

# The Birth of John

📖 Luke 1:57-66

👤 Pastor Jeremy Thomas

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📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

In Luke 1:1-4 we're told that Luke is writing his own account based on the earlier eyewitness accounts delivered by Zacharias, Elizabeth, Mary and others in his gospel. The reason he wrote them is so that we would know the exact truth about these events that are so critical for the history of the world.

In 1:5-25 the beginning of Luke's account is the breaking of the 400 years of God's silence when the angel Gabriel appeared to a priest named Zacharias who was carrying out the honorable duty in the temple of offering incense on the altar. At that time Gabriel revealed to Zacharias that his wife Elizabeth would have a son and he should give him the name John. This John would be great in the sight of the Lord and would be filled by the Spirit even from within his mother's womb. John's mission in the plan of God would be to turn many of the sons of Israel to the Lord their God. As such his ministry would be much like Elijah, the prophet of old. However, Zacharias doubted the truth of this message since his wife was old and barren. Consequently, he was struck mute until the son was born.

In 1:26-38 the angel Gabriel was sent on another mission, this one to a small city in the Galilee called Nazareth. There he appeared to a virgin named Mary, who was betrothed to a man named Joseph, who was of the house of David. His greeting confused her since she did not know what the Lord was going to do with her. But the angel explained that God had decided to show favor to her by conceiving the Messiah in her womb, and that she should name Him Jesus. He would sit on the throne of David and rule over the house of Jacob forever and his kingdom would have no end. Mary asked how this would take place since she was a virgin. The angel explained that the Holy Spirit would bring it about and that the power of the Father would intervene so that no sin nature was transmitted to the child. And for that reason, the holy Child would be called the Son of God. The angel then revealed that her cousin Elizabeth had also conceived in her old age and was now in her sixth month. This was possible because nothing is impossible for God. Lastly, Mary accepted her role humbly, as a bond slave of the Lord.

In 1:39-45 Mary, already pregnant, arose to go see Elizabeth, desiring to see the sign the angel had revealed to her. When she entered the house, she greeted Elizabeth and two things took place immediately. First, the baby

John leaped for joy in the womb and second, Elizabeth was filled with the Holy Spirit. Elizabeth then prophesied, pronouncing blessing on Mary and the fruit of Mary's womb. She expressed humility in having her Messiah visit her in her own home. She also told Mary that John had completed his first testimony of the Messiah by leaping for joy in her womb. And then pronounced a final blessing on Mary for believing that what the Lord said would happen to her would happen. Mary now knew she was pregnant with the Messiah.

So in 1:46-56 she uttered what is known popularly as the Magnificat, from the Latin translation of "exalt." The utterance is Mary's response to Elizabeth's revelation that she was pregnant with the Messiah. In verses 46-49 Mary praises God for what He had done for her. In verse 46-47 we have synonymous parallelism "My soul exalts the Lord, And my spirit has rejoiced in God my Savior" express Mary's deep thoughts about the national salvation that God had begun in her womb. In verse 48 she explains, "For He has had regard for" or looked upon "the humble state of His bondservant." Mary was of low social and economic status, but the Lord decided to bring His Messiah into the world through her. She recognized the change this would make for all time saying, "behold, from this time on all generations will count me blessed." Indeed, all generations have counted her blessed. The reason is stated in verse 49 by recollection of some of the attributes of God. "For the Mighty One has done great things for me." The great things are verse 35, the work of the Spirit and the Father in the conceiving the Messiah in her virgin womb. She closes by stating "And holy is His name." The Lord is set apart in His ways. In verses 50-53 Mary praises God for the judgment-salvation He effects for the remnant. In verse 49, His mercy is upon generation after generation toward those who fear Him." Her focus is on the believing remnant who walk according to the Mosaic Covenant and offer the required sacrifices. In verses 51-54 all the verbs are aorists, translated in the past tense. These are prophetic aorists, indicating that while they are yet to be fulfilled in the future, they are as good as done because of what God had already started in her womb. Verse 51, "he has done mighty deeds with His arm" recalls the power of God in judgment-salvation at the Exodus but looks to the future judgment-salvation in the tribulation. "He has scattered those who were proud in the thoughts of their heart" refers to His future scattering of unbelievers in the tribulation when the Messiah establishes His kingdom. Verse 52, "He has brought down rulers from their thrones, And has exalted those who were humble." A reversal of fortunes awaits those who live during the tribulation. The rulers who oppress and try to destroy the Jewish remnant will be brought down from their thrones while the Jewish remnant themselves will be exalted in the kingdom. Verse 53 continues, He will fill the hungry with good things and the rich will be sent away empty-handed. In verses 54-55 the hymn concludes with the basis of Mary's eschatological hope. He has given help to Israel His servant. The basis of this help is His remembrance of His mercy as spoken to the fathers in the Abrahamic Covenant which is a forever covenant. Mary recognized she was placed in an important place in the plan of God, as the One in her womb was the One through whom God would affect Israel's national deliverance and kingdom hopes. After staying with Elizabeth for nearly three months she returned to Nazareth to face Joseph, her betrothed.

The narrative is now set for introducing the birth of John. Andy Woods said, “The circumstances of John’s birth (1:57-80) emphasize the national focus of John’s ministry.”<sup>1</sup> By “national focus” he means Israel. John’s mission in 1:16 was to turn many of the sons of Israel back to the Lord their God. This began with the news that Elizabeth, who was both barren and in old age, gave birth to a son who was given a unique name. Her relatives and neighbors heard of this and understood that the child would play an important role in the plan of God. They began to spread the good news throughout the hill country of Judea. As Pentecost said, “In simple fashion Luke recorded the fact of John’s birth. He called attention to the effect that his birth had on the community in which his parents lived.”<sup>2</sup> This was the beginning of the outreach to national Israel.

Now, as we go into this, you can read it two ways. If you read it from the perspective of the original Jews who experienced, who were seeing this story as it unfolded and who had the hope of Israel, which is really the best way to read it, then you should come away with a sense of excitement over what God is doing. If you read it from the perspective of a Gentile living today, who already knows the story, you come away with a sense of appreciation for the amazing things God did through this child. So, try to look at this from the perspective of the original Jews with all this expectation, but I think also you’ll come away with a deeper appreciation for what God was doing. So at this time we want to explore the next great step God took to accomplishing the salvation of mankind.

In 1:57 we read, **Now the time had come for Elizabeth to give birth, and she gave birth to a son.** The words **had come** are from the Greek word *πυμπλημι* and mean “filled up or complete,” meaning the nine-month gestation time was complete. Bock said, “The reference to “the time of the birth being full” .... is a Hebraism (Gen. 25:24) and will be repeated in Luke 2:6)”<sup>3</sup> in connection with the birth of Jesus. We note this because Luke 1-2 are distinctly Hebraistic in style, relative to the rest of the chapters in Luke. Since Luke was a Gentile this indicates that the source of his record of these events is notes taken by Jewish students of Zacharias, Elizabeth and Mary who taught these things to others from the beginning. Now that the nine-month gestation was complete, Elizabeth... **gave birth to a son.** This is the fulfillment of the angel’s prophecy to Zacharias in 1:13 that “your wife Elizabeth will bear you a son.” So when God broke the silence He began with a prophecy and nine months later He fulfilled that prophecy. The impossible had happened, an old barren woman had given birth.

In 1:58, **Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.** Remember that Elizabeth had “kept herself in seclusion for” the first five months of her pregnancy (1:24). She had only recently come out in public, and probably not very much so, being in her last trimester. But with the birth this could no longer be hidden. **Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her.** The expression **the Lord displayed his great mercy toward her** is literally, “the Lord magnified His mercy with her.” That is, The Lord used Elizabeth’s barrenness as an opportunity “to magnify His mercy.” The Lord is always merciful, but sometimes He magnifies His mercy by doing something great. Usually this involves a miracle. The miracle was removing Elizabeth’s barrenness.

Everyone knew that Elizabeth was barren. According to verse 25 this caused the people to look on her with disgrace. They thought she was barren because her or her husband had done something against the Lord. But we were alerted earlier to the fact that she and her husband both walked blamelessly in all the commandments and requirements of the Lord so that they were both righteous in the sight of God. Therefore, the reason she was barren had nothing to do with having done something against the Lord. It was simply the Lord's way of setting up the opportunity to display His mercy. **Mercy**, in this context, means "compassion." The Lord used the opportunity of Elizabeth's barrenness to display His compassion. That is what it means **that the Lord** "magnified His mercy with her". It means He used her to make His compassion known. Now that **her neighbors and relatives heard** of it, the end of the verse says, **they were rejoicing with her**. This fulfills the earlier prophecy in 1:14. There the angel Gabriel said to Zacharias, "You will have joy and gladness, and many will rejoice at his birth." Here is the fulfillment; **they are rejoicing with her** at his birth. Bock said, "Word about the baby's arrival draws a joyous crowd. They rejoice that God has removed Elizabeth's barrenness."<sup>4</sup> God has done something great. God is at work. He is making promises and fulfilling promises.

In 1:59, **And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father**. There are two things here that indicate that Zacharias and Elizabeth recognized the Abrahamic Covenant. First, they recognized that circumcision was the sign of the Abrahamic Covenant. Pentecost said, "This sign identified a person with the covenant people and made one eligible for the covenant blessings. John was circumcised to relate him to the covenant promises of God."<sup>5</sup> Second, they recognized that the circumcision was to take place **on the eighth day**. No explanation for why the eighth day and not the fifth day or the tenth day is given in Scripture. Some have conjectured that it is because the male body has the highest proportion of vitamin K on the eighth day and vitamin K is essential to the blood clotting cascade. Others say it is to keep them distinct from other people who circumcise, such as Muslims, who circumcise on the 13<sup>th</sup> birthday. In my understanding it was to signify that from birth we have something spiritually wrong with us that needs heart surgery. For the Jews it was necessary to be circumcised in order to enter into the covenant blessings.

As far as the naming, it may seem strange that the child was not named until the eighth day, but this custom must have originated with the change of Abram's name to Abraham on the day of his circumcision. Of course, Abram was not a baby when he was circumcised, but the Jews took it that because his name was changed on the day he was circumcised, and God commanded that every descendant be circumcised on the eighth day, that the best day to name the child was on the eighth day. Fruchtenbaum said, "To this day, in Jewish tradition, practice, and custom, a male child is not named upon birth, but on the eighth day, which is the day of his circumcision."<sup>6</sup>

Finally, what happens here to the naming of John on the eighth day is the same thing that will happen to Jesus six months later. Both are named on the eighth day and both in connection with their circumcision. The big

point is that Zacharias and Elizabeth were godly parents. They recognized God's covenant and sought to bring their child into the blessings of the covenant by having him circumcised on the eighth day.

The last thing mentioned in this verse is that **they were going to call him Zacharias, after his father. They** here are the people who attended his circumcision. Naming **after** the **father** was in keeping with Jewish tradition. As Bock noted, "A child was customarily named after a relative, usually the father or the grandfather."<sup>7</sup> Fruchtenbaum added, "The people who came to the circumcision of Yochanan assumed that the parents would name the child Zechariah, after his father."<sup>8</sup> As this was usually the case, the people were not intruding on the parents' territory, or being rude. This was simply the custom and what they expected.

**But, in 1:60, his mother answered and said, "No indeed; but he shall be called John."** The word **No indeed** is *οὐχι*. It is a strengthened form of *ου* which means "no." Therefore, it means something like, "By no means" or "no way." The translators of the NASB gave it the sense of **No indeed** to emphasize the strength of her rejection. What Elizabeth was having to do was stand against Jewish cultural pressure to name the child after the father. And it wasn't an easy thing to do. But she said, **he shall be called John**. This was in accordance with the name the angel Gabriel told Zacharias to give the child in 1:13. Now the name **John** is actually Yochanan and was a common name among the Jews, even among priests. For example, there is the John who wrote the Gospel of John, there is John the elder, and other John's in the NT. So it was a common name. But it was not a common name in this family. So what was being done was out of the ordinary and it was deliberately done to draw attention to him. The name **John** means "YHWH has been gracious" or "YHWH has graciously given" and YHWH had graciously given John to be the forerunner of the Messiah.

Now the people could not accept that his name would be **John**, and so verse 61 shows you just how strong the tradition was to name a son after the father. **And they said to her, "There is no one among your relatives who is called by that name."** They could not accept her decision. As Bock says, "The crowd protests the choice, complaining that no one in Zechariah's family bears this name. Such a name is not customary!"<sup>9</sup>

So what they do next in verse 62 is they turn to the father. They may have thought that Elizabeth picked the name because Zacharias was mute. So, they are appealing her choice of name by turning to the father. **And they made signs to his father, as to what he wanted him called.** Now it is interesting that **they made signs to** him, seeing that earlier in 1:20 the angel Gabriel struck him with "silence" and the "inability to speak" and not with "deafness" and the "inability to hear." And some have made much of this, arguing that the word *κωφος* can't mean deaf, only mute. But as Bock said, "*κωφος* can mean deaf and mute and refers to idols that cannot hear or speak (Hab. 2:18-19; 3 Macc. 4:16)." And further, there is no contesting the fact that not only was Zacharias unable to speak, but he was also unable to hear, otherwise they would not have made **signs to** him but they would have spoken to him. So we are to know that Zacharias was both mute and deaf from the time the angel Gabriel announced the conception of John to him in the Temple down through the entire pregnancy of Elizabeth and to the eighth day of the child's life, a period of about nine and a half months.<sup>10</sup> The **signs** they

made to him were evidently designed to find out **what he wanted him called**, because obviously this woman Elizabeth was simply calling him what she wanted him called.

So, in verse 63, **he asked for a tablet and wrote as follows, "His name is John." And they were all astonished.** Now the **tablet** that he **asked for** is the Greek word *πινακιδιον* and refers to a "little wooden tablet" that was hollowed out so that wax could be poured into it. Then "Zechariah wrote on the wax the words, "His name is John" (v. 63)."<sup>11</sup> Bock noted that "Zechariah's reply is emphatic. His name is (*εστιν, estin*) John. Zechariah does not say it *shall be* John. The change in tense between 1:60 and 1:63 is significant."<sup>12</sup> Elizabeth had said, "he shall be called John." But Zacharias said, "**His name is John.**" The fact that Zacharias named him John shows that he now believed all that the angel had told him in the Temple that day, and that his son would serve in the role of being the forerunner of the Messiah who would turn many of the sons of Israel back to the Lord. Andy Woods said, "The fact that Zacharias indicated that the child's name should be John and that his dumbness was removed shows that he now believed that the advent of John was consistent with God's covenant purposes (1:57-66)."<sup>13</sup>

And the response of the crowd was astonishment; **they were all astonished.** Yet, there is disagreement over why **they were all astonished.** Some think they were **astonished** because Zacharias gave the same name to the child that Elizabeth gave the child, and yet he was deaf and could not hear that she said **John**. So in this view the astonishment rests on the fact that they both gave the same name without knowledge that the other gave the same name. This is used to play up the fact that Zacharias was deaf. As Bock said, this verse confirms that Zechariah was deaf, "for why would there be amazement if he had heard his wife name the child."<sup>14</sup> However, this does not seem to be the source of amazement because it is obvious that Zacharias could communicate with his wife Elizabeth as he just did via a small wooden tablet filled with wax with the crowd. And so we conclude that Zacharias had communicated to her the name **John** prior to this occasion and that she was serving as his mouthpiece in the announcement. Why then were **they astonished**? For this simple reason, because the name given was not a family name, it was not the father's name, it was an unusual name and it did not fit the mold of what the people were accustomed.

But what it did fit was the mold that God was forming. Think of the names of the major players so far. Zacharias—YHWH remembers, Elizabeth—God of the covenant, John—YHWH has graciously given, and Jesus—YHWH, salvation. Putting the four names together it means YHWH remembers His covenant and has graciously given us Himself, salvation. If John had been named after his father we would not have this perfect message. But God was conveying a message in the names given by the angel Gabriel to both John and Jesus so that this message would be known.

In verse 64, when Zacharias wrote "His name is John," **at once his mouth was opened and his tongue loosed and he began to speak in praise of God.** The fact that the verse says **at once his mouth was opened** shows fulfillment of the prophecy in 1:20. The prophecy said, "you shall be silent and unable to speak until the day

when these things take place." And on the very day these things took place his mouth was opened. That's fulfillment of prophecy. And presumably his ears were opened too so that he could also hear.

Now what Zacharias did when **his tongue** was **loosed** is stated, **he began to speak in praise of God**. The word **praise** is *εὐλογεω*, the same word used twice in verse 42 when Elizabeth pronounced "blessing" upon Mary and "blessing" upon the fruit of Mary's womb. We said there it can mean "to say good things about, to commend" or it can mean "to praise." Here it means to speak words of "praise." Zechariah spoke words **in praise of God**. But it's unclear what words he spoke. Some are of the opinion that the praise is recorded for us in verses 68-79, what is known as the *Benedictus*, the Latin translation of the word "blessing" in verse 68, which is an early Christian hymn. This is possible because the Greek word there is from *εὐλογεω*, the same word used in verse 64. If so, his words in praise begin in verse 68 and are as follows, "Blessed *be* the Lord God of Israel, For He has visited us and accomplished redemption for His people, <sup>69</sup>And has raised up a horn of salvation for us In the house of David His servant— <sup>70</sup>As He spoke by the mouth of His holy prophets from of old— <sup>71</sup>Salvation from our enemies, And from the hand of all who hate us; <sup>72</sup>To show mercy toward our fathers, And to remember His holy covenant, <sup>73</sup>The oath which He swore to Abraham our father, <sup>74</sup>To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, <sup>75</sup>In holiness and righteousness before Him all our days. <sup>76</sup>"And you, child, will be called the prophet of the Most High; For you will go on before the Lord to prepare His ways; <sup>77</sup>To give to His people *the* knowledge of salvation By the forgiveness of their sins, <sup>78</sup>Because of the tender mercy of our God, With which the Sunrise from on high will visit us, <sup>79</sup>To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace." While these are certainly words of praise, it is odd that they are not immediately revealed in verse 64. As such, Pentecost said, "Zechariah's declaration produced wonder and awe in them, for he evidently repeated what the angel had promised to him—that God was sending the Savior and Messiah to them."<sup>15</sup> It's probably too difficult for me to be decisive in deciding which words were spoken in praise. All that can be said is the verb **he began to speak** is in the imperfect tense. This tense means ongoing action in past time. The NASB translators chose to add the word **began** in order to emphasize the beginning of that action, what is known as an inceptive imperfect. But it could just as easily be a descriptive imperfect, giving a vivid picture of his praise or an iterative imperfect, showing continual or repeated praise. Either way, Zacharias burst out in continual praise and what he said must have communicated either the truths he received in the temple, the truths in the *Benedictus*, or a combination of both.

In either case, the people were impressed. As verse 65 says, **Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea**. The people had two responses; **fear** and discussion. The first response was **fear**. The word **fear** is *φοβος* and has a sense of "awe" to it, as well as "a sense of insecurity due to the unknown." They knew that God was at work among them, they knew that God was doing something great, but they did not know exactly what it was. The sphere of this **fear** is said to be **on all those living around them**. The word means "neighborhood." We would say all those near and around knew of these things and had a sense of awe because of what God was doing. The second response was discussion. **All**

**these matters were being talked about in all the hill country of Judea.** The **hill country of Judea** was mainly to the SW of Jerusalem. Throughout that region **all these matters were being talked about.** They must have been talking about the strange day at the temple when Zacharias went in to offer incense on the altar and how he delayed and when he finally came out he was unable to speak. They must have been talking about how his wife Elizabeth, a woman barren from youth and now old had become pregnant and borne a son. They must have been talking about the unnatural name she gave this son, John, and how when pressed, the father also said, "His name is John." And they must have been talking about whatever Zacharias spoke in praise to God. For the people, these events were not happenstance. God was at work doing something great. The providence of God was on the move and something great was about to happen in Israel. As such, "They became evangelists who proclaimed throughout the countryside of Judea" the truths that had taken place with great expectation.

And in verse 66 we have the response of those who heard, **All who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.** The Greek says, "And they put all the things they heard in their hearts." They had high hopes for this child. There is a sense of excitement, joy and fear all rolled together in this expression. But they did not know exactly what the Lord intended to do with this child, for they asked, **"What then will this child turn out to be?"** In other words, what is God going to do with this child? What is God's plan for his life? **For** they knew that **the hand of the Lord was certainly with him.** That much could not be denied. It was obvious from the events surrounding his birth that God had something great in store for him. And this more than thirty years before he would go forth baptizing at the Jordan River and calling the nation Israel to "Repent, for the kingdom of heaven is at hand."

So then, the purpose of this pericope is to show that very early, even at John's birth, the testimony that God was at work in a supernatural way was going out in Israel and that it would not be long before the Messiah would be born and that they should be prepared for this news that would be even greater than the news of John.

In summary, in 1:57, when the nine-month gestation had been completed for Elizabeth to give birth, she gave birth to a son in fulfillment of the angel's prophecy in 1:13. In 1:58 her neighbors and her relatives heard that the Lord had magnified His mercy through her, so that He used her to display His compassion. And further, they were rejoicing with her in fulfillment of 1:14. In 1:59 the eighth day came, the day of circumcision according to the Abrahamic Covenant. This was the day that the Jews named the child because it was the day that Abram was circumcised that he was re-named Abraham. The parents were godly and were bringing John into the blessings of the Abrahamic Covenant. And the expectation of the people was that they were going to call him Zacharias, after his father, since that was the custom. But in 1:60, Elizabeth said, "No way, but he shall be called John." She was standing against the cultural custom and submitting to God's name given to the child. In 1:61 the people objected saying, "There is no one among your relatives who is called by that name." The name John was common enough, but not among this family. It did not make sense to them. But it made sense to God because he was stringing together the names of four people to convey a message. Zacharias—YHWH remembers,



Elizabeth—God’s covenant, John—YHWH has graciously given, and Jesus—YHWH, salvation. The message is that YHWH remembers His covenant and has graciously given Himself as salvation. In 1:61 the people thought Elizabeth was taking license by naming the son what she wanted to name him, and disregarding what her husband might call him. So they made signs to his father, as to what he wanted him called. And in 1:63 he asked for a wooden tablet filled with wax and he wrote as follows, “His name is John.” And they were all astonished. They were astonished that this unusual name would be given to this child, a name unknown to this family. And in 1:64, at once his mouth was opened and his tongue loosed in fulfillment of the prophecy in 1:20 that he would be mute until this day. As a result, Zacharias continuously spoke in praise of God, perhaps the Benedictus in vv 68-79 or perhaps what the angel told him in the Temple or a combination of both. In 1:69 there were two results; first, fear came upon all those living in the neighborhood. They feared God, knowing that He was at work to do something great, and second, they talked about all these matters in all the hill country of Judea. They were spreading the good news some 30 years before John would grow into a man. The result of their evangelism is 1:66, all who heard of these things put these things in their heart, signifying a deep cognitive and emotional response that God was going to do something with this child. But what exactly they did not know. What they knew was that the hand of the Lord was certainly with Him and great things were about to happen for all Israel.

In conclusion, what can we learn? First, God fulfills prophecy. At least three prophecies are fulfilled in these verses. The prediction that Elizabeth would have a son was fulfilled, the prediction that others would rejoice at the birth was fulfilled and the prediction that Zacharias’ speech would be restored was fulfilled, and all on the same day. God was at work to fulfill prophecy and we can expect and trust that God will fulfill all prophecy related to us as well. Second, that God is merciful. God is always merciful, but there are times when He puts his mercy on display. He did this through Elizabeth, making her, who was old and barren, young and fruitful. And for this He is to be praised. Third, that the gospel is worth telling. It is a great story, if people would only tell it. The people who saw these things first hand were fearful of what God was doing and talked about all these matters throughout the hill country of Judea. We ought to talk about them in our hill country and not be ashamed of them. The only difference is they looked forward to these things with expectation, while we look back on these things as completed. But in both cases, what God was doing and has done are great things and they should be talked about, for God so loved the world that He gave His one-of-a-kind Son, that whosoever believes in Him shall not perish but have everlasting life.

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<sup>1</sup> Andy Woods, *Luke Argument*, 14.

<sup>2</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 49.

<sup>3</sup> Darrell Bock, *Luke 1:1-9:50*, 165.

<sup>4</sup> Darrell Bock, *Luke 1:1-9:50*, 165.

<sup>5</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 50.

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<sup>6</sup> Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Volume 1*, 367-8.

<sup>7</sup> Darrell Bock, *Luke 1:1-9:50*, 166-67.

<sup>8</sup> Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Volume 1*, 368.

<sup>9</sup> Darrell Bock, *Luke 1:1-9:50*, 167.

<sup>10</sup> Darrell Bock, *Luke 1:1-9:50*, 168.

<sup>11</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 50.

<sup>12</sup> Darrell Bock, *Luke 1:1-9:50*, 168.

<sup>13</sup> Andy Woods, *Luke Argument*, 14.

<sup>14</sup> Darrell Bock, *Luke 1:1-9:50*, 169.

<sup>15</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 50.