**03** **神使用卑微者，成就祂的应许 路加福音 1章39至56**

* **3Pic小孩子：**你会不会看不起自己？ 马利亚是出生卑微的女子。
* **3Pic路 1章39至56**
* **【1】腹中的胎儿听见就欢喜跳跃**
* **路1:39.后来，马利亚就起身[[1]](#footnote-1)，急忙向山地去，来到犹大的一座城，40.进了撒迦利亚的家，向以利沙伯问安。**
* **背景:** 马利亚如何知道她必怀孕？加百列把记号给了她，就是年纪老迈无法生育的以利沙伯怀孕
* **Pic背景：**青少年约14岁[[2]](#footnote-2)马利亚就起身前去探访年老亲戚以利沙伯(步行约100km 大概3天行程)[[3]](#footnote-3)
* **V41.以利沙伯一听见马利亚的问安，腹中的胎儿就跳动**[[4]](#footnote-4)...44.你看，你问安的声音一进我的耳朵，我腹中的胎儿**就欢喜跳跃。[[5]](#footnote-5)**
* 6个月的胎儿听见了就跳动并且欢喜跳跃，证明了以利沙伯真的怀孕了！（不是肥胖）
* AP 未出生的胎儿与婴孩，他们心灵深处是能够敬拜主！
* **在神的主权**：约翰从母腹里**就被圣灵充满**（1:15）
* 胎儿是有生命的，有灵性的。约翰一听见马利亚的问安就跳动
* **Pic** e.g.一些医学研究显示，新生儿出生后对母亲的声音和出生前常听到的音乐有偏好反应。
* e.g.一些父母，尤其是母亲可能会特别注重胎教。
* 可惜一些无神论者说胎儿是没有灵魂与生命，他们支持堕胎！
* AP.曾经堕胎过的，认罪悔改后主有赦罪之恩。
* AP.婴孩早夭，我们寄托于神怜悯我们的孩子。
* **【2】以利沙伯被圣灵充满而发出预言**
* **V41..以利沙伯也被圣灵充满[[6]](#footnote-6)，42就高声说:“你在女子中是有福的！你腹中的胎儿也是有福的！**
* 被圣灵充满,说出预言！：说马利亚怀孕了！（马利亚已经怀孕了几天了！）
* **V43.我主[[7]](#footnote-7) 的**母亲竟然到我这里来。这事怎会临到我呢？【这是从哪里得的呢？】
* 因圣灵的启示，她知道所怀孕的胎儿是她的主 “我主的母亲”。
* “主”她可能指1主耶和华 或 2 基督君王（参撒下24:21）确实主耶稣就是耶和华，祂也是基督
* **提醒大家：**马利亚虽然是主耶稣的母亲，但她只不过是主的婢女（V38）。
* **提醒大家：**马利亚的身份与我们一样，都是主的仆人。不可高举她到，向她祷告，想她祈求。
* **V45**.**这相信主传给她的话**必要成就的女子**是有福的**。”
* 马利亚的福分，是因为她信主所说的话。
* **安慰：**你若是也信主的话，你也是有福的。
* **【3】颂赞神顾念卑微之人**
* **V46.**马利亚说[[8]](#footnote-8)：“我心[[9]](#footnote-9)尊主为大，47.我灵[[10]](#footnote-10)以神我的救主为乐，48.因为**他cui垂顾他婢女**δούλη**的卑微[[11]](#footnote-11)**，看哪！今后万代都要称我为有福。49.全能者为我行了大事，他的名为圣；
* **Pic** e.g.绝大部分人的成功，能狂傲自大、他能做官有权柄、他有财富，**都与他的出生有关**。
* e.g.父母有经济能力，一个月花费1万元请最好的补习老师。
* e.g.一些人生下来就天资聪慧，聪明绝顶。一些人一生下来就美丽，多才多艺。
* **Pic** 1990年赵传的一首《我是一只小小鸟》歌：我是一只小小小小鸟，想要飞呀飞却飞也飞不高。
* **问：**你是否觉得上帝不公？为何给你那么少，你心里不平衡埋怨神
* **马利亚是**一位出生在在卑微拿撒勒小镇(约1:46)，她是一位出生卑微的女子
* 但神却拣选了卑微的马利亚来完成祂的旨意
* 神许多时候，拣选了世上卑贱的，世上软弱的，能力弱小的来成就祂的救赎计划（林前1:26-28）
* **林前1:26.**弟兄们，你们想想，你们这些蒙召的，按人来看**有智慧的不多**，**有权势的不多**，**出身尊贵的也不多**。27.但是　**神却拣选了世上愚笨的**，使那些有智慧的羞愧。**他也拣选了世上软弱的**，使那些刚强的羞愧。28.**他也拣选了世上卑贱的和被人轻视的**，以及算不得甚么的，为了要废弃那些自以为是的，29.使所有的人在　神面前都不能自夸。
* 世界里狂傲、有权的、富足的，的人看不起你
* **最可悲的是基督徒自己看不起自己！**
* 不要忘了：基督再来之日，就是我们这群忠心爱主卑微的人得荣耀的时刻！
* **神最看重的是：**我们的忠心与对祂的爱，而不是我们在地上成就了什么。
* 一些可能希望像马利亚一样被神重用。希望在见主之前，在地上为主做些什么。
* 先像马利亚一样，敬畏主，有信心，谦卑耐心等候主（路1:38）
* **V49.全能者为我行了大事，他的名为圣；50.他的怜悯世世代代归与敬畏他的人。**
* **雅 4:10.**你们务要在主面前谦卑，**他就使你们高升。**
* 愿神使用你来荣耀祂，来完成一些特殊的工作。
* 正在的人生大赢家，**不是你做了什么大事！**。而是你是否，相信、爱主、忠心。
* **【4】三大势力：**狂傲的、权能的、富足的
* **V51.**他用膀臂施展大能[[12]](#footnote-12)，驱散心里妄想的狂傲人proud[[13]](#footnote-13)。52.他使有权能【权柄】mighty的失位，叫卑微【卑贱】的升高，53.让饥饿的得饱美食，使富足rich的空手回去。[[14]](#footnote-14)
* 马利亚知道她所怀的主耶稣（V32-33），是我们的盼望。
* 这世界是由这三种人统治Eg.有能力的狂傲人proud、世界强权mighty、富翁rich
* **Pic狂傲人：**马克思Karl Marx (1818–1883)、强权：美国、中国、俄罗斯、富足:马斯克Elon Musk
* 神能叫：**驱散**狂傲的人、强权**失去地位**、叫富足的**空手**
* 神能叫：**卑微**的升高、**贫困饥饿**得饱足。
* AP 你若被狂傲人、世界的强权、富翁，欺压。我们神祈求拯救我们
* O**诗篇18:27** 困苦的百姓，你必拯救；高傲的眼目，你必使他降卑。
* 基督再来之日，世界性的革命会发生。**卑微**的升高、**贫困饥饿**得饱足
* 在今世，我们也祈求主保护我们。
* **【5】歌颂神记念祂的约**
* **V54.**他扶助了他的仆人以色列[[15]](#footnote-15)，为要记念他的怜悯，**55.正如他向我们列祖所说的，恩待【施怜悯】亚伯拉罕[[16]](#footnote-16)和他的后裔，直到永远**。”56.马利亚和以利沙伯同住约有三个月[[17]](#footnote-17)，就回家去了。
* 神纪念祂所立的约[[18]](#footnote-18)、祂纪念祂的应许与怜悯(创12:3、加3:8; 创15:6、罗4:3；创22:18、加3:16)
* 耶稣基督的降世是因为神应许亚伯拉罕的 (创22:18、加12:7)
* 神曾经向亚伯拉罕立约，祂应许要赐福亚伯拉罕和他的后裔**，直到永远**。
* **问：**谁是亚伯拉罕的后裔？
* 今天我们因基督的缘故成为了亚伯拉罕的后裔（之孙）(加3:7、加3:14、加3:29、罗4:16)
* **加 3:7.** 所以你们要知道，有信心的人，就是亚伯拉罕的子孙。
* **加3:29.**如果你们属于基督，就是亚伯拉罕的后裔，是按照应许承受产业的了。
* 亚伯拉罕真正的后裔**从来都不是肉身的** （罗9:8）,是蒙应许拣选的。
* **Pic** 以实玛利 (创16:15) vs 蒙应许拣选的 以撒(创17:19、罗9:8)
* **Pic** 悖逆顽梗不信的以色列 vs 信靠基督的教会（以色列）
* **加3:29.**如果你们属于基督，就是亚伯拉罕的后裔，**是按照应许承受产业的了**。
1. The two Greek words for “arose” (anistasthai; NIV “got ready”) and “went” (poreuesthai; NIV “hurried”) are particularly Lukan, the latter occurring **eighty-eight times in Luke-Acts**, often indicating going according to a plan of salvation.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 52). William B. Eerdmans Publishing Company; Apollos.

As a young girl, Mary would not normally have left her home without accompaniment—either to browse in her own hometown or (especially!) to travel some seventy miles to the hill country around Jerusalem。Green, J. B. (1997). The Gospel of Luke (pp. 94–95). Wm. B. Eerdmans Publishing Co.

. The journey was about 80–100 miles from Nazareth and would take about 3–4 days. Mary’s haste (σπουδή\*) reflects her obedience to the angelic message Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 80). Paternoster Press. [↑](#footnote-ref-1)
2. If Mary’s family adhered to the standard betrothal practices of the day, she would have been not much past twelve or thirteen years old at the time of Gabriel’s announcement.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 40). IVP. [↑](#footnote-ref-2)
3. Jerusalem and its environs lay more than sixty rocky-and-hilly miles (95 km) south of Nazareth, where Mary received the annunciation, thus requiring a two- or three-day journey to reach Elizabeth。Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 52). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-3)
4. the human unborn are capable of humanity’s highest calling of worship。Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 35). IVP. [↑](#footnote-ref-4)
5. . The joy experienced by Mary and Elizabeth is exhibited by John’s leaping with joy (skirtan, vv. 41, 44) in utero at Mary’s greeting. The visitation is an embryo of the church, for the Gospel and Acts repeatedly emphasize that God’s saving plan brings disparate and divided peoples together in fellowship, joy, and mission Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 51). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-5)
6. At the greeting of Mary, Elizabeth is also filled with the Holy Spirit (v. 41). John is filled with the Holy Spirit from his conception (1:15), Elizabeth at the moment she hears the joyful news of Mary (1:41), and Zechariah at the Benedictus (1:67). That God would endow an infant in utero and an elderly mother-to-be with the Holy Spirit before a priest illustrates Mary’s testimony in the Magnificat that the humble and needy are favored over the powerful and privileged (1:52–53). The three family members are filled by the Holy Spirit not for their own benefit but to empower them for witness. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 53). William B. Eerdmans Publishing Company; Apollos.

If the child can do no more than jump for joy, his mother gives verbal expression to the significance of the scene, and for this purpose she receives prophetic inspiration from the Holy Spirit (cf. 1:15, 67). She is thus ‘able to know the past and see what is hidden without anyone telling her’ (G. Friedrich, TDNT VI, 835); she knows what has happened to Mary. Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (pp. 80–81). Paternoster Press. [↑](#footnote-ref-6)
7. Second, Elizabeth’s reference to Mary as “the mother of my Lord” (v. 43) is significant because the “Lord” (Gk. kyrios), which in the LXX is the default rendering of YHWH, clearly refers to Jesus. What is conceived in Mary’s womb can be described only in the language proper to Israel’s unique and incomparable God. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 53). William B. Eerdmans Publishing Company; Apollos.

Even from the womb he prophesies, implicitly transferring the designation of “Lord” to Mary’s unborn baby, recognizing in this baby the eschatological coming of God. Green, J. B. (1997). The Gospel of Luke (p. 95). Wm. B. Eerdmans Publishing Co.

First, the superiority of Jesus over John is thus again highlighted. Second, however, the nature and exercise of the superior status of Jesus is anticipated.Green, J. B. (1997). The Gospel of Luke (p. 96). Wm. B. Eerdmans Publishing Co.

Seemingly, Elizabeth’s greeting is born out of supernatural insight. Whereas the Evangelist has already—drawing on various messianic epithets—revealed Jesus as the Son of the Most High, the heir of the Davidic kingdom and Son of God (1:32–33, 35), now the phrase the mother of my Lord hints at Jesus’ divine status.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 36). IVP.

Jesus is described as κύριος (1:76; 2:11; 7:13, 19; 10:1, 39, 41; 11:39; 12:42; 13:15; 17:5f.; 18:6; 19:8, 31, 34; 20:42, 44; 22:61; 24:3, 34; cf. 1:15 (and note) for the use of the title for God). The use of κύριος in narrative to refer to Jesus is distinctive of Luke. Here ὁ κύριός μου (Ps. 110:1; Sir. 51:10; Jn. 20:28**) may reflect 2 Sa. 24:21** where Araunah expresses to David his unworthiness of a royal visit (Danker, 14); Laurentin, 79–81, finds a parallel here to the sojourn of the ark of the Lord in the house of Obed-edom for three months (2 Sa. 6:2–11). The title may refer to the status of Jesus as the Messiah (20:41–44) and prefigure the position of Jesus over against John (cf. 7:19). There is no necessary contradiction between the attitude of Elizabeth and that of John in 7:19, since John’s doubts were not so much about whether Jesus was the Messiah as about whether he was really fulfilling the kind of messianic role that John envisaged for him.Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 81). Paternoster Press.

The Holy Spirit, the prophetic Spirit of the old covenant, seizes her, and she salutes Mary as the mother of the Messiah” (in loc.).Geldenhuys, N. (1952). Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes (p. 82). Wm. B. Eerdmans Publishing Co.

In discussing this hymn of praise, some critics have asked whether Mary had her Old Testament open before her when she uttered the song. They forget that all pious Israelites from their childhood days knew by heart songs from the Old Testament and often sang them in the home circle and at celebrations. Mary was steeped in the poetical literature of her nation, and accordingly her hymn also bears the unmistakable signs of it.Geldenhuys, N. (1952). Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes (p. 85). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-7)
8. The dogmatism with which modern scholarship denies Marian authorship is curious, however. Anyone familiar with twentieth-century literature of oppression—Holocaust literature, antislave and civil rights literature in America, or literature of apartheid from South Africa, for example—will not find it terribly difficult to imagine that a marginalized young peasant woman steeped in the psalms of Israel could have composed what we know as the Magnificat. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 54). William B. Eerdmans Publishing Company; Apollos.

Of particular interest are other hymns of praise sung in response to God’s gracious and powerful intervention on behalf of his people—including those of Moses (Exod 15:1–18), Miriam (Exod 15:19–21), Deborah (Judg 5:1–31), Asaph (1 Chr 16:8–36), Judith (Jdt 16:1–17), and especially Hannah (1 Sam 2:1–10). These echoes are significant for the way they so clearly extend the activity of God celebrated by Mary far back into the past, making transparent the Lukan notion that what he is now narrating is continuous with that story. Luke thus shows his debt to and respect for the tradition that has provided the impetus, framework, and imagery for this Song. As others have recognized, Mary’s Song is a virtual collage of biblical texts. This not only emphasizes its beauty, but also shows how the past can be reemployed to give meaning to the present.Green, J. B. (1997). The Gospel of Luke (pp. 101–102). Wm. B. Eerdmans Publishing Co.

It is quite possible, in other words, that the song’s shape and many scriptural references (e.g. Deut. 10:21; 1 Sam. 2:1; Ps. 34:1–3) derive from the very voice (ipsissima vox) of Mary.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 37). IVP.

this hymn is known as the “Magnificat”. From the earliest times it has been used in the praises of the Christian church.

In its form as uttered by Mary it is a beautiful lyrical poem. It is remarkable how genuinely Hebrew it is in thought and manner of expression, in extolling praise and in worship. It is almost wholly made up of Old Testament quotations. There is an especially close connection between it and the song of Hannah, the mother of Samuel. Nevertheless the hymn of Mary is essentially different from the triumphal song of Hannah. While Mary sings her happiness with deep humility and holy reserve, Hannah completely surrendered herself to a feeling of personal triumph over her enemies. Where Mary borrowed expressions from the Old Testament, she gives to the consecrated words a deeper meaning and a higher application. The prophets had often done the same with the words of their predecessors under the guidance of the Holy Ghost.Geldenhuys, N. (1952). Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes (pp. 84–85). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-8)
9. “Soul” and “spirit” are roughly equivalent ways of speaking in the first person singular, pointing to the depths of Mary’s being (cf. Ps 77:2–3; Isa 26:9; Wis 15:11).Green, J. B. (1997). The Gospel of Luke (p. 102). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-9)
10. “**Soul” and “spirit” in vv. 46–47 do not refer to different aspects of human personality, but to the same deep center of human existence with two different words, as was common in Hebrew p**oetry Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 55). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-10)
11. ταπείνωσις means ‘humble state’ rather than ‘humiliation’ (Acts 8:33; Phil. 3:21; Jas. 1:10\*\*; cf. 1:52 below). It need not refer to childlessness (1 Sa. 1:11) but expresses the humble state of Mary in the eyes of the world (W. Grundmann, TDNT VIII, 21), and perhaps also her humble attitude towards God (Schürmann, I, 73f.).Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 82). Paternoster Press. [↑](#footnote-ref-11)
12. This Song outlines a selection of forms that opposition has taken—oppression of people, pride, claims of power, wealth—and it is against such opposing forces that God has, in Mary’s image, come to do war. But he has done so not out of obligation but out of his mercy.Green, J. B. (1997). The Gospel of Luke (p. 104). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-12)
13. It is a hymn not of the proud, but of the powerless; not of just deserts, but of unexpected grace; not of a world fully controlled and determined by human powers, but overturned by divine comedy.Edwards, J. R. (2015). . God is the subject of nearly every verb, and the verbs are all transitive: they do not declare who God is, but what God *does* as the powerful deliverer of the needy and oppressed. God does not turn away from want and oppression, but toward both in compassion and rescuing intervention. The Gospel according to Luke (D. A. Carson, Ed.; p. 56). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-13)
14. the transcendent God intercedes on behalf of a lowly young woman and calls her blessed; the Almighty gives mercy to those who fear him and scatters the strong, proud, and rich, while filling the hungry and needy with all good things.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 56). William B. Eerdmans Publishing Company; Apollos.

And the transposition she announces, summed up in the move from lowliness/humiliation to exaltation, is characteristic of Jesus’ ministry. In fact, it is the very fabric of Luke’s whole narrative.23 Luke is very concerned with the coming of salvation today, in the present (cf., e.g., 4:21; 23:43), even if the consummation of God’s work remains future. Hence, the revolution embodied in Mary’s Song is a vision for the present.Green, J. B. (1997). The Gospel of Luke (p. 100). Wm. B. Eerdmans Publishing Co.

By way of annunciating the shape of God’s powerful acts, Mary’s Song places in apposition three phrases: scatters the proud, brings down the powerful, and sends the rich away empty. **This coupling of the proud, powerful, and rich anticipates a major theme of the Lukan narrative.** The opponents of Jesus, and therefore of God’s purpose, are portrayed as persons who grasp for social respect and positions of honor, who exclude the less fortunate and socially unacceptable from their circles of kinship, who enjoy the power that accompanies their privileged statusGreen, J. B. (1997). The Gospel of Luke (pp. 104–105). Wm. B. Eerdmans Publishing Co.

51–3 With these words her hymn reaches its climax, where she sings of the mighty reversal of things which in principle has already been accomplished by the entrance of God upon the course of history and in the life of mankind, through the coming Messiah, her promised Son. In God’s choice of two persons of humble life like herself and Elisabeth she sees the powerful revolutionary principle according to which God is going to renew everything through the Messiah. This principle entails a complete reversal of all human opinions of greatness and insignificance Geldenhuys, N. (1952). Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes (pp. 85–86). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-14)
15. The humiliation is not simply hers but is shared by all of Israel—it is the humiliation of exile, painfully evidenced by the indignity of Gentile political control over the fortunes and sacred space of Israel. Because the messianic promise, which includes the promise of reversal of exile, is now about to be fulfilled even in her body, there is some sense in which Mary mediates the benefits of that promise to Israel.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, pp. 37–38). IVP.

Society’s movers and shakers (the likes of Caesar, Herod, Pilate, Caiaphas and the priests) will be brought down from their thrones; those who are lowly (tapeinous) like Mary herself (v. 48) will be exalted (cf. Isa. 11:4; 49:13). Meanwhile.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, pp. 38–39). IVP. [↑](#footnote-ref-15)
16. God has helped his servant Israel in keeping with his merciful character and in remembrance of the Abrahamic promise (Gen. 12; 15; 17), which will be touched on two more times in this foundational stage of Jesus’ story (Luke 1:73; 2:29).Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 39). IVP. [↑](#footnote-ref-16)
17. perhaps not coincidentally the same length of time that Jochebed hides her son Moses. She stays, that is, until the time of John’s birth (since Elizabeth was now six months along). At the end of this time, Mary returns not to Joseph’s house but to her house, assuring the reader that her virgin status remains intact.Perrin, N. (2022). Luke: An Introduction and Commentary (E. J. Schnabel, Ed.; Vol. 3, p. 39). IVP.

the angel in verse 36 declared that the pregnancy of Elisabeth was already in the sixth month, and in verse 56 it is stated that Mary, who returned just before the birth of John (verse 57), had remained with Elisabeth for some three months.Geldenhuys, N. (1952). Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes (pp. 81–82). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-17)
18. **创世记 17:5**.你的名不要再叫亚伯兰，要叫亚伯拉罕，因为我已经立了你作**万国的父**。6.我要使你极其昌盛，**国度因你而立**，**君王必从你而出**。7.我要与你，**和你世世代代的后裔，坚立我的约**，成为永远的约，使我作你和你的后裔的神。 [↑](#footnote-ref-18)