

A	<p><u>聖母是新約櫃，身體榮耀地出現天上</u></p> <ul style="list-style-type: none"> <li>吹第七號角後，緊接著久已失蹤的約櫃突然出現的，是「身披太陽，腳踏月亮，頭戴十二顆星的榮冠」的女人。她是聖母因她的孩子是「那要以鐵杖牧放萬民的」默西亞 =&gt; 聖母是新約櫃，光榮，不朽的肉身顯現天上。(詳細資料參考: <a href="#">《教理三十系列按聖經看聖母第三集及筆記》</a>)</li> <li>路加肯定聖母是新約櫃。</li> <li>默 12 女人同時是新舊約天主聖民和教會，帶來默西亞。兩個解釋都是經文原意，能共存且互相配合。</li> </ul>	<p>11:19-12:2</p> <p>CCSSpp206-8</p> <p>12:5</p> <p>SN1</p> <p>CCSS p. 206; 羅 16:20</p>	<p>詠 2:9; 出 25:10-22, 撒下 6:12ff, 蘇 6, 加下 2:4-8</p> <p>創 3:15; 依 66:7-11, 62:4-5</p>
B	<p><u>大龍追趕女人</u></p> <ul style="list-style-type: none"> <li>「角」與「王冠」代表權力和君王地位；數字七與十指全面；「火紅」顯示暴力。形象的舊約背景。</li> <li>「尾巴將天上的星辰勾下了三分之一」一說指史前撒旦帶領三份一天使背叛天主；另一說法按達尼爾預言看作末世撒旦作惡，讓大量天主聖民被殺害。「要吞下她的孩子」反影著原始福音的預告。</li> <li>女人逃到曠野包含著以色列曠野飄流和旅途中教會形象。「一千二百六十天」、三年半等都代表教會試探期。</li> </ul>	<p>12:3-6</p> <p>12:3</p> <p>12:4</p> <p>12:9</p> <p>12:6 CCSS</p>	<p>詠 74:13-14, 依 27:1, 創 3:15</p> <p>達 8:9- 12, 12:3; 創 3:15</p> <p>達 7:25</p>
C	<p><u>天上發生了戰爭</u></p> <ul style="list-style-type: none"> <li>天主為人和萬物所立的計劃，包括聖子降生成人、受難、復活和升天，讓大龍和同伴不</li> </ul>	<p>12:7-12</p> <p>12:7-9</p>	

	<p>滿。天上遂發生了戰爭，大龍和同伴不敵彌額爾和他的天使，一起被摔到地上。</p> <ul style="list-style-type: none"> <li>撒旦和他的使者何時「被摔到地上」？創造前、末日審判、默西亞救贖工程完成時。</li> <li>凱旋歌帶出「天國已立但未滿全」的末世觀（‘inaugurated eschatology’）。</li> </ul>	<p>CCSS</p> <p>12:10-12 CCSS</p>	
D	<p><u>大龍迫害那女人和她的子女</u></p> <ul style="list-style-type: none"> <li>默示錄女人形象同時指聖母和教會 – 兩個不同角色但屬同一奧秘，不可分割；前者是後者的現身說法。經文可用兩者去解釋。</li> <li>「從自己的口中吐出一道像河的水，為使那女人被河水沖去」 – 從撒謊者口中吐出的是謊言；像河水般多，讓人應接不暇。「大地裂開一個口，把…河水吸了去」 =&gt; 聖母無原罪。留意若望眼中，堪當做女人的後裔的是「那些遵行天主的誡命，且為耶穌作證的人」。</li> </ul>	<p>12:13-18</p> <p>SN2 LG65</p> <p>12:16-7, 瑪 16:18, 教理 2853</p>	<p>詠 18:5, 69:2</p>

Special Notes:

1. 路加如何表明聖母是新約櫃？

帳棚/約櫃	聖母
梅瑟不能進入會幕，因為雲彩停 在上面，上主的榮耀充滿了帳棚 (episkiazo)(出 40:35)	聖神要臨於你，至高者的能力要 庇廕你(episkiazo)(路 1:35)
達味和他身邊所有的人，起身... 將天主的約櫃，從丘陵上的阿彼 納達布家裏抬出(撒下 6:2-3)	瑪利亞就在那幾日起身，急速往 山區去(路 1:39)
David feared the LORD that day and said, "How can the ark of the LORD come to me?" (撒下 6:9)	And how does this happen to me, that the mother of my Lord should come to me?(路 1:45)

<p>同時達味束着細麻的『厄弗得』，在上主面前盡力跳舞。這樣，達味與以色列全家大聲歡呼，吹起號筒，將上主的約櫃迎上來。(撒下 6:14-15)</p>	<p>依撒伯爾一聽到瑪利亞請安，胎兒就在她的腹中歡躍。依撒伯爾遂充滿了聖神，大聲呼喊說：「在女人中妳是蒙祝福的...」(路 1:41-42)</p>
<p>上主的約櫃在加特人敖貝得厄東家中，存放了三個月(撒下 6:11)</p>	<p>瑪利亞同依撒伯爾住了三個月左右，就回本家去了。(路 1:56)</p>

*Ref: CSB p107; S. Hahn, Hail Holy Queen, pp.63-65.*

結論：路加揭露耶穌是新梅瑟[齋戒四十天四十夜(出 34:28, 路 4:1-2)、瑪納和增餅(出 16:1-31, 路 9:10-17)，給新以色列(教會)聖體、立盟約(出 24:1-8, 路 22:20)]。梅瑟帶來約櫃，新梅瑟的新約櫃就是聖母。

## 2. Revelation 12 describes simultaneously Mary and the Church

The whole of Mariology had first been thought out and given shape by the Fathers as ecclesiology: The Church is virgin and mother; she has been immaculately conceived and carries the burden of history ; she suffers and yet has already been received into heaven...That is true of the apocalyptic woman who appears in the 12th chapter of the Book of Revelation: it will not do for this woman to be understood exclusively and individualistically as Mary, because in her we are seeing the whole People of God, suffering and yet fruitful through their suffering, the old and the new Israel together (J. Ratzinger, The Ecclesiology of the Constitution Lumen Gentium in Pilgrim Fellowship of Faith, edited by Otto Horn/Pfnur, pp 150-2.)

When the entire text (of 12:1-6) is taken into account the woman is seen to be faithful Israel, personified as daughter Zion [Is 62:11], who gives birth to the Messiah. At the same time, the woman is the literal mother of the Messiah, Mary of Nazareth...This vision illustrates Revelation's symbolic way of communicating, the multiple levels of meaning in its images, and the book's nonlinear chronology, since the story that this vision tells begins before the birth of Christ. (CCSS p.210)