

## (5) Birth of John the Baptist, His Father's Song (Lk. 1:57-80)

1. Zacharias & Elizabeth obeyed the Lord's instructions by naming their son John (Lk. 1:57-66).
  - a. Ζαχαρίας Zacharias <sup>#2197</sup><sub>11x</sub> comes from זְכָרִיאֵה z'karyah <sup>#2148</sup><sub>41x</sub>: YHWH remembers. The Wycliffe Bible Encyclopedia lists 32 Zecharias in Scripture. The most significantly figured Zechariah is the prophet author of the Book of Zechariah.
  - b. Ἰωάννης Iōannēs <sup>#2491</sup> comes from יְהוֹחָנָן yowchanan <sup>#3110</sup>: YHWH has graced. WBE lists 10 Johanas in the OT. The most significantly figured Johanan is prominent in Jeremiah (Jer. 40-43).
  - c. The conclusion of Divine discipline afforded Zacharias the opportunity to praise God (Lk. 1:64).
    - 1) David responded to his Divine discipline with worship (2<sup>nd</sup> Sam. 12:20).
    - 2) Nebuchadnezzar responded to his Divine discipline with worship (Dan. 4:34-37).
    - 3) All believers can respond in such a way (Heb. 12:11).
2. Zacharias becomes the final member of his immediate family to receive the Holy Spirit, and sings a prophetic song of praise to the Lord (Lk. 1:67-79).
  - a. “Blessed be the Lord, the God of Israel” was the praise offered up by the son of David when he took his father’s throne (1<sup>st</sup> Kgs. 1:48).
    - 1) They are the words of David himself (Ps. 41:13; 72:18,19).
    - 2) Ascribing εὐλογητὸς eulogētos <sup>#2128</sup><sub>8x</sub> blessedness to God is a mature recognition of His matchless worth (Lk. 1:68a; 2<sup>nd</sup> Cor. 1:3; Eph. 1:3; 1<sup>st</sup> Pet. 1:3).
  - b. ὅτι hoti <sup>#3754</sup> introduces three actions (verbs) that Zacharias praises God for doing (Lk. 1:68b,69).
    - 1) ἐπεσκέψατο v.aor.mid.ind. ἐπισκέπτομαι episkeptomai <sup>#1980</sup><sub>11x</sub>: *to visit, to look upon in order to help or to benefit* (cf. σκοπέω skopeō <sup>#4648</sup><sub>6x</sub>) (Acts 7:23; 15:36; Matt. 25:36,43; Jms. 1:27).
    - 2) ἐποίησεν λύτρωσιν aor.act.ind. ποιέω poieō <sup>#4160</sup><sub>568x</sub>: *to do/make + fem.sing.acc. λύτρωσις lutrōsis* <sup>#3085</sup><sub>3x</sub>: *ransoming, releasing, redemption* (Lk. 1:68; 2:38; Heb. 9:12).
    - 3) ἤγειρεν κέρας σωτηρίας aor.act.ind. ἔγειρω egeirō <sup>#1453</sup><sub>14x</sub>: *to arouse, cause to rise, lift up* (Lk. 1:69; 3:8; Acts 13:22). κέρας keras <sup>#2768</sup><sub>11x</sub>: *horn. σωτηρία sōtēria* <sup>#4991</sup><sub>45x</sub>: *salvation*. See Ps. 132:17 for the faithful promise that Zacharias must have had in mind at this time.
  - c. Zacharias then relates these miracle babies to prophetic promises (Lk. 1:70-75).
    - 1) Lk. 1:71 cf. Ps. 106:10
    - 2) Lk. 1:72a cf. Mic. 7:20
    - 3) Lk. 1:72b,73 cf. Ps. 105:8-10
    - 4) Lk. 1:74 cf. Zeph. 3:15
    - 5) Lk. 1:75 cf. Ezek. 36:24-27
  - d. Zacharias celebrates the purpose and ministry of the forerunner (Lk. 1:76) and the Christ (Lk. 1:77-79).
    - 1) John the Baptist is the forerunner (Isa. 40:3; Mal. 3:1; 4:5,6).
    - 2) Jesus is the Christ (Jer. 31:34; Mal. 4:2; Isa. 9:2; Ps. 25:8-10).
3. John’s upbringing is kept unrecorded, in privacy and seclusion until he is called to public service (Lk. 1:80).