

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
00a	The Annunciation 天使報喜	Nazareth 拿撒勒	01:18-25		01:26-56	

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SCRIPTURE LISTING

Matthew 1:18-25	Luke 1:26-56
<p>¹⁸Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。</p> <p>¹⁹Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 他丈夫約瑟是個義人，不願意明明的羞辱他，想要暗暗的把他休了。</p> <p>²⁰But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。</p> <p>²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." 他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。</p>	<p>²⁶And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 到了第六個月，天使加百列奉神的差遣往加利利的一座城去，這城名叫拿撒勒，</p> <p>²⁷To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 到一個童女那裡，是已經許配大衛家的一個人，名叫約瑟。童女的名字叫馬利亞；</p> <p>²⁸And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." 天使進去，對他說：蒙大恩的女子，我問你安，主和你同在了！</p> <p>²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 馬利亞因這話就很驚慌，又反復思想這樣問安是甚麼意思。</p> <p>³⁰And the angel said unto her, "Fear not, Mary: for thou hast found favour with God." 天使對他說：馬利亞，不要怕！你在神面前已經蒙恩了。</p> <p>³¹And, behold, thou shalt conceive in thy womb, and</p>

Matthew 1:18-25	Luke 1:26-56
<p>²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (<i>Isaiah 7:14</i>), saying, 這一切的事成就是要應驗主藉先知所說的話，</p> <p>²³”Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” 說：必有童女懷孕生子；人要稱他的名為以馬內利。（以馬內利翻出來就是神與我們同在。）</p> <p>²⁴Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 約瑟醒了，起來，就遵著主使者的吩咐把妻子娶過來；</p> <p>²⁵And knew her not till she had brought forth her firstborn son: and he called his name JESUS. 只是沒有和他同房，等他生了兒子（有古卷：等他生了頭胎的兒子），就給他起名叫耶穌。</p>	<p>bring forth a son, and shalt call his name JESUS. 你要懷孕生子，可以給他起名叫耶穌。</p> <p>³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 他要為大，稱為至高者的兒子；主神要把他祖大衛的位給他。</p> <p>³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” 他要作雅各家的王，直到永遠；他的國也沒有窮盡。</p> <p>³⁴Then said Mary unto the angel, “How shall this be, seeing I know not a man?” 馬利亞對天使說：我沒有出嫁，怎麼有這事呢？</p> <p>³⁵And the angel answered and said unto her, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。</p> <p>³⁶And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 況且你的親戚以利沙伯，在年老的時候也懷了男胎，就是那素來稱為不生育的，現在有孕六個月了。</p> <p>³⁷For with God nothing shall be impossible.” 因為，出於神的話，沒有一句不帶能力的。</p> <p>³⁸And Mary said, “Behold the handmaid of the Lord; be it unto me according to thy word.” And the angel departed from her. 馬利亞說：我是主的使女，情願照你的話成就在我身上。天使就離開他去了。</p> <p>³⁹And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 那時候，馬利亞起身，急忙往山地裡去，來到猶大的一座城；</p>

⁴⁰And entered into the house of Zacharias, and saluted Elisabeth.

進了撒迦利亞的家，問以利沙伯安。

⁴¹And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

以利沙伯一聽馬利亞問安，所懷的胎就在腹裡跳動。以利沙伯且被聖靈充滿，

⁴²And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb.

高聲喊著說：你在婦女中是有福的！你所懷的胎也是有福的！

⁴³And whence is this to me, that the mother of my Lord should come to me?

我主的母到我這裡來，這是從那裡得的呢？

⁴⁴For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

因為你問安的聲音一入我耳，我腹裡的胎就歡喜跳動。

⁴⁵And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

這相信的女子是有福的！因為主對他所說的話都要應驗。

⁴⁶And Mary said, "My soul doth magnify the Lord,

馬利亞說：我心尊主為大；

⁴⁷And my spirit hath rejoiced in God my Saviour.

我靈以神我的救主為樂；

⁴⁸For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

因為他顧念他使女的卑微；從今以後，萬代要稱我有福。

⁴⁹For he that is mighty hath done to me great things; and holy is his name.

那有權能的，為我成就了大事；他的名為聖。

⁵⁰And his mercy is on them that fear him from

Matthew 1:18-25	Luke 1:26-56
	<p>generation to generation. 他憐憫敬畏他的人，直到世世代代。</p> <p>⁵¹He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 他用膀臂施展大能；那狂傲的人正心裡妄想就被他趕散了。</p> <p>⁵²He hath put down the mighty from their seats, and exalted them of low degree. 他叫有權柄的失位，叫卑賤的升高；</p> <p>⁵³He hath filled the hungry with good things; and the rich he hath sent empty away. 叫飢餓的得飽美食，叫富足的空手回去。</p> <p>⁵⁴He hath helped his servant Israel, in remembrance of his mercy; 他扶助了他的僕人以色列，</p> <p>⁵⁵As he spake to our fathers, to Abraham, and to his seed for ever.” 為要記念亞伯拉罕和他的後裔，施憐憫直到永遠，正如從前對我們列祖所說的話。</p> <p>⁵⁶And Mary abode with her about three months, and returned to her own house. 馬利亞和以利沙伯同住，約有三個月，就回家去了。</p>

SCRIPTURE LISTING BY EVENTS

Events	Matthew	Mark	Luke	John
1. Angel Gabriel Appeared to Mary			1:26-38	
2. Mary Visits Elizabeth			1:39-45	
3. The Magnificat: <i>Mary's Song of Praise</i> 尊主頌			1:46-56	
4. An Angel of the Lord Appeared to Joseph	1:18-25			

1. Angel Gabriel Appeared to Mary

Luke 1:26-38

²⁶And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 到了第六個月，天使加百列奉神的差遣往加利利的一座城去，這城名叫拿撒勒，

²⁷To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 到一個童女那裡，是已經許配大衛家的一個人，名叫約瑟。童女的名字叫馬利亞；

²⁸And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." 天使進去，對他說：蒙大恩的女子，我問你安，主和你同在了！

²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 馬利亞因這話就很驚慌，又反復思想這樣問安是甚麼意思。

³⁰And the angel said unto her, "Fear not, Mary: for thou hast found favour with God." 天使對他說：馬利亞，不要怕！你在神面前已經蒙恩了。

³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 你要懷孕生子，可以給他起名叫耶穌。

³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 他要為大，稱為至高者的兒子；主神要把他祖大衛的位給他。

³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." 他要作雅各家的王，直到永遠；他的國也沒有窮盡。

³⁴Then said Mary unto the angel, "How shall this be, seeing I know not a man?" 馬利亞對天使說：我沒有出嫁，怎麼有這事呢？

³⁵And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." 天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

³⁶And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 況且你的親戚以利沙伯，在年老的時候也懷了男胎，就是那素來稱為不生育的，現在有孕六個月了。

Luke 1:26-38

³⁷For with God nothing shall be impossible.”

因為，出於神的話，沒有一句不帶能力的。

³⁸And Mary said, “Behold the handmaid of the Lord; be it unto me according to thy word.” And the angel departed from her.

馬利亞說：我是主的使女，情願照你的話成就在我身上。天使就離開他去了。

2. Mary Visits Elizabeth

Luke 1:39-45

³⁹And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

那時候，馬利亞起身，急忙往山地裡去，來到猶大的一座城；

⁴⁰And entered into the house of Zacharias, and saluted Elisabeth.

進了撒迦利亞的家，問以利沙伯安。

⁴¹And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

以利沙伯一聽馬利亞問安，所懷的胎就在腹裡跳動。以利沙伯且被聖靈充滿，

⁴²And she spake out with a loud voice, and said, “Blessed art thou among women, and blessed is the fruit of thy womb.

高聲喊著說：你在婦女中是有福的！你所懷的胎也是有福的！

⁴³And whence is this to me, that the mother of my Lord should come to me?

我主的母到我這裡來，這是從那裡得的呢？

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因為你問安的聲音一入我耳，我腹裡的胎就歡喜跳動。

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這相信的女子是有福的！因為主對他所說的話都要應驗。

3. The Magnificat: Mary's Song of Praise 尊主頌

Luke 1:46-56

⁴⁶And Mary said, “My soul doth magnify the Lord,

馬利亞說：我心尊主為大；

⁴⁷And my spirit hath rejoiced in God my Saviour.

我靈以神我的救主為樂；

⁴⁸For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

因為他顧念他使女的卑微；從今以後，萬代要稱我有福。

⁴⁹For he that is mighty hath done to me great things; and holy is his name.

Luke 1:46-56

那有權能的，為我成就了大事；他的名為聖。

⁵⁰And his mercy is on them that fear him from generation to generation.

他憐憫敬畏他的人，直到世世代代。

⁵¹He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

他用膀臂施展大能；那狂傲的人正心裡妄想就被他趕散了。

⁵²He hath put down the mighty from their seats, and exalted them of low degree.

他叫有權柄的失位，叫卑賤的升高；

⁵³He hath filled the hungry with good things; and the rich he hath sent empty away.

叫飢餓的得飽美食，叫富足的空手回去。

⁵⁴He hath helped his servant Israel, in remembrance of his mercy;

他扶助了他的僕人以色列，

⁵⁵As he spake to our fathers, to Abraham, and to his seed for ever.”

為要記念亞伯拉罕和他的後裔，施憐憫直到永遠，正如從前對我們列祖所說的話。

⁵⁶And Mary abode with her about three months, and returned to her own house.

馬利亞和以利沙伯同住，約有三個月，就回家去了。

4. An Angel of the Lord Appeared to Joseph

Matthew 1:18-25

¹⁸Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

¹⁹Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

他丈夫約瑟是個義人，不願意明明的羞辱他，想要暗暗的把他休了。

²⁰But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。

²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。

²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah 7:14), saying,

這一切的事成就是要應驗主藉先知所說的話，

Matthew 1:18-25

²³”Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

說：必有童女懷孕生子；人要稱他的名為以馬內利。（以馬內利翻出來就是神與我們同在。）

²⁴Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 約瑟醒了，起來，就遵著主使者的吩咐把妻子娶過來；

²⁵And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

只是沒有和他同房，等他生了兒子（有古卷：等他生了頭胎的兒子），就給他起名叫耶穌。

Fulfilled Prophecy

Isaiah 7:14

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

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（就是神與我們同在的意思）。

Matthew 1:23

”Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

說：必有童女懷孕生子；人要稱他的名為以馬內利。（以馬內利翻出來就是神與我們同在。）

Bible Teaching 聖經教導

The Gospel story opens at Nazareth, a squalid (*neglected and filthy*) little village in Galilee, home of two people we know—Joseph and Mary. The territory occupied by Galilee was allotted to the Tribes of Zebulun, Naphtali, and Issachar, by the great Joshua. These three were among the Ten Tribes that withdrew from Judah under Jeroboam, and three hundred years later were swept into captivity through the armed hosts of Nineveh. They were distributed throughout the East by their captors, and their identity seems to have disappeared from the earth. The few decrepit老弱的 ones who remained, inter-married with the colonists sent in by Assyria, and the amalgamated (*mix*) race that sprang up was identical with that of the Samaritans, which was looked upon with great disfavor by the Jews, i.e., the tribe of Judah. This territory later fell to Babylon when that country conquered Nineveh and finally to Alexander the Great.

After more than a century of stormy rule by various clans and political factions, Judas Maccabeus attempted to restore the country to his people, and one of his many reforms was the expulsion逐出 of all foreigners who would not submit to adoption into the political and religious family of the Jews through circumcision.

To omit the details: before the year 60 B. C. the entire country had been brought under the rule of the Roman Empire. In spite of the Greek influence throughout Palestine and the bitter animosity仇恨 existing between the amalgamated people of the north and the pure-blooded members of the House of Judah in the south, the policy of Rome was to put every citizen on the same basis as individual members of its government, which, from the Jewish point of view placed them in an intolerable social position. It would be a safe guess that the overwhelming majority of the population of Galilee consisted of Roman officers, immigrants, and this amalgamated people; and that only a few Jews from the south would have the inclination or courage to break in to a social and religious condition of this kind.

But the Romans, among other things brought their building program with them and the demand for labor shifted from one part of the country to the other in a more or less promiscuous 混雜的 manner. For example, the beautiful city of Tiberius was in the process of construction during the lifetime of Jesus, and those who were fortunate enough to have served an apprenticeship at some useful trade were in demand. Joseph, at the time of the opening of the Gospel story, was an enterprising有事業心的 carpenter in the little city of Nazareth.

In that day it took almost as long to go from Bethlehem to Nazareth as it takes now to fly around the world. So there must have been only a few Jewish families in that village, but the few who were there were more interested in each other than they would have been had they remained in Judea, and the visits between them were no doubt even much more frequent. Therefore, as a natural consequence, soon after Joseph met the beautiful Mary, there was an early betrothal.

Then came the announcement that Mary was to give birth to a child, a son, and name him "Jesus." This was followed by a visit to her cousin, Elisabeth, and her husband, Zacharias, a priest. Mary did not visit this family merely because of their relationship, but no doubt her deeper reason was to submit her weird and extraordinary experience to a priest, who, she may have reasoned, would be able to explain and advise in a matter so unlike any other they had heard about.

The Gospels do not say where Zacharias lived, but tradition names Ain Kairim, a village four or five miles northwest of Jerusalem, in the "hill country of Judea." (Lk. 1:39) But wherever their dwelling, the

nearest point in Judea from Nazareth was some seventy miles—quite a distance for a lone girl to travel through a wild country.

“hill country of Judea”

Luke 1:39	And Mary arose in those days, and went into the <u>hill country</u> with haste, into a city <u>of Juda</u> ; 那時候，馬利亞起身，急忙往山地裡去，來到猶大的一座城；
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After a three months sojourn with her cousin, Mary made her way back home.

Only Luke gives any details of the Annunciation. Matthew appears to take it for granted that every one is familiar with what Luke says about it.

DISCUSSION

The story of The Annunciation, as recorded by St. Luke, is one of the most beautiful, fascinating and thought provoking to be found in all of the Holy Scriptures. We think of it especially at the Christmas season when celebrating the birth of our Saviour, but in giving it more thoughtful consideration we discover the deeper truths: the great revelation of God's purpose and the fundamental importance of the virgin birth of our Lord. Because it is a great mystery many allow it to be shrouded in doubt, and fail to pursue the truth.

1. There is the glory and honor given to a woman – one who had found favor with God.	2. We have set forth the majesty and glory of her Son, our Lord Jesus Christ.	3. The Virgin Birth
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In this short discussion there are several important facts that may be emphasized: ***First, there is the glory and honor given to a woman—one who had found favor with God. (vs. 28-30)*** "Blessed art thou among women, for thou hast found favor with God." We do not know much about Mary of Galilee. The historian did not consider it important to discuss her lineage or ancestry; it was enough that in the majesty of the angelic announcement God had selected her to become the mother of His Son, and our Saviour. If we would have another glimpse of the glory bestowed upon her, we need only turn to the record of the appearance of the angelic choir over the plains of Judea, when they winged their way from heaven to announce to the shepherds the miracle that was taking place in Bethlehem. Poets, musicians, orators, writers and preachers down through the ages have written and sung of this humble maiden, each in his own way memorializing the honor that was hers.

“Blessed art thou among women ...”

Luke 1:28-30	<p>²⁸And the angel came in unto her, and said, “Hail, thou that art highly favoured, <u>the Lord is with thee: blessed art thou among women.</u>” 天使進去，對他說：蒙大恩的女子，我問你安，主和你同在了！</p> <p>²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 馬利亞因這話就很驚慌，又反復思想這樣問安是甚麼意思。</p> <p>³⁰And the angel said unto her, “<u>Fear not, Mary: for thou hast found favour with God.</u>” 天使對他說：馬利亞，不要怕！你在神面前已經蒙恩了。</p>
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1. There is the glory and honor given to a woman – one who had found favor with God.	2. We have set forth the majesty and glory of her Son, our Lord Jesus Christ.	3. The Virgin Birth
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Second, we have set forth the majesty and glory of her Son, our Lord Jesus Christ. "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father, David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." (vs. 32-33) Think first of Him as Son of David --- the natural line. There had been born great men to great nations; great kings had ruled over Israel, but their reigns had ended, some with great success, some in failure and humiliation; others had succeeded them, but their sovereignty was limited and their kingdoms came to an end; they were temporary, limited in scope and in duration. But the reign of Christ shall be the reign of God, and His sovereignty universal and without end. The great prophet Isaiah, in his vision of the glory and kingdom of Christ, had spoken in like manner hundreds of years before: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9:6-7) He will not rule as other kings, with mighty militaristic force, but in the power of the Spirit of God; in righteousness and truth, with justice, love, mercy and peace among men everywhere.

"He shall be great, and shall be called the Son of the highest ..."

Luke 1:32-33

³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

他要為大，稱為至高者的兒子；主神要把他祖大衛的位給他。

³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

他要作雅各家的王，直到永遠；他的國也沒有窮盡。

"... Of the increase of his government and peace there shall be no end ..."

Isaiah 9:6-7

⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

他的政權與平安必加增無窮。他必在大衛的寶座上治理他的國，以公平公義使國堅定穩固，從今直到永遠。萬軍之耶和華的熱心必成就這事。

Think now of the sublime pronouncement by the messenger of God that the One whose birth he was announcing was to be the very Son of God. "Out of the ivory palaces into a world of woe" (Psa. 45:8) should come the eternal Son of God. "Wherefore when He cometh into the world, He saith, A body hast Thou prepared Me. Lo, I come to do Thy will, O God." (Heb. 10:5,7) "In Him dwelleth all the fulness of the Godhead, bodily." (Col. 2:9) "By whom also He made the worlds." (Heb. 1:2)

"Out of the ivory palaces"

Psalm
45:8

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

你的衣服都有沒藥、沉香、肉桂的香氣；象牙宮中有絲弦樂器的聲音使你歡喜。

A body was "prepared" for him

<p>Hebrews 10:5-7</p> <p>⁵Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but <u>a body hast thou prepared me</u>: 所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。</p> <p>⁶In burnt offerings and sacrifices for sin thou hast had no pleasure. 燔祭和贖罪祭是你不喜歡的。</p> <p>⁷Then said I, <u>Lo, I come</u> (in the volume of the book it is written of me,) <u>to do thy will, O God</u>. 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。</p>	<p>Psalm 40:6-8</p> <p>⁶Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 祭物和禮物，你不喜悅；你已經開通我的耳朵。燔祭和贖罪祭非你所要。</p> <p>⁷Then said I, Lo, I come: in the volume of the book it is written of me, 那時我說：看哪，我來了！我的事在經卷上已經記載了。</p> <p>⁸I delight to do thy will, O my God: yea, thy law is within my heart. 我的神啊，我樂意照你的旨意行；你的律法在我心裡。</p>
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"in Him dwelleth all the fullness of the Godhead ..."

<p>Colossians 2:9</p>	<p>For in him dwelleth all the fulness of the Godhead bodily. 因為神本性一切的豐盛都有形有體的居住在基督裡面，</p>
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"by whom also He made the worlds"

<p>Hebrews 1:2</p>	<p>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, <u>by whom also he made the worlds</u>; 就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。</p>
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"Before Abraham was, I am," (Jn. 8:58) He said. Away in the dawn of creation "when the morning stars sang together" as He sent them spinning into space as their Creator, and "all the angels of God shouted for joy" (Job 38:7) around Him, He had laid the foundations of the earth, and shut up the sea with doors, saying "Hitherto shalt thou come but no further; here shall thy proud waves be stayed." (v. 11) He was the father of the rain and the mother of the hoary frost, Who could number the clouds and shut up the bottles of heaven. All things under the whole heavens were His, and the earth which He had made, creating man upon it; but "He thought it not a thing to be grasped, to be equal with God," (Phil. 2:6) but willingly confined Himself within human limitations and "took upon Himself the likeness of our sinful flesh." (Rom. 8:3)

"Before Abraham was, I am"

<p>John 8:58</p>	<p>Jesus said unto them, Verily, verily, I say unto you, <u>Before Abraham was, I am</u>. 耶穌說：我實實在在的告訴你們，還沒有亞伯拉罕就有了我。</p>
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Away in the dawn of creation ...He ... as their Creator ...

<p>Job 38:7, 11</p>	<p>⁷When the morning stars sang together, and all the sons of God <u>shouted for joy</u>? 那時，晨星一同歌唱；神的眾子也都歡呼。</p> <p>¹¹And said, <u>Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?</u> 說：你只可到這裡，不可越過；你狂傲的浪要到此止住。</p>
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"He thought it not a thing to be grasped..."

<p>Philippians 2:6</p>	<p>Who, being in the form of God, <u>thought it not robbery to be equal with God</u>: 他本有神的形像，不以自己與神同等為強奪的；</p>
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"the likeness of our sinful flesh"

Romans 8:3	For what the law could not do, in that it was weak through the flesh, God sending his own Son in <u>the likeness of sinful flesh</u> , and for sin, condemned sin in the flesh: 律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，
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1. There is the glory and honor given to a woman – one who had found favor with God.	2. We have set forth the majesty and glory of her Son, our Lord Jesus Christ.	3. The Virgin Birth
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The third great truth before us is the fact of the virgin birth. We cannot think that the humble virgin Mary fully appreciated the glory that was to be hers, the extent and power of the reign of the One who was to be her son, nor did she understand all the implications of His Saviourhood; but, like many other mothers of all ages, who could not foresee the life and influence of their sons but devoutly submitted to the divine providence and purpose, Mary accepted the will of God for her life. When the angel first appeared to her, undoubtedly she was overpowered with awe; but the messenger gently reassured her: "Fear not, Mary, the Lord is with thee." (Lk. 1:28, 30) After questioning the possibility of fulfillment of the angelic announcement, and being assured that it was to be a divine act, an immaculate (*pure; undefiled*) conception, her humble faith and sacred loveliness are revealed in her reply: "Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her." (Lk. 1:38) God could trust her, and she could trust God. "With God nothing shall be impossible." (Lk. 1:37) Again our faith is challenged by this all-inclusive statement.

"Behold the handmaid of the Lord ..."

Luke 1:38	And Mary said, " <u>Behold the handmaid of the Lord; be it unto me according to thy word.</u> " And the angel departed from her. 馬利亞說：我是主的使女，情願照你的話成就在我身上。天使就離開他去了。
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"with God nothing shall be impossible"

Luke 1:37	For <u>with God nothing shall be impossible.</u> " 因為，出於神的話，沒有一句不帶能力的。
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The necessity for the virgin birth lies in the Saviourhood of Jesus. In order to be "the Lamb of God which taketh away the sin of the world," (Jn. 1:29) the Passover Lamb sacrificed for us, He must be "without spot and without blemish." (1 Pet. 1:19) He therefore must be "separate from sinners, holy, harmless, undefiled," (Heb. 7:26) though at the same time a partaker of our flesh and blood. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise *took part* of the same." (Heb. 2:14) The word for "took part" is not the same as that translated "partakers," but implies taking part in something outside oneself. He was conceived of the Holy Ghost by a direct creative act of God, although He was "made of a woman," (Gal. 4:4) nurtured in the womb of Mary. He was *in* the "*likeness* of our sinful flesh," (Rom. 8:3) but took no part of its sin. A body was "prepared" for Him (Heb. 10:5), and He voluntarily "took" it upon Him (Phil. 2:7; Heb. 2:16) for the suffering of death. His life was not derived from *由...而來* sinful parents; He only tabernacled in flesh. "The Word was *made* flesh" (Jn. 1:14). The "Son of the Highest" (Lk. 1:32) *became* the Son of the lowliest. His blood was "'Precious Blood," (1 Pet. 1:19) and when shed on Calvary's cross, became a perfect and sufficient atonement for the sins of the whole world.

"The Lamb of God which taketh away the sin of the world"

John 1:29	The next day John seeth Jesus coming unto him, and saith, Behold <u>the Lamb of God, which taketh away the sin of the world.</u> 次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」
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"without spot and without blemish"

1 Peter 1:19	But with the <u>precious blood</u> of Christ, as of a lamb <u>without blemish and without spot</u> : 乃是憑著基督的寶血，如同無瑕疵、無玷污的羔羊之血。
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"separate from sinners, holy, harmless, undefiled"

Hebrews 7:26	For such an high priest became us, who is <u>holy, harmless, undefiled, separate from sinners</u> , and made higher than the heavens; 像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司，原是與我們合宜的。
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"...He also Himself took part of the same"

Hebrews 2:14	Forasmuch then as the children are <u>partakers of flesh and blood</u> , <u>he also himself likewise took part of the same</u> ; that through death he might destroy him that had the power of death, that is, the devil; 兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，
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He was "made of a woman"

Galatians 4:4	But when the fulness of the time was come, God sent forth his Son, <u>made of a woman</u> , made under the law, 及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，
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He voluntarily "took" it upon Him

Philippians 2:7	Hebrews 2:16
But made himself of no reputation, and <u>took</u> upon him the form of a servant, and was made in the likeness of men: 反倒虛己，取了奴僕的形像，成為人的樣式；	For verily he took not on him the nature of angels; but he <u>took</u> on him the seed of Abraham. 他並不救拔天使，乃是救拔亞伯拉罕的後裔。

The Word was made flesh

John 1:14	And <u>the Word was made flesh</u> , and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。
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The heartbreak of uncertainty between Joseph and Mary before the angel of God was graciously sent to clear up every shadow of doubt, can only be imagined. The thought of the gossiping tongues (which can never be quite silenced) and the inability of the ordinary mortal to comprehend their position, could only be met by the deep, abiding faith of these two great souls. During the days that followed we may be sure that Mary constantly pondered these things in her heart (Lk. 2:19, 51), waiting patiently and gloriously for the fulfillment of God's plan. And through the years as she trained her little Son and watched His later development, she faithfully endeavored to do her part in the fulfillment of the divine trust.

Luke 2:19, 51	¹⁹ But Mary kept all these things, and pondered them in her heart. 馬利亞卻把這一切的事存在心裡，反復思想。 ⁵¹ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 他就同他們下去，回到拿撒勒，並且順從他們。他母親把這一切的事都存在心裡。
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MEDITATION

Each sincere Christian has "a chance to be an angel"; the term means "messenger of God." Glance at the beautiful word "evangelism."

Mary, the mother of our Lord, exerts 盡 incalculable influence in the realm of womanly purity, humility, and devotion. Poetic in spirit, a true gentlewoman despite poverty and lowliness, she is the spiritual heroine of multitudes of believers.

Mary's maidenly gentleness was matched by Joseph's chivalrous 豪俠的 generosity.

Dreams and visions still make religious history and disclose the will of God. Like prophecy memorized or read, like the substance of faith itself, dreams are mysterious images in the mind and may incarnate the Creator's commands.

The saintly A. J. Gordon owed his remarkable ministry to the influence of a dream in which he saw and heard Jesus Christ.

The name JESUS, being the same as Joshua, suggests a study of the great military leader's career. Joshua was ordained to succeed Moses; he apportioned the Promised Land, reminded the people of God's mercies, and renewed God's covenant.

Like her great Son who was "meek and lowly in heart," (Mt. 11:29) so was the humble heart of the mother. When God chose to enter human flesh He must find, not a lofty mind and imperious 傲慢的 spirit, but one who could speak of her "low estate." (Lk. 1:48) *This is fundamental.* To "find favor" with God, to be "highly favored" (Lk. 1:28) one must realize how much of nothing he is. We need more lowly hearts to get on well with God. Consider the feelings of unworthiness possessed and expressed by Moses (Ex. 3:11, 4:10), Gideon (Judg. 6:15), Jeremiah (Jer. 1:6), when called of God. Note the first beatitude. (Mt. 5:3) To be used of God we need not be great but we *must* be lowly in heart and mind. God is still looking about for such as this. (Isa. 57:15).

Jesus is meek and lowly in heart

Matthew 11:29	Take my yoke upon you, and learn of me; for I am <u>meek and lowly in heart</u> : and ye shall find rest unto your souls. 我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。
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Mary spoke of her "low estate"

Luke 1:48	For he hath regarded the <u>low estate</u> of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 因為他顧念他使女的卑微；從今以後，萬代要稱我有福。
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Moses

Exodus 3:11	And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 摩西對神說：我是甚麼人，竟能去見法老，將以色列人從埃及領出來呢？
Exodus 4:10	And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 摩西對耶和華說：主阿，我素日不是能言的人，就是從你對僕人說話以後，也是這樣。我本是拙口笨舌的。

Gideon

Judges 6:15	And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. 基甸說：主啊，我有何能拯救以色列人呢？我家在瑪拿西支派中是至貧窮的。我在我父家是至微小的。
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Jeremiah

Jeremiah 1:6	Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 我就說：主耶和華啊，我不知怎樣說，因為我是年幼的。
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The first Beatitude

Matthew 5:3	Blessed are the poor in spirit: for theirs is the kingdom of heaven. 虛心的人有福了！因為天國是他們的。
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God is still looking for a contrite and humble spirit

Isaiah 57:15	For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. 因為那至高至上、永遠長存（原文是住在永遠）、名為聖者的如此說：我住在至高至聖的所在，也與心靈痛悔謙卑的人同居；要使謙卑人的靈甦醒，也使痛悔人的心甦醒。
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FROM THE GREEK: "magnify" ([Lk. 1:46](#)) means to enlarge, to make large. The devil wants us to make God small by doubting Him. We must declare Him great by allowing Him to be in our lives what He is; by believing Him, as Mary did. ([Lk. 1:38](#))

"magnify"

Luke 1:46	And Mary said, "My soul doth <u>magnify</u> the Lord, 馬利亞說：我心尊主為大；
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By believing Him, as Mary did

Luke 1:38	And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her. 馬利亞說：我是主的使女，情願照你的話成就在我身上。天使就離開他去了。
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STUDY

How do you define the word "inspiration" as generally applied to the Bible? Upon what basis would you define the inspiration of the gospels? Do the gospels or their authors claim they were inspired? Did the prophets declare the Messiah was to be born of a virgin? Do you consider that [Isaiah 7:10-15](#) makes this event sufficiently clear? What other evidence can you offer in favor of the virgin birth of Jesus? Why does it appear to you that this was the most opportune time in the history of the world for the Messiah to arrive? If the Jews were expecting the Messiah, why, in your opinion, did they refuse to accept Jesus as the "Anointed One"? Does either of the two genealogy tables convince you that the virgin Mary was of the "House of David"? Explain how David descended from Judah, while Elisabeth was "of the daughters of Aaron" (a Levite) and yet Mary and Elisabeth were cousins. Can you assign a reason why Mary should have been chosen above every other to become the mother of Jesus? What reason can you assign for the lack of details in connection with this wonderful event? Could it have hindered the progress of the church if the prophets had made this matter more clear: say, even had told the mother's name, and other details, until no one could fail to see the fulfillment of their prediction in Jesus? Would it be good logic to say that since no one has ever lived like Jesus, or died and risen again, and ascended as He did, then no one was ever born as He was born? Do you think any one has ever left the impression on the world that Jesus did? Has the world ever heard teaching as profound or powerful as that given by Jesus? What evidence can you give that Jesus changed the thinking of the whole world from what it would have been had He not lived in it?

Isaiah 7:10-15

¹⁰Moreover the LORD spake again unto Ahaz, saying,
耶和華又曉諭亞哈斯說：

¹¹Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.
你向耶和華——你的神求一個兆頭：或求顯在深處，或求顯在高處。

¹²But Ahaz said, I will not ask, neither will I tempt the LORD.
亞哈斯說：我不求；我不試探耶和華。

¹³And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?
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？

¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
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（就是神與我們同在的意思）。

¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
到他曉得棄惡擇善的時候，他必吃奶油與蜂蜜。

Thoughts to Ponder

(Selected Quotes from the Lesson)

- “He will not rule as other kings, with mighty militaristic force, **but in the power of the Spirit of God; in righteousness and truth, with justice, love, mercy and peace among men everywhere.**” (page 11)
- “We cannot think that the humble virgin Mary fully appreciated the glory that was to be hers, the extent and power of the reign of the One who was to be her son, nor did she understand all the implications of His Saviourhood; but, like many other mothers of all ages, who could not foresee the life and influence of their sons **but devoutly submitted to the divine providence and purpose, Mary accepted the will of God for her life.**” (page 13)
- “**God could trust her, and she could trust God.**” (page 13)
- “‘Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise *took part* of the same.’ (Heb. 2:14) The word for “took part” is not the same as that translated ‘partakers,’ but implies taking part in something outside oneself.” (page 13)
- “He was *in* the ‘likeness of our sinful flesh,’ (Rom. 8:3) but took no part of its sin. A body was ‘prepared’ for Him (Heb. 10:5), and He voluntarily ‘took’ it upon Him (Phil. 2:7; Heb. 2:16) for the suffering of death. His life was not derived from sinful parents; He only tabernacled in flesh”. (page 13)
- “The ‘Son of the Highest’ (Lk. 1:32) *became* the Son of the lowliest.” (page 13)
- “The thought of the gossiping tongues (which can never be quite silenced) and the inability of the ordinary mortal to comprehend their position, could only be met by **the deep, abiding faith** of these two great souls.” (page 14)
- “During the days that followed we may be sure that Mary constantly pondered these things in her heart (Lk. 2:19, 51), **waiting patiently and gloriously for the fulfillment of God’s plan.** And through the years as she trained her little Son and watched His later development, **she faithfully endeavored to do her part in the fulfillment of the divine trust.**” (page 14)
- “Mary, the mother of our Lord, exerts 盡 incalculable influence in the realm of **womanly purity, humility, and devotion.**” (page 15)
- “When God chose to enter human flesh He must find, not a lofty mind and imperious 傲慢的 spirit, **but one who could speak of her ‘low estate.’** (Lk. 1:48) *This is fundamental.*” (page 15)
- “To ‘find favor’ with God, to be ‘highly favored’ (Lk. 1:28) one must realize how much of nothing he is. We need more lowly hearts to get on well with God.” (page 15)
- “To be used of God we need not be great but we must be lowly in heart and mind.” (page 15)

REVIEW

Questions	Answers
1. Locate Nazareth on a map. What descendant of David lived there?	Joseph
2. Where and when had David lived?	Bethlehem, 1000 B. C.
3. Was Joseph distantly related to Mary?	Yes. Joseph→ King David's son Solomon (Matt. 1:6) Mary → King David's son Nathan (Luke 3:31b)
4. What was the name of the angel who visited Mary?	Gabriel means "a hero of God."
5. When Mary should bear a Son, what was His name to be?	The word <u>Jesus</u> , same as Joshua, means Saviour.
6. By what other title should He be known?	Immanuel which means "God with us."
7. Whose throne was promised Him by the angel?	The throne of David
8. How long was His reign to continue?	Forever
9. Do you think Mary was surprised at hearing this message?	Yes
10. Did she seem to be pleased?	Yes. She said "Behold the handmaid of the Lord; be it unto me according to thy word."
11. To whom did Mary immediately break the news about her experience?	Elisabeth
12. Where did Elisabeth live?	The hill country of Judea (Nearest point in Judea is 75 miles.)
13. Was Mary related to Zacharias?	Yes. Zecharias is Mary's cousin-in-law.
14. What office did Zacharias hold in the temple?	The priest's office (his lot was to burn incense when he went into the temple of the Lord)
15. Then, may Mary have visited them with the hope of receiving priestly advice regarding her experience?	Yes
16. After Elisabeth's hearty welcome, what did Mary say?	This is called The <u>Magnificat</u> .
17. Which Gospel writer records the Annunciation?	Luke
18. Did Joseph receive news of this incident gladly?	No
19. How was he informed of the truth?	The angel of the Lord appeared to him in a dream
20. Why are you sure Joseph knew he had been honestly informed of all the facts?	The angel told him that what is conceived in Mary is of the Holy Ghost and all this was done that it might fulfill the Scripture spoken by Isaiah.
21. What do you think an angel looks like? Why?	
22. What kind of mental picture do you have of this entire series of incidents?	
23. How do you picture Mary in your mind?	Young and beautiful

The Magnificat

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For He hath regarded the low estate of His handmaiden:

For, behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done to me great things; and holy is His name.

And His mercy is on them that fear Him from generation to generation.

He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich He hath sent empty away.

He hath helped His servant Israel, in remembrance of His mercy;

As He spake to our fathers, to Abraham, and to His seed for ever.

我心尊主為大；我靈以神我的救主為樂；

因為他顧念他使女的卑微；從今以後，萬代要稱我有福。

那有權能的，為我成就了大事；他的名為聖。

他憐憫敬畏他的人，直到世世代代。

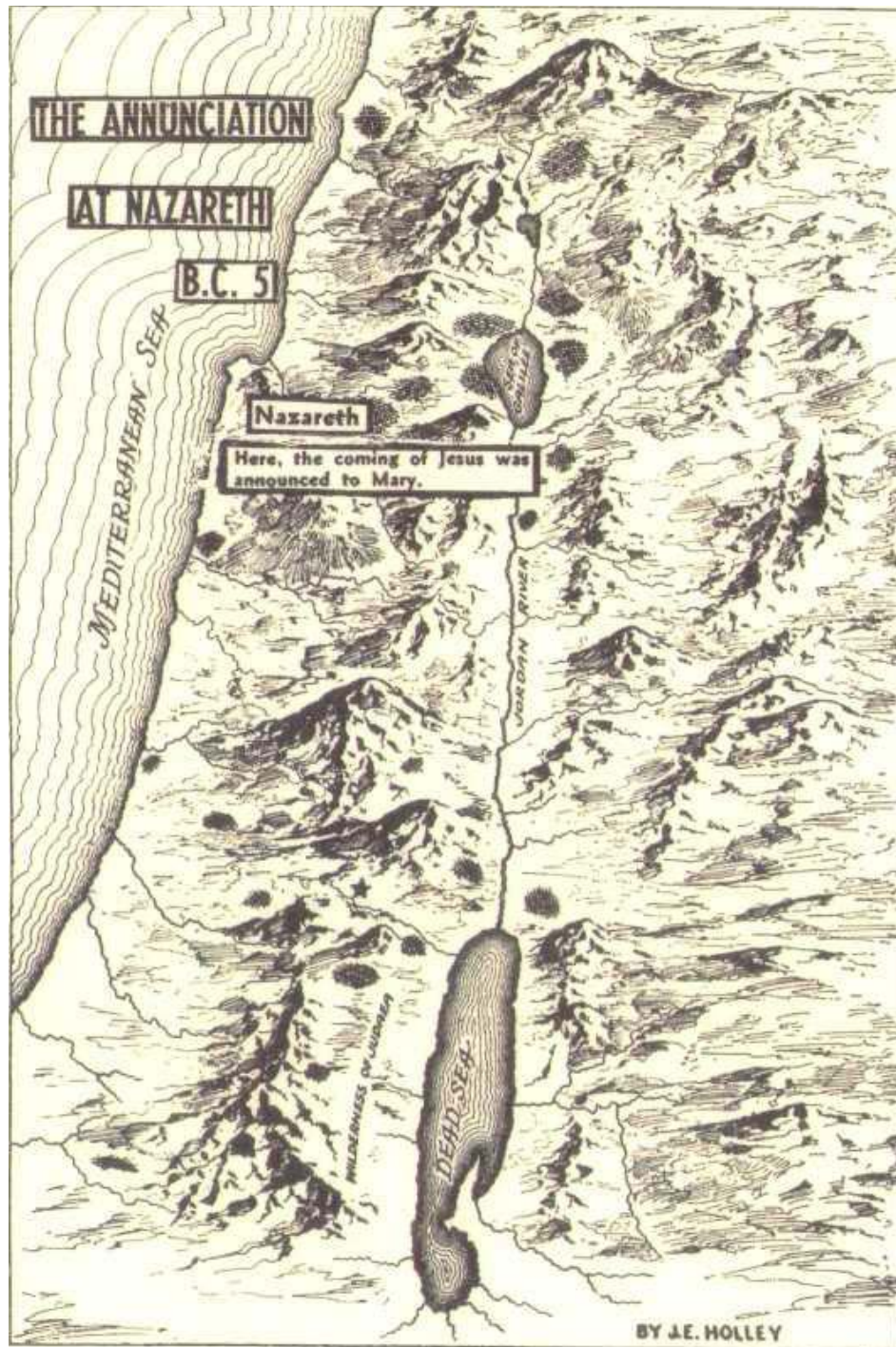
他用膀臂施展大能；那狂傲的人正心裡妄想就被他趕散了。

他叫有權柄的失位，叫卑賤的升高；

叫飢餓的得飽美食，叫富足的空手回去。

他扶助了他的僕人以色列，

為要記念亞伯拉罕和他的後裔，施憐憫直到永遠，正如從前對我們列祖所說的話。



The territory occupied by Galilee was allotted to the Tribes of Zebulun, Naphtali, and Issachar, by the great Joshua.

