

# Luke 1:18-56

Luke 1:13-17 - **But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”**

1. **Spirit and Power** of Elijah must refer to power in John’s message that brought repentance:
  - a. Truth
  - b. God’s Word/message
  - c. Effect
  - d. Turn Nation
  - e. Most obvious in this chapter (Luke 1) is prophetic speech empowered by Holy Spirit
  - f. Result of John’s ministry is a repentant people who have become “poor in spirit” or “humble.

Luke 1:18 - **And Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.”**

1. Paul in 1 Cor. 1:22 says, “For Jews demand signs and Greeks seek wisdom.”
2. Those who had asked for a sign (or, how they will know):
  - a. Abraham – Gen. 15:8
  - b. Gideon – Judges 6:17
  - c. Hezekiah 2 Kings 20:8
  - d. Moses – Exodus 4:1-17
  - e. Jews in Egypt
  - f. Ahaz – Isaiah 7:10-17
3. In Luke God may:
  - a. choose to give a sign, OR
    - i. 1:36 – *“behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month.”*
    - ii. 2:12 – *“this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.”*
  - b. negatively respond to a request for a sign:
    - i. 11:16 – *“while others, to test him, kept seeking from him a sign from heaven.”*
    - ii. 11:29-30 – *“When the crowds were increasing, he began to say, “This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.”*

- iii. 23:8 – *“When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him.”*

**1:19 - And the angel answered him, “I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news.**

1. Gabriel
  - a. One of two named angels (along with Michael Jude 9; Rev. 12:7 in NT)
    - i. Satan is named, but are more of a descriptive titles
    - ii. Intertestamental Jewish literature names many others
  - b. In Daniel 9:24-27 Gabriel explains 70 weeks to Daniel
    - i. Also, Daniel 8
  - c. In NT Gabriel is also involved in the eschatological announcements of 1:19 (John) and 1:26 (Jesus)
  - d. Gabriel has four basic reasons why Zechariah should listen to him with out needing a sign:
    - i. Gabriael stands in the presence of God
    - ii. Gabriel is God’s personal servant in Jewish literature
    - iii. Gabreil explained eschatology to Daniel (Dan. 8-9)
    - iv. Right now, here in 1:19, “I was sent to speak to you.”
  - e. No sign is necessary...It is Gabriel speaking
2. Gabriel’s message is grounded in the text of Scripture:
  - a. Abram – covenant language
  - b. David – covenant language
  - c. Good news promise by Isaiah

**1:20 - And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time.”**

**1:21 - And the people were waiting for Zechariah, and they were wondering at his delay in the temple.**

1. Herod’s temple was 15 stories tall and 150 feet long (deep)
2. People are outside praying for Israel, while their prayer is being answered inside.
3. “No voice” stated 4x:
  - a. 1:21 – “now you will be silent”
  - b. 1:21 – “Not able to speak”
  - c. 1:22 – “He could not speak”
  - d. 1:22 – “Remained unable to speak”
4. Replacing the incense was NOT hard and did NOT take long
  - a. Was Zechariah enjoying his moment?
  - b. More seriously, and more likely: Had God’s wrath struck Zechariah for an act of disrespect in the Temple?

**1:22 – And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them and remained mute.**

1. Zechariah could NOT pronounce the priestly blessing when he returned from the Holy Place
  2. Zechariah's inability to speak was a sign from Gabriel that Gabriel's words could also be trusted:
    - a. If Gabriel can say, "You will not speak until..."
    - b. Then, Gabriel words of God's message are likewise trustworthy and will occur.
  3. The people saw the sign Zechariah was given when he could not talk
- 1:23 – **And when his time of service was ended, he went to his home.**

1. Home was hil country of Judea (1:3, 9)



2. Zechariah would have had a secular trade:
  - a. Small farm?
  - b. Craftsman?
3. Priests were to receive tithes, but often poverty prevented people from tithing and priests were often poor
4. Only served in the actual temple 2x (week) in 52 weeks, plus some festival days



1:24-25 – **After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, “Thus the Lord has done for me in the days when he looked on me, to take away my reproach among people.”**

1. Seclusion? Why?
  - a. No known custom or reason
  - b. Maybe, Zechariah’s silence and God’s holiness caused fear?
  - c. Maybe, she was waiting to be showing so disgrace would never be experience again
    - i. Rachel in Gen. 30:23 says same: “God has taken away my disgrace.”
    - ii. Sarah in Gen. 21:6 – “God has brought me laghter.”
2. Elizabeth faithfully receives the news and responsibility.
3. Elizabeth is one of many women in Luke/Acts to be favored for faithfulness.
4. Months are divine markers here in these verses:
  - a. Five months seclusion (1:24)
  - b. Sixth month Gabriel goes to Mary (1:26; 1:36)
  - c. “Three months” (#6,7,8) Mary returns to Nazareth in her Third month (1:56)
  - d. Ninth month, John is born (1:57)

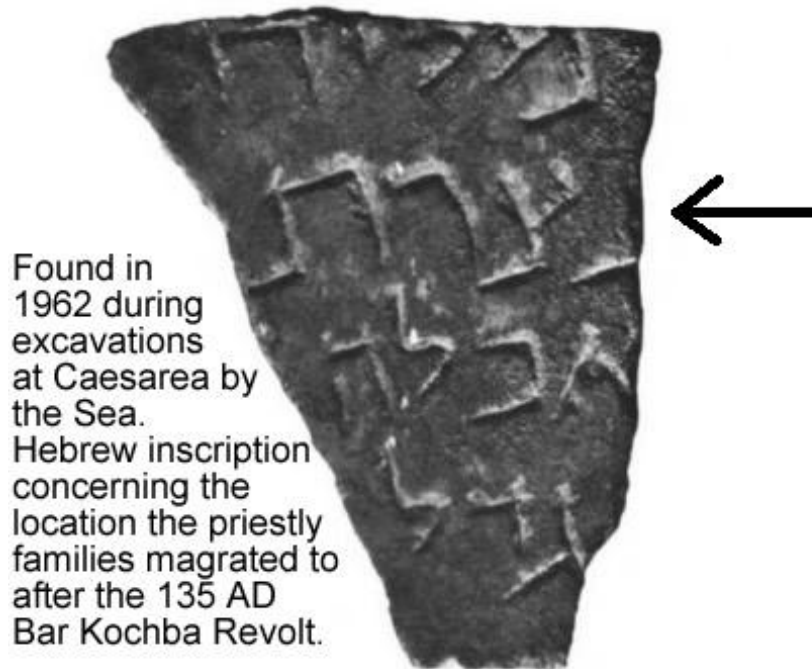
1:26 - **In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,**



First-century Nazareth

1. Sixth month of Elizabeth’s pregnancy:
  - a. Elizabeth has just bcome out of seclusion
  - b. Elizabeth is clearly pregnant and no longer disgraced publicly
2. Nazareth
  - a. Small, insignificant village in Galilee
    - i. John 1:44 Nathanael says, “Can anthing good come freom Nazareth?”
  - b. OT Jewish writings never mention Nazareth

- c. 1962 an inscription at Caesarea Maritima had the village name of “Nazareth” in a list of the 24 priestly courses by name along with their city (most likely, the city they fled to in 132-135 AD Bar Kochba revolt)
- d. The 18<sup>th</sup> course of Happizez from 1 Chron. 24:15 was listed as living in Nazareth.



Found in 1962 during excavations at Caesarea by the Sea. Hebrew inscription concerning the location the priestly families migrated to after the 135 AD Bar Kochba Revolt.

The fragment A, containing the word “Nazareth” (נְצֶרֶת) in the second line.



Altar in front of grotto in Church of the Annunciation

1:27 - to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

4314 [e]	3933 [e]	3423 [e]	435 [e]	3739 [e]	3686 [e]	2501 [e]	1537 [e]	3624 [e]
pros	parthenon	emnesteumenēn	andri	hō	onoma	Iōsēph	ex	oikou
27 πρὸς	παρθένον	ἐμνηστευμένην	ἀνδρὶ ,	ὧ	ὄνομα	Ἰωσήφ ,	ἐξ	οἴκου
to	a virgin	betrothed	to a man	whose	name [was]	Joseph	of	[the] house
Prep	N-AFS	V-RPM/P-AFS	N-DMS	RelPro-DMS	N-NNS	N-NMS	Prep	N-GMS

1138 [e]	2532 [e]	3588 [e]	3686 [e]	3588 [e]	3933 [e]	3137 [e]
Dauid	kai	to	onoma	tēs	parthenou	Mariam
Δαυίδ ;	καὶ	τὸ	ὄνομα	τῆς	παρθένου	Μαριάμ .
of David	and	the	name	of the	virgin	[was] Mary
N-GMS	Conj	Art-NNS	N-NNS	Art-GFS	N-GFS	N-NFS

*parthenos* = /par-THEN-os/ means "Virgin" and used to say:  
 - a maiden  
 - virgin  
 - used of men who have not known women  
 - is the ezuivalent of Hebrew עַלְמָה "*almah*" used for "virgin in Isaiah 7:14

1. "Virgin" = Parthenos = "young, unmarried girl"; indicates or imples virginity
2. Normal age of engagement for Jewish girsl 12-14 with a very formal engagement
  - a. A legal lmarriage contract would be written and signed (broken only by divorce.)
  - b. The engaged girl would be called "wife"
  - c. Infidelilty would be adultery
  - d. Lived with parents until marriage ceremony likely 12 months or more at the age of 14-16
3. Roman Law:
  - a. Age of Marriage:
    - i. Girls 12
    - ii. Boys 14
    - iii. Minimum age of betrothal was 10 set by Augustus
    - iv. Betrothal by age 12 ½ when deed of betrothal and bride price were exchanged
    - v. Twelve months later bride left father' house to live with husband.
4. Joseph was a descendant of David
  - a. Literally "of the house of David"
  - b. Included implications of "dynasty"
  - c. POINT: Jesus is a legitimate heir to the throne of David seen in 1:32-33

1:28 - And he came to her and said, "Greetings, O favored one, the Lord is with you!"

1:29 - But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.

1:30 - And the angel said to her, "Do not be afraid, Mary, for you have found favor with God.

1:31-33 - And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

1. "You will be with child and give birth to a son" is common pattern of birth announcements

2. Clearly and specifically echoes Isaiah 7:14:  
“The virgin will be with child and will give birth to a son, and will call him Immanuel.”
3. Luke does not give Mary any background or lineage to David or Aaron
4. Give him name “**JESUS**”
  - a. Jesus is Greek for Hebrew **YESHUA**
  - b. Yeshua in English is **JOSHUA**
  - c. YESHUA means “**YHWH saves**”
  - d. Luke does not explain this meaning
  - e. Matthew does explain the name in Matt.1:21:  
“She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

**1:34 - And Mary said to the angel, “How will this be, since I am a virgin?”**

2036 [e]	1161 [e]	3137 [e]	4314 [e]	3588 [e]	32 [e]	4459 [e]	1510 [e]	3778 [e]	1893 [e]	435 [e]	3756 [e]	1097 [e]
Eipen	de	Mariam	pros	ton	angelon	Pōs	estai	touto	epei	andra	ou	ginōskō
<b>34</b> Εἶπεν	δὲ	Μαριάμ	πρὸς	τὸν	ἄγγελον	, Πῶς	ἔσται	τοῦτο	, ἐπεὶ	ἄνδρα	οὐ	γινώσκω ?
Said	then	Mary	to	the	angel	How	will be	this	since	a man	not	I know
V-AIA-3S	Conj	N-NFS	Prep	Art-AMS	N-AMS	Adv	V-FIM-3S	DPro-NNS	Conj	N-AMS	Adv	V-PIA-1S

**1:35 - And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.**

**1:36 - And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren.**

**1:37 - For nothing will be impossible with God.”**

3754 [e]	3756 [e]	101 [e]	3844 [e]	3588 [e]	2316 [e]	3956 [e]	4487 [e]
hoti	ouk	adynatēsei	para	tou	Theou	pan	rhēma
<b>37</b> ὅτι	οὐκ	<u>ἀδυνατήσῃ</u>	παρὰ	τοῦ	Θεοῦ	πάν	ῥῆμα
For	not	will be impossible	with	-	God	every	thing
Conj	Adv	V-FIA-3S	Prep	Art-GMS	N-GMS	Adj-NNS	N-NNS

1. “will be impossible” – ἀδυνατέω – **adunateó** – /ad-oo-nat-eh'-o/ - means “to be impossible” or “I am unable”.
  - a. From the word **adunatos** meaning “impossible”, “unable”, “powerless”
  - b. Which is made up of:
    - i. prefix **a-** meaning “not”
    - ii. the word **dunatos** meaning “able”, “power”
2. “word” or “thing” – ῥῆμα – **rhema** - /hray-mah/ - meaning “word”, “saying”, “utterance” AND “matter”
  - a. Used to say:
    - i. “a thing spoken”

- ii. "a word or saying of any kind"
  - iii. "a command, a report, a promise"  
-AND-
  - iv. "a thing, matter, business"
- b. **Corresponding Greek / Hebrew Entries:** - דָבָר (*dabar*) - Strong's Hebrew 1697, often translated as "word" or "matter," which similarly conveys the idea of a spoken word or command.
- c. **Usage:** In the New Testament, "rhéma" refers to that which is spoken, an utterance, or a specific word or saying. It often emphasizes the spoken word as opposed to the written word (logos). Rhéma can denote a particular statement or command, often with a focus on its immediate impact or relevance.



# Luke 1:37

## New Living Translation

For the word of God will never fail."

## English Standard Version

For nothing will be impossible with God."

## Berean Standard Bible

For no word from God will ever fail."

## Berean Literal Bible

For nothing will be impossible with God."

## King James Bible

For with God nothing shall be impossible.

## New King James Version

For with God nothing will be impossible."

## New American Standard Bible

For nothing will be impossible with God."

## NASB 1995

"For nothing will be impossible with God."

## NASB 1977

"For nothing will be impossible with God."

## Legacy Standard Bible

For nothing will be impossible with God."

## Amplified Bible

For with God nothing [is or ever] shall be impos

## Christian Standard Bible

For nothing will be impossible with God."

## Holman Christian Standard Bible

For nothing will be impossible with God."

## American Standard Version

For no word from God shall be void of power.

## Contemporary English Version

Nothing is impossible for God!"

## English Revised Version

For no word from God shall be void of power.

## GOD'S WORD® Translation

But nothing is impossible for God."

## Good News Translation

For there is nothing that God cannot do."

## International Standard Version

Nothing is impossible with respect to any of God's promises."

## Majority Standard Bible

For no word from God will ever fail.?"

## NET Bible

For nothing will be impossible with God."

## New Heart English Bible

For with God nothing will be impossible."

## Webster's Bible Translation

For with God nothing will be impossible.

## Weymouth New Testament

For no promise from God will be impossible of fulfilment."

## World English Bible

For nothing spoken by God is impossible."

## Literal Translations

### Literal Standard Version

because nothing will be impossible with God."

### Berean Literal Bible

For nothing will be impossible with God."

### Young's Literal Translation

because nothing shall be impossible with God."

1:38 - **And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.**

1:39-40 - **In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth.**

**1:41 - And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit,**

**1:42 - and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb!**

**1:43 - And why is this granted to me that the mother of my Lord should come to me?**

**1:44 - For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.**

**1:45 - And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”**

**1:46 - And Mary said,**

**“My soul magnifies the Lord,**

**47 and my spirit rejoices in God my Savior,**

**48 for he has looked on the humble estate of his servant.**

**For behold, from now on all generations will call me blessed;**

**49 for he who is mighty has done great things for me,  
and holy is his name.**

**50 And his mercy is for those who fear him  
from generation to generation.**

**51 He has shown strength with his arm;  
he has scattered the proud in the thoughts of their hearts;**

**52 he has brought down the mighty from their thrones  
and exalted those of humble estate;**

**53 he has filled the hungry with good things,  
and the rich he has sent away empty.**

**54 He has helped his servant Israel,  
in remembrance of his mercy,**

**55 as he spoke to our fathers,  
to Abraham and to his offspring forever.”**

**1:56 - And Mary remained with her about three months and returned to her home.**