

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

I. MARY'S MAGNIFICAT. (v. 46-56)

A. (v. 46)

1. "And Mary said, My soul doth magnify the Lord,"

- a. This song has been called "the Magnificat" because it is the Latin word for "magnify".
- b. This Song of Mary reveals 2 things:
 - 1) The extent of her personal spirituality.
 - 2) Her knowledge of the Scriptures.
 - a) This song is very similar to Hannah's song (1 Sam. 2:1-10).
- c. **NOTE:** This song can be divided into 2 sections:
 - 1) What God has done for her. (v. 47-50)
 - 2) What God will do for Israel. (v. 51-55)
- d. "my should doth magnify the Lord"
 - 1) Cf. Psalm 34:1-3 - "I will bless the LORD at all times: his praise shall continually be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt his name together."

WHAT GOD HAS DONE FOR HER (v. 46-50)

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

B. (v. 47)

1. "And my spirit hath rejoiced in God my Saviour."

- a. "my Saviour" - lit. "the Savior of me"
 - 1) The only people that need a Savior are sinners, thus Mary acknowledges that she is a sinner.
 - a) This disproves that false teaching that Mary was perpetually sinless, the dogma of the Immaculate Conception.
 - 2) **NOTE:** The very Child in her womb will be the one to save her from her sins (**Matt. 1:21**)!
- b. Mary may be alluding to the prophet Habakkuk, who wrote, "Yet I will rejoice in the LORD, I will joy in the God of my salvation." (**Habakkuk 3:18**)
- c. **NOTE:** As we go through this song, let's read it with an attitude of heart that lifts our hearts to Him as "God my Savior".

C. (v. 48)

1. "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

- a. "the low estate of His handmaiden"
 - 1) She was of LOW ESTATE:
 - a) ECONOMICALLY, being in poverty (**Luke 2:24; Lev. 12:8**).

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

- b) SOCIALLY, being from Nazareth, a town of poor reputation ([John 1:46](#)).

WHAT GOD HAS DONE FOR ISRAEL (v. 51-55)

D. (v. 55)

1. ***"As he spake to our fathers, to Abraham, and to his seed for ever."***
 - a. Mary is speaking of her child as connected to the ABRAHAMIC COVENANT, which shows that her hope that God will fulfill His promises to Israel as being fulfilled by her son, Jesus.

MARY GOES HOME (v. 56)

E. (v. 56)

1. ***"And Mary abode with her about three months, and returned to her own house."***
 - a. Mary stayed with Elizabeth for the seventh, eighth, and ninth, months of Elizabeth's pregnancy ([v. 26](#)), thus leaving right before John was born.

II. THE BIRTH OF JOHN THE BAPTIST. (v. 57-66)

JOHN'S BIRTH (v. 57-58)

JOHN'S CIRCUMCISION & NAMING (v. 59-66)

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

A. (v. 59-61)

1. ***"And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name."***

- a. In Jewish tradition, a male child is not named on the day of birth, but on the 8th day, which was the day of circumcision.
 - 1) Today, the Jewish tradition is to name a son after a dead relative. However, in Jesus' day, they would name a son after a living relative, many times the name of the father.
 - 2) **Illust.** - I was named after my dad (Richard/Rick), who was also named after his dad (Richard/Dick).
- b. The name "John" was not a family name on either side, so it was unusual to the family and friends of Zacharias and Elizabeth that they would go against the Jewish tradition and practice.

B. (v. 62-63)

1. ***"And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all."***

- a. *"they made signs to his father"*

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

- 1) The fact that they had to make signs implies that Zacharias was not only struck mute by Gabriel, but also deaf.

C. (v. 64)

1. ***"And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God."***

- a. Because Zacharias obeyed in naming the child John, his tongue was loosed and he was able to talk again and bless God!

III. ZACHARIAS' PROPHECY. (v. 67-80)

PROPHECY OF THE MESSIAH (v. 68-75)

A. (v. 68)

1. ***"Blessed be the Lord God of Israel; for he hath visited and redeemed his people,"***

- a. "God of Israel" - common phrase used in the O.T. (Gen. 9:26; 1 Sam. 25:32; 1 Kings 1:48)
- b. "visited" - Gr. "looked upon in order to help or benefit; looked after; cared for; provide for"
 - 1) This word carries a lot more than just a casual visit, but it speaks of intimacy and helping. Getting your hands dirty.
 - 2) Cf. Matthew 25:43; Luke 7:16; 19:44; Acts 7:23; 15:14, 36; Hebrews 2:6; James 1:27

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

B. (v. 69)

1. ***"And hath raised up an horn of salvation for us in the house of his servant David;"***

a. *"in the house of His servant David"*

1) Zacharias acknowledges that the Messiah is a descendant of David through Mary.

a) He is connecting the coming of the Messiah with the DAVIDIC COVENANT (2 Sam. 7:11-16; 1 Chron. 17:11-14).

i. In God's covenant with David, He makes UNCONDITIONAL, ETERNAL promises:

a. An Eternal DYNASTY. (2 Sam. 7:11)

b. An Eternal KINGDOM. (2 Sam. 7:12-14)

c. An Eternal THRONE. (2 Sam. 7:12-14)

d. An Eternal DESCENDANT. (1 Chron. 17:11-14)

C. (v. 71)

1. ***"That we should be saved from our enemies, and from the hand of all that hate us;"***

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

- a. Here he is looking forward to the MESSIANIC KINGDOM, which was the expectation of the Jewish people that God will set up an earthly kingdom under the perfect rule of the Messiah!

D. (v. 72-73)

1. ***"To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham,"***

- a. *"The oath which He sware to our father Abraham"*

- 1) Zacharias also connects the Messiah to the ABRAHAMIC COVENANT.

- b. There is an interesting play on words here in the Greek language.

- 1) The name "*Zacharias*" means "*Jehovah remembers*".
- 2) The name "*Elizabeth*" means "*the Oath of God*".
- 3) So, the names together say, "*Jehovah remembers the oath of God,*" which is what Zacharias is saying here in his prophecy: "***to remember His holy covenant, the oath*** which He swore to our father Abraham."

PROPHECY OF HIS SON JOHN (v. 76-79)

E. (v. 76)

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

1. ***"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;"***
 - a. John was going to be the PROPHET of God.
 - 1) A prophet was one who received direct revelation from God and spoke on God's behalf to the people.
 - 2) He was the last of the Old Testament-style prophets.
 - b. John was going to be the FORERUNNER of the Messiah.
 - 1) Cf. **Malachi 3:1** - John was the fulfillment of the prophecy of Malachi, which said, *"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."*

F. (v. 77)

1. ***"To give knowledge of salvation unto his people by the remission of their sins,"***
 - a. Here, Zacharias connects the Messiah to the NEW COVENANT.
 - 1) *The remission of their sins* is a byproduct of the New Covenant (**Hebrews 8:6-13; 9:15; 10:16-17**).

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

G. (v. 78-79)

1. **"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."**

a. "dayspring" - Gr. "the rising sun; sunrise; dawn"

1) This is a reference to "the Sun of righteousness" by the prophet Malachi.

a) Cf. **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, and grow up as calves of the stall."

2) The picture is that the morning star signals the coming day, even so John will be like the morning star who will precede the coming of the "Sun of Righteousness," the Messiah.

b. **NOTE:** When the "Sun of Righteousness" arrived, He was to benefit 2 groups of people, which is shown by the change of pronouns: *them* vs. *our*.

1) "them" = Gentiles, who were not recipients of the divine revelation, were viewed as sitting *in darkness and the shadow of death*.

a) The Messiah will benefit the Gentiles because it was prophesied that He would be their Light (**Isaiah 42:6; 49:6; Luke 2:32**).

2) "our" = Jewish people

a) The Messiah will bring peace to Israel.

THRU BIBLE

Luke 1:46-80 | "The Birth of John the Baptist"

JOHN'S TIME IN THE DESERT (v. 80)

H. (v. 80)

1. **"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."**
 - a. This verse summarizes John's development in 3 areas:
 - 1) He *grew* physically.
 - 2) He *waxed strong in spirit*, which means there was spiritual development.
 - 3) He was in *the deserts* until he began his public ministry.
 - b. It could be that John's parents, being elderly, died while he was quite young, so he took off to the wilderness of Judah, where he spent a great part of his life.
 - 1) Growing up in the desert meant that he was separated from the Rabbinic Judaism of his day.
 - a) That's why his message was so different from the Rabbinic teachings of his day.
 - 2) When the Jewish people heard that John grew up in the desert, they would have thought of the events of the Exodus and the wilderness wanderings.
 - a) The wilderness wanderings were a time of punishment for Israel, but it was also a time of special closeness to God. Thus,

THRU BIBLE

Luke 1:46-80 | “The Birth of John the Baptist”

John would be viewed as being close to God and having received revelation from Him.

- 3) When Liesl and I went to Israel, they told us that John could have been part of the Essene sect of Judaism that lived in the Qumran community. However, I reject that idea for the following reasons:¹
 - a) The Qumran community strongly opposed the Jerusalem priesthood, so John would have had to reject his parents to be part of the community.
 - b) John is portrayed as a prophet rather than like the holy ones of Qumran.
 - c) John held to one baptism, not several washings like Qumran did.
 - d) John’s message was not a message of separation (Luke 3:10-14), whereas Qumran was a strongly separationist community.
 - e) John’s preaching does not display the legalistic or ritualistic concern present at Qumran.

¹ Arnold Fruchtenbaum, *Yeshua: The Life of Messiah From A Messianic Jewish Perspective, Volume 1*, p. 357.