

# Luke 1:8-17

## Priestly Line

- Zechariah is from Aaron through Abijah
  - Abijah was one of the Orders of priest identified in 1 Chronicles 24:10 (24:1-19)
  - Abijah was the 8<sup>th</sup> on the list organized by David.

“The **divisions of the sons of Aaron** were these. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father and had no children, so Eleazar and Ithamar became the priests.

3 With the help of Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, David organized them according to the appointed duties in their service.

4 Since more chief men were found among the sons of Eleazar than among the sons of Ithamar, they organized them under **sixteen heads** of fathers' houses of the **sons of Eleazar**, and **eight** of the **sons of Ithamar**.

5 They divided them by lot, all alike, for there were sacred officers and officers of God among both the sons of Eleazar and the sons of Ithamar.

6 And the scribe Shemaiah, the son of Nethanel, a Levite, recorded them in the presence of the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers' houses of the priests and of the Levites, one father's house being chosen for Eleazar and one chosen for Ithamar.

7 The first lot fell to Jehoiarib, the second to Jedaiah,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Malchijah, the sixth to Mijamin,

10 the seventh to Hakkoz, the **eighth to Abijah**,

11 the ninth to Jeshua, the tenth to Shecaniah,

12 the eleventh to Eliashib, the twelfth to Jakim,

13 the thirteenth to Huppah, the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah, the sixteenth to Immer,

15 the seventeenth to Hezir, the eighteenth to Happizez,

16 the nineteenth to Pethahiah, the twentieth to Jehezkel,

17 the twenty-first to Jachin, the twenty-second to Gamul,

18 the twenty-third to Delaiah, the twenty-fourth to Maaziah.

19 These had as their appointed duty in their service to come into the house of the Lord according to the procedure established for them by Aaron their father, as the Lord God of Israel had commanded him.”

- Elizabeth was also a daughter of Aaron
  - Priests could marry outside the line of Aaron, but Zechariah had not.
  - Aaron's wife was also named Elizabeth in Exodus 6:23 – “*Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.*”
- John the Baptist had a strong priestly pedigree

1:6 –

- Besides cultural purity both Zechariah and Elizabeth were:
  - Righteous before God
  - Living blamelessly according to commands and regulations of the Lord
- POINT: childlessness was NOT to be blamed on Zechariah and Elizabeth. God would honor these two who waited faithfully and obediently

1:7 – similar to

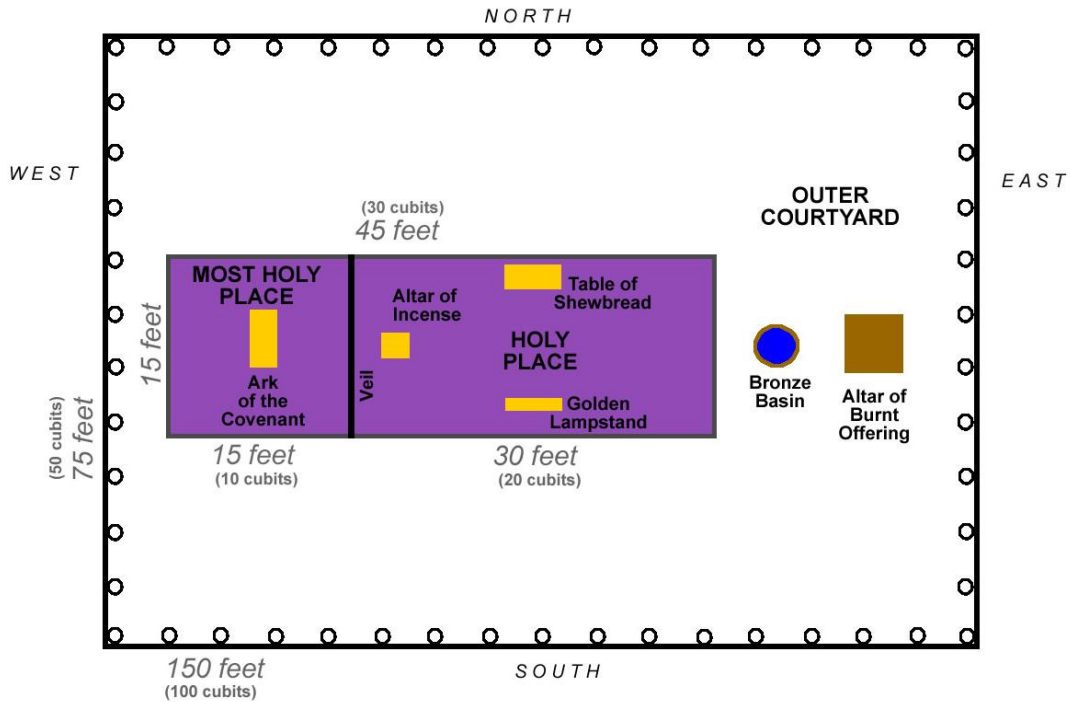
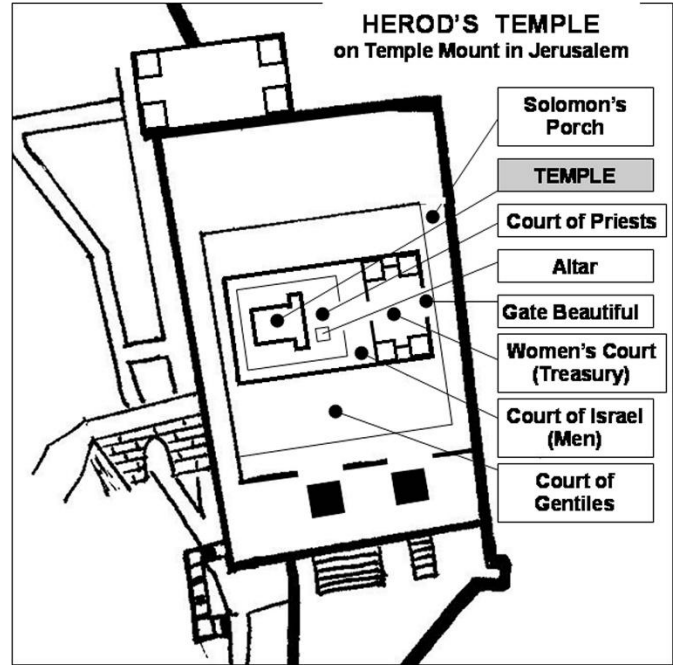
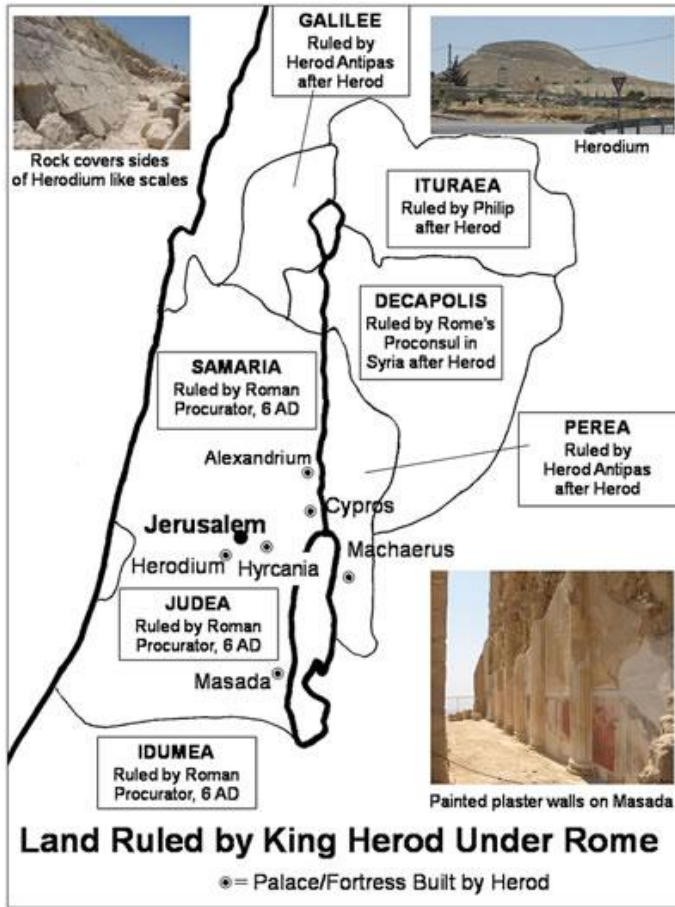
- Sarah (Isacc)
- Wife of Manoah (Samson)
- Hannah (Samuel)
- Elizabeth would be the mother of the great John the Baptist

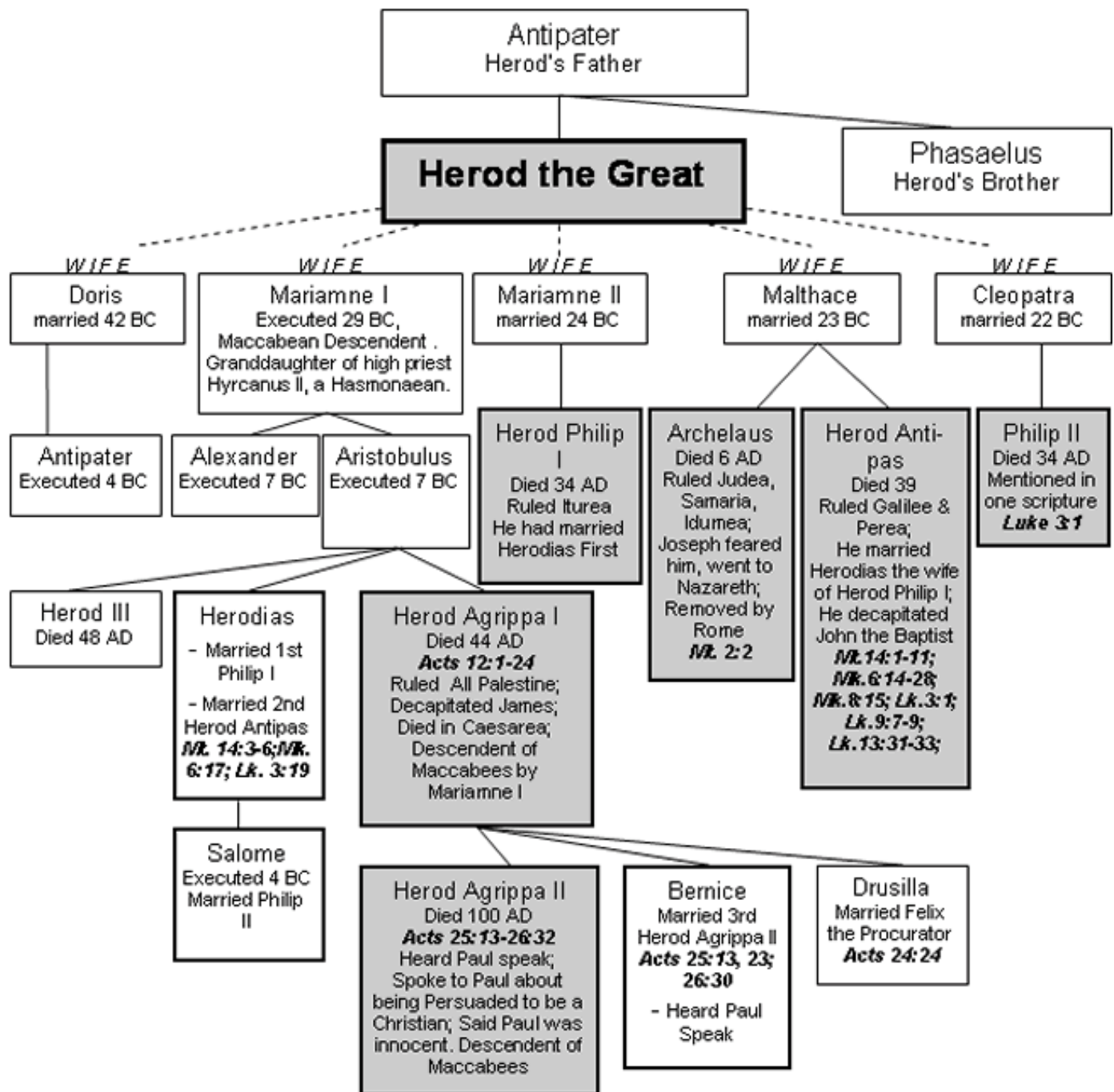
1:8 – Semi-annual duties in temple. Zechariah left home in Judean Hills

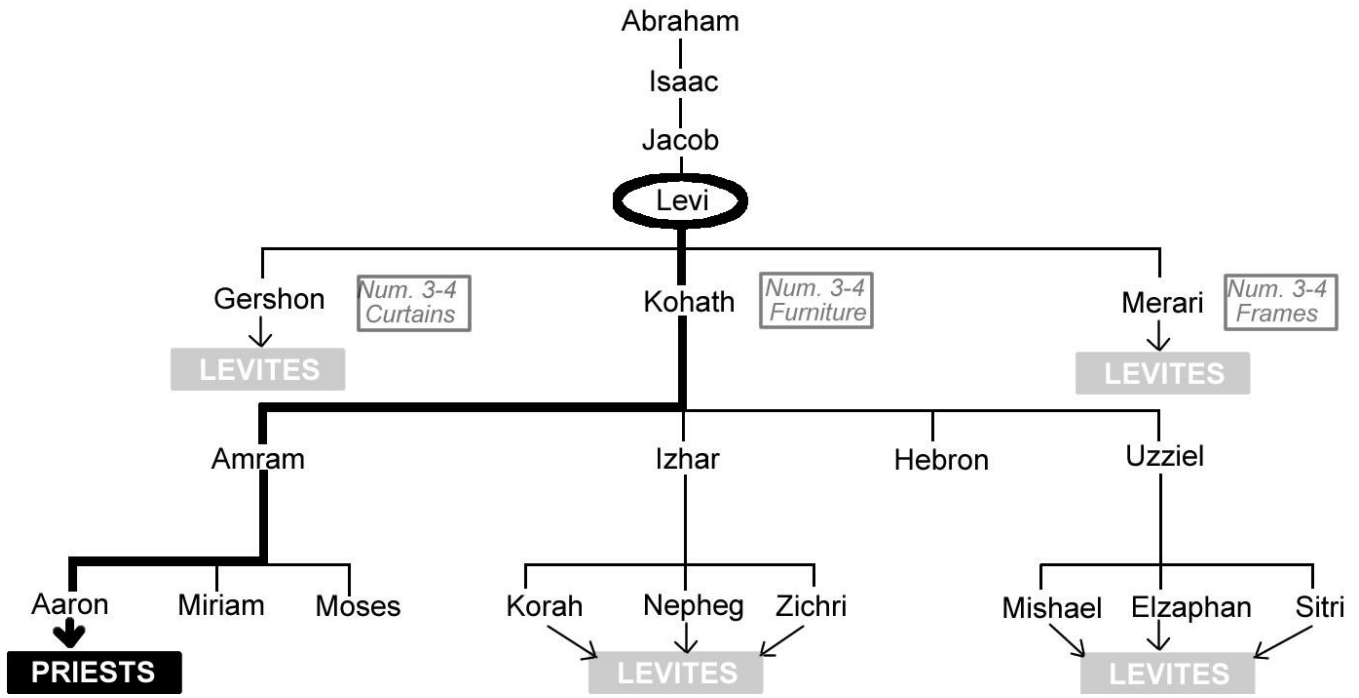
### **Temple Duties**

- 18,000 priests at this time
- Each division of priest would serve two separate weeks two times a year serving from Sabbath to Sabbath. (plus festival days)
- Zechariah's section (1:8) and "time of service (1:23) are terminology that reflect Temple service
- Each division was then subdivided into orders
  - Each order served a daily rotation
  - Each rotation was 4-9 priests
- Daily routine (1:9) called for incense offering before morning sacrifice and after evening sacrifice (Ex. 30:7-8)
- Done in Holy Place in front of curtain of Most Holy Place
- All daily activities done by priest who were chosen by lot
- Concerning the burning of incense on golden altar in front of Most Holy Place the lot was only for the priests that had NEVER done so before
- Five priest would be chosen for the require3d five roles for the evening sacrifice service inside the Holy Place
  - Two tend the candlestand
  - 1 prepare the altar in Holy Place
  - 1 offers the incense
  - 1 assistant to the one offering the incense
- Then, four would leave while the incense was offered on the golden altar to stand on the steps in front of the temple to bless the people with the words of Numbers 6:24-26:  
*"The Lord spoke to Moses, saying, "Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,*

*The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance[c] upon you and give you peace."*

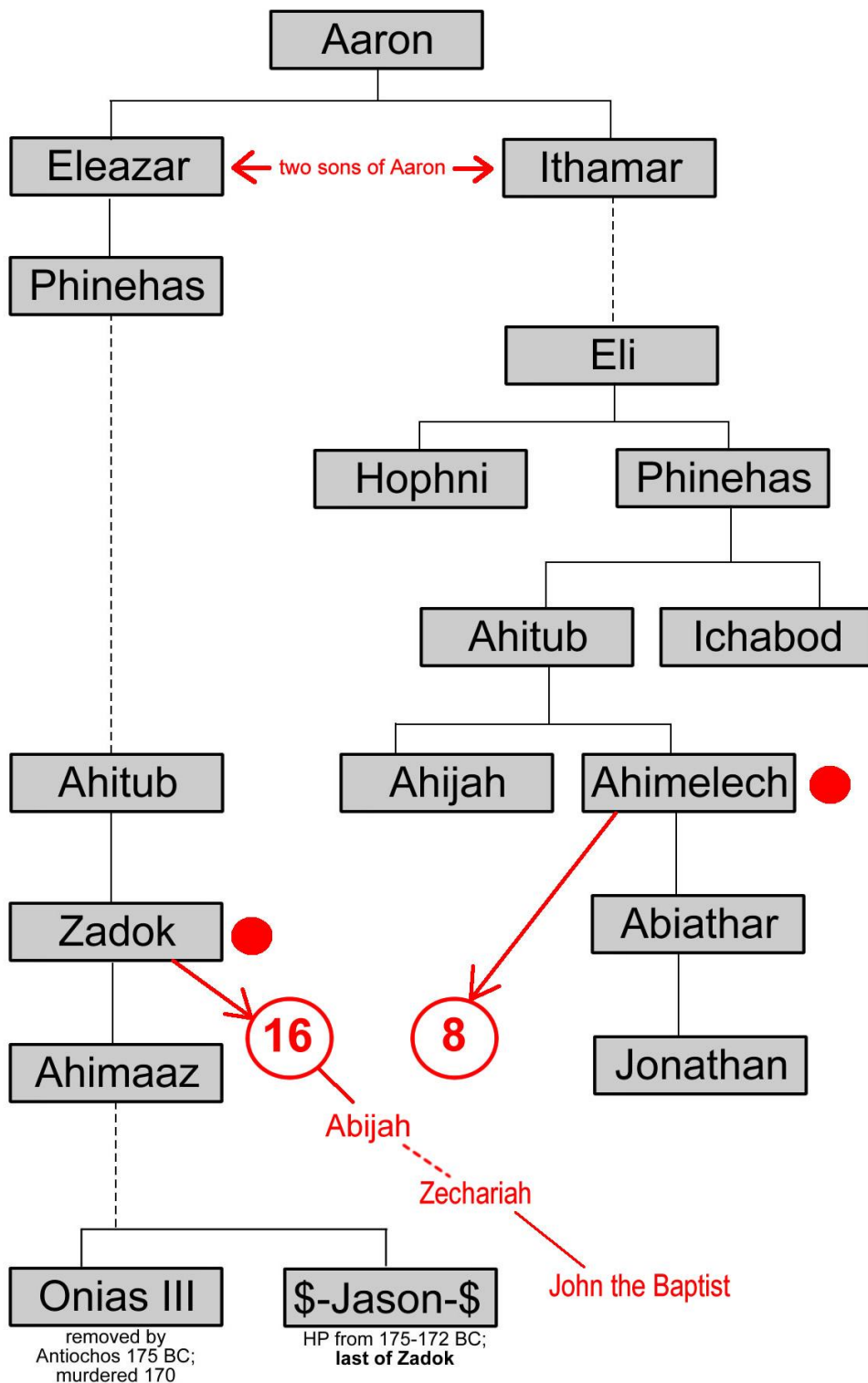






( [https://www.generationword.com/diagrams and charts/LEVITES and PRIESTS genealogy.jpg](https://www.generationword.com/diagrams_and_charts/LEVITES_and_PRIESTS_genealogy.jpg) )

# Priesthood Genealogy: Details through the Life of David



( [https://www.generationword.com/diagrams and charts/Priesthood-line-Aaron-Eli-Zadok-OniasIII.jpg](https://www.generationword.com/diagrams%20and%20charts/Priesthood-line-Aaron-Eli-Zadok-OniasIII.jpg) )

1:8-10 –

1. The use of selection by lot was used by Greeks and Jews to prevent human will from entering in.
2. Thus, the use of “the lot” indicates Zechariah was set there by God and chosen by God to be in this position at this time.
3. Zechariah’s incense offering may be the evening closing incense offering after the evening sacrifice
4. The Temple was a house of prayer:
  - a. According to Isaiah 56:6-8 –  
*“And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.”*  
*The Lord God, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”*
  - b. According to Luke several places:
    - i. 1:10 – *“And the whole multitude of the people were praying outside at the hour of incense.”*
    - ii. 18:9-14 – *“...“Two men went up into the temple to pray, one a Pharisee and the other a tax collector....”*
    - iii. 19:45-47 – *“And he entered the temple and began to drive out those who sold, saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.” And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him...”*
    - iv. 24:50-53 (closing of book of Luke) – *“And he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.”*
    - v. Acts 3:1 – *“Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate.”*
    - vi. Acts 22:17-21 – *“When I had returned to Jerusalem and was praying in the temple, I fell into a trance and saw him saying to me, ‘Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.’ And I said, ‘Lord, they themselves know that in one synagogue after another I imprisoned and beat those who believed in you. And when the blood of Stephen your witness was being shed, I myself was standing by and approving and watching over the garments of those who killed him.’ And he said to me, ‘Go, for I will send you far away to the Gentiles.’”*
5. Here in Luke 1:10 the crowd is praying and the theme of the evening prayer was for the people and nation of Israel.

6. Zechariah was inside the Temple at the altar of burnt incense praying for the nation of Israel and for the restoration of the people of Israel
7. The evening sacrifice:
  - a. Preparation began at 2:30
  - b. The sacrifice was taken to the altar of burnt offering at 3:30
  - c. Evening prayer occurred at this time and was well attended

1:11-12 –

1. The angel was on the right side of the altar. Right side is the place of honor
2. Luke has God speaking in the Temple by way of:
  - a. An angel in 1:18-23
  - b. A prophet 2:25-32
  - c. In a vision Acts 22:17-21
3. “Angel of the Lord” 48x in the OT and “Angel of God” 11 x in OT
  - a. Comes to aid God’s people
  - b. Communicates divine revelation
  - c. At times the Angel of God is indistinguishable from the Lord himself: Gen 16:7-13; Ex. 3:2-4; Judges 6:11-13
4. Gabriel was between the altar and candlestand

1:13 –

1. Prayer for child is unlikely based on
  - a. Old age (not thinking about having a child)
  - b. Zechariah’s response in 1:18
2. More likely prayer was for the redemption of Israel since the purpose of the evening prayer was for Israel
3. Fathers usually named the child, but when God names a child it means something special (Ishmael, Isaac, Jesus)
4. Zechariah rejoices at
  - a. Message to Israel
  - b. Mission of the child
  - c. John’s mission will signal the coming of the Lord’s salvation to Israel

1:14 –

1. “Joy” is eschatological joy, not merely personal joy of a baby
2. John would appear to have a negative message of “repent”, BUT it was a joyous announcement of the coming of the Lord the people were to prepare for
3. Process:
  - a. First to Zechariah
  - b. Second to many
  - c. Finally to the Lord
4. Joy of childbirth expands quickly into joy of eschatology

1:15 –

1. “Great”



- a. In 7:28 “no one greater” than John
  - b. 7:27 connects to Malachi 3:1
  - c. John is the eschatological messenger of salvation
2. Disciplined life
    - a. No wine means special sanctification
    - b. Lev. 10:9 wine restricted for priests performing their duty
    - c. Nazirite a set period or whole life (Judges 13; Numbers 6; 1 Samuel 1)
    - d. Based on wine restriction John will be a prophet like Samuel. Possibly a Nazirite like Samson, but no other indicators
  3. “strong drink” is “*sikern*” which is a semitic origin word going back to Akkadian “*sikaru*” refers to intoxicating drink NOT from grapes but includes barely beer.
    - a. The fact that separation from sine and strong drink ws called for in special cases indicates how common it was in daily life
  4. Spirit with John constantly even in womb
    - a. John witnessed the Christ while in the womb in Luke 1:41
    - b. OT Spirit came on and left prophets
    - c. Usually Spirit came later in life
    - d. John is a prophet, but the greatest since the Spirit never left
    - e. This has nothing to do with the Chrisian HS experience
    - f. John was unique
  5. Like an OT prophet John calls nation to reform or repent or turn.
  6. John’s ministry was to Israel alone

#### 1:16

1. “Bring back” is a technical term in NT for conversion

#### 1:17

1. “Lord” refers to God.
  - a. “Lord” used 26x in chapters 1-2
  - b. Only refers to Jesus 3x (1:43; 1:76:2;11)
2. Angel describes John’s mission with 3 phrases
  - a. “GOING BEFORE”
    - i. “leading” or “going before” the LORD
    - ii. John is going before God:
      1. “in power”
      2. “in spirit”
    - iii. Like Elijah’s ministry focus is on the power and spirit. Here John manifests the same with his message (not miracles)
  - b. “TURNING”
    - i. Quote **Malachi 3:24**
    - ii. Turns hearts of children to fathers
      1. Reconciliation of families
      2. Represents divine institutions being reestablished (**Malachi 4:6**)

iii. "Turning"

1. Many of Israel to the Lord their God
2. Herats of Fathers to children
3. Disobedient to wisdom and righteousness (**Malachi 3:18**)
  - a. This was the role of the priests in **Malachi 2:6** – priests turned many from iniquity.

c. "PREPARING"

- i. "making ready for the Lord a PREPARED people" this comes from Isaiah 40:3-5

*"A voice cries:*

*"In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken."*

3. John's ministry is to draw out the remnant and prepare them for the Lord
4. Fathers turn to children and Disobedient turn to righteousness

No mention of the MESSIAH yet.

John is going before the Lord (God) like a prophet in the OT setting the people right.