

2/23/14

### Luke 1:1-26

We begin our study of this marvelous gospel by Luke that presents Jesus as the Son of Man, focusing on His humanity.

Being the Last Adam, He looked to and depended on the Father for all things, as the example for all believer to follow in their own lives.

#### 1:1-4 The preface, prologue or introduction.

- 1:1** The other writings about Jesus.
- 1) The “many” refer to the gospel of Matthew and Luke, Inspired by the Spirit of God. 2Tim. 3:16-17; 2Pet. 1:19-21
    - a) Mark and Peter were companion, Mark wrote his gospel from Peter.
    - b) Mark and Luke were companions with Paul, so Luke certainly was familiar with Marks gospel.
    - c) Any other writing that were around, though they were not inspired by the Spirit of God.
  - 1) They had taken in hand to set in order a narrative, indicating written not oral.
    - a) The word order “anatassomai”, means a compiling and putting together and arrange, found only this time and only twice in the middle voice in the

literature of three centuries after Christ. Lenskie.

- b) The word narrative “diegesis”, means set forth, recount an account to the end, again found only this one time.
- c) Those things which have been fulfilled among us, refer to the prophetic fulfillment of the life of the Messiah, the God-Man Incarnate.

- 1:2** The sources of Luke as stated.
- 1) Those who from the beginning “arche” the commencement of the life of Jesus.
  - 2) They were eyewitnesses “autoptes”, seeing with one’s own eye, the word autopsy comes from it, a detailed examination.
  - 3) Ministers “huperetes” underower of the word “logos”, the idea being men who considered themselves servant slave of the gospel message to Christ, these are the one who delivered the information to us. Historical facts!

- 1:3** The intent of Luke was to provide a written account to Theophilus.
- 1) Having had perfect understanding of all things from the very first.
    - a) Perfect understanding “akribos parakoloutheo”, exact and accurate comprehension of the fact.

- b) From the very first “another”, start or beginning, the appearance of Gabriel to Zacharias.
- 2) To write to you an orderly account “kathexes”, one after another in succession, in an orderly manner, not necessarily absolute chronological order.
- 3) To most excellent Theophilus.
  - a) Theophilus means “friend of God”.
  - b) Most excellent “kratistos” was an official title of Roman rank or office.
  - c) Lenski the Greek Scholar makes the point that at this time Theophilus was not a Christian, evident by the fact that no writer of the New Testament addressed any believer by their worldly greatness.
  - d) That in when the book of Acts Theophilus was written, he was a believer, indicative of the title being excluded.

**1:4** The purpose of Luke in writing to Theophilus.

- 1) That He might be convince of the absolute truth.
  - a) The phrase you may know “epiginosko”, means to be thoroughly acquainted and know accurately.
  - b) The word certainty “asphaleia”, to be firmly stable, not doubting the truth.

- c) Regarding those things about the life of Jesus he had been instructed, orally or in written form.
- 2) The Greek Scholar Lenski states that the entire prologue is composed of the best literary Koine Greek and not surpassed by any Greek writer, as Herodotus, Thucydides or Plinius, etc.

### **1:5-25 The prophetic birth announcement of John the Baptist.**

**1:5-10** The priestly service of Zacharias in the temple.

**1:5** The particular time.

- 1) The time in history was during the time of Herod. vs. 5a
  - \* There are many Herods in Scripture,, this is Herod the Great, a very evil man, an Edomite, a descendent of Esau, who reigned from 37-4 B.C.
- 2) The title of King of Judea was conferred to him by the Roman Senate in 40 B.C. by the influence of Antonius and Octavius. vs. 5b
  - a) He was paranoid about people taking his kingdom, to such extent that he killed many of his own family.
    - \* There was a saying that it was safer to be Herod’s pig than his son, a play on words by their similarity.

- b) He ordered the murder of the infants at the time of Christ. Matt. 2:16
- 3) Zacharias :Yahweh remember” was a priest of the division of Abijah. vs. 5c-d
  - a) Three families of the Levites to do the work of the tabernacle, apart from Aaron priesthood. Ex. 6:16
    - 1)) The family of Merari.
    - 2)) The family Kohath.
    - 3)) The family Gershom.
  - b) David had divided the priests into 24 divisions. 1Chron. 24:1-19
    - 1)) After Babylonian captivity only four returned. Ezra 2:36-39
    - 2)) He fell into the eighth division. 1Chron. 24:10
- 3) His wife was also of the priestly line of Aaron, the High Priest, the brother of Moses, Elizabeth “his oath”. vs. 5e-f
  - \* All priests had to marry in the priestly line and a virgin. Lev. 21:14

**1:6-7** The personal spiritual and family condition.

- 1) Zacharias and Elizebeth were both God-fearing people. vs. 6a
  - \* Righteous “dikaios”, indicates upright and virtuous towards people.
- 2) The explanation was that they both were walking in all the commandments and ordinances of the Lord blameless. vs. 6b

- a) The idea of walking implies in fellowship with God blameless “amemptos”, deserving no censure, not perfect.
- b) Part of the Godly remnant of Israel waiting for the Messiah.
- 3) Zacharias and Elizabeth were old and had no children, due to being barren. vs. 7
  - a) Barrenness was considered to be brought on by God, therefore being in disfavor with God.
  - b) Yet it is interesting that all of the patriarch's wives were barren, Sarah, Rebekah, and Rachel.

**1:8-10** The priestly serve of Zacharias in the temple.

- 1) His lot fell to burn incense according to the custom in the Temple. vs. 8-9
  - a) “The **lot** is cast into the lap, But its every decision *is* from the LORD.” Prov. 16:33; Acts 1:26
  - b) The time to burn incense was twice a day, 9a.m. and 3p.m. , believed to be 3p.m. symbolic of prayer.
  - c) There were 20,000 priests, some would never have this privilege, others just this one week in their lifetime.
- 2) The multitude of people were praying outside waiting for the benediction from Zacharias. vs. 10

**1:11-20** The vision of Zacharias in the temple.

**1:11-12** The angel of God appears.

- 1) The person declaring the prophecy is an angel of the Lord. vs. 11
  - a) The angel appeared at the right side of the altar of incense, symbolic of favor in prayer. vs. 11b
  - b) The right hand is place of favor, the left judgment. Ps. 110:1; Matt. 25:34, 41
  - c) Angels are ministering spirits sent forth to minister to the heirs of salvation. Heb. 1:14
- 2) Zacharias saw the angel and was troubled, fear fell upon him. vs. 12
  - a) Troubled “tarasso”, means to be agitated, anxious and distressed and fear “phobos” means dread, terror.
  - b) Manoah the father of Samson was afraid when he saw the Angel of the LORD, Jesus, thinking he was going to die, having seen God. Judges 13:22

**1:13-14** The proclamation of peace to Zacharias by the angel.

- 1) He was commanded literally, “Stop being afraid”. vs. 13a-c
  - a) The aorist tense indicating one specific occasion of prayer.
  - b) “The eyes of the Lord are on the righteous and His ears are Open to

their prayers.” 1Pet. 3:12a-b; Ps. 34:15

- 2) His wife Elizabeth would have a son and they were to name him John. vs. 13e-f  
\* John means “the grace of Yahweh.”
- 3) Zacharias would have joy and gladness and many would rejoice at the birth of John. vs. 14  
\* God had not forgotten his oath to His people about sending Messiah, so He was announcing the birth of the forerunner of the Messiah, who would proclaim the age of Grace!

**1:15-17** The prophetic particulars ministry of John.

- 1) John would be great in the sight of the Lord, being a Nazirite, filled with the Spirit from the womb. vs. 15
  - a) Hid greatness in being the forerunner of the Messiah, greater than all the prophets before him.
  - b) Jesus said the least in the age of grace is greater than John? Lk. 7:28
  - c) He would not cut his hair or drink wine as a Nazirite from birth, as Samson and Samuel. Num. 6:1-8 .
  - d) Only Kings, Priests, Prophets and those for special service like to build the Tabernacle were endowed with the Holy Spirit.

- 2) John would turn many of the children of Israel to the Lord their God. vs. 16  
 \* Many of the parents had turned away from God, failing to communicate and teach their children their faith and the Scriptures.
- 3) John would go forth in the spirit and power of Elijah to turn the hearts of the fathers to the children. vs. 17a-b  
 a) Fulfilling the short term prophecy of Elijah, the long term still future, in the Great-Tribulation. Mal. 4:5-6; Rev. 11  
 b) Jesus told his disciples Elijah had come referring to John, confirming the two-fold prophecy of Malachi! Matt. 17:12-13; Mk. 9:12
- 4) John would turn the disobedient to the wisdom of the just, to make ready for Jesus. vs. 17c-d  
 a) The gospel message repentance!  
 b) John would announce the coming the Messiah, the Lamb of God. Jn. 1:29  
 c) John plainly told the people he was not Messiah, but the voice crying in the wilderness, prepare the way of the Lord... Lk. 3:4-6; Is. 40:3-5

**1:18-20** The unbelief of Zachariah rebuked by the angel.

- 1) Zacharias stated his doubts, in view of he and his wife's old age, looking to his own ability. vs. 18

- \* Zacharias forgot the most important factor of the equation, God!
- 2) Zacharias was reproved by Gabriel for doubting the words directly from God. vs. 19  
 a) "I am Gabriel "man of God", who stands in the presence of God." Dan. 8:16; 9:21; Lk. 1:26  
 b) "Sent to speak to you and bring you these glad tidings "euaggelizo", is the word root word for the gospel, the good news!
- 3) The priest Zacharias was castigated by the angel Gabriel, to be mute till the fulfillment of the prophecy, because he did not believe the words. vs. 20  
 a) The fulfillment. vs. 62-63  
 b) Many in the Old testament received signs when they requested without punishment because it was not in unbelief, God alone knows the heart such as Abraham, Gideon, Hezekiah. Gen. 15; Jud. 6; 2Kings 20  
 c) "Thus Ezekiel was a sign to speak when the new of the fall of Jerusalem came to Babylon. Ezk. 24:24-27

**1:21-25** The dumbness of Zacharias for not believing the vision in the temple.

- 1) The people were perplexed over Zacharias long delay to come out and

waited for him to pronounce the benediction over the people. vs. 21

- 2) The people recognized Zacharias had a Super-natural revelation, as motioned to them, in view that he could not speak. vs. 22

\* A vision is while a person is awake!

- 3) He completed his service, despite his handicap of not speaking, he fulfilled his week, then he departed home. vs. 23

- 4) He witnessed the prophecy come to pass, “After those days his wife Elizabeth conceived; and hid herself for five months.” vs. 24

- 5) Her personal reproach among the people was removed by God. vs. 25

\* There was never a reproach with God, only in the minds of the people!