

Mary – Steadfast in Faith 馬利亞 – 堅定的信

Luke 路加福音 1:26-56

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MARY IN HISTORY 歷史上的馬利亞

The Bible doesn't give a lot of specific information about who Mary actually was in terms of a biography - of course, the spotlight of the Gospel tends to be more on her son, Jesus Christ (rightly so!). In fact, we don't really know anything about Mary until Gabriel, the angel, appears to her.

《聖經》中並沒有記載太多關於馬利亞實際是誰的具體信息——當然，福音的焦點往往更多地集中在她的兒子耶穌基督身上（這是正確的！）。事實上，直到天使加百列出現在她面前之前，我們對馬利亞是一無所知。

We do know that Mary was a Jewish woman, perhaps born around 20BC in Nazareth, Galilee, living in the first century Roman Empire.

我們確實知道馬利亞是一位猶太婦女，可能在公元前 20 年左右出生在加利利的拿撒勒，生活在第一世紀的羅馬帝國。

As a Jewish woman of this particular time, her path in life would have already been planned out for her. When we first met her, she was engaged to marry Joseph and probably wouldn't have been any older than around 15.

身為這個特定時代的猶太女性，她的人生道路早已為她規劃好了。當我們第一次見到她時，她已與約瑟訂婚，年齡可能不會超過 15 歲左右。

As a Jew, Mary would have been taught about and learnt to memorise the Hebrew Scriptures, our Old Testament. Jewish people HAD to know scripture and commit it to their hearts and minds. She would have known about the promised Messiah.

身為猶太人，馬利亞會被教導並學習記住希伯來聖經，也就是我們的《舊約》。猶太人必須了解《聖經》並將其銘記於心。她會知道應許的彌賽亞。

Mary is mentioned a few other times in the New Testament but without more insight into Mary the person. One is at the wedding in Cana in John 2. This event is actually a significant turning point in Mary's relationship with Jesus. While she is obviously still his mother, things shift in this story, and she moves from a person of influence in his life to taking on more of a disciple role.

《新約》中也曾多次提到馬利亞，但沒有對馬利亞這個人給與更多的了解。其中之一是《約翰福音》第 2 章中迦拿的婚禮。這件事實際上是馬利亞與耶穌關係的一個重要轉捩點。雖然她顯然仍然是他的母親，但這個故事中發生了變化的事情是，她從一個對他生活有影響的人變成了更多是一位門徒的角色。

Mary was also at Jesus's crucifixion, and we know she was still alive when the new church began from Act 1:14-15. After this, there is no other mention of her.

耶穌被釘十字架時，馬利亞也在場，我們知道當新教會從《使徒行傳》1:14-15 開始建立時，她還活著。此後，再無其他人提及她。

We also know that Mary had other children, such as James, who went on to lead the early church in Jerusalem. Although we don't have lots of details about her life, we know more about her than her husband, Joseph, which is unusual in a patriarchal society.

我們也知道馬利亞還有其他孩子，例如雅各，他後來領導了耶路撒冷的早期教會。雖然我們沒有太多關於她生活的細節，但我們對她的了解比她的丈夫約瑟還要多，這在父權社會中是不尋常的。

As the most significant woman in the early Christian movement, quite a lot of speculation and legend has surrounded her.

作為早期基督教運動中最重要女性，圍繞著她有許多猜測和傳說。

For instance, the Roman Catholic church teaches that Mary was sinless. As someone sinless, they teach she was transported bodily into heaven as she neared death.

例如，羅馬天主教教導馬利亞是無罪的。作為一個無罪的人，他們教導她在瀕臨死亡時她的肉身被傳送到天堂。

For some, she is even more significant than Jesus to the Christian faith. She is prayed to as the mother who has the ear of her son and can, therefore, intercede on behalf of those who pray to her.

對某些人來說，她對基督教信仰的重要性甚至比耶穌更為重要。人們向她祈禱，就像母親一樣，她的兒子必會聽她的，因此她可以代表那些向她祈禱的人代禱。

If the Bible is our authority in these matters, then there is no explicit evidence or even implied assumptions that this is the case for Mary. The Bible encourages us to have a realistic picture of Mary. She was human in every way like we are. She is not to be elevated to a demi-god status.

如果《聖經》是我們在這些問題上的權威，那麼就沒有明確的證據，甚至沒有暗示的假設表明馬利亞就是如此情況。《聖經》鼓勵我們對馬利亞有一個實際的認識。她在各方面都像我們一樣是人，她不應該被提升到半個神明的地位。

Mary is an engaged teenage peasant girl of Jewish heritage from a backwater nothing village in Galilee. She has no social standing. She is well on her way to disappearing into a life of obscurity like most of us. Then everything changed.

馬利亞是一位訂了婚的猶太裔農家少女，來自加利利一個窮鄉僻壤的村莊。她沒有社會地位。她正像我們大多數人一樣，逐漸消失在默默無聞的生活中。然後一切都變了。

MARY IN THE SPOTLIGHT 聚光燈下的馬利亞

Everything changed when she had a visit from an angel. This angel has informed her that she is going to have a baby. On most occasions, this would be a moment of excitement, joy, and celebration. It's news you are eager to share. Who knows, maybe this was Mary's hope after she and Joseph got married and settled down.

當天使拜訪她時，一切都改變了。這位天使通知她，她將要生一個孩子。在大多數情況下，這將是一個令人興奮、喜悅和慶祝的時刻。這是您渴望分享的新聞。誰知道呢，也許這就是馬利亞對和約瑟結婚安居後的希望。

Instead, Mary finds herself in the middle of a scandal. The baby will be born out of wedlock.

然而，馬利亞發現自己陷入了醜聞之中。孩子將是未婚而生的。

Women within this culture who had children outside of marriage could, at best, carry an unpleasant, stench-like stigma around with them for the rest of their lives, or at worst, bring physical danger, possibly even death. This would also extend to their husbands with the potential to flow onto their extended family too.

在這種文化中，婚外生育的女性充其量可能會在餘生中帶著一種令人不快的、惡臭般的恥辱，或者最壞的情況下，帶來身命危險，甚至可能死亡。這也將延伸到她們的丈夫，也有可能影響到她們的大家庭。

We see in Matthew 1 that even Joseph had decided to break off the engagement. He knew that if he married her, then they and their families would be shunned and always suspected in their shame and honour society.

我們在《馬太福音》第 1 章看到，就連約瑟也決定解除婚約。他知道，如果他娶了她，那麼他們和他們的家人就會在這個恥辱和榮譽社會中受到迴避和懷疑。

To accept this situation, Mary knew that for the rest of her life, she would be stigmatised as 'that' woman. There is no indication that the speculation and gossip would have left her. It's not like everyone believed Jesus was God's incarnate, so Mary carried the stigma of being an unfaithful woman all her life.

去接受這種處境，馬利亞知道，她的餘生都會被汗名化為「那個」女人。沒有跡象表明猜測和流言蜚語會離開她。並不是每個人都相信耶穌是神成為肉身，所以馬利亞一生都背負著不忠女人的羞恥。

Who was going to believe a pregnant peasant teenage girl that God made me pregnant?! Who's going to believe even an older woman that it was the Holy Spirit's fault?

誰會相信一個懷孕的農家少女說是上帝讓我懷孕了？即使是年長的女人，誰會相信這是聖靈的錯呢？

On top of that stigma being attached to her there is also the issue of BEING THE MOTHER OF JESUS. To raise the Son of God would have brought with it some tremendous pressure!

除了她身上的恥辱之外，還有一個問題是她要成為耶穌的母親。養育神的兒子，將會帶來巨大的壓力！

After the scandal surrounding his birth it's likely many people around Mary would still not have been very warm or welcoming. Even as Jesus grew older, Mary must have experienced speculation and disdain over Jesus' claims.

圍繞在有關他出生的醜聞之外，馬利亞周圍的許多人可能仍然不會非常熱情或歡迎。即使耶穌長大了，馬利亞也一定經歷對耶穌的宣稱的猜測和鄙視。

She was also just a normal human mother with normal feelings and emotions, yet raising a perfect, sinless child!

她也只是一個普通的人類母親，有著普通正常的感情和情緒，卻養育著一個完美、無罪的孩子！

When Jesus was 12, the family was returning to Nazareth from Jerusalem for the Passover Feast when they realised they had lost Him a full day after leaving. They'd lost the Son of God! It took three full days to find him.

耶穌 12 歲時，全家到耶路撒冷過逾越節後返回拿撒勒，這時他們走了一天的路程才意識到他不在他們當中。他們掉失了神的兒子！足足花了三天才找到他。

You can imagine the frustration Mary must've felt and how distressed she would have been. She said, "***Son, why have you treated us like this? Your father and I have been anxiously searching for you.***" (Luke 2:48)

你可以想像馬利亞一定感到多麼沮喪和痛苦。她說：「我兒啊，為甚麼對我們這樣做呢？看哪，你父親和我很焦急，到處找你！」（路 2:48）

She was hurt by what appeared to be the carelessness and selfishness of Jesus. While Jesus tried to explain, she didn't yet understand.

她因耶穌的粗心和自私而受到傷害。雖然耶穌試圖解釋，但她還是不明白。

Mary also dealt with the frustration of taking second place in Jesus' life. Matthew 12:46-50 tells us that when she arrived at the house where Jesus was teaching, the crowd was so large that she had to stand outside waiting to speak with Him. She had to wait patiently and quietly as His ministry unfolded.

馬利亞也面對在耶穌的生命中居第二位的挫敗感。《馬太福音》12:46-50 告訴我們，當她到達耶穌正在教導的房子時，人群太多了，她不得不站在外面等著與耶穌說話。在他的事工展開時，她必須耐心、安靜地等待。

And she experienced the grief and horror of watching her son tortured and killed by crucifixion in the most horrendous way.

她目睹自己的兒子以最可怕的方式被釘在十字架上被折磨和殺害，她經歷了悲傷和恐懼。

Mary had to let go of what she treasured so much in her son Jesus so that He could fulfil God's mission.

馬利亞必須放棄她在兒子耶穌身上所珍視的東西，這樣他才能完成上帝的使命。

Mary was unexpectedly thrust into the spotlight over two thousand years ago, and she is still in the spotlight today, despite us not knowing much about her.

兩千多年前，馬利亞出乎意料地成為人們關注的焦點，儘管我們對她知之甚少，但今天她仍然是人們關注的焦點。

Around half of the world's population, over 3.5 billion people, celebrate Christmas. It is the most widely celebrated holiday in the world, with more than 160 countries declaring it a holiday season.

世界上有大約一半的人口，超過 35 億人，慶祝聖誕節。這是世界上慶祝最廣泛的節日，有 160 多個國家宣佈這一日為節日。

Christmas is big, but it started small – a teenage girl in a nondescript town in the Middle East. What the angel told Mary was a message that had been foretold for many years.

聖誕節很重要盛大，但它從很微小的開始——中東一個不起眼的小鎮上的一個十幾歲的女孩。天使告訴馬利亞的話是早已預言了很多年的信息。

This teenage girl was the first one to get the message that the long-promised, great salvation would come into the world through a baby born in Bethlehem, and his name would be Jesus.

這個十幾歲的女孩是第一個得到這個應許已久的，偉大救恩將透過一個出生在伯利恆的嬰兒來到世界，他的名字將是耶穌的信息的人。

This Jesus is the Lord of the universe, descending into time and space to save humanity. Mary is the first person to hear this good news in the form that we have today.

這位耶穌是宇宙的主宰，降臨在時空中去拯救人類。馬利亞是第一個以我們今天的形式聽到這個好消息的人。

It's pretty cool that our model for belief in Jesus is a teenage girl. An unwed peasant teenager and mother.

我們信耶穌的榜樣是一個十幾歲的女孩，這真是太酷了。未婚的農民少年和母親。

Mary is still in the spotlight today, not because she is the mother of the most influential person in history, but because of how she responded to him.

馬利亞今天仍然是人們關注的焦點，不是因為她是歷史上最具有影響力的人的母親，而是因為她對他的回應。

This is where we see Mary's steadfast faith.

這就是我們看到馬利亞堅定不移的信的地方。

MARY, STEADFAST IN FAITH 馬利亞，堅定不移地信

With all that Mary was navigating from such a young age and right through her life, her faith is quite remarkable. Mary's first response to the angel is a healthy doubt.

馬利亞從這麼小就經歷了這一切，並貫穿了她的一生，她的信是相當非凡的。馬利亞對天使的第一個反應是一個健康的懷疑。

The assumption of many of our day is that religious people just don't ask questions. They have a blind faith. They turn their minds off.

我們今天這個時間的許多人的假設是，宗教人士就是不問問題。他們有一種盲目的信。他們關閉了他們的思想。

That is not what Mary did...neither should we. When the angel showed up and greeted Mary, we are told in Luke 1:29 of Mary's response: *Mary was greatly troubled at his words and wondered what kind of greeting this might be.*

那不是馬利亞所做的事……我們也不應該這樣做。當天使出現並向馬利亞問安時，《路加福音》1章29節告訴我們馬利亞的回應：馬利亞因這話就很驚慌，又反覆思考這樣問候是甚麼意思。

The word *wondered* there, in the original language, is an accounting word. It means to take an audit. It means to be very rational – taking stock and weighing arguments.

這個詞反覆思考在原文中，有一個會計詞。意思是進行審計。這意味著要非常理性——盤點評估並權衡論點。

When the angel showed up, she started to ask questions. Mary's response does not lack a thoughtful, considered response. It is the heart and head working together.

當天使出現時，她開始提問。馬利亞的回應並不缺乏深思熟慮、經過深思熟慮的回應。這是心靈和頭腦一起工作。

She has her doubts, and she is asking questions. This is so important because we assume those ancient people were more ignorant than us modern people.

她有她的疑問，她也提出問題。這是非常重要的，因為我們經常假設那些古代人比我們現代人更無知。

In our modern arrogance we just assume that former generations and ages were superstitious and believed anything. And yet, people back then had the same kind of IQs that we have now. They could think.

在我們現代的傲慢中，我們只是假設前幾代人和時代是迷信的，並且什麼都相信。然而，當時的人們和我們現在的智商是一樣的。他們可以思考。

Mary is responding in the same way we would if an angel showed up and started to talk to us. The difference between them and us is we have been trained not to believe in the supernatural at all, but Mary, as a Jew, had been taught not to think that God could possibly be a human being at all.

馬利亞的回應方式就正如若有一位天使出現並開始與我們交談一樣。他們和我們之間的區別是，我們被教育得根本不相信超自然現象，但馬利亞身為猶太人，卻被教導不要認為上帝根本上是不可能成為一個人。

The barriers she faces for belief are every bit as big as the ones we face today. But a combination of evidence and experience shattered those barriers.

她在信方面面臨的障礙與我們今天面臨的障礙一樣大。但證據和經驗的結合打破了這些障礙。

It is interesting that earlier in this chapter, an angel appeared to announce another miraculous birth. This time to Zechariah, the father of John the Baptist. Zechariah asks questions because he is very doubtful. The angel strikes him mute, and he isn't able to speak until his son is born.

有趣的是，在本章早些時候，一位天使出現宣布了另一個奇蹟的誕生。這次是向撒迦利亞，施洗約翰的父親。撒迦利亞提出問題是因為他很懷疑。天使使他成為了啞巴，直到他的兒子出生前他都無法說話。

Mary's response to the angel is very similar, but the angel blesses her and leaves. What's that all about? Did Zechariah get a grumpy angel and Mary's one was in a better mood? What we have instead is the Bible's nuance on the issue of doubt.

馬利亞對天使的反應非常相似，但天使祝福了她並離開了。這是怎麼回事？撒迦利亞的天使是不是脾氣暴躁，而馬利亞的天使心情比較好？相反，我們所看到的是《聖經》在懷疑問題上的細微差別。

The Bible doesn't present doubt as being all bad or all good. There is a kind of doubt that is a sign of a closed mind and a kind that is a sign of an open mind. One kind wants answers, and the other doesn't. Mary's doubt is the kind that wants answers.

《聖經》並沒有將懷疑視為全壞或全是好。有一種懷疑是思想封閉的標誌，另一種懷疑是思想開放的標誌。一種想要答案，另一種則不需要。馬利亞的疑問是那種想要答案的疑問。

She is willing to get out of the driver's seat of her life, if she can be shown the truth is other than what she thought.

如果她能看到真相與她想像的不同，她願意把生命的駕駛座讓出。

Zechariah's doubt was using questions as a way to stay in control of his life. Mary's doubt finally led her to what we might call a *cautious surrender*. Her great words are in Luke 1:38: ***I am the Lord's servant," Mary answered. "May your word to me be fulfilled."***

撒迦利亞的懷疑是利用問題來作為仍然可控制自己的生命的一種方式。馬利亞的懷疑最終導致她採取了我們可以稱之為謹慎投降的態度。《路加福音》1章38節是她的名言：馬利亞說：「**我是主的使女，願意照你的話實現在我身上。**」

She knows what she is being called into. She's about to have a child. Even if Joseph stays with her, people will be able to add it up. They had calendars back then.

她知道自己被呼召去做什麼。她快要生孩子。就算約瑟留在她身邊，人們也能算出來。那時他們有日曆。

She lived in a traditional, paternalistic society. She knew she would always be seen as the bearer of an illegitimate child. She was about to begin a life of disgrace. She says I'll take it. I could only imagine she was cautious, but it was surrender.

她生活在一個傳統的家長式社會。她知道她永遠會被視為私生子的生育者。她即將開始一段恥辱的生命。她說我會接受。我只能想像她很謹慎，但這就是投降。

When the angel said she was going to give birth to a child and you will call his name Jesus, Mary knew right away something significant was going on. Mary didn't get to do what is normal and right for a parent to do – she didn't choose the child's name.

當天使說你要懷孕生子，要給他起名叫耶穌，馬利亞立刻就知道一件重大的事情要發生。馬利亞沒有機會做父母應該做的正常和正確的事——她沒有為孩子選擇名字。

In every other normal case, the father and mother are the authority over the child. It is their right to name the child. Not this child.

在其他正常情況下，父親和母親是孩子的權威。給孩子取名字是他們的權利。不是這個孩子。

If Jesus were to come into Mary's life or into our life, he would be in charge. He names us, and we don't name him. He calls the shots for us; we don't call the shots for him.

如果耶穌進入馬利亞的生命或我們的生命，他就會是話事那位。他給我們取名字，我們不會給他取名字。他為我們發號施令；我們不替他做主。

Mary says, *I am the Lord's servant, may your word to me be fulfilled*. Mary knows she is taking her hands off her life by taking Jesus in her arms.

馬利亞說：「我是主的使女，願意照你的話實現在我身上。」馬利亞知道，要把耶穌抱在懷裡，她的手就不可以再把持著自己的生命必須抽離。

Her surrender was willing and joyful, even if cautious. She doesn't do it under duress. Mary heads off to visit her cousin Elizabeth. We see from v.36 that she is miraculously 6 months pregnant with John the Baptist.

她的投降是心甘情願且快樂的，儘管很謹慎。她不是在脅迫下這麼做的。馬利亞出發去拜訪她的表姐伊利莎白。我們從第36節看到，她奇蹟般地懷了施洗約翰6個月。

When the pregnant Mary arrives at Elizabeth's house, John leaps inside of Elizabeth. This visit is a meeting of the two children! Even as an unborn baby, John acknowledges that there is someone greater "in the room," so to speak.

當懷孕的馬利亞到達伊利莎白的家時，約翰在伊利莎白的體內跳動。這次來訪是兩個孩子的一次見面！可以說，即使作為未出生的嬰兒，約翰也承認有一個更偉大的人在「房間裡」。

Elizabeth confirms this to Mary that, in fact, Mary IS carrying the son of God. "Blessed are you among women, and *blessed is the child you will bear!* 43 But why am I so favoured, that the *mother of my Lord* should come to me?"

伊利莎白向馬利亞證實了這一點，事實上，馬利亞懷著上帝的兒子。「你在婦女中是有福的！你所懷的胎也是有福的！43 我主的母親到我這裏來，為何這事臨到我呢？」

Mary overflows with joy that God's promised son and rescuer is coming into this world! She breaks out in song. It's a song that declares God is true to his promises. He is a merciful God. He's a powerful God. He's a God who turns the values of the world on their head by favouring the poor, the hungry, and the lowly.

馬利亞因為上帝應許的兒子和拯救者即將來到這個世界而欣喜若狂！她突然大聲歌頌。這首歌宣告上帝信守祂的諾言。祂是一位慈悲的神。祂是一位強大的神。祂是一位透過偏愛窮人、飢餓和卑微的來扭轉顛覆世界價值觀的上帝。

Something About Mary for Us 對於我們一些關於馬利亞的事

This poor teenage girl, at the bottom of the first-century social ladder, is now known by the vast majority of people who ever lived. Not because she made herself great but because she humbled herself and surrendered to one infinitely greater.

這個貧窮的少女，處於第一世紀社會階梯的最底層，現在已被絕大多數曾經生存過的人所認識。不是因為她讓自己變得偉大，而是因為她謙卑自己並屈服於一位無限偉大的人。

What is even more amazing, she did this before she knew what the Greater One was going to do for her. The Easter events tell us that everything Mary did for Jesus, Jesus had done for Mary, but by infinite measure.

更令人驚訝的是，她在還不知道大帝要為她做什麼之前就這麼做了。復活節事件告訴我們，馬利亞為耶穌所做的一切，耶穌也為馬利亞做了，但程度是無限的。

We are told later in the NT that though Jesus is the creator God of the universe, he humbled himself and became a servant for all. He went lower than anyone before him.

《新約》後來告訴我們，雖然耶穌是宇宙的創造主，但祂謙卑自己，成為所有人的僕人。他比他之前的任何人都更謙卑。

He became the baby of the lowest. The God whose power and might created the universe was cradled in the arms of a teenager he made. This God took his hands off his life. Just before his execution, his prayer to his Father was '*not my will, but yours be done*'. Just like Mary!

他成了最底層的人的嬰兒。擁有力量去創造了宇宙的上帝被祂所創造的一個少女抱在懷裡。這位上帝把手從他的生命中抽離。就在他被處死之前，他向天父祈禱「不是照我的意願，而是要成全你的旨意。」就像馬利亞一樣！

Let us not fall lower in the test of faith than this first-century, unwed, peasant, teenage mother from Palestine. We have more resources than Mary did. We live this side of Jesus and so we have the ultimate reason to follow in her footsteps. Mary did not have the

benefit of knowing that her son would die, that he would be resurrected and that he would repair the broken relationship between humanity and our creator God.

讓我們在信的考驗中，不要低於這位來自巴勒斯坦的第一世紀、未婚、農民、十幾歲的母親。我們比馬利亞擁有更多的資源。我們活在耶穌已復活後的這一邊，所以我們有最終的理由跟隨她的腳步。馬利亞不知道她的兒子會死，他會復活，他會修復人類與我們的創造者上帝之間破裂的關係。

We have that benefit. We have the benefit of God's gift to us over 2000 years ago. We have the evidence of Jesus' death and his resurrection, we have the evidence of His promise to this world fulfilled!

我們有這個優點。我們受益於 2000 多年前上帝給我們的禮物。我們有耶穌的死和復活的證據，我們有祂對這個世界的應許實現的證據！

We are able to see Jesus being a great servant. We have God's goodness, his kindness, his infinite generosity. We have the gift of the Holy Spirit!

我們能夠看見耶穌是一位偉大的僕人。我們有神的良善、仁慈和無限的慷慨。我們有聖靈的恩賜！

Mary believed the angel when he said in v 37 that with God, nothing is impossible. A poor fifteen-year-old near the bottom of the social ladder knew that if she surrendered to God, she would fall even lower.

當天使在第 37 節說，在神沒有難成的事時，馬利亞相信了他。一個接近社會階梯底層的十五歲貧窮女孩知道，如果她屈服於上帝，她會跌得更低。

Yet, her faith, her trust, and her deep love of God allowed her to accept his plan – she humbled herself, and she became a servant. And for 2000 years she has been celebrated as Blessed. The way of greatness is the way of humble surrender to the infinitely great One.

然而，她的信、她的信靠和她對神的深愛讓她接受了他的計劃——她謙卑自己，成為了一個僕人。2000 年來，她一直被譽為有福之人。偉大之道就是謙卑地臣服於無限偉大的那一位。

Treasure Jesus. Open your heart and mind and echo the words of Mary over every aspect of your life – *let it be done according to your will.*

珍惜耶穌。打開你的心靈和思想，在你生命的各個方面呼應馬利亞的話——願意照你的話實現在我身上。