂起名叫耶稣（V31） |
| 将要为大（V15） | 将要为大（V32） |
| 撒迦利亚对天使说（V18） | 马利亚对天使说（V34） |
| 天使回答（V19） | 天使回答（V35） |
| 加百列奉差遣(V19） | 加百列奉神的差遣（V26） |
| 到了（V20） | 到了 （V36） |

**路加神学**：像马可和约翰一样，路加从耶稣和约翰的事工开始他的记述。**但与其他福音书作者不同的是，路加在叙述他们各自的事工时，特别强调他们与圣灵之间的共同关系**。约翰之所以成为伟大的先知，归根结底是因为圣灵的同在（1:15）；马利亚能够怀孕，完全是因着圣灵的大能临到她并荫庇她（1:35）。对路加来说，福音的故事若没有圣灵，根本无法展开。正如圣灵是耶稣故事的起点，同样祂也成为教会故事的起点（使徒行传2章）。... 正如在起初创造之时，神的灵运行在混沌的水面上（创1:2），路加暗示，如今这同一位圣灵再次降临，为要成就新的创造。...[[20]](#footnote-20)

1. 在犹太教的次经《以诺一书》中（不属于圣经正典），提到有七位被称为“天使长”的天使，他们分别是：乌列（Uriel）、拉斐尔（Raphael）、拉贵尔（Raguel）、米迦勒（Michael）、沙利尔（Saraqael）、加百列（Gabriel）和利米尔（Remiel）。这些名字中，只有加百列和米迦勒在圣经中有明确提及，并且只有米迦勒被称为“天使长”（参犹大书1:9）。《以诺书》对这七位天使长的描写对犹太次经传统及早期教会的一些理解产生了影响，但从福音派和改革宗的立场来看，这些记载不具权威性，也不应作为教义依据。 [↑](#footnote-ref-1)
2. This similarity can be extended with reference to comparable language:Luke 1:11–20 compare Luke 1:28–38. yGreen, J. B. (1997). The Gospel of Luke (p. 83). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-2)
3. The fact that Nazareth must be identified as “a town in Galilee” indicates its obscurity (see, e.g., John 1:46). Nazareth is not mentioned in the OT, Josephus, rabbinic literature, Mishnah, or Talmud. Nazareth is mentioned in the NT a dozen times, but it does not appear in a writer outside the NT until Julius Africanus, who writes two centuries after Jesus’ birth. No church was built in Nazareth until the era of Constantine (325). Archaeological excavations have uncovered a series of grottoes under the Churches of the Annunciation and St. Joseph that date to the time of Jesus. The evidence indicates a hamlet of earthen dwellings without independent political importance cut into sixty acres (25 ha) of rocky hillside, with a total population of perhaps five hundred people, at the most. Nazareth appears to have been a vibrant village, producing wheat, wine, oil, fruit, honey, and millet. Nor was it entirely isolated, for three and a half miles (6 km) south lay the showcase city of Sepphoris, where major traffic routes converged, affording Nazareth a window of access and influence to the Hellenistic world.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; pp. 43–44). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-3)
4. Mary is not earning God’s favor, but like Gideon (Judg 6:12), in this unusual address and unusual visitation, she is receiving God’s predetermined blessing.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 45). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-4)
5. Gabriel’s commission of Mary in v. 31 is virtually identical to his commission of Zechariah in 1:13, but it is intensified in two ways—first by addressing Mary directly and personally in second person, “you,” and second, by instructing that Mary rather than Joseph will name the child. The almighty male has been bypassed in both the procreative process and in the naming of the son. The closest OT parallel to Gabriel’s commission of Mary is not the charge of Manoah and his wife (Judg 13:3), not even the famous wording of Isa 7:14, but the angelic annunciation to Hagar: “You are now with child and you will bear a son and you will call his name Ishmael, because the Lord has heard you in your humiliation” (Gen 16:11). In the Magnificat, Mary will confess that God looked on her humiliation (1:48), as he had on Hagar’s. Luke cast Zechariah and Elizabeth according to the patri- and matriarchal models of Abraham and Sarah, but he casts Mary in the plight of Hagar. Even in their prayers for progeny, Zechariah and Elizabeth, like Abraham and Sarah, have a wealth of personal and material resources to rely on. Not so Mary. Like Hagar, she is more alone and vulnerable, with fewer resources in which to trust except for the promise of Gabriel itself. The foreseeable outcome of a pregnancy in her state will be expulsion from Joseph’s house, as Hagar was expelled from Abraham’s. Mary herself will need to live by the name of her son Jesus, which means “[God] will save.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 46). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-5)
6. In popular etymology, “Jesus” means “Yahweh saves” (cf. Matt 1:21)Green, J. B. (1997). The Gospel of Luke (p. 88). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-6)
7. On one level, God’s promise is to fulfill his commitment to David, spelled out in 2 Sam 7:11–16, then repeated and developed elsewhere in the Scriptures and in later Judaism.30 The connection of vv 32–33 with the expectation of a restored Davidic monarchy is unmistakable. See, for example, the reference to David’s throne, “his kingdom” (2 Sam 7:12, 13; cf. v 16), the perpetual character of this kingdom (2 Sam 7:13, 16), and the correlation of kingship and sonship (2 Sam 7:14). (See also the Davidic echoes in 1:68–79.) Following such hints as those in Isa 9:7 and Dan 7:14, Luke has in mind a single ruler reigning forever as opposed to the dynasty (“house”) envisioned by Nathan’s prophecy to David. This reflects the eschatological correlation of David’s reign with the greater emphasis on the definitive, everlasting dominion of Yahweh. 30 Cf., e.g., Psalm 89; Jer 23:5–8; Ezek 37:21–23; Zech 3:8–10; 12:7–13:1; Hag 2:21–22; 4 Ezra 12:31–32; Psalms of Solomon 17–18; 1QM 11:1–18; 4QFlor 1:11–14; 4QTest 9–13. Green, J. B. (1997). The Gospel of Luke (p. 88). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-7)
8. 我们像以撒一样是神应许给以撒的。 [↑](#footnote-ref-8)
9. The word for “know” (Gk. ginōskein) is the normal Hebrew circumlocution implying sexual intercourse (Gen 19:8; Num 31:17; Judg 11:39). Mary’s response is nearly identical to Zechariah’s in v. 18, but whereas Zechariah’s implied disbelief, Mary’s does not. She understands the annunciation to mean that she will conceive a child as an unmarried woman who is not involved in a sexual relation. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 48). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-9)
10. One can also distinguish between Zechariah’s request for a sign (“How will I know?”) and Mary’s request for an explanation (“How can this be?”)Green, J. B. (1997). The Gospel of Luke (p. 89). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-10)
11. “power of the Most High” should probably be understood in apposition to Holy Spirit and thus synonymous with it. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 48). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-11)
12. Critically important in understanding the glorious eschatological pronouncement of v. 35 is the word “overshadow” (Gk. episkiazein), which recalls the **divine cloud that overshadowed the tabernacle** in Exod 40:35 (LXX). When all work on the tabernacle had been completed (Exod 40:33), God overshadowed (episkiazein) it and infused it with his presence and glory. In the tabernacle, God chose to materialize and localize himself within a particular time and space. Luke uses this otherwise inconsequential word, which occurs in only three other places in the OT, to describe the divine overshadowing of Mary (v. 35). The divine cloud that established his presence in a place now does so in a person. The divine overshadowing of the earthly tabernacle was a foreshadowing of the living tabernacle, the incarnation. John’s inimitable declaration that “the Word became flesh and dwelt among us” (John 1:14) repeats this motif, for the Greek word behind “dwelt,” skēnoun—“to pitch a tent”—recalls the tabernacle. Episkiazein reappears at the transfiguration (9:34–36) when the divine cloud overshadows them—Jesus and Peter, James, and John—signifying divine empowerment of the apostles for mission, an event recalled in 2 Pet 1:16–18. The divine cloud that guided the Israelites in the wilderness and infused the tabernacle at Sinai completes the drama of salvation by infusing Mary’s womb with Jesus, the Son of God, and through Jesus, the apostolic community of faith.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; pp. 48–49). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-12)
13. According to the angel’s words, Jesus will be “Son of the Most High,” a designation synonymous with “Son of God” (see the parallel—vv 32, 35).33 What “Son of God” connotes in the context of this Lukan scene must be discussed in light of v 35. At this point, it is worth mentioning that Luke otherwise associates Jesus’ kingship/messiahship and sonship (cf. 4:41; 22:29, 67–70; Acts 9:20–22).Green, J. B. (1997). The Gospel of Luke (p. 89). Wm. B. Eerdmans Publishing Co.

Previously, “Son of God” was related directly to Jesus’ role as king, a usage well known in the Scriptures (v 32; cf. 2 Sam 7:14; Ps 2:7). Other uses of the title were known, however, and together these point above all to divine sonship in the first-century Palestinian milieu as connoting the special relationship of a person with God and that person’s obedience to and representation of God on earth.40 While Luke’s interest in Jesus’ sonship builds on these conceptualizations, his understanding has clearly developed beyond them in two significant ways. First, he emphasizes the relation of the Spirit’s activity and Jesus’ sonship: Jesus is “Son of God” not as a consequence of his assuming the throne of David (as in Ps 2:7), but as a result of his conception, itself the result of the miraculous work of the Spirit.Green, J. B. (1997). The Gospel of Luke (pp. 90–91). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-13)
14. Syngenis is often interpreted as a familial relation (e.g., “sister” or “cousin”), but that is overly specific. It more appropriately signifies a “kinswoman” in the same tribe or clan.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 49). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-14)
15. Servant” is too discreet for Greek doulē, which denotes “female slave.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 50). William B. Eerdmans Publishing Company; Apollos.

Both δοῦλος and δούλη come from the common Greek root δουλ-, meaning slave or bondservant, with δοῦλος referring to a male (or generic) servant and δούλη specifically denoting a female servant. [↑](#footnote-ref-15)
16. For the first time in the divine-human encounter, God has found a worthy partner. “There never was a time when Israel encountered its God as Mary encountered Jesus, when it was willing to trust Him and therefore to dedicate itself wholeheartedly and unreservedly to Him.”91 Years later, in deep distress on the Mount of Olives, Jesus will pray in words closely reminiscent of Mary’s, “Not my will, but yours be done” (22:42).Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 50). William B. Eerdmans Publishing Company; Apollos.

38 Mary’s response to the divine announcement contrasts sharply with that of Zechariah, with the result that she, surprisingly in scenes of this type, has the last word. She unreservedly embraces the purpose of God, without regard to its cost to her personally. Her response is exemplary, demonstrating how all Israel ought to respond to God’s favor.Green, J. B. (1997). The Gospel of Luke (p. 92). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-16)
17. After Gabriel departs, “in those days” Mary travels to the home of her kinswoman where we discover that she has now become pregnant (v 42) Green, J. B. (1997). The Gospel of Luke (p. 89). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-17)
18. 马利亚是信心极大的圣徒vs 撒迦利亚缺乏信心（V18-20）马利亚这里顺服主的旨意，生下应许的后裔（创3:15）vs**夏娃**在伊甸园中不顺服主 [↑](#footnote-ref-18)
19. Green, J. B. (1997). The Gospel of Luke (pp. 83–84). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-19)
20. Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 34). IVP. [↑](#footnote-ref-20)