**01 撒迦利亚与以利沙伯 路1章1至25**

**P孩子:** 被人讥笑你会生气吗？越是在意人越开心。**不可讥笑嘲笑人** e.g.“sissy”胖子、矮冬瓜

**P5 Pic路1章1至25**

P【1】路加医生从头仔细考查了福音的起源与经过。

**P V1**尊敬[[1]](#footnote-1)的提阿非罗先生[[2]](#footnote-2)，因为有许多人，已经把在我们中间成就了的事，2按照起初亲眼看见的传道人所传[[3]](#footnote-3)给我们的[[4]](#footnote-4)，编着成书；3我已经把这些事从头考查过[[5]](#footnote-5)，认为也应该按着次序写给你，4让你晓得所学到的道理，都是确实的[[6]](#footnote-6)。

* 在路加福音前，有了马可福音和马太福音。
* 有学问的[[7]](#footnote-7)医生(西4:14)、是外邦人。从来没有看见过主耶稣，他细细查考！
* 现代人骄傲常以为古人是无知之辈。但路加说他已经从头考查过！”
* 应该是保罗传福音给路加[[8]](#footnote-8)，后来他随着保罗来到耶路撒冷。 徒21:17
* 神使用了4位不同的见证人。（两位是使徒、马可不是、路加外邦人）
* 4位作者从不同角度而写的[[9]](#footnote-9)，所以有细微上的不同
* e.g.警察同时录下真实口供会有细节的不一致，若是完全一样是串通好的
* 特点：至少约有18个比喻，没有记载在其它福音书。他关注：（圣灵、贫困、罪人、弱势群体）
* 我们像提阿非罗透过路加医生所考察的，知道使徒们所传的真实性。

**P【2】基督的先锋的父亲撒迦利亚**

**P V5犹太王希律在位的日子[[10]](#footnote-10)，亚比雅班里有一个祭司[[11]](#footnote-11)，名叫撒迦利亚，他妻子是亚伦的后代，名叫以利沙伯。6他们在神面前都是义人，遵行主的一切诫命规条，无可指摘[[12]](#footnote-12)，7只是没有孩子[[13]](#footnote-13)，因为以利沙伯不生育，二人又都上了年纪。**

* 采访了福音的先锋施洗约翰的父母（撒迦利亚与以利沙伯）[[14]](#footnote-14)
* 撒迦利亚是一名祭司，他与妻子以利沙伯在神面前都是义人（V6）
* **问：**圣经不是说一个义人也没有？(罗3:10) “没有义人，连一个也没有”
* 圣经指的“义人“ 都是信主的人(罗3:28、4:3),不但如此他们也的信心活出行为来

**PV6**他们在神面前都是义人，**遵行主的一切诫命规条，无可指摘**，

* 通常以为神必会把人间所有的福分给，祂的“义人“。但事实却不是如此
* 他们年纪老迈却没有孩子，在古代这被视为 “人间的羞耻” (V25)
* e.g.今天的社与古代会不一样，许多年轻人不要生孩子。因为养育孩子非常艰辛。
* e.g. 一些真理不成熟的人，会私下议论他们 e.g.神没有给他们孩子，因为他们不是义人。
* e.g.教会中有几个家庭，没有孩子的，能够理解他们一部分的心情。
* e.g.今天科技发达，医生也无法确保人一定能成功怀孕。
* 虽然神并没有给予他们心里想要的，但他们依然忠心事奉主，在人前无可指摘！
* e.g.有时一些人不愿事奉主，因他们觉得神亏待他们了。
* e.g.一个人是否愿意爱主，事奉主，有时后与神给他多少地上的福分没有直接关系。
* e.g. 有些人是滴水之恩，当涌泉相报。更何况基督为我们舍命

**P【3】神拣选他们来成就救恩计划**

**PV8**有一次，撒迦利亚在神面前按着班次执行祭司的职务，9照祭司的惯例抽中了签[[15]](#footnote-15)，进入主的圣殿烧香[[16]](#footnote-16)。10烧香的时候，众人都在外面祈祷。11有主的使者站在香坛右边，向他显现。12撒迦利亚一见就惊慌起来，十分害怕。13天使[[17]](#footnote-17)说：“撒迦利亚，不要怕，因为你的祈求[[18]](#footnote-18)已蒙垂听，你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[[19]](#footnote-19)，许多人因他出生，也必喜乐。15他在主面前要被尊为大，淡酒浓酒都不喝[[20]](#footnote-20)，未出母腹就被圣灵[[21]](#footnote-21)充满。16他要使许多以色列人转向主他们的神[[22]](#footnote-22)。17他必有以利亚的灵和能力，行在主的前面，叫父亲的心转向儿女，叫悖逆的转向义人的意念，为主安排那预备好了的人民。”

**P** **2背景：**按班次抽签执行职务[[23]](#footnote-23)，进圣圣所烧香（Holy Place）不是至圣所（Holy of Holies）。

* **今天:** 因基督的救赎，我们不用烧香、献牲畜为祭。(来10:10-12、西2:16-17、来10:1)
* **使者**（天使加百列 “神的大能者“），令他感到害怕。

**P** **“祈求已蒙垂听...也必喜乐”** 应该不是在为自己祈求孩子，而是为以色列的救赎祈求。

* 天使加百列说他们生的这孩子：
* v1）要被尊为大 。因他是主的先锋，为主在旷野为主开路，预备人心悔改归主。
* v2）淡酒浓酒都不喝。 耶稣基督与我们是喝酒的 (太11:18-19、约2:1-10、太26:27-29)
* v3）母腹就被圣灵充满 。 母腹中的婴孩是有生命的！从一开始就被圣灵充满，大有能力
* **神借着圣灵赋予他能力**，像先知以利亚的能力

**PV16他要使许多以色列人转向主他们的神。17他必有以利亚的灵和能力，行在主的前面，叫父亲的心转向儿女，叫悖逆的转向义人的意念，为主安排那预备好了的人民。”**

* **问：**如果神赐你一个孩子，将来做他的仆人（牧师、宣教士）你愿意吗？
* 施洗约翰，离开父母住在旷野(1:80)无法为父母尽孝。约30出头被希律王砍头(路9:9)

**P V14你必欢喜快乐，许多人因他出生，也必喜乐。**

* 要看你是以主的国为念（为孩子感到骄傲），还是自己的益处为念（不希望有这样的孩子）

**P【4】撒迦利亚不信神说他会得孩子**

**P V18**撒迦利亚对天使说：“我怎么能知道这事呢？我已经老了，我妻子也上了年纪。”19天使回答：“我是[[24]](#footnote-24)站在　神面前的加百列，奉差遣向你说话，报给你这好消息。20看吧！到了时候我的话必要应验；因为你不信[[25]](#footnote-25)我的话，你必成为哑巴，直到这些事成就的那一天，才能说话。”21众人等候撒迦利亚；因他在圣殿里迟迟不出来，觉得奇怪。22等到他出来，却不能讲话，竟成了哑巴，不断地向他们打手式，他们就知道他在圣殿里见了异象。23供职的日子满了，他就回家去。

* “我怎么能知道这事呢？”撒迦利亚夫妻年老无法生育，以不信的态度要求一个记号。
* 加百列回应是神差遣他来的，因他不信所传的。他将成为哑巴，直到孩子诞生那一日
* 连义人有时信心也软弱！9个月不能说话（记号与管教）
* 出来时众人看见他成了哑巴（每一个人知道他看见异象）
* 不信神差遣的使者所传是不对的。当当牧者们在台上若忠心正解传神的话 ，你当小心谨慎。

**P【5】主能消除我们的羞耻**

**PV24**过了几天，他妻子以利沙伯怀了孕，隐藏了五个月，说：25“主在眷顾的日子，这样看待我，要把我在人间的羞耻除掉[[26]](#footnote-26)。”

* 问：为何隐藏了五个月？可能太早宣称怀孕，别人可能不信甚至讥笑她。

**PV25**“主在眷顾的日子，这样看待我，要**把我在人间的羞耻除掉**。”

* 有些羞耻是我们靠自身努力奋斗也消除不掉。 像以利沙伯一样。
* Ap 希望我们面对世人的羞耻时，我们能像他们一样忠心事主
* **问：**你怎知道，有一天神不会消除你的羞耻？
* 求主消除我们今世所面对的羞耻，来世得荣耀。
1. Theophilus is probably a historic person, although the name could be a pseudonym to protect the recipient from detection or persecution.19 “Most excellent” (Gk. kratiste) implies a man of status and honor, and probably of wealth. It was customary in the ancient world to dedicate works to patrons, whose role would include paying for publication and dissemination of the work. The honorary title could indicate that Theophilus was a Roman official (e.g., Acts 23:26; 24:3; 26:25), but this is less certain than often assumed. The title was not unique to political office but was used of any person of rank and status. Nor was “Theophilus” exclusively a Gentile name; Caiaphas’s successor once removed who ruled the Sanhedrin as high priest in the latter 30s bore the very name.20 Whether Theophilus was a convert or simply an informed observer in not clear from vv. 3–4. In the NT, the Greek word for “taught,” katēchein, can mean to inform (Acts 21:21) or to instruct in the content of the faith (Gal 6:6). In church tradition catechetics is instruction of believers in the substance and meaning of the faith, but this meaning is premature for Luke’s day. Since Luke bases his prologue on historical inquiry and evidence rather than on faith, it seems possible to take Theophilus as a seeker, an individual who is open but not necessarily committed to the gospel.

Whether Theophilus was already a Christian depends partly on the meaning of κατηχέω; it may mean ‘to report, inform’ or ‘to instruct’ (cf. Acts 18:25; 21:21, 24; Rom. 2:18; 1 Cor. 14:19; Gal. 6:6\*\*). It is possible that Theophilus had learned about Jesus by hearsay (Zahn, 58f.; H. W. Beyer, TDNT III, 638–640), but more probable that he had received formal Christian instruction. Although the rigorous catechumenate of a later age is unlikely in the early church, new converts were doubtless given careful training in the faith, and this Gospel itself contains material for such training (cf. especially Schürmann, I, 13, 15). At the same time Luke will have included in his intended audience those who had a minimal or defective knowledge of Christianity; he had an apologetic and evangelistic purpose, to present Jesus in such a way that any reader might accept him as Messiah, Lord and Saviour.TDNT G. Kittel and G. Friedrich (ed.), Theological Dictionary of the New Testament (translated by G. W. Bromiley), Grand Rapids, 1964–76

Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (pp. 43–44). Paternoster Press. [↑](#footnote-ref-1)
2. Unlike the other Evangelists, Luke begins not with the gospel but with a description of the hermeneutical task before him. His gospel is rooted in eyewitness testimony and prior written sources, and he identifies the recipient of the work by name, “the most excellent Theophilus” (v. 3). Every meaningful proclamation of the gospel requires an interpreter, and Luke stands as a hermeneutical bridge between his sources and his audience.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 23). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-2)
3. It has been ‘handed down’ as tradition (παραδίδωμι; the use of the Classical second aorist form, παρέδοσαν, instead of the more common first aorist, παρέδωκαν, adds to the literary refinement of the sentence). The verb is a technical term for the handing down of material, whether orally or in writing, as authoritative teaching Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (pp. 41–42). Paternoster Press. [↑](#footnote-ref-3)
4. The Greek word behind “handed down” (paradidonai) is the standard term for authoritative oral tradition in early Christianity.8 “Eyewitnesses” must signify the twelve apostles, although perhaps not exclusively.9 V. 2 thus alludes to “Scripture and tradition”—eyewitness testimony and authentic tradition stemming from it, the two primary sources of authority recognized in all three major branches of Christianity.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 25). William B. Eerdmans Publishing Company; Apollos. Scripture and tradition”—eyewitness testimony and authentic tradition stemming from it, the two primary sources of authority recognized in all three major branches of Christianity .Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 25). William B. Eerdmans Publishing Company; Apollos.

If eyewitness testimony includes the Gospel of Mark, then it must refer to the authority of the apostle Peter, to whom the Second Evangelist, who was not an apostle, was indebted for his Gospel. Eyewitness testimony would also include the Hebrew Gospel, which throughout the early church was attributed to the testimony of the apostle Matthew. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 25). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-4)
5. First, the material in the Third Gospel bears the imprimatur of Luke’s personal “investigation.” The Greek verb parakolouthein means “to follow someone,” especially an authority figure. Luke has not waited for a bolt of inspiration but has carefully followed the course of events by personal investment and investigation. Second, Luke has investigated “everything,” i.e., all available evidence relevant to the history. Third, he has done so “from the beginning.”Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 26). William B. Eerdmans Publishing Company; Apollos.

Luke has good authority for what he writes. He was not himself an eyewitness, but had consulted others who were. Some have thought the reference to eyewitnesses to be nothing more than conventional, but, as Creed says, ‘an ancient writer would no more claim the authority of eye-witnesses without expecting his statement to be believed than a modern’. The eyewitnesses were also ministers of the word. This unusual expression (found nowhere else in the New Testament) appears to mean ‘men who preached the Christian gospel’yMorris, L. (1988). Luke: an introduction and commentary (Vol. 3, p. 82). InterVarsity Press. [↑](#footnote-ref-5)
6. Some deduce that Theophilus was a believer, and support this with the contention that he was unlikely to have been Luke’s literary patron if he was not. **But against this it is urged that he would probably have been called ‘brother’ if he was**. Morris, L. (1988). Luke: an introduction and commentary (Vol. 3, p. 83). InterVarsity Press. [↑](#footnote-ref-6)
7. The preface is written in excellent Greek with a most carefully wrought sentence structure, and stands in contrast to the style adopted in the following narrative. It claims a place for the Gospel as a work of literature, worthy of an educated audience.Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 39). Paternoster Press. [↑](#footnote-ref-7)
8. 在《使徒行传》16章前，路加用“他们”描述保罗一行；16:10起改用“我们”，显示他在特罗亚加入团队，亲自参与其中。 [↑](#footnote-ref-8)
9. He does not question their accuracy, for they, like he, had received the tradition handed down by eyewitnesses of the events.

Luke’s purpose was to give an historical account which would form the basis for a sound Christian faith on the part of those who had already been instructed, perhaps imperfectly and incompletely, in the story of Jesus. Throughout the preface there is a stress on the historical accuracy of the material presented Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 40). Paternoster Press. [↑](#footnote-ref-9)
10. Luke begins his Gospel in the temple in Jerusalem that Herod began building in 20 B.C., but that would not be completed until A.D. 66 Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 32). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-10)
11. The Jewish priesthood was divided into 24 courses, each composed of 4–9 families (1 Ch. 24:1–19; 2 Ch. 8:14). Apart from the three great festivals, they performed their duties for two separate weeks each year (details in Jeremias, Jerusalem, 198–207). The course of Ἀβιά\*\* (‘Yahweh is father’) was eighth in the list in 1 Ch. 24:10. A late rabbinic source ascribes an evil reputation to the course of Abia (Eleazar ben Kalir’s elegy, c. AD 730, in SB II, 68; so Grundmann, 49), but it is doubtful whether this notion goes back to the first century.

Priests were expected to marry virgins of Israelite birth (Lv. 21:7, 14), but to marry the daughter of a priest was preferable (SB II, 68–71; Jeremias, Jerusalem, 213–221). Such was Zechariah’s wife; the phrase ‘daughter of Aaron’ corresponds to the rabbinic ‘daughter of a priest’ and is analogous to ‘son of Aaron’ (K. G. Kuhn, TDNT I, 4).Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 52). Paternoster Press. [↑](#footnote-ref-11)
12. In calling them blameless (v. 6), Luke does not imply that Zechariah and Elizabeth have no need of the righteousness of Christ (e.g., Phil 3:7–11), but rather, as Paul confesses of himself in Phil 3:4–6, that they had fulfilled the summary commands of Torah (Num 36:13; Deut 4:40; Josh 22:5) and prophets (Ezek 36:27).Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 34). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-12)
13. The story follows familiar OT patterns. The situation of Zechariah and Elizabeth resembles most closely that of the aged Abraham and Sarah, but it also echoes the situations of Jacob and Rachel (1:25), of Samson’s parents, and of Samuel’s parents Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 49). Paternoster Press. [↑](#footnote-ref-13)
14. Wolter, Lukasevangelium, 71, sees the following chiasmus in Luke 1:

 A1 Annunciation of birth of John to Zechariah (1:8–23)

 B1 Annunciation of birth of Jesus to Mary (1:26–38)

 AB John and Elizabeth respond to the visit of Mary (1:40–45)

 B2 Mary responds with a hymn of praise (1:46–55)

 A2 Zechariah responds with a hymn of praise (1:67–79). Edwards, J. R. (2015). The Gospel according to Luke [↑](#footnote-ref-14)
15. There were many priests, but only one temple. So they served on a roster (1 Chr. 24:1–6). The priests were divided into twenty-four divisions of which that of Abijah was the eighth (1 Chr. 24:10). Only four divisions returned from the Exile (Ezra 2:36–39), but the four were subdivided to make up twenty-four again with the old names. Each division was on duty twice a year, for a week on each occasion There were many priests and not enough sacred duties for them all, so lots were cast to see who would perform each function. The offering of incense was regarded as a great privilege. A priest could not offer incense more than once in his entire lifetime (Mishnah, *Tamid* 5:2), and some priests never did receive the privilege. Thus the time when Zechariah offered the incense was the most important moment in his whole life. Morris, L. (1988). Luke: an introduction and commentary (Vol. 3, p. 85). InterVarsity Press. [↑](#footnote-ref-15)
16. The only furnishings in the Holy Place were the altar of incense, the golden lampstand, and the table of showbread (Exod 40:22–28), “three most wonderful works of art, universally renowned,” according to Josephus (J.W. 5.216). Twice daily, morning and afternoon, priests burned incense (consisting of gum, resin, onycha, galbanum, frankincense, and salt, according to Exod 30:34–38) on the altar of incense as a perpetual offering to the Lord (Exod 30:1–10). Only priests who had not previously done so were eligible for the inexpressible honor of officiating at the altar of incense. Bearing a lidded ladle with approximately a gallon of incense (3.6 liters), the priest, accompanied by a second priest bearing coals in a similar ladle, entered the Court of Israel, offered the incense, prostrated himself, and retired. Following the sacrifice, priests pronounced the Aaronic blessing (Num 6:24–26) on the steps of the sanctuary. The recitation of the blessing was the only time that a priest was permitted to vocalize the divine name YHWH instead of substituting Adonai Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; pp. 34–35). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-16)
17. The angel (Gk. angelos, “heavenly messenger”) is standing not to Zechariah’s right, but to the right of the altar of incense. The altar symbolizes God’s presence, and the right side is the all-important station of authority and exaltation. The position of the messenger, like the position of Jesus standing at the right hand of God Almighty (Acts 7:55–56), invests the message with divine legitimacy (Ps 110:1; Rev 5:7). The angel does not immediately identify himself. Only after the prophetic annunciation of vv. 13–17, and after due account of Zechariah’s fears and inadequacies, does Gabriel, whose name means “God’s Mighty One,” reveal his identity (v. 19). The word of God, not the credentials of its messenger, is its own source of authority.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 35). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-17)
18. But it is doubtful whether he and his wife felt that it was still worth praying for a son (1:18), and if the angel is referring to Zechariah’s prayer in the holy place**, he is unlikely to have been praying for a personal request at that time. Prayer for salvation for Israel was associated with the evening sacrifice (Dn. 9:20), and so Zechariah may have been praying for the coming of the Messiah and the era of salvation** (cf. 2:25; 24:21; so, many scholars). It is just possible that the reference is to Zechariah’s personal prayer on other occasions (Schürmann, ibid.). Whatever be the case, Zechariah was to be involved personally in the era of salvation as the father of a son who would be under God’s special care and play his part in the dawn of salvation Marshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 56). Paternoster Press. [↑](#footnote-ref-18)
19. . Zechariah’s joy will be occasioned not merely by the birth of his son as such but above all by the work of his son in preparing the people for the coming of the LordMarshall, I. H. (1978). The Gospel of Luke: a commentary on the Greek text (p. 57). Paternoster Press. [↑](#footnote-ref-19)
20. The reference to his avoidance of wine and alcohol (v. 15) is a quotation from Num 6:3, where abstinence from alcohol is a condition for fulfillment of a Nazirite vow. It is unlikely that v. 15 implies that John will be a Nazirite, however, **for John is not said to fulfill three Nazirite distinctives: not cutting his hair, undergoing a prescribed thirty-day initiation vow, avoiding contact with the dead.**49 John’s abstinence from “wine and fermented drink” (v. 15) is better understood in light of the priestly regulations required in Lev 10:9, which, like the similar prohibition of the boy Samuel (1 Sam 1:11), signified personal commitment “to make ready a people for the Lord” (v. 17). Ascetic qualities will not be John’s only, or chief, credentials, however. His abstention from alcohol may indicate his acknowledgment of being “filled with the Holy Spirit,” which does not depend on his choice or virtue, but on God’s prevenient election in the womb of his mother (v. 15).Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 37). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-20)
21. The Holy Spirit will call and animate John “in the spirit and power of Elijah” (v. 17; see Mal 3:1) for the purpose of completing the work of Elijah (Mal 4:6; Sir 48:10)—“to return the people of Israel to the Lord their God” (v. 16), “the hearts of the fathers to their children,” Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 38). William B. Eerdmans Publishing Company; Apollos.

The most important thing is that from the very first John was to be filled with the Holy Spirit,1 without whose help God’s work cannot be done effectively. John is the only person said in the New Testament to be filled with the Spirit from his mother’s womb; this emphasizes the fact that God chose him and equipped him from the very beginning. For the contrast between the stimulation caused by wine and that of the Spirit cf. Ephesians 5:18. Morris, L. (1988). Luke: an introduction and commentary (Vol. 3, p. 86). InterVarsity Press. [↑](#footnote-ref-21)
22. Gabriel indicates that John will not simply herald the Messiah, but God himself, who will appear in Jesus. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 38). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-22)
23. 据《代上24:1–19》，祭司分为24班，每班每年轮值两次进圣殿。当时祭司人数众多，约瑟夫记载多达两万。按(米示拿 5.2），祭司一生仅有一次烧香机会，许多人终身未曾轮到。 [↑](#footnote-ref-23)
24. “I am Gabriel.” Gabriel’s self-disclosure, prefaced by an emphatic “I am” (Gk. ego eimi), is a pledge to Zechariah in this fragile moment. Angels are infrequent in canonical Jewish literature, but Gabriel, along with Michael and Raphael, always belongs to a select group of heavenly messengers who attend God’s throne and are intimately knowledgeable of his will (Isa 63:9; Ezek 6:1; *Jub.* 1:27; 1Q28b 4:25; *1 En.* 20; Rev 8:2). Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 38). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-24)
25. Gabriel’s spiritual discernment, however, understands it as an expression of disbelief (v. 20), and as a consequence Zechariah is rendered mute until the birth of the child. Gabriel’s sentence results in an impairment that disqualifies Zechariah from further priestly duty.54 Disbelief is not the result of Zechariah’s feelings, doubts, temperament, or circumstances, but of personal choice. The divine word is given as an invitation to choose faith, and the choice of faith awakens further faith.Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 39). William B. Eerdmans Publishing Company; Apollos.

19–20. The angel retorts with an emphatic I of his own as he discloses his name. Gabriel means ‘man of God’. His place in the presence of God shows something of his dignity. Zechariah would be in no doubt about the importance of his informant. And this great Gabriel was sent (i.e. by God) to bring good news to the old priest. Luke emphasizes the point by employing a verb later to be used characteristically for preaching the good news of the gospel. Zechariah’s refusal to believe must be seen in the light of God’s condescension in sending such a messenger with such a message. To reject him was serious and it would have its consequences. Zechariah would get his sign all right, though not the kind of sign he wanted. He would be silent, quite unable to speak until such time as Gabriel’s words were fulfilled. Gabriel leaves no room for uncertainty. What God has said will come to pass.Morris, L. (1988). Luke: an introduction and commentary (Vol. 3, pp. 87–88). InterVarsity Press. [↑](#footnote-ref-25)
26. In Elizabeth’s day childlessness, which was often attributed to a woman’s fault, was regarded a social humiliation, if not an adverse judgment of God. Elizabeth, however, is aware that God has shown grace to her, and not simply to her husband or for his sake. Her circumstance repeats that of Rachel at the birth of Joseph, and with Rachel she confesses, “God has taken away my disgrace” (Gen 30:23). She hides herself for five months until her pregnancy is obvious and her disgrace removed. “[God] hears the prayer of an individual and, through him—because he is a priest—the prayer of a nation. He takes away the disgrace of an individual and, through her, the disgrace of Israel. Edwards, J. R. (2015). The Gospel according to Luke (D. A. Carson, Ed.; p. 40). William B. Eerdmans Publishing Company; Apollos. [↑](#footnote-ref-26)