

JOHN THE BAPTIST

Quote:

“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; To give knowledge of salvation unto his people for the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us,”

Luke 1:76-78

Bible Marking - Luke 1

Luke 1:5-10 - John the Baptist's Parents are Introduced.

Luke 1:5 - **“In the days of Herod”** - In Hebrew ‘Herod’ means ‘The reigning or dominating one’; but in Greek it means: ‘The glory of the skin’. He was an Idumean descended from Esau who is known for his murderous hatred of Jacob (see **Gen. 27:41**), though he ultimately accepted the Jewish religion.

Josephus styled him, “a man of great barbarity, and a slave to his passions.,” while Augustus said, “I would rather be Herod's hog than his son.” He died of a painful disease a little after the birth of Christ.

“Zacharias” - Mns ‘Yahweh hath Remembered’.

“Elisabeth” - Sig. - ‘The Oath of My Ail’. In the marriage of Zacharias and Elisabeth we have the union of the covenants of promise (to Abraham and David) with the Memorial Name. This produced John whose name signifies ‘the grace of Yahweh’.

Luke 1:6 - **“righteous before God”** - Contrast with the Pharisees who were righteous before men.

“blameless” - ie. they fulfilled all the requirements of the law in their life. See **Phil 3:6**.

Luke 1:8 - **“he executed the priest's office”** - At that time, the priests assisted the High Priest in his labours, and were chosen by lot to perform certain duties.

Luke 1:11-14 - Drama in the Holy Place: “Thou Shalt Have a Son”.

Luke 1:13 - **“thou shalt call his name John”** - Sig ‘the grace of Yahweh’. A summary of the message he would proclaim to the nation (**Lk 3:3**) and that he would encourage men to manifest (**Lk 3:11**). His name also summarises the ministry he introduced (**John 1:16**).

Luke 1:14 - **“And thou shalt have joy and gladness”** - Lit ‘He will be joy and gladness to thee’.

Luke 1:15-17 - John's Ministry Foretold.

Luke 1:15 - **“he shall be great”** - See **Matt 11:9-12**. Herod was called “great” among men. John would be great in the sight of God.

“shall drink neither wine nor strong drink” - ie. a Nazarite, dedicated to the work of Yahweh (**Num 6:2-4**; **Matt 11:18**).

Luke 1:17 - **“spirit and power of Elias”** - In the Spirit of Elijah - ie. jealous for Yahweh Elohim Sabaoth - **1 Kg 19:10,14**. Also in the Power of Elijah - ie. the power of the still small voice - **Mal 4:5-6**; **1 Kg 19:12**; **Isa 40:3**.

Luke 1:57-66 - The Birth of John.

Luke 1:59 - **“On the eighth day they came to circumcise the child”** - Circumcision was the token of the Abrahamic Covenant (**Gen 17:9-14**), and indicated what God required in those who would serve Him - namely the repudiation of the flesh. Being performed on the 8th day, it pointed to the 8th millennium when all flesh will be cut off, and Yahweh elevated in all the earth.

“They called him Zacharias” - It was a custom to name the firstborn son after his father.

Luke 1:60 - **“He shall be called John”** - cp **vv13 & 63**.

Luke 1:67-79 - Zacharias Prophecies of the Ministry of John and Christ.

a. Part 1: Messiah’s Work - vv67-75.

Luke 1:68 - **“Lord God of Israel”** - In Hebrew ‘Yahweh Elohim of Israel’. First used in **Exod 5:1** of Israel’s deliverance from bondage. See also **Exod 3:14-15**.

“hath visited” - ie in the person of John the Baptist and then Jesus Christ.

“Has redeemed” - Accomplished in Christ (**Psa 111:9** - *underline or circle this in your margin*).

Luke 1:69 - **“Raised up an horn of salvation”** - Horns rep power. Therefore speaks of the strength of Yahweh to save through he whom He will raise up (Christ)

“In the house of His servant David” - see **2 Sam 7:26; Psa 89:3,20-37**.

Luke 1:71 - **“That we should be saved”** - predicted in **Isa 45:22; 49:5-7; Jer 23:6; 30:8**.

Luke 1:72 - **“mercy promised to our fathers”** - ultimately the forgiveness of our sins. See **Gen 12:3; Psa 32:2; Acts 3:25-26**.

“Remember His Holy covenant” - See **Psa 105:8-11; Lev 26:42-45**. Those whose sins are forgiven will be clothed upon with immortality to receive an eternal inheritance in the Kingdom.

Luke 1:74 - **“Serve Him without fear”** - In Christ they were to be delivered from the curse of the Law. See **Heb 2:14-15; Rom 8:15; Gal 3:13**.

Luke 1:75 - **“In holiness”** - God purposes to have His Law written upon the hearts of His people (**Jer 31:31-33**). See also **Isa 4:3; 60:21**. Also see margin: **Eph 4:24; 2 Thes 2:13**.

“and righteousness” - We are declared righteous (justified) by faith seen in action - see **1 Cor 1:30**. As Abraham was.

“all the days of our life” - NASB has ‘all our days’. Applies both now and in the age to come - **Deut 6:2; Exod 21:1-6; Mal 3:16-17**.

b. Part 2: The Work of John - vv76-79.

Luke 1:76 - ie. in the spirit of Elijah. See **Isa 40:3-5; Mal 3:1; 4:5-6**.

Luke 1:77 - **“To give knowledge of salvation”** - To point the people to Jesus (Yahweh’s Salvation) See **John 1:29**.

“by” - see margin - should be ‘for’.

“remission of sins” - Predicted in **Jer 31:34; Isa 53:11**. Christ was exalted to accomplish it - **Acts 5:31**.

Luke 1:78 - **“Through the tender mercy of our God”** - see **Exod 34:6; Psa 103:7-14** - a characteristic of Yahweh. Manifested in Christ - **1 John 4:9**.

“The day spring” - Gk ‘anatole’ = sunrising (**Rev 16:12**). As the dawn (sunrising) is the pledge of the full glory of the sun, so the birth of Messiah is the pledge of the future coming of the Sun of Righteousness with healing in his wings (**Mal 4:1-2** - *underline or circle this in your margin*).

Luke 1:79 - **“To give light”** - Christ is the true light of whom John came to bear witness (**John 1:1-9**). See also **Matt 4:16**.

“To guide our feet” - See **2 Pet 1:19**. This was predicted in **Isa 48:16-17; 49:8-10; Psa 25:8-10**.

“The way of peace” - Gk ‘eirene’ means peace between individuals - from a root word meaning ‘to join’. ie. the unity of mind and action that draws two parties together. Similar to the Hebrew word ‘shalom’. See **John 14:1; 2, 27; 17:21**.

Luke 1:80 - The Growth of John.

Note similar language used of Christ in [Lk 2:40](#).

“in the desert” = an uninhabited, solitary place. ie. carefully separated from the influence of the scribes etc who were in darkness.

“shewing” = “entering upon an office”. Diag has: ‘The day of his public appearance...’

ADDITIONAL NOTES:

Chiasmus - Luke 1:68-79

Centres on the meanings of the names of Zacharias and Elisabeth, and showing the central theme of their desire was the fulfilment of the promises.

- A. (v68) Blessed be the Lord God of Israel; for he hath **visited** and redeemed **his people**,
(v69) And hath raised up an horn of **salvation** for us in the house of his servant David;
- B. (v70) As he spake by the mouth of his holy **prophets**, which have been since the world began:
 - C. (v71) That we should be saved from our **enemies**, and from the **hand** of all that hate us;
 - D. (v72) To perform the **mercy promised to our fathers**, and **to remember** (allusion to meaning of Zacharias) **his holy covenant**;
 - (v73) **The oath** (Allusion to meaning of Elisabeth) **which he sware to our father Abraham**,
 - C. (v74) That he would grant unto us, that we being delivered out of the **hand** of our **enemies** might serve him without fear,
(v75) In holiness and righteousness before him, all the days of our life.
- B. (v76) 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. (v77) To give knowledge of **salvation** unto **his people** by the remission of their sins,
(v78) Through the tender mercy of our God; whereby the dayspring from on high hath **visited** us,
(v79) To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.