

Luke Chapter 1

Introduction:

- Luke is one of three books in the Bible that were written by Gentiles. (Daniel Ch. 4, Luke, and Acts.).
- This gospel was written by “Luke” who was a physician right around 60 AD. Luke was more than likely a servant or slave under his master / patron Theophilus.
- Luke was a close friend and travelling companion to the Apostle Paul who refers to Luke as “the beloved physician”. (**Colossians 4:14**)
- It is believed that Luke wrote this Gospel and the book of Acts while in Rome with Paul during his first imprisonment.

2 Timothy 4:11 “Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.”

- Luke was written primarily to the Greeks, presenting Jesus as the “Son of Man”, portraying Jesus in His humanity, describing what Jesus felt and experienced.
- The Greeks were fascinated with Aristotle’s ideal republic and Plato’s ideal man so Luke writes to them about the perfect Man and the Kingdom of Heaven.

Theme: Our Lord’s journey as the “Son of Man”

Key verse:

Luke 19:10 “For the Son of Man is come to seek and to save that which was lost.”

- The Gospel of Luke refers to Jesus’ prayer life more than any Gospel, His sympathy and compassion are also mentioned more frequently.
- The ensign of Luke is a man.
- Luke’s account is different than the others because he is not a witness to the events in the Gospel. This book is the result of an investigative technique of writing, he interviews the principals and records the results.
- Early church fathers / historians Jerome and Eusebius indicate that Luke was from Antioch.
- Early sources provide a fitting epitaph for Luke stating “He served the Lord without distraction, having neither wife nor children, and at the age of 84 fell asleep in Boeatia, being full of the Holy Spirit.”
- Luke’s name only appears 3 times in the Bible, but not in his letters – only in Paul’s letters to the Colossians, Timothy, and Philemon.

- Luke means “Light giving”.
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Verses 1-4 constitute Luke's introduction or salutation:

V: 1 **Acts 1:1-3** Similar introduction, a continuation of what began in Luke.

- An attempt to record an orderly account of the events.

1 Peter 3:15 “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”

V: 2 Eye witness accounts that establish facts.

1 John 1:3 “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.”

Hebrews 2:3 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him;”

V: 3 “... from the very first...” from the beginning, but the Greek word used:

- First: (G-509) “another”, from above; by anal. from the first; from the beginning, very first, the top.
- Theophilus = lover of God.
- Most doctors were slaves, servants of rich patrons.
- It is thought that Luke was the former servant of Theophilus, that perhaps he had been released to Christian service.

Acts 1:1 “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.”

- The Gospel of Luke is that “former treatise”.

V: 4 This Gospel, like the Gospel of John was written that we might believe, that what we've heard and learned might be confirmed to our hearts.

John 20:31 “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.”

2 Peter 1:10 “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”

- “Instructed” – (G-2727). Katecheo, catechumen – someone who is being taught the basics of Christianity – from which we get the word “Catechism”.
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V: 5 This begins the telling of the story – His story.

- This information about Zacharias, Elizabeth, and John the Baptist is only found in this Gospel.
- The “days of Herod” refer to king Herod, or “Herod the Great”, the same king who would attempt to kill the Messiah, the true King of Israel by slaughtering all the small boys of Bethlehem.
- The “days of Herod, king of Judea” is simply a time stamp, a common reference.
- Zacharias, a priest and his wife Elizabeth, both of the tribe of Levi, of the family of Aaron – the priestly lineage.
- Zacharias: “Remembered of Jehovah” Elizabeth: “Oath of God” / “Promise of God.”

V: 6 Righteous before God – obedient not only to the letter of the Law, but to the Spirit of the Law.

2 Corinthians 3:6 “Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.”

- The only other person described this way is the Apostle Paul.

Romans 3:10 “As it is written, there is none righteous, no, not one.”

- Patriarchs Jacob & Joseph: scripture examines, details their lives – but never says anything negative about them – we infer it or determine it ourselves, but God’s word doesn’t.

V: 7 Blameless before God, yet barren – from a culture standpoint, contradictory terms; blessed and cursed – both cannot be.

- They had no child because God had determined they should not have any until the time of His choosing.

Psalms 127:3 “Lo, children are an heritage of the Lord: and the fruit of the womb is His reward.”

- Sarah / Isaac, Samson’s mom / Samson, Hannah / Samuel, Elizabeth / John the Baptist.

- What better way to herald a special birth than to demonstrate the fact that it is a special miracle of God's design and timing?

“*Well stricken*” with years means literally “bent over” with age, 70's or 80's.

V: 8 There were about 20,000 priests who did the actual work in the Temple apart from the chief priests. They each served for two weeks out of the year.

- Abia was a priest, the head of a priestly family from whom when David divided the priesthood into 24 divisions or courses he named one of those courses after Abia, the 8th course. ([New beginning](#)).

V: 9 “His lot”, they cast lots to see who got what jobs in the Temple when they arrived for their duties.

- His “duty” or “lot” was considered an extreme privilege – offering incense / prayer upon the altar of incense in the Holy place. This privilege was only allowed once in their lifetime, if it happened at all.
- [Diagram of temple courts / Holy place](#).
- The priest would go in to offer incense and prayer on behalf of the people, and when he came out he would then bless the people on behalf of God using the Aaronic blessing from Numbers Chapter 6.

Numbers 6:24-26 “²⁴The Lord bless thee, and keep thee: ²⁵The Lord make His face shine upon thee, and be gracious unto thee: ²⁶The Lord lift up His countenance upon thee, and give thee peace.”

V: 10 There is a connection between praying and incense, a sweet fragrance to the Lord.

Psalms 141:2 “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

- The earthly was intended to be a type or model of the heavenly.

Revelation 8:3-4 “³And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. ⁴And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.”

- [Scene](#): Zacharias is inside offering incense and prayers, while a large number of people “multitude” are praying on the outside.

V: 11-12 Zacharias is in the midst of prayer when an angel of the Lord appears to him, an angelic messenger.

Daniel 9:21 “Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”

- Zacharias was doing his job when the Lord spoke to him; Moses and David were both tending sheep when God called them, Peter, James, John were all working, mending their nets when Jesus called them, Matthew was at his tax collector’s table when God called him.
- Zacharias wasn’t just going through the motions, but he was startled and initially afraid.

V: 13 There has been 400 years of silence from the Lord and the first message is “fear not”. Zacharias has the privilege of being the first one to hear God speak in 400 years.

- “Fear not” – one of the most often repeated commands in the New Testament.

“*Thy prayer is heard...*” Question: Which prayer?

- Considering how old Zacharias and Elizabeth are they had probably stopped praying for children for themselves – it would seem likely that they were praying for Messiah to come, for the salvation of Israel.
- God seemingly waited until both prayers coincided with His perfect will!

Isaiah 65:24 “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”

James 5:16 “... the effective fervent prayer of a righteous man availeth much.”

- “John” is the Greek transliteration of the Hebrew name “Yohannan”, which means “God is gracious.”

V: 14 Many shall rejoice at his birth. Given both their age and the angelic announcement it would be considered miraculous on all counts.

- Add to that that this would be a son; there was a real difference between the recognition of the birth of a son versus a daughter.
- Looking farther down the road in a prophetic sense, this was the herald who would come before the Messiah – meaning His coming, the coming of the Messiah was at hand as well.

Malachi 3:1 “Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

V: 15 Describing a Nazarite vow. There were two type of Nazarite vows; one for a set time, similar to fasting. The other was a life time commitment which usually resulted from a prophetic announcement concerning the birth of the son.

- **Numbers Ch. 6** describes the elements of the “Nazarite vow”.
 1. No wine, strong drink, or anything made from grapes or the fruit of the vine.
 2. No eating of unclean things, being defiled by dead things, carcasses, etc.
 3. No hair cuts.
 - No particular mention of marriage or lack of it.
 - Women could take a Nazarite vow.

Matthew 11:7-11 (**turn to**) further describes John the Baptist and his place in the Kingdom.

- To hear that your prayers are answered, to be blessed with a son then to hear.
 1. He shall be great in the Lord.
 2. He shall be filled with the Holy Spirit from the womb.
 3. That his life is consecrated to the Lord, a Nazarite!
 4. That he will come in the spirit and power of Elijah and be the prophesied forerunner of the Messiah.

V: 16-17 “*And many of the children of Israel shall return to the Lord their God.*”

- John’s message of preparation was very simple: “Repent, for the kingdom of Heaven is at hand.”
- In Matthew Ch. 3, we see so many people responding to John’s message that the Pharisees send men out to investigate and see what is going on – the bottom line is that many of the people responded, but the religious establishment did not.
- As prophesied: **Malachi 3:1, Malachi 4:5-6**

Malachi 4:5-6 “⁵Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. ⁶And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

- God obviously has a plan for John's life, Zacharias and Elizabeth are being used mightily of God, what a privilege!
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Malachi 3:1 "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

- Zacharias is in the midst of an encounter with an angel from God while he's in the Holy Place of the Temple, offering incense and prayers unto the Lord.
- He's been told that not only will he and Elizabeth have a son, but that their son is to be the prophet coming in the spirit of Elijah preparing the way for the Messiah.

V: 18 Zacharias' prayer may simply have been perfunctory, praying but not really believing that God would do it.

- Church prayer meeting during a severe drought, Pastor rebuked the congregation because none brought an umbrella.

Philippians 4:6 "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

- Zacharias is seeing with his eyes – dis-believing eyes – looking in the mirror and saying that he and his wife are too old for this.

2 Corinthians 5:7 "For we walk by faith, not by sight."

V: 19 Gabriel last seen about 500 years prior speaking with Daniel, announcing the coming of the Messiah.

Daniel 9:21 "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

- Gabriel declares himself to Zacharias, that he stands in the very presence of God – that he bares his message directly from God – a message that should be glad tidings – good news – and you don't believe it?

Isaiah 40:13 "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him?"

- Zacharias should be rejoicing, instead he is questioning.
- God's purposes will be accomplished, they won't be hindered by you. Don't be put under a guilt trip that somehow we are thwarting the purposes of God, that

somehow it's our fault that God isn't working. God is going to work His purposes whether we believe it or not.

V: 20 Consequence of disbelief: You want a sign, here's one and Zacharias is struck dumb.

Paul declared;

2 Corinthians 4:13 "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;"

- Later in this chapter when Mary is approached with the good news that she will bear a child who will be the Messiah – she is confused and asks how this can be seeing that she's not known a man. She isn't rebuked, the angel Gabriel goes on to explain that she will conceive by the power of the Holy Spirit.

- Zacharias is being held to a higher standard:

Luke 12:48 "... for unto whomsoever much is given, of him shall be much required..."

James 3:1 "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

- Zacharias's question wasn't just idle curiosity it was the sin of disbelief.

Hebrews 3:12 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God."

V: 21-22 The people were outside praying and waiting for Zacharias to come back out – being surprised that it should take so long.

- They were waiting for the blessing; but he couldn't give it because of the sin of disbelief.
- Zacharias having been struck dumb comes out and can't express his glorious experience, and the privilege he's been granted.

Story: Pastor playing hooky to play golf on Sunday morning / hole in one.

V: 23 Zacharias was still there to finish his course in the Temple – during which time he couldn't speak, then he went home to his house.

V: 24-25 Just as the angel had said, Elizabeth conceives – but hides herself for the first five months, she didn't tell anybody.

- Cautious? Prior disappointments? Now she understands that God is removing her reproach.
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V: 26 Now the focus turns to Mary, Elizabeth's cousin.

- In the sixth month of Elizabeth's pregnancy.
- Gabriel is a Messianic messenger; his appearances deal primarily with heralding the birth of Jesus.

V: 27 The angel Gabriel appears to the virgin Mary who is betrothed to Joseph.

- Marriage was by arrangement of the parents, a child could be engaged from birth or when they were very little, but when they got within a year there was an official "betrothal" – it was a contractual agreement.
- When a girl was betrothed it was the same as being married, just not living together. If her betrothed husband died, she was considered a widow.
- Or to nullify a betrothal, it took a bill of divorcement.
- Gabriel: "Man of God."
- Mary: form of Miriam, "Rebellious" or "Bitter".
- Joseph: "Adding"
- The term "virgin" is used twice in this verse as if to be emphatic.
- The actual word is "parthenos" (G-3933), literally a maiden, an un-married daughter, by implication a virgin.
- Paul uses the same word in **2 Corinthians 11:2** describing how he wants to present us as a chaste bride without spot or wrinkle, virtuous.

2 Corinthians 11:2 "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

- It is supposed that Mary is somewhere between 15–16 years of age based on typical Eastern customs of the time.
- The virgin birth is the fulfillment of Messianic prophecy.

Genesis 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Isaiah 7:14 "Therefore the Lord himself shall give you a sign; behold, a virgin (("almah" H-5959, sexually pure, literal sense)) shall conceive, and bear a son, and shall call His name Immanuel."

- The virgin birth circumvents the sin nature that is present in all men. Being conceived by the Holy Spirit without sin means that there is no original sin in Jesus to be atoned for – then being the perfect sacrifice, spotless and without blemish – He is qualified to be the propitiation for our sin.

Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”

Romans 5:18-19 ¹⁸Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

- Because Jesus was conceived of the Holy Spirit and did not inherit a sin nature, because he led a sinless life he was uniquely qualified to redeem us, which is why Paul declared:

2 Corinthians 5:21 “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

- Without the virgin birth there is no Christianity.

V: 28 “highly favored” as opposed to “highly qualified” – God is with you, you are blessed among all women! (As opposed to “above” all women...)

Wm. McDonald: 1. Gabriel greeted her, he did not worship her or pray to her.
 2. He did not say she was full of grace; but highly favored.

- “Favoured” (G-5487) charitoo, khar-ee-to'-o; from G5485; to grace, i.e. indue with special honor:--make accepted, be highly favoured.
- This word is only used one other time in the Bible; not concerning Mary, but us.

Ephesians 1:6 “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed way; behold, all things are become new.”

V: 29-33 She’s never seen anything like this before!

- Gabriel tells her not to be afraid – because she must be...
- Don’t be afraid because you have found favor, grace with God.

V: 31 You shall conceive a son and call his name Jesus.

- “Jesus” = Joshua = Yeshuah = “Jehovah is Salvation”.

V: 32-33 Gabriel describes attributes and qualifications:

1. He shall be great. Here we see that ordinary words simply fail to describe adequately – this is a tremendous understatement.
2. Son of the Highest, meaning the Son of God.
3. Given the throne of his “father” / ancestor king David.
4. Reign over the house of Israel “for ever”.
5. He shall have a never ending kingdom. His Kingdom is eternal.

Isaiah 9:6-7 “⁶For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. ⁷Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Philippians 2:9-11 “⁹Wherefore God also hath highly exalted Him, and given Him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

V: 34 Mary’s response: Not a question of disbelief but one of function.

- Mary has an understanding of the birds and the bee’s – one of the benefits of an agrarian culture and a disciplined family life.
- This is corroborated by Gabriel’s response to her, to Mary’s response, and to Elizabeth’s proclamation later.
- “Know” (G-1097) ginosko, to "know" intimately, by experience; in this case speaking of a physical relationship.

V: 35 “Overshadow” - The same word used to describe the presence of God in the Holy of Holies, over the mercy seat of God! The shekinah glory of God hovering over, enveloping the mercy seat with His glory.

- The Holy Spirit will come upon thee in a miraculous way – this will be God’s son.

John 1:14 “And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

John 3:16 “For God so loved the world, that He gave His only begotten Son...”

- “Begotten” (G3439). monogenes, only born, single of it’s kind, i.e. sole:--only (begotten, child).

V: 36-37 As Mary is processing this information Gabriel informs her that her older cousin Elizabeth, who has been barren all these years is 6 months pregnant with a son – and this is the doing of God, a miraculous event.

Matthew 19:26 “... with men this is impossible; but with God all things are possible.”

- People say they have a problem with the virgin birth; but their problem really isn’t the virgin birth, it’s their concept of God. If our God can create all things then what can’t He do? If we can get past **Genesis 1:1** then we’re home free.

Jeremiah 32:17 “Ah Lord God! Behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.”

V: 38 Have your way “Lord”. Total submission and acceptance of God’s will.

- This speaks much to the character of Mary. This is all miraculous, and awesome, and an incredible privilege to be a part of – but it’s also going to create some very personal problems when she’s discovered to be pregnant seemingly out of wedlock.
- Knowing all of that, she willingly submits to the will of God.
 1. In this verse Mary submits her body to the Lord.
 2. In verse 46 she submits her soul to the Lord.
 3. In verse 47 she submits her spirit to the Lord.

Mary is a picture of what Paul describes:

Romans 12:1 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.”

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- Mary has been visited by an angelic messenger, she’s received the message and is willing to be used of God.
 - The virgin birth is set in motion, as is the birth of the herald who will come before the King.

V: 39-40 Mary leaves her home in Nazareth and quickly “with haste” makes her way to Judah where Zacharias and Elisabeth live.

- Why quickly? Possibly to avoid being found out as pregnant, giving her time to come to grips with what is happening without interference.
- Possibly guided by the Spirit, possibly to see with her own eyes, confirmation of what the angel had said about her cousin Elizabeth in her old age being pregnant.

V: 41 The angel had told Zacharias that his son would be **V: 15** “... filled with the Holy Ghost, even from his mother’s womb...”

Romans 8:16 “The Spirit itself beareth witness with our spirit, that we are the children of God:”

- The baby John the Baptist leaped because he recognized the fact that he was in the presence of his Lord, something that can only be done by virtue of the Holy Spirit.

Luke 24:32 “And they said one to another, did not our heart burn within us, while he talked with us by the way, and while He opened to us the scriptures?”

- Elizabeth is also filled with the Holy Spirit, who empowers her to exercise the gifts of the Spirit:

V: 42 Elizabeth begins to testify loudly / boldly:

“Blessed are thou among women, blessed is the fruit of thy womb:”

- How would Elizabeth know that Mary was pregnant? Why would she even suspect a single woman of good reputation of this?
- Elizabeth is exercising a gift of the Spirit because she’s filled with the Spirit – “Word of knowledge”
- Not only does she know that Mary is expecting, but she knows who she’s expecting – the “expectation of Israel”.

V: 43 Elizabeth also recognized that she was in the presence of her Lord - again because she was filled with the Spirit.

This is a little different because here we have the older honoring the younger, which is the opposite of the norm.

V: 44 As soon as she was within earshot:

John the Baptist who is filled with the Holy Spirit in the womb left for joy in the presence of his Lord.

Psalms 16:11 “Thou shalt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”

V: 45 Elizabeth moves from speaking a word of knowledge to prophesying.

- Between the miracle of Elizabeth bearing a son in her old age, the Messianic angel Gabriel’s testimony, and Elizabeth’s spirit filled proclamation and prophesy; Mary has plenty of assurance that what is taking place is of the Lord.

Speaking of the disciples after the ascension of Jesus:

Mark 16:20 “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

- Elizabeth highlights Mary’s faith – she believed, and because of that she experienced the power of God.
- Mary is never referred to in the Bible as the “mother of God” – which would be a doctrinal absurdity – God pre-existed Mary, God has no mother. She is referred to 3X’s as “Mary the mother of Jesus”, but there is a big difference.

V: 46 Now Mary responds and begins to testify / pray in what is referred to as the “Magnificat”.

- Hannah also rejoiced in the Lord as she was given a son to be used of God.

1 Samuel 2:1 “And Hannah prayed, and said, my heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.”

- Mary’s praise is filled with references to the Old Testament; she was devout and well versed in the scriptures.

V: 47 Mary in her spirit is rejoicing in God her “savior” – acknowledging that she like all of us needs a savior.

1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus.”

- This is complete worship, a complete yielding: **Body** v: 38, **Soul** v: 46, and now **Spirit**.

V: 48-49 She's acknowledging that she's not worthy of this honor, yet God has blessed her with it.

Psalm 51:17 "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

- This is also a declaration that God has conceived in her a child by the power of the Holy Spirit just as He said back in **V: 35**.
- "**Overshadow**" - The same word used to describe the presence of God in the Holy of Holies, over the mercy seat of God! The shekinah glory of God hovering over, enveloping the mercy seat with His glory.
- The Holy Spirit coming upon her in a miraculous way.

John 1:14 "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

John 3:16 "For God so loved the world, that He gave His only begotten Son..."

- "Begotten" (G3439). monogenes, only born, single of it's kind, i.e. sole:--only (begotten, child).

"... *and holy is thy name.*"

Psalm 71:19 "Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!"

Psalm 111:9 "He sent redemption unto His people: He hath commanded His covenant for ever: holy and awesome is His name."

V: 50 Mary is quoting and demonstrating her knowledge of scripture – and she's filled with the Holy Spirit. If you have Jesus in you – what are you?

Deuteronomy 7:9 "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;"

Exodus 20:6 (2nd commandment) "And shewing mercy unto thousands of them that love Me, and keep My commandments."

- Mary is saying, the child in her womb is the one being spoken of – he is the fulfillment of these scriptures.

V: 51 Quoting & fulfilling:

Isaiah 40:10 “¹⁰Behold, the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. ¹¹He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.”

Proverbs 3:34 “Surely He scorneth the scorers: but He giveth grace unto the lowly.”

V: 52 Glorifying God, speaking of His power: **Daniel chapters 4-5**; Nebuchadnezzar and Belteshazzar.

King Nebuchadnezzar made like an animal, feeding on all fours.

V: 53

Psalms 107:8-9 “⁸Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! ⁹For He satisfieth the longing soul, and filleth the hungry soul with goodness.”

V: 54 He has not forgotten His promises to Israel, He is their help.

- “He hath” – 7X’s – giving glory to God for the great things He hath done.

Psalms 98:3 “He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.”

- Mary is praising God with the Word of God!

V: 55 “Abraham, and to his seed”.

Genesis 17:19 “And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.”

Genesis 22:18 “And in thy seed shall all the nations of the earth be blessed...”

Galatians 3:16 “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to they seed, which is Christ.”

- Mary sees Jesus as the fulfillment of all of God’s promises!

Review: Luke describes Zacharias and Elizabeth as both righteous before God, and aged.

1. Zacharias was in that privileged place of offering incense and prayers in the holy place at the altar of incense.
2. While in the Holy place, he's visited by the angel Gabriel who tells him that he and Elizabeth will have a son – and that he's to be the forerunner of the Messiah – and they are to name him John – “which means God is gracious”.
3. Zacharias doesn't believe the angel so he's struck dumb until all these events unfold.
4. In the mean time, Mary the future mother of Jesus has also been visited with the message that she too will have a baby that will be conceived by the power of the Holy Spirit – she responds in faith and yields herself completely to God.
5. As Mary and Elizabeth come together, the baby within Elizabeth jumps for joy – being filled with the Holy Spirit even in the womb – rejoicing in his Lord.
6. Mary's visit is complete with the birth of John which is where we pick it up.

V: 56 Mary stayed with Elizabeth for 3 months. Elizabeth was already 6 months pregnant so Mary stayed for the birth of John the Baptist.

V: 57 The focus turns again to John the Baptist.

- Elizabeth brings forth a son: As promised!

Isaiah 40:8 “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

V: 58 A testimony! God is glorified through transparency.

- And they rejoiced with her – because he was a boy (**V: 14**) as opposed to a girl.

We're called to the same thing:

Romans 12:15 “Rejoice with them that do rejoice, and weep with them that weep.”

V: 59 Boys were circumcised on the 8th day. The same day that an enzyme in the blood develops and causes the blood to coagulate.

- Also a requirement of the Levitical law.

Leviticus 12:3 “And in the eighth day the flesh of his foreskin shall be circumcised.”

- Circumcision pre-dates the Law – it goes back to the covenant with Abram:

Genesis 17:9-14 [Turn to / read](#)

- Through his obedience Zacharias is living up to his name = “Yah remembered”
- Their family and friends began to assume that the child’s name would be Zacharias after his father.

V: 60-63 Both Elizabeth and Zacharias resist their attempt to mis-name the child, they had been given specific instruction on what the child’s name would be.

- John = “Yohannan” = “God is gracious”

V: 64-66 The first thing Zacharias did as soon as he was able to speak again was to praise God!

- Zacharias is praising God for his Son, and he is praising God for His Son – or what the birth of John the Baptist represents, the heralding of the Messiah.
- Children are a heritage from the Lord; the crime of the century is the slaughter of our own children, 1.5 million babies are aborted in the U.S. every year.

Psalm 127:3 “Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.”

- He was only able to speak when all the things he was told and initially disbelieved of the angel had actually come to pass.
- Fear came upon them; they were seeing God move in their midst.
- Fear came upon them because all of a sudden God had visited His people and spoken for the 1st time in over 400 years.
- Fear came upon them because the word of God had come true before them, God was proving Himself true – and if these things were true then all the rest was true as well – which might give many cause to fear – the judgment of God.
- John’s ministry was already taking place even though he was a child.

“And the hand of the Lord was with him.” – God’s favor

V: 67 Zacharias is filled with the Holy Spirit and prophesies – not about John, about Jesus!

V: 68-69 Visiting His people, Emmanuel is here – God with us.

- **Redeeming** – only Jesus could do that!

Isaiah 44:6 “Thus saith the Lord the King of Israel, and His redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God.”

Ephesians 1:7 “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

- To redeem means to set free by paying the price, it can refer to releasing a prisoner or liberating a slave.

Luke 4:18-19 “¹⁸The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set a liberty them that are bruised, ¹⁹to preach the acceptable year of the Lord.”

- Jesus, the horn of our salvation, of the lineage of David – the promised Messiah.
- In OT, horn symbolizes power and victory – it contained the oil with which the kings and priests would be anointed.

V: 70 Speaking by the prophets since the world began, that takes us back to Genesis and the first Messianic prophecy.

Genesis 3:15 “And I will put enmity between thee and the woman, and between thy seed and her seed;...”

Psalms 22:1, 18 “¹My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? – “¹⁸They part my garments among them, and cast lots upon my vesture.”

Isaiah 53:4-5 “⁴Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. ⁵But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.”

V: 71 “Enemies” – Satan & death

1 Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

1 Corinthians 15:26 “The last enemy that shall be destroyed is death.”

- Each will be dealt with:

Revelation 19:10, 14 “¹⁰And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” – “¹⁴And death and hell were cast into the lake of fire. This is the second death.”

V: 72-75 Basically that God would keep His word and do the things that He promised to Abraham.

- Zacharias by the Spirit is declaring that this is the fulfillment of those things promised to Abraham, Isaac, and Jacob.

Genesis 12:2-3 “²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

V: 76 Zacharias now addressing his son, John the Baptist.

V: 77 How will all of this happen? By the remission of sin...

- Remission of sin, to send away, to dismiss, as a debt.

Psalms 103:12 “As far as the east is from the west, so far hath He removed our transgressions from us.”

John 1:29 “The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world.”

V: 78-79 The dawning of a new day, speaking of Jesus:

Malachi 4:2 “But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth...”

- “Day Spring” = “new day”, the sun arising, God hath visited us: Emmanuel – God with us.

John 1:14 “And the word became flesh, and dwelt among us, and we beheld His glory as of the only begotten of the father, full of grace and truth.”

- Zacharias is prophesying, quoting from Isaiah:

Isaiah 9:2 “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”

John 1:4 “In Him was life; and the life was the light of men.”

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.”

V: 80 We don't hear from Zacharias or Elizabeth any more, but we do certainly hear from John the Baptist:

- Not living the comfortable life of a priest, but living in the wilderness being prepared by God to preach the message of salvation.

Matthew 3:1-2 “¹In those days came John the Baptist, preaching in the wilderness of Judaea, ²and saying, repent ye: for the kingdom of heaven is at hand.”

Summary: There is a progression to follow.

V: 68 By redeeming those in bondage He opens the prison doors, bring deliverance to the captives.

V: 69-75 Jesus triumphs over death and sin, winning the battle.

V: 76-77 The remission of sin cancels the debt that we owed.

V: 78-79 It is the dawning of a new day, the day spring arising in our hearts.