

**[Sunday, February 12, 2017] The Luke Series, Luke chapter 1, verses 39-80 –  
Craig Thurman**

*Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that **holy thing** which shall be born of thee shall be called the Son of God.*

*Holy* is an adjective. Holy refers to *what shall be born of Mary*. That which shall be formed in her womb *shall be called* the Son of God because the Son of God shall take up that body for Himself.

*Jn.1.14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*

*only begotten, μονογενοῦς, μόνος only + γενοῦς, KJV, kinds, kindred, stock, countrymen (in simplest terms it means kind); gen. sing. masc.*

Jesus did not become the Son of God in His birth. The Father so loved the world that He sent *His only begotten Son* ... He sent the Son.

*1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

*Gal.4.4 ... God sent forth His son ...*

The Father did not send Him to be the Son. The Son was with the Father from eternity, and the Father sent Him into the world.

*Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*2 The same was in the beginning with God.*

That which was *conceived* in the womb of Mary was *from above*. We know that this is the miracle of miracles. A body was made for the Son of God.

*Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me ...***

*hast thou prepared, κατηρτίσω, 2ps. aor. ind. mid. of καταρτίζω, κατά as, according to, down + ἄρτιος, 2Ti.3.17, that the man of God may be perfect, fit, sound, complete; **Wycliffe (1380)**, *shaped*; **Rheims (1582)**, *fitted**

*κατηρτίσω, is used with reference to mending nets (Mt.4.21; Mk.1.19); to those fitted to destruction (Ro.9.22); to restoring one overtaken in a fault (Gal.6.1); to the worlds that were framed by the Word of God (He.11.3); and finally, to the saints of the church at Corinth, that they be perfectly joined together in the same mind (1Co.1.10, **Wycliffe (1380)**, *perfect*; **Tyndale (1534)**, *knit together*)*

The substance for this body was taken *of the woman*, there is no doubt. This was occasioned by the superintending work of the Holy Spirit. Whatever men may complain about of the *flesh* of Mary being sinful, must be considered in light of the work of the Holy Spirit.

There are some which reject that any substance was used in the physical generation of our Lord's body. That His substance came from above. John Gill calls this heresy.

*'Christ's flesh was formed out of the virgin's; he took flesh of her; his body did not descend from heaven, or pass through her, as water through a pipe, as some heretics of old have said: nor did his human nature either as to soul or body, preexist his incarnation; but in fulness of time he was made of a woman, and took a true body of her, and a reasonable soul, into union with his divine person; and therefore He shall be called the Son of God; not that He was now to become son of God; he was so before his incarnation, and even from all eternity; but he was now to be manifested as such in human nature ...'*

But what about the first man and woman? The man was originally created of the dust of the earth, but not the woman. She was taken from the side of the man. Material of Adam was used as the basis for the constructing of the woman. And in this way we see the constructing of the body of our Lord Jesus Christ from the material supplied by the woman.

Jesus Christ is *really* the *seed* of the woman prophesied in Ge.2.15. Else why reference the seed of the woman at all?

*Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Jesus Christ is *really* related to the woman's generation. That is the very thing which Luke's genealogy teaches us.

The son of Heli, is Mary's generation. Here we will notice that the word *begat* is never used in this genealogy as it is in Matthew's genealogy, which is of Joseph, which were *begotten of men*. [as was supposed, [Lk.3.23]] Jesus was *legally* related to Joseph, to the throne of David, and son of Abraham; but in Mary He is *really* related to the *seed* of Abraham, David as son. Here Jesus Christ is proved to really be the Son of Man and Son of God.

The Scriptures are clear that He was made of the woman.

*Ga 4:4 But when the fulness of the time was come, God sent forth his Son, **made** of a woman, **made** under the law ...*

*made (2), γενόμενον, part. aor. of γίνομαι, to become; could be translated which was:*

*God sent forth his Son, which was from a woman, which was under law.*

*Phil.2.7 ... was made (γενόμενος, came to pass) in the likeness (ὁμοιώματι, similitude) of men:*

*8 And being found in fashion (σχῆματι, LXXE, form; Wycliffe 1380, figure) as a man, he humbled himself, and became (γενόμενος) obedient unto death, even the death of the cross.*

As real as He was in the *likeness of men* is as real as His death was on the cross. The Gr. γενόμενος is used in both instances. Lit. *He came to pass* in the likeness of men, and *He came to pass* in the death on the cross.

Our Lord Jesus really took part of flesh and blood in the essentials that we do as human beings.

*He.2.14 ¶ Forasmuch then as the children are partakers of flesh and blood,*

*are partakers, κεκοινώηκεν, 3ps. pef. ind. of κοινωνέω; KJV, distributing, partaking, communicating; means to become involved; the noun, κοινωνία, is translated fellowship, contribution.*

Then since the children have this fellowship of flesh and blood...

*he also himself likewise*

*likewise, παραπλησίως, adv. of παραπλήσιος; παρά beside, about + πλησίος, near;*

**B-D-A-G Lexicon:** ‘The word does not show clearly just how far the similarity goes. Buit is it used in situations when no differentiation is intended, in the sense – *in just the same way ...*’

**Thayers Lexicon,** equal to κατα πάντα in verse 17.

*17 Wherefore in all things it behoved him to be made like unto his brethren.*

*to be made like, ὁμοιωθῆναι, aor. infin. pass. of ὁμοιόω; KJV, to be made like, to be like, to resemble.*

That God would resemble them in every way excepting their sin.

*took part of the same ...*

*took part, μετέσχε, 3ps. aor. ind. of μετέχω, μετά with + ἔχω, to have; so to have with; meaning partook.*

*KJV, 1Co.9.10, be partaker (5); He.5.13, useth (1); He.7.13, pertaineth (1); He.2.14, took part (1).*

So in the same way that a woman conceives (but for a man involved, she still must conceive) and bears a child our Lord Jesus took partook of the same to accomplish ...

*that through death he might destroy him that had the power of death, that is, the devil;*

*15 And deliver them who through fear of death were all their lifetime subject to bondage.*

*16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

*17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

*18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

What are we taught? That for God to become a man it was *not* necessary that he become a sinner. He could come into human flesh without sin. And this was proved to be true in His birth and in His life.

Christ was unacquainted with sin in every respect: sin was foreign to the nature of Christ:

*2Co 5:21 For he hath made him to be sin for us, who **knew no sin**; that we might be made the righteousness of God in him.*

*1Jo 3:5 And ye know that he was manifested to take away our sins; and **in him is no sin**.*

Christ did not commit sin: not a single act of our Lord was sin:  
*1Pe 2:22 Who **did no sin**, neither was guile found in his mouth:*

His life was exclusive of sin in every respect:  
*Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, **yet without sin**.*

What is the purpose for the virgin birth if not for the incarnation of the Son of God among men? God came to us.

*Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel**.*

*Immanuel, עִמָּנוּ-אֱלֹהִים, Im-ma-nu-el; םע is the preposition with, coupled with a 1ppl., נו, suffix us; אֱלֹהִים, God.*

Everyone that believes what He reads or hears of the Word of God confesses that this states that God would be with us in a human body.

God has visited His people.

*Lk.1.68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,  
69 And hath raised up an horn of salvation for us in the house of his servant David;  
70 As he spake by the mouth of his holy prophets, which have been since the world began ...*

What else is this but a reference to the prophet Moses' record in Ge.2.15?

The Son of God super-added to Himself under the auspices of the Holy Spirit a restored, mended, shaped, fitted, prepared human body.

And in this miraculous way our Lord Jesus stood in behalf of His elect as the acceptable sacrifice for our sin before God. Brethren, if we know anything at all of the truth of God we know that man cannot save himself because he is a sinner. Nothing about what fallen man can do is acceptable with God. The best that fallen man has to offer is cursed and corrupted. He himself is dead before God in trespasses and sins. Jesus Christ is the only hope of eternal life that there is. God came into human flesh, not to offer an alternative means for salvation. He is the only means.

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Jesus said,

*Joh 8:24 ... if ye believe not that I am he, ye shall die in your sins.*

The prophet Isaiah said through the Holy Ghost,

*Isa 45:22 **Look unto me**, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

Don't look to yourself; don't look to any other person; don't look to a moral life; don't look to religion: Look unto me. There is no other salvation but through the Son of God, Jesus, the Christ:

*Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

God came to save His people:

*Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

Hopefully we can see the eternal purpose of God in all of this. These are not some last minute ditch efforts to salvage man from eternal loss. This is the

unfolding of God's eternal purpose in time to save the elect that He gave to the Son in eternity. We see the unfolding of the eternal mind before our eyes of men, woman, boys and girls when they are brought to Christ at the gift of faith.

## **Chapter 1**

### **39 ¶ *And Mary arose in those days,***

After that the angel, Gabriel, had revealed to her that she was blessed among women because she had been highly favored of the Lord to bear the savior into the world.

### ***and went into the hill country with haste, into a city of Juda;***

Where the elderly expectant parents, Abia and Elizabeth lived. (Lk.1.5)  
And she remained there about three months, until just before the birth of John. (v.56, 57)

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα

### **40 *And entered into the house of Zacharias, and saluted Elisabeth.***

*saluted*, ἠσπάσατο, 3ps. aor. ind. of ἀσπάζομαι; KJV, *to salute, greet, embrace*.

40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ

### **41 *And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb;***

*leaped*, ἐσκίρτησεν, 3ps. aor. ind. of σκιρτάω, KJV, v.44 *leaped*; 6.23, *leaped for joy*; Gr. only found in these three places.

### ***and Elisabeth was filled with the Holy Ghost:***

*was filled*, ἐπλήσθη, 3ps. aor. pass. of πλήθω; KJV, *the wedding was furnished with guests*; Lk.1.23, *the days of his ministration were*



*accomplished*; most often translated with the English word *filled*; the very same verb is used in v.67 where Zacharias will bless God because he has visited and redeemed his people.

41 καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ

φωνῆ μεγάλῃ

**42 And she spake out with a loud voice,**

*and she spake out*, ἀνεφώνησεν, 3ps. aor. ind. of ἀναφωνέω, ἀνά re-, again, above, renew + φωνέω, to call, cry, the crew *crew*; this verb is only used in this place; in the LXX, 1Chron.15.28, *playing loudly* musical instruments; 16.4, the Levites, as they ministered before the Lord, as the Ark of the Covenant was placed into the Tent, *lift up the voice*; v.5, the instruments were *sounding*; v.42, the instruments *sound aloud*.

**and said, Blessed art thou among women, and blessed is the fruit of thy womb.**

*blessed* is of the Gr. verb εὐλογέω, εὖ well + λόγος to speak a message; the pronouncement of *blessing* as opposed to *cursing*.

42 καὶ ἀνεφώνησεν φωνῆ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου

**43 And whence is this to me, that the mother of my Lord should come to me?**

Elizabeth being *filled* with the Spirit acknowledged the blessedness of Mary and of the Savior that came to visit her. The Spirit of God revealed to her in that moment that her Savior, that one which Mary bore in her body, had come. She knew that the Savior, Immanuel, was to be born of her younger relative, Mary.

43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς μέ

**44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe**

έν ἀγαλλιάσει  
**leaped in my womb for joy.**

with gladness.

joy, ἀγαλλιάσει, dat. sing. of ἀγαλλίασις; KJV, Lk.1.14; Acts 2.46; He.1.9, gladness; Lk.1.44, joy; Jude 24, exceeding gladness.,

44 ἰδοῦ, γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου

**45 And blessed is she that believed:**

blessed, μακαρία, nom. sing. fem. of μακάριος; KJV, blessed, happy (5), happier (1), blessed (44).

that believed, πιστεύσασα, nom. sing. fem. part. aor. of πιστεύω.

Can there be a greater comfort given to any child of God than that which was spoken of the Spirit through Elizabeth?

**for there shall be a performance of those things which were told her from the Lord.**

45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου

**46 And Mary said, My soul doth magnify the Lord,**

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ μου τὸν κύριόν

**47 And my spirit hath rejoiced in God my Saviour.**

47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου

**48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.**

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ ἰδοῦ, γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί

**49 For he that is mighty hath done to me great things; and holy is his name.**

49 ὅτι ἐποίησέν μοι μεγάλεῖα ὁ δυνατός καὶ ἅγιον τὸ ὄνομα αὐτοῦ

**50 And his mercy is on them that fear him from generation to generation.**

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν

**51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.**

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν

**52 He hath put down the mighty from their seats, and exalted them of low degree.**

52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὑψωσεν ταπεινοὺς

**53 He hath filled the hungry with good things; and the rich he hath sent empty away.**

53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς

**54 He hath holpen his servant Israel, in remembrance of his mercy;**

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους

**55 As he spake to our fathers, to Abraham, and to his seed for ever.**

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα

**56 *And Mary abode with her about three months, and returned to her own house.***

56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς

**57 ¶ *Now Elisabeth's full time came that she should be delivered; and she brought forth a son.***

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν καὶ ἐγέννησεν υἱόν

**58 *And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.***

*cousins, meaning her near relatives, kinsmen. (v.36)*

58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ

**59 *And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.***

59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν

**60 *And his mother answered and said, Not so; but he shall be called John.***

60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχὶ ἀλλὰ κληθήσεται Ἰωάννης

**61 *And they said unto her, There is none of thy kindred that is called by this name.***

61 καὶ εἶπον πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ

**62 And they made signs to his father, how he would have him called.**

62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν

**63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.**

63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ  
καὶ ἐθαύμασαν πάντες

**64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.**

64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει  
εὐλογῶν τὸν θεόν

**65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.**

65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς καὶ ἐν ὅλῃ τῇ  
ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα

**66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.**

66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες Τί ἄρα τὸ  
παιδίον τοῦτο ἔσται καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ

**67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,**

*was filled, ἐπλήσθη, 3ps. aor. pass. of πλήθω; the same verb used with reference to Mary as she blessed God at the salutation of Mary, that she should come to her with the Savior (cf. v.41).*

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ  
προεφήτευσεν λέγων

**68 *Blessed be the Lord God of Israel; for he hath visited and redeemed his people,***

68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ ὅτι ἐπεσκέψατο καὶ ἐποίησεν  
λύτρωσιν τῷ λαῷ αὐτοῦ

**69 *And hath raised up an horn of salvation for us in the house of his servant David;***

69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ

**70 *As he spake by the mouth of his holy prophets, which have been since the world began:***

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν  
αὐτοῦ

**71 *That we should be saved from our enemies, and from the hand of all that hate us;***

71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς

**72 *To perform the mercy promised to our fathers, and to remember his holy covenant;***

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας  
αὐτοῦ

**73 *The oath which he sware to our father Abraham,***

73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν

**74 *That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,***

74 τοῦ δοῦναί ἡμῖν ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας  
λατρεύειν αὐτῷ

**75 *In holiness and righteousness before him, all the days of our life.***

75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς  
ἡμῶν

**76 *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;***

76 Καὶ σὺ παιδίον προφήτης ὑψίστου κληθήσῃ προπορεύσει γὰρ πρὸ  
προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ

**77 *To give knowledge of salvation unto his people by the remission of their sins,***

77 τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν

**78 *Through the tender mercy of our God; whereby the dayspring from on high hath visited us,***

78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολή ἐξ  
ὑψους

**79 *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.***

79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις τοῦ κατευθῆναι  
τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης

**80 *And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.***

80 Τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πνεύματι καὶ ἦν ἐν ταῖς ἐρήμοις  
ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ