

## Why do we still need Christmas? Because We Do Not See What God Sees

### 为什么我们还需要圣诞节？因为我们不看神所见

Luke 1:5-25/57-66 on 08-Dec-2019 路加福音 1: 5-25/57-66 在 2019 年 12 月 8 日

Do you see what I see? Rabbit or Duck? What seems impossible to work out at first but you will get it eventually with some help, how about this one and imagine ‘a duck is eating a rabbit’, it works as an illusion but in real life can someone be both righteous in God’s eyes and doubtful and unbelieving at the same time?

你看到我所看到的吗？是兔子还是鸭子？起初似乎不可能解决的事物，但当你得到一些帮助后会得到答案，再看这个和想象‘鸭子正在吃兔子’，作为一个错觉可行，但在现实生活中，有人可以既在上帝的眼中看为义人，同时满有怀疑和不信吗？

There are a couple in the gospel of Luke, Zechariah the husband is a priest and his wife Elizabeth. This couple is identified in 1:6-7 as

在路加福音中有一对夫妇，丈夫是祭司撒迦利亚和他的妻子伊利莎白。这对夫妇在 1: 6-7 中被确定为

*6 Both of them were righteous in the sight of God, observing all the Lord’s commands and decrees blamelessly. 7 But they were childless because Elizabeth was not able to conceive, and they were both very old.*

6 他们两人在上帝面前都是义人，遵行主的一切诫命和条例，没有可指责的。7 只是他们没有孩子，因为伊利莎白不生育，两个人又年纪老迈了。

Righteous in God’s eyes and blameless in obeying the law but childless, and the reason is “because Elizabeth was not able to conceive, and they were both very old”. The word “But” at the beginning of the verse 7 highlighted this as out of expectation, somewhat unusual.

在上帝的眼中是义人，在遵守法律时无可指责，但是没有孩子，原因是“因为伊利莎白不生育，两个人又年纪老迈了。”。第 7 节开头的“只是”一词强调这是出乎意料，有点不寻常。

What would we normally expect for someone who are considered to be righteous in God's eyes and blameless in obedience?

对于在神眼中被认为是正义、在顺从中无可指责的人，我们通常期望什么？

Chinese greet each other in the New Year by saying "Xīn xiǎng shì chéng", 'Xīn' is Heart, 'Xiǎng' is Wishes, 'Shì' is Things and 'Chéng' is Fulfil, "what we wish for will come true". We may expect the same for someone who find favour in God's eyes, they will get what they wish for. But this couple did not have any child, what do you think about them? Are they really righteous and blameless? If obey God will get blessing, they do not have the blessing of child, is there something wrong about their obedience?

中国人在新的一年里互相问候，说"心想事成"，'Xīn'心，'Xiǎng'愿望的，'Shì'事物，'Chéng'成真，"我们的愿望将成真"。我们可能对于在上帝眼中得到恩惠的人，期望得到同样的待遇。但是这对夫妇没有孩子，你觉得他们怎么样？他们真的是正义的，无可指责的吗？如果服从上帝会得到祝福，他们没有孩子的祝福，他们的服从是否出了错？

### Zechariah 撒迦利亚

Let us first look at Zechariah, he is named after the prophet that written second last book of Old Testament, from what we have just read he is old and was called to serve in the temple to burn incense,

让我们先看看撒迦利亚，他的名字以写《旧约》最后第二本书的先知命名，从我们刚刚读到的他已年纪老迈，被抽签去圣殿里烧香，

*11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12 When Zechariah saw him, he was startled and was gripped with fear.*

*11 有主的一个使者站在香坛的右边，向他显现。12 撒迦利亚看见，就惊慌害怕。*

When Zechariah saw the angel, he was startled and was gripped with fear. Fair enough to be startled, I would be if someone suddenly appear in front of me, but gripped with fear, terrified, what is the reason of that respond?

当撒迦利亚看到天使时，他大吃一惊，恐惧笼罩。被吓了一跳可以理解，如果有人突然出现在我面前我也会被吓惊，但惊慌害怕、恐惧所笼罩，为什么有这样的反应？

As I have said, he is named after one of the prophet in the Old Testament, one of the reason for his fear would have to do with his knowledge attached to his own name and the angel, his name means “God Remembers,” and in the Old Testament angel were often sent to execute God’s judgement.

正如我所说，他是以《旧约》中一位先知的名字命名的，他害怕的原因之一，就是他对自已的名字和天使的认识，他的名字的意思是“上帝记得”，在《旧约》中天使经常奉命去执行神的审判。

In Genesis 19, God destroyed Sodom and Gomorrah by an angel; in Exodus, an angel of God brought the Israel out of Egypt, led them through the wilderness and drive out all the people in the Promise Land for them to settle there. Many examples of angel carry out God’s judgement on individuals or nations in Zechariah the prophet and the Old Testament.

在《创世记》19 中，上帝用天使毁灭了所多玛和蛾摩拉；在《出埃及记》中，一位天使把以色列带出埃及，带领他们穿过荒野，驱赶了应许地里所有的人，让他们在那里定居。在《撒迦利亚书》和《旧约》中许多天使执行神对个人或国家的判断的例子。

His fear may have to do with focusing too much on what someone would call the scary side of God, they see God as *the unrelenting punisher of wrong*, the *all-powerful sovereign ruler* that does not care, one that allow all the suffering and pain without giving explanation. However the Bible also talks about how God sent angel to look after widows or those in trouble like Hagar, Abraham’s servant wife, in Genesis 16; or Judge 13, Samson’s mum was barren and visited by angel before conceiving him. We pick and choose the image of God that most the time is not the complete picture of who God really is, and we become fearful.

他的恐惧可能因过分关注被人们称之为上帝可怕的一面有关，他们视上帝为**不懈的错误惩罚者**，一个**全能的主权统治者**，没有关怀，一个允许所有的苦痛存在而不给出解释。然而，圣经也谈到上帝如何派天使照顾寡妇或那些陷入困境的人，如在《创世记》16 亚伯拉罕的婢女妻子，夏甲；或《士师记》13，参孙的妈妈本是不怀孕，不生育的，在天使显现后才怀上了他。我们挑选和拣择看上帝为某样形象，大多数时间不是上帝究竟是谁的完整画面，我们因而变得恐惧。

Evangelist and apologist, Ravi Zacharias, says, people always tend to have an idea that *“Malevolence is God’s doing; benevolence is evolutionary wisdom”* where *“Natural disasters, tragedies, and cataclysmic events are ironically called ‘acts of God.’* Oddly enough, *a bumper crop, a beautiful day, a close brush with what should have been death but wasn’t, the wonderful joys and pleasures of life are given no such benevolent source.”*

传道家和护教家，拉维·撒迦利亚说，人们总是倾向于有一个想法，即"**恶意的全是出于上帝；善意的全是来自于智慧的进化**"，自然灾害、悲剧和灾难性事件被讽刺地称为"**上帝的作为**"。奇怪的是，丰收的一天，美好的一天，与本应导致死亡却没有的近距离接触，生命的美好和快乐，都没有说为**来自于智慧的进化**。"

Even though he is a priest, he is fearful because *he did not see God as how God see him*, like many of us, *he obeys God out of fear or routine and tradition*. The fact that they are childless would also contribute to their uncertainty and fear.

即使他是一个祭司，他惊慌害怕，**因为他不看上帝所见**，像我们许多人一样，**他对上帝的服从是出于恐惧或例行公事和传统**。他们没有孩子的事实，也会导致他们的疑虑和恐惧。

When I marry Vivian, we planned to enjoy a couple of years without kid, after that we try for a whole year without any success, so our GP suggest that we do some test, starting with me. I remember the very mixed feeling of waiting for the test result about my health. In one sense I wanted a healthy report so I was not the source of the problem, but that would mean all the weight of the problem will fall on Vivian. And if it was me, is the problem fixable? What if it is not, what other options do we have, millions of questions went through my mind.

当我与 Vivian 结婚时，我们计划享受几年没有孩子，之后我们尝试了整整一年，但没有任何成功，所以我们的家庭医生建议我们做一些测试，从我做起。我记得等待有关我健康情况的测试结果的感觉非常复杂。从某种意义上说，我想要一份健康的报告，所以我不是问题的根源，但那将意味着问题的所有重量都将落在 Vivian 身上。如果问题的根源是我，是可以解决的吗？如果不是，我们还有什么其他选择，我脑子里有数百万个问题。

Even though they have concluded that it was Elizabeth barrenness and their old age, Zechariah would also have questioned whether there is something wrong with himself. We were told he observes all the Lord's commands and decrees blamelessly, but *we were not told why*. Did he try to fix his problem or that uncertainty about himself by being *meticulous* in everything he does? Did he *do everything blamelessly* hoping *to try to win God's favour* in getting a child?

即使他们断定原因是伊利莎白的不生育和两个人年纪老迈，撒迦利亚仍然会质疑自己是否有问题。我们被告知，他无可指责地遵守主的所有诫命和条例，但我们**没有被告知为什么**。他是否试图通过**一丝不苟地**做每一件事来修复自己的问题和疑虑？他们是否**无可指责地事奉**为想**赢得上帝的青睐**以致可得到孩子？

In Zechariah 7:5, the word of the Lord Almighty came to Zechariah the prophet to ask his people when they were performing their religious duty, ***was it really for the Lord that they are doing them? Were you not just doing the duties for yourselves?***

在《撒迦利亚书》7:5 中，万军之耶和華的话来到先知撒迦利亚，去问他全体百姓和祭司在履行宗教义务时，***他们真的在向他做吗？你岂不是只为自己而做吗？***

I used to approach religion with the same kind of mindset, treating as a tool to better my life, treating it as a moral compass to live a good life. I still fall back into that trap of being religious, having an upright and blameless life but fearful, not 100% sure whether I have done enough. Do you sometime feel the same way too?

我过去常常以同样的心态对待宗教，把宗教当作改善生活的工具，把它当作来过上好生活的道德指南针。我有时仍然会掉入这宗教的陷阱，尝试过一个正空，无可指责的生活却心中满是恐惧，不是 100%肯定我是否做得足够。你也有这样的同感吗？

Knowing his state of mind the angel said to him, in v13,

知道他的精神状态，天使对他说，在第 13 节，

*“Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. 14 He will be a joy and delight to you, and many will rejoice because of his birth,*

*「撒迦利亚，不要害怕，因为你的祈祷已经被听见了。你的妻子伊利莎白要给你生一个儿子，你要给他起名叫约翰。14 你必欢喜快乐；有许多人因他出世也必喜乐。*

The angel goes on for another 3 verses focusing on what his son will become and the great things he will achieve, and what he needs to do for his whole life. The message of the angel is clearly about his son who will call John and the Lord that he will serve.

天使接着用了 3 节经文，专注于他的儿子将变成怎样，将实现什么伟大的事情，以及他需要一生做些什么。天使的信息显然是全关于那将起名叫约翰的儿子，和他将要事奉的主。

The way Zechariah replies show that deep down, he did not believe God can do the impossible of using him in his old age and giving him a son to bring back many of the people of Israel to the Lord their God.

撒迦利亚的响应表明，他扎根不相信上帝可以做在他晚年利用他作不可能的事，给他一个儿子，并把许多以色列人带回他们的上帝。

*18 Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years." 19 The angel said to him, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 20 And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time."*

18 撒迦利亚对天使说：「我怎么能知道这事呢？我已经老了，我的妻子也年纪老迈了。」19 天使回答他说：「我是站在上帝面前的加百列，奉差遣来对你说话，把这好消息报给你。20 到了时候，这些话必然应验；只因你不信我的话，你会成为哑巴，不能说话，直到这些事实实现的日子。」

The angel Gabriel took offence of Zechariah's question and the statement about himself and his wife. What was wrong with his reply?

天使加百列对撒迦利亚的问题和关于他自己和他的妻子的陈述感到冒犯。他的回答有什么问题？

*"How can I be sure of this? I am an old man and my wife is well along in years."* When Gabriel was clearly focusing on the great work that God is going to do through his son and the Lord, Zechariah was focusing on himself and his wife. He is beyond doubting or questioning, he had decided that God is not going to give him a son or restore Israel in his lifetime. He asked for proof to counter his unbelieve.

「我怎么能知道这事呢？我已经老了，我的妻子也年纪老迈了。」当加百列显然把注意力集中在上帝要通过他的儿子和主做的伟大工作时，撒迦利亚专注于他自己和他的妻子。他已超越了疑问或质疑，他已决定上帝不会在他的有生之年给他一个儿子或把以色列复兴。他要求提供证据来反驳他的不信。

Another apologist, **Os Guinness**, points out, "If people are '**torn**' between options, unable to '**make up**' their minds, or if they are '**up in the air**' over something and unsure which side they should '**come down on**,' or if they are furiously '**debating**' with themselves or '**hanging back**,' or weighting up their '**reservation**,' that are nothing if not '**in two minds**.'"

This condition of doubleness is **the essence of doubt.**” But Zachariah seems very resolute with his statement about himself and his wife that *it is impossible* for them to have a child at their condition.

另一位护道者，**奥斯·吉尼斯**，指出，“如果人们在选择之间‘**进退两难**’，不能‘**做出**’他们的决定，或者如果他们在‘**半天中**’，不确定他们应该在那里‘**落地**’，或者如果他们愤怒地与自己‘**辩论**’或‘**有所保留**’，或在衡量他们的‘**保留**’，一直在‘**三心两意**’。这种双面性的情况是**疑惑的本质**。但撒迦利亚似乎对他自己和他的妻子的陈述非常坚决，他们不可能在自己的情况下生孩子。

Zechariah looks at his ability and conditions *instead of listens to and believes the words of God*, he relies on his own understanding about his situation, *how he sees himself instead of how God sees him and his wife*. So when an angel appears to say that it is going to happen right there and then, he asked for proof.

撒迦利亚看他的能力和条件，而不是听和相信上帝的话，他依靠他自己对他的情况的理解，他看的是自己，而不是上帝如何看待他和他的妻子。所以，当一个天使似乎说现在将会在那里发生，他要求证据。

Zechariah asked for a proof, a **sign** for what is going to happen, so God gave him a **sign** by taking away his ability to speak until the day all that God had said come true. He literally becomes what he asked for, he asked for a **sign** and God make him mute and *he has to keep signing for nine months*. God listened to what Zechariah asked of him and **Zechariah becomes part of the answer to what he asked.**

撒迦利亚要求一个证据，一个将要发生的事情的**征兆(sign)**，所以上帝给了他一个**兆头(sign)**，把他说话的能力挪走，直到这些事实实现的日子。他按照他的话成为了他所要求的，他要求一个**征兆(sign)**和上帝使他成为哑巴，他必须九个月以手势(signing)说话。上帝听了撒迦利亚的要求，并以他作为他所要求的答案的一部分。

People often ask or question whether the Bible is the truth, whether God’s way is the way of life we should adopt and embrace, and Jesus said in John 8:31-32 to those who had believed him, **“If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”**

人们经常问或怀疑圣经是否真实，神的道是否我们应该采纳和拥抱的生活方式，耶稣在约翰福音 8: 31-32 对相信他的人说：“你们若继续遵守我的道，就真是我的门徒了。32 你们将认识真理，真理会使你们自由。”

Hold to Jesus teaching, not making excuses before you even try, listen carefully to what the Bible tells us about God and how our relationship with God and others meant to be and live it out in your life is the way to know the truth and understand how God can do the impossible in your life.

遵守坚持耶稣的教导，不要在未尝试之前找借口，仔细听从圣经告诉我们关于神，以及我们与神和其他人的关系，以及我们的生命应如何活出来，是了解真理和了解神如何在你生命中造就不可能的事的方法。

### Elizabeth 伊利莎白

Life had changed for both Zechariah and Elizabeth after Zechariah encountered God. *A new life* has started in and among them, *growing in Elizabeth's tummy*, and it is a matter of time before the good news of God is revealed. We have just seen how the husband responded let us now look at the wife Elizabeth.

在撒迦利亚遇见上帝后，撒迦利亚和伊利莎白的生命都被改变了。新的生命已经开始，在伊利莎白的肚子里成长，上帝的好信息被实现的日子只是假以时日。我们刚刚看过丈夫的反应，让我们现在看看妻子伊利莎白。

*24 After this his wife Elizabeth became pregnant and for five months remained in seclusion.*

24 这些日子以后，他的妻子伊利莎白就怀孕，隐藏了五个月

Why Elizabeth remain in seclusion for five months? Would it be because she is very cautious and careful about her pregnancy? The general rule for a Chinese couple is not to tell anyone about any pregnancy until up to 3 months, until the new life is fully settled within the mum. But why remain in seclusion for five months? From what she said in verse 25, she seems to view her new situation like Zechariah, "The Lord has done this for me," she seems to be focusing on herself.

为什么伊利莎白隐居了五个月？会因为她对她的怀孕十分谨慎吗？对于一对中国夫妇来说，一般规则是，在母亲完全安顿下来之前，在头三个月内不得告诉任何人任何怀孕情况。但是为什么在隐藏了五个月呢？从她在第 25 节所说的话中，她似乎像撒迦利亚一样看她的新情况，"这样看顾我"，她似乎也是自我中心。

She concerns about how people see her, she considers herself as a disgrace, "taken away my disgrace among the people." Her pregnancy was great news of new life but too good to be true for her old age, "In these days he has shown his favour." Having a new life is a great



thing, but she was too worried to be seen as someone who had been touched by God? ***Every encounter with God will result in changes, the changes are done by God***, like a baby growing in a woman's tummy, but it is so easy to be caught up and worrying about what is happening and forget that ***you are part of God's great plan of salvation to this world***.

她忧虑别人怎么看她，她认为自己是一种耻辱，"要除掉我在人前的羞耻"。她的怀孕是新生命的好信息，但对她的晚年来说是美好得难以置信，"主在眷顾我的日子"。拥有新的生命是一件伟大的事情，但她不看上帝怎样见她反而太担心别人会怎样看她？***每次与神相遇都会带来改变，改变是由上帝完成的***，就像婴儿在女人的肚子里生长一样，但是很容易为担心正在发生的事情而忧虑，忘记***你是上帝拯救这个世界的伟大计划的一部分***。

## Joy and Praises

### 欢乐和赞美

Two unbelieving, self-focused, shameful person seen by God as righteous and blameless in their obedience, because God is never wrong, he never makes mistake. *That is the truth we should hold on to even though at times we are, like Zechariah and Elizabeth, not sure about ourselves, God sees us differently to how we see ourselves.*

两个不信，自我中心，觉得羞耻的人被上帝看为义人和服从上无可指责，因为上帝永远是对的，他永远不会犯错。这是我们应该坚持的真理，即使我们有时像撒迦利亚和伊利莎白一样，对自己并不确定，上帝看我们与如何看自己是截然不同的。

*57 When it was time for Elizabeth to have her baby, she gave birth to a son. 58 Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy. 59 On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, 60 but his mother spoke up and said, "No! He is to be called John."*

57 伊利莎白的产期到了，生了一个儿子。58 邻里亲属听见主向她大施怜悯，就和她一同欢乐。59 到了第八日，他们来给孩子行割礼，并要照他父亲的名字叫他撒迦利亚。60 他母亲回应说：「不！要叫他约翰。」

She overcome her shame and shares her joy with others at the birth, but most importantly 8 days after the birth, she repeated what the angel Gabriel said, "*He is to be called John.*" Meaning ***God is Gracious***.

她克服了羞耻，在儿子出生时与他人分享她的欢乐，但最重要的是，在出生后 8 天，她重复了天使加百列的吩咐，"要叫他约翰"。意思是***上帝有恩惠***。

I can imagine Zechariah, not able to speak, with all the signing, has gotten through to her about the significant and meaning of the birth of their son and the important of trust and obedience towards the message of God. She was encouraged through Zechariah signing God's message to her.

我可以想象，撒迦利亚，不会说话，所有用手势，使她明白关于他们儿子出生的意义和重要性，以及信任和服从上帝的信息的重要性。她通过撒迦利亚以打手势把神的信息指明给她而受到鼓舞。

*62 Then they made signs to his father, to find out what he would like to name the child. 63 He asked for a writing tablet, and to everyone's astonishment he wrote, "His name is John." 64 Immediately his mouth was opened and his tongue set free, and he began to speak, praising God.*

62 他们就向他父亲打手势，问他这孩子要叫甚么名字。63 他要了一块写字的板，写上：「他的名字是约翰。」他们就都惊讶。64 撒迦利亚的口立刻开了，舌头也松了，就开始说话称颂上帝。

Zechariah had nine months to face how he used to live his life and to become ready to receives a new life. God addressed his unbelieve, his fear, his self-reliance. A self-centred priest and husband of a barren wife became father of the one who "*will bring back many of the people to God. And go on before the Lord to make people ready for Him.*"

撒迦利亚有九个月的时间去面对他过去如何自我生活，并准备他接受新的生命。上帝解决了他不相信，他的恐惧，他的自我中心。一个以自我为中心的祭司和一个不生育的妻子的丈夫成为一个“*将许多人带回上帝的人的父亲。又为主预备迎接他的百姓。*”

God's words (v.13-17) did come *true at their appointed time* (v.19-20), eight days after a son was born to them Zechariah writes on the writing tablet "*His name is John.*" He fulfilled the proof that he asked for, he become the answer to all his question about whether God can do the impossible in using him. His name is John meaning **God is Gracious**, is declared three times in this passage, by the angel, by Elizabeth, by Zechariah. **God is Gracious** to Zachariah and Elizabeth by giving them a son at their old age, **God is Gracious** to this world and his people, to you and me, by coming into this world to deal with the curse that human brought on ourselves.

神的话 (v.13-17) 在他们指定的日子 (v.19-20) 确实实现了, 他们的儿子出生后的第八天, 撒迦利亚在书写板上写道: “他的名字是约翰。” 他完成了他要求的征兆, 他成为所有关于上帝能否还使用他实现不可能的事物的问题的答案。他的名字是约翰, 意思是**上帝有恩惠**, 在这段经文中, 由天使, 由伊利莎白, 由撒迦利亚宣布了三次。**上帝有恩惠**, 在撒迦利亚和伊利莎白晚年给他们一个儿子, **上帝有恩惠**, 为这个世界和他的子民, 你和我, 来到这个世界, 处理人类给自己带来的诅咒。

Zechariah, after following God's instruction to declare **God is Gracious**, became a prophet himself, speaks of God's works throughout history to raise up a saviour for us *to enable us to serve him without fear in holiness and righteousness before him all our days.* (V.74-75)

撒迦利亚, 遵守神的教导去宣布**上帝有恩惠**, 就自己成为了先知, 讲出在神整个历史中的作为, 为我们专定一个救主, 使我们可以终身在他面前, 无所惧怕地用圣洁和公义事奉他。 (V.74-75)

Zechariah means *God remembers*, Christmas tells us that *God remembers us and sees us differently, enable us to serve him without fear. God remembers his promises to his people that is recorded in the Bible and fulfilled in the life of Jesus. Remembering God's word, hold to his teaching, you will know the truth and be able to see what God see in you and understand how God do the impossible in your life through Jesus.*

撒迦利亚这名子的意思是“上帝记得”, 圣诞节告诉我们, 神记得我们, **截然不同的看我们**, 使我们可无所畏惧地事奉他。神记得他对他的子民的承诺, 这些承诺被记录在圣经中, 并在耶稣的生命中实现。记住神的话语, 遵守他的教导, 你就会知道真理, 就能够看见神所看见你的, 并理解神如何在你的生命中通过耶稣成就不可能的事物。

We still need Christmas to remind us that we treated God like what Zechariah and Elizabeth did, unbelieving, self-focused and shameful, but **God never see us in the same way as how we see ourselves**. God see himself as our father and in Zechariah 2:8 he sees us as *the apple of his eyes*, very dear and close to Him. God's words about you, me, and his people, will always come true at their appointed time. God did the impossible by turning disgrace and shame to joy, God did the impossible changing unbelieving heart to a heart full of praises because God is gracious, Luke 1:68-70.

我们仍然需要圣诞节来提醒我们，我们对待上帝就像撒迦利亚和伊利莎白那样，不信，自我中心，羞耻，但上帝从来没有像我们看自己那样看见我们。神视自己为我们的父亲，在《撒迦利亚书》2: 8 中，他看我们为他眼中的瞳人，对他非常贵重和亲密。神对你、我和他的子民的信息，将永远在他们指定的时间实现。神把羞耻和耻辱变成欢乐，因为上帝有恩惠，把不可能改变的不信的心变成一颗充满赞美的心，路加福音 1: 68-70。

*68 "Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them. 69 He has raised up a horn of salvation for us in the house of his servant David 70(as he said through his holy prophets of long ago)*

68 「主—以色列的上帝是应当称颂的！因他眷顾他的百姓，为他们施行救赎，69 在他仆人戴维家中，为我们兴起了拯救的角，70 正如主借着古时候圣先知的口所说的