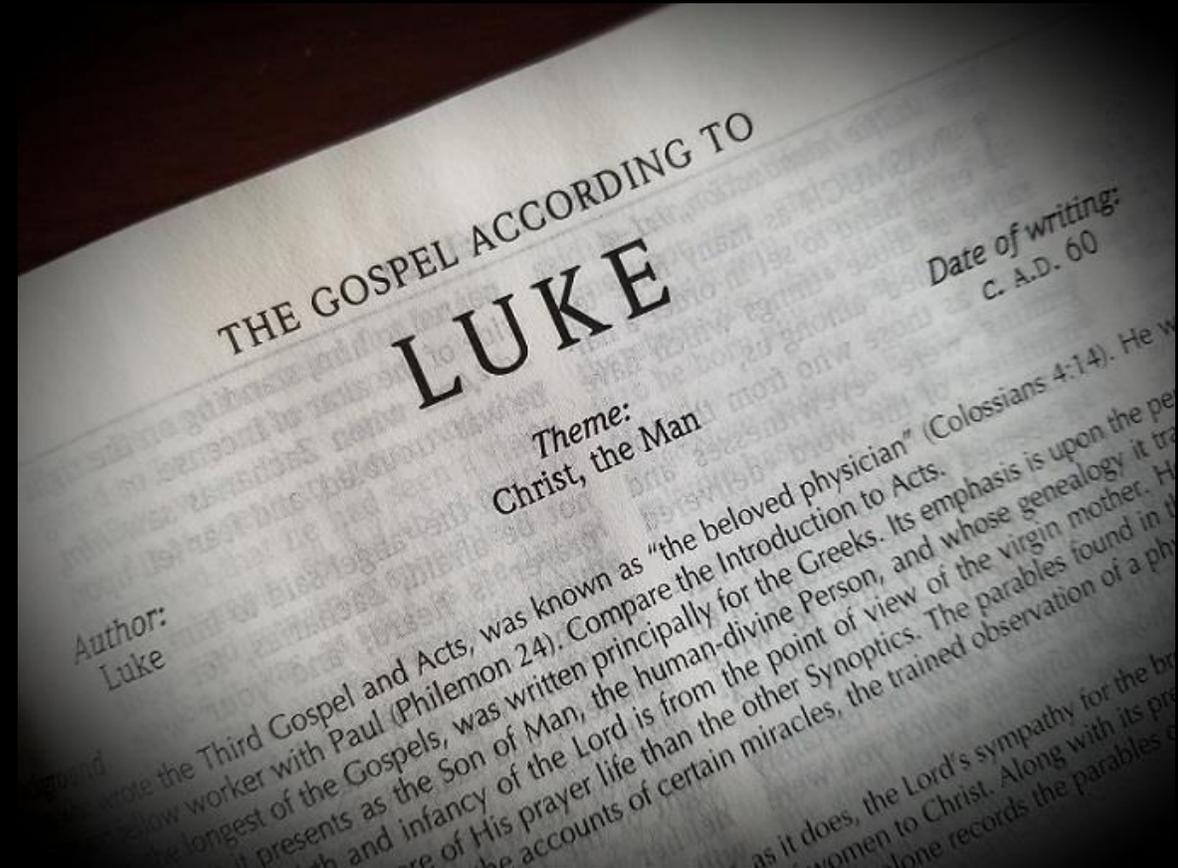


# Verse by Verse

## Luke 1



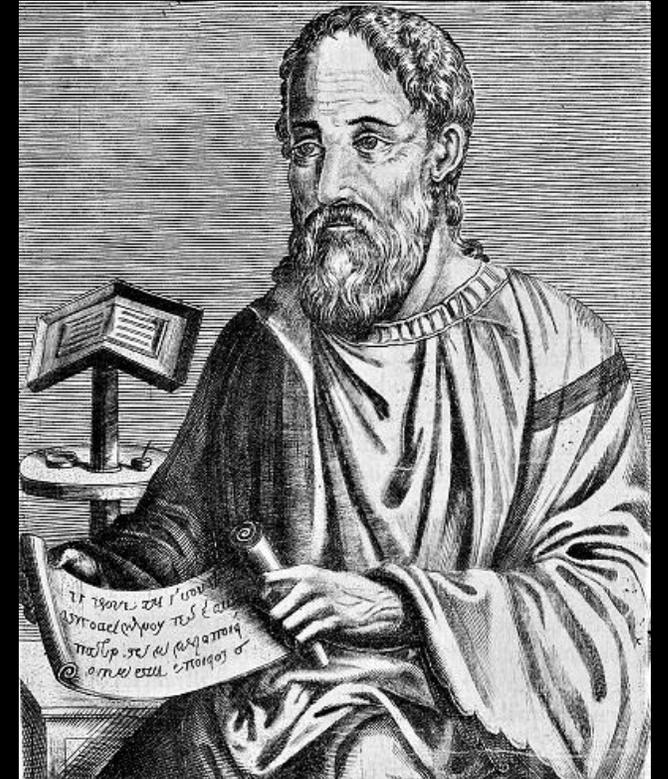
# Luke 1 Introduction

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- The **Gospel of Luke** begins with the stories of two supernatural births – John the Baptist and Jesus Christ.
- In order to believe the gospel, we have to be willing to accept the supernatural component of it.
- The author, Luke, relates the story in all its parts as if he is retelling a series of facts.

# Luke 1 Introduction

*Luke was by race an Antiochian and by profession a physician. He long had been a companion of Paul and had more than a casual acquaintance with the rest of the apostles. He left for us, in two inspired books, examples of the art of healing souls that he obtained from them. These books are, namely, the Gospel [and] the Acts of the Apostles.*<sup>1</sup>



Eusebius of Caesarea  
(260 – 340)

# Luke 1 Introduction

- So Luke is more than a storyteller, he is a historian.
- He is writing about 30 years after the death and resurrection of Jesus using research that he gathered before that.

# Luke 1 Introduction

- If we were writing about events that happened 20 or 30 years ago, we would have access to many eyewitnesses.
- If our information was not quite right, there would be many who could correct it.
- This is the environment in which Luke's Gospel gained popularity and respect within the church.

# Luke 1    Key Verses

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- Luke 1:30-33 (ESV)

<sup>30</sup> And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup> 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, <sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

# Luke 1 Outline

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1. Luke to Theophilus 1:1-4
2. Gabriel to Zechariah 1:5-25
3. Gabriel to Mary 1:26-38
4. Mary and Elizabeth 1:39-45
5. The Magnificat 1:46-56
6. John's Birth 1:57-66
7. The Benedictus 1:67-80

1. Luke to Theophilus 1:1-4

# 1. Luke to Theophilus 1:1-4

- This is not a “Once upon a time” beginning.
- It is not “Long, long ago, in galaxy far, far away.”
- Luke explains to Theophilus that this is going to be a historical account from known places in recent times.
- It will be full of facts that he collected from the eyewitnesses and ministers of the word who passed them on.

# 1. Luke to Theophilus 1:1-4

- He wants Theophilus to be sure and certain of the things that he has learned.
- **Theophilus** is a name (probably of a real person) that means “friend of God” or “lover of God.”
- If you love God and want the same certainty that Luke is giving to Theophilus, then this book is written for you too.

## 2. Gabriel to Zechariah 1:5-25

## 2. Gabriel to Zechariah 1:5-25

- 1:5 Both Zechariah and Elizabeth were from the priestly family of Aaron, so John was officially of the priests.
- Mary and Elizabeth are relatives, so Mary is probably a mix of the tribe of Judah (like Joseph) and the priests.
- At this time there had been no true prophetic activity for about 400 years, so this is a big surprise.

## 2. Gabriel to Zechariah 1:5-25

- 1:8-9 There were many more priests than there were functions in the temple.
- There were 24 groups that served on a rotation basis, and then duties were split up by lot.
- This might have been the only time in his life Zechariah had the job to burn incense.

## 2. Gabriel to Zechariah 1:5-25

- Gabriel appears to Zechariah with this message.
- The first time we meet Gabriel in the Bible, he appears to the prophet Daniel in Daniel 8 & 9.
- The angel that appears to Joseph in the Matthew 1 – 2 is not named, but that might be Gabriel too.

## 2. Gabriel to Zechariah 1:5-25

- 1:17 The spirit and power of Elijah

John and Elijah are similar in several ways:

- Both of them were unmarried.
- Both wore rough camel's hair clothing.
- Both spent important time in the wilderness.
- Both prophets called the nation to repentance.
- Both were persecuted by wicked kings and their evil wives (Herod and Herodias for John, Ahab and Jezebel for Elijah).

### 3. Gabriel to Mary 1:26-38

### 3. Gabriel to Mary 1:26-38

- 1:26 Gabriel is the messenger again.
- 1:27 Mary was “betrothed” to Joseph. This is like being engaged, but in that culture it was legally binding.
- 1:31 The names of both John and Jesus are given to them by the angel. See also 1:13.

### 3. Gabriel to Mary 1:26-38

- 1:32-33 This description of Jesus sets him apart from any other prophet or king.
- He is greater than any other Bible character, even those born under special circumstances like Isaac, Samson or Samuel.
- 1:34 Mary's question isn't so different from Zechariah's, but Gabriel must have detected a difference in their faith.

### 3. Gabriel to Mary 1:26-38

- 1:35-38 This explanation is very innocent and tasteful.
- There are pagan accounts of supernatural births attributed to gods, but they are generally not this classy.
- Once in a while, sceptics suggest that Christianity gets the idea of the virgin conception of Jesus from these.
- They are, however, altogether different and obviously unrelated.

### 3. Gabriel to Mary 1:26-38

- Just as Christ was born supernaturally of the Holy Spirit, so we have to be born again by the Spirit of God.

- **John 3:5-6** (ESV)

<sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup> The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

## 4. Mary and Elizabeth 1:39-45

## 4. Mary and Elizabeth 1:39-45

- We get the impression that Mary didn't even tell Elizabeth her news, yet Elizabeth knows about Jesus.
- It's not like she was able to call ahead.
- And unlike Elizabeth, Mary would not have looked pregnant.

## 5. The Magnificat 1:46-56

## 5. The Magnificat 1:46-56

- The tradition title for this song of praise is from the first word of it in Latin, which is “Magnificat.”
- It sounds a lot like the song or prayer of Hannah after the birth of Samuel in 1 Samuel 2.

## 6. John's Birth 1:57-66

## 6. John's Birth 1:57-66

- 1:62 It seems like maybe Zechariah went deaf temporarily.
- 1:60 & 63 Both Elizabeth and Zechariah are set on the name John, which Gabriel gave them.
- John means “The Lord is gracious,” and his birth is certainly connected with God’s grace.
- Jesus means “salvation” or “The Lord saves.”

## 7. The Benedictus 1:67-80

## 7. The Benedictus 1:67-80

- Like the title **Magnificat**, **Benedictus** is the first word of this song of praise in Latin.
- We don't usually use these fancy words around here.
- If you are ever around people who do, now you can nod confidently when they use them.

# Luke 1    What We Just Read

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# Luke 1    Key Points

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1. Luke writes like a historian who wants us to know, understand and believe the facts of our faith.
2. In order to accept his story, we have to be willing to accept the supernatural elements within it.
3. Both Jesus and John the Baptist were born under special supernatural circumstances – and Jesus of a virgin mother.
4. Jesus from before his conception was destined to reign over a kingdom that will never end.
5. If you are a lover of God, Theophilus, this Gospel is for you.

# Luke 1 A Prayer

# Luke 1 A Prayer

- Heavenly Father,
- We have repeatedly asked you to teach us from your word and we are asking that again right now. We want to be certain of the things we have been taught.
- We pray that you would take the words of this Gospel of Luke and write them upon our hearts. We want to know Jesus better, love him more and serve him more faithfully than ever.

# Luke 1 A Prayer

- In so doing we want to increase our love for you.
- Make us lovers of God in the truest and deepest sense.
- In Christ,
- Amen.

# Luke 1    References

1. Arthur A. Just Jr., *Ancient Christian Commentary on Scripture*. Downers Grove, IL: InterVarsity Press, 2003, 2.