



9:00 Live Sunday School at FBJ

Lesson 4

The Good News of Salvation Shared through a Jewish Priest Part 1: Luke 1:18-25;67-68

I. Quick Catch Up

- A. The OT ends in Malachi with an expectation of the Messiah and an Elijah who will announce His coming
- B. 400 years – Time Between the Testaments – No word from YHWH
- C. A priest named Zechariah gets a visit from Gabriel saying JTB is on the way
- D. Zechariah and his wife Elizabeth are righteous Jews
- E. JTB is to be joy/delight for all
 - Filled with the Holy Spirit
 - People returning to the LORD
 - Families healed (fathers to children)
 - Turn to righteousness and wisdom
 - Prepare a way for the Lord to do His will

II.v.18 - A long list of doubters:

- Moses – Exodus 4 – snake/staff
- Gideon – Judges 6 – golden fleece
- Hezekiah – 2nd Kings 20 – turn back time

III. vv.19-25

- A. v.19 – Gabriel shows he has the creds: I stand in the presence of God
 - Note: Zechariah was on the other side of the veil and didn't get to do that
- 1. Sent to bring “this good news” Greek *euangelizo*
 - Luke uses it the most in Luke-Acts
 - Most famous time from Luke “Behold I bring you good tidings”

2. More *euangelizo* - Often translated as “preaching”

a. Matthew 11:1-6 - JTB in prison

b. 1st Corinthians 15:1-5 – *euangelion* and *euangelizo*

B. v.20 – this is a temporary punitive miracle

C. v.21 - typically Numbers 6:22-26

D. v.22 – Why making signs? Likely deaf AND mute

- He stayed until his tour of duty was over: what was that like?

E. vv.23-25 - Why was Elizabeth secluded?

IV. vv.57-66 – Pre-Benedictus

A. Luke wants us to see:

1. God fulfilled His promise of Malachi 4

2. Role of JTB

3. Role of the Messiah

B. v.57-58 - “rejoiced with her” or “shared her joy” – as predicted in v.14 - The shepherds “joy” in Luke 2

C. v.59 – Like Joseph/Mary we see Zechariah/Elizabeth were good Jews

D. v.60-63 – How did Elizabeth know all this? She had to be literate

E. vv.64-66 - Zechariah’s first words are praise

F. v.66 - “What shall this child be?” - JTB is the “what” that will introduce the “Who”

V. The Benedictus: vv.67-79 – Part 1

A. Known as the Benedictus because in Latin first word is “Blessed” – like Mary’s “Magnificat”

- We end church with a “benediction” – a blessing to send us on our way

- This is a part of the Catholic church liturgy called the Lauds

- This is one sentence in the Greek

B. v.67 – Once again “filled with the Holy Spirit” - Note “prophesying” like his son will do

C. v.68 – “for” is Greek word *hoti* – most often translated “because”

1. Why is the Lord God of Israel to be Benedictus? “Because”...

1. He’s visited **and**
2. He’s redeemed

2. Notice the tense – it’s the aorist tense in Greek - No direct English equivalent

- Best as “it’s started but not over”
- Like coming into the ball game in 2nd inning – “he’s batted and scored” but it’s not over

3. When did it begin to be in the aorist tense? When Mary visited Elizabeth vv.39-45

VI. My Take Away:

- Have I robbed myself of an answered prayer because of my disbelief?
- Does it take a temporary punitive miracle for me to get the message?
- How do I get out of the rut? Be like Zechariah?

1. I stay connected to the Lord – Zechariah went back to work to prayer more – “after his time of service”

2. I stay connected with His people – I need an Elizabeth – a church; a D-Group

3. I believe the Word from the Lord “until the day these things take place”

Questions? Comments? Thoughts? nick@nickwalters.org