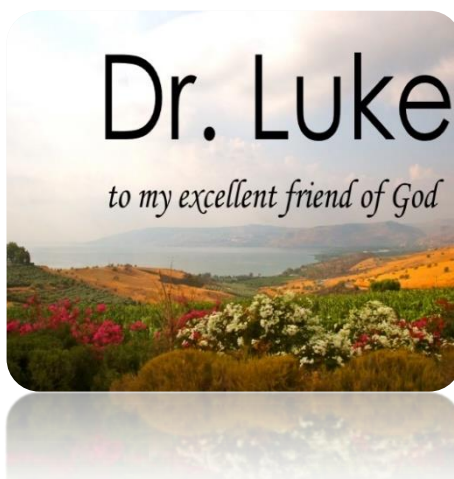


Dr. Luke, the beloved physician, both friend and associate of Paul, unquestionably, His attention to detail is a credit to who he was. Dr. Luke wrote the most detailed history of the early church; which similar details are unseen in any other historical accounts of that era. For example, if there is a question about anything Luke wrote, then: ALL the accounts of every one of the roman Caesars...are equally to be questioned and uncertain as the earliest were written 1,000 years later.



路加医生，备受爱戴的医生，保罗的朋友和同事，毫无疑问，他对细节的关注是他为人的功劳。卢克博士写了最详细的早期教会历史;类似的细节在那个时代的其他历史记录中是看不到的。例如，如果对路加所写的任何东西有疑问，那么:所有罗马凯撒的记述...都同样值得质疑和怀疑，因为最早的记述是在 1000 年后写成的。

¹ **As many have undertaken to compile an account of what events are most surely believed among us,**

² **even as those handed to us, who were from the beginning eyewitnesses and servants of the word** / they were direct witnesses, not merely to what Jesus the good Pastor taught, but witnesses to His resurrection, Jesus risen from the dead **eyewitnesses to this stunning event:** a diverse group totaling over 600 – 700 observers, available, willing to share their accounts of Jesus alive, with nail prints in His hands and feet; and willing to suffer untold abuse and death for what they saw: Jesus was not like any modern day leader.

³ **It seemed good to me also, having thorough understanding of everything from the beginning, to write it out in order for you, most excellent Theophilus** / from the family of the high priest **Annas**, and his son-in-law **Caiaphas** – which is why we read high priests / plural; then eldest son **Jonathan**, **Alexander**; finally **Theophilus** who was high priest of the Temple in Jerusalem, **37 – 41AD**;

¹ 提阿非罗大人哪，有好些人提笔作书，

² 述说在我们中间所成就的事，是照传道的人，从起初亲眼看见，又传给我们的。/他们直接的目击者,不仅仅是为了耶稣好教牧师,但是目击者复活,耶稣从死里复活**这个惊人的事件目击者**:多元化集团总计超过 600—700 名观察员,可用,愿意分享他们的账户耶稣活着,指甲印在他的手和脚;并愿意为他们所看到的遭受难以言喻的虐待和死亡:耶稣不像任何现代领袖。

³ 这些事我既从起头都详细考察了，就定意要按着次序写给你，/来自大祭司亚那和他的女婿该亚法的家庭-这就是为什么我们读大祭司/复数;然后是长子乔纳森，亚历山大;最后是提阿非罗，他是耶路撒冷圣殿的大祭司(公元 37 - 41 年);

Theophilus served during the martyrdom of Stephen; serving until he was deposed by relatives of King Agrippa and Bernice. Though it is speculative, it seems Theophilus and Luke wrote the book of Hebrews,

4 That you would know with certainty those things, in which you have been instructed.

5 There was in the days of Herod / who was obviously afraid of 2-year-olds; who murdered his 3 sons; Herod, the Idumean was ancestor of Esau. In later years, Herodotus identifies Idumeans living north of the Crimea; Meshech being one of the nineteen satraps of Darius; **they are not of king David's lineage,**

in the days of Herod king of Judaea, a certain priest named Zacharias, of the course of Abijah / so an unlawful roman usurper was on the throne; when Zacharias, a descendant of Aaron, served as head of the 8th of 24 high priest courses: in 1962, an archaeological inscription discovered affirms these courses.

Zacharias, of the course of Abijah / the courses are listed in **1 Chronicles 24:7-19**. According to the historian Josephus, each course lasted for one week, the first course began in the first month: Nisan, in early spring -- on the Hebrew Calendar; around March on our calendar.

The priest would serve his course; then, after six months, this order of courses repeated; so, each priest served his course -- **twice a year**.

Three weeks out of the year, all the priests served together -- during the Passover, Pentecost, and Feast of Tabernacles.

提阿非罗在司提反殉难的时候服事他;直到被亚基帕王和百尼基的弟兄废去。虽然这是推测性的,似乎提阿非罗和路加写了希伯来书,

4 使你知道所学之道都是确实的。

5 当犹太王希律的时候, /他显然害怕两岁的孩子;他杀了他的三个儿子;以都米人希律是以扫的祖先。在后来的几年里,希罗多德认为“伊都”指的是居住在克里米亚以北的地方;米设是大流士十九个总督中的一个。他们不是大卫王的后裔

亚比雅班里有一个祭司,名叫撒迦利亚。

/一个非法的罗马篡夺者登上了王位;当撒迦利亚,亚伦的后裔,担任 24 个大祭司课程中第 8 个的首领时:1962 年,一项考古发现的铭文证实了这些课程。

亚比雅班里有一个祭司,名叫撒迦利亚。列在**历代志 24:7-19**。根据历史学家约瑟夫斯(Josephus)的说法,每门课程持续一周,第一堂课在第一个月开始:尼桑(Nisan),希伯来历上的早春;大约在我们日历上的三月。

牧师要上他的课;然后,六个月后,重复这个顺序;所以,每个神父**每年都要上两次课**。

众祭司每年有三个七日,就是逾越节,五旬节,住棚节的时候,都一同事奉。

Zacharias, of the course of Abijah / this would have been Iyar 27 to Sivan 5 on the Hebrew Calendar: early to middle June on the Gregorian calendar (* at the end of the chapter is a summary of alternate dates) But back to Luke who wrote...

Zacharias, of the course of Abijah / so that would be **middle of June:** (* or mid-December)

and his wife was of the daughters of Aaron, and her name was Elisabeth.

⁶ **And before God,**

they were both upright, walking in all the instructions and ordinances of the Lord blameless / they knew the 10 instructions the Lord promised them, to bless them – **Deuteronomy 5**; which does not mean they were perfect; but they learned to love the Lord God above all others, and love their neighbor – including widows and orphans; and foreigners all welcomed in the home of Zacharias and Elisabeth.

⁷ **And they had no child, because Elisabeth was barren, and they both were advanced in years** / but is anything too difficult for God?

⁸ **And it happened, that while he executed the priest's office before God in the order of his course** / and again, when was that? Yes, the **middle of June** (* or mid-December),

⁹ **According to the custom of the priest's office, his lot was to burn incense** / his assignment was to refresh and keep lit the candlestand where continual prayers were offered to the Lord God; and this important assignment is nothing Zacharias would do half-drunk or sleep walking.

亚比雅班里有一个祭司，名叫撒迦利亚。
/这应该是希伯来历的伊雅尔 27 到西万 5:
在格里高利历的 6 月初到 6 月中旬(*在这一章的末尾是对交替日期的总结)。

亚比雅班里有一个祭司，名叫撒迦利亚。 /所以应该是**六月中旬**:(*或十二月中旬)

他妻子是亚伦的后人，名叫以利沙伯。

⁶ **他们二人，在神面前**

都是义人，遵行主的一切诫命礼仪，没有可指摘的。 /他们知道上帝应许给他们的 10 条指示，并祝福他们一申命记第 5 章;这并不意味着他们是完美的;彼后 2:20 却学会了爱主神高于一切、爱邻舍、和孤儿寡妇。撒迦利亚、以利沙伯、都接待外邦人。

⁷ 只是**没有**孩子，因为**以利沙伯**不生育，两个人又年纪老迈了。 /但有什么事对神来说是太难的吗?

⁸ **撒迦利亚按班次，在神面前供祭司的职分，**
/再说一遍，那是什么时候?是的，**六月中旬**(*或十二月中旬)，

⁹ **照祭司的规矩掣签，得进主殿烧香。** /他的任务是刷新和点亮蜡烛台，在那里不断地向上帝祈祷;这个重要的任务是 Zacharias 不会做的半醉或梦游。

when he entered the naos of the Lord / meaning: **sacred place** of the Lord -- 1 of 2 words chiefly used in the NT translated: **temple**. Paul only uses this word... to describe **our heart** -- our innermost being... **where the Spirit dwells**... in the church Jesus is building. John used this word 16 times in **the Revelation** to describe **where in the Almighty God and the Lamb do their work**. I'm sure they sang Psalm 91: he who dwells in the **secret place** of the Most High, abides under the shadow of the Almighty. Do **not** think this word exclusively means: **some brick and stone building**. No! That is the other word: **hieron**.

10 And the whole multitude of the people were praying outside at the time of incense.

11 And there appeared / optanomai, optan = **optics + omai = middle voice**, for the benefit of the individual; at its root, this word is related to optics and optometry. Said differently, the appearance was not an amazing daydream or nightmare; and Zacharias did not need glasses.

And there appeared to him an angel of the Lord standing on the right side of the altar of incense / Zacharias is not snoozing on the job; he is wide awake.

12 And when Zacharias saw him, he was startled, and fear seized him / without a doubt, Zacharias was more than confused; he was terribly frightened with this citizen of heaven standing there.

13 But the angel said to him, Do not fear, Zacharias: for your prayer is heard; and your wife Elisabeth will bear you a son, and you will name him John.

14 And you will have joy and gladness; and many will rejoice at his birth.

当他进入主的 naos /意思是:主的神圣的地方 - 2 个词主要使用在新约翻译: 会幕。保罗只是用这个词来形容**我们的心**, **圣灵居住的深处**, 就是耶稣所建造的教会。约翰在《启示录》中用了 16 次这个词来描述**全能的上帝和羔羊在哪里工作**。我相信他们唱了诗篇 91:住在至高者**隐密处**的人, 住在全能者的荫下。不要以为这个词专指:**一些砖石建筑**。不!这是另一个词:hieron。

10 烧香的时候, 众百姓在外面祷告。

11 有主的使者站在香坛的右边, 向他显现。 / Optanomai, optan = optics + omai =中音, 为个人利益;这个词的词根与光学和验光有关。换一种说法, 它的外观并不是令人惊异的白日梦或噩梦;撒迦利亚不需要眼镜。

有主的使者站在香坛的右边, 向他显现。 /撒迦利亚并没有在工作时打瞌睡;他完全清醒。

12 撒迦利亚看见, 就惊慌害怕。 /毫无疑问, 撒迦利亚非常困惑;看到这位天堂的公民站在那里, 他吓坏了。

13 天使对他说, 撒迦利亚, 不要害怕。因为你的祈祷已经被听见了, 你的妻子以利沙伯要给你生一个儿子, 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。

¹⁵ For he will be great in the sight of the Lord, and will **not** drink wine nor strong drink;

and he will be filled with the Holy Spirit, even from his mother's womb.

¹⁶ And he will turn many of the children of Israel to the Lord their God.

¹⁷ And he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord -- Malachi 3.

¹⁸ And Zacharias said to the angel,

How will I know this? for I am an old man, and my wife is advanced in years.

¹⁹ And the angel answering said to him, I am Gabriel, who stands in the presence of God; and am sent to speak to you, and to bring you this good news.

²⁰ And, behold, you will be unable to speak, until the day these things happen, because you did **not** believe my words, which will be fulfilled in their proper time.

²¹ And the people waited for Zacharias, and wondered at his delay so long in the temple.

²² And when he came out, he could **not** speak to them: and they perceived he had seen a vision in the temple / the people sensed from Zacharias' demeanor, he had a visit; someone stopped by and not just to see the sights... **for he indicated to them, and remained speechless.**

¹⁵ 他在主面前将要为大，淡酒浓酒都**不**喝，

从母腹里就被圣灵充满了。

¹⁶ 他要使许多以色列人回转，归于主他们的神。

¹⁷ 他必有以利亚的心志能力，行在主的前面，叫为父的心转向儿女，叫悖逆的人转从义人的智慧。又为主预备合用的百姓。

--玛拉基书 3

¹⁸ 撒迦利亚对天使说，

我凭着什么可知道这事呢？我已经老了，我的妻子也年纪老迈了。

¹⁹ 天使回答说，我是站在神面前的加百列，奉差而来，对你说话，将这好信息报给你。

²⁰ 到了时候，这话必然应验。只因你不信，你必哑吧不能说话，直到这事成就的日子。
路

²¹ 百姓等候撒迦利亚，诧异他许久在殿里。

²² 及至他出来，不能和他们说话。他们就知道他在殿里见了异象。/人们从撒迦利亚的举止中感觉到，他来了；有人路过，不只是观光…因为他直向他们打手式，竟成了哑吧。

²³ **And it happened, when the days of his priestly service were completed, he departed to his own house** / nine months later, as the story goes... and if you do the math, from the middle of June... until John was born... **in the middle of March** (* or mid-September), right?;

²⁴ **And after those days his wife Elisabeth conceived, and hid herself five months, saying** / and we learn something his wife Elisabeth concluded in mid-November (* or mid-May),

²⁵ **Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among men.**

/ since the priests officiated twice a year, an interesting alternative dating summary is provided at the end of the next pdf file: **Luke 1 vs 26.**

²³ 他供职的日子已满，就回家去了。 / 9 个月后，如果你算一下，从 6 月中旬到约翰出生，**3 月中旬**(或 9 月中旬)，对吧?

²⁴ 这些日子以后，他的妻子以利沙伯怀了孕，就隐藏了五个月，/我们了解到他的妻子伊丽莎白在 11 月中旬(*或 5 月中旬)得出的结论，

²⁵ 说，主在眷顾我的日子，这样看待我，要把我在人间的羞耻除掉。

/由于牧师们每年主持两次婚礼，在下一份 pdf 文件的末尾提供了一个有趣的替代性约会总结：
路加福音 1:26。

This is My Father's World

JESUS it is YOU

Israeli Band : Psalm 150 |

Check out our messianic brothers in the Lord: great sons of Judah

ONE FOR ISRAEL | LEON MAZIN - TIKUN | ISRAELI NEWS LIVE | MESSIAH OF ISRAEL | BEHOLD ISRAEL

Dr James Tour: his testimony a world leading expert on nanotechnology

Steve Olin's testimony: Jewish billionaire

向主欢呼 向主歡呼 Shout to the Lord

火把音樂 - 唯獨倚靠祢 My trust is in You

我神真偉大 how great is our God

求充滿這地 come fill this land