

Luke 1

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Luke 1:1–80

The Birth of John/Messages from Elisabeth, Mary and Zacharias

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is placed into lightly-shaded tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Luke 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of Palestine. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Luke, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: This chapter from the book of Luke begins with an introduction to the book of Luke, followed by the birth announcements for John the baptizer and for Jesus. The angel Gabriel (who is not a theophany) tells Zacharias (Zechariah) that he and his wife (Elisabeth or Elizabeth) will give birth to a son whom they will name John. The same angel then speaks to Mary, and tells her that she will bear a child after being overshadowed by God the Holy Spirit (there will be no contribution from a man). There are two remarkable songs (psalms or dissertations) in this chapter. One will be spoken by Mary to Elisabeth and the other by Zacharias spoken to an unknown audience. Both of them primarily speak of the Messiah to be born.

John the baptizer will be born and circumcised in this chapter. This is an unusually long chapter of 80 verses.

Bible Summary: The angel Gabriel foretold the birth of John. He told Mary, "You will have a son named Jesus." Mary said, "My soul magnifies the Lord!"¹

This should be the most extensive examination of Luke 1 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed September 15, 2019.

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Doctrines Covered or Alluded To			
	Mary's Song		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 3	Genesis 6		Luke 3

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
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An Introduction to Luke 1

Introduction: The book of Luke, although one of the 3 synoptic gospels, has a considerable amount of unique material in it. Virtually all of Luke 1 is unique to the gospels (and much of Luke 2). This chapter begins with a literary introduction, something not found in the other gospels. Now, one can see Matthew, Mark and John as beginning with introductory material, but not with any sort of an explanation as to why they are writing their books. The first 4 verses of Luke is very much what we would expect to read in the preface or introduction of any modern book.

The actual narrative begins with Luke 1:5, where the angel Gabriel appears to Zacharias while he is performing his priestly duties in the Temple. The angel tells Gabriel that he and his wife—who are both aged and

childless—will have a son, and that they were to name this son *John*. When Zacharias expresses some skepticism, asking for some sort of sign from Gabriel, Gabriel will first tell him that, “I am an angel sent to you from the throne room of God!” and then Gabriel will strike John dumb (it is possible that he is deaf and dumb²). Zacharias’s fellow priests determine that he has seen a vision of some sort when he comes out of the Temple, unable to speak, but looking very animated.

After fulfilling his priestly duties, Zacharias returns home to his wife, and she becomes pregnant by him. She keeps her pregnancy hidden for 5 months.

In the 6th month, the angel Gabriel goes to a virgin named Mary (actually *Miriam*), who is promised to be married. He tells her that she will bear a son as a virgin. She is to name her son *Jesus*, and He would be known as the *Son of the Most High*. He would be the fulfillment of the covenant made to King David.

Mary goes to visit Elisabeth straightway, given the circumstances (the angel also tells her about Elisabeth giving birth). No doubt, she does this to confirm what the angel has told her and to compare notes. Elisabeth blesses her as the mother of the LORD, and then Mary speaks what is often called the Magnificat [pronounced *mag-NIHF-i-kat*], which is the hymn (or song or dissertation) of Mary. The focus of her song is upon God the Father and His fulfilling the promises which He made to Abraham.

Mary will leave the household of Zacharias and Elisabeth, and afterward (apparently), John would be born. When he is about to be circumcised and named on the 8th day, those who are there (friends, relatives, and other priests) attempt to name the child *Zacharias*, but Elisabeth objects, saying that his name would be John (as the angel had told Zacharias). These people appeal to Zacharias, and he writes on a tablet, “His name will be John.”

Immediately, Zacharias is able to speak. Everyone in their vicinity is concerned and even fearful of the events which have transpired. They wonder what sort of child John will be.

Zacharias then gives a prophetic dissertation about the Messiah to come; and speaks a little to the responsibility of John. The book finishes giving the arc of John’s life to the point where he appears publically before Israel.

The book of Luke begins somewhere between 6–4 B.C. Although the birth of Jesus properly divides history, there was a screw up with the calendars, so that His birth does not occur between 1 B.C. and A.D. 1. Today’s calculation of A.D. and B.C. falls on the shoulders of a 6th century monk named Dennis the Short (more properly, Dionysius Exiguus).

His intention was to devise a calendar to begin with Jesus’ birth as A.D. 1. Using both the Gregorian and the adjusted Julian calendars, Dionysius calculated backwards to the birth of Jesus, placing His birth at A.D. 1 (there is no year 0³). No one apparently seems to know how exactly he calculated his calendar, but he appears to have established the consulship of Probus Junior as A.D. 525. This particular dating method was later popularized by the Venerable Bede of Durham, England in the 8th century. At some point in time, it became clear that Dionysius’ reasoning was defective (or, perhaps the fault is with the historical documents upon which he depended); but, by that time, the calendar had been accepted.⁴ Even though there are other calendars established in the world with different start dates, this calendar appears to be almost universally used (I would think that the influence of the Catholic church, followed by the increase and power of the British Empire probably had a lot to do with that).

The abbreviation B.C. stands for *before Christ*; and A.D. means *anno Domini*, which means *in the year of the Lord*. Apparently those abbreviations/designations can be attributed to Dionysius.

² The text only specifies that John is made mute.

³ A.D. and B.C. do not look like the number line which we learned in school.

⁴ From [Biblical Archeology.org](http://BiblicalArcheology.org); Monte Shanks, Ph.D. on [WordPress](http://WordPress.com); and [NC Register.com](http://NCRegister.com); both accessed January 18, 2019. However, quite a number of other web pages were accessed which presented the same essential information.

At the time that the book of Luke opens, the people of Israel are back in the land, but they are no longer an autonomous nation. At the time that the birth of Jesus, Rome is the sovereign power, and Herod the Great, an Iduemaeen (Idumea is south of Judæa), is the governor/administrator/local ruler over Judæa. The people of Israel are quite upset that they no longer have sovereignty over themselves and the land (even though that had been the case for hundreds of years), and they often expressed their opposition to Herod and to Rome. Quite often, the Jews of that era were unreasonable in their opposition; and Rome and Herod could be unforgiving in their response to either.

Throughout the history of man, Scripture was being recorded. I believe that the book of Genesis was passed along orally—and with perfect accuracy—up to the time of Joseph or Moses. The people of Israel living in Egypt knew the book of Genesis and possibly the book of Job. However, their depth of knowledge is hard to ascertain. In any case, when someone in Exodus mentions the name of Abraham (or someone else whose history is found in Genesis), no one raises their hands and asks, “Now, this Abraham character, who is he again?” Now, in case you think, “Well, everyone knows their ancestors;” tell me again how many of your ancestors do you know from 400 years ago?

When Moses came on the scene, there were writing materials common and in use, and God required Moses to record their interactions and His words (as we read several times in the 4 books of Moses). From that point on, Scripture was recorded with whatever writing materials were available at the time; and the words of Scripture were thereafter preserved, generation after generation.

A class of people known as scribes came about. They were dedicated to the preservation of God’s words. One thing which occurred immediately is, manuscripts which were completed were not simply preserved, but copies made and those copies distributed. So, from the earliest time, the text for these manuscripts became fixed. That is, someone could not come along, 300 years later and decide, “I really don’t like Psalm 2, so I am going to make some changes in it so that it better reflects my philosophy.” The problem is, there are dozens—and perhaps hundreds—of manuscripts out there of Psalm 2, so even if someone believed that they needed to change to text in some way, there were too many witnesses available to the original text so that no one could make wholesale changes to existing manuscripts. The manuscripts were respected that much, as to keep multiple copies throughout the Jewish world.

There were other kinds of checks on the text of existing Scripture which we may discuss in the future.

A title or one or two sentences which describe Luke 1.	
Titles and/or Brief Descriptions of Luke 1 (by Various Commentators)	
Chapter Outline	Charts, Maps and Short Doctrines
Sometimes, a commentator will begin with a good observation of this chapter of the Bible.	
Brief, but insightful observations of Luke 1 (various commentators)	

Brief, but insightful observations of Luke 1 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 1

1. Is the book of Luke in chronological order?

2. Who is this angel Gabriel?

3. Is Zacharias struck dumb or deaf and dumb?

4. Why does Mary visit Elisabeth?

5. Is Mary’s song off the cuff or did she compose it?

6. Does Mary view the birth of John?

7. Is the prophecy of Zacharias prepared or does he just say it?

8. What did the neighbors, friends and family know about John?

9.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Luke 1

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Luke 1

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 1	
Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers	
Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 1	

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines and Summaries of Luke 1 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 1

GOSPEL OF LUKE CHAPTER 1:1-4 SUMMARY

Reasons For Another Remake

- Right off the bat, Luke admits that his work is one among several attempts to tell the story of Jesus. That's right—we're looking at a remake.
- Luke has eye-witnesses and the accounts of secondary reporters to help him out. These shore up Luke's credentials as a careful researcher, even as they underline that he himself is kind of removed from the events.
- 1:2 is the closest thing to a bibliography we get in Luke. He's no smarmy plagiarizer. Though he doesn't name drop, we're pretty sure he's talking about the Gospel of Mark, which Luke very likely knew.
- Luke's work is an A-paper for sure: thorough investigation, accuracy, and order. He and his fellow writers and historians were all about this stuff.
- Luke dedicates his work to Theophilus.
- Theophilus was probably a real person, although the literal Greek meaning of this name as one who "loves God" or is "loved by God" makes people think he's just a stand-in for all potential Christian readers. Keep your eye out for this guy in the first verse of Acts, too.
- Theophilus is "most excellent" (1:3), but Luke is no Bill and Ted. The title is appropriate for higher-ups in the social orders of the Greco-Roman world.
- Ready to impress your friends? Check out this historical tidbit: in a close parallel, the Jewish historian Josephus, who was one of Luke's contemporaries, addresses himself to "most excellent Epaphroditus" (Against Apion). But don't be fooled—addressing your work like this definitely doesn't mean there's an intended readership of one. Instead, well-placed patrons like Theophilus and Epaphroditus were the Twitters of antiquity. They had the means to ensure a work reached a wider audience.
- Luke states his purpose of writing: to communicate "the certainty" (1:4 KJV) or "truth" (NRSV) or even "reliability" of the instruction Theophilus has received.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 1:1-4 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

GOSPEL OF LUKE CHAPTER 1:5-56 SUMMARY

Two Buns in Two Ovens

- Luke dates the stories that follow to "the days of King Herod" (1:1). That's not very specific, since Herod was king over Judea as well as Samaria, Galilee, and Perea from 40 BCE until his death in 4 BCE. Jesus would have had to be born in the last year or two of Herod's reign to square with the chronology cited in 3:1 and 3:23. Sounds good to us—after all, it's consistent with Matthew 2:1 and 2:19.
- Enter Zechariah and his wife Elizabeth, who belong to a priestly caste. Are you an overachiever? Then

Shmoop Summary of Luke 1

check out the order of Abijah for yourself in 1 Chronicles 24:1-19 and Nehemiah 12:1-26.

- These two are good Torah-following Jews, blameless and just in God's view.
- But bad things can happen to good people, too, and these guys have grown old without a child because of Elizabeth's sterility.
- Zechariah has to go into the holiest room of Jerusalem's temple to burn incense while everyone else prays outside.
- Sounds easy enough, but he's approached by one of God's messengers ("messenger" is the literal translation of the Greek word for "angel").
- This pretty much freaks Zechariah out, but in ancient literature lots of people respond like Shaggies in the presence of otherworldly beings. Wouldn't you?
- The messenger reassures Zechariah that he's not in danger, but that God is answering his prayer for a child: his wife Elizabeth will bear a child, despite her sterility and advanced age. Then the angel tells Zechariah to name the child John. Good choice.
- The angel launches a prophetic description of John's future significance. As a rule, these kinds of statements are important clues into Luke's overall intentions and perspectives. So, yeah, you might want to start taking notes.
- While still in Elizabeth's womb, the "Holy Spirit" will take possession of John. NRSV's "Holy Spirit" is probably better than KJV's "Holy Ghost" (1:15) for our contemporary ears. We don't know about you, but Holy Ghost makes us think of A Christmas Carol.
- Poor John's never allowed to drink wine, beer, or hard liquor. This is a rule for the Nazarites according to Numbers 6:3. The rules say nothing about Red Bull.
- John will help many people in Israel turn back to God, and his work will be reminiscent of none other than the prophet Elijah. That's like saying he'll be the next Michael Jackson.
- Fathers will turn to their children, and in general rebels without a cause will re-learn the wisdom of justice.
- Everyone will be pumped up for the Lord who will come after John. John's just the warm-up band for a big-time headliner.
- Zechariah reminds the otherworldly messenger of a few earthly facts.
- A little perturbed by Zechariah's disbelief, the heavenly messenger reminds him who he is: "I am Gabriel" (1:19), an angel, who works a few steps from the Oval Office, sent by the President of the Cosmos (i.e., God).
- Does Zechariah want proof? Okay, he won't be able to speak until the kid's born. Lesson: arguing with an angel is as dangerous as arguing with your mom.
- Meanwhile, the people praying outside (Remember them? Rewind to 1:10) start to wonder what's taking Zechariah so long. Did he fall asleep on the job or something?
- Zechariah finally comes out of the temple, and unable to speak, he gestures wildly to communicate what happened. We dare you to imagine and then perform for your friends a version of Zechariah's mime here. The people are certain that he saw a vision.
- Zechariah completes his priestly tasks for his assigned period, then clocks out and returns home.
- Soon enough, his wife Elizabeth becomes pregnant, and keeps it private for five months.
- She is super happy because she knows that God has checked all the negative gossip about her sterility.
- Now it's Mary's turn. In the sixth month of Elizabeth's pregnancy, God sends Gabriel to Nazareth in Galilee.
- The two most important things about Mary here are as follows: (1) she has never had sex before, and (2) she is engaged to Joseph whose father, grandpa, grandpa's grandpa and so on trace their roots all the way back to none other than David, the long-ago king of Israel.
- And don't forget that Mary has never had sex. We promise that's important.
- Gabriel greets Mary: "The Lord is with you" (1:28 NRSV). The KJV adds, "blessed art thou among women." Why the difference in translation? Well, the two translations are following different Greek manuscripts here, some of the more important of which lack this phrase (compare 1:42, where the manuscripts agree).
- Mary is disturbed and puzzled. What in the world does this mean? Her response is similar to Zechariah's (remember 1:12).

Shmoop Summary of Luke 1

- Gabriel puts Mary at ease just as he did for Zechariah in 1:13—he's got good news for her.
- God likes her, and she's going to be pregnant soon. She will give birth to a child that she's supposed to name Jesus.
- Jesus will be a serious power-house, and will even be called the "Son of the Most High" (1:32), a.k.a. God.
- God's going to make him king like his ancestor David, and his empire will last forever. Yep, that's forever.
- Like Zechariah in 1:18, Mary thinks Gabriel needs a reality-check. These people are very practical.
- Mary's problem? She's never had sex before. No sex = no baby. Hasn't Gabriel seen the after-school specials?
- Gabriel explains how it's going to happen. The Holy Spirit will "come upon" you and the Most High's "power" will cast its shadow over her (1:35). This is a little vague, but suggestive. Yeah, use your imagination.
- By the way: for you mythology buffs, the God of Israel is not the only divinity in the ancient world said to have impregnated a mortal woman. Zeus was a real player.
- Back to the story. The end result of Mary's pregnancy will be a holy thing who will be called the Son of God.
- Gabriel informs Mary that Elizabeth, who happens to be her relative, is also pregnant even in her old age. How's that for proof that the impossible is possible when God is involved?
- Mary finally gives in—she's at God's service.
- Aware of Elizabeth's pregnancy (see 1:36), Mary joins her in an unnamed city in the hilly region of Judah to the south of Galilee.
- When Elizabeth hears Mary's greeting, the unborn child inside her womb leaps with joy. For serious.
- Elizabeth is suddenly filled with the Holy Spirit, which gives her uncanny knowledge of Mary's incredible situation.
- Not only are she and her child blessed, but Mary is called the mother of the Lord. Mary is psyched about it and launches a sizeable prayer praising God, known as Mary's "Magnificat" (1:46-55).
- God is a mighty one who has accomplished some big things for Mary, but Mary's story is actually fairly typical. After all, God extends his mercy to everyone who fears him: grandmas, grandpas, sons, sons' sons, and so on.
- One other thing: God is all about equality, which means that he scatters arrogant jerks, rips rulers off their thrones, lifts up the people at the bottom of the totem pole, fills the hungry with good things, and banishes rich people with nothing. Whoa. This is serious stuff.
- God has also come to the aid of Israel, his special child (hey everyone has one).
- Mary stays with Elizabeth for the whole of Elizabeth's third trimester and returns to Nazareth.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 1:5-56 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

GOSPEL OF LUKE CHAPTER 1:57-2:40 SUMMARY

Goo-Goo Ga-Ga

- Elizabeth's due date comes around, and her son is born. Looks like Gabriel was right again.
- Her neighbors and relatives are happy for her and recognize this as an act of God's mercy.
- In accordance with the rules (see Genesis 17:12), Elizabeth and Zechariah circumcise the child when he's eight days old.
- Everyone expects the kid to be named Zechariah after his father, but Elizabeth insists, "No! John's his name" (1:60).
- That's a shocker. No one in their family is named John. They might as well have named him Batman. It's outrageous.
- They want to know what Zechariah thinks.
- Because he is still unable to speak (rewind to 1:20), Zechariah motions for a tablet and writes, "His name is John" (1:63). That settles it. Zechariah's not messing with Gabriel any more.
- Suddenly, Zechariah's mouth and tongue work again, and his first words after nine months are praise for

Shmoop Summary of Luke 1

God.

- Okay, let's size things up. First, an old barren woman gives birth. Second, they name him baby Johnny. And now daddy Zach can speak again.
- This is crazy stuff. It trends well throughout Judea (#babyJohnny) and everyone follows @JohnB to see what he'll do next.
- The Holy Spirit fills Zechariah, who prophesizes, just like his wife did earlier (glance back at 1:41).
- Wake up! Here's another super important poem known as the "Benedictus" (1:68-79). Luke likes throwing these bones to us readers.
- Zechariah says: the God of Israel is a Jolly Good Fellow.
- The reason? God's paying Israel a visit and working redemption for his people.
- What kind of redemption? Well, God is raising a high-stakes roller from old king David's house who will deliver Israel from their opponents.
- It's happening right here, right now. It's exactly what the prophets foresaw and God promised to Abraham (take a look at Genesis 22:16-18 and 26:3).
- Israel will be free and fearless, able to serve God with holiness and justice their whole lives.
- Zechariah now addresses his words to his newborn baby, whose destiny is to be a prophet who will prepare the way of Lord (Zechariah's alluding to Malachi 3:1 and Isaiah 40:3).
- Baby Johnny will also one day enlighten Israel with the knowledge of the deliverance that comes when their stupid errors are forgiven. God's mercy is the engine behind all of this.
- Fast forward a bit: Baby Johnny grows up and becomes a spiritual heavyweight in the desert.

There is more to this summary, which will be found in Luke 2.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 1:5-56 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This summary could be improved upon.

A Synopsis of Luke 1 from the Summarized Bible

Contents:	Jesus preaching and healing in Galilee. Parable of the sower, the lighted candle. Stilling of the waves. Demons cast out of man of Gadara. Healing of a woman. Raising of Jairus' daughter.
Characters:	God, Jesus, Mary Magdalene, Joanna, Susanna, Jesus' mother and brothers, disciples, the Gadarene, Jairus, woman with issue of blood, Peter, servant of Jairus, James, John, daughter of Jairus.
Conclusion:	It is the comfort of God's people that all power is given unto Jesus Christ, their Saviour. He has under His check and control, the elements of the universe, the prince of the power of the air with all his most malignant demons, all human diseases, even death itself, and exercises these powers as will best glorify God. He is rich in fact who is rich in faith in Christ, having received the good seed of His promises into their hearts.
Key Word:	Preaching and showing, Luke 8:1. (See Luke 8:4, preaching; Luke 8:25, Luke 8:35, Luke 8:48, Luke 8:55, shewing.)
Strong Verses:	Luke 8:11, Luke 8:17, Luke 8:18, Luke 8:21, Luke 8:39.
Striking Facts:	Luke 8:28. Demon-possessed men never have expectation to receive benefit from Jesus Christ, nor inclination to do Him service, a fact which alone proves His deity. Demons know Him to be the Son of God who is ultimately to execute vengeance. They express only dread of Him.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 1.

Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke 1–4)

Scripture	Text/Commentary
Luke 1	The Birth of John the Herald
Luke 2	The Birth of Jesus the Messiah
Luke 3A	The Ministry of John the Herald
Luke 3B	The Genealogy of Jesus
Luke 4A	The Temptation of Jesus
Luke 4B	Jesus Begins His Public Ministry

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 1

CEB	NCV	MEV	NIRV	NKJV
Luke's purpose	Luke Writes About Jesus' Life	The Prologue	Luke Writes an Orderly Report	Dedication to Theophilus
vv. 1-4	vv. 1-4	vv. 1-4	vv. 1-4	vv. 1-4
John the Baptist's birth foretold	Zechariah and Elizabeth	The Birth of John the Baptist Foretold	The Coming Birth of John the Baptist	John's Birth Announced to Zacharias
vv. 5-12	vv. 5-7	vv. 5-7	vv. 5-7	vv. 5-7
vv. 13-17	vv. 8-17	vv. 8-10	vv. 8-10	vv. 8-12
		vv. 11-17	vv. 11-17	vv. 13-17
v. 18	v. 18	v. 18	v. 18	v. 18
vv. 19-20	vv. 19-20	vv. 19-20	vv. 19-20	vv. 19-20
vv. 21-25	vv. 21-23	vv. 21-22	vv. 21-22	vv. 21-22
	vv. 24-25	vv. 23-25	vv. 23-25	vv. 23-25
Jesus' birth foretold	An Angel Appears to Mary	The Birth of Jesus Foretold	The Coming Birth of Jesus	Christ's Birth Announced to Mary
	vv. 26-28	vv. 26-28	vv. 26-28	vv. 26-28
vv. 26-33	v. 29			
	vv. 30-33	vv. 29-33	vv. 29-33	vv. 29-33
v. 34	v. 34	v. 34	v. 34	v. 34
vv. 35-37	vv. 35-37	vv. 35-37	vv. 35-37	vv. 35-37
v. 38	v. 38	v. 38	v. 38	v. 38
Mary visits Elizabeth	Mary Visits Elizabeth	Mary Visits Elizabeth	Mary Visits Elizabeth	Mary Visits Elizabeth
vv. 39-45	vv. 39-45	vv. 39-45	vv. 39-45	vv. 39-45
Mary praises God	Mary Praises God	The Song of Mary	Mary's Song	The Song of Mary
v. 46a	v. 46a	v. 46a	v. 46a	v. 46a

Paragraph Divisions of Modern Translations for Luke 1

CEB	NCV	MEV	NIRV	NKJV
vv. 46b-55 v. 56	vv. 46b-55 v. 56	vv. 46b-55 v. 56	vv. 46b-55 v. 56	vv. 46b-55 v. 56
vv. 57-60	The Birth of John	The Birth of John the Baptist	John the Baptist Is Born	Birth of John the Baptist
vv. 61-62	vv. 57-58	vv. 57-58	vv. 57-58	vv. 57-58
				Circumcision of John the Baptist
	vv. 59-60	vv. 59-60	vv. 59-60	vv. 59-60
vv. 63-64	vv. 61-62	v. 61	v. 61	v. 61-62
vv. 65-66	vv. 63-66	vv. 62-66	vv. 62-66	vv. 63-66
Zechariah's prophecy	Zechariah Praises God	The Prophecy of Zechariah	Zechariah's Song	Zacharias' Prophecy
v. 67	v. 67	v. 67	v. 67	v. 67
vv. 68-79	vv. 68-75 vv. 76-79	vv. 68-75 vv. 76-79	vv. 68-75 vv. 76-79	vv. 68-75 vv. 76-79
v. 80	v. 80	v. 80	v. 80	v. 80

There is not a lot of diversity here because this is a fairly well-organized chapter (to our way of thinking).

From www.biblegateway.com/passage/?search=Luke%205&version=NCV;MEV;NIRV;NKJV; concept inspired by Dr. Bob Utley.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have long struggled with what to do with the footnotes to the NET Bible and a few others; and gave up interspersing them within the verse; or adding them to the Hebrew exegesis. So, for the most part, I am now placing the footnotes right below the translation, in a slightly small font. If the footnotes are short and few, then I insert them into the text.

I have found that working with perhaps 120 translations was too unwieldy. I have removed quite a number which I will continue to use in the OT, and added quite a number which are NT translations only. I counted 97 translations in all, when I pared them down. Similarly, I will significantly reduce the number of commentaries to which I refer. I may try to keep that down to around 10.

Partway through this, I decided to drop the Orthodox Jewish Bible. It was just too esoteric. In much of the Old Testament, the Kretzmann intersperses its KJV text with commentary; making it very similar to an expanded Bible. However, here, all of the commentary comes after the fact. After the first verses, I stopped referring to it. However, I have, in future chapters, returned to using the OJB and Kretzmann's commentary.

There are some translations which I placed under one heading at the beginning of this work; which I moved to another heading later on (based upon the translations I kept reading). By the time I get to Luke 2, this will be more standardized.

Partway through this chapter, I moved *the New Testament for Everyone* to the *mostly literal* group. I also considered placing it into the *Limited Vocabulary* group.

Along these lines, I will move Williams' New Testament to the next category. The Breakthrough Version will be moved to the less literal group of translations. Several translations could be placed into the Limited Vocabulary category, including the CEV, the NCV and the NLV.

I have noticed that, while very often, there were great similarities between some OT translations, this is less true of the NT. Therefore, there will be more translations offered up because they are more varied.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

From this chapter forward, the commentary will be separated from the translation. Also, the Kukis mostly literal translation will be placed at the end of each verse; and the Kukis paraphrased will be repeated at the end of every passage.

Regarding the translation, this is the first time I have taken up an entire chapter of Greek, and I am worried that I may have overreached. I have worked with the Hebrew every day of my life for the past 20+ years, and I have learned the rhythms and design of the written Hebrew language. The Greek has a much different rhythm to it, and Luke is a very complex writer (I am wondering if I should not have started with John, who writes in much simpler Greek). Whereas, I rarely looked to other translations when working with the Hebrew while doing my own set of translations, I have looked at several translations as I put together my translation of this chapter.

On the positive side, whereas a very literal, word-by-word translation of the Hebrew often seems stilted and hard to follow, the slavishly literal translation from the Greek tends to be much more readable. Furthermore, the translations which I ended up with were not much different from others which are out there.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Dedication to Theophilus, the Original Recipient of the Manuscript of Luke

Kukis slavishly literal:

Kukis moderately literal:

Forasmuch as, many have attempted to put together a narration about the things accomplished by us, deeds; just as they have given over to us these [things] from a beginning, eyewitnesses and servants becoming of the Word; [it] was considered by me, having followed from the first, all [things] diligently, in order, for you, to write most honorable Theophilus, so that you might fully know about Whom you were instructed of words the certainty.

Luke
1:1–4

Seeing that many have [already] attempted to arrange in order a [an historic] narrative concerning the deeds we have accomplished; just as eyewitnesses and [those] who became ministers of [the] Word have delivered these [things] to us from [the very] beginning; I determined, having carefully followed all [of these events] from the beginning, to write [them down], in order, for you, most honorable Theophilus, so that you might fully know about Whom you were [previously] instructed of certain [and undoubtedly true] words.

Kukis paraphrase

Considering that many have already attempted to compile a biographical narrative about the things which we have accomplished, just as eyewitnesses and those who became ministers of the Word gave these things to us from the very beginning; I decided, after carefully following all of these events myself from the beginning, to write them down in chronological order for you, most honorable Theophilus, so that you might more fully understand the Messiah about Whom you were previously and accurately instructed.

Here is how others have translated this verse:

Ancient texts:

Note: I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	Forasmuch as, many have attempted to put together a narration about the things accomplished by us, deeds; just as they have given over to us these [things] from a beginning, eyewitnesses and servants becoming of the word; [it] was considered by me, having followed from the first, all [things] diligently, in order, for you, to write most honorable Theophilus, so that you might fully know about Whom you were instructed of words the certainty.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, That thou mayest know the verity of those words in which thou hast been instructed.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T. ⁶	Because many were willing to write an account of those events of which we are persuaded, Like the things which they delivered to us who from the first were eyewitnesses and servants of The Word*, He appeared *also to me because I had approached all things carefully, that I would write everything in order to you, excellent Theophilo. That you may know the truth of the words of which you have been instructed by such.
James Murdock's Syriac NT	.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	SINCE many have desired to have in writing the story of those works, with which we are familiar, According to what was handed down to us by those who from the beginning were eyewitnesses and ministers of that very word, And since these were seen by me also because I was near and considered them all very carefully, I will therefore write to you everything in its order, most honorable Theophilus, So that you may know the truth of the words, by which you were made a convert.
Updated Brenton (Greek)	.
Significant differences:	
English Translations:	I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.
Limited Vocabulary Translations:	
Bible in Basic English	As a number of attempts have been made to put together in order an account of those events which took place among us, As they were handed down to us by those who saw them from the first and were preachers of the word, It seemed good to me, having made observation, with great care, of the direction of events in their order, to put the facts in writing for you, most noble Theophilus; So that you might have certain knowledge of those things about which you were given teaching.
Bible in Worldwide English	Many people have tried already to write down the things that have happened among us. These things were told us by men who saw them happen from the time they

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher.
<http://www.aramaicnt.com/> ©2006.

Easy English

began to happen. And these men helped tell the good news. I have tried to find out all that has happened from the beginning. And so, Theophilus, great ruler, I myself will write you the whole story. Then you will know that the things people have told you are true.

Great things have happened in our country. Many people have tried to write about them. Some people were present when these things started to happen. They saw everything that happened. They told us what they had seen. And they told us what they had heard. They are the people who told the Good News. Most important Theophilus, I have checked all these facts. Now I also know about all the things that happened from the beginning. I am writing to tell them to you. It is good for you also to know all these facts. This is the reason for this letter. You have already heard about all these things. Now you can be sure that they are true.

Easy-to-Read Version–2001

Dear Theophilus, Many people have tried to give a history of the things that happened among us. They have written the same things that we learned from some other people--the people that saw those things from the beginning and served God by telling people his message. I myself studied everything carefully from the beginning, your Excellency. Then I thought I should write it for you. So I put it in order in a book. I write these things so that you can know that what you have been taught is true.

Easy-to-Read Version–2006

Luke Writes About the Life of Jesus

Most Honorable Theophilus:

Many others have tried to give a report of the things that happened among us to complete God's plan. What they have written agrees with what we learned from the people who saw those events from the beginning. They also served God by telling people his message. I studied it all carefully from the beginning. Then I decided to write it down for you in an organized way. I did this so that you can be sure that what you have been taught is true.

God's Word™

Luke Writes to Theophilus

Many have attempted to write about what had taken place among us. They received their information from those who had been eyewitnesses and servants of God's word from the beginning, and they passed it on to us. I, too, have followed everything closely from the beginning. So I thought it would be a good idea to write an orderly account for Your Excellency, Theophilus. In this way you will know that what you've been told is true.

Good News Bible (TEV)

Introduction

Dear Theophilus:

Many people have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and who proclaimed the message. And so, Your Excellency, because I have carefully studied all these matters from their beginning, I thought it would be good to write an orderly account for you. I do this so that you will know the full truth about everything which you have been taught.

The Message

So many others have tried their hand at putting together a story of the wonderful harvest of Scripture and history that took place among us, using reports handed down by the original eyewitnesses who served this Word with their very lives. Since I have investigated all the reports in close detail, starting from the story's beginning, I decided to write it all out for you, most honorable Theophilus, so you can know beyond the shadow of a doubt the reliability of what you were taught.

Names of God Bible

NIRV

Luke Writes an Orderly Report

Many people have attempted to write about the things that have taken place among us. Reports of these things were handed down to us. There were people who saw these things for themselves from the beginning. They saw them and then passed the word on. With this in mind, I myself have carefully looked into everything from

New Simplified Bible

the beginning. So I also decided to write down an orderly report of exactly what happened. I am doing this for you, most excellent Theophilus. I want you to know that the things you have been taught are true.

The Spoken English NT⁷

Many have attempted to write an orderly narrative about the things that have taken place. They received testimony from those who were eyewitnesses from the beginning. Ministers of God's word delivered it to us. Most excellent Theophilus (Greek: Theo philos: friend of God): I have accurately traced the course of all things from the beginning. Now it seems good to me to write this report to you. In this way you will know with certainty the truth that you were taught.

LUKE'S ACCOUNT

Introduction

Most honored Theophilus:^a

Lots of people have already worked at putting together an account of the events that have happened^b among us- just as the original eyewitnesses and caretakers of the message have handed it down to us. And it seemed like a good idea to me too. I've followed everything from the beginning, and I've written things in an accurate and orderly way for you. That way, you'll know the solid truth about the things you've been taught.^c

- a. Luke appears to be dedicating his gospel to a Roman noble or official who is a Christian. See also Act_1:1. Theophilus (prn. thiyy-off-e-las) may be a name the person took at baptism, because it means "lover of God."
- b. Or "been fulfilled."
- c. This paragraph is one long, elegant sentence.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

The Precise Record (Luke1:1-4)

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed.

Contemporary English V.

Many people have tried to tell the story of what God has done among us. They wrote what we had been told by the ones who were there in the beginning and saw what happened. So I made a careful study of everything and then decided to write and tell you exactly what took place. Honorable Theophilus, I have done this to let you know the truth about what you have heard.

The Living Bible

Dear friend who loves God: [From v. 3. Literally, "Most excellent Theophilus." The name means "one who loves God."]

Several biographies of Christ have already been written using as their source material the reports circulating among us from the early disciples and other eyewitnesses. However, it occurred to me that it would be well to recheck all these accounts from first to last and after thorough investigation to pass this summary on to you, [literally, "an account of the things accomplished among us."] to reassure you of the truth of all you were taught.

New Berkeley Version

New Century Version

Luke Writes About Jesus' Life

Many have tried to report on the things that happened among us. They have written the same things that we learned from others—the people who saw those things from the beginning and served God by telling people his message. Since I myself have studied everything carefully from the beginning, most excellent [This word was

⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

used to show respect to an important person like a king or ruler.] Theophilus, it seemed good for me to write it out for you. I arranged it in order, to help you know that what you have been taught is true.

New Life Version

Luke Writes to Theophilus

Many people have written about the things that have happened among us. Those who saw everything from the first and helped teach the Good News have passed these things on to us. Dear Theophilus, I have looked with care into these things from the beginning. I have decided it would be good to write them to you one after the other the way they happened. Then you can be sure you know the truth about the things you have been taught. This could be placed with the limited vocabulary translations.

New Living Translation

Introduction

Many people have set out to write accounts about the events that have been fulfilled among us. They used the eyewitness reports circulating among us from the early disciples. [Greek *from those who from the beginning were servants of the word*] Having carefully investigated everything from the beginning, I also have decided to write an accurate account for you, most honorable Theophilus, so you can be certain of the truth of everything you were taught.

The Passion Translation Unlocked Dynamic Bible

. Dear Theophilus, Many people have written reports about the amazing events that have happened among us. We heard about these things from people who saw them happen, from the time everything first started happening. These people taught others about Yahweh's message. I myself have carefully studied everything that these people wrote and taught. So I decided that it would also be good for me to write for you, noble Theophilus, an accurate account of these matters. I am doing this so that you may know that what you have been taught about these things is true.

William's New Testament⁸

Since many writers have undertaken to compose narratives about the facts established among us, just as the original eyewitnesses who became ministers of the message have handed them down to us, I too, most excellent Theophilus, because I have carefully investigated them all from the start, have felt impressed to write them out in order for you that you may better know the certainty of those things that you have been taught.

Partially literal and partially paraphrased translations:

American English Bible

A letter that was written in Greek to a man named Theophilus by Paul's traveling companion Luke the Physician about 62-CE, which is partially based on the Gospel of Matthew.

Note: Much of Luke's Gospel was written as poetry, for this is apparently how Jesus spoke many of his parables, and Luke in particular told of these parables. As the result, we have attempted to restore the rhythm of his words as closely as possible to the original poetic style, while attempting to maintain their exact meanings. And to those who would object, claiming that exact words are more important than style, we ask: Then why did Jesus put so much effort into style? The answer is obvious; He wanted at least some of his words to be remembered and quoted as parables or proverbs. Also, this unique teaching style tends to indicate that Jesus was the Lord who spoke the words of God (Jehovah) to many of the ancient Prophets, since most of those messages were also originally transmitted in poetry.

Since many others have already taken on the job of putting together a statement of the facts regarding the things we believe as they were given to us by those who were eyewitnesses from the earliest [times] and by caretakers of the message; it

⁸ William's New Testament - 1937 by Charles B. Williams.

seemed good for me to trace everything accurately from the start, then write it down for you in the order that it happened, O mighty Theophilus, so that you can have confidence in the things you've been taught by word of mouth.

Beck's American Translation .

Common English Bible

Luke's purpose

Many people have already applied themselves to the task of compiling an account of the events that have been fulfilled among us. They used what the original eyewitnesses and servants of the word handed down to us. Now, after having investigated everything carefully from the beginning, I have also decided to write a carefully ordered account for you, most honorable Theophilus. I want you to have confidence in the soundness of the instruction you have received..

International Standard V

Luke's Dedication to Theophilus

Since many people have attempted to write an orderly account of the events that have transpired among us, just as they were passed down to us by those who had been eyewitnesses and servants of the word from the beginning, I, too, have carefully investigated everything from the beginning and have decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

Len Gane Paraphrase⁹

Seeing that many have undertaken to make an orderly account of those things which are fully confirmed among us. Just as those who were from the very first were eyewitnesses and ministers of the word passed them down to us. It seemed good to me also to write to you in the proper order, honorable Theophilus, since I have an accurate understanding of everything from the very first. [This is] so that you might know for certain those things in which you have been taught.

A. Campbell's Living Oracles

Forasmuch as many have undertaken to compose a narrative of those things, which have been accomplished amongst us, as they, who were from the beginning, eye-witnesses, and afterwards ministers of the word, delivered them to us; I have also determined, having exactly traced everything from the first, to write a particular account for you, most excellent Theophilus; that you might know the certainty of those matters wherein you have been instructed.

New Advent (Knox) Bible

Many have been at pains to set forth the history of what time has brought to fulfilment among us, following the tradition of those first eye-witnesses who gave themselves up to the service of the word.^[1] And I too, most noble Theophilus, have resolved to put the story in writing for thee as it befell, having first traced it carefully from its beginnings, that thou mayst understand the instruction thou hast already received, in all its certainty.

^[1] 'To the service of the word'; many of the early Fathers understood this to mean that they were servants of the Word, that is of Christ. Such a rendering gives a better sense to the Greek; but it is not certain that this title was applied to our Lord by any writer earlier than St John.

Knox Bible ('you' version)

Translation for Translators

Luke told Theophilus why he was writing about all that Jesus did.

My noble *friend* Theophilus, many people saw the things that *Jesus* did while he was with us, from the time when he started [MTY] *his ministry*. They served God *by teaching people* the message *about the Lord Jesus*. Many of those who heard what they taught wrote down for us accounts of the things that *Jesus did from the time when he began his ministry*. I myself have studied carefully these accounts. So I decided that it would be good for me also to write for you (sg) an accurate account of these matters. I want you to know the truth about what you have been taught {what others have taught you}.

20th Century New Testament

[To his Excellency, Theophilus. Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, Just as

⁹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

they were reported to us by those who from the beginning were eye-witnesses, and afterwards became bearers of the Message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, In order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.]

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible
Awful Scroll Bible

.
If-for-but-wholly-then many take into- their -hand, to be arranged-over a thorough-account, concerning the acts having occurred to be fully-borne from-among us, accordingly-as-to they extended-to us, they from the beginning being came to be themselves-seeing, and the ~assistants of the Word, it reputed even-me, having accurately followed- everything -closely from the top, to be written to you adjoining-it -along-down, mightiest Theophilus. In order that you may be came knowledgeable-upon without-fail, over the considerations which are being came about reported-along-down:

Christian Standard Bible
Conservapedia Translation

.
Though many have endeavored to write accounts of our most cherished beliefs, and have given these accounts to us, of eyewitnesses and chosen ministers of Christ, it seems fitting that I should write an account as well, to you, Theophilus, for I have had a perfect understanding of all these things from the beginning so that you will know the certainty of all these things you have been told of..

The Disciple's Bible
Evangelical Heritage V.

Introduction

^[a]Many have undertaken to compile an account of the events that have been fulfilled among us, an account exactly like those handed down to us by those who were eyewitnesses and ministers of the word from the beginning. For this reason, it seemed good to me also, since I followed everything closely from the beginning, to write an orderly account to you, most excellent Theophilus, so that you may know the certainty of the things you were taught.

^[a]The inspired writer of the Gospel according to Luke was a physician by the name of Luke. Read Colossians 4:14; Philemon 24; and 2 Timothy 4:11 to learn about Luke. The approximate date of writing may have been 60 ad.

Ferrar-Fenton Bible

The Dedication to Theophilus

Since several have taken in hand to arrange a narrative concerning the events which have occurred among us, exactly as those who were eye-witnesses and assistants of the Message from the first have delivered them to us; I myself also decided, having critically examined all the above, to write it in regular order for you, most noble Theophilus, so that you might ascertain the certainty contained in the doctrines about which you have been instructed.

Free Bible Version¹⁰

As you know, many others have attempted to put down in writing the things that have been fulfilled* that involve us. They based their accounts on evidence from the earliest eyewitnesses and ministers of the Word, and so I also decided that since I have followed these things very carefully from the beginning, it would be a good idea to write out an accurate account of all that happened. I have done this dear Theophilus* so you can be certain that what you were taught is completely reliable.

God's Truth (Tyndale)
HCSB
Jubilee Bible 2000

.
Forasmuch as many have attempted to set forth in order the history of those things which among us have been most certain, even as those who were eyewitnesses

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Montgomery NT

from the beginning taught us and thus were ministers of the word, it seemed good also to me, after having understood all the things from the beginning with great diligence, to write them unto thee in order, most excellent Theophilus, that thou mightest know the security of those things in which thou hast been instructed.

Seeing that many have taken it in hand to draw up an account of those matters which have been fully established among us, just as they reported them to us, who were from beginning eye-witnesses and ministers of the word, it seemed good to me also accurately, from the very beginning, to write them to you in order, most excellent Theophilus, so that you may know the certainty of the story which you have been taught by the word of mouth.

NIV, ©2011

NT for Everyone

Prologue

Many people have undertaken to draw up an orderly account of the events that have been fulfilled in our midst. It has been handed down to us by the original eyewitnesses and stewards of the word. So, most excellent Theophilus, since I had traced the course of all of it scrupulously from the start, I thought it a good idea to write an orderly account for you, so that you may have secure knowledge about the matters in which you have been instructed.

Peter Pett's translation

Riverside New Testament

INASMUCH as many have taken in hand to draw up a narrative of those facts which are firmly believed among us, just as those who from the beginning were eye-witnesses and who became bearers of the message handed them down to us; it has seemed good to me also — since I have followed everything from the beginning accurately — to write a consecutive account for you, most excellent Theophilus, so that you may know the exact truth in regard to the matters which you have been taught by word of mouth.

Leicester A. Sawyer's NT

SINCE many have undertaken to arrange a complete digest of the things fully believed among us, as they delivered them to us who, from the beginning, were eye witnesses and ministers of the word, it seemed good to me also, having traced all things accurately from the first, to write in order to you, most excellent Theophilus, that you may know the certainty of the words concerning which you have been taught.

Tree of Life Version

A Doctor Charts the Facts

Now many have undertaken to organize an account of the events fulfilled among us, just as they were handed down to us from the start by the eyewitnesses and reporters of the word. Therefore it seemed best to me also, because I have carefully investigated everything from the beginning, to write for you an orderly record, most excellent Theophilus, so you may know for sure the truth of the words you have been taught.

Unlocked Literal Bible

Many have tried to set in order a narrative about those matters that have been fulfilled among us, just as they handed them to us, who from the beginning have been eyewitnesses and servants of the message. So to me also it seemed good—having accurately investigated the course of all these things from the beginning—to write an orderly account for you, most excellent Theophilus. This is so that you might know the truth about the things that you were taught.

Urim-Thummim Version

Seeing that many have taken in hand to set forth in order a narrative of those things that have been fully assured among us, even as they delivered them to us, that from the beginning were eyewitnesses and servants of the Word; It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in order, most excellent Theophilus, so that you might know the certainty of those things which you have been informed of.

Weymouth New Testament

Seeing that many have attempted to draw up a narrative of the facts which are received with full assurance among us on the authority of those who were from the beginning eye-witnesses and were devoted to the service of the divine Message,

	it has seemed right to me also, after careful investigation of the facts from their commencement, to write for you, most noble Theophilus, a connected account, that you may fully know the truth of the things which you have been taught by word of mouth.
Whiston's Primitive NT	Forasmuch as many have taken in hand to set forth in order a declaration of those things of which we have the fullest evidence. Even as they delivered them unto us, who from the beginning were eye witnesses, and ministers of the word: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightst know the certainty of those things wherein thou hast been catechised.
Wilbur Pickering's New T.	Dedicatory Given that many have undertaken to set in order a narrative concerning those things that really did take place among us, just as those who became eyewitnesses, from the beginning, and ministers of the Word delivered them to us, it seemed good to me also, most excellent Theophilus, having taken careful note of everything from Above, to write to you with precision and in sequence, so that you may know the certainty of the things in which you were instructed.
Wikipedia Bible Project	Seeing that many take in hand to set up a narrative about the deeds that have accomplished in us, In the same way that they gave their eyewitness accounts as they proclaimed the Word, I also thought it would be good to write out a factual and clear account of all that happened from the very beginning. This is written to you, most mighty Theophilus, so you can know definitely that what you were taught is sure and certain.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Several people have set themselves to relate the events that have taken place among us, as they were told by the first witnesses who later became ministers of the Word. After I myself had carefully gone over the whole story from the beginning, it seemed right for me to give you, Theophilus, an orderly account, so that your Excellency may know the truth of all you have been taught.
The Heritage Bible	Since many took in hand to arrange a full narration about those matters having been fully borne out among us, Just as they gave them over to us, those being eyewitnesses from the beginning and subordinate officers of the word, It was thought good to me also, having thoroughly followed most exactly all things from above, to write to you consecutively, most honorable Theophilus, That you might recognize the certainty of those words into which you were catechized.
New American Bible (2002)	.
New American Bible (2011)	I. The Prologue* Since many have undertaken to compile a narrative of the events that have been fulfilled among us, [Acts 1:1; 1 Cor 15:3.] just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, [24:48; Jn 15:27; Acts 1:21–22.] I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received. *[1:1–4] The Gospel according to Luke is the only one of the synoptic gospels to begin with a literary prologue. Making use of a formal, literary construction and vocabulary, the author writes the prologue in imitation of Hellenistic Greek writers and, in so doing, relates his story about Jesus to contemporaneous Greek and Roman literature. Luke is not only interested in the words and deeds of Jesus, but also in the larger context of the birth, ministry, death, and resurrection of Jesus as the fulfillment of the promises of God in the Old Testament. As a second- or third-generation Christian, Luke acknowledges his debt to earlier eyewitnesses and ministers of the word, but claims that his contribution to this developing tradition is

a complete and accurate account, told in an orderly manner, and intended to provide Theophilus ("friend of God," literally) and other readers with certainty about earlier teachings they have received.

New English Bible—1970

Dedication to Theophilus

THE AUTHOR TO THEOPHILUS: Many writers have undertaken to draw up an account of the events that have happened among us, following the traditions handed down to us by the original eyewitnesses and servants of the Gospel. And so I in my turn, your Excellency, as one who has gone over the whole course of these events in detail, have decided to write a connected narrative for you, so as to give you authentic knowledge about the matters of which you have been informed. Seeing that many others have undertaken to draw up accounts of the events that have reached their fulfilment among us, as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

New Jerusalem Bible

New RSV

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first [Or for a long time], to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

Revised English Bible—1989

TO THEOPHILUS: Many writers have undertaken to draw up an account of the events that have taken place among us, following the traditions handed down to us by the original eyewitnesses and servants of the gospel.

So I in my turn, as one who has investigated the whole course of these events in detail, have decided to write an orderly narrative for you, your excellency, so as to give you authentic knowledge about the matters of which you have been informed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Dear Theophilos:

Concerning the matters that have taken place among us, many people have undertaken to draw up accounts based on what was handed down to us by those who from the start were eyewitnesses and proclaimers of the message. Therefore, Your Excellency, since I have carefully investigated all these things from the beginning, it seemed good to me that I too should write you an accurate and ordered narrative, so that you might know how well-founded are the things about which you have been taught.

The Complete Tanach
exeGeses companion Bible

INTRODUCTION

Since indeed
many took in hand to set forth in order
a declaration about those matters
which are fully borne among us
- even as they delivered to us;
who from the beginning saw for ourselves
and became attendants of the word;
I thought also,
having precisely followed all from above,
to scribe to you in sequence,
most powerful Theo Philus,

Hebraic Roots Bible
 Israeli Authorized Version
 The Israel Bible (beta)
 Orthodox Jewish Bible

that you know the certainty of those words
 about which you have been catechized.

.
 .
 .

Vi-bahlt (since) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us, Just as these [masoret haShluchim] have been handed down to us by those who from HaReshit [of the Besuras HaGeulah] were edei reiyah (eyewitnesses) and mesharetim [ministers] of the Dvar Hashem, I thought it expedient also, having done an iyun (investigative research), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (pain-stakingly thorough) investigation of every aspect from HaReshit (the Beginning), to write for you and to mesader (arrange, place in succession) an orderly account, most noble Theophilus, That you may have daas of HaEmes regarding the Divrei Moshiach about which you took shiurim (lessons).

The Scriptures 1998

Since many have indeed taken in hand to set in order an account of the matters completely confirmed among us, as those who from the beginning were eyewitnesses and servants of the word delivered them to us, it seemed good to me as well, having followed up all these matters exactly from the beginning, to write to you an orderly account, most excellent Theophilos, that you might know the certainty of the words which you were taught.

Expanded/Embellished Bibles:

The Amplified Bible

Introduction

Since [as is well known] many have undertaken to compile an orderly account of the things which have been fulfilled among us [by God], exactly as they were handed down to us by those [with personal experience] who from the beginning [of Christ's ministry] were eyewitnesses and ministers of the word [that is, of the teaching concerning salvation through faith in Christ], it seemed fitting for [a]me as well, [and so I have decided] after having carefully searched out and investigated all the events accurately, from the very beginning, to write an orderly account for you, most excellent Theophilus; so that you may know the exact truth about the things you have been [b]taught [that is, the history and doctrine of the faith].

^[a]Luke may have been a Gentile. If so, he is the only Gentile author whose work is included in the NT. In addition to The Gospel of Luke, he wrote The Acts of the Apostles, and is thought by some scholars to have been the author of The Letter to the Hebrews.

An Understandable Version

Your Excellency Theophilus: Since so many people have undertaken the task of compiling a narrative of events that have happened among us, [that is, people] who were ministers of the word and original eyewitnesses [of these events], and who passed them on to us; [and since] I have thoroughly investigated the entire series of events [myself], I felt it would be good for me also to write you an orderly account of them. Then you could know how reliable the information is that you have been told.

The Expanded Bible

Luke Writes About Jesus' Life

Many have ·tried to report on [set out to compile an account/narrative of] the things that ·happened [have been fulfilled/accomplished] among us [John 20:31; Acts 1:1–3; 2 Pet. 1:16–19]. They have written the same things that ·we learned from [·were handed down by] others—the ·people who saw those things [·eyewitnesses] from the beginning and ·served God by telling people his message [·were servants of the word; Acts 10:39–41; 1 John 1:1–3]. Since I myself have ·studied

[investigated; followed closely] everything carefully from the beginning, most excellent [^c a designation for someone with high social or political status] Theophilus, it seemed good [fitting] for me to write it out for you. I arranged it in order [or in an orderly manner], to help you know that what you have been taught is true [certain; reliable; John 20:31].

Kretzmann's Commentary

Verses 1-4

The Preface to the Gospel. Luke 1:1-4

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the Word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

Inasmuch as, since, seeing as is well known: the strong particle implies that the fact which the evangelist is about to state is well known, that it is important, and that it introduces the reason why Luke enters upon his great undertaking. Many persons had taken into their own hand to set forth in a connected narrative the great things that had been fulfilled, brought to their full consummation in their midst in the fullness of time. The Gospel-account had been transmitted in the form of episodes and individual stories, not in a long connected narrative. And there were many that wished a connected story concerning the events which now lay before the Christians as a complete whole. But many of these went ahead on their own initiative, and the word used by Luke implies a slight censure. They acted without authority of the great teachers of the Church, using their own judgment as to the authenticity of the stories that were circulating. Their efforts were on a par with those of the later apocryphal writers, a mixture of truth and falsehood. But the things that form the subject of Christian belief should not be left to scribes that wrote and edited without authority, without the certainty of full and divine truth. The disciples had been the witnesses of Christ's ministry, they had seen and heard the miracles and the sermons from the beginning, they had been ministers with Christ, assisting Him in His great work. They had been servants of the Word. The Gospel-story and its application engrossed their attention, that word summed up and characterized their labors. What they had taught had been the divine truth, since the Holy Spirit had led them into all truth. Their actual report of the Gospel-story and of the Gospel-preaching should be the only one to have validity among Christians. That is the notion which Luke had concerning the matter. Therefore he had made careful inquiries, he had very diligently followed up the matter from the very beginning, he had informed himself in all things with the aid of the responsible, authoritative teachers. He was therefore ready, on the basis of such investigations and studies, to write a continuous story, a connected narrative, of the entire Gospel-history, not only from the beginning of Christ's ministry, but from the beginning of His life. Luke then politely addresses the man for whom his summarized investigations were primarily intended, namely, one Theophilus, probably a Roman, whom he calls honorable, and who may therefore have occupied a high official position. This man had already received catechetical instruction (the first case in which such instruction is implied), but he had not made great advances in religious knowledge outside of the fundamentals, probably for lack of an authoritative textbook. but Luke wants him to know well, to understand exactly and fully, the certainty of the truth which he has learned up to the present time; he should be established in knowledge. It was for that reason that the writing or editing of a chronological and logical history of the life and ministry of Jesus was so desirable. Note: The explanation which Luke here gives does not in any way weaken verbal inspiration. "Though God gives His Holy

Spirit to all them who ask Him, yet this gift was never designed to set aside the use of those faculties with which He has already endued the soul, and which are as truly His gifts as the Holy Spirit itself is. The nature of inspiration, in the case of St. Luke, we at once discover: he set himself, by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error. " Mark also: "This preface gives a lively picture of the intense, universal interest felt by the early Church in the story of the Lord Jesus: Apostles constantly telling what they had seen and heard; many of their hearers taking notes of what they said for the benefit of themselves and others; through these gospelets acquaintance with the evangelic history circulating among believers, creating a thirst for more and yet more; imposing on such a man as Luke the task of preparing a gospel as full, correct, and well-arranged as possible through the use of all available means—previous writing or oral testimony of surviving eyewitnesses. " It may be remarked, finally, that this preface of Luke's gospel is not only a splendid example of Greek writing, but also breathes the spirit of true meekness, such as should characterize not only the minister of the Gospel, but every Christian.

NET Bible®

Explanatory Preface

Now¹ many have undertaken to compile an account² of the things³ that have been fulfilled⁴ among us, like the accounts⁵ passed on⁶ to us by those who were eyewitnesses and servants of the word⁷ from the beginning.⁸ So⁹ it seemed good to me as well,¹⁰ because I have followed¹¹ all things carefully from the beginning, to write an orderly account¹² for you, most excellent Theophilus, so that you may know for certain¹³ the things you were taught.¹⁴

^{1st} Grk "Since" or "Because." This begins a long sentence that extends through v. 4. Because of the length and complexity of the Greek sentence and the tendency of contemporary English style to use shorter sentences, the Greek sentence has been divided up into shorter English sentences in the translation.

^{2nd} This is sometimes translated "narrative," but the term itself can refer to an oral or written account. It is the verb "undertaken" which suggests a written account, since it literally is "to set one's hand" to something (BDAG 386 s.v. ἐπιχειρέω). "Narrative" is too specific, denoting a particular genre of work for the accounts that existed in the earlier tradition. Not all of that material would have been narrative.

^{3rd} Or "events."

^{4th} Or "have been accomplished." Given Luke's emphasis on divine design (e.g., Luke 24:43-47) a stronger sense ("fulfilled") is better than a mere reference to something having taken place ("accomplished").

^{5th} Grk "even as"; this compares the recorded tradition of 1:1 with the original eyewitness tradition of 1:2.

^{6th} Or "delivered."

^{7th} The phrase eyewitnesses and servants of the word refers to a single group of people who faithfully passed on the accounts about Jesus. The language about delivery (passed on) points to accounts faithfully passed on to the early church.

^{8th} Grk "like the accounts those who from the beginning were eyewitnesses and servants of the word passed on to us." The location of "in the beginning" in the Greek shows that the tradition is rooted in those who were with Jesus from the start.

^{9th} The conjunction "so" is supplied here to bring out the force of the latter part of this Greek sentence, which the translation divides up because of English style. Luke, in compiling his account, is joining a tradition with good precedent.

^{10th} When Luke says it seemed good to me as well he is not being critical of the earlier accounts, but sees himself stepping into a tradition of reporting about Jesus to which he will add uniquely a second volume on the early church when he writes the Book of Acts.

^{11tn} Grk “having followed”; the participle παρηκολουθηκότι (parhkolouqhkoti) has been translated causally.

^{12sn} An orderly account does not necessarily mean that all events are recorded in the exact chronological sequence in which they occurred, but that the account produced is an orderly one. This could include, for example, thematic or topical order rather than strict chronological order.

^{13tn} Or “know the truth about”; or “know the certainty of.” The issue of the context is psychological confidence; Luke’s work is trying to encourage Theophilus. So in English this is better translated as “know for certain” than “know certainty” or “know the truth,” which sounds too cognitive. “Certain” assumes the truth of the report. On this term, see Acts 2:36; 21:34; 22:30; and 25:26. The meaning “have assurance concerning” is also possible here.

^{14tn} Or “you heard about.” This term can refer merely to a report of information (Acts 21:24) or to instruction (Acts 18:25). The scope of Luke’s Gospel as a whole, which calls for perseverance in the faith and which assumes much knowledge of the OT, suggests Theophilus had received some instruction and was probably a believer.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

The gospels were written by 4 men discussing the same topic (the incarnation of Christ), but from 4 different points of view and they emphasize different areas. Matthew presents Jesus Christ as Messiah the King - events are presented in chronological order. Luke presents Jesus Christ as the 'Son of Man' - the ideal Man and is presented in logical order. Mark presents Jesus as the Servant of the Father. And, John presents Jesus Christ as the Eternal Son of God - emphasizing the deity of Christ.

The Recipients of the 'good news' (gospel) were also different. Matthew was written to the Jews and was written in Aramaic or the Hebrew of the time. Mark was written to the Romans. Luke was written to the Gentiles. And, John was written to everyone.

The divine author is God the Holy Spirit. The human author was Doctor Luke who also wrote the book of Acts.

{Explanatory Preface}

Foreasmuch as it is well known and a fact of importance that many have undertaken to draw up in its historical sequence a narrative of events concerning which there has been a wide diffusion of knowledge among us, even as they delivered them to us for safekeeping, those who from the beginning were personal witnesses of and ministered the Word, it seemed good to me also, having traced the course of all things from the beginning in the minutest detail, to write to you in a consecutive order, Your Excellency, Theophilus, in order that you may come to have a 'full and accurate experiential knowledge' {epiginosko} concerning the undoubted truth of the matters/Words {logos} in which you were instructed.

The Voice

In the time of Jesus, Jewish life is centered in the temple in Jerusalem. Priests are responsible for the temple’s activities—which include receiving religious pilgrims and their sacrifices (cattle, sheep, goats, and doves). Animal sacrifices may sound strange to a modern society, but in the ancient world, they are quite common. The slaughter of animals is a daily experience; it is part of any meal that includes meat. So this meal brings together the Jewish family from near and far, seeking to affirm their connections to the one true and living God. Their gift of animals is their contribution to the meal. (The priests, by the way, are authorized to use the meat for the sustenance of their families.)

The presentation of the blood and meat of these sacrifices is accompanied by a number of prescribed rituals, performed by priests wearing prescribed ornamental clothing, according to a prescribed schedule. As the story continues, these solemn rituals are interrupted in an unprecedented way.

For those who love God, several other people have already written accounts of what God has been bringing to completion among us, using the reports of the original eyewitnesses, those who were there from the start to witness the fulfillment of prophecy. Like those other servants who have recorded the messages, I present to you my carefully researched, orderly account of these new teachings. 4 I want you to know that you can fully rely on the things you have been taught *about Jesus, God's Anointed One*.

Literal, almost word-for-word, renderings:

Accurate New Testament¹¹ .

American Standard Revised¹² .

Analytical-Literal Translation Since many undertook to arrange in proper order an account about the events having been accomplished among us, just as they were handed down to us by the ones having become eye-witnesses and attendants of the Word from the beginning, it seemed good also to me, having closely followed [or, having investigated] every[thing] carefully from the beginning, to write [it out] to you in consecutive order [or, in an orderly fashion], most excellent Theophilus, so that you shall know the certainty [or, exact truth] about which you were instructed.

Breakthrough Version

Since it is definitely true that many attempted to arrange a description concerning the things that have been well-established among us, just as the people turned *it* over to us who from *the* beginning became eyewitnesses and rowers of the message, it also seemed good to me, who has closely followed everything from the top, to accurately write to you in order, most powerful Theophilus, so that you might correctly understand about the certainty of the messages that echoed down to you.

Charles Thomson NT .

Concordant Literal Version .

Context Group Version .

Darby Translation .

Disciples Literal New T.

In-as-much-as many undertook[a] to compile a narrative about the things having been fulfilled[b] among us, just as the eyewitnesses from the first[c] and ones having become servants of the word handed-down to us, it seemed good to me also, having closely-followed[d] everything carefully from-the-beginning[e], to write it for you in-order, most-excellent Theophilus, in order that you may fully-know the certainty of the things about which you were instructed.

[a] Or, set-their-hand.

[b] Or, accomplished.

[c] That is, the beginning of Christ's ministry.

[d] Or, accurately-traced.

[e] That is, from before John's birth.

Emphasized Bible .

English Standard Version .

Far Above All Translation¹³

Seeing that many have undertaken to draw up an account concerning the proceedings fully carried through among us, *just* as those who from *the* beginning *were* eye-witnesses to, and had become servants of the word – *just* as *they* handed those *things* down to us, so it seemed right to me too, who *has* followed everything accurately from the beginning, to write to you in an orderly way, Your Excellency Theophilus, in order that you might come to know the certainty of *the* matters about which you have been taught by word of mouth.

Greek NT Interlinear .

¹¹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [Www.lookhigher.com](http://www.lookhigher.com)

¹² The New Testament with Variant Readings; American Standard Revised Version; © 2015 by Jeff D. Huddleston.

¹³ Online: <http://www.faraboveall.com/> by Graham Thomason.

Green's Literal Translation
Jonathan Mitchell NT

.
Scroll 25 Gospel of Luke.
[Prologue].

Forasmuch as many have taken in hand to set forth in order a declaration of those things which have been accomplished among us, even as they delivered them to us, who from the beginning were eye-witnesses, and ministers of the Word; determined also, having traced out diligently all things from the beginning, to write to Thee in order, most excellent Theophilus. That Thou may know the certainty of those things in which Thou have been instructed.

Interlinear Greek New T.
Literal New Testament
Modern English Version

.
.
The Prologue

Whereas many have undertaken to write a narrative of those things which are most surely believed among us, just as they were handed down to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having accurately investigated all things from the very beginning, to write to you an orderly account, most excellent Theophilus, that you might know the certainty of the things which you have been told.

Modern Literal Version

{Lk 1:1-4 Introduction; no parallel.}

Since many have undertaken the task to compile a narrative concerning the matters which have been fully assured among us, just-as they gave them to us, who from the beginning became eyewitnesses and attendants of the word, it also seemed good to me, having followed accurately in all things from the start, to write to you afterwards, most-excellent Theophilus; that* you might fully know the certainty concerning the words in which you were instructed.

Modern KJV
New American Standard B.

.
Introduction

Inasmuch as many have undertaken to compile an account of the things [a]accomplished among us, just as they were handed down to us by those who from the beginning [b]were eyewitnesses and [c]servants of the [d]word, it seemed fitting for me as well, having [e]investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you may know the exact truth about the things you have been [f]taught.

[a] Or *on which there is full conviction*

[b] Lit *became*

[c] Or *ministers*

[d] I.e. *gospel*

[e] Or *followed*

New European Version

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them to us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

New King James Version

Dedication to Theophilus

Inasmuch as many have taken in hand to set in order a narrative of those things which [a]have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having [b]had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed.

[a] Or *are most surely believed*

[b] Lit. *accurately followed*

Revised Young's Lit. Trans. Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us, as they did deliver to us, who from the beginning became eye-witnesses, and officers of the Word, -- it seemed good also to me, having followed from the first after all things exactly, to write to you in order, most noble Theophilus, that you may know the certainty of the things wherein you were instructed.

Third Millennium Bible
Thomas Haweis Trans.¹⁴ .
SINCE many have attempted to compose a narrative of facts, confirmed to us by the fullest evidence: exactly as they delivered them to us, who were eye witnesses from the first, and ministers of the word; it seemed right to me also, having obtained accurate knowledge of all things from above, to write to thee in regular order, most excellent Theophilus, to the intent that thou mayest clearly know the certainty of those matters, concerning which thou hast been instructed.

A Voice in the Wilderness
World English Bible
Young's Updated LT

The gist of this passage:

We begin with Luke 1:1. Throughout this study, I will be using, primarily, one of my original 3 translations.. I will also make liberal use of the ESV; capitalized (which is simply the ESV where I have capitalized the pronominal references to God). Sometimes I will insert explanatory information into these verses, placed in brackets.

Luke wrote long complex sentences which often continued for many verses (many translators present vv. 1–4 as a single sentence). He is a man with long, complex thoughts. There are times in this study when I thought, *maybe I should have started with John*, whose Greek is much easier to translate. However, whenever I am having difficulties with the translation, I have about 100 other translations to draw from for guidance.

Luke 1:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidêper (ἐπειδήπερ) [pronounced ehp-i-DAY-per]	seeing that, forasmuch as, inasmuch as	conjunction	Strong's #1895
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	many, much, large; often, mostly, largely	adjective	Strong's #4183
epicheireô (ἐπιχειρέω) [pronounced ehp-ee-khi-REH-oh]	to put the hand to; to take in hand, undertake, attempt; to go about	3 rd person plural, aorist active indicative	Strong's #2021
anatassomai (ἀνατάσσομαι) [pronounced an-at-AS-som-ahee]	to put together [arrange] in order, to arrange, to compose	aorist middle (deponent) infinitive	Strong's #392
diêgesis (διήγεσις) [pronounced dee-AYG-ehs-is]	a narration, narrative; a recital; a declaration	feminine singular noun	Strong's #1335

¹⁴ A Translation of the New Testament from the Original Greek 1795 by Thomas Haweis.

Luke 1:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
tôn (τῶν) [pronounced tohn]	<i>the</i>	neuter plural definite article; genitive and ablative cases	Strong's #
plêrophoreô (πληροφορέω) [pronounced play-rof-or-EH-oh]	<i>bearing or bringing full, making full; causing a thing to be shown to the full; fulfilling one's ministry in every part; carrying through to the end, accomplishing; things being accomplished; filling one with any thought, conviction, or inclination; making one certain, persuading, convincing; being persuaded, fully persuaded, convinced or assured</i>	neuter plural genitive; perfect passive participle	Strong's #4135
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
pragma (πράγμα) [pronounced PRAG-mah]	<i>1) that which has been done, a deed, an accomplished fact; 2) what is done or being accomplished; 2a) special business, a commercial transaction; 3) a matter, question, affair; 3a) spec. in a forensic sense, a matter at law, case, suit; 4) that which is or exists, a thing; thing, work</i>	neuter plural noun; genitive or ablative case	Strong's #4229

Translation: Seeing that many have [already] attempted to arrange in order a [an historic] narrative concerning the deeds we have accomplished;...

I found those final 5 or 6 words difficult to translate, so let's see what others have done:

Analytical-Literal Translation	Since many undertook to arrange in proper order an account about the events having been accomplished among us,...
Breakthrough Version	Since it is definitely true that many attempted to arrange a description concerning the things that have been well-established among us,...
Disciples Literal New T.	In-as-much-as many undertook to compile a narrative about the things having been fulfilled among us,...
Far Above All Translation	Seeing that many have undertaken to draw up an account concerning the proceedings fully carried through among us,...

Jonathan Mitchell NT Forasmuch as many have taken in hand to set forth in order a declaration of those things which have been accomplished among us,...

Revised Young's Lit. Trans. Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us,...

So, we are speaking of *events, matters, things*; which I would suggest to you are *historical events*; and of these events, Luke and other disciples were *fully assured of them*; they were *well-established* among them; these events were *fulfilled* or *accomplished* among Luke that the disciples which he hung with.

Meanings of the participle includes *being fulfilled, being fully persuaded [or assured], being accomplished*. Many of the events of the LORD's life were a *fulfillment* of prophecy. The disciples were *fully persuaded* that certain things happened, based upon a number of witnesses. These events were real; they occurred; they had happened or were *accomplished*.

Luke 1:1 *Inasmuch as many have undertaken to compile [= to arrange in order] a narrative of the things that have been accomplished among us,...*

In the first verse, we find that Luke is an intellectual with a writing style that is the polar opposite of John's (whose Greek is deceptively simple). For instance, in the Book of John it takes 3 verses until you come upon a 3-syllable word. The first word in Luke 1:1 is a 4 syllable word, and in this first verse, there are 2 5-syllable words and 1 7-syllable word. So we know that we are dealing with an accomplished intellect here.

Whereas, the first 4 verses of Luke make up a single sentence; each verse in John is a single sentence.

The second verb in this verse is the aorist middle (deponent) infinitive of *anatassomai* (ἀνατάσσομαι) [pronounced *an-at-AS-som-ahee*], which means, *to put together, to arrange [in order], to compose*. Strong's #392. The aorist tense can refer to a point in time or to several points of time put together. The infinitive is often used to refer to purpose. A deponent middle voice is middle in form but it might be active in meaning. Luke took information from a variety of sources and attempted to weave all of that into a coherent, cohesive narrative which is *arranged in order*. He did this over a period of time in successive intervals.

Twice in this passage, Luke will make a reference to order; and I believe that he is referring to chronological order. Luke is a Greek, and I believe that the Greek culture emphasizes order and chronology more than the Hebrew culture did (the other writers of the New Testament are all Hebrew men). I am not saying that the Hebrew writers of Scripture ignored chronology, but there are many sections in the first third of Exodus where the organization is not always chronological. In fact, I can think of two instances off the top of my head where Moses goes back and writes more about an incident already recorded, providing additional information on that incident along with a different perspective.¹⁵

In this first verse, Luke says that many have already attempted to record an historic narrative. It is my thought that Luke had copies of Matthew and Mark, and that he drew upon those historical narratives when compiling his own. However, he says that *many* have attempted to write such a biography already. So, my guess is, he has some additional written material from others—perhaps incomplete or poorly written. No one could really put together a good narrative on his own unless he was a disciple with Jesus from the beginning; so, this would seem to limit the number of eyewitness biographers to 11 men. Jesus had other followers besides the 12 disciples, but we do not know how many of those were with Jesus for most of His public ministry. The term *disciple* means *student, follower*.

But, instead of being a follower of the Lord, Luke probably never met Him. Nevertheless, Luke was motivated to write a biography of Jesus. Now, Luke does not present himself as an eyewitness to these events (not in his gospel, anyways). Being a Greek, he may have knowledge of our Lord's ministry, but it is likely that he never actually saw Jesus Christ. Luke probably believed in Him after His death, resurrection and ascension.

¹⁵ His first meeting with Pharaoh appears to be written about in two separate chapters; and his final meeting with Pharaoh also appears to have been written about in two separate chapters.

Luke only mentions himself a few times in the book of Acts, and does not make himself the focal point of any of the recorded history.

Luke, because of his relationship with Paul and with the early disciples of Jesus, was able to *pick the brains* of those who were eyewitnesses or men who knew eyewitnesses of the life of Christ.

Luke 1:1 **Inasmuch as many have undertaken to compile [= to arrange in order] a narrative of the things that have been accomplished among us,...**

I believe by these words that Luke is acknowledging that a number of people have put together narratives already—complete and partial—of the life of Christ. We have access to 4 such narratives, written by Matthew, Mark, Luke and John. Luke had the biographies written by Matthew and Mark; but John wrote his gospel many years later—possibly after A.D. 90. It is my guess, based upon these introductory words that Luke had other manuscripts as well.

What people observed at the feet of our LORD was no doubt amazing; and some must have realized just how incredible His short ministry was. As a result, I think that there may have been several other biographies, or partial biographies, that were begun, but never completed.

The word *many* implies that Luke has access to more written material than Matthew and Mark's gospels. What these many people have done is the aorist active indicative of *epicheireō* (ἐπιχειρέω) [pronounced *ehp-ee-khi-REH-oh*], which means, *to put the hand to; to take in hand, undertake, attempt; to go about*. Strong's #2021. The aorist tense can refer to a point in time or to several points in time. Someone reflects upon their interaction with Jesus, or something that they saw Him do, and they write about it—they know that it is important and that nothing like this has ever happened before. However, they just are not writers; they do not do research. They write 12 pages over a week's time, and then are never able to pick it up again.

Then one day, this Gentile Luke, who is traveling with Paul, is interviewing people who knew Jesus. So, these unfinished accounts written during this period of time, are also handed to him. This is most likely the way that we should understand **many have attempted to compose a narrative of...**

The concept of research in order to compile a historical narrative of anything was not a brand new concept. Titus Flavius Josephus (A.D. 37–100) was an historian of this same era, and the history which he wrote was also researched and compiled (however, he copied a great deal of the Jewish history right out of the Old Testament Bible).

Is Luke the first person to write an historical narrative by gathering information from eyewitnesses? I doubt it; but the best history is written by an historian who makes every effort to secure the testimony of those who were there. This is what Luke did.

We are just completing Luke 1:1; there are a few more things to be said about this verse:

Luke 1:1 **Inasmuch as many have undertaken to compile [= to arrange in order] a narrative of the things that have been accomplished among us,...**

We are told that many have undertaken to arrange in order a narrative of the life of Jesus (interestingly enough, that Luke does not use the Lord's name until v. 31). In fact, the first 4 verses are the preface of Luke's book.

Luke refers to *us*, which would be the people with whom he is associated at the time of this writing. I would suggest that this is Luke and Paul but also people who actually were closely associated with Jesus (I would include in this group both Mary, the mother of Jesus, and Mary Magdalene).

The final verb in v. 1 is *plêrophoreō* (πληροφορέω) [pronounced *play-rof-or-EH-oh*], which means *1) to bear or bring full, to make full; 1a) to cause a thing to be shown to the full; 1a1) to fulfil the ministry in every part; 1b) to*

carry through to the end, accomplish; 1b1) things that have been accomplished; 1c) to fill one with any thought, conviction, or inclination; 1c1) to make one certain, to persuade, convince one; 1c2) to be persuaded, persuaded, fully convinced or assured; 1c3) to render inclined or bent on. Strong's #4135.

This verb is a perfect passive participle. Unlike the Hebrew, where there are essentially two verb tenses (perfect and imperfect), the Greek has more than a half dozen tenses. The perfect tense in the Greek is something which has occurred in the past, but with results which continue on forever (this is *not* the same as the perfect tense in Hebrew). The passive voice means that God worked out His divine good from within His people.

We have three primary meanings for this verb which are applicable here: *to have been accomplished, to have been fulfilled* and *to have been fully persuaded*. It appears to be just about impossible to find an English word which conveys all that is being said here. Luke is recording the things which were *accomplished* [by God] amongst his group (the other apostles); but these are things wherein Jesus Christ *fulfilled* the Law and the prophecies about Him (which was observed by many eyewitnesses); and these are things of which Luke and his associates *have been fully convinced, fully persuaded*. That is, he and his associates are certain that these events took place just as described. They have no doubts about that.

So that you are fully convinced of this understanding of the verb, let me give you 3 translations of this verse, bolding the translation of this particular verb:

Luke 1:1 (Concordant Literal Version): **Since, in fact, even many take in hand to compose a narrative concerning the matters of which we are fully assured among ourselves,...**

Luke and the other disciples (= students) and Apostles (= ultimate leaders in the first century) were certain of all the events which took place; and the accuracy of the historical narrative and the teaching of Jesus are both found in this book.

Luke 1:1 (A Voice in the Wilderness) **Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us,...**

Jesus was more than a teacher. The Old Testament was filled with things predicted about the Messiah to come, and He fulfilled these Old Testament prophecies (most, but not all of them; the Lord fulfilled 1st Advent prophecies but not 2nd Advent prophecies¹⁶).

Luke 1:1 (English Majority Text Version) **Since many have attempted to arrange a narrative about the matters which have taken place among us,...**

The information recorded in the book of Luke were things which actually took place, and Luke has spoken to many eyewitnesses who have assured him of the accuracy of this biography. Luke is assuring his reader that all of this really happened.

For all we know, Luke may have used this verb purposely, as it laid out 3 things which he wanted to say; and he only needed one verb to say these 3 things. If this is the case, we know that we are dealing with a wonderful intellect here.

So Luke is endeavoring here to compose in chronological order an historical narrative. Of the 4 gospels, his is the book to look to if you want to know what happened when (at least for the first and final thirds of the book). In the other 3 gospels, although the general order is there (our Lord's life, public ministry, death, burial, resurrection and ascension); when it comes to His public ministry, we cannot assume the events of, say, John 4 immediately follows John 3, and immediately precedes John 5 (nor do any of the other gospels make this claim).

¹⁶ Jesus' 1st Advent is His life on earth as Luke will describe. His 2nd Advent is when He will return in the future (described in Rev. 4–22).

On the other hand, there are clear deviations from a precise chronology in Luke's gospel (*gospel* means *good news*, by the way). The account of John the baptizer in Luke 2 is not entirely in chronological order with regards to Luke 3. We end this narrative about John; Luke looks ahead to what happens to John in the future (beyond the time of Luke 3), before we begin following Jesus. So, the narrative about John the baptizer is in order, chronologically; but only with regards to itself. Luke, when writing, simply wanted to take the events in John's life out to a certain point (that point being, when John was arrested).

Also, the middle of the book of Luke emphasizes teaching far more than it emphasizes a series of chronological events. Placing the Lord's teaching into some sort of chronological order would be quite difficult, as He appears to have taught the same concepts on different occasions (compare Matthew's sermon on the mount with Luke's sermon on the plain).

Bearing these things in mind, the book of Luke breaks down into three parts: the first third of Luke will begin in the days of Herod before the birth of Christ, and follow a series of chronological events, from before the Lord's birth into His public ministry; the middle third will be the Lord's teachings, almost separated from time; and the final third of Luke's book will resume a chronological approach to the end of the Lord's public ministry. The Lord's teachings in the first and third portions of Luke seem to be more tied to specific events.

So far, we have covered the first verse of Luke:

Luke 1:1 **Inasmuch as many have undertaken to compile [= to arrange in order] a narrative of the things that have been accomplished among us,...**

Others in the past have attempted to develop narratives of what has taken place in the lives of Luke and the people with whom he is associated. These accomplishments are all related to the Lord Jesus Christ, Who is the subject of this book (one might argue that Jesus is the subject of every book of the Bible).

Luke 1:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person plural, aorist active indicative	Strong's #3860
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 1:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; genitive or ablative case	Strong's #746
autoptês (αὐτόπτης) [pronounced ow-TOP-face]	<i>1) seeing with one's own eye, an eye-witness; 1a) a medical term: autopsy, a detailed examination</i>	masculine plural adjective; nominative case	Strong's #845
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hypêretês (ὑπηρέτης) [pronounced hoop-ay-REHT-ace]	<i>1) servant; 1a) an underrower, subordinate rower; an under-oarsman, a subordinate, assistant; 1b) any one who serves with hands: a servant; 1b1) in the NT of the officers and attendants of magistrates as - of the officer who executes penalties; 1b2) of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue; 1b3) of any one ministering or rendering service, minister; 1c) any one who aids another in any work; 1c1) an assistant; 1c2) of the preacher of the gospel</i>	masculine plural noun; nominative case	Strong's #5257
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to be born; to arise, come about; to be made, to be created; to happen, to take place</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #1096
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056

Translation: ...just as eyewitnesses and [those] who became ministers of [the] Word have delivered these [things] to us from [the very] beginning;...

Luke 1:2 ...just as those who from the beginning were eyewitnesses and ministers [= servants, subordinates, attendants] of the word have delivered them to us,

There were eyewitnesses to these events, which would have included the Apostles, but also other disciples who followed the LORD (perhaps not full time); and many who were positive towards His ministry. No doubt, there were those who gravitated towards the Lord at various times; and, perhaps when He was ministering in their region.

There were others who are called ministers or servants of the Word here. They began as disciples and they *became* servants of the Word, who spoke of these things from the very beginning. Unlike every other religious figure in history, Jesus had a *very* short public ministry and He never wrote a religious treatise, a religious philosophy, or an autobiography. It is the testimony of the Lord's followers which we study, which testimony includes the words of Jesus.

As a result of his association with Paul, Luke had found himself in touch with many firsthand and secondhand witnesses (a secondhand witness knows and speaks to someone who saw the Lord's ministry with their own eyes).

There were those who became servants of the Word, indicating that they dedicated themselves to the teaching of the LORD's words. At that period of time, there would have been thousands of people acquainted with Jesus, either directly or through their own associations.

Throughout the Roman empire, I would guess that a considerable number of people either knew or had interacted with an eyewitness to a portion of the public ministry of Jesus; or, at the very least, had an associate who knew eyewitnesses to the LORD's ministry. The testimony of these eyewitnesses appears to be quite consistent.

Now, by the time the Luke writes his gospel, Jesus' earthly ministry is long over with. Most estimate that Luke wrote his gospel after the late 60's, and Jesus would have been executed around A.D. 33. So, at minimum, 2 or 3 decades had passed since the death, resurrection and ascension of Jesus. A great deal takes place during those decades (some of which, Luke will record in the book of Acts).

We do not really know *when* exactly Luke decided upon this undertaking. Luke is specifically named thrice in the Bible, each time by Paul (Col. 4:14 2Tim. 4:11 Philemon 24), which are letters written around A.D. 60. Interestingly enough, he does not speak of himself in the book of Acts, but that does not mean that he was not in attendance to the events recorded. If Paul speaks of Luke in 60 A.D., then I would guess that their association had to go back at least a decade or so. The book of Acts takes us from 33–62 A.D. Luke uses the word *we* in Acts 16:10, (see also vv. 11–13, 16) which places him in the time frame which I had suggested earlier (that is, with Paul circa 50 A.D.).

Given that time frame, most or all of the disciples would still be alive while Luke and Paul are traveling about. Jesus's disciples had spread out into the world and no doubt, some were in far off places. But, during Luke's time, he no doubt came into contact with many who sat under the LORD's ministry and who personally viewed His life.

Skeptics have accused the gospels of being fantasies, being made up, or exaggerated. There are at least 5 fundamental problems with this: (1) People do not become *legends* after a few decades, where a false biography outshines the true events. This generally requires several centuries. (2) The biographers of Jesus not only saw or knew someone who saw the events of the life of Jesus; but the gospels are in general agreement on most everything (there are a few times when their accounts must be reconciled). (3) There are 4 different biographies of Jesus, written at different time, under different circumstances and in different places. Each of these biographies has its own flavor. Nevertheless, these biographies are in agreement about Who Jesus is and what He did. (4) The disciples who wrote these biographies of Jesus did not receive wealth or fame or a better life for writing them; the disciples were persecuted and eventually, all of them were killed for their faith (except for John the Apostle, who was banished). (5) The 1st century was a time when many books and letters were written. There are historians who are alive during this era. However, what we do not have are books written at this time entitled *Contra Luke* (or, *Contra Matthew*). That is, no one wrote a book which provided a contrary view to the 4 biographies of Jesus. Such a book could easily be written by an eyewitness to the ministry of Jesus Christ, and the author could write, "I attended many of Jesus' sermons, but I never saw Him do any miracles of healings. That is a clear exaggeration." But no one wrote any books or pamphlets with this message (a message which would have received full-throated support from Rome, which tried for a long time to tamp down Christianity).

After having all of these contacts in his life, Luke must have decided, at some point, *I should write this down*. We have no idea how much time passed from the idea of writing a history to the completion of his gospel (and later, the book of Acts).

Luke 1:2 ...just as those who from the beginning were eyewitnesses and ministers [= servants, subordinates, attendants] of the word have delivered them to us,

The end of v. 2 is somewhat confusing—who or what is being delivered to Luke and his associates? Let's look at a different translation:

Luke 1:1–2 Your Excellency Theophilus: Since so many people have undertaken the task of compiling a narrative of events that have happened among us, [that is, people] who were ministers of the word and original eyewitnesses [of these events], and who passed them on to us;... (AUV)

Luke 1:1–2 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,... (WEB)

What was delivered to Luke and others were these narratives which others had written down. This suggests how Luke became involved in writing his gospel. He is traveling about with Paul, and they are interacting with a variety of believers; and, from time to time they meet people who actually heard the Lord teach, and they wrote some things down. But, they were not sure what to do with these writings, so, when Paul and Luke and others came to their city, they would share these things with them. At some point in time, Paul and Luke had become such a repository of information, that Luke decided that he needed to organize this material and to write it all down in an organized fashion. No doubt, both Luke and Paul have heard a variety of stories about the Lord; and saw writings about Him. At some point, Luke thought, "I really ought to organize this information."

Luke reveals that he uses both primary and secondary sources in order to compile his gospel. A primary source is a person who was there and saw the events take place. A secondary source did not see the events, but he spoke to someone who did. Generally speaking, you will have a more accurate historical narrative if you talk to someone who saw the events take place; as opposed to interviewing someone who talked to someone, who talked to someone else, who saw these things occur. An *eyewitness* is someone who saw the actual events take place. A *minister (servant, subordinate, attendant) of the Word* is someone who is involved in teaching the truth of God. Such a one may have witnessed the events and maybe he did not. However, he is closely associated with those who saw the events unfold before their own eyes. These two sets of people transmitted this information to Luke or to those with whom he was closely associated. Therefore, this even allows for tertiary sources to have contributed to Luke's gospel.

Bear in mind, there are two factors at work when writing Scripture. There is the human side, where Luke, using his vocabulary, his experiences, his thoughts, his memories, his literary style, records his gospel. However, Luke is *moved along* by the Holy Spirit. The function of the Holy Spirit in the writings of Luke assures us that what Luke writes is accurate information, and his words, while being fully his, are inspired by God.

As a new believer, I must admit, I had a lot of difficulty trusting in the power of the Word of God. I continually wanted to prove to those who would listen to me that the Word of God was the Word of God. However, as I have aged spiritually, I have come to realize that, the Word of God is able to reach into the soul of a person and touch them far better than my clever arguments. Now, if someone needs some logical convincing, I can do that; but I rarely lead with that. The greater power is God's Word.

This is what we have studied so far:

Luke 1:1–2 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the Word have delivered them to us,...

Many people have taken it upon themselves to record a history of the early church, which has its foundation is the Lord Jesus Christ. Apparently, these accounts were actually brought to Paul and Luke and, apparently at some point, Luke assumed responsibility for these writings.

You will note that I have made one slight change in the ESV—can you see it and can you see how it changes your understanding of this passage? The little change that I made was, I capitalized the word *Word*.

Keeping that in mind, let me change it again:

Luke 1:1–2 **Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of Jesus the Christ [= the Word = Messiah] have delivered them** [their writings, their accounts, their recollections] **to us,...**

What were people eyewitnesses of? They were eyewitnesses to the Living Word of God; they were eyewitnesses to the public ministry of Jesus the Messiah. Jesus is the Living Word of God (John 1:1–3, 14).

“He came into my city. He healed a man there that I know had been lame for all of his life. Let me describe this incident to you...” And such a written account was given to Luke as he traveled about with the Apostle Paul. Luke was not actually a witness to any of these events which he describes in his gospel; but he has talked to perhaps dozens of people who were. There were believers who came up to him and handed him a recollection of what they experienced; or they came up to him and said, “I am so glad you guys are telling everyone about Jesus. Please let me tell you what I saw with my very own eyes.”

Luke 1:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, aorist active indicative	Strong's #1380
kagō/kamoi/kame (καγώ/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504
parakoloutheō (παρακολουθέω) [pronounced <i>par-ak-ol-oo-THEH-oh</i>]	<i>following [after, near, closely], accompanying; (figuratively) always being present; attending (as a result), tracing out, conforming to; attaining (to), fully knowing, having [a full] understanding; following as a rule</i>	masculine singular, perfect active participle; dative, locative or instrumental case	Strong's #3877
anōthen (ἀνωθεν) [pronounced <i>AN-oh-thehn</i>]	<i>1) from above, from a higher place; 1a) of things which come from heaven or God; 2) from the first, from the beginning, from the very first; 3) anew, over again</i>	adverb	Strong's #509
pāsin (πασιν) [pronounced <i>PAH-sihn</i>]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
akribōs (ἀκριβῶς) [pronounced <i>ak-ree-BOHṶ</i>]	<i>exactly, accurately, diligently</i>	adverb	Strong's #199

Luke 1:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathexês (καθεξῆς) [pronounced <i>kath-ex-ACE</i>]	<i>one after another, successively, in order</i>	adverb	Strong's #2517
sou (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	aoist active infinitive	Strong's #1125
kratistos (κράτιστος) [pronounced <i>KRAHT-ihs-toss</i>]	<i>most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent; used in addressing men of prominent rank or office</i>	masculine singular, vocative adjective	Strong's #2903
Theophilos (Θεόφιλος) [pronounced <i>theh-OF-ihl-oss</i>]	Theophilus = "friend of God"; transliterated, <i>Theophilos</i> ; the person to whom Luke addressed his Gospel and the book of Acts	masculine proper noun	Strong's #2321

Translation: ...I determined, having carefully followed all [of these events] from the beginning, to write [them down], in order, for you, most honorable Theophilus,...

Let me break down v. 3 into sections, using the ESV; capitalized:

Luke 1:3a ...it seemed good to me also,...

Hearing the stories of all the people that they met; reading their accounts; confirming what they knew about Jesus. It seemed good to Luke to compile an account or a narrative of these events. Such an act—the creation of the gospel of Luke—would be divine good.

At some point in Luke's life, while he is on the road with Paul; he had just finished speaking with some disciples who saw Jesus perform some miracles; or he had read yet another account of an event in the Lord's life or a transcription of a sermon the Lord had given, and it suddenly strikes Luke—I need to write all of this down in a cohesive coherent narrative; I need to compile a narration of the Lord's life!

Now, stop for a moment, and switch gears in your thinking: what was happening politically during Luke's time? Had an emperor declared another anti-Christian edict? Had some ruler grabbed up a number of Christians and killed them? We don't know, but whatever the political scene was during the time of Luke is unimportant to us. We are presently studying the Gospel of Jesus Christ as written by Luke the physician. What are the names of the politicians during the time of Luke and what things did they propose? Most of us would admit that we just don't know. We might be able to find out some information today through googling; but, you know what is far more important than that? Luke's biography of Jesus the Christ. This is how you can compare divine good to human good. What we need to know in the time that we live is Luke's gospel. What we don't need to know at this time? Who were the prominent leaders in Jerusalem, in Judæa, in Rome. We don't need to know what they thought, said or did. If and when we need to know that information, Luke will give it to us.

Hundreds of millions of people today know the book of Luke, the biography of Jesus written by Luke; and many of them have studied or read this book. How many people in the world today know about the politicians and what they did and said during Luke's life? Maybe 10,000 or so have some extra-Biblical knowledge of some of these men. Do you see the difference between divine good (the writing of the book of Luke) and human good (the things accomplished by politicians during the life of Luke)? Divine power is far more awesome than human power.

It is so easy to get wrapped up in today's political scene; and the current president is nothing if not interesting and a spectacle. But, what is more important than anything that he does or says? The Word of God; the study of the Word of God. What our current president does will help to preserve our freedom awhile longer; but either in the next election or the election after that, someone will come up through the ranks and reduce our freedoms. We can be guaranteed of that. What is more important than someone like that? The Word of God and the study of the Word of God.

Don't misunderstand me. I am not saying that you should be apolitical or that you should not vote. We live in a country where we as citizens have been given a great deal of freedom; and with that comes responsibility. It is a good idea to be informed; it is a good idea to understand what the Bible teaches about the laws of divine establishment (those laws which apply to all mankind); it is a good idea to apply what you learn from the Bible to your life (which includes how you process current events, the media, and the words and deeds of politicians). So there is nothing wrong with being informed and voting; but this should not be your life. Your life should be the Word of God. Politics are temporal, and they may change in the near future in a way that we like or in a way that we don't like. But what does not change? Jesus Christ. **He is the same yesterday, today, or forever.** (Heb. 13:8) It is far better to be intimately related to what is eternal rather than to that which is temporal.

Luke 1:3a-b ...it seemed good to me also, having followed all things closely for some time past,...

Luke was quite interested in all of the events which had transpired. This is an important thing to understand when it comes to your spiritual gift. God did not give you a spiritual gift that you will hate. Luke is very interested in all that happened before he came onto the scene. Who Jesus was, what He said and what He did—these things are very interesting to Luke. In fact, he is so interested in these things that he wants to compile a biography of Jesus based upon his interaction with a dozen or so people. This is something that he wants to do.

Personally, I like getting up in the morning, turning on the computer, and focusing on whatever passage of Scripture is before me that day. That is what interests me; that is what animates me. You may not have the slightest interest in anything like that. Nevertheless, you still have a spiritual gift (or two); and it will be something that you enjoy doing and will feel fulfilled doing.

There is no suggestion that Luke himself ever personally witnessed Jesus Christ during His ministry or saw the risen Lord. However, all that had transpired fascinated Luke. We do not know Luke's age or his previous associations. He was very likely alive during our Lord's public ministry, but we do not know where Luke was, whether he knew about Jesus at this time, or any other pertinent association or lack thereof.

It sounds very much as if Luke—wherever he lived—was aware of Jesus and of Jesus traveling about and of His teaching. He was likely aware of the miracles and signs that Jesus was said to have done. At some point, this became more than just an interest of Luke's; it became his passion. So, Luke has this life that he led; and, at the same time, Jesus is teaching in Galilee and in Judæa. Luke hears about this, and it interests him. And, at some point after the public ministry of Jesus, Luke is also taken into the inner circle of Paul and others.

I have been listening to an old series taught by the previous pastor of Berachah Church (R.B. Thieme, Jr.), and he talked about a Sacramento Bible conference during a period of time when I lived in Sacramento. This would have taken place around 1968 or 1969, when I was in college (Bob was in peak teaching form in that era). It is fascinating to hear his report of this conference, and what all occurred; as this all took place several years before I was saved and before I found out about Bob's ministry. I would have loved to have heard his conference, in retrospect; to piece together what was being taught at that time; and connect it to my life at that time, which was certainly going in a very different and decidedly wrong direction.

Luke may have possessed the same sort of curiosity, having been alive during our Lord's ministry, but possibly having a much different attitude about Jesus Christ at the time of His ministry (or, perhaps, no attitude, for that matter). We do not know what Luke thought about Jesus during the time of His public ministry. So far, I have not seen any clues.

And as we speak of Luke's thoughts of the Lord during His public ministry (if any), I would like you this think about the different aspects of the Lord's ministry. He performed many miracles and healings; but how do you think these things were perceived when spoken by a guy, who knew a guy, who knew a guy who was there? Jesus performed bona fide, miraculous healings; but this does not mean that someone who heard about those healings second-hand or third-hand was convinced of anything. So Luke probably heard about such things happening; but that does not mean that he heard these things and suddenly believed in the Lord. For all we know, he may have scoffed when hearing about an itinerant preacher who also healed people.

In any case, at the time of writing his gospel, Luke is likely a mature believer in Jesus Christ and he has a driving interest in our Lord's life and His ministry. With this new attitude and focus in his life, Luke would likely have a strong desire, at this point in time, to put together a careful account of all that took place in the life of Jesus. Similarly, I have a strong desire to carefully examine Luke's account of what took place; and hopefully, you have a strong desire to understand it as well.

Luke 1:3c ...to write an accurate [and] consecutive [account] for you,...

What Luke would write would be both accurate and consecutive. The ESV treats these words as adjectives, but they are actually adverbs which describe the way that Luke would write this narrative.

The first adverb is akribôs (ἀκριβῶς) [pronounced *ak-ree-BOHÇ*], which means, *exactly, accurately, diligently*. Strong's #199. The second is kathexês (καθεξῆς) [pronounced *kath-ex-ACE*], which means, *one after another, successively, in order*. Strong's #2517.

So Luke's intent is to write accurately and diligently; and also to write successive and in order. In short, Luke wants to write an accurate biography of Jesus; and he wants it to be in order—which we would interpret as being in chronological order. As discussed earlier, Luke sometimes will follow out a set of events chronologically; but then, in the next chapter, double back to some things which happened earlier. To give you a specific example, Luke will tell us about the ministry of John the baptizer (or John the Herald). We will follow his ministry from the beginning and Luke will continue followed his ministry up to the point where John is arrested. At that point, Luke will stop and then go back a few months or a year and pick up events in the life of Jesus which took place before John's arrest.

By Luke's own hand, as carried along by God the Holy Spirit (2Peter 1:21), this historical narrative would be accurate and generally chronological. Many translated the descriptive words found here as adjectives, but v. 3b is properly ...to write accurately and chronologically to you...

Luke 1:3d ...most excellent Theophilus,...

Luke directs this gospel (and the book of Acts), to someone called Theophilus, whose name is found only here and in Acts 1:1. However, Theos is *God* and philos is *friend*; so Luke is addressing his two historical accounts to one who is a friend of God. Although there was, no doubt, a person by the name *Theophilus* (the Greek name is actually *Theophilos*), Luke's gospel is apparently meant for anyone who is a *friend of God*. We have this status positionally once we believe in Jesus Christ; and we have this status experientially when we grow and mature spiritually.

Because Luke addresses the gospel of Luke and the book of Acts to *Theophilus*, where means *friend of God*, let's examine a few possibilities: (1) There is an actual person with this name with whom Luke had a close relationship. (2) There is an actual person who has adopted this name, with whom Luke as a close relationship. Or (3) perhaps this is a biography written for anyone who sees himself as a *friend of God*. I lean toward the first or second option,

that there was a man with the actual name *Theophilus*, whether that name be given to him at birth or at his second birth. Perhaps he was given that name and perhaps he, having believed in Jesus, took it upon himself.

Does this leave an opening for this letter to be for all those who love God? No doubt, even though this is in the singular (Luke does not address this to *friends of God*). Bear in mind that, when someone is teaching to a group, it is often quite effective to teach to a particular person in that group or to refer to them directly in some way.

In fact, let me suggest this: Luke is writing to a particular person who has this name; but God the Holy Spirit wants Luke's gospel to be available to anyone who is a friend of God.

It is Luke's description of *Theophilus* that suggests that he is a real person. He calls Theophilus *most excellent*. This is actually a single adjective *kratistos* (κράτιστος) [pronounced *KRAHT-ihs-toss*], which means, *most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent*; used in addressing men of prominent rank or office. Strong's #2903. This seems hardly the right word to use when addressing a non-specific group of believers who might end up reading Luke's account of the Lord's life.

Luke 1:3 ...I determined, having carefully followed all [of these events] from the beginning, to write [them down], in order, for you, most honorable Theophilus,...

Luke, at some point, became interested in the life of the LORD—whether this was during His earthly ministry or not, we don't know. Luke says that he followed these events from the beginning, which suggests that he was aware of the Lord's earthly ministry while it was taking place.

Now, if we accept that Luke was aware of the Lord's earthly ministry, was he an eyewitness? At this point, I would say *no*, simply because he does not speak of himself as an eyewitness. The ministry of the LORD would have been seen by most Greeks as a Jewish religious movement; and therefore, many would have not given that movement much thought.

Luke apparently gave this ministry some thought, but, apparently, not enough to seek the LORD out and follow Him.

A review of Luke 1:1–3:

Luke 1:1–3a Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past,...

Luke's actual process here is fascinating to me. I sit down before a keyboard, and I can go back to what I wrote 2 months ago and revise it. Something can occur to me today, which affects what I wrote 6 months ago, and I can go back and insert a few paragraphs here or there; or correct an error of opinion or interpretation; or simply tweak something so that I express an idea more accurately. None of this is burdensome to me. I feel blessed that God has given me this time to study and examine His Word.

On the other hand, what Luke did, from a writer's perspective, is nothing less than amazing. He has talked to a dozen or so people, many of them disciples of Jesus Christ. He may have before him copies of the manuscripts of Matthew and Mark. Maybe a few men have written him a letter or two—or maybe he has 5 or 10 recollections or unfinished manuscripts sitting before him. Yet, somehow, Luke is going to sit down, and deftly integrate all he knows and all of the written material which he may have access to, and write, in probably a single draft, this book we have begun to study. Because of the ministry of God the Holy Spirit, we know what he writes will be accurate in all details; and we know by his own hand that this historical narrative is going to be laid out, more or less, chronologically.

Luke 1:3b-c ...to write an accurate [and] consecutive [account] to you, most excellent Theophilus,...

Luke, at some point in his ministry, having followed the Lord's ministry for a period of time, and having received the accounts of many others in his travels, decided that it was time to try to put this information down into a cohesive, accurate and (mostly) chronological narrative and to deliver that narrative to Theophilus, who is likely an actual person. Theophilus was probably a fellow gentile believer, and these two narratives written by Luke (Luke and Acts) clearly establish the plan of God as extending to the gentiles.

Given that his name meant *friend of God*, I suspect that he may have named himself that rather than been born with it. Also, given the meaning of that name, it is reasonable to assume that God the Holy Spirit meant this narrative for us as well.

Luke's approach here is fascinating, as Luke appears to be writing this for the private viewing or private library of Theophilus. Did Luke realize that he was writing a biography which would stand for all time, or did he simply want a close friend to know what had happened between A.D. 30 and 60 (give or take)? 2000 years later, this first book of Luke would be called, *The Greatest Story Ever Told*.

Luke 1:1–3 *Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,...*

The beginning of the book of Luke follows the early history of Jesus and His early ministry. Around Luke 11, Luke then begins to list a plethora of teachings and parables. Perhaps they were tied still to a set of chronological events; but Jesus' teachings, in this second section of the book of Luke, overshadow the events taking place while Jesus is teaching. Those teachings really stand on their own. Then, at the very end of the book of Luke, the author picks back up with a chronological approach, following the final days of the Lord's public ministry. The first portion of Luke and the final portion are very likely presented in chronological order. In the middle of this, we might entitle this section *and the Lord taught this*.

When I put this information together myself, perhaps today, I painted the exterior of a house; perhaps on another day, I worked on my taxes; perhaps on another day, I went to the gym. All of that is irrelevant to the examination of Luke's biography of Jesus.

Similarly, there is going to be a great deal of Jesus' teaching recorded in the middle of this book, and the related events of His life at that time are, in many cases, irrelevant—that is, the teaching simply stands on its own. It is my opinion that, when Luke heard the Lord's teaching, that he was far more drawn to Jesus than when he heard about the Lord's miracles and healings (although, these are recorded as well).

Some of what Jesus taught had a clear and related context. We will study Luke 5, and there is an incident where Jesus forgives the sins of a paralyzed man. All of the events surrounding that incident are very important, and lend themselves to what Jesus chose to teach at the time. However, this is not always the case.

Like many good teachers, Jesus often allowed a circumstance or a series of events about which everyone was aware guide His teaching. Consequently, the Lord would then begin teaching something, related to that circumstance or to those events. Because Jesus taught the truth, He could move towards the direction of that truth using things, events and customs around Him to get there.

However, there are many principles which Jesus taught which did not require a specific set of events as a setup.

Throughout His public ministry, Jesus taught the Mosaic Law, properly interpreting and applying it. Often Jesus would use the incorrect teachings of the pharisees as a kicking off point (the pharisees taught the Mosaic Law in a very legalistic way, and they often applied Jewish traditions). Jesus certainly taught about Himself as the Messiah,

the fulfillment of Old Testament prophecies—although He was very careful in this regard. Sometimes when He taught about Himself, this was primarily to his chief disciples (to the 12 disciples). And, on rare occasions, Jesus taught some Church Age doctrines (this may be limited primarily to the Upper Room Discourse, which is only found in the book of John).

Luke has a purpose in writing Jesus' biography, which biography he addresses to Theophilus.

Luke 1:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh]	<i>to fully know; 1) to become thoroughly acquainted with, to know thoroughly 1a) to know accurately, know well 2) to know 2a) to recognize 2a1) by sight, hearing, of certain signs, to perceive who a person is 2b) to know, i.e. to understand</i>	2 nd person singular, aorist active subjunctive	Strong's #1921
This is a more intense word than ginōskō. It expresses a more thorough participation in the acquiring of knowledge on the part of the learner			
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
ōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
katêcheō (κατηχέω) [pronounced kat-ay-KHEH-oh]	<i>1) to sound towards, sound down upon, to sound down into the ears, resound; 1a) to charm with resounding sound, to fascinate; 2) to teach [orally], to instruct; 3) to inform [by word of mouth], to apprise of; 3a) to be orally informed 4) that is, (by implication) to indoctrinate</i>	2 nd person singular, aorist passive indicative	Strong's #2727
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine plural noun, genitive/ablative case	Strong's #3056
tên (τήν) [pronounced tayn]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 1:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asphaleia (ἀσφάλεια) [pronounced as-FAL-i-ah]	<i>firmness, stability; certainty, undoubted truth; security (literally or figuratively) [from enemies and dangers], safety</i>	feminine singular noun; accusative case	Strong's #803

Translation: ...so that you might fully know about Whom you were [previously] instructed of certain [and undoubtedly true] words.

The idea is, that the recipient of this biography would get a fuller, more complete picture of Jesus. The recipient appears to have received accurate information already, but Luke is provided an exhaustive biography (comparatively speaking) of Jesus.

These specific words appear to be addressed to a specific person, further cementing the notion that Theophilus is a real person. He knew about Jesus; he had believed in Jesus; and he had been instructed in the doctrines of his age. His positive volition appears to be so strong that Luke is motivated to write an entire biography of our Lord to this man.

Take a moment and consider the possibility that Theophilus is a publisher or an editor; or has a staff of scribes under him. Luke's biography of Jesus is quite extensive; and the book of Acts, given the time period that it covers, it quite comprehensive. Surely Luke was not thinking about his buddy, Theophilus, and decided, *You know what, I am going to send him a long letter telling him what has happened.* It could very well be that Theophilus has the means to make copies of Luke's historical narratives and to distribute them. Now, that is conjecture; but it makes more sense than assuming that Theophilus is just some guy that Luke decided to send these two books to. That would also be conjecture.

Luke 1:4 ...that you may [fully] know with certainty the things you have been taught.

To know here is the aorist active subjunctive of epignôskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OHÇ-koh], which means *to become thoroughly acquainted with, to know thoroughly; to know accurately.* Strong's #1921. The aorist tense here surprises me. I would have expected a future tense here, as we are speaking of a point in the future when Theophilus will fully know with certainly the things which he has been taught. Or, perhaps the present tense, which indicates continuous action. But, the aorist tense refers to a point of time. Luke is assuming, from what I can tell, that Theophilus will receive this historical narrative and sit down and read it at successive points of time (this is known as the constative aorist). Each time Theophilus reads the words of Luke, he thoroughly understands that particular section.

The subjunctive mood is from whence we get the helping verb *may*. Theophilus' understanding will be dependent upon his volition. If he sits down with the Gospel According to Luke and carefully reads it, then he will have these knowledge gaps filled in. I used to be a math teacher and the biggest problem which I found were gaps in a person's knowledge of mathematics. Math is the sort of topic that one needs a thorough background in order to progress. When progressing logically through a mathematical concept or problem, if a child did not understand step #3, then that is where he remains stuck, even if I, as his teacher, am now explaining step #5. I might be doing a damn fine job of explaining step #5, but if that student is back on step #3, my brilliant explanation is completely lost on him.

Bible doctrine is very similar. You must have a foundation upon which to build in order to progress in the Christian life. There are a number of topics which require a thorough treatment. Jesus Christ is our foundation, and we need to understand how we are saved (faith), why salvation is necessary (in order to satisfy the character of God), and what took place on the cross (Jesus Christ paid the penalty for our sins by taking these sins upon Himself and

taking the punishment for them). These are fundamental to a believer, and soteriology—the study of salvation—fills up volumes of theological literature.

You may remember how you thought as a brand new believer; and you began to hear this, then you heard that, and already, you had 20 questions that you needed to have answered right then and there. And, if you studied further in the next few months, you might then have 40 unanswered questions (with only a handful of the original 20 questions actually answered).

At this point in my life, decades after I began to develop a long list of questions, I could not, for the life of me, tell you what any of my original questions were. But, I clearly remember having a truckload of such questions.

Luke 1:4 ...that you may [fully] know with certainty the things you have been taught.

Luke's purpose is so that Theophilus, friend of God, will fully and completely know with certainty the things which he has been taught. Luke's biography of Jesus will be a standard by which Theophilus can test whatever else he has heard.

Theophilus has been guided and taught accurate doctrine pertaining the Jesus Christ and the Church Age in which he finds himself. No doubt that Theophilus knew some things about the Lord; but, no doubt, Theophilus has some blanks in his knowledge of Jesus Christ.

Theophilus had certainly learned that salvation comes through faith in Jesus Christ and that, in order to have his fellowship restored with God, and to be filled with the Holy Spirit, he needed to name his sin (s) to God; and he knew the importance of Bible doctrine. However, when he have some questions about this or that portion of the Bible, we have a multitude of places where we can go to get our questions explained; but Theophilus did not have this. Jesus Christ lived, had a public ministry, died for our sins, was buried, and was raised again by God the Father and God the Holy Spirit; but Theophilus does not have a full history of His life and all the details pertaining thereto. Consequently, by this biography, Luke is going to fill in any blank spaces. This way, Theophilus would have a complete historical picture of the Lord.

Luke 1:4 ...that you may [fully] know with certainty the things you have been taught.

There is another important aspect of our foundation as growing believers: an understanding of the Bible—how we got it, why it is important, and why it is the Word of God. This is known theologically as Bibliology, another topic which fills volumes of literature. The more we know about the Bible, the greater is our confidence in God's Word. The more that I study the Bible, the more I am amazed that people do not believe in the Bible or who do not believe that it is the Word of God.

For most believers, and for some unbelievers, apologetics is an important study. *Why should we believe the Bible? Why is faith in Jesus Christ logical? How can God make sense?* Although there are many books on this topic, Josh McDowell writes one of the best, *Evidence that Demands a Verdict*; a book so good that Josh has rewritten this same book a half-dozen times or more. I consider myself somewhat of an intellectual, and I do not have this inherent need to feel as if I am a part of a group or a movement. Therefore, after salvation, I approached Christianity with some skepticism, even though I had believed in Jesus Christ. If I was to believe this or that, I still wanted to be convinced. At the same time, I was not overly hard on Christian theology, because I also kept my mind active by continually asking, *okay, what makes more sense than this? What philosophy, science or religion can match Christianity?* So, along the way, I ran into some gaps and difficulties, but I could not point to another religion, philosophy or science which was superior or one that had more answers. In fact, the more I studied the Bible, including apologetics, the less the world had to offer me by way of an equivalent mode of thinking.

This historical narrative which Luke will lay down will allow Theophilus to fill in some of the blank spaces in his knowledge of Jesus Christ, and to have a full, complete knowledge, as well as confidence, in what he has been taught.

Here is what we have studied thus far:

Luke 1:1–4 Your Excellency Theophilus: Since so many people have undertaken the task of compiling a narrative of events that have happened among us, *[that is, people]* who were ministers of the word and original eyewitnesses *[of these events]*, and who passed them on to us; *[and since]* I have thoroughly investigated the entire series of events *[myself]*, I felt it would be good for me also to write you an orderly account of them. Then you could know how reliable the information is that you have been told. (AUV)

This translation puts Theophilus right up in front, as would be common for a letter today; or for the preface or dedication of a book. Luke is aware of many people who have started to compile a narrative of the events of the Lord's life—suggesting that he is speaking of more than Matthew and Mark. Some of these people are teachers of the Word; and some of them are actual eyewitnesses to the events that Luke will describe.

Many people have had momentous situations occurs in their lives, and, at one time, one might hear these words, "I ought to write a book." But, quite frankly, most people are not suited to write books. They are good starters, but they never finish. They have some good ideas about a series of incidents here, and some other things that happen elsewhere, but they are unable to tie everything together into a cohesive whole. Some people are able to describe what happened, but when sitting down before a keyboard, nothing happens.

So Luke has taken these complete and incomplete written accounts, added them to the verbal testimony which others have given him, and he has personally investigated these matters—suggesting that, if anything seemed too farfetched, that Luke found other witnesses to confirm said story.

Luke has gone out of his way to combine all of these narratives into a single book, with the intent that it be accurate. Luke wants his friend Theophilus to be able to rely upon this information as being a true and accurate narrative of real events.

There is one more thing which I have left out, which is pertinent to Luke recording these events and providing a record of this to Theophilus: the revealing of divine information in such a way as to move those of the church away from the Jewish Age (and the distortions of the religious class) and towards the Church Age. The term for this is progressive revelation. The books of Luke and Acts will acts as transitional books, where one begins in the Age of Israel, but, eventually finds himself in the midst of the Church Age. This takes place without Luke stopping to specifically define dispensational differences between the two ages.

God does not reveal Himself completely and fully all at once. In fact, some of His attributes and some of His thinking are developed over hundreds, if not, thousands of years. One of the most amazing things about Scripture is, there was not a complete systematic theology which could be written in A.D. 200 or 300. Once the text of the New Testament had become certain, a long time passed before every doctrine of Scripture was worked out.

This, in fact, is a marvelous conundrum for skeptics. Many skeptics believe that the church first had a set of doctrines to which they ascribed; and then they chose the books to canonize which were in line with their doctrines. But the canon of Scripture came first; and then came the development of systematic theologies.

Interestingly enough, the Catholic Church—which was, at the first, a marvelous institution—began to go awry, doctrinally speaking. Did they change the canon of Scripture to suit their new doctrines? No, not at all. The Catholic church began to make the Scriptures less and less assessable to the general public. As time progressed and the common language changed, the Scriptures were not brought up to date by the Catholic Church. In fact, the Catholic Church for all intents and purposes hid the Scriptures from their people. For centuries, the Catholic church kept using the Latin Scriptures, which only the clergy understood; the people did not.

What truly began the reformation is, more and more people got their hands on a Bible which was in their language (I have oversimplified this). Then they could read it for themselves and see where the Catholic Church had gone astray.

What's happening today in the Protestant churches? They are also straying from the truth of God, just as the Catholic Church did. In how many churches can you hear entire books taught from the pulpit? In how many churches, does the pastor propose to teach Systematic Theology over a period of 5 years? As we move further and further from the Word of God (despite having many dozens of excellent translations to use), our churches move further and further from the Word.

When man moved from the Age of the Gentiles to the Age of the Jews, this occurred virtually overnight. Nation Israel left Egypt, went into the desert, received the Law of God, and emerged from that desert to walk into the land of Canaan and to take it. In one or two generations, Israel went from being a nation of slaves to an independent nation with a very systematic approach to worship—and they had the complete Law of Moses as their nation's constitution.

During the time that Luke is writing, the very same thing is occurring. Over a period of less than 40 years, worship of the True God went from occurring quite naturally in Israel to occurring completely apart from nation Israel (even though many of the believers early on were Jews). What grew out of Paul's teachings (and the teachings of the other Apostles) was a whole new system of worship which was no longer centered in the Temple or upon meaningful symbolic rituals. Logically, there had to be a new system of worship because, before Jesus, the Scriptures all looked forward to Him; and after Jesus, the Scriptures and related worship looked back to Him.

The book of Luke puts us smack dab in the middle of these two great eras—the Age of Israel and the Church Age.

Luke 1:1–4 *Considering that many have already attempted to compile a biographical narrative about the things which we have accomplished, just as eyewitnesses and those who became ministers of the word gave these things to us from the very beginning; I decided, after carefully following all of these events myself from the beginning, to write them down in chronological order for you, most honorable Theophilus, so that you might more fully understand the Messiah about Whom you were previously and accurately instructed.*

Flavius Josephus and Luke: The ancient Jewish historian, Josephus, wrote a book to refute Apion (whose book has not survived the ages). The beginning of this book is quite fascinating:

Josephus begins book 1 with these words: *In my history of our Antiquities, most excellent Epaphroditus, I have, I think, made sufficiently clear to any who may peruse that work the extreme antiquity of our Jewish race, the purity of the original stock and the manner in which it established itself in the country which we occupy today. Since, however, I observe that a considerable number of persons, discredit the statements in my history concerning our antiquity, I consider it my duty to devote a brief treatise to all these points, in order at once to convict our detractors of malignity and deliberate falsehood, to correct the ignorance of others, and to instruct all who desire to know the truth concerning the antiquity of our race.*

He begins book 2 of *Against Apion* with these words: *In the first volume of this work, my most esteemed Epaphroditus, I demonstrated the antiquity of our race, corroborating my statements by the writings of the Phoenicians, Chaldaeans, and Egyptians. I also challenged the statements of Manetho, Chaeremon and some others. I shall now proceed to refute the rest of the authors who have attacked us.*¹⁷

Do you see how similar these introductions are to Luke's? If you open up nearly any book today, you will often find that book dedicated to someone (often the wife of the writer, who has put up with him wordlessly staring at the computer for hours on end while writing); and you nearly always find an introduction. Sometimes, a writer often thinks of a specific audience or even person to whom he writes (I know that I often do that), even if that particular person will never read what you have written.

¹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Luke 1:1–4.

Luke and Flavius Josephus were contemporaries, Josephus living A.D. 37–100. Although we do not have the approximate dates of Luke’s life, very likely he was born a decade or several decades earlier than Josephus. Did one man read the other’s works? That seems very possible.

A point that Luke makes, which makes him the superior historian, is, he emphasized the importance of eyewitness accounts of the events which he records. There is every reason to believe that Luke consulted more than one source (more than one eyewitness) on the same event.

Chapter Outline

Charts, Graphics and Short Doctrines

The Angel Gabriel Announces the Future Birth of John the Herald to His Father Zechariah (Zacharias), the priest, and his wife Elizabeth (Elisabeth)

It came about in the days of Herod, [the] king of the Judæa, a priest, a certain [one], a name Zacharias, from a [priestly] division Abijah, and a woman to him from the daughters of Aaron, and the name of her Elisabeth. And they were righteous, both [of them] before the God, walking in all the commands and statutes of the Lord, blameless. And is not to them a child, because was this Elisabeth barren, and both walking in the days of them they were.

Luke 1:5–7

It came about in the days of Herod, the king of Judæa, [that there was a married couple:] a certain priest, [whose] name [was] Zacharias, from the [priestly] division of Abijah, and his wife, from the daughters of Aaron, and her name [was] Elisabeth. They were both righteous before God, walking in all the commandments and statutes of the Lord, blameless. But they did not [have] a child, because Elisabeth was barren; and they were both advancing in years.

In the days of Herod, king of Judæa, there was a married couple: Zacharias, a certain priest of the Abijah division and his wife, Elisabeth, who was from the daughters of Aaron. Both of them were righteous before God, walking in His commandments and statutes, without blame. However, they did not have any children because Elisabeth was barren, and they were advancing in age.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	It came about in the days of Herod, [the] king of the Judæa, a priest, a certain [one], a name Zacharias, from a [priestly] division Abijah, and a woman to him from the daughters of Aaron, and the name of her Elisabeth. And they were righteous, both [of them] before the God, walking in all the commands and statutes of the Lord, blameless. And is not to them a child, because was this Elisabeth barren, and both walking in the days of them they were.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elisabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

Aramaic ESV of Peshitta
V. Alexander's Aramaic T.
James Murdock's Syriac NT

.
.
In the days of Herod the king of Judaea, there was a certain priest, whose name was Zachariah, of the ministration of the house of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both upright before God, and walked in all his commandments, and in the righteousness of the Lord, without reproach. But they had no child, because Elisabeth was barren: and they were both advanced in life.

Original Aramaic New T.

In the days of Herodus, The King of Judea, there was a certain Priest whose name was Zakharia from the Ministry of the house of Abia and his wife was named Elizabeth who was of the daughters of Aaron. Both of them were righteous before God, and they were walking in all the commandments and in the judgments of THE LORD JEHOVAH without reproach. But they did not have a son, because Elizabeth was infertile, and both of them were advanced in their days.

Original Aramaic New T.
Lamsa Peshitta (Syriac)

.
There was in the days of Herod, king of Judaea, a priest whose name was Zacharias, of the order of ministry of the house of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, and walked in all his commandments, and in the righteousness of the Lord without blame. But they had no son, because Elizabeth was barren, and they were both well on in years.

Updated Brenton (Greek)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

In the days of Herod, king of Judaea, there was a certain priest, by name Zacharias, of the order of Abijah; and he had a wife of the family of Aaron, and her name was Elisabeth. They were upright in the eyes of God, keeping all the rules and orders of God, and doing no wrong. And they were without children, because Elisabeth had never given birth, and they were at that time very old.

Bible in Worldwide English

When Herod was king of Judea, there was a priest named Zechariah. He was one of a group of priests, and Abijah was their leader. Zechariah's wife Elizabeth came from the family of Aaron. Both of them were good people as God saw them. They obeyed all the laws and the things that the Lord said they should do. But they had no children. Elizabeth was not able to have a baby and they were both very old.

Easy English

What happened before John the Baptist was born

There was a man whose name was Zechariah. He lived when Herod was king of Judea. Zechariah was a priest and he belonged to a group of priests from the family of Abijah. He had a wife called Elizabeth. And they were both from the family of the priest called Aaron.

This Herod was called Herod the Great. He was king in Judea from the year 37 B.C. to the year 4 B.C.

A priest is a special servant of God. He worked at the Jewish meeting place or at the Great House of God in Jerusalem. All the priests came from the family of Aaron. He was the brother of Moses. They both lived a long time before Jesus. We can read about Aaron in the book called Exodus. There were 24 groups of priests. One group at a time worked in the Great House of God. Every group had a name. Zechariah was in the group of Abijah.

Zechariah and Elizabeth obeyed God all the time. They did not do wrong things. God liked how they lived. But they had no children. Elizabeth could not have a baby and they were both getting old.

At that time, people without children thought that God was angry with them. Elizabeth and Zechariah would have felt very sad because they had no children..

Easy-to-Read Version–2001 During the time when Herod ruled Judea, there was a priest named Zechariah. Zechariah belonged to Abijah's group. Zechariah's wife came from the family of Aaron. Her name was Elizabeth. Zechariah and Elizabeth were truly good people before God. They did everything the Lord (God) commanded and told people to do. They were without fault. But Zechariah and Elizabeth had no children. Elizabeth could not have a baby; and both of them were very old.

Easy-to-Read Version–2006 **Zechariah and Elizabeth**
During the time when Herod ruled Judea, there was a priest named Zechariah. He belonged to Abijah's group. [Jewish priests were divided into 24 groups. See 1Chron. 24] His wife came from the family of Aaron. Her name was Elizabeth. Zechariah and Elizabeth were both good people who pleased God. They did everything the Lord commanded, always following his instructions completely. But they had no children. Elizabeth could not have a baby, and both of them were very old.

God's Word™ **The Angel Gabriel Appears to Zechariah**
When Herod was king of Judea, there was a priest named Zechariah, who belonged to the division of priests named after Abijah. Zechariah's wife Elizabeth was a descendant of Aaron. Zechariah and Elizabeth had God's approval. They followed all the Lord's commands and regulations perfectly. Yet, they never had any children because Elizabeth couldn't become pregnant. Both of them were too old to have children.

Good News Bible (TEV) **The Birth of John the Baptist Is Announced**
During the time when Herod was king of Judea, [The term here refers to the whole land of Palestine.] there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife's name was Elizabeth; she also belonged to a priestly family. They both lived good lives in God's sight and obeyed fully all the Lord's laws and commands. They had no children because Elizabeth could not have any, and she and Zechariah were both very old.

The Message **A Childless Couple Conceives**
During the rule of Herod, King of Judea, there was a priest assigned service in the regiment of Abijah. His name was Zachariah. His wife was descended from the daughters of Aaron. Her name was Elizabeth. Together they lived honorably before God, careful in keeping to the ways of the commandments and enjoying a clear conscience before God. But they were childless because Elizabeth could never conceive, and now they were quite old.

Names of God Bible
NIRV .
The Coming Birth of John the Baptist
Herod was king of Judea. During the time he was ruling, there was a priest named Zechariah. He belonged to a group of priests named after Abijah. His wife Elizabeth also came from the family line of Aaron. Both of them did what was right in the sight of God. They obeyed all the Lord's commands and rules faithfully. But they had no children, because Elizabeth was not able to have any. And they were both very old.

New Simplified Bible
The Spoken English NT .
An Angel Foretells the Birth of John the Baptizer
During the reign^d of Herod^e as king of Judea,^f there lived a Jewish priest named Zechariah. He was from the priestly division of Abijah.^g His wife was a descendent of Aaron too;^h her name was Elizabeth. Both of them were people of integrityⁱ before

God. They followed^d all the commands and judgments of the Sovereign One faultlessly. But they didn't have a child, because Elizabeth was unable to have children.^k They were both getting well on in years.

d. Lit. "In the days."

e. Prn. herr-udd. This is Herod the Great, the father of the Herod (Herod Antipas) who imprisoned and executed John the Baptizer and who interviewed Jesus after his arrest. See Luke 3:1; Luke 3:19–20; Luke 9:7–9; Luke 23:6–12.

f. Prn. joo-dee-a.

g. Prn. Updated Bible Version 2.11-bye-ja.

h. Lit. "was also one of the daughters of Aaron." Aaron is the original ancestor of the Jewish priestly line, and they both were descendents.

i. Traditionally, "both of them were righteous."

j. Lit. "walked in."

k. Lit. "barren," or "sterile."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

.
When Herod was king of Judea, there was a priest by the name of Zechariah from the priestly group of Abijah. His wife Elizabeth was from the family of Aaron. Both of them were good people and pleased the Lord God by obeying all that he had commanded. But they did not have children. Elizabeth could not have any, and both Zechariah and Elizabeth were already old.

The Living Bible

My story begins with a Jewish priest, Zacharias, who lived when Herod was king of Judea. Zacharias was a member of the Abijah division of the Temple service corps. (His wife, Elizabeth, was, like himself, a member of the priest tribe of the Jews, a descendant of Aaron.) Zacharias and Elizabeth were godly folk, careful to obey all of God's laws in spirit as well as in letter. But they had no children, for Elizabeth was barren; and now they were both very old.

New Berkeley Version
New Century Version

Zechariah and Elizabeth

.
During the time Herod ruled Judea, there was a priest named Zechariah who belonged to Abijah's group.[b] Zechariah's wife, Elizabeth, came from the family of Aaron. Zechariah and Elizabeth truly did what God said was good. They did everything the Lord commanded and were without fault in keeping his law. But they had no children, because Elizabeth could not have a baby, and both of them were very old.

New Life Version

An Angel Tells of the Birth of John the Baptist

When Herod was king of the country of Judea, there was a Jewish religious leader named Zacharias. He worked for Abijah. His wife was of the family group of Aaron. Her name was Elizabeth. They were right with God and obeyed the Jewish Law and did what the Lord said to do. They had no children because Elizabeth was not able to have a child. Both of them were older people.

New Living Translation

The Birth of John the Baptist Foretold

When Herod was king of Judea, there was a Jewish priest named Zechariah. He was a member of the priestly order of Abijah, and his wife, Elizabeth, was also from the priestly line of Aaron. Zechariah and Elizabeth were righteous in God's eyes, careful to obey all of the Lord's commandments and regulations. They had no children because Elizabeth was unable to conceive, and they were both very old.

The Passion Translation
Unlocked Dynamic Bible

.
When King Herod ruled the province of Judea, there was a Jewish priest named Zechariah. He belonged to the group of priests called the Abijah group. He and his wife Elizabeth were both descended from Aaron. Yahweh considered that both of them were righteous, because they always obeyed without fault everything that

Yahweh had commanded. But they had no children, because Elizabeth was unable to bear children. Furthermore, she and her husband were very old.

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible In the days of King Herod of Judea, there was a Priest named Zechariah who was of the division of Abijah. He had a woman named Elizabeth (My God has Sworn), who was a descendant of Aaron. Both of them were found righteous by God, because they obeyed all the commandments and requirements of Jehovah. However they never had children and they were both well up in years, so Elizabeth was [beyond child-bearing age].

Beck's American Translation .

Common English Bible John the Baptist's birth foretold

During the rule of King Herod of Judea there was a priest named Zechariah who belonged to the priestly division of Abijah. His wife Elizabeth was a descendant of Aaron. They were both righteous before God, blameless in their observance of all the Lord's commandments and regulations. They had no children because Elizabeth was unable to become pregnant and they both were very old.

International Standard V *The Birth of John the Baptist is Foretold*

In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, having lived blamelessly according to all of the commandments and regulations of the Lord. They had no children because Elizabeth was barren and because both of them were getting old. [Lit. were advancing in their days].

Len Gane Paraphrase

In the days of Herod, the king of Judea, there was a certain priest named Zacharias of the priestly grouping of Abijah; his wife was of the daughters of Aaron, and her name was Elisabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord--blameless. They had no child, because Elizabeth was barren, and they were both advanced in age.

A. Campbell's Living Oracles In the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were advanced in years.

New Advent (Knox) Bible In the days when Herod was king of Judaea, there was a priest called Zachary, of Abia's turn of office,^[2] who had married a wife of Aaron's family, by name Elizabeth; they were both well approved in God's sight, following all the commandments and observances of the Lord without reproach. They had no child; Elizabeth was barren, and both were now well advanced in years.

^[2] Cf. I Par. 24.10.

Knox Bible ('you' version)

Translation for Translators .

Luke 1:5-25

An angel told Zechariah that his wife Elizabeth would bear a son, John.

When King Herod the Great ruled Judea district, there was a Jewish priest named Zechariah. He belonged to the group of priests called the Abijah group. He and his wife Elizabeth were both descended from the first priest of Israel, Aaron. God considered that both of them were righteous, because they constantly obeyed without fault everything that God had commanded. But they had no children, because Elizabeth was unable to bear children. Furthermore, she and her husband were very old. This translation would fit neatly with the expanded translations.

20th Century New Testament In the reign of Herod, King of Judea, there was a priest named Zechariah, who belonged to the Division called after Abijah. His wife, whose name was Elizabeth,

was also a descendant of Aaron. They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord. But they had no child, Elizabeth being barren; and both of them were advanced in years.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Awful Scroll Bible	. There itself came about from-within the days of Herod, the governing leader of Judaea, a certain priest named Zacharias, out of over-against-the-days of Abijah, also his wife, out of the daughters of Aaron, and her name is Elizabeth. Again they were both righteously beheld-by-within God, themselves proceeding from-within all the objectives-from-among, and the Righteousness of the Lord, blame-less. Surely to them there were no children, accordingly-that-certain-one Elizabeth was barren, even were they both having been stepped-ahead from-within their days.
Christian Standard Bible	Gabriel Predicts John's Birth In the days of King Herod of Judea, there was a priest of Abijah's division named Zechariah. His wife was from the daughters of Aaron, and her name was Elizabeth. Both were righteous in God's sight, living without blame according to all the commands and requirements of the Lord. But they had no children because Elizabeth could not conceive, and both of them were well along in years.
Conservapedia Translation	During the reign of King Herod of Judea, there was a priest named Zacharias in the tradition of Abia [See 1 Chron. 24:10, which refers to the different courses of Jewish priests.], who was married to Elisabeth, a descendant of Aaron. These two were both good and just people in the eyes of God, keeping all the commandments and all the laws of the Lord. Elisabeth was infertile, and so they grew old without having a child.
The Disciple's Bible Evangelical Heritage V.	. The Angel Gabriel Appears to Zechariah In the days of Herod, king of Judea, there was a certain priest named Zechariah, who belonged to the priestly division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking blamelessly in all the commandments and righteous decrees of the Lord. They did not have a child because Elizabeth was unable to bear children, and they were both well along in years.
Ferrar-Fenton Bible	The Forerunner Announced During the days of Herod, the king of judea, there was a priest named Zacharias of the course of Abijah, who was married to Elizabeth, a descendant of Aaron.- And they were both just before God; walking blame- lessly in all the commands and observances of the Lord. They had no family, however; because Elizabeth was childless, and both of them were advanced in years.
Free Bible Version God's Truth (Tyndale)	. There was in the days of Herode the King of Jurie (Jewry) a certain Priest named Zacharias, of the course of Abia. And his wife was of the daughters of Aaron: And her name was Elizabeth. Both were perfect before God, and walked in all the laws and ordinances of the Lord, that no man could find fault with them. And they had no child, because that Elizabeth was barren and both were well stricken in age.
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible Montgomery NT NIV, ©2011 The birth of John the Baptist foretold

In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly. But they were childless because Elizabeth was not able to conceive, and they were both very old.

NT for Everyone

Gabriel Visits Zechariah

In the time when Herod was king of Judaea, there was a priest called Zechariah, of the priestly division of Abijah. His wife, who came from the Aaron family, was called Elisabeth. Both of them were righteous in God's sight; they followed all the Lord's commandments and ordinances without fault. They had no children. Elisabeth was barren, and both of them were of an advanced age.

Peter Pett's translation
Riverside New Testament

There was in the days of Herod, King of Judaea, a certain priest by the name of Zacharias, of the course of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking in all the commandments and regulations of the Lord blameless. But they had no child, for Elizabeth was barren, and they were both advanced in years.

Leicester A. Sawyer's NT
Tree of Life Version

Prophecy of Birth to the Barren

In the days of Herod, King of Judah, there was a kohen named Zechariah from the priestly division of Abijah.[a] Elizabeth, his wife, was from the daughters of Aaron. Together they were righteous before Adonai, walking without fault in all His commandments and instructions. But they were childless, because Elizabeth was barren and both of them were elderly.

Unlocked Literal Bible

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, obeying all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren, and they were both very old by this time.

Urim-Thummim Version

There was in the days of Herod, the king of Judaea, a priest named Zacharias, of the Course of Abia: and his woman was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before Elohim, walking in all the commandments and ordinances of the LORD free from fault. And they had no children, because Elisabeth was barren, and they both were now well stricken in years.

Weymouth New Testament

There was in the time of Herod, the king of Judaea, a priest of the name of Zechariah, belonging to the class of Abijah. He had a wife who was a descendant of Aaron, and her name was Elizabeth. They were both of them upright before God, blamelessly obeying all the Lord's precepts and ordinances. But they had no child, because Elizabeth was barren; and both of them were far advanced in life.

Whiston's Primitive NT

THERE was in the days of Herod the king of Judea, a certain priest name Zacharias, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth. Now they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because Elisabeth was barren; and both were advanced in their days.

Wikipedia Bible Project

During the rule of Herod, king of Judea, there was a priest named Zacharias (of the Abijah priestly order). He was married to Elisabeth, who also came from the line of Aaron the priest. They both did what was right in God's eyes, following all his commands and rules blamelessly. They had no children as Elisabeth could not become pregnant, and they were both growing old.

Wilbur Pickering's New T.

The birth of John the Baptizer foretold

In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the priestly division of Abijah. His wife was of the daughters of Aaron and her name was Elizabeth. They were both righteous before God, walking blamelessly

in all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren; and they both were well advanced in years.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) In the days of Herod, king of Judea, there lived a priest named Zechariah, belonging to the priestly clan of Abiah. Elizabeth, Zechariah's wife, also belonged to a priestly family. Both of them were upright in the eyes of God and lived blamelessly in accordance with all the laws and commands of the Lord, but they had no child. Elizabeth could not have any and now they were both very old.

The Heritage Bible There was in the days of Herod, the king of Judaea, a certain priest by the name of Zacharias, of the daily course of Abia, and his wife was out of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before the face of God, going on in all the commandments and righteous deeds of the Lord blameless. And there was to them absolutely no child, since Elisabeth was sterile, and they both were walking on in their days.

New American Bible (2002) ² In the days of Herod, King of Judea, ³ there was a priest named Zechariah of the priestly division of Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth. Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. But they had no child, ⁴ because Elizabeth was barren and both were advanced in years.

² [⇒ 1:5-⇒ 2:52] Like the Gospel according to Matthew, this gospel opens with an infancy narrative, a collection of stories about the birth and childhood of Jesus. The narrative uses early Christian traditions about the birth of Jesus, traditions about the birth and circumcision of John the Baptist, and canticles such as the Magnificat (⇒ Luke 1:46-55) and Benedictus (⇒ Luke 1:67-79), composed of phrases drawn from the Greek Old Testament. It is largely, however, the composition of Luke who writes in imitation of Old Testament birth stories, combining historical and legendary details, literary ornamentation and interpretation of scripture, to answer in advance the question, "Who is Jesus Christ?" The focus of the narrative, therefore, is primarily christological. In this section Luke announces many of the themes that will become prominent in the rest of the gospel: the centrality of Jerusalem and the temple, the journey motif, the universality of salvation, joy and peace, concern for the lowly, the importance of women, the presentation of Jesus as savior, Spirit-guided revelation and prophecy, and the fulfillment of Old Testament promises. The account presents parallel scenes (diptychs) of angelic announcements of the birth of John the Baptist and of Jesus, and of the birth, circumcision, and presentation of John and Jesus. In this parallelism, the ascendancy of Jesus over John is stressed: John is prophet of the Most High (⇒ Luke 1:76); Jesus is Son of the Most High (⇒ Luke 1:32). John is great in the sight of the Lord (⇒ Luke 1:15); Jesus will be Great (a LXX attribute, used absolutely, of God) (⇒ Luke 1:32). John will go before the Lord (⇒ Luke 1:16-17); Jesus will be Lord (⇒ Luke 1:43; ⇒ 2:11).

³ [5] In the days of Herod, King of Judea: Luke relates the story of salvation history to events in contemporary world history. Here and in ⇒ Luke 3:1-2 he connects his narrative with events in Palestinian history; in ⇒ Luke 2:1-2 and ⇒ Luke 3:1 he casts the Jesus story in the light of events of Roman history. Herod the Great, the son of the Idumean Antipater, was declared "King of Judea" by the Roman Senate in 40 B.C., but became the undisputed ruler of Palestine only in 37 B.C. He continued as king until his death in 4 B.C. Priestly division of Abijah: a reference to the eighth of the twenty-four divisions of priests who, for a week at a time, twice a year, served in the Jerusalem temple.

⁴ [7] They had no child: though childlessness was looked upon in contemporaneous Judaism as a curse or punishment for sin, it is intended here to present Elizabeth

in a situation similar to that of some of the great mothers of important Old Testament figures: Sarah (⇒ Genesis 15:3; ⇒ 16:1); Rebekah (⇒ Genesis 25:21); Rachel (⇒ Genesis 29:31; ⇒ 30:1); the mother of Samson and wife of Manoah (⇒ Judges 13:2-3); Hannah (⇒ 1 Sam 1:2).

New American Bible (2011) **II. The Infancy Narrative (1:5–2:52)***

Announcement of the Birth of John.

In the days of Herod, King of Judea,* there was a priest named Zechariah of the priestly division of Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth [1 Chr 24:10]. Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. But they had no child,* because Elizabeth was barren and both were advanced in years [Gn 18:11; Jgs 13:2–5; 1 Sm 1:5–6].

*[1:5–2:52] Like the Gospel according to Matthew, this gospel opens with an infancy narrative, a collection of stories about the birth and childhood of Jesus. The narrative uses early Christian traditions about the birth of Jesus, traditions about the birth and circumcision of John the Baptist, and canticles such as the Magnificat (Lk 1:46–55) and Benedictus (Lk 1:67–79), composed of phrases drawn from the Greek Old Testament. It is largely, however, the composition of Luke who writes in imitation of Old Testament birth stories, combining historical and legendary details, literary ornamentation and interpretation of scripture, to answer in advance the question, “Who is Jesus Christ?” The focus of the narrative, therefore, is primarily christological. In this section Luke announces many of the themes that will become prominent in the rest of the gospel: the centrality of Jerusalem and the temple, the journey motif, the universality of salvation, joy and peace, concern for the lowly, the importance of women, the presentation of Jesus as savior, Spirit-guided revelation and prophecy, and the fulfillment of Old Testament promises. The account presents parallel scenes (diptychs) of angelic announcements of the birth of John the Baptist and of Jesus, and of the birth, circumcision, and presentation of John and Jesus. In this parallelism, the ascendancy of Jesus over John is stressed: John is prophet of the Most High (Lk 1:76); Jesus is Son of the Most High (Lk 1:32). John is great in the sight of the Lord (Lk 1:15); Jesus will be Great (a LXX attribute, used absolutely, of God) (Lk 1:32). John will go before the Lord (Lk 1:16–17); Jesus will be Lord (Lk 1:43; 2:11).

* [1:5] In the days of Herod, King of Judea: Luke relates the story of salvation history to events in contemporary world history. Here and in Lk 3:1–2 he connects his narrative with events in Palestinian history; in Lk 2:1–2 and Lk 3:1 he casts the Jesus story in the light of events of Roman history. Herod the Great, the son of the Idumean Antipater, was declared “King of Judea” by the Roman Senate in 40 B.C., but became the undisputed ruler of Palestine only in 37 B.C. He continued as king until his death in 4 B.C. Priestly division of Abijah: a reference to the eighth of the twenty-four divisions of priests who, for a week at a time, twice a year, served in the Jerusalem temple.

* [1:7] They had no child: though childlessness was looked upon in contemporaneous Judaism as a curse or punishment for sin, it is intended here to present Elizabeth in a situation similar to that of some of the great mothers of important Old Testament figures: Sarah (Gn 15:3; 16:1); Rebekah (Gn 25:21); Rachel (Gn 29:31; 30:1); the mother of Samson and wife of Manoah (Jgs 13:2–3); Hannah (1 Sm 1:2).

New English Bible–1970

The coming of Christ

The Birth of John the Baptist Foretold c.8-7bce (Temple, Jerusalem)

IN THE DAYS of Herod king of Judaea there was a priest named Zechariah, of the division of the priesthood called after Abijah. His wife also was of priestly descent; her name was Elizabeth. Both of them were upright and devout, blamelessly

New Jerusalem Bible	observing all the commandments and ordinances of the Lord. But they had no children, for Elizabeth was barren, and both were well on in years.
New RSV	In the days of King Herod of Judaea there lived a priest called Zechariah who belonged to the Abijah section of the priesthood, and he had a wife, Elizabeth by name, who was a descendant of Aaron. Both were upright in the sight of God and impeccably carried out all the commandments and observances of the Lord. But they were childless: Elizabeth was barren and they were both advanced in years. In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years.
Revised English Bible—1989	<u>The coming of Christ</u> IN the reign of Herod king of Judaea there was a priest named Zechariah, of the division of the priesthood called after Abijah. His wife, whose name was Elizabeth, was also of priestly descent. Both of them were upright and devout, blamelessly observing all the commandments and ordinances of the Lord. But they had no children, for Elizabeth was barren, and both were well on in years.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In the days of Herod, King of Y'hudah, there was a cohen named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva. Both of them were righteous before God, observing all the mitzvot and ordinances of Adonai blamelessly. But they had no children, because Elisheva was barren; and they were both well along in years.
The Complete Tanach exeGeses companion Bible	. <u>THE BIRTH OF YAHN THE BAPTIZER FORETOLD</u> And so be it, in the days of Herod the sovereign of Yah Hudah there was a priest named Zechar Yah, of the course of Abi Yah: and his woman of the daughters of Aharon; and her name, Eli Sheba: and both are just in the sight of Elohim, and walk blameless in all the misvoth and judgments of Yah Veh: and they have no child, as Eli Sheba is sterile; and they both are advanced in days.
Hebraic Roots Bible Israeli Authorized Version	. There was in the days of Herod, the king of Yhudah, a certain kohen named Zkharyah, of the course of Aviyah: and his wife was of the daughters of Aharon, and her name was Elisheva. And they were both righteous before Elohim, walking in all the mitzvot and ordinances of YY blameless. And they had no child, because that Elisheva was barren, and they both were now well stricken in years.
The Israel Bible (beta) Orthodox Jewish Bible	. At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva. [DIVREY HAYAMIM ALEF 24:10] And they were both tzaddikim before Hashem, walking a derech tamim in all the mitzvot and chukkim of the Torah of Adoneinu. [BERESHIS 6:9; DEVARIM 5:33; MELACHIM ALEF 9:4]

The Scriptures 1998

But they had no ben, because Elisheva was barren, and they were both advanced in their yamim.

There was in the days of Herodes, the sovereign of Yehudah, a certain priest named Zeḱaryah, of the division of Abijah. And his wife was of the daughters of Aharon, and her name was Elisheḃa. And they were both righteous before Elohim, blamelessly walking in all the commands and righteousnesses of הוהי. And they had no child, because Elisheḃa was barren, and both were advanced in years.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

In the days of King Herod, of Judea, there was a certain priest named Zacharias of the “Abijah” division. He had a wife named Elizabeth who was a descendant of Aaron. They both did what was right in God’s sight *[by]* living blamelessly according to all the commandments and requirements of the Lord. But they had no children, because Elizabeth was unable to bear offspring due to their both being very old.

The Expanded Bible

Zechariah and Elizabeth

During the time ·Herod ruled Judea [^L of Herod, king of Judea], there was a priest named Zechariah who belonged to ·Abijah’s group [the priestly division/order of Abijah; ^C priests were divided into twenty-four divisions; 2 Chr. 31:2]. Zechariah’s wife, Elizabeth, came from the ·family [^L daughters; ^C female descendants] of Aaron [^C brother of Moses and first high priest of Israel; for a priest like Zechariah to marry a woman of priestly ancestry was a special blessing]. [^L Both] Zechariah and Elizabeth ·truly did what God said was good [^L were righteous before God]. They ·did [followed; walked in] everything the Lord commanded and were ·without fault [blameless] in keeping his ·law [regulations; requirements]. But they had no children, because Elizabeth ·could not have a baby [could not conceive; ^T was barren], and both of them were very old [Gen. 17:17; 18:11].

Jonathan Mitchell NT

Within the days of Herod, the king of Judea, there happened to be a certain priest, named Zechariah – [a member] out of [the] daily [service division, or, routine section] of Abiah (or: Abijah), and his wife – her name [being] Elizabeth, a [descendent] from out of the daughters of Aaron. Now both continued being (or: were) fair and equitable folks [who followed] the way pointed out in right and just relationships before (in front of and in the sight of) God, habitually going their way within all the implanted goals (impartations of the finished product within; inward directives) and effects of equity (or: results of just and rightwised dealings springing from right relationships) whose source and origin is the Lord [= Yahweh] (or: in union with all the Lord’s [= Yahweh’s] commandments as well as the results of being in the way pointed out) [being] blameless (or: un-blamable) ones. And yet, there was no child for them, corresponding to [the fact] that Elizabeth continued being (or: was) infertile (sterile; barren) and both were folks having walked forward and were now being advanced within their days (= they were elderly).

Kretzmann’s Commentary

Verses 5-7

The Announcement of John the Baptist’s Birth.

The parents of John:

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

There was or lived in the days when Herod the Great was king of Judea. Luke is very careful and exact in all his references to secular history, and therefore his

statements are so generally trustworthy, aside from the fact that they are inspired by God. It was then that a priest by the name of Zacharias (which Luther renders proclamation, remembrance of the Lord) was living in Judea, in one of the cities set aside for the use of the priests. He belonged to the order, class, or division of Abia. All the priests of the Jews, numbering about 20,000 at the time of Christ, were divided into certain sections, named according to their week's service. These classes or orders followed each other in due rotation for the Temple-service in Jerusalem. There were twenty-four classes, of which that of Abia was the eighth, 1Ch_24:1-31. The wife of Zacharias was also of the descendants of Aaron, the daughter of a priest. Her name was Elisabeth, which Luther explains as God's rest, or ceasing from work, a rest given by God. John the Baptist was thus descended from priestly parents on both sides.

Zacharias and Elisabeth are given the highest praise by the evangelist. Righteous they both were before God, their manner of living was of a nature to stand the scrutiny of God, they were models of civic righteousness. They walked in all the commandments and statutes of the Lord without reproach. From the standpoint of human judgment their piety and goodness was blameless. But in spite of all this there was one great sorrow that burdened their lives. No child had been given them to brighten their home, and childlessness, from the Jewish and Biblical point of view, was a calamity. And this was not a matter of their own choice or wish, but it happened so, inasmuch as Elisabeth was barren. The Lord had denied her the privilege of motherhood. And at this time they were both far advanced in age, beyond the days when, according to the course of nature, they might expect the blessing of children. They felt this childlessness as a deep reproach, as a heavy cross. "For the barren were considered cursed people. For Gen_1:1-31, when God created them male and female, He said: 'Be fruitful and multiply!' These words the Jews diligently urged. He that had no issue was not blessed. Therefore a man or woman without children must be cursed and unblessed. Thus Elisabeth might also have complained that she was rejected and mocked by the world, since she was barren. Now people consider it a blessing when they have no children," "more's the pity!".

NET Bible®

Birth Announcement of John the Baptist

During the reign¹⁵ of Herod¹⁶ king of Judea, there lived a priest named Zechariah who belonged to¹⁷ the priestly division of Abijah,¹⁸ and he had a wife named Elizabeth,¹⁹ who was a descendant of Aaron.²⁰ They²¹ were both righteous in the sight of God, following²² all the commandments and ordinances of the Lord blamelessly.²³ But they did not have a child, because Elizabeth was barren,²⁴ and they were both very old.²⁵

¹⁵tn Grk "It happened that in the days." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹⁶sn Herod was Herod the Great, who ruled Palestine from 37 B.C. until he died in 4 B.C. He was known for his extensive building projects (including the temple in Jerusalem) and for his cruelty.

¹⁷tn Grk "of"; but the meaning of the preposition ἐκ (ek) is more accurately expressed in contemporary English by the relative clause "who belonged to."

¹⁸sn There were twenty-four divisions of priesthood and the priestly division of Abijah was eighth on the list according to 1 Chr 24:10.

¹⁹tn Grk "and her name was Elizabeth."

²⁰tn Grk "a wife of the daughters of Aaron."

^{sn} It was not unusual for a priest to have a wife from a priestly family (a descendant of Aaron); this was regarded as a special blessing.

²¹tn Grk "And they." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here.

²²tn Grk "walking in" (an idiom for one's lifestyle).

^{sn} The description of Zechariah and Elizabeth as following... blamelessly was not to say that they were sinless, but that they were faithful and pious. Thus a practical righteousness is meant here (Gen 6:8; Deut 28:9).

^{23tn} The predicate adjective has the effect of an adverb here (BDF §243).

^{24sn} Elizabeth was barren. Both Zechariah and Elizabeth are regarded by Luke as righteous in the sight of God, following all the commandments and ordinances of the Lord blamelessly (v. 6). With this language, reminiscent of various passages in the OT, Luke is probably drawing implicit comparisons to the age and barrenness of such famous OT personalities as Abraham and Sarah (see, e.g., Gen 18:9-15), the mother of Samson (Judg 13:2-5), and Hannah, the mother of Samuel (1 Sam 1:1-20). And, as it was in the case of these OT saints, so it is with Elizabeth: After much anguish and seeking the Lord, she too is going to have a son in her barrenness. In that day it was a great reproach to be childless, for children were a sign of God's blessing (cf. Gen 1:28; Lev 20:20-21; Pss 127 and 128; Jer 22:30). As the dawn of salvation draws near, however, God will change this elderly couple's grief into great joy and grant them the one desire time had rendered impossible.

^{25tn} Grk "were both advanced in days" (an idiom for old age).

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

{Birth Announcement of John the Herald/Baptist}

“There arose in the days of Herod king of Judea, a certain priest named Zechariah/Zacharias of the class of priests whose time of service was designated by the name of Abia. And his wife was of the daughters of Aaron, and her name was Elizabeth.

“And, they were righteous {dikaios} both of them, before God, following all the commandments and ordinances of the Lord blamelessly.

“Also they had no child, because Elizabeth was barren, and they were both very old.

The Voice

To understand the life of Jesus, I must first give you some background history, events that occurred when Herod ruled Judea for the Roman Empire. Zacharias was serving as a priest in the temple in Jerusalem those days as his fathers had before him. He was a member of the priestly division of Abijah (a grandson of Aaron who innovated temple practices), and his wife, Elizabeth, was of the priestly lineage of Aaron, Moses' brother. They were good and just people in God's sight, walking with integrity in the Lord's ways and laws. Yet they had this sadness. Due to Elizabeth's infertility, they were childless, and at this time, they were both quite old—well past normal childbearing years.

Literal, almost word-for-word, renderings:

Accurate New Testament

[It] becomes in the days [of] herod king [of] the judea Priest Someone {is} [by] name Zechariah from term {of} abijah and Woman [to] him {is} from the daughters {of} aaron and The Name [of] her {is} elizabeth [They] were but Right Both before the god Going in all the commands and acts (right) [of] the lord Faultless and not was [to] them Child as was The elizabeth Barren and Both Having Advanced in the days [of] them [They] were

American Standard Revised
Analytical-Literal Translation

[There] was in the days of Herod the king of Judea a certain priest by name Zacharias, from [the] division of Abijah, and his wife [was] from the daughters of Aaron, and her name [was] Elizabeth. Now they were both righteous before God, going in [fig., observing] all the commandments and regulations of the Lord blameless. And no child was [born] to them, because Elizabeth was barren, and both were advanced in their days.

Breakthrough Version

It happened in the days of Herod, king of Judea; a certain priest with the name Zacharias, from the Abia priest rotation and a wife he had from the daughters of Aaron, and her name was Elisabeth both were doing what was right directly in front of God, traveling in all the demands and right paths of the Master, faultless people.

	And they did not have a child due to the fact that Elisabeth was infertile and both of them were advanced in years (literally, had walked on in their days).
Charles Thomson NT Concordant Literal Version	.
Context Group Version	There came to be, in the days of Herod, the king of Judea, a certain priest named Zechariah, of the routine of Abiah, and his wife, of the daughters of Aaron, and her name is Elizabeth." Now they were both just in front of God, going in all the precepts and just statutes of the Lord, blameless." And no child was theirs, forasmuch as Elizabeth was barren, and both were advanced in their days."
Disciples' Literal New T.	There was in the days of Herod, king of Judea, a certain priest named Zacharias, from the rotation of Abijah: and he had a woman from the daughters of Aaron, and her name was Elizabeth. And they were both vindicated before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren, and they both were [now] well stricken in years.
	The Birth of John And Jesus
	In the days of Herod ^[f] , king of Judea:
	There Was a Priest Named Zechariah Whose Wife Elizabeth Was Barren
	There was a certain priest— Zechariah by name, from the division of Abijah— and a wife for him from the daughters of Aaron. And her name was Elizabeth. And they were both righteous ones in the sight of God, walking in all the commandments and regulations of the Lord as blameless ^[g] ones. And there was not a child for them, because Elizabeth was barren. And they were both advanced in their days.
	^f Luke 1:5 See Mt 2:1.
	^g Luke 1:6 Or, faultless.
Emphasized Bible	It came to pass, in the days of Herod, king of Judaea, that there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and, her name, was Elizabeth. Now they were both righteous before God, walking in all the commandments and righteous appointments of the Lord, blameless; and they had no child, inasmuch as Elizabeth was barren, and, both, had become, advanced in their days.
English Standard Version Far Above All Translation	.
	In the days of Herod the king of Judaea there was a certain priest by the name of Zacharias, from the division of Abia, whose wife was descended from the daughters of Aaron, and her name was Elizabeth. They were both righteous in the sight of God, walking in all the commandments and statutes of the Lord blamelessly. Now they did not have a child, because Elizabeth was barren, and both were elderly,...
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	{Lk 1:5-25 Jerusalem 6 BC; no parallel.}
	It happened in the days of Herod, the king of Judea, there was a certain priest, Zacharias by name, from the class* of Abijah and he had a wife of the daughters from Aaron and her name was Elisabeth. Now they were both righteous and blameless in God's sight, conducting-themselves in all the commandments and ordinances of the Lord. And there was no child to them, insomuch as Elisabeth was barren, and they were both advanced in their days.
Modern KJV	.
New American Standard B.	Birth of John the Baptist Foretold
	In the days of Herod, king of Judea, there was a priest named Zacharias [i.e. Zechariah], of the division of Abijah [Gr Abia]; and he had a wife from the daughters of Aaron [i.e. of priestly descent], and her name was Elizabeth. They were both

righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. But they had no child, because Elizabeth was barren, and they were both advanced in years [Lit *days*].

New European Version

The conception of John the Baptist

There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the division of Abijah, and he had a wife of the daughters of Aaron and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elisabeth was barren and they both were now well stricken in years.

New King James Version

John's Birth Announced to Zacharias

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elisabeth was barren, and they were both well advanced in years.

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, of the course of Abijah, and his wife of the daughters of Aaron, and her name Elisabeth; and they were both righteous before God, going on in all the commands and righteousnesses of the Lord blameless, and they had no child, because that Elisabeth was barren, and both were advanced in their days.

Third Millennium Bible

Thomas Haweis Translation

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

The gist of this passage:

We learn about Zechariah (Zacharias) and Elizabeth (Elisabeth), who will become the parents of John the Herald.

At this point, Luke ends his introduction, and launches us into the actual historical narrative. In modern literature, these first 4 verses would have been either the preface or the introduction to the book of Luke.

Luke 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taîç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i>]	<i>heroic; transliterated Herod</i>	proper noun; masculine	Strong's #2264
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
It does not appear that this definite article is in all the ancient manuscripts. It appears to be lacking in the Westcott-Hort text.			
basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i>]	<i>leader of the people, prince, commander, lord of the land, king</i>	masculine singular noun; genitive/ablative case	Strong's #935
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced <i>ee-oo-DAH-yah</i>]	<i>he shall be praised; transliterated, Judæa, Juda</i>	proper noun/locative; genitive/ablative case	Strong's #2449

Translation: It came about in the days of Herod, the king of Judæa,...

This would have been Herod of Herod's Temple (there are 4 men called Herod in the New Testament). This is the man who decided to kill all of the young male Jewish children, which would cause Mary and Joseph to leave Judæa.

Luke 1:5a In the days of Herod, king of Judea,...

Before 586 B.C., Judah (the southern kingdom) was independently ruled by Jewish kings, descendants of David. But when Judah was invaded by Nebuchadnezzar II of Babylon, that ended the independence of Israel. The Jewish people were eventually returned to the land—70 years later—but they were no longer an autonomous nation.

At least twice in the Lord's biography, Luke will set the secular historical stage for the events of His life.

There are about 6 different Herod's in history (all related) and as many as 5 of them are found in the Bible. The Herod of v. 5 is the *big dog*, so to speak, known as Herod the Great. The other Herod's are his sons and grandsons.

His life is a fascinating study. He rules over the Jews as a part of the Roman empire, although he is from Edom where his family was forcibly converted to Judaism. This makes Herod a Jew by religion, but he is not accepted as truly Jewish by the Hebrew people.

Edom, if you will recall, is at the southern tip of the Dead Sea, a region founded by Esau, Jacob's twin brother (recall that Jacob was a Jew and Esau was not; and that Esau was often a nicer person than Jacob).

Herod ruled over Palestine between 37–4 B.C., and actually did what he could to try to make things work with the Jews in Judah. He apparently built the Temple of Judea with his own money, where the Jews worshiped, yet they do not appear to give Herod any credit for this.

I have studied a variety of opinions on the Temple, and I have heard, over and over again, that the Temple was built twice: first by Solomon and then by Zerubbabel. I cannot tell you in how many places I have read about these two Temples. But Herod either built or fixed up the 2nd Temple; but it seems like Jewish historians refuse to give him any credit for this.

At the end of his life, Herod apparently suffered from mental problems (it is suggested that his body was riddled with venereal diseases), and the Herod whom most Christians view as a great villain (which he was at the end of his life) is not necessarily representative of Herod's entire life. However, as you may understand, there are things that you can do in your life—sometimes just one volitional choice—and you will be forever defined by that choice. I am not an apologist for Herod the Great; but it is important that you realize that there was more to him what we find in the Word of God.

For instance, we have had presidents in the past who are known for *Tear Down this wall*; one who admitted having lust in his heart, one who said, "Read my lips, no new taxes;" one who said, "The American people have a right to know if their president is a crook, and I am not a crook;" and one who said, "I did not have sex with that woman." For people who lived through those years, you know exactly who these presidents are (you may differ with me on what defined those men as president); but my point is, it can be a single quote, and that quote might be how almost everyone remembers the man. For some of you, those quotes virtually define the way that you remember that particular president—despite the fact that each of those presidents had a myriad of successes and failures, good and bad choices, which they made while in the oval office. The more you know about Richard Nixon, the more you might be angry about him being remembered for saying, "I am not a crook!" He was a very accomplished president, as were the others suggested (again, many of them had failures and successes throughout their lives). It should be obvious that the lives and presidency of these men can be dramatically colored by the quotes or incidents which I have suggested; whereas, the truth about their lives is far more complex.

The same is true of Herod. On the one hand, he will desire to kill Jesus as an infant, believing that this infant will take from Herod his kingdom. As a result of this paranoia, Herod will kill hundreds if not thousands of infants, hoping to protect his kingdom (by that time, he is protecting his kingdom for his sons). What man, outside of a monster, could do such a thing?

However, earlier in his reign, Herod built/rebuilt the Temple for his people the Jews. He did not have to do that. He did not have to commit men and materials and time to such a massive project like that. He could have taken these same resources and made his own palace bigger and better. He could have told the Jewish people, "If you want to improve your Temple, then do it yourselves!" In fact, their opinion of him would like have not been any different.

It might be instructive to know a little about the history of Judæa at this time and how Herod the Great became ruler. Herod was born an Idumæan, which was an Arab group of people who were descendants of Esau, living in Edom, south of Judæa. However, not too long before Herod was born, the Hasmonæans, the nationalist party of the Jews, had conquered Idumæa and they made them all Jews—the males were circumcised, they were to follow Jewish customs and laws. So, Herod was brought up by religion a Jew. However, he was also the son of one of the smartest and wealthiest Idumæans, Antipater II. But, genetically speaking, Herod was descended from the wrong brother. Since he was descended from Esau, racially Herod was an Arab; had he been descended from

Esau's twin brother Jacob, then Herod would have been Jewish by religion and by blood. Consequently, Herod would grow up conflicted; just as the Jews would have been conflicted about this group of Arabs.

Around 48 B.C., Julius Cæsar finds himself in Egypt, with too small an army, in somewhat of a jam. Herod, at 26 years old, raises an army and gets Cæsar and his small army safely out of Egypt, getting him out of this jam. Initially, it seemed like a smart move to be the friend of Julius Cæsar.

There continued to be civil unrest in the Rome (Cæsar was assassinated in 44 B.C.); while there was also civil unrest in Palestine. It appears that the family of Herod was in opposition to the Hasmonæans. Since Herod backing Cæsar did not work out well (given that Cæsar was assassinated), Herod financially backed Cassius, who allied himself with Brutus, and they fought against Octavius the grand nephew of Julius Cæsar (he adopted Octavius as his son), and Mark Anthony. Again, Herod had backed the wrong man. Roman leadership would fall to Octavius and Mark Anthony and not to Cassius or Brutus.

Despite backing the wrong man, Herod went boldly to Rome and spoke directly to Octavius, and said that he was a friend of Cassius and also a friend to the Roman empire; and he hoped to continue this friendship. Mark Anthony actually knew Herod as a youth and liked him. So Herod returned to Palestine, having solidified a friendship with Octavius and renewed his friendship with Mark Anthony. As a result, Herod again was a friend of the Roman empire (which was very important to his continued rulership of Palestine).

When Herod's returned to Palestine, another revolt broke out with the Hasmonæans, and Herod tried to fix this by marrying the last Hasmonæan woman, Mariamne. Herod is said to have made two great mistakes at this time: (1) he married Mariamne and (2) he fell in love with her. She apparently did not feel the same way, and she betrayed him.

You have no doubt heard of Mark Anthony and Cleopatra, but Herod was in that mix as well. Anthony gave some of Herod's land to Cleopatra, Herod balked, and he got some of his land back. Furthermore, when Cleopatra tried to seduce Herod, he turned her down and she apparently hated him for it.

In case you do any independent reading on Herod, there is another Cleopatra in his life; different from the Queen of Egypt previously mentioned.

Anyway, soon after Cleopatra decided that she hated Herod, Octavius and Mark Anthony were at war with each other, and again, Herod backed the wrong horse. He helped Anthony raise money for his defense, but Octavius defeated Anthony and Cleopatra.

Again, Herod goes to Rome; he speaks directly to Octavius, and tells him exactly what he did. Octavius respected his honesty and his pledge of loyalty; and allowed Herod to continue as king over the Jews. In fact, Octavius is said to have two great friends in the world at this time: Agrippa, who handled all of the administration, and Herod.

Over and over again, Herod fought to maintain control over his kingdom in Palestine; and he managed to continue in this position, despite all of the unrest around him and despite backing the wrong man over and over again.

What made Herod quite valuable to Rome is, he established law and order throughout most of his land, despite the opposition of the Jews (they hated him because he was an Arab by race).

Not long before Jesus was born, Herod established peace and safety in the Galilean area, removing the bandits which plagued that area. As a result, Jesus was raised in an area where there was relative peace and safety—which apparently continued throughout His life—despite the great turmoil in the world. In the narratives of the gospels, Jesus moves about the land in relative safety, apart from the animosity of the Jewish religious class.

R. B. Thieme, Jr., based upon his extensive knowledge of ancient history, described some aspects of Herod's reign like this: *Herod never had a statue or a picture made and never had his face on coins,*

so there is no way of knowing what he looked like from the usual archaeological sources, simply for this reason: Herod knew that he would offend the Jews if an image was set up. He always catered to the Jews, to the nationalist party, and never did he allow his image to be on a coin or a statute to be put up, so our only descriptions come from people of the ancient world. He was tall, very handsome, athletic with a very strong body. He had great charm of address and he was one of the greatest conversationalists of the ancient world. He was a famous hunter and horseman and a championship wrestler. Being of Arab stock he had black hair and a golden skin, with brown eyes, a moulded nose and small ears. He was never worth less than \$50,000,000, except when he went bankrupt twice. He went bankrupt once feeding the Jews in a time of economic decline. He spent his whole fortune feeding the Jews by buying grain in Egypt, and they repaid him very shortly thereafter by revolting against him. This all goes to show that the monster Herod that we know wasn't the monster in his early life.¹⁸

Most of us know the famous names of Julius Cæsar, Cassius, Brutus, Octavius, Mark Antony, and Cleopatra (especially if you have read Shakespear). Fewer people realize that Herod was right there in the midst of all of them, just as famous and probably far more consequential than some on that list. It is very likely that his refusal to put his visage on everything—in deference to the faith of the Jews—which kept him below the radar, historically speaking.

The actual history of these men is far more complex than the summaries provided below.

The Herods of Scripture

1. Herod the Great was famous for his many building projects, including that of the Jewish Temple (it appears that he restored and greatly improved upon the second Temple, which had been originally built by Zerubbabel, who was the Achaemenid-appointed governor over Judæa). Herod was also famous for his attempt to kill his rival king, the Messiah of Jerusalem, by killing all of the male children born at the time that Jesus was born (Matt. 2).
2. Herod II, also called Herod Philip I, was married to Herodias, who later divorced Herod II and married Herod Antipas, Herod II's half brother. John the baptizer condemned that was wrong (Matt. 14:3–4).
 - 1) Herod the Great executed his 2 sons by his Hasmonean wife Mariamne, which left Herodias an orphaned minor. Herod then engaged her to Herod II, her half-uncle.
 - 2) The union of Herod II and Herodias produced a daughter, Salome.
 - 3) At one time, Herod II was considered to be the natural heir to Herod the Great. However, he lived as a private citizen in Rome with Herodias, and thus survived Herod the Great's deathbed purges.
3. One of Herod's sons is Herod Antipas (or Antipater), who was also known as Herod the tetrarch (Matthew 14:1; Luke 3:1). Tetrarch means that he governed a fourth part of the kingdom.
 - 1) He reigned over Galilee and Perea.
 - 2) He ruled over this area 4 B.C.–39 A.D., throughout nearly the entire human life of Jesus.
 - 3) Herod Antipas reluctantly executed John the baptizer (Matt. 14:1–12).
 - 4) Because Jesus was from Galilee, during His trials, He was sent to Herod Antipas, when Pilate was trying to extricate himself from making a decision regarding Jesus. Luke 23:1–12
4. Herod Archelaus (23 B.C.–18 A.D.) was ruler over Samaria, Judea, and Idumea (or, Edom) between 4 B.C. and 6 A.D.
 - 1) Mary and Joseph temporarily moved to Egypt to escape Herod the Great's attacks upon the newborn males in his realm. When Herod died, they returned from Egypt, but moved

¹⁸ This came from the Matthew series that R. B. Thieme, Jr. taught, as did most of the material on Herod. From R. B. Thieme, Jr., Matthew, MP3 CD (Houston: R. B. Thieme, Jr., Bible Ministries, 1965), 438-005.

The Herods of Scripture

- up to the Galilee area rather than to Judæa, having been warned in a dream about Herod Archelaus reigning in his father's stead. Matt. 2:19–23
- 2) He was given the title *Ethnarch* from Cæsar, which means that he was a non-king who ruled over an ethnic group (this would have limited his authority; apparently, he could not have people executed).
 - 3) He was deposed from his reign in A.D. 6, as a result of the Jewish people petitioning Cæsar Augustus for his removal. There was a great deal of animosity between the Jews and Herod Archelaus, which went both ways (near the end of his reign, Archelaus killed 3000 people at the Temple).
 - 4) There were 16 or 17 Roman administrators (governors) who followed Herod Archelaus until the destruction of Jerusalem in A.D. 70.
 - 5) Herod Archelaus, although not officially recognized as governor of Judæa, Samaria and Idumea, his 10 year reign was among the top 3 reigns with regards to length of time over a period of 135 years.
 - 6) Pontius Pilate was the Roman prefect in Judæa between 26–36 A.D.
5. Philip the Tetrarch, also called Herod Philip II, was the son of Herod the Great and Cleopatra of Jerusalem. He ruled over the northeastern portion of his father's kingdom from 4 B.C. until he died in A.D. 34.
- 1) His kingdom included Iturea and Trachonitis; and possibly Gaulanitis and Paneas.
 - 2) Philip is not mentioned in Scripture, as his kingdom is just east of Galilee.
 - 3) On the other hand, his wife (and niece), Salome, is.
 - 4) There seems to be some disagreement in this regard, and [Wikipedia](#) suggests that there may be some historic confusion here, as Philip would have been nearly 40 years older than Salome (I don't know that would really be a problem).
 - 5) Salome had asked her father (Herod Antipas) for the head of John the baptizer. Matt. 14:1–11 (she is simply called the daughter of Herodias in this passage, as Philip was not her actual father).
6. *Herod Agrippa I was the grandson of Herod the Great (Acts 12). It was he who persecuted the church in Jerusalem and had the apostle James, the brother of John and son of Zebedee, put to death by the sword. By the hand of Herod Agrippa I, James became the first apostle to be martyred. Two of Agrippa I's daughters were Bernice and Drusilla, mentioned in Acts 24 and Acts 25.*
7. *Agrippa's son, Herod Agrippa II, was instrumental in saving Paul from being tried and imprisoned in Jerusalem by the Jews who hated his testimony of Jesus as the Messiah. King Agrippa, out of consideration for Paul being a Roman citizen, allowed Paul to defend himself, thereby giving Paul the opportunity to preach the gospel to all who were assembled (Acts 25–26). Agrippa II was the last of the line of Herods. After him, the family fell out of favor with Rome.*

When we come across these men later on in Scripture, I will provide the background for them. But this is quite fascinating, as this is a period of nearly 200 years where the descendants of Esau ruled over the descendants of Jacob.

Quotations taken from [Got Questions?](#); accessed April 12, 2019.

Additional references:

[Wikipedia](#); [Wikipedia](#); [Wikipedia](#); [Wikipedia](#); [Reasonable Theology. Org](#); [Bible Study.org](#);

All of these accessed April 12, 2019

Kingdoms of the Herods (a map); from Bible Study.org; accessed April 12, 2019.

Like any map, we have an imprecise knowledge of history; and boundaries of countries and regions were often in flux.

The area within the black lines would be that ruled over by Herod the Great between 37–4 B.C.

Herod’s sons ruled over the same area, which was divided up between them. However, their power was always subject to Roman Senate confirmation and Roman review. As you have read earlier, Herod Archelaus failed as a ruler over Judæa, but then, so did many others who followed him. The Hebrew people rejected the rule of an Idumæan and of anyone representing the Roman empire; and even of their own Messiah.



Chapter Outline
Charts, Graphics and Short Doctrines

Luke begins his narrative of the Lord’s life at the end of the reign of Herod the Great.

Luke 1:5a *In the days of Herod, king of Judea,...*

This helps us to put a time on these events. Herod the Great played a significant role during the time that Jesus was born. Also, Herod died in 4 B.C. (according to most sources; although some say later); so we know that these events of Luke 1–2 take place before 4 B.C.

Luke 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God	masculine singular noun; nominative case	Strong’s #2409
tīs (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; adjective	Strong’s #5100

Luke 1:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
onoma (ὄνομα, ὅτος, τό) [pronounced OHN-oh-maw]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; nominative case; transliterated from the Hebrew	Strong's #2197
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
ephêmeria (ἐφημερία) [pronounced eternity future-ay-mer-EE-ah]	<i>a division [of priests]; a service [limited to a stated series of days]; the class or course [itself of priests who for a week at a time performed the duties of the priestly office]; a rotation or class [of the Jewish priests service at the Temple, as distributed by families]</i>	feminine singular noun; genitive/ablative case	Strong's #2183
Abia (Αβία) [pronounced ab-ee-AH]	<i>my father is Jah (Jehovah); transliterated, Abijah</i>	indeclinable proper noun/masculine	Strong's #7

Translation:...[that there was a married couple:] a certain priest, [whose] name [was] Zacharias, from the [priestly] division of Abijah,...

Throughout the gospels, there is a lot of negative information about the priests, scribes and other religious types in Judah. However, not all of them were corrupt. Zacharias was a priest, from the clan of Abijah.

Luke 1:5a-b In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah.

The priesthood of Israel was very well-defined in the books of Exodus and Numbers and the animal sacrifices which they oversaw are described in the book of Leviticus. However, it is good to have some fundamental understanding of the Jewish priesthood.

The concept of what a priest is has been thoroughly distorted—particularly by one particular branch of Christianity—so we need to touch upon the idea of what a priest in the Jewish era was:

The Old Testament Priesthood

- Jacob had 12 sons, and one of them was Levi. Levi became the *spiritual* branch of the Jews. The Levites did not own land, as they were only in the world, but not of the world.
- The Levites were involved with all the spiritual activities of the Jews.
- Moses and Aaron (his brother) were both Levites. Aaron became the first High Priest and only those in his genealogical line were considered priests. Therefore, the common name, the Levitical Priesthood is somewhat of a misnomer; it should really be called the Aaronic Priesthood. All priests were Levites but

The Old Testament Priesthood

- not all Levites were priests. However, since the priests are descendants of Levi, it is called the Levitical Priesthood, even in the Bible (Heb. 7:11).
4. Priests were in charge of the spiritual services first at the Tabernacle (a semi-permanent tent) and later at the Temple—a permanent edifice marking Israel's *permanent* control over the land of Palestine and, ideally speaking, indicating their submission to God in the land.
 5. Their church service, so to speak, was quite a bit different than ours. Jews would bring their prize animals to the priests, and these animals would be slaughtered on the altar, blood spurting out in all directions. After a typical service, there would be blood everywhere—on the altar, all over the ground, all over the priest's clothing.
 6. One man would be High Priest, who would be over all the other priests. **For every high priest taken from men is appointed in service to God for the people, to offer both gifts and sacrifices for sins** (Heb. 5:1).
 7. The meat of the sacrificed animals was eaten by the people and by the priests, as this symbolized faith in the sacrifice and in the Revealed God.
 8. This priesthood was perpetuated by birth. There were no celibate priests in the Old Testament. Priests married, had children, and their male children were priests. The idea of some sort of specialized priesthood as being a bunch of guys who wear funny clothes and don't have sex is not anywhere close to a Biblical concept (except for, the High Priest did have a uniform).
 9. Old Testament priests were unable to forgive sins. The blood of the animal sacrifices covered the sins of Old Testament saints, but did not provide them with absolute forgiveness. **If, then, perfection [a complete cleansing from sin] came through the Levitical priesthood (for under it the people received the Law), what further need was there for another Priest [that is, Jesus] to arise in the order of Melchizedek, and not to be described as being in the order of Aaron? (Heb. 7:11). Now every priest stands day after day ministering and offering time after time the same sacrifices, which can never take away sins (Heb. 10:11).**
 10. The primary function of a priest was to represent man before God. In this way, the priest was a type of Christ. The High Priest in particular was an Old Testament picture of Jesus Christ.
 - a. The High Priest was the chief priest, and he went into the Holy of Holies once a year and sprinkled blood on the mercy seat, which was over the Ark of the Covenant. The Ark of the Covenant represented Jesus Christ, as did the High Priest. The blood sprinkled on the mercy seat was representative of Jesus' spiritual death for our sins.
 - b. **For every high priest is appointed to offer gifts and sacrifices; therefore it was necessary for this priest also to have something to offer. Now if He were on earth, He wouldn't be a priest, since there are those offering the gifts prescribed by the law. These [the priesthood and the animal sacrifices] serve as a copy and shadow of the heavenly things [that is, they are types], as Moses was warned when he was about to complete the tabernacle, he was instructed by God, saying, "See that you make everything according to the pattern [= typos (type)] that was shown you on the mountain."** (Heb. 8:3–5).
 - c. We get our technical term *type* (*typology*) from the Greek word *tupos* (τύπος) [pronounced *TOO-poss*], which means, *an archetype serving as a model, type, pattern, model* (among other things).
 11. The priest stood before God with the animal sacrifice of the sinner and asked for the blood of the animal to cover the sinner. Jesus Christ stands before God with His blood (i.e., His spiritual death) to cover our sins. **Therefore He [Jesus Christ] had to be like His brothers in every way, so that He could become a merciful and faithful High Priest in service to God, to make propitiation [= the act of placating or appeasing God; the act of conciliating ourselves to God] for the sins of the people (Heb. 2:17). Therefore since we have a great High Priest who has passed through the heavens—Jesus the Son of God—let us hold fast to the confession [of our faith] (Heb. 4:14).**
 12. Believers today (in the Church Age) are called *priests*, as we are now able to represent ourselves before God, as our Intermediary, Jesus Christ, has paid for our sins in full. **But you [believers in the Church Age, to whom Peter addressed his letter] are a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light (1Peter 2:9; Ex. 19:5b–6a; emphasis mine).**
 - a. In this verse, Peter is drawing parallels between believers of the Church Age and believers of the

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Age of Israel. Peter calls Church Age believers *a chosen race, a royal priesthood and a holy nation*.

- b. He is teaching that, in this dispensation, *all believers* (including female believers) are priests; and we all represent ourselves directly to God because we are *in Christ* (one of the most important phrases found in the epistles (this phrase is found 93 times in the NT; and 89 times in the Pauline epistles).
 - c. Similarly, believers in the Church Age are *a chosen race and a holy nation*.
13. Therefore, all remaining *priestly functions* are done by believers in the Church Age; and not by people who have some special office of priesthood. You are a priest; and I am a priest. When I want to go to God, I go to Him directly, on all matters. The same is true for you.
 14. There is no such thing as a specialized priesthood today or an intermediary priesthood (someone you go to who has a special *in* with God). No one has an *in* with God. Now, if you want to gather with like-minded believers and pray together for something, that is great. But don't think that you can depend upon someone else to get through to God when you can't. If you are in fellowship, then God is listening. If you are not in fellowship, don't ask someone else to pray for you; just get back into fellowship (1John 1:9) and pray directly to God.
 15. Today, in the Church Age, there is no such thing as priests, nuns or monks as legitimate positions in the modern church. Those *specialized offices* do not exist in the Church Age. They are found nowhere in the Bible and there is no similar office defined in Scripture. In fact, most of the time, those offices are quite unnatural, due to their celibacy vows. As a result, over the years, some of them have done some very bad stuff.

As an addendum, because the Aaronic priesthood was a matter of biological lineage, Jesus Christ is called, on several occasions, **a priest after the order of Melchizedek**. This is because Melchizedek was chosen by God to be a priest; and this was not a matter of birthright (those descended from Aaron have a birthright claim to the priesthood; Jesus was not descended from Aaron). Jesus, instead, was descended from Judah, the ruling tribe. Therefore, Jesus was not a priest after the pattern of Aaron but after the order of Melchizedek.

Jesus has entered there [into the Holy of Holies] on our behalf as a forerunner, because He has become a "high priest forever in the order of Melchizedek." For this Melchizedek--King of Salem, priest of the Most High God, who met Abraham and blessed him as he returned from defeating the kings, and **Abraham gave him a tenth of everything; first, his name means "king of righteousness," then also, "king of Salem," meaning "king of peace"; without father, mother, or genealogy, having neither beginning of days nor end of life, but resembling the Son of God--remains a priest forever** (Heb. 6:20–7:3; Psalm 110:4 Gen. 14:18b, 20b). See also Heb. 7:1–17

Now, quite obviously, Melchizedek did have a mother and father and a genealogy, but these things are not recorded in Holy Writ, making him a better *type* of Christ. The key to the Levitical priesthood was their genetic link to Aaron. Since Jesus lacked this link, He was considered **a Priest after the order of Melchizedek**.

The weakness of the Levitical Priesthood is, these priests were unable to truly forgive sins, as they were just as human as those for whom they offered up animal sacrifices. Jesus is both our High Priest and our sufficient sacrifice. **So Jesus has also become the guarantee of a better covenant. Now many have become Levitical priests, since they are prevented by death from remaining in office. But because He remains forever, He holds His priesthood permanently. Therefore He is always able to save those who come to God through Him, since He always lives to intercede for them. For this is the kind of high priest we need: holy, innocent, undefiled, separated from sinners, and exalted above the heavens. He doesn't need to offer sacrifices every day, as high priests do--first for their own sins, then for those of the people. He did this once for all when He offered Himself. For the law appoints as high priests men who are weak, but the promise of the oath, which came after the law, appoints a Son, who has been perfected forever** (Heb. 7:22–28).

In the New Testament, every believer is a priest and may represent himself directly to God. We do not go to a special priest, no matter where he is or what kinds of clothes he wears, no matter what your religious dogma

teaches. Jesus has purchased us with His blood, giving us direct access to God. Jesus is now our true intermediary. When you want forgiveness for whatever sin or sins you have committed, you go directly and immediately to God, and you name those sins aloud or silently *directly to God*. God will forgive you of those sins and then He will cleanse you of all unrighteousness (1John 1:9). As a result, you will be fit for service again.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 1:5a-b In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah.

There are two basic forms of the name *Zechariah*: the Hebrew form is *Zechariah*, and this is what we find in most Bibles. However, there is no *h* in the Greek, not in the middle or at the end of a word, as we find in the English (or, as is found in the Hebrew). Because there is no actual letter *h* in the Greek, the Hebrew name *Zechariah* is transliterated into the Greek with *Zacharias*. So, if you have a Bible translation based upon the Greek, where they do not try to synch up Old Testament and New Testament names, you will have the name *Zacharias* instead. They are the same name and they refer to the same person in this passage.

Interestingly enough, even though there are several *Abijah*'s in the Bible, but only one of them can be identified with Zacharias's priestly line—he is mentioned but one time in 1Chron. 24:10. We only have two or three important lines in the priesthood which produce the high priest; the Abijah line does not appear to be among those lines (although, if memory serves, there are many priests with that particular name).

King David recognized 24 families of priests, one of them being the family of Abijah (1Chron. 24:6, 10). If this many families stretch back to the time of David, there were many who were descended from the priest line by the time of the Incarnation (Jesus Christ coming into this world). Zechariah was one such man.

As an aside, the Jews were overrun, thoroughly defeated, and taken out of the Land of Promise into captivity on two occasions: the northern kingdom in 721 B.C. and the southern kingdom in 586 B.C. The Babylonians removed most of the Jews from out of Palestine in 586 B.C., but, the Persians, who soon thereafter defeated the Babylonians, allowed the Jews to return to this land. Zechariah's family did not return immediately. However, Zechariah was still able to know his own ancestry and track this back at least 1000 years (or, at the very least, his family recognized what division of the priesthood they were descended from).

These details may or may not be interesting to you, but they indicate the precision and detail of Luke's historical narrative. They also suggest outstanding historical records were kept by the Jewish people, whether living in their land or not.

Luke 1:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 1:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced <i>tohn</i>]	<i>of the; from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
thugatêr (θυγάτηρ) [pronounced <i>thoo-GAT-air</i>]	<i>a daughter; a female descendant; a female child</i>	feminine plural noun; genitive/ablative case	Strong's #2364
Aaron (Α'αρών) [pronounced <i>ah-ar-OHN</i>]	<i>light-bringer; transliterated from the Hebrew, Aaron</i>	proper noun/masculine	Strong's #2

Translation: ...and his wife, from the daughters of Aaron,...

Aaron is a Levite (as was his brother Moses); and from Aaron is descended the priestly class. There were also daughters in this line.

Luke 1:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα,τος,τό) [pronounced <i>OHN-oh-mental attitude</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
Elisabeth (Ε'λισάβετ) [pronounced <i>el-ee-SAB-et</i>]	<i>oath of God; transliterated, Elisabeth</i>	proper noun/feminine	Strong's #1665

Translation: ...and her name [was] Elisabeth.

This particular woman's name is Elisabeth. Her name means *oath of God*.

Luke 1:5 It came about in the days of Herod, the king of Judæa, [that there was a married couple:] a certain priest, [whose] name [was] Zacharias, from the [priestly] division of Abijah, and his wife, from the daughters of Aaron, and her name [was] Elisabeth.

Zechariah and Elizabeth, husband and wife, were both descended from Aaron. The text here indicates that the Jews kept very accurate birth records, even during the time that they were exiled (the family of Abijah did not immediately return from the Babylonian/Persian captivity¹⁹—Ezra 2:36–39 Neh. 7:39–42 12:1).

So, there is no misunderstanding, Zechariah is a priest—he is a legitimate priest; and he has a wife. Both he and his wife would have been descended from Aaron. He could not have been a priest if he was not the result of conception between a male priest and that man's wife. There was no such thing as a celibate priesthood in Israel. They would be celibate before marriage, but priests searched out their right woman, they married, and they had children, if God so blessed them.

There are two common spellings for *Zechariah*. Similarly, *Elisabeth* is the Greek transliteration of *Elizabeth*. I will use these pairs of names interchangeably.

Both Zacharias and Elisabeth were ultimately descended from Aaron, which was the priestly line. Zacharias is further identified as coming from a particular line of Aaron, the line of Abijah.

We have just studied the Old Testament priesthood; and we found that there is no such thing as some exclusive, specialized priesthood in this age. Every person in the Church Age who believes in Jesus is a priest.

The early narrative in Luke begins to focus on Zechariah and Elizabeth—they are both Levites descended from Aaron. The preface has been completed and the historic stage set.

Luke 1:5 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth.

Herod, king of Judæa, is known in history as Herod the Great. As we have studied, he is as important to the history of this region as Julius Cæsar, Mark Anthony and Cleopatra, each of whom had a peripheral relationship with the Jews in Palestine.

Our focus for much of this chapter is going to be upon two Aaronic Levites who are married: Zechariah (also, Zacharias); and Elizabeth (also, Elisabeth). They are both descended from Aaron (Aaron was descended from Levi, who was a son of Jacob, the son of Isaac, the son of Abraham).

Luke 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
δικαίος (δίκαιος, αἰά, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; nominative case	Strong's #1342

¹⁹ Nebuchadnezzar II of Babylon defeated the Hebrew people and they were removed from their land. The Persians later defeated Babylon and allowed the Hebrew people to return.

Luke 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-os</i>]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297
enantion (ἐναντίον) [pronounced <i>en-an-TEE-on</i>]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition	Strong's #1726
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>teh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: They were both righteous before God,...

Both Zacharias and Elisabeth are righteous before God, meaning that they have believed in the Revealed God. These are believers.

Righteousness is a state imputed to believers in both the Old and New Testaments, which comes by faith in Jehovah Elohim, the Revealed Member of the Godhead (Christ Jesus in our age). Recall Gen. 15:6: [Abram believed the Y^ehowah, and He \[God\] credited it to him as righteousness](#). This is a legal declaration. Abram's faith in Jehovah Elohim was credited to him as righteousness. This does not mean that Zechariah and Elisabeth do not sin; but it means that they are declared righteous before God, and, therefore, they have eternal life. They are not righteous because they do the right sort of things every day, but because God imputed righteous to them because of their faith.

Luke 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	masculine plural, present [deponent] middle participle; nominative case	Strong's #4198
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasais (πάσαις) [pronounced <i>pah-saiç</i>]	<i>to all; in all; by means of all</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #3956

Luke 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taîs</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
entolai (ἐντολαί) [pronounced <i>en-tol-î</i>]	<i>orders, commands, charges, precepts, injunctions; those things which are prescribed to one by reason of his office; commandments</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1785
kaí (καί) [pronounced <i>kî</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dikaiômata (δικαίωματα) [pronounced <i>dik-AH-yo-maht-ah</i>]	<i>statutes, decisions, judgments, justifications, judicial verdicts, (established) ordinances, righteousnesses, righteous deeds</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1345
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
amemptos (ἄμεμπτος) [pronounced <i>AM-emp-tos</i>]	<i>blameless, irreproachable, faultless; deserving no censure, free from fault or defect</i>	masculine plural adjective; nominative case	Strong's #273

Translation: ...walking in all the commandments and statutes of the Lord, blameless.

They obeyed the commandments and statutes as found in Scriptures. This does not mean that they followed all of the manmade laws of the pharisees, but that they followed the Old Testament Scriptures, which provided a Christology (a way to understand the Messiah through rituals) and laws of divine establishment.

Luke 1:6b ...walking blamelessly in all the commandments and statutes of the Lord.

Old Testament and New Testament spirituality are different. In all dispensations, we are saved by faith in the Revealed Member of the Trinity, Whom we know as Jesus Christ (this is how God reveals Himself to us). In the Old Testament, He was known as *Y^ehowah*. (a personal name which could be applied to any Member of the Godhead). Salvation is free to us; but it came as a result of the greatest cost to our Lord. In all dispensations, there is a period of life after salvation during which we live on this earth as believers in Jesus Christ. God does not take us out of this life immediately after believing in Jesus Christ (apart from the exception of deathbed conversions). Therefore, there must be some particular prescribed lifestyle or some protocol by which we must live. During the Jewish Age (this portion of the book of Luke takes place in the Jewish Age), this was the Law, here, called the commandments and statutes of the Lord. Both Zechariah and Elizabeth followed what the Law prescribed for them to do. Walking *blamelessly* does not mean that they lived without sin in their lives; nor does

this mean that neither person ever violated the Law. The Law provided actions which they must take when they sin, and Zechariah and his wife Elizabeth followed all of the necessary provisions of the Law.

Luke 1:6 **They were both righteous before God, walking in all the commandments and statutes of the Lord, blameless.**

Luke 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singlar, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
τεκνον (τέκνον) [pronounced <i>TEK-non</i>]	<i>child, daughter, son</i>	neuter singular noun; nominative case	Strong's #5043

Translation: But they did not [have] a child,...

This is an interesting theme found several times among Old Testament saints. There is a husband and wife who both believers; they have a place in the plan of God. However, they are unable to bear children, for whatever reason (Abraham and Sarah; Isaac and Rebecca).

These are wonderful people; and no doubt, some of their friends and associates figured that their relationship with God just was not right because God had not blessed them with a child.

Luke 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθότι (καθότι) [pronounced <i>kath-OT-ee</i>]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singlar, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 1:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Elisabeth (Εἰσαβέτ) [pronounced el-ee-SAB-et]	<i>oath of God; transliterated, Elisabeth</i>	proper noun/feminine	Strong's #1665
steiros (στείρος) [pronounced STI-ros]	<i>barren; of a woman who does not conceive ; sterile, hard, stiff, unnatural [of men and animals]</i>	feminine singular noun/adjective	Strong's #4723

Translation: ...because Elisabeth was barren;...

The problem appears to be with Elisabeth. That appears to be the statement being made here. However, God can overrule barrenness.

Luke 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
amphoterós (ἀμφότερος) [pronounced am-FOT-er-os]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297
probainô (προβαίνω) [pronounced prob-AH-ee-no]	<i>to walk forward, to go forwards, go on; that is, to advance (literally or in years); to be of a great age, to go farther (on), to be well stricken</i>	masculine plural, perfect active participle; nominative case	Strong's #4260
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

Luke 1:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: ...and they were both advancing in years.

Even though this literally says that they were walking ahead in the days, this really means that they were growing older. We were at a point that, they were also too old to have children.

Luke 1:7 But they did not [have] a child, because Elisabeth was barren; and they were both advancing in years.

Just as with Abram and Sarai, 2000 years previous, Elizabeth was barren and they were both old. Because of this, neither one expected a child. They had simply come to the understanding—perhaps when they entered into their 50's—that this was a blessing that God would withhold from them.

Had Elizabeth gone through menopause? I would guess not (although God is able to do whatever). The Bible calls Elizabeth barren, which suggests that there is some sort of physical anomaly making it difficult or impossible for her to have children.

Luke 1:5–7 In the days of Herod, king of Judæa, there was a married couple: Zacharias, a certain priest of the Abijah division and his wife, Elisabeth, who was from the daughters of Aaron. Both of them were righteous before God, walking in His commandments and statutes, without blame. However, they did not have any children because Elisabeth was barren, and they were advancing in age.

An angel appears to Zechariah

And it is in the execution of priestly duties, him, in the order of the performance [of duties as a priest] of him before the God, according to custom of the priesthood, he determines by lot of the burning of incense, having entered into the Temple of the Lord. And all the multitude were, of the people, praying outside in the hour of the incense.

Luke
1:8–10

And [this] happens during the execution of his priestly duties, during the fixed time of his performance [of his priestly duties] before the God, he determined by lot the [responsibility of] the burning of the incense, having entered into the Temple of the Lord. Meanwhile [lit., and], the entire multitude of the people were praying outside during the hour of the incense [burning].

This is what happened when Zacharias was performing his priestly duties at the proper time before God. It was determined by lot that he enter into the Lord's Temple and offer up the incense at that time. At this same time, the entire multitude of people were praying outside of the Temple during the hour that the incense was burned.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it is in the execution of priestly duties, him, in the order of the performance [of duties as a priest] of him before the God, according to custom of the priesthood, he determines by lot of the burning of incense, having entered into the Temple of the Lord. And all the multitude were, of the people, praying outside in the hour of the incense.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And it came to pass, when he executed the priestly function in the order of his course before God, According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	And as he was exercising his priestly function in the order of his service before God, In the tradition of the priesthood, it befell him to offer incense, and he entered The Temple of THE LORD JEHOVAH. And all the crowds of the people were praying outside at the time of incense.
James Murdock's Syriac NT	And it occurred, that as he performed the priestly functions in the order of his ministration before the Lord, according to the usage of the priesthood, it fell to him to offer the incense. And he went into the temple of the Lord, and the whole multitude of the people were praying without, at the time of incense.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	And it happened, while he was ministering in the order of his ministry before God, According to the custom of the priesthood, his turn came to burn incense; so he entered the temple of the Lord. And all the congregation of the people prayed outside, at the time of incense.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now it came about that in his turn he was acting as priest before God, And as was the way of the priests, he had to go into the Temple to see to the burning of perfumes. And all the people were offering prayers outside, at the time of the burning of perfumes.
Bible in Worldwide English	Zechariah was doing his work one day as a priest to God. It was time for his group to do the work in the temple. The priests had a certain way of dividing their work. This day it was Zechariahs turn to go into the temple of the Lord and burn the incense <FI>that smells sweet when it is burned<Fi>. All the people were talking to God outside the temple at this time.
Easy English	One day, Zechariah's group was working at the Great House of God. And Zechariah had a special job to do. The priests chose one of their group to go into a special room inside the Great House of God. Zechariah's job was to burn incense there. They did a special thing to know who would go into the room. It was something like a game that we play. But it was serious and important. While Zechariah was burning incense, many men were outside the special room. They were praying to God.

The Jews made incense from special sticky liquid that they got from certain kinds of trees. It makes a sweet smell when it burns. They used it in the Great House of God. They burnt incense in God's house while they prayed. God had said in his rules that they should do this.

Easy-to-Read Version–2001	Zechariah was serving as a priest before God for his group. It was his group's time to serve. The priests always chose one priest to offer the incense. Zechariah was chosen to do this. So Zechariah went into the temple of the Lord (God) to offer the incense. There were many, many people outside. They were praying at the time the incense was offered.
Easy-to-Read Version–2006	Zechariah was serving as a priest before God for his group. It was his group's time to serve. The priests always chose one priest to offer the incense, and Zechariah was the one chosen this time. So he went into the Temple of the Lord to offer the incense. There was a large crowd outside praying at the time the incense was offered.
God's Word™	Zechariah was on duty with his division of priests. As he served in God's presence, he was chosen by priestly custom to go into the Lord's temple to burn incense. All the people were praying outside while he was burning incense.
Good News Bible (TEV)	One day Zechariah was doing his work as a priest in the Temple, taking his turn in the daily service. According to the custom followed by the priests, he was chosen by lot to burn incense on the altar. So he went into the Temple of the Lord, while the crowd of people outside prayed during the hour when the incense was burned.
The Message	It so happened that as Zachariah was carrying out his priestly duties before God, working the shift assigned to his regiment, it came his one turn in life to enter the sanctuary of God and burn incense. The congregation was gathered and praying outside the Temple at the hour of the incense offering.
Names of God Bible NIRV	. One day Zechariah's group was on duty. He was serving as a priest in God's temple. He happened to be chosen, in the usual way, to go into the temple of the Lord. There he was supposed to burn incense. The time came for this to be done. All who had gathered to worship were praying outside.
New Simplified Bible	He faithfully executed the priest's duties before God. The custom was to draw lots to see who served in the temple. It was his turn to enter into the temple of God and burn incense. The whole crowd of people prayed outside at the hour of incense.
The Spoken English NT	Once [Lit. "And it happened while." This is a very long sentence, which I've recast as a number of shorter ones for readability.], Zechariah was doing his priestly service—it was his division's turn to serve before God. In line with the usual priestly procedure, he was chosen by lottery to go into the Temple of the Sovereign One and offer incense. And the whole crowd of people was outside praying at the hour of incense burning.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. One day Zechariah's group of priests were on duty, and he was serving God as a priest. According to the custom of the priests, he had been chosen to go into the Lord's temple that day and to burn incense, while the people stood outside praying.
The Living Bible	One day as Zacharias was going about his work in the Temple—for his division was on duty that week—the honor fell to him by lot [Probably by throwing dice or something similar—"drawing straws" would be a modern equivalent.] to enter the inner sanctuary and burn incense before the Lord. Meanwhile, a great crowd stood outside in the Temple court, praying as they always did during that part of the service when the incense was being burned.
New Berkeley Version	.
New Century Version	.

New Life Version	Zacharias was doing his work as a religious leader for God. The religious leaders were given certain kinds of work to do. Zacharias was chosen to go to the house of God to burn special perfume. Many people stood outside praying during the time the special perfume was burning.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	One day Zechariah was serving as a priest in the temple in Jerusalem during his group's regular time of service there. Following their custom, the priests chose him by lot to go into the Lord's temple and burn incense. When the time came for him to burn the incense, many people were praying in the courtyard outside the temple.
William's New Testament	Once when he was acting as priest before God, when his division was on duty, it fell to his lot, in accordance with the priests' customs, to go into the sanctuary of the Lord to burn the incense, while all the throng of people were praying outside at the hour of the incense burning.

Partially literal and partially paraphrased translations:

American English Bible	Then, it was while he was assigned as the Priest before God in his division of Priests that 9 (following the custom of the Priesthood) [ZechariAh] had been chosen by lot to enter the Most Holy of Jehovah to burn incense there. 10 And because it was the hour that the incense was to be offered, a large crowd of people had assembled outside to pray.
Beck's American Translation	.
Common English Bible	One day Zechariah was serving as a priest before God because his priestly division was on duty. Following the customs of priestly service, he was chosen by lottery to go into the Lord's sanctuary and burn incense. All the people who gathered to worship were praying outside during this hour of incense offering.
International Standard V	When Zechariah [Lit. he] was serving with his division of priests in God's presence, he was chosen by lot to go into the sanctuary of the Lord and burn incense, according to the custom of the priests. And the entire congregation of people was praying outside at the time when the incense was burned.
Len Gane Paraphrase	It came about that while he carried out the priest's duties before God in the cycle of his priestly class, and according to the custom of the priesthood, his lot was burn incense. When he went in the Temple of the Lord and the whole multitude of the people were praying outside at the time of incense, an angel of the Lord appeared to him standing on the right side of the altar of incense. V. 11 is included for context.
A. Campbell's Living Oracles	Now when he came to officiate as priest in the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying without.
New Advent (Knox) Bible	He, then, as it happened, was doing a priest's duty before God in the order of his turn of office; and had been chosen by lot, as was the custom among the priests, to go into the sanctuary of the Lord and burn incense there, while the whole multitude of the people stood praying without, at the hour of sacrifice.
Knox Bible ('you' version)	.
Translation for Translators	One day <i>Zechariah's</i> group was doing their work <i>in the Temple in Jerusalem</i> , and he was serving as a priest in God's presence. Following their custom, <i>the other priests</i> chose him by lot to enter the Lord's temple and burn incense. While he was burning the incense, many people were outside <i>in the courtyard</i> , praying.
20 th Century New Testament	One day, when Zechariah was officiating as priest before God, during the turn of his Division, It fell to him by lot, in accordance with the practice among the priests, to go into the Temple of the Lord and burn incense; And, as it was the Hour of Incense, the people were all praying outside.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOW IT HAPPENED THAT WHILE HE WAS PERFORMING HIS PRIESTLY SERVICE BEFORE THEOS (<i>The Alpha & Omega</i>) IN THE appointed ORDER OF HIS DIVISION, ACCORDING TO THE CUSTOM OF THE PRIESTLY OFFICE, HE WAS CHOSEN BY LOT TO ENTER THE TEMPLE OF THE LORD AND BURN INCENSE. AND THE ENTIRE MULTITUDE OF THE PEOPLE WERE IN PRAYER OUTSIDE AT THE HOUR OF THE INCENSE OFFERING.
Awful Scroll Bible	Moreover itself occurred from-within he is to execute, his sacred priestly duties from-within-opposite God, from-within the appointment over-against- his -days, (according to the custom of the sacred priesthood, determined by lot to be burnt incense, being came-toward into the sanctuary of the Lord), even the entire multitude of people, were themselves wishing-with-regards-to outside, at the hourly interval of incense.
Christian Standard Bible Conservapedia Translation	. Zacharias, in his capacity as a priest, was required to burn incense in the temple of the Lord. Crowds of people were praying outside the temple at this time, and there appeared to Zacharias an angel of the Lord, on the right side of the altar.
Evangelical Heritage V.	On one occasion, while Zechariah was serving as priest before God and his division was on duty, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. The whole crowd of people were praying outside the temple during the hour of the incense offering.
Ferrar-Fenton Bible	And it so happened, that while he was serving in the ranks of his order before God, he was, in accordance with the custom of the priesthood, elected to the duty of entering the sanctuary of the Lord and offering incense; while all the crowd of people outside were praying at the hour of incense.
Free Bible Version	While Zechariah was serving as a priest before God, on behalf of his priestly division, he was chosen by lot* according to priestly custom to enter the Temple of the Lord and burn incense. During the time of offering incense a large crowd of people were praying outside.
God's Truth (Tyndale)	And it came to pass, as he executed the Priests office before God, as his course came (according to the custom of the Priests office) his lot was to burn incense. And he went into the temple of the Lord, and the whole multitude of the people were without in prayer while the incense was a burning.
HCSB Jubilee Bible 2000	. And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense entering into the temple of the Lord. And the whole multitude of the people were praying outside at the time of incense.
H. C. Leupold Lexham English Bible Montgomery NT	. Now while Zachariah was acting as priest before God in the due course of his class, it fell to his lot, according to the custom of priesthood, to enter into the sanctuary of the Lord and to burn incense. And the whole multitude of the people were without, praying at the hour of incense.
NIV, ©2011	Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshippers were praying outside.
NT for Everyone	It so happened, when Zechariah was performing his priestly service before God, according to the order of his division, that the lot fell to him, according to the priestly custom, to go in to the Lord's sanctuary to offer incense. The people were praying outside in a large crowd, at the time of the incense-offering.
Peter Pett's translation	.

Riverside New Testament
Leicester A. Sawyer's NT

.
And when he was performing the priest's office in the order of his class before God, it fell to his lot, according to the custom of the priesthood, to go into the temple of the Lord to burn incense; and all the multitude of the people were praying without, at the hour of incense.

Tree of Life Version

Now it happened to be Zechariah's time to serve as kohen before *ADONAI* in the order of his division. According to the custom of the priestly office, it became his lot to enter the Holy Place of Adonai to burn incense. [cf. Exod. 30:6-8; 1 Chron. 24:10, 19.] And the whole crowd of people was praying outside at the hour of incense burning.

Unlocked Literal Bible

Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. The whole crowd of people was praying outside at the hour when the incense was burned.

Urim-Thummim Version

And it came to pass, that while he executed the priest's office before Elohim in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the Temple of the LORD. And the whole assembly of the people were praying outside at the time of incense.

Weymouth New Testament

Now while he was doing priestly duty before God in the prescribed course of his class, it fell to his lot –according to the custom of the priesthood– to go into the Sanctuary of the Lord and burn the incense; and the whole multitude of the people were outside praying, at the hour of incense.

Whiston's Primitive NT
Wikipedia Bible Project

.
Since Zacharias fulfilled his priestly duties before God and on behalf of his priestly order, he got the chance to go into the Lord's temple and burn incense. A large crowd of people were outside praying at this time of offering incense.

Wilbur Pickering's New T.

The setting

Now it happened, as he was officiating as priest before God in the order of his division, according to the custom of the priesthood, that his lot was to burn incense, upon entering the sanctuary of the Lord; and the whole multitude of the people was praying outside at the hour of incense.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Now, while Zechariah and those with him were fulfilling their office, it fell to him by lot, according to the custom of the priests, to enter the sanctuary of the Lord and burn incense. At the time of offering incense all the people were praying outside; it was then that an angel of the Lord appeared to him, standing on the right side of the altar of incense. V. 11 is included for context.

The Heritage Bible

And it was, in his serving as priest in the order of his course in front of God, According to the custom of the priesthood, it fell to him by lot to burn perfumed incense, having entered into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense.

New American Bible (2002)

Once when he was serving as priest in his division's turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. Then, when the whole assembly of the people was praying outside at the hour of the incense offering, the angel of the Lord appeared to him, standing at the right of the altar of incense. V. 11 is included for context.

New American Bible (2011)

Once when he was serving as priest in his division's turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. [Ex 30:7] Then, when the whole assembly of the people was praying outside at the hour of the incense offering, the angel of the Lord

	appeared to him, standing at the right of the altar of incense. V. 11 is included for context.
New English Bible—1970	Once, when it was the turn of his division and he was there to take part in divine service, it fell to his lot, by priestly custom, to enter the sanctuary of the Lord and offer the incense; and the whole congregation was at prayer outside.
New Jerusalem Bible	Now it happened that it was the turn of his section to serve, and he was exercising his priestly office before God when it fell to him by lot, as the priestly custom was, to enter the Lord's sanctuary and burn incense there. And at the hour of incense all the people were outside, praying.
New RSV	.
Revised English Bible—1989	Once, when it was the turn of his division and he was there to take part in the temple service, he was chosen by lot, by priestly custom, to enter the sanctuary of the Lord and offer the incense; and at the hour of the offering the people were all assembled at prayer outside.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One time, when Z'kharyah was fulfilling his duties as cohen during his division's period of service before God, he was chosen by lot (according to the custom among the cohanim) to enter the Temple and burn incense. All the people were outside, praying, at the time of the incense burning, when there appeared to him an angel of Adonai standing to the right of the incense altar. A portion of v. 11 is included for context..
The Complete Tanach exeGeses companion Bible	. And so be it, as he priests at the face of Elohim in the order of his course according to the custom of the priesthood, his lot is to incense as he enters the nave of Yah Veh: and outside, the whole multitude of the people is praying at the hour of incense.
Hebraic Roots Bible	And it happened in his serving as priest in the order of his course before Elohim, according to the custom of the priests, entering into the Holy Place of YAHWEH, it was Zachariahs' lot to burn incense. And all the multitude of the people was praying outside at the hour of incense.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And it came to be, that while he was serving as priest before Elohim in the order of his division, according to the institute of the priesthood, he was chosen by lot to burn incense when he went into the Dwelling Place of יהוה. And the entire crowd of people was praying outside at the hour of incense.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now it happened while Zacharias was serving as priest before God in the <i>appointed</i> order of his priestly division, as was the custom of the priesthood, he was chosen by lot to enter [the sanctuary of] the temple of the Lord and [f]burn incense [on the altar of incense]. And all the congregation was praying outside [in the court of the temple] at the hour of the incense offering. And an angel of the Lord appeared to him, standing to the right of the altar of incense.
An Understandable Version	Now it happened that when Zacharias' turn came in his division, to perform his customary duties as a priest before God, he drew the responsibility [<i>that day</i>] of

The Expanded Bible

entering the Temple of the Lord to burn the incense offering. *[Note: This was done on a golden Altar in the Temple by a priest twice a day].* There was a whole crowd of people praying outside because it was the time for burning the incense offering. One day Zechariah was serving as a priest before God, because his group [order; division] was on duty. According to the custom of the priests [priesthood], he was chosen by lot [^C similar to dice; used to determine God's will] to go into the Temple of the Lord and burn incense [1 Chr. 6:49; Heb. 9:6]. There were a great many people [^L The whole multitude of the people were] outside praying at the time [^L hour] the incense was offered.

Jonathan Mitchell NT

Now it occurred (happened) during the [situation for] him to be routinely performing the service (acts; duties) of a priest, in his arranged order and appointment of the daily [service division] within the presence of and facing before God, [and] corresponding to and in accord with the custom of the priesthood (or: the priestly functions, or office), he obtained by lot the [duty] to burn incense, after entering into the [holy place] of the inner sanctuary of the Temple of the Lord (= [Yahweh's] divine habitation). Also, during the hour of the incense offering (the result of the burning of incense), all the full capacity, of the people normally praying, was outside.

Kretzmann's Commentary

Verses 8-10

Zacharias in the Temple:

And it came to pass that, while he executed the priest's office before God in the order of his course,

according to the custom of the priest's office, his lot was to burn incense when he went into the Temple of the Lord.

And the whole multitude of the people were praying without at the time of incense.

It so happened, or rather it came about by God's dispensation and government, that Zacharias was serving in his priestly office. In the course of time, as it happened twice a year in the Jewish calendar, his order or division was on duty in the Temple of the Lord. So he left his home and went to Jerusalem for the week's duties with the other priests of his course. It was the custom of the Jews to designate the various labors which the priests had to perform in the Temple by casting lots, some of them being selected to take care of the altar of burnt offerings, others to the appointments of the Holy Place, others to the vessels in the priests' court. In this way it fell to the lot of Zacharias on a certain day to perform the very special service of burning incense on the golden altar in the Holy Place. This was a memorable day in the life of any priest, since the chance might never come to him but once. This work was performed in the Temple proper, as Luke remarks for the sake of such as were not familiar with the Jewish form of worship and the various offerings in the services. The officiating priest, during this part of the ceremony, was in the Holy Place all alone, all the attendants and assistants having withdrawn. The congregation, during this ceremony, was assembled out in the courts, for this was the hour of prayer, about nine o'clock in the morning, and the offering of incense was a type and symbol of the prayers arising to the throne of God, Psalm 141:2.

The Pulpit Commentary
NET Bible®

Now²⁶ while Zechariah²⁷ was serving as priest before God when his division was on duty,²⁸ he was chosen by lot, according to the custom of the priesthood,²⁹ to enter³⁰ the holy place³¹ of the Lord and burn incense. Now³² the whole crowd³³ of people were praying outside at the hour of the incense offering.³⁴

^{28tn} Grk "serving as priest in the order of his division before God."

^{29sn} Zechariah's division would be on duty twice a year for a week at a time.

^{29tn} Grk "according to the custom of the priesthood it fell to him by lot." The order of the clauses has been rearranged in the translation to make it clear that the prepositional phrase κατὰ τὸ ἔθος τῆς ἱερατείας (kata to ethos th' hierateia, "according to the custom of the priesthood") modifies the phrase "it fell to him by lot" rather than the preceding clause.

^{30tn} This is an aorist participle and is temporally related to the offering of incense, not to when the lot fell.

^{31tn} Or "temple." Such sacrifices, which included the burning of incense, would have occurred in the holy place according to the Mishnah (m. Tamid 1.2; 3.1; 5-7). A priest would have given this sacrifice, which was offered for the nation, once in one's career. It would be offered either at 9 a.m. or 3 p.m., since it was made twice a day.

^{32tn} Grk "And," but "now" better represents the somewhat parenthetical nature of this statement in the flow of the narrative.

^{33tn} Grk "all the multitude." While "assembly" is sometimes used here to translate *πλθος* (*plhqo*), that term usually implies in English a specific or particular group of people. However, this was simply a large group gathered outside, which was not unusual, especially for the afternoon offering.

^{34tn} The "hour of the incense offering" is another way to refer to the time of sacrifice.

P. Kretzmann Commentary
Syndein/Thieme

Now it came to pass, while he {Zechariah} was discharging his duties as priest in the fixed succession of his appointed time of service before God according to the custom of the office of priest, as a result of casting lots it fell to his lot to burn incense, having gone into the inner sanctuary of the Lord. Now the whole crowd of people kept on praying outside at the hour of the incense offering.

The Voice

One day Zacharias was chosen to perform his priestly duties in God's presence, according to the temple's normal schedule and routine. He had been selected from all the priests by the customary procedure of casting lots *for a once-in-a-lifetime opportunity* to enter the sacred precincts of the temple. There he burned sweet incense, while outside a large crowd of people prayed.

Literal, almost word-for-word, renderings:

Accurate New Testament

[It] becomes but in the+ to minister him in the order [of] the term [of] him before the god in the custom [of] the priesthood [He] chooses (lot) the+ {him} to burn (incense) [He] Entering {was} to the temple [of] the lord and Every The Crowd was [of] the people Praying outside [in] the hour [of] the incense.

American Standard Revised
Analytical-Literal Translation

Now it happened, while he [was] serving as priest in the [appointed] order of his division before God, according to the custom of the priesthood, he was chosen by lot to offer incense, having entered into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense.

Breakthrough Version

It happened during the time for him to be performing the priest duties in the arrangement of his priest rotation directly in front of God in line with the custom of the priest's office; he took his turn of the "to burn incense after going into the temple of the Master" kind. And the entire large number of the group were praying outside at the incense hour.

Charles Thomson NT
Concordant Literal Version
Context Group Version

Now while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the entire multitude of the people were praying outside at the hour of incense.

Disciples Literal New T.

During His Temple Service, an Angel Tells Him Elizabeth Will Bear a Son

And it came about during his serving-as-priest before God in the order of his division, *that* according to the custom [That is, the custom of casting lots to see who would perform this duty] of the priestly-office, he obtained-by-lot *that he might offer-incense* [That is, offer it inside the Holy Place, a once in a lifetime event for a priest], [after] having entered into the temple of the Lord. And the whole assembly of the people was praying outside at the hour *of the offering of incense*.

Emphasized Bible

English Standard Version

Far Above All Translation

Greek NT Interlinear

Green's Literal Translation

And it happened in his serving as priest in the order of his course before God, according to the custom of the priests, entering into the Holy Place of the Lord, *it was Zacharias'* lot to burn incense. And all the multitude of the people was praying outside at the hour of incense.

Interlinear Greek New T.

Literal New Testament

Modern English Version

Now while he served as priest before God, when his division was on duty, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole crowd of people were praying outside at the hour of incense.

Modern Literal Version

Modern KJV

New American Standard B.

Now it happened that while he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayer outside at the hour of the incense offering.

New European Version

New King James Version

So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot [*he was chosen by lot*] fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense.

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

And it came to pass, in his acting as priest, in the order of his course before God, according to the custom of the priesthood, his lot was to make perfume, having gone into the sanctuary of the Lord, and all the multitude of the people were praying without, at the hour of the perfume.

Third Millennium Bible

And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying outside at the time of incense.

Thomas Haweis Translation

And it came to pass, as he discharged his priestly office in the order of his periodical ministration before God, according to the custom of the priesthood, it fell to his lot to burn the incense when he went into the temple of the Lord. And all the multitude of people was praying without, at the time of the burning the incense.

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

The gist of this passage:

Luke 1:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hierateuô (ἱερατεύω) [pronounced hee-er-at-YOO-oh]	<i>to be a priest, to perform functions of a priest, to execute [discharge] the priest's office; to be busied in sacred duties</i>	present active infinitive	Strong's #2407
auton (αὐτόν) [pronounced ow-TAHN]	<i>him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
taxis (τάξις) [pronounced TAHX-iss]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #5010
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 1:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephēmeria (ἐφημερία) [pronounced <i>eternity</i> <i>future-ay-mer-EE-ah</i>]	<i>a division [of priests]; a service [limited to a stated series of days]; the class or course [itself of priests who for a week at a time performed the duties of the priestly office]; a rotation or class [of the Jewish priests service at the Temple, as distributed by families]</i>	feminine singular noun; genitive/ablative case	Strong's #2183
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
énanti (ἐναντι) [pronounced <i>EN-an-tee</i>]	<i>before, in front of, in the presence of, in the sight of, in the judgment of</i>	adverb	Strong's #1725
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: And [this] happens during the execution of his priestly duties, during the fixed time of his performance [of his priestly duties] before the God,...

The set up is, something is going to happen to Zacharias during the execution of his normal duties as a priest. He is not doing anything special here. He has priestly duties before God and he is carrying out those priestly duties.

Luke 1:8 And [this] happens during the execution of his priestly duties, during the fixed time of his performance [of his priestly duties] before the God...

Zechariah belonged to the Abijah division of priests, and he came to Jerusalem for two weeks out of the year to serve in the Holy Temple. There were rituals which were done over and over again—rituals which were revealed in the Bible, in the books of Moses. However, these rituals were not actually observed by the general public. No one other than other priests actually saw what Zechariah did (and it is most likely that the priests did their duties as required, without hanging around to watch one another²⁰).

For the various rituals of the Temple, there was probably a strict regimen of what got done when (given the legalism of that day), and it is very possible that Zechariah performed his duties alone in the Temple.

As discussed earlier, there were 24 divisions of priests, so each division was responsible for the Temple duties 2 weeks out of the year.

²⁰ An older or experienced priest might teach a young priest what is necessary for their particular ritual.

Luke 1:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
ethos (ἔθος) [pronounced ETH-os]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun	Strong's #1485
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hierateia (ἱερατεία) [pronounced hee-e-at-Ī-ah]	<i>the priesthood, the office of a priest</i>	feminine singular noun	Strong's #2405
lagchanō (λαγχάνω) [pronounced lang-KHAN-oh]	<i>to obtain by lot; to receive by divine allotment, obtain; to cast lots, determine by lot</i>	3 rd person singular, aorist active indicative	Strong's #2975
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thumiaō (θυμιάω) [pronounced thoo-meet-AH-oh]	<i>to burn incense, offer aromatic fumes</i>	aorist active infinitive	Strong's #2370
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
naos (ναός) [pronounced nah-OSS]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; accusative case	Strong's #3485

Luke 1:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...he determined by lot the [responsibility of] the burning of the incense, having entered into the Temple of the Lord.

One priest would offer up the incense, and this was determined by lot. This takes place in the Temple of the Lord.

Application: God's plan is way bigger than you are. You may have aches and pains, a day when your ESP seems to be working really well; you may have had a spectacular dream—but none of that is necessarily related to the plan of God. What is about to happen in human history—the birth of John and then the birth of the Messiah—is a very big deal.

Luke 1:9 ...he determined by lot the [responsibility of] the burning of the incense, having entered into the Temple of the Lord.

Unlike our churches, people did not just wander in and out of the Temple. The priests carried out specific functions within the Temple, but the general public did not go into the Temple—not ever. There was no special day of the year when the public was invited in; there were no tours given to the public.

In some places in the gospels, it will appear as if people are *in the Temple* gathering; but these passages are actually referring to places outside the Temple where people gathered (some of these places appear to be covered). Herod saw to it that there were a variety of open areas that the Jews could utilize as they saw fit. For example: Matt. 21:12, 14, 15, 23 24:1 26:55 27:5.

Priests and Levites had duties which could involve things in the Temple, but even they did not just wander in and out willy nilly. If they went into the Temple, then they had a specific reason to do so. The Temple was not a place for priests or people to go and hang out. What occurred in the Temple was a set of specific ceremonies and duties, performed by those of the priesthood, as prescribed in the Mosaic Law. For the most part, no one else observed the following of these rituals unless two priests entered into the Temple at the same time to perform separate functions. All of these rituals had meanings; they all meant something, even if the participants did not really understand the meaning of what they did.

Zacharias was to burn incense in the Temple, and this responsibility was determined by lot. My guess is, so many people from the Abijah line showed up during their appointed times, and then they drew lots to determine which individuals would do what and when. This determining by lot was simply a custom that the priests engaged in; there is no specific set up in the Mosaic Law for priests to do this. There were just a great many priests, so the rituals at the Temple were split up between these priests. Because there were these 24 families of priests, and many in each of these families, they had some system by which they determined which persons would serve in the Temple. Again, notice the details here: each division of the family had a different time period during which they served in the Temple, and his family, the division of Abijah, was serving during this time.

Drawing lots would have determined which persons from that particular branch of Levites would participate in the sacred duties.

We don't know if Zacharias has done this before—I would assume that he had. All that we find here appears to be routine; and nothing in the text suggests that this is Zacharias's first time or that anything appears to be out of the ordinary.

These are historical details that, 100–200 years later, would not have been known, because 100 years from now, this Temple will not be standing and these organized rituals would no longer be taking place. Even if a person had access to the Old Testament, not everything described here comes out of the Old Testament. This means that Luke wrote his biography of Jesus during the proper time period—and, no doubt, before A.D. 70, at which time the Temple would be destroyed).

Establishing the Canon of Scripture: Let me go off on a tangent here: you may know that there are several *gospels* not found in the Bible, along with many epistles and several apocalyptic stories. How did someone know to include the Book of Luke, but to exclude the Gospel of Saint Thomas? The canon of Scripture was closed before 100 A.D. when John the Apostle engraved the final words of Revelation while on the Isle of Patmos. Prior to that time, the gospels and epistles [letters] had been written, and then circulated from church to church.

For instance, Paul would write a letter to the local church at Corinth, and the elders of Corinth recognized that it was from Paul (in many cases, these epistles were hand-delivered by someone close to Paul and trusted in the church). At some point, these letters and gospels were copied and recopied, and circulated to other local churches in other cities. “Paul wrote a letter to you? We would love to have a copy of that so that we can read it in our church.” The various local churches in the first century, (at least informally) recognized the authority of the writings which they received. These gospels and letters were copied and they found their way from church to church. These writings were then preserved from century to century.

Did any of these early churches (in operation prior to A.D. 100) begin to develop a registry of authoritative writings? That is, did various people begin making a record of which letters Paul had written? Did they add to this list the biographies of Jesus which had been written? If they did, we are unaware of it. I suspect that many of them did develop such lists, if only informally.

I have been a collector of things for much of my life. One thing that collectors often strive for is having complete sets. In order to have a complete set of anything, you must first know, what is in that set. It would make sense that various local churches were aware of the gospels and epistles circulating, and that many, desiring more divine information, would seek out manuscripts of books and letters which they did not already have. The Apostles and those associated with the Apostles traveled about frequently, as did many people in that era; and it would become known that, for instance, Paul sent out an epistle to the Philippians, a letter which he wrote while in prison. Or, they would find out that Paul wrote a couple of letters to Timothy. When people in other churches became aware of such a letter, they would want their own copy, so that their own pastor might read it and explain it to them.

It is my contention that many local churches began to develop a list of the books and letters which were authoritative; and that they would begin to search out those letters or books. When Paul or Peter or Apollos traveled through town, they would often ask about letters that they lacked. “Do you happen to be carrying with you the letter written to the Ephesians?” a church leader might ask them. “Or 2Timothy?” This is conjecture on my part, but I am reasonably certain that I have described accurately what happened in the early local church.

We have the gospels and the letters from this era; but we do not have any local church registry as such from the 1st century. We logically know that registries had to have existed, whether formally committed to writing or not. (Who knows, maybe one day, one will be discovered?)

There were several well-known teachers from the 2nd century who cited specific books as authoritative, meaning: they believed these books or letters to have been written in the 1st century by either one of the 12 Apostles or by men closely associated with them. Some of the clues which we have studied—such as the drawing lots in order to perform Temple services—would be strong indicators that a book had been written in the 1st century.

Of 10 church fathers of the 2nd century, the only book of the New Testament which was not cited as authoritative was 3John. To my knowledge, none of them cited works not found in the Bible today. That is, by this 2nd century, no respected church father quoted from the Gospel of Saint Thomas.

By the 3rd century, the most well-known church fathers (Cyril of Jerusalem, Eusebius, Jerome and Augustine) recognized almost exactly the same set of books as authoritative. Cyril did not quote from Revelation and Eusebius named 5 of the general epistles as disputed. However, Jerome and Augustine held to the same New Testament as we do.

In the first few hundred years of the church, at least 6 individuals specified what the New Testament canon was, which we might understand to be a complete set of the writings which had been accepted as authoritative. Athanasius (367) agrees with our New Testament canon, and Barococcio (circa 206) and Apostolic (circa 300) also have the same canon, except that they leave out the book of Revelation. 2 others leave out some of the general epistles (those letters not written by Paul).

At least 3 early translations were made, and 2 of them were very similar to our canon. These translations left out a few of the general epistles and the Old Syriac translation left out the book of Revelation as well. However, when making a translation of these various books and letters from the 1st century, there was clearly concern to choose the correct books and letters. No one wanted to pick a *gospel* from the 2nd century, for instance, and throw that into the mix. Anything written in the 2nd century would be automatically rejected, as being from the wrong era.

There were also 4 church councils (there were very likely many others, but we know of these 4): in Nicea, Hippo, Carthage and a second in Carthage (these councils took place between 325–419). 3 of these councils agreed completely on the books which we use today. One listed a few of the general epistles as disputed. A church council would have involved a number of men who would gather and they would discuss the various books and letters; and they would discuss their era, their authors, their origin and their contents.

Whether making a list of authoritative books, making a translation, or holding a meeting of recognized teachers, there were 2 considerations which were a part of this process: (1) was the book historically seen as authentic and authoritative; and (2) was the book associated either with an Apostle or someone closely associated with an Apostle? If there were further concerns, no doubt the actual content of the book was up for discussion as well.

Luke 1:8–9 Now while he [Zechariah] was serving as priest before God when his division was on duty, according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense.

Because this passage refers to a tradition of the Jewish priesthood not found in the Pentateuch, and because this tradition would have disappeared after the Temple was destroyed, this historical reference helps to authenticate the book of Luke as having been written in the 1st century prior to A.D. 70. This lead us into a discussion of canonicity of the New Testament books.

Noncanonical books: Now, what about books like the Acts of Peter, the Apocryphon of James, the Gospel of Saint Thomas, the Epistle to the Laodicians, etc? Many of these non-canonical books had not been written, even by the 2nd century A.D. Many of them we know by name, but are no longer extant (e.g., the Gospel of the Egyptians). If something was not recognized by any church as authoritative, then there was no reason to make many copies of it and to pass it around. Some individual collectors may have wanted some apocryphal books, but churches, as a whole, did not. A church might have to pay for a manuscript to be copied and they would used

this manuscript to teach from; so they would not be purchasing unimportant and non-authoritative books. Therefore, such writings simply died out, apart from a mention here or there in literature from that era.

There are maybe a half-dozen books which come out of the 1st century: the Passion Narrative, the Lost Sayings Gospel Q, the Signs Gospel; and a few books which *may* have been written in the 1st century: the Didache, the Gospel of Thomas, Oxyrhynchus 1224 Gospel, the Sophia (wisdom) of Jesus Christ, the Egerton Gospel, the Gospel of Peter and Secret Mark, although the range of dates takes most of these outside of the 1st century.

Among these non-canonical books, there are about 10 which are mentioned in ancient literature or referred to by an ancient *father* (some of whom are portrayed historically as heretical). What we do *not* have is, 3 or 4 individuals, translations or canons recognizing any of these books as authoritative or canonical. None of these books are among the complete set of authoritative writings from the 1st century.

Do not ever think that some church council came along hundreds of years later and made the ultimate decision based on this sort of evaluation: "These books should be in the canon because we like them; these books should not because we don't like them." We have over 2 dozen witnesses from the first few centuries, and not one of them says, "I think that *the Sophia of Jesus Christ* deserves to be considered as an authoritative book." (And these are witnesses whom we can document from this era; there would have been many more whose writings disappeared.)

Many of these noncanonical books can be found online, and when you read them, you will notice something which distinguishes them from, say, the Book of Luke. Luke is filled with historical citations and serious history. There are things found in the Book of Luke, which, had it been written a hundred or so years later, would simply have not been found (for instance, how the work was distributed among the priests). You do not find this same historical precision in these apocryphal books.

There are a host of problems. The dialogue, if any, is often weird. There are doctrines not found or supported by canonical books. Sometimes, we know that there are specific inaccuracies.

If you have a good working knowledge of the New Testament, and then you read a passage from New Testament apocryphal literature, the contrast between the accepted New Testament and the apocryphal literature is stark. Often, you can read a few paragraphs into the noncanonical book and you will conclude, "No way anyone would think that this belongs in Scripture."

Interesting enough, none of these individuals or groups had a complete and thorough understanding of what it meant to be canonical; or what it meant for canonical books to be inspired. The books which were a part of this complete collection were determined first; and later, exactly what canonicity meant was determined. Similarly, the correct understanding of the inspiration of Scriptures was developed long after the canon was determined (the books in the canon are the inspired Word of God). More importantly, many of the fundamental doctrines of the faith were developed *after* the canon was determined.

Even the doctrines of the Catholic church were not fully developed until hundreds of years after Saint Jerome (he translated the Greek and Hebrew Scriptures into Latin; and his translation is used as the basis for many authorized translations (authorized by the Catholic Church). Because nearly all of the specifically Catholic doctrines were developed hundreds of years after Jerome, there was no well-organized Catholic Church then as we have today which pronounced from on high which books were canonical. There was no *on high* authority in the Catholic Church at the time that the canon was determined and confirmed.

Unless otherwise noted, the ESV; capitalized is used below.

Miscellaneous Principles Regarding the Canon of Scripture

1. When it comes to the canon of Scripture, there is actually a selection process which is involved. We have already studied that in Luke 1:1–4. There have been **many who have undertaken to compile a narrative**; and there were many eyewitnesses—obviously, eyewitnesses who were willing and eager to share what they remember. Luke was speaking specifically of gospel material; but it is certainly applicable to all of the written material from believers that was available. Luke himself, rather than collect all of this material into an anthology, took it upon himself to compile these narratives into a single biography, one which he himself had been careful to verify the material (Luke 1:3).
2. This may help us to understand why, even though Paul clearly wrote more letters to the various local churches—and sometimes multiple letters to the same church—not all of those letters were preserved. This was *not by accident but by design*.
3. The letters written by Paul (and later, by others) were designed to be read within the local churches. John was told to write down what he saw and circulate that to the seven specified churches. Rev. 1:10–11 **I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."**
4. The letters (epistles) written were to have a wider audience than just the church to which it had been written. Paul, near the end of his letter to the Colossians, writes: **And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.** (Col. 4:16; ESV) This tells us that, even though Paul wrote this letter specifically to the Colossians, they were to share it with the local church at Laodicea.
5. There is also Peter's witness to Paul's writings. **And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the **other Scriptures**.** (2Peter 3:15–16; ESV; emphasis mine). Peter, in this passage, has elevated Paul's writings to the status of being *Scriptures*. This is a milestone. Writers in the 1st century may or may not have realized that they were writing Scriptures, but Peter clearly does.
6. The Apostles themselves verified the authority of the available writings. Paul writes: **For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."** (1Tim. 5:18; Deut. 25:4 Luke 10:7) So Paul quotes Old Testament and from Luke's biography of Jesus, calling them both Scripture.

You will note that all of these principles come directly from the New Testament writers.

These points were taken from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, pp. 184–186 (highly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Geisler and Nix: *In summary, the first hundred years of the existence of the twenty-seven books of the New Testament reveal that virtually every one of them was quoted as authoritative and recognized as canonical by men who were themselves the younger contemporaries of the Apostolic Age.*²¹

A similar recognition of authority occurred in the 2nd, 3rd and 4th centuries—which witnesses have already been studied back in the introductory lessons.

²¹ Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 190.

There were a lot of writings to come out of the first few centuries of the church. Historically, they fall into 4 different classifications.

Classification of the Early Writings (Geisler and Nix)

1. The books accepted by all are called the Homologoumena.
2. There are a list of books questioned or disputed by some—the Antilegomena.
3. There are the books which are rejected by everyone, known as the Pseudopigrapha.
4. Finally, there are a set of books accepted by some as canonical or semi-canonical, called the Apocrypha.

Eusebius of Caesarea (also known as Eusebius Pamphili) was an historian of Christianity, an exegete, and a Christian polemicist, writing at the end of the 3rd century and into the 4th century A.D. specifically on the topic of the NT canon.²² He classified the available writings as acknowledged books, disputed books, spurious books and heretical books (the latter of which he called *absurd and impious*). Geisler and Nix essentially use his same categorization, giving them different names (they are also in a slightly different order).

1. The Homologoumena.
 - 1) 20 of the 27 books of the New Testament were accepted from the beginning and almost universally. These would be the books of Matthew through Philemon, along with 1Peter and 1John.
 - 2) Some might place Philemon, 1Peter and 1John in the category below. However, according to Geisler and Nix, *there is almost no evidence that those who possessed these three books did not consider them authentic and apostolic*. This quotation reveals to us the organic nature of the development of the canon of Scripture. When we buy a Bible today, we think of it as a singular book (which it is); but for 4 centuries, most Christians—even the most pious and learned—did not have a full set of New Testament Scriptures. Completing this set was not a very easy thing to do. However, for many believers, this was a very important thing to achieve.
2. The Antilegomena.
 - 1) These books did not have uniform or universal acceptance.
 - 2) This would be the general epistles, apart from 1Peter and 1John; and the book of Revelation.
 - 3) These books were carefully examined—some of them for centuries. *Hebrews* had no named author even by tradition; *Revelation* was weird; *Jude*, *2John* and *3John* were all very short. *2Peter* is one of the most thoroughly discussed books with regards to canonicity. The chief problem is, it is a much different style of writing than *1Peter*. Although Saint Jerome suggested that there was a different amanuensis (an amanuensis is a person employed to write or type what another dictates) employed, that has never been a universally accepted explanation.
 - 4) On the other hand, it is very difficult to dispute the content of *Hebrews* and *2Peter*; but even Calvin (from the 16th century) expressed reservations about *2Peter*.
 - 5) I would commend Geisler and Nix's discussion of each of these books.
3. The Pseudopigrapha.
 - 1) These are the books called *totally absurd and impious* by Eusebius.
 - 2) These books certainly have some historic value, containing within them the teachings of Gnosticism, asceticism and docetism, as people of those leanings sometimes tried to duplicate the authority of the Scriptures.

²² From <https://en.wikipedia.org/wiki/Eusebius> and accessed April 13, 2019.

Classification of the Early Writings (Geisler and Nix)

- (1) Gnosticism is a prominent heretical movement of the 2nd century Christian Church, partly of pre-Christian origin. Gnostic doctrine taught that the world was created and ruled by a lesser divinity, the demiurge, and that Christ was an emissary of the remote supreme divine being, esoteric knowledge (gnosis) of whom enabled the redemption of the human spirit.
- (2) Asceticism is severe self-discipline and avoidance of all forms of indulgence, typically for religious reasons.
- (3) Docetism is the doctrine that the phenomenon of Jesus, his historical and bodily existence, and above all the human form of Jesus, was mere semblance without any true reality. Broadly it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. Whereas, today, there are some groups and individuals who have a difficult time accepting Jesus as divine; there were apparently many in the early era who could not accept Jesus as human.
- 3) By the 9th century, Photius listed 280 such books; and more have been discovered since then.
- 4) These would include *the Gospel of Thomas, the Gospel of the Egyptians; the Acts of Peter, the Acts of John; the lost epistle to the Corinthians, the epistle of Paul to the Laodiceans; the Apocalypse of Peter, the Apocalypse of Paul, etc.*
- 5) The various councils, church fathers, and canonical listings never listed any of these books as being possibly canonical.
4. The Apocrypha.
 - 1) Differentiating these books from those in the previous category can be both nuanced and arbitrary.
 - 2) Generally speaking, these books were rejected by respected early church fathers, translations and councils; they do occasionally appear in local ecclesiastical canons and Bible translations. There were even some church fathers who accepted some of these books.
 - 3) As an example, there is the Epistle of Pseudo-Barnabas, circa A.D. 70–79 (this date is in dispute and some believe it to be a 2nd century document). It is found in the Sinaitic manuscript (Aleph) and it is mentioned in the table of contents of Bezae (circa 550). It is quoted as Scripture by Clement of Alexandria and by Origen.
 - 4) Geisler and Nix discuss 10 more books, including the Second Epistle of Clement, the Apocalypse of Peter, the Acts of Paul and Thecla.
 - 5) It is interesting that these are listed as apocrypha, as nearly all of them were written in the 2nd century.

This information was taken from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, pp. 195–205. They go into much more detail than I do. Definitions of Gnosticism, asceticism and docetism pulled off the internet in a google search.

Chapter Outline

Charts, Graphics and Short Doctrines

For me, this is one of the most interesting topics regarding the Bible. If you are of the same mind, then I strongly recommend Geisler and Nix's "A General Introduction to the Bible." I was lucky enough to be exposed to this book early on in my Christian life, which book I still have and still refer to today. You should be able to [find this book](#) for less than \$10 (which includes shipping). Geisler and Nix go through each book of the New Testament and show how, from the very beginning, they were recognized as being authoritative.

A brief review of Luke 1:5–9: In our study of the first chapter of Luke, so far, you may have wondered how many decades would it take to complete this book. We will move more quickly when the passage allows.

Luke 1:5–7 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. But they had no child, because Elizabeth was barren, and both were advanced in years.

The narrative of chapter 1 focuses on a married Levite couple, Zechariah and Elizabeth, two mature believers.

Luke 1:8–9 Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense.

Zechariah, as a priest, had responsibilities once or twice a year at the Temple. He would burn the incense at this point in his service. We are told that his service is determined by lot, something that was a custom, but not set forth in the Law of Moses.

Luke 1:10

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pas (πάς, πᾶσα, πᾶν) [pronounced <i>pahs, PAH-sah, pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, nominative case	Strong's #3956
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
plêthos (πλῆθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun; nominative case	Strong's #4128
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-ma</i>]	<i>to pray face to face with, to pray to God</i>	neuter singular, present middle/passive participle; nominative	Strong's #4336

Luke 1:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exô (ἐξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hôra (ὥρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
thumiamma (θυμίαμα) [pronounced thoo-MEET-am-ah]	<i>incense, odour an aroma, that is, fragrant powder burnt in religious service; by implication the burning itself</i>	neuter singular noun; genitive/ablative case	Strong's #2368

Translation: Meanwhile [lit., and], the entire multitude of the people were praying outside during the hour of the incense [burning].

While this is taking place inside of the Temple, there are religious Jews outside of the Temple (some are believers and some are not) praying.

Luke 1:10 Meanwhile [lit., and], the entire multitude of the people were praying outside during the hour of the incense [burning].

Luke is setting the scene for what is happening; and it is unclear whether their prayers are related to what is about to happen. Were they similar to a prayer meeting today? Were they praying for the coming of the Messiah? We do not know, but, there are many people outside during this time when Zacharias (Zechariah) was in the Temple lighting the incense, as it was his turn to do that.

Priests are attending to their duties in and around the Temple, and Zacharias is burning incense; and a large multitude of people are outside of the Temple praying. Something is about to take place, and it appears that Zacharias is alone in the Temple at this moment.

During the time of the Mosaic Law, there is a separation of the priests from the people. They were two separate classes of people. The priests who have a function within the Temple are able to enter into the Temple. The people cannot do this. The people generally knew what the priests did in the Temple, by means of the writings of Moses, but this was not something that they could actually observe. They knew about these things from the Scriptures; but there were no tours of the Temple. No one got to watch the lighting of the candles or of the incense, etc.

Also, the priests did not simply wander into the Temple to hang out. The Temple was not some sort of *members only* club. They only went into the Temple for their specific functions. They did not complete their tasks and then hang around to see what else would happen after. They went into the Temple, performed their duties, and then exited.

In the future, we will study passages which sound as if there are people going into the Temple. That is never the case. Although the Temple was first built as a two-room building, with some storage buildings around the outside, this Temple structure by Herod had many more public areas around the Temple. So, the people never actually enter into the Temple proper, but they go into one of the public areas around the Temple. Sometimes when we read the word *Temple*, it really means, *Temple grounds*.

We should never confuse the Temple with a modern-day church. No one, apart from the priests, ever goes into the Temple proper. All that was done inside of the Temple was representative and forward looking (that is, Temple rituals were *typical*). When Zacharias burned incense, for example, this was the sweet savor of our Lord's sacrifice wafting up into heaven.

Our Lord's sacrifice is portrayed as sweet smelling to God. This is because, before God, we stink. If you have ever been near a days-old dead carcass (a dog, armadillo, or whatever that has been run over), there is a nearly indescribable and unbearable odor which exudes from this once living creature. This is how we smell to God (I am speaking metaphorically). Our sinfulness makes us totally unable to have fellowship with God. God can only, as the Holy Being, judge our sins. Apart from Jesus, there is no recourse that we have in life. Apart from Him, we would always be unbearably putrid before a holy God.

Let me set up an analogy. Let's say you had the opportunity to live in a house littered with dead animal carcasses piled up in every room. Does that sound like a pleasant life? This is what we are like to God. God no more wants to live with us forever than we want to live in a house filled with rotting animal carcasses.

What is key here is, Jesus Christ dies for our sins. All of our sins are placed on Him and judged. Therefore, God is able to fellowship with us because we are in His Son (those of us who have believed in Him). God no longer smells the rotting carcass of our sins, but He smells the sweet incense that is burned in the Temple; He smells the sweet savor of the animal sacrifices. Now, literally, God the Father accepts the offering of Christ Jesus in place of our judgment. God loves the Son and we are in Christ Jesus so God loves us.

There is a second understanding of the incense, that it represents the prayers of the priest going up to God. This could be how the people at this time understood the burning of the incense and they may have prayed at that time, thinking that it was the best time to pray to God. If this was the thinking, then this would be a misconception. God accepts prayers at anytime from those who believe in Him. We understand this today as having access to the Father through His Son. In that era, they would not have realized that.

All of the things which took place in the Temple were representative analogies which looked forward in time (theologically, we say that these are *typical* or *types*). People of the Old Testament did not understand typology. They did not know, for instance, that the Ark within the Temple represented Jesus Christ. The gold represented His Deity; the acacia wood represented His humanity. The blood sprinkled on the Mercy Seat (which was over the Ark) once a year by the High Priest represents the spiritual death of our Lord for our sins. No one in the Old Testament would have understood this at all. In fact, it took awhile—perhaps hundreds of years—before we in the New Testament had a handle on the numerous types found in the Old Testament. Some were revealed to us—particularly in the book of Hebrews—but I don't believe that anyone in the early church fully appreciated just how pervasive and numerous these types are.

In our narrative, Zacharias is in the Temple burning incense; his priestly duty at this particular time.

Luke 1:8–10 This is what happened when Zacharias was performing his priestly duties at the proper time before God. It was determined by lot that he enter into the Lord's Temple and offer up the incense at that time. At this same time, the entire multitude of people were praying outside of the Temple during the hour that the incense was burned.

So, we have something which is about to happen; but the scene that is set is, this is just another normal day at the Temple. Everything is operating according to law and custom. Zacharias, a priest, is inside the Temple lighting the incense, which is burned.

And appeared to him a messenger of [the] Lord standing from the right of the altar of incense. And is troubled Zacharias, having seen [him]; and fear comes upon Him.

Luke
1:11–12

The messenger [or, *angel*] of the Lord, standing from the right of the altar of incense, appears to him; so Zacharias is agitated, having seen [Him]. Fear comes upon him.

The angel of the Lord, who is standing to the right of the altar of incense, suddenly appears to Zacharias, who is therefore agitated from seeing Him. Fear came upon Zacharias.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And appeared to him a messenger of [the] Lord standing from the right of the altar of incense. And is troubled Zacharias, having seen [him]; and fear comes upon Him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, and fear fell upon him.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	And an Angel of THE LORD JEHOVAH appeared to Zakharia who stood at the right side of the altar of incense. And Zakharia was troubled when he saw him and dread fell upon him.
James Murdock's Syriac NT	And the angel of the Lord appeared to Zachariah, standing on the right side of the altar of incense. And when Zachariah saw him, he was agitated, and fear fell upon him.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	And the angel of the Lord appeared to Zacharias, standing on the right of the altar of incense. And when Zacharias saw him he became dumbfounded, and fear came upon him.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	An angel of the Lord came to Zechariah. He was standing on the right side of the incense table. When Zechariah saw him, he was surprised and afraid.
Easy English	The incense was burning on a special table, when an angel from God appeared to Zechariah. The angel was standing at the right hand side of the table. An angel is a servant of God that brings his messages. The 'right hand side' means the place of importance. When Zechariah saw the angel, he was very surprised. He was also very afraid.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then, on the right side of the incense table, an angel of the Lord came and stood before Zechariah. When he saw the angel, Zechariah was upset and very afraid.

God's Word™

Good News Bible (TEV)

The Message

Names of God Bible

NIRV

New Simplified Bible

The Spoken English NT

.

An angel of the Lord appeared to him, standing at the right side of the altar where the incense was burned. When Zechariah saw him, he was alarmed and felt afraid. Unannounced, an angel of God appeared just to the right of the altar of incense. Zechariah was paralyzed in fear.

Then, to the right of the incense altar, an angel of the Lord appeared to him. Zechariah was troubled and overcome with fear.

Then an angel of the Lord appeared to Zechariah. The angel was standing at the right side of the incense altar. When Zechariah saw him, he was amazed and terrified.

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And an angel of the Sovereign One appeared to him, standing to the right of the incense altar. Zechariah was startled by the sight, and he was frightened.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

The Living Bible

New Berkeley Version
New Century Version
New Life Version

New Living Translation

The Passion Translation
Unlocked Dynamic Bible
William's New Testament

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All at once an angel from the Lord appeared to Zechariah at the right side of the altar. Zechariah was confused and afraid when he saw the angel.

Zacharias was in the sanctuary when suddenly an angel appeared, standing to the right of the altar of incense! Zacharias was startled and terrified.

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Zacharias saw an angel of the Lord standing on the right side of the altar where the special perfume was burning. When he saw the angel, Zacharias was troubled and afraid.

While Zechariah was in the sanctuary, an angel of the Lord appeared to him, standing to the right of the incense altar. Zechariah was shaken and overwhelmed with fear when he saw him.

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In the meantime, an angel of the Lord appeared to him, standing at the right of the altar of incense. When Zechariah saw him, he was agitated, even overwhelmed with fear.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

International Standard V

Len Gane Paraphrase

A. Campbell's Living Oracles

New Advent (Knox) Bible

Knox Bible ('you' version)

It was there that Jehovah's messenger appeared to [ZechariAh], just to the right of the incense altar.

Well, ZechariAh was very disturbed and frightened by what he saw.

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Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias was discomposed at the sight, and in great terror. Suddenly he saw an angel of the Lord, standing at the right of the altar where incense was burnt. Zachary was bewildered at the sight, and overcome with fear; but the angel said, Zachary, do not be afraid; thy prayer has been heard, and thy wife Elizabeth is to bear thee a son, to whom thou shalt give the name of John.

V. 13 is included for context.

Translation for Translators	Then an angel whom God had <i>sent</i> appeared to him. The angel was standing at the right side of the place <i>where the priests burned</i> incense. When Zechariah saw the angel, he was startled and became very afraid.
20 th Century New Testament	And an angel of the Lord appeared to him, standing on the right of the Altar of Incense. Zechariah was startled at the sight and was awe-struck.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Moreover there comes to be appeared to him, an angelic messenger of the Lord, having stood at the right side of the altar of incense. Now Zacharias being perceived him, comes to be perturbed and fear fell-upon him.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Then a messenger of the Lord appeared, standing at the right of the altar of incense. And on seeing him, Zacharias was struck with awe, and gave way to fear.
Free Bible Version	An angel of the Lord appeared to Zechariah, standing to the right of the altar of incense. When Zechariah saw the angel, he was startled and became terrified.
God's Truth (Tyndale)	And there appeared unto him an Angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was abashed, and fear came on him.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	There appeared to him an angel of the Lord, standing at the right side of the altar of incense. Zacharias, on seeing him, was alarmed and fear fell upon him.
Leicester A. Sawyer's NT	.
Tree of Life Version	An angel of <i>ADONAI</i> appeared to him, standing at the right side of the altar of incense. Zechariah was in turmoil when he saw the angel, and fear fell upon him.
Unlocked Literal Bible	.
Urim-Thummim Version	And there appeared to him an Angel of the LORD standing on the right side of the Altar of Incense. And when Zacharias saw him, he was troubled, and terror rushed over him.
Weymouth New Testament	Then there appeared to him an angel of the Lord standing on the right side of the altar of incense; and Zechariah on seeing him was agitated and terrified.
Whiston's Primitive NT	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At the time of offering incense all the people were praying outside; it was then that an angel of the Lord appeared to him, standing on the right side of the altar of incense. .On seeing the angel, Zechariah was deeply troubled and fear took hold of him. V. 10 is included for context.
The Heritage Bible	And he gazed at a <i>heavenly</i> messenger of the Lord standing out from the right side of the altar of incense. And Zacharias seeing <i>him</i> , was stirred, and fear seized upon him.
New American Bible (2002)	.
New American Bible (2011)	.

New English Bible–1970	.
New Jerusalem Bible	Then there appeared to him the angel of the Lord, standing on the right of the altar of incense. The sight disturbed Zechariah and he was overcome with fear.
New RSV	Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him.
Revised English Bible–1989	There appeared to him an angel of the Lord, standing on the right of the altar of incense. At this sight, Zechariah was startled and overcome by fear.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people were outside, praying, at the time of the incense burning, when there appeared to him an angel of Adonai standing to the right of the incense altar. Z'kharyah was startled and terrified at the sight. V. 10 is included for context.
The Complete Tanach exeGeses companion Bible	. And an angel of Yah Veh appears to him standing at the right of the sacrifice altar of incense: and Zechar Yah sees him and he is troubled and awe befalls him.
Hebraic Roots Bible	And a cherub of YAHWEH appeared to him, standing on the right of the altar of incense. And seeing this, Zachariah was troubled, and fear fell on him.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And a messenger of הוה appeared to him, standing on the right side of the altar of incense. And when Zek?aryah saw him, he was troubled, and fear fell upon him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And an angel of the Lord appeared to him, standing to the right of the altar of incense. When Zacharias saw <i>the angel</i> , he was troubled and overcome with fear.
An Understandable Version	.
The Expanded Bible	Then an angel of [sent by] the Lord appeared to Zechariah, standing on the right side of the incense table [altar]. When he saw the angel, Zechariah was startled [shaken] and frightened.
Jonathan Mitchell NT	Now an agent of [the] Lord (= Yahweh's messenger), standing to the right of the altar of incense, was seen by him, and Zechariah became troubled (was made to shake and become unsettled) – upon seeing – and fear fell upon him.
Kretzmann's Commentary NET Bible®	. An ³⁵ angel of the Lord, ³⁶ standing on the right side of the altar of incense, appeared ³⁷ to him. And Zechariah, visibly shaken when he saw the angel, ³⁸ was seized with fear. ³⁹

^{35tn} Grk “And an angel.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, δέ (de) has not been translated here.

^{36tn} Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see ExSyn 252; M. J. Davidson, “Angels,” DJG, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

^{37sn} This term is often used to describe a supernatural appearance (24:34; Acts 2:3; 7:2, 30, 35; 9:17; 13:31; 16:9; 26:16).

^{38tn} The words “the angel” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

^{39tn} Or “and he was afraid”; Grk “fear fell upon him.” Fear is common when supernatural agents appear (1:29-30, 65; 2:9; 5:8-10; 9:34; 24:38; Exod 15:16; Judg 6:22-23; 13:6, 22; 2 Sam 6:9).

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

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And, there appeared to him {Zechariah} an angel/messenger of the Lord, having stood on the right side of the altar {thusiasterion} of incense {thumiama}. And Zechariah was troubled when he saw the angel, and 'fear fell on him' {was seized with fear}.

The Voice

Suddenly Zacharias realized he was not alone: a messenger of the Lord was there with him. The messenger stood just to the right of the altar of incense. Zacharias was shocked and afraid, but the messenger reassured him. A portion of v. 12 is included for context.

Literal, almost word-for-word, renderings:

Accurate New Testament	is seen but [by] him Messenger [of] lord Having Stood from [them] right [of] the altar [of] the incense and is troubled Zechariah Seeing {him} and Fear falls to him
Analytical-Literal Translation	And an angel of the Lord appeared to him, having stood on <i>[the]</i> right <i>[side]</i> of the altar of incense. And having seen <i>[him]</i> , Zacharias was disturbed, and fear fell upon him.
Breakthrough Version	An angel of the Master was seen by him that had stood on the right side of the incense altar. And Zacharias was uneasy when he saw <i>him</i> and fear fell on him.
Charles Thomson NT Concordant Literal Version	. Now there was seen by him a messenger of the Lord, standing at the right of the altar of incense." And disturbed was Zechariah at perceiving it, and fear fell on him."
Context Group Version	.
Disciples Literal New T.	And <i>an angel of the</i> Lord appeared to him, standing on <i>the</i> right side of the altar of incense. And having seen <i>him</i> , Zechariah was frightened, and fear fell upon him.
<i>Emphasized Bible</i>	And there appeared unto him a messenger of the Lord, standing on the right hand of the altar of incense; and Zachariah was troubled when he beheld, and, fear, fell upon him.
English Standard Version	.
Far Above All Translation	And while the whole gathering of the people was praying outside at the hour of the incense, the angel of the Lord appeared to him, standing on the right hand side of the incense altar. Vv. 10–11 instead of vv. 11–12.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And an angel of the Lord appeared to him, standing to the right of the altar of incense. Zacharias was troubled when he saw <i>the angel</i> , and fear gripped [<i>Or fell upon</i>] him.
New European Version	And there appeared to him an angel of the Lord standing on the right side of the altar of incense. Zacharias was disturbed when he saw him, and fear fell upon him.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.

Revised Young's Lit. Trans. *And there appeared to him a messenger of the Lord standing on the right side of the altar of the perfume, and Zacharias, having seen, was troubled, and fear fell on him.*

Third Millennium Bible .
 Thomas Haweis Translation .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Luke 1:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 rd person singular, aorist passive indicative	Strong's #3700
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative	Strong's #2476
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Luke 1:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thusiastêrion (θυσιαστήριον) [pronounced <i>thoo-see-as-TAY-ree-on</i>]	<i>the altar, the place of sacrifice; metaphorically for the cross of Christ</i>	neuter singular noun; genitive/ablative case	Strong's #2379
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
thumiama (θυμίαμα) [pronounced <i>thoo-MEET-am-ah</i>]	<i>incense, odour an aroma, that is, fragrant powder burnt in religious service; by implication the burning itself</i>	neuter singular noun; genitive/ablative case	Strong's #2368

Translation: *The messenger [or, angel] of the Lord, standing from the right of the altar of incense, appears to him;...*

This is not the Revealed God, Jesus Christ, in His preincarnate form, as per v. 19.

It says that He is standing *from the right of the altar*. I think that is to be distinguished from standing *to the right of the altar*; but I am not sure if I should attached any significance to this.

What is clearly important is, the angel has appeared to Zacharias, and this no doubt shakes him up.

It is reasonable to suppose that there might be other priests doing things inside the Temple at this time. But Zacharias is lighting incense at the altar of incense, and then the angel of God suddenly appears to him.

Luke 1:11 *The messenger [or, angel] of the Lord, standing from the right of the altar of incense, appears to him;...*

Zechariah is at the altar of incense, which is his responsibility that day, and an angel appears to him. This is way out of the ordinary.

In the Bible, there are some fantastical things which occur, because much of the Bible records God's interaction with man on earth. Therefore, there are miracles, signs and very unusual events (like seeing an angel). One must not think that the Bible talks about such things happening on a regular basis—like things which happen every few days or every few weeks. Historically, these are very rare events.

Interestingly enough, the last time (historically speaking from this point in Luke's gospel) that an angel appeared to man is in the book of Zechariah, whose ministry took place between 520–518 B.C. (the ministry that we are aware of). So, right now, in our narrative, an angel has appeared to Zacharias, the Levitical priest; and, about 500 years previously, an angel appeared to Zechariah the prophet, the man



who Zacharias is probably ultimately named after.²³

Zechariah Sees the Angel in the Temple (a graphic); from the [National Catholic Register](#) accessed May 3, 2019.

Luke 1:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tarassô (ταράσσω) [pronounced <i>tahr-ASS-soh</i>]	<i>to agitate, to trouble, to stir [up]; passive: to be agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	3 rd person singular, aorist passive indicative	Strong's #5015
Zacharias (Ζαχαρίας) [pronounced <i>zakhk-ahr-EE-ahs</i>]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; nominative case; transliterated from the Hebrew	Strong's #2197
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492

Translation: ...so Zacharias is agitated, having seen [Him].

Zacharias has a normal response. Seeing something that was not there before; seeing something that is clearly not a man; and apparently identifying that this is an angel—all of this shook Zacharias up. He was upset; he was agitated.

Luke 1:12a **And Zechariah was troubled when he saw him,...**

I primarily use the ESV; capitalized throughout; which uses the name *Zechariah* (in order to maintain some congruity with the Old Testament). Translators Green, Haweis, Niobi, Pickering, Charles Thomson, Young, and Webster all try to maintain consistency between the testaments by using *Zechariah*. The translations AUV, ALT, AOB, AS, BSV, BV, CGV, EMTV, FAA, HRB, LONT, MLV, NTVR, RHB6r, RNT, TDB, UTV, VW, WB, WEB all use the Greek form, *Zacharias* (this is not a definitive list²⁴).

The word *troubled* is the aorist passive indicative of a verb which means *to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless; to stir up; to trouble; to strike one's spirit with fear and dread; to render anxious or distressed; to perplex the mind of one by suggesting scruples or doubts*. Seeing an angel would be a very disconcerting experience for anyone.

The aorist tense means, right when Zechariah saw the angel, he was disturbed; the passive voice indicates that Zechariah was suddenly troubled; he did not think about it and then become troubled. The indicative mood is the mood of reality—this is exactly how he felt at this moment.

²³ More than likely, *Zechariah* is a family name; but possibly taken originally from the prophet.

²⁴ These are the translations which I have in my e-sword.

Zechariah is shook up by what he sees.

Luke 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>1) fear, dread, terror; 1a) that which strikes terror; 2) reverence for one's husband</i>	masculine singular noun; nominative	Strong's #5401
epipíptō (ἐπιπίπτω) [pronounced <i>eh-pee-PEEP-toh</i>]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 rd person singular, aorist active indicative	Strong's #1968
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Fear comes upon him.

The normal response is, Zacharias becomes fearful. He has no idea what is going to happen; he has no idea why he is seeing this vision.

Some mistakenly think that the Bible is filled with miracles and signs and wonders; and that, somehow, we ought to expect the same thing to happen at our church each Sunday. God's direct or semi-direct contacts with man were quite unusual then, as they are today. Zacharias is startled; he is fearful. This is completely unexpected. This is how you would react if an angel suddenly appeared to you (don't worry; it's not going to happen).

Luke 1:12b ...and fear fell upon him.

Seeing an angel is so outside the range of normalcy that Zacharias is upset, troubled and afraid. Any normal person would react with some fear and trepidation.

This suggests to us that Zacharias recognized that this was an other than earthly being. However, people rarely spend any amount of time in the Bible describing what an angel actually looks like—and there are certainly times when angels do not look much different from man (that seems to be the indication of the text). In some instances, we are informed that angels appear to be made of light.

The Temple was not a place that priests went into to hang out. They had specific duties that they performed; they went in, performed those duties, and then exited. So, whatever time was needed to light the candlesticks or to burn the incense was the amount of time that a priest remained in the Temple. When a priest completed his task, then he exited. So Zechariah is mostly likely in the Temple alone with the angel. Because the angel is there, speaking to him, Zechariah is going to be delayed.

Exactly how Zechariah recognizes that this being is other worldly is not told to us. Again, that would require a description, which he has not given us.

Luke 1:12 ...so Zacharias is agitated, having seen [Him]. Fear comes upon him.

Luke 1:11–12 The angel of the Lord, who is standing to the right of the altar of incense, suddenly appears to Zacharias, who is therefore agitated from seeing Him. Fear came upon Zacharias.

The picture is, this is a nice normal day and Zacharias is inside of the Temple lighting incense on the altar (or he is about to), and he sees the Angel of the Lord. Zacharias is shook up and fearful.

The angel tells Zechariah that he will have a son, that he will name John

And said facing him the messenger, “Do not be frightened, Zacharias, for has been heard the prayer of yours, and the woman of yours, Elisabeth, will bear a son to you, and you will call the name of him *John*. And [there] is joy to you and gladness; and many on the origin of him will rejoice, for he will be great before [the] Lord. And wine and strong drink he has not ever drunk. And a Spirit of Holiness he will be filled with, even out from the womb of a mother of his.

Luke
1:13–15

The messenger [or, *angel*] said, face to face with him, “Do not be frightened, Zacharias, for your prayer has been heard; and your wife, Elisabeth, will bear you a son and you will call his name, *John*. As a result [lit., *and*], [there] will be joy and gladness to you; and many will rejoice because of his birth, for he will be extraordinary before the Lord. Also, he will never drink wine or intoxicating beverages. He will be filled with a Spirit of Holiness even out from his mother’s womb.

The angel said to Zacharias, “Do not be afraid. I am here to tell you that your prayers have been answered, and that your wife, Elisabeth, will bear a son to you, and you will him *John*. You will feel great joy and happiness as a result, and many others will rejoice at his birth, for he will be extraordinary before the Lord. He will never imbibe in alcohol and he will be filled with the Holy Spirit right from his mother’s womb.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said facing him the messenger, “Do not be frightened, Zacharias, for has been heard the prayer of yours, and the woman of yours, Elisabeth, will bear a son to you, and you will call the name of him <i>John</i> . And [there] is joy to you and gladness; and many on the origin of him will rejoice, for he will be great before [the] Lord. And wine and strong drink he has not ever drunk. And a Spirit of Holiness he will be filled with, even out from the womb of a mother of his.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: And thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.
Aramaic ESV of Peshitta	.

V. Alexander's Aramaic T.
Original Aramaic New T.

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And the Angel said to him, "Do not be afraid, Zakharia, because your prayer has been heard and your wife Elizabeth will bear you a son, and you shall call his name, Yohannan."

"You will have joy and gladness and many will rejoice at his birth."

"He will be great before THE LORD JEHOVAH, and he will not drink wine or strong drink, and he will be filled with The Spirit of Holiness while he is in the womb of his mother."

James Murdock's Syriac NT

And the angel said to him: Fear not, Zachariah; for thy prayer is heard, and thy wife Elisabeth will bear thee a son, and thou shalt call his name John. And thou wilt have joy and gladness: and many will rejoice at his birth. For he will be great before the Lord; and he will not drink wine nor strong drink, and will be filled with the Holy Spirit even from his mother's womb.

Original Aramaic New T.
Lamsa Peshitta (Syriac)

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And the angel said to him, Fear not, Zacharias; for your prayer has been heard, and your wife Elizabeth will bear you a son, and you will call his name John. And you will have joy and gladness; and a great many will rejoice at his birth. For he will be great before the Lord, and he will not drink wine and strong drink; and he will be filled with the Holy Spirit, while he is still in the womb of his mother.

Updated Brenton (Greek)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But the angel said, Have no fear, Zacharias, for your prayer has come to the ears of God, and your wife Elisabeth will have a son, and his name will be John. And you will be glad and have great delight; and numbers of people will have joy at his birth. For he will be great in the eyes of the Lord; he will not take wine or strong drink; and he will be full of the Spirit of God from his birth.

Bible in Worldwide English

But the angel said, Do not be afraid, Zechariah. You have been talking to God. He has heard you. Your wife Elizabeth will have a son. Name him John. You will be glad and happy. Many people will be glad when he is born. He will be great in the way the Lord calls people great. He must not drink wine or any strong drink. He will be filled with the Holy Spirit from the time he is born.

Easy English

'Zechariah, do not be afraid', the angel said to him. 'God has heard what you prayed. He will give you what you asked for. Your wife Elizabeth will have a baby boy. You will call him John. He will be very important to the Lord. So, he will make you very happy. Many other people will also be very happy because he has been born. He must never drink anything with alcohol in it. From the time that he is born, the Holy Spirit will live inside him.'

Easy-to-Read Version—2001

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Easy-to-Read Version—2006

But the angel said to him, "Zechariah, don't be afraid. Your prayer has been heard by God. Your wife Elizabeth will give birth to a baby boy, and you will name him John. You will be very happy, and many others will share your joy over his birth. He will be a great man for the Lord. He will never drink wine or beer. Even before he is born, he will be filled with the Holy Spirit."

God's Word™

The angel said to him, "Don't be afraid, Zechariah! God has heard your prayer. Your wife Elizabeth will have a son, and you will name him John. He will be your pride and joy, and many people will be glad that he was born. As far as the Lord is concerned, he will be a great man. He will never drink wine or any other liquor. He will be filled with the Holy Spirit even before he is born."

Good News Bible (TEV)

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The Message

But the angel reassured him, “Don’t fear, Zachariah. Your prayer has been heard. Elizabeth, your wife, will bear a son by you. You are to name him John. You’re going to leap like a gazelle for joy, and not only you—many will delight in his birth. He’ll achieve great stature with God.

“He’ll drink neither wine nor beer. He’ll be filled with the Holy Spirit from the moment he leaves his mother’s womb.

**Names of God Bible
NIRV**

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But the angel said to him, “Do not be afraid, Zechariah. Your prayer has been heard. Your wife Elizabeth will have a child. It will be a boy, and you must call him John. He will be a joy and delight to you. His birth will make many people very glad. He will be important in the sight of the Lord. He must never drink wine or other such drinks. He will be filled with the Holy Spirit even before he is born.

**New Simplified Bible
The Spoken English NT**

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“Don’t be afraid, Zechariah! Your prayer has been heard, and your wife Elizabeth is going to give you a son. You’re going to call his name “John.” He’s going to be your pride and joy, [Lit. “he is going to be a joy and a pride to you.”] and lots of people are going to celebrate over his birth. Because he’s going to be great in the presence of the Sovereign One. He’s never going to drink wine or anything with alcohol in it. [Lit. “strong drink” (i.e. alcoholic drinks other than wine)] He’s going to be filled with the Holy Spirit right from his mother’s womb.

Thought-for-thought translations; dynamic translations; paraphrases:**College Press Bible Study
Contemporary English V.**

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But the angel told him: Don't be afraid, Zechariah! God has heard your prayers. Your wife Elizabeth will have a son, and you must name him John. His birth will make you very happy, and many people will be glad. Your son will be a great servant of the Lord. He must never drink wine or beer, and the power of the Holy Spirit will be with him from the time he is born.

The Living Bible

But the angel said, “Don’t be afraid, Zacharias! For I have come to tell you that God has heard your prayer, and your wife, Elizabeth, will bear you a son! And you are to name him John. You will both have great joy and gladness at his birth, and many will rejoice with you. For he will be one of the Lord’s great men. He must never touch wine or hard liquor—and he will be filled with the Holy Spirit, even from before his birth!.

**New Berkeley Version
New Century Version
New Life Version**

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The angel said to him, “Zacharias, do not be afraid. Your prayer has been heard. Your wife Elizabeth will give birth to a son. You are to name him John. You will be glad and have much joy. Many people will be happy because he is born. He will be great in the sight of the Lord and will never drink wine or any strong drink. Even from his birth, he will be filled with the Holy Spirit.

New Living Translation

But the angel said, “Don’t be afraid, Zechariah! God has heard your prayer. Your wife, Elizabeth, will give you a son, and you are to name him John. You will have great joy and gladness, and many will rejoice at his birth, for he will be great in the eyes of the Lord. He must never touch wine or other alcoholic drinks. He will be filled with the Holy Spirit, even before his birth [*Or even from birth*].

**The Passion Translation
Unlocked Dynamic Bible**

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But the angel said to him, “Zechariah, do not be afraid! When you prayed, Yahweh heard your request. So your wife Elizabeth will bear a son for you. You must name him John. You will be very happy, and many other people will also be happy because he is born. Yahweh will consider him to be very important. He must never drink wine or any other alcoholic drink. He will be empowered by the Holy Spirit even before he is born.

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible	However, the messenger said to him: 'Don't be afraid ZechariAh, because the things that you've begged for in your prayers have been favorably heard. So your woman EliZabeth will give birth to a son for you, and you must call his name John (gr. YoHanain – Jehovah Is Merciful). This will make you very happy and you'll dance with joy... in fact, many people will rejoice at his birth, because he will be great in the eyes of Jehovah. '[This son] may not drink any wine or liquor at all, and he will be filled with [God's] Holy Breath while he's still in his mother's womb.
Beck's American Translation .	
Common English Bible .	
International Standard V	But the angel told him, "Stop being afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John. You will have great joy, [Lit. have joy and gladness] and many people will rejoice at his birth, because he will be great in the Lord's presence. He will never drink wine or any strong drink, and he will be filled with the Holy Spirit even before he is born.
Len Gane Paraphrase .	
A. Campbell's Living Oracles	But the angel said to him, Fear not, Zacharias; for your prayer is heard, and Elizabeth your wife shall bear you a son, whom you shall name John. He shall be to you matter of joy and transport; and many shall rejoice because of his birth. For he shall be great before the Lord; he shall not drink wine nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's womb.
New Advent (Knox) Bible	Zachary was bewildered at the sight, and overcome with fear; but the angel said, Zachary, do not be afraid; thy prayer has been heard, and thy wife Elizabeth is to bear thee a son, to whom thou shalt give the name of John. Joy and gladness shall be thine, and many hearts shall rejoice over his birth, for he is to be high in the Lord's favour; he is to drink neither wine nor strong drink; and from the time when he is yet a child in his mother's womb he shall be filled with the Holy Ghost. V. 12 is included for context.
Knox Bible ('you' version) .	
Translation for Translators	But the angel said to him, "Zechariah, do not be afraid! When you (sg) prayed <i>asking God for a son</i> (OR, <i>that God would send the Messiah</i>), God heard what you prayed. So your wife Elizabeth shall bear a son for you. You must name him John. He will cause you to be very happy, and many other people will also be happy because he is born. God will consider him to be very important. He must never drink wine or any other alcoholic drink, <i>in order that he will be completely dedicated to God</i> . He will be controlled by the Holy Spirit {The Holy Spirit will control him} from before he is born.
20 th Century New Testament	But the angel said to him: " Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth shall bear you a son, whom you shall call by the name John. He shall be to you a joy and a delight; and many shall rejoice over his birth. For he shall be great in the sight of the Lord; he shall not drink any wine or strong drink, and he shall be filled with the Holy Spirit from the very hour of his birth, And shall reconcile many of the Israelites to the Lord their God. V. 16 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	BUT THE ANGEL SAID TO HIM, "DO NOT BE AFRAID, ZACHARIAS, FOR YOUR PETITION HAS BEEN HEARD, AND YOUR WIFE ELIZABETH WILL BEAR YOU A SON, AND YOU WILL GIVE HIM THE NAME JOHN. YOU WILL HAVE JOY
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AND GLADNESS, AND MANY WILL REJOICE AT HIS BIRTH. FOR HE WILL BE GREAT IN THE SIGHT OF THE LORD; AND HE WILL DRINK NO WINE OR LIQUOR, AND HE WILL BE FILLED WITH THE HOLY BREATH WHILE YET IN HIS MOM'S WOMB.

Awful Scroll Bible

But the *angelic* messenger said with respects to him, "Be yourself not fearing Zacharias, because-of-this your implorations are coming to be listened-to, and your wife Elizabeth will bear to you a son, and you will call his name John. (")Indeed to you there will be gladness and much-leaping, and many will emerge to be rejoicing at his birth. (")For he will be great beheld-by-within the Lord, and he shall nonetheless-not be drank wine and intoxicating drink, even will he happened to be filled of the Awful Breath, while at his mother's womb.

Christian Standard Bible

But the angel said to him: "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. There will be joy and delight for you, and many will rejoice at his birth. For he will be great in the sight of the Lord and will never drink wine or beer. He will be filled with the Holy Spirit while still in his mother's womb.

Conservapedia Translation

But the angel said to him, "Do not be afraid, Zacharias. Your prayer has been heard, and your wife Elisabeth shall be pregnant with a son, and you shall name him John. And you will feel great joy, and many shall rejoice at your sons birth. He shall be great in the eyes of the Lord, and shall not drink alcohol of any kind, and he will be filled with the Divine Guide, even in the womb.

Evangelical Heritage V.
Ferrar-Fenton Bible

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"Fear not, Zacharias!" said the messenger addressing him; "because your supplication has been heard ; and your wife Elizabeth will give birth to a son for you, and you shall give him the name of john. And he will be a joy and delight to you, and many will exult at his birth; for he shall be distinguished in the presence of the Lord, and strong drink no wine nor strong drink. And he shall be full of a spirit of holiness,...

Free Bible Version

But the angel told him, "Don't be afraid, Zechariah. Your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call him John. He will bring you joy and gladness, and many will celebrate his birth. He will be great in the sight of the Lord. He will refuse to drink wine or other alcoholic drink. He will be filled with the Holy Spirit even before he's born.

God's Truth (Tyndale)
HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
Montgomery NT

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But the Angel said to him. "Do not be afraid, Zachariah, because your petition has been heard, and your wife Elizabeth will bear you a son, and you are to call him John.
"And he shall be to you a joy and an exultation, and many shall rejoice over his birth.
"For he shall be great in the sight of the Lord, "He shall drink neither wine nor strong drink, "He shall be filled with the Holy Spirit from the hour of his birth,
"And shall win many of the sons of Israel to the Lord, their God. V. 16 is included for context.

NT for Everyone

But the angel said to him: 'Don't be afraid, Zechariah: your prayer has been heard. Your wife Elisabeth will bear you a son, and you shall call his name John. This will bring you joy and celebration, and many will rejoice at his birth. He will be a great man in God's sight; he will drink no wine or strong drink. He will be filled with the holy spirit from his mother's womb, and will turn many of the children of Israel to the Lord their God.

NIV, ©2011

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Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT
Tree of Life Version

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But the angel said, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife, Elizabeth, will give birth to your son, and you will name him John. And you will have joy and gladness, and many will rejoice at his birth. He will be great before *ADONAI*; and he should not drink wine and intoxicating beverage, [cf. Num. 6:3] but he will be filled with the *Ruach ha-Kodesh* just out of his mother's womb.

Unlocked Literal Bible
Urim-Thummim Version

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But the Angel said to him, Fear not, Zacharias: for your prayer is heard; and your woman Elisabeth will gender you a son, and you will call his name John. And you will have joy and gladness; and many will rejoice at his birth. Because he will be great in the sight of the LORD, and will drink neither wine nor strong drink; and he will be filled with the Sacred Spirit, even from his mother's womb.

Weymouth New Testament

But the angel said to him, »Do not be afraid, Zechariah, for your petition has been heard: and your wife Elizabeth will bear you a son, and you are to call his name John. Gladness and exultant joy shall be yours, and many will rejoice over his birth. For he will be great in the sight of the Lord; no wine or fermented drink shall he ever drink; but he will be filled with the Holy Spirit from the very hour of his birth.

Whiston's Primitive NT
Wikipedia Bible Project

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But the angel said to him, "Do not be afraid, Zacharias. Your prayer has been heard, and your wife Elisabeth will bear you a son, and you are to name him John. He will bring you joy and happiness, and many people will celebrate his birth. In the Lord's eyes he will be great. He will not drink wine or any other alcoholic drink, and will be filled with the Holy Spirit even from his birth.

Wilbur Pickering's New T.

Gabriel delivers

But the angel said to him: "Do not be afraid, Zacharias, because your prayer was heard,⁷ and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and exultation, and many will rejoice over his birth. For he will be great in the sight of the Lord; he must not drink either wine or strong drink; indeed, he will be filled with Holy Spirit already from his mother's womb.

⁽⁷⁾ Given his expression of doubt this evidently was not a recent prayer. Zacharias had given up hope, and may well have been unhappy with God for not having answered. He wasn't even impressed with the tremendous things the angel said, but continued to doubt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

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And the heavenly messenger said to him, Do not fear, Zacharias, on the very account that your petition is listened to, and your wife Elisabeth shall bear you a son, and you shall call his name John. And he shall be joy to you and jumping for joy, and many shall rejoice over his birth, Because he will be great before the face of the Lord, and he will absolutely not drink wine or hard liquor, and he will be filled of the Holy Spirit, even out of his mother's womb.

New American Bible (2002)

But the angel said to him, "Do not be afraid,"⁵ Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of (the) Lord. He will drink neither wine nor strong drink.⁶ He will be filled with the holy Spirit even from his mother's womb, and he will turn many of the children of Israel to the Lord their God. V. 16 is included for context.

⁵[13] Do not be afraid: a stereotyped Old Testament phrase spoken to reassure the recipient of a heavenly vision (⇒ Genesis 15:1; ⇒ Joshua 1:9; ⇒ Daniel 10:12, ⇒ 19 and elsewhere in ⇒ Luke 1:30; ⇒ 2:10). You shall name him John: the name means "Yahweh has shown favor," an indication of John's role in salvation history.

⁶[15] He will drink neither wine nor strong drink: like Samson (⇒ Judges 13:4-5) and Samuel (⇒ 1 Sam 1:11 LXX and 4QSama), John is to be consecrated by Nazirite vow and set apart for the Lord's service.

New American Bible (2011) But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. [1:57, 60, 63; Mt 1:20–21] And you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of [the] Lord. He will drink neither wine nor strong drink. He will be filled with the holy Spirit even from his mother's womb, [7:33; Nm 6:1–21; Jgs 13:4; 1 Sm 1:11 LXX.] and he will turn many of the children of Israel to the Lord their God. V. 16 is included for context.

[1:13] Do not be afraid: a stereotyped Old Testament phrase spoken to reassure the recipient of a heavenly vision (Gn 15:1; Jos 1:9; Dn 10:12, 19 and elsewhere in Lk 1:30; 2:10). You shall name him John: the name means "Yahweh has shown favor," an indication of John's role in salvation history.

* [1:15] He will drink neither wine nor strong drink: like Samson (Jgs 13:4–5) and Samuel (1 Sm 1:11 LXX and 4QSama), John is to be consecrated by Nazirite vow and set apart for the Lord's service.

New English Bible–1970
New Jerusalem Bible
New RSV

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But the angel said to him, 'Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit.

Revised English Bible–1989 But the angel said to him, "Do not be afraid, Zechariah; your prayer has been heard: your wife Elizabeth will bear you a son, and you are to name him John. His birth will fill you with joy and delight, and will bring gladness to many; for he will be great in the eyes of the Lord. He is never to touch wine or strong drink. From his very birth he will be filled with the Holy Spirit; and he will bring back many Israelites to the Lord their God. V. 16 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But the angel said to him, "Don't be afraid, Z'kharyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan. He will be a joy and a delight to you, and many people will rejoice when he is born, for he will be great in the sight of Adonai. He is never to drink wine or other liquor, and he will be filled with the Ruach HaKodesh even from his mother's womb.

The Complete Tanach
exeGesés companion Bible

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But the angel says to him, Awe not, Zechar Yah:
for your petition is heard;
and your woman Eli Sheba births you a son:
and call his name Yahn:
and he becomes your cheer
and your jumping for joy;
and many cheer at his birth:
for he becomes mega in the sight of Yah Veh,
and no way drinks wine or intoxicants;
and he is fills full/shalams with the Holy Spirit
even from the womb of his mother:...

Hebraic Roots Bible

But the cherub of YAHWEH said to him, Do not fear, Zachariah, because your prayer was heard, and your wife Elizabeth will bear a son to you, and you shall call his name Yokhannan. And he will be joy and exultation to you, and many will

	rejoice over his birth. For he shall be great in the eyes of YAHWEH, and he shall not drink wine or strong drink. And he will be filled of the Holy Spirit, even from his mother's womb.
Israeli Authorized Version	But the angel said unto him, Fear not, Zkharyah: for thy prayer is heard; and thy wife Elisheva shall bear thee a son, and thou shalt call his name Yochanan. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of YY , and shall drink neither wine nor strong drink; and he shall be filled with Ruach HaKodesh, even from his mother's womb.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
The Scriptures 1998	But the messenger said to him, "Do not be afraid, Zeḱaryah, for your prayer is heard. And your wife Elisheḃa shall bear you a son, and you shall call his name Yoḥanan. "And you shall have joy and gladness, and many shall rejoice at his birth. "For he shall be great before יהוה, and shall drink no wine and strong drink at all. And he shall be filled with the Set-apart Spirit, even from his mother's womb.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But the angel said to him, "Do not be afraid, Zacharias, because your petition [in prayer] was heard, and your wife Elizabeth will bear you a son, and you will name him John. You will have great joy and delight, and many will rejoice over his birth, for he will be great and distinguished in the sight of the Lord; and will never drink wine or liquor, and he will be filled with <i>and</i> empowered to act by the Holy Spirit while still in his mother's womb.</p> <p>John the Baptist is considered the last of the Old Testament prophets. His mother, Elizabeth, and Mary the mother of Jesus, were related (1:36), and Mary may have been with Elizabeth at the time John was born (1:56). John the Baptist is not to be confused with John the Apostle who, along with his brother James, was among the twelve disciples of Jesus. John and James were the sons of Zebedee and Salome. John the Apostle authored the Gospel of John, three brief letters (1 John, 2 John, 3 John), and Revelation.</p>
An Understandable Version	But the angel said to him, "Do not be afraid Zacharias, for your earnest prayer has been heard. Your wife Elizabeth will give birth to a son and you will name him John. And you will have joy and happiness and many people will rejoice when he is born. For he will be great in the sight of the Lord and he will not drink any wine or intoxicating drinks [Note: This restriction suggests that John may have taken the special vow of consecration making him a "Nazarite"]. And he will be filled with the Holy Spirit from the time he is born.
The Expanded Bible	But the angel said to him, "Zechariah, don't be afraid. God has heard your prayer [petition]. Your wife, Elizabeth, will give birth to [bear for you] a son, and you will name him John. He will bring you joy and gladness [delight], and many people will be happy [rejoice] because of his birth. [^L For; Because] John will be a great man for [in the eyes of; ^L before] the Lord. He will never drink wine or beer [^C indicating he will be set apart to God for special service; Num. 6:3], and even from birth [or in his mother's womb; 1:41, 44], he will be filled with the Holy Spirit.
Jonathan Mitchell NT	So the agent said to him, "Stop fearing (or: Do not continue being afraid), Zechariah, because your request in regard to your need was listened to – upon [its] entering into hearing – and so your wife, Elizabeth, will proceed in generating and giving birth to a son by and for you, and you will proceed calling his name 'John,' "and he will continue being a joy and an extreme exultation to you (or: and there will progressively be joy and exceeding elation to and for you), and upon [the occasion of] his birth many people will progressively find joy and will continue rejoicing. "You see, he will continue being great (or: = important) in the sight of (or: before) [the] Lord [= Yahweh], and he should under no circumstances drink wine or [other] strong

Kretzmann's Commentary
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drink (= intoxicating beverage). Also, he will be continuously filled with a set-apart breath-effect (or: holy spirit; a separated and consecrated wind; [the] Holy Spirit; a sacred Attitude) still [not] out from (or: still from the midst of) his mother's womb.

But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard,⁴⁰ and your wife Elizabeth will bear you a son; you⁴¹ will name him John.⁴² Joy and gladness will come⁴³ to you, and many will rejoice at⁴⁴ his birth,⁴⁵ for he will be great in the sight of⁴⁶ the Lord. He⁴⁷ must never drink wine or strong drink, and he will be filled with the Holy Spirit, even before his birth.⁴⁸

⁴⁰tn The passive means that the prayer was heard by God.

^{sn} Your prayer has been heard. Zechariah's prayer while offering the sacrifice would have been for the nation, but the answer to the prayer also gave them a long hoped-for child, a hope they had abandoned because of their old age.

⁴¹tn Grk "a son, and you"; καί (kai) has not been translated. Instead a semicolon is used in the translation for stylistic reasons.

⁴²tn Grk "you will call his name John." The future tense here functions like a command (see ExSyn 569-70). This same construction occurs in v. 31.

^{sn} "Do not be afraid...you must call his name John." This is a standard birth announcement (see Gen 16:11; Isa 7:14; Matt 1:21; Luke 1:31).

⁴³tn Grk "This will be joy and gladness."

⁴⁴tn Or "because of."

⁴⁵tn "At his birth" is more precise as the grammatical subject (1:58), though "at his coming" is a possible force, since it is his mission, as the following verses note, that will really bring joy.

⁴⁶tn Grk "before."

⁴⁷tn Grk "and he"; because of the length and complexity of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun in the translation.

⁴⁸tn Grk "even from his mother's womb." While this idiom may be understood to refer to the point of birth ("even from his birth"), Luke 1:41 suggests that here it should be understood to refer to a time before birth. [As an aside, in Luke 1:41, it is Elisabeth who is filled with the Spirit.]

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

But the angel said face to face with him, "Do not be afraid, Zechariah, because {dioti} your prayer has been heard, and your wife Elizabeth will bear you a son. You will call his name John {loannes - the future John the Herald/Baptizer - 'John the Baptist' was more appropriately 'John the Herald of the King'}. And, will be joy and gladness for you, and many will rejoice at his birth For he {John the Herald} will keep on being great in the sight of the Lord, he will drink neither wine nor whiskey. Furthermore, he will be filled with the Holy {hagios} Spirit {pneum.} 'out from' {ek} his mother's womb.

Zacharias was shocked and afraid, but the messenger reassured him.

Messenger: Zacharias, calm down! Don't be afraid!

Zacharias is a priest working in the temple, but priests don't normally hear from God. Those who hear from God are called prophets, not priests. One becomes a priest by being born in a priestly family line. Prophets, on the other hand, arise unpredictably and have no special credentials except the message they carry. So Zacharias has no reason to believe his duties will be interrupted in this way. Often in the biblical story, when people receive a message from God—after getting over the initial shock—they start asking questions. They push back; they doubt.

Messenger: Zacharias, your prayers have been heard. Your wife is going to have a son, and you will name him John. He will bring you great joy and happiness—and many will share your joy at John's birth.

This son of yours will be a great man in God's sight. He will not drink alcohol in any form; [Numbers 6:3; Leviticus 10:9] *instead of alcoholic spirits*, he will be filled with

The Voice

the Holy Spirit from the time he is in his mother's womb. A portion of v. 12 is included for context.

Literal, almost word-for-word, renderings:

Accurate New Testament	says but to him The Messenger not fear! {me} Zechariah because is heard The Request [of] you and The Woman [of] you elizabeth will birth son [to] you and [You] will call the name [of] him john and will be Happiness [to] you and Happiness and Many [Men] at the birth [of] him will enjoy [He] will be for Great before the lord and wine and liquor not not [He] may drink and [of] spirit pure [He] will be filled yet from belly [of] mother [of] him.
American Standard Revised Analytical-Literal Translation	. But the angel said to him, "Stop being afraid, Zacharias, for your petition was heard, and your wife Elizabeth will bear a son to you, and you will call his name John. "And <i>[there]</i> will be joy to you and great happiness, and many will rejoice at his birth. "For he will be great before {the} Lord, and he shall by no means drink wine and strong drink, and he will be filled <i>[with the]</i> Holy Spirit even from his mother's womb.
Breakthrough Version Charles Thomson NT	. Whereupon the angel said to him, Fear not, Zacharias; for thy prayer is heard; and thy wife, Elizabeth, will bear thee a son, and thou shalt call his name John. He will indeed be to thee matter of joy and exultation; and many will rejoice at his birth. For he will be great in the sight of the Lord. He must not drink wine, nor any fermented liquor. With a holy spirit he will be filled, even from his mother's womb.
Concordant Literal Version	Now the messenger said to him, "Fear not, Zechariah, because hearkened to is your petition, and your wife Elizabeth shall be bearing you a son, and you shall be calling his name John." And there will be joy for you, and exultation, and many shall be rejoicing at his birth, for he shall be great in the sight of the Lord. And wine and intoxicant may he under no circumstances be drinking, and with holy spirit shall he be filled while still of his mother's womb."
Context Group Version Disciples Literal New T.	. But the angel said to him, "Do not be fearing, Zechariah, because your prayer was heard. And your wife Elizabeth will bear you a son, and you shall call his name John. And there will be joy and gladness <i>for</i> you. And many will rejoice over his birth. For he will be great in the sight of the Lord, and he will never drink wine and fermented-drink [That is, alcoholic beverages made from things other than grapes.], and he will be filled with the Holy Spirit <i>while</i> still of [Or, from. That is, still in the womb; or, still a newborn baby] his mother's womb, and he will turn-back many of the sons of Israel to the Lord their God. A portion of v. 16 is included for context.
Emphasized Bible	.
English Standard Version	.
Far Above All Translation	And Zacharias was alarmed when he saw him, and fear fell on him, but the angel said to him, "Do not be afraid, Zacharias, for your supplication has been heard, and your wife Elizabeth will bear you a son, and you will call him John, and you will have joy and gladness, and many will rejoice at his birth, for he will be great in the Lord's sight, and he will not drink any wine or liquor at all, and he will be filled with holy spirit even from his mother's womb, and he will turn many of the sons of Israel to the Lord their God. Vv. 12 & 16 are included for context.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.

Modern KJV

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

Third Millennium Bible

Thomas Haweis Translation

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name [Lit *call his name*] John. You will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in [Lit *from*] his mother's womb.

And the messenger said unto him, 'Fear not, Zacharias, for your supplication was heard, and your wife Elizabeth shall bear a son to you, and you shall call his name John, and there shall be joy to you, and gladness, and many at his birth shall joy, for he shall be great before the Lord, and wine and strong drink he may not drink, and of the Holy Spirit he shall be full, even from his mother's womb;...

The gist of this passage:

Luke 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	him	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	the; this, that, these	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32

Translation: The messenger [or, angel] said, face to face with him,...

The angel of God (who is Gabriel) and Zacharias are standing face to face, and Zach is rather taken aback by this.

Miracles and close encounters with angels have always been a rare thing in human history.

Luke 1:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeô (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person singular, present middle/passive imperative	Strong's #5399
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers [in the Hebrew]; Greek transliteration: Zacharias Hebrew transliteration: Zechariah</i>	masculine proper noun; vocative; transliterated from the Hebrew	Strong's #2197

Translation: ...“Do not be frightened, Zacharias,...

First thing, the angel tells Zach to stop being afraid. “Calm down, everything is okay,” He says to Zacharias.

Luke 1:13a-b But the angel said to him, "Do not be afraid, Zechariah,...

There is no indication that angels can look into our skulls and figure out what we are thinking. However, angels are geniuses and they understand body language and micro facial expressions. Therefore, the angel could see the Zechariah was obviously afraid (I would not be surprised if Zechariah jumped). So the angel seeks to calm Zechariah, and with good reason. The angel is going to communicate some important information to him. A soul filled with fear cannot take in information. A person who is afraid cannot think.

Luke 1:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
eisakouô (εἰσακούω) [pronounced ice-ahk-OO-oh]	<i>to hear and obey, to hear and give heed to, to listen to, to hear favorably; passively: has heard, has listened to, has given heed to</i>	3 rd person singular, aorist passive indicative	Strong's #1522
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 1:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deêsis (δέησις) [pronounced DEH-ay-sis]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; nominative	Strong's #1162
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...for your prayer has been heard;...

Even though the text of this chapter has not revealed this prayer to us, contextually, it will become clear that Zacharias and Elisabeth have been praying for a son for a very long time. One commentator suggested that they had been praying for Messiah, but I don't believe that is the prayer to which God is referring. If you are a happily married couple, then it is quite normal to want children to complete your family. Therefore, no doubt in my mind that they were praying for children.

We all have prayers and desires; and there are things that we pray for that we do not get right after we pray. Sometimes we never get them; and sometimes, we get them much later, in God's time. There was an exact right time for John to come on the scene; and an exact right time for Jesus.

Luke 1:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hê (ή) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
Elisabeth (Ελισάβετ) [pronounced el-ee-SAB-et]	<i>oath of God; transliterated, Elisabeth</i>	proper noun/feminine	Strong's #1665

Luke 1:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennáo (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone; of God making Christ his son; of God making men his sons through faith in Christ's work</i>	3 rd person singular, future active indicative	Strong's #1080
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...and your wife, Elisabeth, will bear you a son...

Zach's wife, Elisabeth, will bear him a son. This would be a miracle of some sort, as they had not had any children up to this point.

Luke 1:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kaleô (καλέω) [pronounced kal-EH-oh]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	2 nd person singular, future active indicative	Strong's #2564
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mental attitude]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Iōannês (Ι'ωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine	Strong's #2491

Translation: ...and you will call his name, *John*.

They are to name the son John, which means *Y^ehowah is a gracious giver*. God is giving this son to them; but God is also giving His Own Son to all of man. God is a gracious giver.

Luke 1:13c-e ...for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John.

First of all, here is Zechariah standing by the altar of incense, which altar represents believers praying to God; and there are people praying outside the Temple; so the angel tells Zechariah that his prayer (petition) has been heard. We do not know how many times Zechariah has prayed to have a son, but it is presented here as a single prayer.

The angel tells Zechariah to name his son *John*, which means *Jehovah is a gracious giver* or *Jehovah's gift*, which is the proper way to see a child. However, in this case, the gift of John was not simply for Zechariah and his wife, but for all the Jewish people.

This son would become John the Baptizer (better named *John the Herald*). He is not to be confounded with the Apostle John, who wrote the book of John, the epistles which bear the name John, and the book of Revelation. These are two very different men.

Luke 1:13 The messenger [or, *angel*] said, face to face with him, "Do not be frightened, Zacharias, for your prayer has been heard; and your wife, Elisabeth, will bear you a son and you will call his name, *John*."

Zechariah is a priest and he is doing his duty in the Temple. Suddenly, an angel appears to him while he is apparently alone, in the Temple, attending to the priestly duty of lighting the incense. .

Luke 1:13 But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John."

Both Zechariah and his wife Elizabeth believe in the Revealed God, the God of the Old Testament. They are mature believers and they are a mature couple who are without children. They have apparently been praying for a child (a prayer which they may not have uttered for a decade or two now), God heard that prayer and He is answering it in the affirmative. The angel has just promised Zechariah that his wife would bear them a son, and that he is to name the son John.

Luke 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i>]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479

Luke 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
agalliasis (ἀγαλλίασις) [pronounced ag-al-LEE-as-is]	exultation, extreme joy, gladness	feminine singular noun; nominative	Strong's #20

Translation: As a result [lit., and], [there] will be joy and gladness to you;...

The parents would experience great joy and happiness as a result of this birth. This could be translated *he will be joy and gladness to you.*

Zechariah would have both an inner joy and an overt, expressed joy. The first noun is the feminine singular noun chara (χαρά) [pronounced khahr-AH], which means, *joy, rejoicing, gladness; the joy received from you.* Strong's #5479. The word translated *gladness* is the feminine singular noun agalliasis (ἀγαλλίασις) [pronounced ag-al-LEE-as-is], which means, *exultation, extreme joy, gladness.* Strong's #20. Literally, this reads *There will be [or, he will be] joy and gladness to you.*

Throughout the Bible, there have been several births which come to a couple later in life: Isaac was born to Abraham when Abraham was 100. Jacob and Esau were born to Isaac when he was 60. There is a right time for a person to come onto the scene, and these were the right times.

If you have seen a play or have been involved in a play, you have a number of characters, and they walk out onto the stage at specific times to deliver their lines and to interact with those already in view. There is a right time for them to come into a scene and a wrong time. An actor who walks onto the stage at the wrong time confuses the flow of the play and the action. If he walks out at the wrong time, then what can he say or who can he say it to?

God's plan on this earth is extremely detailed and we have a particular time when we are to come into this world and interact with those around us. There was a right time for Elizabeth and Zechariah to give birth; there was a right time for their son John to enter human history. Part of John's entrance into this world will be the way that he enters the world.

Luke 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; nominative	Strong's #4183

Luke 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τῇ (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
genesis (γένεσις) [pronounced GHEN-es-is]	<i>source, origin; a book of one's lineage [a book in which his ancestry or progeny are enumerated]; used of birth, nativity; of that which follows origin, viz</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1078
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
χαίρῳ (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 rd person plural, future (deponent) passive indicative	Strong's #5463

Translation: ...and many will rejoice because of his birth,...

However, this joy and gladness will not be confined to the family of Zacharias. Many people will rejoice because of John's birth.

John would become a very unusual fellow; and people would come out to him in the desert-wilderness to hear him speak.

Zechariah and Elizabeth had prayed for many years for a child, and, given their ages, it is my guess that they have not prayed this prayer for over a decade or two. But the angel tells Zechariah that not only would they have a child and be filled with joy as a result, but others would rejoice at John's birth as well. His birth would not be a private, family affair. There will be enough unusual things occur associated with John's birth, so that, many people—perhaps thousands—will be thinking about his birth. Many would understand that John is born by divine fiat, and therefore, they would realize that his birth was significant.

If you are reading this, you may already be aware that John will go out into the desert-wilderness and people will come to him; they will come to be baptized by him and to hear what he has to say (something that we will study in the book of Luke). Now, on what basis will people come out to John while he is at the Jordan River baptizing? For people to come to see him, they have to find him and be willing to take a trip of 2 or 3 hours. There will not be any signs with arrows on them saying, *this way to John's baptism*. How did they know about him? How did they know he was there? Let me suggest to you that, his birth will be so significant that it will impact thousands of people. They will all know about it and they will all understand that his birth has divine significance. So, when

they hear about this same man, as an adult, being out in the desert-wilderness, proclaiming the Messiah—they have to go out and hear him.

As a man, John would be Herald to the True King, which would cause many to rejoice. If the herald has arrived, then the King is not far behind.

Luke 1:14 **As a result** [lit., *and*], **[there] will be joy and gladness to you; and many will rejoice because of his birth,....**

John would be the herald of the Lord; he would announce the Lord's coming. Therefore, he has an important part to play in the overall scheme of things.

That we might understand this better, if you have ever seen a state of the union speech, right before the President appears, a man comes out and announces, in a clear and loud voice, *the President of the United States!* That man is a herald. This would be John's job.

The Lord is far more important than anyone and so, John coming on the scene is the prelude to the coming of the Messiah—the greatest event in human history. It is only logical that the most important Person in human history be formally announced. John would announce the Lord's arrival.

Luke 1:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ahee]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...for he will be extraordinary before the Lord.

John the baptizer will be an extraordinary man. He is a man who must set his ego aside, because he is herald to the King. Therefore, it is not all about him, but it is about the One Who will follow.

John is going to be great before God. John will go out into the desert-wilderness and begin proclaiming the coming of the Messiah and he will offer men the baptism of repentance (that is, *a baptism which proclaims a*

change of mind). Men who come out to see John will be inspired. Religious types will be somewhat angry at him. But, the Bible tells us that John will be great before the LORD.

What does it mean for John to be great before the Lord? It means that God has a very important purpose for John, and that John will fulfill that purpose. There is a place where God wants John to be; and there are things that God wants John to do. John will fulfill these things expected by God. Even today, John the herald is one of the most well-known characters from the Bible, despite the fact that he had a ministry that was very limited in scope.

Luke 1:14–15a **As a result [lit., and], [there] will be joy and gladness to you; and many will rejoice because of his birth, for he will be extraordinary before the Lord.**

Now, at this point in the narrative, we are still inside of the Temple and John has not yet been born. Zechariah, a priest, has lit his incense, as was his duty, and an angel has appeared to him. The angel makes this announcement to him:

Luke 1:13–15a **But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord.**

The angel tells Zechariah that his prayer has been heard and that he and his wife would bear a son—having a son would be the answer to their prayer. They were to name their son *John*. He would become *John the herald* (more popularly known as *John the baptizer*).

As an aside, John the Herald is not the same man as John the Apostle. John the Herald will have a very limited ministry, much of which takes place out in the desert wilderness. I don't know that we have any clues as to the length of time that John will publically minister, telling of the Messiah-King to come; but let me suggest that this occurs over a period of a few weeks or a few months. It would make little sense for John's public ministry to be longer than the Lord's public ministry (John will be executed during the Lord's public ministry).

Luke 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
oinos (οἶνος) [pronounced <i>OY-noss</i>]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; accusative case	Strong's #3631
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sikera (σίκερα) [pronounced <i>SIHK-er-ah</i>]	<i>strong drink, an intoxicating beverage, different from wine</i>	neuter singular noun; accusative case	Strong's #4608
It was a artificial product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey.			
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	a negation	Strong's #3756
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Luke 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>pinô/piô/poô (πίνω/πίω/πόω) [pronounced PEE- noh/PEE-oh/POH-oh]</p>	<p><i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i></p>	<p>3rd person singular, aorist active subjunctive</p>	<p>Strong's #4095</p>

Translation: Also, he will never drink wine or intoxicating beverages.

John will not be given to drinking alcohol, despite having some unusual habits.

The angel tells Zechariah that John is not to drink wine or strong drink. There are two possible reasons for this: (1) John could be genetically predisposed to alcoholism, in which case, a few periods of time when he is drunk will result in his becoming an alcoholic; or (2) John will be a Nazarite (also, *Nazirite*), which is described in Num. 6. What is possible is, the angel read to Zechariah that passage of Num. 6, but only a portion of it is recorded here. I lean towards the second explanation; so what does that mean?

What does it mean to be a Nazarite?

The Nazarite and the Nazarite Vows

The Nazarite is a very unusual office or calling. They are not to be confused with Nazarenes, which is simply a designation for someone who comes from Nazareth (Jesus is raised in Nazareth so He will be called a Nazarene).

A person becomes a Nazarite through a vow which he takes. This vow is described in Num 6:1–4 *And the LORD spoke to Moses, saying, "Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the LORD, he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.*

Few things are more closely associated with the earth and with the world than the grape vine; and the Nazirite is not to partake of it. This is symbolic of him having a heavenly calling.

You will notice that the Nazarite is separated for a limited amount of time (here called, *the days of his separation*).

Num. 6:5 *"All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself to the LORD, he shall be holy. He shall let the locks of hair of his head grow long."* (ESV; capitalized)

This is a very unusual vow, one that we might expect to come across more often than we do. Many identify Samson, Samuel and John the Herald as Nazarites. Samson clearly is, as the portion of Scripture where he is found actually speaks of him as being a Nazarite. Samuel is not called a Nazarite and I don't believe that John is either. This word is only found in Num. 6 Judges 13:5, 7 16:17 Amos 2:11–12.

In his life, John will seem very much like a Nazarite, but that word will not be applied to him in the gospels.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 1:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
plēthō (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person singular, future passive indicative	Strong's #4130

Translation: He will be filled with a Spirit of Holiness...

John would be filled with the Holy Spirit. The Holy Spirit had been given to some men.

Luke 1:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐτι (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now</i>	adverb	Strong's #2089
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
koilia (κοιλία) [pronounced <i>koy-LEE-ah</i>]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; genitive/ablative case	Strong's #3384
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...even out from his mother's womb.

What is quite unusual is, John would be filled with the Holy Spirit from birth.

This appears to be a unique situation. In the Church Age, we receive the Holy Spirit after we have believed in Jesus Christ. In the Old Testament, some believers receive the Holy Spirit when a particular task is necessary to complete. But, somehow and for some reason, John appears to be given the Holy Spirit before salvation?

Another way to interpret this is, this is to be understood as hyperbolic language. We perhaps should understand this to mean that John was saved at a very young age, and filled with the Holy Spirit at that time. Not from the moment he exited the womb, but soon after, relatively speaking.

I believe that the Voice captures the correct intent of this final verse: **He will not drink alcohol in any form; *instead of alcoholic spirits*, he will be filled with the Holy Spirit from the time he is in his mother's womb.** This parallels another verse in the New Testament: **Do not be drunk with wine, wherein is excess, but be filled with the Spirit.** The idea is, when drunk, your entire being is overwhelmed with the alcohol in your blood stream. Your every movement is influenced by the alcohol in your system. What we are to instead is to be filled with the Spirit, which will influence our every decision and act.

Luke 1:15c-d **...and he will be filled with the Holy Spirit, even from his mother's womb.**

Or: **And God would fill him with the Holy Spirit *out from his mother's womb*.** So God would empower John from birth by God the Holy Spirit. The preposition found here is ek (ἐκ) [pronounced *ehk*], which means, *out of, out from, from, by, of*. Strong's #1537.

Luke 1:15b-d **Also, he will never drink wine or intoxicating beverages. He will be filled with a Spirit of Holiness even out from his mother's womb.**

Luke 1:15 **For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.**

Twice in Scripture, we have a contrast between being filled with alcohol and being filled with the Spirit. In Eph. 5:22, Paul admonishes his reader, **Do not be drunk on wine, which is excess, but be filled with the Spirit.** In Luke, there is no mention of drunkenness, but on complete abstinence from alcohol. I believe that this contrast is one of control; we can choose to be controlled by alcohol or by the Holy Spirit (the believer can make such a choice). There is the implication that it cannot be both. You are either controlled by one or the other; but never by both.

It seems reasonable that this is true of any intoxicant. You cannot be controlled by the intoxicant (whether it be marijuana, oxycontin, fentanyl, amphetamines, etc). and the Spirit at the same time.

In the Old Testament, only a few people are said to be empowered by God the Holy Spirit, and many times, this was when they had a particular task to do. Here is a rare instance where this appears to begin at birth filled with the Holy Spirit—in fact, I don't know that there is another instance of this in human history. This is a very unusual situation, and I don't know that I can explain it. God respects our volition; we are created with free will. God does not intrude upon our free will, and He does not save us unless we desire to be saved. We express this desire by faith in Jesus Christ. At that moment, we are saved; and, at that moment, we are filled by God the Holy Spirit. We lose this filling when we sin and it is restored to us when we name our sins to God (1John 1:9). That is a Church Age doctrine, but it seems to be consistent with past dispensations, apart from the filling of the Spirit. In the previous dispensation, men enjoyed fellowship with God if they believed in the Revealed God and had no unconfessed sin in their lives.

The key might certainly just be the text. Just as accurately, half of this verse could read: **...and he will be filled with the Holy Spirit, even out from his mother's womb.** So, these words do not demand that John is filled with the Holy Spirit immediately upon exiting his mother's womb, but very possibly as a child (this can occur by means of a volitional choice). John, from a very young age, believed in the Revealed God. Therefore, he enjoyed this filling of the Holy Spirit, which meant that he was guided and taught by the Spirit throughout most of his life.

So that there is no misunderstanding, being taught by God the Holy Spirit does not mean that John meditated for hours on end, emptying his mind of all thought. The Holy Spirit teaches specific content, and that content would be the contents of Scripture. By way of illustration, let's say that you sat in the same room with one of the greatest

teachers of all time, but that teacher did not say anything, would you benefit by his teaching? Of course not; you do not benefit by being in proximity with a good teacher, but by hearing words from his mouth.

So, even though John's actual training is not described beyond what we read here, it would be reasonable to assume that he exposed himself to the Word of God, whether it be taught in the synagogues or at the Temple during the holy holidays. John had the added benefit of being taught by God the Holy Spirit as he heard the Scriptures read. Although the Bible does not spend a lengthy period of time with John's teaching, we hear enough of it to know that he often peppered his teaching with passages from the Old Testament (which was the Bible of the Hebrew people in the first century). Therefore, he clearly knew Scripture.

Luke 1:13–15 The Angel said to Zacharias, "Do not be afraid. I am here to tell you that your prayers have been answered, and that your wife, Elisabeth, will bear a son to you, and you will name him *John*. You will feel great joy and happiness as a result, and many others will rejoice at his birth, for he will be extraordinary before the Lord. He will never imbibe in alcohol and he will be filled with the Holy Spirit right from his mother's womb.

We have millions of people in the United States who think that we are in a ship about to crash into an iceberg because Donald Trump is president (I write this in 2018–2019); and previously, the other half of the country believed this to be the case when Barack Obama was president. The key to the great prosperity and freedom that we enjoy here in the United States is salvation through faith in Jesus Christ followed by the intake of Bible doctrine. If there is a reasonable sized pivot of believers with maximum doctrine in their souls, then our nation will continue to enjoy great peace and prosperity. And, if we reject God, and His Word and His blessings, then, no matter who is president, it is going to be a very bumpy and unhappy ride, generally speaking (supergrace believers will always have God's grace overruling national disaster in their personal lives).

There are so many negative things which could happen to the United States, which God has been restraining for decades. One simple example; our debt. Why are we not Greece? Why is our country not falling apart because we are so far in debt? That is because the United States dollar is the preferred currency of the world. If that changes, then our lives change dramatically in the United States. We also have the slow moving disaster of added debt increasing the cost of servicing of that debt in our national budget (which has exploded in the past 10 years). This is a very disconcerting direction that our country is going in, but, because of God's grace, we still enjoy the greatest prosperity today of any nation in human history. But this is because of God's blessing, not for any other reason. Remove the spiritual pivot from the United States and that would remove all of God's blessing.

Do not doubt that the prosperity and blessing of the United States could change overnight; and the life that we have known and enjoyed in our country could change in ways that we could not imagine. There are many people who are still alive who suffered through the Great Depression, which was the last great national discipline that our nation was under. For the most part, very few of us have suffered under national divine discipline. There are several generations of people who would completely fall apart if God removed His blessing from our country. There are so many people who have no appreciation of how much God blesses this country. On the contrary, we have people living in the United States today who do not believe that the United States is even in the top 10 of best countries to live in (and they will readily point you to a website to substantiate their point of view).

The more people who believe in Jesus Christ and the more people who are growing to spiritual maturity by the intake of Bible doctrine, the better off our country is going to be, no matter who is president and no matter who controls Congress. Now, you may have a difficult time believing this, as one political party is clearly establishment oriented and the other party is as anti-establishment as a U.S. political party has ever been—but, the key is not who is in charge, but Who is the God of our nation. This is the result of the spiritual choices made by millions of people.

One of the reasons that we studied Herod the Great, is so that you could see that he made an honest effort to serve the people that he ruled over. Near the end of his life, he was clearly a vicious evil tyrant; but he was not like that all of his life. And, as the ruler of Judæa, he did some great, positive things for the Jewish people. They obviously had little appreciation for any of what he did. Yet, interestingly enough, when Herod was at his worst, the Lord Jesus Christ was born, the greatest blessing to mankind in all of human history.

Because of what is happening in the United States, we have to be willing to look beyond our leaders and our political party and see God, Who is in all and over all. If our nation is due for some divine discipline, then, we as believers should not panic and think that it is the end of the world. It isn't. So far, the worst actual discipline that we have received as a nation has been a number of weather events. However, it is clear that there are many things on the horizon which potentially trouble the United States. There is a real possibility that the United States, 30 years from now, will be nothing like the God-blessed country that we enjoy today.

There is no question that our relationship to the Risen Christ is the source of our blessings.

Psalm 33:11–12 *The counsel of the LORD stands forever, the plans of his heart to all generations. Blessed is the nation whose God is the LORD, the people whom He has chosen as His heritage!*

Psalm 144:15 *Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD!* (ESV; capitalized)

Now, it is apparent that many people are turning away from God; and the most churches do not appear to be dedicated to the teaching of Bible doctrine. Nevertheless, even if our nation was to enter the 3rd or 4th stage of national discipline, there is still no reason to panic. God is in control. If you are rightly related to God—a believer taking in Bible doctrine—then you have nothing to fear and nothing to get worked up about.

What is quite amazing to me is just how relevant our study is to our day and time. The Bible is like that; and an excellent teacher is able to bring this into our time.

I can listen to messages delivered by R. B. Thieme, Jr. from 40 years ago, and it sounds as if he is speaking of today when he begins to make application. J. Vernon McGee predates R. B. Thieme, Jr. by a decade or so, and he also taught from the Bible. In fact, McGee went through the entire Bible for his radio ministry (which show is still on the radio in some areas). Now and again, he might stop and make a few comments on the politicians of his day (McGee never named them specifically), and I have heard McGee make application using politics back in perhaps from the 1960's or the 1970's; yet, since he did not name these men, he sounds as up to date as anything you will hear spoken from the pulpit today. Both McGee and Thieme focused on the teaching of Scripture, which automatically made their topical messages pertinent and up to date.

We find it easy to get worked up over secular leaders, and there is nothing wrong with knowledge of the politics of your city, county, state or nation; and in a democracy, as voting for our preferred leaders is a great privilege. But we need to be careful of getting too worked up because, in our system of government, party control changes hands with some regularity.

Furthermore, we need to keep politics in perspective. During the time of the early church, most of the Roman emperors were viciously anti-Christian, to the point of jailing and executing believers who were too evangelical. Their acts and policies were so horrific, that there is no comparing them to whomever is in power right today as you read this, even if that leader is a fire-breathing socialist who wants the government to be in charge of everything. Despite the absolute evil of some Roman emperors, Christianity grew and thrived in the early centuries under the evangelism and teaching of the Apostles.

Throughout time, man is the same. We have a sin nature and we are motivated by our various lusts—power lust, materialism lust, sexual lust, approbation lust. This is true today just as much as it was true during the days of Luke's biography of the Lord. And God is the same as well. His control of things and His systems of authority are also the same. So, even though we are studying things which took place 2000 years ago, which involve customs and practices very different from our own, we are still able to understand these things and relate to them.

At this point in our study, Zechariah has gone to the Temple to perform his priestly duties, when, suddenly, an angel appears to him. The angel speaks to Zechariah about a son that he will have with his wife. This son, known as John the baptizer or John the Herald, would be the herald to the King.

Luke 1:13–15 But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.

As mentioned before, the appearance of an angel to this man is a very unusual event. The last time that we know that such a thing took place is 500 years previous. Zechariah is shaken up and fearful, but the angel calms him and tells him about the son that he will have (Zechariah and his wife are both old—too old to have children, in fact, if not for God).

In this passage, Luke will quote from Mal. 4:5–6 "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction." (ESV) I believe that this is the first time that Luke quotes the Old Testament (and it is not actually Luke who is quoting it). The angel speaking to Zacharias is quoting from the OT.

And many of the sons of Israel will turn back to [the] Lord of theirs. And he will go before Him in a Spirit and power of Elijah, to turn a heart of fathers towards sons, and disobedient [ones] in an understanding of righteous [ones]; to prepare for [the] Lord [the] people having been made ready."

Luke
1:16–17

[Because of John,] many sons of Israel will turn back to their Lord. John [lit., and he] will go before Him in the power and Spirit of Elijah, turning the hearts of fathers towards their sons, and disobedient [people] [will be turned towards] the understanding of the righteous [ones]. He will prepare [lit., to prepare...] the people for the Lord, making [them] ready."

Because of John's ministry, many sons of Israel will turn back to their Lord. John will go before the Lord in the power and Spirit of Elijah, turning the hearts of errant fathers to their son, and the disobedient Israelites will be turned towards the truth and understanding of the righteous. John will prepare the people for the Lord, making them ready to receive Him."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And many of the sons of Israel will turn back to [the] Lord of theirs. And he will go before Him in a Spirit and power of Elijah, to turn a heart of fathers towards sons, and disobedient [ones] in an understanding of righteous [ones]; to prepare for [the] Lord [the] people having been made ready."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.

Original Aramaic New T.	"And he will turn many of the children of Israel to THE LORD JEHOVAH, their God." "And he will go before him in the spirit and in the power of Elijah The Prophet to turn the heart of The fathers to the children and those who do not have faith to the knowledge of The Just One and he will prepare a perfect people for THE LORD JEHOVAH."
James Murdock's Syriac NT	And many of the children of Israel will he convert to the Lord their God. And he will go before him, in the spirit and power of Elijah the prophet, and will turn the heart of the fathers unto the children, and them that are disobedient to the knowledge of the righteous, and will prepare a perfect people for the Lord.
Original Aramaic New T. Lamsa Peshitta (Syriac)	. And many Israelites he will cause to turn to the Lord their God. 17 And he will go before them with the spirit and the power of Elijah, to turn the hearts of parents to their children, and those who are disobedient to the wisdom of the righteous; and he will prepare a true people for the Lord.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And through him great numbers of the children of Israel will be turned to the Lord their God. And he will go before his face in the spirit and power of Elijah, turning the hearts of fathers to their children, and wrongdoers to the way of righteousness; to make ready a people whose hearts have been turned to the Lord.
Bible in Worldwide English	He will bring back many of the people of Israel to the Lord their God. He will go ahead of the Lord. He will have the spirit and power of Elijah. He will turn the hearts of the fathers to their children. And he will bring back the people who do not obey, so that they will want to do what good people do. He will make people ready for the Lord.
Easy English	He will teach many people in Israel. Then they will turn their lives towards the Lord their God and they will obey God again. John will prepare the people for the Lord. The Holy Spirit will lead John as he led Elijah. John will be as powerful as Elijah was. He will help fathers to love their children. He will teach people that do not obey God. Then they will think right things. And they will do right things that good people do. John will prepare Israel's people. Then they will be ready when the Lord comes.' God chose Elijah to speak for him. The Holy Spirit showed him what to say. Elijah gave special messages from God to his people. He taught them to stop doing the things that God did not like. He told them that they should obey God. We can read about Elijah in 1 Kings, chapter 13. The people of Israel came from the family of Abraham, Isaac, Jacob and their children. We call them Jews. God chose them as his special people. He gave the name Israel to Jacob. We can read about Abraham, Isaac and Jacob in Genesis.
Easy-to-Read Version–2001	John will help many Jews return to the Lord their God. John himself will go first before the Lord. John will be powerful like Elijah. He will have the same spirit Elijah had. He will make peace between fathers and their children. Many people are not obeying God. John will bring those people back to the right way that people should think. He will make people ready for the {coming of} the Lord."
Easy-to-Read Version–2006	"John will help many people of Israel return to the Lord their God. John himself will go ahead of the Lord and make people ready for his coming. He will be powerful like Elijah and will have the same spirit. He will make peace between fathers and their children. He will cause people who are not obeying God to change and start thinking the way they should."

God's Word™

He will bring many people in Israel back to the Lord their God. He will go ahead of the Lord with the spirit and power that Elijah had. He will change parents' attitudes toward their children. He will change disobedient people so that they will accept the wisdom of those who have God's approval. In this way he will prepare the people for their Lord."

Good News Bible (TEV)

From his very birth he will be filled with the Holy Spirit, and he will bring back many of the people of Israel to the Lord their God. He will go ahead of the Lord, strong and mighty like the prophet Elijah. He will bring fathers and children together again; he will turn disobedient people back to the way of thinking of the righteous; he will get the Lord's people ready for him." V. 15 is included for context.

The Message

He will turn many sons and daughters of Israel back to their God. He will herald God's arrival in the style and strength of Elijah, soften the hearts of parents to children, and kindle devout understanding among hardened skeptics—he'll get the people ready for God."

Names of God Bible
NIRV

.
And he will prepare the way for the Lord. He will have the same spirit and power that Elijah had. He will bring peace between parents and their children. He will teach people who don't obey to be wise and do what is right. In this way, he will prepare a people who are ready for the Lord."

New Simplified Bible

»Great numbers of the children of Israel will return to Jehovah their God because of him. (1 Samuel 7:3) »He will go before God in the spirit and power of Elijah. He will turn the hearts of fathers to their children and wrongdoers to the way of righteousness. This will make ready a people whose hearts have been directed to Jehovah (YHWH).« (Malachi 3:1)

The Spoken English NT

And he's going to turn many of the children of Israelq back to the Sovereign One their God.

And he'll be a forerunner in God's presence, [Lit. "he will go ahead in his presence."] in the spirit and power of Elijah.

He'll turn the hearts of parents [Or "fathers." It could mean either.] back to *their* children, [Mal. 4:5-6; see Sirach (Ecclesiasticus) 48:10.]

and *he'll turn* disobedient people *back* to right thinking. [Lit. "in[to] thinking/wisdom of the righteous."] *In* that way, he'll prepare for the Sovereign One a people made ready."

Thought-for-thought translations; dynamic translations; paraphrases:College Press Bible Study
Contemporary English V.

.
John will lead many people in Israel to turn back to the Lord their God. He will go ahead of the Lord with the same power and spirit that Elijah had. And because of John, parents will be more thoughtful of their children. And people who now disobey God will begin to think as they ought to. That is how John will get people ready for the Lord.

The Living Bible

And he will persuade many a Jew to turn to the Lord his God. He will be a man of rugged [rugged, implied. and will change disobedient minds to the wisdom of faith, literally, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."] spirit and power like Elijah, the prophet of old; and he will precede the coming of the Messiah, preparing the people for his arrival. He will soften adult hearts to become like little children's, and will change disobedient minds to the wisdom of faith."

New Berkeley Version
New Century Version

.
He will help many people of Israel return to the Lord their God. He will go before the Lord in spirit and power like Elijah. He will make peace between parents and their children and will bring those who are not obeying God back to the right way of thinking, to make a people ready for the coming of the Lord."

New Life Version	He will be the one to go in the spirit and power of Elijah before Christ comes. He will turn the hearts of the fathers back to their children. He will teach those who do not obey to be right with God. He will get people ready for the Lord."
New Living Translation	And he will turn many Israelites to the Lord their God. He will be a man with the spirit and power of Elijah. He will prepare the people for the coming of the Lord. He will turn the hearts of the fathers to their children, [See Mal 4:5-6] and he will cause those who are rebellious to accept the wisdom of the godly."
The Passion Translation Unlocked Dynamic Bible	. He will persuade many descendants of Israel to stop sinning and start obeying Lord Yahweh again. Your son will go in advance of the Lord as his forerunner and will be powerful in his spirit like the prophet Elijah was. He will cause parents to love their children again. He will cause many people who do not obey Yahweh to live wisely and to obey him as righteous people do. He will do this in order to cause many people to be ready when the Lord comes."
William's New Testament	And he will turn many of Israel's descendants to the Lord their God. He will go before Him in the spirit and the power of Elijah to turn the hearts of fathers to their children and the disobedient to the wisdom of the upright, to make ready for the Lord a people perfectly prepared."

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, he will turn many sons of IsraEl back to their God Jehovah, 17 and he will travel before the Lord with the power and spirit of EliJah as he prepares a people for his [coming] by turning the hearts of fathers back to their children and the [hearts] of those who don't obey to righteous good sense (see Malachi 4:5, 6).'
Beck's American Translation Common English Bible	. He will bring many Israelites back to the Lord their God. He will go forth before the Lord, equipped with the spirit and power of Elijah. He will turn the hearts of fathers [Or <i>parents</i>] back to their children, and he will turn the disobedient to righteous patterns of thinking. He will make ready a people prepared for the Lord."
International Standard V Len Gane Paraphrase	. "Many of the children of Israel will he turn back to the Lord their God. "He will go before him in the spirit and power of Elijah to turn back the fathers' hearts to the children and the stubbornly disobedient to the understanding of the just, to prepare a people ready for the Lord"
A. Campbell's Living Oracles	And many of the sons of Israel he shall bring back to the Lord their God. Moreover, he shall go before him in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord.
New Advent (Knox) Bible	He shall bring back many of the sons of Israel to the Lord their God, ushering in his advent in the spirit and power of an Elias. He shall unite the hearts of all, the fathers with the children, and teach the disobedient the wisdom that makes men just, preparing for the Lord a people fit to receive him. Mal. 4.6.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND HE WILL TURN MANY OF THE SONS OF ISRAEL BACK TO THE LORD THEIR THEOS (<i>The Alpha & Omega</i>). IT IS HE WHO WILL GO BEFORE HIM IN THE SPIRIT AND POWER OF ELIAS (<i>Elijah</i>), TO TURN THE HEARTS OF THE DADS BACK TO THE CHILDREN, †(<i>Mal_4:6</i>) AND THE DISOBEDIENT TO THE ATTITUDE OF THE RIGHTEOUS, SO AS TO MAKE READY A PEOPLE PREPARED FOR THE LORD."
Awful Scroll Bible	(")Surely many of the sons of Israel, will turn-back-upon to the Lord their God.

Christian Standard Bible	(")Indeed himself will go-before beheld-by-within Him, from-within the Breath and the power of Elijah, to be turned-back-upon the sensibility of the hearts, of fathers to children and they un-persuaded, from-within the understanding of righteousness, to be made ready a people, having come about equipped-along-down for the Lord." He will turn many of the children of Israel to the Lord their God. And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of the righteous, to make ready for the Lord a prepared people."
Conservapedia Translation	And he shall witness to many Jews and convert them. And He will go with him in the spirit and power of Elijah, to bring families together and bring the wisdom of justice to the unjust; to prepare the people for the coming of the Lord."
Evangelical Heritage V. Ferrar-Fenton Bibleand he shall turn many of the sons of Israel back to the Lord their God. And he will advance in His presence in spirit and power like Elijah, to turn the hearts of fathers toward children, and the apathetic toward a thought of righteousness; to prepare a people in readiness for the Lord}.
Free Bible Version God's Truth (Tyndale)	. And he shall be filled with the holy ghost, even in his mothers womb: and many of the children of Israel shall he turn to their Lord God. And he shall go before him in the spirit and power of Helias (Elias) to turn the hearts of the fathers to the children, and the unbelievers to the wisdom of the just men: to make the people ready for the Lord. V. 15 is included for context.
HCSB Jubilee Bible 2000	. And he shall turn many of the sons of Israel to the Lord their God. 17 And he shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children and the rebellious to the prudence of the just, to make ready a prepared people for the Lord.
H. C. Leupold Lexham English Bible Montgomery NT NIV, ©2011	. . . He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous – to make ready a people prepared for the Lord.'
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version	. . . Many of <i>Bnei-Yisrael</i> will turn to <i>ADONAI</i> their God. And he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to the children [cf. Mal. 3:23-24(4:5-6)] and the disobedient ones to the wisdom of the righteous, to make ready for Adonai a prepared people.
Unlocked Literal Bible	And many of the people of Israel will be turned to the Lord their God. He will go before the face of the Lord in the spirit and power of Elijah. He will do this to turn the hearts of the fathers to the children, so that the disobedient will walk in the wisdom of the just—to make ready for the Lord a people prepared for him."
Urim-Thummim Version	And many of the children of Israel will he turn to the LORD their Elohim. And he will go before Him in the spirit and power of Elijah, to turn the hearts of the dads to the children, and the disobedient to the knowledge of the righteous; to prepare a people equipped for the LORD.
Weymouth New Testament Whiston's Primitive NT Wikipedia Bible Project	. . . He will bring many people of Israel back to the Lord their God. He will go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to their

children, and to turn the backsliders to a right understanding—to make a people ready for the Lord.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And he will turn back many of the children of Israel to the Lord their God. And he will go forward before his face in the Spirit and power of Elijah, to turn back the hearts of the fathers upon the children, and those refusing to be convinced in the prudent intelligence of the righteous, to prepare a people having been thoroughly prepared for the Lord.

New American Bible (2002) .

New American Bible (2011)

He will be filled with the holy Spirit even from his mother's womb, and he will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah* to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord.” Sir 48:10; Mal 3:1; 3:23–24; Mt 11:14; 17:11–13. V. 15b is included for context.

* [1:17] He will go before him in the spirit and power of Elijah: John is to be the messenger sent before Yahweh, as described in Mal 3:1–2. He is cast, moreover, in the role of the Old Testament fiery reformer, the prophet Elijah, who according to Mal 3:23 (Mal 4:5) is sent before “the great and terrible day of the Lord comes.”

New English Bible—1970

Your heart will thrill with joy and many will be glad that he was born; for he will be great in the eyes of the Lord. He shall never touch wine or strong drink. From his very birth he will be filled with the Holy Spirit; and he will bring back many Israelites to the Lord their God. [Mal.4.5-6, Sir.48.10.] He will go before him as forerunner, [Or: In his sight he will go forth.] possessed by the spirit and power of Elijah, to reconcile father and child, to convert the rebellious to the ways of the righteous, to prepare a people that shall be fit for the Lord.' Vv. 14–15 are included for context.

New Jerusalem Bible

He will be your joy and delight and many will rejoice at his birth, for he will be great in the sight of the Lord; he must drink no wine, no strong drink; even from his mother's womb he will be filled with the Holy Spirit, and he will bring back many of the Israelites to the Lord their God. With the spirit and power of Elijah, he will go before him to reconcile fathers to their children and the disobedient to the good sense of the upright, preparing for the Lord a people fit for him.' Vv. 14–15 are included for context.

New RSV

Revised English Bible—1989

From his very birth he will be filled with the Holy Spirit; and he will bring back many Israelites to the Lord their God. He will go before him as forerunner, possessed by the spirit and power of Elijah, to reconcile father and child, to convert the rebellious to the ways of the righteous, to prepare a people that shall be fit for the Lord.” V. 15b is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He will turn many of the people of Isra'el to Adonai their God. He will go out ahead of *ADONAI* in the spirit and power of Eliyahu to **turn the hearts of fathers to their children** [Malachi 3:23–24(4:5–6)] and the disobedient to the wisdom of the righteous, to make ready for Adonai a people prepared.”

The Complete Tanach

exeGesés companion Bible

...and he turns many of the sons of Yisra El
to Yah Veh their Elohim:
and he precedes him
in the spirit and dynamis of Eli Yah

Hebraic Roots Bible	to turn the hearts of the fathers to the children, and the distrusting to the thought of the just; to prepare a people - prepared for Yah Veh. And he will turn many of the sons of Israel to YAHWEH their Elohim. And he will go out before Him in the spirit and power of Elijah "to turn the hearts of fathers to their children," and disobedient ones to the knowledge of the just, to make ready a people having been prepared for YAHWEH. (Mal. 4:5, 6)
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
The Scriptures 1998	"And he shall turn many of the children of Yisra'el to יהוה their Elohim. "And he shall go before Him in the spirit and power of Ēliyahu, 'to turn the hearts of the fathers to the children,' and the disobedient to the insight of the righteous, to make ready a people prepared for יהוה."

Expanded/Embellished Bibles:

The Amplified Bible	He will turn many of the sons of Israel back [from sin] to [love and serve] the Lord their God. It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous [which is to seek and submit to the will of God]—in order to make ready a people [perfectly] prepared [spiritually and morally] for the Lord."
An Understandable Version	And he will influence many Israelites to turn to the Lord their God. He will go on ahead of the Messiah [See verse 76], in the spirit and power of Elijah, to rekindle the affections of fathers for their children, and [to influence] disobedient people to live wisely like righteous people. And he will prepare the people to be ready for [the coming of] the Lord."
The Expanded Bible	He will help many ·people [·of the children] of Israel return to the Lord their God [1 Kin. 18:37]. He will go before ·the Lord [·him] in [the] spirit and power ·like [of] Elijah. He will ·make peace between parents and [·turn the hearts of parents/fathers back to] their children and will bring those who are not obeying God back to the ·right way of thinking [or wisdom of the righteous], ·to make a people ready [·to prepare a people who are fit/ready] for the ·coming of the Lord [·Lord; Mal. 4:5–6]."
Jonathan Mitchell NT	"Later, he will proceed turning many of the sons (= people) of Israel back upon [the] Lord [= Yahweh] their God. "And so, he himself will continue advancing in His presence (or: going forward in His sight) – within and in union with a breath-effect (or: wind) and ability having the character and qualities of Elijah (or: in association with Elijah's spirit and power; or: in an attitude and an ability which is Elijah [= God is Yah]) – 'to turn back hearts of fathers upon children,' [Mal. 3:23] and stubborn folks (or: incompilant ones; unpersuaded people) in a thoughtful (sensible; prudent) frame of mind which has the character and qualities of fairness, equity, rightwised relationships, and justice which pertain to the Way pointed out: to prepare and make a people having been fully formed into vessels and utensils, as well as being completely furnished and supplied with equipment, by, for and in [the] Lord [= Yahweh]."
Kretzmann's Commentary NET Bible®	. He ⁴⁹ will turn ⁵⁰ many of the people ⁵¹ of Israel to the Lord their God. And he will go as forerunner before the Lord ⁵² in the spirit and power of Elijah, to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just, ⁵³ to make ready for the Lord a people prepared for him." ⁴⁹ tn Grk "And he." Here καί (kai) has not been translated because of differences between Greek and English style. ⁵⁰ sn The word translated will turn is a good summary term for repentance and denotes John's call to a change of direction (Luke 3:1-14).

^{51tn} Grk “sons”; but clearly this is a generic reference to people of both genders.

^{52tn} Grk “before him”; the referent (the Lord) has been specified in the translation for clarity.

^{53sn} These two lines cover all relationships: Turn the hearts of the fathers back to their children points to horizontal relationships, while (turn) the disobedient to the wisdom of the just shows what God gives from above in a vertical manner.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

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.
He will 'turn back'/'cause the return' many of the 'small children' {huios} of Israel {huios - used for a 'baby' meaning no spiritual growth} to the Lord their God. And he will go before Him {as the Herald to the King} in the spirit {pneuma - enduement of God the Holy Spirit (this is not yet the Church Age - no indwelling of God the Holy Spirit)} and power {dunamis} of Elijah, to turn the 'right lobes'/hearts {thinking part of the soul} of the fathers back to their 'children learning under authority' {teknon - used for people learning doctrine and growing in spiritual maturity} and the disobedient ones {apeithes} to the 'divine viewpoint'/'objective thinking' {phronesis} of the just/righteous {dikaiois}, to make ready for the Lord a people furnished/prepared {kataskeuazo}."

{Note: John did baptize people but his main function was to act as a herald announcing the arrival of the King of kings. His job was to prepare/furnish the people with doctrine.}

Translation for Translators

He will *persuade* many people in Israel to turn away from their sins and please the Lord their God. As God's Spirit enables him to *preach* powerfully as the prophet Elijah did, he will precede the Messiah. He will cause parents [SYN] to act *peacefully* toward their children *again*. He will cause many people who do not obey God to *hear and obey* the wise things that righteous people *tell them*. He will do this in order to make *many* people to be ready when the Lord *comes*."

The Voice

Messenger: *Here is his mission:* he will turn many of the children of Israel around to follow the path to the Lord their God. Do you remember the prophecy about someone to come in the spirit and power of the prophet Elijah; someone who will turn the hearts of the parents back to their children; [Malachi 4:5–6] someone who will turn the hearts of the disobedient to the mind-set of the just and good? Your son is the one who will fulfill this prophecy: he will be the Lord's forerunner, the one who will prepare the people and make them ready for God.

Literal, almost word-for-word, renderings:

Accurate New Testament

American Standard Revised

.
[He] will be for Great before the lord and wine and liquor not not [He] may drink and [of] spirit pure [He] will be filled yet from belly [of] mother [of] him and many [men] [of] the sons {of} israel [He] will return to lord the god [of] them and He will go (ahead) before him in spirit and [in] power [of] elijah to return hearts [of] fathers to children and [men] disobedient in wisdom [of] [men] right to prepare [for] lord people having been prepared v. 15 is included for context.

Analytical-Literal Translation

"And he will turn many of the sons *[and daughters]* of Israel to the Lord their God. "And he will go before Him in *[the]* spirit and power of Elijah, to turn hearts *[fig., inner selves, and throughout book]* of fathers to children, and disobedient *[ones]* to the way of thinking of righteous *[ones]*, to make ready a people having been prepared for the Lord."

Breakthrough Version

The angel said to him, "Don't be afraid, Zacharias, because your plea was heard, your wife Elisabeth will give birth to a son for you, and you will call his name John. And you will have happiness and excitement. And many will be happy based on his birth. You see, he will be huge in the sight of the Master. And he should not in any way drink wine and alcohol, he will be filled with the Sacred Spirit (still from his

	mother's belly), he will turn many of the sons of Israel back to the Master, their God, and he will go on ahead in His sight in Elijah's spirit and ability to turn back hearts of fathers to children, and to turn back disbelieving people in the focus of people who do what is right, to get an ethnic group ready that has been constructed for the Master." Vv. 13–15 are included for context.
Charles Thomson NT	And he will turn many of the children of Israel to the Lord their God. He will go before in his presence, with the spirit and power of Elias, to turn the hearts of fathers to their children, and prepare disobedient persons, by a deep sense of righteous things, to be for the Lord a well disposed people.
Concordant Literal Version	And many of the sons of Israel shall he be turning back to the Lord their God. And he shall be coming before in His sight in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord."
Context Group Version	And many of the sons of Israel he shall turn to the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the rebellious [to walk] in the wisdom of the vindicated; to make ready for the Lord a people prepared [for him].
Disciples Literal New T.	...and he will turn-back many of the sons of Israel to the Lord their God. And he will go-ahead before Him in the spirit and power of Elijah to turn-back [See Mal 4:5-6] the hearts of fathers to <i>their</i> children, and to <i>turn back</i> disobedient ones with [Or, by means of.] the understanding [Or, way-of-thinking.] of righteous ones, to prepare a people having been made-ready for the Lord".
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	...and he will turn many of <i>the</i> sons of Israel to <i>the</i> Lord their God. And he will go ahead of him in <i>the</i> spirit and power of Elijah, in order to turn <i>the</i> hearts of <i>the</i> fathers to <i>the</i> children, and <i>the</i> disobedient to <i>the</i> prudence of <i>the</i> righteous, to prepare a people equipped for <i>the</i> Lord."
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	And he will turn many of the sons of Israel to the Lord their God. And he will go beforehand, in his sight, in the spirit and power of Elijah, to return the hearts of the fathers back on <i>their</i> children, and the disobedient to <i>return</i> in the prudence of the righteous; to make-ready a prepared people for the Lord.
Modern KJV	.
New American Standard B.	And he will turn many of the sons of Israel back to the Lord their God. It is he who will go as a <i>forerunner</i> before Him in the spirit and power of Elijah, to <i>turn the hearts of the fathers back to the children</i> , and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord."
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and many of the sons of Israel he shall turn to the Lord their God, and he shall go before Him, in the spirit and power of Elijah, to turn hearts of fathers unto children, and disobedient ones to the wisdom of righteous ones, to make ready for the Lord, a people prepared.'
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.

World English Bible
 Young's Literal Translation
 Young's Updated LT

The gist of this passage:

Luke 1:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
polus, polos (πολύς, πολλός) [pronounced <i>poll-OOS</i>]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; accusative case	Strong's #4183
tôn (τῶν) [pronounced <i>tohn</i>]	<i>of the, from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine plural noun, genitive/ablative case	Strong's #5207
Israêl (Ισραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
Thayer: 1) The name given to the patriarch Jacob (and borne by him in addition to his former name) 2) The family or descendants of Israel, the nation of Israel 3) Christians, the Israel of God (Gal. 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation			
epistrephô (ἐπιστρέφω) [pronounced <i>ep-ee-STREF-o</i>]	<i>to turn to, to return, to turn [come] back; to cause to return, to bring back; to turn oneself [back, around]</i>	3 rd person singular, future active indicative	Strong's #1994
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 1:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: [Because of John,] many sons of Israel will turn back to their Lord.

John will have a ministry out in the desert-wilderness; along the Jordan River; and men will come from all over to hear him and to be guided by his teaching.

Luke 1:16 [Because of John,] many sons of Israel will turn back to their Lord.

The angel continues to prophesy to Zechariah concerning his future son, John. In the Age of Israel, (and, strictly speaking, we are in the Age of Israel in this passage), men learned from prophets and priests. Prophets represented God to man and priests represented man to God. Prophets spoke the Word of God; priests taught the written Word of God (and priests performed a number of rituals found in the writings of Moses).

In the Age of Israel, people were saved by believing in Jehovah Elohim, and enough of Him was revealed either in the teaching of the Old Testament, the words of the prophet, or through the animal sacrifices, for people to consider the Revealed God and believe in Him. However, John will be a herald of the Coming King, Christ Jesus, the Son of the Living God. Some people will believe in God and believe in His Son through of John's ministry.

As we will later study, Judaism had become corrupt at this time, and people were no longer learning to believe in Jehovah Elohim from their priests. The corrupt priests at that time were teaching a different god; an extremely legalistic god.

Much of Israel was turned against their God and for several reasons: (1) they were being taught lies and falsehoods by their religious leaders; and (2) the people were discouraged because they were under the thumb of Rome, and this lack of independence angered and frustrated them (despite the fact that this had been going on for hundreds of years). (3) However, most importantly, so many of the people had their own, natural, negative volition. That is, much of Israel had rejected the God of grace, Who is clearly taught in the Old Testament.

People today who are anti-God think that faith can only be imposed on indiscriminating children; but there are children today brought up by Christian parents who reject this faith. Similarly, there were people in this time that we are studying, who were exposed to all of the worship of the Jews, but they were unable to recognize their Savior when He came on the scene. Or, when they heard His message, they rejected Him.

I learned a great many things from my pastor-teacher, R. B. Thieme, Jr. However, I have noticed that there are people out there, even today, posting their testimony how they do not believe that Bob was a good teacher, and they most often cite his personality, his authoritarianism and his love of the military as supporting evidence. What I have noticed, for the most part, is these are people who were brought up in Berachah Church as young people (they were originally brought by their parents when they were children). Some may have spent 10–20 years in Berachah Church, much of that as a young person. These people have rejected the careful and accurate teaching of R. B. Thieme, Jr. There are many basic concepts of Christianity which, I have observed in their writings, that they object to as well. This is what negative volition is. So, even though they were exposed to excellent teaching from a young and impressionable age, they rejected that teaching. They may think that the problem was Bob's

personality but it was the content of his teaching—accurate Bible doctrine—which they ultimately objected to. This is how many people react to accurate Biblical teaching. Negative volition is the underlying fundamental reason why so many people reject the truth.

Now, as an aside, this does not mean that a person who left Bob's church to go under the ministry of Robert Dean or Joe Griffin (or anyone else who carefully teaches Bible doctrine) is expressing negative volition. Such people are simply gravitating naturally to their right pastor-teacher. That is a very different thing. I have heard both of these men teach, and they are outstanding teachers of the Word of God.

In this life, we live in a variety of circumstances. Yet God is in all and God is over all. Now, I might be the wrong person to say this, as God has given me great underserved grace in my life, being a baby boomer in the United States of America. My life has been greatly blessed. I had a wonderful childhood; and my life from my second birth to now has been wonderful. Like everyone else, I have faced difficulties and problems. However, with regards to almost every problem of my life, I have been the cause of that problem. So, I can say these things, but recognizing that God has given me great blessings to enjoy; and I realize that many other people have so much more to contend with. In any case, the principle is the same. If you want happiness and blessings in this life, then pursue God and His truth; and all of those things will be added to you (which is one of the things that Jesus taught).

These sons of Israel have lived through some difficult times—but certainly nothing to compare to the Exodus generation. Their lives were not that bad; nor was the Roman government unbearable. The Roman empire provided law and order throughout the land, and allowed them religious liberty, stopping short at giving the Jews the ability to execute their criminals. Herod the Great provided the Jewish people with a wonderful Temple and with law and order in their land, so that the Hebrew people could easily travel from point A to point B without fearing for their lives (we will see many examples of this in the New Testament). For a people who traveled en masse to some of their religious services, this was a great blessing (one which they appeared to take for granted). All of this ultimately had to be overseen by a higher power. But, other than their lack of complete autonomy, this was not a bad time for the Jewish people, despite many of them thinking that it was.

A short review of Luke 1:13–16:

So far, this is the passage that we have been studying:

Luke 1:13–15 But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.

Zechariah is a priest who has gone to the Temple to perform his duty. For 2 weeks out of the year, he would go to the Temple and light the incense as one of his responsibilities as a priest. However, this time, while in the Temple, an angel appears to him and tells him about the son that his wife would bear.

In v. 16, we come to the fundamental ministry of John the herald, the son who will be born to Zechariah and his wife Elizabeth.

Luke 1:16 And he [John] will turn many of the children of Israel to the Lord their God,...

John is going to teach the people about the coming Messiah; and they will believe his words and they will look for this Messiah, Who is on the horizon. In this way, John will turn the people of Israel towards their God.

Much of Israel, as we will find out, has turned against their God. The religious hierarchy of Judaism will be, for the most part, very anti-grace and anti-Jesus. Legalism and hypocrisy will define their thinking. Some of the people will support them, some will not.

A significant issue even today is the conflict between grace and legalism. Many people in Israel will gravitate towards the Lord Jesus Christ, who will offer them grace; but many others will reject Him, despite that His blessing is free.

Luke 1:16 **And he will turn many of the children of Israel to the Lord their God,...**

This unborn son, of whom the angel speaks, will be the herald of Jesus Christ. He will inform that people that their Messiah is coming.

One of the very important principles of the Law of Moses is having more than one witness. The application in the Law is, of course, primarily related to civil and criminal law; but this principle has other applications as well.

Jesus will not suddenly appear on the scene and announce, "I am the Messiah. Get used to it!" He will depend upon many other witnesses to identify Him. Those who witness His miracles, those who sit under His teachings will all be witnesses to the Messiah. There will be the witness of the angels who identify Him to the shepherds, the witness of the shepherds who come to worship Him, the witness of the Scriptures, and the witness of John the Herald. There will be a plethora of groups and individuals who will know that Jesus is the Messiah, and they will proclaim that fact.

I find it quite fascinating—rarely did Jesus proclaim Himself the Messiah, the Greater Son of David, the Son of God—much more often, he allowed others to observe His works and His words for themselves and then to draw their own conclusions. Many times, these people would testify to their conclusions. During the ministry of our Lord, hundreds (if not thousands) will identify Him as the Messiah, the Son of God.

As historians will point out, there have been, in the past, quite a number of people who have presented themselves as a messiah, but they were nutcases then (just as so-called messianic figures of today are, such as David Koresh or Jim Jones). We don't know the names of ancient folk who claimed to be the Messiah; but we certainly know the name of Jesus.

Furthermore, the name of Jesus is known far and wide throughout this world. You can speak to any man or woman in Thailand—one who is brought up a Buddhist from birth—and they will know the name of Jesus. You can speak to an atheist in China or Russia, and they will know the name of Jesus. There are some exceptions to this, of course; but Jesus' name is known far and wide throughout this world. Even in one of the most isolated countries in the world, North Korea, many know the Lord's name (Franklin Graham's ministry has seen to that).

In one of the most godless places on earth—Hollywood, California—where so many of those in the movie and tv trade proudly proclaim themselves as liberal, pro-abortion, and against fundamentalist Christianity, even they will pronounce the Name of our Lord many times in many of their shows and movies. This is a fascinating phenomenon found in the United States, Great Britain, and Australia, that some of those who see themselves as evolved human beings, who have gone beyond Christianity, still cannot help themselves but to speak the Lord's Name many times in their movies and television series. We don't see this done with the names of Buddha, Mohammed, Confucius, or whomever—but as those in the movie and television business move further and further away from truth, they find it all the more necessary to speak the name of Jesus as often as they can.

There is one more thing that distinguishes Jesus from all of the imposters—whether this be David Koresh or Joseph Smith or some ancient claiming to be the messiah—will be this man about whom the angel speaks—John the Herald. None of these false messiahs had a herald coming before them, pointing towards them. Jesus would have the witness of John the herald.

Luke 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αὐτός	<i>he</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ahee</i>]	<i>to go forward, go on; to go before; to go before, precede; to go before, in the advance of another; to pass on</i>	3 rd person singular, future (deponent) middle indicative	Strong's #4281
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine noun; dative, locative or instrumental case	Strong's #1411
Hêlias (ἡλίας) [pronounced <i>hay-LEE-aç</i>]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; genitive/ablative case	Strong's #2243

Translation: John [lit., and he] will go before Him in the power and Spirit of Elijah,...

John, who will be known as John the baptizer (incorrectly, *John the Baptist*) will have the power and Spirit of Elijah. Interestingly enough, we see the word *power* here but John was not known for his miracles. People did not go out into the desert to see John do great miracles (insofar as we know). John spoke boldly to the people and he baptized them. This is quite fascinating, as even scribes and pharisees came out to check him out. He was not teaching in the synagogues; he did not set up an opposing building to teach in, opposite the Temple. He was off in the desert-wilderness, speaking about the Messiah-to-come. He was the forerunner of the Messiah.

In v. 17, we have a very short phrase, which is quite remarkable, and most people miss what is actually being said.

Luke 1:17a ...and he will go before Him in the Spirit and power of Elijah,...

Everyone who reads this verse understands immediately that John the herald will go before Jesus the Messiah; and that is, of course, what is being said. But, actually, this portion of v. 17a says much more than that. It is very easy to read this passage and to miss what is actually being said.

Vv. 16–17 is a common, compound sentence, which will have the same subject in all portions of the sentence. The angel is speaking prophetically. Read this carefully this time, taking note of the entire context: **And he [John] will turn many of the children of Israel to the Lord their God and he [John] will go before Him [the Lord their God] in the Spirit and the power of Elijah,...**

Notice, we have the same subject in both halves of the sentence and the same indirect object as well.

In the original Greek manuscripts, all of the Greek letters are capitalized. In English, we show respect to God by capitalizing His name (as we do our own) and we also capitalize pronouns pertaining to His name. Since *John* is obviously the subject of the sentences found in vv. 15–17, we are left with determining who is the *Him* referred to in v. 17a. If you read this sentence by itself, your immediate answer is, “John will go before Jesus, the Messiah. That is Who *Him* is.” Of course, you are right, but you are also missing something—something which is very significant.

Now read it more carefully. The second sentence has the indirect object, *Him*. Now, where is the nearest proper noun that we can match this pronoun to? The nearest proper noun is *the Lord their God*, so John the Baptizer (as he will be known) will go before the Lord their God (*their* refers to the children of Israel). John the herald would turn many people in Israel towards the Lord their God and John will go before the Lord their God in the Spirit and power of Elijah.

So, do you understand and fully appreciate what the angel is telling Zechariah?

Luke 1:16–17a **And he [John] will turn many of the children of Israel to the Lord their God, and he will go before Him in the Spirit and power of Elijah,...**

If you read carefully, you can see that vv. 16–17 affirm the Deity of Jesus Christ. John will go before Jesus Christ, as His herald. Jesus is the king and He is preceded by a herald or heralds. The verb means *to go before, precede; to go in the advance of another*. In other words, John is out there first as herald to the King. John comes first, speaking of the Messiah to come; and then, when John’s mission has been fulfilled, then Jesus will come on the scene.

He, John, goes before Him—and we all know that John will go before Jesus as His herald. But, again, notice what Luke actually has written (Luke is quoting the angel): John will go before *the Lord their God*. John turns many of the sons of Israel towards *the Lord their God*—just like it says at the end of v. 16—and John goes before Him, *Jesus, the Lord their God*. So, in the very first chapter, Luke is affirming the Deity of Jesus Christ.

To clear up a minor point, the text reads, **...and he [John] will go before Him [Jesus]...** Generally speaking, when there are pronouns in any language, they should have an obvious antecedent. John is the subject of 5 verbs in Luke 1:15–17a. Therefore, we do not necessarily need to find his actual name in this passage. It is understood; it is clear who is doing the action of the verbs. In our style of writing, we would insert the name of John several times; but when the Greek or Hebrew establish a subject, then there can follow a dozen verbs before we see the subject specifically named again.

This verse clearly reads: **he will go before Him**. To whom does this other pronoun *Him* refer? It obviously refers to Jesus, but His Name is not found anywhere in this passage. Nowhere in this context of what the angel says do we have the name *Jesus* or the title *Messiah* (= *Christ*). The only other specific person named in this passage

is, *the Lord* (v. 15), *the Lord their God* (v. 16) and *the Lord* (v. 17). Unless the reader has some kind of theological agenda, it is clear that the proper antecedent for *Him* is *the Lord their God*. In other words, *Jesus = the Lord their God*. **John will go before Jesus, the Lord their God.** If you need to, go back and look over this passage. Do you find the name of Jesus anywhere? Do you find the words *King*, *Messiah* or *Savior* anywhere?

Here is the entire passage: Luke 1:13–17 **But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God, and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."** (ESV; capitalized) John will be herald of the Lord and he will go before the Lord their God. In this passage, there is nowhere else to go to find the antecedent for *Him*.

The book of John, more than any other single book, affirms the Deity of Jesus Christ; however, that does not mean that the other gospels do not. All of the gospels, in one way or another, affirm that Jesus is the Christ (the Greek word for *Messiah*), the Son of God. They all affirm that *Jesus is God*.

God's power today is in His Word; not in His miracles. There is power in His miracles, but they are less remarkable to us, 2000 years later; and far less numerous. We have to recognize the importance of God's power and where His power comes from in this dispensation. The real power of Elijah was in his message. The Holy Spirit guided and empowered Elijah. John would be the same. The power would be in his message; and he is guided and empowered by God the Holy Spirit.

The ministry of John the herald was quite unusual. Can you imagine God telling John, when he is a young man, "Now, I want you to go out in the middle of nowhere and begin proclaiming that the Messiah is coming"? Would we not think that it is better for John to post himself outside the Temple or next to a popular synagogue with this message? This way, there would be a maximum number of passers-by who give him a listen. But God, Who often does things much differently than we would, did not do it that way. God's approach is often different than ours. And better.

John's ministry would be primarily in the Jordan valley, in desolate areas, which was, more or less, located between the north and south.

Those who went to see John had to have strong positive volition. He was not to be found easily. But, his birth would be so unusual as to remain in the people's minds even to that point in his life. I believe that many people looked for and found John because of the strange circumstances surrounding his birth.

The Lord's ministry would also be in an unusual area. He will spend most of His public ministry up in the Galilean area rather than down in Jerusalem. This where the northern kingdom of Israel was, featuring, at least in past times, the most negative volition and the lesser tribes.

In the history of Israel, the two kingdoms split apart into a northern and southern kingdom, after the reign of Solomon. There were 10 tribes in the north, and 2 (more or less) in the south (there were Levites spread throughout both territories). The northern tribes were the ones to peel off from God's Word originally and they never had a good king as a result. It is the northern kingdom (called Ephraim or Israel) which fell under the 5th stage of national discipline first. They got so far away from God that God removed them from the land. Yet, during the time of Jesus, these people (those who still remained in this area) would have the most positive volition.

During this time, there still remained differences between the north and the south; but they were all under the reign of Herod the Great in Luke 1–2.

So far, we have studied this, where the is the angel speaking to Zechariah inside the Temple:

Luke 1:16–17a **And he [John] will turn many of the children of Israel to the Lord their God, and he [John] will go before Him [= the Lord their God = Jesus = the Messiah] in the Spirit and power of Elijah,...**

As we have studied, this is one more passage of Scripture which affirms the Deity of the Lord Jesus Christ, the only True Celebrity of human life.

Then we have another aspect of John's purpose:

Luke 1:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-o]	<i>to turn to, to return, to turn [come] back; to cause to return, to bring back; to turn oneself [back, around]</i>	3 rd person singular, aorist active infinitive	Strong's #1994
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine plural noun; accusative case	Strong's #2588
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; genitive/ablative case	Strong's #3962
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son</i>	neuter plural noun; accusative case	Strong's #5043

Translation: ...turning the hearts of fathers towards their sons,...

This is an interesting phrase which suggests to me that the father's are steeped in traditions, rather than in the truth; and that their sons, are not fully invested in these same traditions.

One of the things which powerfully separated the two generations of believers during the Exodus generation is, there were the fathers who were slaves; and the sons who were to become slaves, but were not yet. There was a sharp contrast between these two generations.

I think that those who are younger will gravitate more easily to Jesus Christ than those who are steeped in religious traditions. Those who are filled with the human viewpoint traditions of the religious hierarchy in that day would have to set that aside—they would have to repent from this way of thinking, and be guided instead by God the Son to all truth.

Luke 1:17b **...to turn the hearts of the fathers toward the children,..."**

v 17b states the purpose of John preceding Jesus, coming before Him as a herald. The verb means *to turn to [to the worship of the true God]; to cause to return, to bring back; to the love and obedience of God; to the love for*

the children; to love wisdom and righteousness. What John is turning, through the power of the Spirit, are the hearts of the fathers. He is turning their hearts *toward* or *upon* the children. What does this mean?

A child is quite simple; you tell a child something, and, at certain young ages, they simply believe you. They have no reason not to. Nearly everything a child knows comes from his faith, and what the child learns by faith comes from you, the parent. Our only approach to God is by faith in Him (this does not mean blind faith or irrational faith).

The *fathers* (i.e., the adult Jews) had been corrupted by Judaism, and they were trying to earn God's grace by works, by following legalistic traditions. John was to help cause their hearts (the immaterial part of man) to turn towards the worship of the true God, and this is achieved first by faith, the perception system of children.

There are 3 ways for man to amass knowledge: through faith, through rationalism and through empiricism. In faith, someone tells you something, and you believe it. This is the simplest form of knowledge, and it is estimated that 70–90% of everything we know is based upon faith. People who think they do not operate from faith on most everything are completely lacking in self-awareness. Even if a person says, "I have no opinions apart from peer-reviewed scientific research," they still are operating by faith. (1) No one web-searches for peer-reviewed scientific research every time they state an opinion. (2) Believing a peer-reviewed study is an act of faith. You are believing that the study was honest to begin with and properly done, with the proper conclusions drawn; and that the *peers* actually did good and accurate reviews of the study. Simply put, not all peer-reviewed studies are 100% accurate. (3) Also, it is worth noting that peer-reviewed studies do not cover every aspect of every opinion that a person has.

The second form of perception is empiricism. Empiricism means that we observe something, and record that into our thinking. We may observe the same thing taking place 4 or 5 times, and then assume it will always take place under the same conditions.

The third form of perception is rationalism. Rationalism means we are able to take the things which we believe in and the things which we have seen, and logically develop from these things ideas, concepts and conclusions. No matter what conclusion that we come to, that conclusion was based on a great number of things which have been assumed to be true.

When developing a mathematical system (like arithmetic, algebra, calculus), the foundation is always a set of postulates, things which the developer of that mathematical science *must assume* in order to proceed. There is no such thing as mathematical science without making a considerable number of faith-assumptions. When you change these faith-assumptions, you change the mathematics (and yes, there are contradictory systems of mathematics, simply based upon choosing contradictory assumptions).

Societies change dramatically, depending upon the assumptions which are made by most of the people. We have seen a sea-change in American society in two significant areas; our thinking about homosexual acts and our thinking about drugs (I use these examples because our change in thinking is profound and has occurred during my lifetime). At one time, homosexual acts were almost universally understood to be sinful. From about 1990–2010, American society changed its view about homosexuality. Many people today *believe* that sexual preferences are innate and unchangeable (both of these things are demonstrably false); but our society has acted upon its faith or its belief that homosexual acts are normal and okay.

So that there is no misunderstanding, in the Bible, homosexual acts are not normal or okay; and they are condemned in both the Old and New Testaments. Our society however, has set the Bible aside in some matters, and has developed beliefs which are in opposition to Bible doctrine.

Another big change in American society has been with regards to drugs. This began in the 1960's, when a significant subculture began to use illegal drugs to get high. This desire to get high has continued for decades, to a point where even licensed doctors today are prescribing drugs to alter the state of one's consciousness. Our society had the fundamental faith, at one time, that putting oneself under the control of a drug was wrong and personally destructive. However today, a considerable number of people believe that it is okay to be under the control of drugs, and the public continues to petition our government to make more and more drugs legal. At the

same time, we are losing far more people to the use of drugs—legal and illegal—than we ever did in the Vietnam war. The same young people who marched against the killing in the war in Vietnam often support a very permissive attitude towards drugs, which drugs kill far more people than the Vietnam war did.²⁵

My point here is, people and societies change, depending upon the fundamental things that they believe in. Yet, what we believe in is purely a choice. Obviously, we can be influenced in the things that we believe in, but ultimately, this is something that we choose. And dramatic things happen based upon what it is that we believe. People choose to believe that homosexual acts are right (or wrong); and that drug usage is okay (or not okay). Law and societal attitudes change to fit the beliefs of this society and very society changes, depending upon its fundamental beliefs. My point here is not to explore either of those two particular issues, but to note that societies change, and they change on the basis of free will and faith.

Allow me another tangent: one of the beliefs to come out of the 1960's is to do your own thing, as long as it did not hurt anyone else. Homosexual acts and the homosexual lifestyle have been shown to be unhealthy, which causes harm to a significant percentage of those who engage in these acts. Similarly, a permissive attitude towards drug usage has resulted in thousands of deaths in the United States. That old 1960's adage has evolved into *do your own thing and disregard the harm that it does*.

Let's return to our original topic, which is the exercise of faith. When it comes to God and our relationship with God, we are justified by faith in Jesus Christ; **Abram believed Jehovah and it was credited to him as righteousness** (Gen. 15:6). **The fear [respect] of Jehovah is the beginning of wisdom** (Psalm 111:10a).

So, John will help to turn the hearts of the fathers towards the children, towards their primary way of perceiving things, which is by faith. This does not mean that adults need to adopt the norms and standards of their children; but that they need to return to the simplicity of thought, which is based upon faith and where one chooses to exercise faith. That faith needs to be directed towards their Savior, Christ Jesus.

Luke 1:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apeithês (ἄπειθής) [pronounced <i>ap-i-THACE</i>]	<i>unpersuadable, not compliant, disobedient, contumacious</i>	masculine plural adjective; accusative case	Strong's #545
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phronêsis (φρόνησις) [pronounced <i>FROWN-ay-sis</i>]	<i>understanding; intellectual or moral insight, prudence, wisdom; attitude; knowledge and holy love of the will of God</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5428
dikaïos (δίκαιος, αἰά, ov) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; genitive/ablative case	Strong's #1342

²⁵ I was concerned myself with the US involvement in the Vietnam war. Immediately after we pulled out of Indo-China, there was a great bloodbath which followed. Far more people died as a result of our leaving Vietnam.

Translation: ...and disobedient [people] [will be turned towards] the understanding of the righteous [ones].

Those who are disobedient to God and God's requirements are, by hearing John the baptizer, turned towards the thinking and actions of the righteous, which would be John.

It is possible that this and the previous phrase are sayings from that era.

We are born unrighteous; we are born disobedient. God wants us to look to His righteousness and to see that in His Son; and to accept His Son's righteousness.

Luke 1:17b-c ...to turn the hearts of the fathers toward the children, and [to turn] the disobedient toward the wisdom of the just [or justified, righteous, innocent],..."

The verb is carried to the next phrase, so that John is to turn *the disobedient toward the wisdom of the just*. The word for disobedient means *unpersuadable, not compliant, disobedient*. This can refer to a person who is very religious, but whose heart is turned against God (yes, you can be religious and turned against God). Previously, their faith has been bastardized into the legalistic religion of Judaism. However, John will cause their hearts to be turned toward the wisdom (knowledge, understanding) of the justified. The justified are those who have believed in Jesus Christ. The message of redemption will be carried along by the disciples of Jesus.

Luke 1:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hetoimazô (ἐτοιμάζω) [pronounced het-oy-MAHD-zoh]	to make ready, prepare; to make the necessary preparations, get everything ready	aorist active infinitive	Strong's #2090
Metaphorically: drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable; to prepare the minds of men to give the Messiah a fit reception and secure his blessings.			
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign	masculine singular noun; dative, locative or instrumental case	Strong's #2962
laos (λαός) [pronounced lah-OSS]	people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere	masculine singular noun; accusative case	Strong's #2992
kataskeuazô (κατασκευάζω) [pronounced kaht-ask-yoo-AHD-zoh]	furnishing, equipping, preparing, making ready; of one who makes anything ready for a person or thing; of builders, building, constructing, erecting, with the included idea of adorning and equipping with all things necessary	masculine singular, perfect passive participle; accusative case	Strong's #2680

Translation: He will prepare [lit., to prepare...] the people for the Lord, making [them] ready."

John is preparing the people for the coming of the Lord. His ministry will be to focus attention on Jesus; and not upon himself. His primary message is to prepare the people for the coming Messiah.

Luke 1:17 John [lit., and he] will go before Him in the power and Spirit of Elijah, turning the hearts of fathers towards their sons, and disobedient [people] [will be turned towards] the understanding of the righteous [ones]. He will prepare [lit., to prepare...] the people for the Lord, making [them] ready."

John will also prepare the people for the coming of the Lord. What is about to happen is the central event of human history—God coming to this earth as a man—so first John is sent to prepare the people for this. John is preparing the people for their King, their Messiah, their Lord and their God.

The idea of the herald is, he proceeds the appearance of the king and calls attention to the entrance of the king. The angel is informing Zechariah that he and his wife would father a child who would become this man. Their child would become the herald for the True King.

Luke 1:16–17 Because of John's ministry, many sons of Israel will turn back to their Lord. John will go before the Lord in the power and Spirit of Elijah, turning the hearts of errant fathers to their son, and the disobedient Israelites will be turned towards the truth and understanding of the righteous. John will prepare the people for the Lord, making them ready to receive Him."

Zechariah expresses skepticism and is struck dumb by the angel

And said Zacharias face to face with the messenger, "According to what I will know [about] this thing, for I am an old man and the woman of mine advances in the days of hers."

Luke
1:18

Zacharias then said face to face with the messenger [or, angel], "How will I know this? For I am an old man and my wife is advancing in her years."

Zacharias then said to the angel, "How do I know that this is true? Clearly I am a very old man, and even my wife has advanced in years."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said Zacharias face to face with the messenger, "According to what I will know [about] this thing, for I am an old man and the woman of mine advances in the days of hers."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And Zachariah said to the angel: How shall I know this ? For I am old, and my wife is advanced in life.
Original Aramaic New T.	And Zakharia said to the Angel, "How shall I know this, for I am old and my wife is advanced in her days?"
Lamsa Peshitta (Syriac)	And Zacharias said to the angel, How will I understand this? for I am an old man, and my wife is well on in years.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Zacharias said to the angel, How may I be certain of this? For I am an old man, and my wife is far on in years.
Bible in Worldwide English Easy English	. 'How can I be sure about this?' Zechariah asked the angel. 'After all, I am an old man. My wife is also old.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006 <i>God's Word</i> ™	. Zechariah said to the angel, "What proof is there for this? I'm an old man, and my wife is beyond her childbearing years."
Good News Bible (TEV) <i>The Message</i>	. Zacharias said to the angel, "Do you expect me to believe this? I'm an old man and my wife is an old woman."
Names of God Bible NIRV	. .
New Life Version	Zacharias Does Not Believe the Angel Zacharias said to the angel, "How can I know this for sure? I am old and my wife is old also."
New Simplified Bible	Zechariah asked: »How might I be certain of this for my wife and I are old?«
The Spoken English NT	Zechariah said to the angel, "How am I going to know this <i>is true</i> ? After all, I'm an old man, and my wife is getting well on in years [Lit. "is advanced in her days."]."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Zechariah said to the angel, "How will I know this is going to happen? My wife and I are both very old."
The Living Bible	Zacharias said to the angel, "But this is impossible! I'm an old man now, and my wife is also well along in years."
New Berkeley Version	.
New Century Version	Zechariah said to the angel, "How can I know that what you say is true? I am an old man, and my wife is old, too."
New Living Translation	Zechariah said to the angel, "How can I be sure this will happen? I'm an old man now, and my wife is also well along in years."
The Passion Translation Unlocked Dynamic Bible	. Then Zechariah said to the angel, "I am very old, and my wife is also very old. So how can I believe that the things you said will really happen?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	But Zechariah asked the messenger: 'How can I be sure of this? After all, I am quite old and my woman is well up in years.'
Beck's American Translation	.
Common English Bible	Zechariah said to the angel, "How can I be sure of this? My wife and I are very old."
International Standard V	Then Zechariah asked the angel, "How can I be sure of this, since I am an old man, and my wife is getting older?" [Lit. is advancing in her days]
Len Gane Paraphrase	Zacharias said to the angel, "How can I know this realize this, for I am an old man and my wife advanced in years"?

A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And Zachary said to the angel, By what sign am I to be assured of this? I am an old man now, and my wife is far advanced in age.
NT for Everyone	'How can I be sure of this?' said Zechariah to the angel. 'I'm an old man! My wife's not as young as she used to be, either!'
20 th Century New Testament	"How can I be sure of this?" Zechariah asked the angel. "For I am an old man and my wife is advanced in years."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	ZACHARIAS SAID TO THE ANGEL, "HOW WILL I KNOW/UNDERSTAND THIS? FOR I AM AN OLD MAN AND MY WIFE IS ADVANCED IN YEARS."
Awful Scroll Bible	Although Zacharias said, with respects to the angelic messenger, "According to what will I myself come to know the same-as-this? -- For I am an old man, and my wife is having stepped-ahead from-within her days."
Christian Standard Bible	"How can I know this?" Zechariah asked the angel. "For I am an old man, and my wife is well along in years."
Conservapedia Translation	Zacharias said to the angel, "How shall I know this? I am an old man, and my wife is also old."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Zacharias then asked the messenger, " By what means can I know this? for I am an old man, and my wife is advanced in years."
Free Bible Version	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	Zechariah said to the angel, "How will I know this for certain? I'm an old man, and my wife is well-advanced in age."
Unlocked Literal Bible	.
Urim-Thummim Version	And Zacharias said to the Angel, how will I know this? for I am an old man and my woman well aged in years.
Weymouth New Testament	»By what proof,« asked Zechariah, »shall I know this? For I am an old man, and my wife is far advanced in years.«
Whiston's Primitive NT	.
Wilbur Pickering's New T.	Zacharias doubts But Zacharias said to the angel: "How can I be sure of this? For I am an old man, and my wife is well advanced in years."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Zechariah said to the angel, "How can I believe this? I am an old man and my wife is elderly, too."
The Heritage Bible	And Zacharias said to the <i>heavenly</i> messenger, By what shall I know this, because I am an old man, and my wife is walking forward in her days.
New American Bible (2002)	.
New American Bible (2011)	.

New English Bible–1970	.
New Jerusalem Bible	.
New RSV	Zechariah said to the angel, 'How will I know that this is so? For I am an old man, and my wife is getting on in years.'
Revised English Bible–1989	Zechariah said to the angel, "How can I be sure of this? I am an old man and my wife is well on in years."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Z'kharyah said to the angel, "How can I be sure of this? For I am an old man; my wife too is well on in years."
The Complete Tanach	.
exeGeses companion Bible	And Zechar Yah says to the angel, By what know I this? For I am elderly, and my woman advanced in days.
Hebraic Roots Bible	And Zacharias said to the cherub, By what shall I know this? For I am old and my wife is advanced in her days.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	Zechariah said to the angel, "How can I know that what you say is true [this]? [For] I am an old man, and my wife is old, too [Gen. 17:17]."
Jonathan Mitchell NT	And then Zechariah said to the agent (or: messenger), "In association with (or: According to; Down from) what will I proceed in experientially knowing this for myself? You see, I myself am an old man (aged; an elder) and my wife [is] one having walked forward and [is] now being advanced within her days (= she is elderly).
Kretzmann's Commentary	.
NET Bible®	Zechariah ⁵⁴ said to the angel, "How can I be sure of this? ⁵⁵ For I am an old man, and my wife is old as well." ⁵⁶ ⁵⁴ tn Grk "And Zechariah." Here καί (kai) has not been translated because of differences between Greek and English style. ⁵⁵ tn Grk "How will I know this?" ⁵⁶ tn Grk "is advanced in days" (an idiom for old age).
The Pulpit Commentary	.
P. Kretzmann Commentary	.
Syndein/Thieme	Then Zechariah said face to face with the angel, "How can I come to know {ginosko} {for sure about } this? For I keep on being an old man, and my wife/woman {gune} is 'well advanced' {probaino} in her days {meaning is of old age}."
Translation for Translators	Then Zechariah said to the angel, "I am very old, and my wife is also so old <i>that she cannot bear a child</i> . So I cannot <i>believe</i> that what you (sg) said <i>will happen</i> !/how can I <i>believe</i> that what you (sg) said <i>will happen</i> ? [RHQ]"
The Voice	Zacharias: How can I be sure of what you're telling me? I am an old man, and my wife is far past the normal age for women to bear children. <i>This is hard to believe!</i>

Literal, almost word-for-word, renderings:

Accurate New Testament	and says Zechariah to the messenger in what? [I] will know this I for am Man (Old) and The Woman [of] me {is} Having Advanced in the days [of] her
American Standard Revised Analytical-Literal Translation	. And Zacharias said to the angel, "By what [<i>fig., How</i>] will I know this [<i>will happen</i>]? For I am an old man, and my wife is advanced in her days?"
Breakthrough Version	And Zacharias said to the angel, "How will I know this is true? You see, I am an old man, and my wife is advanced in years (<i>literally</i> , has walked on in her days)."
Charles Thomson NT	Thereupon Zacharias said to the angel, How can I know this? for I am an old man, and my wife is far advanced in years.
Concordant Literal Version	And Zechariah said to the messenger, "By what shall I know this? For I am aged, and my wife is advanced in her days."
Context Group Version	.
Disciples Literal New T.	And Zechariah said to the angel, "Based-on what shall I know this? For I am an old-man, and my wife <i>is</i> advanced in her days".
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	Then Zacharias said to the angel, "By what means will I know this? For I am an old man, and my wife is elderly."
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Zacharias said to the angel, "How will I know this <i>for certain</i> ? For I am an old man and my wife is advanced in years [<i>Lit days</i>]."
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Zacharias said unto the messenger, "Whereby shall I know this? For I am aged, and my wife is advanced in her days?"
Third Millennium Bible	And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man, and my wife well stricken in years."
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	And Zacharias said to the angel, By what shall I know this? for I am an old man, and my wife far advanced in years.
World English Bible	Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."
<i>Young's Literal Translation</i>	.
Young's Updated LT	.

The gist of this passage:

Luke 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kā</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers [in the Hebrew]; Greek transliteration: Zacharias Hebrew transliteration: Zechariah</i>	masculine proper noun; vocative; transliterated from the Hebrew	Strong's #2197
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tís (τίς) [pronounced tihç]	<i>who, what, which, how</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
These two words are variously translated by <i>what [means], how, in what, according to what.</i>			
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 st person, future (deponent) middle indicative	Strong's #1097
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Translation: Zacharias then said face to face with the messenger [or, angel], "How will I know this?"

This sort of thing fascinates me. 2 minutes ago, nothing was visible to Zacharias; he was just performing his duties. A minute ago, an angel appears to Zacharias and frightens him. Now the angel has made a promise, and suddenly, Zacharias asks, “How do I know this is true?” Zacharias is confronted with this sudden new reality, which, in a matter of minutes, he accepts this reality, but now he demands proof of what the angel says.

As a priest, he would have been well-versed in the Old Testament.

Luke 1:18a **And Zechariah said to the angel, "How shall I know this?"**

What Zechariah is hearing here is quite surprising. His mind is a whirl. He asks for some sort of proof to know that these things are true. Remember, he is speaking to an angel in the midst of the Temple; the angle just appeared to him. “But,” he says, “do you have any proof?” If you can imagine, Zechariah is looking at this angel, who has just given him all of this information, and he asks, “So, how do I know that any of this is true?”

Then Zechariah proceeds to give this angel his side of the story. Zechariah has an opinion on this matter. “Let me tell you what I think,” Zechariah tells him, “now, here is where your prophecy breaks down...” Or, “What you have said is quite interesting, but, how exactly do I know that you are on the level. I get that you are an angel, and all, but, there are things which you are telling me just don’t jive with reality.”

Zechariah now explains what he knows. “This is a fact, Jack,” Zechariah states. Zechariah states what he *knows* to be true to the angel:

Luke 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
presbutês (πρεσβύτης) [pronounced pres-BOO-tace]	an old man, an aged man; ambassador	masculine singular noun; nominative case	Strong's #4246 (identical to #4245)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135

Luke 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced moo]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
probainō (προβαίνω) [pronounced prob-AH-ee-no]	to walk forward, to go forwards, go on; that is, to advance (literally or in years); to be of a great age, to go farther (on), to be well stricken	feminine singular, perfect active participle; nominative case	Strong's #4260
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine plural noun; dative, locative or instrumental case	Strong's #2250
These 4 words together mean <i>advanced in years</i> .			
autēs (αὐτῆς) [pronounced ow-TAYC]	her, hers; of her; from her	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: For I am an old man and my wife is advancing in her years."

Zacharias points out what should already be known to the speaker: "I am quite old and my wife appears to have aged as well." The implication being, "Don't you think that mitigates against us having children?" Or, "Angel, do you want to rethink this prophecy? Quite obviously, we are too old to have children."

if Zacharias ought to know anything, it ought to be about Abraham, who faced the same circumstances. He and his wife had grown old; and God one day told him, "You and your wife are going to have a child." In fact, this caused Sarah, who was secretly listening to this conversation, to quietly laugh, as if to say, "Yeah, that's going to happen." She found out that God could make a promise and that God's promises could be trusted.

Zacharias needs to be on this same wavelength as the messenger angel sent to him from God.

Luke 1:18b For I am an old man, and my wife is advanced in years."

Zechariah notes that the angel seems to have missed the fact that he is no longer potent and his wife is too old to bear children. "So, based on the facts which I know to be true, how can I have this son that you speak of?" For all intents and purposes, Zechariah is saying, "You might be an angel and everything, and, maybe you are

sent by God, but let me lay out some simple facts—I am too old to sire a child and my wife is too old to bear a child. Those are just the basic irrefutable scientific facts.”

As a math teacher, what I taught was built upon what they learned the day before, which was built upon what they learned the day before that. If a math student does not understand step 2 in an explanation, then his mind stays right there at step 2 and it does not move, even if I, as the teacher, am already at step 6 of an outstanding explanation. The student’s mind is still back on step 2.

So, this angel has been speaking for a few minutes (from vv. 13–17), and where is Zechariah’s mind? He is back in v. 13, where the angel said, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John.” (ESV)

All of this other stuff? Zechariah might have half-heard it, but everything goes back to the idea of having a child, and Zechariah, quite frankly, just does not see that as happening. Zechariah sees that as crazy talk, even for an angel.

What does the angel do? He goes back to even before his first words to Zechariah, and says, “Listen, this is who I am. I come to you from God.” This suggests to me that Zechariah’s mind had not yet fully processed who this was standing in front of him.

Luke 1:18 Zacharias then said face to face with the messenger [or, angel], “How will I know this? For I am an old man and my wife is advancing in her years.”

Luke 1:18 Zacharias then said to the Angel, “How do I know that this is true? Clearly I am a very old man, and even my wife has advanced in years.”

And answering, the messenger speaks to him, “I—even I—am Gabriel, the one standing in the presence of the God. And I was sent to speak face to face with you and to announce the good news to you, [namely] these things. And behold, you will be silent and you will not be able to speak until the day has come these things, because from which you did not believe the words of mine, which will be fulfilled in the time of theirs.”

Luke
1:19–20

The messenger [or, angel] then spoke to him, answering [him], “I—even I—am Gabriel, the one standing in the presence of the God. I was sent to speak face to face with you, to announce the good news to you—[specifically] the things [which I said to you]. Now listen, you will be silent and you will be unable to speak until these things come to pass, because you did not believe my words, which will be fulfilled in their season.”

The angel then spoke to Zacharias, answering his unbelief: “I am Gabriel and I stand in the presence of God. I was sent to speak directly with you, in order to announce this good news to you—that is, the things which I just said to you. However, you are skeptical and you do not believe my words. Therefore, you will be silent and unable to speak until these things come to pass, for they will be fulfilled in their season.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And answering, the messenger speaks to him, “I—even I—am Gabriel, the one standing in the presence of the God. And I was sent to speak face to face with you and to announce the good news to you, [namely] these things. And behold, you will be silent and you will not be able to speak until the day has come these things,

because from which you did not believe the words of mine, which will be fulfilled in the time of theirs."

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)
Targum (Pseudo-Jonathan)
Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.
And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

Aramaic ESV of Peshitta
V. Alexander's Aramaic T.
Original Aramaic New T.
James Murdock's Syriac NT

The angel answered, and said to him: I am Gabriel, who stand before God; and I am sent to converse with thee, and to tell thee these things. Henceforth thou wilt be dumb, and unable to speak, until the day when these things take place: because thou believedst not my words, which will be fulfilled in their time.

Original Aramaic New T.

The Angel answered and he said to him, "I am Gabriel who am standing before God, and I am sent to speak with you and to give you these tidings." "Henceforth, you will be dumb, and you will not be able to speak until the day that these things will occur, because you did not believe my words, which will be fulfilled in their time."

Lamsa Peshitta (Syriac)

And the angel answered, saying to him, I am Gabriel, who stand in the presence of God; and I am sent to speak to you, and to bring you these glad tidings. From henceforth you will be dumb, and not able to speak, till the day these things happen, because you did not believe these my words which are to be fulfilled in their time.

Updated Brenton (Greek)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the angel, answering, said, I am Gabriel, whose place is before God; I have been sent to say these words to you and to give you this good news. Now, see, you will be without voice or language till the day when these things come about, because you had not faith in my words, which will have effect at the right time.

Bible in Worldwide English

The angel answered him, I am Gabriel and I stand before God. I have been sent to talk to you and to bring you this good news. Now listen. You will be silent and not be able to talk until the day that all this has happened. This is because you did not believe what I told you. At the right time all that I said will come true.

Easy English

'I am called Gabriel', answered the angel. 'My place is in front of God. I am always ready to work for God. He has sent me to speak to you. He told me that I should tell you this good news. Now listen to me. Because you did not believe my message, you will be quiet. You will not speak again until the time that your son is born. My message will become true at the right time.'

Easy-to-Read Version–2001

The angel answered him, "I am Gabriel. I always stand ready before God. God sent me to talk to you and to tell you this good news. Now, listen! You will not be able to talk until the day when these things happen. You will lose your speech. Why? Because you did not believe what I told you. But these things will really happen."

Easy-to-Read Version–2006

The angel answered him, "I am Gabriel, the one who always stands ready before God. He sent me to talk to you and to tell you this good news. Now, listen! You will not be able to talk until the day when these things happen. You will lose your

	speech because you did not believe what I told you. But everything I said will really happen.”
God’s Word™	The angel answered him, “I’m Gabriel! I stand in God’s presence. God sent me to tell you this good news. But because you didn’t believe what I said, you will be unable to talk until the day this happens. Everything will come true at the right time.”
Good News Bible (TEV)	“I am Gabriel,” the angel answered. “I stand in the presence of God, who sent me to speak to you and tell you this good news. But you have not believed my message, which will come true at the right time. Because you have not believed, you will be unable to speak; you will remain silent until the day my promise to you comes true.”
New Life Version	The angel said to him, “My name is Gabriel. I stand near God. He sent me to talk to you and bring to you this good news. See! You will not be able to talk until the day this happens. It is because you did not believe my words. What I said will happen at the right time.”
The Message	But the angel said, “I am Gabriel, the sentinel of God, sent especially to bring you this glad news. But because you won’t believe me, you’ll be unable to say a word until the day of your son’s birth. Every word I’ve spoken to you will come true on time—God’s time.”
Names of God Bible NIRV	. The angel said to him, “I am Gabriel. I serve God. I have been sent to speak to you and to tell you this good news. And now you will have to be silent. You will not be able to speak until after John is born. That’s because you did not believe my words. They will come true at the time God has chosen.”
New Simplified Bible	The angel answered: »I am Gabriel, whose place is before God. I have been sent to give you this good news. »You will be without voice or language till the day when these things happen. Your lack of faith in what I say has caused this.«
The Spoken English NT	And the angel said back to him, “I’m Gabriel, who stands in God’s presence. God has sent me to speak to you and tell you this good news. Now, look: you’re going to be silent, and you won’t be able to talk until the day when all this happens. Because you didn’t believe the things I said [Lit. “my words.”]. All of them [Lit. “which things.”] will come true in their own time.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. The angel answered, "I am Gabriel, God's servant, and I was sent to tell you this good news. You have not believed what I have said. So you will not be able to say a thing until all this happens. But everything will take place when it is supposed to."
The Living Bible	Then the angel said, "I am Gabriel! I stand in the very presence of God. It was he who sent me to you with this good news! And now, because you haven't believed me, you are to be stricken silent, unable to speak until the child is born. For my words will certainly come true at the proper time."
New Berkeley Version New Century Version	. The angel answered him, "I am Gabriel. I stand before God, who sent me to talk to you and to tell you this good news. Now, listen! You will not be able to speak until the day these things happen, because you did not believe what I told you. But they will really happen."
New Living Translation The Passion Translation Unlocked Dynamic Bible	. Then the angel said to him, "I am Gabriel! I stand in Yahweh's presence! I was sent to tell you this good news about what will happen to you. What I have told you will certainly happen at the time Yahweh has decided, but you did not believe my words. So now Yahweh will cause you to be unable to talk until the day your son is born!"

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible	Then the messenger replied: 'I am Gabriel – someone who stands before God – and I was sent to bring this good news to you. But because you didn't believe these words (which will come true right on time), {Look!} you will be silent and you won't be able to talk until the day that these things happen.'
Beck's American Translation .	
Common English Bible	The angel replied, "I am Gabriel. I stand in God's presence. I was sent to speak to you and to bring this good news to you. Know this: What I have spoken will come true at the proper time. But because you didn't believe, you will remain silent, unable to speak until the day when these things happen."
International Standard V	The angel answered him, "I am Gabriel! I stand in the very presence of God. I have been sent to speak to you and to announce this good news to you. But because you did not believe my announcement, which will be fulfilled at its proper time, [Lit. in their times] you will become silent and unable to speak until the day this happens."
Len Gane Paraphrase	Answering, the angel said to him, "I am Gabriel, who stands in the presence of God, and am sent to speak to you and tell you this happy news. "Look, you will be mute and unable to talk until the day that these things will happen, because you didn't believe my words, which will be fulfilled at the right time."
A. Campbell's Living Oracles	The angel answering, said to him, I am Gabriel, who attend in the presence of God, and am sent to tell you this joyful news. But know that you shall be dumb, and shall not recover your speech, till the day when these things happen, because you have not believed my words, which shall be fulfilled in due time.
New Advent (Knox) Bible	The angel answered, My name is Gabriel, and my place is in God's presence; I have been sent to speak with thee, and to bring thee this good news. 20 Behold, thou shalt be dumb, and have no power of speech, until the day when this is accomplished; and that, because thou hast not believed my promise, which shall in due time be fulfilled.
NT for Everyone	'Look here,' replied the angel, 'I'm Gabriel. I stand in God's presence. I was sent to speak to you and give you this splendid news. Now, listen: you will be silent – you won't be able to speak – until the day when it all happens, because you didn't believe my words. But they will come true at the proper time.'
20 th Century New Testament	"I am Gabriel," the angel answered, "who stand in the presence of God, and I have been sent to speak to you and to bring you this good news. And now you shall be silent and unable to speak until the day when this takes place, because you did not believe what I said, though my words will be fulfilled in due course."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Then the angelic messenger resolving-away, said to him, "I am Gabriel, he having stood-by beheld-by-within God. Even come I to be segregated-out to be spoke with regards to you, and myself to be heralded- these -Good-Tidings to you, a heraled-Good-Tidings. (")Indeed be yourself looked, you will be reticent and not being yourself able to be spoke, up to the day which these-same shall themselves be came about, over against which you did not believe my words; which-certain will come to be fulfilling in their due season.
Christian Standard Bible	.
Conservapedia Translation	The angel answered him, saying, "I am Gabriel, who has stood before God, and have been sent to speak to you, and give you good news. Because you have

The Disciple's Bible
Evangelical Heritage V.
Ferrar-Fenton Bible

doubted my words, which shall soon be shown to be true, you shall be unable to speak until all I have said has occurred."

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"I am Gabriel," said the messenger the attendant in the presence of God; and He has sent me to talk with you, and to tell you this good news. You shall be silent, however, and unable to speak, until the time when these events take place ; because you have disbelieved my mes- sage, which will be accomplished in due time."

Free Bible Version
God's Truth (Tyndale)

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And the angel answered and said unto him. I am Gabriel that stand in the presence of God, and am sent to speak unto you: and to show you these glad tidings. And behold you shall be dumb, and not able to speak, until the time that these things be performed, because you believed not my words which shall be fulfilled in their season.

HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
Montgomery NT
NIV, ©2011
Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT
Tree of Life Version

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And speaking to him, the angel declared, "I am Gabriel, the one standing in God's presence. I was commissioned to tell you and proclaim to you this good news. So look, you will be silent and powerless to speak until the day these things happen, since you did not believe my words which will be fulfilled in their time."

Unlocked Literal Bible
Urim-Thummim Version

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And the Angel answering said to him, I am Gabriel, that stands in the presence of Elohim; and am sent to speak to you, and to show you this Good News. Now see, you will be speechless and not able to speak, until the day that these things will be performed, because you believed not my Words, that will be fulfilled in their season.

Weymouth New Testament
Wilbur Pickering's New T.
Wikipedia Bible Project

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"I am Gabriel," the angel answered. "I stand in God's presence and I was sent to tell you this good news. Look—since you do not trust what I am telling you, you will be dumb, unable to speak, until the time comes when my words come true."

Wilbur Pickering's New T.

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

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And the heavenly messenger answering, said to him, I am Gabriel, the one standing before the face of God, and am set apart and sent to talk to you, and to announce to you good news. And behold, you will be silent, and not have power to talk, until the day these things are caused to be, because that you absolutely did not believe my words, which will be fulfilled into their season.

New American Bible (2002)
New American Bible (2011)

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And the angel said to him in reply, "I am Gabriel,* who stand before God. I was sent to speak to you and to announce to you this good news. [Dn 8:16; 9:21] But now you will be speechless and unable to talk* until the day these things take place, because you did not believe my words, which will be fulfilled at their proper time." [1:45]

* [1:19] **I am Gabriel:** “the angel of the Lord” is identified as Gabriel, the angel who in Dn 9:20–25 announces the seventy weeks of years and the coming of an anointed one, a prince. By alluding to Old Testament themes in Lk 1:17, 19 such as the coming of the day of the Lord and the dawning of the messianic era, Luke is presenting his interpretation of the significance of the births of John and Jesus.

* [1:20] **You will be speechless and unable to talk:** Zechariah’s becoming mute is the sign given in response to his question in v. 18. When Mary asks a similar question in Lk 1:34, unlike Zechariah who was punished for his doubt, she, in spite of her doubt, is praised and reassured (Lk 1:35–37).

New English Bible—1970

The angel replied, 'I am Gabriel; I stand in attendance upon God, and I have been sent to speak to you and bring you this good news. But now listen: you will lose your power of speech, and remain silent until the day when these things happen to you, because you have not believed me, though at their proper time my words will be proved true.'

New Jerusalem Bible

The angel replied, 'I am Gabriel, who stand in God's presence, and I have been sent to speak to you and bring you this good news. Look! Since you did not believe my words, which will come true at their appointed time, you will be silenced and have no power of speech until this has happened.'

New RSV

Revised English Bible—1989

The angel replied, “I am Gabriel; I stand in attendance on God, and I have been sent to speak to you and bring you this good news. But now, because you have not believed me, you will lose all power of speech and remain silent until the day when these things take place; at their proper time my words will be proved true.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“I am Gavri’el,” the angel answered him, “and I stand in the presence of God. I was sent to speak to you, to give you this good news. Now, because you didn’t believe what I said, which will be fulfilled when the time comes, you will be silent, unable to speak until the day these things take place.”

The Complete Tanach

exeGeses companion Bible

And the angel answers him, saying,
I am Gabri El who stands in the sight of Elohim;
and am apostolized to speak to you
and to evangelize you:
and behold, you become hushed
and not able to speak
until the day these become
- because you trust not
my words to fulfill/shalam in their season.

Hebraic Roots Bible

And answering, the cherub said to him, I am Gabriel, who stands before YAHWEH, and I was sent to speak to you and to announce to you the good news of these things. And behold, you shall be silent and not able to speak until the day these things take place, because you did not believe my words which shall be fulfilled in their season.

Israeli Authorized Version

And the angel answering said unto him, I am Gavriel, that stand in the presence of Elohim; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

The Israel Bible (beta)

Orthodox Jewish Bible

The Scriptures 1998

And the messenger answering, said to him, “I am Gabri’el, who stands in the presence of Elohim, and was sent to speak to you and announce to you this good

news. "But see, you shall be silent and unable to speak until the day this takes place, because you did not believe my words which shall be fulfilled in their appointed time."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Zacharias said to the angel, "How will I be certain of this? For I am an old man and my wife is advanced in age." The angel replied and said to him, "I am Gabriel; I stand and minister in the [very] presence of God, and I have been sent [by Him] to speak to you and to bring you this good news. Listen carefully [Lit <i>behold</i> .], you will be <i>continually</i> silent and unable to speak until the day when these things take place, because you did not believe what I told you; but my words will be fulfilled at their proper time."
An Understandable Version	The angel answered him, "I am Gabriel, who stands in the presence of God, and I was sent to speak to you and to bring you this good news. And consider this, you will [<i>have to</i>] remain a mute and be unable to speak until the day when these things happen because you did not believe my words, which will be fulfilled in due time."
The Expanded Bible	The angel answered him, "I am Gabriel [^C one of two named angels in Scripture (the other is Michael); Dan. 8:16; 9:21; 10:10–14]. I stand before God, who sent me to talk to you and to tell you this good news. Now, ·listen [^L look; ^T behold]! You will [^L be silent and] not be able to speak until the day these things happen, because you did not believe ·what I told you [^L my words]. ·But they will really happen [^L ...which will be fulfilled at their appointed time]."
Jonathan Mitchell NT	And so, giving a decided response, the agent (or: messenger) says to him, "I, myself, am (exist being) Gabriel [Hebrew = God is mighty; or: God's mighty one], the one (or: the person) having been standing alongside in the sight and presence of God, and I was sent off as an emissary (or: a representative; messenger; agent) to speak to you and to declare these things to you as a message of good news and well-being. "And now consider this! You will proceed being one continuing silent and unable to speak – until [the] day on which these things can be birthed (or: should come to be) – in an opposing response, concerning my words (or: in return for the message from me) which you do not trust or believe – [words] which will proceed being fulfilled (progressively made full) [as they are coming] into their fertile moment, appointed season and fitting situation."
Kretzmann's Commentary NET Bible®	. The ⁵⁷ angel answered him, "I am Gabriel, who stands ⁵⁸ in the presence of God, and I was sent to speak to you and to bring ⁵⁹ you this good news. And now, ⁶⁰ because you did not believe my words, which will be fulfilled in their time, ⁶¹ you will be silent, unable to speak, ⁶² until the day these things take place." ⁵⁷ tn Grk "And the." Here kai (kai) has not been translated because of differences between Greek and English style. ⁵⁸ tn Grk "the one who is standing before God." ⁵⁹ tn Grk "to announce these things of good news to you." ⁶⁰ tn Grk "behold." ⁶¹ sn The predicted fulfillment in the expression my words, which will be fulfilled in their time takes place in Luke 1:63-66. ⁶² sn Silent, unable to speak. Actually Zechariah was deaf and mute as 1:61-63 indicates, since others had to use gestures to communicate with him.
P. Kretzmann Commentary Syndein/Thieme	. The angel/messenger {aggelos} 'had an answer for'/'gave a discerning answer from the ultimate source of himself to' {apokrinomai} him, "I keep on being Gabriel {an very high ranking archangel - along with Michael}, 'having stood ready' {paristemi} in the presence of God; and 'have been sent on a mission under His authority'

{apostello} to speak {laleo} face to face {pros} with you and to bring you this 'good news'/gospel {euaggelizo}."

{Note: The word answered is 'apokrinomai'. It is a compound verb . . . a preposition from the ultimate source . . . giving a discerning answer based on knowledge. Krino means: 'to judge'. Krinomai means: 'to be discerning in an answer'. Thus, the full meaning of 'apokrinomai' is: "to give a discerning answer from the ultimate source of ones self."}

"But/and {kai} now, because {anti} you did not believe {pisteuo} my words, which will be fulfilled {pleroo - to fill up a deficiency} in their own time {kairos}, you will be silent {siopao} and 'unable to speak'/'without the power to speak', until the day these things 'take place'/'become what they were not' {ginomai}."

Translation for Translators

Then the angel said to him, "I am *God's chief angel, Gabriel! I do what God tells me, because* I constantly stand in God's presence! I was sent { *He sent me* } to tell you (sg) this good message about *what will happen to you*. What I have told you will certainly happen at the time God *decides*, but you did not believe my words. So now God *will cause* that you will be unable to talk until the day *your son is born!*"

The Voice

Messenger (*sternly*): I am Gabriel, the messenger who inhabits God's presence. I was sent here to talk with you and bring you this good news. Because you didn't believe my message, you will not be able to talk—not another word—until you experience the fulfillment of my words.

Literal, almost word-for-word, renderings:

Accurate New Testament

and Answering The Messenger says [to] him I am gabriel The [One] Having Stood before the god and [I] am sent to speak to you and to announce [to] you these and look! [You] will be Continuing (Silently) and not Having (Ability) to speak until whom day may become These for whom* not [You] believe the words [of] me Who* will be filled to the time [of] them.

American Standard Revised
Analytical-Literal Translation

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And answering, the angel said to him, "I am Gabriel, the one having stood in the presence of God, and I was sent to speak to you and to proclaim the good news to you [of] these [things]. "And listen! You will be silent and not being able to speak, until which day these [things] occur, because you did not believe my words, which will be fulfilled in their [appointed] time."

Breakthrough Version

And when the angel answered, he said to him, "I am Gabriel, the one who has stood by in the sight of God. And I was sent out on a *mission* to speak to you and to share the good news of these *things* with you. And look, you will be silent and not able to speak until the day that these *things* happen for *the times* that you did not trust my words, some that will be accomplished in their appointed time."

Charles Thomson NT
Concordant Literal Version

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And answering, the messenger said to him, "I am Gabriel, who stands before God, and I was dispatched to speak to you and to bring you this evangel." And lo! silent shall you be and not able to speak until the day on which these things may be occurring, because you do not believe my words, which shall be fulfilled in their season."

Context Group Version

And the messenger answering said to him, I am Gabriel, that stands in the presence of God; and I was sent to speak to you, and to bring you this imperial news. And look, you shall be silent and not able to speak, until the day that these things shall happen, because you didn't trust my words, which shall be fulfilled in their season.

Disciples Literal New T.

And having responded, the angel said to him, "I am Gabriel, the *one* standing in the presence of God. And I was sent forth to speak to you, and to announce these *things* as-good-news to you. And behold— you shall be silent and not able to speak until which day these things take place, because you did not believe my words, which will be fulfilled in their proper-time".

Emphasized Bible

And the messenger, answering, said unto him—I, am Gabriel,—he that standeth near before God; and have been sent forth to speak unto thee, and to deliver the joyful message unto thee, as touching these things. And lo! thou shalt be silent, and not able to speak until the day when these things shall come to pass; because thou didst not believe in my words,—the which shall be fulfilled for their season.

English Standard Version
Far Above All Translation
Greek NT Interlinear
Green's Literal Translation
Interlinear Greek New T.
Literal New Testament
Modern English Version

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The angel answered him, "I am Gabriel, who stands in the presence of God. And I was sent to speak to you and to bring you this good news. And now you will be silent and unable to speak until the day that these things happen, because you did not believe my words, which will be fulfilled in their season."

Modern Literal Version
Modern KJV
New American Standard B.

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The angel answered and said to him, "I am Gabriel, who stands [Lit *stand beside*] in the presence of God, and I have been sent to speak to you and to bring you this good news. And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time."

New European Version
New King James Version

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And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings [*this good news*]. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

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And the messenger answering said to him, "I am Gabriel, who have been standing near before God, and I was sent to speak unto you, and to proclaim these good news to you, and lo, you shall be silent, and not able to speak, till the day that these things shall come to pass, because you did not believe my words, that shall be fulfilled in their season."

Third Millennium Bible

And the angel answering said unto him, "I am Gabriel who stands in the presence of God, and am sent to speak unto thee and to show thee these glad tidings. And behold, thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season."

Thomas Haweis Translation
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

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The gist of this passage:

Luke 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
egō (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
eimi (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
Gabriël (Γαβριήλ) [pronounced <i>gahb-ree-ALE</i>]	<i>man of God; and is transliterated Gabriel</i>	proper noun, masculine singular	Strong's #1043

Translation: The messenger [or, angel] then spoke to him, answering [him], “I—even I—am Gabriel,...

Zacharias has expressed no little skepticism; so the angel is going to respond to that. He first identifies himself as Gabriel.

There are only two elect angels named in Scripture: Michael and Gabriel. There is one fallen angel named, and that is Beelzebub.

Why is this an angel and not the *Angel of the Lord*?

Luke 1:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to stand beside (before, by, here, up, with), (transitively) to exhibit, proffer, (specifically) to recommend, (figuratively) to substantiate; or (intransitively) to be at hand (or ready), to aid [assist], to bring before; to command, commend, give presently, present, prove, provide, show, yield</i>	masculine singular, perfect active participle; nominative case	Strong's #3936
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...the one standing in the presence of the God.

Then the angel informs Zacharias that he stands in the presence of God. So he is not some wacky apparition. Since the angle has come from the Presence of God, he has authority.

Luke 1:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, aorist passive indicative	Strong's #649
lalēō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980

Luke 1:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
se (σέ) [pronounced <i>seh</i>]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: I was sent to speak face to face with you,...

If Gabriel was sent to speak to Zacharias, Who sent him? God did, of course! Again, this indicates that Gabriel has the authority to present true information.

Luke 1:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...to announce the good news to you—[specifically] the things [which I said to you].

This phrase is somewhat difficult to translate because of the final word. I took that to refer to what Gabriel has just told Zacharias; which information, Zacharias was skeptical about.

What Gabriel is telling Zacharias is very good news. Zacharias will have a son.

Luke 1:19 The messenger [or, *angel*] then spoke to him, answering [him], “I—even I—am Gabriel, the one standing in the presence of the God. I was sent to speak face to face with you, to announce the good news to you—[specifically] the things [which I said to you].

The angel has gone back to the beginning of this matter and he says, “Listen, I came here to you with good news for you and your woman. I regularly stand in the Presence of God, so I know what I am talking about! Listen,”

Gabriel says to him, “this is good news and it comes from God. I did not come here to argue with you. I did not come to debate with you whether this is possible or not.”

Gabriel is an angel who shows up on 4 occasions: twice to explain to Daniel the 70 weeks prophecy (which tells us when the Messiah will come); and here, to tell Zechariah that he will sire a child who would pave the way for the coming of the Messiah, the most anticipated event for all ancient Jews. Also, Gabriel will speak to Mary, to tell her what was going to come to pass.

Then Gabriel does something unexpected. Essentially he has said, “Listen, I am Gabriel, and I actually spend time with God, and brought you this great news. However, you don’t seem to be ready for it, so why don’t you just shut the hell up, keep your human viewpoint opinions to yourself, and watch what happens? Your opinion on this matter is totally irrelevant.”

Obviously, based upon the next verse, Gabriel is far more circumspect than I might have been. He continues speaking to Zechariah:

Luke 1:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
ἰδοὺ (ἰδοὺ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong’s #2400
ἔσομαι (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future first person singular of “to be”</i>	2 nd person singular, future indicative	Strong’s #2071 (& #1510)
σιῶπαō (σιωπάω) [pronounced <i>see-oh-PAH-oh</i>]	<i>to be silent, hold one’s peace; used of one’s silence because dumb; metaphorically of a calm, quiet sea</i>	masculine singular, present active participle; nominative case	Strong’s #4623

Translation: Now listen, you will be silent...

“The first thing that you blurted out,” says the angel, “Is that you are both too old to have kids. You were talking when you should have been listening and taking this in. So now, listen to me, you are going to be silent for awhile.”

We do not know any of the backstory of the angel. Does God give him this authority to act? I would presume as much.

Luke 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532

Luke 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aurist active infinitive	Strong's #2980
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	Preposition or conjunction:	Strong's #891
hês (ἥς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that</i>	feminine singular, genitive/ablative case	Strong's #3739 (perhaps a form of #3588)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aurist (deponent) middle subjunctive	Strong's #1096
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...and you will be unable to speak until these things come to pass,...

Gabriel informs Zacharias that he is going to be unable to speak until those things—which Gabriel said to him (same word; so this likely references the very same things)—come to pass. What Gabriel said would happen, will happen. “But until that time, Zacharias, you won’t be able to talk and give your opinion on what God can and can’t do.”

This malady is going to be temporary. God will withdraw this judgment once He brings to pass what He has promised.

Luke 1:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced an-TEE]	1) over against, opposite to, before, in the presence of; 2) for, instead of, in place of (something); 2a) instead of, in lieu of, in addition to [rare]; 2b) for; 2c) for that, because; 2d) wherefore, for this cause; 3) therefore, so that; 4) for the benefit of, for the sake of	appositional preposition	Strong's #473
hōn (ὧν) [pronounced hown]	from whom, from which, from what, of that; of one [another]	masculine plural, genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to	2 nd person singular, aorist active indicative	Strong's #4100
tois (τοῖς) [pronounced toiς]	the; this that	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation	masculine plural noun, dative, locative or instrumental case	Strong's #3056
mou (μοῦ) [pronounced moo]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...because you did not believe my words,...

"The problem is," the angel explains, "Is you did not believe my words." Let me add for emphasis, that Gabriel was sent from God to deliver this message to Zacharias.

Later in this chapter, Mary is going to express a similar sounding objection. However, what will determine the action of the angel is what is going on inside the person—where is their volition. Zacharias speaks and he indicates that he does not believe what the angel has just told him.

Luke 1:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	which, whoever, whatever, who	masculine plural, relative pronoun; nominative	Strong's #3748

Luke 1:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person plural, future passive indicative	Strong's #4137
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun	Strong's #2540
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...which will be fulfilled in their season.”

There will be the proper time for these words to be fulfilled, and that is when Zacharias will be able to speak again.

The fulfillment of the angel's words are guaranteed.

Luke 1:20 Now listen, you will be silent and you will be unable to speak until these things come to pass, because you did not believe my words, which will be fulfilled in their season.”

An angel cannot read your mind; however, Gabriel is able to tell by Zechariah's expression and by his words that he seriously doubts what he is hearing. God can read our minds but angels cannot. So, while Zechariah is standing before Gabriel, doubting what is being said, Gabriel tells Zechariah that he will not be able to speak. Furthermore, he would not be able to speak until Elizabeth gives birth to her child. “By that time, I think you might begin to get it,” the angel essentially tells Zechariah. “Then, at that time, after the child is born, you can open your mouth and tell everyone what you think. At that point, everyone will be ready for you to give your opinion on this matter.”

End conversation. Zechariah cannot speak. He has just seen an angel—a pretty amazing thing to see—and the angel has told him some really important stuff which he doubts. And now, he is unable to speak. He cannot tell anyone what he just saw; nor is he able to share his opinion with everyone about what he just saw.

Luke 1:19–20 The angel then spoke to Zacharias, answering his unbelief: “I am Gabriel and I stand in the presence of God. I was sent to speak directly with you, in order to announce this good news to you—that is, the things which I just said to you. However, you are skeptical and you do not believe my words. Therefore, you will be silent and unable to speak until these things come to pass, for they will be fulfilled in their season.”

Zacharias responded almost immediately with disbelief. He is looking face to face into the eyes of an angel—that angel has come from God with a message for Zacharias; and Zacharias is skeptical. Therefore, Zacharias is not going to be able to express his skepticism until the child is born. Then he can tell everyone just how skeptical he was when the angel appeared to him.

Zechariah emerges from the Temple unable to speak

For some time, we have been studying the angel Gabriel and his interchange with the priest, Zechariah, in the Holy Temple of God. Zechariah is presumably in the Temple alone, the angel appears to him, and has told, “You are going to have a son who will be herald to the Messiah King.” Zechariah then said, “Yes, but my wife and I are too old to have children.” Then Gabriel says, “Okay, you can stop giving me your opinion on this matter. From this point on, you are mute. You may keep your opinions to yourself.”

And were the people waiting on the Zacharias; and they were wondering while the lingering in the Temple him. But his exiting, he was not able to speak to them. And they recognized that a vision in the Temple, and he was gesturing to them and he remained speechless.

Luke
1:21–22

There were people waiting for Zacharias; and they were wondering [about] him while he remained in the Temple. When he came out, he was unable to speak to them. Then they realized that [he saw] a vision in the Temple. He kept gesturing to them, but remained speechless.

Friends and family were waiting on Zacharias for him to come out of the Temple. They wondered about him remaining in the Temple as he did. And when he did come out, he was unable to speak to them. They surmised that he had had a vision in the Temple. He continued the gesture to them, but was remained unable to speak.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And were the people waiting on the Zacharias; and they were wondering while the lingering in the Temple him. But his exiting, he was not able to speak to them. And they recognized that a vision in the Temple, and he was gesturing to them and he remained speechless.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	But the people were standing and waiting for Zakharia, and they were wondering at his tarrying in The Temple. But when Zakharia came out, he was not able to speak with them, and they perceived that he had seen a vision in The Temple and was making signs, gesturing to them, and he still remained mute.
James Murdock's Syriac NT	And the people were standing and waiting for Zachariah; and they wondered at his tarrying so long in the temple. And when Zachariah came forth, he could not speak

Original Aramaic New T. Lamsa Peshitta (Syriac)	with them: and they understood that he had seen a vision in the temple: and he made many signs to them, and remained speechless.
Updated Brenton (Greek)	.
Significant differences:	Now the people stood waiting for Zacharias, and wondered because he remained so long in the temple. When Zacharias came out, he could not speak with them; and they understood that he had seen a vision in the temple; and he made signs to them with his eyes, but remained dumb.

Limited Vocabulary Translations:

Bible in Basic English	And the people were waiting for Zacharias and were surprised because he was in the Temple for such a long time. And when he came out he was not able to say anything, and they saw that he had seen a vision in the Temple; and he was making signs to them without words.
Bible in Worldwide English	The people were waiting for Zechariah to come out of the temple. They were surprised that he stayed in so long. When he came out, he could not talk to them. They knew that he had seen something in the temple. He made signs to them with his hands and did not talk.
Easy English	While this was happening, the people outside were waiting for Zechariah. They were thinking, 'Why has Zechariah stayed for such a long time in the special room? Why has he not come out yet?' When he did come out, he tried to talk to them. But he could not speak. So they knew that he had seen something special in the room. He was moving his head and his hands about, to tell them what had happened. But he remained quiet.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Outside, the people were still waiting for Zechariah. They were surprised that he was staying so long in the Temple. Then Zechariah came outside, but he could not speak to them. So the people knew that he had seen a vision inside the Temple. He was not able to speak, so he could only make signs to the people.
God's Word™	.
Good News Bible (TEV)	In the meantime the people were waiting for Zechariah and wondering why he was spending such a long time in the Temple. When he came out, he could not speak to them, and so they knew that he had seen a vision in the Temple. Unable to say a word, he made signs to them with his hands.
The Message	Meanwhile, the congregation waiting for Zachariah was getting restless, wondering what was keeping him so long in the sanctuary. When he came out and couldn't speak, they knew he had seen a vision. He continued speechless and had to use sign language with the people.
New Life Version	.
NIRV	During that time, the people were waiting for Zechariah to come out of the temple. They wondered why he stayed there so long. When he came out, he could not speak to them. They realized he had seen a vision in the temple. They knew this because he kept gesturing to them. He still could not speak.
New Life Version	The people outside were waiting. They were surprised and wondered why Zacharias stayed so long in the house of God. When he came out, he could not talk to them. They knew he had seen something special from God while he was in the house of God. He tried to talk to them with his hands but could say nothing.
New Simplified Bible	.
The Spoken English NT	Meanwhile, [Lit. "and."] the people were waiting for Zechariah. They were amazed at how long he was in the Temple. When he came out, he couldn't speak to them.

And they realized that he had seen a vision in the Temple. And he was making signs to them but keeping mute.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	The crowd was waiting for Zechariah and kept wondering why he was staying so long in the temple. When he did come out, he could not speak, and they knew he had seen a vision. He motioned to them with his hands, but did not say a thing. Meanwhile the crowds outside were waiting for Zacharias to appear and wondered why he was taking so long. When he finally came out, he couldn't speak to them, and they realized from his gestures that he must have seen a vision in the Temple.
New Berkeley Version	.
New Century Version	Outside, the people were still waiting for Zechariah and were surprised that he was staying so long in the Temple. When Zechariah came outside, he could not speak to them, and they knew he had seen a vision in the Temple. He could only make signs to them and remained unable to speak.
New Living Translation	Meanwhile, the people were waiting for Zechariah to come out of the sanctuary, wondering why he was taking so long. When he finally did come out, he couldn't speak to them. Then they realized from his gestures and his silence that he must have seen a vision in the sanctuary.
The Passion Translation	.
Unlocked Dynamic Bible	While Zechariah and the angel were talking in the temple, the people in the courtyard were waiting for Zechariah to come out. They wondered why he was staying in the temple for such a long time. When he came out, he was not able to speak to them. Because he could not talk, he made motions with his hands to try to explain what had happened. Then they realized that he had seen a vision from Yahweh while he was in the temple.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, the people who were waiting [outside] for Zechariah started wondering why he was taking so much time in the Most Holy. Then when he came out and couldn't speak, they realized that he had just seen something very unusual... he could gesture signs to them, but he couldn't talk.
Beck's American Translation	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	The people waited for Zacharias and were puzzled that he took so long in the Temple. When he came out, he couldn't talk to them. They figured out that he had seen a vision in the Temple, for he was motioning with his head to them and remained speechless.
A. Campbell's Living Oracles	Meanwhile the people waited for Zacharias, and wondered that he staid so long in the sanctuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless.
New Advent (Knox) Bible	And now all the people were waiting for Zachary, and wondering that he delayed in the temple so long; but he, when he came out, could speak no word to them; whereupon they made sure that he had seen some vision in the sanctuary. He could but stand there making signs to them, for he remained dumb.
NT for Everyone	Meanwhile, the people were waiting for Zechariah, and were surprised that he was taking such a long time in the sanctuary. But when he came out he couldn't speak

to them, and they understood that he had seen a vision in the sanctuary. He made gestures to them, but remained speechless.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	THE PEOPLE WERE WAITING FOR ZACHARIAS, AND WERE WONDERING AT HIS DELAY IN THE TEMPLE. BUT WHEN HE CAME OUT, HE WAS UNABLE TO SPEAK TO THEM; AND THEY REALIZED THAT HE HAD SEEN A VISION IN THE TEMPLE; AND HE KEPT MAKING SIGNS TO THEM, AND REMAINED MUTE.
Awful Scroll Bible	Now the people were watching-for Zacharias, and continue to wonder by-within he is to delay, from-within the sanctuary. What is more, he being came-out, himself maintains not able to be spoke to them, and they became knowledgeable-upon, certainly-of-what he has seen a vision from-within the sanctuary. Although he was thoroughly-nodding to them, still he keeps remaining-thoroughly dumb.
Christian Standard Bible	Meanwhile, the people were waiting for Zechariah, amazed that he stayed so long in the sanctuary. When he did come out, he could not speak to them. Then they realized that he had seen a vision in the sanctuary. He was making signs to them and remained speechless.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The people, however, were expecting Zacharias, and wondered at his delaying in the sanctuary. But when he came out, he was unable to speak to them; and they recognised that he had seen a vision in the sanctuary; and he was himself making signs to them, but he remained dumb.
Free Bible Version	Outside the people were waiting for Zechariah, wondering why he was taking so long in the Temple. When eventually he came out, he wasn't able to speak to them. They realized he'd seen a vision in the Temple, for though he could make gestures, he was completely dumb.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	The people were waiting for Zechariah and wondering about his long delay in the Holy Place. But when he came out, he couldn't speak to them. Then they realized that he had seen a vision in the Holy Place. He was making signs to them but remained mute.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	The people outside were waiting for Zacharias, and were surprised that he took so long in the temple. When he did come out he was not able to speak to them and they realized he had seen a vision in the temple. Even though he nodded a lot, he was completely dumb.
Wilbur Pickering's New T.	Zacharias punished Now the people were waiting for Zacharias and wondering at his delay in the sanctuary. But when he came out he was unable to speak to them, and they

understood that he had seen a vision in the sanctuary—he kept gesturing to them while remaining mute.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Meanwhile the people waited for Zechariah, and they were surprised that he delayed so long in the sanctuary. When he finally appeared, he could not speak to them and they realized that he had seen a vision in the sanctuary. He remained dumb and made signs to them.
The Heritage Bible	And the people were watching for Zacharias, and marveled in his delay in the temple. And coming out, he absolutely did not have power to talk to them, and they recognized that he had gazed at a vision in the temple, and he nodded to them, and remained speechless.
New American Bible (2002)	Meanwhile the people were waiting for Zechariah and were amazed that he stayed so long in the sanctuary. But when he came out, he was unable to speak to them, and they realized that he had seen a vision in the sanctuary. He was gesturing to them but remained mute.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Meanwhile the people were waiting for Zechariah and were surprised that he stayed in the sanctuary so long. When he came out he could not speak to them, and they realised that he had seen a vision in the sanctuary. But he could only make signs to them and remained dumb.
New RSV	.
Revised English Bible—1989	Meanwhile the people were waiting for Zechariah, surprised that he was staying so long inside the sanctuary. When he did come out he could not speak to them, and they realized that he had had a vision. He stood there making signs to them, and remained dumb.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Meanwhile, the people were waiting for Z'kharyah; they were surprised at his taking so long in the Temple. But when he came out unable to talk to them, they realized that he had seen a vision in the Temple; speechless, he communicated to them with signs.
The Complete Tanach exeGesés companion Bible	. And the people await Zechar Yah and marvel that he takes his time in the nave: and he comes out and cannot speak to them: and they know he saw a vision in the nave - for he nods to them and continually abides mute.
Hebraic Roots Bible	And the people were expecting Zachariah, and they wondered at his delay in the sanctuary. But coming out, he was not able to speak to them, and they recognized that he had seen a vision in the sanctuary. And he was making signs to them and continued dumb.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And the people waited for Zeḱaryah, and marvelled at his delay in the Dwelling Place. And when he came out, he was unable to speak to them. And they recognised that he had seen a vision in the Dwelling Place, for he was beckoning to them and remained dumb.

Expanded/Embellished Bibles:

The Amplified Bible

The people [outside in the court] were waiting for Zacharias, and were wondering about his *long* delay in the temple. But when he did come out, he was unable to speak to them. They realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute.

An Understandable Version

Now the people who waited [outside] for Zacharias were very surprised that he was staying in the Temple so long. And when he [finally] came out, he was not able to talk to them. Then they realized he had seen a vision while in the Temple. So, he remained a mute and had to make [hand] signs to them [i.e., in order to be understood].

The Expanded Bible

Outside, the people were still waiting for Zechariah and were surprised that [wondering why] he was staying so long [delayed] in the Temple. When Zechariah came outside, he could not speak to them, and they knew he had seen a vision in the Temple. He could only make signs [motion; gesture] to them and remained unable to speak.

Jonathan Mitchell NT

Meanwhile, the people were continuing in keeping and eye open and directed forward, in watchful waiting and expectation for Zechariah. And so they began wondering in regard to the [situation] for him to be delayed (caused to spend more time than usual) within the midst of the inner sanctuary (= the holy place of the divine habitation).

Now upon coming out, he was unable to speak to them, and they realized (or: recognized from this added experiential knowledge) that he had seen a sight (a vision; an appearance; = a theophany) within the inner sanctuary. And through nods and gestures he, himself, was continuing in motioning, beckoning and making signs to them, and yet was remaining mute throughout [the episode].

NET Bible®

Now⁶³ the people were waiting for Zechariah, and they began to wonder⁶⁴ why he was delayed in the holy place.⁶⁵ When⁶⁶ he came out, he was not able to speak to them. They⁶⁷ realized that he had seen a vision⁶⁸ in the holy place,⁶⁹ because⁷⁰ he was making signs to them and remained unable to speak.⁷¹

⁶³tn Grk "And." Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

⁶⁴tn The imperfect verb ἐθαύμαζον (eqaumazon) has been translated as an ingressive imperfect.

⁶⁵tn Or "temple." See the note on the phrase "the holy place" in v. 9.

⁶⁶tn Grk "And when." Here καί (kai) has not been translated because of differences between Greek and English style.

⁶⁷tn Grk "and they." Here καί (kai) has not been translated because of differences between Greek and English style.

⁶⁸tn That is, "he had had a supernatural encounter in the holy place," since the angel came to Zechariah by the altar. This was not just a "mental experience."

⁶⁹tn Or "temple." See the note on the phrase "the holy place" in v. 9.

⁷⁰tn Grk "and," but the force is causal or explanatory in context.

⁷¹tn Grk "dumb," but this could be understood to mean "stupid" in contemporary English, whereas the point is that he was speechless.

P. Kretzmann Commentary
Syndein/Thieme

Now {kai} the people were waiting {prosdokao} for Zechariah, and they began to wonder {thaumazo} at his delay {chronizo} in the temple {naos}. Now {kai} when he came out {exerchomai}, he was absolutely not {exerchomai} able/'lacked the power' {dunamai} to speak to them. They realized/'had higher knowledge' {epiginosko} that he had seen a vision in the holy place, because he was making signs to them and remained unable to speak.

Translation for Translators

While Zechariah and the angel were talking, the people in the courtyard were waiting for Zechariah to come out. They wondered, "Why is he staying in the Temple for such a long time?" When he came out, he was not able to speak to them. Because he could not talk, he made motions with his hands to try to convey what had happened. Then they realized that he had seen a vision from God/something that God showed him while he was in the Temple.

The Voice

Meanwhile the crowd at the temple wondered why Zacharias hadn't come out of the sanctuary yet. It wasn't normal for the priest to be delayed so long. When at last he came out, *he* was making signs with his hands to give the blessing, but he couldn't speak. They realized he had seen some sort of vision.

Literal, almost word-for-word, renderings:

Accurate New Testament	and was The People Expecting the zechariah and [They] wondered in the+ to delay in the temple him Proceeding but not [He] had (ability) to speak [to] them and [They] know for vision [He] has seen in the temple and He was Motioning [to] them and [He] remained Mute
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	And the group was expecting Zacharias and were amazed during the time for him to be taking a long time in the temple. When he came out, he was not able to speak to them. And they correctly understood that he had made a sighting in the temple. And he was gesturing to them and still remaining speech-impaired.
Charles Thomson NT	.
Concordant Literal Version	And the people were hoping for Zechariah, and they marveled at his delaying in the temple." Yet, on coming out, he was not able to speak to them, and they recognize that he has seen an apparition in the temple. And he was motioning to them and continued to be mute."
Context Group Version	.
Disciples Literal New T.	And the people were waiting for Zechariah. And they were wondering during his delaying in the temple. And having come out, he was not able to speak to them. And they realized that he had seen a vision in the temple. And he was motioning to them and continuing to be mute.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	AND WERE THE PEOPLE EXPECTING ZACHARIAS, AND THEY WONDERED AT HIS DELAYING IN THE TEMPLE. BUT HAVING COME OUT HE WAS NOT ABLE TO SPEAK TO THEM, AND THEY RECOGNIZED THAT A VISION HE HAS SEEN IN THE TEMPLE. AND HE WAS MAKING SIGNS TO THEM, AND CONTINUED DUMB.
Modern English Version	The people waited for Zechariah, and wondered why he waited so long in the temple. When he came out, he could not speak to them. They perceived that he had seen a vision in the temple, for he made signs to them and remained speechless.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	The people were waiting for Zacharias, and were wondering at his delay in the temple. But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept [p]making signs to them, and remained mute. When the days of his priestly service were ended, he went back home.
New European Version	.
New King James Version	And the people waited for Zacharias, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that

Niobi Study Bible
 Restored Holy Bible 6.0
 Revised Young's Lit. Trans.

Third Millennium Bible
 Thomas Haweis Translation
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

he had seen a vision in the temple, for he beckoned to them and remained speechless.

And the people were waiting for Zacharias, and wondering at his tarrying in the sanctuary, and having come out, he was not able to speak to them, and they perceived that a vision he had seen in the sanctuary, and he was beckoning to them, and did remain dumb.

The gist of this passage:

Luke 1:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
prosdokaô (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i>]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine singular, present active participle; nominative	Strong's #4328
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Zacharias (Ζαχαρίας) [pronounced <i>zahkh-ahr-EE-ahs</i>]	<i>Jehovah remembers [in the Hebrew]; Greek transliteration: Zacharias Hebrew transliteration: Zechariah</i>	masculine proper noun; vocative; transliterated from the Hebrew	Strong's #2197

Translation: There were people waiting for Zacharias;...

Zacharias would have had coworkers waiting on him outside of the Temple—other priests and perhaps Levites. These would have been his professional friends and/or associates. Perhaps lunch or dinner was waiting on them?

Luke 1:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, imperfect active indicative	Strong's #2296
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
chronizō (χρονίζω) [pronounced <i>chron.-IHD-zoh</i>]	<i>to linger, to delay, to tarry</i>	present active infinitive	Strong's #5549
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
naos (ναός) [pronounced <i>nah-OSS</i>]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; accusative case	Strong's #3485
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and they were wondering [about] him while he remained in the Temple.

They thought this to be somewhat odd. Everyone has exited the Temple, but Zacharias is still inside. People did not go into the Temple to hang out. There were specific duties which took place in the Temple, and the authorized priests went inside to take care of these tasks.

It is a fascinating way of doing things. People knew, by the teaching of the Word of God, what was done in the Temple. Some, no doubt, asked Levites or priests what occurred in the Temple. But, people could not go into the Temple; and even the priests did not wander into the Temple to hang out and talk.

But, Zacharias is in the Temple; and he has friends or family waiting for him outside. It is quite odd for someone to just stay in the Temple beyond what their duties are.

Luke 1:21 There were people waiting for Zacharias; and they were wondering [about] him while he remained in the Temple.

I do not know exactly what Zechariah was supposed to do besides light the incense. It is possible that he is supposed to come out and read from the Old Testament. Perhaps he was to bring the candlesticks out into the foyer. However, whatever it was, his conversation with Gabriel took some time; and he may have stayed there for a few minutes longer, testing the lack of voice which he now lacked. He would try to speak, but he could not. Remember, he questioned the angel about what was about to take place; so surely, when the angel said, "And you will be unable to speak..." that Zechariah likely tested that out as well.

While this is happening, Zechariah's buddies are there waiting for him, ready to go out for coffee (or whatever), and he seems to be taking far too long. "What's up with Zechariah?" "Yeah, shouldn't he be done by now?" "What is he doing in there?" "How long does it take to burn incense?"

Zechariah realizes that he really cannot speak, no matter what he does. So he finally emerges from the Temple, trying to figure out, *how do I tell my associates what just happened?*

Luke 1:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative	Strong's #1831
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, imperfect {deponent} middle or passive indicative	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: When he came out, he was unable to speak to them.

Zacharias finally did emerge from the Temple, but he was unable to speak to them. No doubt, one of them asked, "What's the deal? What were you doing in there all this time?" Or, perhaps someone cracked wise, saying, "What happened? You get lost?" The Temple was made up of two rooms and no one except the High Priest once a year could enter into the second room (the Holy of Holies). So, there is really just one room, and there was a door in and out.

No one casually entered the Temple. Primarily, those who had a specific function on a particular day went into the Temple.

Luke 1:22a And when he came out, he was unable to speak to them,....

I am sure that Zechariah tried speaking when he was in the Temple; but he finally emerges, and it becomes clear, after a few minutes, that he does not have the ability to say anything. No doubt, he made several attempts to speak, and the people outside could tell that he was unable to.

Most likely, he was doing a considerable amount of gesticulating, not unlike some politicians I have recently seen.

Luke 1:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epiginōskō (ἐπιγινώσκω) [pronounced <i>ehp-ihg-in-OÇ-koh</i>]	<i>to fully know; 1) to become thoroughly acquainted with, to know thoroughly 1a) to know accurately, know well 2) to know 2a) to recognize 2a1) by sight, hearing, of certain signs, to perceive who a person is 2b) to know, i.e. to understand</i>	3 rd person plural, aorist active indicative	Strong's #1921
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
optasia (ὀπτασία) [pronounced <i>op-tas-EE-ah</i>]	<i>an apparition, a vision, a sight, a vision, an appearance (presented to one whether asleep or awake); the act of exhibiting one's self to view</i>	feminine singular noun; accusative case	Strong's #3701
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 1:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
naos (ναός) [pronounced <i>nah-OSS</i>]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3485

Translation: Then they realized that [he saw] a vision in the Temple.

By Zacharias's behavior and what he was doing, they came to the conclusion that he had seen a vision in the Temple. Obviously something happened in the Temple which kept him there.

The word translated *realize* is epiginōskō (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*], which means, *to fully and completely know, to accurately surmise*. They did not just develop a theory as to what happened; they simply understood what had happened to Zacharias. They considered him, what he was doing, what was happening, and they came to an accurate conclusion.

We do not know if Zacharias was in there by himself or if there were other priests seeing to their duties. But, at some point, Zacharias began to speak to the angel. I would guess that no one else was in the Temple at that point in time.

Luke 1:22a-b **And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple.**

The people looked at Zechariah, they spoke to him, and he seemed quite normal, except that he was unable to speak and perhaps he was quite animated, attempting to communicate without having a voice. Interestingly enough, some of those waiting for him figured out that Zechariah had seen a vision (that does not mean that the angel was not real).

I would understand that this *vision* is not limited to seeing something that is not there; but it includes seeing what most people do not see—in this case, the angel Gabriel. Don't let this freak you out but, you are surrounded by both angels and demons; you are being observed. They are taking notes (it is my guess that they have total recall) and they may even be talking amongst themselves. I would guess that some believers—particularly, those who are growing and advancing in the faith—have more angels in attendance than others. But we don't see them. Zechariah is allowed to see Gabriel, who was sent specifically to speak to him.

God wanted Zechariah to be aware of what was about to happen, and God used an angel in order to inform him.

Luke 1:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αὐτός	<i>he</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846

Luke 1:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
διανεύω (διανεύω) [pronounced <i>dee-an-YOO-oh</i>]	<i>nodding; expressing one's meaning by signs, beckoning, winking at; communicating non-verbally; gesturing</i>	masculine singular, present active participle; nominative case	Strong's #1269
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: He kept gesturing to them,...

Zacharias does not know what to do. He wants to tell them about the angel, about what the angel said to him, about how he doubted the angel; and, most importantly, what the angel actually said to him—that he would become a father.

Quite frankly, how do you communicate any of this without words? All of this is in Zacharias's mind and he is trying to express some of it, but no words will come out.

Luke 1:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
διαμένω (διαμένω) [pronounced <i>dee-am-EHN'-oh</i>]	<i>to stay permanently, to remain [permanently], to continue [in the same state]</i>	3 rd person singular, imperfect active indicative	Strong's #1265
κῶφος (κῶφος) [pronounced <i>Kingdom of Heaven-FOSS</i>]	<i>blunted, dull; blunted in tongue, that is, speechless, mute, unable to speak dumb; blunted or dull in hearing, that is deaf</i>	masculine singular adjective	Strong's #2974

Translation: ...but remained speechless.

Despite all that happened, Zacharias cannot say a word. His associates on the outside, interestingly enough, surmised that he saw a vision of some sort.

Now, to be clear, visions at this time were not a common thing. I would think that, prior to the Incarnation of our LORD, there was some inherent anticipation, along with a number of unusual events, which took place. We are told of many of these things, but there is nothing to suggest that we know about everything that happened during this time period. Furthermore, I believe in—to some extent—intuition. Now, even though women are often attributed with intuition when they are simply reading body language, I think that for an event like the coming of our Lord, some people would simply have a feeling or thought that something was different.

Let me try an illustration. I believed in Jesus Christ as a result of reading my Bible—specifically, the first few chapters of the book of John. People had witnessed to me in various ways, and I began to read these first chapters. Now, I did not have some emotional reaction, there were not chills running up and down my spine; not did I feel convicted of sin and ashamed. But I knew, upon reading those early chapters that I needed to make a decision. I had to think about what I was reading and come to some sort of conclusion.

Is there something in the air at this time? Is there an anticipation out there, concerning the coming of the Lord Jesus Christ? I don't know. But, there were a series of incidents, individually which meant very little; but they all added up to something.

So Zacharias's friends and family are looking at him, obviously trying to read the expression on his face or understand why he is gesticulating wildly; and they come upon the conclusion that Zacharias saw a vision.

Luke 1:22c-d **And he kept making signs to them and remained mute.**

Finally, Zechariah comes out, and he tries to speak, but nothing comes out. Then he begins making signs, to try to explain what he has seen and what just happened. Since he is mute, he is unable, obviously, to say anything, so he makes all of these gestures, trying to convey the situation. When you have never used sign language before, what is the sign for, "I was in the Temple, an angel Gabriel came out of nowhere and began to speak to me. He told me that I would have a son by my wife Elisabeth. I think we are too old to have children" Hard to figure out the signs one would make in order to explain all of that. If given that to illustrate in Pictionary, you might lose that round.

Here is how I figure it: Zechariah keeps pointing into the Temple, then he tries to show that he was talking with an angel (perhaps he pantomimes talking, then stands opposite to where he was and pantomimes talking again). Maybe then, he points into the air, as if the angel floated away (Gabriel probably stopped being visible to Zechariah). Perhaps I could have done better than Zechariah did, because whatever he did, did not communicate very much.

Despite all the arm waving and the gestures, the one thing that Zechariah did not do is, talk. His friends figured out, however, that he had seen something in the Temple. They may not have been sure about what he saw, but he apparently saw something.

Although Zechariah had lost his voice, he was still able to perform his duties in the Temple, and he continued to do them until his time was up.

Luke 1:22 **When he came out, he was unable to speak to them. Then they realized that [he saw] a vision in the Temple. He kept gesturing to them, but remained speechless.**

Luke 1:21–22 **Friends and family were waiting on Zacharias for him to come out of the Temple. They wondered about him remaining in the Temple as he did. And when he did come out, he was unable to speak to them. They surmised that he had had a vision in the Temple. He continued the gesture to them, but was remained unable to speak.**

Zacharias has friends and family waiting for him to exit the Temple. He takes some time before he comes out, and that is quite unusual. Even more unusual is, he appears to be trying to speak, but he cannot. So he gestures wildly, trying to say with his hands what just happened to him. His associates accurately determine that he saw an apparition.

Zechariah's wife, Elizabeth, becomes pregnant

And he is as are fulfilled the days of the service of his, he has departed to the house of his.

Luke
1:23

And it comes to pass that the days of his service are fulfilled [that] he departs for his home.

When his days of service were fulfilled, Zacharias departed for his home.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And he is as are fulfilled the days of the service of his, he has departed to the house of his.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And it came to pass, after the days of his office were accomplished, he departed to his own house.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	And when the days of his service were fulfilled he went to his house.
James Murdock's Syriac NT	And when the days of his ministration were accomplished, he came to his house.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	And when the days of his ministry were finished, he went to his house.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	When his time for doing the work of a priest was finished, Zechariah went home.
Bible in Worldwide English	.
Easy English	When Zechariah had finished his work in the Great House of God, he returned home.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	When the course of his priestly assignment was completed, he went back home.
New Life Version	.
NIRV	.
New Life Version	When his days of working in the house of God were over, he went to his home.
New Simplified Bible	.
The Spoken English NT	Finally, when Zechariah's days of service were finished, he went home. Lit. "And it happened that when the days of his service were completed, he went home."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	He stayed on at the Temple for the remaining days of his Temple duties and then returned home.
New Berkeley Version	.

New Century Version	.
New Living Translation	When Zechariah's week of service in the Temple was over, he returned home.
The Passion Translation	.
Unlocked Dynamic Bible	When Zechariah's time to work as a priest in the temple was finished, he left Jerusalem and went to his home.
William's New Testament	But when the period of his service was over, he went back to his home.

Partially literal and partially paraphrased translations:

American English Bible	Well, when the period of his assigned [Temple] service was finished, he went back home, and that's when EliZabeth (his woman) became pregnant. A portion of v. 24 is included for context.
Beck's American Translation	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	So it happened, that as soon as the days of his ministering were fulfilled, he left for his home.
A. Campbell's Living Oracles	And when his days of officiating were expired, he returned hom.
New Advent (Knox) Bible	And so, when the days of his ministry were at an end, he went back to his house.
NT for Everyone	.
20 th Century New Testament	And, as soon as his term of service was finished, he returned home.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Now itself happened, as to the days of his undertaking-for-the-people came about fulfilled, himself went-out to his house.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Accordingly, when the term of his course in residence was completed, he returned to his own house.
Free Bible Version	After he'd finished his time of service, he went back home.
God's Truth (Tyndale)	And it fortun'd, as soon as the time of his office was out, he departed home into his own house.
HCSB	.
Jubilee Bible 2000	And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own house.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	And it came to pass, that as soon as the days of his course were accomplished, he left to his own home.
Weymouth New Testament	.
Wilbur Pickering's New T.	And so, when the days of his service were fulfilled, he took off for home. We know the time frame when it was the division of Abijah's turn to serve. Assuming that Elizabeth became pregnant as soon as Zacharias got home, we may deduce that Jesus was born in September/October.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And it was, as the days of his public ministry²³ were fulfilled, he went away into his own house.

²³ 1:23 public ministry, leitourgia, our word

liturgy and liturgical.

New American Bible (2002) Then, when his days of ministry were completed, he went home.

New American Bible (2011) .

New English Bible—1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible—1989 When his period of duty was completed Zechariah returned home.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When his period of his Temple service was over, he returned home.

The Complete Tanach .

exeGesés companion Bible And so be it,
as soon as he fulfills/shalams the days of his liturgy,
he departs to his own house.

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

Orthodox Jewish Bible .

The Scriptures 1998 And it came to be, as soon as the days of his service were completed, he went away to his house.

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version And so it happened, when he had completed the [required] days of his ministry, he went home.

The Expanded Bible When his ·time [period; ^L days] of service at the Temple was finished, he went home.

Jonathan Mitchell NT Later, as the days of his public work and duties were fulfilled (= completed), it came to pass [that] he went off unto his house.

NET Bible® When his time of service was over,⁷² he went to his home.

^{72tn} Grk “And it happened that as the days of his service were ended.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

P. Kretzmann Commentary .

Syndein/Thieme

And it came to pass that when the days of his sacred service were fulfilled he went off to his home.

Translation for Translators When Zechariah's time to work as a priest in the Temple was finished, he left Jerusalem and returned to his home.

The Voice When his time on duty at the temple came to an end, he went back home to his wife.

Literal, almost word-for-word, renderings:

Accurate New Testament and [It] becomes as are filled The Days [of] the ministry [of] him [He] goes to the house [of] him

American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	And it happened as soon as the days of his ministry culminated; he went off to his house.
Charles Thomson NT	.
Concordant Literal Version	And it occurred, as the days of his ministry are fulfilled, that he came away into his home.
Context Group Version	.
Disciples Literal New T.	Elizabeth Conceives And Hides It For Five Months And it came about that when the days of his service were fulfilled, he went to his house.
Emphasized Bible	.
English Standard Version	And when his time of service was ended, he went to his home.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	And it happened when the days of his service were fulfilled, he went away to his house.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	When the days of his priestly service were ended, he went back home.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And it came to pass, when the days of his service were fulfilled, he went away to his house,...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

When there is no clear subject, this verb with the kai conjunction can mean, *and it came to pass; so it was.*

Luke 1:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
hai (αἱ) [pronounced <i>high</i>]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun, nominative case	Strong's #2250
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
leitourgia (λειτουργία) [pronounced <i>li-toorg-EE-ah</i>]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; genitive/ablative case	Strong's #3009
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And it comes to pass that the days of his service are fulfilled...

Zacharias has a period of service to the Temple. Whether he is there for a few days, a few weeks, or whatever, we are not told. But his obligation is fulfilled.

Some of the translators indicate that this was a week's time.

Interestingly enough, Zacharias is not given sick duty; he is not sent home due to the physical impairment of not being able to speak. He complete his service and then goes home.

It is possible that, after a period of time, after being given something to write upon, he was able to convey what had happened to him. I am assuming that Zacharias could both read and write; which I believe to be very likely among the priestly class.

Luke 1:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, aorist active indicative	Strong's #565

Luke 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; metaphorically used for a believer's body; a dwelling place, abode [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants, lineage, posterity</i>	masculine singular noun, accusative case	Strong's #3624
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[that] he departs for his home.

Zacharias then departs for his home. It appears that the Levites and priests led pretty normal lives, apart from their service at the Temple.

The priests either understood what happened to Zacharias or they did not. But even if they understood, he still remained there to complete his duties—which is what we would have expected.

Luke 1:23 And it comes to pass that the days of his service are fulfilled [that] he departs for his home.

We do not know if we are speaking of a few hours, a few days; but whenever Zechariah's service in the Temple was completed, he returned home. This suggests that there was some sort of domicile available to those who were in service to the Temple.

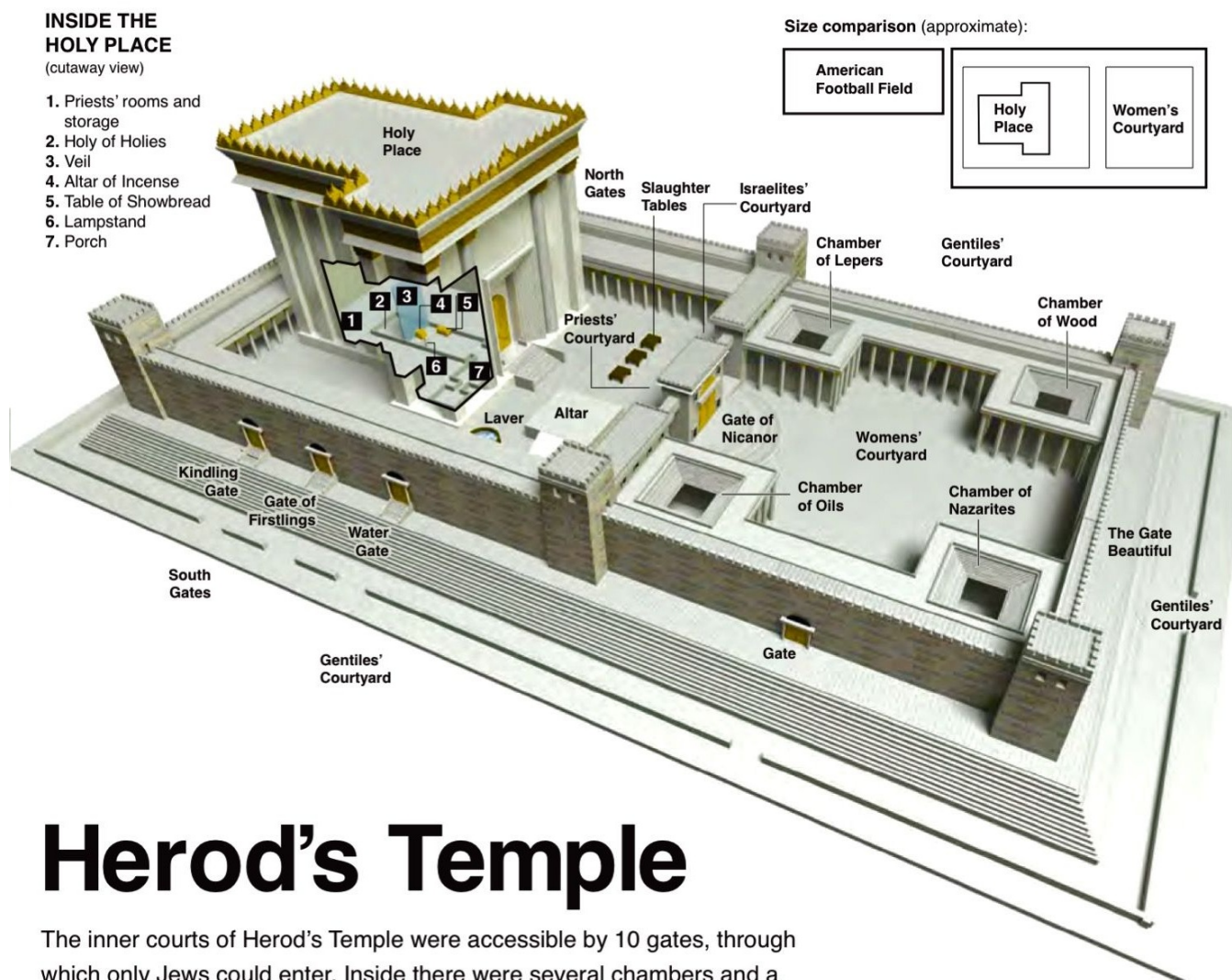
Around the original Temple, there were 3 stories of rooms which wrapped about the sides and the back of the Temple. However, this is Herod's Temple, which had been built by Herod the Great (it is possible that he simply restored Zerubbabel's Temple). I would guess that it has more rooms and facilities than Solomon's Temple.

It is worth mentioning that this Temple was not yet complete. However, this is really not clear from history. In John 2:20, Jesus is challenged for saying, "Destroy this temple, and in three days I will raise it up." (John 2:19b). Not realizing that Jesus was speaking of His body, the Jews said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" (John 2:20). Bible History suggests²⁶ that Herod began this building project in 19 B.C., so if it took 46 years to build, then it would have been completed in A.D. 26, right before Jesus began His public ministry. Apparently, some building continued even to A.D. 63; but, quite obviously, the Temple is completely functional right at the time of this narrative, which would have been around 6–5 B.C. (Some of this

²⁶ From https://www.bible-history.com/jewishtemple/JEWISH_TEMPLEHerods_Temple00000006.htm accessed March 1, 2019.

information about the Temple comes from Bible-history.com; and other sources offer a slightly different points of view.)

In any case, a great deal of thought appears to be given over to the practicality of the Temple, so there were more meeting areas around the Temple (not in the Temple); and there were very likely more outbuildings—including places for lodging for the priests who were on duty.



Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Inside there were several chambers and a courtyard where sacrifices were made. At one end was the holy place—a two-room sanctuary used by Jewish priests. The expansive building project of Herod's Second Temple and Temple Mount was completed in approximately AD 62–64, only to be destroyed by the Romans in AD 70.

Herod's Temple (a graphic); from [Pin Image](#); accessed February 22, 2019. It is not clear who first designed this graphic, but there appear to be several similar graphics from the same person or group. Herod's Temple footprint was considerably larger than Solomon's Temple.

According to this graphic, there are no buildings wrapped around 3 sides of the Temple, as appears to have been the case for Solomon's Temple.

The Temple proper, the large building which looks “T” shaped from above, was never casually entered into. Specific priests would go inside for specific duties and then exit. At the back of the Temple was the Holy of Holies, and in there was the Ark of the Covenant. The High Priest entered into this room but once a year to sprinkle blood on the Mercy Seat which was over the Ark of the Covenant.

In front of the Temple was where the priests would perform public ceremonies for the holy days. They would offer up animal sacrifices. At the very least, the smoke could be seen to rise over the walls. It is not clear how high the altar platform was. But, for the public, this is where the main event of offerings took place. People gathered around the Temple and they were both inside and outside of the Temple walls. It is not entirely clear to me which groups were allowed to come inside and which remained on the exterior.

The money changers, as they are called in John 2:13–16, would have been inside the walls of the Temple and they sold *Temple-approved* sacrifices there and apparently had an exclusive franchise deal with the religious hierarchy of Jesus’ time. They provided animals which were sufficiently spotless and without injury, and they sold these sacrifices to the people. This was not done as a convenience for those who forgot to bring their animal sacrifices, but these were the only animals which were supposed to have been used for offerings on the Temple grounds.

If you read the passages where animals were sold, these money changers even sold pigeons, which were the animal of choice for the poor to offer up. However, even the poorest people had to pay in order to have an animal for sacrifice.

Jesus cleansed the Temple of these people at least twice: at the beginning of His ministry (John 2:13–16) and during His final week before the crucifixion (Matt. 21:12–13 Mark 11:15–16 Luke 19:45–46).

The Temple was apparently quite high up—some **estimate** 180’—because this would be the place the Satan would carry the adult Jesus to, to the pinnacle of the Temple (Matt. 4:5 Luke 4:9), suggesting that He cast Himself down from there.

This was a grand Temple; and often, in Scriptures, when a group of people is said to be *in* the Temple, this means within the walls and in one of the courtyards, but not in the Temple proper. The public did not go into the Temple where Zechariah had been. Only priests entered the Temple and only for their specific duties.

Zechariah, a priest, is an older man who is childless. While fulfilling his Levitical duty in the Temple, Gabriel, an angel from God, appeared to him and promised that he and his wife would have a son. This son was to be named John, and he would help to turn the people of Israel towards the Lord their God; and that John would go before the Lord their God.

Zechariah indicated that he had some doubts about this all coming to pass, given that he and his wife have had no children and, at this point in time, they are past child-bearing years.

Because of his doubts, the angel announces that Zechariah would be unable to speak. Zechariah is to become an observer, to see how these things of God come to pass.

Luke 1:23 **And when his time of service was ended, he went to his home.**

It is very logical that, if there were 24 priestly families, that priests from each family served at the Temple for 2 weeks each year. Zechariah’s service had been completed, so he returned home.

There is no discussion of Zechariah walking in the front door of his house and not saying, “Honey, I’m home.” However, there is enough information for us to realize that his voice has not come back to him.

Zechariah may have had a lot of opinions about meeting the angel, what the angel told him, and how it was impossible; but he was unable to share these studied opinions with his wife, Elizabeth. In fact, he was unable to even tell her what happened in the Temple.

Not too long after Zechariah returned home, the impossible happened (impossible, according to Zechariah):

Luke 1:23 When his days of service were fulfilled, Zacharias departed for his home.

And after these [things] the days, conceives Elisabeth the woman to him and she conceals herself months five, saying, "Because this to me has done [the] Lord in days which He looks upon [me], to take away shame of mine among men."

Luke
1:24–25

And after these days [go by], Elisabeth, Zacharias's [lit., *his*] wife, conceives, but she conceals her pregnancy [lit., *herself*] for five months, saying, "Because this [is what] the Lord has done to me in the days [that] He has looked upon [me], to take away my shame among men."

And after time passes, Elisabeth (Zacharias's wife) conceives, but she chooses to conceal her pregnancy for five months, saying, "This is what the Lord has done to me after observing me. He has removed my disgrace of being unable to become pregnant among men."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And after these [things] the days, conceives Elisabeth the woman to him and she conceals herself months five, saying, "Because this to me has done [the] Lord in days which He looks upon [me], to take away shame of mine among men."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And after those days, Elizabeth his wife conceived, and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	And it happened after those days, Elizabeth his wife conceived and she had secluded herself for five months, and she said: "THE LORD JEHOVAH has done these things for me in the days in which he regarded me to take away my reproach among the children of men"
James Murdock's Syriac NT	And it was after those days, that Elisabeth his wife conceived. And she secluded herself five months; and she said: These things hath the Lord done for me, in the days when he looked upon me to take away my reproach among men.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	And it happened after those days, his wife Elizabeth conceived, and hid herself for five months; and she said, The Lord has done these things to me in the days that he has been mindful of me, to remove my reproach among men.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	After that time, Elisabeth, being certain that she was to become a mother, kept herself from men's eyes for five months, saying, The Lord has done this to me, for his eyes were on me, to take away my shame in the eyes of men.
Bible in Worldwide English	After that, his wife Elizabeth found she was going to have a baby. For five months she stayed away from people. She said to herself, The Lord has done this for me. At this time he has remembered me so that I need not be ashamed among people anymore.
Easy English	Soon, a baby was growing inside his wife Elizabeth. She stayed in her house for 5 months. 'The Lord has now given me a baby', she said. 'He has been kind to me. He has helped me to feel good about myself. Because of this, other people cannot say bad things about me any longer.'
Easy-to-Read Version–2001	Later, Zechariah's wife, Elizabeth, became pregnant. So she did not go out of her house for five months. Elizabeth said, "Look what the Lord (God) has done for me! He decided to help me {have a baby}. Now people will stop thinking there is something wrong with me."
Easy-to-Read Version–2006	Later, Zechariah's wife Elizabeth became pregnant. So she did not go out of her house for five months. She said, "Look what the Lord has done for me! He decided to help me. Now people will stop thinking there is something wrong with me."
God's Word™	.
Good News Bible (TEV)	Some time later his wife Elizabeth became pregnant and did not leave the house for five months. "Now at last the Lord has helped me," she said. "He has taken away my public disgrace!"
The Message	It wasn't long before his wife, Elizabeth, conceived. She went off by herself for five months, relishing her pregnancy. "So, this is how God acts to remedy my unfortunate condition!" she said.
NIRV	After that, his wife Elizabeth became pregnant. She stayed at home for five months. "The Lord has done this for me," she said. "In these days, he has been kind to me. He has taken away my shame among the people."
New Life Version	The Lord Did What He Promised Some time later Elizabeth knew she was to become a mother. She kept herself hidden for five months. She said, "This is what the Lord has done for me. He has looked on me and has taken away my shame from among men."
New Simplified Bible	His wife Elisabeth became pregnant. She remained in seclusion for five months. 25 She said: »This is the way God has dealt with me by taking away my reproach among men.« (1 Samuel 1:11)
The Spoken English NT	After that time [Lit. "After those days."] his wife Elizabeth conceived a child. And she stayed in seclusion for five months. She said, "The Sovereign One has done this for me. This time [Lit. "me, in the days in which."] God has seen fit to take away my shame in front of people."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Soon after that, his wife was expecting a baby, and for five months she did not leave the house. She said to herself, "What the Lord has done for me will keep people from looking down on me."
The Living Bible	Soon afterwards Elizabeth his wife became pregnant and went into seclusion for five months. "How kind the Lord is," she exclaimed, "to take away my disgrace of having no children!"
New Berkeley Version	.

New Century Version	Later, Zechariah's wife, Elizabeth, became pregnant and did not go out of her house for five months. Elizabeth said, "Look what the Lord has done for me! My people were ashamed of me, but now the Lord has taken away that shame." The Jewish people thought it was a disgrace for women not to have children.
New Life Version	.
New Living Translation	Soon afterward his wife, Elizabeth, became pregnant and went into seclusion for five months. "How kind the Lord is!" she exclaimed. "He has taken away my disgrace of having no children."
The Passion Translation	.
Unlocked Dynamic Bible	Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months. She said to herself, "The Lord has enabled me to become pregnant. In this way, he had compassion on me and has taken away the reason that people looked down on me!"
William's New Testament	So after this his wife Elizabeth became pregnant, and she kept herself in seclusion for five months, saying, "This is what the Lord has done for me when He smiled upon me to take away my disgrace among men."

Partially literal and partially paraphrased translations:

American English Bible	Well, when the period of his assigned [Temple] service was finished, he went back home, and that's when EliZabeth (his woman) became pregnant. However, she hid herself for five months, because she said: 'It is Jehovah's Will that I do this, so that people won't laugh at me.'
Beck's American Translation	.
Common English Bible	.
International Standard V	After this, [Lit. After those days] his wife Elizabeth became pregnant and remained in seclusion for five months. She said, "This is what the Lord did for me when he looked favorably on me and took away my public disgrace."
Len Gane Paraphrase	After that time, his wife Elizabeth conceived and hid herself five months saying, "In this way has the Lord dealt with me in the times in which he looked on [me] to take away my reproach among men."
A. Campbell's Living Oracles	Soon after, Elizabeth his wife conceived, and lived in retirement five months, and said, The Lord has done this for me, purposing now to deliver me from the reproach I lay under among men.
New Advent (Knox) Bible	It was after those days that his wife Elizabeth conceived, and for five months she dwelt retired; she said, It is the Lord who has done this for me, visiting me at his own time, to take away my reproach among men.
NT for Everyone	So, when the days of his priestly service were complete, he went back home. After that time, Elisabeth his wife conceived. She stayed in hiding for five months. 'This is the Lord's doing,' she said; 'at last he has looked on me, and taken away my public shame.'
20 th Century New Testament	After this his wife, Elizabeth, expecting to become a mother, lived in seclusion for five months. "This is what the Lord has done for me," she said, "now that he has deigned to take away the reproach under which I have been living."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Furthermore after those days, his wife Elizabeth obtained-together-with him, and retains to hide-because-of it for five months, speaking out, certainly-of-which, the same-as-this the Lord has produced to me, a producing from-within the days which He looked-upon me, to be took-away my reproach from-among they of the aspects-of-man.
Christian Standard Bible	.

Conservapedia Translation	And his wife Elisabeth became pregnant, and hid for five months, saying, "The Lord has cured me of my infertility, and taken away my shame among men."
Evangelical Heritage V. Ferrar-Fenton Bible	.
Free Bible Version	And after that time, Elizabeth, his wife, conceived; and she kept herself for five months in retirement, remarking, "The Lord has done this to me at the time He looked upon me, to take away my reproach among mankind."
God's Truth (Tyndale)	Some time later his wife Elizabeth became pregnant. She stayed at home for five months. "The Lord has done this for me," she said, "Now that he's taken away my disgrace in the eyes of others."
HCSB	And after those days, his wife Elizabeth conceived, and hid herself five months saying: This wise has God dealt with me in the days when he looked on me, to take from me the rebuke that I suffered among men.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	When the days of his priestly service had been completed, he went home. After these days, his wife Elizabeth became pregnant and hid herself for five months, saying, "Adonai has done this for me! In these days He looked upon me, to take away my disgrace among the people." cf. Isa. 54:1-10. V. 23 is included for context.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	When his days of service were at an end, he went to his home; and in course of time his wife Elizabeth conceived, and kept herself secluded five months. »Thus has the Lord dealt with me,« she said, »now that He has graciously taken away my reproach among men.« V. 23 is included for context.
Wilbur Pickering's New T.	Well after those days his wife Elizabeth became pregnant and stayed in seclusion five months. ¹⁴ She kept saying, "So that's what the Lord has done for me in the days ¹⁵ when He concerned Himself to take away my reproach among the people!" ¹⁶ ⁽¹⁴⁾ Her menopause was ancient history, so what was happening was 'impossible'; besides, even if she was pregnant the likelihood of a miscarriage would be high; so she kept quiet. But after five months she would begin to 'show', and the prospect of success was good. ⁽¹⁵⁾ A pregnancy involves a fair number of days, and divine intervention was necessary all the time to enable her to carry the baby to term. ⁽¹⁶⁾ At that time people looked down on a married woman who had no children.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When his time of service was completed, Zechariah returned home and some time later Elizabeth became pregnant. For five months she kept to herself, remaining at home, and thinking, "What is the Lord doing for me! This is his time for mercy and for taking away my public disgrace." V. 23 is included for context.
The Heritage Bible	And after those days his wife Elisabeth took ²⁴ seed together with her husband, and hid herself five months, saying, Thus has the Lord done to me in the days that he looked upon me, to take away my notoriety among men. ²⁴ 1:24 took seed together with her husband , sullambano, to take together, and is so translated everywhere except in four instances found only in Luke where it refers to conceiving a baby. It apparently was a modest way of saying to take seed together, where

seed (Greek, sperma) is understood because of the context of the circumstances in which it was spoken. See Luke 1:31, 36 ; 2:21. It is also used three times in Luke in its ordinary sense of to take together, 5:7, 9; 22:54.

New American Bible (2002)	.
New American Bible (2011)	After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, "So has the Lord done for me at a time when he has seen fit to take away my disgrace before others [Gn 30:23]."
New English Bible—1970	After this his wife Elizabeth conceived, and for five months she lived in seclusion, thinking, 'This is the Lord's doing; now at last he has deigned to take away my reproach among men.'
New Jerusalem Bible	Some time later his wife Elizabeth conceived and for five months she kept to herself, saying, 'The Lord has done this for me, now that it has pleased him to take away the humiliation I suffered in public.'
New RSV	After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, 'This is what the Lord has done for me when he looked favourably on me and took away the disgrace I have endured among my people.'
Revised English Bible—1989	His wife Elizabeth conceived, and for five months she lived in seclusion, thinking, "This is the Lord's doing; now at last he has shown me favour and taken away from me the disgrace of childlessness."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Following this, Elisheva his wife conceived, and she remained five months in seclusion, saying, "Adonai has done this for me; he has shown me favor at this time, so as to remove my public disgrace."
The Complete Tanach exeGesés companion Bible	. And after those days his woman Eli Sheba conceives and conceals herself five months, wording, Thus Yah Veh does with me in the days wherein he regards me to remove my reproach among humanity.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And after those days his wife Elisheb ^a conceived. And she hid herself five months, saying, "הוהי has done this for me, in the days when He looked upon me, to take away my reproach among men."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now after this his wife Elizabeth became pregnant, and for five months she secluded herself completely, saying, "This is how the Lord has dealt with me in the days when He looked with favor on me, to take away my disgrace among men [At this time childlessness was a social stigma]."
An Understandable Version	After those days, his wife Elizabeth became pregnant and she stayed in seclusion for five months, saying, "The Lord has done this for me, and at this time [<i>in my life</i>] He has favored me by removing the stigma placed on me by people [<i>i.e., for not having children</i>]."
The Expanded Bible	·Later [^L After these days], Zechariah's wife, Elizabeth, became pregnant and ·did not go out of her house [went into seclusion; ^L hid herself; ^C the reason is unknown, perhaps for quiet worship or to avoid gawking neighbors] for five months. Elizabeth said, "·Look what [This is what; ^L Thus] the Lord has done for me! He has [^L watched

Jonathan Mitchell NT	<p>over me and] taken away my disgrace among the people [^c the Jewish people thought it was a disgrace for a woman not to have children; Gen. 30:23].”</p> <p>Now after these days (= shortly afterwards; or: = following this) Elizabeth, his wife, being together with [him] received so as to become pregnant (or: conceived). And so, she continued keeping herself secluded (hidden and concealed on all sides) [for] five months, repeatedly saying, " [The] Lord [= Yahweh] has thus formed (created; made; done) in me within [these] days (or: This is the way [the] Lord has dealt with me during [these] days) in which He fixed His gaze and looked upon [me] to take away my humiliation and lack of public honor (or: reproach) among mankind."</p>
NET Bible®	<p>After some time⁷³ his wife Elizabeth became pregnant,⁷⁴ and for five months she kept herself in seclusion.⁷⁵ She said,⁷⁶ "This is what"⁷⁷ the Lord has done for me at the time⁷⁸ when he has been gracious to me,⁷⁹ to take away my disgrace⁸⁰ among people."⁸¹</p> <p>^{73tn} Grk "After these days." The phrase refers to a general, unspecified period of time that passes before fulfillment comes.</p> <p>^{74tn} Or "Elizabeth conceived."</p> <p>^{75sn} The text does not state why Elizabeth withdrew into seclusion, nor is the reason entirely clear.</p> <p>^{76tn} Grk "she kept herself in seclusion, saying." The participle λέγουσα (legousa) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>^{77tn} Grk "Thus."</p> <p>^{78tn} Grk "in the days."</p> <p>^{79tn} Grk "has looked on me" (an idiom for taking favorable notice of someone).</p> <p>^{80sn} Barrenness was often seen as a reproach or disgrace (Lev 20:20-21; Jer 22:30), but now at her late age (the exact age is never given in Luke's account), God had miraculously removed it (see also Luke 1:7).</p> <p>^{81tn} Grk "among men"; but the context clearly indicates a generic use of ἄνθρωπος (anqrwpo) here.</p>
P. Kretzmann Commentary Syndein/Thieme	<p>.</p> <p>And after these days, Elizabeth, his wife 'became pregnant'/conceived, and she kept herself at home in seclusion for five months, saying, "In this manner to me the Lord has done in the days when He looked upon me to take away my disgrace/reproach among men."</p>
Translation for Translators	<p>Some time later his wife Elizabeth became pregnant [EUP]. She did not go out of her house for five months, <i>because she knew that people would laugh at her during that time if she told them that she was pregnant</i>. But she said to herself, "God has enabled me to become pregnant. At this time he has pitied me and has caused that I will no longer be ashamed <i>because I have no children!</i>"</p>
The Voice	<p>Shortly after his return, Elizabeth became pregnant. She avoided public contact for the next five months.</p> <p>Elizabeth: I have lived with the disgrace of being barren for all these years. Now God has looked on me with favor. When I go out in public <i>with my baby</i>, I will not be disgraced any longer.</p>

Literal, almost word-for-word, renderings:

Accurate New Testament	<p>after but these the days takes {something} elizabeth The Woman [of] him and [She] hid herself months five Saying for so [for] me has made {something} Lord in days whom* [He] regards to remove shame [from] me in men.</p>
American Standard Revised Analytical-Literal Translation	<p>.</p> <p>Now after those days, his wife Elizabeth conceived, and she kept herself in seclusion [for] five months, saying, "In this way the Lord has done to me, in [the] days in which He took notice of [me] to take away my disgrace among people."</p>
Breakthrough Version	<p>After these days, Elisabeth, his wife, conceived and hid herself from everyone for five months, saying, "Because this is what the Master has done to me in days that He looked on me to take away an insult of me among people."</p>

Charles Thomson NT Concordant Literal Version	.	Now after these days Elizabeth, his wife, conceived." And she kept herself close five months, saying that "Thus has the Lord done to me, in the days in which He took notice to eliminate my reproach among men."
Context Group Version Disciples Literal New T.	.	And after these days, Elizabeth his wife conceived. And she was concealing herself <i>for</i> five months, saying that "Thus the Lord has done <i>for</i> me in <i>the</i> days <i>in</i> which He looked-upon <i>me</i> to take-away my reproach among people".
<i>Emphasized Bible</i>	.	And, after these days, Elizabeth his wife conceived, and she disguised herself five months, saying— Thus, for me, hath the Lord wrought,—in the days in which he looked upon me, to take away my reproach among men.
English Standard Version Far Above All Translation	.	And it came to pass when the days of his officiating service were completed that he went off to his home, and after those days, his wife Elizabeth conceived, and hid herself away for five months, and said, "This is how the Lord has acted for me in the days when he condescended to remove my reproach among men." V. 23 is included for context.
Greek NT Interlinear	.	
Green's Literal Translation	.	
Interlinear Greek New T.	.	
Literal New Testament	.	
Modern English Version	.	
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	After these days Elizabeth his wife became pregnant, and she kept herself in seclusion [Lit <i>was hidden</i>] for five months, saying, "This is the way the Lord has dealt with me in the days when He looked <i>with favor</i> upon me, to take away my disgrace among men."
New European Version	.	
New King James Version	.	So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, "Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people."
Niobi Study Bible	.	
Restored Holy Bible 6.0	.	
Revised Young's Lit. Trans.and after those days, his wife Elizabeth conceived, and hid herself five months, saying — "Thus has the Lord done to me, in days in which He looked upon me, to take away my reproach among men."
Third Millennium Bible	.	
Thomas Haweis Translation	.	
A Voice in the Wilderness	.	
Webster's Bible Translation	.	
World English Bible	.	
<i>Young's Literal Translation</i>	.	
Young's Updated LT	.	

The gist of this passage:

Luke 1:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326

Luke 1:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tautas (ταύτας) [pronounced <i>TAOW-tahç</i>]	<i>these, these [things]</i>	feminine plural, demonstrative pronoun; accusative case	Strong's #3778
tas (τάς) [pronounced <i>tahss</i>]	<i>the</i>	feminine plural definite article; accusative case	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun, accusative case	Strong's #2250
sullambanô (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i>]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	3 rd person singular, aorist active indicative	Strong's #4815
Elisabeth (Ελισάβετ) [pronounced <i>el-ee-SAB-ef</i>]	<i>oath of God; transliterated, Elisabeth</i>	proper noun/feminine	Strong's #1665
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And after these days [go by], Elisabeth, Zacharias's [lit., *his*] wife, conceives,...

Just as the angel had promised, Elisabeth conceived; she became pregnant.

Now, recall that Zacharias was unable to speak and it is not clear if he told her that this would happen or not (after all, I assume that he could write). This is one of the many details left out of this chapter.

Later, still unable to speak, Zacharias will insist, in writing, that his son's name is John; so this suggests to me that he was possibly able to communicate to his wife (although this is not definite; perhaps she could read and write; perhaps she could not; and they certainly did *not* having writing materials about the house).

Luke 1:24a **After these days his wife Elizabeth conceived,...**

Obviously, Zechariah enjoyed relations with his wife, but, this time, the inconceivable occurred—she conceived. She was with child, just as the angel had promised (I would assume that she, even living with Zechariah, did not know of the promises made by the angel). However, even at the conception of his first child, Zechariah could not speak. He was to continue to observe the series of events and to think about them. Whatever his opinion was on this matter, he had no choice but to keep it to himself.

Have you ever known of person that, whenever something happened, he was willing to give you his opinion on that event right away. He always knew what had happened; he knew what was behind it; and if there was some hidden thing about it, he has theories which he readily shares. Do you know anyone like that?

Let me suggest that Zechariah might be like that. When the angel spoke to him, he almost immediately began to give his own opinion, his own feedback, telling the angel what is and what is not possible. Remember, Zechariah is an older man; and, therefore, he might have some strong, nearly intractable opinions. Furthermore, Zechariah was on the ground, so to speak, with a better perspective (or so he may have thought). Therefore, the angel simply shut him up, as Zechariah's opinion at this time was unimportant (no matter how important Zechariah believed it to be). It was Zechariah's time to *watch and learn*.

Luke 1:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
perikruptō (περικρύπτω) [pronounced <i>per-ee-KROOP-tow</i>]	<i>to conceal all around [or, on all sides, entirely], to conceal completely [entirely], to hide, to seclude</i>	3 rd person singular, imperfect active indicative	Strong's #4032
heautên (ἐαυτήν) [pronounced <i>hey-ou-TAYN</i>]	<i>her, herself</i>	3 rd person feminine singular reflexive pronoun; accusative case	Strong's #1438
mên (μήν) [pronounced <i>mayn</i>]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine plural noun; accusative case	Strong's #3376
pente (πέντε) [pronounced <i>PEHN-teh</i>]	<i>five</i>	Indeclinable noun	Strong's #4002

Translation: **...but she conceals her pregnancy [lit., herself] for five months,...**

Elisabeth knew that she was pregnant, at some point; but she concealed this fact for 5 months. Does she conceal this from Zacharias as well?

Luke 1:24b **...and for five months she kept herself hidden,...**

Women have different reactions to pregnancy. Zechariah and Elizabeth were an older couple and they have been married for a very long time, but she had never been pregnant before. Even after it became clear to her that she

was pregnant, she kept this a secret. All we know is what Elizabeth says here. There is no other discussion of this conception and birth elsewhere in the Bible.

Zechariah could not go about and tell anyone, as he could not speak. Maybe it was his opinion that they tell everyone they know and then some. But, since he could not speak, this was a secret which they kept for a considerable amount of time.

Luke 1:24a-b **And after these days [go by], Elisabeth, Zacharias's [lit., his] wife, conceives, but she conceals her pregnancy [lit., herself] for five months,...**

Luke 1:24c–25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, perfect active indicative	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-toss].			
moi (μοί) [pronounced moy]	I, me, mine, my	1 st person pronoun; dative, locative or instrumental case	Strong's #3427
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, perfect active indicative	Strong's #4160
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2250
hais (αἷς) [pronounced hae]	<i>to whom, in which, by that; what, whom, that</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739

Luke 1:24c–25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidon (ἐπεῖδον) [pronounced eh-pē-don]	<i>to look upon, to regard [favorably or not]; to behold</i>	3 rd person singular, aorist active indicative	Strong's #1896

Translation: ...saying, "Because this [is what] the Lord has done in me in the days [that] He has looked upon [me],...

Elizabeth gives her opinion on this matter, which seems to be somewhat inscrutable.

Perhaps she is explaining why she kept this a secret for 5 months and perhaps she is explaining her pregnancy here. However, what Elizabeth clearly understands is, God has done this in her. God has effected this change in her. She was unable to have children before; but now, she is able. She understands that this is the Lord's work. This is without her husband telling her that it was.

Her husband doubted the angel; but Elisabeth knew at her pregnancy that God had brought this to pass. Remember, the angel spoke to Zechariah; the angel revealed what was about to happen to him. The angel did not speak to Elizabeth.

Now, this does not mean that this is a virgin birth or anything; it is just that she has not gotten pregnant at all, but here she is, at age 50 or 60 (or, whatever); and suddenly, she is pregnant. That is an amazing event!

She knows that this is the work of God; and Zechariah is apparently learning this fact in silence.

It was always considered a blessing for a woman to have children; and when a couple went without children, some people wondered if there was a set of secret sins that kept them from having children. We are not to judge others; but people certainly do. Jewish society rightfully understood births and new life to be a good thing; a blessing from God. When a marriage did not produce children, some people wondered why; and some of them became judgmental.

Now, as an aside, the concept of *not judging others* has been terribly distorted in our day. Some of Elisabeth's friends, who perhaps have assumed that she has sinned against God and therefore had not been pregnant—are guilty of judging. This means that you are assigning a sin or wrongdoing to a person who may or may not have committed that particular sin (or set of sins).

This is quite different from the concept of having a moral code today and holding yourself and your family to that moral code. This is much different from the person today who does something, and then expects all of his friends and family members to accept what he has done. "Don't judge me for this!" he might demand.

If you have children, and you decide to keep your child from hanging out with druggies; that is completely legitimate. If you are in human resources and you evaluate a person's background and decide that they are not suitable for a particular job opening, that is completely legitimate. That is, in fact, *your job*. Similarly, if you have to evaluate someone's job performance, making judgments in this realm—perhaps for a report, perhaps someone is calling you to get an evaluation of their work—that is legitimate. It is not judgmental to give an accurate appraisal of a person's job performance, even if that performance is substandard.

Let's take this to a different realm: if someone touts their drug usage, their alcoholism or their homosexuality; avoiding them, keeping your family away from them; or not participating in certain events with them—all of those are legitimate forms of judgment and action based upon your evaluation of the circumstances.

Listen, if someone believes that greatest thing in the world is smoking pot or drinking; then it is okay to avoid that person or that family. They are someone for whom Christ died and you should never be deterred from giving them the gospel. But you may not want your children around Uncle Louie because he smokes pot everyday (whether legal or not); and that is legitimate. Furthermore, it is completely reasonable for you to restrict the access your children have. You protect your children from things that are wrong (to some degree) until they come to a point where they are able to make their own decisions. Obviously, we live in a fallen world and we ourselves our sinners—so there is no failsafe moat that you can dig around them. As a believer in Jesus Christ and a parent, you make decisions which you believe are right for your own children. There is no sinful judgment in making such decisions to protect them.

Let me be even more specific: your brother is getting married to his gay lover. You do not have to attend his wedding or take your children to his wedding or pretend that everything is normal, except that your brother likes men rather than women. No matter what society tries to tell us, this is abnormal and it is against God's design for mankind. On the other hand, this does not mean that you withhold the gospel of Jesus Christ from this brother. Or, perhaps you attend briefly, and explain to your children that this is abnormal (it is).

Let me offer another specific example: your school is teaching a variety of sexual information to your children in grammar school, and you oppose this. You may pull them out of school and home school them or put them in a private school, or you can raise holy hell at your school board meeting, in order to allow you to pull your kids out of such teaching (too often nowadays, sex education ends up normalizing perversion).

I have gone far afield from the context. We got here by speculating that perhaps some of Elizabeth's friends judged her because she was had no children. They would be wrong to do that; but that does not mean that all judgment is out of bounds.

Let's return to the narrative.

Luke 1:24–25 *After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, "Thus the Lord has done for me in the days when He looked on me, to take away my reproach among men."*

That Elizabeth was unable to have children was considered *her reproach among men*, suggesting that she was judged by friends and acquaintances for not having any children.

Several translators suggest within their translations why Elizabeth kept her pregnancy hidden. I believe that, in nearly every case, the translator was trying to answer a question by the way that they translated this verse.

Why Elizabeth Kept Her Pregnancy Hidden (various translators)

The NET Bible suggests that we have no idea why.

After some time his wife Elizabeth became pregnant, and for five months she kept herself in seclusion. (NET Bible)

The NET Bible footnote: *The text does not state why Elizabeth withdrew into seclusion, nor is the reason entirely clear.*

Her humiliation of being childless was public, so she kept her pregnancy private (sort of suggested by the New Jerusalem Bible).

Some time later his wife Elizabeth conceived and for five months she kept to herself, saying, 'The Lord has done this for me, now that it has pleased him to take away the humiliation I suffered in public.' (NJB)

Translation for Translators suggests that people would laugh at her.

Why Elizabeth Kept Her Pregnancy Hidden (various translators)

Some time later his wife Elizabeth became pregnant [EUP]. She did not go out of her house for five months, *because she knew that people would laugh at her during that time if she told them that she was pregnant.* But she said to herself, “God has enabled me to become pregnant. At this time he has pitied me and has caused that I will no longer be ashamed *because I have no children!*” (T for T)

The American English Bible suggests that Elisabeth said that this pregnancy was Jehovah’s will; and kept herself hidden so that people would not laugh at her.

Well, when the period of his assigned [Temple] service was finished, he went back home, and that’s when EliZabeth (his woman) became pregnant. However, she hid herself for five months, because she said: ‘It is Jehovah’s Will that I do this, so that people won’t laugh at me.’

The Easy English does not give a reason; it simply suggests that she remained within her own house.

Soon, a baby was growing inside his wife Elizabeth. She stayed in her house for 5 months. ‘The Lord has now given me a baby’, she said. ‘He has been kind to me. He has helped me to feel good about myself. Because of this, other people cannot say bad things about me any longer.’ (EE)

The Message suggests that she simply stayed at home to enjoy her pregnancy.

It wasn’t long before his wife, Elizabeth, conceived. She went off by herself for five months, relishing her pregnancy. “So, this is how God acts to remedy my unfortunate condition!” she said. (The Message)

Most translations suggest that she suffered some humiliation because she was married and without children. That assumption seems warranted. These other things are, for the most part, guesses.

Possibly, because she has endured public disgrace before people; that she now will enjoy this private blessing with God. It is legitimate to enjoy private blessing within your own family.

Or the reason for her remaining secluded could be as simple as, recommendation from a doctor, midwife, or friend. There are occasions today where a woman who is pregnant is severely limited on her movement.

Taking all things into consideration: (1) her husband, Zechariah, is unable to speak; (2) friends in the past had judged her because she had no children (this is conjecture, but not unreasonable); (3) Elizabeth understands that her pregnancy is from God —so she decides to keep this a private matter for awhile.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Despite beginning her pregnancy as a private matter, Elizabeth’s birth will become a very public matter.

Luke 1:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
sumphérō (συνφέρω) [pronounced soom-PHER-oh]	<i>to take from, take away, remove, carry off; to cut off</i>	aorist active infinitive	Strong’s #4851
oneidos (ὄνειδος) [pronounced ON-i-dos]	<i>a disgrace; a reproach; shame; a taunt</i>	neuter singular noun; accusative case	Strong’s #3681

Luke 1:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-positive]	<i>man, mankind, human being</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...to take away my shame among men.”

It was a shame for Elisabeth to go without children in her life; and God has removed that shame. There were no doubt people among her friends or associates which judged her for being barren, assuming that she had committed some hidden sin.

Luke 1:24c–25 ...saying, “Because this [is what] the Lord has done to me in the days [that] He has looked upon [me], to take away my shame among men.”

We have been studying the prophecy and then pregnancy of Elizabeth. She is pregnant with a son who would become John the Herald, more commonly known as John the baptizer.

Luke 1:24–25 After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, “Thus the Lord has done for me in the days when He looked on me, to take away my reproach among men.”

You may recall from Gen. 30:23, Rachel said the same thing when she gave birth to Joseph, her first son. And she conceived and bore a son. And she said, God has taken away my reproach. Having a child was considered to be a great blessing to Hebrew peoples (Ex. 23:20 Lev. 26:9 Psalm 127:3). Not having a child meant that the marriage was not completely fulfilled. This is a pattern of great blessing which God has designed for most families. Family is the basic building block of society. Whatever stands against the nuclear family unit or promotes alternative family units is anti-God.

Application: At one time in the United States, this was a given. The nuclear family was the basic social unit of society. Today, the number of alternative family groups—such as households which lack a father (this is the greatest problem in our country), or marriages between people of the same gender. There are certainly contributing factors which go against the nuclear family unit, such as public schools teaching anti-Christian and anti-establishment principles to the point of saturating the curriculum with such teaching.

Application: We should not be surprised by such attacks on divine establishment (= laws and principles which are applicable to all of society, not just to believers). We live in the devil's world (John 8:44–47 12:31–33 14:30 16:11²⁷ Ephesians 6:12-13). Satan is always attempting to undermine a society based upon establishment principles and divine viewpoint thinking. Whatever is good and right in society, Satan wants to replace. God

²⁷ It surprises me just how many passages on this topic are found in the book of John.

designed man with two genders and with specific roles in society; with a permanent coupling between one man and one woman. The idea that there are 50+ genders is both absurd and philosophically Satanic.

The word translated *reproach* is *oneidos* (ὀνειδος) [pronounced *ON-i-dos*], which means, *a disgrace; a reproach; shame; a taunt*. Strong's #3681. Lacking children in one's marriage was viewed negatively by all those that you knew; almost as if you had done something wrong. It would not be unusual for one's friends and associates to wonder what your secret sin was, if your marriage had not been blessed with children.

As to why Elizabeth chose to keep her pregnancy a secret is at best hinted at. She understood that her pregnancy was of God and that her barrenness had been a reproach. I have suggested that friends and associates may have even imputed secret sins to her family to account for her barrenness. Therefore, her celebration of her pregnancy remains a private affair for 5 months, between her, her husband and God.

At the time that Elizabeth is pregnant, the angel Gabriel goes to speak to Mary.

Luke 1:24–25 *And after time passes, Elisabeth (Zacharias's wife) conceives, but she chooses to conceal her pregnancy for five months, saying, "This is what the Lord has done to me after observing me. He has removed my disgrace of being unable to become pregnant among men."*

Chapter Outline

Charts, Graphics and Short Doctrines

The Angel Gabriel Announces the Birth of the Christ (the Messiah) to Mary

Gabriel announces the birth of the Christ to Mary, who will bear the Lord

And in the month on the sixth was sent forth the messenger Gabriel from the God to a city of Galilee, the name Nazareth; face to face with a virgin betrothed to a man whose name [is] Joseph, out from a house of David. And the name of the virgin [is] Mary [actually, <i>Miriam</i>].	Luke 1:26–27	And in the sixth month [of Elisabeth's pregnancy], the messenger [or, <i>angel</i>] Gabriel was sent forth directly from God to a city of Galilee, the name [of that city being] Nazareth. [He was sent] to a virgin engaged to a man whose name [is] Joseph, from the house of David. And the name of the virgin [is] Mary [actually, <i>Miriam</i>].
And in the sixth month of Elisabeth's pregnancy, the angel Gabriel was sent forth directly from God, to Nazareth, a city in Galilee. He was sent to a virgin who was engaged to a man whose name is Joseph (who is descended from King David). And the virgin's name is Mary.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And in the month on the sixth was sent forth the messenger Gabriel from the God to a city of Galilee, the name Nazareth; face to face with a virgin betrothed to a man whose name [is] Joseph, out from a house of David. And the name of the virgin [is] Mary [actually, <i>Miriam</i>].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And in the sixth month, the angel Gabriel was sent by God into Galilee, to a city named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
Original Aramaic New T.	But in the sixth month, Gabriel the Angel was sent from the presence of God to Galilee to the city whose name was Nazareth, To a virgin who was engaged to a man from the house of David, whose name was Yoseph, and the name of the virgin was Maryam.
Lamsa Peshitta (Syriac)	Now in the sixth month the angel Gabriel was sent from God to Galilee, to a city called Nazareth, To a virgin who was acquired for a price for a man named Joseph, of the house of David; and the name of the virgin was Mary.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Elizabeth was now in her sixth month. God sent the angel Gabriel to the town of Nazareth in Galilee. The angel was sent to a young woman there. Her name was Mary. She was promised to a man named Joseph, to be his wife. He was of Davids family line.
Easy English	What happened before Jesus was born When Elizabeth's baby had grown inside her for nearly 6 months, God sent the angel Gabriel to Nazareth. Nazareth is a town in Galilee. Gabriel went there to visit a young woman. Her name was Mary. She had never had sex with anyone. She had promised to marry a man called Joseph. He belonged to the family of King David. David had been a king of Israel. We can read about him in 1 Samuel, chapter 16.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The Virgin Mary During Elizabeth's sixth month of pregnancy, God sent the angel Gabriel to a virgin girl who lived in Nazareth, a town in Galilee. She was engaged to marry a man named Joseph from the family of David. Her name was Mary.
God's Word™	The Angel Gabriel Comes to Mary Six months after Elizabeth had become pregnant, God sent the angel Gabriel to Nazareth, a city in Galilee. The angel went to a virgin promised in marriage to a descendant of David named Joseph. The virgin's name was Mary.
Good News Bible (TEV)	The Birth of Jesus Is Announced In the sixth month of Elizabeth's pregnancy God sent the angel Gabriel to a town in Galilee named Nazareth. He had a message for a young woman promised in marriage to a man named Joseph, who was a descendant of King David. Her name was Mary.
The Message	A Virgin Conceives In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to the Galilean village of Nazareth to a virgin engaged to be married to a man descended from David. His name was Joseph, and the virgin's name, Mary.

NIRV

The Coming Birth of Jesus

In the sixth month after Elizabeth had become pregnant, God sent the angel Gabriel to Nazareth, a town in Galilee. He was sent to a virgin. The girl was engaged to a man named Joseph. He came from the family line of David. The virgin's name was Mary.

New Life Version

Gabriel Speaks to Mary

Six months after Elizabeth knew she was to become a mother, Gabriel was sent from God to Nazareth. Nazareth was a town in the country of Galilee. He went to a woman who had never had a man. Her name was Mary.

New Simplified Bible

The Spoken English NT

An Angel Foretells the Birth of Jesus

In her sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth. He came to a girl^{cc} who was formally engaged to a man named Joseph, who was a descendent of David.^{dd} The name of the girl was Mary.

^{cc.}^{dd.}

Or "virgin." The word here assumes, more than states, the virginity of the young girl.
Lit. "from the house of David."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

.
One month later God sent the angel Gabriel to the town of Nazareth in Galilee with a message for a virgin named Mary. She was engaged to Joseph from the family of King David.

The Living Bible

The following month God sent the angel Gabriel to Nazareth, a village in Galilee, to a virgin, Mary, engaged to be married to a man named Joseph, a descendant of King David.

New Berkeley Version

New Century Version

An Angel Appears to Mary

.
During Elizabeth's sixth month of pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin. She was engaged to marry a man named Joseph from the family of David. Her name was Mary.

New Living Translation

The Birth of Jesus Foretold

In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a village in Galilee, to a virgin named Mary. She was engaged to be married to a man named Joseph, a descendant of King David.

The Passion Translation
Unlocked Dynamic Bible

.
When Elizabeth had been pregnant for almost six months, Yahweh sent the angel Gabriel to the town of Nazareth in the district of Galilee. He went there to speak to a virgin who was engaged to be married to a man named Joseph, who was a descendant of King David. The virgin's name was Mary.

William's New Testament

.

Partially literal and partially paraphrased translations:

American English Bible

Then in her sixth month, the Messenger GabriEl was sent from God to a city in Galilee called Nazareth to a virgin who was engaged to a man named JoSeph who was from the house of [King] David. This virgin's name was Mary (gr. *Mariam*).

Beck's American Translation

.

Common English Bible

.

International Standard V

The Birth of Jesus is Foretold

Now in the sixth month of her pregnancy, [The Gk. lacks of her pregnancy] the angel Gabriel was sent by God to a city in Galilee called Nazareth, to a virgin engaged to a man named Joseph, a descendant [Lit. of the house] of David. The virgin's name was Mary.

Len Gane Paraphrase	In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin committed to marry a man whose name was Joseph of the family of David. The virgin's name was Mary.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	When the sixth month came, God sent the angel Gabriel to a city of Galilee called Nazareth, where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary.
NT for Everyone	The Annunciation of the Birth of Jesus In the sixth month, Gabriel the angel was sent from God to a town in Galilee called Nazareth, to a virgin engaged to a man called Joseph, from the family of David. The virgin was called Mary.
20 th Century New Testament	Six months later the angel Gabriel was sent from God to a town in Galilee called Nazareth, To a maiden there who was betrothed to a man named Joseph, a descendant of David. Her name was Mary.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOW IN THE SIXTH MONTH THE ANGEL GABRIEL WAS SENT FROM THEOS (<i>The Alpha & Omega</i>) TO A CITY IN GALILEE CALLED NAZARETH, TO A VIRGIN ENGAGED TO A MAN WHOSE NAME WAS JOSEPH, OF THE DESCENDANTS OF DAVID; AND THE VIRGIN'S NAME WAS MARY.
Awful Scroll Bible	Moreover from-within her sixth month, the angelic messenger Gabriel came to be segregated-out under God, to a city of Galilee, which name is Nazareth, with respects to a virgin having come to be betroth to a man, whose name is Joseph, of the house of David, also the name of the virgin is Mary.
Christian Standard Bible	Gabriel Predicts Jesus's Birth In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged [Lit <i>betrothed</i>] to a man named Joseph, of the house of David. The virgin's name was Mary.
Conservapedia Translation	.
Evangelical Heritage V.	The Angel Gabriel Appears to the Virgin Mary In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin pledged in marriage to a man whose name was Joseph, of the house of David. The virgin's name was Mary.
Ferrar-Fenton Bible	The Messiah Announced Now, six months later, the messenger Gabriel was sent from God to a town of Galilee, named Nazareth, to a maiden, betrothed to a husband named Joseph, a descendant of David ; and Mary was the name of the maiden.
Free Bible Version	In the sixth month of her pregnancy God sent the angel Gabriel to a young girl called Mary who lived in the town of Nazareth in Galilee. She was engaged to a man named Joseph.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	Prophecy of Birth to the Virgin

	Then in the sixth month, the angel Gabriel was sent by <i>ADONAI</i> into a town in the Galilee named Natzeret and to a virgin engaged to a man named Joseph, of the house of David. The virgin's name was Miriam.
Unlocked Literal Bible	In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, to a virgin engaged to a man whose name was Joseph. He belonged to the house of David, and the virgin's name was Mary.
Urim-Thummim Version	And in the 6th month the Angel Gabriel was sent from Elohim to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary.
Weymouth New Testament	.
Wilbur Pickering's New T.	<p>The birth of Jesus foretold—5 BC</p> <p>Now in the sixth month¹⁷ the angel Gabriel was sent by God to a town of Galilee named Natsareth,¹⁸ to a virgin betrothed¹⁹ to a man whose name was Joseph, of the house²⁰ of David; the virgin's name was Mary.</p> <p>⁽¹⁷⁾ Of Elizabeth's pregnancy.</p> <p>⁽¹⁸⁾ For an explanation of this spelling, and its importance, please see the note at Matt. 2:23.</p> <p>⁽¹⁹⁾ This involved a signed legal document, so much so that the couple were then called husband and wife, so 'engaged' (at least in contemporary society) is not an adequate rendering.</p> <p>⁽²⁰⁾ See 2:4.</p>
Wikipedia Bible Project	.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	.
The Heritage Bible	<p>And in the sixth month the <i>heavenly</i> messenger Gabriel was set apart and sent under God into a city of Galilee named Nazareth, To a virgin having been engaged to a man²⁷ whose name was Joseph, out of the house of David, and the virgin was named Mary.</p> <p>²⁷ 1:27 man, aner, a man as an individual male. Greek has two words for man to distinguish between man in general including both male and female, anthropos, and man as an individual male, aner. Anthropos means having the face of a human. Aner means individual male.</p>
New American Bible (2002)	.
New American Bible (2011)	<p><i>Announcement of the Birth of Jesus.*</i></p> <p>In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. 2:5; Mt 1:16, 18.</p> <p>* [1:26–38] The announcement to Mary of the birth of Jesus is parallel to the announcement to Zechariah of the birth of John. In both the angel Gabriel appears to the parent who is troubled by the vision (Lk 1:11–12, 26–29) and then told by the angel not to fear (Lk 1:13, 30). After the announcement is made (Lk 1:14–17, 31–33) the parent objects (Lk 1:18, 34) and a sign is given to confirm the announcement (Lk 1:20, 36). The particular focus of the announcement of the birth of Jesus is on his identity as Son of David (Lk 1:32–33) and Son of God (Lk 1:32, 35).</p>
New English Bible—1970	<p><i>The Birth of Jesus Foretold (Nazareth)</i></p> <p>In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, with a message for a girl betrothed to a man named Joseph, a descendant of David; the girl's name was Mary..</p>
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	In the sixth month the angel Gabriel was sent by God to Nazareth, a town in Galilee, with a message for a girl betrothed to a man named Joseph, a descendant of David; the girl's name was Mary.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In the sixth month, the angel Gavri'el was sent by God to a city in the Galil called Natzeret, to a virgin engaged to a man named Yosef, of the house of David; the virgin's name was Miryam.
The Complete Tanach exeGeses companion Bible	. <u>THE BIRTH OF YAH SHUA FORETOLD</u> And in the sixth month Elohim apostolizes the angel Gabri El to a city of Galiyl named Nazareth - to a virgin espoused to a man whose name is Yoseph of the house of David; and the name of the virgin is Miryam.
Hebraic Roots Bible	And in the sixth month, the cherub Gabriel was sent from the presence of Elohim to Galilee to the city whose name is Nazareth, to a virgin who had been betrothed to a man whose name was Joseph, of the house of David and the virgin's name was Mariam.
Israeli Authorized Version	And in the sixth month the angel Gavriel was sent from Elohim unto a city of Galil, named Natzeret, To a virgin espoused to a man whose name was Yosef, of the house of David; and the virgin's name was Miryam.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And in the sixth month the messenger Gabri'ël was sent by Elohim to a city of Galil named Natsareth, to a maiden engaged to a man whose name was Yosëph, of the house of Dawid. And the maiden's name was Miryam.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus' Birth Foretold Now in the sixth month [of Elizabeth's pregnancy] the angel Gabriel was sent from God to a city in Galilee called Nazareth, to a virgin ^U betrothed to a man whose name was Joseph, a descendant of the house of David; and the virgin's name was Mary. ^U The first stage of marriage (called shiddukin in Hebrew) in Jewish tradition and law, usually lasting for a year before the wedding night; unlike an engagement, it was legally binding and required a divorce to nullify it. The woman remained with her parents during the betrothal year and was referred to as a "wife" even though the marriage was not consummated during this period of time.
An Understandable Version	Now in the sixth month [of Elizabeth's pregnancy] the angel Gabriel was sent from God to the Galilean town of Nazareth, to a virgin engaged to a man named Joseph, a descendant of King David. The virgin's name was Mary.
The Expanded Bible	An Angel Appears to Mary During Elizabeth's sixth month of pregnancy, God sent the angel Gabriel [1:19] to Nazareth, a town in Galilee, to a virgin. She was ·engaged to marry [pledged to; ^C engagement was a binding contract between two families and could only be broken by divorce] a man named Joseph ·from the family [a descendent; ^L from the house] of David. ·Her [^L The virgin's] name was Mary.
Jonathan Mitchell NT	Now during [her] sixth month, the agent Gabriel [Hebrew = God's mighty one; or: God is mighty] was sent off as an emissary from God into a city of the Galilee [district] which [is] named Nazareth, to a virgin girl (girl of marriageable age; unmarried woman) having been engaged (espoused; promised in marriage) to an adult male named Joseph, from out of the house of David. And the name of the virgin girl [is] Mary (or: Miriam).
NET Bible®	<i>Birth Announcement of Jesus the Messiah</i>

In the sixth month of Elizabeth's pregnancy,⁸² the angel Gabriel⁸³ was sent by⁸⁴ God to a town of Galilee called Nazareth,⁸⁵ to a virgin engaged⁸⁶ to a man whose name was Joseph, a descendant of David,⁸⁷ and the virgin's name was Mary.

^{82tn} Grk "in the sixth month." The phrase "of Elizabeth's pregnancy" was supplied in the translation to clarify the exact time meant by this reference. That Elizabeth's pregnancy is meant is clear from vv. 24-25.

^{83sn} Gabriel is the same angel mentioned previously in v. 19. He is traditionally identified as an angel who brings revelation (see Dan 8:15-16; 9:21). Gabriel and Michael are the only two good angels named in the Bible.

^{84tn} Or "from." The account suggests God's planned direction in these events, so "by" is better than "from," as six months into Elizabeth's pregnancy, God acts again.

^{85sn} Nazareth was a town in the region of Galilee, located north of Samaria and Judea. Galilee extended from about 45 to 85 miles north of Jerusalem and was about 30 miles in width. Nazareth was a very small village and was located about 15 miles west of the southern edge of the Sea of Galilee.

map For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

^{86tn} Or "promised in marriage."

^{87tn} Grk "Joseph, of the house of David."

^{sn} The Greek word order here favors connecting Davidic descent to Joseph, not Mary, in this remark.

P. Kretzmann Commentary
Syndein/Thieme

{Birth Announcement of Jesus the Messiah}

Now, in the sixth month, the angel Gabriel was 'sent on a mission' {apostello} 'under the authority of/by God to a town of Galilee called Nazareth, to a virgin engaged/'promised in marriage' to a man whose name was Joseph, a descendant of David. And the virgin's name was Mary.

Translation for Translators

Luke 1:26-38

An angel told a virgin named Mary that she would bear a son, to be named Jesus. When Elizabeth had been pregnant [EUP] for almost six months, the angel Gabriel was sent by God {God sent the angel Gabriel} again. 27 This time he went to Nazareth town in Galilee district, to a virgin whose name was Mary. It had been { Her parents had} promised that she would marry a man named Joseph, who was descended from King David..

The Voice

Six months later in Nazareth, a city in *the rural province of Galilee*, the heavenly messenger Gabriel made another appearance. This time the messenger was sent by God to meet with a virgin named Mary, who was engaged to a man named Joseph, a descendant of King David himself.

Literal, almost word-for-word, renderings:

Accurate New Testament

in but the month the [one] sixth is sent The Messenger gabriel from the god to city [of] the galilee [to] whom Name {is} nazareth to virgin having been engaged [to] man [to] whom Name {is} joseph from house {of} david and The Name [of] the virgin {is} mary.

American Standard Revised
Analytical-Literal Translation

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee, to which [*is the*] name Nazareth, to a virgin having been promised in marriage to a man, whose name [*was*] Joseph, from the house of David. And the name of the virgin [*was*] Mary.

Breakthrough Version

In the sixth month, the angel Gabriel was sent out from God *on a mission* to a city of Galilee that *has the* name Nazareth to a virgin that had been engaged to a man who had the name Joseph from David's house. And the virgin's name was Mary.

Charles Thomson NT
Concordant Literal Version
Context Group Version

Disciples Literal New T.

In The Sixth Month, an Angel Appears To Mary, a Virgin Promised In Marriage To Joseph

Now in the sixth month, the angel Gabriel was sent-forth from God to a city of Galilee for which the name was Nazareth, to a virgin having been promised-in-marriage [That is, by her parents, according to the custom of that day.] to a man for whom the name was Joseph, from the house of David. And the name of the virgin was Mary.

Emphasized Bible

English Standard Version

Far Above All Translation

Greek NT Interlinear

Green's Literal Translation

Interlinear Greek New T.

Literal New Testament

Modern English Version

Modern Literal Version

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{Lk 1:26-38 Nazareth 5 BC; no parallel.}

Now in the sixth month Gabriel the messenger was sent by God to a city of Galilee, whose name was Nazareth, to a virgin who has been engaged to a man whose name was Joseph, from the house of David, and the virgin's name was Mary.

Modern KJV

New American Standard B.

Jesus' Birth Foretold

Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, to a virgin engaged [Or *betrothed*; i.e. the first stage of marriage in Jewish culture, usually lasting for a year before the wedding night. More legal than engagement] to a man whose name was Joseph, of the descendants [Lit *house*] of David; and the virgin's name was Mary [Gr Mariam; i.e. Heb Miriam; so throughout Luke].

New European Version

The conception of Jesus

Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

New King James Version

Christ's Birth Announced to Mary

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

Niobi Study Bible

Christ's Birth Announced to Mary

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Restored Holy Bible 6.0

[Nativity of Jesus].

And in the sixth month [of her pregnancy], the Angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David; and the virgin's name was Mary.

Revised Young's Lit. Trans.

And in the sixth month was the messenger Gabriel sent by God, to a city of Galilee, the name of which is Nazareth, to a virgin, betrothed to a man, whose name is Joseph, of the house of David, and the name of the virgin is Mary.

Third Millennium Bible

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Thomas Haweis Translation

A Voice in the Wilderness

Webster's Bible Translation

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World English Bible
 Young's Literal Translation
 Young's Updated LT

The gist of this passage:

Luke 1:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
mên (μὲν) [pronounced <i>mayn</i>]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine plural noun; dative, locative or instrumental case	Strong's #3376
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hektos (ἕκτος) [pronounced <i>HEHK-toss</i>]	<i>the sixth</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1623
apostellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist passive indicative	Strong's #649
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
Gabriël (Γαβριήλ) [pronounced <i>gahb-ree-ALE</i>]	<i>man of God; and is transliterated Gabriel</i>	proper noun, masculine singular	Strong's #1043

Luke 1:26

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
πόλις (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
τῆς (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Γαλιλαία (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056
From Thayer: <i>It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.</i>			
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Since this definite article does not match what follows, we treat it as a separate thing.			
ὄνομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mental attitude]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
Ναζαρέθ/Ναζαρέτ (Ναζαρέθ/Ναζαρέτ) [pronounced nad-zar-EHTH/nad-zar-EHT]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478

Translation: And in the sixth month [of Elisabeth's pregnancy], the messenger [or, angel] Gabriel was sent forth directly from God to a city of Galilee, the name [of that city being] Nazareth.

Since the nearest time reference is in v. 24, a reference to Elisabeth's 5 months of pregnancy; I would assume that this reference to time is related to Elisabeth's pregnancy as well.

Galilee is a district or an area which takes in many cities. One of those cities is Nazareth, and Gabriel was dispatched to that city.

This is the same angel who was sent to speak to Zacharias.

Luke 1:26 **And in the sixth month [of Elisabeth's pregnancy], the messenger [or, angel] Gabriel was sent forth directly from God to a city of Galilee, the name [of that city being] Nazareth.**

The angel Gabriel previously appeared to Zechariah in the Temple. Now he is going to Nazareth. The word *angel* means *messenger*; and Gabriel is delivering a message. We have not the slightest clue why one angel is chosen for a job, over another; or why Gabriel here gets double duty. I would assume what he is doing is seen as a great honor.

The sixth month refers to the sixth month of Elizabeth's pregnancy (Barnes, Benson, Pett, Utlley). The Cambridge Bible and Whedon suggest that this is six months after Gabriel appeared to Zechariah. Either understanding makes John the Herald about 6 months older than Jesus (Gabriel will appear to Zechariah and then to Mary, and he tells them what is about to happen). Given the imprecision of the dates of conception and births, this could be a 7 or 8 month gap. In any case, this is the only passage which gives us this information, where the births of John and Jesus are covered in the same context. Luke, by his narrative, indicates that John is conceived and therefore born before Jesus.

This minor problem with the *sixth month* is cleared up by what the angel will tell Mary: **"And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren."** (Luke 1:36) So, the context tells us exactly which *sixth month* is being referred to. So there should be no disagreements.

Dr. John Gill: *[This] same angel...five hundred years before gave Daniel an exact account of the time of the Messiah's coming.*²⁸

Elizabeth is in the hill country of Judæa (v. 39); and Mary is living in Nazareth (v. 26).

The Galilee Region in Northern Israel (a map); from [Bible History](#); accessed February 22, 2019.



²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Luke 1:26.

Galilee was the northern part of Israel; it was the region north, west and southwest around the Sea of Galilee. Despite Jerusalem having been the capitol city of Israel for 1000 years (since the time of David), most of the Lord's ministry will take place in the north, an area once associated with negative volition and divine discipline.

It is this northern kingdom which would split off from Judah, after the death of King Solomon, and go its own way. As a result, the northern kingdom would become so negative toward the God of Israel that they would suffer the 5th stage of national discipline.²⁹

Galilee is the small sea north of the Jordan River, and Galilee is also the name of a district in northern Israel. One of the cities within the Galilee region is Nazareth.

Nazareth was not considered a very important city by the Jewish people. No prophet is said to come from Nazareth (John 7:52); and Nathanael will later ask, "**can any good thing come out of Nazareth?**" (John 1:46).

Nevertheless, the angel was sent to Nazareth, where Mary is living. It is she who would bear the LORD.

Luke 1:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
parthenon (παρθένος) [pronounced <i>par-THEN-oss</i>]	<i>a virgin, a marriageable maiden</i>	feminine singular noun; accusative case	Strong's #3933
mnêsteuô (μνηστεύω) [pronounced <i>mnace-TYOO-oh</i>]	<i>betrothed, espoused, engaged to be married</i>	feminine singular, perfect passive participle; accusative case	Strong's #3423
anêr (άνήρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; dative, locative or instrumental case	Strong's #435

Translation: [He was sent] to a virgin engaged to a man...

Gabriel was sent to a virgin who is engaged to a man named Joseph. Joseph is from the house of David. He is a descendant from King David.

It is very likely that this is an arranged marriage, where the details of the actual marriage ceremony are not yet worked out.

Luke 1:27a ...to a virgin betrothed to a man....

This time, the angel went to a woman—a virgin who was to be married. The word here is parthenon (παρθένος) [pronounced *par-THEN-oss*], and it means, *a virgin, a marriageable maiden*. Strong's #3933. Unlike American society today, the Jewish people were not sexually active outside of marriage. American society in the 1950's and earlier was also much more conservative regarding sex and marriage. As a result, there were far more rock solid

²⁹ God warned Israel of a possible 5 stages (or cycles) of discipline which they would face as a nation. The 5th stage is the worst and final stage, where the people are forcibly removed from the land.

marriages than not. Since the sexual revolution, the divorce rate and the bearing of children out of wedlock, and abortions have all increased dramatically. There's God's way and there is man's way; and the sexual revolution of the 1960's (and beyond) is certainly an example of man's way.

It was not unusual in that era for marriages to be arranged far in advance of the actual marriage. Some couples might be matched up before age 10; and some couples may not meet until the time of their marriage. Mary is a virgin who was engaged to the man Joseph. I don't know that we are aware of any of the particulars concerning their engagement.

Portions of the Mosaic Law speak to this very thing. There were laws on the books, so to speak, about women engaged to be married, but who were taken and lost their virginity prior to the marriage. If this occurred off in some deserted area, it was assumed that she was raped and the man would be executed. If this occurred in a populated area, both the woman and the man could be executed (if the woman did not call out for help, the relations are considered consensual).

In any case, the Bible clearly discourages promiscuity prior to marriage (sex within the confines of marriage is never discouraged, except for a short length of time). Those who violated this Law of Moses against promiscuous behavior could be stoned to death. As a result, marriage in Jewish society was strong and stable. Since their families were stable, nation Israel was stable and strong as well.

Luke 1:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
Iôsêph (Ι'ωσήφ) [pronounced <i>ee-o-SAFE</i>]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; metaphorically used for a believer's body; a dwelling place, abode [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants, lineage, posterity</i>	masculine singular noun, genitive/ablative case	Strong's #3624
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i>];	<i>transliterated David</i>	proper masculine noun	Strong's #1138

Translation: ...whose name [is] Joseph, from the house of David.

This virgin is engaged to be married to a man named Joseph who is from the house of David. This means that he is descended from David the most famous of Israel's kings, who is written about in the books of Samuel. We will later find out that this virgin is also a descendant of David's (both Joseph and Mary are descended from David).

Luke 1:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
parthenon (παρθένης which means	<i>a virgin, a marriageable maiden</i>	feminine singular noun; genitive/ablative case	Strong's #3933
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137

Translation: And the name of the virgin [is] Mary [actually, Miriam].

The woman to whom the angel was sent is named Mary. She is not just a woman of marriageable age; she is a virgin.

There is no little discussion here or in Isa. 7:14 as to whether Mary is really a virgin or not. We know that it is for 2 simple reasons: (1) Isaiah tells us that it will be a sign that a virgin gives birth. Now, if a young woman of marriageable age gives birth, that is not really much of a sign. (2) The sin nature is passed along by the father. The woman has a sin nature; she gives birth to children with sin natures; but she does not genetically pass along the sin nature herself. This will be discussed further when we come to Mary's genealogy.

Luke 1:27c **And the virgin's name was Mary.**

The name of the virgin that Gabriel went to see is Mary.

Despite anything that you have heard about Mary, such as, she was not really a virgin, contradicts Scripture and the common morality of that day. In that era, it was not unusual for a man and a woman to have one and only one intimate relationship in all of their lives. In fact, in the United States, prior to the 1960's, this was not unusual either.

Whereas our culture today allows for all kinds of promiscuous and deviant behavior, this was not true of the Jewish culture nor did the Law of Moses allow for it.

The angel Gabriel comes to Mary—the surrounding circumstances are not noted.

Luke 1:27 [He was sent] to a virgin engaged to a man whose name [is] Joseph, from the house of David. And the name of the virgin [is] Mary [actually, *Miriam*].

Luke 1:26–27 And in the sixth month of Elisabeth’s pregnancy, the angel Gabriel was sent forth directly from God, to Nazareth, a city in Galilee. He was sent to a virgin who was engaged to a man whose name is Joseph (who is descended from King David). And the virgin’s name is Mary.

Many translations split these verses into separate paragraphs. Even considering that, I left them together.

And entering face to face with her, he said, “Rejoice, graced [out] one! The Lord [is] with you.” But this on the word she was agitated and she considered what sort might this greeting be, this [one].

Luke
1:28–29

When he had entered [and was] face to face with her, he said, “Rejoice, grace-out one! The Lord [is] with you!” But she was perplexed [perhaps, *agitated*] about this word and thought about what sort of greeting this might be.

Having entered the place where Mary was, to stood facing her, and he said, “Be happy, grace-out one! The Lord is with you!” But his being there and what he said confused and agitated her. She kept pondering about the meaning of this greeting.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And entering face to face with her, he said, “Rejoice, graced [out] one! The Lord [is] with you.” But this on the word she was agitated and she considered what sort might this greeting be, this [one].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.
Aramaic ESV of Peshitta	.
V. Alexander’s Aramaic T.	.
Original Aramaic New T.	The Angel entered her presence, and he said to her, "Peace to you, full of grace, Our Lord is with you; you are blessed among women." But when she saw him, she was alarmed at his word, and she was wondering, "What is this greeting?"
James Murdock’s Syriac NT	And the angel entered the house, and said to her: Peace to thee, thou full of grace! The Lord is with thee: and blessed art thou among women. And when she saw [him], she was agitated by his speech; and she pondered, what this salutation could mean.
Original Aramaic New T.	.

Lamsa Peshitta (Syriac) And the angel went in and said to her, Peace be to you, O full of grace; our Lord is with you, O blessed one among women. When she saw him, she was disturbed at his word, and wondered what kind of salutation this could be.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the angel came in to her and said, Peace be with you, to whom special grace has been given; the Lord is with you. But she was greatly troubled at his words, and said to herself, What may be the purpose of these words?
Bible in Worldwide English	The angel went into the house and said to her, Be happy! God has blessed you more than other women. The Lord is with you! What the angel said troubled Mary. She wondered what this greeting meant.
Easy English	Gabriel arrived. 'Hello, Mary', he said. 'God loves you very much. He is very near to you.' Mary had a lot of problems in her mind about what Gabriel said. She did not understand why he said it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The angel came to her and said, "Greetings! The Lord is with you; you are very special to him." But Mary was very confused about what the angel said. She wondered, "What does this mean?"
God's Word™	When the angel entered her home, he greeted her and said, "You are favored by the Lord! The Lord is with you." She was startled by what the angel said and tried to figure out what this greeting meant.
Good News Bible (TEV)	The angel came to her and said, "Peace be with you! The Lord is with you and has greatly blessed you!" Mary was deeply troubled by the angel's message, and she wondered what his words meant.
The Message	Upon entering, Gabriel greeted her: Good morning! You're beautiful with God's beauty, Beautiful inside and out! God be with you.
NIRV	She was thoroughly shaken, wondering what was behind a greeting like that. The angel greeted her and said, "The Lord has blessed you in a special way. He is with you." Mary was very upset because of his words. She wondered what kind of greeting this could be.
New Life Version	The angel came to her and said, "You are honored very much. You are a favored woman. The Lord is with you. *You are chosen from among many women." When she saw the angel, she was troubled at his words. She thought about what had been said.
New Simplified Bible	Gabriel appeared to her and said: »Greetings highly favored one. God is with you.« She was greatly troubled by this and wondered about the meaning of this salutation.
The Spoken English NT	The angel came in the house to her and said, "Hello, favored [Or "graced," or "blessed," or "gifted" (by God).] one! The Sovereign One is with you." But she was startled by that statement. And she was considering what sort of greeting that could possibly be.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. The angel greeted Mary and said, "You are truly blessed! The Lord is with you." Mary was confused by the angel's words and wondered what they meant.
The Living Bible New Berkeley Version New Century Version	. The angel came to her and said, "Greetings! The Lord has blessed you and is with you." But Mary was very startled by what the angel said and wondered what this greeting might mean.
New Life Version New Living Translation	. Gabriel appeared to her and said, "Greetings [Or <i>Rejoice</i>], favored woman! The Lord is with you! [Some manuscripts add <i>Blessed are you among women.</i>]" Confused and disturbed, Mary tried to think what the angel could mean.
The Passion Translation Unlocked Dynamic Bible	. The angel said to her, "Greetings! The Lord is with you and has shown great kindness to you!" But Mary felt very troubled when she heard his greeting. She wondered what the angel meant by these words.
William's New Testament	So the angel came to her home and said, "Congratulations, you highly favored woman! The Lord be with you!" But she was agitated at what he said, and began to ponder what this greeting meant.

Partially literal and partially paraphrased translations:

American English Bible	And when he came to her, he said, 'Rejoice, you most beloved person, because Jehovah is with you!' Well, these words bothered her, because she wondered just what type of greeting that was.
Beck's American Translation Common English Bible	. When the angel came to her, he said, "Rejoice, favored one! The Lord is with you!" She was confused by these words and wondered what kind of greeting this might be.
International Standard V	The angel [Lit. <i>He</i>] came to her and said, "Greetings, you who are highly favored! The Lord is with you!" [Other mss. read <i>is with you! How blessed are you among women!</i>] Startled by his statement, she tried to figure out what his greeting meant.
Len Gane Paraphrase A. Campbell's Living Oracles	. When the angel entered, he said to her, Hail, favorite of heaven! the Lord be with you, happiest of women! At his appearance and words, she was perplexed, and revolved in her mind what this salutation could mean.
New Advent (Knox) Bible	Into her presence the angel came, and said, Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women. She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. 'Blessed art thou among women'; these words are wanting here in some manuscripts. They are to be found in verse 42, below.
NT for Everyone 20 th Century New Testament	. .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
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Awful Scroll Bible	Then the angelic messenger being came-toward her, said to her, "Be rejoicing you having become favored, the Lord is with you! Having occurred to be well-considered is you from-among women!" Moreover being perceived him, she became thoroughly-distressed at his consideration, and herself maintains to thoroughly-reckoning, "But-what- drawing-toward -then the same-as-this would be?"
Christian Standard Bible Conservapedia Translation	. The angel came to her, saying, "Hail, you are favored and the Lord is with you. You are blessed among women." When she saw him, she was troubled, unsure of the manner of this news.
Evangelical Heritage V. Ferrar-Fenton Bible	. And the messenger, on entering, Good health to you I much honour attends you; the Lord is with you I ' But she was thrown into confusion about his message, and reflected what that address might mean.
Free Bible Version	The angel greeted her*. "You are very privileged," he told her. "The Lord is with you."
God's Truth (Tyndale)	Mary was very puzzled at what he said, and wondered what this greeting meant. And the angel went in unto her, and said: Hail full of grace, the Lord is with you: blessed are you among women. When she saw him, she was abashed at his saying: and cast in her mind what manner of salutation that should be.
HCSB Jubilee Bible 2000	. And the angel came in unto her and said, Hail, thou that art much graced, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his words and wondered in her mind what manner of salutation this should be.
H. C. Leupold Lexham English Bible Montgomery NT	. The angel went in and said to her. "Joy to you, highly favored one! "The Lord is with you." Mary was greatly agitated at his word, and was revolving in her mind what this salutation could mean.
NIV, ©2011 Peter Pett's translation Riverside New Testament	. The angel entered and said to her, "Hail, favored one, the Lord is with you!" But she was alarmed at his words, and wondered what such a greeting could mean. And coming in to her, he said, Hail, favored one! The Lord is with you! And she was troubled at his word, and doubted what this salutation meant.
Leicester A. Sawyer's NT	And coming to her, the angel said, "Shalom, favored one! ADONAI is with you. [Some mss. add <i>and blessed are you among women</i>]]" ²¹ But at the message, she was perplexed and kept wondering what kind of greeting this might be.
Tree of Life Version	. And the Angel came in to her and said, Hail, you that are highly favored, the LORD is with you: blessed are you among women. And she, having seen, was troubled at his Word, and was reasoning of what kind of salutation this might be.
Unlocked Literal Bible Urim-Thummim Version	. So upon entering where she was the angel said, "Rejoice, recipient of grace, the Lord is with you; blessed are you among women!" ²¹ But upon seeing him she was perplexed at his word and was trying to figure out what sort of greeting it might be. ²²
Weymouth New Testament Wilbur Pickering's New T.	(²¹) Less than 2% of the Greek manuscripts, of objectively inferior quality, omit 'blessed are you among women' (to be followed by NIV, NASB, LB, TEV, etc.).

⁽²²⁾ In Zacharias the angel inspired fear, but Mary sensed immediately that the angel did not represent a menace or threat and concentrated on his astounding words. In typical female fashion, she was trying to figure out the hidden agenda.

Wikipedia Bible Project

"Be happy, because you are specially blessed," the angel told her. "The Lord is with you."

But Mary was very confused at what he told her and wondered what kind of opening line this was.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The angel came to her and said, "Rejoice, full of grace, the Lord is with you." Mary was troubled at these words, wondering what this greeting could mean.
The Heritage Bible	And the <i>heavenly</i> messenger entering, said to her, Be well, the one receiving grace; the Lord is with you; you are blessed among women. And she seeing him, was thoroughly disturbed at his word, and reasoned thoroughly what kind of greeting this might be.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	And he came to her and said, 'Greetings, favoured one! The Lord is with you.' [Other ancient authorities add <i>Blessed are you among women</i>] But she was much perplexed by his words and pondered what sort of greeting this might be.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Approaching her, the angel said, "Shalom, favored lady! Adonai is with you!" She was deeply troubled by his words and wondered what kind of greeting this might be.
The Complete Tanach	.
exeGeses companion Bible	And the angel comes to her, and says, Cheers, O charised * one: Yah Veh be with you: eulogized are you among women. - and she sees him, and is troubled at his word; and reasons what manner of salutation this is. *verb of charis.
Hebraic Roots Bible	And entering, the cherub said to her, Peace to you full of grace! Our Adonai is with you. You are blessed among women! And seeing this, she was disturbed at his word, and considered what kind of greeting this might be.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	And coming to her, the angel said, "Greetings, favored one! The Lord is with you." But she was greatly perplexed at what he said, and kept carefully considering what kind of greeting this was.
An Understandable Version	.
The Expanded Bible	The angel came to her and said, "·Greetings [Hello; ^L Rejoice; ^C a common greeting]! ·The Lord has blessed you and is with you [or ...favored one, the Lord is with you]."

Jonathan Mitchell NT

But Mary was ·very startled [disturbed; perplexed; troubled] by what the angel said and wondered what ·this greeting might mean [sort of greeting this was].

And so, after entering, he said to her (or: upon coming in toward her, he says), "Be constantly rejoicing (note: also used as a greeting, can = Continuous joy to you; Shalom; Hi; Hello; Greetings), O young lady having been favored and given (or: treated with) grace! The Lord [= Yahweh] [is; continues being] with you [other MSS add: you having been spoken well of and blessed among women]."

Yet she was thoroughly shaken (deeply disturbed; completely agitated) at the Word (the Logos; the message; the thought and idea) and began thoroughly reasoning and continued carefully considering what this sort of greeting might be (= could mean).

NET Bible®

The⁸⁸ angel⁸⁹ came⁹⁰ to her and said, "Greetings, favored one,⁹¹ the Lord is with you!"⁹² But⁹³ she was greatly troubled⁹⁴ by his words and began to wonder about the meaning of this greeting.⁹⁵

^{88tn} Grk "And coming to her." Here καί (kai) has not been translated because of differences between Greek and English style.

^{89tn} Grk "And coming to her, he said"; the referent (the angel) has been specified in the translation for clarity.

^{90tn} Grk "coming to her, he said." The participle εἰσελθὼν (eiselqwn) has been translated as a finite verb due to requirements of contemporary English style.

^{91tn} The address, "favored one" (a perfect participle, Grk "Oh one who is favored") points to Mary as the recipient of God's grace, not a bestower of it. She is a model saint in this passage, one who willingly receives God's benefits. The Vulgate rendering "full of grace" suggests something more of Mary as a bestower of grace, but does not make sense here contextually.

^{92tc} Most mss (A C D Θ Æ13 33 İ latt sy) read here εὐλογημένη σὺ ἐν γυναιξίν (euloghmenh su en gunaixin, "blessed are you among women") which also appears in 1:42 (where it is textually certain). This has the earmarks of a scribal addition for balance; the shorter reading, attested by the most important witnesses and several others (x B L W Ψ Æ1 565 579 700 1241 pc co), is thus preferred.

^{93tc} Most mss (A C Θ 0130 Æ13 İ lat sy) have ἰδοὺ σα (idou sa, "when [she] saw [the angel]") here as well, making Mary's concern the appearance of the angel. This construction is harder than the shorter reading since it adds a transitive verb without an explicit object. However, the shorter reading has significant support (x B D L W Ψ Æ1 565 579 1241 sa) and on balance should probably be considered authentic.

^{94sn} On the phrase greatly troubled see 1:12. Mary's reaction was like Zechariah's response.

^{95tn} Grk "to wonder what kind of greeting this might be." Luke often uses the optative this way to reveal a figure's thinking (3:15; 8:9; 18:36; 22:23).

P. Kretzmann Commentary
Syndein/Thieme

And having come to her, the angel {Gabriel} said, "Be rejoicing . . . because you have been encompassed with favor! The Lord is with you!" But she was greatly perplexed at this statement, and kept pondering what sort of 'exotic greeting' {aspasmos} this could be.

Translation for Translators

The angel said to her, "Greetings! «The Lord/God» is with you (sg) and you will be greatly blessed { has decided to greatly bless you}!" But Mary was greatly confused when she heard that. She wondered what the angel meant by these words.

The Voice

Messenger: Greetings! You are favored, and the Lord is with you! [Among all women on the earth, you have been blessed.] [The earliest manuscripts omit this portion.]

The heavenly messenger's words baffled Mary, and she wondered what type of greeting this was.

Literal, almost word-for-word, renderings:

Accurate New Testament

and Entering to her [He] says enjoy! [Woman] Having Been Favored The Lord {is} with you

	The [Woman] but at the word is troubled and [She] pondered What may be The Greeting This
American Standard Revised Analytical-Literal Translation	. And having come in, the angel said to her, "Greetings, [one] having been bestowed grace [or, shown kindness]! The Lord [is] with you. You have been blessed among women." [cp. Eph 1:6] But having seen [him], she was greatly perplexed at his word and was pondering what sort of greeting this might be.
Breakthrough Version	And when he went into a <i>house</i> to her, he said, "Be happy, you who have been shown generosity. The Master is with you." The <i>virgin</i> was very upset over the message and was considering what kind of greeting this was.
Charles Thomson NT	And when the angel entered, he said to her, Hail, favourite of heaven! The Lord is with thee! Blessed thou among women! Upon seeing him she was greatly discomposed at his speech, and revolved in her mind what sort of a salutation this might be.
Concordant Literal Version	And, entering to her, the messenger said, "Rejoice, favored one! The Lord is with you, you blessed among women!" Now she, perceiving it, was agitated at his word, and she reasoned what manner of salutation this may be."
Context Group Version	.
Disciples Literal New T.	.
Emphasized Bible	...and entering in unto her, he said—Joy to thee, favoured one! The Lord, be with thee! And, she, at the word, was greatly troubled, and began to deliberate, of what kind, this salutation, might be.
English Standard Version	.
Far Above All Translation	...and when the angel had come to her, he said, "Greetings, <i>you who have been</i> shown grace. The Lord is with you. Blessed are you among women." Now when she saw <i>this</i> , she was deeply disturbed at his words, and pondered on what kind of greeting this might be,...
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	The angel came to her and said, "Greetings, you who are highly favored. The Lord is with you. Blessed are you among women." When she saw him, she was troubled by his words, and considered in her mind what kind of greeting this might be.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And coming in, he said to her, "Greetings, favored one [Or <i>woman richly blessed</i>]! The Lord is [Or <i>be</i>] with you." But she was very perplexed at this statement, and kept pondering what kind of salutation this was.
New European Version	And he came in to her and said: Greetings, you that are highly favoured, the Lord is with you! But she was greatly disturbed at the saying, and cast in her mind what manner of greeting this might be.
New King James Version	And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed <i>are</i> you among women [NU omits <i>blessed are you among women</i>]!" But [f]when she saw <i>him</i> [NU omits <i>when she saw him</i>], she was troubled at his saying, and considered what manner of greeting this was.
Niobi Study Bible	.
Restored Holy Bible 6.0	.

Revised Young's Lit. Trans.	And the messenger having come in unto her, said, "Hail, favoured one, the Lord is with you; blessed are you among women;" and she, having seen, was troubled at his word, and was reasoning of what kind this salutation may be.
Third Millennium Bible	And the angel came in unto her and said, "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." And when she saw him, she was troubled at his saying and cast about in her mind what manner of salutation this should be.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
αὐτήν	<i>her; it</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: When he had entered [and was] face to face with her,...

We do not know where she was. I am assuming that she lived in a modest house (considering those times). I don't believe that she is actually married to Joseph the carpenter yet, so they are not living together. It seems like that she is at her parents' home. Wherever Mary was, the angel Gabriel came into that room and was facing her.

Luke 1:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
χαίρō (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	2 nd person singular, present active imperative	Strong's #5463

Luke 1:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charitoô (χαριτώ) [pronounced <i>khar-ee-TOW-oh</i>]	<i>graced [with, out] [one], honored [one], being indued with a special honor; being given special blessings</i>	feminine singular, perfect passive participle, nominative and vocative cases	Strong's #5487

Translation: ...he said, "Rejoice, grace-out one!"

Gabriel said to her, "Rejoice, graced-out one!" Many has no idea, but God has chosen her for a most important position/responsibility.

However, so that no one is confused about this, Mary is *not* the mother of God. No one is the mother of God. Mary is the mother of the humanity of Jesus Christ.

Luke 1:28a-b **And he came to her and said, "Greetings, O favored [or, graced-out] one,..."**

This is the same Gabriel who went and spoke to Zechariah in the Temple. Whereas, we knew all about the surroundings of his meeting with Zechariah, we are told nothing of the circumstances Mary was in when he spoke to her.

Gabriel describes her with the feminine singular, perfect passive participle of the verb charitoô (χαριτώ) [pronounced *khar-ee-TOW-oh*], which means, *graced [with, out] [one], honored [one], being indued with a special honor; being given special blessings*. Strong's #5487. The perfect tense refers to a person who has been given grace in the past with results that continue on. All of this was in the mind of God and therefore the plan of God from eternity past. The passive voice means that she receives this grace or honor. The participle here is a vocative, so Mary is being called by this name. The angel addresses her as *favored one, graced-out one, honored one*.

Luke 1:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
sou (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Luke 1:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Byzantine Textform, compiled, refined, and arranged by William G. Pierpont and Maurice A. Robinson during the period 1976-2004, has this additional phrase:			
ευλογημενη (G2127 V-RPP-NSF) συ (G4771 P-2NS) εν (G1722 PREP) γυναιξιν (G1135 N-DPF).			
This translates to <i>Blessed are you among women!</i> We find this same phrase later in this chapter (v. 42)			

Translation: The Lord [is] with you!"

Gabriel tells her, "The Lord is with you!" This greeting, by the way, is something that every believer who is in fellowship can have. God is with us. When our sins have been named to Him, then we are with God.

Luke 1:28c ...the Lord is with you!"

The angel also tells her the God is with her. It should seem obvious that she is to understand this in more than just a general sense. *God being with her* indicates a very important relationship.

Luke 1:28 When he had entered [and was] face to face with her, he said, "Rejoice, grace-out one! The Lord [is] with you!"

The angel Gabriel has come to Mary to inform her that she will give birth to the Savior.

Luke 1:26–27 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

When Elizabeth was 6 months pregnant, the angel Gabriel went to speak to Mary, a woman engaged to Joseph. Both of them are from the house of David.

Luke 1:28a-c And he came to her and said, "Greetings, O favored [or, *graced-out*] one, the Lord is with you!"

Then, at the end of v. 28, some ancient Greek manuscripts add the phrase, *Blessed [are] you among women*.

Luke 1:28d "...blessed are you among women!" (BSV, KJV, WEB, WPNT)

This final phrase is not found in some manuscripts. Some of the best translations leave it out: ANT, AUV, ESV, NKJV, VW.

This exact same phrase is found in v. 42. It has been theorized that a copyist looked down at the original manuscript which he is copying and fixed his eyes on the wrong place; and then, a minute later, looked down at the correct place. Meanwhile, he has inserted a phrase from elsewhere. There is an actual name for this, which I do not recall at this time.

Pickering writes: *Less than 2% of the Greek manuscripts, of objectively inferior quality, omit 'blessed are you among women' (to be followed by NIV, NASB, LB, TEV, etc.).*³⁰

This appears to be quite a strong argument from Pickering to leave these words in.

When it comes to small phrases like this, the number of people who appear to weigh in on one side or the other does not necessarily indicate who is probably right. The King James Version of the Bible carries a great deal of

³⁰ Translation and the notes are from Wilbur N. Pickering, ThM PhD; from e-sword; Luke 1:28

weight, even today, over 400 years later. Despite whatever manuscript evidence that we have, if the KJV inserts the phrase (or leaves it out), many follow suit. This phrase is no exception. The KJV has this phrase in it, and so do many other translations. At the same time, a considerable number of translations leave the phrase out.

Since this phrase is found elsewhere in this verse (spoken by Elizabeth rather than by the angel Gabriel), whether it belongs here or not is a moot issue. Personally, I would lean toward this phrase not being found here, but only in v. 42.

When it comes to manuscript differences, whether in the Old or New Testaments, this is very much what the typical level of problem is. Although there are manuscript differences throughout the entire Bible, there are almost no circumstances where the differing texts are of any theological significance (one of the few exceptions to this is the end of the book of Mark, which material appears to have been added by charismatics).

Luke 1:28 And he came to her and said, "Greetings, O favored one, the Lord is with you!"

I use the ESV for the translation throughout this study (as well as my own), and they leave out this final phrase.

Bear in mind that Mary is quite young at this time. I would place her somewhere between the ages of 15 and 21. I am unaware of any passage which actually fixes her age. In fact, even determining the typical age for marriage in that era is difficult. According to one [source](#), Rabbis set the age of 18 as being the ideal age for a woman to marry; but that some, when physically developed, might marry as early as age 13. Another [source](#) said that young men could get married as young as 14 (12 for girls) with parental permission (which was required until they reached the age of 21).

According to Scripture, men might be considerably older when first married, as in the case of Isaac (40) and Jacob (over 40). On the other hand, King David married Saul's daughter around age 20 or so.

We know that Gabriel appeared to Zechariah when he was quite old; and Gabriel is appearing to Mary at a fairly young age (presumably).

Luke 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
diatarassô (διαταράσσω) [pronounced dee-at-ar-AHS-sow]	<i>to agitate greatly, to trouble greatly, to disturb; to perplex</i>	3 rd person singular, aorist passive indicative	Strong's #1298

Translation: But she was perplexed [perhaps, agitated] about this word...

The verb can mean that she is agitated, disturbed or perplexed. Quite obviously, if an angel was suddenly in front of you speaking, regardless of the words, this would be an unsettling thing, to say the very least.

Interestingly enough, Mary is perplexed, disturbed or agitated *by the word*. So, the angel has her attention, and she is listening to exactly what he says. "Rejoice, grace-out one! The Lord [is] with you!" So she hears these words, and she does not understand them—that is, why would an angel—apparently from God—come to her and say these things?

The angel can read body language, and he obviously has a good idea what Mary is thinking.

Luke 1:29a But she was greatly troubled at [or, over] the saying,...

She is troubled over the saying, "Greetings, O favored [= graced-out] one, the Lord is with you!" The verb used is the aorist passive indicative of diatarassô (διαταράσσω) [pronounced dee-at-ar-AHS-sow], which means, *to agitate greatly, to trouble greatly, to disturb; to perplex*. Strong's #1298.

Gabriel speaks to the woman, and it does not appear that she either discerns that this is an angel or, she is more concerned with what he says than with who he is. Mary focuses upon the content of Gabriel's words.

My thinking is, she does not know how to understand this greeting. This seems to be much more than, "Hi, how are you? God be with you."

Meeting the angel troubled Zechariah (v. 12). Here, we have a different verb. It means *to agitate greatly, to trouble greatly*. It appears here that Mary is more agitated or perplexed over the saying, than the fact that she is speaking to an angel here. It is not even clear that she realizes that this is an angel.

She seems to accept the angel; but it is what he says is what concerns her. No doubt, she is wondering, *who am I for an angel to appear to me and call me graced out, and tell me that God is with me?*

The meeting between Gabriel and Zechariah began with Zechariah clearly being afraid. Zechariah was troubled and fear fell upon him. Mary is simply troubled or confused. The Greek words are quite different, but the words appear to be synonyms.

Luke 1:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>]	<i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>	3 rd person singular, imperfect {deponent} middle or passive indicative	Strong's #1260
ποταπος (ποταπός) [pronounced <i>pot-ap-OSS</i>]	<i>whatever, of what possible sort, what (manner of), of what sort or quality (what manner of); from what country, nation or tribe</i>	masculine singular interrogative adjective; nominative case	Strong's #4217
eiên (εἶην) [pronounced <i>ī-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aspasmos (ἄσπασμός) [pronounced <i>as-pas-MOSS</i>]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; nominative	Strong's #783
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>this, this one, this thing</i>	masculine singular, demonstrative pronoun; nominative	Strong's #3778

Translation: ...and thought about what sort of greeting this might be.

Mary is confused and possibly a bit unnerved. Even though Gabriel's greeting was quite straightforward, Mary is asking herself, "Now, what exactly does he mean by this? How should I interpret this?"

The whole situation is unnerving, despite the simple greeting: "Rejoice, grace-out one! The Lord [is] with you!" Perhaps she is asking herself, *why should I rejoice? Why is the angel calling me "graced-out"? What is he telling me that God is with me?* These would be very normal questions for a person given such a greeting.

This tells us that Mary goes beyond the odd experience of speaking to an angel, to concentrating upon what the angel is saying to her.

Luke 1:29b ...and tried to discern what sort of greeting this might be.

Mary, although she is *shaken* by the sudden visit (a good definition for the Greek word translated *troubled*; which could also have been translated *perplexed*), her real concern is determining what sort of greeting this is. Her focus is on the content of the message, despite being initially shaken up.

The word translated *discern* is the imperfect indicative verb dialogizomai (διαλογίζομαι) [pronounced *dee-al-og-IHD-zohm-ī*], which means, *to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to*

muse, to reason, to think; to revolve in one's mind, to bring together different reasons. Strong's #1260. You will note that the verb meaning *to be troubled, perplexed* is in the aorist tense, which is a point of time. So, she is momentarily thrown off her game, so to speak, but when she considers what was said to her, that she thinks about in the imperfect tense, meaning that she began to think about it and she is still thinking about it.

From the very beginning, Mary's mind is at work. She is thinking about the meaning and implication of these words from Gabriel. Her mind is fully engaged with the import of this unexpected meeting.

Zechariah's response seems to have been more emotional than cerebral; but Mary's response seems to have been just the opposite.

Mary has been greeted by an angel—this has never happened to her before—and the angel has said, "**Greetings, O graced-out one, the Lord is with you! [You are blessed among women!]**" She is taking the situation that she finds herself in, along with the words spoken to her, and she is trying to make sense of it all. Whereas, Zechariah in the Temple was having a hard time getting past the fact that an angel has appeared to him and suggested something he believed to be impossible. No doubt that Mary is concerned that she is speaking to an angel; but she is also trying to determine the meaning of what Gabriel says to her. Her mind is clearly engaged.

Her mind is also engaged in a different way than Zechariah's. Zechariah immediately shared with the angel his opinion as to why he and his wife could not bear children ("We're just too old," he explained). What Zechariah implied was, "You might be an angel and all, but I live here in the real world and I know the facts on the ground." Mary is not going to be so argumentative. Zechariah reacts negatively to the message of the angel; and Mary, although she is questioning the meaning of what Gabriel is saying, she does not dismiss what he says as impossible.

Luke 1:29 **But she was perplexed [perhaps, agitated] about this word and thought about what sort of greeting this might be.**

Luke 1:28–29 **Having entered the place where Mary was, he stood facing her, and he said, "Be happy, grace-out one! The Lord is with you!" But his being there and what he said confused and agitated her. She kept pondering about the meaning of this greeting.**

Gabriel, the angel from God, speaks to her, calling her a recipient of God's grace. She was confused, nevertheless, about this statement, and she is pondering what Gabriel actually means.

The angel then explains further why he is there; and what he means by his greeting.

And spoke the messenger to her, "Do not be frightened, Mary, for you have found grace in the sight of the God. And behold, you will conceive in a womb and you will bear a Son and you will call the name of him *Jesus*. He will be great and a Son of [the] Most High He will be called. And will give to Him a Lord, the God, the throne of David, of the father of Him. And He will rule over the house of Jacob to the forever and of the kingdom of His [there] will be no end."

Luke
1:30–33

The messenger [or, *angel*] spoke to her, "Do not fear, Mary, for you have found grace in the sight of God. Listen, you will conceive in [your] womb and you will bear a Son and you will call His name *Jesus*. He will be prominent and He will be called the Son of the Most High. And the Lord God will give to Him the throne of David, His father. And He will rule over the house of Jacob forever and [there] will be no end to His kingdom."

The angel spoke to her, saying, “Do not be afraid, Mary, for you have found grace in the sight of God. Listen: you will conceive and bear a Son, and you will call His name *Jesus*. He will be great; and He will be known as the Son of the Most High. Furthermore, the Lord God will give him the throne of David, His father. He will rule over the house of Jacob forever and there will be no end to His kingdom.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And spoke the messenger to her, “Do not be frightened, Mary, for you have found grace in the sight of the God. And behold, you will conceive in a womb and you will bear a Son and you will call the name of him <i>Jesus</i> . He will be great and a Son of [the] Most High He will be called. And will give to Him a Lord, the God, the throne of David, of the father of Him. And He will rule over the house of Jacob to the forever and of the kingdom of His [there] will be no end.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name <i>Jesus</i> . He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.
Aramaic ESV of Peshitta	.
V. Alexander’s Aramaic T.	.
Original Aramaic New T.	.
James Murdock’s Syriac NT	And the angel said to her: Fear not, Mary; for thou hast found favor with God. For lo, thou wilt conceive in thy womb, and wilt bear a son, and wilt call his name <i>Jesus</i> . He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob for ever; and of his reign there will be no end.
Original Aramaic New T.	And the Angel said to her, "Do not fear, Maryam, for you have found favor with God, For behold, you shall conceive and you shall give birth to a son, and you shall call his name <i>Yeshua</i> . This One will be great and he will be called The Son of The Highest and THE LORD JEHOVAH will give to him the throne of David his father, And he will reign over the house of Jaqob eternally and to his Kingdom there will not be an end."
Lamsa Peshitta (Syriac)	And the angel said to her, Fear not, Mary; for you have found grace with God. For behold, you will conceive and give birth to a son, and you will call his name <i>Jesus</i> . He will be great, and he will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will rule over the house of Jacob for ever; and there will be no limit to his kingdom.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Bible in Worldwide English	The angel said to her, Do not be afraid, Mary. God has blessed you. You will have a baby son. Name him Jesus. He will be a great man. He will be called the Son of the Highest One <a name for God>. The Lord God will make him king where his father David was king. He will be king over the people of Israel for ever. He will never stop being king
Easy English	‘Do not be afraid, Mary’, Gabriel went on to say. ‘God has been kind to you. Listen! A baby boy will grow inside you. When he is born, you will call him Jesus. He will be great. The strong God above will call him his Son. The Lord God will make him king. He will rule as King David ruled. He will rule over the family of Jacob for all time. He will be king for all time.’ Both Joseph and Mary came from the family of King David. The family of Jacob means all the Jews.
Easy-to-Read Version–2001	The angel said to her, "Don't be afraid, Mary, because God is very pleased with you. Listen! You will become pregnant. You will give birth to a baby boy. And you will name him Jesus. He will be great (important). People will call him the Son of the Most High (God). The Lord God will make him king like his ancestor David. Jesus will rule over the people of Jacob forever. Jesus' kingdom will never end."
Easy-to-Read Version–2006 <i>God's Word™</i>	. The angel told her, "Don't be afraid, Mary. You have found favor[a] with God. You will become pregnant, give birth to a son, and name him Jesus. He will be a great man and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. Your son will be king of Jacob's people forever, and his kingdom will never end."
Good News Bible (TEV) <i>The Message</i>	. But the angel assured her, "Mary, you have nothing to fear. God has a surprise for you: You will become pregnant and give birth to a son and call his name Jesus. He will be great, be called 'Son of the Highest.' The Lord God will give him the throne of his father David; He will rule Jacob's house forever— no end, ever, to his kingdom."
NIRV	But the angel said to her, "Do not be afraid, Mary. God is very pleased with you. You will become pregnant and give birth to a son. You must call him Jesus. He will be great and will be called the Son of the Most High God. The Lord God will make him a king like his father David of long ago. The Son of the Most High God will rule forever over his people. They are from the family line of Jacob. That kingdom will never end."
New Life Version	The angel said to her, "Mary, do not be afraid. You have found favor with God. See! You are to become a mother and have a Son. You are to give Him the name Jesus. He will be great. He will be called the Son of the Most High. The Lord God will give Him the place where His early father David sat. He will be King over the family of Jacob forever and His nation will have no end."
New Simplified Bible	The angel said to Mary: »Do not fear for you have found favor with God. »You will conceive in your womb and give birth to a son. You will call his name Jesus. »He will be great. He will be called the Son of the Most High. Jehovah God will give him the throne of his father David. (Isaiah 11:1-10) »He will reign over the house of Jacob forever. His kingdom will not end.«

The Spoken English NT The angel said to her, "Don't be afraid, Mary: you've found favor with God. Now listen [Lit. "And behold."].—you're going to conceive a child, and you'll have a son. You'll call his name Jesus. This child will be great, and he'll be called "Son of the Most High." And the Sovereign God will give him the throne of his father [That is, his ancestor.] David. He'll be king over the descendents of Jacob for all ages, and there'll be no end to his reign."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V. .
Then the angel told Mary, "Don't be afraid! God is pleased with you, and you will have a son. His name will be Jesus. He will be great and will be called the Son of God Most High. The Lord God will make him king, as his ancestor David was. He will rule the people of Israel forever, and his kingdom will never end."

The Living Bible "Don't be frightened, Mary," the angel told her, "for God has decided to wonderfully bless you! Very soon now, you will become pregnant and have a baby boy, and you are to name him 'Jesus.' He shall be very great and shall be called the Son of God. And the Lord God shall give him the throne of his ancestor David. And he shall reign over Israel forever; his Kingdom shall never end!"

New Berkeley Version .

New Century Version .

New Life Version .

New Living Translation "Don't be afraid, Mary," the angel told her, "for you have found favor with God! You will conceive and give birth to a son, and you will name him Jesus. He will be very great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. And he will reign over Israel[f] forever; his Kingdom will never end!"

The Passion Translation .

Unlocked Dynamic Bible .

William's New Testament Then the angel said, "Stop being afraid, Mary, for you have found favor with God. Listen! You will become pregnant and bear a son, and you must name Him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His forefather David, and He will reign over the house of Jacob forever; His reign will have no end."

Partially literal and partially paraphrased translations:

American English Bible Then the messenger said: 'Don't be afraid Mary, because you've found God's favor. Look! You will conceive in your belly and give birth to a son whom you are to name Jesus (heb. YehoShuah or Jehovah's Salvation). He will be great and he'll be called the Son of the Most High, and Jehovah God will give him the throne of his ancestor David. He will then rule over the house of Jacob through the ages, and there will be no end to his Kingdom.'

Beck's American Translation .

Common English Bible The angel said, "Don't be afraid, Mary. God is honoring you. Look! You will conceive and give birth to a son, and you will name him Jesus. He will be great and he will be called the Son of the Most High. The Lord God will give him the throne of David his father. He will rule over Jacob's house forever, and there will be no end to his kingdom."

International Standard V Then the angel told her, "Stop being afraid, Mary, because you have found favor with God. Listen! You will become pregnant and give birth to a son, and you are to name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his ancestor David. He will rule over the house of Jacob forever, and his kingdom will never end."

Len Gane Paraphrase .

A. Campbell's Living Oracles .

New Advent (Knox) Bible

Then the angel said to her, Mary, do not be afraid; thou hast found favour in the sight of God. And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. 'Don't be afraid, Mary,' said the angel to her. 'You're in favour with God. Listen: you will conceive in your womb and will have a son; and you shall call his name Jesus. He will be a great man, and he'll be called the son of the Most High. The Lord God will give him the throne of David his father, and he shall reign over the house of Jacob for ever. His kingdom will never come to an end.'

NT for Everyone

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

THE ANGEL SAID TO HER, "DO NOT BE AFRAID, MARY; FOR YOU HAVE FOUND FAVOR WITH THEOS (*The Alpha & Omega*). AND BEHOLD, YOU WILL CONCEIVE IN YOUR WOMB AND BEAR A SON, AND YOU SHALL NAME HIM JESUS. HE WILL BE GREAT AND WILL BE CALLED THE SON OF THE MOST HIGH; AND THE LORD THEOS (*The Alpha & Omega*) WILL GIVE HIM THE THRONE OF HIS FOREFATHER DAVID; AND HE WILL REIGN OVER THE HOUSE OF JACOB FOREVER, AND HIS KINGDOM WILL HAVE NO END."

Awful Scroll Bible

Then the angelic messenger said to her, "Be not yourself afraid Mary, for you came upon grace before God! (")Even be yourself looked, you will obtain-together-with one, from-within your womb, and yourself will bare forth a Son, indeed will you call His name Jesus. (")This-same One will be great, and He will come to be called, 'The Son of the Highest' - and the Lord God will commission to Him the throne of His father David. (")Surely He will reign over the house of Jacob into eternity, and of His rule there will be no end."

Christian Standard Bible

Conservapedia Translation

And the angel said to her, "Do not be afraid, Mary, you have found favor with God. And you shall become pregnant, and bear a son, and his name shall be JESUS. He shall be great, and shall be called the Son of the Lord, and the Lord shall give him the throne of his ancestor King David. And he shall reign over Israel forever, and his kingdom shall have no end."

Most of the New Testament (except possibly the Book of Matthew) was originally written in Greek NOT Hebrew (the earliest discovered manuscripts prove this). Jesus is the English equivalent of Iesous which is the original Greek name used in this verse.

Evangelical Heritage V.

Ferrar-Fenton Bible

The messenger, however, said to Fear not, Mary! for you have received a gift from God. And listen : you shall conceive, and give birth to a Son; and you shall give Him the be greatly distinguished, and shall be called 'Son of the Highest} And the Lord God shall give to Him the throne of His father David; and He shall reign over the house of Jacob throughout the ages: and His reign shall never end.'

Free Bible Version

"Don't worry, Mary," the angel went on, "for God has shown his graciousness to you. You will become pregnant and give birth to a son. You shall call him Jesus. He will be very great, and he will be called the Son of the Most High. The Lord God will give him the throne of David his father, and he will reign over the house of Jacob forever. His kingdom will never come to an end."

God's Truth (Tyndale)

And the angel said unto her: fear not Mary: for you have found grace with God. Lo, you shall conceive in your womb, and shall bear a son, and shall call his name Jesus. He shall be great, and shall be called the son of the highest. And the Lord

HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
Montgomery NT

God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom shall be none end.

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Mary was greatly agitated at his word, and was revolving in her mind what this salutation could mean, when the angel said to her. "Fear not Mary, for you have found grace with God. "And behold, you shall conceive in your womb and bear a son; and you shall call his name Jesus. "He shall be great, and shall be called the Son of the Most High. "And the Lord God will give him the throne of his forefather David, "and he shall reign over the House of Jacob forever; and of his kingdom there shall be no end." V. 29 is included for context.

NIV, ©2011
Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT
Tree of Life Version

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The angel spoke to her, "Do not be afraid, Miriam, for you have found favor with God. Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua. [cf. Isa. 7:14] He will be great and will be called *Ben-Elyon*. *ADONAI Elohim* will give Him the throne of David, [cf. 2 Sam. 7:12-16; Isa. 9:6(7); 11:1; Ps. 132:11-12] His father. He shall reign over the house of Jacob for all eternity, and His kingdom will be without end." [cf. Ps. 45:6; 89:35-37; Dan. 2:44; 7:14.]

Unlocked Literal Bible
Urim-Thummim Version

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Then the Angel said to her, Fear not, Mary, for you have found favor with Elohim. And observe, you will conceive in your womb and bring forth a son, and will call his Name JESUS. He will be great, and will be called the Son of the Most High: and the LORD YHWH Elohim will give to Him the throne of his father David. And he will reign over the House of Jacob for the ages; and of his Kingdom there will be no termination.

Weymouth New Testament
Wilbur Pickering's New T.

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Gabriel delivers

The angel said to her: "Do not be afraid,"²³ Mary, because you have found favor with God. Now then, you will conceive in your womb and give birth to a Son, and you shall call His name JESUS.²⁴ He will be great, and will be called 'Son of the Most High'; and the Lord God will give Him the throne of His father David,²⁵ and He will reign over the house of Jacob²⁶ into the ages; indeed, of His kingdom there will be no end!"²⁷

⁽²³⁾ He's not telling her not to be afraid of himself, because she wasn't; I take it that he's telling her not to fear the future and the implications of his message.

⁽²⁴⁾ Although the angel presumably addressed Mary in Hebrew, when it came to pronouncing the name, he may well have used the Greek name as we know it.

⁽²⁵⁾ Through Mary Jesus received some of David's genes; David was literally His ancestor.

⁽²⁶⁾ The 'house of Jacob' is not the Church, but the unending Kingdom will include much more than just that 'house'.

⁽²⁷⁾ This world will come to an end, but not Christ's Kingdom. What the angel said to Mary was even more tremendous than what he said to Zacharias.

Wikipedia Bible Project

"Do not worry, Mary," the angel went on, "because you have God's favor. You will become pregnant and give birth to a son, and call him Jesus. He will be very great, and he will be called the Son of the Most High. The Lord God will give him the throne of David his father, and he will be king of the house of Jacob forever. His kingdom will never come to an end."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the angel said, "Do not fear, Mary, for God has looked kindly on you. You shall conceive and bear a son and you shall call him Jesus. He will be great and shall rightly be called Son of the Most High. The Lord God will give him the kingdom of David, his ancestor; he will rule over the people of Jacob for-ever and his reign shall have no end."
The Heritage Bible	And the <i>heavenly</i> messenger said to her, Do not fear, Mary, because you have found grace alongside of God. And behold, you will take <i>seed</i> together in <i>your</i> womb, and bear a son, and shall call his name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give to him the throne of his father David; And he will reign over the house of Jacob forever, and of his kingdom there will absolutely be no end.
New American Bible (2002)	.
New American Bible (2011)	Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son [Gn 16:11; Jgs 13:3; Is 7:14; Mt 1:21–23], and you shall name him Jesus. [2 Sm 7:12, 13, 16; Is 9:7] He will be great and will be called Son of the Most High,* and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end [Dn 2:44; 7:14; Mi 4:7; Mt 28:18]. * [1:32] Son of the Most High: cf. Lk 1:76 where John is described as "prophet of the Most High." "Most High" is a title for God commonly used by Luke (Lk 1:35, 76; 6:35; 8:28; Acts 7:48; 16:17).
New English Bible—1970	Then the angel said to her, 'Do not be afraid, Mary, for God has been gracious to you; you shall conceive and bear a son, and you shall give him the name Jesus. He will be great; he will bear the title "Son of the Most High"; the Lord God will give him the throne of his ancestor David, and he will be king over Israel [Literally: the house of Jacob.] for ever; his reign shall never end.'
New Jerusalem Bible	He went in and said to her, 'Rejoice, you who enjoy God's favour! The Lord is with you.' She was deeply disturbed by these words and asked herself what this greeting could mean, but the angel said to her, 'Mary, do not be afraid; you have won God's favour. Look! You are to conceive in your womb and bear a son, and you must name him Jesus. He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David; he will rule over the House of Jacob for ever and his reign will have no end.' vv. 28–29 are included for context.
New RSV	.
Revised English Bible—1989	Then the angel said to her, "Do not be afraid, Mary, for God has been gracious to you; you will conceive and give birth to a son, and you are to give him the name Jesus. He will be great, and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David, and he will be king over Israel for ever; his reign shall never end."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The angel said to her, "Don't be afraid, Miryam, for you have found favor with God. Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua. He will be great, he will be called Son of <i>Ha'Elyon</i> . Adonai, God, will give him the throne of his forefather David; and he will rule the House of Ya'akov forever — there will be no end to his Kingdom."
The Complete Tanach exeGesés companion Bible	. And the angel says to her, Awe not, Miryam: for you find charism with Elohim. And behold, you conceive in your womb and birth a son: and call his name Yah Shua. He becomes mega

	<p>and is called the Son of Elyon: and Yah Veh Elohim gives him the throne of his father David: and he reigns over the house of Yaaqov to the eons; and there is no finality of his sovereigndom.</p>
Hebraic Roots Bible	<p>And the cherub said to her, Do not fear, Mariam, for you have found grace from YAHWEH. For behold you will receive conception and bear a son and you will call His name Yahshua. This One will be great and will be called Son of the Most High. And YAHWEH Elohim will give Him the throne of His father David. And He will reign over the house of Jacob to the ages, and of His kingdom there will be no end.</p>
Israeli Authorized Version	<p>And the angel said unto her, Fear not, Miryam: for thou hast found favour with Elohim. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Y'shuw`a. He shall be great, and shall be called the Son of the Highest: and YY Elohim shall give unto him the throne of his father David: And he shall reign over the house of Yaakov for ever; and of his Kingdom there shall be no end.</p>
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	<p>And the messenger said to her, "Do not be afraid, Miryam, for you have found favour with Elohim. "And see, you shall conceive in your womb, and shall give birth to a Son, and call His Name עשוהי Mt. 1:21. "He shall be great, and shall be called the Son of the Most High. And הוה Elohim shall give Him the throne of His father Dawid? "And He shall reign over the house of Ya`aqob? forever, and there shall be no end to His reign." Verses 32 and 33 confirm the prophecies Ps. 2, Ps. 89:14-34, Isa. 9:7, Isa. 16:5, Jer. 23:3-6, Jer. 30:9, Ezek. 37:24, Dan. 2:44, Dan. 7:18-27, Mic. 5:2-4, Acts 1:6-7, Rev. 11:15.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The angel said to her, "Do not be afraid, Mary, for you have found favor with God. Listen carefully: you will conceive in your womb and give birth to a son, and you shall name Him Jesus. He will be great and eminent and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob (Israel) forever, and of His kingdom there shall be no end."</p>
An Understandable Version	<p>Then the angel said to her, "Do not be afraid Mary, for you have received favor from God. And consider this, you will become pregnant and give birth to a son and you will name Him Jesus. He will be great and will be called the Son of the Highest [<i>i.e.</i>, God], and the Lord will give Him the throne of His forefather King David. And He will rule over the [<i>spiritual</i>] descendants of Jacob forever and there will be no end to His kingdom."</p>
The Expanded Bible	<p>The angel said to her, "Don't be afraid, Mary; [^Lfor; because] ·God has shown you his grace [^Lyou have found favor/grace with God]. ·Listen [^LLook; T Behold]! You will ·become pregnant [^Lconceive in your womb] and give birth to a son, and you will name him Jesus [Is. 7:14]. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of ·King David, his ancestor [^Lhis father David]. He will ·rule [reign] over the ·people [^Lhouse] of Jacob forever, and his kingdom will never end [2 Sam. 7:13, 16; Dan. 7:14, 27]."</p>

Jonathan Mitchell NT

And then the agent (messenger) said to her, "Stop fearing (or: Do not continue being afraid), Mary (Miriam), for you see, you find (or: found) grace and favor at God's side (or: in the side of God).

"And so, see and consider. You will proceed in yourself receiving together and conceiving within the midst of [your] womb, and then you will proceed giving birth to a Son, and you will continue calling His name, Jesus.

"This One will proceed in being great (or: a great One), and He will continue being called 'Son of [the] Most High' (or: a son of [the] Highest One), and [the] Lord [= Yahweh] will proceed giving to Him the throne of David, His father (= forefather; ancestor),

"and He will continue reigning upon the house of Jacob – on into the ages. Furthermore, there will not proceed being an end of His reign (or: sovereign influence and activity; kingdom)."

NET Bible®

So⁹⁶ the angel said to her, "Do not be afraid,⁹⁷ Mary, for you have found favor⁹⁸ with God! Listen:⁹⁹ You will become pregnant¹⁰⁰ and give birth to¹⁰¹ a son, and you will name him¹⁰² Jesus.¹⁰³ He¹⁰⁴ will be great,¹⁰⁵ and will be called the Son of the Most High,¹⁰⁶ and the Lord God will give him the throne of his father¹⁰⁷ David. He¹⁰⁸ will reign over the house of Jacob¹⁰⁹ forever, and his kingdom will never end."

^{97sn} Do not be afraid. See 1:13 for a similar statement to Zechariah.

^{98tn} Or "grace."

^{sn} The expression found favor is a Semitism, common in the OT (Gen 6:8; 18:3; 43:14; 2 Sam 15:25). God has chosen to act on this person's behalf.

^{99tn} Grk "And behold."

^{100tn} Grk "you will conceive in your womb."

^{101tn} Or "and bear."

^{102tn} Grk "you will call his name."

^{103tn} See v. 13 for a similar construction.

^{sn} You will name him Jesus. This verse reflects the birth announcement of a major figure; see 1:13; Gen 16:7; Judg 13:5; Isa 7:14. The Greek form of the name Ihsous, which was translated into Latin as Jesus, is the same as the Hebrew Yeshua (Joshua), which means "Yahweh saves" (Yahweh is typically rendered as "Lord" in the OT). It was a fairly common name among Jews in 1st century Palestine, as references to a number of people by this name in the LXX and Josephus indicate.

^{104tn} Grk "this one."

^{105sn} Compare the description of Jesus as great here with 1:15, "great before the Lord." Jesus is greater than John, since he is Messiah compared to a prophet. Great is stated absolutely without qualification to make the point.

^{106sn} The expression Most High is a way to refer to God without naming him. Such avoiding of direct reference to God was common in 1st century Judaism out of reverence for the divine name.

^{107tn} Or "ancestor."

^{108tn} Grk "And he." Here *kaí* (*kai*) has not been translated because of differences between Greek and English style. A new sentence is begun here in the translation because of the length of the sentence in Greek.

^{sn} The expression house of Jacob refers to Israel. This points to the Messiah's relationship to the people of Israel.

^{109tn} Or "over Israel."

Translation for Translators

Then the angel said to her, "Mary, God is very pleased with you (*sg*), so do not be afraid. You will become pregnant and bear a son, and you must name him Jesus. He will become great. He will be called { *People will call him* } ◀the Son of God/the man who is also God▶. God, the Lord, will make him a king [MTY] as his ancestor King David was. He will be the King of the Jews, the descendants [MTY] of *your ancestor* Jacob, forever. He will rule as king forever!"

P. Kretzmann Commentary
Syndein/Thieme
The Voice

Messenger: Mary, don't be afraid. You have found favor with God. Listen, you are going to become pregnant. You will have a son, and you must name Him "Savior,"

or Jesus. Jesus will become the greatest among men. He will be known as the Son of the Highest God. God will give Him the throne of His ancestor David, and He will reign over the covenant family of Jacob forever. Through the naming of Jesus, God is speaking prophetically about the role Jesus will play in our salvation.

Literal, almost word-for-word, renderings:

Accurate New Testament	and says The Messenger [to] her not fear! {me} mary [You] find for favor with the god and look! [You] will take {something} in belly and [You] will birth son and [You] will call the name [of] him Jesus This will be Great and Son [of] [him] highest [He] will be called and will give [to] him Lord The God the throne {of} david the father [of] him and [He] will rule to the house {of} jacob to the ages and [of] the kingdom [of] him not will be End.
American Standard Revised Analytical-Literal Translation	. And the angel said to her, "Stop being afraid, Mary; for you <i>[have]</i> found favor with God! "And listen! You will conceive in [your] womb, and you will give birth to a Son, and you will call His name Jesus <i>["Yahweh saves"]</i> . "This One will be great, and He will be called <i>[the]</i> Son of the Most High. And the Lord God will give to Him the throne of David His father. "And He will reign over the house of Jacob into the ages <i>[fig. forever]</i> , and of His kingdom there will be no end."
Breakthrough Version	And the angel said to her, "Don't be afraid, Mary. You see, you found generosity beside God. And look, you will conceive in your womb and will deliver a son. And you will call His name Jesus. This son will be huge and will be called Son of the Highest. And the Master, God, will give Him the throne of David, His father. And He will be king over Jacob's house for the spans of time, and of His empire there will not be a conclusion."
Charles Thomson NT Concordant Literal Version	. And the messenger said to her, "Fear not, Miriam, for you found favor with God. " And lo! you shall be conceiving and be pregnant and be bringing forth a Son, and you shall be calling His name Jesus." He shall be great, and Son of the Most High shall He be called. And the Lord God shall be giving Him the throne of David, His father, and He shall reign over the house of Jacob for the eons. And of His kingdom there shall be no consummation."
Context Group Version	And the messenger said to her, Don't be afraid, Mary: for you have found favor with God. And look, you shall conceive in your womb, and bring out a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give to him the throne of his father David: and he shall reign over the house of Jacob through the ages; and of his kingdom there shall be no end.
Disciples Literal New T.	The Angel Tells Mary She Will Give Birth To a Son— Jesus, The Son of God And the angel said to her, "Do not be fearing, Mary. For you found favor [Or, <i>grace</i> .] with God. And behold— you will conceive in your womb and give-birth to a son. And you shall call His name Jesus. This One will be great, and will be called 'Son of the Most-High'. And the Lord God will give Him the throne of David, His father. And He will reign [Or, be king] over the house of Jacob forever. And there will not be an end of His kingdom".
Emphasized Bible	And the messenger said unto her—Do not fear, Mary, for thou hast found favour with God,— And lo! thou shalt conceive in thy womb, and bring forth a son, and shalt call his name, Jesus: the same, shall be great, and, Son of the Most High, shall be called, and the Lord God, will give unto him, the throne of David his father,— And he shall reign over the house of Jacob, unto the ages, and, of his kingdom, there shall be, no end.

English Standard Version	.	
Far Above All Translation	.	
Greek NT Interlinear	.	
Green's Literal Translation	.	
Interlinear Greek New T.	.	
Literal New Testament	.	
Modern English Version	.	But the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Listen, you will conceive in your womb and bear a Son and shall call His name JESUS. He will be great, and will be called the Son of the Highest. And the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. And of His kingdom there will be no end."
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	
New European Version	.	And the angel said to her: Fear not, Mary. For you have found favour with God. And you shall conceive in your womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give to him the throne of his ancestor David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.
New King James Version	.	
Niobi Study Bible	.	
Restored Holy Bible 6.0	.	
Revised Young's Lit. Trans.	.	And the messenger said to her, "Fear not, Mary, for you have found favour with God; and lo, you shall conceive in the womb, and shall bring forth a son, and call His name Jesus; he shall be great, and Son of the Highest He shall be called, and the Lord God shall give Him the throne of David His father, and He shall reign over the house of Jacob to the ages; and of His reign there shall be no end."
Third Millennium Bible	.	And the angel said unto her, "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name JESUS. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end."
Thomas Haweis Translation	.	
A Voice in the Wilderness	.	
Webster's Bible Translation	.	
World English Bible	.	
Young's Literal Translation	.	
Young's Updated LT	.	

The gist of this passage:

Luke 1:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐπὶ (ἐπὶ) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Luke 1:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
αὐτῇ	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeō (φοβέω) [pronounced <i>fob-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person singular, present middle/passive imperative	Strong's #5399
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137

Translation: The messenger [or, angel] spoke to her, "Do not fear, Mary,...

Gabriel can see that she is troubled and he tells her not to be afraid.

It is not clear that she is afraid; but she clearly is confused (and perhaps troubled) about what Gabriel has said to her so far. So now, Gabriel is going to be more precise in what he says to her. He will explain more fully what is going to happen.

Luke 1:30a And the angel said to her, "Do not be afraid, Mary,...

Although we have Mary described with a verb that means *agitated, troubled, disturbed; perplexed*; there is apparently some fear as well. She is perplexed at the message; but also fearful, because this is an angel speaking to her. Even though Mary is not specifically said to be afraid, the angel saying this suggests that she is. A mental attitude sin might make it more difficult for Mary to discern what she is being told.

It is certainly possible and very normal to experience two emotions at once, and for one of those emotions to be dominant. She is somewhat afraid of the angel; but she is even more perplexed by his message. More of her thinking appears to be directed towards figuring out just what the angel means by what he said to her; but emotionally, she is experiencing some level of fear.

Luke 1:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-koh]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	2 nd person singular, aorist active indicative	Strong's #2147
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...for you have found grace in the sight of God.

Gabriel has called her *graced-out one*; and this is because she has discovered grace in God's sight.

Being grace oriented is a step in the spiritual life. Even though we are saved by grace, by believing in Jesus Christ, some people do that, but then do not realize that God's grace plan continues. It is not based upon a single item of grace, salvation; God's entire plan is a grace plan.

What this means is, what God does in us and through us is grace. We do not deserve it; we do not earn it. We are not in some kind of a trade-off deal with God— "I'll give you 20% of my income this month, God; but then, You need to come through with a girl friend or a better job; or You need to get my wife under control." It does not work like that. There is nothing that we can do or give which is going to turn on God's tap of blessing.

God provides us with teaching—if we are positive, then there is a way for us to gain access to a well-qualified pastor-teacher. Now, we do not need to reinvent the wheel. Our growth comes strictly from being filled with the Holy Spirit (which occurs when we are in fellowship via 1John 1:9); and then our growth comes from Bible teaching from a pastor-teacher with authority. God does not offer us a varied set of paths to go down in order to be spiritually mature.

Since Mary has found grace in God's sight, this indicates that she has grown spiritually. She is positive toward the teaching of the Word of God. She has not earned this honor; she knows that she does not deserve this honor (which honor will be specified).

Luke 1:30b ...for you have found grace [the ESV has *favor* here instead] with God.

Find here is the aorist active indicative of *heuriskō* (εὕρισκω) [pronounced *hyoo-RIHS-koh*], which means, *to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see*. Strong's #2147.

What she has found (or, *discovered*) is the feminine noun *charis* (χάρις) [pronounced *KHAHR-ic*], one of the most important words in the Bible. This word means *grace, graciousness; acceptable, benefit, favour, gift, joy*. Strong's #5485. The verb which I translated *graced out* is the cognate of this noun. The noun is one of the most important words found in the New Testament, occurring over 150 times. I believe the only epistles lacking this word are Jude and 1 and 3 John. Some understand this word to mean *undeserved love, unfailing love*. Personally, I like the word *grace*.

Grace is *all that God is free to do for us on the basis of the cross*. Without the cross, God is restricted by His Own essence. God is holy and we are not. Because of our fallen state, God is unable to have any contact or relationship with us. However, because Jesus died on the cross for our sins, we are placed *in Christ* when we believe, and can therefore enjoy a relationship with God, despite our sins and sinful nature. Jesus removed these barriers between us and God by taking upon Himself the penalty for our sins; so that God is able to give us grace (which God will do, far more than we deserve).

Luke 1:30 **The messenger [or, angel] spoke to her, “Do not fear, Mary, for you have found grace in the sight of God.**

The angel first speaks of God's relationship to Mary. She is not to be afraid and she has found grace with God.

I should add here that Mary is not some 2nd tier deity; she is not a little bit better than the rest of us; and maybe or maybe not as good as God. Mary is just like anyone of us—she is a recipient of God's grace. Did she think doctrine? Did she believe in the Revealed God? Yes and yes. But, does she occupy some space outside of or above the human realm? No. Should we worship her or pray to her? No and no.

Luke 1:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
idou (ἰδοὺ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
sullambanō (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i>]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	2 nd person singular, future (deponent) middle indicative	Strong's #4815
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gastēr (γαστήρ; –τρός, ῆ) [pronounced <i>gas-TAIR</i>]	<i>belly, inward parts of body [not subject to human observation]; womb</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1064

Translation: Listen, you will conceive in [your] womb...

Gabriel informs Mary that she will become pregnant. Mary would conceive in her womb, but this would be without the aid of a man.

Luke 1:31a **And behold, you will conceive in your womb....**

In the New Testament alone, we come across the word *behold* over 200 times. A few modern translations render this word *listen*, *look*, *observe*. We may want to even go with a more informal *listen up* or *listen here*. However, this particle (Strong's #2400), commonly translated *behold*, *listen*, *lo* or *see*, is the 2nd person, aorist middle imperative of horaô (ὁράω) [pronounced *ho-RAH-oh*], which means *to see*. Strong's #1492. The Brits used to have almost an exact colloquialism which would properly translate this word: *see here*. The idea is to get the other person to focus in on what you are about to say.

The famous talk show host Rush Limbaugh will, on occasion, on the radio, say, "Now look at me..." when he is about to make a point. Obviously, you cannot look at him if he is on the radio. This is said to focus attention on what he is about to say. *Behold* here is used in much the same way, despite that being an archaic translation.

The angel tells Mary that she will conceive in her womb. What is important is, there is no man involved. She is a virgin. She understands by the way that the angel is speaking, that this will be a conception apart from and prior to her future marriage.

Luke 1:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tiktō (τίκτω) [pronounced <i>TIHK-tow</i>]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc</i>	2 nd person singular, future (deponent) middle indicative	Strong's #5088
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun; accusative case	Strong's #5207

Translation: ...and you will bear a Son...

Then Mary will bear a Son. Mary will bear a son without the aid of a man.

Luke 1:31b **...and bear a Son,...**

She will conceive and she will give birth to a Son.

Luke 1:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	2 nd person singular, future active indicative	Strong's #2564

Luke 1:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, στος, τό) [pronounced <i>OHN-oh-mental attitude</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...and you will call His name *Jesus*.

Mary is to call her Son *Jesus*, which means *Jehovah is salvation*.

Salvation is a complete grace operation. Jesus Christ dies for our sins, according to the plan of God; and we grasp it strictly from faith in Him. When I was saved, I surely did not deserve to be. Now it is 47 years later (give or take), and I still don't deserve it.

Luke 1:31c ...and you shall call His name *Jesus*.

She is told to give her Son the name *Jesus*. *Jesus* means *Savior*.

Luke 1:31 Listen, you will conceive in [your] womb and you will bear a Son and you will call His name *Jesus*.

A brief review of Luke 1:28–31:

The angel Gabriel has come to Mary and is speaking with her.

Luke 1:28 And he came to her and said, "Greetings, O favored one [= *graced-out one*], the Lord is with you!"

Gabriel, an angel, appears to Mary, suddenly, out of the blue; much as he appeared to Zechariah.

Luke 1:29 But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.

Interestingly enough, Mary, from the beginning, is focused upon what this angel is saying to her. Unlike Zechariah, Mary was not argumentative, despite having some misgivings.

Luke 1:30–31 And the angel said to her, "Do not be afraid, Mary, for you have found favor [or, *grace*] with God. And behold, you will conceive in your womb and bear a Son, and you shall call His name *Jesus*."

Right now, the angel is speaking to Mary about the son Who would be born to her. Mary understands this to refer to her having a son apart from interaction with a man. She understands that the angel is not talking about what will happen after consummating her marriage with Joseph.

He continues by saying:

Luke 1:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
esomai (ἔσομαι) [pronounced EHS-om- ahee]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173

Translation: He will be prominent...

This Son will be great; He will be prominent. He will be the central figure of human history.

Even secular history records events according to whether they occurred before or after His birth. Nearly every country in the world has organized its history and gives current dates according to the birth of Jesus. This is how important and how pervasive is our Lord in human history.

Some countries have other dating systems; but, nearly all of them conform to the B.C. and A.D. norms that we follow in the United States.

Some secularists try to cover this up and use BCE (before the common era) rather than B.C. (before Christ). But, what happened in that era which separated history into before and after? Jesus Christ.

A.D. is an abbreviation for Anno Domini, which is a Latin phrase meaning "in the year of the Lord." Our calendar system was actually developed hundreds of years after the fact, and miscalculated on the time of our Lord's birth. Therefore, even though Jesus was born 6–4 B.C., the intention was to place His birth a A.D. 0.

Luke 1:32a He will be great...

Great is the masculine singular adjective *megas* (μέγας, μεγάλη, μέγα) [pronounced MEH-gas], which means, *large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important*. Strong's #3173. Jesus is the most prominent figure of all time; more people know about Jesus than any other person in human history. Even those who do not believe in Jesus, and speak English, will use His name in order to swear.

Hollywood, which rejects almost all that is in the Bible, almost cannot develop a script for a movie or a series without using Jesus' name. In the work which I have done (as a teacher, realtor and landlord), I interact with quite a number of people. In any Hollywood movie or series, there might be two or three characters who speak with profanities throughout (using the Lord's name in vain). In my life, I can remember specific people—pretty much just a handful of them—who speak with profanities—these people stand out in my mind because there are so few

of them. And, at the same time, I have known hundreds of people in school and real estate who do not resort to using Jesus' name in a trivial way. In Hollywood, it appears to be characteristic of every other person, based upon their portrayal of people in their movies and series.

My point is, Hollywood appears to be incapable of producing a script without using the name of Jesus. In fact, I would suggest that, if you took all of the television or movie output, the name that we would find spoken most often is *Jesus* (or, *Jesus Christ*). Let me suggest that you will find His name more often than the names *John*, *George* or *Liam*. Even when cursing, Hollywood cannot set Jesus aside. They must use His name.

Luke 1:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun; accusative case	Strong's #5207
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	masculine singular adjective; genitive/ablative case	Strong's #5310
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	3 rd person singular, future passive indicative	Strong's #2564

Translation: ...and He will be called the Son of the Most High.

He will be known as *Son of the Most High*, indicating that He will be divine. Jesus is the Son of God.

Luke 1:32b ...and will be called the Son of the Most High.

Jesus will be called *the Son of the Most High*. *Most High* is a name for God the Father. For the second time in this first chapter, Jesus Christ is spoken of as Deity. Jesus is called the *Son of God* 40 times in the New Testament and *Son of the Most High [God]* 4 times (3 times in the book of Luke). This is different than being a generic *son of God*, as in being born of God, as in being saved. Such titles indicate Deity; Jesus is not a *god* (whatever the means), but *the God*.

No one else in the Bible is called *Son of the Most High*.

There are only a few passages which use the phrase, *sons of God*, where this is not a direct reference to the Lord. However, there is no other person in the Bible called the *son of God* as Jesus is.

Luke 1:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 1:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, future active indicative	Strong's #1325
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
thronos (θρόνος) [pronounced THORN-oss]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; accusative case	Strong's #2362
David (Δαυίδ, ὁ) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And the Lord God will give to Him the throne of David, His father.

God, 1000 years previous, made a promise to King David that he would have a son—called his Greater Son, and this Son would reign forever.

“The Lord God will give to Him David’s throne (David, His father).” This is a fulfillment of the Davidic Covenant.

I need the abbreviated doctrine of the Davidic Covenant here.

Luke 1:32c And the Lord God will give to Him the throne of His father David,...

The title *the Lord God* in the New Testament is equivalent to *Jehovah Elohim* in the Old. It refers to one particular member of the Godhead. You will recall that back in vv. 16–17 of this chapter, *the Lord their God* referred to Jesus Christ, and John the Baptizer would act as the herald for Jesus Christ (in that context, John was specifically called the herald for the *Lord their God*). Here, *Lord God* refers to *God the Father*, Who will give Jesus the throne of His human father David.

Now, we, as believers, are sons of God, because we have exercised faith in Jesus Christ. As a result, we are placed *into Christ*, and *in Christ*, we share His Sonship. **For in Christ Jesus you are all sons of God, through faith** (Gal. 3:26). This does not make us Deity, however, but we do share Jesus’ sonship.

The angel also refers to Jesus as *the Son of David*; as he calls David the father of Jesus. Having both a Divine Father (Jesus is the Son of God) and a human father (King David) is known as the hypostatic union. Jesus is fully God and fully man. He is undiminished Deity and true humanity in One Person forever.³¹

Quite obviously, when you speak to some other person, you do not reveal your every character trait to him with everything that you say. Similarly, when God speaks, we do not necessarily recognize or appreciate every facet of His essence in the words which He speaks at any give point in time. When Jesus speaks 5 or 10 words, we cannot pull from such a short phrase or sentence the entire concept of the Hypostatic Union. We understand Who Jesus is on the basis of many things which He has said.

When it comes to our Lord Jesus Christ, understanding Him is more complex than understanding any other person. This is because Jesus has two natures—He is fully human and fully divine. However, when He speaks, we do not necessarily perceive every aspect of every facet of His being. Sometimes, He speaks strictly from His humanity (“I thirst” or “**The Father is greater than I**”); sometimes He speaks specifically from His Deity (“**Before Abraham was, I am**”—which means, *before Abraham, I existed eternally*); and sometimes He speaks from His hypostatic union (which is the combined nature or the union of his humanity and His Deity) (“**I am the way, the truth and the life; no man comes to the Father but by Me.**”).

Luke 1:32 **He will be prominent and He will be called the Son of the Most High. And the Lord God will give to Him the throne of David, His father.**

Luke 1:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532

³¹ I believe that this is a quote from R. B. Thieme, Jr.; and it may have originated from someone else before him.

Luke 1:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to rule, to reign; to stand by [ready to help]</i>	3 rd person singular, future active indicative	Strong's #3936
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
Iakôb (Ι'ακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiôn (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine plural noun; accusative case	Strong's #165

Translation: And He will rule over the house of Jacob forever...

Jesus, her Son, will reign over the house of Jacob forever. The *house of Jacob* is another way to refer to the Jewish people.

Every person of Jewish descent is descended from Jacob. Arabs and Jews are descended from Abraham and from Isaac; but once we get down to Jacob, only those with Jacob's genes are considered Hebrews (of course, others outside of Israel believed in the Revealed God during that era).

Luke 1:33a ...and He will reign over the house of Jacob forever,..."

Every person born of Jacob is considered an Hebrew. Jacob, also called Israel, sired 12 sons by 4 different mothers, and each of those sons is considered to be a tribe of Israel (actually, Jacob's son Joseph received the double-portion, so his two sons—Ephraim and Manasseh—are considered as two separate tribes³²).

Jesus will have a specific relationship with Israel; He will rule over Israel (regenerate Israel) forever. Every son of Jacob who has believed in the Revealed God (that is, has believed in God as He has revealed Himself) is true Israel (for, not all Israel is Israel—Rom. 9:6b).

The angel Gabriel continues to describe Who Jesus will become:

Luke 1:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i>]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
telos (τέλος) [pronounced <i>TEHL-oss</i>], which	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; nominative case	Strong's #5056

Translation: ...and [there] will be no end to His kingdom."

Jesus' kingdom would be forever. There will be no end of it. The kingdom will begin with a 1000 year reign; but then, this reign will extend to forever.

Luke 1:33b ...and of His kingdom there will be no end."

We know much about the Lord's thousand year reign called the Millennium, but the Lord will rule over all of us after that as well. We know very little about the eternal kingdom, apart from it being a new heavens and a new earth.

³² And if you are counting, this gives us 13 tribes in all, not 12.

Luke 1:33 ...and He [*Jesus*, the Son to be born to Mary] will reign over the house of Jacob forever, and of His kingdom there will be no end."

This prophecy, made by the angel to Mary, will be a fulfillment of the Davidic Covenant. God promised David that he would have a Son Who would rule forever over Israel (1Chron. 17:11–14 Psalm 89:26–29). Psalm 89:34–37 (God is speaking, making these promises to King David) *I will not profane My covenant, nor change what goes from My lips. Once I have sworn by My holiness; I will not lie to David. His Seed shall be forever, and his throne as the sun before Me. Like the moon, it shall be forever; and a faithful witness in the sky. Selah.* (Green's literal translation) This promise can only be fulfilled if there is a powerful nation Israel ruled by a king again. That King would be the Son that Mary gives birth to; the Child Who is virgin-born, the Child Who will be called both the Son of David and the Son of God.

What we are discussing is both the first and second advents of our Lord. His first advent is when Jesus is born in a manger in Bethlehem and walked this earth as a man, healing the sick, and then going to the cross to die for our sins. Jesus, at His second advent (also known as, His 2nd coming), will rule over all the earth, from Jerusalem, for 1000 years (also called the Millennium). Understanding these different advents will be fundamental to understanding the Lord's first public pronouncement as the Messiah of the Old Testament.

After the 2nd advent and the Millennium, then Satan and the fallen angels will be freed for a little while, and they will wreak havoc on this earth, because they are ruled by their hatred and rejection of God (Rev. 20:1–10). After this rebellion is put down, then there will be a new heavens and a new earth, and Jesus will rule over that new creation forever.

Now, angel Gabriel has given a full picture of the Lord Jesus Christ, from His birth to His eternal rule. But Mary has a question.

Luke 1:33 And He will rule over the house of Jacob forever and [there] will be no end to His kingdom."

Luke 1:30–33 The angel spoke to her, saying, "Do not be afraid, Mary, for you have found grace in the sight of God. Listen: you will conceive and bear a Son, and you will call His name *Jesus*. He will be great; and He will be known as the Son of the Most High. Furthermore, the Lord God will give him the throne of David, His father. He will rule over the house of Jacob forever and there will be no end to His kingdom."

Mary asks Gabriel a question

And spoke Mary face to face with the messenger, "How will be this thing, seeing that a man I do not known?"

Luke
1:34

Mary spoke face to face with the messenger [or, *angel*], [saying], "How can this be, seeing that I do not know a man?"

Mary then said to the angel, "How can this possibly happen, since I continue not knowing a man?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And spoke Mary face to face with the messenger, "How will be this thing, seeing that a man I do not known?"
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Mary said to the angel: How shall this be done, because I know not man?
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And Mary said to the angel: How can this be, as I have not known a man?
Original Aramaic New T.	Maryam said to the Angel, "How will this be, for no man has known me?"
Lamsa Peshitta (Syriac)	Then Mary said to the angel, How can this be, for no man has known me.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Mary said to the angel, How may this be, because I have had no knowledge of a man?
Bible in Worldwide English	.
Easy English	'How can this happen?' Mary asked. 'I have never had sex with anyone.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Mary said to the angel, "How will this happen? I am still a virgin."
<i>God's Word</i> ™	Mary asked the angel, "How can this be? I'm a virgin."
Good News Bible (TEV)	.
<i>The Message</i>	Mary said to the angel, "But how? I've never slept with a man."
NIRV	"How can this happen?" Mary asked the angel. "I am a virgin."
New Life Version	Mary said to the angel, "How will this happen? I have never had a man."
New Simplified Bible	Mary asked the angel: »How is this to be for I have had no intercourse with a man?«
The Spoken English NT	Mary said to the angel, "How is this going to happen? Because I'm not intimate with a man."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Mary asked the angel, "How can this happen? I am not married!"
The Living Bible	Mary asked the angel, "But how can I have a baby? I am a virgin."
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	But Mary said to the angel, "How can this be, since I have no husband?"

Partially literal and partially paraphrased translations:

American English Bible	But Mary asked the messenger: 'How can this be possible, since I haven't been with a man?'
Beck's American Translation	.
Common English Bible	Then Mary said to the angel, "How will this happen since I haven't had sexual relations with a man?"
International Standard V	Mary asked the angel, "How can this happen, since I have not had relations with [Lit. I have not known] a man?"
Len Gane Paraphrase	Then Mary said to the angel, "How can this be, since I've never been sexual with a man?"

A. Campbell's Living Oracles	Then said Mary to the angel, How shall this be, since I have no intercourse with man?
New Advent (Knox) Bible	But Mary said to the angel, How can that be, since I have no knowledge of man?
NT for Everyone	'How will this happen?' said Mary to the angel. 'I'm still a virgin!'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Therewith said Mary with respects to the angelic messenger, "How will the same-as-this be, whether-for I come not to know a man?"
Christian Standard Bible	Mary asked the angel, "How can this be, since I have not had sexual relations with a man [<i>Lit since I do not know a man</i>]?"
Conservapedia Translation	Mary said to the angel, "How can this be, since I have not been with a man?"
Evangelical Heritage V.	.
Ferrar-Fenton Bible	"How can this be?" Mary asked the messenger; "seeing that I know not a husband."
Free Bible Version	.
God's Truth (Tyndale)	Then said Mary unto the angel: How shall this be, seeing I know not a man?
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	But Mary said to the angel, "How can this be, since I am not united to a man?"
Leicester A. Sawyer's NT	.
Tree of Life Version	Miriam said to the angel, "How can this be, since I am not intimate with a man?" cf. Isa. 7:14
Unlocked Literal Bible	Mary said to the angel, "How will this happen, since I have not slept with any man?"
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	Mary agrees So Mary said to the angel, "How shall this be, since I do not know a man?" ²⁸ ⁽²⁸⁾ Zacharias expressed doubt, but Mary simply requests some necessary information. She has understood that God wants her to be the Messiah's mother—she was doubtless highly intelligent and perceptive. (In the Bible the verb 'to know' is used to refer to sexual intercourse.).
Wikipedia Bible Project	"How could I have a baby?" Mary asked. "I have never been with a man."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Mary said to the angel, "How can this be if I am a virgin?"
The Heritage Bible	And Mary said to the heavenly messenger, How will this be, since I absolutely do not know a man?
New American Bible (2002)	.
New American Bible (2011)	But Mary said to the angel, "How can this be, since I have no relations with a man?"*
	* [1:34] Mary's questioning response is a denial of sexual relations and is used by Luke to lead to the angel's declaration about the Spirit's role in the conception of this child (Lk 1:35). According to Luke, the virginal conception of Jesus takes place through the holy Spirit, the power of God, and therefore Jesus has a unique relationship to Yahweh: he is Son of God.
New English Bible—1970	'How can this be?' said Mary; 'I am still a virgin.'

New Jerusalem Bible	Mary said to the angel, 'But how can this come about, since I have no knowledge of man?'
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"How can this be," asked Miryam of the angel, "since I am a virgin?"
The Complete Tanach	.
exeGeses companion Bible	So Miryam says to the angel, How becomes this, since I know not a man?
Hebraic Roots Bible	But Mariam said to the cherub, How will this be since I do not know a man?
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
The Scriptures 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Mary said to the angel, "How will this be, since I am a virgin and have no intimacy with any man?"
An Understandable Version	.
The Expanded Bible	Mary said to the angel, "How ·will [can] this happen since ·I am a virgin [^L I have not known a man (sexually)]?"
Jonathan Mitchell NT	But Mary (or: Miriam) said, to the agent (messenger), "How will this proceed in being, since I continue having no intimate, experiential knowledge of an adult male?"
NET Bible®	Mary ¹¹⁰ said to the angel, "How will this be, since I have not had sexual relations with ¹¹¹ a man?" ^{110tn} Grk "And Mary." Here καί (kai) has not been translated because of differences between Greek and English style. ^{111tn} Grk "have not known." The expression in the Greek text is a euphemism for sexual relations. Mary seems to have sensed that the declaration had an element of immediacy to it that excluded Joseph. Many modern translations render this phrase "since I am a virgin," but the Greek word for virgin is not used in the text, and the euphemistic expression is really more explicit, referring specifically to sexual relations.
P. Kretzmann Commentary Syndein/Thieme	. But Mary said to the angel {Gabriel}, "How will this be . . . since I have absolutely not {ouk} 'had sexual relations with/' 'had an experiential knowledge of' {ginosko} a man?"
Translation for Translators The Voice	Then Mary said to the angel, "I am a virgin, so how can I have a baby?" Mary: But I have never been with a man. How can this be possible?.

Literal, almost word-for-word, renderings:

Accurate New Testament	.
American Standard Revised	.
Analytical-Literal Translation	And Mary said to the angel, "How will this be since I do not know a man [<i>fig., since I am a virgin</i>]?"
Breakthrough Version	.
Charles Thomson NT	.
Concordant Literal Version	Yet Miriam said to the messenger, "How shall this be, since I know not a man?"
Context Group Version	.
Disciples Literal New T.	And Mary said to the angel, "How will this happen, since I am not knowing [That is, having sexual relations with] a man?"

Emphasized Bible

English Standard Version

Far Above All Translation

Greek NT Interlinear

Green's Literal Translation

Interlinear Greek New T.

Literal New Testament

BUT SAID MARY TO THE ANGEL, HOW SHALL BE THIS SINCE A MAN I KNOW NOT?

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

Mary said to the angel, "How can [Lit *will*] this be, since I am a virgin [Lit *know no man*]?"

New European Version

New King James Version

Niobi Study Bible

Restored Holy Bible 6.0

Then said Mary to the Angel, How shall this be, seeing I know[intercourse] not a man?

Revised Young's Lit. Trans.

And Mary said unto the messenger, "How will this be, seeing a husband I do not know?"

Third Millennium Bible

Thomas Haweis Translation

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

Mary said to the angel, "How can this be, seeing I am a virgin?"

The gist of this passage:

Luke 1:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314

Luke 1:34

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
pōs (πῶς) [pronounced <i>pohs</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i>]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
epeí (ἐπεὶ) [pronounced <i>ehp-IH</i>]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i>	conjunction, preposition	Strong's #1893
anēr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun, accusative case	Strong's #435
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	a negation	Strong's #3756
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 st person, present active indicative	Strong's #1097

Translation: Mary spoke face to face with the messenger [or, angel], [saying], "How can this be, seeing that I do not know a man?" In all that the angel said, he did not include the part where, "And you will marry Joseph and then you will conceive, etc." Here is the deal: the scenario described by the angel did not involve a man, and this certainly confuses Mary.

Luke 1:34 Mary spoke face to face with the messenger [or, angel], [saying], "How can this be, seeing that I do not know a man?"

As I have mentioned before, when some people are confused by something that was said, it is hard to move them forward from that point until it is explained to them. Mary heard some of what the angel said, but she keeps thinking about what the angel told her back in v. 31. In Luke 1:31, the angel tells Mary that she will have a Son.

So, Mary is back there, mentally speaking, thinking out loud, “Wait just a minute...let’s go back to this part where you say I will have a Son.”

Mary understood that the angel said, she was to be pregnant with a child as a virgin. This was not something which she understood would occur after her marriage to Joseph. She understood that she would become pregnant prior to her marriage to Joseph. This suggests to me that there was possibly more to their conversation than what is recorded here. I would suggest that the angel cited Isa. 7:14: **Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel** [= *God (is) with us*]. Luke has put together what he could of this conversation, possibly from a secondary source (someone who spoke to Mary directly, like John or Peter) and possibly from the primary source of Mary herself.

When it comes to critics of the Bible, there is a great deal of dishonesty out there. You may have heard of those who make the claim that Jesus was not born of a virgin, but that these words were mistranslated, and they should simply read *young woman*, and some go to great lengths of “scholarship” to make their point (it is amazing how studied some of these critics sound, people who have never taken a course in Greek or Hebrew). It should be clear that Mary is *not* saying, “How is it possible for me to have a child? After all, I am a *young woman*! That is unheard of!” She is a virgin—she has not had sex with any man—and she understands that, as a virgin, she will give birth to this Descendant of David. She clearly understands what Gabriel is telling her. She also knows enough to know that women do not give birth apart from a husband (or, a man).

In the next 2 verses, the angel will explain how, saying, **“Nothing is impossible with God.”** None of this exchange makes any sense—her question or the angel’s answer—if Mary is a fertile young woman who will conceive a child in the normal way with her new husband, Joseph. That is not a feat which requires the angel to say, “Nothing is impossible with God.” *Having a child* as a young, married woman is *not* a sign; it is the normal course of events.

There is no way that one can read this passage and understand it in any other way—Mary is a virgin and she will conceive a child as a virgin, not having known a man. Much of the Scripture concerning Mary, as a virgin, giving birth to a child, is clear and unequivocal. The other passages are similar in this same way—they make sense if Mary is a virgin when giving birth to Jesus; they do not make sense if we simply assume that she gives birth as a young woman.

We have just read and studied a passage where an angel tells Mary that she will have a Son, but that this son will be born to her as a virgin. This concept of the Virgin-born Savior is integral to Scripture. This is far more complex than being a simple trick or sign by God.

Let’s look at the virgin birth, approaching it from 4 different angles:

Four Approaches to the Virgin Birth

The Prophetical Approach:

When we go back to the Old Testament, where this was prophesied, God the Holy Spirit, through Isaiah, says, **“So the Lord Himself will give you this sign: A virgin will become pregnant and give birth to a Son, and she will name Him Immanuel** [= God Is With Us].” (Isa. 7:14). Although, some go to great lengths to try to prove that this does not refer to a virgin, but simply to a young woman, they intentionally ignore the first portion of this verse which tells us that this is a *sign*. It is not a *sign* when a young woman gives birth. Young women give birth all of the time. If a virgin gives birth, that is a sign.

The Theological Approach:

Furthermore, there is much more to the virgin birth than it being simply a sign from God. Every person born is conceived by the sperm of a man and the egg of a woman. Adam’s sin nature is passed down by the man. Rom 5:12 **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—...** (ESV; emphasis mine) (This will be explained by the doctrine to follow.)

Four Approaches to the Virgin Birth

Throughout Scripture, Adam always receives the *blame* for sin to have entered the world and to be passed along to all mankind. There is not passage that says that Eve is 50% to blame for this.

Because of the difference of their sins, the woman has the one thing which is not permeated by the sin nature—her egg. Whenever the egg is combined with the male sperm, the beginnings of a child is the result, but the child is already biologically corrupted with Adam's sin nature. At birth, Adam's original sin will be imputed to this sin nature. There is a natural affinity between the Adam's original sin and the indwelling sin nature, and both are full-blown in all infants (but One).

On the other hand, in a virgin birth, there is no sin nature passed down by the man; so such a child, conceived by the Holy Spirit, has both the nature of God and of man; but lacks a sin nature. There is no natural affinity in this new human soul for Adam's original sin, so Adam's sin is not imputed to such a Child.

Whatever sort of connection Jesus has with sin would have to be the result of his free will. He will choose to be associated with our sins on the cross.

The Prophetical Approach combined with the Theological Approach:

This concept of the woman alone bearing the Christ child goes all the way back to the third chapter of Genesis. Gen. 3:14a, 15 *And Jehovah God said to the serpent,...I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.* (Green's literal translation) God contrasts the seed (or, *offspring*) of the serpent with the Seed of the woman. The offspring of Satan refers to those who are unregenerate, who choose Satan over God; the Seed of the woman is Jesus.

What is unusual in this passage is, God is speaking of *the Seed of the woman*. This is a very unusual thing to say. When speaking of *seed* or *seeds*, everywhere else in the Bible, this refers to a man, and never to a woman (except in this one instance and all of its parallels in Scripture).

The serpent bruising the Seed's heel refers to the cross. The thing we are to imagine is a serpent biting the heel of Jesus (this is the cross). It is a painful but not a deadly blow. However, He (referring to *the Seed*) will crush the serpent's head—that is a deadly blow.

The Typical Approach:

The passing down of the sin nature is illustrated by the Coniah curse. The Coniah curse is illustrative of the imputation of Adam's original sin; and of the sin nature.

The line of Adam will go through David, through Solomon, and to Jeconiah (also known as *Coniah* and as *Jehoiachin*), a very evil King of Judah. God pronounced a curse upon Jeconiah through Jeremiah in Jer. 22:24—"As I live," says the LORD, "though you, Coniah son of Jehoiakim, the king of Judah, were a signet ring on My right hand, I would tear you from it." The signet ring on the right hand of God guarantees that the promises which God made to David (the Davidic Covenant). However, these promises would not be passed down through Jeconiah's line. Jeconiah was cut off from that signet ring.

This is the *Coniah curse*. Jeconiah is treated, in essence, like the old sin nature. His evil nature attaches itself to the line of David and prevents God's promises from being fulfilled in his particular branch of the Davidic line, just as the sin nature that is within each one of us (which we receive from Adam) makes it impossible for us to have fellowship with God.

The Messiah cannot come from this man's line, because he is the man to whom the curse is given. Coniah represents the sin nature which is passed down. The Messiah cannot be born in the line of Jeconiah because his line is cursed (again, Coniah is typical of the sin nature). This is the exact opposite of being the line of promise.

Coniah illustrates the passing along of the sin nature in Scripture. We find these real-life situations which illustrate spiritual realities over and over again in the Bible. Jeconiah was a real king; he was a real person; God

Four Approaches to the Virgin Birth

really cursed him for his evil actions. However, he *illustrates* (or he *typifies*) the passing down of the sin nature and the passing down of Adam's original sin to all mankind.

Joseph, the man to whom Mary is engaged, is in the line of David, Solomon and Coniah. But, Joseph contributes nothing to the genetics of Jesus. Joseph will be Jesus' legal father, but he not the Lord's biological father. Mary is born in the line of David and Nathan; so she is not in the line of the Coniah curse. Coniah represents the passing along of the sin nature; and Mary is not in that line. She contributes her DNA, minus the sin nature, to Jesus.

Joseph, the legal father of Jesus, is in the line of David, Solomon and Jeconiah (Matt. 1:1, 6–7, 12); but his seed was not used to impregnate Mary (Matt. 1:18–25). Therefore, the Jeconiah curse—the curse of the old sin nature—is not passed down to our Lord. The line which was not corrupted—the line which was not cursed—goes from David to Nathan to Mary (Luke 1:26–35 3:23, 31). The line through Nathan bypasses the Coniah curse. The result of the line of Mary is Jesus, the Seed of the woman (Gen. 3:14–15).

So there is no misunderstanding, every male in the line of David to Nathan to Mary has a sin nature. However, this is the line of promise, as opposed to the line of Coniah, which is the line of cursing (we have such a delineation throughout all of Scripture; the word *holy* means *set apart*; and the people of God are set apart from all others).

It *should* be the desire of every person to be in the line of promise rather than the line of cursing. We become sons of God through faith in Christ Jesus (Gal. 3:26). *That* is the line of regeneration; *that* is the line of promise.

The virgin birth was real, and the sin nature was not passed down to Jesus through the man, because there was no man involved in His conception. The *curse of Coniah* (which is a real curse that *represents* the sin nature) is thereby bypassed.

Most Christians do not realize just how complex certain Biblical doctrines are.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Adam's Original Sin and the Sin Nature Come to Us Through Adam

1. There was a difference in the quality of sins between the man and the woman in Gen. 3. The woman was deceived by the serpent when she sinned, but Adam was fully cognizant of his choice to sin against God. Adam may not have known the many consequences from his choice to sin, but he knew it was wrong, he knew this was the single thing that God forbade, and yet, he went ahead and did it anyway.
2. Therefore, Adam is the responsible party—not Eve—when it comes to sin. Both Adam and the woman sinned; but Adam consciously and intentionally sinned against God. He may not have fully appreciated all of the consequences, but he fully understood that he was doing exactly the one thing that God told him not to do.
3. The woman, on the other hand, had been confused and deceived by the serpent. Although her sin is not ignored or set aside, it is a different quality of sin than Adam's. The consequences for the woman will be different than the consequences for Adam (which consequences continue to this day).
4. Because of the difference of the quality of their sins, there were different outcomes. In conception and childbirth, the woman would give birth to children and the man would pass along the sin nature.
5. It is possible that the traditional roles for men and women in society are related to original sin.
6. Whereas, Adam was created in the image of God; man now is descended from Adam and all men born of Adam and Eve are born in the image of Adam. Genesis 1:26–27 5:3 9:6
7. Adam, not the woman, passed along the sin nature to his sons and daughters; and his sons continue to pass along the sin nature to their sons and daughters. (All males in the human race are sons of Adam.)

Adam's Original Sin and the Sin Nature Come to Us Through Adam

8. Psalm 51:5 (David is the author) **Point of doctrine: I was born in iniquity and my mother conceived me in sin.**
 - a. David begins this verse with a word often translated *Lo!* or *Behold!* in the old English. What this word does is focus the reader on what is being said. We might better translated the first word, *listen, listen up, look here, point of doctrine.*
 - b. David is conceived in sin. *Conceived* is just the word that we would expect it to be; it generally refers back to the act of conception.
 - c. The realm in which David is conceived is *sin*, which is the masculine singular noun *chêt*⁹ (חַטָּא) [pronounced *khayf*], which means, *sin, offense, fault; penalty for sin, guilt for sin*. Strong's #2399 BDB #307. Sometimes when we find the word *sin* in the singular, it can refer to the sin nature. The very act of conception passes along the sin nature to the person created by that act of conception.
 - d. Through the act of conception, the sin nature is genetically attached to the child who is being made.
 - e. David is also born or brought forth in the realm of 'âvôwn (אָוֹן) [pronounced *gaw-VOHN*], which means, *iniquity, crime, offense, transgression, depraved action, guilt*. Strong's #5771 BDB #730. When David was born, he was born guilty, he was born into iniquity. No matter how cute little David was as an infant, in his soul was his old sin nature. And imputed to that soul was the guilt or iniquity of Adam's original sin.
 - f. Because David was born with a sin nature, there was a natural receptacle in his person for this imputation of Adam's original sin. Adam's sin was imputed to David's sin nature (Adam's sin is imputed to our sin natures as well).
 - g. As R. B. Thieme, Jr. so marvelously explained this, *God hates babies; right from the womb, God hates babies because they have Adam's original sin imputed to them.* (Not an exact quote.)
 - h. Therefore, at birth, Adam's original sin is imputed to David and he has a sin nature. This is true of every human being, save one.
9. The progression and responsibility is described by Romans 5:12–13 **Therefore, just as sin came into the world through one man [= Adam], and death through sin, and so death spread to all men because all sinned—for sin indeed was in the world before the law was given, but sin is not counted where there is no law.** (ESV)
 - a. Sin enters the world through one man—that would be Adam. Adam intentionally, purposefully and knowingly sinned. As the federal head of the human race, he made this decision for all of us. The responsibility of his sin would belong to all men (and women).
 - b. Bear in mind that this is very different from the angels. God created angels as discrete beings. Some of them sinned and some did not. Those who sinned are called fallen angels or demons; those who did not are called elect angels.
 - c. At birth, I had no choice. I was born into sin. I would become a sinner. And I personally would choose to sin many, many times.
 - d. With angels, there was not the same domino affect where, one angel sinned, and so they all sinned. But with man, because we are not created individually, but are, in part, the result of conception and volition of our fallen parents, we are born into sin because Adam is our (ultimate) father.
 - e. With Adam, he is the first domino to fall, and all dominos after him fell. With angels, each angel chooses for himself.
 - f. Therefore, with Adam, **death spread to all men and all men sinned.**
 - g. Sin was obviously in the world before the Mosaic Law was given to man.
 - h. Although the final phrase is outside of the confines of our study, it does require some explanation:
 - i. It is clear that all men are subject to sin and to death (Rom. 5:12, 14).
 - ii. These are two related concepts; because all men have sinned, all men die.
 - iii. If there are specific transgressions described in the Law that men were not aware of, God does not count that against them as sin. However, all men in all eras have an understanding of sin and wrongdoing (this is known as our conscience), and all men choose to violate their conscience and sin.

Adam's Original Sin and the Sin Nature Come to Us Through Adam

- iv. All men will die because they are subject to their sin nature and Adam's original sin is imputed to them (Rom. 5:12–13a), even if they have not committed a similar sin to Adam's (Rom. 5:14).
- 10. You may think, *it is unfair that I was born with a sin nature and with the imputation of Adam's sin*; but, as a result, we can all be redeemed. Rom. 5:18–19 **Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.** The disobedience of one man is Adam; the obedience of one man refers to Jesus Christ. Jesus Christ first lived a sinless life, empowered by God the Holy Spirit; and then He agreed to go to the cross and to die for our sins. He was qualified to take our sins upon Him because He Himself had not sinned.
- 11. Through the simple exercise of faith in Jesus Christ, we gain so much more than Adam lost in the fall. Furthermore, we have the experience of having been born into sin. We get to see our relationship to sin and to God from both sides. In addition to this, elect angels have observed us and have seen our lives from both sides of sin as well.
- 12. We will have a complete understanding of sin, God, and our relationship to God; as we have been on both sides of God (we are born condemned; but we will be raised incorruptible). Angels learn all of these things by watching us.

See also <https://www.gotquestions.org/inherit-sin.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In looking over this doctrine, it strikes me as a fundamental objection of fallen angels to their eternal judgment would be, "You made me to sin. I had no choice but to sin against You." Similarly, there are quite a number of people who seem to think that they have no free will. However, there should be nothing more real in your life than your free will.

Let us return to narrative. The angel Gabriel is speaking to Mary. The angel has already explained to Mary just how she will become pregnant with the Savior (Luke 1:26–33). Now Mary has a very specific question.

Luke 1:34 **And Mary said to the angel, "How will this be, since I am a virgin?"**

I do not mean to beat a dead horse here, but Mary is *not* saying, "How can I become pregnant if I am a young woman of a marriageable age?" She means, *how can this happen if I am a virgin?*

Mary understands enough biology to know that, apart from conception, which occurs only when there have been relations between a man and a woman, she cannot have a child, which is what the angel has just assured Mary that she would have. She also understands from the angel that he is speaking of her giving birth to a child apart from normal, human conception. The angel addresses this question specifically.

Luke 1:34 **Mary then said to the angel, "How can this possibly happen, since I continue not knowing a man?"**

People ask questions for a variety of reasons. One purpose is to elicit information from the person you are talking to; but sometimes, a question is really an objection to what another person is saying; or it can be an insult, or it can express disbelief or skepticism. Let me suggest that an angel has the ability to look at anyone and determine some of their motivation based upon their expression and words.

In my opinion, Mary considered what was being said, and she had a reasonable question. She clearly understood two things: (1) the angel was speaking of a supernatural birth, where there is no man involved and (2) Mary understands that, in order to have a child, that requires a man and a woman.

It would have been reasonable to separate this into two passages, where the information about Elisabeth's conception would be taken separately.

And answering, the messenger said to her, "A Spirit Holy will come upon you and power of [the] Most High will cast a shadow upon you. Consequently and the Begotten One—holy—will be called a Son of God. And behold, Elisabeth, the relatives of yours and she had conceived a son in an old age of hers. And this month, a sixth, to her, the one called *barren*. Consequently, nothing will be impossible for the God every command."

Luke
1:35–37

And answering, the messenger [or, *angel*] said to her, "The Holy Spirit will come upon you and the power of the Most High will cast a shadow over you. Consequently, the Holy Begotten One will be called the Son of God. Also, take note that Elisabeth, your relative, has conceived a son [herself] in her old age. This [is] the sixth month in her [pregnancy], the one [others] thought [lit., *called*] barren. For nothing commanded by God is impossible."

And answering, the angel said to her, "The Holy Spirit will come upon you; even the power of the Most High, Who will cast a shadow over you. Consequently, the Born-One will be holy and called the Son of God. Also, think about Elisabeth, your cousin—she has conceived in her old age and is in the sixth month of her pregnancy. Remember, everyone believed her to be barren. Therefore, you should recognize that there is nothing impossible for the Word of God."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And answering, the messenger said to her, "A Spirit Holy will come upon you and power of [the] Most High will cast a shadow upon you. Consequently and the Begotten One—holy—will be called a Son of God. And behold, Elisabeth, the relatives of yours and she had conceived a son in an old age of hers. And this month, a sixth, to her, the one called <i>barren</i> . Consequently, nothing will be impossible for the God every command."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	The Angel answered and said to her, "The Spirit of Holiness shall come and the power of The Highest shall rest upon you, therefore he who shall be begotten in you shall be holy and he shall be called the Son of God." "And behold, Elizabeth your cousin also has conceived a son in her old age, and this is the sixth month for her, who is called barren," "Because nothing is difficult for God."
James Murdock's Syriac NT	The angel replied, and said to her: The Holy Spirit will come, and the power of the Most High will overshadow thee; therefore he that is born of thee is holy, and will be

Original Aramaic New T. Lamsa Peshitta (Syriac)	<p>called the Son of God. And lo, Elisabeth thy kinswoman, even she too hath conceived a son in her old age; and this is the sixth month with her who is called barren. Because nothing is difficult for God.</p> <p>.</p> <p>The angel answered and said to her, The Holy Spirit will come, and the power of the Highest will rest upon you; therefore the one who is to be born of you is holy, and he will be called the Son of God. And behold, Elizabeth your kinswoman has also conceived a son in her old age; and yet this is the sixth month with her, who is called barren. For nothing is impossible for God.</p> <p>.</p>
Updated Brenton (Greek)	.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	.
Bible in Worldwide English	<p>The angel answered, The Holy Spirit will come to you. The power of the Highest One will be over you. That is why the holy child who is to be born will be called the Son of God. Your cousin Elizabeth is also going to have a baby son, though she is an old woman. This is the sixth month for her. She is one whom people said would not have a baby. But God can do anything.</p>
Easy English	<p>'The Holy Spirit will come to you', the angel answered. 'The power of God will cover you like a shadow. So, your child will be completely good. He will never do anything that is wrong. He will be called God's Son. 36 Another thing! Your cousin, Elizabeth, is very old. People said that she could not have a baby. Listen! She also will have a son. The baby has grown inside her now for nearly 6 months. 37 There is nothing that God cannot do.'</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<p>The angel said to Mary, "The Holy Spirit will come to you, and the power of the Most High God will cover you. The baby will be holy and will be called the Son of God. And here's something else: Your relative Elizabeth is pregnant. She is very old, but she is going to have a son. Everyone thought she could not have a baby, but she has been pregnant now for six months. God can do anything!"</p>
God's Word™	<p>The angel answered her, "The Holy Spirit will come to you, and the power of the Most High will overshadow you. Therefore, the holy child developing inside you will be called the Son of God.</p> <p>"Elizabeth, your relative, is six months pregnant with a son in her old age. People said she couldn't have a child. But nothing is impossible for God."</p>
Good News Bible (TEV)	<p>The angel answered, "The Holy Spirit will come on you, and God's power will rest upon you. For this reason the holy child will be called the Son of God. Remember your relative Elizabeth. It is said that she cannot have children, but she herself is now six months pregnant, even though she is very old. For there is nothing that God cannot do."</p>
The Message	<p>The angel answered,</p> <p style="padding-left: 40px;">The Holy Spirit will come upon you, the power of the Highest hover over you; Therefore, the child you bring to birth will be called Holy, Son of God.</p> <p>"And did you know that your cousin Elizabeth conceived a son, old as she is? Everyone called her barren, and here she is six months pregnant! Nothing, you see, is impossible with God."</p>
NIRV	<p>The angel answered, "The Holy Spirit will come to you. The power of the Most High God will cover you. So the holy one that is born will be called the Son of God. Your relative Elizabeth will have a child even though she is old. People thought she could</p>

New Life Version	<p>not have children. But she has been pregnant for six months now. That's because what God says will always come true."</p> <p>The angel said to her, "The Holy Spirit will come on you. The power of the Most High will cover you. The holy Child you give birth to will be called the Son of God. "See, your cousin Elizabeth, as old as she is, is going to give birth to a child. She was not able to have children before, but now she is in her sixth month. For God can do all things."</p>
New Simplified Bible	<p>The angel replied: »Holy Spirit would come to you and the power of the Most High will envelope you. Because of this the newborn will be called the Son of God.« »Your relative Elisabeth has also conceived a son even in her old age. This so-called barren woman is in her sixth month. »When God speaks, these things are possible.«</p>
The Spoken English NT	<p>And the angel said to her, "The Holy Spirit is going to come upon you: the power of the Most High is going to cover you. And so the holy child that is born will be called the Son of God.ⁱⁱ Now listen—your relative Elizabeth has also conceived a son herself, in her old age. And this is the sixth month for her, a woman who'd been called 'infertile'-because Nothing will be impossible for God!^{jj}</p> <p>^{ii.} Or "And so the child that is born [lit. "the one born"] will be called holy, the Son of God." ^{jj.} Gen. 18:14, referring to the angel's promise of a child to Abraham and Rebecca in their old age.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	<p>.</p> <p>The angel answered, "The Holy Spirit will come down to you, and God's power will come over you. So your child will be called the holy Son of God. Your relative Elizabeth is also going to have a son, even though she is old. No one thought she could ever have a baby, but in three months she will have a son. Nothing is impossible for God!"</p>
The Living Bible	<p>The angel replied, "The Holy Spirit shall come upon you, and the power of God shall overshadow you; so the baby born to you will be utterly holy—the Son of God. Furthermore, six months ago your Aunt[f] Elizabeth—'the barren one,' they called her—became pregnant in her old age! For every promise from God shall surely come true."</p>
New Berkeley Version New Century Version	<p>.</p> <p>The angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will cover you. For this reason the baby will be holy and will be called the Son of God. Now Elizabeth, your relative, is also pregnant with a son though she is very old. Everyone thought she could not have a baby, but she has been pregnant for six months. God can do anything!"</p>
New Life Version New Living Translation The Passion Translation Unlocked Dynamic Bible	<p>.</p> <p>.</p> <p>.</p> <p>The angel replied, "The Holy Spirit will come to you and the power of Yahweh will cover you. So the baby you will bear will be holy, and he will be called the Son of Yahweh. And listen to this. Your relative Elizabeth is pregnant with a son, even though she is very old. And though people thought that she could not bear children, she has now been pregnant for almost six months. For Yahweh can do anything!"</p>
William's New Testament	<p>.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>And the messenger replied: 'The Holy Breath of God will come over you and the Power of the Most High will overshadow you, so that what will be born will be called Holy... God's Son. Look! Your relative EliZabeth is also pregnant with a son, even</p>
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in her old age. And this is the sixth month for this so-called sterile woman, because nothing is impossible when God says it will happen.'

Beck's American Translation
Common English Bible

The angel replied, "The Holy Spirit will come over you and the power of the Most High will overshadow you. Therefore, the one who is to be born will be holy. He will be called God's Son. Look, even in her old age, your relative Elizabeth has conceived a son. This woman who was labeled 'unable to conceive' is now six months pregnant. Nothing is impossible for God."

International Standard V

The angel answered her, "The Holy Spirit will come over you, and the power of the Most High will surround you. Therefore, the child will be holy and will be called the Son of God. And listen! Elizabeth, your relative, has herself conceived a son in her old age, this woman who was rumored to be barren is in her sixth month. Nothing is impossible with respect to any of God's promises."

Len Gane Paraphrase

The angel answered and said to her, "The Holy Spirit will come over you, and the power of the Highest will overshadow you. Therefore that Holy thing will be called the Son of God. "And look, your relative Elizabeth; she have also conceived a son in her old age, and this is the sixth month with her who was called barren. "Because with God every spoken word will not be impossible."

A. Campbell's Living Oracles

The angel answering, said to her, The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore the holy progeny shall be called the Son of God. And lo! your cousin Elizabeth also has conceived, a son in her old age; and she who is called barren, is now in her sixth month; for nothing is impossible with God.

New Advent (Knox) Bible

And the angel answered her, The Holy Spirit will come upon thee, and the power of the most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God. 36 See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, 37 to prove that nothing can be impossible with God.

NT for Everyone

'The holy spirit will come upon you,' replied the angel, 'and the power of the Most High will overshadow you. For that reason the holy one who is born from you will be called God's Son.

'Let me tell you this, too: your cousin Elisabeth, in her old age, has also conceived a son. This is the sixth month for her, a woman who people used to say was barren. With God, you see, nothing is impossible.'

20th Century New Testament

"The Holy Spirit shall descend upon you," answered the angel, "and the Power of the Most High shall overshadow you; and therefore the child will be called 'holy,' and 'Son of God.' And Elizabeth, your cousin, is herself also expecting a son in her old age; and it is now the sixth month with her, though she is called barren; For no promise from God shall fail to be fulfilled."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

THE ANGEL ANSWERED AND SAID TO HER, "THE HOLY BREATH WILL COME UPON YOU, AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU; AND FOR THAT REASON THE HOLY CHILD SHALL BE CALLED THE SON OF THEOS (*The Alpha & Omega*). AND BEHOLD, EVEN YOUR RELATIVE ELIZABETH HAS ALSO CONCEIVED A SON IN HER OLD AGE; AND SHE WHO WAS CALLED BARREN IS NOW IN HER SIXTH MONTH. FOR NOTHING WILL BE IMPOSSIBLE WITH THEOS (*The Alpha & Omega*)."

Awful Scroll Bible

However the angelic messenger coming to be resolved-away, said to her, "The Awful Breath will Himself come-upon you, even the Power of the Highest will overshadow you, through-which even the Awful One coming to be born of you, will occur to be called the Son of God!

	<p>(")Even be yourself looked, your kindred-together-with you, Elizabeth, she also is having obtained-together-with, an obtaining-together-with of a son, from-within her old age, and the same-as-this is her sixth month, who is coming to be called barren. (")Certainly-of-whom with God, not anything spoken will be im-possible!"</p>
Christian Standard Bible	The angel replied to her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one to be born will be called the Son of God. And consider your relative Elizabeth—even she has conceived a son in her old age, and this is the sixth month for her who was called childless. For nothing will be impossible with God."
Conservapedia Translation	The angel answered, saying, "The Divine Guide shall be alight on you, and the power of the Lord will overshadow you, so that the holy child you shall bear will be called the Son of God. Your cousin Elisabeth, who was called barren, is also pregnant in her old age, and has been for six months. With God, all things are possible."
Evangelical Heritage V.	The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Listen, Elizabeth, your relative, has also conceived a son in her old age even though she was called barren, and this is her sixth month. For nothing will be impossible for God."
Ferrar-Fenton Bible	In reply to her, the angel said, 'Holy Spirit shall shine upon you, and power from above shall over- shadow you; and therefore the holy result shall be called ' Son of God} Your kinswoman Elizabeth has her- self also conceived a son in her old age; and this is the sixth month with her, who was considered childless: because no event is impossible with 'I am the servant of the Lord!'
Free Bible Version God's Truth (Tyndale)	. And the angel answered and said unto her: The holy ghost shall come upon you, and the power of the highest shall overshadow you. Therefore also that holy thing which shall be born, shall be called the son of God. And behold your cousin Elizabeth she has also conceived a son in her age. And this is her sixth month, though she be called barren: for with God can nothing be impossible.
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible Montgomery NT <p>"The Holy Spirit shall come upon you," said the angel, "and the power of the most High shall overshadow you, and therefore the holy offspring which is born, shall be called the son of God.</p> <p>"And behold your kinswoman, Elizabeth, she also has conceived a son in her old age, and this was the sixth month with her that was called barren.</p> <p>"For no word of God shall be void of power."</p>
NIV, ©2011	The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called [<i>Or So the child to be born will be called holy,</i>] the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail."
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version	. . <p>And responding, the angel said to her, "The <i>Ruach ha-Kodesh</i> will come upon you, and the power of <i>Elyon</i> will overshadow you. Therefore, the Holy One being born will be called <i>Ben-Elohim</i>. Behold, even your relative Elizabeth has conceived a son in her old age; and the one who was called barren is six months pregnant. For nothing will be impossible with God." cf. Gen. 18:14.</p>
Unlocked Literal Bible	.

Urim-Thummim Version	And the Angel answered and said to her, The Sacred Spirit will come upon you and the power of the Most High will overshadow you: therefore also that Most Holy thing that will be born from you will be called the Son of Elohim. And see, your cousin Elisabeth, she has also conceived a son in her old age: and this is the 6th month with her, who was called barren. Because with Elohim nothing will be impossible.
Weymouth New Testament Wilbur Pickering's New T.	. In answer the angel said to her: "Holy Spirit ²⁹ will come upon you and the power of the Most High will hover over you; precisely for this reason the holy One who is to be born will be called 'Son of God'! ³⁰ Furthermore, your relative Elizabeth, she has actually conceived a son in her old age and this is now the sixth month for her who was called barren; because any word spoken by God will be possible." (²⁹) The Text doesn't have a definite article with 'Holy Spirit'; I gather that the phrase is used as a proper noun. (³⁰) Literally so—the Holy Spirit supplied the genes that normally are supplied by a human father.
Wikipedia Bible Project	"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. That is why the Holy One who is born will be called the Son of God. And Elisabeth, your relative, she has also become pregnant in her old age. She has already been pregnant six months—the woman that people said could not conceive. Nothing is impossible for God."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And the <i>heavenly</i> messenger answering, said to her, The Holy Spirit will come upon you, and <i>the</i> power of the Highest will overshadow you; therefore also the one being born holy out of you will be called Son of God. And behold, your relative Elisabeth, she also took a son together <i>with her husband</i> in her old age, and this is the sixth month with her, the one called sterile, Because every spoken word ²⁷ will absolutely not be impossible with God. Mrk 11:23 ²⁷ 1:37 spoken word, rhema, the word that is regularly used when referring to words revealed by God's speaking to those who received His revelations; Mat 4:4. The verb form, rheo, is constantly used of this revelation process; Mtt 1:22; 2:15, 17, 23; 3:3; 4:14 et al.
New American Bible (2002) New American Bible (2011)	. And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. [Mt 1:20] And behold, Elizabeth, your relative, has also conceived* a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." [Gn 18:14; Jer 32:27; Mt 19:26] * [1:36–37] The sign given to Mary in confirmation of the angel's announcement to her is the pregnancy of her aged relative Elizabeth. If a woman past the childbearing age could become pregnant, why, the angel implies, should there be doubt about Mary's pregnancy, for nothing will be impossible for God.
New English Bible—1970	The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy child to be born will be called "Son of God". [Or: the child to be born will be called holy, 'Son of God'.] Moreover your kinswoman Elizabeth has herself conceived a son in her old age; and she who is reputed barren is now in her sixth month, for God's promises can never fail.' [Some witnesses read: for with God nothing will prove impossible.]
New Jerusalem Bible New RSV Revised English Bible—1989	. . .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The angel answered her,
 "The Ruach HaKodesh will come over you,
 the power of Ha'Elyon will cover you.
 Therefore the holy child born to you
 will be called the Son of God.

"You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant! For with God, nothing is impossible."

The Complete Tanach
 exeGeses companion Bible

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 And the angel answers her, saying,
 The Holy Spirit comes upon you
 and the dynamis of Elyon overshadows you:
 so also that holy one birthed of you
 is called the Son of Elohim.
 And behold, your cousin Eli Sheba
 also conceives a son in her senescence:
 and this is her sixth month - who is called sterile:
 for with Elohim no rhema is impossible.

Hebraic Roots Bible
 Israeli Authorized Version

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 And the angel answered and said unto her, Ruach HaKodesh 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 Elohim. And, behold, thy cousin Elisheva, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with Elohim nothing shall be impossible.

The Israel Bible (beta)
 Orthodox Jewish Bible
 The Scriptures 1998

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 And the messenger answering, said to her, "The Set-apart Spirit shall come upon you, and the power of the Most High shall overshadow you. And for that reason the Set-apart One born of you shall be called: Son of Elohim. "And see, Elisheba your relative, she has also conceived a son in her old age. And this is now the sixth month to her who was called barren, because with Elohim no matter shall be impossible."

Expanded/Embellished Bibles:

The Amplified Bible

Then the angel replied to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you [like a cloud]; for that reason the holy (pure, sinless) Child shall be called the Son of God. And listen, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. For with God nothing [is or ever] shall be impossible."

An Understandable Version

The angel answered, "The Holy Spirit will come upon you and the power of the Highest [*i.e.*, God] will overshadow you. Therefore, the child you carry will be called the holy Son of God. And consider this, your relative Elizabeth is also pregnant with a son in spite of her old age, and [*even though*] she was said to be unable to have children, she is now six months along. For nothing that God says [*will happen*] is impossible."

The Expanded Bible

The angel said to Mary, "The Holy Spirit will come ·upon [over] you, and the power of the Most High will ·cover [overshadow] you. For this reason the ·baby will be holy and [holy one to be born] will be called the Son of God. ·Now [^LAnd look/^T behold] Elizabeth, your relative, ·is also pregnant with [has also conceived] a son ·though she is very old [in her old age]. ·Everyone thought she could not have a baby, but she has been pregnant for six months. [^LAnd this is the sixth month for the woman they called barren!] ·God can do anything [...because nothing is impossible with

Jonathan Mitchell NT

God; or ...because no word/message from God will ever fail; Gen. 18:14; Jer. 32:17!"

Then, giving a decided response, the agent (messenger) says to her, "A set-apart (or: holy) breath-effect (or: a consecrated wind; or: sacred spirit and attitude; [The] Holy Spirit) will continue coming upon you, and a power (ability; or: [the] Power) which has its source and origin in (or: which pertains to; or: which has the qualities and characteristics of; or: which is) [the] Most High will continue casting a shadow upon you. For that reason, also, the Set-apart One (or: holy thing) being progressively generated and born will continue being called God's Son (or: a son of God; 'Son of God').

"Now see, and consider. Elizabeth, your relative (kinswoman), has also herself received together and has conceived a son in her old age – and this is a sixth month for her: the woman being normally (or: repeatedly) called infertile (barren)!"

"because at God's side (or: from beside God) every declaration (gush-effect; result of the flow; saying) will not proceed being impossible!" (or: because in God's presence – corem Deo – nothing [of] every effect of rhema speaking will continue being void of power or ability!" ;or: for with God, no declaration [at] all will progress being a powerless impossibility!")

NET Bible®

The angel replied,¹¹² "The Holy Spirit will come upon you, and the power of the Most High will overshadow¹¹³ you. Therefore the child¹¹⁴ to be born¹¹⁵ will be holy;¹¹⁶ he will be called the Son of God.

"And look,¹¹⁷ your relative¹¹⁸ Elizabeth has also become pregnant with¹¹⁹ a son in her old age – although she was called barren, she is now in her sixth month!¹²⁰ For nothing¹²¹ will be impossible with God."

^{112tn} Grk "And the angel said to her." Here καί (kai) has not been translated because of differences between Greek and English style. The pronoun αὐτῇ (auth, "to her") has not been included in the translation since it is redundant in contemporary English.

^{113sn} The phrase will overshadow is a reference to God's glorious presence at work (Exod 40:34-35; Ps 91:4).

^{114tn} Or "the one born holy will be called the Son of God." The wording of this phrase depends on whether the adjective is a predicate adjective, as in the text, or is an adjective modifying the participle serving as the subject. The absence of an article with the adjective speaks for a predicate position. Other less appealing options supply a verb for "holy"; thus "the one who is born will be holy"; or argue that both "holy" and "Son of God" are predicates, so "The one who is born will be called holy, the Son of God."

^{115tc} A few mss (C* Θ Ë1 33 pc) add "by you" here. This looks like a scribal addition to bring symmetry to the first three clauses of the angel's message (note the second person pronoun in the previous two clauses), and is too poorly supported to be seriously considered as authentic.

^{116tn} Or "Therefore the holy child to be born will be called the Son of God." There are two ways to understand the Greek phrase τὸ γεννῶμενον ἅγιον (to gennōmenon {agion}) here. First, τὸ γεννῶμενον could be considered a substantival participle with ἅγιον as an adjective in the second predicate position, thus making a complete sentence; this interpretation is reflected in the translation above. Second, τὸ ἅγιον could be considered a substantival adjective with γεννῶμενον acting as an adjectival participle, thus making the phrase the subject of the verb κληθῆσεται (klēthsetai); this interpretation is reflected in the alternative reading. Treating the participle γεννῶμενον as adjectival is a bit unnatural for the very reason that it forces one to understand ἅγιον as substantival; this introduces a new idea in the text with ἅγιον when an already new topic is being introduced with γεννῶμενον. Semantically this would overload the new subject introduced at this point. For this reason the first interpretation is preferred.

^{117tn} Grk "behold."

^{118tn} Some translations render the word συγγενής (sungeni) as "cousin" (so Phillips) but the term is not necessarily this specific.

^{119tn} Or "has conceived."

^{120tn} Grk "and this is the sixth month for her who was called barren." Yet another note on Elizabeth's loss of reproach also becomes a sign of the truth of the angel's declaration.

^{121tn} In Greek, the phrase πᾶν ῥῆμα (pan rĥma, "nothing") has an emphatic position, giving it emphasis as the lesson in the entire discussion. The remark is a call for faith.

Translation for Translators	The angel replied, "The Holy Spirit will come to you (sg) and the power of God [MTY/EUP] will be on you <i>to enable you to become pregnant</i> . So the child <i>you will</i> bear will be completely set apart {give himself completely} to obey God, and he will be called { <i>people will say that he is</i> } «the Son of God/the man who is also God». <i>I also need to tell you something else</i> . Your cousin Elizabeth is very old, and it was thought { <i>people said</i> } that she could not bear any children. But she has been <i>pregnant</i> [EUP] for <i>almost</i> six months, and will bear a son! <i>You should not be surprised at that</i> , because God can do everything!"
P. Kretzmann Commentary Syndein/Thieme The Voice	. . Messenger: The Holy Spirit will come upon you. The Most High will overshadow you. That's why this holy child will be known, <i>as not just your son, but also</i> as the Son of God. <i>It sounds impossible</i> , but listen—you know your relative Elizabeth has been unable to bear children and is now far too old to be a mother. Yet she has become pregnant, <i>as God willed it</i> . Yes, in three months, she will have a son. So the impossible is possible with God.

Literal, almost word-for-word, renderings:

Accurate New Testament	and Answering The Messenger says [to] her Spirit Pure will come to you and Power [of] [him] highest will overshadow you so and The [Thing] Being Birthed Pure will be called Son [of] god and look! elizabeth {is} The Relative [of] you and She has taken son in age (old) [of] her and This Month Sixth is [for] her the [woman] being called barren for not will have (inability) from the god Every Word.
American Standard Revised Analytical-Literal Translation	. And answering, the angel said to her, "[The] Holy Spirit will come upon you, and [the] power of the Most High will overshadow you, and so the Holy One being born will be called God's Son. "And listen! Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month to her, the one being called barren. "For every word will not be [fig., For nothing is] impossible with God!"
Breakthrough Version	And when the angel answered, he said to her, "The Sacred Spirit will come upon you, and the shadow of the ability of the Highest will fall on you. For this reason, the sacred Child born to you also will be called Son of God. And look, Elisabeth, your relative, she has also conceived a son in her agedness. And this is the sixth month for her, the one who is called infertile, because every statement from the side of God will not be impossible."
Charles Thomson NT Concordant Literal Version	. And answering, the messenger said to her, "Holy spirit shall be coming on you, and the power of the Most High shall be overshadowing you; wherefore also the holy One Who is being generated shall be called the Son of God." And lo! Elizabeth, your relative, she also has conceived a son in her decrepitude, and this is the sixth month with her who is called barren, seeing that it will not be impossible with God to fulfill His every declaration."
Context Group Version	And the messenger answered and said to her, The Special Spirit shall come on you, and the power of the Most High shall overshadow you: therefore also the special one who is born shall be called the Son of God. And look, Elizabeth your kinswoman, she also has conceived a son in her old age; and this is the sixth month with her who was called barren. For no word from God shall be void of power.
Disciples Literal New T.	And having responded, the angel said to her, "The Holy Spirit will come upon you, and the power of the Most-High will overshadow you. For this reason [That is, because God will be the child's father] also the Holy Child being born will be called God's Son. And behold— Elizabeth your relative also herself has conceived a son in her old age. And this is the sixth month for her, the one being called barren, because no word [Or, no thing] from God will be impossible".

Emphasized Bible

English Standard Version

Far Above All Translation

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At this the angel answered and said to her, "Holy spirit will come upon you, and power of the Most High will overshadow you. On account of this, the holy child who will be born will be called the son of God. And look, Elizabeth your kinswoman has herself also conceived a son in her old age, and this is the sixth month with her who was called barren, for nothing will prove impossible with God."

Greek NT Interlinear

Green's Literal Translation

Interlinear Greek New T.

Literal New Testament

Modern English Version

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The angel answered her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Therefore the Holy One who will be born will be called the Son of God. Listen, your cousin Elizabeth has also conceived a son in her old age. And this is the sixth month with her who was declared barren. For with God nothing will be impossible."

Modern Literal Version

Modern KJV

New American Standard B.

New European Version

New King James Version

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And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible."

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

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And the messenger answering said to her, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, therefore also the holy-begotten thing shall be called Son of God; and lo, Elizabeth, your kinswoman, she also has conceived a son in her old age, and this is the sixth month to her who was called barren; because nothing shall be impossible with God."

Third Millennium Bible

Thomas Haweis Translation

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And the angel answering said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the Holy One that shall be born of thee, shall be called the Son of God. And, behold, Elisabeth thy cousin, she also hath conceived in her old age: and this is the fifth month [of pregnancy] with her who was called barren. For there is nothing impossible with God.

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

The gist of this passage:**Luke 1:35a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 1:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32
epō (ἐπὼ) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autē (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
eperchomai (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ah-ee</i>]	<i>to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)</i>	3 rd person singular, future (deponent) middle indicative	Strong's #1904
The full set of Thayer definitions: 1) to come to arrive; 1a) of time, come on, be at hand, be future; 2) to come upon, overtake, one; 2a) of sleep; 2b) of disease; 2c) of calamities; 2d) of the Holy Spirit, descending and operating in one; 2e) of an enemy attacking one.			
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
se (σέ) [pronounced <i>seh</i>]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: And answering, the messenger [or, angel] said to her, "The Holy Spirit will come upon you..."

At this point, the angel Gabriel will become very specific with Mary, telling her exactly what was going to happen. She was hailed as *the graced-out one*; and now Gabriel will tell her why.

Luke 1:35a And the angel answered her, "The Holy Spirit will come upon you,...

First thing that would occur is the Holy Spirit would come upon her. What the Holy Spirit would do is the future deponent middle indicative of the verb *eperchomai* (ἐπέρχομαι) [pronounced *ehp-EHR-khom-ahēē*], which means, *to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)*. Strong's #1904. This is a word *never* used for anything remotely sexual. When the Holy Spirit is promised to the Apostles in Acts 1:8, the exact same verb is used. The future tense means future from the time that the angel says this to Mary. The deponent middle means that the verb is middle in form, but active in meaning. The indicative mood is the mood of reality. The Holy Spirit will arrive at some time in the future *to influence or to come upon* Mary, causing her to become pregnant—but completely apart from any sort of sexual relations.

Is this something that she would necessarily know or feel? There is nothing in Scripture which indicates that this would be an experience that she would feel. There is no physical act involved or implied here; Mary will remain a virgin until all respects until *after* the birth of the Lord.

When we are filled with the Holy Spirit in the Church Age, there are no supernatural effects. We are not suddenly happier, more clever, faster; there are no accompanying emotions. We understand that we are filled with the Holy Spirit based upon the Word of God. The testimony of the Word of God is our evidence. In eternity, we will see the actual dividends of a Spirit-filled life. However, at this point in our lives, we take that on faith. Let's say you had a grandmother who put \$50 a month into a bank account or into a mutual fund for you. When she does that, you do not feel anything, but when the bank account is given over to you, then you realize that it was all very real.

As an aside, the believer takes a great deal by faith; but, as time progresses, we become more assured of our righteous path. The believer who is growing spiritually becomes more stable, happier, and more at peace with himself and with life. For the believer who grows spiritually and trusts the Word of God, and trusts that he is being filled with the Holy Spirit when he rebounds—that same believer will *always* end up in a much better place in life.

I kept a journal when I was younger; and when I go back and read it, I can see a lot of anger, spite and rebellion. And combined with all of that was also a healthy dose of unhappiness. I did enjoy periods of time when I was stimulated in my youth; but I also spent a significant amount of time in depression and unhappiness. In moments of clarity, I could see how I was screwing up my own life. Through my own negative volition and rebellion against authority, I continually caused trouble for myself and others.

After believing in Jesus Christ, and getting on doctrine, all of that changed. I did not turn into a perfect person; not overnight, and definitely not now. I still do some really boneheaded and wrong things. But I serve a forgiving God, and He deals with me *graciously*. God does not deal with me *appropriately*, for if God dealt with me appropriately, I would have been taken out of this life by divine discipline a long time ago.

Throughout my life as a believer, I noticed very little by way of day-to-day change; and the filling of the Holy Spirit has never been an experience that I could feel in any way. You do not feel as if you have physically grown after eating a meal³³—particularly as a teenager eating almost everything in sight (which is what I did). But, did I measure myself each day after a meal to see if I had grown? Did I feel as if I had grown? Of course not. But, as imperceptibly we grow physically, the same is true of growing spiritually. We may walk out after a few dozen Bible classes and feel no different whatsoever; but, if we consider where we are today and compare that to a year ago or to 5 years ago, then we can reasonably recognize that spiritual growth has taken place (just like, if you measure the height of your kids at the same place in the garage, every six months, there will be definite strides made).

As time progressed, I fell into my spiritual gift; and am in a place where it seems clear to me, given the time, my abilities and weaknesses, and every other factor. I know that I am in the right place at the right time, and sometimes even doing the right thing.

³³ As I grow older, I can see my stomach expand noticeably after a meal; but the actual growth of more height and muscle—that is simply unobservable in the short term.

One additional thing: I have been blessed far beyond anything that I deserve. I don't know anyone that is happier than I am (no doubt, there are). This is a result of spiritual growth, which comes from the filling of the Holy Spirit and knowledge of Bible doctrine.

When I am out in the world, I can think of many examples of interactions with people, where I can tell that they are angry, unhappy, frustrated and unfulfilled—and some of them are Christians! But what the unbelievers lack is Jesus and what the believers lack is peace, which comes through the intake of Bible doctrine.

In short, this is a life that I would recommend to any person at any point in their lives. If you are an unbeliever, you need to believe in Jesus Christ; and if you are a believer, then you need to be under the direction of a well-qualified pastor-teacher (and I don't mean one-on-one direction; but impersonal, auditorium or classroom-style teaching).

Back to our narrative:

Luke 1:34 **And Mary said to the angel, "How will this be, since I am a virgin?"**

Mary fully understands what the angel is saying, and she asks the most reasonable question, *how can this happen? Virgins do not become pregnant.*

Luke 1:35a **And answering, the messenger [or, angel] said to her, "The Holy Spirit will come upon you..."**

We take the Trinity for granted in our day and age. It is unclear whether any of the Jewish people appreciated this. How did she understand this to be?

Again, there is no physical contact of any sort; but something is changed inside of Mary, so that her egg is fertilized by God the Holy Spirit. No woman ever feels the exact instant that she becomes pregnant; a woman does not feel her egg being fertilized. This certainly would have been true of Mary at this time.

Luke 1:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	masculine singular adjective; genitive/ablative case	Strong's #5310
episkiazō (ἐπισκιάζω) [pronounced <i>ehp-ee-skee-AD-zoh</i>]	<i>to throw a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence</i>	3 rd person singular, future active indicative	Strong's #1982

Luke 1:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...and the power of the Most High will cast a shadow over you.

Mary would have understood *the Most High* to be God.

What God would do also involves an unusual verb. The verb is the future active indicative of episkiazô (ἐπισκιάζω) [pronounced ehp-ee-skee-AD-zoh], which means, *to throw a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence.* Strong's #1982.

The future tense indicates that this has not happened yet; the active voice indicates that the Holy Spirit would perform the action of the main verb (He would Himself *cast the shadow*). The indicative mood is the mood of reality; this would definitely take place. One thing that does not appear to be an issue? Mary's volition. This is going to happen.

There would be some kind of close interaction between two Members of the Trinity—the Holy Spirit and the Most High—and Mary. There is no reason to be crass here or to imagine some sort of sexual union. God used modified cloning to make Eve (the mother of all living); and God could certainly start up Mary's reproductive system without the intrusion of a male sperm.

How do we know that this is not something that Mary will feel or be aware of? God's power casts a shadow over her. Now, what does a shadow feel like? Nothing, right?

Now, once Mary is pregnant, she will go through all of the various things that pregnant women go through. So, there will be a point at which she has the normal physical traits of a woman who is pregnant.

The angel explains how this will happen. The Holy Spirit would *come upon* Mary, which is a future indicative. The same verb is used for sleep *coming upon* a person, or a disease *coming upon* a person or even of calamities *overtaking* a person. The power of the Most High will *cast a shadow upon Mary* or *envelop Mary with a shadow*, and a Child will be born; which Child will be called holy, the Son of God.

Luke 1:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of</i>	conjunction	Strong's #1352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 1:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennâō (γεννάω) [pronounced <i>gen-NAH-oh</i>]	active: <i>giving birth, procreating, delivering, bearing; conceiving;</i> passive: <i>born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	neuter singular verb; present passive participle; nominative case	Strong's #1080
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite; to call;</i> passive: <i>to be called, to receive a call</i>	3 rd person singular, future passive indicative	Strong's #2564
huios (υἱός, οὗ, ὅ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun; nominative case	Strong's #5207
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Consequently, the Holy Begotten One will be called the Son of God.

She would give birth and the One she would give birth to will be called *the Son of God*.

Luke 1:35c ...therefore the Child to be born will be called holy--the Son of God.

What does this mean that this child will be called *holy*? This is just the opposite of the way that you or I (or King David) were born. As we recently studied, David wrote: **Point of doctrine: I was born in iniquity and my mother conceived me in sin.** (Psalm 51:5) Paul writes in the book of Romans: **Therefore, just as sin came into the world through one man [Adam], and death through sin, and so death spread to all men because all sinned.** (Rom. 5:12) All men (and women) are conceived in sin, which is the opposite of holy. We are born with a sin nature and with Adam's original sin imputed to that sin nature. Jesus is born *holy*.

Adam was born and called the son of God. This is because God created Adam without a sin nature. However, we are all sons of Adam, as we carry his mark, his sin nature (which he acquired when he chose to act against God).

What the angel is telling Mary is some pretty heady stuff; and, no doubt, Mary is taken aback by all of this. As if speaking with an angel is not enough, she has just been told things that no one has ever heard before (except prophetically).

The angel Gabriel is telling Mary about what God has planned for her. So Mary, who is listening very carefully, asks the angel Gabriel a very pertinent question:

Luke 1:34 **And Mary said to the angel, "How will this be, since I am a virgin?"**

Gabriel's answer will include every Member of the Trinity. This is the first time in the book of Luke where each Member of the Trinity is found in the same passage.

Luke 1:35 And the angel answered her, "The **Holy Spirit** will come upon you, and the power of the **Most High** will overshadow you; therefore the **Child** to be born [to you] will be called holy—the **Son of God**. (Emphasis mine.)

Interestingly enough, not only does every Member of the Trinity appear in this passage, but each one has some sort of interaction with Mary.

Luke 1:35 And answering, the messenger [or, *angel*] said to her, "The Holy Spirit will come upon you and the power of the Most High will cast a shadow over you. Consequently, the Holy Begotten One will be called the Son of God.

Quotation marks were added; as many of these passages were quotations (many times, a Member of the Godhead is speaking). This is not necessarily true of every passage.

The ESV; capitalized (emphasis mine) is used below:

Passages Featuring all 3 Members of the Trinity

Psalms 104:30–32 When You send forth **Your Spirit**, they are created, and You renew the face of the ground. May the **Glory of the LORD** endure forever; may the **LORD** rejoice in His works, Who looks on the earth and it trembles, who touches the mountains and they smoke!

The *Glory of the Lord* is Jesus Christ; the *LORD* is God the Father.

Isa. 11:1–3a There shall come forth a **Shoot** from the stump of Jesse, and a **Branch** from his roots shall bear fruit. And the **Spirit of the LORD** shall rest upon Him, the **Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge** and the fear of the **LORD**. And His delight shall be in the fear of the **LORD**.

The 3 references to *Lord* is God the Father. The One spoken of, the *Shoot* and the *Branch*, is Jesus. This passage describes the relationship of Jesus to the other two Members of the Trinity during the 1st Advent.

Isa. 42:1 "Behold **My Servant**, whom I uphold, **My Chosen**, in **Whom My** soul delights; I have put **My Spirit** upon Him; **He** will bring forth justice to the nations."

God the Father is speaking (Isa. 42:5); and He is speaking of Jesus, *His Chosen One*. God the Father is describing God the Son. Each possessive pronoun *My* refers to God the Father.

Isa. 48:16–17 "Draw near to **Me**, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there. And now the **Lord GOD** has sent **Me**, and **His Spirit**." Thus says the **LORD**, your **Redeemer**, the **Holy One of Israel**: "I am the **LORD your God**, who teaches you to profit, **Who** leads you in the way you should go."

The first *Lord God* is God the Father, Who sent (along with His Spirit) God the Son (the Person speaking), identifies Himself as *the Lord, your Redeemer, the Holy One of Israel*.

Isa. 59:20–21 "And a **Redeemer** will come to Zion, to those in Jacob who turn from transgression," declares the **LORD**. "And as for **Me**, this is **My** covenant with them," says the **LORD**: "**My Spirit** that is upon you, and **My** words that I have put in **Your** mouth, shall not depart out of **Your** mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the **LORD**, "from this time forth and forevermore."

God the Father is speaking; the personal pronouns therefore refer back to God the Father. The *Redeemer* sent by God is Jesus.

Isa. 61:1–2a "The **Spirit of the Lord GOD** is upon **Me**, because the **LORD** has anointed **Me** to bring good news to the poor; **He** has sent **Me** to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the **LORD's** favor."

Passages Featuring all 3 Members of the Trinity

The *Lord God* and two references to the *Lord* are references to God the Father. The Person speaking is the Revealed God (Who is Jesus). Jesus is the One sent by God the Father. Jesus quotes this very short passage near the beginning of His ministry in order to announce Who He is.

It is quite amazing, the number of times that we find all 3 members of the Godhead in the book of Isaiah. However, this is quite logical as Isaiah, more than any other prophet, gives very specific prophecies about the 1st advent of the Lord Jesus.

We have all 3 members of the Trinity mentioned in Matt. 3:16–17 **And when Jesus was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and he saw the Spirit of God descending like a dove and coming to rest on Him; and behold, a voice from heaven said, "This is My beloved Son, with Whom I am well pleased."** (ESV; capitalized; emphasis mine)

The *voice from heaven* is the voice of God the Father.

Of course, we have the passage from Luke:

Luke 1:35 **And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born will be called holy—the Son of God."**

John 1:32–34 **And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on Him. I myself did not know Him, but He Who sent me to baptize with water said to me, 'He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit.' And I have seen and have borne witness that This is the Son of God."**

John the baptizer is giving his witness, explaining that he saw Jesus and that he baptized Him, and the Spirit came upon Him. The Person Who sent John and spoke to him is God the Father.

John 3:34–35 **"For He Whom God has sent utters the words of God, for He gives the Spirit without measure. The Father loves the Son and has given all things into His hand."**

Jesus is speaking and the One Who sent Him is God the Father.

Some of Jesus' final words given to the Disciples, outlining their mission:

Matt. 28:18–20 **And Jesus came and said to them, "All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."**

Acts 1:4–5 **And while staying with them He ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "you heard from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."**

The disciples also testified as to all 3 Members of the Trinity:

Acts 2:32–35 (Peter is speaking a powerful sermon on the Day of Pentecost) **"This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out This that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, Sit at My right hand, until I make Your enemies Your footstool.' "** (Psalm 110:1)

This refers to God the Holy Spirit. *The Lord* is God the Father; *my Lord* is God the Son (*my* refers back to David, who wrote Psalm 110).

Passages Featuring all 3 Members of the Trinity

At the very end of Saint Stephen's sermon, we read: **Now when they heard these things they were enraged, and they ground their teeth at him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together at him. Then they cast him out of the city and stoned him. (Acts 7:54–58)**

At the end of Stephen's sermon, the antagonistic religious crowd rushed him and killed him. He saw all 3 members of the Trinity (or manifestations of them) prior to His death.

Acts 10:36–38 (Peter is speaking in another sermon) **"As for the word that He sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with Him."**

Paul in his epistles speaks of the Trinity:

Rom. 1:1–4 **Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead, Jesus Christ our Lord,...**

Gal. 4:6 **And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!"**

The Trinity is found in the book of Hebrews (author unknown):

Heb. 9:13–14 **For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.**

Peter speaks of all 3 Members of the Trinity when writing his first words in 1Peter:

1Peter 1:1–2 **Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.**

I admit to being surprised the many times that we find all 3 Members of the Trinity named together in Scripture.

See also Isa. 59:20–21 Matt. 12:28 Luke 3:22 4:15–20 John 14:26 Rom. 8:8–14 1Cor. 6:11–15 2Cor. 13:14 Eph. 1:16–17 2:13,18, 22 Titus 3:4–7. This is likely not a full list of Trinity passages. There are many more passages where only 2 members of the Trinity are mentioned together.

Although I mostly used Treasury of Scriptural Knowledge in e-sword, there are also passages given in the [Overview Bible](#) which I used.

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At this point, the angel Gabriel moves on to a different topic, a topic which might help Mary ease into all that will happen to her. Gabriel is going to tell Mary about Elisabeth's pregnancy. Bear in mind that Mary is very young, she is about to be married, and all of this no doubt seems crazy to her. Sometimes, pairing a young person with an older one gives the young person some confidence about what is happening.

The angel Gabriel tells Mary:

Luke 1:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
Elisabeth (Εἰσαβέτ) [pronounced <i>el-ee-SAB-et</i>]	<i>oath of God; transliterated, Elisabeth</i>	proper noun/feminine	Strong's #1665
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
suggenês (συγγενής) [pronounced <i>soong-ghen-ACE</i>]	<i>relatives, cousins, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman</i>	feminine singular noun/adjective; nominative case	Strong's #4773
sou (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autê (αὐτή) [pronounced <i>ow-TAY</i>]	<i>she, her</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
sullambanô (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i>]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	3 rd person singular, perfect active indicative	Strong's #4815
huios (υἱός, οὐ, ὅ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun; accusative case	Strong's #5207
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 1:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gêras (γῆρας) [pronounced GHAY-rass]	<i>old age, senility</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1094
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: Also, take note that Elisabeth, your relative, has conceived a son [herself] in her old age.

The angel Gabriel is giving Mary an example of God's power, something which Mary herself might even be aware of. She has a relative, Elisabeth, who is pregnant with a son in her old age.

Luke 1:36a And behold, your relative Elizabeth in her old age has also conceived a son,...

Some translations call Mary and Elisabeth cousins; Jesus and John the baptizer are sometimes called cousins. However, Mary is from the family of Judah while Elisabeth is from the clan of Aaron (who is a Levite). How can this be explained?

How Were Mary and Elizabeth Related? (Apologetics Press)

Question: The New Testament contains two genealogies of Christ. Matthew recorded the genealogy of Christ from Abraham to Jesus (1:1-16), while Luke recorded Christ's genealogy from Jesus all the way back to Adam (3:23-38). The differences in the genealogies result from the fact that Matthew gives the genealogy of Jesus through Joseph, while Luke presents the genealogy of Jesus through Mary (see Miller, 2003; cf. Luke 1:30-32). [NOTE: Luke followed the strict Hebrew tradition of mentioning only the names of males. Therefore, in Luke 3, Mary is designated by her husband's name (see Lyons, 2003, pp. 157-159).] Still, some wonder how Mary could be a descendant of David. Skeptic Dennis McKinsey, for example, asked in his journal, Biblical Errancy, "If, using the genealogy in Luke, Jesus's claim to descent [sic] from David, of the tribe of Judah, is through Mary rather than Joseph, then how can it be that Mary's cousin, Elizabeth, was descended from the house of Aaron, of the tribe of Levi?" (1998, emphasis added). Does Luke 1:5,36 imply that Mary could not have been a blood descendant of King David?

Answer: First, the King James translation of the term syngenis as "cousin" (Luke 1:36) is unwarranted and somewhat misleading to those who normally interpret the word to mean "first cousin." The Greek term syngenis simply means "relative" (NKJV, NASB, NIV) or "kinswoman" (ASV, RSV). It is "a general term, meaning 'of the same family'" (Vincent, 1997). Thus, Mary and Elizabeth may have been first cousins, or they may have been fourth cousins. All we know for sure is that they were kin.

Second, Mary and Elizabeth could have been from different tribes and still have been first cousins. It may be that their mothers were sisters. Their mothers could have been from the tribe of Judah or Levi. As commentator Matthew Henry noted: "Though Elisabeth was, on the father's side, of the daughters of Aaron (v. 5), yet on the mother's side she might be of the house of David, for those two families often intermarried, as an earnest of the uniting of the royalty and the priesthood of the Messiah" (1997).

How Were Mary and Elizabeth Related? (Apologetics Press)

However Mary and Elizabeth were related, tribal heritage among the descendants of Jacob was passed down through fathers, not mothers (cf. Ruth 4:18-22); children were always of their father's tribe, not their mother's. Thus, Elizabeth and Mary were descendants of Aaron and David, respectively, by way of their fathers' ancestry, and not necessarily of their mothers'.

[In other words, they are related to one another on their mothers' sides. Their official heritage comes from their fathers.]

Their References

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Vincent, Marvin R. (1997), Word Studies in the New Testament (Electronic Database: Biblesoft).

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We have already seen that Elizabeth is a Levite. This does not mean that her mother *and* father were Levites; just her father would need to have been descended from Levi. Similarly, in the line of Jesus, in Luke 3, we are studying the line to Mary (even though Joseph will be named in that line). Mary is clearly and unequivocally in the tribe of Judah. However, this does not preclude her mother from being from the tribe of Levi. So the mothers of Mary and Elizabeth could be sisters (or cousins or otherwise related), and, therefore, from the same tribe (which is not necessarily Levi or Judah). The tribe (s) of the mothers of Mary and Elizabeth is unknown; however, the tribe of Mary and Elizabeth is known and given to us. Their tribes are determined by their respective fathers.

The angel Gabriel is speaking to Mary. Mary asks how can she have a son if she is a virgin, and Gabriel helps to explain how such a thing is possible.

Luke 1:36a **And behold, your relative Elizabeth in her old age has also conceived a son,...**

The point that Gabriel is making is, Mary has an older relative named Elizabeth. Elizabeth is long past the time of giving birth, and she had no children to this point in time. Yet, now she is pregnant! Gabriel's point is, God is able to do what He chooses to do.

Luke 1:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

Luke 1:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mên (μήν) [pronounced <i>mayn</i>]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine singular noun, nominative case	Strong's #3376
hektos (ἕκτος) [pronounced <i>HEHK-toss</i>]	<i>the sixth</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1623
esti (ἐστί) [pronounced <i>ehs-TEE</i>]	<i>to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited</i> ; passive: <i>being called, receiving a call</i>	feminine singular, present passive participle, dative, locative or instrumental case	Strong's #2564
steiros (στεῖρος) [pronounced <i>STI-ros</i>]	<i>barren; of a woman who does not conceive; sterile, hard, stiff, unnatural [of men and animals]</i>	feminine singular noun/adjective	Strong's #4723

Translation: This [is] the sixth month in her [pregnancy], the one [others] thought [lit., called] barren.

All of the friends and family of Elisabeth considered her to be barren, because she has reached an old age without children; but now, suddenly, she is in the 6th month of her pregnancy.

I am going to make the assumption that Mary knows Elisabeth. We all have relatives that we barely know, and would not necessarily recognize them if we bumped into them on the street. But then, we have other relatives that we know quite well; or that we know of. I believe that Mary knows Elisabeth well enough to just suddenly drop by her house (which is what she is about to do). Mary is going to have to do some traveling in order for this to happen.

Luke 1:36 Also, take note that Elisabeth, your relative, has conceived a son [herself] in her old age. This [is] the sixth month in her [pregnancy], the one [others] thought [lit., called] barren.

The angel then explains how God is able to do marvelous things, and tells Mary about her relative Elizabeth, who is well past the age of giving birth, and yet she is 6 months pregnant. It was assumed by everyone that, to this point in time, Elizabeth was barren, and so she would every be. However, she is pregnant at an age not usually

associated with pregnancy. I don't believe that we have any idea as to her age, but I would guess that she is 60 or older (when John the Herald becomes an adult, there are no references to either of his parents, which could suggest that they are both deceased by then).

Luke 1:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
adunateô (ἀδυνατέω) [pronounced ad-oo-nat-EH-oh]	<i>is impossible; to not have strength, power, or ability; to be unable to; to be weak; can not be done, to be impossible</i>	3 rd person singular, future active indicative	Strong's #101
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
pas (πᾶς, πᾶσα, πᾶν) [pronounced pahs, PAH-sah, pahn]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, nominative case	Strong's #3956
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487

Translation: For nothing commanded by God is impossible."

Nothing that God calls to come to pass is impossible for Him to do. If God wills it, then it will be done.

Gabriel told Mary that she would be overshadowed by God the Holy Spirit; and to indicate that God can do anything, he cites the case of Elisabeth who is pregnant by her husband Zacharias at a very old age. God is able to do these things, is the testimony of Gabriel.

Luke 1:37 For nothing commanded by God is impossible."

God is able to do anything that He wills to do, which is consistent with His character. This is known as omnipotence. God is able to take a barren women and allow her to conceive; God is able to take a virgin and allow her egg to become fertilized completely apart from any contribution from a man.

God's omnipotence can be somewhat tricky to understand, because it is our natural inclination to confine God to the universe in which we live and to the laws of that universe. However, God created the universe; therefore, He

is not subject to the universe or to any of the laws of the universe. Therefore, there are no physical or scientific laws which confine God in any way.

Unlike Moses, Mary is not going to say, “Do you think you could find someone else? I don’t believe that I am really up for this.” She will give an unequivocal positive response (in v. 38), so God treats Zacharias different from Mary. Zacharias, when Gabriel spoke to him, said, “Now, wait just a minute—we need to discuss all this. What you suggest just cannot happen!” (What Zacharias actually said was, “**How shall I know this [is true]? For I am an old man, and my wife is advanced in years.**”) For all we know, Zacharias may have been presenting this information to the angel Gabriel, so that he is, in essence, saying, “You may want to rethink these promises, Mr. Gabriel, as there appear to be a few facts to which you are not privy.”

Luke 1:35–37 And answering, the angel said to her, “The Holy Spirit will come upon you; even the power of the Most High, Who will cast a shadow over you. Consequently, the Born-One will be holy and called the Son of God. Also, think about Elisabeth, your cousin—she has conceived in her old age and is in the sixth month of her pregnancy. Remember, everyone believed her to be barren. Therefore, you should recognize that there is nothing impossible for the Word of God.” (Kukis translation)

In mythology and even in Genesis 6, there are sexual unions presented between gods and women. In fact, all mythology is based upon the real history presented in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)). That is *not* what is being described here. There is no sexual contact, sexual union, or sexual penetration described by Gabriel here. Mary was not raped in any sense of the word. Mary cannot be a virgin if any of that takes place.

This is described as the Holy Spirit coming to Mary and the power of God casting a shadow over her. The words used here and elsewhere clearly describe a non-sexual pregnancy. If there is any sex of any sort involved, then Mary is no longer a virgin and there is no virgin pregnancy. This is described as God casting a shadow over her, which is a description that indicates that there was no sexual contact between God and Mary.

I mention these things simply based upon many posts and memes which I have seen online posted by skeptics and atheists who attempt to superimpose their own perverted thinking over the immaculate conception.

Mary’s response will be much different than Zacharias’:

And spoke Mary, “Behold the handmaid of [the] Lord; let [this] take place in me according to the word of yours.” And departed from her the messenger.

Luke
1:38

So Mary said, “Observe the handmaid of the Lord; let [this] take place in me according to your word.” Then the messenger [or, *angel*] departed from her.

So Mary said, “I am the handmaid of the Lord; let this take place in me exactly as you have said.” Then the angel departed from her.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And spoke Mary, “Behold the handmaid of [the] Lord; let [this] take place in me according to the word of yours.” And departed from her the messenger.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	Mary said: Behold, I am the handmaid of the Lord; be it to me, according to thy word. And the angel departed from her.
Original Aramaic New T.	Maryam said, "Behold, I am the handmaid of THE LORD JEHOVAH; let it be done to me according to your word", and the Angel departed from her.
Lamsa Peshitta (Syriac)	Mary said, Here I am, a handmaid of the Lord; let it be to me according to your word. And the angel went away from her.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	'I am the servant of the Lord', Mary answered. 'I have heard what you have said. I want the Lord to cause it to happen to me.' Then the angel left her.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Mary said, "I am the Lord's servant. Let this thing you have said happen to me!" Then the angel went away.
God's Word™	.
Good News Bible (TEV)	.
The Message	And Mary said, Yes, I see it all now: I'm the Lord's maid, ready to serve. Let it be with me just as you say. Then the angel left her.
NIRV	"I serve the Lord," Mary answered. "May it happen to me just as you said it would." Then the angel left her.
New Life Version	Then Mary said, "I am willing to be used of the Lord. Let it happen to me as you have said." Then the angel went away from her.
New Simplified Bible	Mary said: »Look, Jehovah's servant. Let it happen to me as you spoke.« The angel departed from her. (1 Samuel 1:11)
The Spoken English NT	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	Mary said, "I am the Lord's servant, and I am willing to do whatever he wants. May everything you said come true." And then the angel disappeared.
New Berkeley Version	.
New Century Version	Mary said, "I am the servant of the Lord. Let this happen to me as you say!" Then the angel went away.
New Life Version	.
New Living Translation	Mary responded, "I am the Lord's servant. May everything you have said about me come true." And then the angel left her.
The Passion Translation	.

Unlocked Dynamic Bible	Then Mary said, "All right, I am the Lord's servant, so let what you have said about me happen!" Then the angel left her.
William's New Testament	Then Mary said, "I am the Lord's slave. May what you say take place with me." Then the angel left her.

Partially literal and partially paraphrased translations:

American English Bible	Then Mary said: 'Look! I am Jehovah's slave girl! May this thing that you said happen to me!' And at that, the messenger left her.
Beck's American Translation	.
Common English Bible	.
International Standard V	Then Mary said, "Truly I am the Lord's servant. Let everything you have said happen to me." Then the angel left her.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word. And with that the angel left her.
NT for Everyone	'Here I am,' said Mary; 'I'm the Lord's servant-girl. Let it happen to me as you've said.'
	Then the angel left her.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	What is more, Mary said, "Be yourself looked, the female devoted slave of the Lord! Would itself be came about to me, accordingly to your spoken word." Then the angelic messenger placed-away from her.
Christian Standard Bible	.
Conservapedia Translation	So Mary said, "I shall be the servant of the Lord; let his will be done to me." And the angel departed.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	"I am the servant of the Lord!" exclaimed Mary; "according to your statement, so let it be with me." And the angel left her.
Free Bible Version	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	"I am the Lord's servant," Mary answered. "May your word to me be fulfilled." Then the angel left her.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	»I am the Lord's maidservant,« Mary replied; »may it be with me in accordance with your words!« And then the angel left her.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	"I am the Lord's servant," said Mary. "May everything you said come true for me." Then the angel left her.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Mary said, Behold the servant of the Lord; let it be to me according to your spoken word. And the heavenly messenger went away from her.
New American Bible (2002)	Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.
New American Bible (2011)	.
New English Bible—1970	'Here am I,' said Mary; 'I am the Lord's servant; as you have spoken, so be it.' Then the angel left her.
New Jerusalem Bible	Mary said, 'You see before you the Lord's servant, let it happen to me as you have said.' And the angel left her.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Miryam said, "I am the servant of <i>ADONAI</i> ; may it happen to me as you have said." Then the angel left her.
The Complete Tanach	.
exeGeses companion Bible	And Miryam says, Behold the maiden of Yah Veh; so be it to me according to your rhema. - and the angel departs from her.
Hebraic Roots Bible	Mariam said, Behold I am the handmaid of YAHWEH. Let it be to me according to your word! And the cherub departed from her presence.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And Miryam said, "See the female servant of יהוה! Let it be to me according to your word." And the messenger went away from her.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	Mary said, "[^L Look; ^T Behold] I am the [·] servant [bondservant; ^T handmaid] of the Lord. Let this happen to me [·] as you say [according to your word]!" Then the angel [·] went away [left her].
Jonathan Mitchell NT	So Mary (or: Miriam) said, "See and consider the slave girl that belongs to [the] Lord [= Yahweh]. May He birth Himself (or: May it of itself come to be) down from (or: in accord with; corresponding to) your declaration (saying; or: the effect of your gushing flow)." And then the agent (messenger) went away from her.
NET Bible®	So ¹²² Mary said, "Yes, ¹²³ I am a servant ¹²⁴ of the Lord; let this happen to me ¹²⁵ according to your word." ¹²⁶ Then ¹²⁷ the angel departed from her. ^{123tn} Grk "behold." ^{124tn} Traditionally, "handmaid"; Grk "slave woman." Though δούλη (doulh) is normally translated "woman servant," the word does not bear the connotation of a free woman serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v. δοῦλος). The most accurate translation is "bondservant," sometimes found in the ASV for δοῦλος (doulos), in that it often indicates one who sells himself or herself into slavery to another. But as this is archaic, few today understand its force.

^{125tn} Grk "let this be to me."

^{126sn} The remark according to your word is a sign of Mary's total submission to God's will, a response that makes her exemplary.

^{127tn} Here *kaí* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

P. Kretzmann Commentary
Syndein/Thieme

Translation for Translators

The Voice

.
So Mary said, "Look now, I am a woman servant of the Lord . . . let this happen to me according to your word." Then the angel departed from her.

Then Mary said, "All right, I want to serve <the Lord/God>, so may what you (sg) have said about me come true!" Then the angel left her.

Mary (*deciding in her heart*): Here I am, the Lord's humble servant. As you have said, let it be done to me.

Luke is very interested in the ways that disadvantaged people of his day respond to God. Already there is a fascinating interplay between Zacharias's response to God and Mary's.

And the heavenly messenger was gone.

Literal, almost word-for-word, renderings:

Accurate New Testament	says but mary look! {I am} The Servant [of] lord [It] may become [to] me in the word [of] you and goes from her The Messenger.
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	Mary said, "Look, the slave of the Master. May it happen to me in line with your statement." And the angel went away from her. I may want to move this to the nearly literal versions.
Charles Thomson NT	.
Concordant Literal Version	Now Miriam said, "Lo! the slave of the Lord! May it come to be with me according to your declaration! And the messenger came away from her."
Context Group Version	.
Disciples Literal New T.	And Mary said, "Behold the slave <i>of the</i> Lord. May it be done to me according to your word". And the angel departed from her.
<i>Emphasized Bible</i>	.
English Standard Version	And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And Mary said, "Behold, the bonds slave [i.e. female slave] of the Lord; may it be done to me according to your word." And the angel departed from her.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Mary said, "Lo, the maid-servant of the Lord; let it be to me according to your saying," and the messenger went away from her.
Third Millennium Bible	.
Thomas Haweis Translation	Then said Mary, Behold a servant of the Lord, be it to me according to thy declaration. And the angel departed from her.

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Luke 1:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
doulê (δούλη) [pronounced DOO-lay]	<i>a female slave, bondmaid, handmaid</i>	feminine singular noun; nominative case	Strong's #1399
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: So Mary said, "Observe the handmaid of the Lord;...

Mary tells the angel: "Look at me; I am a slave to the Lord."

With these words, Mary is expressing positive volition toward the plan of God.

Application: The more often you are able to say yes to the plan of God, the better your life is. This does not mean that your life is without troubles, difficulties or injustices; but it does allow you to live in the devil's world with poise, grace orientation, and a good attitude towards life.

There have been many people called directly by God to do this or that; Mary has one of the most enthusiastic responses.

Luke 1:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle optative	Strong's #1096
moi (μοί) [pronounced moy]	I, me, mine, my	1 st person singular pronoun; dative, locative or instrumental case	Strong's #3427
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...let [this] take place in me according to your word."

I have included the word *let* to go with the optative mood. Mary tells the angel, "Let this take place according to your word."

Unlike many of the saints which are in the Old Testament (Moses or Jacob, for instance), Mary had a few questions and then she said, "Okay, I am up for it; let's go." This was not Moses' first reaction; nor does this describe Jacob's life (I think that Jacob finally turned his life around upon landing in Egypt).

Luke 1:38a-b **And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word."**

Mary accepts her divinely appointed destiny. She is a believer in Jehovah Elohim (the Revealed God), and she calls herself a slave of the Lord. She responds in faith. "You said this is going to happen; therefore, let it happen just as you said."

We need to understand Mary for who she is. She is a marvelous believer and she is a saint (all believers are saints); but, beyond that, she is *not* a member of the Godhead; she is not some sort of super saint being, and she is not the mother of God. Both Mary and Joseph were chosen for a great honor; and they are no doubt devout people; but they are not people that we should worship or revere in any special way. We are not to pray to either of them. Neither Mary nor Joseph have the ability to answer our prayers.

Mary has a sin nature. Mary has sinned. Adam's original sin has been imputed to Mary. There is nothing divine about her. But, even though she has a sin nature, she does not pass along through childbirth the sin nature (all women possess a sin nature; but no woman transmits the sin nature to her children; it is the man who passes along the sin nature to his children).

This is not unlike dominant and recessive genes. A man may have brown eyes and his wife blue eyes. Unless the man has the recessive blue eye gene, their children will have brown eyes, which comes to the children by way of the father.³⁴ All children born where a man is involved will inherit his sin nature.

Luke 1:38a-b **And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word."** (Kukis translation)

Mary here is expressing positive volition toward God's plan. She is giving consent to being a part of God's plan in this way. She is expressing her willingness to an immaculate conception.

I have seen online memes and posts which suggest that Mary was somehow raped by God. She was not! Nothing of the sort is presented in Scripture. Mary herein agrees to an immaculate conception (which means that there was not any sexual contact involved); and she is agreeing to a virgin pregnancy (Mary cannot be a virgin who is pregnant is there has been any sex of any sort involved).

The virgin pregnancy and the virgin birth is much more than a sign or wonder; and much more than some demonstration of God's power. Because of the difference between the sins of Adam and the woman (Adam's original sin was one of cognizance, but the woman had been deceived), the hope of mankind would come through the woman. From the very beginning, the promise of God centered around the *seed of the woman* (even though no woman has the seed necessary for pregnancy). See **Genesis 3** for more information. ([HTML](#)) ([PDF](#)) ([WPD](#)).

The sin nature is passed down through the male in conception. All of us, male and female alike, inherit the sin nature which we have from our fathers. The sin nature of the woman is not passed down to us, even though our mothers all had sin natures. If the egg of the woman is somehow fertilized apart from a man (and apart from a fallen angel), then the result would be a child born without a sin nature.

This concept is illustrated by the Coniah curse, which will be described in **Luke 3** ([HTML](#)) ([PDF](#)) ([WPD](#)). Coniah, also known as Jeconiah, was a king in Judah, and the royal line of David through Solomon was cut off at Coniah. This is despite God's promise to David that his Greater Son would reign forever on the Davidic Throne. It is this line, from David through Solomon and through Coniah that takes us to Joseph, husband of Mary. The genealogy of Joseph is found in Matthew 1. He could not be the father of Jesus because of the Coniah curse. David's Greater Son cannot come through this line. This parallels the concept of the sin nature, which can only come through the human father (like the Coniah curse). The *Coniah curse* of any father is, he will pass down his sin nature to every one of his children.

The line which is not cursed (the genealogy given in Luke 3) is through Adam to Abraham to David to Nathan to Mary. Mary will be the actual humanity to which Jesus is born without the seed of Joseph being involved. This line bypasses the Coniah curse; this line bypasses the sin nature. This is the importance of the virgin birth. Jesus must be born without a sin nature; and therefore, without Adam's original sin being imputed to Him.

Luke 1:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

³⁴ This is not my area of expertise; I hope that I have described this correctly.

Luke 1:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, aorist active indicative	Strong's #565
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative	Strong's #32

Translation: *Then the messenger [or, angel] departed from her.*

There was nothing more to be said. The angel told her what would happen, and she apparently believed him and accepted it, as a bond-servant of God.

Luke 1:38c *And the angel departed from her.*

The angel has done everything that he needs to do. No further instructions are needed by Mary; no further explanation of her future. She is given all that she needs to know (and later, Joseph will be given some additional information³⁵).

For mankind in general, they will be introduced to Jesus by John the Herald, a man who is actually related to Jesus' humanity.

The being which spoke to Mary and to Zechariah (Elisabeth's husband) is an angel, a spirit servant of God. Angels were created before us, and about the only thing that we have in common with angels is, they have volition as we do. All angels at some point in the past either chose for or against God; and it appears that they are all in that same position forever. Yet, all of the angels watch us on the earth, as if some great morality play for their benefit. Sometimes, as we have seen in this chapter, some angels are invited to step into human history and participate.

Luke 1:38 *So Mary said, "Observe the handmaid of the Lord; let [this] take place in me according to your word." Then the messenger [or, angel] departed from her.*

³⁵ Found in the book of Matthew, not the book of Luke.

If we compare this passage to its parallel passage in Matthew, we observe one of the chief differences between Luke and Matthew. Matthew took every opportunity to point out where God was fulfilling prophecy, and he quotes Isa. 7:14b (**Behold, a virgin shall conceive, and bear a Son, and she will call His name Immanuel.**) in the parallel passage. Matthew, who was a Jewish tax collector, had an extensive knowledge of the Old Testament; Luke, a saved Gentile, did not have this same extensive background (that is not to say that Luke was ignorant of Old Testament Scriptures; he also quotes from the OT). So Matthew knew the Scriptures extensively due to his Jewish background; Luke likely learned many Old Testament Scriptures post-salvation.

Furthermore, Matthew saw this event from Joseph's perspective, rather than from Mary's. Joseph was to be married to Mary, but it turns out that she is pregnant. Obviously, this concerns Matthew greatly. Under the Law, unless Mary has some proof that she was raped, Matthew can demand her execution.

The ESV; capitalized will be used below:

The Birth of Jesus is Foretold in Matthew (Matt. 1:18–25)

Matt. 1:18 Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

Joseph and Mary are about to be officially married; but it turns out that she is pregnant. We know this to be the work of the Holy Spirit, but Joseph does not know this.

The verb *come together* is not a verb that we would generally association with marriage (or with the consummation of a marriage). It is aorist active infinitive of *sunérchomai* (συνέρχομαι) [pronounced *soon-EHR-khoh-my*], which means *to come together, to gather together, to convene, to assemble*. Strong's #4905. I would understand this to mean, in this context, all that is involved with two people initially marrying.

The idea that, the woman you are about to marry is pregnant is certainly problematic, even today.

Matt. 1:19 And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

In Matthew, we see this set of events from Joseph's perspective.

Joseph apparently loves Mary, but, like most men, could not marry a woman who is pregnant by another man (he does not know what has happened). However, he is not going to open up her life to ridicule and shame; he would quietly divorce her. This suggests that there were various options open to ending a promise of marriage; and one of those options apparently exposed the woman to great shame (something that Joseph was not going to do).

Under current circumstances, the Jews could not execute a woman who is pregnant before marriage, because they were not allowed to execute anyone apart from Roman authority. However, a woman who has willingly had relations with another man other than her betrothed, was, under the Mosaic Law, to be executed.

Joseph did not find out his wife is pregnant and then instantly make a decision; this is something which he apparently thought about for awhile—whether it be a few hours or a few days. Apparently, he had decided what to do about his engagement, and then this happened:

Matt. 1:20 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

While Joseph is pondering these things, an angel comes to him in a dream. It is interesting to me that an angel apparently speaks directly to both Zechariah and to Mary, but it comes to Joseph in a dream. I would understand this to indicate that, Zechariah and Mary are both directly involved in the pregnancies; but Joseph

The Birth of Jesus is Foretold in Matthew (Matt. 1:18–25)

is not. He will be the legal father of Jesus, but not His real father.

The angel tells Joseph, “Do not fear to take Mary as your wife.” The fear Joseph may have felt was that of ridicule.

The angel encourages Joseph to go forward with their marriage; and that her Son is from the Holy Spirit—not from an illicit affair. This is a virgin birth.

Matt. 1:21 **She will bear a son, and you shall call His name Jesus, for He will save His people from their sins."**

Joseph is told by the angel to accept this situation as is with Mary; and to name this son *Jesus*. Jesus means *Savior*, and Jesus would save His people from their sins.

Matt. 1:22–23 **All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a Son, and they shall call His name Immanuel" (which means, *God with us*). Isa. 7:14**

Matthew quotes the pertinent verse of Scripture and also gives us the meaning of *Immanuel*. Matthew here indicates by this quotation that Jesus is Divine (that is, equal to God).

Every now and again, *an expert in the Hebrew language* will point out, “*Virgin, here, can also mean young woman.*” And, although this is true, it is also true that, when a *young woman* gives birth, then that birth is decidedly *not* a sign. The only way Isa. 7:14 is a sign is if the woman is a *virgin*. For this reason, we know the underlying Hebrew and Greek words mean *virgin* in their respective contexts and not *woman of a marriageable age*.

Matt. 1:24–25 **When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son. And he called His name Jesus.**

Joseph accepts the situation and does exactly as instructed by the angel of God.

Both Joseph and Mary accept the situation as is, at face value; believing the words of the angel.

The big difference in the accounts is, Matthew looks at this from Joseph’s experience and Luke presents these events from Mary’s life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 1:38 **So Mary said, “I am the handmaid of the Lord; let this take place in me exactly as you have said.” Then the angel departed from her.**

Mary is accepting the words of the angel. She does not argue with him; she does not give the angel the benefit of her own expertise or her knowledge of facts on the ground, as Zechariah did.

In connection to this study, may I recommend Mark Perkins’ work: Mary’s Song ([HTML](#)) ([PDF](#)). I may even want to add this to the [addendum](#) for this chapter. [Mary’s Song](#).

Luke 1:38 **So Mary said, “I am the handmaid of the Lord; let this take place in me exactly as you have said.” Then the angel departed from her.** (Kukis translation)

By these words, Mary is giving full and complete consent to the immaculate conception and to the virgin birth. She is not forced into taking part in the plan of God. She willingly assents to what the angel Gabriel has herein described.

Chapter Outline

Charts, Graphics and Short Doctrines

Mary Goes to Visit Her Relative Elizabeth
Mary travels to see Elizabeth

Summarizing Luke 1:26–38: Mary has just been told that the Holy Spirit will come upon her and that the Most High would overshadow her, and that she would become pregnant, as a virgin, with the Savior of mankind. She has also been told that her cousin (that is, *relative*) Elizabeth is 6 months pregnant, despite the fact that she is way beyond the period of time when a woman can normally become pregnant.

Mary thinks about what has just happened and then she acts.

And rising up, Mary, in the days these, departed for the hill country with haste to a city of Judah. And she entered into the house of Zacharias and she greeted Elisabeth.

Luke
1:39–40

And rising up in these days, Mary departed for the hill country with haste to a city of Judah. She entered into the house of Zacharias and she greeted Elisabeth.

At that time, Mary rose up and quickly departed for the hill country; she was going to a city of Judah. When she entered into Zacharias’s home, she greeted Elisabeth.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And rising up, Mary, in the days these, departed for the hill country with haste to a city of Judah. And she entered into the house of Zacharias and she greeted Elisabeth.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elisabeth.
Aramaic ESV of Peshitta	.
V. Alexander’s Aramaic T.	.
Original Aramaic New T.	.
James Murdock’s Syriac NT	And Mary arose in those days, and went hastily to the mountain [district], to a city of Judaea; and entered the house of Zachariah, and saluted Elisabeth.
Original Aramaic New T.	But Maryam arose in those days, and she went instantly to the mountains to a city of Judea. And she entered the house of Zakharia, and she invoked the peace of Elisabeth.
Lamsa Peshitta (Syriac)	In those days, Mary rose up, and went hurriedly to a mountain, to a city of Judaea. And she entered the house of Zacharias, and saluted Elisabeth.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Mary got up and went quickly into the high lands, to a town of Judah; And went into the house of Zacharias and took Elisabeth in her arms.
Bible in Worldwide English	At that time, Mary got ready and went as quickly as she could to the hill country. She went to a town in Judah. She went into the house of Zechariah and greeted Elizabeth.
Easy English	Mary visits Elizabeth After that, Mary prepared herself and she left on a journey. She hurried to a town in the hills of Judea. When she arrived at the home of Zechariah, she said, 'Hello' to Elizabeth.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Mary Visits Zechariah and Elizabeth Mary got up and went quickly to a town in the hill country of Judea. She went into Zechariah's house and greeted Elizabeth.
God's Word™	.
Good News Bible (TEV)	.
The Message	Blessed Among Women Mary didn't waste a minute. She got up and traveled to a town in Judah in the hill country, straight to Zachariah's house, and greeted Elizabeth.
NIRV	.
New Life Version	Mary Visits Elizabeth At once Mary went from there to a town in the hill country of Judea. She went to the house of Zacharias to see Elizabeth.
New Simplified Bible	.
The Spoken English NT	Mary Visits Elizabeth Not long afterwards, Mary set out ^{ll} and quickly made her way up into the hill country, to a village in Judah. And she went to Zechariah's house, and called out a greeting to ^{mm} Elizabeth. ^{ll.} Lit. "And in these days, Mary got up..." ^{mm.} Lit. "and greeted." In those days, you'd be more polite to call out your greeting as you approached someone's house, than to come silently up to the door before announcing yourself.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	A short time later Mary hurried to a town in the hill country of Judea. She went into Zechariah's home, where she greeted Elizabeth.
The Living Bible	A few days later Mary hurried to the highlands of Judea to the town where Zacharias lived, to visit Elizabeth.
New Berkeley Version	.
New Century Version	Mary Visits Elizabeth Mary got up and went quickly to a town in the hills of Judea. She came to Zechariah's house and greeted Elizabeth.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	Very soon after that, Mary got ready and went quickly to the highlands of Judea, to the city where Zechariah lived. She entered his house and greeted his wife Elizabeth.
William's New Testament	Now in those days Mary got up and hurried off to the hill country, to a town in Judah, and she went to Zechariah's home and greeted Elizabeth.

Partially literal and partially paraphrased translations:

American English Bible	So after that, Mary got up and quickly traveled to a Judean city located in the hill country, where she entered the home of Zechariah to speak to Elizabeth.
Beck's American Translation	.
Common English Bible	.
International Standard Version	Mary Visits Elizabeth Later on, [Lit. In those days] Mary set out for a Judean city in the hill country. She went into Zechariah's home and greeted Elizabeth.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	In those days Mary set out, and traveled expeditiously into the hill country; to a city of Judah; where having entered the house of Zacharias, she saluted Elizabeth.
New Advent (Knox) Bible	In the days that followed, Mary rose up and went with all haste to a town of Judah, in the hill country where Zachary dwelt; and there entering in she gave Elizabeth greeting.
NT for Everyone	The Magnificat: Mary's Song of Praise Mary got up then and there, and went in excitement to the hill country of Judaea. She went into Zechariah's house, and greeted Elisabeth.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Therewithal Mary being rose-up-amidst from-within those days, herself is being with haste proceeded to the hill country, to a city of Judah. Then she came-towards into the house of Zacharias, and herself drew-toward Elizabeth.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The Song of Elizabeth Then Mary, about that time, arose, and hastened into the highlands, to a town of judaea; and entering the house of Zacharias, she congratulated Elizabeth.
Free Bible Version	A little while later, Mary got herself ready and hurried up into the hills of Judea, to the town where Zechariah's house was. She called out to Elizabeth as she went in.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	And Mary arose in those days and went into the hill country with haste into a city of Judah and entered into the house of Zacharias and saluted Elisabeth.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	AND Mary arose in those days and went in haste to the mountainous country, to the city of Judah. And she went unto the house of Zachariah and saluted Elizabeth.
Tree of Life Version	Elizabeth Greet Miriam with Joy Now in those days, Miriam got up and quickly traveled into the hill country, to a town in Judah. She entered Zechariah's home and happily greeted Elizabeth.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	Mary visits Elizabeth Then Mary quickly got ready and went into the hill country in those days, to a town of Judah, and entered the house of Zacharias and saluted Elizabeth. I take it that Mary understood that the angel's reference to Elizabeth was relevant to her.

Wikipedia Bible Project A little while later Mary hurried up to a city of Judah in the mountains, to Zacharias' house. She called out to Elisabeth as she entered the home.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Mary then set out for a town in the Hills of Judah. 40. She entered the house of Zechariah and greeted Elizabeth.

The Heritage Bible And Mary rising up in those days, went into the hill country in earnest speed, into a city of Judah, And entered into the house of Zacharias, and embraced Elisabeth.

New American Bible (2002) .

New American Bible (2011) *Mary Visits Elizabeth.*
During those days Mary set out and traveled to the hill country in haste to a town of Judah,
where she entered the house of Zechariah and greeted Elizabeth.

New English Bible—1970 ***Mary Visits Elizabeth*** (**Hebron or Juttah**)
About this time Mary set out and went straight to a town in the uplands of Judah. She went into Zechariah's house and greeted Elizabeth.

New Jerusalem Bible Mary set out at that time and went as quickly as she could into the hill country to a town in Judah. She went into Zechariah's house and greeted Elizabeth.

New RSV In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

Revised English Bible—1989 Soon afterwards Mary set out and hurried away to a town in the uplands of Judah. She went into Zechariah's house and greeted Elizabeth.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Without delay, Miryam set out and hurried to the town in the hill country of Y'hudah where Z'kharyah lived, entered his house and greeted Elisheva.

The Complete Tanach
exeGeses companion Bible .
MIRYAM VISITS ELI SHEBA
And in those days,
Miryam rises with diligence
and goes to the mountains to a city of Yah Hudah;
and enters the house of Zechar Yah
and salutes Eli Sheba.

Hebraic Roots Bible And rising up in these days, Mariam went into the hill country with haste to a city of Judah. And she entered into the house of Zacharias and greeted Elizabeth.

Israeli Authorized Version And Miryam arose in those days, and went into the hill country with haste, into a city of Yhudah; And entered into the house of Zkharyah, and saluted Elisheva.

The Israel Bible (beta) .

Orthodox Jewish Bible .

The Scriptures 1998 And Miryam arose in those days and went into the hill country with haste, to a city of Yehudah, and entered into the house of Zekaryah and greeted Elisheba.

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version About that time Mary made a hurried trip to a Judean town in the hill country. [Note: This was the same province in which Jerusalem was located]. [Upon arriving] she entered the home of Zacharias and greeted [his wife] Elizabeth.

The Expanded Bible **Mary Visits Elizabeth**
[^LIn those days] Mary got up and went quickly to a town in the hills of Judea [^Cfrom Galilee in the north to southern Israel, about three or four days journey by foot]. She came to [entered] Zechariah's house and greeted Elizabeth.

Jonathan Mitchell NT	Now during these days, Mary (Miriam), after rising, went her way with haste and urgency (or: eagerness) into the hill country (or: mountainous region) – into a town of Judah, and [there] she entered into the house of Zechariah, and then greeted and embraced Elizabeth.
NET Bible®	<p><i>Mary and Elizabeth</i></p> <p>In those days¹²⁸ Mary got up and went hurriedly into the hill country, to a town of Judah,¹²⁹ and entered Zechariah's house and greeted Elizabeth.</p> <p>^{128sn} The expression In those days is another general time reference, though the sense of the context is that the visit came shortly after Mary miraculously conceived and shortly after the announcement about Jesus.</p> <p>^{129sn} The author does not say exactly where Elizabeth stayed. The location is given generally as a town of Judah. Judah is about a three day trip south of Nazareth.</p>
Translation for Translators	<p>Luke 1:39-45</p> <p><i>Mary visited Elizabeth.</i></p> <p>Very soon after that, Mary got ready and went quickly to a town in the highlands of Judea district where Zechariah lived. She entered his house and greeted his wife Elizabeth.</p>
P. Kretzmann Commentary Syndein/Thieme The Voice	<p>.</p> <p>.</p> <p>Mary immediately got up and hurried to the hill country, in the province of Judah, where her cousins Zacharias and Elizabeth lived. A portion of v. 40 will be placed with the next passage for context.</p>

Literal, almost word-for-word, renderings:

Accurate New Testament	Standing (Up) but mary in the days these goes to the [one] hilly with rush to city [of] judah and [She] enters to the house [of] zechariah and [She] greets the elizabeth.
Analytical-Literal Translation	Now Mary having risen in those days, she went to the mountainous [countryside] with haste, to a city of Judea. And she entered into the house of Zacharias and greeted Elizabeth.
American Standard Revised Breakthrough Version	<p>.</p> <p>When Mary got up in those days, she traveled to the mountainous area in a hurry, into a city of Judah. And she went into Zacharias' house and greeted Elisabeth.</p>
Charles Thomson NT	And the angel left her. And in those days Mary set out and travelled with speed to the hill country, to a city of Juda, and went to the house of Zacharias and saluted Elizabeth.
Concordant Literal Version	<p>Now in these days, Miriam, rising, went with diligence into the mountainous region, into a city of Judah."</p> <p>And she entered into the house of Zechariah, and salutes Elizabeth."</p>
Context Group Version	.
Disciples Literal New T.	<p>Mary Goes To See Elizabeth</p> <p>And having arisen during these days, Mary proceeded to the hill country with haste, to a city of Judah, and entered into the house of Zechariah, and greeted Elizabeth.</p>
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	<p>Mary Visits Elizabeth</p> <p>In those days Mary arose and quickly went into the hill country, to a city of Judah, and entered the house of Zechariah and greeted Elizabeth.</p>
Modern Literal Version	.
Modern KJV	.

New American Standard B. Mary Visits Elizabeth

Now at this time [Lit in these days] Mary arose and went in a hurry to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth.

New European Version .

New King James Version .

Niobi Study Bible .

Restored Holy Bible 6.0 .

[Visitation of Mary].

And Mary arose in those days, and went into the hill-country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elisabeth.

Revised Young's Lit. Trans.

And Mary having arisen in those days, went to the hill-country, with haste, to a city of Judea, and entered into the house of Zacharias, and saluted Elizabeth.

Third Millennium Bible .

Thomas Haweis Translation .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

Luke 1:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	feminine singular, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taîç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

Luke 1:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautais (ταύταις) [pronounced TAOW-tace]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778

Translation: And rising up in these days,...

Most of the time when we read about someone rising up, it indicates that they have a purpose. This is not some random act, but an important decision.

I moved the proper noun *Mary* to place it with the main verb.

Luke 1:39a *In those days Mary arose...*

Mary decides to go visit her relative Elizabeth, who lived in the hill country (this will become clear in v. 40).

In these days could also be translated *at that time*. Everything in this passage suggests that Mary went almost immediately to visit her *cousin* Elisabeth (we do not know their exact relationship). Nearly every translation understood this to indicate Mary traveling quickly.

The verb *arose* does not indicate that she is literally laying down and then she gets up; but that she has made a decision to do something, and then she does it. She makes a decision within the volition of her soul and then she acts on that decision.

However, let me suggest that, since it reads that she rises up; perhaps she thought about her next move that night; and by the time it was morning, she had decided her next move is to contact Elisabeth directly. Elisabeth is older and possibly wiser; and she is pregnant before Mary.

I reject that idea that Gabriel entered into Mary's dreams to speak to her, even though angels can do that (and God certainly can as well). So, the way I understand this is, on one day, the angel appeared to Mary. She thought about it, slept on it, and woke up the next day (or very soon thereafter) with the intent to travel.

Mary understood that whatever was happening was extremely important. She has been told that she will give birth to the Son of God. That is some very heady stuff.

People, when great historical events take place, often do not have any true appreciation for these events. My generation was defined by the assassination of President John F. Kennedy, and many thought that this signaled our government being taken over by evil forces in some great conspiracy. However, in retrospect, this event was merely a blip in American history. Far more impactful in the general era were the Billy Graham crusades or the rise of the hippie and the increased drug use. I think in many ways, our nation is still preserved today based upon those crusades and the millions of people who believed in Jesus Christ as a result.

Mary recognizes, at least to some extent, the importance of this event and this time in history. Therefore, Mary can see no reason to stop and think for an extended period of time about this. Elisabeth is much older, but probably well respected by Mary; and I would assume that Mary is quite young here—say 20 years old or younger? No doubt, Mary will look to Elisabeth for some guidance or reassurance. After all, the same angel spoke to Mary about Elisabeth, so Mary no doubt wants to find out if these things are true about Elisabeth.

We should bear in mind that this was not an insignificant trip for Mary. She would spend a few days in travel each way. We are given not the slightest clue about this. Is she living with her parents? Probably. Did anyone go with

her? We have no idea. Unlike some saints in the book of Genesis, Mary probably did not have a personal servant (I do not rule this out; but she and Joseph appear to be of modest means throughout the gospels³⁶). In any case, we do not know enough to know for a certainty that she went alone or with someone. However, only Mary is spoken of.

It is an interesting commentary that she does make this trip. It appears that rule by the Roman empire provided her with some measure of safety. According to the reading that I did on Herod the Great, one of the things that he provided for the people of his kingdom was a marked improvement in safety and security. He broke up a ring of thieves who preyed on travelers in the Galilean region. This allowed free and safe travel for at least a generation.

When does Mary actually conceive? We are never given a specific point in time when Mary becomes pregnant. All of this is given to us in general terms with a general time line (sometime in the future *after* speaking to the angel Gabriel). Based upon what is coming, sometime between the angel's announcement and Mary's arrival at Elisabeth's front door is when this takes place (I will justify this statement later).

Luke 1:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #4198
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oreinos (ὄρεινός) [pronounced <i>or-ih-NOSS</i>]	<i>mountainous, hilly; the mountain district, hill country, highlands</i>	feminine singular adjective/noun; accusative case	Strong's #3714
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
spoudê (σπουδῇ) [pronounced <i>spoo-DAY</i>]	<i>speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence</i>	feminine singular noun; genitive/ablative case	Strong's #4710

Translation: ...Mary departed for the hill country with haste...

The fact that she moves quickly—with haste—suggests that once Mary decided to make this trip, then she went about the process quickly. She may have remained the night (*to rise up* is not necessarily a literal phrase). In any case, Mary was able to make a quick decision about her next move. Even though the angel did not tell her to go visit Elisabeth; that just seems like the most likely thing for her to do at this time. The angel connected her birth to that of Elisabeth's, so Mary would go to her home to see what's up. Perhaps they could compare notes. And,

³⁶ Their *poverty* is often over-emphasized.

who knows—perhaps seeing Elisabeth and discussing this situation would either confirm this in her mind or she would find out that she is making a mistake here.

Luke 1:39b ...and went with haste into the hill country,...

Mary decides that she needs to speak to Elisabeth, her relative, the person that the angel Gabriel spoke of. Based upon what we know about Elisabeth, let me suggest that she is spiritually mature and that Mary is aware of that fact. I base this proposition upon 3 facts: (1) God chooses Zacharias and Elisabeth to bear John the baptizer. (2) God shut Zacharias up for awhile, but He did not do that to Elisabeth. (3) It appears almost immediately upon hearing about Zacharias and Elisabeth, Mary heads over to speak to Elisabeth.

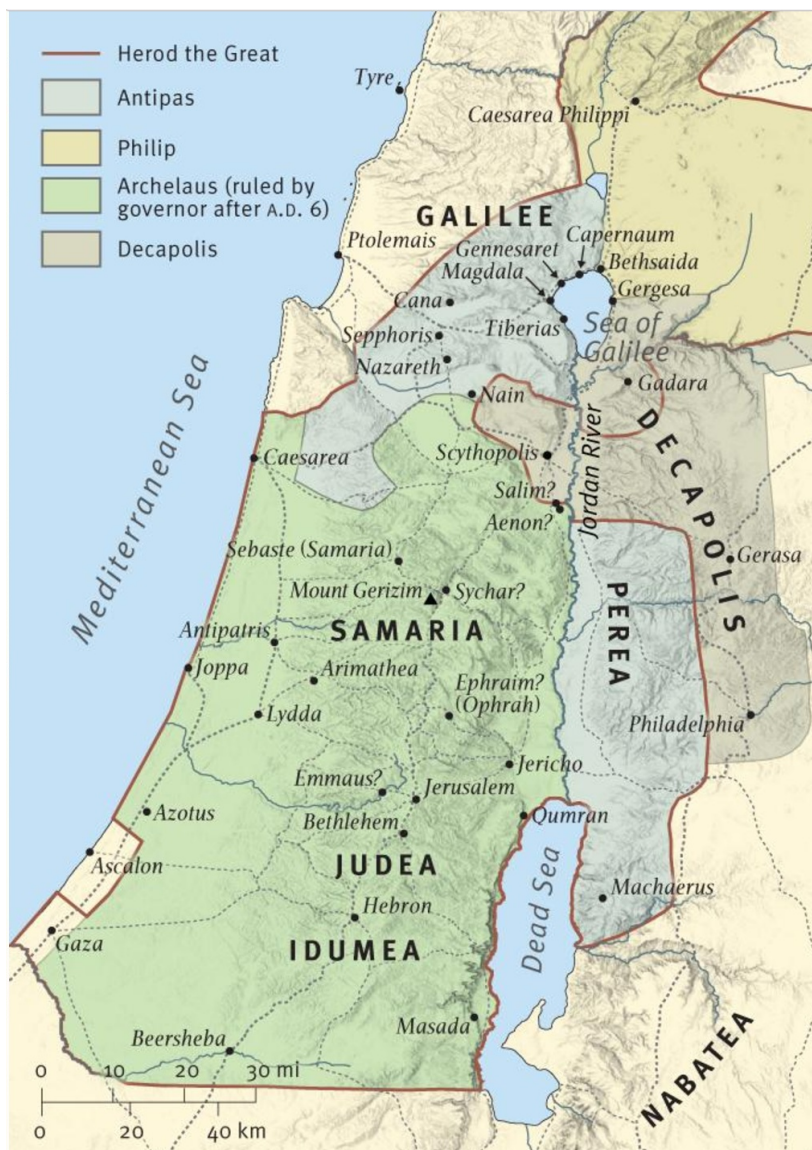
Galilee, Samaria, Judea and Idumæa (a map); from [the Gospel Coalition](#); accessed March 15, 2019.

Herod the Great is still ruling over this area; and everything within the black line is his kingdom (which kingdom he would later split it up between his sons, as this map shows).

The hill country of Judæa would be south of where Mary lived. Mary lived in Nazareth, a city between the Mediterranean Sea and the Sea of Galilee, in what was formerly Northern Israel (also called Ephraim, also called Samaria). She travels south through her present-day Samaria into Judah. Elizabeth probably lives north of Jerusalem (but she may be south of Jerusalem as well; we really don't know).

These movements and who Mary and Joseph are indicate to us that a considerable number of Jews lived in northern Israel (the Galilee region) and in southern Israel (Judea). Judea was officially a Jewish area; Samaria and Galilee seem to be unofficially Jewish—or they both have a significant Jewish population. Jesus' public ministry will take place primarily in the Galilean region; and we know that He will go to the Jewish people first. His ministry in Jerusalem will be limited, as He faces a great deal of active opposition from the religious class in Jerusalem.

If you examine the map above and look at the cities around the Sea of Galilee, you may recognize their names.



Luke 1:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
Iouda (Ιουδα) [pronounced ee-oo-DAH]	<i>he shall be praised; transliterated Judah</i>	proper singular noun/location; genitive/ablative case	Strong's #2448

Thayer: 1) the fourth son of the patriarch Jacob; 2) the tribe that were the offspring of Judah; 3) the region occupied by the tribe; 4) a city of the tribe of Judah, conjectured to be Hebron, which was a city assigned to the priests and located in the hill country, and the native place of John the Baptist according to Jewish tradition.

Translation: ...to a city of Judah.

This city/town is not named here.

Treasury of Scriptural Knowledge suggests: *This [city] was most probably Hebron, a city of the priests, and situated in the hill country of Judea – Joshua 11:21, Joshua 21:11, Joshua 21:13, about 25 miles south of Jerusalem, and nearly 100 from Nazareth.*³⁷ The only problem with Treasury's theory here is, Hebron is a major city and it seems that it would have been named.

Although we do not know for certain, the logic here makes sense. The biggest problem, mentioned by Treasury of Scriptural Knowledge, is the long distance that Mary would have had to have traveled. It would make more sense to me that she go to a city north of Jerusalem. But, we really do not know where Elisabeth lives. We do know that a trip down to Hebron (or to a small city in that region) would have been quite a long trip for Mary.

Galilee, Samaria and Judea (a relief map); from Bible-history.com; accessed May 31, 2019.

Jerusalem would possibly fall in the midst of the *Hill Country of Judah*; and north of that would probably have been considered the *Hill Country of Samaria* (it is so identified on [other maps](#)).

Now, if I were to guess, it would be that Zechariah and Elizabeth live in a city north of Jerusalem, in the Hill country north of Jerusalem but not too far from the Jordan River valley (which is certainly *not* what is traditionally known as the hill country).

In any case, wherever Elizabeth lives, this would have been a considerable trip for a very young Mary. She is not walking across the street or to the next village over. Mary would have lived in Nazareth in the Galilean region, which would have been a significant distance from Elisabeth, who lived in Judæa. Mary made whatever normal preparations she needed to make, and then went to the hill country of Judah (which is southern Israel, the portion of Palestine which remained a possession of the Jews).

³⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Luke 1:39.

This would have been an unusual trip for a young woman to make. It does not appear that she went with Joseph. Did she have a servant or a friend to go with? Nothing is said in the text about this; and there is no indication that Joseph or Mary are anything but working class.

The poverty of Mary and Joseph is often emphasized; but there is nothing to suggest that they are poverty-stricken or without means. Joseph has a profession and he teaches his profession to Jesus. Later, Joseph will be summoned to Bethlehem, where he is likely to either pay taxes or to have his finances assessed for the purpose of collecting taxes. Rarely are the indigent called upon to pay taxes.

It is not out of the question that Joseph actually owns property—possibly a piece of property that is in his family—given that he had to go to Bethlehem to be registered and evaluated for paying taxes. My guess is, Joseph will be called down to Bethlehem because he is a property owner (this is my deduction; but I am unaware of any verse which tells us that Joseph owns property).



Luke 1:39 And rising up in these days, Mary departed for the hill country with haste to a city of Judah.

Mary, after being visited by the angel Gabriel, decides to go and speak to her relative Elisabeth in the hill country, to a city in Judæa. No matter what Elisabeth lives in Judæa, this was a considerable trip for anyone to make.

A review of Luke 1:30–39:

Mary has just been told by the angel Gabriel that she is going to give birth to the Son of God.

Luke 1:30–33 And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. 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, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

The angel Gabriel has come to Mary in the 6th month (the 6th month of Elizabeth's pregnancy) and has told her that she will conceive and bear a Son; and that He would be the Son of the Most High.

Luke 1:34 And Mary said to the angel, "How will this be, since I am a virgin?"

Mary fully understands that she is not having a son by normal means after she is married to Joseph. Apart from Joseph, she knows that she cannot bear children. Therefore, she asks, *how can this be?*

Luke 1:35 And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God."

The angel tells her that she will be overshadowed by the Most High when the Holy Spirit comes upon her. Again, none of this suggests any sort of physical contact—physical, ethereal, or whatever—that we would associate with a child being conceived.

The angel cites as proof that God can do as He wills, the pregnancy of Elizabeth.

Luke 1:38 And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

Unlike Zechariah, who suggested that the angel may not be aware of enough details when he says that his wife Elizabeth will have a son; Mary accepts what the angel has told her. She accepts her place in the plan of God. Zechariah was somewhat skeptical, since he knew the *facts* (so he thought).

Luke 1:39 In those days Mary arose and went with haste into the hill country, to a town in Judah,...

Within a few days of this meeting, Mary goes to the hill country, to the town where Zechariah and Elizabeth live. We have discussed the location of this place; and whether north or south of Jerusalem, the trip for Mary was a considerable one.

Luke 1:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 1:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; Genitive/Ablative case; transliterated from the Hebrew	Strong's #2197

Translation: *She entered into the house of Zacharias...*

We do not know many particulars here. Did Mary know her relative Elisabeth (that seems likely); had she visited her before? That also seems likely.

Many times in the Bible, principle characters are mentioned, but there may be a number of others involved at this point who are not named. Does Mary have a servant attending her? Does she go with a trusted friend or relative? We have no idea. Does she make Joseph, her fiancée aware of what has happened? I don't think she tells him everything, if she speaks to him first (the suddenness of this trip to see Elisabeth suggests that she did not speak to him and, at most, she left Joseph a message).

Luke 1:40b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to salute; to take leave</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #782
Elisabeth (Ελισάβετ) [pronounced el-ee-SAB-et]	<i>oath of God</i> ; Greek transliteration: <i>Elisabeth</i> ; Hebrew transliteration: <i>Elizabeth</i>	proper noun/feminine	Strong's #1665

Translation: *...and she greeted Elisabeth.*

Mary sees and greets Elisabeth.

Luke 1:40 *She entered into the house of Zacharias and she greeted Elisabeth.*

After being visited by the angel Gabriel, Mary goes to see Elisabeth. Mary is quite young, and Elisabeth is past the normal age for bearing a child. The angel has told Mary that she will bear a son as a virgin; and also tells her that her relative Elisabeth will bear a son at a very old age. After thinking about this, Mary has decided to go and see Elisabeth, to see if this is true, and to see if she has any insight on these matters.

Exactly how far away they lived; how Mary knew how to get there; had Mary visited Elizabeth before—these are questions not addressed in the text.

We only know that Mary is able to make this trip and is able to find Elizabeth, a relative of hers. Given the extensive nature of the genealogical records kept by the Jewish people, they were well-aware (for the most part) of those related to them.

Literally, this reads: **She entered into the house of Zacharias and she greeted Elisabeth.**

One of the many details to which we are not privy is, does Zechariah answer the door and Mary calls to Elizabeth? Or does Elizabeth answer the door, and Mary enthusiastically greets her, telling Elizabeth just exactly who she is? It sounds as if Mary just walks into the house *through* the front door and calls out for Elizabeth.

Four Room House in Israel (a graphic); from **Biblical Israel Tours**; accessed May 31, 2019.

What actually takes place is, Mary enters into the courtyard, possibly through some sort of a gate or door, and then calls for Elizabeth. When she enters into the courtyard, she is considered to be *in the house*, even though there may not actually be a roof over her head. There will be many times in the gospels when people are spoken of as being in the Temple, but they are really in one of the courtyard sections of the Temple, as people did not just walk in and out of the Temple building itself. Therefore, it is reasonable to assume that, being in the courtyard is recorded in Scripture as *being in the house*.



You may find the following quotation to be more instructive if you view the graphic above.

From Biblical Israel Tours: The typical Israelite four-room house in the Iron Age I & II Periods (1200 BC- 586 BC) consisted of three elongated spaces running parallel each other and a fourth one perpendicular to the other three. These types of houses can be seen throughout Israel, even at Avaris in Egypt centuries before where prototypes were uncovered. The rooms of the houses were often subdivided into smaller rooms. The central room was often open, with no roof covering. The other three usually had a roof to protect against the hot sun for most of the year and rain during the winter months. Pottery jars were stored here, providing both food (grains) and water. Oil lamps were normally kept in niches made in the wall. Furnishings were minimal in ancient Israel.

The bottom two outside rooms sometimes had an open wall between it and the central courtyard. The cooking stove (called a taboon) was often located in the roofed courtyard. It was in the courtyard where most daily activities took place. Also, it is suggested that animals were often stabled here. It seems that the house sometimes had a second floor (supported by stone monolithic columns). House members often slept on the roof.³⁸

³⁸ From <http://biblicalisraelstours.com/2016/03/the-four-room-house/> accessed May 31, 2019.

We know how these houses were set up in the time of Jesus because of excavations which have been done in the region. Therefore, Mary did not barge through the front door and call for Elizabeth. *Mary entered into the house of Zechariah and Elizabeth* means that she stepped into their courtyard and from there called for Elizabeth.

Luke 1:39–40 At that time, Mary rose up and quickly departed for the hill country; she was going to a city of Judah. When she entered into Zacharias's home, she greeted Elisabeth.

As we study this, bear in mind that Elisabeth likely knows nothing about Mary and this meeting with the angel; but Mary does know at least some limited information about Elisabeth (that she is pregnant). If she knows much more, then we were not given all of the conversation between Mary and Gabriel (this is not unlikely).

Luke 1:39–40 In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth.

Since Zechariah and Elisabeth are an older couple, without children, and Zechariah is a Levite with specific responsibilities, we may assume that, by this time in their lives, they are doing well, financially speaking (when it comes to economic matters, it is all relative³⁹). They may not be rich, but they probably own a home with a courtyard, as pictured above. When Mary enters the courtyard, she is said to have entered the house, and she would call for Elisabeth from the courtyard.

And it is as she hears the greeting from the Mary the Elisabeth, leaped the unborn child in the womb of hers. And was filled by a Spirit of Holiness the Elisabeth. And she called out an outcry great, and she said, "Blessed are you among women and blessed is the fruit of the womb of yours. And how [is] it that I [am a part of] this [thing], to enter the mother of the Lord of mine face to face with me?

Luke
1:41–43

And it happens, as Elisabeth hears the greeting from Mary, [that] the unborn child leaped in her womb. Then Elisabeth was filled with the Holy Spirit, and she cried out with a great outcry. She said, "Blessed are you among [all] women, [Mary,] and blessed is the fruit of your womb. And how [is it that] I [am a part of] this [event], [that] the mother of my Lord enters [my home to be] face to face with me?

When Elisabeth heard Mary's greeting, the unborn child leaped in her womb. Then Elisabeth was filled with God the Holy Spirit and she cried out with great joy. She said to Mary, "You are greatly blessed among all women, Mary; and blessed is the child in your womb. And how is it that I am a part of this even, that the mother of My Lord has entered my home to be face to face with me?

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it is as she hears the greeting from the Mary the Elisabeth, leaped the unborn child in the womb of hers. And was filled by a Spirit of Holiness the Elisabeth. And she called out an outcry great, and she said, "Blessed are you among women and blessed is the fruit of the womb of yours. And how [is] it that I [am a part of] this [thing], to enter the mother of the Lord of mine face to face with me?
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.

³⁹ For instance, if I had to choose between having the wealth of Solomon in his time or the material items I have enjoyed during my life, I would choose the latter in a heartbeat.

Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?
Aramaic ESV of Peshitta V. Alexander's Aramaic T. Original Aramaic New T. James Murdock's Syriac NT	. . . And it was so, that when Elisabeth heard the salutation of Mary, the child leaped in her womb, and she was filled with the Holy Spirit. And she cried out with a loud voice, and said to Mary: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ?
Original Aramaic New T.	And it was when Elizabeth heard the greeting of Maryam, the baby in her womb leaped and Elizabeth was filled with The Spirit of Holiness, And she cried with a loud voice and she said to Maryam, "You are blessed among women and blessed is the fruit that is in your womb." "From where is this to me that the mother of my Lord would come to me?"
Lamsa Peshitta (Syriac)	And when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried in a loud voice, and said to Mary, Blessed are you among women, and blessed is the fruit of your womb. How does this happen to me, that the mother of my Lord should come to me?
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the voice of Mary came to the ears of Elisabeth, the baby made a sudden move inside her; then Elisabeth was full of the Holy Spirit, And she said with a loud voice: May blessing be on you among women, and a blessing on the child of your body. How is it that the mother of my Lord comes to me?
Bible in Worldwide English Easy English	. When Elizabeth heard Mary speak, she felt her baby move quickly inside her. The Holy Spirit filled her. Then she spoke to Mary in a loud voice, 'God has made you very happy. He has been more good and kind to you than to other women. He has also been good and kind to your baby. I am not an important person and you are the mother of my Lord. So, it is a very good thing that you have visited me.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. When Elizabeth heard Mary's greeting, the unborn baby inside her jumped, and she was filled with the Holy Spirit. In a loud voice she said to Mary, "God has blessed you more than any other woman. And God has blessed the baby you will have. You are the mother of my Lord, and you have come to me! Why has something so good happened to me?
God's Word™	When Elizabeth heard the greeting, she felt the baby kick. Elizabeth was filled with the Holy Spirit. She said in a loud voice, "You are the most blessed of all women, and blessed is the child that you will have. I feel blessed that the mother of my Lord is visiting me.
Good News Bible (TEV)	When Elizabeth heard Mary's greeting, the baby moved within her. Elizabeth was filled with the Holy Spirit and said in a loud voice, "You are the most blessed of all women, and blessed is the child you will bear! Why should this great thing happen to me, that my Lord's mother comes to visit me?

The Message

When Elizabeth heard Mary's greeting, the baby in her womb leaped. She was filled with the Holy Spirit, and sang out exuberantly,
 You're so blessed among women,
 and the babe in your womb, also blessed!
 And why am I so blessed that
 the mother of my Lord visits me?

NIRV

When Elizabeth heard Mary's greeting, the baby inside her jumped. And Elizabeth was filled with the Holy Spirit. In a loud voice she called out, "God has blessed you more than other women. And blessed is the child you will have! But why is God so kind to me?"

New Life Version

When Elizabeth heard Mary speak, the baby moved in her body. At the same time Elizabeth was filled with the Holy Spirit.
 Elizabeth spoke in a loud voice, "You are honored among women! Your Child is honored! Why has this happened to me? Why has the mother of my Lord come to me?"

New Simplified Bible
 The Spoken English NT

.
 When Elizabeth heard Mary's greeting, the baby actually jumped in her womb. And Elizabeth was filled with the Holy Spirit, and she shouted out loud: "Blessings on you, above all women! And blessings on the offspring of your womb!"ⁿⁿ What a privilege this is for me! The mother of my Lord has come!^{oo}
ⁿⁿ. Lit. "Blessed be you among women, and blessed be the fruit of your womb." She is pronouncing a blessing on Mary and her child, not simply marveling at or predicting their blessedness.
^{oo}. Or "How did I deserve for the mother of my Lord to come?" She's amazed at the honor of it.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
 Contemporary English V.

.
 When Elizabeth heard Mary's greeting, her baby moved within her. The Holy Spirit came upon Elizabeth. Then in a loud voice she said to Mary: God has blessed you more than any other woman! He has also blessed the child you will have. Why should the mother of my Lord come to me?

The Living Bible

At the sound of Mary's greeting, Elizabeth's child leaped within her and she was filled with the Holy Spirit.
 She gave a glad cry and exclaimed to Mary, "You are favored by God above all other women, and your child is destined for God's mightiest praise. What an honor this is, that the mother of my Lord should visit me!"

New Berkeley Version
 New Century Version

.
 When Elizabeth heard Mary's greeting, the unborn baby inside her jumped, and Elizabeth was filled with the Holy Spirit. She cried out in a loud voice, "God has blessed you more than any other woman, and he has blessed the baby to which you will give birth. Why has this good thing happened to me, that the mother of my Lord comes to me?"

New Life Version
 New Living Translation

.
 At the sound of Mary's greeting, Elizabeth's child leaped within her, and Elizabeth was filled with the Holy Spirit.
 Elizabeth gave a glad cry and exclaimed to Mary, "God has blessed you above all women, and your child is blessed. Why am I so honored, that the mother of my Lord should visit me?"

The Passion Translation
 Unlocked Dynamic Bible

.
 As soon as Elizabeth heard Mary greet her, the baby leaped inside Elizabeth's womb. Immediately the Holy Spirit guided Elizabeth to start praising Yahweh. She exclaimed loudly to Mary, "Yahweh has blessed you more than he has blessed

other women, and he has blessed the baby you will bear! How wonderful it is that you, the mother of my Lord, have come to me!

William's New Testament When Elizabeth heard Mary's greeting, the baby leaped within her. And Elizabeth was filled with the Holy Spirit, and with a loud shout she said: "Blessed are you among women, And blessed is your child! Why is this privilege mine, to have the mother of my Lord come to me?"

Partially literal and partially paraphrased translations:

American English Bible And just as EliZabeth heard Mary's greeting, the baby in her womb jumped, and EliZabeth was filled with the Holy Breath [of God], for she shouted aloud: 'You're a blest woman, and the fruit of your womb is blest! So, how is it that the mother of my Lord has come to me?

Beck's American Translation .

Common English Bible When Elizabeth heard Mary's greeting, the child leaped in her womb, and Elizabeth was filled with the Holy Spirit. With a loud voice she blurted out, "God has blessed you above all women, and he has blessed the child you carry. Why do I have this honor, that the mother of my Lord should come to me?"

International Standard V .

Len Gane Paraphrase .

A. Campbell's Living Oracles As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried with a loud voice, You are the most blessed of women, and blessed is the fruit of your womb. But how have I deserved this honor, to be visited by the mother of my Lord!

New Advent (Knox) Bible No sooner had Elizabeth heard Mary's greeting, than the child leaped in her womb; and Elizabeth herself was filled with the Holy Ghost; so that she cried out with a loud voice, Blessed art thou among women, and blessed is the fruit of thy womb. How have I deserved to be thus visited by the mother of my Lord?

NT for Everyone When Elisabeth heard Mary's greeting, the baby gave a leap in her womb. Elisabeth was filled with the holy spirit, and shouted at the top of her voice: 'Of all women, you're the blessed one! And the fruit of your womb – he's blessed, too! Why should this happen to me, that the mother of my Lord should come to me?

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible WHEN ELIZABETH HEARD MARY'S GREETING, THE BABY LEAPED IN HER WOMB; AND ELIZABETH WAS FILLED WITH THE HOLY BREATH. AND SHE CRIED OUT WITH A LOUD VOICE AND SAID, "BLESSED ARE YOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF YOUR WOMB! AND HOW HAS IT HAPPENED TO ME, THAT THE MOM OF MY LORD WOULD COME TO ME?

Awful Scroll Bible Now itself happened, as Elizabeth heard the drawing-toward of Mary, the baby leaped from-within her womb. and Elizabeth is becoming filled of the Awful Breath. Then she called-up-aloud with a great voice, and said, "Having come to be well-considered is you from-among women, even having occurred to be well-considered is the fruit of your womb!
 (")Surely from where is the same-as-this to me, in order that the mother of my Lord should be came with respects to me?

Christian Standard Bible .

Conservapedia Translation When Elisabeth heard Mary's greeting, the unborn child ["unborn child" is more precise than "babe" today when describing life in the womb.] jumped in her womb, and Elisabeth was filled with the Divine Guide. And she said in a loud voice, "Blessed are you among women, and blessed is your unborn child ["unborn child" is the clearest term today. OTOH, this verse is a part of the Hail Mary and therefore,

Evangelical Heritage V. Ferrar-Fenton Bible	<p>"fruit of Your womb" is generally well understood.]. Who am I, that the mother of my Lord should visit me?</p> <p>.</p> <p>And it happened that when Elizabeth heard the address of Mary, the child felt alive within her; and Elizabeth was filled with Holy Spirit, and she chanted with a loud voice, saying: ' You are the happiest among women, And happy is that which you nourish within you I And why is this honour to me, That the mother of my Lord should visit me?</p>
Free Bible Version	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	<p>When Elizabeth heard Miriam's greeting, the unborn child leaped in her womb; and Elizabeth was completely filled with the <i>Ruach ha-Kodesh</i>. She then cried out with a great shout, saying, "You are blessed among women, and blessed is the fruit of your womb. Who am I, that the mother of my Master should come to me?</p> <p>Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit. She raised her voice and said loudly, "Blessed are you among women, and blessed is the fruit of your womb. And why has it happened to me that the mother of my Lord should come to me?</p>
Unlocked Literal Bible	<p>Not long after this, Mary rose up and went in haste into the hill country to a town in Judah. Here she came to the house of Zechariah and greeted Elizabeth; and as soon as Elizabeth heard Mary's greeting, the babe leapt within her. And Elizabeth was filled with the Holy Spirit, and uttered a loud cry of joy. »Blest among women are you,« she said, »and the offspring of your body is blest! But why is this honour done me, that the mother of my Lord should come to me? Vv. 39–40 are included for context.</p>
Urim-Thummim Version	.
Weymouth New Testament	<p>Well it happened that as Elizabeth heard Mary's salutation the babe bounced up and down in her womb, and Elizabeth was filled with Holy Spirit.</p> <p>Elizabeth prophesies</p> <p>And she cried out with a great voice³³ and said: "Blessed are you among women, and blessed is the Fruit of your womb! Why am I so favored that the mother of my Lord³⁴ should come to me?</p> <p>⁽³³⁾ To cry or call out suggests unusual volume by itself, so why add 'with a great/loud voice'? Since she spoke under the Holy Spirit's control, there was probably an unusual quality to the voice, and the neighbors heard it.</p> <p>⁽³⁴⁾ What Elizabeth is saying, inspired by the Holy Spirit, is that the Messiah is already in Mary's womb, as witnessed by baby John's reaction. There was no human way that Elizabeth could know of the angel's conversation with Mary. Her prophecy served as a tremendous confirmation and encouragement to Mary—I imagine that the Holy Spirit fertilized her as soon as she said, "Yes".</p>
Wilbur Pickering's New T.	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002)	.
New American Bible (2011)	When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, [1:15; Gn 25:22 LXX] cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. [11:27–28; Jgs 5:24; Jdt 13:18; Dt 28:4] And how does this happen to me, that the mother of my Lord* should come to me? * [1:43] Even before his birth, Jesus is identified in Luke as the Lord.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	And when Elizabeth heard Mary's greeting, the baby stirred in her womb. Then Elizabeth was filled with the Holy Spirit and exclaimed in a loud voice, "God's blessing is on you above all women, and his blessing is on the fruit of your womb. Who am I, that the mother of my Lord should visit me?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Elisheva heard Miryam's greeting, the baby in her womb stirred. Elisheva was filled with the Ruach HaKodesh and spoke up in a loud voice, "How blessed are you among women! And how blessed is the child in your womb! "But who am I, that the mother of my Lord should come to me?"
The Complete Tanach exeGeses companion Bible	. <u>THE SONG OF ELI SHEBA</u> And so be it, when Eli Sheba hears the salutation of Miryam, the infant leaps in her womb; and Eli Sheba fullfills/shalams with the Holy Spirit. And with a mega voice, she exclaims and says, Eulogized - you among women! And eulogized - the fruit of your womb! And whence is this to me, that the mother of my Adonay comes to me?.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And it came to be, when Elisheba heard the greeting of Miryam, that the baby leaped in her womb. And Elisheba was filled with the Set-apart Spirit, and called out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! "And who am I, that the mother of my Master should come to me?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	When Elizabeth heard Mary's greeting, the unborn baby ·inside her [in her womb] ·jumped [leaped; kicked], and Elizabeth was filled with the Holy Spirit. She cried out in a loud voice, "·God has blessed you [^L You are blessed] ·more than any other woman [^L among women], and ·he has blessed the baby to which you will give birth [^L blessed is the fruit of your womb]. [^L But] Why ·has this good thing happened to me [am I so honored], that the mother of my Lord comes to me?"
Jonathan Mitchell NT	.

NET Bible®

When¹³⁰ Elizabeth heard Mary's greeting, the baby leaped¹³¹ in her¹³² womb, and Elizabeth was filled with the Holy¹³³ She¹³⁴ exclaimed with a loud voice,¹³⁵ "Blessed are you among women,¹³⁶ and blessed is the child¹³⁷ in your womb! And who am I¹³⁸ that the mother of my Lord should come and visit me?"

^{130tn} Grk "And it happened that." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here either.

^{131sn} When the baby leaped John gave his first testimony about Jesus, a fulfillment of 1:15.

^{132tn} The antecedent of "her" is Elizabeth.

^{133sn} The passage makes clear that Elizabeth spoke her commentary with prophetic enablement, filled with the Holy Spirit.

^{134tn} Grk "and she." Because of the length and complexity of the Greek sentence, a new sentence was begun here in the translation. Here καί (kai) has not been translated because of differences between Greek and English style.

^{135tn} Grk "and she exclaimed with a great cry and said." The verb εἶπεν (eipen, "said") has not been included in the translation since it is redundant in contemporary English.

^{136sn} The commendation Blessed are you among women means that Mary has a unique privilege to be the mother of the promised one of God.

^{137tn} Grk "fruit," which is figurative here for the child she would give birth to.

^{138tn} Grk "From where this to me?" The translation suggests the note of humility and surprise that Elizabeth feels in being a part of these events. The ἵνα (Jina) clause which follows explains what "this" is. A literal translation would read "From where this to me, that is, that the mother of my Lord comes to visit me?"

^{139tn} Grk "for behold."

P. Kretzmann Commentary
Syndein/Thieme

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And it came to pass, that when Elisabeth heard Mary's greeting, the fetus {of John the Baptist} moved about in her womb and Elisabeth was filled with the Spirit. ` She exclaimed with a loud cry, "Blessed are you among women, and blessed is the offspring of your womb! And why is this granted me, that the mother of my Lord should come to me?"

Translation for Translators

As soon as Elizabeth heard Mary greet her, the baby leaped inside *Elizabeth's* womb. The Holy Spirit took complete control of Elizabeth, and she said loudly *to Mary*, " *God* has blessed you *more than* he has blessed *any other* woman, and *he* has blessed the child you will bear! ◀I am not worthy that *God would allow you to visit me!*/Why is God allowing you to visit me?▶ [RHQ] You will be the mother of my Lord!

The Voice

When Mary entered their home and greeted Elizabeth, who felt her baby leap in her womb, Elizabeth was filled with the Holy Spirit.

Elizabeth (*shouting*): You are blessed, *Mary*, blessed among all women, and the child you bear is blessed! And blessed I am as well, that the mother of my Lord has come to me!

Literal, almost word-for-word, renderings:

Accurate New Testament .
American Standard Revised .
Analytical-Literal Translation .
Breakthrough Version .
Charles Thomson NT .
Concordant Literal Version .
Context Group Version .
Disciples Literal New T.

And it came about that when Elizabeth heard the greeting of Mary, the baby leaped [Or, leaped-for-joy.] in her womb.

Elizabeth Recognizes Mary As The Mother of Her Lord

And Elizabeth was filled [This is how Elizabeth knew the things she says next] with the Holy Spirit, and exclaimed with a loud shout and said, “You are blessed [That is, blessed by God] among women, and blessed is the fruit of your womb. And why [Or, from where, how.] has this happened to me—that the mother of my Lord should come to me?

Emphasized Bible

English Standard Version
Far Above All Translation
Greek NT Interlinear
Green’s Literal Translation
Interlinear Greek New T.
Literal New Testament
Modern English Version

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When Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit. She spoke out with a loud voice, “Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me?

Modern Literal Version
Modern KJV
New American Standard B.

.
.
When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! And how has it happened to me [Lit from where this to me], that the mother of my Lord would come to me?

New European Version
New King James Version
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young’s Lit. Trans.

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And it came to pass, when Elizabeth heard the salutation of Mary, the babe did leap in her womb; and Elizabeth was filled with the Holy Spirit, and spake out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb; and whence is this to me, that the mother of my Lord might come unto me?

Third Millennium Bible
Thomas Haweis Translation
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
Young’s Updated LT

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The gist of this passage:

Luke 1:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong’s #1096

When there is no clear subject, this verb with the kai conjunction can mean, *and it came to pass; so it was.*

Luke 1:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
akoûō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist active indicative	Strong's #191
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aspasmos (ἄσπασμός) [pronounced <i>as-pas-MOSS</i>]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; accusative case	Strong's #783
tēs (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	proper noun/feminine; genitive/ablative case	Strong's #3137
Earlier, this was called an indeclinable proper noun; and here it is, declined.			
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Elisabeth (Εἰλισάβετ) [pronounced <i>el-ee-SAB-ef</i>]	<i>oath of God; Greek transliteration: Elisabeth; Hebrew transliteration: Elizabeth</i>	proper noun/feminine	Strong's #1665
skirtaō (σκιρτάω) [pronounced <i>skeer-TAH-oh</i>]	<i>to leap, to jump; to sympathetically move [in the womb]</i>	3 rd person singular, aorist active indicative	Strong's #4640
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
brephos (βρέφος) [pronounced <i>BREHF-oss</i>]	<i>an unborn child, embryo, a foetus; a new-born child, an infant, a babe</i>	neuter singular noun; nominative case	Strong's #1025
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 1:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
koilia (κοιλία) [pronounced <i>koy-LEE-ah</i>]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: And it happens, as Elisabeth hears the greeting from Mary, [that] the unborn child leaped in her womb.

Mary comes through the door and calls out to Elisabeth. When Elisabeth hears it, her unborn child (who will be John the baptizer) leaps in her womb, indicating great movement.

Luke 1:41a And when Elizabeth heard the greeting of Mary, the baby leaped in her womb,

When Mary called out to Elizabeth, the child dramatically moved inside of Elizabeth.

Even to this point in time, we believe that babies in the womb are subject to some degree to stimuli from the outside world. We don't know exactly how or to what degree. It is Elizabeth who is said to hear the greeting of Mary; and the baby moved inside of her considerably—but the text does not clearly indicate that the baby moved because Elisabeth hears Mary or perhaps it is because she suddenly stands up. Hearing Mary's voice may have even caused a chemical reaction in Elizabeth's body, and that is somehow related to the baby shifting or moving in the womb.

Luke 1:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person singular, aorist passive indicative	Strong's #4130
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Luke 1:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Elisabeth (Εἰσαβέτ) [pronounced el-ee-SAB-et]	<i>oath of God; Greek transliteration: Elisabeth; Hebrew transliteration: Elizabeth</i>	proper noun/feminine	Strong's #1665

Translation: Then Elisabeth was filled with the Holy Spirit,...

It is Elisabeth who is filled with the Holy Spirit; and this makes what she says inspired. She is going to make some very profound declarations.

It will be interesting to see if any of her statements have parallels in the Old Testament, or whether she says things which are brand new.

Luke 1:41c And Elizabeth was filled with the Holy Spirit,...

Elizabeth was filled with the Holy Spirit. This was an historic meeting. Elizabeth had John the Baptizer in her womb, and he would be herald to the King. Mary would bear Jesus, the Son of God; she would be a virgin giving birth. Based upon what Elizabeth will say, Mary is probably pregnant at this time (pay close attention to what Elisabeth says).

Since Elizabeth is filled with the Holy Spirit, we may assume that what she says is inspired.

Luke 1:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anaphôneō (ἀναφωνέω) [pronounced an-af-oh-NEH-oh]	<i>to exclaim; to speak with a loud voice, call aloud</i>	3 rd person singular, aorist active indicative	Strong's #400
kraugê (κραυγή) [pronounced krow-GAY]	<i>a crying, outcry, clamour; a tumult</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2906
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: ...and she cried out with a great outcry.

What I believe happened here is, the child's sudden and considerable movement in her womb causes Elisabeth to cry out.

Luke 1:42a ...and she exclaimed with a loud cry,... (NKJV)

The NKJV text here is somewhat misleading. Mary and Elisabeth are not yelling at one another. The child has shifted in Elisabeth's womb, Elisabeth is filled with the Holy Spirit, and she calls out with a loud cry (which is not necessarily the words which follow). I would understand this as a sudden outburst of sound—not necessarily words. If an infant makes a sudden shift in the womb, I am certain that the mother might say something about it. Whatever surprised expression that Elisabeth exclaims, I believe that is different from what is recorded below.

Exactly what occurs next is not recorded here. Either Elisabeth came out to greet Mary or Mary came into where Elisabeth was (or, given the size of the dwellings, they may have been nearly instantly face to face when Elisabeth moved from a sitting or laying position to standing up). She likely takes just a few steps in order to see Mary.

We do not know exactly the small amount of movement which takes place, but since Elisabeth *hears* Mary's greeting, it sounds as if Mary first enters the courtyard, calls out to Elizabeth; suggesting that Elisabeth is in one of the rooms shown in the picture.

These women were not face to face before; and now they are; and however that came about, is left out of the text.

Elizabeth will begin speaking to Mary, as inspired by God the Holy Spirit.

Luke 1:41–42a And it happens, as Elisabeth hears the greeting from Mary, [that] the unborn child leaped in her womb. Then Elisabeth was filled with the Holy Spirit, and she cried out with a great outcry.

Luke 1:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epô (ἐπὼ) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
eulogeô (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i>]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being well spoken of; being praised</i>	feminine singular, perfect passive participle; nominative case	Strong's #2127
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1135

Translation: She said, “Blessed are you among [all] women, [Mary],...

Elisabeth tells Mary that she is greatly blessed among all women.

Luke 1:42b ...[and Elizabeth said, having been filled with the Spirit] "Blessed are you among women,...

I added the bracketed words to the NKJV text, the words *and she said* are actually found in the Greek text.

Elizabeth recognizes just how blessed Mary is. Somehow, Elizabeth knows that Mary is pregnant with the Son of God, as she will address Mary as the *mother of my Lord*. By this, Elizabeth recognizes Jesus' human authority; and Mary as His human mother.

You will note that there is no inordinate competition here. She does not say, “Well, I am carrying the baby John, revealed to me by the angel!” Elizabeth's focus is upon Mary and what she is inspired by God the Holy Spirit to say. The focus is certainly upon the Lord Jesus Christ; which translates here to a focus upon Mary.

Luke 1:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eulogeō (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i>]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being happy; being well spoken of; being praised</i>	masculine singular, perfect passive participle; nominative case	Strong's #2127
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
karpos (καρπός) [pronounced <i>kahr-POSS</i>]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; nominative case	Strong's #2590
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
koilia (κοιλία) [pronounced <i>koy-LEE-ah</i>]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
sou (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and blessed is the fruit of your womb.

The fruit of Mary's womb will be the Lord Jesus Christ. Certainly, He is blessed.

Luke 1:42c ...and blessed is the fruit of your womb!

Immediately, the words of Elisabeth shift from Mary to the Lord Jesus in her womb.

The verb which Elisabeth uses is *eulogeō* (εὐλογέω) [pronounced *you-lohg-EH-oh*]; and when speaking of people, it means *blessed, happy, recipient of God's grace*. When it is used of God, it means *praised, spoken well of*. The man in Mary's womb will be the central figure of human history, the only true celebrity of human history, the One to be praised throughout eternity.

When the angel Gabriel spoke with Mary, a few days previous or a week previous, that she would be pregnant was a future promise. Elisabeth appears to be speaking of Mary as pregnant at this time. So, sometime between the message of the angel Gabriel and this point, Mary is with child.

Elisabeth is no doubt animated and speaking with great excitement. It is reasonable to understand that she is speaking emphatically and prophetically.

Elisabeth is speaking to Mary. She speaks of the fruit of Mary's womb here, which suggests that, during this past week, Mary had become pregnant as a virgin. I am not aware of any other passage in Scripture which lays out the timing of Mary becoming pregnant (only Luke describes these specific events in his first chapter⁴⁰). Given that Elisabeth is filled with the Holy Spirit and speaking, and given that these words are recorded in the Word of God, it makes little sense for her to speak of the fruit of Mary's womb unless she is, in fact, pregnant with Jesus. There is no other information elsewhere which suggests that Mary conceived at a different time.

So, somewhere between the angel speaking to her (v. 35) and these words of Elisabeth (v. 42), Mary had become pregnant. Whether it had occurred that very night that Gabriel spoke to her, or during the trip, or the moment that she arrived at Elisabeth's front door—at some point, Mary was carrying the Son of God in her womb.

Mary and Elizabeth (a portrait by Carl Heinrich Bloch); from Carlbloch.org; accessed August 16, 2019. Obviously, Bloch envisions a much more marvelous house for Elisabeth than I do.



Luke 1:42b-c **She said, "Blessed are you among [all] women, [Mary,] and blessed is the fruit of your womb.**

Luke 1:41–42 **And Elisabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb!"**

So that there is no confusion, the fact that Mary is greatly blessed does not mean that we worship her or pray to her. Personally, I live a very blessed life. My life is far better than I deserve. In no way should you worship me or pray to me. Same goes for Mary (I realize that is a bad illustration, but nowhere in the Bible is it suggested that we should worship Mary—in fact, even though this Mary will be among the Lord's disciples, she is given more time here in this chapter of Luke than anywhere else in the Bible). This is the only lengthy portion of Scripture which is an extended narrative featuring Mary as a key character.

⁴⁰ Luke approaches the birth of Jesus from Mary's point of view; Matthew from Joseph's.

In the pre-canon period, the filling of the Holy Spirit often could result in the revelation of new information. That Mary is blessed among all women is new information. This first was revealed to Mary by Gabriel. Elisabeth—who likely does not know anything about angel Gabriel⁴¹—is confirming what the angel told Mary.

I don't think that Mary was expecting this. I don't believe that she knew that Elisabeth was going to suddenly begin to prophesy. We do not know exactly what she expected, apart from some guidance (that is an educated guess on my part).

Did the angel speak to Elisabeth and tell her these things beforehand? Although that is possible, it is not recorded; and there is a great deal of information spoken by the angel which is recorded in Scripture. We do not know exactly the mechanics of Elisabeth's speech, apart from her being filled with the Holy Spirit.

Mary, who will become the mother of Jesus, has come to the home of Elisabeth, who will become the mother of John the Herald. Elisabeth is filled with the Holy Spirit and she is speaking the words of God:

Luke 1:41b–42 *And Elisabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb!"*

Despite her own miraculous pregnancy, Elisabeth focuses upon Mary and Mary being pregnant. This is because Jesus is the only true celebrity of human history. Therefore, Elisabeth does not engage in *dueling pregnancies*. Similarly, Elisabeth's future son, John will announce the Person of Jesus; he will not be in some sort of spiritual competition with Him.

Elisabeth's words here, guided by the Holy Spirit, tell us that Mary, at this point in time, is pregnant.

Luke 1:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pothen (πόθεν) [pronounced <i>POHTH-ehn</i>]	<i>how, from which; [from] what [place, state, source or cause], from whence</i>	adverb	Strong's #4159
moi (μοί) [pronounced <i>moy</i>]	<i>I, me, mine, my</i>	1 st person singular pronoun; dative, locative or instrumental case	Strong's #3427
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent; that; because</i>	conjunction which denotes purpose or result	Strong's #2443

⁴¹ We do not know if there was some way by which her husband revealed to her that he saw an angel.

Luke 1:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active subjunctive	Strong's #2064
hê (ἡ) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
mou (μοῦ) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person singular, accusative personal pronoun	Strong's #1691 (a form of #3165)

Translation: And how [is it that] I [am a part of] this [event], [that] the mother of my Lord enters [my home to be] face to face with me?

I had to insert a lot of filler here in order to have a more complete thought. I believe that this conveys the meaning of this question, which is elliptical.

Luke 1:43 And how [is it that] I [am a part of] this [event], [that] the mother of my Lord enters [my home to be] face to face with me?

Luke 1:43 And why is this granted to me that the mother of my Lord should come to me?

Luke 1:43 is quite difficult to translate. Literally, this verse reads, “And how [or, from where] this one that has come to me the mother of my Lord face to face with me?”

The first four words, *and how this that* must mean something along the lines of, *and how is it that*; this would give us, “And how [is] it that the mother of my Lord would come to me, [to be] face to face with me?”

I know that I am not the only person who struggled with this translation. Several of these translators took the phrase *with me* or *to me* and placed it with the first 4 words.

Some Reasonably Literal Translations of Luke 1:43	
Tree of Life Version	Who am I, that the mother of my Master should come to me?
Unlocked Literal Bible	And why has it happened to me that the mother of my Lord should come to me?
Wilbur Pickering’s New T. Complete Jewish Bible	Why am I so favored that the mother of my Lord ³⁴ should come to me?
The Expanded Bible	“But who am I, that the mother of my Lord should come to me? [L But] Why has this good thing happened to me [am I so honored], that the mother of my Lord comes to me?
Modern English Version	But why is this granted to me, that the mother of my Lord should come to me?
New American Standard B.	And how has it happened to me [Lit from where this to me], that the mother of my Lord would come to me?
Kukis slavishly literal translation	And how [is] it that I [am a part of] this [event], [that] the mother of my Lord enters [my home to be] face to face with me?

Some translations insert *blessed, favored, good thing*. Although there is a no single word in this verse which means *thing*, it is reasonable to understand this as a *blessed event* or as a *gracious act* of God in history.

⁽³⁴⁾ What Elizabeth is saying, inspired by the Holy Spirit, is that the Messiah is already in Mary’s womb, as witnessed by baby John’s reaction. There was no human way that Elizabeth could know of the angel’s conversation with Mary. Her prophecy served as a tremendous confirmation and encouragement to Mary—I imagine that the Holy Spirit fertilized her as soon as she said, “Yes”.

Chapter Outline	Charts, Graphics and Short Doctrines
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Elisabeth, through God the Holy Spirit, has knowledge of what is going on with Mary. It sounds as if Mary is with child right at this point.

There seems to be the general agreement that Elisabeth is exclaiming, “How is this happening to me, that you, the mother of the Lord, has come here to my house to be face to face with me?” Despite some difference in details, I believe that this is the gist of what is being said. We know what Elisabeth is saying is accurate, because she is filled with God the Holy Spirit and because her words are being preserved in the Word of God.

This is interesting that Elisabeth knows the Mary is the mother of the Lord. This indicates that either the Holy Spirit just revealed this to Elisabeth (or, in the alternative, that Gabriel had spoken to her husband at greater length or to her at some point⁴²—this is a highly unlikely alternative). It seems most logical to me that this is revealed by God the Holy Spirit, right here at this time. In any case, Elisabeth seems to be suddenly well informed about Mary, this revelation taking place suddenly, right before our eyes, as it were. In fact, she may know more about Mary’s pregnancy than Mary does (by means of the inspiration of the Holy Spirit).

Whatever relationship there is between Mary and Elisabeth, whether they simply knew about one another as relatives or whether they have known each other for much of their lives, meeting once or twice a year at festivals, we don’t know. Based upon what I have read, it appears that they have more than a simple passing knowledge

⁴² This alternative seems unlikely to me, as it would seem to be a part of Scripture had it occurred.

of one another; furthermore, it was quite common for extended families to reunite during the various holy days in Jerusalem.

Despite her own very unusual pregnancy, Elisabeth recognizes that it is far more important that Mary will bear Jesus. Elisabeth, at this point in time, only knows that she is pregnant, and no one saw that coming. However, she would not know that her son would become John the Herald, the prophet to introduce Jesus to the world (some of that information was revealed to her husband, who is mute at this time).

There are two things which Elisabeth says which suggests that Mary be pregnant at this time. Elisabeth calls her *the mother of the Lord* in v. 43 and she speaks of the fruit of Mary's womb in v. 42 ("**Blessed are you among women, and blessed is the fruit of your womb!**"). We may certainly understand these words to be prophetic; however, it sounds more like Mary is pregnant at this point, during the here and now of this narrative.

When Mary is spoken to by the angel, she is not pregnant; but before she comes face to face with Elisabeth, she is.

Looking for more clues, we read in v. 39: **In those days Mary arose and went with haste into the hill country, to a town in Judah,...** Why did she, suddenly, go in haste to see Elisabeth? The angel prophesied that the Holy Spirit would come upon her and the power of God would overshadow Mary (v. 35). This event is yet future from the angel speaking to Mary.

However, at some point after the angel spoke with Mary, *in those days*, Mary goes with haste to Elisabeth. It is not *the very next day*; but it is *around that time or a short time later*.

So, my understanding is, at some point between the angel speaking to Mary and her *deciding* to go to see Elisabeth (whom the Holy Spirit spoke about), she became pregnant with the Lord, without the involvement of any man nor is there is reason to think that her becoming pregnant with Jesus is anything like the human conception process. We know this because, the entire time of her pregnancy, Mary is a virgin.

Let me suggest that this is what happened: Mary very likely experienced some physical things which have suggested to her that there has been a change in her body (that is, she begins to manifest some signs of pregnancy⁴³). Some women experiences some signs of pregnancy within **the first week of pregnancy**; and this could account for Mary not leaving the next day to see Elisabeth; but leaving a week or so later. No doubt, the words of the angel could have planted a seed in Mary's mind about pregnancy, so that she might be more attuned to the signs. So, it is possible that Mary had some physical symptoms, thus confirming what the angel said. And so, as a result of those physical signs, she goes with haste to meet Elisabeth. Let me quickly add, I am simply taking the information which we are given and speculating somewhat (the speculative part is, Mary became pregnant *before* she left to visit Elisabeth).

Luke 1:41–43 When Elisabeth heard Mary's greeting, the unborn child leaped in her womb. Then Elisabeth was filled with God the Holy Spirit and she cried out with great joy. She said to Mary, "You are greatly blessed among all women, Mary; and blessed is the child in your womb. And how is it that I am a part of this even, that the mother of My Lord has entered my home to be face to face with me?"

Elisabeth will explain how she knows about Mary.

⁴³ Morning sickness, an acute awareness of something being different, her not having a period.

For behold, even as becomes the sound of the greeting of yours in the ears of mine, leaped in gladness the unborn child in the womb of mine. And blessed [is] the one believing that will be fulfilled that which was spoken to her from a Lord."

Luke
1:44–45

Observe, even as the sound of your greeting came to my ears, the unborn child leaped from joy in my womb. Blessed [is] the one who believes that the words spoken to her from the Lord will be fulfilled."

I hope that you took note that, upon hearing your greeting, that my unborn child leaped from joy in my womb. Blessed is the believer who knows that the words spoken by the Lord will be fulfilled."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For behold, even as becomes the sound of the greeting of yours in the ears of mine, leaped in gladness the unborn child in the womb of mine. And blessed [is] the one believing that will be fulfilled that which was spoken to her from a Lord."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	For lo, as the voice of thy salutation fell upon my ears, with great joy the child leaped in my womb. And happy is she that believed; for there will be a fulfillment of those things that were told her by the Lord.
Original Aramaic New T.	"For behold, when the voice of your greeting fell on my ear, the baby in my womb leaped for great joy." "And blessed is she who believed that there would be a fulfillment to those things that were spoken with her from the presence of THE LORD JEHOVAH."
Lamsa Peshitta (Syriac)	For behold, when the voice of your salutation fell on my ears, the babe in my womb leaped with great joy. And blessed is she who believed; for there will be a fulfillment of the things which were spoken to her from the Lord.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For, truly, when the sound of your voice came to my ears, the baby in my body made a sudden move for joy. Happy will she be who had faith that the things which the Lord has said to her will be done.
Bible in Worldwide English	Listen! When I heard your greeting, the baby inside me moved because he was glad. She who has believed what was told her is blessed. What the Lord said to her will come true.
Easy English	Listen! When I heard you say, "Hello" to me, the baby moved quickly inside me. He was very happy. The Lord told you what would happen. And you believed what he told you. This makes you a very happy person.'

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	For as soon as I heard your greeting, the baby within me jumped with gladness. How happy you are to believe that the Lord's message to you will come true!"
<i>The Message</i>	The moment the sound of your greeting entered my ears, The babe in my womb skipped like a lamb for sheer joy. Blessed woman, who believed what God said, believed every word would come true!.
NIRV	As soon as I heard the sound of your voice, the baby inside me jumped for joy. You are a woman God has blessed. You have believed that the Lord would keep his promises to you!"
New Life Version	As soon as I heard your voice, the baby in my body moved for joy. You are happy because you believed. Everything will happen as the Lord told you it would happen."
New Simplified Bible	.
The Spoken English NT	Because the moment my ears got the sound of your voice, ^{pp} the baby leapt for joy in my womb! And bless you for believing that there will be a fulfillment of the Sovereign One's message to you!" ^{qq}
	<small>pp.</small> Lit. "For behold, as the sound of your greeting got in my ears."
	<small>qq.</small> Lit. "And blessed is she who has believed that there will be fulfillment to the things spoken to her from the Sovereign One."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	As soon as I heard your greeting, my baby became happy and moved within me. The Lord has blessed you because you believed that he will keep his promise.
The Living Bible	When you came in and greeted me, the instant I heard your voice, my baby moved in me for joy! You believed that God would do what he said; that is why he has given you this wonderful blessing."
New Berkeley Version	.
New Century Version	When I heard your voice, the baby inside me jumped with joy. You are blessed because you believed that what the Lord said to you would really happen."
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	As soon as I heard you greet me, the baby in my womb leaped because he was so happy that you had come! You are blessed because you believed that what the Lord told you would come true."
William's New Testament	For as soon as your greeting reached my ears, the baby leaped for joy within me! Blessed is she who has believed, for what is promised to her by the Lord will be fulfilled."

Partially literal and partially paraphrased translations:

American English Bible	Look! When I heard the sound of your greeting, the baby in my womb jumped for joy! So the woman who believes will be blest, and all things that were spoken to her by the Lord will come true.'
Beck's American Translation	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	"For, behold, as soon as the sound of your greeting hit my ears, the baby leaped in my womb for joy.

	"Blessed is she who believed, for those things which were told her from the Lord will come about."
A. Campbell's Living Oracles	for know, that as soon as the sound of your salutation reached my ears, the babe leaped in my womb for joy. And happy is she who believed that the things which the Lord has promised her, shall be performed.
New Advent (Knox) Bible	Why, as soon as ever the voice of thy greeting sounded in my ears, the child in my womb leaped for joy. Blessed art thou for thy believing; the message that was brought to thee from the Lord shall have fulfilment.
NT for Everyone	Look – when the sound of your greeting came to my ears, the child in my womb gave a great leap for joy! A blessing on you, for believing that what the Lord said to you would come true!
20 th Century New Testament	For, as soon as your greeting reached my ears, the child moved within me with delight! Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	(")For be yourself looked, as to the sound of your drawing-toward itself came to be to my ears, the baby leaped from-within my womb, from-within much-leaping! (")Indeed happy is he being confided, certainly-of-which there will be a consummation, of that having come to be spoken to her by the Lord."
Christian Standard Bible	.
Conservapedia Translation	For as soon as I heard your greeting, the baby jumped for joy in my womb. She was blessed because she believed in the fulfillment of what she had heard from the Lord." "which were told her from the Lord" results the circuitous Greek in this verse, which is more directly stated in English as "she had heard from the Lord"; the NASB changes the meaning here and ignores the clear meaning of the Greek term for "from" (παρά), by translating this as the Lord having spoken directly to Mary.
Evangelical Heritage V. Ferrar-Fenton Bible	.
Free Bible Version	For lo, as the sound of your salutation reached my ears, The child, in exultation, leapt within me. And happy is she in her trustful- ness; Because the declarations of the Lord to her shall be accomplished!" As soon as I heard you call out in greeting, my baby jumped for joy inside me. How fortunate you are, because you are convinced that the Lord will do what he has promised you!"
God's Truth (Tyndale) HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	For, behold, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	For, indeed, when the sound of your greeting fell upon my ears, the babe leapt for joy in my womb. Blessed is she who believed, for there will be a complete fulfillment of the things spoken to her from the Lord!"
Leicester A. Sawyer's NT	For, behold, when the voice of your salutation came to my ears, the babe leaped in my womb with exultation. And blessed is she that believed; for there shall be an accomplishment of the words spoken to her by the Lord.
Tree of Life Version	For even when I just heard the sound of your greeting in my ear, the unborn child leaped with joy in my womb. Blessed is she who trusted that there would be a fulfillment of those things spoken to her by ADONAI."

Unlocked Literal Bible
Urim-Thummim Version

.
For lo, as soon as the voice of your greeting sounded in my ears, the fetus leaped in my womb for joy. And blessed is she that believed: for there will be a fulfillment of those things that were told to her from the LORD..

Weymouth New Testament
Wilbur Pickering's New T.

.
Yes indeed, because as the sound of your salutation came into my ears the babe bounced up and down in my womb for joy.³⁵ Blessed is she who believed, because there will be a fulfillment of the things that have been spoken to her from the Lord."³⁶

⁽³⁵⁾ The clear implication is that baby John was aware, was already a person in the womb.

⁽³⁶⁾ She is stating that Mary had heard from God through the angel, although she had no human way of knowing anything about it.

Wikipedia Bible Project

Look—as soon as soon as I heard you call my baby jumped for joy inside me. How fortunate you are for trusting, because what the Lord promised you will be fulfilled."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

.
Because, behold, as soon as the voice of your greeting was into my ears, the babe jumped in my womb, jumping for joy. And blessed is the one believing, because there will be a perfection of the words spoken to her alongside of the Lord.

New American Bible (2002)
New American Bible (2011)

.
For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed* that what was spoken to you by the Lord would be fulfilled."

* [1:45] **Blessed are you who believed:** Luke portrays Mary as a believer whose faith stands in contrast to the disbelief of Zechariah (Lk 1:20). Mary's role as believer in the infancy narrative should be seen in connection with the explicit mention of her presence among "those who believed" after the resurrection at the beginning of the Acts of the Apostles (Acts 1:14).

New English Bible—1970
New Jerusalem Bible

.
Look, the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

New RSV
Revised English Bible—1989

.
I tell you, when your greeting sounded in my ears, the baby in my womb leapt for joy. Happy is she who has had faith that the Lord's promise to her would be fulfilled!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

For as soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy! Indeed you are blessed, because you have trusted that the promise *ADONAI* has made to you will be fulfilled."

The Complete Tanach
exeGesés companion Bible

.
For behold,
as soon as the voice of your salutation
became in my ears,
the infant leaped in my womb and jumped for joy:
and blessed is she who trusts:
for there becomes a fulfilling/shalaming
of those spoken to her by Yah Veh.

Hebraic Roots Bible

For behold, as the sound of your greeting came to my ears, the babe in my womb leaped in exultation. And blessed is she believing, because there will be a fulfillment to the things spoken to her from YAHWEH.

Israeli Authorized Version

.

The Israel Bible (beta)
Orthodox Jewish Bible
The Scriptures 1998

.
.
"For look, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.
"Blessed is she who believed, for that which הוה has said to her shall be accomplished!"

Expanded/Embellished Bibles:

The Amplified Bible

For behold, when the sound of your greeting reached my ears, the baby in my womb leaped for joy. And blessed [spiritually fortunate and favored by God] is she who believed and confidently trusted that there would be a fulfillment of the things that were spoken to her [by the angel sent] from the Lord."

An Understandable Version

For listen, when I heard your voice greeting me, the baby in my womb "kicked" for joy. And she who [has] believed [the promises made by the Lord] is [truly] blessed, for the things which have been spoken to her [i.e., to Mary] by the Lord will [indeed] be fulfilled."

The Expanded Bible

[^L For look/T behold] When I heard ·your voice [^L the sound of your greeting], the baby inside ·me [my womb] ·jumped [leaped; kicked] with joy. ·You are blessed because you [^L Blessed is she who has] believed that what the Lord said would ·really happen [be fulfilled]."

Jonathan Mitchell NT

"For look and consider! as the sound of your greeting was birthed into my ears, the child within my womb leaped in joy and extreme happiness!

"Also, happy – and blessed – [is] the woman trusting that there will proceed being a maturing to the intended goal (or: believing, because there will come into existence an accomplishing of the finished work, a perfection of the complete performance and an actualization of destiny) with regard to the things having been spoken to her from close beside [the] Lord [= Yahweh]."

NET Bible®

For the instant¹³⁹ the sound of your greeting reached my ears,¹⁴⁰ the baby in my womb leaped for joy.¹⁴¹ And blessed¹⁴² is she who believed that¹⁴³ what was spoken to her by¹⁴⁴ the Lord would be fulfilled."¹⁴⁵

^{139tn} Grk "for behold."

^{140tn} Grk "when the sound of your greeting [reached] my ears."

^{141sn} On the statement the baby in my womb leaped for joy see both 1:14 and 1:47. This notes a fulfillment of God's promised word.

^{142sn} Again the note of being blessed makes the key point of the passage about believing God.

^{143tn} This ὅτι (Joti) clause, technically indirect discourse after πιστεύω (pisteuw), explains the content of the faith, a belief in God's promise coming to pass.

^{144tn} That is, "what was said to her (by the angel) at the Lord's command" (BDAG 756 s.v. παρά A.2).

^{145tn} Grk "that there would be a fulfillment of what was said to her from the Lord."

^{sn} This term speaks of completion of something planned (2 Chr 29:35).

P. Kretzmann Commentary
Syndein/Thieme

.
For behold, when the sound of your greeting reached my ears, the fetus moved in my womb . . . in the sphere of joy. And 'blessed {is}'/ 'spiritually prosperous {is}'/'happinesses {to}' {makarios} . . . she who believed because there would be a fulfillment of what was said to her from the Lord."

Translation for Translators

I realize this because as soon as I heard you greet me, the baby inside my womb leaped because he was so happy *that you had come!* God is pleased with you *because* you believed that what «the Lord/God» told you would come true."

The Voice

Elizabeth (*shouting*): How fortunate you are, Mary, for you believed that what the Lord told you would be fulfilled.

Literal, almost word-for-word, renderings:

Accurate New Testament	look! for as becomes The Sound [of] the greeting [of] you to the ears [of] me leaps in happiness The Baby in the belly [of] me and Blessed {is} The [Woman] Believing for will be Completion [to] the [things] having been spoken [to] her from lord.
American Standard Revised Analytical-Literal Translation	. "For listen! When the voice of your greeting came into my ears, the baby in my womb leapt for joy with great happiness! "And happy [<i>or, blessed, and throughout book</i>] [is] the one having believed, for [<i>there</i>] will be a fulfillment to the [<i>things</i>] having been spoken to her from the Lord."
Breakthrough Version	You see, look, as the voice of your greeting came into my ears, the baby skipped with excitement in my belly. And the woman who trusted is blessed because there will be a finished result to what has been spoken to her from the side of the Master."
Charles Thomson NT Concordant Literal Version	. For Lo! as the sound of your salutation came into my ears, the babe jumps with exultation in my womb." And happy is she who believes, seeing that there shall be a maturing of that which has been spoken to her by the Lord!"
Context Group Version	For look, when the voice of your greeting came into my ears, the baby leaped in my womb for joy. And esteemed [is] she who trusted; for there shall be a fulfillment of the things which have been spoken to her from the Lord.
Disciples Literal New T.	For behold— when the sound of your greeting came-to-be in my ears, the baby leaped with gladness in my womb. And blessed [Or, fortunate, happy.] is she having believed that [Or, because] there will be a fulfillment to the things having been spoken to her from the Lord".
<i>Emphasized Bible</i>	For lo! as the sound of thy salutation came into mine ears, the babe in my womb, leapt in exultation. And, happy, is she who hath believed, that there shall be a perfecting of the things which have been spoken to her from the Lord!
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	Indeed, as soon as the sound of your greeting came to my ears, the baby in my womb leaped for joy. Blessed is she who believed, for there will be a completion to those things which were told her by the Lord."
Modern Literal Version	.
Modern KJV	.
New American Standard B.	For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. And blessed is she who believed that there would be [<i>Or believed, because there will be</i>] a fulfillment of what had been spoken to her by [<i>Lit from</i>] the Lord."
New European Version	For when the voice of your greeting came into my ears, the baby jumped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	For, lo, when the voice of your salutation came to my ears, leap in gladness did the babe in my womb; and happy is she who did believe, for there shall be a completion to the things spoken to her from the Lord."
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.

World English Bible
 Young's Literal Translation
 Young's Updated LT

The gist of this passage:

Luke 1:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hôs (ὥς) [pronounced hohç]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
gínomai (γίνομαι) [pronounced GIN-oh-m]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
hê (ή) [pronounced hey]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
aspasmos (ἄσπασμός) [pronounced as-pas-MOSS]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; dative, locative or instrumental case	Strong's #783
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; this that</i>	neuter plural definite article; nominative case	Strong's #3588

Luke 1:44a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ous (οὺς) [pronounced ooç]	the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing	neuter plural noun; accusative case	Strong's #3775
mou (μοῦ) [pronounced moo]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Observe, even as the sound of your greeting came to my ears,...

Elisabeth is speaking to Mary, who has just arrived. She tells her that the moment that she could hear her greeting, something happened.

Somehow, there is a connection here between these women, which is possibly something that we do not fully understand yet.

Luke 1:44a For behold, when the sound of your greeting came to my ears,...

It is Elisabeth who hears the greeting of Mary. Mary calling out *hello* resulted in more than Elizabeth simply hearing here and thinking, "That sounds like Mary."

Luke 1:44b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skirtaô (σκιρτάω) [pronounced skeer-TAH-oh]	to leap, to jump; to sympathetically move [in the womb]	3 rd person singular, aorist active indicative	Strong's #4640
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
agalliasis (ἀγαλλίασις) [pronounced ag-al-LEE-as-is]	exultation, extreme joy, gladness	feminine singular noun; dative, locative or instrumental case	Strong's #20
to (τό) [pronounced toh]	the	neuter singular definite article; nominative case	Strong's #3588
brephos (βρέφος) [pronounced BREHF-oss]	an unborn child, embryo, a foetus; a new-born child, an infant, a babe	neuter singular noun; nominative case	Strong's #1025

Luke 1:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
koilia (κοιλία) [pronounced koy-LEE-ah]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
mou (μοῦ) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...the unborn child leaped from joy in my womb.

The child in her womb leaped from happiness. This is a fascinating statement. Who is experiencing joy? The mother, Elisabeth, at hearing Mary's voice? Or is it the child in the womb? The text is set up in such a way as to suggest that this is the joy of the child in the womb.

Luke 1:44b ...the baby in my womb leaped for joy.

The exact way that this triggers the child in her womb is unknown to us. Elisabeth's sudden movement may have caused some shifting about in the womb. This could have been quite a simple explanation, like, Elisabeth hears Mary's voice, and she stands up or she moves, and the baby moves at the same time.

Or hearing Mary's voice may have triggered an endorphin release in Elisabeth which also affected her child.

Luke 1:44 **Observe, even as the sound of your greeting came to my ears, the unborn child leaped from joy in my womb.**

This causes us to consider a number of things—can an unborn child feel pleasure? We know that unborn children can feel pain and that they will shrink from something which is painful. We also know that the mother can experience an endorphin rush—so can these endorphins affect the fetus? Let me suggest that they can; and let me suggest that this can cause movement in the womb. What exactly is being stimulated and what sort of existence is it for the fetus in the womb, we do not know. So far, no one has been born to tell us what it was like.

Believe it or not, it is the standard Christian and Jewish position that a baby is not fully human until they take their first breath of air and are given soul-life by God (many believe that the first gulp of air that the baby takes is God breathing soul-life into the child). Biologically, insofar as I know, there is no difference between the baby in the womb 5 minutes before birth and 5 minutes after, apart from the use of air by the lungs. But quite a number of theologians believe that right in between those two periods of time, ensoulment occurs (this is where I lean; with the important qualifier that, this does not mean that the fetus in the womb should be treated as a non-entity).

Can the fetus hear Mary? This is more difficult to determine. Certainly, there is a sense of hearing in a 6 month old fetus. Will it respond to music or sounds from the outside? There is certainly a body of thought that they do. Let me suggest that the endorphin rush above is certain; and I suspect that the child in the womb is able to hear some sounds or vibrations from the outside. What exactly does that mean, if there is no ensoulment in the womb? I could not tell you.

Luke 1:44 *For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.*

Elizabeth is simply saying that, when she heard Mary call out to her, Elizabeth's baby moved dramatically in her womb. This apparently informs Elizabeth, who is filled with the Holy Spirit, that Mary is the mother of the Lord. How exactly Elizabeth knew this, is unclear to us, but what she says clearly indicates that she knows that Mary is pregnant with the Lord.

Now, was Elizabeth considering the Scriptures at this point? Was she remembering Scriptures which she had heard?

We do not know exactly how prophetic inspiration and utterance works, but both Elisabeth and Mary will apparently speak prophetically at this time (we do not know how this works exactly because there are no legitimate modern-day prophets). Somehow they have truth in their souls and they speak this truth.

Let me suggest this about Mary and Elizabeth, as well as about all prophets: their knowledge does not occur in a vacuum. That is, these are not empty vessels which are suddenly filled with truth. Any prophet or prophetess in Scripture is likely a mature believer at the point of their public ministry. We have all known about people who are saved one week, and are making lengthy public statements in front of people the next. No one in the Christian life goes from 0 to 100 in a week. Your spiritual growth is not unlike your physical growth. Your physical growth is the result of your body taking in nutrients in the food that you eat; and your spiritual growth is a result of your soul taking in Bible doctrine, the food of the soul. Your physical growth and your spiritual growth are both imperceptible, but real. Mary and Elizabeth are reasonably mature women, spiritually speaking (Elizabeth more than young Mary).

In addition to their knowledge of spiritual things (which comes to them through the study of the Word of God and/or the hearing of the Word of God); they have additional knowledge. Elizabeth clearly knows about the Lord and she knows that Mary is carrying Him. It is this additional knowledge and its origins which is fairly elusive. Somehow, this is additional knowledge which is in their souls which did not get there through hearing the Word of God. Yesterday, that knowledge was not there; today it is. Elizabeth, at hearing Mary's voice and then seeing her, suddenly has some knowledge that she did not have 10 minutes earlier. However, this knowledge in her soul is not sitting there in an empty vacuum. Elizabeth is a mature believer and she already has spiritual information in her soul (about God, about God's plan, about the Messiah, about Israel) which is consistent with the new information which is suddenly there.

In any case, this does not happen to us as believers in this dispensation. The divine knowledge in our souls is a result of hearing the Word of God taught. In a few instances, like that of a pastor-teacher, that knowledge comes from study, wherein a dozen sources may be employed besides an English translation of the Bible (when I complete a chapter of Scripture, it is not unusual for me to have read and/or used 200 separate sources⁴⁴). Ideally, my focus throughout is, *what does this chapter say, what does it mean, and what spiritual information and benefits may be found therein?*

⁴⁴ A serious pastor may have hundreds of relevant books, both on computer and on his bookshelves.

Luke 1:45			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i>]	<i>blessed, happy; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong's #3107
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	feminine singular, aorist active participle; nominative case	Strong's #4100
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i>]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
teleiôsis (τελείωσις) [pronounced <i>tel-Ī-oh-sis</i>]	<i>fulfillment; completion; verification (of prophecy); a perfection, performance</i>	feminine singular noun; nominative case	Strong's #5050
τοίς	<i>for the; by this, in that</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
laléô (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>that which was spoken [uttered]</i>	neuter plural, perfect passive participle; dative, locative or instrumental case	Strong's #2980
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: Blessed [is] the one who believes that the words spoken to her from the Lord will be fulfilled."

We do not know what sort of contact has occurred between these two women since Elisabeth has become pregnant. Elisabeth kept her pregnancy a secret for the first 5 months; but, at this point, she would be revealing this to others. Did she reveal this to Mary by messenger? Did she reveal it to Mary's side of the family via messenger? We don't really know.

Luke 1:45 Blessed [is] the one who believes that the words spoken to her from the Lord will be fulfilled."

So here we are in this narrative: it is about 5 B.C.; young Mary has come to the home of her relative Elisabeth; and Elisabeth knows that Mary is the mother of the Lord. Mary's Son would be the focal point of human history; and Elisabeth's son would announce His coming. Elisabeth is still speaking:

Luke 1:45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

Elisabeth continues speaking, and she is speaking about Mary. She is testifying to Mary's faith (Mary believes that she will give birth to the Lord). However, again, we do not know exactly how Elisabeth knows these things. My first guess is, this is revealed to her by means of the Spirit; and she speaks as this information is revealed to her. How that would work—the exact mechanics—is something that we are completely unaware of. I would suggest that, suddenly, bam, that information is a part of her soul. She hears Mary's voice or she looks at Mary and she automatically knows, "She is going to give birth to the Lord."

There are other possibilities—perhaps Mary sent a message to Elisabeth (which was delivered before Mary arrived); perhaps Elisabeth has this information revealed to her at an earlier time. We really do not know. Based upon the text before us, it appears that this is information suddenly implanted in her soul, and it is something that she knows and she believes.

Based upon the narrative that we are studying, there is no necessity for any sort of direct contact between the women up until this point in time. Mary hears what she is about to experience from the angel; she hears about Elisabeth; and so she goes to discuss this with her. Given the distance between their homes, there would have been limited contact at best between these two women prior to this time. I believe that they have known each other from gathering as a family at the various festivals in Jerusalem.

Elisabeth knows—again, probably by means of the filling of the Spirit—that Mary has believed what the angel has told her. Remember, the angel has not spoken to Elisabeth, only to her husband Zechariah; and then the angel spoke to Mary, 6 months later. It is not even clear that Elisabeth knows that an angel spoke to Zechariah previously, because he is unable to speak. At best, he can gesticulate at this time (which is why he appears to play no part in this narrative of Mary and Elisabeth). Besides, what would be the hand signs that say, "When I was in the Temple, and angel appeared to me and told me that you would become pregnant; but then he made me mute"?

Elisabeth knows enough to say this:

Luke 1:45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

Does she know how exactly Mary knows this? We don't know. Although it appears that Mary arrives and suddenly, Elisabeth launches into this spiritual dissertation, there may have been more going on than that. The two women may have spoken with one another, Mary might have said, "Listen, this is what has happened to me. Am I crazy? Is this real?" So, Elisabeth may have some concrete information from Mary already.

However, it is more likely that Mary shows up and immediately, Elisabeth begins speaking, inspired by God the Holy Spirit.

This is how all of this began:

Luke 1:41–45 And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

So, it sounds as if Elizabeth simply began speaking from the moment that she greets Mary, and that her words indicate that she has knowledge of who Mary is and that she will bear the Lord.

As an aside, it is also fascinating that well over half of the first chapter of Luke is given over the narrative of Elisabeth and Mary. Apart from the angel and the sons that they are carrying in their wombs, there are no male characters between vv. 24 and 56. This sort of thing is highly irregular in ancient literature.

I made a superficial search for women in ancient literature. One which jumped out at me was a list of the women in the Odyssey:

Penelope: the faithful wife

Circe: the seductress

Kalypso: the lonely

*Sirens: seductive and thus dangerous.*⁴⁵

Does this not sound like a Hollywood movie? Although Mary and Elisabeth were, no doubt, faithful women; their place in history (and in Scripture) is quite remarkable and stands a world apart from **women in literature** up to that point in time (however, let us not forget the books of Ruth and Esther).

Luke 1:45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

Elizabeth is saying a great deal here. Somehow, Elizabeth knows that God has spoken to Mary. This does not mean that God spoke directly to Mary, but through the angel Gabriel. Whether Elizabeth was aware of this detail or not, we don't know. But she knows that Mary is the recipient of divine knowledge that was spoken to her and has believed it.

What Mary has heard and has believed is that, she would become the mother of the Lord. Mary knows this because Gabriel said to her, "And behold, you will conceive in your womb and bear a Son, and you shall call His name Jesus. 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, and He will reign over the house of Jacob forever, and of his kingdom there will be no end." (Luke 1:31–33; ESV; capitalized) Then Gabriel confirmed this, saying, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born will be called holy—the Son of God." (Luke 1:35b; ESV; capitalized)

And now, Elizabeth has confirmed the words of the angel: "Blessed are you among women, and blessed is the Fruit of your womb! And why is this granted to me that the mother of my Lord should come to me?" (Luke 1:42b–43; ESV; capitalized)

Luke 1:44–45 I hope that you took note that, upon hearing your greeting, that my unborn child leaped from joy in my womb. Blessed is the believer who knows that the words spoken by the Lord will be fulfilled."

Somehow—perhaps through God the Holy Spirit—Elisabeth knows something about the promises made to Mary. Is she speaking in general here or does she know specifically what Gabriel said to Mary? We do not know any

⁴⁵ From <http://users.clas.ufl.edu/kapparis/WomeninLiterature.html> accessed July 26, 2019.

of that for certain; and we do not even know whether Mary is pregnant at this time. However, Elisabeth pronounced blessing upon the fruit of Mary’s womb, which suggests that she is pregnant at this point.

Up to this part of the recorded narrative, Mary has only called out for Elisabeth. However, Elisabeth sounds as if she knows so much more than that.

Finally, Elizabeth suggests that Mary is blessed (happy) because she has believed the Lord. She believes that these promises will be fulfilled. Who is more trustworthy than God?

Since we took a rather long time discussing what Elizabeth said, let’s go back and see it all at once:

Reviewing the Inspired Speaking of Elizabeth (Luke 1:41–45)	
Scripture	Commentary
Luke 1:41–42 And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb!	<p>Mary has traveled a considerable distance to be with Elizabeth. It appears that she has simply shown up unannounced. Elizabeth hears her voice, and the child shifts dramatically in her womb, and Elizabeth is filled with the Spirit.</p> <p>Elizabeth calls Mary <i>blessed among women</i> and says that, that the production of her womb is blessed as well. By this, we know that Mary is pregnant at this time.</p>
Luke 1:43 And why is this granted to me that the mother of my Lord should come to me?	<p>Elizabeth asks the rhetorical question, “Why has it been given to me that the mother of my Lord should come to me?” So Elizabeth not only knows that Mary is pregnant, but that she is pregnant with the Lord. For Mary to come to her is a great privilege.</p>
Luke 1:44 For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.	<p>She tells Mary that, at hearing her voice, her own child in the womb leaped for joy. We speculated that Elizabeth may have had a rush of endorphins in her system, when she heard Mary’s voice, and this affected the child in her womb.</p>
Luke 1:45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."	<p>Again, Elizabeth speaks of Mary as being blessed, for what was promised her would be fulfilled from the Lord.</p> <p>We do not know if Elizabeth is aware that Mary was visited by the angel, giving her this promise; of if Elizabeth simply says this, giving voice to what the Holy Spirit has revealed to her.</p>
<p>What appears to be the case is, both Mary and Elizabeth are filled with the Holy Spirit; and we may reasonably understand that they are prophesying accurate information as it is revealed to them. The exact mechanics of how this information is placed in their souls, we do not know (and it is not important, as we take in doctrine by means of a well-qualified pastor-teacher).</p> <p>The focus continues to be upon Mary’s child and not on Elizabeth’s pregnancy or child.</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

With this in our minds, we can move forward to hear what Mary has to say.

The song (or Magnificat) of Mary

I may rethink portions of this translation when comparing it to other translations. My problem is chiefly with the final half of the final verse. I do believe that I have fixed this.

Back in 1Samuel 2, we study Hannah, who was barren for a very long time. God eventually gave her a child (Samuel), and what she said in that chapter is quite remarkable. It is as if Mary had been reading it, and then she summarized what she read in what follows. Some of the thoughts and phrases are almost exactly the same. It is quite remarkable. At the end of Mary's statement, I will place their words side-by-side.

The Magnificat of Mary (this subtitle is not found in the NKJV; but it needs to be here)

Beginning with v. 46, Mary speaks, but in poetry or song. This second inspired utterance is often called *the Magnificat*, as it magnifies (glorifies) God (it does not glorify Mary). Elisabeth spoke in vv. 42–45, clearly inspired by God the Holy Spirit. Mary will now speak in vv. 46–55, also inspired by God the Holy Spirit, but what she says will be clearly grounded in existing Scripture. That is, Mary appears to take her place in history and set it beside Scripture which she knows. Unlike Elisabeth, who clearly breaks new ground with what she says, Mary will confirm various truths already found in Scripture.

I believe that Mary is also filled with the Holy Spirit, even though there is no verse which states that outright. We can come to this conclusion based upon the fact that, what Mary says is recorded in Scripture and what she says conforms to truths taught in the Old Testament (there is no New Testament at this point in time⁴⁶).

In vv. 42–45, Elisabeth has said some nice things about Mary, calling her the *mother of the Lord*. Is Mary going to turn around and say nice things about Elisabeth and/or about the child in her womb? No; it does not work that way. The One to be glorified is Jesus Christ, the only celebrity of human history. That is who Mary will glorify. The Son in Mary's womb is the Lord of Mary and the Lord of Elisabeth. Therefore, both women will glorify Him.

Elisabeth's pregnancy and John the baptizer are not the issues before us; we know about them, but Who and What Jesus is—that is what is foremost.

In circumstances where Elisabeth speaks for a few verses inspired words of God and now, Mary will begin to speak the inspired words of God, it is reasonable to ask, did their brains just go blank and God spoke through them, or are their minds engaged, thinking doctrine, and the Holy Spirit guided them to speak these inspired words? I lean towards the latter explanation; and I would suggest that Mary is both filled with the Holy Spirit and with the words of God, which she has heard and learned over the years (I would allege that the same thing is true about Elisabeth).

These women are not blank slates through whom God speaks; they are both normal and real women who have grown spiritually over the years (we may reasonably assume the Elisabeth is more spiritually mature than Mary, which is why Mary travels to speak to her).

And spoke Mary, "Magnifies this soul of mine the Lord; and rejoices the spirit of mine, upon the God, the Savior of me. That looks upon the one who is made low, the female servant of Him. For behold, from the present time He will pronounce me blessed all generations, because He has made by me great the Powerful [One], and set apart by the name of Him.

Luke
1:46–49

Then Mary said, "My soul praises [or, *magnifies*] the Lord; my spirit rejoices over the God, my Savior, because He has looked upon the one who is low, His handmaid. For observe [this]: He will pronounce me blessed from now to all generations [in the future], for the Powerful [One] has made by me the Great [One], and His Name [is made] holy.

⁴⁶ Interestingly enough, the first New Testament book actually written down was probably Galatians.

Then Mary said, “My soul praises and magnifies the Lord; and my spirit rejoices over God, my Savior, because He has looked upon me, His lowly handmaid. Consider this: He will pronounce me blessed from this point forward to all generations in the future, for the Able One has made by me the Great One; and His name is made holy.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And spoke Mary, “Magnifies this soul of mine the Lord; and rejoices the spirit of mine, upon the God, the Savior of me. That looks upon the one who is made low, the female servant of Him. For behold, from the present time He will pronounce me blessed all generations, because He has made by me great the Powerful [One], and set apart by the name of Him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name.
Aramaic ESV of Peshitta	.
V. Alexander’s Aramaic T.	.
Original Aramaic New T.	.
James Murdock’s Syriac NT	And Mary said: My soul doth magnify the Lord: and my spirit rejoiceth in God the author of my life. For he hath looked upon the humble condition of his hand maid; and lo, henceforth all generations will ascribe blessedness to me. And He that is mighty hath done for me great things; and holy is his name.
Original Aramaic New T.	And Maryam said, "My soul exalts THE LORD JEHOVAH" "And my spirit rejoices in God my Savior." "For he has regarded the lowliness of his Maidservant, for behold, from this hour all generations will ascribe blessedness to me." "Because he who is mighty has done unto me great things and holy is his name."
Lamsa Peshitta (Syriac)	And Mary said, My soul magnifies the Lord, And my spirit rejoices in God my Saviour. For he has regarded the meekness of his handmaid; for behold, from henceforth, all generations shall envy me. For he who is mighty has done great things to me; holy is his name.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Mary said: My soul gives glory to God; My spirit is glad in God my Saviour. For he has had pity on his servant, though she is poor and lowly placed: and from this hour will all generations give witness to the blessing which has come to me. For he who is strong has done great things for me; and holy is his name.
Bible in Worldwide English	Mary said, My heart is praising the Lord.

Easy English

And my spirit is happy because God has saved me.
 He has remembered his servant even though she is not a great person. From now
 on all people of all times will say God has blessed me.
 He who has all power has done a big work for me. His name is holy.

This is Mary's song

Then Mary said,
 'All of me wants to say to the Lord, "How good and great you are!"
 I am happy because of God. It is he who saves me.
 I do not think that I am an important person.
 God knows this, so he has looked at me with love.
 Listen! From now on all people will say that
 God has been very good and kind to me.
 After all, God has done great things for me.
 He is very powerful and strong.
 He is good in everything.

Easy-to-Read Version—2001

Easy-to-Read Version—2006

Mary Praises God

Then Mary said,
 "I praise the Lord with all my heart.
 I am very happy because God is my Savior.
 I am not important,
 but he has shown his care for me, his lowly servant.
 From now until the end of time,
 people will remember how much God blessed me.
 Yes, the Powerful One has done great things for me.
 His name is very holy.

God's Word™

Good News Bible (TEV)

The Message

And Mary said,
 I'm bursting with God-news;
 I'm dancing the song of my Savior God.
 God took one good look at me, and look what happened—
 I'm the most fortunate woman on earth!
 What God has done for me will never be forgotten,
 the God whose very name is holy, set apart from all others.
 His mercy flows in wave after wave
 on those who are in awe before him. V. 50 is included for context.

NIRV

Mary's Song

Mary said,
 "My soul gives glory to the Lord.
 My spirit delights in God my Savior.
 He has taken note of me
 even though I am not considered important.
 From now on all people will call me blessed.
 The Mighty One has done great things for me.
 His name is holy.

New Life Version

Mary's Song of Thanks

Then Mary said, "My heart sings with thanks for my Lord. And my spirit is happy in
 God, the One Who saves from the punishment of sin. The Lord has looked on me,
 His servant-girl and one who is not important. But from now on all people will honor
 me. He Who is powerful has done great things for me. His name is holy.
 Mary said: »My life magnifies Jehovah my God. (1 Samuel 2:1)
 »My heart and mind rejoice in God my Savior.

New Simplified Bible

The Spoken English NT	<p>»He has looked on the low position of his servant. All generations from now on will call me blessed.</p> <p>»He that is mighty has done great things to me. Holy is his name.</p> <p>Mary said,^{rr}.</p> <p>Mary's Song of Praise (the Magnificat)</p> <p>My soul praises the greatness of the Sovereign One, And my spirit is overjoyed with God my Savior. Because I'm God's servant, and God has looked kindly on my low position.^{ss}. Because from now on, all generations will call me blessed. Because the Mighty One has done great things for me-God's name is holy!^{tt}</p> <p>^{rr}. See 1Sam. 2:1–10 for a similar prophetic poem. ^{ss}. Lit. "Because he has taken notice of the low position of his servant." 1Sam. 1:11. ^{tt}. Or "holy be his name."</p>
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Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	<p>.</p> <p>Mary said: With all my heart I praise the Lord, and I am glad because of God my Savior. He cares for me, his humble servant. From now on, all people will say God has blessed me.</p>
The Living Bible	<p>God All-Powerful has done great things for me, and his name is holy.</p> <p>Mary responded, "Oh, how I praise the Lord. How I rejoice in God my Savior! For he took notice of his lowly servant girl, and now generation after generation forever shall call me blest of God. For he, the mighty Holy One, has done great things to me. His mercy goes on from generation to generation, to all who reverence him.</p>
New Berkeley Version New Century Version New Life Version New Living Translation	<p>.</p> <p>.</p> <p>.</p> <p>The Magnificat: Mary's Song of Praise</p> <p>Mary responded, "Oh, how my soul praises the Lord. How my spirit rejoices in God my Savior! For he took notice of his lowly servant girl, and from now on all generations will call me blessed. For the Mighty One is holy, and he has done great things for me.</p>
The Passion Translation Unlocked Dynamic Bible	<p>.</p> <p>Then Mary praised Yahweh by saying: "Oh, how I praise the Lord! I feel very joyful about Yahweh, who is the one who saves me. I was only his lowly servant girl, but he did not forget me. So from now on, people living in all time periods will say that Yahweh has blessed me. They will say this because of the great things that Yahweh, the Powerful One, has done for me. His name is holy!</p>
William's New Testament	<p>Then Mary said: "My soul extols the Lord; my spirit exults in God my Saviour; for He has smiled upon His slave in her lowly station, for from this day all ages will count me happy! For the Almighty has done wonders for me, and holy is His name!</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then Mary said: 'I give glorify to Jehovah with my whole soul,</p>
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And over my God and my Savior,
 My body will cry out in joy,
 For He has looked down on His lowly slave girl.
 '{Look!}' By all generations, I'll be called blest,
 For the Almighty One did great things for me...
 The One whose Name is Most Holy.

Beck's American Translation .

Common English Bible

Mary praises God

Mary said,

"With all my heart I glorify the Lord!

In the depths of who I am I rejoice in God my savior.

He has looked with favor on the low status of his servant.

Look! From now on, everyone will consider me highly favored

because the mighty one has done great things for me.

Holy is his name.

International Standard V .

Len Gane Paraphrase .

A. Campbell's Living Oracles

Then Mary said, My soul magnifies the Lord,

and my spirit rejoices in God my Saviour;

because he has not disdained the low condition of his handmaid; for henceforth, all posterity will pronounce me happy.

For the Almighty, whose name is venerable, has done wonders for me.

New Advent (Knox) Bible

And Mary said, My soul magnifies the Lord; my spirit has found joy in God, who is

my Saviour, because he has looked graciously upon the lowliness of his handmaid.

Behold, from this day forward all generations will count me blessed; because he who is mighty, he whose name is holy, has wrought for me his wonders.

NT for Everyone

Mary said,

'My soul declares that the Lord is great,

my spirit exults in my saviour, my God.

He saw his servant-girl in her humility;

from now, I'll be blessed by all peoples to come.

The Powerful One, whose name is Holy,

has done great things for me, for me.

20th Century New Testament

And Mary said: "My soul exalts the Lord,

My spirit delights in God my Savior;

For he has remembered his servant in her lowliness; And from this hour all ages will count me happy!

Great things has the Almighty done for me; And holy is his name

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Awful Scroll Bible

Then said Mary, "My breath magnifies the Lord,

and my breath leaped-much before God, my Preserver Sound,

(") certainly-of-which He looked-upon, over the lowliness of His female devoted slave. For be yourself looked, from now on all generations will call me happy, a being called happy!

(")Certainly-of-whom the Mighty One performed to me great things, indeed Awful is His Name.

(")Even His Kindness is to they themselves reverencing Him, from generation to generation.

Christian Standard Bible

Mary's Praise

And Mary said:

My soul praises the greatness of [Or *soul magnifies*] the Lord,

and my spirit rejoices in God my Savior,
because he has looked with favor
on the humble condition of his servant.
Surely, from now on all generations
will call me blessed,
because the Mighty One
has done great things for me,
and his name is holy.

Conservapedia Translation	<p>And Mary said, "I praise the Lord with all my heart, and my spirit rejoices in God my savior. For he has seen the low fortune of his servant, but now all future generations shall call me blessed. He who is mighty has done a great thing for me, and his name is holy.</p>
Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version	<p>. . Mary replied, "How I praise the Lord! I am so happy with God my Savior, because he decided that I, his servant, was worthy of his consideration, despite my humble background. From now on every generation will say I was blessed. God Almighty has done great things for me; his name is holy.</p>
God's Truth (Tyndale)	<p>And Mary said: My soul magnifies the Lord. And my spirit rejoices in God my saviour. For he has looked on the poor degree of his handmaiden. Behold now from this time forth shall all generations call me blessed. For he that is mighty has done to me great things, and holy is his name.</p>
HCSB Jubilee Bible 2000	<p>. Then Mary said, My soul magnifies the Lord, and my spirit has rejoiced in God my Saving Health, for he has regarded the low estate of his handmaiden; for, behold, from now on all generations shall call me blessed. For he that is mighty has done great things unto me, and holy is his name.</p>
H. C. Leupold Lexham English Bible Montgomery NT	<p>. . And Mary said: "My soul doth magnify the Lord, "My spirit exults in the God, who is my Saviour, "For he has regarded the humiliation of his slave, And from this hour all ages will count me blessed. "For he who is mighty has done great things for me; And holy is his name.</p>
NIV, ©2011	<p>Mary's Song And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me— holy is his name.</p>
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version	<p>. . . Then Miriam said, "My soul magnifies <i>ADONAI</i>, [cf. 1 Sam. 2:1-10] and my spirit greatly rejoices in God, my Savior. For He has looked with care upon the humble state of His maidservant. For behold, from now on all generations will call me blessed.</p>

For the Mighty One has done a great thing for me,
and holy is His name.
And His mercy is from generation to generation
to the ones who fear Him.

Unlocked Literal Bible
Urim-Thummim Version

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And Mary replied, my life does magnify the LORD,
and my spirit has rejoiced in Elohim my Savior.
For he has regarded the low estate of his female slave: for behold, from now on all
generations will call me blessed.

Weymouth New Testament

Because he that is mighty has done to me great things; and Holy is his Name.
Then Mary said: »My soul extols the Lord,
And my spirit triumphs in God my Saviour;
Because He has not turned from His maidservant in her lowly position; For from this
time forward all generations will account me happy,
Because the mighty One has done great things for me –Holy is His name!–

Wilbur Pickering's New T.

Mary worships

So Mary said: "My soul magnifies the Lord,
and my spirit has exulted over God my Savior,³⁷
in that He paid attention to the humble station of His slave (f). Yes indeed, because
from now on all generations will declare me to be highly favored,³⁸
in that the Mighty One did sublime things for me, and Holy is His name.

⁽³⁷⁾ Mary declares her own need of a Savior.

⁽³⁸⁾ So it has been for 2000 years; in every generation there have been those who called her
'blessed'.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

The Canticle of Mary.

[(1:46–55) 1 Sm 2:1–10.] **And Mary said:***

"My soul proclaims the greatness of the Lord; [Ps 35:9; Is 61:10; Heb 3:18]

my spirit rejoices in God my savior. [Ti 3:4; Jude 25]

For he has looked upon his handmaid's lowliness;

behold, from now on will all ages call me blessed. [1:27; 1 Sm 1:11; 2 Sm 16:12; 2 Kgs
14:26; Ps 113:7]

The Mighty One has done great things for me,

and holy is his name. [Dt 10:21; Ps 71:19; 111:9; 126:2–3]

* [1:46–55] Although Mary is praised for being the mother of the Lord and because of her
belief, she reacts as the servant in a psalm of praise, the Magnificat. Because there is no
specific connection of the canticle to the context of Mary's pregnancy and her visit to
Elizabeth, the Magnificat (with the possible exception of v. 48) may have been a Jewish
Christian hymn that Luke found appropriate at this point in his story. Even if not composed
by Luke, it fits in well with themes found elsewhere in Luke: joy and exultation in the Lord; the
lowly being singled out for God's favor; the reversal of human fortunes; the fulfillment of Old
Testament promises. The loose connection between the hymn and the context is further
seen in the fact that a few Old Latin manuscripts identify the speaker of the hymn as
Elizabeth, even though the overwhelming textual evidence makes Mary the speaker.

New English Bible–1970

Mary's Song of Praise - Odes.11.46-55, 1 Sm.2.1-10

And Mary [So the majority of witnesses; some read Elizabeth; the original may have had no name.]
said:

'Tell out, my soul, the greatness of the Lord,

[2Sm.2.1-10.] rejoice, rejoice, my spirit, in God my saviour;

[2Sm.1.11.] so tenderly has he looked upon his servant,

humble as she is.
 For, from this day forth,
 all generations will count me blessed,
 so wonderfully has he dealt with me,
 the Lord, the Mighty One. The rest of v. 49 will be placed with the next passage.

New Jerusalem Bible And Mary said: My soul proclaims the greatness of the Lord and my spirit rejoices in God my Saviour; because he has looked upon the humiliation of his servant. Yes, from now onwards all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his faithful love extends age after age to those who fear him. V. 50 is included for context.

New RSV

Revised English Bible—1989 .
 And Mary said: "My soul tells out the greatness of the Lord, my spirit has rejoiced in God my Saviour; for he has looked with favour on his servant, lowly as she is. From this day forward all generations will count me blessed, for the Mighty God has done great things for me. His name is holy, his mercy sure from generation to generation toward those who fear him. V. 50 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Miryam said,
"My soul magnifies ADONAI;
 and my spirit **rejoices in God, my Savior,**
 who **has taken notice of his servant-girl**
in her humble position. [1 Samuel 1:11; 2:1]
 For — imagine it! — from now on, all generations will call me blessed!
 "The Mighty One has done great things for me!
 Indeed, **his name is holy;** and in every generation
 he has **mercy on those who fear him.** [Psalms 103:17; 111:9] v. 50 is included for context.

The Complete Tanach

exeGeses companion Bible **THE SONG OF MIRYAM**

And Miryam says, My soul magnifies Yah Veh,
 and my spirit jumps for joy in Elohim my Saviour:
 for he looked upon the humiliation of his maiden:
 for behold,
 from now on all generations call me blessed:
 for he who is able does magnificently with me
 and holy is his name.

Hebraic Roots Bible

And Mariam said, My soul magnifies YAHWEH,
 and my spirit exulted in Elohim My Savior.
 Because He has looked at the meekness of His handmaid for behold from now on
 He will give me blessings to all generations. (1 Sam. 1:11)
 Because He has done great things for me, He who is mighty and Holy is His Name.

Israeli Authorized Version

The Israel Bible (beta)

Orthodox Jewish Bible

The Scriptures 1998

Expanded/Embellished Bibles:

*The Amplified Bible***The Magnificat**

And Mary said,

"My soul magnifies and exalts the Lord,

And my spirit has rejoiced in God my Savior.

"For He has looked [with loving care] on the humble state of His maidservant;
For behold, from now on all generations will count me blessed and happy and
favored by God!

"For He who is mighty has done great things for me;

And holy is His name [to be worshiped in His purity, majesty, and glory].

An Understandable Version

Then Mary said, "My soul lifts up the Lord,

and my spirit has rejoiced in God, my Savior.

For He has looked favorably on the humble circumstances of His servant-girl. And
consider this, all generations of people will call me 'blessed' from now on.

For the Mighty One has done great things for me, and His name is holy.

The Expanded Bible

Mary Praises God

Then Mary said,

"My soul ·praises [exalts; glorifies; magnifies] the Lord [1 Sam. 2:1–10];

my ·heart [spirit] rejoices in God my Savior [Ps. 35:9],

because he has ·shown his concern for [noticed; looked favorably on] his ·humble
[lowly] servant girl [1 Sam. 1:11].

[^LFor look/T behold] From now on, all ·people [^Lgenerations] will ·say that I am [call
me] blessed [Ps. 138:6],

because the ·Powerful [Mighty] One has done great things for me.

His name is holy.

Jonathan Mitchell NT

Then Mary (or: Miriam) said, "'My soul is constantly magnifying (or: is progressively
making great and enlarging) the Lord [= Yahweh],

"and the effect and result of my breath expresses extreme joy (or: my spirit and
attitude transports supreme happiness and exultation) upon the God [who is] my
Savior (or: upon God, my Savior; upon God, the One [being] my Savior),

"because He looks upon the low status (or: = had regard for the humiliation) of His
slave girl.' [1 Sam. 2:1; 1:11] For take note! from now on every generation (or: all
the generations) will continue blessing me and [making; considering; pronouncing]
me happy,

"because the Powerful and Able One – and set-apart (or: holy; sacred) [is] His
Name – does great things to and for me (or: formed, constructed and created great
{= sublime; important; monumental} things in me)!

NET Bible®

Mary's Hymn of Praise

And Mary¹⁴⁶ said,¹⁴⁷

"My soul exalts¹⁴⁸ the Lord,¹⁴⁹

and my spirit has begun to rejoice¹⁵⁰ in God my Savior,

because he has looked upon the humble state of his servant.¹⁵¹

For¹⁵² from now on¹⁵³ all generations will call me blessed,¹⁵⁴

because he who is mighty¹⁵⁵ has done great things for me, and holy is his name;...

^{146tc} A few witnesses, especially Latin mss, (a b l* Irarm Orlat mss Nic) read "Elizabeth" here,
since she was just speaking, but the ms evidence overwhelmingly supports "Mary" as the
speaker.

^{147sn} The following passage has been typeset as poetry because many scholars regard this
passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing,
not to the content. There are two broad criteria for determining if a passage is poetic or
hymnic: "(a) stylistic: a certain rhythmical lilt when the passages are read aloud, the presence
of parallelismus membrorum (i.e., an arrangement into couplets), the semblance of some
metre, and the presence of rhetorical devices such as alliteration, chiasmus, and antithesis;
and (b) linguistic: an unusual vocabulary, particularly the presence of theological terms, which
is different from the surrounding context" (P. T. O'Brien, *Philippians* [NIGTC], 188-89).
Classifying a passage as hymnic or poetic is important because understanding this genre can

provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

^{148tn} Or “lifts up the Lord in praise.”

^{149sn} This psalm (vv. 46-55) is one of the few praise psalms in the NT. Mary praises God and then tells why both in terms of his care for her (vv. 46-49) and for others, including Israel (vv. 50-55). Its traditional name, the “Magnificat,” comes from the Latin for the phrase My soul magnifies the Lord at the hymn’s start.

^{150tn} Or “rejoices.” The translation renders this aorist, which stands in contrast to the previous line’s present tense, as ingressive, which highlights Mary’s joyous reaction to the announcement. A comprehensive aorist is also possible here.

^{151tn} See the note on the word “servant” in v. 38.

^{152tn} Grk “for behold.”

^{153sn} From now on is a favorite phrase of Luke’s, showing how God’s acts change things from this point on (5:10; 12:52; 22:18, 69; Acts 18:6).

^{154sn} Mary is seen here as an example of an object of God’s grace (blessed) for all generations.

^{155tn} Traditionally, “the Mighty One.”

P. Kretzmann Commentary
Syndein/Thieme

.
And Mary said,
"My soul {psuche} magnifies the Lord,
and my spirit {pneum.}
has begun to rejoice in God my Savior,
for He has looked upon the humble position/state
of His woman servant.
For take note,
from now on all generations
will call me blessed/'spiritually prosperous' . . .
for He Who is mighty
has done great things for me . . .
and holy is His Name."

Translation for Translators

Luke 1:46-56

Mary praised God.

Then Mary *praised God by saying/singing*:

O, how I [SYN] praise ◀the Lord/God▶!

I rejoice in my inner being because God is the one who saves me.

I was only his lowly servant girl, but he did not forget me.

So from now on, people living in all ◀ages/future time▶ will say that God was pleased with me,

because they will hear about the things that God [MTY], the mighty one, has done for me.

He [MTY] is awesome!

The Voice

Mary is deeply moved by these amazing encounters—first with the messenger and then with her cousin, Elizabeth. Mary’s response can’t be contained in normal prose; her noble soul overflows in poetry. And this poetry isn’t simply religious; it has powerful social and political overtones. It speaks of a great reversal—what might be called a social, economic, and political revolution. To people in Mary’s day, there is little question as to what she is talking about. The Jewish people are oppressed by the Roman Empire, and to speak of a King who will demote the powerful and rich and elevate the poor and humble means one thing: God is moving toward setting them free! Soon Zacharias will overflow in poetry of his own.

Mary: My soul lifts up the Lord!
My spirit celebrates God, my Liberator!
For though I’m God’s humble servant,

God has noticed me.
 Now and forever,
 I will be considered blessed by all generations.
 For the Mighty One has done great things for me;
 holy is God's name!

Literal, almost word-for-word, renderings:

Accurate New Testament	and says mary compliments The Life [of] me the lord and celebrates The Spirit [of] me at the god the saver [of] me for [He] looks to the humility [of] the servant [of] him look! for from the [one] now will esteem me All The Generations for makes [in] me [things] great The [One] Able and Pure {is} The Name [of] him.
American Standard Revised Analytical-Literal Translation	. And Mary said, "My soul magnifies the Lord, and my spirit was very glad because of God my Savior. "For He looked with care upon the humble state of His slave. For, look! From now on all generations will consider me to be fortunate. "For the Mighty [One] did marvelous [things] to me, and holy [is] His name.
Breakthrough Version	And Mary said, "My soul makes the Master huge. And my spirit is excited based on God, my Rescuer, because He took a look on the lowness of His slave. You see, look, from the present on all generations will consider me to be blessed because the Competent One did great things for me and His name is sacred.
Charles Thomson NT Concordant Literal Version Context Group Version	. . And Mary said, My life magnifies the Lord, And my spirit has rejoiced in God my Rescuer. For he has looked on the humiliation of his slave: For look, from now on all generations shall call me esteemed. For he who is mighty has done to me great things; And special is his name.
Disciples Literal New T.	Mary Rejoices Over God Her Savior And Mary said, "My soul magnifies ^[ab] the Lord, and my spirit rejoiced-greatly over God my Savior. Because He looked-upon ^[ac] the lowliness ^[ad] of <i>His</i> slave, for behold— from now <i>on</i> , all generations will consider me blessed ^[ae] , because the <i>Powerful One</i> did great <i>things</i> for me. And His name <i>is</i> holy. ^{ab} Luke 1:46 In Latin, this word is Magnificat, which has become a name for this 'magnification' of God by Mary. ^{ac} Luke 1:48 That is, with favor. ^{ad} Luke 1:48 That is, humble status. ^{ae} Luke 1:48 Or, fortunate. That is, a most fortunate recipient of God's favor.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	The Song of Mary And Mary said: "My soul magnifies the Lord, and my spirit rejoices in God my Savior. For He has regarded the low estate of His servant; surely, from now on all generations will call me blessed.

Modern Literal Version	For He who is mighty has done great things for me, and holy is His name. And Mary said, My soul extols the Lord, and my spirit was glad in God my Savior. Because he has looked upon the humbleness of his bondservant; for* behold, from hereafter all generations will esteem me fortunate. Because he who is mighty has done great things to me. And holy is his name.
Modern KJV	.
New American Standard B.	The Magnificat And Mary said: "My soul exalts [Lit <i>makes great</i>] the Lord, And my spirit has rejoiced in God my Savior. "For He has had regard for the humble state of His bondservant [i.e. <i>female slave</i>]; For behold, from this time on all generations will count me blessed. "For the Mighty One has done great things for me; And holy is His name.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Mary said, 'My soul does magnify the Lord, And my spirit was glad on God my Saviour, Because He looked on the lowliness of His maid-servant, For, lo, henceforth call me happy shall all the generations, For He who is mighty did to me great things, And holy is His name,...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:46			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	proper noun/feminine; genitive/ablative case	Strong's #3137
megalúnō (μεγαλύνω) [pronounced <i>meh-gah-LOO-noh</i>]	<i>to make great, to enlarge, to magnify, to praise</i>	3 rd person singular, present active indicative	Strong's #3170

Luke 1:46			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced <i>psoo-KHAY</i>]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
mou (μοῦ) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

Translation: Then Mary said, "My soul praises [or, magnifies] the Lord;...

Even though Mary is not said to be empowered by God the Holy Spirit, I would think that, based upon what she says here, that she, like Elisabeth, is filled with the Holy Spirit.

Luke 1:46 Then Mary said, "My soul praises [or, magnifies] the Lord;...

Luke 1:46 And Mary said, "My soul magnifies the Lord,...

The soul is what we are. It is our mentality, emotion, volition, norms and standards, self consciousness, memory, conscience, and vocabulary. The immaterial part of man is the soul; and every person has those things. What Mary is thinking magnifies God (in this case, God the Son). All of this section is about God the Son, the Son she will bear.

She says to Elisabeth, "My soul magnifies/praises the Lord." Mary's soul is made up of her volition, her thinking, her conscience, her norms and standards, and her emotions. Her soul is what she thinks. She praises the Lord with what she thinks. Various truths fill her soul, and Mary speaks this aloud. This is because she has Bible doctrine circulating throughout her human soul.

Mary uses the present active indicative of megalúnô (μεγαλύνω) [pronounced *meh-gah-LOO-noh*], which means, *to make great, to enlarge, to magnify, to praise*. Strong's #3170. The present tense suggests continuous action,

that Mary continues to magnify and praise the Lord; and active voice suggests that Mary does this from her own soul; and the indicative mood is the mood of reality. This is really happening; and it is a result of divine will.

In the Latin, this phrase is: *Magnificat anima mea Dominum*. It is from the Latin that we get the term *Magnificat*, which is a reference to this song/psalm/words of praise uttered by a very young Mary.

I believe that Mary has been involved in the reading/study of Scriptures. We do not know exactly how that would take place as people of the era did not possess Bibles (for the most part) as we do today. In our era, any person who wants to can have a Bible. There are a myriad of Scriptural programs for our computers and cell phones—many of them **free**. However, in Mary's era, her access to Scriptures would have been quite limited. I don't know if synagogues would have allowed women; or what function the synagogues served during off-hours (did some of them function like a reading room?).

In any case, what Mary says throughout her dissertation is not too different from what is found in Scripture: virtually, all of what she says can be found somewhere else in the Old Testament (maybe not the exact same words, but close to the same words).

Luke 1:46 **And Mary said, "My soul magnifies the Lord,...**

Psalms 104:35b **Bless the LORD, O my soul! Praise the LORD!**

Psalms 119:175a **Let my soul live and praise you...**

Psalms 146:1 **Praise the LORD! Praise the LORD, O my soul!** (ESV; capitalized)

We do not know how Mary would have gained access to any portion of the Scriptures. It was not that the scribes and copyists did not allow them to be read by the common man—the Scriptures were read in the synagogues all of the time. That Mary was able to read these Scriptures or hear them read, appears certain, given the words that she speaks. The question I have is, *were synagogues male only at all times?* I don't know. However, there is nothing more important to a growing believer than the Word of God; so, in whatever way Mary was able to hear the Word of God, I believe that she did.

According to **Shmuel Safrai**, there were far fewer restrictions on women in the ancient synagogues than today. He writes: *In the time of Jesus there was no separation of the sexes in the synagogue and women could be counted as part of the ten individuals needed for a religious quorum. This allowed women to be much more active in the religious life of the community than they are today...In the first century, women were the equals of men religiously and frequently visited the synagogue. This can easily be documented from literary sources.*⁴⁷

From the Jerusalem Perspective: *Did women play a passive role in the synagogue congregations of antiquity? Were they separated from male members of the congregation during prayer and study, as is the case today? According to Professor Shmuel Safrai, the answer to both questions is a resounding "No."*

The Jerusalem Perspective continues: *The sources reveal that women regularly attended the synagogue and took part in its services, listening to sermons and to the reading of the Torah. Women also studied in the bet midrash.*⁴⁸

In the New Testament, there is a hint that both husband and wife attended the local synagogue in John 9:22. Also, there is someone who spoke about Jesus in the synagogue, and both Priscilla and Aquila heard him in Acts 18:26. Furthermore, Mary will encounter both men and women at the Temple (Luke 2:27–38). Therefore, there is enough Scriptural justification for women having the ability to go into the synagogues and to the Temple in order to hear the words of God spoken, standing (or sitting) side-by-side with the men there.

⁴⁷ From the **Priscilla Papers**, accessed July 26, 2019.

⁴⁸ From the **Jerusalem Perspective**; accessed March 15, 2019.

Therefore, that Mary knew the Word of God is not a great mystery. Because Mary knew Scripture, her soul circulated doctrine, and it was a part of her interaction with people (it is our soul which interacts with people and the world at large, not our bodies).

Furthermore, what Mary says is so closely aligned with some Scriptures; clearly, she had some familiarity with God's words.

Furthermore, it should be clear that Mary is not just some random woman chosen by God for this privilege. It was no doubt her love of the Word of God which played a large part in God choosing both her and Joseph. One of the stories that we will study in Luke, is Jesus, at age 12, being taken to Jerusalem for the Passover by his parents in a large group. In fact, they went every year (Luke 2:41). This indicates that both parents saw to His spiritual teaching. God knew that He could depend upon them, as Jesus needed to grow spiritually in His humanity (Luke 2:40, 52).

Luke 1:47			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
agalliaō (ἀγαλλιᾶω) [pronounced <i>ag-al-lee-AH-oh</i>]	<i>to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceeding glad</i>	3 rd person singular, aorist active indicative	Strong's #21
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
mou (μοῦ) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Luke 1:47			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sôtêr (σωτήρ) [pronounced <i>so-TARE</i>]	<i>saviour, deliverer, preserver</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4990
mou (μοῦ) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...my spirit rejoices over the God, my Savior,...

Mary also has a human spirit, and that human spirit is filled with Bible doctrine; and she rejoices over God, her Savior.

Luke 1:47 ...my spirit rejoices over the God, my Savior,...

Mary's spirit is where she stores information about God (just as our human soul stores information about life and other people). Her human spirit is a repository for Bible doctrine; and her human soul circulated divine viewpoint as it applied to life. So she thought and spoke in accordance with the truth which was in her human spirit.

In v. 47, Mary uses the aorist active indicative of the verb *agalliaô* (ἀγαλλιάω) [pronounced *ag-al-lee-AH-oh*], which means, *to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceedingly glad*. Strong's #21. The aorist sees the action of the verb as singular in nature, even though it may take place over a long period of time. Here, Mary is using the dramatic aorist, which describes an action happening in the present, usually to emphasize its reality or certainty.⁴⁹

At various times, Mary is quite happy and excited about what is happening to her. Given that she is pregnant woman, she has probably experienced a variety of emotions and thoughts. However, her happiness and rejoicing continue; but she states this as a certain fact or as an established reality.

Interestingly enough, Mary uses the active voice, which suggests that her soul and spirit are constantly thinking doctrine, which is the source of her happiness and rejoicing. She has pursued the Word of God.

Mary recognizes that it is God Who is her Savior; not her good works.

Now, let's again note similarities to Old Testament texts:

Luke 1:47 ...and my spirit rejoices in God my Savior,...

Isa. 25:9 It will be said on that day, "Behold, this is our God; we have waited for Him, that He might save us. This is the LORD; we have waited for Him; let us be glad and rejoice in His salvation."

Isa. 43:3a For I am the LORD your God, the Holy One of Israel, your Savior.

⁴⁹ From <https://www.ezraproject.com/aorist-tense-a-closer-look> accessed July 26, 2019.

Isa. 45:21b And there is no other god besides Me, a righteous God and a Savior; there is none besides Me.

Isa. 61:10 I will greatly rejoice in the LORD; my soul shall exult in my God, for He has clothed me with the garments of salvation; He has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

Hosea 13:4 But I am the LORD your God from the land of Egypt; you know no God but Me, and besides Me there is no savior. (ESV; capitalized)

Old Testament believers did have a human spirit, and Mary had a human spirit which appears to be filled with doctrine. Women of that era had means by which they could learn the Word of God; and young Mary apparently took advantage of those means.

Luke 1:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
epiblepô (ἐπιβλέπω) [pronounced eh-pee-BLEP-oh]	<i>to look at, to turn the eyes upon, to look upon, gaze upon; to look up to; to have regard for, to regard, to consider, to have an interest in, to care about</i>	3 rd person singular, aorist active indicative	Strong's #1914
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τὴν) [pronounced tayn]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
tapeinôsis (ταπεινώσις) [pronounced tap-Ī-noh-sis]	<i>one who has been made low, lowness, low estate, humiliation; vile; possibly: earthly; metaphorically: spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt</i>	feminine singular noun; accusative case	Strong's #5014
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doulê (δούλη) [pronounced DOO-lay]	<i>a female slave, bondmaid, handmaid</i>	feminine singular noun; genitive/ablative case	Strong's #1399
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...because He has looked upon the one who is low, His handmaid.

One reason that she rejoices is, God has looked upon her—God has thought about her—and she is but a servant, a woman of low estate. She is recognizing her state of defilement before God. This is not a word for grace orientation; but a word for *debasement*. She recognizes her limitations and her sinful nature. Yet, God has thought about her. God looks upon her.

Luke 1:48a ...for He has looked on the humble estate of His servant.

To anyone in her periphery—with the possible exception of Joseph—Mary is a nobody, a person of no great importance. She speaks of herself as God's servant or slave; but I think part of what she is saying is, she is no better than any servant or slave. She is *not* saying, "You have recognized me, God, for being your great and faithful servant." It is more that she is saying, "I am but a servant in an humble state."

Mary clearly recognizes that she is not a celebrity by any human standard.

Again, there are very similar thoughts from the Old Testament:

Luke 1:48a ...for He [God] has looked on the humble estate of His servant.

1Sam. 2:8a He raises up the poor from the dust; He lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor.

2Sam. 7:8 Now, therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over My people Israel.'

Psalms 102:17 He regards the prayer of the destitute and does not despise their prayer.

Psalms 113:7–8 He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of His people.

Psalms 136:23 It is He Who remembered us in our low estate, for His steadfast love endures forever;... (ESV; capitalized)

God does not consider the human view of celebrity. Mary would be considered a very unimportant person by most. She has no clear connection to the Temple or to any well-known teacher of the Law; or to any man with political or religious power. Yet, God has chosen her out from all other women in the world.

As an aside, this is a great theme throughout Scripture. Consider the times that you live in and think of the names of people that you see as influential and important. Would you be shocked to know that God has a completely different list of people than you do? We in the United States immediately think of current and past presidents and other world leaders; and people that we consider to be *movers and shakers*. We believe that the lives of such men make a real difference.

God does not have this same scale of values. This is very well illustrated by the person of Abraham, who was a shepherd who moved from point A to point B, at the direction of God. There were a plethora of kings and mighty warriors from that era, but who is the most well-known person from that time period? Abraham. And not just in *Christian* nations, but throughout the world. He is remembered as the most important person of that era *because* he was the most important person of that era, being the recipient of God's matchless grace. There is no man of that era as well known as Abraham. No one else comes close. In fact, apart from people named in the Bible, how many could answer the question, "Can you name someone who lived around 2000 B.C., a contemporary of Abraham?" Not 1 person out of a 1000 could give you a name of a person not in the Bible.

But, would *People Magazine* have done a story on Abraham at that time? Of course not! They would have no idea who this man was. Would *Entertainment Tonight* have done a 5 minute segment on Abraham?⁵⁰ No way! In Abraham's day, for the most part, he was unrecognized and uncelebrated (Gen. 14 being an exception to that).

⁵⁰ Is this show still on? Apparently it is called *ET* now. Perhaps I should have used the example of *TMZ*.

He was not a well-known human celebrity in his era (apart from Gen. 14); but he was the man of greatest consequence of his day and time. He was God's man acting in accordance with God's plan in that era.

We all know the names *Trump* and *Obama*; there are many celebrities of various sorts that we know the names of—but are these the true important figures of the early 21st century? They are not. There are well-known sport figures, movie and television stars—and many from those categories do what they can to influence human opinion and behavior. But these are people that we consider to be celebrities. Who does God see as the most important people of this time period? I could not tell you. We probably have never heard their names before. But the impact of their spiritual lives is what has moved this nation and other nations. There might be a handful of names; there may be a few thousand. But, to be sure, the direction that our nation takes is far more dependent upon these people whose names we do not know than upon anyone with the name *Trump* or *Obama*.

In the period of time that we are studying, two of the pivotal names in human history are Mary and Elizabeth. People with the names of *Herod* and *Cæsar* do not even come close to the impact of these two women. And who recognizes their impact on human history? The gentile Christian Luke does. Luke mentions at least two different Cæsar's in his era; and there are 5 references to the office of Cæsar in his book. Luke mentions at least 2 different Herod's in his book. So he is not indifferent to their impact on history; but the importance of Mary and Elizabeth far outweighs all of the Cæsar's and all of the Herod's.

What illustrates this point even more is, in the books of Matthew, Mark and Luke, all written within 30 years of the events of that era, there are 25 mentions of Herod (I believe these mentions refer to 3 or 4 different men with that name); and 15 references to Cæsar. John write his gospel 60+ years after these events take place, and he has no references to Herod and 3 to Cæsar (quotes from other people). So when John writes his gospel, the names of Herod and Cæsar do not loom large in his world. The name which is above all other names is the one still spoken today, the name of Jesus.

Mary continues to speak her inspired thoughts, to what is quite probably an audience of one (maybe two)—I am referring to her human audience. However, guaranteed that there was a massive audience of angels, both fallen and elect, witnessing these words being said.

Furthermore, Mary recognizes the importance of this time, and she remembers these words, perhaps 50 or 60 years later (as someone needed to convey them to Luke, and this audience of 1 or 2 would have passed on by the time Luke was on the scene).

Mary continues speaking, and for a short while, she speaks of herself:

Luke 1:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοὺ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 1:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
makarizō (μακαρίζω) [pronounced <i>mahk-ahr-IHD-zoh</i>]	<i>to pronounce [one] [as] blessed; to recognize as blessed</i>	3 rd person plural, future active indicative; attic form	Strong's #3106
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	personal pronoun	Strong's #3165; a shorter (and probably original) form of #1691
pas (πᾶς, πᾶσα, πᾶν) [pronounced <i>pahs, PAH-sah, pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine plural adjective, nominative case	Strong's #3956
hai (αἱ) [pronounced <i>high</i>]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>age, generation, nation, [period of] time</i>	feminine plural noun; nominative case	Strong's #1074

Translation: For observe [this]: He will pronounce me blessed from now to all generations [in the future],...

Luke 1:48b For behold, from now on all generations will call me blessed;...

God has chosen Mary for a distinct and important blessing. He will use Mary to produce the Son of God, through whom God will become flesh. I believe that she realizes that this is what is occurring. Based upon what Gabriel has told her, I think that she gets this. And she knows that she is nobody special in the eyes of the world.

From this point forward, Mary is going to be seen as blessed to have this position and to have this honor. Now, she is not using a word for *exalted*; nor is she calling herself *praiseworthy*; nor is she suggesting in any way that she is deserving of this honor. God has made her blessed by what He is doing in her. God has bestowed undeserved blessing upon her. This has come about by God's grace.

If you understand God's plan and your place in it, then you are blessed. That is automatic. Does this mean you have a brand new car or a brand new 3000 sq. ft. house? Of course not! Blessings in life come in many different forms and not all of them are material; but clearly, the God of blessings knows how to bless us.

What does it take? We can look at Mary, who says that she is blessed and that many generations of people will call her blessed. What do we know about her? She understands her place in the plan of God; and she apparently knows Scripture.

Now, we are not to go off the deep end, at this point, and worship Mary or to think, somehow, she is a 4th member of the Godhead; or that, she is as close to being God but without actually being God. Nothing like that is being said here. Her words are very carefully chosen, and guided by God the Holy Spirit.

Unlike much of the rest of Mary's poetic statement, this is specifically about her and what God has done for her. Therefore, we do not have parallels to v. 48b in the OT.

Mary is blessed because she is the recipient of the grace of God. She did not deserve this or earn any of this. Being called blessed is not the same as being worshiped. Many people are called blessed in Scripture. Mary worship is no different than heathen religion. God has never called upon us to revere or to worship Mary. Hell, I'm very blessed, and you would be out of your nut to worship me.

Luke 1:48 ...because He has looked upon the one who is low, His handmaid. For observe [this]: He will pronounce me blessed from now to all generations [in the future],...

Luke 1:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 st person singular pronoun; dative, locative or instrumental case	Strong's #3427
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter plural, adjective; accusative case	Strong's #3173
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415

Translation: ...for the Powerful [One] has made by me the Great [One],...

Luke 1:49a ...for He Who is mighty has done great things for me,...

The Powerful One (= *He Who is mighty*) is God the Father; and He is creating a work in her or by means of her, which will result in the Great One, the Lord Jesus Christ, being born. Mary is being used of God, Who is making all of this happen. There is nothing that Mary can do to help out. Mary cannot speed up or slow down the plan

of God. She can participate in it and that is what she is doing. She recognizes that God is doing great things through her and for her.

You will note that, nowhere in Scripture does Mary then begin a special health regimen to help out God, to see to it that His Son is born healthy and strong. There is nothing that Mary can do to help out this process. She is blessed because she has been chosen; but she is not blessed because of anything that she has done (that is the very concept of grace).

What likely differentiates her from most other women is, she has the Word of God in her soul and she thinks Bible doctrine.

There are some parallels to what she has said:

Luke 1:49a ...for He Who is mighty has done great things for me,...

Psalms 126:2 Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, "The LORD has done great things for them."

Psalms 126:3 The LORD has done great things for us; we are glad. (ESV; capitalized)

Again, see how her thinking parallels so many Old Testament passages and the thinking and actions of God in previous times.

The One Who is Mighty is God, Who has obviously blessed Mary in her life.

Luke 1:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mental attitude</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and His Name [is made] holy. I have carried over the verb from v. 49a into 49b.

Luke 1:49b ...and holy is His name.

It is not Mary who is set apart; it is not her womb that is set apart as holy and undefiled; it is His Name which God has made holy. God's name is His character, His reputation, His essence; and God is set apart from all other

things. God speaks of *His holy name* in Lev. 20:3 22:2, 32 1Chron. 16:10 etc. God, being Who He is, is set apart from all things.

Again, we have parallel Scriptures:

Psalm 103:1 Bless the LORD, O my soul, and all that is within me, bless His holy name!
 Psalm 111:9b Holy and awesome is His name!
 Psalm 145:21 My mouth will speak the praise of the LORD, and let all flesh bless His holy name forever and ever.
 Isa. 47:4 Our Redeemer—the LORD of hosts is His name— is the Holy One of Israel.
 Isa. 54:5 For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth He is called. (ESV; capitalized)

There is no reason to think that Mary suddenly has a boatload of doctrine somehow magically infused with her soul. It is not unreasonable to assume that she had positive volition towards the Old Testament Scriptures and that she heard the words of God spoken on many occasions. She may have gone to great lengths to remember God's Word when she was given the opportunity to hear Scripture read. What I am saying is, Mary appears to have experienced some real spiritual growth, even though she is quite young.

Again, I do not believe that Mary emptied her mind, tilted her head backwards, and then allowed words to escape from her lips that she did not think about or understand. I believe that these words came from her own thinking and from her own understanding of Scripture. I believe that she is putting together some seemingly random OT Scriptures in such a way as to describe what is happening right now, at this point in time.

Luke 1:49 ...for the Powerful [One] has made by me the Great [One], and His Name [is made] holy.

Luke 1:46–49 Then Mary said, “My soul praises and magnifies the Lord; and my spirit rejoices over God, my Savior, because He has looked upon me, His lowly handmaid. Consider this: He will pronounce me blessed from this point forward to all generations in the future, for the Able One has made by me the Great One; and His name is made holy.

And the grace of Him to ages and ages for the one fearing Him; He makes power in an arm of His; He has scattered proud ones to an understanding of a heart of theirs; He has cast down rulers from thrones and He has lifted up humble [ones]; needy ones He has filled up of good; and those who are rich He dispatches without wealth.

Luke
1:50–53

His grace [from] ages to ages to the one who fears Him; He works power with His arm; He has scattered the proud ones with the thinking of their hearts; He has cast down rulers from their thrones and He has lifted up the humble; He has filled the needy ones with good; and those who are rich He sends away without [their] wealth.

His grace continues from eternity past to eternity future to the ones who fear Him; He works power with His arm; He has scattered the proud ones with the flawed thinking of their souls; He casts down rulers from their thrones, but he lifts up the humble; He has filled the hungry with good things; and those who are rich, He sends them away without their wealth.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And the grace of Him to ages and ages for the one fearing Him; He makes power in an arm of His; He has scattered proud ones to an understanding of a heart of theirs; He has cast down rulers from thrones and He has lifted up humble [ones];**

needy ones He has filled up of good; and those who are rich He dispatches without wealth.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)
Targum (Pseudo-Jonathan)
Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

And his mercy is from generation unto generations, to them that fear him.
He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat, and hath exalted the humble.
He hath filled the hungry with good things; and the rich he hath sent empty away.

Aramaic ESV of Peshitta
V. Alexander's Aramaic T.
James Murdock's Syriac NT

And his mercy is on them that fear him, for generations and posterities.
He hath wrought victory with his arm; and hath scattered the proud in the imagination of their heart.
He hath cast down the mighty from their thrones, and hath exalted the lowly.
The hungry hath he satisfied with good things, and the rich hath he sent away empty.

Original Aramaic New T.

"And his mercy for posterity and generations is upon those who revere him."
"He has wrought victory with his arm and he has scattered the proud with the opinion of their heart."
"He has cast down the mighty from thrones and has raised up the lowly."
"He has filled the hungry with good things and the rich he has sent away empty handed."

Lamsa Peshitta (Syriac)

And his mercy is for centuries and generations, upon those who fear him. He has brought victory with his arm; he has scattered the proud in the imagination of their heart. He has put down the mighty from their seats, and he has lifted up the meek. He has filled the hungry with good things; and dismissed the rich empty.

Updated Brenton (Greek)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

His mercy is for all generations in whom is the fear of him.
With his arm he has done acts of power; he has put to flight those who have pride in their hearts.
He has put down kings from their seats, lifting up on high the men of low degree. Those who had no food he made full of good things; the men of wealth he sent away with nothing in their hands;.

Bible in Worldwide English

He is kind to people of all times who respect him.
He has shown how strong he is with his arm. He has taken away people who were proud in their hearts.
He has moved big rulers from power, and those that were not great he has made great.
He has given hungry people good things to eat, and sent away the rich people with nothing.

Easy English

He is kind to people that obey him.
He is also kind to all their children. He will do this for all time.
He has shown how strong he is.
Some people think that they are very important.
But he has sent them away alone in different directions.

	<p>Some people were ruling countries. But he has taken their important jobs away from them. He has given important work to people that do not feel important. He has fed hungry people with good things. He has sent rich people away with nothing.</p>
Easy-to-Read Version–2001	<p>God always gives mercy to those people that worship him. God reached out his arm and showed his power: He scattered those people that are proud and think great things about themselves. God brought down rulers from their thrones, and he raised up the humble people. God filled the hungry people with good things, but he sent the {selfishly} rich people away with nothing.</p>
Easy-to-Read Version–2006	<p>He always gives mercy to those who worship him. He reached out his arm and showed his power. He scattered those who are proud and think great things about themselves. He brought down rulers from their thrones and raised up the humble people. He filled the hungry with good things, but he sent the rich away with nothing.</p>
God's Word™	<p>For those who fear him, his mercy lasts throughout every generation. "He displayed his mighty power. He scattered those who think too highly of themselves. He pulled strong rulers from their thrones. He honored humble people. He fed hungry people with good food. He sent rich people away with nothing.</p>
Good News Bible (TEV)	<p>His name is holy; from one generation to another he shows mercy to those who honor him. He has stretched out his mighty arm and scattered the proud with all their plans. He has brought down mighty kings from their thrones, and lifted up the lowly. He has filled the hungry with good things, and sent the rich away with empty hands. A portion of v. 49 is included for context.</p>
The Message	<p>He bared his arm and showed his strength, scattered the bluffing braggarts. He knocked tyrants off their high horses, pulled victims out of the mud. The starving poor sat down to a banquet; the callous rich were left out in the cold.</p>
NIRV	<p>He shows his mercy to those who have respect for him, from parent to child down through the years. He has done mighty things with his powerful arm. He has scattered those who are proud in their deepest thoughts. He has brought down rulers from their thrones. But he has lifted up people who are not considered important. He has filled with good things those who are hungry. But he has sent away empty those who are rich.</p>
New Life Version	<p>The loving-kindness of the Lord is given to the people of all times who honor Him. He has done powerful works with His arm. He has divided from each other those who have pride in their hearts. He has taken rulers down from their thrones. He has put those who are in a place that is not important to a place that is important. He</p>

New Simplified Bible The Spoken English NT	<p>has filled those who are hungry with good things. He has sent the rich people away with nothing.</p> <p>.</p> <p>From generation to generation, God shows mercy to people who revere God.^{uu} God's arm displays God's power!^{vv}</p> <p>God scatters people who are arrogant in the thoughts of their hearts; God pulls down rulers from thrones, and raises up those who are low; God fills the hungry with good food, and sends the rich away empty-handed.</p> <p>^{uu}. Lit. "And his mercy for generations and generations is for those that revere him." ^{vv}. Lit. "God displays power with his arm."</p>
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Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	<p>.</p> <p>He always shows mercy to everyone who worships him. The Lord has used his powerful arm to scatter those who are proud. He drags strong rulers from their thrones and puts humble people in places of power.</p>
The Living Bible	<p>God gives the hungry good things to eat, and sends the rich away with nothing. "How powerful is his mighty arm! How he scatters the proud and haughty ones! He has torn princes from their thrones and exalted the lowly. He has satisfied the hungry hearts and sent the rich away with empty hands. V. 50 was placed with the previous passage.</p>
New Berkeley Version New Century Version New Life Version New Living Translation	<p>.</p> <p>.</p> <p>.</p> <p>He shows mercy from generation to generation to all who fear him. His mighty arm has done tremendous things! He has scattered the proud and haughty ones. He has brought down princes from their thrones and exalted the humble. He has filled the hungry with good things and sent the rich away with empty hands.</p>
The Passion Translation Unlocked Dynamic Bible	<p>.</p> <p>He acts mercifully from one generation to the next toward those who respect him. He shows people that he is very powerful. He scatters those who think proudly within their inner beings. He has stopped kings from ruling, and he has honored people who are oppressed. He has given good things to eat to those who are hungry, and he has sent away rich people without giving them anything.</p>
William's New Testament	<p>He shows His mercy from age to age to those who fear him. He has done mighty deeds with His arm. He has scattered those that are proud in the purpose of their hearts. He has dethroned monarchs and exalted the poor. He has satisfied the hungry with good things and sent the rich away with empty hands.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'For generations, He has shown mercy To those who show that they fear Him. But with His strong arm, He will scatter Those who think in their hearts that they're better.</p>
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	<p>'He removes kings from their thrones, And He puts the humble in charge. He fills the hungry with good things, And He sends the rich off as starved.</p>
Beck's American Translation Common English Bible	<p>. He shows mercy to everyone, from one generation to the next, who honors him as God. He has shown strength with his arm. He has scattered those with arrogant thoughts and proud inclinations. He has pulled the powerful down from their thrones and lifted up the lowly. He has filled the hungry with good things and sent the rich away empty-handed.</p>
International Standard V Len Gane Paraphrase	<p>. From generation to generation His mercy is on those who fear him. He has shown strength with his arm; he has scattered the proud despite the thoughts of their hearts. He has pulled down the mighty from their thrones and exalted those of low estate.</p>
A. Campbell's Living Oracles	<p>He has filled the hungry with good things; but the rich he has sent away empty. His mercy on them who fear him, extends to generations of generations. He displays the strength of his arm, and dispels the vain imaginations of the proud. He pulls down potentates from their thrones, and exalts the lowly. The needy he loads with benefits; but the rich he spoils of everything.</p>
New Advent (Knox) Bible	<p>He has mercy upon those who fear him, from generation to generation; he has done valiantly with the strength of his arm, driving the proud astray in the conceit of their hearts; he has put down the mighty from their seat, and exalted the lowly; he has filled the hungry with good things, and sent the rich away empty-handed.</p>
NT for Everyone	<p>His mercy extends from father to son, from mother to daughter for those who fear him. Powerful things he has done with his arm: he routed the arrogant through their own cunning. Down from their thrones he hurled the rulers, up from the earth he raised the humble. The hungry he filled with the fat of the land, but the rich he sent off with nothing to eat.</p>
20 th Century New Testament	<p>From age to age his mercy rests On those who reverence him. Mighty are the deeds of his arm; He scatters the proud with their own devices, He casts down princes from their thrones, and the lowly he uplifts, The hungry he loads with gifts, and the rich he sends empty away.</p>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Awful Scroll Bible	<p>. (")Even His Kindness is to they themselves reverencing Him, from generation to generation. (")He effects in might by-within His Arm, He scattered-throughout the shining- beyond in their mind-throughout, of the sensibility of their heart. (")He took-down the predominant from their thrones, and He exalted they lowly. (")He is made by-within-plentiful to they hungering for that good, and they being of plentiness, He withdrew-away empty a withdrawing-away.</p>
Christian Standard Bible	<p>His mercy is from generation to generation on those who fear him.</p>

	<p>He has done a mighty deed with his arm; he has scattered the proud because of the thoughts of their hearts; he has toppled the mighty from their thrones and exalted the lowly. He has satisfied the hungry with good things and sent the rich away empty.</p>
Conservapedia Translation	<p>He is merciful to those who have feared him for generations. He has done mighty deeds with his arm; he has brought down the self-centered. He has brought down the mighty, and exalted the humble. He has fed the hungry with the best foods, and the miserly he sent away empty-handed.</p>
Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version	<p>. . And His mercies cover generations of generations Of those who reverence Him. He has shown strength in His arm; He has scattered the haughty by their own designs; He has thrown down potentates from thrones, While exalting the lowly. He has loaded the starving with benefits; And has dismissed the wealthy with nothing;...</p>
God's Truth (Tyndale)	<p>And his mercy is on them that fear him throughout all generations. He shows strength with his arm, he scatters them that are proud in the imagination of their hearts. He puts down the mighty from their seats, and exalts them of low degree. He fills the hungry with good things: and sends away the rich empty.</p>
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible Montgomery NT NIV, ©2011 Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version Unlocked Literal Bible	<p>. His mercy lasts from generation to generation for those who fear him. He has displayed strength with his arm; he has scattered those who were proud about the thoughts of their hearts. He has thrown down princes from their thrones and he has raised up those of low condition. He has filled the hungry with good things, but the rich he has sent away empty.</p>
Urim-Thummim Version	<p>And his mercy is on them that venerate him from generation to generation. He has showed strength with his arm; He has scattered the proud in the imagination of their hearts. He has put down the mighty from their throne seats, and exalted them of low degree. He has filled the hungry with good things; and the rich he has sent away empty.</p>
Weymouth New Testament	<p>And His compassion is, generation after generation, Upon those who fear Him. He has manifested His supreme strength. He has scattered those who were haughty in the thoughts of their hearts. He has cast monarchs down from their thrones, And exalted men of low estate. The hungry He has satisfied with choice gifts, But the rich He has sent empty-handed away.</p>

Wilbur Pickering's New T.	<p>His mercy is for generations of generations to those fearing Him. He has done mighty deeds with His arm; He has dispersed the arrogant in the reasoning of their hearts. He has dethroned rulers and exalted the lowly. He has filled the hungry with good things and sent the rich away empty.³⁹</p>
Wikipedia Bible Project	<p>⁽³⁹⁾ This sounds like social justice. God Almighty has done great things for me, holy is his name, and his mercy lasts for all generations to those who respect him. With the power of his strong arm he breaks up the proud hearts of those who think they are clever. He pulls down the powerful from their thrones, and elevates those who are humble. Those who hunger he fills with all that is good, and those who are rich he sends away empty-handed. V. 49 is included for context.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>From age to age his mercy extends to those who live in his presence. He has acted with power and done wonders, and scattered the proud with their plans. He has put down the mighty from their thrones and lifted up those who are downtrodden. He has filled the hungry with good things but has sent the rich away empty.</p>
The Heritage Bible	<p>And his mercy is to generations of generations to those fearing him. He did mightily in his arm; he scattered those appearing higher in the exercise of their mind in their hearts. He has taken down those having power from their thrones, and exalted the lowly. He filled the ones being hungry with inherently good things, and those rich he sent away empty.</p>
New American Bible (2002)	.
New American Bible (2011)	<p>His mercy is from age to age to those who fear him. [Ps 89:2; 103:13, 17] He has shown might with his arm, dispersed the arrogant of mind and heart. [Ps 89:10; 118:15; Jer 32:17 (39:17 LXX)] He has thrown down the rulers from their thrones but lifted up the lowly. [1 Sm 2:7; 2 Sm 22:28; Jb 5:11; 12:19; Ps 147:6; Sir 10:14; Jas 4:6; 1 Pt 5:5] The hungry he has filled with good things; the rich he has sent away empty. [1 Sm 2:5; Ps 107:9]</p>
New English Bible—1970	<p>His name is Holy; his mercy sure from generation to generation toward those who fear him; the deeds his own right arm has done disclose his might: the arrogant of heart and mind he has put to rout, he has brought down monarchs from their thrones, but the humble have been lifted high. The hungry he has satisfied with good things, the rich sent empty away. A portion of v. 49 is included for context.</p>
New Jerusalem Bible	<p>He has used the power of his arm, he has routed the arrogant of heart. He has pulled down princes from their thrones and raised high the lowly. He has filled the starving with good things, sent the rich away empty. V. 50 was placed with the previous passage.</p>
New RSV	.
Revised English Bible—1989	<p>He has shown the might of his arm, he has routed the proud and all their schemes; he has brought down monarchs from their thrones, and raised on high the lowly.</p>

He has filled the hungry with good things, and sent the rich away empty. V. 50 was placed with the previous passage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“He has performed mighty deeds with his arm, routed the secretly proud, brought down rulers from their thrones, raised up the humble, filled the hungry with good things, but sent the rich away empty. V. 50 was placed with the previous passage.</p>
The Complete Tanach exeGeses companion Bible	<p>. And his mercy is on them who awe him from generation to generation. He deals power with his arm; he scatters the proud in the mind of their hearts; he puts down the dynasties from their thrones and exalts the humble: he fills/shalams the famished with good and the rich he apostolizes forth empty:...</p>
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	<p>“And His compassion is from generation to generation, to those who fear Him. “He did mightily with His arm, He scattered the proud in the thought of their hearts. “He brought down rulers from their thrones, and exalted the lowly. “He has filled the hungry with good <i>items</i>, and the rich He has sent away empty.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>“AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO [stand in great awe of God and] FEAR HIM. “He has done mighty deeds with His [powerful] arm; He has scattered those who were proud in the thoughts of their heart. “He has brought down rulers from their thrones, And exalted those who were humble. “HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent the rich away empty-handed.</p>
An Understandable Version	<p>He shows mercy to generation after generation of people who have reverence for Him. He has demonstrated power with His arm. He has scattered those who are proud in the thoughts of their heart. He has dethroned rulers and has exalted humble people. He has filled the hungry with good things and has sent the rich away empty-handed.</p>
The Expanded Bible	<p>·God will show his mercy [^L His mercy is/continues] ·forever and ever [^L to generations and generations] to those who ·worship and serve [^L fear; reverence] him [Ps. 103:17]. He has done mighty deeds ·by his power [^L with his arm; ^C a metaphor for strength]. He has scattered the people who are proud ·and think great things about themselves [or in the schemes they devise; ^L in the thoughts/intentions of their hearts]. He has brought down ·rulers [the powerful] from their thrones and ·raised up [exalted] the ·humble [lowly].</p>

Jonathan Mitchell NT

He has filled the hungry with good things [Ps. 107:9]
and sent the rich away ·with nothing [empty-handed].

"His mercy [is] also unto, and [extending] into, generations and generations on (or: in; to; for; with; by) the folks habitually being caused to fear and reverence Him. [Ps. 111:9]

"He makes strength (performs [with] might) within His arm – He thoroughly scatters proud and haughty folks (or: those arrogant people who hold themselves above [others]) along with [the] intellectual insights of their hearts (or: by [the] attitudes of their hearts; in the comprehension of their hearts).

"He takes down folks of power and ability from thrones, and then lifts up high folks of low status (or: He also exalts humble folks).

"He in-fills with good things folks who are habitually hungry, and yet He sends out and away empty folks who are habitually rich.

NET Bible®

...from¹⁵⁶ generation to generation he is merciful¹⁵⁷ to those who fear¹⁵⁸ him.

He has demonstrated power¹⁵⁹ with his arm; he has scattered those whose pride wells up from the sheer arrogance¹⁶⁰ of their hearts.

He has brought down the mighty¹⁶¹ from their thrones, and has lifted up those of lowly position;¹⁶²

he has filled the hungry with good things,¹⁶³ and has sent the rich away empty.¹⁶⁴

^{156tn} Grk "and from." Here kai (kai) has been translated by a semicolon to improve the English style.

^{157sn} God's mercy refers to his "loyal love" or "steadfast love," expressed in faithful actions, as the rest of the psalm illustrates.

^{158tn} That is, "who revere." This refers to those who show God a reverential respect for his sovereignty.

^{159tn} Or "shown strength," "performed powerful deeds." The verbs here switch to aorist tense through 1:55. This is how God will act in general for his people as they look to his ultimate deliverance.

^{160tn} Grk "in the imaginations of their hearts." The psalm rebukes the arrogance of the proud, who think that power is their sovereign right. Here δῖανοια (dianoia) can be understood as a dative of sphere or reference/respect.

^{161tn} Or "rulers."

^{162tn} Or "those of humble position"

sn The contrast between the mighty and those of lowly position is fundamental for Luke. God cares for those that the powerful ignore (Luke 4:18-19).

^{163sn} Good things refers not merely to material blessings, but blessings that come from knowing God.

^{164sn} Another fundamental contrast of Luke's is between the hungry and the rich (Luke 6:20-26).

P. Kretzmann Commentary
Syndein/Thieme

·
"His mercy is for those who fear/revere {phobeo} Him
from generation to generation.

·· He has exercised power with His arm.

He has scattered those who are proud
in the vain arrogance of their 'right lobes'/hearts.

·· He has brought down the mighty/potentates from their thrones,
and has lifted up those of lowly/humble position {in life}.

·· He has filled the hungry with good things,
and has sent the rich away empty.

Translation for Translators

He acts mercifully from one generation to the next toward those who respect him.
He shows people that he [MTY] is very powerful. He scatters those who think proudly within their inner beings.

He sends mighty kings away and does not let them rule [MTY] any more, but he honors the people who are oppressed (OR, humble).

He gives good things to eat to those who are hungry, but he sends away the rich people without giving them anything.

The Voice

For the Mighty One has done great things for me;
 holy is God's name!
 From generation to generation,
 God's lovingkindness endures
 for those who revere Him.
 God's arm has accomplished mighty deeds.
 The proud in mind and heart,
 God has sent away in disarray.
 The rulers from their high positions of power,
 God has brought down low.
 And those who were humble and lowly,
 God has elevated with dignity.
 The hungry—God has filled with fine food.
 The rich—God has dismissed with nothing in their hands.

Literal, almost word-for-word, renderings:

Accurate New Testament	and The Caring [of] him {is} to generations and generations [for] the [men] fearing him [He] makes strength in arm [of] him [He] scatters [men] proud [in] mind [of] heart [of] them [He] takes (down) rulers from thrones and [He] raises [men] humble [men] hungering [He] fills [of] [them] good and [men] having (wealth) [He] sends empt.
American Standard Revised Analytical-Literal Translation	. "And His mercy [is] to generations of generations, to the ones fearing Him. "He performed mightily with His arm; He scattered proud [ones] in [the] attitude of their heart. "He brought down rulers from thrones, and He exalted lowly [ones]. "Hungering [ones] He satisfied with good [things], and [ones] being rich He sent away empty.
Breakthrough Version	And His forgiving kindness <i>is</i> for generations and generations to the <i>people</i> who fear Him. He made power with His arm. He dispersed proud <i>people</i> with thoughts of their heart. He took competent rulers down from thrones and put lowly <i>people</i> up high. He filled up <i>people</i> who are hungry with good and sent <i>people</i> who are rich away empty.
Charles Thomson NT	Indeed his mercy on them who fear him, extendeth to generations of generations. With his arm he hath displayed strength. He hath scattered them who were elated with the imagination of their heart. From thrones he hath hurled potentates, and exalted them of low degree. He hath filled the hungry with good things; and sent away the rich empty.
Concordant Literal Version	And His mercy is for generations and generations To those fearing Him. He does mightily with His arm, He scatters the proud in the comprehension of their hearts, He pulls down potentates from thrones, And exalts the humble." The hungry He fills with good things, And the rich He sends away empty."
Context Group Version Disciples Literal New T.	. And His mercy to generations and generations is on the ones fearing Him. He did a mighty-deed ^[af] with His arm. He scattered ones proud ^[ag] in the thought ^[ah] of their heart. He brought-down rulers from their thrones, and lifted-up lowly ones. He filled ones being hungry with good things, and sent ones being rich away empty. ^{af} Luke 1:51 Or, showed strength, defined by what follows.

^{ag} Luke 1:51 Or, arrogant, haughty.

^{ah} Luke 1:51 Or, way of thinking.

Emphasized Bible

English Standard Version

Far Above All Translation

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...and his mercy *is* on those *who* fear him, from generation to generation.

He has acted *in* strength with his arm; he has scattered *those who are* arrogant in *the* thoughts of their heart.

He has removed powerful *men* from *their* thrones and exalted *the* lowly; he has filled *the* hungry with good *things* and sent *the* rich away empty.

Greek NT Interlinear

Green's Literal Translation

Interlinear Greek New T.

Literal New Testament

Modern English Version

Modern Literal Version

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And his mercy is toward generations of generations to those who fear him.

He has made* *his dominion known* with* his arm. He has scattered the haughty in the perception of their heart.

He has taken down sovereigns from *their* thrones and has exalted *the* humble.

He has filled *the* hungry with good things, and he has sent the rich away empty.

Modern KJV

New American Standard B.

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"AND HIS MERCY IS [A]UPON GENERATION AFTER GENERATION
TOWARD THOSE WHO FEAR HIM.

"He has done mighty deeds [Lit *might*] with His arm;

He has scattered those who were proud in the thoughts [Lit *thought, attitude*] of their heart.

"He has brought down rulers from *their* thrones,

And has exalted those who were humble.

"HE HAS FILLED THE HUNGRY WITH GOOD THINGS;

And sent away the rich empty-handed.

New European Version

For He that is mighty has done to me great things, and holy is His name, and His mercy is to generations and generations on them that fear Him. He has shown strength with His arm, He has scattered the proud in the imagination of their heart, He has put down princes from their thrones and has exalted them of low station in life. The hungry He has filled with good things and the rich He has sent away empty. V. 49 is included for context.

New King James Version

And His mercy is on those who fear Him

From generation to generation.

He has shown strength with His arm;

He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones,

And exalted the lowly.

He has filled the hungry with good things,

And the rich He has sent away empty.

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

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And His kindness is to generations of generations, To those fearing Him, He did powerfully with His arm, He scattered abroad the proud in the thought of their heart, He brought down the mighty from thrones, And He exalted the lowly, The hungry He did fill with good, And the rich He sent away empty,...

Third Millennium Bible

Thomas Haweis Translation

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

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Young's Literal Translation

Young's Updated LT

The gist of this passage:

Luke 1:50			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
το (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
eleos (ἔλεος) [pronounced <i>EHL-eh-os</i>]	<i>grace, mercy, kindness; clemency</i>	neuter singular noun; nominative case	Strong's #1656
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>age, generation, nation, [period of] time</i>	feminine plural noun; accusative case	Strong's #1074
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>age, generation, nation, [period of] time</i>	feminine plural noun; accusative case	Strong's #1074
τοίς	<i>for the; by this, in that</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
phobeō (φοβέω) [pronounced <i>fob-EH-oh</i>]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine plural, present (deponent) middle or passive participle, dative, locative or instrumental case	Strong's #5399
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: His grace [from] ages to ages to the one who fears Him;...

Fear refers to *fear/respect*. Next to God, we are nothing. Those who fear God (1) think about Him; (2) have a healthy respect for Him; and (3) recognize when they do wrong, they are subject to divine discipline. God's grace goes to these people in every age; in every dispensation. God pours out blessing upon people who fear Him.

No matter what time period, no matter what dispensation, God will give His grace to anyone who fears Him.

Again, we have a plethora of Scriptures which testify to these words of Mary:

Exodus 20:6	[I the LORD your God am] showing steadfast love to thousands of those who love Me and keep My commandments.
Exodus 34:6–7	The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."
Psalms 31:19	Oh, how abundant is your goodness, which you have stored up for those who fear you and worked for those who take refuge in you, in the sight of the children of mankind!
Psalms 85:9a	Surely His salvation is near to those who fear Him...
Psalms 147:10–11	His delight is not in the strength of the horse, nor his pleasure in the legs of a man, but the LORD takes pleasure in those who fear him, in those who hope in his steadfast love. (ESV; capitalized)

There are many verses which connect God's grace and unfailing love to believers who fear/respect Him.

Mary continues to speak, saying things which reflect a soul filled with Bible doctrine.

Luke 1:50 His grace [from] ages to ages to the one who fears Him;...

Luke 1:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
kratos (κράτος) [pronounced <i>KRAHT-oss</i>]	<i>force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion</i>	neuter singular noun; accusative case	Strong's #2904
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
brachiōn (βραχίων) [pronounced <i>brahkh-EE-own</i>]	<i>an arm; arm of God is a Hebrew idiom for the might, strength</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1023
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...He works power with His arm;...

God is able to do as He wants. He has the power and strength to bring anything to pass. The word *arm* is a word which refers to the Lord's power and strength. His arm indicates both His willingness and ability to intervene in human history. When God takes part in human history, that is *the strength of His arm*.

Even today, during a time when there are few if any signs and wonders; God is still deeply involved in human history. The grace our nation has received testifies to that.

God, speaking to Moses, said, "I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment." (Exodus 6:6)

When singing about the Lord's power as shown in Egypt, Moses sang, "Terror and dread fall upon them; because of the greatness of Your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased." (Exodus 15:16)

Moses, when explaining to the people of Israel all that God had done on their behalf, said, "Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? " (Deut. 4:34)

Exodus 15:6–7 Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy. In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.

Exodus 15:12a, 13 You stretched out Your right hand...You have led in Your steadfast love the people whom You have redeemed; You have guided them by Your strength to Your holy abode.

God's shoulder often refers to his power and strength; His right hand is a reference to God's volition or sovereignty in His actions.

Psalms 89:13–14 You have a mighty arm; strong is Your hand, high Your right hand. Righteousness and justice are the foundation of Your throne; steadfast love and faithfulness go before You.

There is more to God than His power and His sovereignty; He acts according to His righteousness and justice; and He leads with His grace and faithfulness.

Psalms 98:1 Oh sing to the LORD a new song, for He has done marvelous things! His right hand and His holy arm have worked salvation for Him. (ESV; capitalized)

God's power and His sovereignty have provided for us our salvation.

These are only a few of the relevant passages.

Mary continues to speak:

Luke 1:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaskorpizō (διασκορπίζω) [pronounced dee-as- kor-PIHD-zo]	to disperse, to scatter (abroad), to strew; to dissipate, to separate	3 rd person singular, aorist active indicative	Strong's #1287

Luke 1:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperêphanos (ὑπερήφανος) [pronounced hoop-er-AY-fan-oss]	<i>proud; showing one's self above others, overtopping, conspicuous above others, pre-eminent; with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty</i>	masculine plural adjective; accusative case	Strong's #5244
dianoia (διάνοια) [pronounced dee-AN-oy-ah]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1271
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...He has scattered the proud ones with the thinking of their hearts;...

Luke 1:51b ...He has dispersed [or, winnowed] the arrogant in the thoughts of their hearts;...

We can take this literally; as God took those who gathered at the Tower of Babel, and He scattered them, along with their one-world thinking (yes, *one-world* thinking—the idea of uniting all countries into one—is anti-God thinking). Whenever there is a gathering of human viewpoint and anti-God thinking, this gathering will be smashed and dispersed.

Their arrogance and their pride is based upon the arrogant thinking in their hearts. Have you ever seen so much self-righteousness as is in one of the political parties in the United States? It is no longer confined to a small minority; but this is the direction of most of that party.

When a political party continually touts its own righteousness, and, at the same time compares those of the other party to the worst people in recent human history, that is a great example of self-righteous thinking.

Psalm 2:1–6 *Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us burst Their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision. Then He will speak to them in his wrath, and terrify them in His fury, saying, "As for Me, I have set My King on Zion, My holy hill."* (ESV; capitalized)

Luke 1:51 ...He works power with His arm; He has scattered the proud ones with the thinking of their hearts;...

Mary continues speaking. What she says continues from vv. 46–55 (we will go back and review what she says in total at the very end).

Luke 1:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathaireō (καθαίρω) [pronounced <i>kath-ah-ee-REHOBOAM-oh</i>]	<i>to lower; to demolish (literally or figuratively); to cast (pull, put, take) down, destroy</i>	3 rd person singular, aorist active indicative	Strong's #2507
dunastês (δυνάστης) [pronounced <i>doo-NAS-tace</i>]	<i>a ruler, officer; prince, a potentate; a courtier, high officer, royal minister of great authority</i>	masculine plural noun; accusative case	Strong's #1413
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
thronos (θρόνος) [pronounced <i>THORN-oss</i>]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine plural noun; genitive/ablative case	Strong's #2362

Translation: ...He has cast down rulers from their thrones...

God has cast down rulers from their thrones. These are arrogant rulers who oppose Him; who resist Him; who try to insert themselves into history as against God.

Job 34:24 He [God] shatters the mighty without investigation and sets others in their place. (ESV; capitalized)
James 4:6 But He gives all the more grace. And so He says, "God opposes the arrogant but gives grace to the humble." (Prov. 3:34) (ISV; capitalized)

Luke 1:52a He [= God] has brought down the mighty from their thrones...

Sometimes, God removes mighty men from their thrones; sometimes He allows them to sabotage themselves. In the end, their power and glory may be nothing more than human good to be burned at the Judgment Seat of Christ.

Furthermore, at the very end, only those who have believed in His Son will be accepted. In the worst case scenario, these might and powerful men might have their memory burned in hell forever.

There is a great contrast between the people of God and the people who have human fame and/or power. Mary is speaking eloquently to that great gap, very much as she may have read or heard read from the Old Testament.

1Sam. 2:4 The bows of the mighty are broken, but the feeble bind on strength.
Job 5:12 He [God] frustrates the devices of the crafty, so that their hands achieve no success.
Job 34:24–25 He shatters the mighty without investigation and sets others in their place. Thus, knowing their works, He overturns them in the night, and they are crushed.
Psalm 107:40 He pours contempt on princes and makes them wander in trackless wastes;... (ESV; capitalized; and there are many more parallels than just these)

Do not become confused by this. The idea is not, rich and powerful people bad; poor and impotent people are great. The key is always a person's relationship to Jesus Christ; and then, having believed, his relationship with Bible doctrine (just as we need food to grow and develop, we need spiritual food to spiritually grow and develop). Throughout Scripture, we have men of every station who are portrayed in Scripture as great spiritual warriors; and men of every station who prove themselves to be anti-God in every way.

Luke 1:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hupsoô (ὑψόω) [pronounced <i>hoop-SOH-oh</i>]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to exalt, to raise to dignity, honour and happiness</i>	3 rd person singular, aorist active indicative	Strong's #5312
tapeinos (ταπεινός) [pronounced <i>tap-ĭ-NOSS</i>]	<i>not rising far from the ground; metaphorically; as a condition, lowly, of low degree; cast down, brought low with grief, depressed; lowly in spirit, humble; in a bad sense, deporting one's self abjectly, deferring servilely to others</i>	masculine plural adjective; accusative case	Strong's #5011

Translation: ...and He has lifted up the humble;...

God lifts up or exalts the grace oriented.

1Sam. 2:6–8 The LORD kills and brings to life; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low and he exalts. He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world.

Job 5:8, 11 "As for me, I would seek God, and to God would I commit my cause,...He sets on high those who are lowly, and those who mourn are lifted to safety." (ESV; capitalized)

We have a great example of this in Abraham. Think back to the time of Abraham, around 2500–3000 B.C. and tell me the names of *any* kings you might know. Are you able to think of anyone? That is because God has cast them down from their thrones, but He has exalted grace oriented Abraham. No matter where you go in the world, people who know Abraham will always far outweigh those who know some king or ruler from that same era.

Luke 1:52b ...and exalted those of humble estate;...

In this world, we each have a scale of values and we assign different importance to various people. We see various people as high up, if they have money, good looks and power. We see those who work at menial jobs, or barely have enough to get by on, who have a dozen layers of authority over them, as being less important and influential. We may not look down on them, per se, but we give them very little thought at all. God does not see things in the same way; God does not operate under the same scale of values that we do. A person's value or worth, to God, has little to do with what is on the outside (although, interestingly enough, the Scripture does refer to some men as handsome and some women as beautiful).

1Sam. 2:8a He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. This verse come from that marvelous prayer of Hannah, who would become the mother of Samuel the priest/prophet.

Job 5:11 He sets on high those who are lowly, and those who mourn are lifted to safety.

Psalms 107:41 ...but He raises up the needy out of affliction and makes their families like flocks. (ESV; capitalized)

Do you see how Mary's words are so aligned with those of Hannah, spoken 1200 years previous; or with the great wisdom found in the book of Job? Mary is thinking with divine viewpoint, indicating that she has doctrine in her soul.

Around the year 2000 B.C., who is the most well-known person from that general era. Whose name is greater than any other name? There were all these great nations at this time, all of these great kings; and many great and renown warriors. But whose name is known all over the globe? Abraham's. People know who Abraham is. They may not know much about him, but if we were to submit a list of names of the greatest men of that era, and include Abraham's, and asked 1000 random people to select the people whose names they recognize from that list, somewhere between 950–1000 people would know Abraham's name. Not nearly the same number of people will know the name of this or that king or noble or warrior, and that would be only because he is mentioned in the book of Genesis. But if their name is not found in the Word of God, who knows anything about them? Not even a handful.

And who is Abraham? He is a shepherd who moved from the region of current day Iraq to Canaan. He had limited power and limited authority. He owned only a small portion of land in Canaan (a gravesite) and commanded a small contingent of men (men who became an army on at least one occasion when it was necessary).

Yet, he is known above all others of that era because he was God's man in God's geographical will (most of the time⁵¹). He was a man to whom God spoke.

Even more well-known is the name of Jesus, the most well-known name throughout the world. Even in countries which claim to be godless, in Hollywood where so many have repudiated Christianity, or even in Buddhist or Islamic countries, the name of Jesus is known. In fact, many times His name is more well-known than any other name. Although I have never done a study of this, I imagine that if you took the dialogue from all of the Showtime and HBO series, the proper name that you might hear more than any other proper name is that of *Jesus*.

Luke 1:52 ...He has cast down rulers from their thrones and He has lifted up the humble;...

Mary continues:

Luke 1:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peinaô (πεινάω) [pronounced pi-NAH-oh]	<i>being hungry, those who suffer want; being needy; metaphorically: ones who crave ardently, seeking with eager desire</i>	masculine plural, present active participle; accusative case	Strong's #3983
empiplêmi/emplêthô (ἐμπίπλημι/ἐμπλήθω) [pronounced em-PIP-lay-meet/em-PLAY-tho]	<i>to fill up, fill full; to take one's fill of, glut one's desire for, satisfy, satiate</i>	3 rd person singular, aorist active indicative	Strong's #1705
agathis (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine plural adjective; genitive/ablative case	Strong's #18

⁵¹ There was a period of time when Moses stopped halfway to Canaan, and stayed there with family. This was not God's geographical will for Abraham to stop there with family.

Translation: ...He has filled the needy ones with good;...

We can understand this to be literal, where God provides sustenance to the hungry; but we can understand this spiritually, and God has filled up those who desire spiritual nourishment with His truth.

Also, even though I speak of spiritual food; there is also normal, physical food for those who hunger after the Word of God.

1Sam. 2:5a Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger.

Psalm 107:8–9 Let them thank the LORD for His steadfast love [= His grace, His unfailing love], for His wondrous works to the children of man! For He satisfies the longing soul, and the hungry soul He fills with good things. (ESV; capitalized)

Luke 1:53a ...He has filled the hungry with good things,...

This can be understood in two ways: there is the completely literal understanding, where God the Son actually feeds the hungry with good food. We have at least three instances of this recorded in the New Testament (and I would assume that this occurred many more times than that). However, there is also the understanding that those hungering for His Word will be given the opportunity to learn it. Jesus would make divine truth available to anyone who wanted to know it.

There are, again, parallels found in the Old Testament:

1Sam. 2:5a Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. (Again, Mary's thoughts appear to go to the marvelous prayer/song of Hannah).

Psalm 34:10b ...but those who seek the LORD lack no good thing.

Psalm 107:9 For he satisfies the longing soul, and the hungry soul he fills with good things. This is almost exactly what Mary said.

Psalm 146:7 ...Who executes justice for the oppressed, Who gives food to the hungry. The LORD sets the prisoners free;... (ESV; capitalized; again, there are many more passages than these)

God looks after His people. The original population of Hebrew who spent 40 years in the desert-wilderness were looked after by God. They did not starve; they did not run out of water. In fact, their shoes and clothing did not even wear out. God fills the needy with good things.

Luke 1:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
plouteō (πλουτέω) [pronounced <i>ploo-TEH-o</i>]	<i>those who are rich, ones who have abundance; having outward possessions; metaphorically being richly supplied; one who is affluent in resources so that he can give blessings of salvation to all</i>	masculine plural, present active participle, accusative case	Strong's #4147
exapostellō (ἐξαποστέλλω) [pronounced <i>ex-ap-oss-TEHL-loh</i>]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person singular, aorist active indicative	Strong's #1821

Luke 1:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kenos (κενός) [pronounced <i>keh-n-OSS</i>]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	masculine plural adjective; accusative case	Strong's #2756

Translation: ...and those who are rich He sends away without [their] wealth.

Whereas, God gives to the needy, the rich will be dispatched without their wealth. At some point, everyone who dies will be without everything that they have worked for all of their lives.

Luke 1:53b ...and the rich He has sent away empty.

There are certainly people in this world who have great material wealth; but, if they lack Jesus Christ in their lives, they lack reality and depth. God will send them away empty at the end of their lives. They will have no good thing to take them into the next life.

We should not understand this to mean that God withholds all spiritual benefits from those who are rich. Believers can be found in all strata of society and throughout the world. God does not simply dismiss a person because they work hard or because they have chosen a profession that pays well. The key is positive volition towards the Word of God.

Now, quite obviously if a rich person is only after riches and he has no interest in Jesus Christ; and no interest in eternal things, then, at the very end, he will be sent away empty.

I found fewer parallel passages in the Old Testament (there are a great many passages in the New Testament on this topic).

Proverbs 23:4-5	Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.
Ecclesiastes 5:10	He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity.
Psalms 34:10a	The young lions suffer want and hunger;... (ESV; capitalized)

There is a certain emptiness for the man who pursues riches, because these cannot follow you to the grave. Again, this does not mean the rich are bad and the poor are good; it is simply a matter of emphasis in one's life. Some professions and some kinds of work will yield money; and this is not a bad thing. Some churches are actually blessed because there are people who attend that church (or support that ministry) who are rich (I do not mean to diminish giving by those of lesser means).

Perhaps you have had the dream where you acquire something—perhaps it is a single item, perhaps it is a house, perhaps it is wealth—and then you wake up the next morning and it is all gone. That is what death will be like. For the unbeliever, an eternity of great misery will follow; for the immature believer, all that they worked for throughout their lives will just be gone. For the mature believer, he will enjoy eternal wealth and reward.

Luke 1:53 ...He has filled the needy ones with good; and those who are rich He sends away without [their] wealth.

We are not to understand this to mean *the poor are good and the rich are bad; and God will even that out*. Remember, Abraham, Isaac and Jacob were all very wealthy men (wealth *always* being a comparative status). King David was quite wealthy; and Solomon was one of the richest men in all of human history. Guaranteed, they are not in heaven right now sharing a one-room shack.

There are the rich who either depend upon their wealth; or see their wealth as proof that they are better people. Or their life's focus is upon their wealth. God evens out disparity in that realm; but if God has given an advancing believer material wealth as a part of his supergrace package, God is not going to necessarily take his wealth away and give it to some arrogant poor person.

This is no class envy here; God rewards on the basis of what is in our souls, not according to our bank accounts. What this means is, those who have an intense desire to know God, God will satisfy or satiate their desire. Those who pursue God and His Word will see themselves as being rich and needing nothing, He sends away empty.

Luke 1:50–53 His grace continues from eternity past to eternity future to the ones who fear Him; He works power with His arm; He has scattered the proud ones with the flawed thinking of their souls; He casts down rulers from their thrones, but he lifts up the humble; He has filled the hungry with good things; and those who are rich, He sends them away without their wealth.

Mary completes her thoughts referencing Israel, as the Servant of God will come to Israel, but as God has promised their fathers.

He helped Israel, a servant of His, being mindful of grace; just as He spoke face to face with the fathers of ours, to Abraham and to a seed of his to the forever."

Luke
1:54–55

He helped Israel, His servant, being mindful of grace, as He spoke with our fathers, to Abraham and to his seed forever."

God helped Israel, His servant, being mindful of grace, as He spoke with our fathers, to Abraham and to his descendants forever."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	He helped Israel, a servant of His, being mindful of grace; just as He spoke face to face with the fathers of ours, to Abraham and to a seed of his to the forever."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He hath received Israel his servant, being mindful of his mercy: As he spoke to our fathers, to Abraham and to his seed for ever.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	He hath aided Israel his servant, and remembered his mercy, (as he spoke with the fathers,) with Abraham and his seed, for ever.
Original Aramaic New T.	"He has helped Israel his servant and he has remembered his mercy," "Just as he spoke with our Patriarchs, with Abraham and with his seed eternally."
Lamsa Peshitta (Syriac)	He has helped his servant Israel, and has remembered his mercy, Just as he spoke with our forefathers, with Abraham, and with his seed for ever.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	His help he has given to Israel, his servant, so that he might keep in mind his mercy to Abraham and his seed for ever, As he gave his word to our fathers.
Bible in Worldwide English	He has helped his servant Israel. He has remembered to be kind just as he said to our fathers of long ago. He promised to be kind to Abraham and his childrens children for ever.
Easy English	He promised that he would never forget his people, Israel. Now he has helped them. He made a promise to Abraham and to our other fathers. "I will be kind to you for all time", he said. Now he has done what he promised.' Mary is very happy. She knows that God has been good to her and to Elizabeth. She sings about God. She sings about the great things that he has done. She sings that he will use his power to be kind. He will also use his power against people that do not obey him. Mary is a Jew. She remembers God's promise to the Jews.
Easy-to-Read Version–2001	God has helped Israel--the people he chose to serve him. He did not forget his promise to give us his mercy. God has done what he promised to our ancestors, to Abraham, and to his children forever."
Easy-to-Read Version–2006	.
<i>God's Word™</i>	.
Good News Bible (TEV)	.
<i>The Message</i>	He embraced his chosen child, Israel; he remembered and piled on the mercies, piled them high. It's exactly what he promised, beginning with Abraham and right up to now.
New Life Version	.
NIRV	He has helped the people of Israel, who serve him. He has always remembered to be kind to Abraham and his children down through the years. He has done it just as he promised to our people of long ago."
New Life Version	He has helped Israel His servant. This was done to remember His loving-kindness. He promised He would do this to our early fathers and to Abraham and to his family forever."
New Simplified Bible	.
The Spoken English NT	God promised our ancestors ^{www} -the mercy promised to Abraham and his offspring forever. And Mary stayed with Elizabeth about three months, and then went back to her home. ^{www} . Lit. "God reaches out [or has reached out] to Israel his servant, to remember mercy, just as he spoke to our ancestors."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	He helps his servant Israel and is always merciful to his people. The Lord made this promise to our ancestors, to Abraham and his family forever!
The Living Bible	He has not forgotten his promise to be merciful. For he promised our fathers—Abraham and his children—to be merciful to them forever."
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	He has helped Israel, the people who serve him. Long ago he promised our ancestors that he would be merciful to them.

He has kept that promise and has always acted mercifully toward Abraham and all who descended from him."

Williams' New Testament .

Partially literal and partially paraphrased translations:

American English Bible	'He sent help to IsraEl, His child, And He's remembered His mercy As He promised to AbraHam, our father, And to his seed, through the ages.'
Beck's American Translation	.
Common English Bible	.
International Standard V	He helped his servant Israel, remembering to be merciful, according to the promise he made [Lit. just as he spoke] to our ancestors— to Abraham and his descendants forever."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	He supports Israel his servant, ever inclined to mercy, (as he promised to our fathers) toward Abraham and his race.
New Advent (Knox) Bible	He has protected his servant Israel, keeping his merciful design in remembrance, according to the promise which he made to our forefathers, Abraham and his posterity for evermore.
NT for Everyone	He has rescued his servant, Israel his child, because he remembered his mercy of old, just as he said to our long-ago ancestors – Abraham and his descendants for ever.'
20 th Century New Testament	He has stretched out his hand to his servant Israel, Ever mindful of his mercy (As he promised to our forefathers) For Abraham and his race for ever."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	(")Himself received-over-against His attendant Israel, to the coming to be remembered of His kindness, accordingly-as-to He spoke with regards to our fathers, to Abraham and to his Seed, into eternity."
Christian Standard Bible	.
Conservapedia Translation	He has aided his servant Israel, in remembrance of his mercy, as he spoke to our ancestors, to Abraham, and to his descendants for all time."
Evangelical Heritage V.	He has come to the aid of his servant Israel, remembering his mercy, as he spoke to our fathers, to Abraham and his offspring [Or seed] forever.
Ferrar-Fenton Bible	He has grasped Israel, His son, by the hand; To call His mercy to remembrance, Which He promised to our forefathers To Abraham, and his heir forever."
Free Bible Version	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	"He has helped Israel, his servant, that he might remember mercy, "As he spoke to our forefathers, to Abraham and his offspring forever."
NIV, ©2011	.

Peter Pett's translation Riverside New Testament	. He brings help to Israel his servant, mindful of kindness, just as he promised our fathers, Abraham and his descendants, forever."
Leicester A. Sawyer's NT	He has helped Israel his servant, and remembered his mercy, as he said to our fathers, to Abraham and his posterity forever.
Tree of Life Version Unlocked Literal Bible Urim-Thummim Version	. . He has given help to Israel his slave, in remembrance of his mercy. As he spoke to our fathers, to Abraham, and to his seed for the ages.
Weymouth New Testament	His servant Israel He has helped, Remembering His compassion— In fulfillment of His promises to our forefathers—For Abraham and his posterity for ever.«
Wilbur Pickering's New T.	He has taken the part of His servant Israel, in remembrance of mercy, just as He spoke to our fathers, to Abraham and to his seed while <i>there is</i> an age." ⁴⁰ ⁽⁴⁰⁾ I follow the best line of transmission, as I believe, albeit representing only 35% of the Greek manuscripts, in this case. I take the point to be that the things mentioned are pertinent to this world, not the next.
Wikipedia Bible Project	He came to help his servant Israel, remembering him in mercy, just as he told our fathers he would, to Abraham and his descendants for ever."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He held out his hand to Israel, his servant, for he remembered his mercy, even as he promised our fathers, Abraham and his descendants forever."
The Heritage Bible	He has taken hold of his child, Israel, to remember mercy, Just as he said to our fathers, to Abraham, and to his seed forever.
New American Bible (2002)	.
New American Bible (2011)	He has helped Israel his servant, remembering his mercy, [Ps 98:3; Is 41:8–9] according to his promise to our fathers, to Abraham and to his descendants forever." [Gn 13:15; 17:7; 18:18; 22:17–18; Micah 7:20]
New English Bible–1970	He has ranged himself at the side of Israel his servant; firm in his promise to our forefathers, he has not forgotten to show mercy to Abraham and his children's children, for ever.'
New Jerusalem Bible	He has come to the help of Israel his servant, mindful of his faithful love -according to the promise he made to our ancestors -- of his mercy to Abraham and to his descendants for ever.
New RSV	He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants for ever.'
Revised English Bible–1989	He has come to the help of Israel his servant, as he promised to our forefathers; he has not forgotten to show mercy to Abraham and his children's children for ever."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"He has taken the part of his servant Isra'el, mindful of the mercy which he promised to our fathers, to Avraham and his seed forever."
The Complete Tanach exeGeses companion Biblehe supports his lad Yisra El to remember mercy;

Hebraic Roots Bible	exactly as he spoke to our fathers, to Abraham, and to his sperma to the eons. He helped His servant Israel in order to remember mercy, even as He spoke to our fathers, to Abraham, and to his seed to the age.
Israeli Authorized Version	.
The Israel Bible (beta)	.
<i>The Scriptures</i> 1998	"He sustained Yisra'ël, His servant, in remembrance of His compassion, as He spoke to our fathers, to Abraham and to his seed, forever."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	(As He said to our forefathers), He has helped His servants, the Israelites, [showing] that He remembered to be merciful to Abraham and his descendants forever."
The Expanded Bible	He has helped his servant, the people of Israel, ·remembering to show them [mindful of his] mercy as he promised to our ancestors, to Abraham and to his ·children [descendants; ^L seed] forever [Gen. 17:7, 19]."
Jonathan Mitchell NT	"He, Himself, takes the place and position belonging to Israel, His boy (or: He took for Himself the stead pertaining to Israel, His servant boy; He has taken in Himself the part of Israel, His boy), to have [them] reminded of mercy, "just and correspondingly as He spoke [it] to our fathers – to Abraham and to his seed (= descendants) – on into the Age."
NET Bible®	He has helped his servant Israel, remembering ¹⁶⁵ his mercy, ¹⁶⁶ as he promised ¹⁶⁷ to our ancestors, ¹⁶⁸ to Abraham and to his descendants ¹⁶⁹ forever." ^{165tn} Or "because he remembered mercy," understanding the infinitive as causal. ^{166tn} Or "his [God's] loyal love." ^{167tn} Grk "as he spoke." Since this is a reference to the covenant to Abraham, ἐλάλησεν (elalhse) can be translated in context "as he promised." God keeps his word. ^{168tn} Grk "fathers." ^{169tn} Grk "his seed" (an idiom for offspring or descendants).
P. Kretzmann Commentary Syndein/Thieme	. He has 'laid hold of' {antilambanomai} his servant Israel, remembering His mercy, as He promised to our ancestors . . . to Abraham and to his descendants forever."
Translation for Translators	He promised to Abraham and all our other ancestors who descended from him that he would act mercifully toward them forever. And now he has remembered what he promised. So he has helped me and all the other people of [MTY] Israel who serve him.
The Voice	Mary: To Israel, God's servant, God has given help, As promised to our ancestors, remembering Abraham and his descendants in mercy forever.

Literal, almost word-for-word, renderings:

Accurate New Testament	[He] helps israel child [of] him to be reminded [of] caring as [He] speaks to the fathers [of] us [to] the abraham and [to] the seed [of] him to the age.
American Standard Revised	.
Analytical-Literal Translation	"He helped Israel His servant, [in order] to remember [His] mercy, just as He spoke to our fathers, to Abraham and to his seed into the age [fig., to his descendents forever]."
Breakthrough Version	He assisted His servant boy Israel to be remembered for forgiving kindness,

Charles Thomson NT	just as He spoke to our fathers (to Abraham and his seed) for the span of time."
Concordant Literal Version	.
Context Group Version	He supported Israel, His boy, To be reminded of mercy" (According as He speaks to our fathers) To Abraham and to his seed, for the eon."
Disciples Literal New T.	He has given help to Israel his son, That he might remember generosity (As he spoke to our fathers) toward Abraham and his seed through the age.
Emphasized Bible	He helped Israel His servant <i>so that He might remember</i> [Or, keep-in-mind] mercy, just as He spoke to our fathers— to Abraham, and to his seed forever".
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	He has given help to Israel His servant, that He might remember mercy (as He spoke to our fathers) toward Abraham and his seed for ever.
New King James Version	He has helped His servant Israel, In remembrance of His mercy, As He spoke to our fathers, To Abraham and to his seed forever."
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	He received again Israel His servant, To remember kindness, As He spake unto our fathers, To Abraham and to his seed -- to the age."
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Messiah is directly related to Israel, and Mary will close out her song/poem/dissertation on *God her Savior* (v. 47).

Luke 1:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antilambanomai (ἀντιλαμβάνομαι) [pronounced an-tee-lam- BAN-om-ahee]	to participate, to help, to be a partaker, to support; to take hold of in turn	3 rd person singular, aorist (deponent) middle indicative	Strong's #482
Israēl (Ισραήλ) [pronounced is-rah-ALE]	he shall be a prince of God; transliterated Israel	proper singular noun; masculine, Indeclinable	Strong's #2474

Luke 1:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pais (παῖς) [pronounced <i>paheece</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; genitive/ablative case	Strong's #3816
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: He helped Israel, His servant,...

God guided nation Israel and God protected the Hebrew people. God brought them up from such a small beginning to a point where they became a great nation; and that nation would produce David's Greater Son, the Savior-Messiah.

Luke 1:54a He has helped His servant Israel,...

When God refers to Israel as *His servant*, then that is Israel doing what God had called upon Israel to do. Jesus Christ will go to the people of Israel and many would be saved, healed, and greatly blessed. Israel as a whole will be blessed in the Millennium, as Jesus will rule over Israel.

Isa. 63:8–9	For He said, "Surely they are My people, children who will not deal falsely." And He became their Savior. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; He lifted them up and carried them all the days of old.
Micah 7:19–20	He will again have compassion on us [the people of Israel]; He will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. You will show faithfulness to Jacob and steadfast love to Abraham, as You have sworn to our fathers from the days of old.
Zep. 3:14–15	Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the LORD, is in your midst; you shall never again fear evil. (ESV; capitalized)

Throughout history, God has been with nation Israel, when Israel was spiritually strong and when Israel rebelled against Him. Consequently, because of the rebellion of the Hebrew people against God, there are Jewish people scattered throughout the world today.

One way that God has helped Israel in modern time is, God has made the strongest nation in the world today (actually, in human history), the friend of Israel. The bond between modern Israel and the United States is a great blessing to both nations. God has not forgotten His people, despite this being the Church Age dispensation.

God first worked through the nation Israel, which was a nation begun with believers only. God worked great things in their lives.

Luke 1:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnaomai (μνάομαι) [pronounced MNAH-om-ahee]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	aorist passive infinitive	Strong's #3415
eleos (ἔλεος) [pronounced EHL-eh-os]	<i>grace, mercy, kindness; clemency</i>	neuter singular noun; genitive/ablative case	Strong's #1656

Translation: ...being mindful of grace,...

Israel, as a people and as a nation, failed over and over and over again. God remembers Israel; God remembers their beginnings; and God is gracious. There was not a time when God would abandon Israel.

Luke 1:54 He helped Israel, His servant, being mindful of grace,...

Luke 1:54 He has helped His servant Israel, in remembrance of His mercy,...

Jesus forever has His hand outstretched to His people. Even if they believe He has cast them aside, He has not; God will remember His people, Israel.

Psalm 98:3 He has remembered his steadfast love and faithfulness to the house of Israel. All the ends of the earth have seen the salvation of our God.

Isa. 44:21 Remember these things, O Jacob, and Israel, for you are My servant; I formed you; you are My servant; O Israel, you will not be forgotten by Me.

Isa. 49:14–16 But Zion said, "The LORD has forsaken me; my Lord has forgotten me."
"Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you.
Behold, I have engraved you on the palms of My hands; your walls are continually before Me.
(ESV; capitalized)

Luke 1:55a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314

Luke 1:55a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooz]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; accusative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...as He spoke with our fathers,...

God spoke with and interacted with the fathers of Mary and Elisabeth—referring all the way back to Abraham and everything between.

Israel has this great history, with the great books of the Old Testament, because God spoke to their fathers.

Luke 1:55b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Abraam (Ἀβραάμ) [pronounced ab-rah- AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sperma (σπέρμα) [pronounced SPHER- mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4690

Luke 1:55b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
αἰὼν (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine plural noun; accusative case	Strong's #165
Translated <i>forever, forever more.</i>			

Translation: ...to Abraham and to his seed forever."

God spoke with and interacted with Abraham; and with Abraham's seed.

Luke 1:55 ...as He spoke with our fathers, to Abraham and to his seed forever."

The final words of the Magnificat of Mary are found in v. 55 of Luke 1.

Luke 1:55 ...as He spoke to our fathers, to Abraham and to his offspring forever."

God made many promises to Abraham, which He doubled-down on with Isaac and Jacob. These promises are about the descendants of Abraham, Isaac, and Jacob; which are the Jewish people.

Gen 12:3 [God is speaking to Abraham] "I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

Gen. 22:17–18 [God speaking to Abraham after he showed that he was willing to offer up his son Isaac to God] "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

Isa. 40:8 The grass withers, the flower fades, but the word of our God will stand forever.

The words which God spoke to Abraham and his spiritual progeny have been recorded for us in the Bible.

Jesus is the promise which God had made to Abraham and to his seed forever. In two senses, Abraham would have a son. He would have a son of promise in Isaac—a literal son from Sarah's womb. But Isaac represented the Son of Promise Who would be descended from Abraham. This Son would be born to Mary; and He would fulfill God's promises to Abraham—and this fulfillment would be forever. What a fitting conclusion for the Magnificat of Mary!

God's Word lives and abides forever.

Luke 1:54–55 God helped Israel, His servant, being mindful of grace, as He spoke with our fathers, to Abraham and to his descendants forever.”

I believe that it would be a good idea to view all of the Magnificat at once.

Mary, who has been called by Elizabeth, *the mother of the Lord*, now speaks. I believe that she is both led by the Spirit, but that what she said has its foundation in many Old Testament passages.

The Magnificat of Mary (Luke 1:46–55)

Scripture	Text	Commentary
Luke 1:46	And Mary said, "My soul magnifies the Lord,	Mary speaks from her human soul, which, even at her young age ⁵² , has been inculcated with Bible doctrine. From her soul, she magnifies the Lord.
Luke 1:47	and My spirit rejoices in God my Savior,	Mary's human spirit rejoices in God, Who is also her Savior.
Luke 1:48	for He has looked on the humble estate of His servant.	God has noticed Mary, despite her lack of property or power. She has nothing beyond her soul and spirit to offer God.
Luke 1:48	For behold, from now on all generations will call me blessed;	Nevertheless, generations from this point forward will recognize that Mary has been greatly blessed by her place in God's plan.
Luke 1:49	for He Who is mighty has done great things for me,	The God Who is great has done great things for Mary. This is remarkable to Mary, as Israel often recognized that God dealt with them as a nation.
Luke 1:49	and holy is His name.	God is set-apart from all else.
Luke 1:50	And His mercy is for those who fear Him from generation to generation.	God gives grace to those who fear and respect Him, who are occupied with Him, in every generation. One generation may be filled with losers; but the next may have many great men under God's direction.
Luke 1:51	He has shown strength with His arm;	God reveals His omniscience and His power with what He does (the arm representing God's volition and His strength).
Luke 1:51	He has scattered the proud in the thoughts of their hearts;	God has dispersed or scatted the arrogant, despite the way that they see themselves in this world.
Luke 1:52	He has brought down the mighty from their thrones	Even great men who have great positions of power, God has brought these men down off their thrones. Men throughout history would give anything and everything for power; and that power is often so transitory.
Luke 1:52	and exalted those of humble estate;	Men who appear to be nothing, who have very little in life, God is able to exalt.

⁵² We do not really know how old Mary is. I see her as being 18 or 20, but I don't know that I can back this up with any particular passage.

The Magnificat of Mary (Luke 1:46–55)

Scripture	Text	Commentary
Luke 1:53	He has filled the hungry with good things,	God feeds the hungry; and He give Bible doctrine to those who desire it.
Luke 1:53	and the rich He has sent away empty	God sends away the rich with nothing; meaning those who go after money alone, to the exclusion of God, die, and they cannot take their wealth with them.
Luke 1:54	He has helped His servant Israel,	Israel, despite its low estate at this time in history, has been guided and prospered by God.
Luke 1:54	in remembrance of His mercy,	God making a nation from the descendants of Jacob is an act of grace. This should be in the minds of all Israel.
Luke 1:55	as He spoke to our fathers, to Abraham and to his offspring forever."	God reveals Himself and His plan to Abraham and to Abraham's descendants. The Old Testament, accepted Scripture at that time, is God speaking to Mary's ancestors.

Do you see how Mary's proclamation deal with God's promises to Abraham and His faithfulness to nation Israel? Jesus is the fulfillment of all these things.

Again, I want to point out that what Elizabeth and Mary both said, centered on the person of Jesus. Elizabeth did not say 5 nice things about Mary's child (in the oven), and the Mary says 5 nice things about Elizabeth's baby. Both women glorified the Lord. There is no indication of inordinate competition or jealousy. I believe that Mary is clearly helped and guided by being able to spend time with Elizabeth.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And remained Mary with her about months three and she returned to the home of hers.

Luke
1:56

Mary remained with her [for] about three months; then she returned to her home.

Mary remained with Elisabeth for about three months; then she returned to her own home.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And remained Mary with her about months three and she returned to the home of hers.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Mary abode with her about three months; and she returned to her own house.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And Mary remained with Elisabeth about three months, and returned to her home.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	Mary stayed with Elisabeth about three months, and then returned to her own home.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Mary was with her for about three months and then went back to her house.
Bible in Worldwide English	.
Easy English	Mary stayed with Elizabeth for about three months. Then she returned to her home.
Easy-to-Read Version–2001	Mary stayed with Elizabeth for about three months. Then Mary went home.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
New Life Version	Mary stayed with Elizabeth about three months. Then she went to her own home.
NIRV	.
New Simplified Bible	.
The Spoken English NT	And Mary stayed with Elizabeth about three months, and then went back to her home.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	Mary stayed with Elizabeth about three months and then went back to her own home.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	.
Williams' New Testament	Now Mary stayed with her about three months, and then returned home.

Partially literal and partially paraphrased translations:

American English Bible	So Mary stayed there with EliZabeth for about three months before she went back home.
Beck's American Translation	.
Common English Bible	.
International Standard V	Now Mary stayed with Elizabeth [Lit. with her] about three months and then went back home.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And Mary, after staying with Elizabeth about three months, returned home.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	What is more, Mary remained with her if-as three months, and she turned-back-by to her house.
Christian Standard Bible	.

Conservapedia Translation	Mary lived with Elisabeth for three months before returning to her own house.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Mary now remained with her for about three months, and then returned to her own home.
Free Bible Version	.
God's Truth (Tyndale)	And Mary abode with her about a three months, and returned again to her own house.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	Zechariah Breaks His Silence Miriam stayed with her for three months and then returned to her home.
Unlocked Literal Bible	.
Urim-Thummim Version	And Mary remained with her about 3 months then returned to her own home.
Weymouth New Testament	.
Wilbur Pickering's New T.	So Mary stayed with her about three months, ⁴¹ and returned to her house. (⁴¹) Those three months in the home of a priest were doubtless filled with relevant instruction from the Scriptures (of course Zacharias was mute, so he would have to write everything), part of Mary's preparation for her role. Note that Mary evidently took off before John was born [I wonder why]. On the other hand, being three months pregnant it was high time that she go home and face the situation that awaited her. Although Joseph evidently took her to his house immediately, at God's direction, after only six months a full size baby would be born.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Mary stayed with her some three months and then went home.
New RSV	And Mary remained with her for about three months and then returned to her home.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Miriam stayed with Elisheva for about three months and then returned home.
The Complete Tanach	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And Miryam stayed with her about three months, and returned to her home.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 So, Mary stayed with [her relative] Elizabeth for about three months [*i.e., until about the time John was born. See 1:26-31*], and then returned to her home.

The Expanded Bible

Jonathan Mitchell NT

.
 So Mary (Miriam) remained together with her about three months, and then returned unto her home.

NET Bible®

So¹⁷⁰ Mary stayed with Elizabeth¹⁷¹ about three months¹⁷² and then returned to her home.

^{170tn} Grk "And." Here (kai) has been translated as "so" to indicate the conclusion of the topic.

^{171tn} Grk "her"; the referent (Elizabeth) has been specified in the translation for clarity.

^{172sn} As is typical with Luke the timing is approximate (about three months), not specific.

Translation for Translators

P. Kretzmann Commentary

Syndein/Thieme

The Voice

.
 .
 .
 .
 Mary stayed with Elizabeth *in Judea* for the next three months and then returned to her home *in Galilee*.

Literal, almost word-for-word, renderings:

Accurate New Testament

stays but mary with her as months three and [She] returns to the house [of] her.

American Standard Revised

.

Analytical-Literal Translation

.

Breakthrough Version

.

Charles Thomson NT

And Mary abode with her about three months, and then returned home.

Concordant Literal Version

Now Miriam remains with her about three months, and returns to her home."

Context Group Version

.

Disciples Literal New T.

.

Emphasized Bible

.

English Standard Version

.

Far Above All Translation

Then Mary remained with her for about three months, and *then* returned to her house.

Greek NT Interlinear

.

Green's Literal Translation

.

Interlinear Greek New T.

.

Literal New Testament

AND ABODE MARY WITH HER ABOUT MONTHS THREE, AND RETURNED TO HER HOUSE.

Modern English Version

.

Modern Literal Version

Now Mary remained together with her approximately three months and returned to her house.

Modern KJV

.

New American Standard B.

And Mary stayed with her about three months, and then returned to her home.

New European Version

.

New King James Version

.

Niobi Study Bible

.

Restored Holy Bible 6.0

.

Revised Young's Lit. Trans.

And Mary remained with her about three months, and turned back to her house.

Third Millennium Bible

.

Thomas Haweis Translation

.

A Voice in the Wilderness

.

Webster's Bible Translation

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

World English Bible

.

Young's Literal Translation

.

Young's Updated LT

.

The gist of this passage:

Luke 1:56a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live</i>	3 rd person singular, aorist active indicative	Strong's #3306
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	proper noun/feminine; genitive/ablative case	Strong's #3137
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
hôs (ὥς) [pronounced hohç]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
When used with numerals, hôs means <i>about, approximately, nearly</i> .			
mên (μήν) [pronounced mayn]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine plural noun; accusative case	Strong's #3376
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140

Translation: Mary remained with her [for] about three months;...

The timing here is interesting. We still don't know, in this narrative, whether Mary is pregnant or not; but it seems to me that has already occurred (at the beginning of Luke 2, Mary will be pregnant).

Luke 1:56a **And Mary remained with her about three months...**

When the angel spoke to Mary, Elizabeth was in her 6th month of pregnancy (vv. 26, 36), so Mary went to her and stayed for about 3 months.

The timing here is odd, from a human perspective, because Mary comes to Elisabeth when Elisabeth is 6 months pregnant; but Mary appears to be leaving before Elisabeth actually gives birth. *In for a penny, in for a pound*, as they say; but Mary did not see it that way.

Wilbur Pickering brought up an interesting point—what did they do for 3 months? He suggests that Zacharias sermonized them for 3 months, but writing everything down rather than saying it aloud (as he is mute). Let me reject that simply on the basis that he has to ask for a *pad and pencil* when naming his son (Luke 1:63). For this reason, it appears that Zacharias did not have quick and easy access to writing material. However, as a priest,

he would have had some options and privileges that others did not have. I would think that it is far more likely that Mary and Elizabeth regularly attended the synagogue—daily, in fact; and they recalled passages of Scripture to one another. Perhaps they heard the Scriptures spoken aloud; perhaps they read through the manuscripts themselves (because Zacharias is privileged as a priest, he may have been able to swing that).

So, although I disagree with Pickering as to exactly what happened during this time that Mary is with Zacharias and Elisabeth; I concur that there was spiritual growth taking place, as well as fellowship and a recognition of their places in the plan of God. I do not think that they simply hung out and reminisced. In fact, they may have both searched the Scriptures for some sort of clue about their particular situation. Now, so there is no mistaking, you or I don't search back in the Old Testament thinking that there will be some sort of prophecy about us or our lives—that just is not going to happen. But, Mary knows that she will become the mother of the Lord. It is not quite clear to these women who Elisabeth's son would be (although John can be found prophesied in the Old Testament).

It is my opinion that these women were successful in their quest to better understand what was happening in their lives. Although the Scripture does not clearly tell us this nor does it tell us what these women did for 3 months, I believe that God chose Mary and Elisabeth because they were devout women. What they have said so far indicates on the part of Mary a depth of analysis that we might not generally associate with an 18 year old woman (or, however old she is).

No doubt, these women heard many more passages from the Old Testament:

Psalm 25:8–9 **Good and upright is the LORD; therefore He instructs sinners in the way. He leads the humble [= grace oriented] in what is right, and teaches the humble His way.**

I believe that both Mary and Elisabeth were seriously interested in God's plan for them; and therefore, I believe that they would have investigated this in the Scriptures.

When a person believes in Jesus Christ, they may or may not be open to spiritual growth. I have known a great many people who are saved—they are clearly saved—but they are not as interested in spiritual growth. However, with these two women, I would assume, given their great responsibilities, that both women were open to the reading and exposition of the Word of God.

Luke 1:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person singular, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 1:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
autēs (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...then she returned to her home.

Mary returns to her own home. Although we have a careful timetable laid out for Elisabeth's pregnancy and Mary being there, I do not see a similar timetable laid out for Mary (*and Mary gave birth 9 months after*, or something like that). Perhaps I missed it, but I could not find that addressed in either Matthew or Luke.

Luke 1:56b ...and returned to her home.

Based upon the order of events in this chapter and the lack of referent material to Mary and the baby John, I would have to guess that Mary returned to her home before John the herald was born. It is my thought that Mary was pregnant at this time (which is implied by what Elizabeth said to her in Luke 1:42–43). Both of those statements are reasonable, educated guesses, and likely true. Mary does not appear to have remained for the birth of John, as she is not a part of the scenes which follow.

Although Mary did not remain there for the birth of John, I believe that she was there so that both women could encourage one another in the Lord regarding their unusual pregnancies.

Luke 1:56 *Mary remained with her [for] about three months; then she returned to her home.*

At 3 months, Mary was no doubt having clear signs of pregnancy; and she chooses to return to her home.

Despite the closeness in ages of the two sons (Elizabeth's and Mary's), there is no indication that their sons met as infants or as children; or even that Mary and Elizabeth saw one another ever again. As discussed earlier, this was not a short trip to go from Nazareth to the hill country of Judæa.

On the other hand, did they continue to meet for the festivals in Jerusalem? We do not know any of this information. It would seem logical that they would; but, how was Elisabeth *after* giving birth at her advanced age? Although we know a little bit about Jesus as an infant and as a youth; we are given no information about a young John beyond this chapter. After all, John is not the central Person of History; Jesus is, and John will be His herald. Therefore, we jump from this chapter to John's public ministry when next we see him.

Luke 1:56 *Mary remained with Elisabeth for about three months; then she returned to her own home.*

The Birth, Circumcision and Naming of John the Herald

John is born to Elizabeth

The first half of v. 57 is quite a mess to translate. I kept looking back to see if I have left out words.

But the Elisabeth was filled the time from the to give birth for her and she has bore a son. And has heard the neighbors and the relatives of her that will magnify a Lord the grace of His with her; and they are rejoicing to her.

Luke
1:57–58

And to Elisabeth the time was fulfilled for her to give birth, and she bore a son. Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her; and they rejoiced with her.

The time came for Elisabeth to give birth, and she had a son. Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her, and they rejoiced with her.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the Elisabeth was filled the time from the to give birth for her and she has bore a son. And has heard the neighbors and the relatives of her that will magnify a Lord the grace of His with her; and they are rejoicing to her.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Now Elisabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And Elisabeth's time of bringing forth arrived; and she bore a son. And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	Now the time came for Elisabeth to be delivered, and she gave birth to a son. And when her neighbors and relatives heard that God had increased his mercy to her, they rejoiced with her.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	The time had now come for Elizabeths child to be born. She had a son. When her neighbours and family heard that the Lord had been so kind to her, they were glad, too.
Easy English	John the Baptist is born Then it was time for Elizabeth to have her baby. She had a son. Her family and the people that lived near her heard about her baby. They knew that the Lord had been very kind to her.

Easy-to-Read Version—2001 .
 Easy-to-Read Version—2006 .
 God's Word™ .

Good News Bible (TEV)

The Birth of John the Baptist

The time came for Elizabeth to have her baby, and she gave birth to a son. Her neighbors and relatives heard how wonderfully good the Lord had been to her, and they all rejoiced with her.

The Message

The Birth of John

When Elizabeth was full-term in her pregnancy, she bore a son. Her neighbors and relatives, seeing that God had overwhelmed her with mercy, celebrated with her.

NIRV

John the Baptist Is Born

The time came for Elizabeth to have her baby. She gave birth to a son. Her neighbors and relatives heard that the Lord had been very kind to her. They shared her joy.

New Life Version

The Birth of John the Baptist

When the time came, Elizabeth gave birth to a son. Her neighbors and family heard how the Lord had shown loving-kindness to her. They were happy for her.

New Simplified Bible
 The Spoken English NT

The Birth of John the Baptizer

When it came time for Elizabeth to give birth,^{xx} she had a son. Her neighbors and relatives heard that the Sovereign One had shown great mercy to her, and they celebrated with her.

^{xx}. Lit. "And when time to give birth was full for Elizabeth."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
 Contemporary English V.

When Elizabeth's son was born, her neighbors and relatives heard how kind the Lord had been to her, and they too were glad.

The Living Bible

By now Elizabeth's waiting was over, for the time had come for the baby to be born—and it was a boy. The word spread quickly to her neighbors and relatives of how kind the Lord had been to her, and everyone rejoiced.

New Berkeley Version
 New Century Version
 New Life Version
 New Living Translation

The Birth of John the Baptist

When it was time for Elizabeth's baby to be born, she gave birth to a son. And when her neighbors and relatives heard that the Lord had been very merciful to her, everyone rejoiced with her.

The Passion Translation
 Unlocked Dynamic Bible

When it was time for Elizabeth to bear her child, she bore a son. Her neighbors and relatives heard how the Lord had been so kind to her, and they were happy along with Elizabeth.

Williams' New Testament

Partially literal and partially paraphrased translations:

American English Bible

Well, it soon came time for EliZabeth to deliver her baby, and she had a son. So when her neighbors and relatives heard how Jehovah had shown such magnificent mercy toward her, they were all overjoyed.

Beck's American Translation .

Common English Bible	When the time came for Elizabeth to have her child, she gave birth to a boy. Her neighbors and relatives celebrated with her because they had heard that the Lord had shown her great mercy.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	When the time for Elizabeth's delivery was come, she brought forth a son; and her neighbors and relations who heard that the Lord had shown her great kindness, rejoiced with her.
New Advent (Knox) Bible	Mary returned home when she had been with her about three months; meanwhile, Elizabeth's time had come for her child-bearing, and she bore a son. ^[5] Her neighbours and her kinsfolk, hearing how wonderfully God had shewed his mercy to her, came to rejoice with her; and now, when they assembled on the eighth day for the circumcision of the child, they were for calling him Zachary, because it was his father's name; but his mother answered, No, he is to be called John. Vv. 56, 59 and 60 are included for context. ^[5] vv. 56-57: It is not certain whether the Blessed Virgin returned home before or after her cousin's delivery, since, by Greek usage, the verbs in verse 57 might have a pluperfect sense, 'she had brought forth a son'.
NT for Everyone	Zechariah's Song of Praise The time arrived for Elisabeth's child to be born, and she gave birth to a son. Her neighbours and relatives heard that the Lord had increased his mercy to her, and they came to celebrate with her.
20 th Century New Testament	When Elizabeth's time came, she gave birth to a son; And her neighbors and relations, hearing of the great goodness of the Lord to her, came to share her joy.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	But Elizabeth's time is coming about fulfilled, a coming about fulfilled for her to be bore forth, even bore she forth a son. Then the residence-about and kindred-together-with her heard, certainly-of-whom the Lord maintains to make great His kindness to her, even continue they to rejoice-together-with her.
Christian Standard Bible	The Birth and Naming of John Now the time had come for Elizabeth to give birth, and she had a son. Then her neighbors and relatives heard that the Lord had shown her his great mercy, and they rejoiced with her.
Conservapedia Translation	It was then that Elisabeth came to term, and delivered a son, and her neighbors and her cousins heard how the Lord had shown mercy upon her, and they rejoiced with her.
Evangelical Heritage V.	John the Baptist Is Born When the time came for Elizabeth to have her baby, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown her great mercy, and they were rejoicing with her.
Ferrar-Fenton Bible	The Birth of John When Elizabeth's full time had expired, she gave birth to a son. And her neighbours and relatives, learning that the Lord had increased His mercy towards her, congratulated her.
Free Bible Version	.
God's Truth (Tyndale)	Elizabets time was come that she should be delivered, and she brought forth a son. And her neighbors and her cousins heard tell how the Lord had showed great mercy upon her, and they rejoiced with her.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.

Lexham English Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Peter Pett's translation	.	
Riverside New Testament	.	When Elizabeth's due time came, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown great kindness to her, and they rejoiced with her.
Leicester A. Sawyer's NT	.	
Tree of Life Version	.	Upon Elizabeth's full term to deliver, she gave birth to a son. Her neighbors and relatives heard how <i>ADONAI</i> had shown her His great mercy, and they began to rejoice with her.
Unlocked Literal Bible	.	
Urim-Thummim Version	.	And for Elisabeth the time came for her to give birth, and she gendered a son. And her neighbors and her cousins heard how the LORD had showed great mercy upon her; and they rejoiced with her.
Weymouth New Testament	.	
Wilbur Pickering's New T.	.	
Wikipedia Bible Project	.	Now it was time for Elisabeth to have her baby, and she gave birth to a son. Her neighbors and relatives got to hear how the Lord had been so mercifully kind to her, and the celebrated with her.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	
The Heritage Bible	.	And the time was fulfilled to Elisabeth to deliver, and she bore a son. And her neighbors and her relatives heard that the Lord magnified mercy with her, and they rejoiced with her.
New American Bible (2002)	.	
New American Bible (2011)	.	<i>The Birth of John.*</i> When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. * [1:57–66] The birth and circumcision of John above all emphasize John's incorporation into the people of Israel by the sign of the covenant (Gn 17:1–12). The narrative of John's circumcision also prepares the way for the subsequent description of the circumcision of Jesus in Lk 2:21. At the beginning of his two-volume work Luke shows those who play crucial roles in the inauguration of Christianity to be wholly a part of the people of Israel. At the end of the Acts of the Apostles (Acts 21:20; 22:3; 23:6–9; 24:14–16; 26:2–8, 22–23) he will argue that Christianity is the direct descendant of Pharisaic Judaism.
New English Bible–1970	.	<i>The Birth of John the Baptist</i> NOW THE TIME CAME for Elizabeth's child to be born, and she gave birth to a son. When her neighbours and relatives heard what great favour the Lord had shown her, they were as delighted as she was.
New Jerusalem Bible	.	The time came for Elizabeth to have her child, and she gave birth to a son; and when her neighbours and relations heard that the Lord had lavished on her his faithful love, they shared her joy.
New RSV	.	
Revised English Bible–1989	.	WHEN the time came for Elizabeth's child to be born, she gave birth to a son. Her neighbours and relatives heard what great kindness the Lord had shown her, and they shared her delight.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The time arrived for Elisheva to have her baby, and she gave birth to a son. Her neighbors and relatives heard how good <i>ADONAI</i> had been to her, and they rejoiced with her..
The Complete Tanach exeGeses companion Bible	. THE BIRTH OF YAHN THE BAPTIZER And the time for Eli Sheba to birth fulfills/shalams; and she births a son: and her fellow settlers and her kindred hear how Yah Veh magnifies her; and they rejoice with her.
Hebraic Roots Bible Israeli Authorized Version	. Now Elisheva's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how YY had shewed great mercy upon her; and they rejoiced with her.
The Israel Bible (beta) Orthodox Jewish Bible <i>The Scriptures</i> 1998	. And the time was filled for Elisheb?a to give birth, and she bore a son. And her neighbours and relatives heard how יהוה had shown great compassion to her, and they rejoiced with her.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now when Elizabeth was due to deliver, she gave birth to a son. When her neighbors and relatives heard that the Lord had extended great mercy toward her [<i>i.e., in giving her a child</i>], they rejoiced with her.
The Expanded Bible	The Birth of John When it was time for Elizabeth to give birth, she had a ·boy [^L son]. Her neighbors and relatives heard how ·good [greatly merciful] the Lord was to her, and they rejoiced with her.
Jonathan Mitchell NT	Now the time was fulfilled for Elizabeth for her to bear and bring forth to birth, and she gave birth to a son. And so the neighbors in the homes about her, as well as her relatives, heard that [the] Lord [= Yahweh] magnified and enlarged His mercy with her, and they began rejoicing with her.
NET Bible®	<i>The Birth of John</i> Now the time came ¹⁷³ for Elizabeth to have her baby, ¹⁷⁴ and she gave birth to a son. Her ¹⁷⁵ neighbors and relatives heard that the Lord had shown ¹⁷⁶ great mercy to her, and they rejoiced ¹⁷⁷ with her. ^{173tn} Grk “the time was fulfilled.” ^{174tn} The words “her baby” are not in the Greek text, but have been supplied for clarity. ^{175tn} Grk “And her.” Here καί (kai) has not been translated because of differences between Greek and English style. ^{176tn} Grk “had magnified his mercy with her.” ^{177tn} The verb συνέχαιρον (sunecaíron) is an imperfect and could be translated as an ingressive force, “they began to rejoice.”
Translation for Translators	Luke 1:57-66 <i>What happened when John was born.</i> When it was time for Elizabeth to bear her child, she bore a son. Her neighbors and relatives heard how the Lord/God had greatly blessed her, so they were happy along with <i>Elizabeth</i> .
P. Kretzmann Commentary Syndein/Thieme The Voice	. When the time was right, Elizabeth gave birth to a son. News about the Lord's special kindness to her had spread through her extended family and the community. Everyone shared her joy, <i>for after all these years of infertility, she had a son!</i>

Literal, almost word-for-word, renderings:

Accurate New Testament	[for] the but elizabeth is filled The Time [of] the+ to birth her and [She] births son and hear {it} The [Men] Neighboring and The [Men] Related [of] her for complimented Lord the caring [of] him with her and [They] celebrated (together) [with] her
American Standard Revised Analytical-Literal Translation Breakthrough Version	. . For Elisabeth, the time of the "for her to deliver" part culminated, and she gave birth to a son. And the houses around there and her relatives heard that the Master was making His forgiving kindness huge with her, and they were happy together with her.
Charles Thomson NT Concordant Literal Version Context Group Version	. . Now Elizabeth's time was fulfilled that she should be delivered; and she brought out a son. And her neighbors and her relatives heard that the Lord had magnified his generosity toward her; and they rejoiced with her.
Disciples Literal New T.	Elizabeth Bears a Son, Who Is Named John. People Wonder What This Child Will Be Now for Elizabeth, the time was fulfilled that she <i>might</i> give-birth, and she bore a son. And the neighbors and her relatives heard that the Lord magnified His mercy with her, and they were rejoicing-with her.
Emphasized Bible English Standard Version Far Above All Translation	. . Meanwhile Elizabeth's time for her to give birth became due, and she bore a son. And her neighbours and relatives heard how the Lord had magnified his mercy with her, and they rejoiced with her.
Greek NT Interlinear Green's Literal Translation Interlinear Greek New T. Literal New Testament Modern English Version Modern Literal Version Now Elisabeth's time was fulfilled that she should bear, and she gave-birth to a son. And the dwellers around her, and her relatives, heard that the Lord was magnifying his mercy with her, and they were rejoicing together with her.
Modern KJV New American Standard B.	. John Is Born Now the time had come [Lit <i>was fulfilled</i>] for Elizabeth to give birth, and she gave birth to a son. Her neighbors and her relatives heard that the Lord had displayed [Lit <i>magnified</i>] His great mercy toward her; and they were rejoicing with her.
New European Version New King James Version	. Birth of John the Baptist Now Elizabeth's full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.
Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . And to Elizabeth was the time fulfilled for her bringing forth, and she bare a son, and the neighbours and her kindred heard that the Lord was making His kindness great with her, and they were rejoicing with her.
Third Millennium Bible Thomas Haweis Translation A Voice in the Wilderness Webster's Bible Translation

World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Luke 1:57a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Elisabeth (Εἰσαβέτ) [pronounced <i>el-ee-SAB-eh</i>]	<i>oath of God; Greek transliteration: Elisabeth; Hebrew transliteration: Elizabeth</i>	proper noun/feminine	Strong's #1665
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person singular, aorist passive indicative	Strong's #4130
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events</i>	masculine singular noun; nominative case	Strong's #5550
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
This particular definite article has me somewhat confused. Can an infinitive also take a definite article?			
tiktô (τίκτω) [pronounced <i>TIHK-tow</i>]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc</i>	aorist active infinitive	Strong's #5088
αὐτήν	<i>her; it</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

I would have expected the genitive/ablative case here.

Translation: And to Elisabeth the time was fulfilled for her to give birth,...

I noted some problems in the Greek text which confused me—I did not get it. My translation is similar to others, because I looked at theirs and *cheated* (normally, I don't view other translations when I do my original translation).

I think the general idea is good here, that the proper time had come for Elisabeth to give birth.

This verse further suggests that Mary left before Elisabeth had her child (although no reason is given or implied for that).

Luke 1:57b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gennáo (γεννάω) [pronounced <i>gen-NAH-oh</i>]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone; of God making Christ his son; of God making men his sons through faith in Christ's work</i>	3 rd person singular, aorist active indicative	Strong's #1080
huios (υἱός, οὗ, ó) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun; accusative case	Strong's #5207

Translation: ...and she bore a son.

This is the son who would be the man to formally announce to coming of Jesus. He would become known as John the baptizer.

Luke 1:57 And to Elisabeth the time was fulfilled for her to give birth, and she bore a son.

So far, in our narrative, John has not yet been born, so let's go to v. 57 where he is born:

Luke 1:57 Now the time came for Elizabeth to give birth, and she bore a son.



The Birth of John the Baptist (a painting by Tintoretto circa 1554); from [Wikimedia](#); accessed September 27, 2019.

At 9 months—perhaps only a few days after Mary left—Elizabeth gives birth to a son. Her son would become John the Herald (or John the baptizer).

Luke 1:58a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
perioikos (περίοικος) [pronounced <i>per-EE-oy-kos</i>]	<i>dwelling around, a neighbor; neighboring</i>	masculine plural adjective; nominative case	Strong's #4040
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 1:58a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
suggenês (συγγενής) [pronounced soong-ghen-ACE]	<i>relatives, cousins, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman</i>	masculine plural noun/adjective; nominative case	Strong's #4773
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: Her neighbors and relatives heard about her,...

You will recall that, for at least 5 months, Elizabeth kept her pregnancy a secret; but at this point, many people know that she has given birth. We do not know Elizabeth's age, but let me suggest that she is 60 or 70 years old. That she is pregnant and that she gives birth is quite an amazing thing.

Literally, v. 58a reads: Her neighbors and relatives heard about her,... There are many things which occur in Scripture and we have no idea as to the backstory. How did her neighbors and relatives hear? What did they hear? Obviously, all of them would have known that she and Zacharias are an older couple, and having a child was a pretty big deal. That would have caused a lot of talk. As a priest, Zechariah would have been a minor celebrity of that era. He would have been relatively well-known. Having no children for a long time in their marriage and then, when they are old, to have a child—that would have been a very big deal and people around would have known about them, even if they had never met the older couple.

Many would have known that Zechariah was struck dumb in the Temple. Priests would have been very important people in ancient Israel; and when something unusual happens to one of them, this would have had a lot of people talking. A priest being struck dumb when carrying out his priestly duties would have caused a great deal of talk.

It is interesting to try to determine, in human terms, how this information about Zechariah's meeting with the angel was known, being that we are studying it right now. Obviously he had to tell it to someone at some point (which is why we are able to read about it here in the book of Luke). However, Zechariah could not speak until after his son was born; and, by that time, Mary had returned to Nazareth. At this point in our narrative, it does not even appear that Elizabeth knows about the angel.

Logically, at some point, Zechariah and Elizabeth had to tell someone about the angel, because we find this information recorded here in the book of Luke. Perhaps at a subsequent holy day in Jerusalem, they told this information to Mary, who later told it to Luke. However, bear in mind that the angel spoke to Zechariah and not to Elizabeth; so who knew this? Perhaps this was known by correspondence between Mary and Elizabeth (Elizabeth would have known about the angel after Zechariah was able to speak).

There is the possible explanation that, when Zechariah got his voice back, he told several people what had happened. Logically, the priests at the Temple when he was struck dumb would have peppered him with questions when he voice returned. How this information actually came to Luke would be interesting for a *behind the scenes* book, but, at best, we can only speculate.

In any case, God made the birth of John a very public event. People far outside of Zechariah and Elizabeth's sphere would have known about them. Zechariah is the priest who had been struck dumb; they were having a child when Elizabeth is 60 or 70 years old (and Zechariah might be 70 or 80⁵³).

Luke 1:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
megalúnō (μεγαλύνω) [pronounced meh-gah-LOO-noh]	<i>to make great, to enlarge, to magnify, to praise</i>	3 rd person singular, imperfect active indicative	Strong's #3170
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
eleos (ἔλεος) [pronounced EHL-eh-os]	<i>grace, mercy, kindness; clemency</i>	neuter singular noun; accusative case	Strong's #1656
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...that the Lord would magnify His grace towards her;...

This seems to be one of the things that was known—that the Lord would magnify His grace towards Elisabeth. Was this understood to mean more than just the bearing of this child? I would think so.

Luke 1:58a-b **And her neighbors and relatives heard that the Lord had shown great mercy [or, grace] to her,...**

Where we read the word *mercy* in the KJV and the NKJV, the Greek word behind it is eleos (ἔλεος) [pronounced EHL-eh-os], which means, *grace, mercy, kindness; clemency*. Strong's #1656. God has shown great grace to Elisabeth.

⁵³ The ages are speculation on my part, based solely upon Zechariah and Elizabeth being an older couple.

I would suggest that many people knew about Zacharias becoming mute suddenly; and many others would have known about Elizabeth's unusual pregnancy late in life. All of this would have been very big news being noised about. In fact, in this region, this might have been the biggest news around.

There was already a focus upon this older couple. Zechariah returned home from the Temple and he could not speak. Those with him at the time believe him to have had a vision of some sort—a supernatural spiritual experience.

Then, not too much later, this couple too old to have children will apparently have a child. There would have been people all over that region talking about Elizabeth and Zechariah.

In this era, movie stars and sports stars are the great celebrities. People are so crazy about the former that many movie and television celebrities avoid going out in public or they wear disguises when they go out, to avoid the recognition and hassles of celebrityship.

However, at this time in our narrative, there was no *People* magazine; there were no Hollywood events on the red carpet. But, in Jewish culture, the celebrities were often their priests or their local Levites or their religious teachers. The relationship of the Jewish people to God was far more important to the daily life of the Jews than is our faith in American society. To the Jew, this had been central to their existence for 2000 years.

Previously, Zechariah was a minor celebrity. He was a part of the priesthood and he took part in spiritual ceremonies at the Temple (99.9% of Israelites had never been inside of the Temple and would never go into the Temple sanctuary ever in their lifetimes—the Temple is nothing like the present-day church).

Suddenly, based upon recent events, both Zechariah and Elizabeth were minor celebrities, known by a great number of people in Israel. The people who heard about the Temple incident may have numbered in the thousands. It is my opinion that knowledge of this birth and the surrounding events was known by far more people than those who lived on their block. I believe that they may have been known throughout the Judæan hills. These two things would have made Zechariah and Elizabeth that *talk of the town*, as it were. That thousands of other Jews knew about them is not an exaggeration, in my opinion.

Luke 1:58c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
σugchairô (συγχαίρω) [pronounced <i>soong-KHAH-ee-roh</i>]	<i>to rejoice with, take part in another's joy; to rejoice together, to congratulate</i>	3 rd person plural, imperfect active indicative	Strong's #4796
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and they rejoiced with her.

Having a child is a happy event; and this was a great celebration in their household.

One of the changes in societies today, all over the world, is that perhaps half of the households do not see the birth of a child as being a celebrated event. Many women who have abortions are mothers who are married and having a child at that point in time is simply inconvenient to them. When God blesses a woman with a child, then it is the right time.

Luke 1:58c ...and they rejoiced with her.

In the ancient world, there was nothing more wonderful than bringing a new life into the world. The Hebrew people were a people who valued and respected life and correctly understood new life to be a gift from God. (Do you see how different that is from American culture today?)

One of the changes in many societies today, all over the world, is that perhaps half of the households do not see the birth of a child as being a wonderful and celebrated event. Many women who have abortions are mothers who are married and having a child at that point in time is simply inconvenient to them. When God blesses a woman with a child—regardless of the circumstances—then it is the right time for that woman and the right time for that family (you can trust God’s timing far more than you can trust your own future plans).

Luke 1:58 Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her; and they rejoiced with her.

By the time of the birth of their child, Zechariah and Elizabeth had become minor celebrities. People from their city and from all the towns around knew of them.

Given their ages, this was an unexpected event for Zechariah and Elizabeth to have a son, so their friends and family celebrated this birth with them.

Luke 1:57–58 The time came for Elisabeth to give birth, and she had a son. Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her, and they rejoiced with her.

John is circumcised and named

And is happens in the day in the eighth, they come in to circumcise the child. And they call him by the name of the father of his, Zacharias. And answering, the mother of his said, “No, but he will be called John.”

Luke
1:59–60

And it comes to pass on the eighth day, [that] they come in to circumcise the child. They call him by the name of his father, Zacharias. However [lit., *and*], answering [them], his mother says, “No, but he will be called John.”

On the eighth day, men came in to circumcise the child. They called him by the name of his father, which is Zacharias. However, answering them, his mother said, “No, he will not be called Zacharias; he will be called John.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And is happens in the day in the eighth, they come in to circumcise the child. And they call him by the name of the father of his, Zacharias. And answering, the mother of his said, “No, but he will be called John.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said: Not so; but he shall be called John.
Aramaic ESV of Peshitta	.

V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And it occurred, that on the eighth day they came to circumcise the child. And they called him by the name of his father, Zachariah. And his mother answered and said: Not so; but John, shall he be called.
Original Aramaic New T.	And it was the eighth day, and they came to circumcise the boy, and they were calling him by the name of his father Zakharia. And his mother answered, and she said to them, "Not so, but he will be called Yohannan."
Lamsa Peshitta (Syriac)	And it happened on the eighth day, they came to circumcise the boy; and they would have called him Zacharias, after the name of his father. And his mother answered and said to them, Not so; but he should be called John.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the eighth day they came to see to the circumcision of the child, and they would have given him the name of Zacharias, his father's name; But his mother made answer and said, No, his name is John.
Bible in Worldwide English	On the eighth day people came to circumcise [make a special mark on] the child. They were going to name him Zechariah like his father. But his mother said, No, his name is to be John.
Easy English	When the child was 8 days old, they came to the house of Zechariah and Elizabeth. The child had to be circumcised on that day. The people wanted to call the child Zechariah. This was the same name that his father had. They circumcised all baby boys in Israel on the 8th day. It means to cut off the skin from the end of the sex part of a boy or a man. For the Jews, it was a special mark. It showed that they were the people of God. Friends and people that lived near would also be there. They had a party and they gave a name to the boy. We can read about this in Genesis, chapter 17. 'No', said Elizabeth. 'His name will be John.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	When the child was eight days old, they went to the temple to circumcise him. They were going to name him Zechariah after his father. But his mother spoke up, "Absolutely not! His name will be John."
Good News Bible (TEV)	When the baby was a week old, they came to circumcise him, and they were going to name him Zechariah, after his father. But his mother said, "No! His name is to be John."
The Message	On the eighth day, they came to circumcise the child and were calling him Zachariah after his father. But his mother intervened: "No. He is to be called John."
New Life Version	On the eighth day they did the religious act of the Jews on the child. They named him Zacharias, after his father. But his mother said, "No! His name is John."
NIRV	.
New Simplified Bible	On the eighth day they circumcised the child. They planned to call him Zechariah, after the name of the father. His mother spoke up and said: »He shall be called John.«
The Spoken English NT	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
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Contemporary English V.	Eight days later they did for the child what the Law of Moses commands. They were going to name him Zechariah, after his father. But Elizabeth said, "No! His name is John."
The Living Bible	When the baby was eight days old, all the relatives and friends came for the circumcision ceremony. They all assumed the baby's name would be Zacharias, after his father. But Elizabeth said, "No! He must be named John!"
New Berkeley Version New Century Version	. When the baby was eight days old, they came to circumcise him. They wanted to name him Zechariah because this was his father's name, but his mother said, "No! He will be named John."
New Life Version New Living Translation	. When the baby was eight days old, they all came for the circumcision ceremony. They wanted to name him Zechariah, after his father. But Elizabeth said, "No! His name is John!"
The Passion Translation Unlocked Dynamic Bible	. On the eighth day after this, people gathered together for the ceremony to circumcise the baby. Since his father's name was Zechariah, they wanted to give the baby the same name. But his mother said, "No, his name must be John!"
Williams' New Testament	On the eighth day they came to circumcise the child, and they tried to name him Zechariah, after his father. But his mother said, "Never! But he must be named John."

Partially literal and partially paraphrased translations:

American English Bible	But when they went to circumcise the boy on the eighth day, they expected that he would be named after his father, Zechariah. However, his mother said: 'Absolutely not! He'll be called John.'
Beck's American Translation	.
Common English Bible	.
International Standard V	On the eighth day they went to circumcise the child. They were going to name him Zechariah after his father, but his mother said, "Absolutely not! He must be named John."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And, on the eighth day, when they came to the circumcision of the child, they would have called him by his father's name, Zacharias. And his mother interposed, saying, No; but he shall be called John.
New Advent (Knox) Bible NT for Everyone	. Now on the eighth day, when they came to circumcise the child, they were calling him by his father's name, Zechariah. But his mother spoke up. 'No,' she said, 'he is to be called John.'
20 th Century New Testament	A week later they met to circumcise the child, and were about to call him 'Zechariah' after his father, When his mother interposed: "No, he is to be called John."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT HAPPENED THAT ON THE EIGHTH DAY THEY CAME TO CIRCUMCISE THE CHILD, AND THEY WERE GOING TO CALL HIM ZACHARIAS, AFTER HIS DAD. BUT HIS MOM ANSWERED AND SAID, "NO INDEED; BUT HE SHALL BE CALLED JOHN."
Awful Scroll Bible	Now itself happened from-within the eighth day, they themselves came to be cut-around the child, and remain to call him Zacharias, over against the name of his father. Now his mother coming to be resolved-away, said, "Not so, however he will become called John."

Christian Standard Bible Conservapedia Translation	.	On the eighth day, the time came to circumcise the boy, and they wanted to name him Zacharias, after his father. But Elisabeth answered, "No, he shall be called John."
Evangelical Heritage V. Ferrar-Fenton Bible	.	Now, as customary, on the eighth day, when they came to circumcise the child, they desired to name him Zacharias, after his father; but his mother refused, saying, "It shall not be so; his name shall be John."
Free Bible Version God's Truth (Tyndale)	.	And it fortun'd the eighth day: they came to circumcise the child: and called his name Zacharias, after the name of his father. How be it his mother answered and said: not so, but he shall be called John.
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible Montgomery NT	.	Now when the time of Elizabeth's delivery was come, she gave birth to a son; and her neighbors and kinsfolk heard that the Lord had magnified his mercy toward her; and they rejoiced with her, and came on the eighth day to circumcise the child. They were about to call him "Zachariah," after his father, when his mother said, "No, he is to be called John." Vv. 57–58 are included for context.
NIV, ©2011 Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT	.	And they came on the eighth day to circumcise the little child, and called it by the name of its father, Zachariah. And his mother answered and said, No; but he shall be called John.
Tree of Life Version	.	Now on the eighth day they came to circumcise the child,[n] and they kept trying to call him by his father's name, Zechariah. But his mother declared, "No, he will be called John."
Unlocked Literal Bible Urim-Thummim Version Weymouth New Testament Wilbur Pickering's New T.	.	John is named So it was, on the eighth day, that they came to circumcise the child, ⁴² and they started calling him by the name of his father, Zacharias. His mother reacted and said, "Absolutely not; he shall be called John!" ⁽⁴²⁾ 'The eighth day'—two different blood clotting agents, vitamin K and prothrombin, are at their highest level (110% of normal) on the eighth day of a person's life, so it's the best of all days for minor surgery. Who but the Creator knew that 4000 years ago, when He told Abraham to do it?
Wikipedia Bible Project	.	Eight days later they came to circumcise the boy, and intended to name him Zacharias after his father. "No," Elisabeth said, "he is to be called John."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	When on the eighth day they came to attend the circumcision of the child, they wanted to name him Zechariah after his father. But his mother said, "Not so; he shall be called John."
The Heritage Bible	.	And it was, in the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answering, said, Absolutely not, but he shall be called John.
New American Bible (2002)	.	

New American Bible (2011)	<p><i>*When they came on the eighth day to circumcise [2:21; Gn 17:10, 12; Lv 12:3] the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John."</i></p> <p><i>* [1:59] The practice of Palestinian Judaism at this time was to name the child at birth; moreover, though naming a male child after the father is not completely unknown, the usual practice was to name the child after the grandfather (see Lk 1:61). The naming of the child John and Zechariah's recovery from his loss of speech should be understood as fulfilling the angel's announcement to Zechariah in Lk 1:13, 20.</i></p>
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	<p><i>On the eighth day they came to circumcise the child; and they were going to name him Zechariah after his father, but his mother spoke up: "No!" she said. "He is to be called John."</i></p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p><i>On the eighth day, they came to do the child's <i>b'rit-milah</i>. They were about to name him Z'kharyah, after his father, when his mother spoke up and said, "No, he is to be called Yochanan."</i></p>
The Complete Tanach	.
exeGesés companion Bible	<p><i>And so be it,</i> <i>on the eighth day they come to circumcise the child;</i> <i>and they call him Zechar Yah</i> <i>after the name of his father.</i> <i>And his mother answers, saying,</i> <i>Indeed not! But he is called Yahn.</i></p>
Hebraic Roots Bible	<p><i>And it happened on the eighth day, they came to circumcise the child and were calling it by his father's name, Zachariah. And his mother answered, saying, Not so, but he shall be called Yochanan.</i></p>
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	<p><i>And it came to be, on the eighth day, that they came to circumcise the child. And they were calling him by the name of his father, Zekaryah. And his mother answering, said, "Not so, but he shall be called Yoḥanan."</i></p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><i>It happened that on the eighth day they came to circumcise the child [as required by the Law], and they intended to name him Zacharias, after his father; but his mother answered, "No indeed; instead he will be called John."</i></p>
An Understandable Version	<p><i>And it happened on the eighth day [i.e., since the baby was born] that they came to circumcise the child [i.e., to perform the Jewish rite of identity, signifying the responsibility to observe the Law of Moses]. And they [i.e., probably the neighbors and/or relatives of Elizabeth and Zacharias] suggested that they name him Zacharias, after his father. But his mother answered, "No, he will be named John."</i></p>
The Expanded Bible	<p><i>When the baby was eight days old, they came to circumcise him [Gen. 17:12]. They ·wanted [were about] to name him Zechariah because this was his father's name, but his mother said, "No! He will be named John."</i></p>
Jonathan Mitchell NT	<p><i>Then it occurred on the eighth day [that] folks came to circumcise the little boy, and they began to call it Zechariah, [based] on the name of his father. And yet his mother, making a decided response, said, "No! To the contrary, he will continue being called John."</i></p>

NET Bible®

On¹⁷⁸ the eighth day¹⁷⁹ they came to circumcise the child, and they wanted to name¹⁸⁰ him Zechariah after his father. But¹⁸¹ his mother replied,¹⁸² "No! He must be named¹⁸³ John."¹⁸⁴

^{178tn} Grk "And it happened that." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

^{179sn} They were following OT law (Lev 12:3) which prescribed that a male child was to be circumcised on the eighth day.

^{180tn} This could be understood as a conative imperfect, expressing an unrealized desire ("they were trying to name him"). It has been given more of a voluntative nuance in the translation.

^{181tn} Grk "And," but with clearly contrastive emphasis in context.

^{182tn} Grk "his mother answering, said." The combination of participle and finite verb is redundant in English and has been simplified to "replied" in the translation.

^{183tn} This future passive indicative verb has imperatival force and thus has been translated "he must be named."

^{184sn} "No! He must be named John." By insisting on the name specified by the angel, Elizabeth (v. 60) and Zechariah (v. 63) have learned to obey God (see Luke 1:13).

P. Kretzmann Commentary
Syndein/Thieme

On the eighth day {Jewish custom to circumcise a child on 8th day} they came to circumcise the child, and they wanted to name him Zechariah after his father. But his mother replied, "By no means' {ouch}! Instead, he must be called John."

Translation for Translators

Seven days later they gathered together for the *ceremony for* circumcising the baby to show that he belonged to God. Since his father's name was Zechariah, they wanted to give the baby the same name. But his mother said, "No, *his name will not be Zechariah*. His name will be John!"

The Voice

As was customary, eight days after the baby's birth the time came for his circumcision and naming. Everyone assumed he would be named Zacharias, like his father.

Elizabeth (*disagreeing*): No. We will name him John.

Literal, almost word-for-word, renderings:

Accurate New Testament

and [It] becomes in the day the [one] eighth [They] come to circumcise the child (young) and [They] called it at the name [of] the father [of] it zechariah and Answering The Mother [of] it says not but [It] will be called John.

American Standard Revised
Analytical-Literal Translation
Breakthrough Version

And it happened during the eighth day; they came to circumcise the young child, and they were calling him based on his father's name Zacharias. And when his mother responded, she said, "Definitely not, but he will be called John."

Charles Thomson NT
Concordant Literal Version

And it occurred on the eighth day, they came to circumcise the little boy, and they called him by the name of his father, Zechariah.
And answering, his mother said, "No! But he shall be called John."

Context Group Version
Disciples Literal New T.

And it came about that on the eighth day they came to circumcise the child. And they [That is, the people at the ceremony.] were calling [Or, *were going to call.*] him Zechariah, on the basis of the name of his father. And having responded, his mother said, "No! Instead he will be called John".

Emphasized Bible

And it came to pass, on the eighth day, that they came to circumcise the child, and were calling it, after the name of its father, Zachariah. And his mother, answering, said—Nay! but he shall be called, John.

English Standard Version
Far Above All Translation
Greek NT Interlinear

Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	On the eighth day they came to circumcise the child. And they were calling him Zechariah, after the name of his father. But his mother answered, "Not so! He shall be called John."
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after [Lit <i>after the name of</i>] his father. But his mother answered and said, "No indeed; but he shall be called John."
New European Version	.
New King James Version	Circumcision of John the Baptist So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. His mother answered and said, "No; he shall be called John."
Niobi Study Bible	Circumcision of John the Baptist 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. But his mother answered and said, "Not so, but he shall be called John."
Restored Holy Bible 6.0	[The name John]. And it came to pass, that on the eighth day they came to circumcise the child; and they called it after the name of his father, Zacharias. And his mother answering, said, Not so; but he shall be called John [JaH has grace].
Revised Young's Lit. Trans.	And it came to pass, on the eighth day, they came to circumcise the child, and they were calling him by the name of his father, Zacharias, and his mother answering said, "No, but he shall be called John."
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:59a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

When there is no clear subject, this verb with the kai conjunction can mean, *and it came to pass; so it was.*

Luke 1:59a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ogdoos (ὄγδοος) [pronounced OHG-doh-oss]	<i>[the] eighth</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3590
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
peritemnô (περιτέμνω) [pronounced per-ee-TEHM-noh]	<i>to cut around, to circumcise</i>	aorist active infinitive	Strong's #4059
to (τό) [pronounced toh]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
paidion (παιδίον) [pronounced pi-DEE-on]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun,, accusative case	Strong's #3813

Translation: And it comes to pass on the eighth day, [that] they come in to circumcise the child.

There are, apparently, several men—likely, priests or Levites—who apparently went to homes where children were born in order to perform the circumcision. This took place on the eighth day.

Luke 1:59a And on the eighth day they came to circumcise the child.

So the child has survived to his eighth day, and it is time for the boy to be circumcised. All Jewish males would be circumcised.

Apparently, neighbors and relatives were also in attendance (v. 58). What was happening was known throughout the Judæan hills, given the ages of the parents and Zechariah's standing as an honored priest. Furthermore, the

circumstances of Zechariah's emergence from the Temple, unable to speak, would have been widely known. How could his inability to speak not be a major topic of conversation?

Zacharias would have had a larger than normal circle of acquaintances, being that he was a priest—and what happened to him would have been known and talked about. However, interestingly enough, *although family and neighbors* are specifically named (v. 59); the religious crowd of that era is not.

Then we have the unlikely circumstance of this much older, childless couple having a child. That would have been talked about as well.

Luke 1:59b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	3 rd person plural, imperfect active indicative	Strong's #2564
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mental attitude</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patēr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 1:59b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; accusative case; transliterated from the Hebrew	Strong's #2197

Translation: They call him by the name of his father, Zacharias.

Recall that his father has been mute and he would usually give the name to the child. The men there naturally chose to call the son Zacharias—very likely as a matter of respect to the father.

The father is there, among all of these people, but the angel, by God, struck him mute.

Luke 1:59b And they would have called him Zechariah after his father,...

They refers to many of the men who are there. There would be other priests there, particularly from Zechariah's branch of Levites. It seems likely that one of them would do the circumcision.

Up to this point, Zechariah has been unable to speak; and I would suggest that there was a priestly contingent there—whether 2 or 3 or as many as a dozen. There were a group of men from *records*, as it were, also there. For most births, someone from records might come, record the pertinent information and leave, but let me suggest, based upon the circumstances, that several men from records would have been there (my guess is, these are also priests and/or Levites). It seemed to be the consensus among these people that the boy's name should also be *Zechariah*. After all, the father could not name him; Zechariah himself remained mute on the subject.

Luke 1:59 And it comes to pass on the eighth day, [that] they come in to circumcise the child. They call him by the name of his father, Zacharias.

There are a number of people in attendance at the circumcision of John. There would have been some curious neighbors, priests, and people from *records*. This being an unusual birth drew people there; and there was a consensus of opinion: this boy should be named Zacharias.

Luke 1:59 And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father,...



Circumcision and Birth of John the Baptist with Annunciation to Zechariah, by Teramo Piaggio; from [Wikimedia](#); accessed September 27, 2019.

Zechariah was still unable to speak. The men there felt it appropriate to name the child after his father—particularly since there would be no second child anticipated from this elderly couple. Circumstances and logic dictated that the child's name be *Zechariah*. And certainly, the people there would have expected that such a name would be pleasing to both Zechariah and Elizabeth.

Elizabeth had a different thought, however.

Luke 1:60			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	feminine singular, aorist (deponent) passive participle, nominative case	Strong's #611
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ouchi (οὐχί) [pronounced <i>oo-KHEE</i>]	<i>not (indeed), by no means, not at all</i>	negative particle	Strong's #3780
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	3 rd person singular, future passive indicative	Strong's #2564
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine; nominative case	Strong's #2491

Translation: However [lit., and], answering [them], his mother says, "No, but he will be called John."

Remember that the angel first appeared to Zacharias and told him that he would father a child. Since he seemed skeptical, he found himself unable to speak—unable to express his skepticism. **And the angel answered him, "I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time."** (Luke 1:19–20; ESV)

Luke 1:60 **However [lit., and], answering [them], his mother says, "No, but he will be called John."**

Elizabeth overrules the men who are there, many of them who spoke with great authority as priests.⁵⁴ The people there thought *Zechariah* is the right name for the son; but the mother, Elizabeth, said, "He'll be called *John*."

John means *Jehovah is a gracious giver*. Now, where did she come up with this name?

Remember, the angel spoke to Zechariah, not to Elizabeth, and told him, **"And you will call his name John."** (Luke 1:13)

So, how does Elisabeth, unable to hear Zacharias, decide on the name *John*? How did this pop into her head? There need not be anything supernatural about all of this. Zacharias is a priest, so he would have been able to read and write. Having the implements with which to read and write would have been less casual than they are today. So, Zacharias, unable to speak, is not necessarily without the means to *communicate*. Now, I don't necessarily see him bothering to communicate a great deal to the outside world, but certainly to his wife, with whom he lived. Therefore, in some way—likely through writing (even if in the dirt)—Zacharias communicates to his wife that they would name the child *John*.

Another alternative is—and I believe that this is entirely reasonable—Elizabeth simply chose that name. *Jehovah is a gracious giver* seems an excellent name for a child given to them under these circumstances. When the angel told Zacharias, **"And you will call his name John,"** the verb is in the future active indicative. This is not necessarily an order being given to Zacharias. The angel is simply telling him what would happen in his future.

A third alternative is, in the weeks prior to the birth (or even, after the birth), Elizabeth could have been suggesting names to Zechariah. There are many nonverbal ways to indicate affirmation or rejection. When she said *John*, Zechariah would confirm this name.

Luke 1:59–60 **On the eighth day, men came in to circumcise the child. They called him by the name of his father, which is Zacharias. However, answering them, his mother said, "No, he will not be called Zacharias; he will be called John."**

It was not unusual to call a child after his father; and given at the circumstances that this might be their only son, Zechariah's name would have been expected. However, the angel told Zechariah that this boy was to be named *John*, and so he was named *John*. Bear in mind, all of this time, Zechariah, the father, is unable to speak. Only Elizabeth is able to speak.

We do not know how expressive Zechariah was during this time; but the Jewish people are known for ability to express themselves nonverbally. But how his face was or how he gesticulated is not told to us. Nevertheless, he enters into this conversation, but lacking the ability to say anything.

And they said face to face with her that "no one is from a kindred of you is called by the name this."

Luke
1:61

Then they said to her, "No one from your relatives is called by this name."

⁵⁴ This is an assumption that I am making here, that there are priests there. Since this is the day of the child's circumcision, such a conclusion seems reasonable to me.

Then they said to her, “There is no one in your family who has this name.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they said face to face with her that “no one is from a kindred of you is called by the name this.”
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they said to her: There is none of thy kindred that is called by this name.
Aramaic ESV of Peshitta	.
V. Alexander’s Aramaic T.	.
Original Aramaic New T.	.
James Murdock’s Syriac NT	.
Original Aramaic New T.	And they said to her, "There is no man among your generations who is called by this name."
Lamsa Peshitta (Syriac)	And they said to her, There is no man in your family, who is called by this name.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	‘You cannot really want his name to be John!’ they said. ‘You do not have anybody in your family called John.’
Easy-to-Read Version–2001	The people said to Elizabeth, "But no one in your family has this name (John)!"
Easy-to-Read Version–2006	.
God’s Word™	Their friends said to her, “But you don’t have any relatives with that name.”
Good News Bible (TEV)	They said to her, “But you don’t have any relative with that name!”
The Message	“But,” they said, “no one in your family is named that.”
New Life Version	.
NIRV	.
New Simplified Bible	They all said: »None of your relatives are called by this name.«
The Spoken English NT	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	The people argued, "No one in your family has ever been named John."
The Living Bible	“What?” they exclaimed. “There is no one in all your family by that name.”
New Berkeley Version	.
New Century Version	The people said to Elizabeth, “But no one in your family has this name.”
New Life Version	.
New Living Translation	“What?” they exclaimed. “There is no one in all your family by that name.”
The Passion Translation	.
Unlocked Dynamic Bible	So they said to her, “But John is not the name of any of your relatives!”
Williams’ New Testament	Then they said to her, "There is no one among your relatives that bears that name."

Partially literal and partially paraphrased translations:

American English Bible	But [the neighbors] said, 'That isn't the name of any of your relatives!'
Beck's American Translation	.
Common English Bible	.
International Standard V	Their friends [Lit. They] told her, "None of your relatives has that name."
Len Gane Paraphrase	They said to her, "There is no one among your relatives that is named by that name."
A. Campbell's Living Oracles	They said to her, There is none of your kindred of that name.
New Advent (Knox) Bible	.
NT for Everyone	'None of your relatives', they objected, 'is called by that name.'
20 th Century New Testament	"You have no relation of that name!" they exclaimed;...

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Then they said with respects to her certainly-of-which, "There is yet-not-one from-among your kindred-together-with you, who is coming to be called by this-same name."
Christian Standard Bible	.
Conservapedia Translation	Her neighbors said to her, "None of his family is named John."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	"Why," said they, "not one of your relatives is known by that name!"
Free Bible Version	.
God's Truth (Tyndale)	And they said unto her: There is none of your kin, that is named with this name.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	Said they, "You have no relatives of that name!"
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They said to her, "No one in your family has that name"; and they asked the father by means of signs for the name he wanted to give. V. 62 is included for context.
The Heritage Bible	And they said to her, There is absolutely not one of your relatives who is called by this name.
New American Bible (2002)	But they answered her, "There is no one among your relatives who has this name."
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	"But", they said, "there is nobody in your family who has that name."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They said to her, "None of your relatives has that name," and they made signs to his father to find out what he wanted him called. V. 62 is included for context.
The Complete Tanach	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And they said to her, "There is no one among your relatives who is called by this name."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And they replied to her, "[But] there are not any of your relatives named that."
The Expanded Bible	The people said to Elizabeth, "But no one in your family has this name."
Jonathan Mitchell NT	Then they rejoined to her, "There is no one from your kinship group (extended relatives) who is normally being called by this name."
NET Bible®	They ¹⁸⁵ said to her, "But ¹⁸⁶ none of your relatives bears this name." ¹⁸⁷ ¹⁸⁵ tn Grk "And they." Here καί (kai) has not been translated because of differences between Greek and English style. ¹⁸⁶ tn The word "but" is not in the Greek text but has been supplied in the translation for clarity. ¹⁸⁷ tn Grk "There is no one from your relatives who is called by this name."
Translation for Translators	So they said to her, " John is not the name of any of your (dl) relatives, so you(dl) should not give him that name!"
P. Kretzmann Commentary	.
Syndein/Thieme	.
The Voice	Her Relatives (<i>protesting</i>): That name is found nowhere in your family.

Literal, almost word-for-word, renderings:

Accurate New Testament	and [They] say to her for No [Man] is from the family [of] you Who is called [by] the name this
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	.
Charles Thomson NT	.
Concordant Literal Version	And they said to her that "Not one is there of your relationship who is called by this name."
Context Group Version	.
Disciples Literal New T.	And they said to her that "There is no one from your relatives who is called by this name".
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	And they said to her, No one is among your kindred who is called by this name.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.

New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And they said unto her -- "There is none among your kindred who is called by this name," ...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:61			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
αὐτὴν (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her; it</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
ἐστί (ἐστί) [pronounced <i>ehs-TEE</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ἐκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 1:61			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
suggeneia (συγγένεια) [pronounced soong-GHEHN-i-ah]	<i>a kinship, relationship; kindred, relations collectively, family, relative, relatives</i>	feminine singular noun;; genitive/ablative case	Strong's #4772
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kaleô (καλέω) [pronounced kal-EH-oh]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	3 rd person singular, present passive indicative	Strong's #2564
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mental attitude]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
toutô (τούτῳ) [pronounced TOO-toh]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)

Translation: Then they said to her, “No one from your relatives is called by this name.”

They refers to the family and friends of Elizabeth and John. The men who are there—priests and Levites (I have assumed that such were there and making the call on this name). Obviously, those making this argument actually know their family—so they are aware that there is no one with the name *John*. They know who is a part of their family and they point out that no one in their family has this name *John*. It is very likely that genealogical record keepers (who are likely Levites) are there who have a list of Zechariah's ancestors (the child's name would be added to the official registry).

When a child is named in the family, often this is done in remembrance of a relative—often a grandfather or great grandfather. Sometimes, this is all that we have from that ancestor is his [or her] name. After all, sometimes the only things which you have from a grandfather or a great grandfather is his name. Occasionally, in a movie, there might be some great article of worth handed down from generation to generation, but that is, for the most part, the movies. If I have something from a grandfather or great grandfather, I am unaware of it. In my own line, are their family heirlooms of great value being handed down? For the most part, no. My father painted some paintings, and all of us sons want to have those paintings—but that is the exception rather than the rule today.

What is really passed down from generation to generation are codes of behavior and ethics; and taking the name of a relative from 1 or 2 generations back recognizes that fact.

Back to our narrative. Obviously, there is some frustration among the men there with Elizabeth naming the child, but whatever men were there disagreeing with Elizabeth's decision were finding it difficult to convince her that she was wrong. Therefore, those same men look to Zechariah to straighten out this situation, despite his being mute.

Luke 1:61 **Then they said to her, "No one from your relatives is called by this name."**

Luke 1:61 **Then they said to her, "There is no one in your family who has this name."**

Then they appear to decide, *well, you're not really the one in charge*, so they go to husband.

And they communicated by gesture with the father of him to what whatever he wishes to call him.

Luke
1:62

Then they communicated with his father [using gestures] for what [name] he wanted to call him.

Then they communicated with his father using gestures in order to determine which name he wanted to call his son.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they communicated by gesture with the father of him to what whatever he wishes to call him.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they made signs to his father, how he would have him called.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And they made signs to his father, how he would have him named.
Original Aramaic New T.	And they signed to his father how he wished to name him.
Lamsa Peshitta (Syriac)	Then they made signs to his father, what he wanted to call him.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made signs to his father, to say what name was to be given to him.
Bible in Worldwide English	They made signs to the father to find out what name he wanted the child to have.
Easy English	Then they moved their hands at his father. They wanted to know the boy's name.
Easy-to-Read Version—2001	Then they made signs to his father, "What would you like to name him?"
Easy-to-Read Version—2006	.
God's Word™	.
Good News Bible (TEV)	Then they made signs to his father, asking him what name he would like the boy to have.
<i>The Message</i>	They used sign language to ask Zachariah what he wanted him named.

New Life Version	Then they talked to his father with their hands to find out what he would name the child.
New Simplified Bible	.
The Spoken English NT	And they started making signs to his father, to see what he wanted the baby to be called.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	So they asked the baby's father, talking to him by gestures. Zacharias was apparently stone deaf as well as speechless, and had not heard what his wife had said.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	So they used gestures to ask the baby's father what he wanted to name him.
The Passion Translation	.
Unlocked Dynamic Bible	Then they made motions with their hands to his father, for him to indicate what name he wanted to be given to his son.
Williams' New Testament	So they began to make signs to his father to find out what he might wish him to be named.

Partially literal and partially paraphrased translations:

American English Bible	So they nodded to the father, to ask what he wanted to call it.
Beck's American Translation	.
Common English Bible	.
International Standard V	So they motioned to the baby's [Lit. to his] father to see what he wanted to name him.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	They, therefore, asked his father by signs, how he would have him called.
New Advent (Knox) Bible	And they said, There is none of thy kindred that is called by this name, and began asking his father by signs, what name he would have him called by. ^[6] V. 61 is included for context.
	^[6] It would appear from this verse that Zachary became, not dumb only, but deaf; unless we understand that her kinsfolk made signs to him in private, for fear they should distress Elizabeth by their contradiction. Nothing is said of his being deaf in verse 64.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Thereupon they assert to nod-from-among to his father, what might he would purpose him to come to be called.
Christian Standard Bible	.
Conservapedia Translation	So they called for Zacharias his father, and asked what he would have the child be named.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	Through gestures they asked Zechariah, the boy's father, what he wanted to call his son.
God's Truth (Tyndale)	They accordingly made signs to his father what he desired the name to be.
HCSB	.

Jubilee Bible 2000	And they communicated with signs to his father, <i>asking</i> how he would have him called.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	.
NIV, ©2011	Then they made signs to his father, to find out what he would like to name the child.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	So they began making signs to his father, as to what he wanted him named.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	So they started motioning to his father, as to what he would have him called.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they nodded to his father, what he willed him to be called.
New American Bible (2002)	So they made signs, asking his father what he wished him to be called.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	They said to her, 'But no one in your family has that name,' and made signs to his father to find out what he wanted him called. V. 61 is included for context.
New RSV	Then they began motioning to his father to find out what name he wanted to give him.
Revised English Bible–1989	They enquired of his father by signs what he would like him to be called.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
The Complete Tanach	.
exeGesés companion Bible	And they nod to his father, how he wills to call him:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	Then they motioned to his father, what he would like him to be called.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And [so] they made [hand] signs to the [baby's] father to find out what he wanted to name him.
The Expanded Bible	Then they made ·signs [gestures; motions] to his father to find out what he would like to name him [^c indicating that Zechariah was not only mute but also deaf].
Jonathan Mitchell NT	So they began nodding and motioning to his father, [to find out] what he would want him to be habitually called.
NET Bible®	So ¹⁸⁸ they made signs to the baby's ¹⁸⁹ father, ¹⁹⁰ inquiring what he wanted to name his son. ¹⁹¹

^{188tn} Here καί (kai) has been translated as “so” to indicate the consequential nature of the action described.

^{189tn} Grk “his”; the referent (the baby) has been specified in the translation for clarity.

^{190sn} The crowd was sure there had been a mistake, so they appealed to the child's father. But custom was not to be followed here, since God had spoken. The fact they needed to signal him (made signs) shows that he was deaf as well as unable to speak.
^{191tn} Grk "what he might wish to call him."

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators

.
 So they made signs to his father, inquiring what he wanted him to be called.
 Then they made motions with their hands to his father, *for him* to indicate what name *he* wanted to be given {to give} to his son.

The Voice

They turned to Zacharias and asked him what he wanted the baby's name to be.

Literal, almost word-for-word, renderings:

Accurate New Testament	[They] motioned but [to] the father [of] it the+ what? ever [He] may want to be called it.
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	.
Charles Thomson NT	.
Concordant Literal Version	Now they nodded to his father, what he should be wanting him to be called."
Context Group Version	.
Disciples Literal New T.	And they were motioning to his father as to what he would wish him to be called.
<i>Emphasized Bible</i>	.
English Standard Version	And they made signs to his father, inquiring what he wanted him to be called.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	And they signaled to his father, what he might desire him to be called.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and they were making signs to his father, what he would wish him to be called,...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	.

The gist of this passage:

Luke 1:62			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enneuô (ἐννεύω) [pronounced en-NYOO-oh]	to nod to, signify or express by a nod or a sign, to beckon, to communicate by gesture	3 rd person plural, imperfect active indicative	Strong's #1770

Luke 1:62

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
to (τό) [pronounced toh]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
tís (τίς) [pronounced tihç]	<i>who, what, which, how</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302

The two prepositions ἐάν (Strong's #) and ἄν appear to be almost interchangeable. By itself, ἄν is impossible to translate. It designates the content of the clause in which it occurs, according to the mood and tense of the verb, as conditional. Our English translation can only express the meaning of ἄν through the mood of the verb:

1. With the aorist indicative or the imperfect indicative: a) ἄν denotes repeated action under certain conditions, especially after following relative pronouns. It is found in Mark 6:56c: *whoever touched it* (with the aorist); and in Mark 6:56a: *wherever he came* (with the imperfect). b) ἄν appears in the apodosis of a conditional statement begun with εἰ. I don't know that ἄν acts so much like a *then* or that it strengthens the reality based upon the protasis.
2. With the subjunctive: a) When following a relative, the relative clause becomes a substitute for the protasis (Matt. 5:19 10:11 John 5:19 1Cor. 10:11). b) ἄν can be used in temporal clauses with the subjunctive where an event which will occur is described, but when it will occur remains uncertain. The following combinations are observed: ἡνίκα ἄν = *whenever* (2Cor. 3:15); ὡς ἄν = *as soon as* (Rom. 15:24 1Cor. 11:34 Philip. 2:23); ἄφ' οὗ ἄν = *after* (Luke 13:25); ἕως ἄν = *until* (Matt. 10:11 Luke 9:27); ἄχρι οὗ ἄν = *until* (rev. 2:25); πρὶν (ῆ) ἄν = *before* (Luke 2:26).
3. In purpose clauses, ὅπως ἄν = *not really sure here*. Found rarely in the NT, but more often in the Attic and LXX. Rom. 3:4 (which quotes the Psalm 50:6 from the LXX); Luke 2:35 Acts 3:20 15:17 (where ἄν is found in the NT but not in Amos 9:12 from the LXX which is being quoted).
4. With the optative mood: primarily found in Luke's writings (Luke 1:62 6:11 9:46 15:26 Acts 5:24 8:31 10:17 17:18 26:29). No translation is actually given here.
5. With the infinitive: common in classical Greek but not found in the NT (ὥς ἄν in 2Cor. 10:9 can be taken as a single term: (*quasi, so to speak*): *I do not want to give the impression that I wish to frighten you*. Εἰ μὴτι ἄν ἐκ συμφώνου = *except by agreement* (1Cor. 7:5).

Luke 1:62

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active optative	Strong's #2309
kaleô (καλέω) [pronounced kal-EH-oh]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	present passive infinitive	Strong's #2564
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: Then they communicated with his father [using gestures] for what [name] he wanted to call him.

This is quite interesting, if not humorous. We don't know that Zacharias is deaf. We do know that he cannot speak. The men who did the circumcision know that he cannot speak. However, they are acting here as if he is deaf. The verb used indicates that they communicated to Zacharias using gestures or improvised sign language.

Now, I don't know whether Zacharias was deaf or not. There is nothing in the text supports this; however, this chapter clearly indicates that he could not speak. So, the men there know enough that *John* is not a family name; but, at the same time, they make signs to Zechariah rather than simply talk to him. So, *what do they really know?*

Were those *speaking* to him confused at this point, or was he struck deaf and dumb? Or did these gestures accompany speaking? The easiest solution is to pronounce Zacharias deaf and dumb; but that is not exactly what is said in the text of Luke 1:19–20 *And the angel answered him, "I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time."* On the one hand, this does not preclude the idea that Zacharias is deaf; but it certainly does not state that clearly either. The words used here, including the word *silent*, indicates the choice not to speak or an inability to speak (see Matt. 20:31 26:63 Mark 3:4 10:48 etc.). This particular word is the very opposite of *speaking* (see Luke 19:40 Acts 18:9).

I see things like this: everyone knows that Zechariah cannot speak—that has been the talk of the town for some time now (9 months, at least). Zechariah has found that, since it is difficult to participate in conversations where he cannot speak allows him to, shall we say, tune things out which do not interest him (and all of this fuss and family and neighbors being all over the place is just what a normal man might want to tune out). When entering this state of tuning everyone out, it may appear to some that he is both deaf and dumb, when he only lacks the ability to speak.

Now, if many of the men here are priests and Levites, they may have had little or no contact with Zacharias. If there are Levites there from records, this might be their first contact with Zacharias. So, these men here seem to think that they know everything, but, in truth, they know very little.

Luke 1:62 Then they communicated with his father [using gestures] for what [name] he wanted to call him.

I emphasize this, because these men are *making signs* to Zechariah, so that he might understand what is going on and be willing to step up as a man and correct his wife as to the name of the child. To me, what they are doing is actually pretty humorous. Furthermore, Zechariah and Elizabeth have been married for quite a long time. He may have no interest at all in stepping up and *correcting* his wife.

If I were to guess, the fault here lies with those who want to name the child. They have a limited understanding of what has taken place. They think they know it all. They clearly believe that the best thing is to name this child *Zechariah*. They know enough about the family to know that no relative was named *John*. But they don't seem to know that Zechariah is dumb but not deaf.

The friends and family turn to Zechariah, the head of the family, and they make the hand sign, *what's up with this?* He would certainly be the one to name their child; not his wife. Who knows, maybe they think that the wife is taking advantage of his disability.

Zechariah may have found it amusing for the men who are there trying to sign to him that they think the child's name should be *Zechariah*, but the mother is saying, *John*. Zechariah might be thinking to himself, "I already know what you are trying to tell me; I am interested in what you think would be the correct hand signals to convey this information."

Luke 1:62 Then they communicated with his father using gestures in order to determine which name he wanted to call his son.

And asking for a writing tablet, he wrote, saying, "John is a name of his." And they marveled, all of them.

Luke
1:63

And asking for a writing tablet, Zacharias [lit., *he*] wrote, saying, "John will be his name." And they all marveled.

After asking for a writing tablet, Zacharias wrote, "John will be his name." They all were astonished.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And asking for a writing tablet, he wrote, saying, "John is a name of his." And they marveled, all of them.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And demanding a writing table, he wrote, saying: John is his name. And they all wondered.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	.
Original Aramaic New T.	He requested a tablet and he wrote and he said, "Yohannan is his name", and everyone was amazed.
Lamsa Peshitta (Syriac)	And he asked for a tablet and wrote, saying, John is his name. And every one was surprised.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he sent for writing materials and put down: His name is John; and they were all surprised.
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Bible in Worldwide English	He asked for something to write on. He wrote, His name is John. They were all surprised.
Easy English	So Zechariah asked for something to write on. He wrote, 'His name is John.' Everyone was very surprised at what he wrote.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	Zechariah asked for a writing pad and wrote, "His name is John." How surprised they all were!
The Message	Asking for a tablet, Zachariah wrote, "His name is to be John." That took everyone by surprise.
NIRV	He asked for something to write on. Then he wrote, "His name is John." Everyone was amazed.
New Life Version	He asked for something to write on. He wrote, "His name is John." They were all surprised and wondered about it.
New Simplified Bible	.
The Spoken English NT	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	He motioned for a piece of paper and to everyone's surprise wrote, "His name is John!"
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	He motioned for a writing tablet, and to everyone's surprise he wrote, "His name is John."
The Passion Translation	.
Unlocked Dynamic Bible	So he signaled that they should give him a tablet to write on. When they gave him one, he wrote on it, "His name is John." All those who were there were surprised!
Williams' New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	And after asking for a tablet, he wrote, 'His name is John'... which really caused them to wonder.
Beck's American Translation	.
Common English Bible	After asking for a tablet, he surprised everyone by writing, "His name is John."
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	He, having demanded a table-book, wrote upon it, His name is John, which surprised them all.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Although he being asked for a writing tablet, wrote confirming, "His name is John." Indeed everyone wondered.
Christian Standard Bible	.

Conservapedia Translation	He called for a tablet, and wrote, "His name shall be John." And they all were amazed that he should choose this.
Evangelical Heritage V. Ferrar-Fenton Bible	. And having asked for a writing- tablet, he wrote upon it the reply, His name is John." And they were all surprised.
Free Bible Version	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	So he asked for a writing tablet and wrote down, "His name is John."
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	He asked for a tablet and wrote, "His name is John." They all wondered.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	Asking for a writing tablet he wrote this: "His name is John!" They all marveled.
Wikipedia Bible Project	Zacharias asked for something to write on, and wrote down, "His name is John." They were all surprised.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Zechariah asked for a writing tablet and wrote on it, "His name is John," and they were very surprised.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	He asked for a writing-tablet and to the astonishment of all wrote down, 'His name is John.'
New Jerusalem Bible	.
New RSV	He asked for a writing-tablet and wrote, 'His name is John.' And all of them were amazed.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He motioned for a writing tablet, and to everyone's surprise he wrote, "His name is Yochanan."
The Complete Tanach	.
exeGesés companion Bible	...and he asks for a tablet, and scribes, wording, His name is Yahn. - and they all marvel.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And having asked for a writing tablet, he wrote, saying, "Yohanan is his name." And they all marvelled.

Expanded/Embellished Bibles:

The Amplified Bible	And he asked for a <i>writing</i> tablet and wrote as follows, "His name is John." And they were all astonished.
An Understandable Version	Then Zacharias asked for a writing tablet and wrote [<i>the words</i>] "His name is John." And they were all amazed.
The Expanded Bible	Zechariah asked [motioned] for a writing tablet and wrote, "His name is John," and everyone was surprised [marveled; was amazed].
Jonathan Mitchell NT NET Bible®	. He ¹⁹² asked for a writing tablet ¹⁹³ and wrote, ¹⁹⁴ "His name is John." And they were all amazed. ¹⁹⁵ ^{192tn} Grk "And he." Here <i>kai</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ^{193sn} The writing tablet requested by Zechariah would have been a wax tablet. ^{194tn} Grk "and wrote, saying." The participle <i>λέγων</i> (<i>legwn</i>) is redundant in English and has not been translated. ^{195sn} The response, they were all amazed, expresses a mixture of surprise and reflection in this setting where they were so certain of what the child's name would be.
Translation for Translators	So he signaled that they <i>should give him a tablet to write on. When they gave him one</i> , he wrote <i>on it</i> , "His name is John." All those <i>who were there</i> were surprised!
P. Kretzmann Commentary Syndein/Thieme	.
The Voice	He motioned for a tablet, and he wrote, "His name is John." Everyone was shocked <i>by this breach of family custom</i> .

Literal, almost word-for-word, renderings:

Accurate New Testament	and Asking tablet [He] writes Saying John is Name [of] it and wonder All [Men]
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	And after he asked for a writing pad, he wrote, saying, "John is his name." And everyone was amazed.
Charles Thomson NT	And he, having demanded a table book, wrote, saying, His name is John. At which they were all surprised.
Concordant Literal Version	And requesting a tablet, he writes, saying, "John is his name. And they all marvel."
Context Group Version	.
Disciples Literal New T.	And having asked- <i>for</i> a tablet, he wrote, saying "John is his name". And they all marveled.
Emphasized Bible	.
English Standard Version	And he asked for a writing tablet and wrote, "His name is John." And they all wondered.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And he asked for a tablet and wrote as follows, "His name is John." And they were all astonished.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	And he having asked for a writing-table, and wrote, saying, his name is John [JaH has grace]. And they are wondered all.

Revised Young's Lit. Trans.	...and having asked for a tablet, he wrote, saying, 'John is his name;' and they did all wonder;...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Luke 1:63a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aiteō (αἰτέω) [pronounced <i>ahee-THE-oh</i>]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine singular, aorist active participle; nominative case	Strong's #154
pinakidion (πινακίδιον) [pronounced <i>pin-ak-IHD-ee-on</i>]	<i>a small tablet; a writing tablet</i>	neuter singular noun; accusative case	Strong's #4093

Translation: And asking for a writing tablet,...

I have no doubts that Luke, the man who put this narrative to paper, realized both the absurdity and humor in what was taking place and takes it up a notch. The people trying to reason with Zechariah are using improvised sign language (even though they can speak and he can hear). And then here in v. 63, it says that Zechariah *asks* for a writing tablet. Just so there is no confusion, Zechariah had to make signs in order to tell them what he wanted; but saying that he *asked* for a writing tablet makes the narrative more humorous. Quite obviously, he cannot speak, so he cannot *ask* for a writing tablet as you or I would. So, this who narrative is quite humorous. However, whenever you have to explain a joke, the joke is not funny anymore. But, in the Greek...

Zechariah apparently had no writing tablet, but he asked for one. The improvised sign language for this would have been simple—perhaps him appearing to write with one hand on the flat surface of the other hand.

Obviously, writing tablets did exist; and it was very likely that this group of priests and Levites were carrying one (they might use it to make notes on the lineage of the child and to record the new information of the child being circumcised). Zacharias asks to use a such a tablet.

This would further indicate that a writing tablet was not the sort of thing someone just had laying around. This may have been something more common to a group of priests, a synagogue or to the Levites from records.

Here is what likely happened. Some of the priests who have come by are establishing a permanent birth record. On the 8th day, the child is circumcised and named. The priests show up and take down all the relevant information (at least the names of the parents and the child; and possibly the date and the location). They would bring a tablet on which to record this information. The official records would be kept elsewhere; but they would write down the pertinent information on this tablet to be taken back (to the synagogue or wherever) and permanently record the birth. These same men probably know Zechariah's ancestors by name, having access to these records. Based upon these things, we know that someone there has a writing tablet.

Zechariah quickly ends all discussion.

Luke 1:63b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 rd person singular, aorist active indicative	Strong's #1125
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine; nominative case	Strong's #2491
esti (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mental attitude]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...Zacharias [lit., *he*] wrote, saying, "John will be his name."

Zacharias writes down on the tablet that John would be the name of his son—just as Elisabeth had said.

As discussed earlier, I logically would postulate that Zacharias already gave this name to Elisabeth. However, that may or may not be the case here. That is what appears to be the most logical explanation.

Luke 1:63b ...and wrote, "His name is John."

Zechariah communicated to them that the child's name would be John by writing it on this tablet. The angel had told Zechariah, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elisabeth will bear you a son, and you [2nd person singular] shall call his name John. And you will have joy and gladness, and many will rejoice at his birth,..." (Luke 1:13b–14) If you will recall, Zechariah initially balked at this idea, so the angel made him mute. By accepting the name *John*, and thus overruling the priests who were there, meant that Zechariah now believed the angel and he was willing to commit to the plan of God.

Here is what we have studied so far:

Luke 1:57–58 Now the time came for Elizabeth to give birth, and she bore a son. And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her.

Luke 1:59–60 And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, but his mother answered, "No; he shall be called John."

Luke 1:61–62 And they said to her, "None of your relatives is called by this name." And they made signs to his father, inquiring what he wanted him to be called.

Luke 1:63a-b And he asked for a writing tablet and wrote, "His name is John."

Luke 1:63c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, aorist active indicative	Strong's #2296
pas (πᾶς, πᾶσα, πᾶν) [pronounced <i>pahs, PAH-sah, pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine plural, adjective, nominative case	Strong's #3956

Translation: And they all marveled.

What they did was the aorist active indicative of thaumázō (θαυμάζω) [pronounced *thau-MAUd-zoh*], which means, *to wonder, to marvel, to be struck with admiration or astonishment*. Strong's #2296. The aorist tense means a point in time; and when Zechariah wrote *his name is John* on that tablet, the men were struck with astonishment.

Here is why I think that they marveled: Zacharias had been mute for 9+ months; and even though, at the very beginning, people believed him to have had a vision in the Temple; right now, 9 or 10 months later, he may have friends and associates who do not view his experience in quite the same way. There are some who may have thought that Zacharias had lost his mind or had become completely confused about interacting with people. They may have considered that he was disoriented; and they communicated with hand signs, when he could was able to hear their voices and understand them (as I suggested earlier, he may have used the opportunity to ignore some people's input).

Or, quite possibly, they are all with Elizabeth in one room, telling her what the name should be, and she tells them, "No, his name will be John." So they come out to where Zechariah is (in another room or outdoors), and he presents them with the same name that she said. That would have no doubt cased these men *to wonder* or *to marvel*.

Or, they may have wondered that Zechariah here is agreeing with his wife and choosing what may seem to them to be a random name over against the logical choice of *Zechariah*.

Another option is, he and his wife did not discuss the name for the child (obviously, he would have to write the name in the dirt, as he apparently did not have any sort of a tablet available at home). The men may have been surprised that he and his wife both agreed upon this name, which was not a family name.

Luke 1:63 And asking for a writing tablet, Zacharias [lit., *he*] wrote, saying, "John will be his name." And they all marveled.

When Zacharias writes out a full sentence (rather than just the word *John*), I think that the priests and Levites who are there fully realize that Zacharias was fully in his right mind; and everything was fine. That could have been another reason why they *marveled*.

In any case, all of them were quite struck by the events of that day. However, there was one more event to take place, something that no one at this circumcision anticipated.

Luke 1:63 After asking for a writing tablet, Zacharias wrote, “John will be his name.” They all were astonished.

Zechariah is able to speak

One or two translators tied the astonishment of the previous verse to this verse, where Zacharias will suddenly regain his ability to speak. However, even though that solves a problem (*why were they astonished?*), it does not appear to be true to the Greek—which explains why so many translators did not connect v. 63 with 64. .

And is opened a mouth of his immediately and a tongue of his; and he keeps speaking, praising the God.

Luke
1:64

Immediately, his mouth was opened and his tongue [was loosened]; and he keeps on speaking, praising God.

Immediately, his mouth was opened and his tongue was set free. He kept on speaking and praising God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And is opened a mouth of his immediately and a tongue of his; and he keeps speaking, praising the God.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Original Aramaic New T.	.
James Murdock's Syriac NT	And immediately his mouth was opened, and his tongue; and he spoke, and praised God.
Original Aramaic New T.	.
Lamsa Peshitta (Syriac)	And immediately his mouth and his tongue were opened, and he spoke and blessed God.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And straight away his mouth was open and his tongue was free and he gave praise to God.
Bible in Worldwide English Easy English	. Immediately, Zechariah could speak again. He could speak very well again. He began to tell God, 'You are very great!' Everything had happened quite as the angel had said. We can read what the angel said in 1:19-20.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then Zechariah could talk again, and he began praising God.

God's Word™

Good News Bible (TEV)

The Message

NIRV

New Life Version

New Simplified Bible

The Spoken English NT

.

At that moment Zechariah was able to speak again, and he started praising God. Surprise followed surprise—Zechariah's mouth was now open, his tongue loose, and he was talking, praising God!

Right away Zechariah could speak again. Right away he praised God. Zacharias was able to talk from that time on and he gave thanks to God.

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Right then Zechariah's mouth and tongue were released, [Lit. "opened up."] and he started praising God.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

Contemporary English V.

The Living Bible

New Berkeley Version

New Century Version

New Life Version

New Living Translation

The Passion Translation

Unlocked Dynamic Bible

Williams' New Testament

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Right away, Zechariah started speaking and praising God.

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Then the use of his voice and tongue was at once restored,: and he began to speak, and continued to praise God.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

International Standard V

Len Gane Paraphrase

A. Campbell's Living Oracles

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

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At that moment, Zechariah was able to speak again, and he began praising God. Suddenly, Zechariah could open his mouth, [Lit. his mouth was opened] his tongue was set free, and he began to speak and to praise God.

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Immediately his mouth and his tongue were unfastened, and he spoke, praising God.

Asking for a writing-tablet, he wrote the words--'His name is John.' Every one was surprised; And immediately Zechariah recovered his voice and the use of his tongue, and began to bless God. V. 63 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Awful Scroll Bible

Christian Standard Bible

Conservapedia Translation

Evangelical Heritage V.

Ferrar-Fenton Bible

Free Bible Version

God's Truth (Tyndale)

AND AT ONCE HIS MOUTH WAS OPENED AND HIS TONGUE loosed, AND HE BEGAN TO SPEAK IN PRAISE OF THEOS (*The Alpha & Omega*).

Besides this his mouth happens to be opened-up well-set-forth, even his tongue, and he maintains to speak, well-considering God!

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His mouth was then immediately opened; and regaining the use of his tongue, he began to speak, thanking God.

.

And his mouth was opened immediately, and his tongue also, and he spoke lauding God.

HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
Montgomery NT	Every one was surprised, and at once his mouth was opened and his tongue loosed, and he spoke, blessing God.
NIV, ©2011	Immediately his mouth was opened and his tongue set free, and he began to speak, praising God.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	And his mouth was immediately unlocked as well as his tongue, and he began to speak, praising God.
Unlocked Literal Bible	.
Urim-Thummim Version	Then his mouth was opened immediately, and his tongue became free, and he spoke and praised Elohim.
Weymouth New Testament	.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	Immediately he could talk again, and spoke out loud, praising God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Immediately Zechariah could speak again and his first words were in praise of God.
The Heritage Bible	And his mouth was opened instantly, and his tongue, and he spoke, blessing God.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	At that instant his power of speech returned and he spoke and praised God.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At that moment, his power of speech returned, and his first words were a <i>b'rakhah</i> to God.
The Complete Tanach	.
exeGeses companion Bible	And immediately his mouth opens and his tongue loosens and he speaks and he eulogizes Elohim.
Hebraic Roots Bible	.
Israeli Authorized Version	And instantly his mouth was opened and his tongue loosed, and he spoke, blessing YAHWEH.
The Israel Bible (beta)	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	At once Zacharias' mouth was opened and his tongue <i>freed</i> , and he <i>began</i> speaking, praising <i>and</i> blessing <i>and</i> thanking God.
An Understandable Version	Just then his mouth was capable of uttering speech, and his tongue could form words, and he praised God.
The Expanded Bible	Immediately ·Zechariah could talk again [^L his mouth was opened and his tongue freed], and he began ·praising [blessing] God.

Jonathan Mitchell NT

NET Bible®

Now instantly his mouth was opened up and his tongue became useful, and he began speaking – continuing in saying good words about God. Immediately¹⁹⁶ Zechariah's¹⁹⁷ mouth was opened and his tongue¹⁹⁸ released,¹⁹⁹ and he spoke, blessing God.

¹⁹⁶tn Grk "And immediately." Here καί (kai) has not been translated because of differences between Greek and English style.

¹⁹⁷tn Grk "his"; the referent (Zechariah) has been specified in the translation for clarity.

¹⁹⁸sn The mention of both mouth and tongue here is a figure called zeugma and emphasizes that the end of the temporary judgment came instantly and fully upon Zechariah's expression of faith in naming the child. He had learned to trust and obey God during his short period of silence. He had learned from his trial.

¹⁹⁹tn "Released" is implied; in the Greek text both στόμα (stoma) and γλῶσσα (glwssa) are subjects of ἀνεώχθη (anewcqh), but this would be somewhat redundant in English.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

They were even more surprised when, at that moment, Zacharias was able to talk again, and he shouted out praises to God.

Literal, almost word-for-word, renderings:

Accurate New Testament	is opened but The Mouth [of] him immediately and {is loosened} The Tongue [of] him and [He] spoke Blessing the god
American Standard Revised	.
Analytical-Literal Translation	.
Breakthrough Version	At once his mouth and his tongue were opened, and he was speaking, conferring prosperity on God.
Charles Thomson NT	.
Concordant Literal Version	Now, opened was his mouth instantly, and his tongue, and he spoke, blessing God."
Context Group Version	And his mouth was opened immediately, and his tongue [untied], and he spoke, esteeming God.
Disciples Literal New T.	.
Emphasized Bible	.
English Standard Version	.
Far Above All Translation	.
Greek NT Interlinear	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And at once his mouth was opened and his tongue <i>loosed</i> , and he <i>began</i> to speak in praise of God.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and his mouth was opened presently, and his tongue, and he was speaking, praising God.
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Webster's Bible Translation	And his mouth was opened immediately, and his tongue <i>loosed</i> , and he spoke, and praised God.

World English Bible

His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.

Young's Literal Translation

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Young's Updated LT

.

The gist of this passage:

Luke 1:64a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	to open [up]	3 rd person singular, aorist passive indicative	Strong's #455
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	the	neuter singular definite article; nominative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]	neuter singular noun; nominative case	Strong's #4750
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
parachrêma (παράχρημα) [pronounced par-akh-RAY-mah]	immediately, forthwith, instantly; presently; soon	adverb	Strong's #3916
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	the; this, that; these	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
glôssa (γλῶσσα) [pronounced GLOHS-sah]	the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations	feminine singular noun; nominative case	Strong's #1100

Luke 1:64a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Immediately, his mouth was opened and his tongue [was loosened];...

For 9+ months, Zacharias has been unable to speak. His credibility was strained when speaking to the angel Gabriel when told that he would have a son. He complained that he and his wife were too old to have children, so Gabriel told him that he would be unable to speak. Gabriel essentially told Zechariah, "You do not have a say in this."

The angel Gabriel laid out what was going to happen and what he would name his son. His son is born, a week has gone by, and everyone thinks that the name of his son ought to be Zacharias. But then, Zacharias writes on a slate or tablet of some sort, writing, "His name is John!" Suddenly, he can speak again.

Now, even though Mary and Zacharias's initial reactions to the angel Gabriel seemed similar, we have already studied that behind their words, Zacharias was very unsure of this promise whereas Mary believed it immediately (her coming to see Elisabeth and Zacharias afterwards was a sign of her faith).

But now, Zechariah's mouth is opened. In the Greek, the first word in this sentence is the 3rd person singular, aorist passive indicative of anoigō (ἀνοίγω) [pronounced an-OY-go], which means, *to open [up]*. Strong's #455. The aorist tense means that it happened right then at that time; the passive voice indicates that Zechariah did not make this happen; but that it happened to him. The indicative mood is the mood of reality.

Interestingly enough, there is no verb to go with the noun *tongue*. Literally, this reads: **Immediately, his mouth was opened and his tongue [was loosened];...** The missing verb⁵⁵ is known as an ellipsis. What this could be saying is, *let's hurry up and get to the next thing, which is the important thing*. That would be v. 64b:

Luke 1:64b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
lalēō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, imperfect active indicative	Strong's #2980
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being well spoken of; being praised</i>	masculine singular, perfect active participle; nominative case	Strong's #2127
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588

⁵⁵ This verb is not in the Scrivener Textus Receptus or in the Westcott Hort text.

Luke 1:64b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, accusative case	Strong's #2316

Translation: ...and he keeps on speaking, praising God.

Interestingly enough, most of the verbs in this section are aorist active indicatives. Often, that can be the default case for Greek for a narrative of discrete events. But here, *to speak* is in the imperfect tense, meaning that he *began to speak and he keeps on speaking*. He has been quiet for 9 or more months; and no doubt, he has had a variety of things on his mind to talk about—but he could not. Now, he is able to speak.

Primarily what Zacharias is doing after receiving the ability to speak again is, he praises God. In fact, for the first 15 minutes of more, that is very likely all that he is doing. He has a son and he has his voice back and he is fully aware that the angel spoke to him about the plan of God; therefore, he praises God for those things at the very least.

God, through angel Gabriel, told Zacharias what He was going to do. Zacharias expressed some skepticism, so the angel made it impossible for him to express his skepticism. So, all of this time, Zacharias silently watched while all of this came to pass. It was as if God told him, “Shut up, watch, listen and learn.” And that is what Zacharias did. By the time he could speak, his faith in and understanding of God had increased considerably.

Luke 1:64 Immediately, his mouth was opened and his tongue [was loosened]; and he keeps on speaking, praising God.

God let Zechariah speak, at this point, and he praised (or, *celebrated*) God.

Prior to this, when the angel spoke to him, Zechariah was skeptical; and he was not fully onboard with what was happening; he expressed serious doubts with what the angel told him. He had some on-the-ground information which made the promises of the angel seem suspect. However, by agreeing here to name the boy *John*, Zechariah is indicating that he is in full agreement with the plan of God such as it is.

The key is, when God reveals information to you (for all of us in the Church Age, this generally is done by a pastor-teacher teaching from the Word of God⁵⁶), then we are to believe it. We have all come out of the world, and we were all raised with a set of values and standards, and as we grew up, we acquired and chose additional norms and standards by which to live. In many cases, the Word of God presents a whole different set of values to us. We need to accept the truth of the Word of God and reject that which is in opposition to it.

Zechariah heard the Word of God being taught by the angel Gabriel; he could have believed; or he could have questioned what the angel said; Zechariah chose to do the latter. Therefore, God temporarily removed his ability to speak. Zechariah's opinion on this matter was set aside for a time. Zechariah's son would become herald for the King; that is a very big deal.

Interestingly enough, we really do not know very much about what God required of Zacharias and Elisabeth when it came to the raising of John. In fact, we do not know how many years the parents lived after John was born. But we do know Zacharias has had on his mind, and that is what we will study from this point to the end of this chapter.

There are a lot of people there for the circumcision of Zechariah and Elizabeth's child.

⁵⁶ Or by reading the Word of God. God does not audibly speak to any individual in the post-canon Church Age.

Luke 1:64 Immediately, his mouth was opened and his tongue was set free. He kept on speaking and praising God.

Everyone in the Judæan hill country marvels over John's birth

And it was to all [of them] fear to those dwelling around them; and in a whole mountain district of Judæa is being conversed all the things these. And they place all the ones hearing in a heart of theirs, saying, "Who the child this one will be?" And for a hand of a Lord was with him.

Luke
1:65–66

And fear came [lit., *was*] to all those living around them; and in the entire mountain district of Judæa, these things were being talked about. And those hearing [these things] placed [this information, these questions] in their heart, saying, "What will this child become?" And the hand [power] of the Lord was with him.

Fear came to all of those who lived near Zacharias and Elisabeth. In fact, these things were being talked about throughout the entire mountain district of Judæa. And the people who heard these things place this information and their own personal questions in their hearts, asking, "What will this child become?" And the power of the Lord was with him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it was to all [of them] fear to those dwelling around them; and in a whole mountain district of Judæa is being conversed all the things these. And they place all the ones hearing in a heart of theirs, saying, "Who the child this one will be?" And for a hand of a Lord was with him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.
V. Alexander's Aramaic T.	.
Original Aramaic NT	And there was awe upon all of their neighbors, and in all the mountains of Judea these things were being spoken. And all those who heard were contemplating in their heart and they were saying, "What indeed will this boy be?" And the hand of THE LORD JEHOVAH was with him.
James Murdock's Syriac NT	And fear came upon all their neighbors; and these things were talked of in all the mountain [district] of Judaea. And all who heard, pondered them in their heart, and said: What will this child be ? And the hand of the Lord was with him.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And fear came on all their neighbors; and these things were spoken throughout the mountain of Judaea. And all who heard it reasoned in their hearts, saying, What a boy he will be! And the hand of the Lord was with him.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And fear came on all those who were living round about them: and there was much talk about all these things in all the hill-country of Judæa. And all who had word of them kept them in their minds and said, What will this child be? For the hand of the Lord was with him.
Bible in Worldwide English	Everyone who lived around there began to wonder at these things. And everywhere in the hill country of Judea, all these things were talked about. All those who heard them thought much about them. They said, What will this child be some day? They said this because the power of the Lord was with him.
Easy English	The people that lived near Zechariah and Elizabeth were surprised. They were surprised about what had happened. They saw how great God was. Many people that lived in the hills of Judea also talked about all these things. 66 Everyone that heard about these things thought about them. 'What will this child be?' they asked each other. After all, they could see that God really was with him.
Easy-to-Read Version—2001	And all their neighbors became afraid. In all the hill country of Judea people continued talking about all these things. All the people that heard about these things wondered about them. They thought, "What will this child (John) be?" They said this because the Lord (God) was with this child.
Easy-to-Read Version—2006	And all their neighbors were afraid. In all the hill country of Judea, people continued talking about these things. Everyone who heard about these things wondered about them. They thought, "What will this child be?" They could see that the Lord was with him.
God's Word™	All their neighbors were filled with awe. Throughout the mountain region of Judea, people talked about everything that had happened. Everyone who heard about it seriously thought it over and asked, "What does the future hold for this child?" It was clear that the Lord was with him.
Good News Bible (TEV)	The neighbors were all filled with fear, and the news about these things spread through all the hill country of Judea. Everyone who heard of it thought about it and asked, "What is this child going to be?" For it was plain that the Lord's power was upon him.
The Message	A deep, reverential fear settled over the neighborhood, and in all that Judean hill country people talked about nothing else. Everyone who heard about it took it to heart, wondering, "What will become of this child? Clearly, God has his hand in this."
Names of God Bible NIRV	. All his neighbors were filled with fear and wonder. Throughout Judea's hill country, people were talking about all these things. Everyone who heard this wondered about it. And because the Lord was with John, they asked, "What is this child going to be?"
New Life Version	All those who lived near them were afraid. The news of what had happened was told through all the hill country of Judea. And all who heard those words remembered them and said, "What is this child going to be?" For the hand of the Lord was on him.
New Simplified Bible	Everyone nearby was in fear. These accounts spread abroad throughout all the hill country of Judea. All that heard them wondered in their heart, saying, »What will this child be? For the hand of Jehovah was with him.«
The Spoken English NT	And all their neighbors were in awe. ^{ccc} All these things were being discussed all around the hill-country ^{ddd} of Judah. And everyone who heard it kept ^{eee} it in their hearts. They were saying, "So, what is this child going to be? Because the hand of the Sovereign One is with him."
	^{ccc.} Lit. "And fear came upon all their neighbors." But it means holy fear, rather than fright. ^{ddd.} Lit. "around the whole hill country." ^{eee.} Or "considered." Lit. "put."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. All the neighbors were frightened because of what had happened, and everywhere in the hill country people kept talking about these things. Everyone who heard about this wondered what this child would grow up to be. They knew that the Lord was with him.
The Living Bible	Wonder fell upon the whole neighborhood, and the news of what had happened spread through the Judean hills. And everyone who heard about it thought long thoughts and asked, "I wonder what this child will turn out to be? For the hand of the Lord is surely upon him in some special way."
New Berkeley Version New Century Version	. All their neighbors became alarmed, and in all the mountains of Judea people continued talking about all these things. The people who heard about them wondered, saying, "What will this child be?" because the Lord was with him.
New Living Translation	Awe fell upon the whole neighborhood, and the news of what had happened spread throughout the Judean hills. Everyone who heard about it reflected on these events and asked, "What will this child turn out to be?" For the hand of the Lord was surely upon him in a special way.
The Passion Translation Unlocked Dynamic Bible	. Everyone who lived nearby was completely awed by what Yahweh had done. They told many other people about what had happened and the news spread all over the highlands of Judea. Everyone who heard it kept thinking about it. They were saying, "We wonder what work this child will do when he grows up!" Because of everything that had happened, they were sure that Yahweh would be helping him in a powerful way.
Williams' New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then [ZechariAh] was suddenly able to speak... his tongue came loose, and he started talking and praising God (which frightened all the neighbors). And thereafter, these things were talked about throughout the hills of Judea. Also, everyone who heard about it made a note of it in their hearts, for they were all wondering what this little boy would [grow up to] be, since the hand of Jehovah was upon him. V. 64 is included for context.
Beck's American Translation Common English Bible	. All their neighbors were filled with awe, and everyone throughout the Judean highlands talked about what had happened. All who heard about this considered it carefully. They said, "What then will this child be?" Indeed, the Lord's power was with him.
International Standard V	Fear came over all their neighbors, and throughout the hill country of Judea all these things were being discussed. Everyone who heard about it kept thinking what had happened and asked, "What will this child become?" because it was obvious that the hand of the Lord was with him.
Len Gane Paraphrase	A sense of wonderment came on all who lived around them, and all this news was talked about all throughout the hill country of Judea. All who heard placed [this] in their hearts saying, "What kind of child will this be?" The hand of the Lord was with him.
A. Campbell's Living Oracles	Now all in the neighborhood were struck with awe; and the fame of these things spread throughout all the hill country of Judea. And all who heard these things, pondering them in their hearts, said, What will this child hereafter be? And the hand of the Lord was with him.
New Advent (Knox) Bible	Then, of a sudden, his lips and his tongue were unloosed, and he broke into speech, giving praise to God; so that fear came upon all their neighbourhood, and there was none of these happenings but was noised abroad throughout all the hill

country of Judaea. All those who heard it laid it to heart; Why then, they asked, what will this boy grow to be? And indeed the hand of the Lord was with him. V. 64 is included for context.

20th Century New Testament All their neighbors were awe-struck at this; and throughout the hill-country of Judea the whole story was much talked about; And all who heard it kept it in mind, asking one another-- "What can this child be destined to become?" For the Power of the Lord was with him.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible
Awful Scroll Bible

.
Indeed fear itself came to be on all dwelling-around them, and all these-same sayings persists to come to be told-throughout, from-among the whole hill country of Judæa. Then all they being heard, themselves laid it from-within the sensibility of their heart, speaking out, "What taking upon this will this-same child be, a willing to be?", and "The hand of the Lord was with him!"

Christian Standard Bible
Conservapedia Translation
The Disciple's Bible
Evangelical Heritage V.
Ferrar-Fenton Bible
Free Bible Version

.
.
.
.
. All those living nearby were in awe at what had happened, and the news spread throughout the hill country of Judea. Everyone who heard the news wondered what it meant. "What will the little boy grow up to be?" they asked, for it was clear he was very special to God*.

God's Truth (Tyndale)

And fear came on all them that dwelt near unto them. And all these sayings were noised abroad throughout all the hill country of Jurie (Jewry) and all they that heard them laid them up in their hearts saying: What manner child shall this be? And the hand of the Lord was with him.

Jubilee Bible 2000
Montgomery NT

.
And there came a great fear upon all in the neighborhood; and throughout the hill country of Judea all these sayings were much talked about. All the story laid it up in their hearts, saying "What, then, will this child be?" For the Lord's hands was with him.

NIV, ©2011

All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking, "What then is this child going to be?" For the Lord's hand was with him.

NT for Everyone

Fear came over all those who lived in the neighbourhood, and all these things were spoken of throughout all the hill country of Judaea. Everyone who heard about it turned the matter over in their hearts.
'What then will this child become?' they said. And the Lord's hand was with him.

Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT

.
. And fear came on all living around them. All these things were talked of in all the mountainous country of Judea. And all who heard laid them to heart, saying, What then is this child to be? For the hand of the Lord was also with him.

Tree of Life Version
Unlocked Literal Bible
Urim-Thummim Version
Weymouth New Testament

.
. And all who lived round about them were filled with awe, and throughout the hill country of Judaea reports of all these things were spread abroad. All who heard the story treasured it in their memories. »What then will this child be?« they said. For the lord's hand was indeed with him.

Whiston's Primitive NT
Wilbur Pickering's New T.

.
(Well a fear came on all who lived around them; and all these sayings kept being talked about throughout all the hill country of Judea. All who heard kept them in their hearts saying, "What then will this child be?" And the hand of the Lord was with him.)⁴³

⁽⁴³⁾The material within parentheses is an historical aside, after the fact. Presumably Zacharias started right in with his prophecy.

Wikipedia Bible Project

Everyone living nearby was totally awed by what had happened, and news spread throughout the hill country of Judea. All who heard about it wondered what it meant and asked, "What will the little boy grow up to be?" For God's guiding hand was with him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) A holy fear came on all in the neighborhood, and throughout the Hills of Judea the people talked about these events. All who heard of it pondered in their minds and wondered, "What will this child be?" For they understood that the hand of the Lord was with him.

The Heritage Bible And fear was upon all the ones residing around them, and in all the hill country of Judæa these spoken words were talked throughout. And all the ones hearing them placed them in their heart, saying, What then will this child be! And the hand of the Lord was with him.

New American Bible (2002)

.

New American Bible (2011)

.

New English Bible—1970

All the neighbours were struck with awe, and everywhere in the uplands of Judaea the whole story became common talk. All who heard it were deeply impressed and said, 'What will this child become?' For indeed the hand of the Lord was upon him. [Some witnesses read: 'What will this child become, for indeed the hand of the Lord is upon him?'].

New Jerusalem Bible

All their neighbours were filled with awe and the whole affair was talked about throughout the hill country of Judæa. All those who heard of it treasured it in their hearts. 'What will this child turn out to be?' they wondered. And indeed the hand of the Lord was with him.

New RSV

Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, 'What then will this child become?' For, indeed, the hand of the Lord was with him.

Revised English Bible—1989

All the neighbours were overcome with awe, and throughout the uplands of Judaea the whole story became common talk. All who heard it were deeply impressed and said, "What will this child become?" For indeed the hand of the Lord was upon him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

All their neighbors were awestruck; and throughout the hill country of Y'hudah, people talked about all these things. Everyone who heard of them said to himself, "What is this child going to be?" For clearly the hand of ADONAI was with him.

exeGeses companion Bible

And awe becomes on all who settle around them:
and they thoroughly tell all these rhema
throughout all the mountains of Yah Hudah.
And all who hear them
place them in their hearts, wording,
What them becomes of this child!
- and the hand of Yah Veh is with him.

Hebraic Roots Bible

.

Israeli Authorized Version And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Yhudah. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of YY was with him.

Orthodox Jewish Bible
The Scriptures 1998 .
And fear came on all those dwelling around them, and all these matters were spoken of in all the hill country of Yehudah. And all who heard them kept them in their hearts, saying, "What then shall this child be?" And the hand of יהוה was with him.

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version .
Then all those who lived in the area became afraid; and people were talking about all these things throughout the entire hill country of Judea. And everyone who heard about this incident remembered it [*i.e., for some time*]. They were saying, "What will this child become? For the hand of the Lord was [*surely*] with him."

The Expanded Bible All their neighbors ·became alarmed [were afraid/in awe], and in all the ·mountains [hill country] of Judea people continued talking about all these things. The people who heard about them ·wondered [^L kept/pondered them in their hearts], saying, "What will this child [turn out to] be?" because the [^L hand of the; ^C a metaphor for empowering presence] Lord was with him.

Jonathan Mitchell NT Then fear (= reverent awe) was birthed (came to be) upon all the folks dwelling in the neighborhood around them. Later, all these sayings (= matters and rumors) began being told within the whole mountain country of the Judean [district]. And all those hearing [this] placed (= pondered) [them] within their hearts, from time to time saying, "What will this little boy proceed really being?" You see, [the] Lord's [= Yahweh's] hand continued being also with him.

Kretzmann's Commentary
NET Bible® .
All²⁰⁰ their neighbors were filled with fear, and throughout the entire hill country of Judea all these things were talked about. All²⁰¹ who heard these things²⁰² kept them in their hearts,²⁰³ saying, "What then will this child be?"²⁰⁴ For the Lord's hand²⁰⁵ was indeed with him.

^{200tn} Grk "And all." Here καί (kai) has not been translated because of differences between Greek and English style.

^{sn} Fear is the emotion that comes when one recognizes something unusual, even supernatural, has taken place.

^{201tn} Here καί (kai) has not been translated because of differences between Greek and English style. A new sentence was begun at this point in the translation because of the length and complexity of the Greek sentence.

^{202tn} Grk "heard them"; the referent (these things, from the previous verse) has been specified in the translation for clarity.

^{203tn} Grk "heart." The term "heart" (καρδιά, kardia) could also be translated as "mind," or "thoughts," and the entire phrase be rendered as "kept them in mind," "thought about," or the like. But the immediate context is clearly emotive, suggesting that much more is at work than merely the mental processes of thinking or reasoning about "these things." There is a sense of joy and excitement (see the following question, "What then will this child be?") and even fear. Further, the use of καρδιά in 1:66 suggests connections with the same term in 2:19 where deep emotion is being expressed as well. Therefore, recognizing both the dramatic nature of the immediate context and the literary connections to 2:19, the translation renders the term in 1:66 as "hearts" to capture both the cognitive and emotive aspects of the people's response.

^{204tn} Or "what manner of child will this one be?"

^{205sn} The reference to the Lord's hand indicates that the presence, direction, and favor of God was with him (Acts 7:9b).

The Pulpit Commentary
P. Kretzmann Commentary .

Syndein/Thieme	And, fear came on all their neighbors, and all these things were continuously talked about throughout the whole hill country of Judea. All who heard these things kept them in their 'right lobes'/hearts, saying, "What then will this child be?" For the Lord's hand was indeed with him.
Translation for Translators	All their neighbors were amazed/awestruck! They told other people who lived all over the highlands of Judea about what had happened. Everyone who heard about it kept thinking about it. They were saying, "We wonder what work <i>the child</i> will do for God when he grows up [RHQ]!" They wondered that because <i>from what had happened they were sure that</i> God would be helping him [SYN] <i>in a powerful way</i> .
The Voice	A sense of reverence spread through the whole community. In fact, this story was spread throughout the hilly countryside of Judea. People were certain that God's hand was on this child, and they wondered what sort of person John would turn out to be when he became a man.

Literal, almost word-for-word, renderings:

Accurate New Testament	and becomes to all Fear the [men] neighboring them and in all the [one] hilly [of] the judea was~ discussed All The Words These and place {them} All The [Men] Hearing {them} in the heart [of] them Saying What? then The Child (Young) This will be and for Hand [of] lord was with it.
Analytical-Literal Translation	And fear came on all the ones living around them, and all these sayings were being discussed in all the mountainous [<i>countryside</i>] of Judea. And all the ones having heard [<i>these things</i>], they themselves kept [<i>fig., reflected on</i>] [<i>them</i>] in their hearts, saying, "What then will this young child be?" And [<i>the</i>] hand of [<i>the</i>] Lord was with him.
Breakthrough Version	And fear came on everyone housed around them. And all these statements were spoken around in the whole mountainous area of Judah. And everyone who heard placed it in their heart, saying, "What kind of child will this be then?" You see, even the Master's hand was with him.
Charles Thomson NT	And all in the neighbourhood were struck with awe. And the fame of all these things spread through the whole hill country of Judea. And all who heard laid them up in their mind, saying, What will this child be? And the hand of the Lord was with him.
Disciples' Literal New T.	And awe came over all the ones living around them. And all these things were being talked-over in the whole hill country of Judea. And all the ones having heard it put these matters in their heart, saying, "What then will this child be?" For ^[a] indeed, the hand of <i>the</i> Lord was with him. ^[a] This may be part of the quote, and refer to the circumstances of John's birth. Or, this may be Luke's comment.
Emphasized Bible	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	AND CAME UPON ALL FEAR THOSE WHO DWELT AROUND THEM; AND IN WHOLE THE HILL COUNTRY OF JUDEA WERE BEING TALKED OF ALL THESE THINGS. AND LAID [THEM] UP ALL WHO HEARD IN THEIR HEART, SAYING, WHAT THEN THIS LITTLE CHILD WILL BE? AND [THE] HAND OF [THE] LORD WAS WITH HIM.
Modern English Version	Fear came on all who lived around them. And all these facts were talked about throughout all the hill country of Judea. All those who heard them laid them up in their hearts, saying, "What kind of child will he be?" For the hand of the Lord was with him.
Modern Literal Version	.
Modern KJV	.

New American Standard B.	Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. All who heard them kept them in mind, saying, "What then will this child <i>turn out to be</i> ?" For the hand of the Lord was certainly with him.
New European Version	.
New King James Version	Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. And all those who heard <i>them</i> kept <i>them</i> in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.
Revised Young's Lit. Trans.	And fear came upon all those dwelling around them, and in all the hill-country of Judea were all these sayings spoken of, and all who heard did lay them up in their hearts, saying, 'What then shall this child be?' and the hand of the Lord was with him.
Third Millennium Bible	And fear came on all who dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all those who 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.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage:

Luke 1:65a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
When there is no clear subject, this verb with the kai conjunction can mean, <i>and it came to pass; so it was</i> .			
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
πας (πᾶς, πᾶσα, πᾶν) [pronounced <i>pahs, PAH-sah, pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine plural, adjective, accusative case	Strong's #3956
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>1) fear, dread, terror; 1a) that which strikes terror; 2) reverence for one's husband</i>	masculine singular noun; nominative	Strong's #5401

Luke 1:65a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
perioikeō (περιοικέω) [pronounced per-ee-oy-KEH-oh]	<i>to dwell round about, to be one's neighbor</i>	masculine plural, present active participle; accusative case	Strong's #4039
autous (αὐτούς) [pronounced ow-toose]	<i>them</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: And fear came [lit., was] to all those living around them;...

John's birth was very well-known, as there were a number of things which happened which caught people's attention. First of all, his father sees a vision of some sort in the Temple, but no one knows exactly what that vision was because he was struck mute. He cannot speak. Then, he and his wife—reasonably well-known to the community given their age and position—are too old to have a child, but she becomes pregnant and they have a child. That was quite out of the ordinary. When the child was born, it was assumed that he would be called *Zacharias*, after his father; but the angel had already told Zacharias to name him *John*. As soon as he tells everyone the name of the child is *John*, Zacharias gets his voice back. Any one of those things is quite unusual and certainly fodder for conversation. But the supernatural element of this event was enough to cause the people living around him to experience fear. This series of events is somewhat unnerving, as this is a very unusual for such things to take place.

Now, *fear* can be understood to be a good or bad thing. If someone is simply fearful and cannot think due to this fear, that is a sinful fear. If one is fearful of God and has a healthy respect for God; that is something altogether different.

As believers, we have to understand that we are in God's plan, not the other way around. From time to time, some of us may die much earlier than expected; some of us much later. Our only control over that is, Bible doctrine in the soul extends one's life (yes, that is in the Bible). So, the #1 fear of man, which is death, is in God's control, not our own (apart from taking in Bible doctrine).

These were a set of odd events which have taken place. It was odd that Zechariah and Elisabeth were having a child at such an advanced age; odd that Zechariah apparently had a vision in the Temple; and odd that Zechariah lost his voice but now, suddenly had it back.

Luke 1:65a And fear came on all their neighbors.

There are two responses to God: *fear* or *reverence*, and the word used here can be used either way. The people of Israel did not respond with universal acceptance to Jesus; and they will not respond with universal acceptance of John.

I would interpret that there was some foreboding among the people in their periphery; and there was also some profound worship of the Revealed God as well.

Luke 1:65b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3650
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oreinos (ὄρεινός) [pronounced <i>or-ih-NOSS</i>]	<i>mountainous, hilly; the mountain district, hill country, highlands</i>	feminine singular adjective/noun; accusative case	Strong's #3714
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ιουδαία) [pronounced <i>ee-oo-DAH-yah</i>]	<i>he shall be praised; transliterated, Judæa, Juda</i>	proper noun/locative; genitive/ablative case	Strong's #2449
dialaleô (διαλαλέω) [pronounced <i>dee-al-al-EH-oh</i>]	<i>to converse together, to talk with; to commune; to publish; to noise abroad</i>	3 rd person singular, imperfect passive indicative	Strong's #1255
pas (πᾶς, πᾶσα, πᾶν) [pronounced <i>pahs, PAH-sah, pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter plural, adjective, accusative case	Strong's #3956
ta (τά) [pronounced <i>taw</i>]	<i>the; this that</i>	neuter plural definite article; nominative case	Strong's #3588
hrêma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; nominative case	Strong's #4487
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...and in the entire mountain district of Judæa, these things were being talked about.

I have given you a list of things *why* Zacharias and Elisabeth were being talked about. This would not just be among their friends and relatives, but throughout their general area. Many people in the hill country in Judæa were talking about the birth of John and the all of the related events. Many of those who are discussing these events have never met Zacharias or Elisabeth and would not even recognize them on the street.

Zacharias and Elisabeth apparently lived in or very near to the mountains of Judæa, and the birth of their child was the talk of that general area. No doubt, there were dozens of theories being proposed as to what this all meant.

As an aside, God's miracles are always appropriate to the situation and to the crowd for which they are performed. Now, these circumstances in the life of Zacharias and Elisabeth are things which are not directly observed by most of the people in the mountain district of Judæa, yet they are being talked about nonetheless. This is how God works—if He wants something considered and discussed, He is able to do that.

I would like you to think about how little God did here. He sent an angel to appear to Zacharias alone (I am focusing in on the Zacharias and Elisabeth situation). He took away Zacharias's power of speech. He gave life to the relationship between Zacharias and Elisabeth. These are all pretty small miracles, and miracles which no one could really observe (except that Zacharias did see the angel—but no one else did). And yet, this small series of (mostly) hidden miraculous events is the talk of the mountain region of Judæa. Zechariah was the only person (apart from Mary) to see a miraculous thing—an angel speaking to him in the Temple. But, he was unable to talk about it, having been struck dumb.

Let's make an application to today: do not sit around your house waiting for God to perform miracles for you. God is not your own private Penn and Teller here to entertain and amuse you; nor will He cause miraculous things to occur regularly in your life in order to build up your faith. These things occurring here; and the miracles of the ministry of Jesus Christ occur because the 1st advent of our Lord is the central event in human history. These things take place so that mankind focuses on this era and this event. Your life, whatever it happens to be, is nothing near as important as the birth of our Savior.

Luke 1:65b **And all these things were talked about through all the hill country of Judea,...**

Now, I want you to consider a small parallel here: there are all of these people who have never met Zacharias and Elisabeth and yet are talking about them and what happened in their life. There is fear permeating this area, wondering what God is doing with this older couple.

Similarly, the miracles performed by Jesus Christ were performed for—let's face it—fairly small audiences (for the most part). Sometimes the audience was an audience of one or two; many times this audience might include Jesus' disciples and a crowd of 10 or 20 onlookers. And, on occasion, this crowd would be much larger. But, compared to the billions of people who have lived on this earth, we are talking about very small numbers. The number of people who saw the miracles of Jesus is not even a thousandth of one percent of the population of man.

And yet here we are—people who did not observe any of these miracles and we don't know any of the people who did see any miracles; nor do we know anyone who was peripherally involved, and yet, here we are talking about them—fairly small miracles which occurred to a relatively small number of people. No one requires a miracle in order to appreciate what Jesus has done and to believe in Him. We hear the gospel (the good news) of Who Jesus is and what it is that He has done for us, and we believe in Him. It is as simple as that.

God did not have to do personal miracles for everything in the mountain region of Judæa; God did some relatively small miracles in the lives of Zacharias and Elisabeth. However, God is able to take those minor events and multiply them. Millions upon millions of people now know about Zacharias and Elisabeth; and God was able to accomplish that by taking two moderately well-known people in an ancient era, and He caused a few unusual

things to occur in their lives. And, as a result, thousands of people were affected; and now, today, millions of people are affected.

But, for those of you who search out miracles and signs, I want you to consider this: just how many people in the mountain region of Judæa actually saw any of these miracles? The greatest miracle to come out of this particular set of events is the birth of John. But very few people actually even witnessed that. However, they did see John; and, at some point, many of them would respond to his message (which message he would deliver, incidentally, without benefit of miracles).

What would be most important regarding Zechariah, Elizabeth and John? John's messages which he would deliver roughly 30 years later. What is most striking of this entire series of events is, what John will say 30 years hence.

It is easy to speculate on John's early life as, we study him as an infant in this chapter (and we are not really studying infant John, but his parents). However, soon in this study, we will see John in his public ministry, off in the desert-wilderness of the Jordan, eating wild honey and baptizing people—and he proclaimed the King and His kingdom. How did he end up in the desert in the first place and how did he figure out how to eat wild honey? How did he end up with a public ministry in the middle of nowhere? I have some logical theories, but, all we have by way of record is John's birth, his circumcision; and later, his ministry in the Judæan wilderness.

John's parents, Zacharias and Elisabeth, are only mentioned in this first chapter of Luke, except that Luke calls John the baptizer the son of Zacharias (Zechariah) in Luke 3:2. We do not even find them in the other gospels.

In fact, virtually everything in this first chapter of Luke contains material that is exclusive to Luke's gospel. It is obvious to me that Luke was informed by Mary of the material in this gospel (or by someone close to Mary). If Mary is 18 here, she would be about 48–50 during the public ministry of our Lord and about 68–70 when Luke writes his gospel (and Luke probably gathered material for his gospel perhaps for 10 years prior to completing it).

It is possible that John was quite young when his parents passed (as they were much older), and we have no idea how much he had to depend upon God and his own wits to survive. Perhaps he lived out in the desert-wilderness near the Jordan River. Or, perhaps as a child he was drawn to this region. When we want to eat, there are a plethora of options in every direction; but if John finds himself drawn into this wilderness region, his options for eating are far more limited. This could account for his eating of wild honey.

Now, how did anyone know to come out to John's public ministry out in the middle of nowhere? There are some clues about that in what we will study next.

Luke 1:65b *And all these things were talked about through all the hill country of Judea,...*

Luke 1:65 *And fear came [lit., was] to all those living around them; and in the entire mountain district of Judæa, these things were being talked about.*

Luke 1:66a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	3 rd person plural, aorist middle indicative	Strong's #5087

Luke 1:66a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
In the middle voice, this means <i>to set or to place [on one's own behalf, for one's self, by one's own order]</i> .			
pas (πάς, πᾶσα, πᾶν) [pronounced <i>pahs</i> , <i>PAH-sah</i> , <i>pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoûô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: And those hearing [these things] placed [this information, these questions] in their heart,...

Them refers to the things which were being talking about in the hill country of Judæa. These are the things which occurred in the lives of Zechariah and Elizabeth. Again, these are pretty small things which have occurred. They are extraordinary events; but fairly low-key, strictly speaking.

While discussing these things, the people there thought about them, discussed them, and then tucked them away in their memory (heart⁵⁷). The people had no definitive answers; but they indeed had many questions and, no doubt, opinions.

You may recall from what you have heard about John the baptizer that he, as an adult, went out to the desert-wilderness and proclaimed the Kingdom of God and the coming King there. Let me suggest that many people knew about John, had opinions about him; and when he made a bold move to go out into the desert-wilderness, some of them went out to hear him. They had placed this information about these events (John's unusual birth, etc.) in their hearts⁵⁸; they had thought about and discussed the small series of events that we have studied. And then, one day, 30 years later, they heard about John being out in the desert-wilderness, baptizing people and speaking of the King to come. And so, they went out to see him. Their children went out to see him. I believe that much of John's ministry was predicated on the nature of his birth and the events which we have been studying. People remembered these things; so when John is out teaching in the Judæan wilderness, many of these people—who are now about 30 years older—want to know what he has to say.

⁵⁷ The heart is often used for the function of the soul or for some specific aspect of the soul—in this case, *memory*.

⁵⁸ Or, memories.

Luke 1:66b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
tís (τίς) [pronounced tihç]	<i>who, what, which, how</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
ara (ἄρα) [pronounced AHR-ah]	<i>an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner</i>	interrogative particle	Strong's #687
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
paidion (παιδίον) [pronounced pi-DEE- on]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun,, nominative case	Strong's #3813
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
esomai (ἔσομαι) [pronounced EHS-om- ahee]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)

Translation: ...saying, "What will this child become?"

These were such a series of odd incidents and signs, that the #1 question on everyone's mind was, *what will this child become? Who will he be?* Thousands of people speculated on this question; and many of them kept these events in their heart (memory), to sometimes ponder.

Luke 1:66b ...saying, "What then will this child be?"

The people saying this are those who were there for John's birth or circumcision. However, many people discussed this topic, despite their not knowing John's parents or witnessing any of these events firsthand. They still asked, "Who will this child become?"

What happened in this situation was unusual. Many things pertaining to the birth of John were unusual. Therefore, the natural question to ask is, *what or who will this child be?* The people knew that this was of God.

They knew that, in some way, God was communicating to them some form of truth, and it is all related to this child. *What will this child become*, they ask one another.

This is showing a reasonable orientation to reality. This is far different from the child who was born at Woodstock, and a performer proclaims, “Your kid is going to be far out!” At this point, we do not even know if such a person **existed**. What is ironic is, the average aging hippie today, if you asked him about John the Herald, he would express doubts as to John’s existence; but if you talked about the Woodstock baby, then, to him, that would be a solid fact.

What God does is important. Therefore, the people of the Judæan hills knew that John’s birth would lead to something. Who or what would that child be? The angel describes his future impact in Luke 1:13–17. Zechariah’s words, Elizabeth’s words and Mary’s words all emphasized the Savior, as they well should have. Only in v. 76 will Zechariah append the angel’s prophecies with any more information about John.

It is not clear whether this question was spoken aloud or not. I believe that it was and by many people. What people did was lay up the set of circumstances in their hearts—a most unusual set of events for these people to be aware of. Further, I think that many of them spoke this question aloud.

Luke adds an editorial note, which expresses the thinking of those who said, “What kind of person will this child become?”

Luke 1:66c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
These two particles must have a meaning.			
cheir (χείρ) [pronounced <i>khire</i>]	<i>1) by the hand [help or agency] of any one, by means of any one; 2) fig. applied to God symbolizing his might, activity, power; 2a) in creating the universe; 2b) in upholding and preserving (God is present protecting and aiding one); 2c) in punishing; 2d) in determining and controlling the destinies of men</i>	feminine singular noun; nominative case	Strong’s #5495
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong’s #2962
ên (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong’s #2258 (imperfect of Strong’s #1510)

Luke 1:66c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And the hand [power] of the Lord was with him.

The people who wondered about this infant John were aware that the hand of God was with him. His father has seen and spoken to an angel; he was told that this child would be born, and the child's name was given. Then he and his wife had a child while they are too old to have children. So, those who understand what is going on, and have an interest, they realized that God is clearly involved with this child, John. One person would say, "What will this child become?" And another would chime in, "Surely, the hand of the Lord is with him."

The question is posed: *is this final statement something uttered by those discussing John or is this a summary of John's life?* Recall that Luke is recording these events decades after the fact, as a result of extensive interviews and discussions with many of the eyewitnesses (and sometimes with those who knew eyewitnesses). So these words represent both discussions which took place at this time; and they also form a summary statement being made by Luke, based upon what he had heard about John the baptizer's life.

Let me suggest, for the unknown years of John, prior to his public ministry, that spiritual growth and logistical grace were both obvious in his life.

Luke 1:66 And those hearing [these things] placed [this information, these questions] in their heart, saying, "What will this child become?" And the hand [power] of the Lord was with him.

Luke 1:65b–66 And all these things were talked about through all the hill country of Judea, and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.

This unusual birth, the words of Mary, the naming of the son, the muting of the father, Zechariah, and now his ability to speak—all of these things are discussed among neighbors and relatives, and with their friends. All of these things would have been known and discussed all around the hill country of Judæa, which was the home of Zechariah and Elisabeth.

In line with God's plan, these people are all focused upon John, the son of Zechariah and Elizabeth, but not upon Mary. Mary slipped away right before the time of John's birth. Elizabeth knows about Mary; and Zechariah knows about Mary, but others do not. Specific people are going to find out about the child Mary is going to give birth to; but there are hundreds, if not thousands of people, who know about Zechariah and Elizabeth.

No doubt, many of them expect John to be a great prophet or even the Messiah. No one knew for certain who he would become or how God was involved, but the circumstances concerning John's birth were quite compelling.

We understand who John is and Who Jesus is; but this was not something fully known and understood at this time. The people of Judæa appreciated the unusual circumstances surrounding the birth of John, but they did not know what those circumstances meant.

Luke 1:65b–66 And all these things were talked about through all the hill country of Judea, and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.

I want you to notice something about Luke's style of writing, because he does this several times: he records an historic incident or series of events, and then he follows those events out further into the future. This is a perfect example of that.

Here we are at John's circumcision; John is 8 days old, he has been named, and, presumably, he has been circumcised. Vv. 65–66 considers these events, but looks off into the future. People discuss the birth of John, the unusual set of events, but this does not all take place on the day of John's circumcision. This is going to be a topic of interest and discussion for many years into the future. Months and years later, people will be asking one another, "*What then will this child be?*" So, the author Luke has deftly added a postscript, as it were, to these events which we are studying. However, with v. 67, we return to the day of circumcision, presumably.

Luke 1:65–66 *Fear came to all of those who lived near Zacharias and Elisabeth. In fact, these things were being talked about throughout the entire mountain district of Judæa. And the people who heard these things place this information and their own personal questions in their hearts, asking, "What will this child become?" And the power of the Lord was with him.*

So far, Zacharias and Elisabeth have had a child in their old age, a boy that they have named John—as instructed to do so by the angel Gabriel. This child would come to be *John the baptizer*. People throughout the mountain area of Judæa were aware of him and wondered what this child would become, given the unusual circumstances of his birth.

The Circumcision of John—a review (Luke 1:59–66):

Luke 1:59–60 *And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, but his mother answered, "No; he shall be called John."*

This sets the time and place. It is the 8th day, the day to circumcise and name the child. The people who are there have decided that *Zacharias* is the right name to give this infant, but Elisabeth, his mother, says, "*Wrong, his name is John.*"

Luke 1:61 *And they said to her, "None of your relatives is called by this name."*

These people here know Zacharias's genealogical record and they are aware that none of his forebears have the name *John*. The Jews kept very excellent birth records, so it appears that there is a delegation of men from the Department of Birth Records, and even if they don't know Zacharias or Elisabeth personally, they know about them by their records.

Because these men—probably priests and/or scribes—are having trouble reasoning with Elisabeth, they go to Zacharias to see if they can talk sense with him.

Luke 1:62 *And they made signs to his father, inquiring what he wanted him to be called.*

So, these men know about Zacharias's genealogical line, but they do not appear to realize that he is not deaf, but dumb. They are making signs to him, trying to explain that his wife is not being reasonable (is the universal sign for this a feigned pulling out of one's hair?).

Luke 1:63 *And he asked for a writing tablet and wrote, "His name is John." And they all wondered.*

In keeping with this theme of light absurdity, *Zacharias asks for a tablet*. Now, Zacharias cannot speak, so it is he who makes hand signs to them. He is able to make his wants known. But, in contrast to those making signs about his wife's choice of names, the text tells us that John asks for a writing tablet.

Zacharias knows exactly what is going on and he understands the controversy perfectly, even though the signs being made by these men from records must have been rather difficult to figure out (luckily, Zacharias can hear them).

Zacharias gets the tablet and he writes down that his child is to be named *John*. The people there are somewhat amazed. I have speculated that, Zacharias and Elisabeth are in different rooms; the priests in authority go to Elisabeth first and then to Zacharias; and they both tell the priests the exact same thing: "His name is John." That would have struck them as quite remarkable.

Luke 1:64 **And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God.**

Now that Zacharias is onboard with God's plan, God allows him to speak. He blesses (or praises God); presumably over this series of events which have culminated in the birth, circumcision and naming of his child.

The men from records—certain Levites and possibly priests—are no doubt surprised by this very eventful circumcision. But there are also Zacharias's neighbors, who appear to be gathered in large numbers as well.

Luke 1:65–66 **And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.**

This is a remarkable series of events, and the people of that region continue to talk to one another about these events. Let me suggest to you that these conversations continued for months, if not years.

Let me suggest to you that John had a ministry because people knew who he was and the circumstances of his birth. They knew him to be a prophet; they were unsure if he was the prophet promised by Moses.

Whereas vv. 65–66 are somewhat of a postscript which looks out into the future, v. 67 brings us back to this day of circumcision. Zacharias has his voice back and now he has a few things to say.

Zechariah's prophecy about the Messiah

Zacharias will prophesy concerning the Christ-Child. We do not know when exactly this takes place. Are we back when the child John is still very young? Is this the day he was circumcised? Or does Zacharias prophesy later in life (a few months later). Given the commentary above, it seems reasonable that all of this talk occurred first, and then Zacharias spoke, prophesying like a prophet of old.

Stopping at v. 70 and then picking up the next passage at v. 71 was done simply because vv. 67–75 was just too long a passage. So, nearly every translations continues from v. 70, going right to v. 71 without a break. I will show that in a few cases in the list of translations below.

And Zacharias, the father of him was filled from a Spirit Holy, and he prophesied, saying, "Praised a Lord the God of Israel; that He has visited and made a ransom for the people of His; and He has raised up a horn of salvation for us in a house of David a Child [or, **servant**] of His; even as He spoke through a mouth of the holy [ones] from old from a prophets of His.

Luke
1:67–70

Zacharias, his father, was filled with the Holy Spirit and he prophesied, saying, "Praised [is] the Lord God of Israel; for He has visited His people and has made a payment [for them]. He has raised up the horn of salvation for us in the house of David His Child [or, **servant**]; just as He spoke through the holy [ones] of old—His prophets.

Zacharias, the boy's father, was filled with the Holy Spirit, and he prophesied, saying, "Praised is the Lord God of Israel, for He has clearly visited His people, redeeming them. He has raised up the horn of salvation for us in the house of David by means of His Christ-Child, just as He had promised through the holy one of old—the prophets.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And Zacharias, the father of him was filled from a Spirit Holy, and he prophesied, saying, "Praised a Lord the God of Israel; that He has visited and made a ransom for the people of His; and He has raised up a horn of salvation for us in a house of David a Child [or, **servant**] of His; even as He spoke through a mouth of the holy [ones] from old from a prophets of His.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people:
And hath raised up an horn of salvation to us, in the house of David his servant:
As he spoke by the mouth of his holy prophets, who are from the beginning:...

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And Zachariah his father was filled with the Holy Spirit, and prophesied, and said: Blessed be the Lord God of Israel, who hath visited his people, and wrought redemption for them:
And hath raised up a horn of redemption for us, in the house of David his servant: as he spake by the mouth of his holy prophets, who were of old,...

Original Aramaic NT
And his father Zakharia was filled with The Spirit of Holiness and he prophesied and he said:
"Blessed is THE LORD JEHOVAH, The God of Israel, who has visited his nation, and he has wrought for it redemption."
"And he has raised up for us a trumpet of redemption in the house of David his servant,"
"Just as he spoke by the mouth of his holy Prophets that which is from eternity,"...

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
And his father Zacharias was filled with the Holy Spirit, and prophesied, and said, Blessed is the Lord, the God of Israel; for he has visited his people and wrought a salvation for them. And he has raised up a horn of salvation for us in the house of his servant David; Just as he spoke by the mouth of his holy prophets who have been for ages,...

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And his father, Zacharias, was full of the Holy Spirit, and with the voice of a prophet said these words:</p> <p>Praise be to the Lord, the God of Israel, for he has come to his people and made them free,</p> <p>Lifting up a horn of salvation for us in the house of his servant David,</p> <p>(As he said, by the mouth of his holy prophets, from the earliest times,)...</p>
Bible in Worldwide English	<p>Then his father Zechariah was filled with the Holy Spirit and spoke words from God. He said, Praise the Lord God of Israel! He has remembered his people, and set them free.</p> <p>He has chosen one from the family of his servant David. He has given him power to save us.</p> <p>That is what he promised through his holy prophets of God long ago.</p>
Easy English	<p>This is Zechariah's song</p> <p>The Holy Spirit filled John's father. Then he spoke well about God. The Holy Spirit helped him to speak this message.</p> <p>'The Lord God of Israel is a great God.</p> <p>He has come to save his people.</p> <p>He has sent a very strong person that will save us.</p> <p>This person is in the family of David. David was his servant. V. 70 will be placed with the next passage.</p>
Easy-to-Read Version—2006	<p>Zechariah Praises God</p> <p>Then Zechariah, John's father, was filled with the Holy Spirit and told the people a message from God:</p> <p>"Praise to the Lord God of Israel.</p> <p>He has come to help his people</p> <p>and has given them freedom.</p> <p>He has given us a powerful Savior</p> <p>from the family of his servant David.</p> <p>This is what he promised</p> <p>through his holy prophets long ago.</p> <p>His father Zechariah was filled with the Holy Spirit and prophesied,</p> <p>"Praise the Lord God of Israel!</p> <p>He has come to take care of his people</p> <p>and to set them free.</p> <p>He has raised up a mighty Savior for us</p> <p>in the family of his servant David.</p> <p>He made this promise through his holy prophets long ago.</p>
God's Word™	<p>Zechariah's Prophecy</p> <p>John's father Zechariah was filled with the Holy Spirit, and he spoke God's message:</p> <p>"Let us praise the Lord, the God of Israel!</p> <p>He has come to the help of his people and has set them free.</p> <p>He has provided for us a mighty Savior,</p> <p>a descendant of his servant David. V. 70 is placed with the next passage.</p>
Good News Bible (TEV)	<p>Then Zachariah was filled with the Holy Spirit and prophesied,</p> <p>Blessed be the Lord, the God of Israel;</p> <p>he came and set his people free.</p> <p>He set the power of salvation in the center of our lives,</p> <p>and in the very house of David his servant,. V. 70 is placed with the next passage.</p>
The Message	
Names of God Bible	.

NIRV

Zechariah's Song

John's father Zechariah was filled with the Holy Spirit. He prophesied,
 "Give praise to the Lord, the God of Israel!

He has come to his people and purchased their freedom.

He has acted with great power and has saved us.

He did it for those who are from the family line of his servant David.

Long ago holy prophets said he would do it.

New Life Version

Zacharias' Song of Thanks to God

Zacharias, the father of John, was filled with the Holy Spirit. He told what was going to happen, saying, "Let us thank the Lord God of Israel. He has bought His people and made them free. He has raised up from the family of David One Who saves people from the punishment of their sins. His holy early preachers told us this long ago.

New Simplified Bible

The Spoken English NT

Zechariah's Prophecy about John

And his father Zechariah was filled with the Holy Spirit, and prophesied. He said,
 Bless^{fff} the Sovereign God of Israel,^{ggg}

Because God has visited God's people and set them free!

God has raised up a powerful Savior for us from the line of God's servant David,^{hhh}... V. 70 is placed with the next passage.

^{fff}. Lit. "Blessed be."

^{ggg}. Psalm 41:13; Psalm 72:18; Psalm 106:48.

^{hhh}. Lit. "a horn of our salvation in the house of his servant David." "Horn" is a metaphor for military and political power.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.
The Living Bible

.
 .
 Then his father, Zacharias, was filled with the Holy Spirit and gave this prophecy:
 "Praise the Lord, the God of Israel, for he has come to visit his people and has redeemed them. He is sending us a Mighty Savior from the royal line of his servant David, just as he promised through his holy prophets long ago—...

New Berkeley Version
New Century Version
New Living Translation
The Passion Translation
Unlocked Dynamic Bible

.
 .
 .
 .
 His father Zechariah was filled with the Holy Spirit and prophesied, saying,
 "Praised be the Lord, the God of Israel, for he has come to help and he has accomplished redemption for his people.

He has raised up a horn of salvation for us in the house of his servant David,
 as he spoke by the mouth of his holy prophets who were in ancient times.

Williams' New Testament

Now his father Zechariah was filled with the Holy Spirit, and he uttered the following prophecy:

"Blessed be the Lord, the God of Israel, for He has come and brought His people deliverance;

and He has made a mighty Saviour for us in the house of His servant David,...
 V. 70 is placed with the next passage.

Partially literal and partially paraphrased translations:

American English Bible

Then ZechariAh ([the boy's] father) became filled with [God's] Holy Breath and he spoke this prophesy:

'Praise Jehovah, IsraEl's God,

For He looked down and set free His people.
 He raised the horn of salvation for us
 In the house of his servant David,
 Just as He promised through the mouths of the holy
 Back in the age of the Prophets,...

Beck's American Translation .
 Common English Bible

Zechariah's prophecy

John's father Zechariah was filled with the Holy Spirit and prophesied,
 "Bless the Lord God of Israel
 because he has come to help and has delivered his people.
 He has raised up a mighty savior for us in his servant David's house,
 just as he said through the mouths of his holy prophets long ago.

International Standard V

The Prophecy of Zechariah

Then his father Zechariah was filled with the Holy Spirit and prophesied:
 "Blessed be the Lord God of Israel!
 taken care of his people and has set them free.
 He has raised up a mighty Savior [Lit. a horn of salvation] for us
 family of his servant David,
 just as he promised long ago
 mouth of his holy prophets...

Len Gane Paraphrase

His father Zacharias was filled with the Holy Spirit and prophesied saying,
 "Blessed be the Lord God of Israel, for he has looked favorably and redeemed his
 people
 and has raised up a horn of salvation for us from the house of his servant, David
 as he spoke by the mouth of his holy prophets which [have been saying] since the
 world began,...

A. Campbell's Living Oracles .
 New Advent (Knox) Bible

Then his father Zachary was filled with the Holy Ghost, and spoke in prophecy:
 Blessed be the Lord, the God of Israel; he has visited his people, and wrought their
 redemption. He has raised up a sceptre of salvation for us among the posterity of
 his servant David,^[7] according to the promise which he made by the lips of holy
 men that have been his prophets from the beginning;...

^[7] 'A sceptre'; literally, 'a horn'. This was a common Hebrew metaphor for any
 means of defence, as for example in II Kg. 22.3, but here the reference is perhaps
 rather to such passages as Dan. 7.24.

20th Century New Testament

Then his father Zechariah was filled with the Holy Spirit, and, speaking under
 inspiration, said:
 "Blessed is the Lord, the God of Israel, Who has visited his people and wrought
 their deliverance,
 And has raised up for us the Strength of our Salvation In the House of his servant
 David--
 As he promised by the lips of his Holy Prophets of old--
 Salvation from our enemies and from the hands of all that hate us,
 Showing mercy to our forefathers, And mindful of his sacred Covenant.
 This was the oath which he swore to our forefather Abraham--
 That we should be rescued from the hands of our enemies,
 And should serve him without fear in holiness and righteousness, In his presence
 all our days. Vv. 71–75 are included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND HIS DAD ZACHARIAS WAS FILLED WITH THE HOLY BREATH, AND
 PROPHESED, SAYING:

Awful Scroll Bible	<p>“BLESSED BE THE LORD THEOS (<i>The Alpha & Omega</i>) OF ISRAEL, FOR HE HAS VISITED US AND ACCOMPLISHED REDEMPTION FOR HIS PEOPLE, AND HAS RAISED UP A HORN OF SALVATION FOR US IN THE HOUSE OF DAVID HIS SERVANT, AS HE SPOKE BY THE MOUTH OF HIS HOLY PROPHETS FROM OF OLD:...</p> <p>However his father Zacharias became filled of the Awful Breath, and exposed-to-light-beforehand, confirming, "Considered-good is the Lord God of Israel, certainly-of-which He watches-over and makes ransom for His people. (")Surely He raised up a horn of Deliverance for us, from-within the house of His attendant David, (")accordingly-as-to He spoke, through the mouth of His awful exposers-to-light-beforehand, the ones from the continual ages:...</p>
Christian Standard Bible	<p>Zechariah's Prophecy</p> <p>Then his father Zechariah was filled with the Holy Spirit and prophesied: Blessed is the Lord, the God of Israel, because he has visited and provided redemption for his people. He has raised up a horn of salvation for us in the house of his servant David, just as he spoke by the mouth of his holy prophets in ancient times;...</p>
Conservapedia Translation	<p>His father, Zacharias, was filled with the Divine Guide, and prophesied, saying, "Blessed is the Lord God of Israel, for he has come and redeemed his people, and has raised up a trumpet-call of salvation for us descended from his servant, David. V. 70 is placed with the next passage.</p>
The Disciple's Bible Evangelical Heritage V.	<p>.</p> <p>Zechariah's Song</p> <p>His father Zechariah was filled with the Holy Spirit and prophesied: Blessed is the Lord, the God of Israel, because he has visited us and prepared redemption for his people. He has raised up a horn of salvation for us in the house of his servant David, just as he said long ago through the mouth of his holy prophets.</p>
Ferrar-Fenton Bible	<p>Zacharias' Hymn of Praise</p> <p>Zacharias his father was then filled with the Holy Spirit, and spoke, saying: 'Let the Lord, the God of Israel, be blest! Because He has regarded and freed His people; And has raised up for us the horn of deliverance In the house of David His son As He declared through the mouth of His holy prophets for ages...</p>
Free Bible Version	<p>Zechariah, his father, filled with the Holy Spirit, spoke this prophecy: "The Lord, the God of Israel, he is wonderful, for he has come to his people and set them free. He has given us a great Savior from the line of his servant David, as he promised through his holy prophets long ago.</p>
God's Truth (Tyndale) Jubilee Bible 2000 Montgomery NT NIV, ©2011 NT for Everyone	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>John's father Zechariah was filled with the holy spirit, and spoke this prophecy: 'Blessed be the Lord, Israel's God! He's come to his people and bought them their freedom. He's raised up a horn of salvation for us in David's house, the house of his servant, just as he promised, through the mouths of his prophets,</p>

	the holy ones, speaking from ages of old:...
Peter Pett's translation Riverside New Testament	. Zacharias, his father, was filled with the Holy Spirit and said prophetically: "Blessed be the Lord, the God of Israel! For he has looked upon his people, and made deliverance for them. He has raised up a horn of salvation for us in the house of David his servant, As he spoke through the mouth of his holy prophets of old,...
Leicester A. Sawyer's NT Tree of Life Version	. <i>The Kohen's Song of Prophecy</i> His father Zechariah was filled with the Ruach ha-Kodesh and prophesied, saying, "Blessed be Adonai, God of Israel, for He has looked after His people and brought them redemption. He has raised up a horn of salvation for us in the house of His servant David, [cf. 2 Sam. 7; 22:3; Isa. 37:35(37:35 LXX).] just as He spoke by the mouth of His holy prophets from ages past, salvation from our enemies and from the hand of all who hate us! V. 71 is included for context.. His father Zechariah was filled with the Holy Spirit and prophesied, saying, "Praised be the Lord, the God of Israel, for he has come to help and he has accomplished redemption for his people. He has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets who were in ancient times. And his father Zacharias was filled with the Sacred Spirit and prophesied saying, Blessed is the LORD Elohim of Israel; for he has inspected and ransomed his people, and has raised up a horn of salvation for us in the house of his slave David. V. 70 is placed with the next passage.
Unlocked Literal Bible	And Zechariah his father was filled with the Holy Spirit, and spoke in a rapture of praise. »Blessed be the Lord, the God of Israel,« he said, »Because He has not forgotten His people but has effected redemption for them, And has raised up a mighty Deliverer for us In the house of David His servant— As He has spoken from all time by the lips of His holy Prophets—...
Urim-Thummim Version	. Zacharias prophesies Now his father Zacharias was filled with Holy Spirit and prophesied saying: "Blessed be the LORD, ⁴⁴ the God of Israel, because He has visited and provided redemption for His people; and has raised up a horn of deliverance for us in the house of His servant David — just as He spoke through the mouth of His holy prophets from antiquity—... (⁴⁴) They spoke Hebrew in Judea, and Zacharias probably said "Jehovah".
Weymouth New Testament	Zacharias, his father, filled with the Holy Spirit, spoke this prophecy: "May the Lord, the God of Israel, be blessed, because he has looked after his people and liberated them. He has brought to life powerful salvation for us in the line of his servant David, as he promised through his holy prophets of the past.
Whiston's Primitive NT Wilbur Pickering's New T.	
Wikipedia Bible Project	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Zechariah, filled with holy spirit, sang this canticle, be the Lord God of Israel, for he has come and redeemed his people. .He has raised up for us a victorious Savior in the house of David his servant, he promised through his prophets of old,...
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The Heritage Bible

And his father, Zacharias, was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel, because he visited and made redemption for his people, And has raised up a horn of salvation for us in the house of David, his child, Just as he always spoke through *the* mouth of his holy prophets,...

New American Bible (2002)

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New American Bible (2011)

The Canticle of Zechariah.

Then Zechariah his father, filled with the holy Spirit, prophesied, saying:

* "Blessed be the Lord, the God of Israel,

for he has visited and brought redemption to his people. [Gn 30:23]

* He has raised up a horn for our salvation

within the house of David his servant, [2:5; Mt 1:16, 18]

even as he promised through the mouth of his holy prophets from of old:...

* [1:68–79] Like the canticle of Mary (Lk 1:46–55) the canticle of Zechariah is only loosely connected with its context. Apart from Lk 1:76–77, the hymn in speaking of **a horn for our salvation** (Lk 1:69) and **the daybreak from on high** (Lk 1:78) applies more closely to Jesus and his work than to John. Again like Mary's canticle, it is largely composed of phrases taken from the Greek Old Testament and may have been a Jewish Christian hymn of praise that Luke adapted to fit the present context by inserting Lk 1:76–77 to give Zechariah's reply to the question asked in Lk 1:66.

* [1:69] **A horn for our salvation:** the horn is a common Old Testament figure for strength (Ps 18:3; 75:5–6; 89:18; 112:9; 148:14). This description is applied to God in Ps 18:3 and is here transferred to Jesus. The connection of the phrase with the house of David gives the title messianic overtones and may indicate an allusion to a phrase in Hannah's song of praise (1 Sm 2:10), "the horn of his anointed."

New English Bible–1970

The Prophecy of Zechariah (Hebron)

And Zechariah his father was filled with the Holy Spirit and uttered this prophecy:

[Ps.41.13.] 'Praise to the God of Israel!

For he has turned to his people,

saved them and set them free,

and has raised up a deliverer of victorious power

from the house of his servant David. V. 70 will be placed with the next passage.

New Jerusalem Bible

His father Zechariah was filled with the Holy Spirit and spoke this prophecy: Blessed be the Lord, the God of Israel, for he has visited his people, he has set them free, and he has established for us a saving power in the House of his servant David, just as he proclaimed, by the mouth of his holy prophets from ancient times,...

New RSV

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Revised English Bible–1989

And Zechariah his father was filled with the Holy Spirit and uttered this prophecy: "Praise to the Lord, the God of Israel! For he has turned to his people and set them free.

He has raised for us a strong deliverer from the house of his servant David. V. 70 will be placed with the next passage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

His father Z'kharyah was filled with the *Ruach HaKodesh* and spoke this prophecy: **"Praised be Adonai, the God of Isra'el,** [Psalms 41:14(13); 72:18; 106:48] because he has visited and made a ransom to liberate his people by raising up for us a mighty Deliverer who is a descendant of his servant David. V. 70 will be placed with the next passage.

exeGesés companion Bible

THE PROPHECY OF ZECHAR YAH

Hebraic Roots Bible	<p>And his father Zechar Yah, filled full/shalamed with the Holy Spirit, prophesies, wording, Eulogized - Yah Veh Elohim of Yisra El: for he visits and deals redemption to his people and raises a horn of salvation for us in the house of his lad David; exactly as he spoke through the mouth of his holy prophets, being from the eons:...</p> <p>And his father Zachariah was filled of the Holy Spirit and prophesied, saying, Blessed be YAHWEH, the Elohim of Israel, because He visited and worked salvation for His people. And He raised up a Horn of salvation for us in the house of His servant David; even as He spoke through the mouth of His holy prophets from the age before: That He would save us from our enemies and from the hand of all who hate us, to execute mercy with our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that we would be delivered from the hand of our enemies. And we might serve before Him without fear. In holiness and righteousness before Him all the days of our life. Vv. 71–75 are included for context.</p>
Israeli Authorized Version Orthodox Jewish Bible <i>The Scriptures</i> 1998	<p>.</p> <p>.</p> <p>And Zekaryah, his father, was filled with the Set-apart Spirit, and prophesied, saying, “Blessed be הוה Elohim of Yisra’el, for He did look upon and worked redemption for His people, and has raised up a horn of deliverance for us in the house of His servant Dawid, as He spoke by the mouth of His set-apart prophets, from of old —...</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Zacharias’ Prophecy</p> <p>Now Zacharias his father was filled with the Holy Spirit and empowered by Him, and he prophesied, saying, “Blessed (praised, glorified) be the Lord, the God of Israel, Because He has visited us and brought redemption to His people, And He has raised up a horn [In the OT a symbol of strength.] of salvation [a mighty and valiant Savior] for us In the house of David His servant—... V. 70 will be placed with the next passage.</p>
An Understandable Version	<p>Then his father Zacharias was filled with the Holy Spirit and prophesied, saying, “May the Lord be praised, [who is] the God of the Israelites, for He has come to [the aid of] His people and bought them back [i.e., from bondage]. He has provided a horn of salvation [i.e., His saving strength] for us from a descendant of His servant King David [i.e., Jesus, born of Mary] (as He spoke through the message of the holy prophets of long ago).</p>
The Expanded Bible	<p>Zechariah Praises God</p> <p>Then Zechariah, John’s father, was filled with the Holy Spirit and prophesied: “Let us praise [Blessed be] the Lord, the God of Israel, because he has come to help his people and has given them freedom [visited and accomplished redemption for his people].</p>

He has ·given us a powerful Savior [^Lraised up a horn of salvation for us; ^Creferring to the horn of a powerful animal—a metaphor for strength; 1 Sam. 2:1, 10; Ps. 132:17; Ezek. 29:21]

·from the family [^Lin the house] of God's servant David.

[^L...just as] He said that he would do this

through [^Lthe mouth of] his holy prophets who lived long ago:...

And then Zechariah, his father, was filled with a set-apart Breath-effect (or: a sacred spirit and attitude; or: a holy wind; or: [the] Holy Spirit), and he prophesied, saying, " [The] Lord [= Yahweh], the God of Israel, is characterized by good words and blessings,' [Ps. 41:14] because He visits and closely looks upon with attentiveness, and also creates a loosing and liberation, for (or: in; to; among) His people.

"And He raises up a horn of deliverance (rescue; safety; health and wholeness; salvation) for us within the midst of His boy David's house,

"Just and correspondingly as He spoke through [the] mouth of His set-apart (or: holy) prophets from [that] age,...

Jonathan Mitchell NT

Kretzmann's Commentary
NET Bible®

Zechariah's Praise and Prediction

Then²⁰⁶ his father Zechariah was filled with the Holy Spirit and prophesied,²⁰⁷

"Blessed²⁰⁸ be the Lord God of Israel,

because he has come to help²⁰⁹ and has redeemed²¹⁰ his people.

For²¹¹ he has raised up²¹² a horn of salvation²¹³ for us in the house of his servant David,²¹⁴

as he spoke through the mouth of his holy prophets from long ago,²¹⁵...

^{206tn} Here *kai* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{207tn} Grk "and he prophesied, saying." The participle λέγων (*legwn*) is redundant and has not been translated.

^{sn} Prophesied. The reference to prophecy reflects that Zechariah is enabled by the Spirit to speak God's will. He does so in this case through a praise psalm, which calls for praise and then gives the reason why God should be praised.

^{208sn} The traditional name of this psalm, the "Benedictus," comes from the Latin wording of the start of the hymn ("Blessed be...").

^{209sn} The verb come to help can refer to a visit, but can also connote concern or assistance (L&N 85.11).

^{210tn} Or "has delivered"; Grk "has accomplished redemption."

^{sn} Has redeemed is a reference to redemption, but it anticipates the total release into salvation that the full work of Messiah will bring for Israel. This involves both spiritual and material benefits eventually.

^{211tn} Grk "and," but specifying the reason for the praise in the psalm.

^{212sn} The phrase raised up means for God to bring someone significant onto the scene of history.

^{213sn} The horn of salvation is a figure that refers to the power of Messiah and his ability to protect, as the horn refers to what an animal uses to attack and defend (Ps 75:4-5, 10; 148:14; 2 Sam 22:3). Thus the meaning of the figure is "a powerful savior."

^{214sn} In the house of his servant David is a reference to Messiah's Davidic descent. Zechariah is more interested in Jesus than his own son John at this point.

^{215tn} Grk "from the ages," "from eternity."

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

{Zechariah's Praise and Prediction}

Then his father Zechariah was filled
with the Holy Spirit

and 'spoke by divine inspiration saying'/prophesied,

"Worthy of praise and glorification . . .

the Lord God of Israel {Jesus Christ}

because He has come {1st Advent}

and has redeemed His people. Vv. 69–70 are placed with the next passage.

Translation for Translators

Luke 1:67-80

Zechariah praised God and predicted what his son would do.

After Zechariah's son was born, Zechariah was completely directed by the Holy Spirit {the Holy Spirit completely directed Zechariah} as he spoke these words that came from God:

Praise the Lord, the God whom we(inc) people of Israel worship, because he has come to set us, his people, free from our enemies. He is sending us someone who will powerfully [MTY] save us, someone who is descended from [MTY] King David, who served God well. V. 70 will be placed with the next passage.

The Voice

When Zacharias's voice was restored to him, he sang from the fullness of the Spirit a prophetic blessing.

Zacharias: May the Lord God of Israel be blessed indeed!

For God's intervention has begun,

and He has moved to rescue us, the people of God.

And the Lord has raised up a powerful sign of liberation for us

from among the descendants of God's servant, *King David*. V. 70 will be placed with the next passage.

Literal, almost word-for-word, renderings:

Accurate New Testament

and Zechariah The Father [of] it is filled [of] spirit pure and [He] forecasts Saying Blessed {is} Lord The God [of] the israel for [He] watches (carefully) {him} and [He] makes redemption [for] the people [of] him and [He] raises horn [of] saving [for] us in house {of} david child [of] him as [He] speaks through mouth [of] the pure from age forecasters [of] him.

Analytical-Literal Translation
Breakthrough Version

And Zacharias, his father, was filled with the Sacred Spirit and preached, saying, "*The Master*, the God of Israel, is conferred with prosperity because He kept an eye on and made *the* release payment for His ethnic group.

And He raised up a horn of rescue for us in the house of David, His servant boy, just as He spoke through the mouth of His sacred preachers since the span of time *began*,...

Context Group Version

And his father Zacharias was filled with the Special Spirit, and prophesied, saying, Esteemed [be] the Lord, the God of Israel; For he has visited and made ransom for his people, And has raised up a horn of rescue for us In the house of his son David (As he spoke by the mouth of his special prophets through the ages),...

Disciples' Literal New T.

Zechariah Prophesies That John Will Prepare The Way For The Messiah

And Zechariah, his father, was filled with the Holy Spirit and prophesied, saying "Blessed be the Lord God [Or, *the* Lord, the God of Israel] of Israel, because He visited us and accomplished [Or, brought about. Zechariah is speaking prophetically] redemption for His people, and raised-up a horn of salvation for us in the house of David His servant (just as He spoke through the mouth of His holy prophets from the past age [Or, from long-ago, from of old.]),...

Emphasized Bible

English Standard Version
Far Above All Translation

Then Zacharias his father was filled with holy spirit, and he prophesied, and said, "Blessed be the Lord God of Israel, because he has visited and accomplished redemption for his people, and has raised a horn of salvation for us in the house of David his servant, as he spoke by the mouth of the holy ones – his prophets of old time –...

Green's Literal Translation
Interlinear Greek New T.

Literal New Testament
 Modern English Version
 Modern Literal Version
 Modern KJV
 New American Standard B.

Zacharias's Prophecy

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
 "Blessed be the Lord God of Israel,
 For He has visited us and accomplished redemption for His people,
 And has raised up a horn of salvation for us
 In the house of David His servant—
 As He spoke by the mouth of His holy prophets from of old—.

New European Version

And his father Zacharias was filled with the Holy Spirit and prophesied, saying:
 Blessed be the Lord, the God of Israel, for He has visited and redeemed His people,
 and has raised up a horn of salvation for us in the house of His servant David (as
 He spoke by the mouth of His holy prophets that have been since the world
 began),...

New King James Version

Zacharias' Prophecy

Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
 "Blessed is the Lord God of Israel,
 For He has visited and redeemed His people,
 And has raised up a horn of salvation for us
 In the house of His servant David,
 As He spoke by the mouth of His holy prophets,
 Who *have been* since the world began,.

Revised Young's Lit. Trans.

And Zacharias his father was filled with the Holy Spirit, and did prophesy, saying,
 'Blessed is the Lord, the God of Israel, Because He did look upon, And wrought
 redemption for His people, And did raise an horn of salvation to us, In the house of
 David His servant, As He spake by the mouth of His holy prophets, Which have
 been from the age;...

Third Millennium Bible
 Thomas Haweis Translation
 A Voice in the Wilderness
 World English Bible
 Young's Updated LT

The gist of this passage:

Luke 1:67a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Zacharias (Ζαχαρίας) [pronounced <i>zahkh-ahr-EE-ahs</i>]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; accusative case; transliterated from the Hebrew	Strong's #2197
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 1:67a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person singular, aorist passive indicative	Strong's #4130
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: Zacharias, his father, was filled with the Holy Spirit...

We do not know the exact timing of this, but it is the message which is important, rather than all of the surrounding circumstances. Perhaps Zacharias said this at the time that his voice returned (which seems logical); or perhaps the previous few verses occurred first; and now Zacharias is speaking at a later time—but before Mary's child is born.

Whatever the time frame, Zacharias is filled with the Holy Spirit, which indicates all that he has to say is inspired by God the Holy Spirit.

Luke 1:67a **And his father Zechariah was filled with the Holy Spirit...**

We do not even know if men had been filled with the Holy Spirit in this past 400 years or so. What appears to be the case is, no one spoke God's words (apart from the reading of the Old Testament) up to this point in time. For a people who are basically defined by their relationship to their God, 400 years of silence is quite sobering. However, now, suddenly, in the space of 3 months, 3 different people speak the words of God—Elisabeth, Mary and now Zacharias (as well as the angel).

Interestingly enough, Zacharias appears to be speaking to the largest audience (although that does not make much difference, as what all of them said is recorded in Scripture).

Luke 1:67b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 1:67b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêteúō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i>]	<i>to prophesy; to speak divine truth</i>	3 rd person singular, aorist active indicative	Strong's #4395
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Translation: ...and he prophesied, saying,...

Zacharias will speak; and we know that what he says will be inspired, and guided by God the Holy Spirit. Therefore, we know that his words in this passage are completely accurate and meaningful.

Luke 1:67b ...and [he] prophesied, saying,...

You may not appreciate the history here, but, for 400 years, the Jews have heard nothing from God. At one time, they had prophets coming to them regularly. In every generation, there were one or more prophets, often one in the north and one in the south, speaking to the people, warning the heads of state. Also in Israel, there have been great spiritual leaders like Joshua, Samuel and David. But for 400 years, the Jews have been a nation lacking independence and any recent revelation. They had a Bible and it was, to that point, complete; but, where was God? It was as if God had forgotten them or had disappeared. How could God forget His people? How could God forget His first love?

But Zechariah is filled with the Holy Spirit; and he is prophesying, meaning that he is speaking the Word of God. This is brand new for this period of time. No one in this generation had heard God speaking through anyone, apart from speaking His established written word (the Old Testament).

Mary has spoken in the power of the Holy Spirit; Elizabeth has spoken in the power of the Spirit; and now Zechariah. These words from God all occur within a 3–3½ month period of time. After 400 years, God breaks His silence to Israel!

The people who are here—and there were possibly dozens of them—had not heard Mary or Elizabeth speak (when they spoke to one another, possibly it was just them two and possibly Zacharias was there listening⁵⁹).

Luke 1:67 Zacharias, his father, was filled with the Holy Spirit and he prophesied, saying,...

Luke 1:68a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogêtos (εὐλογητός) [pronounced <i>yoo-log-ay-TOSS</i>]	<i>blessed, happy; praised; well-spoken of, [inherently] worthy of praise</i>	masculine singular adjective; nominative case	Strong's #2128

⁵⁹ Because we know just how much men love to sit on the sidelines and listen to women talk.

Luke 1:68a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962
ho (ὁ) [pronounced hoh]	the; this, that, these	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
Israêl (Ισραήλ) [pronounced is-rah-ALE]	he shall be a prince of God; transliterated Israel	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...*"Praised [is] the Lord God of Israel;...*

The noun that Zacharias begins with means *blessed* when speaking of men; and *praised* when speaking of God. What God has done here is a great work. However, Zacharias's focus is not upon his own child, but upon the Child Who will be born.

Luke 1:68a ...*"Praised be the Lord God of Israel;...*

Most recently, the sons of Israel found themselves under the thumb of Rome (although they were not treated horribly by the Romans). But the Jews were a very proud people and they had a history of independence that they could not seem to let go of. The continued to have a generally negative view towards any other nation that ruled them (there were individual exceptions to this).

Nevertheless, their current government aside, the Jews are still God's people. The circumstances of the Jewish people have changed over the centuries, but their God is the same, and Zacharias praises Him.

Luke 1:68b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahee]	to visit; to look out for; to go [out] to see; to inspect; to come to help; to select	3 rd person singular, aorist (deponent) middle indicative	Strong's #1980

Luke 1:68b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
These next two words actually occur later in this verse:			
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for He has visited His people...

God has visited His people. Now, even though Luke does not specifically say how, John, another writer of the Lord's biography, writes, "**And the Word** [a reference to Jesus Christ] **became flesh and lived among us.**" This is how God lived among us.

Luke 1:68b **...for He has visited [His people]...**

Then, all of a sudden, Zechariah speaks of God coming to visit Israel, which is, in part, based upon John being born. But, again, Mary, Elizabeth and Zechariah are not talking about John the Herald; but about Jesus the Christ. When filled with the Spirit, their focus was always upon Jesus—even though the people hearing these words may not have fully appreciated that.

Zechariah is speaking the words of God to these people (we do not know how many are there—maybe a dozen or several dozen?).

We do not have a good American verb to translate *to visit*. The Greek word is *episkeptomai* (ἐπισκέπτομαι) [pronounced *ep-ee-SKEP-tohm-ahee*], which means, *to visit; to look out for; to go [out] to see; to inspect; to come to help; to select*. Strong's #1980. The British have a phrase for it: *to come and sort a thing out* (or words to that effect). What is implied here is a coming face to face with the Jews and actually affecting their lives directly—a hands-on approach, as it were.

Luke 1:68c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
lutrôsis (λύτρωσις) [pronounced LOO-troh-sis]	<i>a purchase, ransom, ransoming, redemption; deliverance [especially from the penalty of sin]</i>	feminine singular noun; accusative case	Strong's #3085

Luke 1:68c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and has made a payment [for them].

Luke 1:68c ...and [He has] redeemed His people...

Literally, this reads, ...and has made a payment for His people...

We have the word *redemption* here, which means *a purchase*. There are two redemptions for Israel's people: (1) when God purchased Israel from Egypt and took Israel out of Egypt (the purchase price was the slavery of the Jews); but the true redemption is (2) Jesus Christ dying for the sins of the Jews (and for us as well). The redemption of Israel in Egypt was analogous to the true redemption. They were slaves, they could not redeem themselves; and, therefore, God redeemed them. We, in this life, are slaves to the slave market of sin; we have no means by which we can purchase our own freedom; but Jesus redeems us from slavery. #1 was a shadow version of #2.

There would also be a payment made for His people. At this point in the gospel of Luke, we do not really know what the nature of this payment is exactly. Previously, animals were offered up as sacrifices in order to redeem the firstborn child.

Right at this time, when Zacharias says this, no one would have fully understood what he was saying or what it meant (I don't know if Zacharias fully appreciated what he was saying). Luke, as an historian, who writes all of this biography after the fact, does understand the payment which Zacharias speaks about—it is the payment of Jesus Christ for our sins on the cross. This is how He has purchased us.

This prophecy is about the most important singular event in human history (from our perspective at least). God would enter into human history and He would redeem His people, offering His Son on the cross for our sins.

Luke 1:68 ...“Praised [is] the Lord God of Israel; for He has visited His people and has made a payment [for them].

Luke 1:67–68 And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Praised be the Lord God of Israel, for He has visited and redeemed His people...

As we study the book of Luke, you need to keep in mind that there are two advents of Jesus Christ: as the suffering servant and as the conquering King (two advents means *two appearances* of the Lord in human history). In the Old Testament, we have these 2 advents treated as one. That is, the prophecy of God coming to this earth

is seen as one event, although He comes once to die for our sins and once—at least 2000 years later—to deliver Israel from a multitude of armies warring on her land.

The Jews of this era focused on the conquering King and expected someone to come along and give Israel independence from Rome. As I have heard this put many times before, they wanted the crown before the cross; or they wanted the crown, but without the cross.⁶⁰ They did not appreciate their sinful state before God, and their inability to personally redeem themselves. They did not fully understand what the exodus meant, typically speaking (they did not understand what it *typified*).

Many of the Hebrew people, at this time, did not realize what Jesus was doing on their behalf. Jesus, as we will see, had a considerable number of disciples (or, *students, followers*); but it will not be a majority of the sons of Israel. Most of the sons of Israel will not believe in Him; and a considerable number will be quite hostile towards Him (particularly those who should have known Him). There were those who believe that they taught the Word, but their fundamental problem was, they were teaching their traditions rather than teaching the Word.

Luke 1:67–68 And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Praised be the Lord God of Israel, for He has visited and redeemed His people...

Zechariah is not prophesying about his son John, but about the LORD. Whether he fully realizes this or not, we don't know. It is my opinion that, throughout the Old Testament, many prophets did not fully understand all of their own prophecies (or all that their prophecies revealed). However, later in his prophetic speaking, Zechariah will speak of his own son specifically as the herald of the King. Therefore, we may presume that Zechariah understood that his son would be the herald of the true King of Israel.

Luke 1:69			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
egeirō (ἐγείρω) [pronounced <i>ehg-ī-row</i>]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, aorist active indicative	Strong's #1453
keras (κέρας) [pronounced <i>KEHR-ass</i>]	<i>horn [of an animal]; so a symbol of strength and courage; a person of strength and courage; a projection, an extremity [used to define a shape]</i>	neuter singular noun; accusative case	Strong's #2768
sôtêria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i>]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

⁶⁰ This is one of the many things that pastor-teacher R. B. Thieme, Jr. said repeatedly.

Luke 1:69			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
David (Δαυίδ, ὁ) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; genitive/ablative case	Strong's #3816
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: He has raised up the horn of salvation for us in the house of David His Child [or, servant];...

The *horn of salvation* is a refer to Jesus Christ. He is raised up by God. This child would come from the house of David. Now, it is very clear that John, the child most recently born, is not from the house of David. David is from the house of Judah and John the baptizer is from the house of Levi (on his father and mother's side). Judah and Levi are sons of Jacob (the son of Isaac, the son of Abraham).

Judah would become the ruling tribe (beginning with King David); and a portion of the Levites would become priests (those descended from Aaron).

God had promised David that he would have a Son Who would sit on David's throne; also known as, *David's Greater Son*; and that Son, David would call *LORD*.

I would like to think that Luke prophesied this on the day that Mary bore Jesus. They were in different cities; but this would be an ideal time for Zacharias to speak out. But, again, we don't know when exactly this took place.

Luke 1:69 He has raised up the horn of salvation for us in the house of David His Child [or, servant];...

The Person raising up the horn of salvation is God the Father. The word *horn* often refers to power or authority or leadership. This is quite unusual to have it here, as we only find this word in the book of Revelation (apart from this one passage).

Jesus comes out of the house of God's servant David. His legal line (the genealogy of his adopted father) is given in the first chapter of Matthew and His genetic line will be found in Luke 3. Both lines lead us back to David (Joseph's line goes back through Solomon to David and Mary's line goes back through Nathan⁶¹ to David).

This horn of salvation would be raised up in the house of David (which is *not* the house of Zechariah, as he was a Levite and David was from the tribe of Judah). Therefore, in Zechariah's own prophecy, he is confirming that his son John is *not* the Messiah, because he comes from the wrong house (the wrong tribe).

Jesus Christ has the power or the *authority* (= horn) to give us salvation because He Himself will be the actual provider of our salvation.

The horn of salvation, or the horn of deliverance can also be understood to refer to a military leader delivering his people from great opposing armies. It is very possible that some who heard this prophetic utterance understood it in that way. That the foot of Rome was on the neck of Israel was found to be disconcerting to the people of Israel and they may have hoped for a military leader to deliver them.

However, here, salvation also speaks of our relationship with God, and how we are saved from an eternal fire. Jesus would provide deliverance from man's greatest enemy, God. Let me explain that: man has no natural affinity for God; and there is no basis of mediation between a holy, perfect God, and fallen man. Jesus would become that necessary mediation, taking upon Himself our sins, and becoming the horn of our salvation. Apart from Jesus, we are in complete and total rebellion against God.

Zacharias, the father of John, continues to speak, after being kept silent for over 9 months.

The next verse, v. 70, actually looks forward and backwards. What is promised by the prophets of old has been said in the previous verses, but will be continued in the passage to come.

Luke 1:70			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
lalēō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
diá (διά) [pronounced <i>dee-AH</i>]	1) <i>through; 1a) of place; 1a1) with; 1a2) in; 1b) of time; 1b1) throughout; 1b2) during; 1c) of means; 1c1) by; 1c2) by the means of; 2) through; 2a) the ground or reason by which something is or is not done; 2a1) by reason of; 2a2) on account of; 2a3) because of for this reason; 2a4) therefore; 2a5) on this account</i>	preposition	Strong's #1223

⁶¹ Nathan is another son of David and Bathsheba's.

Luke 1:70			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoma (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
tôn (τῶν) [pronounced <i>tohn</i>]	<i>of the, from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine plural adjective; genitive/ablative case	Strong's #40
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
aiôn (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165
This probably means, <i>from old, from times past</i> .			
prophêtês (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...just as He spoke through the holy [ones] of old—His prophets.

The Son to be born, David's Greater Son, He is the One spoken of by the prophets, the holy teachers of old.

Luke 1:70 ...just as He spoke through the holy [ones] of old—His prophets.

What follows is also spoken by God through His prophets.

He refers back to God the Father, Who is named in v. 68.

God spoke through His prophets from ancient times; He spoke of His Messiah and, at least on one occasion, He spoke of John (I don't know that Zacharias realizes that his son is found in Biblical prophecy).

Zacharias (Zechariah) is speaking for the first time in 9+ months, and what he has to say is inspired.

This is what we have studied so far:

Luke 1:67–70 Zacharias, the boy's father, was filled with the Holy Spirit, and he prophesied, saying, "Praised is the Lord God of Israel, for He has clearly visited His people, redeeming them. He has raised up the horn of salvation for us in the house of David by means of His Christ-Child, just as He had promised through the holy one of old—the prophets.

God has visited His people and He has redeemed them. I don't know that every prophet fully understands and appreciates all that he says, but we may understand God visiting His people to refer to Jesus being born (Who is *Immanuel*, or, *God with us*—Isa. 7:14 Matt. 1:23). We may understand that God redeems His people through Jesus Christ. Jesus Christ pays for our sins; He takes upon Himself the penalty for our sins.

God the Father raises up God the Son as the horn (leader or authority) of our salvation (referring to eternal salvation, not to temporal deliverance).

What Zechariah says here is in accordance with the prophets who spoke about our Lord's coming in past prophecies. The Hebrew Scriptures are filled with passages which look forward to the coming of Jesus Christ, the Messiah of Israel.

We do not find this in other religious or cults. When Mohammed came, he presented his Scriptures which he wrote, and he was the big guy. When Joseph Smith came along, they were his Scriptures which he wrote⁶², and he was the top dog. However, for thousands of years, we have the Old Testament being composed, telling the Jews (and all mankind) of a prophet to come, from the root of Jesse, from the house of David. Everyone who wrote (or spoke) Scripture did not speak of himself but of the Messiah to come. Zechariah here continues in that grand Biblical tradition.

But Who, conspicuously, did not write any of the Old Testament or the New? Jesus. And yet, He is the Living Word of God.

As an aside, it is important to note that we do not find a promise that Messiah would come from the seed of Solomon, David's son. David would have a Greater Son—a Son he would call *LORD*; but that son would not come through Solomon.

Those who wrote these Scriptures had some measure of authority—as they were speaking the Word of God—but they all looked forward to the One with absolute authority, to Jesus Christ the God-man.

It is fascinating that, in all religions, the focal point is generally the person who writes their Scriptures and then goes about selling his ideas to the population as a whole (perhaps with force, perhaps without); but Jesus wrote nothing down. Those who spoke of Him either looked forward to Him; or they were His disciples, remembering Him, and writing long after the events take place. Interestingly enough, the man who wrote most of the New Testament—Luke—probably never met Jesus. There is no indication that Luke met Jesus in His 1st advent (which is what we are studying); or as resurrected from the dead. Paul, who developed most of the doctrine of the Church Age, met the risen Jesus, but only for a short time.

Yet, if you take the writings of Luke and the writings of Paul, together, this is about half or more of the New Testament. Luke never saw the Lord and Paul saw him only for a brief instant.

Dividing up this prophecy right here is arbitrary. Some used v. 70 as a pivot verse; others affixed it either to what came before or to what came after. The only other option was to continue this passage to v. 75, which was quite a lot to cover all at once.

We begin this verse understanding that these are the words of the prophets of old who spoke the words of God.

⁶² He claims differently, but no one has had any proof that the book of Mormon came from anyone else other than Smith.

[There is] deliverance from enemies of ours and from a hand of all those hating us; to produce grace among the fathers of ours; and to remember a covenant of holiness of His; an oath which He swore to Abraham, the father of us, of [him] to give to us; fearlessly out from a hand of enemies, those having been saved to serve Him in holiness and righteousness before Him all the days of ours.

Luke
1:71–75

[There is] deliverance from our enemies and from the hand of those who hate us; producing grace with our fathers and remembering His holy covenant; the oath which He swore to Abraham, our father, giving [His Son] to us. [He is given to us], fearlessly [preserved] from the hand of [our] enemies, for those having been saved to serve Him in holiness and righteousness all of our days.

The prophets of old have promised us deliverance from our enemies and from the hand of those who continue to hate us. God had given grace to our fathers and He remembered His holy covenant, the oath that He swore to Abraham, our father, to give His Son to us. His Son will be preserved from the hand of our enemies; and all those who have been saved will serve Him in holiness and righteousness for their entire lives."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	[There is] deliverance from enemies of ours and from a hand of all those hating us; to produce grace among the fathers of ours; and to remember a covenant of holiness of His; an oath which He swore to Abraham, the father of us, of [him] to give to us; fearlessly out from a hand of enemies, those having been saved to serve Him in holiness and righteousness before Him all the days of ours.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Salvation from our enemies, and from the hand of all that hate us: To perform mercy to our fathers, and to remember his holy testament, The oath, which he swore to Abraham our father, that he would grant to us, That being delivered from the hand of our enemies, we may serve him without fear, In holiness and justice before him, all our days.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	...that he would redeem us from our enemies, and from the hand of all that hate us. And he hath exercised his mercy to our fathers, and hath remembered his holy covenants, and the oath that he swore to Abraham our father, that he would grant to us, to be redeemed from the hand of our enemies; and that we should worship before him, without fear, all our days, in rectitude and uprightness.
Original Aramaic NT	"That he would save us from our enemies and from the hand of all of them who hate us." "And he has wrought his mercy with our fathers and he has remembered his holy covenants" "And the oath that he swore to Abraham our Patriarch that he would grant us" "That we would be saved from the hands of our enemies, and we would serve before him without fear," "All of our days with justice and in righteousness."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	That he would save us from our enemies, and from the hand of all who hate us. He has shown mercy to our fathers, and he has remembered his holy covenants; And the oaths which he swore to Abraham our father, To grant to us, that we may be

saved from the hand of our enemies, and serve before him without fear, In justice and righteousness all our days.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Bible in Worldwide English

That is what he promised through his holy prophets of God long ago. He said he would save us from our enemies and set us free from those who hate us. He said he would be kind to our fathers. He said he would remember his agreement with them. That was what he promised our father Abraham he would surely do. He promised to set us free from our enemies. He promised that we should be without fear. He promised that we would worship him and be holy and good before him as long as we live. V. 70 is included for context.

Easy-to-Read Version–2001 .

Easy English

Long ago, God gave his Spirit to good people so that they could tell us about this. This is what they said:
“God will save us from our enemies.
He will save us from everyone that hates us.
He has promised to be kind to our fathers.
He will remember to do the things that he promised.”
Yes, he will remember the promises that he said to Abraham.’
Because Christians are a part of the family of Abraham, God promised this to them too.
‘ “I will keep you safe from your enemies.
Then you can work for me and not be afraid.
You can work for me in the right way.
You can do this all your lives.” ’ V. 70 is included for context.

Easy-to-Read Version–2001

God will save us from our enemies and from the power of all those that hate us. God said he would give mercy to our fathers. And he remembered his holy promise. God made a promise to Abraham, our father. God promised to free us from the power of our enemies, so that we could serve him without fear. We will be holy and good before God as long as we live.

Easy-to-Read Version–2006 .

God’s Word™

He promised to save us from our enemies
and from the power of all who hate us.
He has shown his mercy to our ancestors
and remembered his holy promise, [Or “covenant.”]
the oath that he swore to our ancestor Abraham.
He promised to rescue us from our enemies’ power
so that we could serve him without fear
by being holy and honorable as long as we live.

Good News Bible (TEV)

He promised through his holy prophets long ago
that he would save us from our enemies,
from the power of all those who hate us.
He said he would show mercy to our ancestors
and remember his sacred covenant.
With a solemn oath to our ancestor Abraham
he promised to rescue us from our enemies
and allow us to serve him without fear,

The Message

so that we might be holy and righteous before him
 all the days of our life. V. 70 is included for context.
 Just as he promised long ago
 through the preaching of his holy prophets:
 Deliverance from our enemies
 and every hateful hand;
 Mercy to our fathers,
 as he remembers to do what he said he'd do,
 What he swore to our father Abraham—
 a clean rescue from the enemy camp,
 So we can worship him without a care in the world,
 made holy before him as long as we live. V. 70 is included for context.

Names of God Bible
NIRV

.
 He has saved us from our enemies.
 We are rescued from all who hate us.
 He has been kind to our people of long ago.
 He has remembered his holy covenant.
 He made a promise to our father Abraham.
 He promised to save us from our enemies.
 Then we could serve him without fear.
 He wants us to be holy and godly as long as we live.

New Life Version

His holy early preachers told us this long ago. God told us that we should be saved from those who hate us and from all those who work against us. He would show loving-kindness to our early fathers. He would remember His holy promise. God promised this to our early father Abraham. He promised that we would be saved from those who hate us and that we might worship Him without being afraid. We can be holy and right with God all the days of our life. V. 70 is included for context.

New Simplified Bible
The Spoken English NT

.
 Just as God promised,ⁱⁱⁱ from long ago, through the mouths of God's holy prophets:
 That we'll be safe^{jjj} from our enemies, and from the power^{kkk} of everybody that hates us-
 That God will keep the promise of mercy made to our ancestors,^{lll} and remember God's holy covenant,^{mmm}
 The promiseⁿⁿⁿ God swore to our ancestor Abraham:
 That we'd be rescued from the power^{ooo} of our enemies,^{ppp} and God would give us the gift of serving God without fear,^{qqq}
 in holiness and integrity before God all our lives.^{rrr}... V. 70 is included for context.

iii.

Lit. "spoke."

jjj.

"That we'll be safe": lit. "Salvation."

kkk.

Lit. "hand."

lll.

Lit. "To do mercy with our ancestors."

mmm.

See "Bible Words."

nnn.

Lit. "oath."

ooo.

Lit. "hand."

ppp.

Not all mss have the word "our," but it's implied in any case.

qqq.

him." Lit. "...giving us, without fear, rescued from the hand of our enemies, the gift of serving

rrr.

Lit. "days."

Thought-for-thought translations; dynamic translations; paraphrases:College Press Bible Study
Contemporary English V.

.
 Long ago the Lord promised by the words of his holy prophets
 to save us from our enemies and from everyone who hates us.
 God said he would be kind to our people and keep his sacred promise.

The Living Bible	<p>He told our ancestor Abraham that he would rescue us from our enemies. Then we could serve him without fear, by being holy and good as long as we live. V. 70 is included for context.</p> <p>...just as he promised through his holy prophets long ago— someone to save us from our enemies, from all who hate us.</p> <p>“He has been merciful to our ancestors, yes, to Abraham himself, by remembering his sacred promise to him, and by granting us the privilege of serving God fearlessly, freed from our enemies, and by making us holy and acceptable, ready to stand in his presence forever. V. 70 is included for context.</p>
New Berkeley Version New Century Version New Living Translation The Passion Translation Unlocked Dynamic Bible	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>This powerful Savior will rescue us from our enemies, and he will save us from the power of all those who hate us.</p> <p>He has done this because he is merciful to our ancestors and remembers his holy covenant,</p> <p>which is the oath that he promised to our ancestor Abraham.</p> <p>Yahweh promised to rescue us from the power of our enemies, and to enable us to serve him without being afraid,</p> <p>in holy and righteous ways all of our lives.</p>
Williams’ New Testament	<p>...”as He promised by the lips of His ancient prophets,</p> <p>deliverance from our foes and from the hands of all who hate us,</p> <p>to show mercy to our forefathers, and carry out His sacred covenant,</p> <p>the oath which He swore to our forefather Abraham,</p> <p>to grant us deliverance from the dreaded hand of our foes, so that we could serve Him</p> <p>in holiness and uprightness In His own presence all our days. V. 70 is included for context.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>To save us from our enemy’s hands, And from the hands of all those who hate us, To fulfill [His] mercy to our fathers By remembering His Holy Sacred Agreement, And His oath to AbraHam, our father, That we don’t have to fear our enemy’s hands; For because we’re His servants, He’ll save us, And we’ll loyally stand here before Him As righteous, throughout [the rest of] our days.</p>
Beck’s American Translation Common English Bible	<p>.</p> <p>He has brought salvation from our enemies and from the power of all those who hate us. He has shown the mercy promised to our ancestors, and remembered his holy covenant, the solemn pledge he made to our ancestor Abraham. He has granted that we would be rescued from the power of our enemies so that we could serve him without fear, in holiness and righteousness in God’s eyes, for as long as we live.</p>
International Standard V	<p>...just as he promised long ago through the mouth of his holy prophets</p>

that he would save us from our enemies
and from the grip of all who hate us.
He has shown mercy to our ancestors
and remembered his holy covenant,
the oath that he swore to our ancestor Abraham.
He granted us
deliverance from our enemies' grip
so that we could serve him without fear
and be holy and righteous before him all of our days. V. 70 is included for context.

Len Gane Paraphrase

A. Campbell's Living Oracles .
Blessed be the Lord, the God of Israel, because he has visited and redeemed his people;
and has raised a Prince for our deliverance in the house of David his servant;
(as anciently he promised by his holy prophets)
for our deliverance from our enemies, and from the hands of all who hate us;
in kindness to our forefathers, and remembrance of his holy institution;
the oath which he swore to our father Abraham,
to grant to us, that being rescued out of the hands of our enemies, we might serve him boldly,
in piety and uprightness all our days. Vv. 68–70 are included for context.

New Advent (Knox) Bible

...according to the promise which he made by the lips of holy men that have been his prophets from the beginning; salvation from our enemies, and from the hand of all those who hate us. So he would carry out his merciful design towards our fathers, by remembering his holy covenant. He had sworn an oath to our father Abraham, that he would enable us to live without fear in his service, delivered from the hand of our enemies, passing all our days in holiness, and approved in his sight. V. 70 is included for context.

20th Century New Testament

As he promised by the lips of his Holy Prophets of old--
Salvation from our enemies and from the hands of all that hate us,
Showing mercy to our forefathers, And mindful of his sacred Covenant.
This was the oath which he swore to our forefather Abraham--
That we should be rescued from the hands of our enemies,
And should serve him without fear in holiness and righteousness, In his presence all our days. V. 70 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Awful Scroll Bible

.
(")Deliverance out of our hostile ones, and out of the hands of all them hating us,
(")to be prepared Kindness after our fathers, and to be came about remembered His Awful Set-forth-throughout.
(")The oath which He adjured with regards to our father Abraham,
(")to be granted to us, becoming Delivered out of the hands of our hostile ones; to be fear-lessly a hired servant to Him,
(")from-within piousness and virtuousness, beheld-by-within Him, all the days of our lives!

Christian Standard Bible

Conservapedia Translation

.
As has been prophesied by his holy prophets, who have come since the world began: that we should be saved from our enemies and from all those who would hate us; to perform the mercy promised to our ancestors, and to remember his holy covenant; that oath which he swore to Abraham, that he would grant us deliverance from out enemies, so that we could worship him without fear, in holiness and righteousness all the days of our life. V. 70 is included for context.

The Disciple's Bible

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Evangelical Heritage V.
Ferrar-Fenton Bible

.
Deliverance from our foes, and from the hand of all who hate us ; To show `mercy,
as toward our forefathers; And to remember His holy covenant, Which He sealed
by oath to our forefather, Abraham: To grant us, fearless, freed from our enemies'
hand, To serve Him in beneficence and goodness, Before His presence all our
days.

Free Bible Version
God's Truth (Tyndale)
Jubilee Bible 2000
Montgomery NT
NIV, ©2011
NT for Everyone
Peter Pett's translation
Riverside New Testament

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. .
. .
As he spoke through the mouth of his holy prophets of old,
Salvation from our enemies and from the hands of all those that hate us,
Dealing kindly with our forefathers, mindful of his holy covenant,
The oath which he swore to Abraham our father,
To grant that we, saved from the hands of our enemies, may serve him Without fear
in holiness and righteousness before him all our days. V. 70 is included for context.

Leicester A. Sawyer's NT
Tree of Life Version

.
So He shows mercy to our fathers
and remembers His holy covenant, [cf. Mic. 7:20.]
the vow which He swore to Abraham
our father, to grant us—
rescued fearlessly from the hand of
our enemies [cf. Gen. 22:16-17.]—to serve Him,
in holiness and righteousness before Him all our days. V. 71 is placed with the
previous passage for context.

Unlocked Literal Bible
Urim-Thummim Version

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As he spoke by the mouth of his Holy prophets, that have been from the ages.
That we should be saved from our enemies, and from the hand of all that hate us.
To perform the mercy promised to our forefathers, and to remember his Holy
Covenant;
The oath that he affirmed to our forefather Abraham.
That he would grant to us, that we being delivered out of the hand of our enemies
might serve him boldly,
in holiness and righteousness before him, all the days of our life. V. 70 is included
for context.

Weymouth New Testament

As He has spoken from all time by the lips of His holy Prophets—
To deliver us from our foes and from the power of all who hate us.
He dealt pitifully with our forefathers, And remembered His holy covenant,
The oath which He swore to Abraham our forefather,
To grant us to be rescued from the power of our foes And so render worship to Him
free from fear,
In piety and uprightness before Him all our days. V. 70 is included for context.

Whiston's Primitive NT
Wilbur Pickering's New T.

.
...deliverance from our enemies and out of the hand of all who hate us;⁴⁵
to use mercy with our fathers, even to remember His Holy covenant,
the oath that He swore to our father Abraham;
to grant to us (having been rescued from the hand of our enemies) to serve Him
without fear,
in holiness and righteousness⁴⁶ before Him all the days of our life.

⁽⁴⁵⁾ Zacharias knew that the Messiah would soon be born, but was evidently expecting a
physical, political kingdom that would deliver them from Roman domination.

(46) 'To serve Him without fear, in holiness and righteousness'—that is what life is supposed to be about, but is only possible because the Messiah came.

Wikipedia Bible Project He brings salvation from our enemies and those who hate us.
 He was merciful to our fathers, remembering his holy covenant,
 the promise he made to our father Abraham,
 to give us freedom from fear, rescuing us from the hand of our enemies,
 to serve him in doing good and right all our lives.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) ...even as he promised through the mouth of his holy prophets from of old:
 salvation from our enemies and from the hand of all who hate us, [Ps 106:10]
 to show mercy to our fathers [Gn 17:7; Lv 26:42; Ps 105:8–9; Mi 7:20]
 and to be mindful of his holy covenant [Ps 106:45–46]
 and of the oath he swore to Abraham our father, [Gn 22:16–17]
 and to grant us that,
 rescued from the hand of enemies,
 without fear we might worship him
 in holiness and righteousness
 before him all our days. [Ti 2:12] v. 70 is included for context.

New English Bible—1970 So he promised: age after age he proclaimed
 by the lips of his holy prophets,
 that he would deliver us from our enemies,
 out of the hands of all who hate us;
 that he would deal mercifully with our fathers,
 calling to mind his solemn covenant.
 Such was the oath he swore to our father Abraham,
 to rescue us from enemy hands,
 and grant us, free from fear,
 to worship him with a holy worship,
 with uprightness of heart,
 in his presence, our whole life long. V. 70 is included for context.

New Jerusalem Bible that he would save us from our enemies and from the hands of all those who hate
 us,
 and show faithful love to our ancestors, and so keep in mind his holy covenant.
 This was the oath he swore to our father Abraham,
 that he would grant us, free from fear, to be delivered from the hands of our
 enemies,
 to serve him in holiness and uprightness in his presence, all our days.

New RSV .
 Revised English Bible—1989 "So he promised: age after age he proclaimed by the lips of his holy prophets,
 that he would deliver us from our enemies, out of the hands of all who hate us;
 that, calling to mind his solemn covenant, he would deal mercifully with our fathers.
 "This was the oath he swore to our father Abraham,
 to rescue us from enemy hands and set us free from fear, so that we might worship
 in his presence in holiness and righteousness our whole life long. V. 70 is included
 for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible It is just as he has spoken

through the mouth of the prophets from the very beginning —
 that we should be delivered from our enemies
 and from the power of all who hate us.
 “This has happened so that he might show
 the mercy promised to our fathers —
 that he would remember his holy covenant,
 the oath he swore before *Avraham avinu*
 to grant us that we, freed from our enemies,
 would serve him without fear,
 in holiness and righteousness
 before him all our days. V. 70 is included for context.

exeGesés companion Bible

...to have salvation from our enemies,
 and from the hand of all who hate us;
 Luk 1:72 to deal mercy with our fathers
 and to remember his holy covenant;
 the oath he oathed to our father Abraham
 to fearlessly give us,
 being rescued from the hand of our enemies,
 to liturgize him,
 in mercy and justness in his sight,
 all the days of our life.

Hebraic Roots Bible
 Israeli Authorized Version

.
 And his father Zkharyah was filled with Ruach HaKodesh, and prophesied, saying,
 Blessed be YY Elohim of Yisrael; for he hath visited and redeemed his people,
 And hath raised up a shofar of salvation for us in the house of his servant David;
 As he spake by the mouth of his holy prophets, which have been since the world
 began:
 That we should be saved from our enemies, and from the hand of all that hate us;
 To perform the mercy promised to our fathers, and to remember his holy covenant;
 The oath which he sware to our father Avraham,
 That he would grant unto us, that we being delivered out of the hand of our enemies
 might serve him without fear,
 In holiness and righteousness before him, all the days of our life. Vv. 67–70 are
 included for context.

Orthodox Jewish Bible
The Scriptures 1998

.
 ...deliverance from our enemies and from the hand of all those hating us,
 to show compassion toward our fathers and to remember His set-apart covenant,
 an oath which He swore to our father Ab?raham:
 to give to us, being delivered from the hand of our enemies, to serve Him without
 fear,
 in set-apartness and righteousness before Him all the days of our life.

Expanded/Embellished Bibles:

The Amplified Bible

...Just as He promised by the mouth of His holy prophets from the most ancient
 times—
 Salvation FROM OUR ENEMIES,
 And FROM THE HAND OF ALL WHO HATE US;
 To show mercy [as He promised] to our fathers,
 And to remember His holy covenant [the promised blessing],
 The oath which He swore to Abraham our father,
 To grant us that we, being rescued from the hand of our enemies,
 Might serve Him without fear,

	In holiness [being set apart] and righteousness [being upright] before Him all our days. V. 70 is included for context.
An Understandable Version	[He has provided] salvation from our enemies, and from the [destructive] hand of all those who hate us, in order to show mercy to our forefathers and to remember His holy Agreement. [This Agreement was] the oath by which He swore to Abraham, our forefather, that we would be delivered from the [destructive] hand of our enemies and [then] serve Him without fear by living holy and righteous lives before Him all of our days.
The Expanded Bible	He promised he would save us from our enemies and from the ·power [^L hand; ^C indicating controlling power or oppression] of all those who hate us. He said he would give mercy to our ·ancestors [forefathers] and that he would remember his holy ·promise [covenant]. ·God promised [^L The oath that he swore to] Abraham, our father [Gen. 22:16–18], that he would ·save [rescue] us from the ·power [hand; v. 71] of our enemies so we could serve him without fear, being holy and ·good [righteous] before God as long as we live.
Jonathan Mitchell NT	"... [about] a deliverance (rescue; safety; health and wholeness; salvation) from out of the midst our enemies, and from out of [the] hand of all those constantly hating us and repeatedly treating us with ill will, "to do (or: perform; form; construct; create) mercy with our fathers, and to have called to mind His set-apart (or: holy) arrangement (thorough setting and placement; covenant; testament): "an oath (solemn promise) which He swore to Abraham, our father, "to give to us – upon being drug out of danger from [the] hand of enemies – "to fearlessly render habitual sacred, public service to Him, in pious ways sanctioned by divine law and in accord to the way pointed out (or: with [covenant] fairness, equity, justice and right relationships) in His sight (or: before Him and in His presence) for all our days.
Kretzmann's Commentary NET Bible®that we should be saved ²¹⁶ from our enemies, ²¹⁷ and from the hand of all who hate us. He has done this ²¹⁸ to show mercy ²¹⁹ to our ancestors, ²²⁰ and to remember his holy covenant ²²¹ – the oath ²²² that he swore to our ancestor ²²³ Abraham. This oath grants ²²⁴ that we, being rescued from the hand of our ²²⁵ enemies, may serve him without fear, ²²⁶ in holiness and righteousness ²²⁷ before him for as long as we live. ²²⁸ ^{216tn} Grk "from long ago, salvation." ^{217sn} The theme of being saved from our enemies is like the release Jesus preached in Luke 4:18-19. Luke's narrative shows that one of the enemies in view is Satan and his cohorts, with the grip they have on humanity. ^{218tn} The words "He has done this" (referring to the raising up of the horn of salvation from David's house) are not in the Greek text, but are supplied to allow a new sentence to be started in the translation. The Greek sentence is lengthy and complex at this point, while contemporary English uses much shorter sentences. ^{219sn} Mercy refers to God's loyal love (steadfast love) by which he completes his promises. See Luke 1:50. ^{220tn} Or "our forefathers"; Grk "our fathers." This begins with the promise to Abraham (vv. 55, 73), and thus refers to many generations of ancestors. ^{221sn} The promises of God can be summarized as being found in the one promise (the oath that he swore) to Abraham (Gen 12:1-3). ^{222tn} This is linked back grammatically by apposition to "covenant" in v. 72, specifying which covenant is meant.

^{223tn} Or “forefather”; Grk “father.”

^{224tn} Again for reasons of English style, the infinitival clause “to grant us” has been translated “This oath grants” and made the beginning of a new sentence in the translation.

^{225tc} Many important early mss (x B L W [0130] Æ1,13 565 892 pc) lack “our,” while most (A C D [K] Θ Ψ 0177 33 İ pc) supply it. Although the addition is most likely not authentic, “our” has been included in the translation due to English stylistic requirements.

^{226tn} This phrase in Greek is actually thrown forward to the front of the verse to give it emphasis.

^{227sn} The phrases that we...might serve him...in holiness and righteousness from Luke 1:74-75 well summarize a basic goal for a believer in the eyes of Luke. Salvation frees us up to serve God without fear through a life full of ethical integrity.

^{228tn} Grk “all our days.”

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

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.
.
And, He has raised up a 'horn of salvation' on our behalf
in the house of his servant David . . .
even as, {kathos} He spoke
through the mouth of his holy prophets from long ago,
that we should be delivered/saved {soteria}
from our enemies . . .
and from the hand of all who hate us . .
to perform the mercy promised to our ancestors,
and to remember His holy covenant . . .
an oath that He swore to our ancestor Abraham . . .
He grants us . . .
to the effect that we,
being rescued/delivered from the hand of our enemies,
may serve Him without fear {aphobos} . . .
in holiness/piety {hosiotes}
and righteousness/dikaiosune {dikaiosune is a word with a very rich meaning. More
fully, it is the 'total fulfillment of spiritual maturity - it includes righteousness and
justice}
before Him all our days." Vv. 69–70 are included for context.

Translation for Translators

Long ago God caused his prophets to say that he would do that.
He will rescue us from our enemies,
and he will save us from the power of all those who hate us.
He will do this because he has not forgotten what he promised our ancestors;
he made an agreement that he would act mercifully to us, their descendants.
That is what he strongly promised our ancestor Abraham that he would do.
God told him that we would be rescued {he would rescue us} from the power of our
enemies,
that he would enable us to serve him without being afraid,
that he would cause us to be completely dedicated to him,
and enable us to live righteously all of our lives. V. 70 is included for context.

The Voice

Zacharias: As was prophesied through the mouths of His holy prophets in ancient
times:
God will liberate us from our enemies
and from the hand of our oppressors! [Psalm 106:10]
God will show mercy promised to our ancestors,
upholding the abiding covenant He made with them,
Remembering the original vow He swore to Abraham,
from whom we are all descended.
God will rescue us from the grasp of our enemies
so that we may serve Him without fear all our days
In holiness and justice, in the presence of the Lord. V. 70 is included for context.

Literal, almost word-for-word, renderings:

Accurate New Testament	as [He] speaks through mouth [of] the pure from age forecasters [of] him saving from [men] adverse [of] us and from hand [of] all the [men] hating us {him} to make caring with the fathers [of] us and to be reminded [of] contract pure [of] him vow whom [He] vows to abraham the father [of] us the+ {him} to give [to] us fearlessly from hand [of] [men] adverse [us] being saved to serve him in right and [in] right before him [on] all the days [of] us. V. 70 is included for context.
Analytical-Literal Translation	"And He raised up a horn of salvation for us in the house of David His servant, just as He spoke through <i>[the]</i> mouth of His holy prophets, the <i>[ones]</i> from antiquity, <i>[announcing]</i> salvation from our enemies and from the hand of all the ones hating us, <i>[in order]</i> to do mercy with <i>[fig., show mercy to]</i> our fathers and to remember His holy covenant, <i>[performing the]</i> oath which He vowed to Abraham our father, to give to us, <i>[by]</i> having been delivered out of the hand of our enemies, to <i>[be able to]</i> sacredly serve Him without fear, in holiness and righteousness before Him all the days of our life! Vv. 69–70 are included for context.
Breakthrough Version	And He raised up a horn of rescue for us in the house of David, His servant boy, just as He spoke through the mouth of His sacred preachers since the span of time began, a rescue from our enemies and from the hand of all the people who hate us, to show forgiving kindness with our fathers and to remember His sacred treaty, an oath that He guaranteed to Abraham, our father, of the 'to give to us, without fear, after we were saved from the hand of enemies, to be ministering to Him in holiness and the right way in His sight all our days' kind. Vv. 69–70 are included for context.
Context Group Version	Rescue from our enemies, and from the hand of all that spurn us; To show generosity toward our fathers and to remember his special covenant; The oath which he spoke to Abraham our father, To grant to us that we being delivered out of the hand of [our] enemies, should serve him without fear, In specialness and vindication before him all our days.
Disciples' Literal New T.	...(just as He spoke through the mouth of His holy prophets from the past age ^[ao]), a salvation from our enemies and from the hand of all the ones hating us, so as to show mercy to ^[ap] our fathers and remember ^[aq] His holy covenant (the oath which He swore to Abraham our father)— that He might grant to us that having been delivered from the hand of our enemies, we might be serving ^[ar] Him fearlessly in holiness and righteousness before Him for all our days. Vv. 70 is included for context. ^{ao} Luke 1:70 Or, from long-ago, from of old. ^{ap} Luke 1:72 That is, by at last carrying out His promises to them. ^{aq} Luke 1:72 That is, be mindful of the covenant He swore to them. In Gen 22:16-18 God swore that all nations of the earth would be blessed in Abraham. ^{ar} Luke 1:74 Or, worshiping.
Emphasized Bible	.
English Standard Version	.
Far Above All Translation	... <i>bringing about</i> salvation from our enemies and from the hand of all those who hate us, in showing mercy to our fathers and in remembering his holy covenant, — the oath which he swore to Abraham our father — to grant to us, that we, after being delivered from the hand of our enemies, might serve him fearlessly,

Green's Literal Translation
Interlinear Greek New T.
Literal New Testament
Modern English Version

in sanctity and righteousness in his sight, all the days of our life.

The Prophecy of Zechariah

His father Zechariah was filled with the Holy Spirit and prophesied, saying,

"Blessed be the Lord God of Israel,
for He has visited and redeemed His people,
and has raised up a horn of salvation for us
in the house of His servant David,
as He spoke by the mouth of His holy prophets of long ago,
that we should be saved from our enemies
and from the hand of all who hate us,
to perform the mercy promised to our fathers
and to remember His holy covenant,
the oath which He swore to our father Abraham,
to grant us that we, being delivered out of the hand of our enemies,
might serve Him without fear,
in holiness and righteousness before Him all the days of our lives.
Vv. 65–69 are included for context.

Modern Literal Version
Modern KJV
New American Standard B.

Salvation [Or *Deliverance*] FROM OUR ENEMIES,
And FROM THE HAND OF ALL WHO HATE US;
To show mercy toward our fathers,
And to remember His holy covenant,
The oath which He swore to Abraham our father,
To grant us that we, being rescued from the hand of our enemies,
Might serve Him without fear,
In holiness and righteousness before Him all our days.

New European Version
New King James Version
Revised Young's Lit. Trans.

...Salvation from our enemies, And out of the hand of all hating us, To do kindness
with our fathers, And to be mindful of His holy covenant, An oath that He swore to
Abraham our father, To give to us, without fear, Out of the hand of our enemies
having been delivered, To serve Him, in holiness and righteousness Before Him, all
the days of our life.

Third Millennium Bible
Thomas Haweis Translation
A Voice in the Wilderness
World English Bible
Young's Updated LT

The gist of this passage:

Bear in mind that all of this is based upon promises made spoken by prophets in ages past (v. 70):

Luke 1:71a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; genitive or ablative case	Strong's #2190
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: [There is] deliverance from our enemies...

God has promised, at some point in time, full and complete deliverance of Israel from her enemies.

On many occasions, God has provided temporal deliverance from Israel's enemies, when Israel would turn towards God.

Luke 1:71b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
cheir (χείρ) [pronounced khire]	<i>1) by the hand [help or agency] of any one, by means of any one; 2) fig. applied to God symbolizing his might, activity, power; 2a) in creating the universe; 2b) in upholding and preserving (God is present protecting and aiding one); 2c) in punishing; 2d) in determining and controlling the destinies of men</i>	feminine singular noun; genitive/ablative case	Strong's #5495
pas (πᾶς, πᾶσα, πᾶν) [pronounced pahs, PAH-sah, pahn]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Luke 1:71b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>of the, from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
miseô (μισέω) [pronounced mihs-EH-oh]	<i>those who hate, pursuing with hatred, the ones who detest; passive: those who are hated, the ones being detested</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3404
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...and from the hand of those who hate us;...

The Jewish people would be delivered from the power of those who hated them.

Although many who heard Zacharias's words probably were thinking about Rome, in hearing these words; this applies to the time when Israel is completely free, and Jesus Christ is on the throne of Israel.

One commentator suggests that Zacharias was thinking about freedom from Rome—and, perhaps he was—but the meaning here is not to be understood as the Messiah coming and rescuing the people of Israel from their temporal problems, but the Messiah would rescue all mankind from the most important and most fundamental problem, sin and the sin nature.

Now, specifically, in this passage, we are speaking of a promise made to the Jewish people that God would deliver them from their enemies, from those who hate them—and God will do this. But, first, they have to believe on God's Son.

Luke 1:71 [There is] deliverance from our enemies and from the hand of those who hate us;...

This verse can be understood in two ways. Many who heard this—and perhaps even Zechariah himself—was thinking of the King, David's Greater Son, Who would come and free Israel from those who conquered her. This deliverance from one's enemies was a part of the package, but this will not occur until the 2nd advent of our Lord (when Jesus returns).

However, we have another set of enemies at this time: Satan, his demons (the angels who fell), and those who follow them. They are our enemies in our daily lives; and God will deliver us from those enemies as well; from those people who hate us. And they do hate us.

And, as an aside, people tend to have strong opinions about Christ and about Christians, and they often feel strongly one way or the other. And there are many out there who hate us who have believed in Jesus.

Currently, there is a lot of anger and hatred occurring in our political system in the United States. I have heard and read hundreds of remarks about our current president, remarks which reveal anger, hatred (as well as a myriad of other negative emotions). He has been called every name and accused of everything a man could be accused of—all of this fueled by hatred. If there is the slightest hint of impropriety—the vaguest story with the vaguest of details—it will be seized upon and made prominent by many so-called newsmen, who will milk such a story for every bit of negativity that they can get from it, until they can find the next *big* story which they can use against our current president (I write this in 2019).

Jesus will be on the receiving end of a much greater hatred, much greater anger. He will be unreasonably hated throughout most of His public ministry; and this hatred continues through today (hardly a script for a Hollywood movie can be written without taking His name in vain—something which has no parallel in any other religion).

We, as believers in Jesus Christ are also the objects of a visceral hatred, because of our association with Him. We do not experience it as strongly as many would like to dish it out; and we are protected from it for most of our lives. However, there are nearly an uncountable number of fallen angels who would love to see us dead, and tortured prior to that in our lives. If the restraining ministry of God the Holy Spirit was removed, our lives as believers would become a living hell.

We have a model playing out before us. The anger and hatred toward President Trump and his followers appears to be unrestrained. There are places and cities in the United States where wearing a red MAGA hat could actually get you into a physical confrontation with strangers (and there are politicians who have actually encouraged this). This is a fairly good illustration for us today of the hatred which we could experience (as many Christians who live in the Middle East experience); but the actual expression of hatred against Christians will be far greater when the restraining ministry of God the Holy Spirit is removed.

Luke 1:72a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160
eleos (ἔλεος) [pronounced <i>EHL-eh-os</i>]	<i>grace, mercy, kindness; clemency</i>	neuter singular noun; accusative case	Strong's #1656
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
tôn (τῶν) [pronounced <i>tohn</i>]	<i>of the, from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; genitive/ablative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...producing grace with our fathers...

God, throughout time, throughout the history of Israel, produced grace for the people of Israel—called *our fathers* in this passage.

We have numerous instances in the Old Testament of God giving grace to the ancestors of Israel.

Luke 1:72a ...to show the mercy promised to our fathers,...

The verb here is the aorist active infinitive of poieō (ποιέω) [pronounced *poi-EH-oh*], which means, *to do, to make, to construct, to produce; to carry out, to execute [a plan]*. Strong's #4160 (this is a very common verb). The aorist tense generally refers to a point in time; but it can also refer to a specific period of time. The active voice refers back to the subject of the verb, which is *the Lord God*, who would *produce, construct, make* this mercy. *Mercy* here is the neuter singular noun eleos (ἐλεος) [pronounced *EHL-eh-os*], which means, *grace, mercy, kindness; clemency*. Strong's #1656. This was the time in Israel's history where God would produce the *mercy, grace, clemency* which He had promised to their forefathers. God promised this specifically and God promised this symbolically through the many sacrifices which were offered up for the forgiveness of sin.

The people of Israel did not deserve God's mercy. Over and over again in their history, they turned against God. Jesus Himself will speak of Israel's unfaithfulness, when He says, "**O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!**" (Luke 13:34; ESV) Nevertheless, God will show Israel mercy. In fact, soon, Jesus would come to the people of Israel and offer them salvation and freedom; to the Jew first. No matter what God foreknew of the Jewish people, Jesus would go to them first.

Luke 1:72b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
mnaomai (μνάομαι) [pronounced <i>MNAH-om-ahee</i>]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	aorist passive infinitive	Strong's #3415
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine plural adjective; genitive/ablative case	Strong's #40
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and remembering His holy covenant;...

At this point in time, in human history, God is going to begin to fulfill His covenant to Israel.

God made a covenant (a contract) with Abraham, where most of the provisions were outlined; and this covenant was renewed with Isaac (Abraham's son) and Jacob (Abraham's grandson). There were additional provisions made to this covenant when God gave the Davidic Covenant (obviously, to King David—mentioned in this passage).

This passage reads that God is *remembering His holy covenant*. Now, God had not forgotten His covenant; but this is known as language of accommodation, where God's actions are explained in human terms, so that we might best understand his actions in life.

God will begin to fulfill His covenant through Jesus Christ at the right time in human history.

Luke 1:72b ...and to remember His holy covenant,...

Also, throughout Israel's history, God made several covenants (contracts, agreements, promises) with the people of Israel, through specific men (primarily, through Abraham, Isaac, and Jacob and David); these covenants being understood here as a single covenant (contract between man and God). We might understand these to be the promises of God which He has made to Israel throughout the centuries. These promises remain eternally in effect for Israel and have never been transferred to any other entity (such as, the church). The promises which God made to Israel still stand today; and they will be completely fulfilled in the future. Therefore, it is incumbent upon all Jewish people *to remember His holy covenant*.

More specifically, Zechariah speaks of what God promised Abraham, the father of the Hebrew peoples.

Luke 1:72 ...producing grace with our fathers and remembering His holy covenant;...

Luke 1:73			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horkos (ὅρκος) [pronounced HOHR-koss]	<i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i>	masculine singular noun; accusative case	Strong's #3727
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose</i>	masculine singular relative pronoun; accusative case	Strong's #3739
omnuō (ὀμνύω) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, aorist active indicative	Strong's #3660
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
tôn (τῶν) [pronounced tohn]	<i>of the, from the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

Luke 1:73

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active infinitive	Strong's #1325
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...the oath which He swore to Abraham, our father, giving [His Son] to us.

The first time that God uttered His covenant, it was with Abraham. God made both long-term and short-term promises to Abraham. The short term promise was that Abraham would have a son. The long-term promise was that Abraham would sire a people, a people of God; and that those who were well-disposed towards His people would be blessed; and those constantly in opposition to His people would be cursed.

Luke 1:73 ...the oath which He swore to Abraham, our father, giving [His Son] to us.

On several occasions, God made promises to Abraham. Some promises were repeated, some promises were appended. This allowed Abraham to begin to understand all that God would do for his seed.

God's word to Abraham, Isaac, and Jacob specify the things that He would give to the people of Israel. God first made these promises to Abraham, and then to his son Isaac and to his son Jacob.

Luke 1:74

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphobôs (ἄφόβως) [pronounced af-OHB-ocē]	<i>without fear, fearlessly, boldly</i>	adverb	Strong's #870
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 1:74			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheir (χείρ) [pronounced <i>khire</i>]	1) <i>by the hand [help or agency] of any one, by means of any one</i> ; 2) <i>fig. applied to God symbolizing his might, activity, power</i> ; 2a) <i>in creating the universe</i> ; 2b) <i>in upholding and preserving (God is present protecting and aiding one)</i> ; 2c) <i>in punishing</i> ; 2d) <i>in determining and controlling the destinies of men</i>	feminine singular noun; genitive/ablative case	Strong's #5495
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating</i> ; from the verb <i>to hate</i>	masculine plural adjective, used as a substantive; genitive or ablative case	Strong's #2190
rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahee</i>]	as an active participle: <i>savior, deliverer</i> ; as a passive participle: <i>those having been saved</i>	masculine plural, aorist passive participle; accusative case	Strong's #4506.
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i> ; participle: <i>worship (-per)</i>	present active infinitive	Strong's #3000
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [He is given to us], fearlessly [preserved] from the hand of [our] enemies, for those having been saved to serve Him...

This v. 74 confused me greatly; and I have taken this to mean that God preserves His Son in the face of His enemies; and God preserves His people, so that they may serve Him.

Let's look at the ESV; capitalized version of this

Luke 1:74a ...that we, being delivered from the hand of our enemies,...

Throughout much of Israel's history, they had faced enemies without, enemies who continued to attack them. God's covenants certainly covered them in this area. God delivered Israel on many occasions. Israel might remember specifically their deliverance in the exodus, when they were held as slaves by Egypt. When David was king, it seemed as if every nation close to Israel attacked them, yet God gave them deliverance again and again from their enemies (first God used David as Israel's general; and then Joab, when David became king).

Luke 1:74 ...that we, being delivered from the hand of our enemies, might serve Him without fear,...

The idea is, God would provide Israel with safety from their enemies; but that they must serve Him.

In the first example I gave, when Moses and Aaron went before the Pharaoh of Egypt, they first requested that he grant the people time to go out to the desert-wilderness and to celebrate and worship their God. They could not openly do this in the polytheistic country of Egypt, where their God was in direct opposition to the gods of Egypt. The Pharaoh would not allow them to openly and easily worship their God. In fact, he increased their workload considerably after Moses and Aaron first appeared before him.

During the time of David, there were severe problems regarding the worship of God. The previous king, King Saul, attacked and wiped out one line of priests (save one very young man) who escaped with the ephod and his own life to David, joining David's band of refugees. King Saul all but destroyed their centralized worship at the Tabernacle, filling the Levites with fear.

At this point in history, when Zechariah spoke these words, the worship of the Jews was allowed—Rome did not interfere with that—but their priesthood had become corrupt from the inside. The groups which emerged, the Jewish religious class—the scribes, the pharisees and the sadducees—were so thoroughly corrupt that they would reject the Savior God sent to them. They would reject the God Who had protected them all of these years.

Luke 1:74 [He is given to us], fearlessly [preserved] from the hand of [our] enemies, for those having been saved to serve Him...

Zechariah has gotten his voice back, and he had a lot to say. He continues in v. 75:

Luke 1:75			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
wrong prep info; or wrong noun			
hosiotês (ὁσιότης, ης) [pronounced ho-see-OH-tayç], which	<i>devoutness, holiness, piety, piety towards God, faithful [in observing the obligations of piety], set apart to God</i>	feminine singular noun; genitive/ablative case	Strong's #3742
Not the usual noun for <i>holy, holiness</i> .			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>righteousness, [Christian] justification</i>	feminine singular noun; genitive/ablative case	Strong's #1343
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 1:75			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pas (πάς, πάσα, πᾶν) [pronounced <i>pahs</i> , <i>PAH-sah</i> , <i>pahn</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine plural adjective, dative, locative or instrumental case	Strong's #3956
tais (ταῖς) [pronounced <i>taïç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...in holiness and righteousness all of our days.

We would serve God in holiness—being set apart to serve Him; and in righteousness. We achieve this state of righteousness by the filling of the Holy Spirit.

You can see just how much doctrine is to be found in this passage; in this prophecy spoken by Zacharias, the father of John the baptizer.

This holiness and righteousness is only fulfilled when we believe in His Son.

My guess is, some of what Zacharias is saying, he does not fully understand himself. Does he fully understand that his son will be a herald for the Messiah and that salvation is found only by believing in the Messiah? Zacharias seems to understand the first part of that sentence, but perhaps not the second part.

I don't believe that most prophets fully understood or appreciated what they said; and certainly, people involved in various circumstances that looked forward to Jesus Christ, did not realize that is what was happening (for instance, Abraham offering up his son Isaac as a sacrifice).

Luke 1:75 ...in holiness and righteousness all of our days.

Holiness speaks of being *set apart*. The worship of God and the relationship between God and His people was set apart from all else. It was never designed to simply be a part of Jewish culture, but the very center of their lives. God did not reveal Himself to other nations as He did to Israel. There was not a specific relationship between God and the Assyrians, for instance. God was willing to save any Assyrian who believed in Him (see the book of Jonah); but God's relationship with Israel was so much more. The Savior of mankind would come through Israel.

God's relationship with His people, the Jews, is why we have Jews living among us to this day. You don't know any Assyrians, Edomites, Philistines (those in Palestine are *not* descended from the Philistines), Canaanites, etc. because they had no relationship with God; and therefore, no protection or guidance from God. The Law is the fundamental guidance which God gave to His people; and this is why they are here and all of those other groups are not.

There is always an aspect of holiness in God's relationship with His people. We, as believers in Jesus Christ, are set apart from all else. There are believers and there are unbelievers; we are set apart from unbelievers, and this will be our eternal status. Once we have believed in Jesus, that status becomes fixed and eternal.

Luke 1:75 ...in holiness and righteousness before Him all our days.

Righteousness is what allows us to stand before God; it allows us to have a relationship with God. Now, we are not righteous on our own; nor do we, through effort and hard work, achieve a righteousness which is acceptable to God. Our righteousness is imputed; we receive righteousness before God because we have believed in His Son. When God looks at us, He sees His Son because we are *in Christ* (a phrase which occurs 91 times in the New Testament). When you believe in Jesus Christ, you are placed in Him. As a result, all that God has promised to His Son, we share, by virtue of being in Christ.

Luke 1:71–75 The prophets of old have promised us deliverance from our enemies and from the hand of those who continue to hate us. God had given grace to our fathers and He remembered His holy covenant, the oath that He swore to Abraham, our father, to give His Son to us. His Son will be preserved from the hand of our enemies; and all those who have been saved will serve Him in holiness and righteousness for their entire lives."

Zacharias first prophesied about the Christ Child; now He prophesies about his own son, John.

And you, now, O child, a prophet of [the] Most High will call out, for you will precede before a Lord to make ready ways of Him; to give knowledge of salvation to the people of His, in forgiveness of sins of them, through bowels of grace of God of ours, by which He will visit us, a first light from heaven, to give light to, in darkness and shadow of death, those residing in; to direct the feet of us toward a way of peace."

Luke
1:76–79

And now, you, O child, the prophet of the Most High, will call out, for you will go before the Lord to make ready His ways; to give the knowledge of salvation to His people in forgiveness of their sins, by the mercy of our God's grace, by which He will visit us, [as] the first light from heaven, to give light to those living in darkness and shadow of death; [and] to direct our steps toward the way of peace."

Then looking to his son, Zacharias said, "And now, you, my child, will be the prophet of the Most High. You will call out in the desert-wilderness, for you will go before the Lord to make ready His paths. You will give the knowledge of salvation to His people, so that their sins are forgiven by the mercy of God's grace; by which grace He will come to live among us, as the light from heaven, to give light to those of us living in darkness and shadow of death; and you will help to direct our steps toward the way of peace."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And you, now, O child, a prophet of [the] Most High will call out, for you will precede before a Lord to make ready ways of Him; to give knowledge of salvation to the people of His, in forgiveness of sins of them, through bowels of grace of God of ours, by which He will visit us, a first light from heaven, to give light to, in darkness and shadow, those residing in; to direct the feet of us toward a way of peace."

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) 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 to his people, unto the remission of their sins:

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

V. Alexander's Aramaic T.
James Murdock's Syriac NT

.
And thou, child, wilt be called a prophet of the Most High; for thou wilt go before the face of the Lord, to prepare his way,
that he may give the knowledge of life to his people, and forgiveness of their sins, through the compassion of the mercy of our God; whereby the day-spring from on high will visit us,
to give light to them that sit in darkness, and in the shadow of death; and to guide our feet into the way of peace.

Original Aramaic NT

"And you, boy, you will be called the Prophet of The Highest, for you will go before the face of THE LORD JEHOVAH that you may prepare his way,"
"That he may give the knowledge of life to his people in forgiveness of their sins,"
"In the compassions of the mercy of our God in which The Manifestation from Heaven will visit us,"
"To enlighten those who were sitting in darkness and in the shadow of death, that he may direct our feet in the path of peace."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

.
And you, boy, will be called the prophet of the Highest; for you will go before the face of the Lord, to prepare his way; To give knowledge of life to his people by the forgiveness of their sins, Through the mercy and kindness of our God; whereby we shall be visited by a ray from above, To give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Updated Brenton (Greek)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Bible in Worldwide English

.
You, my child, will be called the prophet or messenger of the Highest One. You will go ahead of the Lord to make his way ready.

You will tell his people how to be saved by being forgiven for their wrong ways.

Our God is kind. A light from heaven will shine.

That light will shine on those who are in darkness, and are going to die. That light will show us how to walk in peace.

Easy English

Zechariah then spoke to his child.

'You, child, will be called a servant of the great God above.

The Holy Spirit will give to you messages to speak.

You will go in front of the Lord to prepare a way for him.

You will tell his people how God can save them.

They have done wrong things but God will forgive them.

Our God will forgive us because he is very kind.

He will send someone from the highest place.

This person will be like the sunrise to us.

As the sun gives light to everybody, so he will shine on all people.

Some people are like people who are in the dark. They are living without God.

Some people are afraid to die.

But he will shine on everybody.

He will show us how to live so that we will not be afraid.'

Zechariah's song shows how happy he is. God has been good to him and to Elizabeth. God has shown him how important John will be. Zechariah thanks

God. He tells the people that God is great. Jesus is the strong person that God sent (1: 69).

The 'sunrise' (1:78) is a picture in words. It describes Jesus when he came to earth. God told Zechariah what John would do. John would speak to the people. He would tell them that Jesus was coming. Zechariah also knew why Jesus was coming to the earth.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 "Now you, little boy, will be called a prophet of the Most High God.

You will go first before the Lord to prepare the way for him.

You will make his people understand that they will be saved
by having their sins forgiven.

"With the loving mercy of our God,
a new day [Literally, "dawn," used here as a symbol, probably meaning the
Lord's Messiah] from heaven will shine on us.

It will bring light to those who live in darkness, in the fear of death.

It will guide us into the way that brings peace."

God's Word™ .

Good News Bible (TEV) .

The Message

And you, my child, "Prophet of the Highest,"
will go ahead of the Master to prepare his ways,
Present the offer of salvation to his people,
the forgiveness of their sins.

Through the heartfelt mercies of our God,
God's Sunrise will break in upon us,

Shining on those in the darkness,
those sitting in the shadow of death,

Then showing us the way, one foot at a time,
down the path of peace.

Names of God Bible .

NIRV

"And you, my child, will be called a prophet of the Most High God.

You will go ahead of the Lord to prepare the way for him.

You will tell his people how they can be saved.

You will tell them that their sins can be forgiven.

All of that will happen because our God is tender and caring.

His kindness will bring the rising sun to us from heaven.

It will shine on those living in darkness
and in the shadow of death.

It will guide our feet on the path of peace."

New Life Version

"And you, my son, will be the one who speaks for the Most High. For you will go before the Lord to make the way ready for Him. You will tell His people how to be saved from the punishment of sin by being forgiven of their sins. Because the heart of our God is full of loving-kindness for us, a light from heaven will shine on us. It will give light to those who live in darkness and are under the shadow of death. It will lead our feet in the way of peace."

New Simplified Bible

»Your child will be called the prophet of the Most High. You will go in advance of Jehovah God to make his ways ready. (Malachi 3:1)

»To give knowledge of salvation to his people in the remission of their sins.

»A rising of light will visit us from on high because of the tender mercy of our God.

»The light will shine on them who sit in darkness and in the shadow of death. It will guide our feet into the way of peace.«

The Spoken English NT

And little child, you're going to be called a prophet of the Most High!

Because you're going to go ahead of the Sovereign One, to prepare the way for God.^{sss}

You'll bring knowledge of salvation to God's people, through the forgiveness of their sins.

Because of our God's mercy and compassion,^{ttt} the sunrise is going to visit us from above.^{uuu}

It will shine on the people who are in darkness, who sit in death's shadow;^{vvv}.

It will guide our feet onto the path of peace.

^{sss.} Lit. "to prepare his ways." Isa. 40:3; Mal. 3:1.

^{ttt.} "Mercy and compassion": or, "merciful feelings"; lit. "gut feelings of mercy."

^{uuu.} Lit. "from on high," i.e. from heaven.

^{vvv.} Isa. 9:2; Isa. 58:8; Isa. 60:1–2.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

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You, my son, will be called a prophet of God in heaven above. You will go ahead of the Lord to get everything ready for him.

You will tell his people that they can be saved when their sins are forgiven.

God's love and kindness will shine upon us like the sun that rises in the sky.

On us who live in the dark shadow of death this light will shine to guide us into a life of peace

The Living Bible

"And you, my little son, shall be called the prophet of the glorious God, for you will prepare the way for the Messiah. You will tell his people how to find salvation through forgiveness of their sins. All this will be because the mercy of our God is very tender, and heaven's dawn is about to break upon us, to give light to those who sit in darkness and death's shadow, and to guide us to the path of peace."

New Berkeley Version
New Century Version
New Living Translation

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"And you, my little son,
will be called the prophet of the Most High,
because you will prepare the way for the Lord.
You will tell his people how to find salvation
through forgiveness of their sins.
Because of God's tender mercy,
the morning light from heaven is about to break upon us, [Or *the Morning Light from Heaven is about to visit us*]
to give light to those who sit in darkness and in the shadow of death,
and to guide us to the path of peace."

The Passion Translation
Unlocked Dynamic Bible

.
Then Zechariah said this to his baby son: "My child, you will be called a prophet of Most High Yahweh. You will go ahead of the Lord to prepare a people to be ready when he comes.
You will tell people that Yahweh is able to forgive them and save them from being punished for their sins.
Yahweh will forgive us because he is kind and merciful to us. And because of that, this Savior, who is like the rising sun, will come to us from heaven to help us.
He will shine on people who live in spiritual darkness and in the fear of death. He will guide us so that we will live peacefully.

Williams' New Testament

.

Partially literal and partially paraphrased translations:

American English Bible

'But, as for you, little boy;
You'll be called a Prophet of the Most High,
And you will travel ahead of the Lord,
To prepare the road that's before him.

	<p>'You'll tell his people how [they can] be saved By seeking forgiveness of their sins, Through the tender mercies of God, Who looks down on us from above As though it were a new day, Which is shining upon those in the darkness, And on those who are sitting in the shadow of death. For he'll straighten [the paths for] our feet, And guide us in the ways that are leading to peace.'</p>
Beck's American Translation Common English Bible	<p>You, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his way. You will tell his people how to be saved through the forgiveness of their sins. Because of our God's deep compassion, the dawn from heaven will break upon us, to give light to those who are sitting in darkness and in the shadow of death, to guide us on the path of peace."</p>
International Standard V	<p>And you, child, will be called a prophet of the Most High, because you will go ahead of the Lord to prepare his way and to give his people knowledge of salvation through forgiveness of their sins. Because of the tender mercy of our God, his light [Or dawn] from on high has visited us, to shine on those who sit in darkness and in death's shadow, and to guide our feet into the way of peace."</p>
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	<p>And thou, my child, wilt be known for a prophet of the most High, going before the Lord, to clear his way for him; thou wilt make known to his people the salvation that is to release them from their sins. Such is the merciful kindness of our God, which has bidden him come to us, like a dawning from on high, to give light to those who live in darkness, in the shadow of death, and to guide our feet into the way of peace.</p>
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	<p>(")Even you child will come to be called, an exposers-to-light-beforehand of the Highest, for yourself will proceed-beforehand, before with-respects-to-the-face of the Lord, to be prepared His way; (")to be extended the knowledge of Deliverance to His people, by-within sending-the regards -away of their misses-of-the-mark. (")Because of the bowels of compassionate kindness of our God, from-within which the issuing-up-amidst of the sun from on high, Himself watches-over us, (")to be shined-upon themselves accordingly-sitting, from-within darkness and the shadow of death, to well-place-forth- our feet -along-down to the way of propitiousness."</p>
Christian Standard Bible	.
Conservapedia Translation	<p>And you, my boy, shall be the prophet of the Highest, for you shall prepare the way of the Lord, giving knowledge of the salvation to come to his people, by the remission of their sins, through the tender mercy of our God, from which all</p>

	<p> blessings flow forth to us from heaven, to give light to those us mortals who are in darkness, to guide our feet along the path of the just."</p>
The Disciple's Bible Evangelical Heritage V. Ferrar-Fenton Bible	<p>.</p> <p>.</p> <p>Yes-, you, child, shall be chosen a prophet of the Highest: You shall go before the presence of the Lord, To make His pathway ready; By instructing His people in the way of salvation, With the pardon of their sins, Through the tender mercies of our God; In which He will show us a day- break from heaven, To light those crouching in darkness and the shadow of death, To direct our feet in the path of peace!"</p>
Free Bible Version	<p>Even though you are only a small child, you will be called the prophet of the Most High, for you will go ahead of the Lord to prepare his way, providing knowledge of salvation to his people through the forgiveness of their sins. Through God's caring kindness to us, heaven's dawn will break upon us to shine on those who live in darkness and under the shadow of death, and to guide us along the path of peace."</p>
God's Truth (Tyndale)	<p>And you child shall be called the Prophet of the highest: for you shall go before the face of the Lord, to prepare his ways: And to give knowledge of salvation unto his people for the remission of sins. Through the tender mercy of our God, whereby the day spring from on high has visited us.</p> <p>To give light to them that sat in darkness and in shadow of death, and to guide our feet into the way of peace.</p>
Jubilee Bible 2000 Montgomery NT NIV, ©2011 NT for Everyone	<p>.</p> <p>.</p> <p>.</p> <p>You, child, will be called the prophet of the Highest One, go ahead of the Lord, preparing his way, letting his people know of salvation, through the forgiveness of all their sins.</p> <p>The heart of our God is full of mercy, that's why his daylight has dawned from on high, bringing light to the dark, as we sat in death's shadow, guiding our feet in the path of peace.'</p>
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT	<p>.</p> <p>.</p> <p>And you, little child, shall be called a prophet of the Most High; for you shall go before the face of the Lord to prepare his ways, to give a knowledge of salvation to his people, with a forgiveness of sins, on account of the compassionate mercies of our God, by which a morning from on high has visited us, to illuminate those sitting in darkness and the shade of death, to direct our feet in the way of peace.</p>
Tree of Life Version	<p>And you, child, will be called a prophet of <i>Elyon</i>.</p> <p>For you will go before <i>ADONAI</i> to prepare His ways, [cf. Mal. 3:1; Isa. 40:3; Mic. 1:2.] to give knowledge of salvation to His people through removal of their sins. [cf. Jer. 31:34(38:34 LXX).]</p> <p>Through our God's heart of mercy, the Sunrise from on high will come upon us, to give light to those who sit in darkness and in the shadow of death, [cf. Isa. 9:1(2)] to guide our feet in the way of <i>shalom</i>."</p>
Unlocked Literal Bible Urim-Thummim Version Weymouth New Testament Whiston's Primitive NT	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

Wilbur Pickering's New T.

"And you, child, will be called Prophet of the Most High, because you will go before the face of the Lord to prepare His ways, to give a knowledge of salvation to His people by the forgiveness of their sins,⁴⁷ through the merciful compassions of our God, with which the divine Dawn has contemplated us,⁴⁸ to give light to those who are sitting in darkness and the shadow of death, to guide our feet into the way of peace."

⁽⁴⁷⁾ In this paragraph Zacharias emphasizes the spiritual benefits of Messiah's coming.

⁽⁴⁸⁾ Without doubt, the coming of the Messiah, with all that involved, represented the dawning of a new Day for this world.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

And you, my child, shall be called prophet of the Most High, for you shall go before the Lord to prepare the way for him and enable his people to know of their salvation when he comes to forgive their sins. This is the work of the mercy of our God, who comes from on high as a rising sun shining on those who live in darkness and in the shadow of death, and guiding our feet into the way of peace."

The Heritage Bible

And you, child, will be called the prophet of the Highest, because you will go before the face of the Lord to prepare his ways, To give knowledge of salvation to his people in forgiveness of their sins, Through the insides [splanchnon, all the internal organs inside the body cavity, often translated in KJV bowels. The insides are the center of emotions. Our word spleen comes from this word. Mercy comes from deep inside of God.] of the mercy of our God, in which daylight has visited us out from on high. To shine upon those sitting in darkness and the shadow of death, to fully make our feet straight into the way of peace.

New American Bible (2002)

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New American Bible (2011)

And you, child, will be called prophet of the Most High, for you will go before the Lord* to prepare his ways, [Is 40:3; Mal 3:1; Mt 3:3; 11:10] to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God [Is 60:1–2] by which the daybreak from on high* will visit us [Mal 3:20] to shine on those who sit in darkness and death's shadow, to guide our feet into the path of peace."

* [1:76] **You will go before the Lord:** here **the Lord** is most likely a reference to Jesus (contrast Lk 1:15–17 where Yahweh is meant) and John is presented as the precursor of Jesus.

* [1:78] **The daybreak from on high:** three times in the LXX (Jer 23:5; Zec 3:8; 6:12), the Greek word used here for **daybreak** translates the Hebrew word for "scion, branch," an Old Testament messianic title.

New English Bible—1970

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New Jerusalem Bible

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New RSV

And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people by the forgiveness of their sins. By the tender mercy of our God, the dawn from on high will break upon [Other ancient authorities read *has broken upon*] us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.'

Revised English Bible—1989

And you, my child, will be called Prophet of the Most High, for you will be the Lord's forerunner, to prepare his way

and lead his people to a knowledge of salvation through the forgiveness of their sins:
for in the tender compassion of our God the dawn from heaven will break upon us,
to shine on those who live in darkness, under the shadow of death, and to guide our feet into the way of peace.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You, child, will be called a prophet of <i>Ha'Elyon</i> ; you will go before the Lord to prepare his way [Malachi 3:1; Isaiah 40:3] by spreading the knowledge among his people that deliverance comes by having sins forgiven through our God's most tender mercy, which causes the Sunrise to visit us from Heaven, to shine on those in darkness, living in the shadow of death , [Isaiah 9:1(2)] and to guide our feet into the paths of peace.”
exeGeses companion Bible	And you, child, are called the prophet of Elyon: for you precede the face of Adonay to prepare his ways; to give knowledge of salvation to his people in the forgiveness of their sins, through the spleen of mercy of our Elohim; whereby the rising from on high visits us; to appear on them who sit in darkness and in the shadow of death; to direct our feet in the way of shalom.
Hebraic Roots Bible	And you, child, will be called Prophet of the Most High, for you will go before the face of YAHWEH to prepare His way, (Mal. 3:1) to give a knowledge of salvation (Yahshua) to His people by the removing of their sins, through the tender heart of mercy of our Elohim, in which the Dayspring from on high will visit us, to appear to those sitting in darkness and in shadow of death, to direct our feet into the way of peace. (Isa. 9:2)
Israeli Authorized Version	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	“And you, child, shall be called prophet of the Most High, for you shall go before the face of הוהי to prepare His ways, to give knowledge of deliverance to His people, by the forgiveness of their sins, through the tender compassion of our Elohim, with which the daybreak from on high has looked upon us, to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“And you, child, will be called a prophet of the Most High; For you will go on BEFORE THE LORD (the Messiah) TO PREPARE HIS WAYS; To give His people the knowledge of salvation By the forgiveness of their sins, Because of the tender mercy of our God, With which the Sunrise (the Messiah) from on high will dawn and visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND IN THE SHADOW OF DEATH, To guide our feet [in a straight line] into the way of peace and serenity.”
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- An Understandable Version Yes, you [*my*] child [*i.e., John*], will be called the prophet of the Highest [*i.e., God*], for you will go ahead of the Lord's presence to prepare His ways. And [*you will*] provide the knowledge of salvation to His people, by [*granting them*] the forgiveness of their sins because of God's merciful compassion. Therefore, the morning sun from above will arise to shine on those who are sitting in darkness and [*are under*] the shadow of death, and to direct our feet into the way of peace."
- The Expanded Bible "Now you, child, will be called 'a [or the] prophet of the Most High God. [^L For] You will go before the Lord to prepare his 'way [or paths; Mal. 3:1]. You will 'make his people know that they will be saved [^L give his people the knowledge of salvation] by having their sins forgiven [Jer. 31:34]. 'With [or Because of] the 'loving [tender] mercy of our God, 'a new day from heaven will dawn upon us [^L the sunrise/dawn from heaven will visit us; ^C a metaphor for the Messiah; Mal. 4:2]. It will shine on those who 'live [dwell; sit] in darkness, in the shadow of death [Is. 9:2]. It will guide 'us [^L our feet] into the path of peace [Is. 59:8]."
- Jonathan Mitchell NT "Now you also, little boy, will proceed being called a prophet of [the] Most High, for you will continue to 'go your way before and in the sight and presence of [the] Lord [= Yahweh], to prepare and make ready His paths (roads; ways) ' : [Mal. 3:1; Isa. 40:3] "to give intimate, experiential knowledge of deliverance (salvation; safety; rescue; health and wholeness; return to the original state and condition) to and for His people, in conjunction with a sending away (a divorcing; an abandoning; a flowing away; forgiveness) of their mistakes, failures, shortcomings, deviations and sins, "because of our God's inner organs which are composed of mercy (= His tender compassions which have the character and quality of mercy), in union with and amidst which an upward performance and a rising (= a daybreak) from out of the midst of an exaltation (or: from on high), "to at once 'shine upon the people continuously sitting within the midst of darkness the realm of the shadow and obscurity; dimness and gloom' [Isa. 9:1] – even within death's shadow; to cause our feet to be fully straight and to [walk] in correspondence to straightness, into the path (way; road) of peace [= shalom]."
- Kretzmann's Commentary
NET Bible® . And you, child,²²⁹ will be called the prophet²³⁰ of the Most High.²³¹ For you will go before²³² the Lord to prepare his ways,²³³ to give his people knowledge of salvation²³⁴ through the forgiveness²³⁵ of their sins. Because of²³⁶ our God's tender mercy²³⁷ the dawn²³⁸ will break²³⁹ upon us from on high to give light to those who sit in darkness and in the shadow of death,²⁴⁰ to guide our feet into the way²⁴¹ of peace."
- ²²⁹sn Now Zechariah describes his son John (you, child) through v. 77.
²³⁰tn Or "a prophet"; but since Greek nouns can be definite without the article, and since in context this is a reference to the eschatological forerunner of the Messiah (cf. John 1:17), the concept is better conveyed to the English reader by the use of the definite article "the."
²³¹sn In other words, John is a prophet of God; see 1:32 and 7:22-23, 28.
²³²tc Most mss, especially the later ones (A C D L Θ Ψ 0130 Ë1,13 33 İ sy), have πρὸ προσώπου κυρίου (pro prosōpou kuriou, "before the face of the Lord"), but the translation follows the reading ἐν πῶν κυρίου (enwōn kuriou, "before the Lord"), which has earlier and better ms support (Ī4 x B W 0177 pc) and is thus more likely to be authentic.
²³³tn This term is often translated in the singular, looking specifically to the forerunner role, but the plural suggests the many elements in that salvation.
^{sn} On the phrase prepare his ways see Isa 40:3-5 and Luke 3:1-6.
²³⁴sn John's role, to give his people knowledge of salvation, is similar to that of Jesus (Luke 3:1-14; 5:31-32).
²³⁵sn Forgiveness is another major Lukan theme (Luke 4:18; 24:47; Acts 10:37).

^{236tn} For reasons of style, a new sentence has been started in the translation at this point. God's mercy is ultimately seen in the deliverance John points to, so v. 78a is placed with the reference to Jesus as the light of dawning day.

^{237sn} God's loyal love (steadfast love) is again the topic, reflected in the phrase tender mercy; see Luke 1:72.

^{238sn} The Greek term translated dawn (ἀνατολή, anatolē) can be a reference to the morning star or to the sun. The Messiah is pictured as a saving light that shows the way. The Greek term was also used to translate the Hebrew word for "branch" or "sprout," so some see a double entendre here with messianic overtones (see Isa 11:1-10; Jer 23:5; 33:15; Zech 3:8; 6:12).

^{239tn} Grk "shall visit us."

^{240sn} On the phrases who sit in darkness...and...death see Isa 9:1-2; 42:7; 49:9-10.

^{241tn} Or "the path."

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

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"And you, infant/'small child' {paidion - referring to the baby 'John the Herald (Baptist)'},
will be called the 'prophet of the Most High'.
For you will 'go on before the Lord as a Herald'
to prepare/'make ready' His Ways {John's job will be as a Herald before the King}
to give His people knowledge of salvation . . .
with/by the forgiveness/pardon of the penalty of their sins {the wages of sin is death' - this penalty will be assumed by the now baby Jesus}
by means of our God's passionate/tender mercy/'grace in action' {splanchnon - idiom: literally means 'spleen/intestines/bowels' and connotes emotion, passion}
the dawn will break upon us from on high
to give light to those who sit in darkness
and in the shadow of death . . .
to guide our feet into the Way of eirene/'inner peace' {eirene - means peace in the sense of inner peace, not 'the opposite of war' - learning doctrine will teach a person how to live and be happy, content, and have a minimum of mental attitude sins}."

Translation for Translators

Then Zechariah said this to his little son:
My child, you will be called {people will say that you are} a prophet
whom God [MTY/EUP] has sent;
you will begin your work before the Lord/Messiah comes;
you will prepare people so that they will be ready for him.
(OR, you will begin your work before the Messiah comes).
You will tell God's people how he will forgive them and save them from being
punished for their sins.
Our God will do that because he is very kind to us.
Just like a new day begins when the sun rises [MET],
God will do that new thing for us when the Messiah comes to us from heaven.
People who do not know God [MET] are like those who sit in the darkness.
They are afraid [MTY] that they will soon die.
But when the Messiah tells us God's message,
it will be like causing such people to see a bright light.
He will guide us [SYN] so that we will be living peacefully.
And you, my son, will be called the prophet of the Most High.
For you will be the one to prepare the way for the Lord [Isaiah 40:3]
So that the Lord's people will receive knowledge of their freedom
through the forgiveness of their sins.
All this will flow from the kind and compassionate mercy of our God.
A new day is dawning:
the Sunrise from the heavens will break through in our darkness,
And those who huddle in night,

The Voice

those who sit in the shadow of death,
Will be able to rise and walk in the light, [Isaiah 9:2]
guided in the pathway of peace.

Literal, almost word-for-word, renderings:

Accurate New Testament	and You but Child (Young) Forecaster [of] [him] highest will be called [You] will precede for before lord to prepare ways [of] him the+ {you} to give knowledge [of] saving [to] the people [of] him in release [of] offenses [of] them because of parts (inner) [of] caring [of] god [of] us in which* will watch (carefully) us Rising from height to shine [on] the [men] in darkness and [in] shadow [of] death sitting the+ {her} to guide the feet [of] us to way [of] peace
Analytical-Literal Translation	"And you, young child, will be called a prophet of the Most High, for you will go before [the] face [fig., presence] of [the] Lord to prepare His ways, to give knowledge of salvation to His people by [the] forgiveness of their sins, because of [the] bowels of mercy [fig., tender mercies] of our God, with which the Rising [Sun] from on high [has] visited us, to give light to the ones sitting in darkness and [the] shadow of death, to guide our feet into [the] way of peace."
Breakthrough Version	You also, young child, will be called a preacher of the Highest. You see, you will travel ahead in the sight of the Master to get His way ready, for the purpose to give information about rescue to His ethnic group in forgiveness of their sins, because of our God's sympathy of forgiving kindness, in which a rising from a high position will keep an eye on us to shine on the people sitting in darkness and a shadow of death for the purpose to direct our feet to a road of peace."
Concordant Literal Version	Now you, also, little boy, a prophet of the Most High shall be called, For you shall be going before in the sight of the Lord To make ready His roads, To give the knowledge of salvation to His people In the pardon of their sins, Because of the merciful compassions of our God, In which the Dayspring from on high visits us, To make Its advent to those sitting in darkness and the shadow of death, To direct our feet into the path of peace."
Context Group Version	Yes and you, child, shall be called the prophet of the Most High: For you shall go before the Lord to make ready his ways; To give knowledge of rescue to his people In the remission of their disgraceful acts, Because of the tender generosity of our God, Whereby the rising sun from on high shall visit us, To shine on those that sit in darkness and the shadow of death; To guide our feet into the way of peace.
Disciples' Literal New T.	And indeed you, child, will be called a prophet of the Most-High. For you will go before the Lord so as to prepare His ways ^[as] , that you might give ^[at] His people the knowledge of salvation by the forgiveness of their sins because of the deep-feelings-of mercy of our God, with which ^[au] the rising ^[av] Sun from on-high will visit us so as to shine-upon the ones sitting in darkness and a shadow of death, that He might direct ^[aw] our feet into the way of peace".
	^{as} Luke 1:76 Or, paths.
	^{at} Luke 1:77 That is, through the One coming after you.
	^{au} Luke 1:78 This is plural, referring either to deep-feelings of mercy, or to salvation, forgiveness, and deep-feelings of mercy.
	^{av} Luke 1:78 Or, the rising Star; or, the Dawn. That is, the Messiah, alluding to Mal 4:2.
	^{aw} Luke 1:79 Or, lead, guide.
Emphasized Bible	And, even thou, child, prophet of the Most High, shalt be called,—for thou shall march on before the Lord, to prepare his ways,

English Standard Version Far Above All Translation	<p>Giving a knowledge of salvation unto his people, by a remission of their sins. Because of the yearning compassion of the mercy of our God, wherein shall visit us a day-dawn from on high,— To shine on them who, in the darkness and shade of death, are sitting, to guide our feet into a way of peace.</p> <p>.</p> <p>And you, child, will be called a prophet of <i>the</i> Most High, for you will go ahead of <i>the</i> Lord to prepare his ways, to impart knowledge of salvation to his people, by forgiveness of their sins, by <i>means of</i> the compassionate mercy of our God, by which <i>one who has</i> sprung up has visited us from on high, in appearing to those living in darkness and the shadow of death, to direct our feet onto <i>the</i> way of peace.”</p>
Green’s Literal Translation Interlinear Greek New T. Literal New Testament	<p>.</p> <p>.</p> <p>AND THOU, LITTLE CHILD, PROPHET OF [THE] HIGHEST SHALT BE CALLED; FOR THOU SHALT GO BEFORE [THE] FACE OF [THE] LORD TO PREPARE HIS WAYS; TO GIVE KNOWLEDGE OF SALVATION TO HIS PEOPLE IN REMISSION OF THEIR SINS, THROUGH [THE] BOWELS OF COMPASSION OF OUR GOD, IN WHICH HAS VISITED US [THE] DAY SPRING FROM ON HIGH, TO SHINE UPON THOSE IN DARKNESS AND IN [THE] SHADOW OF DEATH SITTING; TO DIRECT OUR FEET INTO [THE] WAY OF PEACE.</p>
Modern English Version Modern Literal Version	<p>.</p> <p>And you, child, will be called the prophet of the Highest; for* ‘you will travel before the face of the Lord to prepare his ways.’ {Mal. 3:1} You are to give knowledge of salvation to his people in the forgiveness of their sins, through the heart* of mercy of our God, in which the rising of light from on high has visited us, to appear upon those who sit in darkness and the shadow of death; to steer our feet into the way of peace.</p>
Modern KJV New American Standard B.	<p>.</p> <p>“And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; To give to His people <i>the</i> knowledge of salvation By [Or <i>Consisting in</i>] the forgiveness of their sins, Because of the tender mercy of our God, With which the Sunrise from on high will visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace.”</p>
New European Version New King James Version	<p>.</p> <p>“And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord to prepare His ways, To give knowledge of salvation to His people By the remission of their sins, Through the tender mercy of our God, With which the Dayspring [Lit. <i>Dawn</i>; the Messiah] from on high [k]has visited us; To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace.”</p>
Revised Young's Lit. Trans.	<p>And you, child, Prophet of the Highest Shall you be called; For you shall go before the face of the Lord, To prepare His ways. To give knowledge of salvation to His people In remission of their sins, Through the tender mercies of our God, In which</p>

the rising from on high did look upon us, To give light to those sitting in darkness and death-shade, To guide our feet to a way of peace.”

Third Millennium Bible .
 Thomas Haweis Translation .
 A Voice in the Wilderness .
 World English Bible .
 Young's Updated LT .

The gist of this passage:

Luke 1:76a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
su (σύ) [pronounced <i>soo</i>]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paidion (παιδίον) [pronounced <i>pi-DEE-on</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun,, vocative	Strong's #3813
prophêtês (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	masculine singular adjective; genitive/ablative case	Strong's #5310
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>to call; to call aloud, utter in a loud voice; to invite; to call, i</i>	2 nd person singular, future passive indicative	Strong's #2564

Translation: And now, you, O child, the prophet of the Most High, will call out,...

Zacharias, guided by God the Holy Spirit, first spoke of the Messiah-to-come; and here, he speaks to his son John. We do not know John's age at this time; but I am guessing that he is still quite young—likely an infant.

Again, I think that this works best that Zacharias says this when the Lord is born; but I suspect he said this soon after he got his voice back. However, the words stand as accurate prophecy, no matter when he said these things.

Zacharias proclaims that his son will be a prophet of the Most High. The prophets of the Old Testament would speak of things that would occur; but primarily, they spoke God's words to the people. This is what John would do.

What John would do is, he would go into the desert-wilderness and he would call out, proclaiming the Lord to come.

Now, even though Zacharias is speaking directly to his son, John; the focus will still be upon the Lord Jesus Christ, the King to come. Jesus Christ is glorified; not John.

Luke 1:76a **And you, child, will be called the prophet of the Most High;...**

Zechariah momentarily changes his focus to his own son, who is there before him. We have no idea who is there, hearing these words of Zechariah. My guess would be, given the circumstances, there were a considerable number of relatives, neighbors and Levites who were there (someone from this group would have to remember these words and tell them to Luke at a later date⁶³). God gathered them there to hear His message to them.

So Zechariah turns toward his young child, possibly looking down to where he is being cuddled by his mother, and Zechariah speaks.

Luke 1:76a **And you, child, will be called the prophet of the Most High;...**

Zechariah fully understood the place of his young son, that his son would go before our Lord, as His herald.

Here, John—the infant son of Zechariah laying before them—is called a prophet. A prophet specifically represents God to man. A prophet speaks the words of God to man. God reveals Himself by means of the prophet.

Too often, when we hear the word *prophet*, we think of him as one who foretells the future. A prophet certainly does that, as he speaks the truth of God—and God’s knowledge is not confined to time. Therefore, a prophet will reveal things from the future, simply because God’s knowledge is not limited by time. But a prophet primarily speaks God’s message to the people of his generation (and sometimes, the prophet’s message is preserved in Scripture for us to read and benefit by).

Luke 1:76b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
proporeuomai (προπορεύομαι) [pronounced prop-or-YOO-om-ahee]	<i>to precede [as a herald or a guide]; to go before</i>	2 nd person singular, future (deponent) middle indicative	Strong’s #4313
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong’s #1799
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong’s #2962
hetoimazô (ἐτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	aorist active infinitive	Strong’s #2090

⁶³ I would not be surprised if someone there—perhaps even Zechariah—wrote these words down.

Luke 1:76b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, oû, hî) [pronounced ho-DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine plural noun in the accusative case	Strong's #3598
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for you will go before the Lord to make ready His ways;...

John is the herald to the King. He precedes the King, and he would make ready the Lord's paths. I believe we should understand this to mean that he would be telling the people of Judæa that their King would be coming, and to be ready for Him.

Luke 1:76b ...for you will go before the Lord to prepare His ways,...

John would act as a herald of the Lord. His public ministry would occur first, and he would speak of Jesus. What John would do is the aorist active infinitive of *hetoimazō* (ἑτοιμάζω) [pronounced *het-oy-MAHD-zoh*], which means, *to make ready, prepare; to make the necessary preparations, to get everything ready*. Strong's #2090. The aorist tense is a point in time. This does not mean an instant; it could certainly refer to a two-month long ministry or a year-long ministry. But, once John has prepared the way, then Jesus, the Messiah, would come. John would not, at a later date, prepare the way; or keep on preparing the way.

You perhaps have heard that there were many messiahs in Israel—many men who claimed to be the Great Prophet spoken of in the Old Testament. Whereas, I think that this is probably made into too much of a thing; even assuming that some people did make this claim, none of them had a herald. None of them had a man come before them, to say that, **"The time is at hand..."**

One of the great themes of the gospel is, Jesus often allowed others to testify as to Who He is. Rather than repeating over and over, "You people need to get this—I am your Messiah!" Instead, Jesus very often solicited the opinions of others, including His disciples.

In Matthew 16:13–17, Jesus will quiz His disciples:

Matt. 16:13 **Now when Jesus came into the district of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?"**

Matt. 16:14 **And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."**

Matt. 16:15 **He said to them, "But who do you say that I am?"**

Matt. 16:16 **Simon Peter replied, "You are the Christ, the Son of the living God."**

Matt. 16:17 **And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father Who is in heaven. (ESV; capitalized)**

Luke 1:76b ...for you will go before the Lord to prepare His ways,...

Zechariah himself is testifying to the Person of the Lord, saying that his infant son, laying before them, will go and prepare the way for the Lord.

Luke 3:3–6 describes John’s ministry and what he said to the people: *And he [John] went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.' "* (ESV; capitalized; Isaiah 40:3-5)

John’s ministry would come first, and he would tell the people of the Messiah to come, a Man, the strap of Whose sandals John was not worthy to untie (Luke 3:16).

Luke 1:76 *And now, you, O child, the prophet of the Most High, will call out, for you will go before the Lord to make ready His ways;...*

Luke 1:77a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong’s #1325
gnōsis (γνώσις) [pronounced <i>GNOH-sis</i>]	<i>knowledge, knowing</i>	feminine singular noun; accusative case	Strong’s #1108
sōtēria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i>]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong’s #4991
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #2992
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong’s #846

Translation: *...to give the knowledge of salvation to His people...*

The King would bring salvation to His people. Now, this is not temporal deliverance—that is, Jesus did not come to deliver the Jewish people from the Romans, but to provide them with the ultimate salvation—deliverance from God’s wrath.

John will be giving knowledge of salvation; and that salvation is the Son of God.

Luke 1:77a ...to give knowledge of salvation to His people...

This refers to the Lord Who would come would give His people knowledge of salvation. *Salvation* can refer to *temporal deliverance*, as King David provided for his nation by destroying Israel's enemies. This is, in fact, very much what many people were focused upon during this time—they wanted temporal deliverance from Roman rule. They wanted Israel to be autonomous again (which is promised by God).

However, far more important than this is eternal salvation. This is what Jesus ultimately offered those who would hear Him.

Luke 1:77b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, freedom</i>	feminine singular noun; dative, locative or instrumental case	Strong's #859
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...in forgiveness of their sins,...

Salvation comes to mankind by the forgiveness of sins. Jesus Christ would take upon Himself the penalty for our sins; and we would be forgiven these sins, we who have believed in Him.

Luke 1:77 ...to give the knowledge of salvation to His people in forgiveness of their sins,...

The word for salvation here could either refer to *eternal salvation* or to *temporal deliverance*. Here we know that it is eternal deliverance because it is associated with the forgiveness of sin. The word *in* can also mean *by means of*. Salvation comes to the people of Israel *by means of* the forgiveness of sin.

We are eternally saved and made right before God because we have the forgiveness of sin. Forgiveness of sin is our relationship with God, not with man. Because God forgives us our sins, we are saved.

Luke 1:78a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	1) through; 1a) of place; 1a1) with; 1a2) in; 1b) of time; 1b1) throughout; 1b2) during; 1c) of means; 1c1) by; 1c2) by the means of; 2) through; 2a) the ground or reason by which something is or is not done; 2a1) by reason of; 2a2) on account of; 2a3) because of for this reason; 2a4) therefore; 2a5) on this account	preposition	Strong's #1223
splagchna (σπλάγχνα) [pronounced SPLANGKH-nah]	bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections	neuter plural noun; accusative case	Strong's #4698
eleos (ἔλεος) [pronounced EHL-eh-os]	grace, mercy, kindness; clemency	neuter singular noun; genitive/ablative case	Strong's #1656
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...by the mercy of our God's grace,...

All of this is accomplished by the mercy of God's grace. God is not required to do any of this; He does this out of His grace.

God accomplishes our salvation without compromising His righteousness.

Luke 1:78a ...because of the tender mercy of our God,...

This short phrase, although populated with very common Greek words, is moderately difficult to translate.

Analytical-Literal Translation	...because of [the] bowels of mercy [fig., tender mercies] of our God,...
Context Group Version	Because of the tender generosity of our God,...
Disciples' Literal New T.	...because of the deep-feelings-of mercy of our God,...
Modern Literal Version	...through the heart* of mercy of our God,...

This ought to be translated, *because of the tender affections of our God's mercy...* God's tender affections are based upon *His mercy* (or, *grace*). Because God has given us His grace/mercy, because of that, we are recipients of *his tender affections* (which word means, literally, *bowels*; but has the secondary meanings, *tenderness, mercy; tender mercy; affections*).

God does not have feelings and emotions as we do; but what He thinks and does is often expressed in terms of human emotion so that we might better understand His actions and motivations. What we receive from God seems to be the result of great tenderness and affection. Receiving mercy from God appears to be the result of

Him having great tenderness or affection towards us. We do not deserve His affection or His mercy; but we receive it, being in Christ.

Luke 1:78b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced <i>hoiç</i>]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
episkeptomai (ἐπισκέπτομαι) [pronounced <i>ep-ee-SKEP-tohm-ahee</i>]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	3 rd person singular, future (deponent) middle indicative	Strong's #1980
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
anatolē (ἀνατολή) [pronounced <i>an-at-ol-AY</i>]	<i>first light; dawn, sun rising; dayspring; the east</i>	feminine singular noun; nominative case	Strong's #395
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
hupsos (ὑψος) [pronounced <i>HOOP-soss</i>]	<i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i>	neuter singular noun; genitive/ablative case	Strong's #5311

Translation: ...by which He will visit us, [as] the first light from heaven,...

Because of God's grace, the Son of God will come visit us and live among us, as light from heaven. As light from heaven, Jesus is pure light; where nothing is distorted.

Luke 1:78b ...whereby the sunrise shall visit us from on high...

This is an unusual phrase, where the Greek word, generally translated *east* refers to the *sunrise*, but the *sunrise* which will come to us from on high. This is the only place in the New Testament where this word is used in this way. However, this word will be used in association with our Lord's 1st advent (Matt. 2:1–2, 9) and His 2nd advent (Matt. 8:11 24:27).

I understand this to be setting up an analogy. Every morning, the sun rises from on high and brings light. In the same way, soon would come the Son of God from on high to bring us light. We have been walking in darkness, and the Savior-King would bring us light.

Luke 1:78 ...by the mercy of our God's grace, by which He will visit us, [as] the first light from heaven,...

Luke 1:79a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiphainô (ἐπιφαίνω) [pronounced ehp-ee-FAHEE-noh]	<i>to become visible; to appear; to become known; to give light</i>	aoist active infinitive	Strong's #2014
tois (τοῖς) [pronounced toîç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; dative, locative, and instrumental cases	Strong's #4655
kaí (καί) [pronounced kî]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
skia (σκία) [pronounced SKEE-ah]	<i>shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4639
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #2521

Translation: ...to give light to those living in darkness and shadow of death;...

We are all living in darkness and in shadows; and the Lord will bring light to us, as He is the light.

We live without the truth; we live without the light; and we are trapped in the shadow of death.

Living in darkness or living in the shadow of death simply means that we live as everyone lives, in this world, without the benefit of knowing Jesus Christ.

Luke 1:79a ...to give light to those who sit in darkness and in the shadow of death,...

The imagery is we are sitting in the dark, under the shadow of death, without light and without the forgiveness of God; but then comes the sunrise to bring us light; and to bring us forgiveness and salvation. As unbelievers, we

are in the dark and under the shadow of death. As sinners by birth and by our actions, we are deserving of death. We cannot even see the truth because of the darkness which is all around us. The bringing of light to us is hearing the gospel of Jesus Christ; that He has made provision to take us out of the darkness and out from under the shadow of death. God even makes it possible for us to understand what the gospel means (as fallen man, we cannot understand spiritual information; but God makes it possible for us to hear the gospel and to respond to it from our free will).

Luke 1:79b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kateuthunō (κατεϋθύνω) [pronounced <i>kat-yoo-THOO-noh</i>]	<i>to straighten, to guide, to direct; to remove [hindrances]</i>	3 rd person singular, aorist active infinitive	Strong's #2720
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced <i>pooce</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
hodos (ὁδός, οὗ, ἥ) [pronounced <i>ho-DOSS</i>]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598
eirênê (εἰρήνη, ης, ἥ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

Translation: ...[and] to direct our steps toward the way of peace."

Nearly all of the time that we find the word *peace* in the Bible, it speaks of peace between God and man—it is not about world peace. Jesus will provide peace between God and man; He will stand between us and God and be the way of peace.

Luke 1:79b ...to guide our feet into the way of peace."

Because of the light, which is brought to us by the Son of God, we can see and we know where to walk. We can see what is before us and we understand how to properly navigate it.

Just yesterday, I was standing on my roof with a leaf blower, blowing the pine needles off, something I have to do once or twice a year. Now, I have to step just the right way on my roof, or I could damage the roof or slip and fall. Therefore, this job requires light; I must navigate my steps according to the light. If I did this in the dark, it would be a much more precarious chore.

The *way of peace* here speaks of the *peace* between man and God. The word *way* (or, *road*, *course of conduct*) is often used in the Bible—in both testaments—to refer to the way in which we should morally walk (as properly living the spiritual life). The *way of peace* refers to faith in Jesus as our means of acquiring peace with God.

The *way of God* is quite an extensive doctrine; so let me focus on one particular aspect of it:

The Way of God and the Lord Jesus Christ

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. **"I am the Way, the Truth and the Life; no one comes to the Father but through Me."** (John 14:6). Jesus illustrates this in several ways:
 - a. **"Because narrow is the gate and constricted is the way which leads to life, and there are few who find it."** (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
 - b. **Then Jesus said to them again, "Point of doctrine: I say to you, I am the door of the sheep."** (John 10:7).
 - c. **I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture** (John 10:9).
 - d. So, Jesus is the door which we must go through.
3. The way of salvation, of course, is by faith in Jesus Christ: **Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water** (Heb. 10:19–22). The Holy of Holies is the sacred room of the Temple where only the High Priest could enter; and he went into this room only once a year on the Day of Atonement where he sprinkled blood on the Mercy Seat. *No one else ever went into the Holy of Holies.* But the writer of Hebrews instructs us to **boldly enter into the Holy of Holies by the blood of Jesus.** We are not physically entering into that sacred room of the Temple (as the Temple no longer exists), but we come before God sprinkled by the blood of Christ—that is, we are saved on the basis of what Jesus did for us on the cross. We may draw near to God because Jesus has provided the means.
4. It is the Lord Jesus Christ Who teaches us the way. **"Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me."** So says Jehovah, your Redeemer, the Holy One of Israel, **"I am Jehovah your God who teaches you to profit, who leads you by the way that you should go."** (Isa. 48:16–17)

For the a more exhaustive doctrine: **The Way of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We are studying what Zechariah is saying about his son (John the Herald) and about the Lord Jesus Christ. He just spoke of Jesus guiding us to the way of peace:

Luke 1:79b **...to guide our feet into the way of peace."**

The Person guiding our fee to the way of peace is the Messiah.

We have just studied the *way of God*, a phrase used often in the past; but not much today. But let's look at the word *peace*:

Although the word *peace*, in the Bible, can refer to *peace between nations*; most of the time it refers to *peace between God and man*. We are, by birth, at enmity with God. We are, in our actions and in our innate being, the enemy of God. Jesus did not come to show us the way to world peace. If that was His purpose, it certainly did not take.

The Use of Peace in the Bible

1. *Peace* is used for the peace established between God and man through the death of Jesus Christ on the cross. **As it stands written, There is no one righteous. No, not one. There is no one who understands. There is no one who seeks after God. They have all turned aside. They have together become unprofitable. There is no one who does good, No, not, so much as one... The way of peace, they haven't known. There is no fear of God before their eyes** (Rom. 3:10–12, 17–18; quoting Psalm 14:1–3 53:1–3 Isa 59:8 Psalm 36:1). **Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;** through Whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God (Rom. 5:1–2). See also Rom. 2:10 10:15 Eph. 6:15
2. *Peace* is used in titles for God, which are related to the peace between man and God, as established and provided by Jesus Christ. **Now may the God of peace, who brought again from the dead the Great Shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus** (Heb. 13:20).
3. *Peace* can refer to a state of mind, which is a part of the thinking of the mature believer. **Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit** (Rom. 15:13). **The peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus** (Philip. 4:7). See also Col. 3:15
4. *Peace* is used to describe one of the workings of the Holy Spirit within a person. **The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control** (Gal. 5:22–23a). In this, *peace* is a state of being brought about by spiritual maturity and the filling of the Spirit.
5. *Peace* may be seen as a spiritual goal. **Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart** (2Tim. 2:22). Timothy is the pastor of a church here, so Paul is *not* encouraging him to exercise faith in Jesus Christ in order to be saved. His pursuit of peace, contextually, would be the spiritual goal of a man who is already saved and spiritually growing. See also 1Peter 3:11
6. *Peace* is used to describe the sort of relationship we as believers ought to have with others (believers and unbelievers both). **Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you** (2Cor. 13:11). This is not always possible. It should be clear that many in the Roman empire did not see peace with Peter or John as a viable option. Therefore, both men were persecuted for much of their lives simply for teaching the gospel and Bible doctrine. However, wherever possible we should seek to live in peace with all men. See also Eph. 4:3 Heb. 12:14
7. *Peace* is used in contrast with the confusion of many people speaking in tongues all at once in the Corinthian church. **God is not a God of confusion, but of peace** (1Cor. 14:33a).
8. The word *peace* is used as a synonym for Christianity. **He came and preached peace to you who were far off and to those who were near. For through Him we both have our access in one Spirit to the Father** (Eph. 2:17–18). Quite obviously, there is not a lot of difference between this and the doctrine that Jesus Christ establishes peace between man and God.
9. *Peace* is used as part of a greeting or a salutation. In this way, it is shorthand for both *peace with God* and for wishing one well in the Christian life. **To all who are in Rome, loved by God, called as saints. Grace to you and peace from God our Father and the Lord Jesus Christ** (Rom. 1:7). See also 2Cor. 1:2 Gal. 1:3
 - a. One may understand *peace* to refer to individual peace and prosperity in these greetings. **Grace to you and peace from God our Father and the Lord Jesus Christ** (2Thess. 1:2). See 1Tim. 1:2
10. *Peace* is also used for *peace between enemy nations*. **For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape** (1Thess. 5:3). When Israel began to take the land from the heathen in the and, Rahab the prostitute received Joshua's envoys in peace. **By faith, Rahab the prostitute, didn't perish with those who were disobedient, having received the spies in peace** (Heb. 11:31). See also Rev. 6:4

The primary use of *peace* is the establishment of a relationship between man and God through Christ Jesus.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 1:79 ...to give light to those living in darkness and shadow of death; [and] to direct our steps toward the way of peace."

Returning now to our narrative. Elisabeth, wife of Zacharias, has given birth to John. Zacharias has stood up and spoken quite eloquently about the Messiah to come (vv. 68–75) and how his son John would be the herald of the Messiah (vv. 76–79).

I believe that it is instructive to see all that Zechariah said. He is the father of John the Herald. Zechariah has not been able to speak for about 9 or 10 months, due to his skeptical response to the angel Gabriel. But now, he is back on track with God's plan.

When God gives Zechariah the ability to speak again, he glorifies the Lord Jesus Christ by what he says.

The ESV; capitalized is used below:

Luke 1:67–79: Zechariah's Testimony

Scripture	Text/Commentary
Luke 1:67 And his father Zechariah was filled with the Holy Spirit and prophesied, saying,...	Zechariah was now able to speak, and he speaks that which will glorify the Messiah. He will also mention his son incidentally at the end.
Luke 1:68 ..."Blessed be the Lord God of Israel, for He has visited and redeemed his people...	God visited His people in the book of Exodus and He redeemed them (paid for them) there. They were slaves to Egypt and God bought them and brought them out of Egypt. God's contact with the Hebrew people was direct and powerful.
Luke 1:69 ...and has raised up a horn of salvation for us in the house of His servant David,...	The horn of salvation is the <i>power</i> of salvation. This salvation would come to us from the house of David (which means Zechariah cannot be speaking of his own son here).
Luke 1:70 ...as He spoke by the mouth of his holy prophets from of old,...	God spoke to us about this day through His holy prophets of centuries ago. Jesus would be the Savior of Egypt.
Luke 1:71 ...that we should be saved from our enemies and from the hand of all who hate us;...	David was known for His great deliverance of Israel. He defeated many hostile nations who wanted to destroy Israel.
Luke 1:72a ...to show the mercy promised to our fathers...	We deserve death because of our sins and rebellion against God; but God is merciful, as promised us by our fathers.
Luke 1:72b ...and to remember His holy covenant,...	God has made His covenant with His people (through specific individuals) and the Messiah is the culmination of many of those promises.
Luke 1:73 ...the oath that He swore to our father Abraham, to grant us...	God first began swearing an oath to Abraham of what He would give to Abraham and his seed.
Luke 1:74 ...that we, being delivered from the hand of our enemies, might serve Him without fear,...	We here refers to Zechariah and fellow Israelites, or representatives thereof; and they have been rescued from Israel's enemies. Due to this deliverance, they may serve God without fear.

Luke 1:67–79: Zechariah's Testimony

Scripture	Text/Commentary
Luke 1:75 ...in holiness and righteousness before him all our days.	The people of Israel are set apart to God through faith in Christ and they have His imputed righteousness as well.
Luke 1:76a And you, child, will be called the prophet of the Most High;...	For the first time in this song or poem, Zechariah speaks of his son, who will be the prophet or the herald of the Most High (of God the Father).
Luke 1:76b ...for you will go before the Lord to prepare His ways,...	John will go before the Lord and to prepare His path. John will announce the coming of the Lord.
Luke 1:77 ...to give knowledge of salvation to His people in the forgiveness of their sins,...	It is Jesus Who will give the knowledge of salvation to His people which is a part of their forgiveness of sins.
Luke 1:78a ...because of the tender mercy of our God,...	This comes about based upon the grace of God.
Luke 1:78b ...whereby the sunrise shall visit us from on high...	The sunrise is all about a new day, which describes the Millennium. Or the sunrise is emblematic of light, the light of the gospel and the truth of God.
Luke 1:79a ...to give light to those who sit in darkness and in the shadow of death...	The light of the previous verse is light brought to those who are in darkness, and those who might face death, due to the barrier between them and God.
Luke 1:79b ...to guide our feet into the way of peace."	This light is the guide a person's feet to the way of peace, which begins by exercising faith in Christ, and thus establishing peace between man and God.

It is fascinating that, all 3 of the people in this chapter who are inspired by God the Holy Spirit speak in Hebrew poetry.

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Luke 1:76–79 Then looking to his son, Zacharias said, “And now, you, my child, will be the prophet of the Most High. You will call out in the desert-wilderness, for you will go before the Lord to make ready His paths. You will give the knowledge of salvation to His people, so that their sins are forgiven by the mercy of God’s grace; by which grace He will come to live among us, as the light from heaven, to give light to those of us living in darkness and shadow of death; and you will help to direct our steps toward the way of peace.”

Application: What is a simple takeaway from Zechariah, his experience and his marvelous testimony at the very end? Sometimes you just have to shut up and listen. For some believers—particular hard-headed ones—they just need to keep their mouths shut, listen to the teaching of the Word of God, without taking time to share their opinion of things with those around them.

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John's Future

For the most part, the book of Luke is in chronological order. However, from time to time, when in a specific narrative, Luke might follow that particular narrative out into the future, as he does here in v. 80. In v. 79, infant John is 8 days old and his father is speaking about him and about the Messiah. V. 80 covers the childhood of John and takes us to the actual public ministry of John, about 30 years into the future. So, this chapter is in chronological order with respect to itself. However, beginning with Luke 2, we return to the time after Elizabeth has given birth and prior to Mary giving birth.

But the child increased in spirit; and he was in the desert-wilderness until a day, proclaiming of Him face to face with the Israel.

Luke
1:80

The child increased in spirit; and he was in the desert-wilderness for a time [lit., *until a day*], proclaiming Him face to face with Israel.

The child continued to increase in his human spirit, increasing his understanding of the Messiah, until he went out into the desert-wilderness to proclaim Jesus to Israel.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the child increased in spirit; and he was in the desert-wilderness until a day, proclaiming of Him face to face with the Israel.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And the child grew, and was strengthened in spirit. And he was in the wilderness, until the day of his manifestation to Israel.
Original Aramaic NT	But The Boy was growing and being strengthened in spirit, and he dwelt in the wilderness until the day of his manifestation unto Israel.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	The boy grew and became strong in spirit; and he was in the desert until the day of his appearance to Israel.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the child became tall, and strong in spirit; and he was living in the waste land till the day when he came before the eyes of Israel.
Bible in Worldwide English	The child grew. He became strong in spirit. He lived in the desert until the day when he came to the people of Israel.
Easy English	Zechariah's child grew. God made him strong in his mind. He went and he lived in the desert for many years. Later, God sent him to Israel's people, to teach them. The word desert means a very dry place. People do not usually live there. You can read what John taught the people in chapter 3.
Easy-to-Read Version–2001	And so the little boy (John) was growing up and becoming stronger in spirit. John lived in a place away from other people, until the time when he came out {to tell God's message} to Israel (the Jews).
Easy-to-Read Version–2006	And so the little boy John grew up and became stronger in spirit. Then he lived in areas away from other people until the time when he came out to tell God's message to the people of Israel.
God's Word™	.

Good News Bible (TEV)	The child grew and developed in body and spirit. He lived in the desert until the day when he appeared publicly to the people of Israel.
<i>The Message</i>	The child grew up, healthy and spirited. He lived out in the desert until the day he made his prophetic debut in Israel.
Names of God Bible NIRV	. The child grew up, and his spirit became strong. He lived in the desert until he appeared openly to Israel.
New Life Version	The child grew and became strong in spirit. He lived in a desert until the day he started to preach to the Jews.
New Simplified Bible	The child grew and became spiritually strong. He lived in the deserts till the time came to show himself to Israel.
The Spoken English NT	And the little boy grew, and got strong in spirit. He was in the wilderness until the day of his presentation in front of Israel.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. As John grew up, God's Spirit gave him great power. John lived in the desert until the time he was sent to the people of Israel.
The Living Bible	The little boy greatly loved God ["became strong in spirit."] and when he grew up he lived out in the lonely wilderness until he began his public ministry to Israel.
New Berkeley Version New Century Version	. And so the child grew up and became strong in spirit. John lived in the desert until the time when he came out to preach to Israel.
New Living Translation The Passion Translation Unlocked Dynamic Bible	. . Over time, Zechariah and Elizabeth's baby boy grew up and became spiritually strong. Then he lived in a desolate region and was still living there when he began to preach publicly to Yahweh's people, Israel.
Williams' New Testament	Now the child continued to grow and to gain strength in the Spirit, and he lived in the desert until the day when he announced himself to Israel.

Partially literal and partially paraphrased translations:

American English Bible	Well, the little boy thereafter grew and he kept getting stronger in the Breath [of God]. Then he went and lived in the desert until the day that he presented himself to IsraEl.
Beck's American Translation	.
Common English Bible	The child grew up, becoming strong in character. He was in the wilderness until he began his public ministry to Israel.
International Standard V	Now the child continued to grow and to become spiritually strong [Or <i>become strong in the Spirit</i>]. He lived in the wilderness until the day he appeared in Israel.
Len Gane Paraphrase A. Campbell's Living Oracles	. Meantime the child grew, and acquired strength of mind, and continued in the deserts, until the time when he made himself known to Israel.
New Advent (Knox) Bible	And as the child grew, his spirit achieved strength, and he dwelt in the wilderness until the day when he was made manifest to Israel.
20 th Century New Testament	The child grew and became strong in spirit; and he lived in the Wilds till the time came for his appearance before Israel.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
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Awful Scroll Bible	Now the child continues to grow, and retains to become strong in his breath, even was he from-within the wilderness, until the day of his showing-among with regards to Israel.
Christian Standard Bible	The child grew up and became spiritually strong, and he was in the wilderness until the day of his public appearance to Israel.
Conservapedia Translation	The child grew into a man with strong spirit, and went into the desert until he again returned to Israel.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The boy then grew, and was strengthened in spirit; and he remained in the deserts until the day of his appointment before Israel.
Free Bible Version	.
God's Truth (Tyndale)	And the child grew and waxed strong in spirit, and was in wilderness, till the day came when he should show himself unto the Israelites.
Jubilee Bible 2000	And the child grew and was comforted of the Spirit and was in the deserts until the day of his showing unto Israel.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	The child grew, and became powerful in the spirit. He lived in the wilderness until the day when he was revealed to Israel.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	And the child kept growing and became strong in spirit; and he lived in the wilderness until the day of his public appearance to Israel.
Unlocked Literal Bible	.
Urim-Thummim Version	And the child grew up, and was strengthened in spirit, and he was in the uninhabited places until the day of his announcing to Israel.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	So the child kept growing and being strengthened in spirit, ⁴⁹ and he stayed in uninhabited areas until the day of his manifestation to Israel. ⁵⁰ ⁽⁴⁹⁾ The verb 'strengthen' is in the passive voice, so John had outside help—just like Gabriel said. ⁽⁵⁰⁾ Because of their advanced age, his parents may well have died by the time he was a teenager. Although as Zacharias' son he was in line to become a priest, he could not begin to serve until he was thirty.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the child grew, and was mighty in spirit, and was in the wastelands until <i>the</i> days of his being shown to Israel.
New American Bible (2002)	.
New American Bible (2011)	The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel. 2:40; Mt 3:1.
New English Bible—1970	As the child grew up he became strong in spirit; he lived out in the wilds until the day when he appeared publicly before Israel.
New Jerusalem Bible	Meanwhile the child grew up and his spirit grew strong. And he lived in the desert until the day he appeared openly to Israel.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The child grew and became strong in spirit, and he lived in the wilderness until the time came for him to appear in public to Isra'el.
exeGeses companion Bible	And the child grows - empowered in spirit and is in the wildernesses until the day of his exhibiting to Yisra El.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And the child grew and became strong in spirit, and was in the deserts until the day of showing Himself openly to Yisra'ël.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel [as John the Baptist, the forerunner of the Messiah].
An Understandable Version	So, the child [<i>i.e., John</i>] grew and became strong in [<i>his</i>] spirit and stayed in the desert until the day when he appeared publicly to the Israelites.
The Expanded Bible	And so the child grew up and became strong in spirit [or in the Spirit]. John lived in the desert [wilderness] until the time when he came out to preach [appeared; was revealed] to Israel.
Jonathan Mitchell NT	Now the little boy was continuing to progressively grow and increase, and was being progressively made stronger in Breath-effect (or: by [the] Spirit; in spirit; with an attitude), and later he continued existing within the midst of desolate places (deserts; uninhabited areas; wildernesses) until the day of his upward exhibit (the raising aloft to show him) to Israel.
Kretzmann's Commentary NET Bible®	. And the child kept growing ²⁴² and becoming strong ²⁴³ in spirit, and he was in the wilderness ²⁴⁴ until the day he was revealed ²⁴⁵ to Israel. ^{242tn} This verb is imperfect. ^{243tn} This verb is also imperfect. ^{244tn} Or "desert." ^{245tn} Grk "until the day of his revealing."
The Pulpit Commentary	.
P. Kretzmann Commentary Syndein/Thieme	. And the infant {pandion} kept on growing and becoming strong in spirit {pneum.}. And he {John the Herald/Baptist} was in the desert/'uninhabited area' {eremos} until the day he was revealed to Israel.
Translation for Translators	<i>Later</i> , Zechariah's son grew up and became spiritually strong. Then he lived in a desolate region until he began to preach to the Israelite people.
The Voice	And John grew up and became strong in spirit. He lived in the wilderness, <i>outside the cities</i> , until the day came for him to step into the public eye in Israel.

Literal, almost word-for-word, renderings:

Accurate New Testament	The but Child (Young) grew and [He] was strengthened [by] spirit and [He] was in the [ones] deserted until day [of] appearance [of] him to the israel
Analytical-Literal Translation Breakthrough Version	. The young child was growing and gaining power in the spirit. And he was in the backcountry until the day of his public showing to Israel.
Concordant Literal Version	Now the little boy grows up and was staunch in spirit and was in the wilderness till the day of his indication to Israel.
Context Group Version	.
Disciples' Literal New T.	John Remains In Seclusion Until His Public Appearance To Israel

Emphasized Bible

English Standard Version
 Far Above All Translation
 Green's Literal Translation
 Interlinear Greek New T.
 Literal New Testament
 Modern English Version
 Modern Literal Version

And the child was growing and becoming-strong *in* spirit. And he was in the desolate places until the day of his public-appearance [Or, manifestation] to Israel.

Now the child was growing and becoming-powerful in spirit and was in the wildernesses until the day of his public showing to Israel.

{Lk 2:1-20 Bethlehem 5 BC; no parallel.}

{Augustus, a title, both the Latin form and Greek word 'sebastos' are in the Bible (G828, G4575), which are adjectives that means 'worthy of worship. It is like our Reverend, His Majesty, Your Worship, etc.' This 'worthy of worship' became worse as more and more Emperors took the throne. Even Nero is referred to as the 'Man of Sin' in 2Th 2:3, the number of a man in Rev 13:18 (666). Caesar is our 'Emperor.' Adjectives in Greek occur after the noun so by rights this is His Reverend Emperor in Lk 2:1. In Acts 25:2, 5; 27:1 - Augustus here means simply 'the Emperor' and translated as such.}

Modern KJV
 New American Standard B.
 New European Version
 New King James Version

So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

Revised Young's Lit. Trans.

And the child grew, and was strengthened in spirit, and he was in the deserts till the day of his showing unto Israel.

Third Millennium Bible
 Thomas Haweis Translation
 A Voice in the Wilderness

So the child grew and became strong in spirit, and was in the deserts till the day of his proclamation to Israel.

World English Bible

The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

Young's Updated LT

The gist of this passage:

Luke 1:80a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paidion (παιδίον) [pronounced <i>pi-DEE-on</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun,, nominative case	Strong's #3813
auxanô (αὐξάνω) [pronounced <i>owx-AN-oh</i>]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, imperfect active indicative	Strong's #837

Luke 1:80a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: *The child increased in spirit;...*

The Holy Spirit is God; and the Holy Spirit does not get larger or smaller; He does not increase or decrease within us. However, the human spirit can increase in a qualitative way. That is, it can become filled with doctrine. We understand people by what we have in our souls; we understand God based upon what we have in the human spirit. The more divine information in our spirits, the better we understand God and His plan.

John needs to understand Jesus, the Messiah. So, I would assume that he grows spiritually, learning the pertinent doctrines from the Old Testament, this information being revealed to him by means of God the Holy Spirit.

Luke 1:80a *And the child grew and became strong in spirit;...*

John's growth is both physical and spiritual. He grew into a man; but more importantly, he grew in spirit (which indicates that John grew spiritually).

Our soul is how we relate to other men (and women). How we think and feel about Charley Brown is a function of the soul. The soul is the immaterial part of our existence and what it thinks in relation to other people.

The human spirit is the immaterial part of our lives and it is how we relate to God. As unbelievers, the human spirit is either dead or inactive. We do not increase the knowledge of the human spirit as unbelievers. No matter what we do as an unbeliever, everything remains in the soul. However, when we believe in the Revealed God (*Jesus* to us), then we are born again and our human spirit is made alive or made functional. In the human spirit, we begin to learn information about God. When we believe this information, it is placed into our human spirit, into the frame of reference for the human spirit. Just like, when you look at Charley Brown, you have certain thoughts, memories and emotions about him, based upon your knowledge of him and the things which you believe about him (in other words, the frame of reference of your human soul); so you begin to understand God and His plan for you by increasing your understanding of spiritual things, all of which takes place in the human spirit. This growth of John is the growth of the human spirit that is important.

The unbeliever is unable to develop anything beyond the most rudimentary information about God. Let's say such a one hears the gospel spoken; but if the person is negative towards the gospel, then for the most part, that knowledge appears to be taken away from the unbeliever. Furthermore, since none of this knowledge is believed, it does not remain even in the sphere of the human soul.

Luke 1:80b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 1:80b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taîç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced <i>EHR-ay-moss</i>]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #2048
heôs (ἕως) [pronounced <i>HEH-oce</i>]	<i>till, until; even until; up to; while</i>	conjunction	Strong's #2193
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
These words together probably means something.			
anadeixis (ἀνάδειξις) [pronounced <i>an-AHD-ike-sis</i>]	<i>exhibiting, manifestation; a pointing out, a public showing forth; a proclaiming, announcing, inaugurating of such as are elected to office</i>	feminine singular noun; genitive/ablative case	Strong's #323
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Israêl (Ισραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...and he was in the desert-wilderness for a time [lit., until a day], proclaiming Him face to face with Israel.

There are two words which literally mean *until a day*; and I am thinking that there is another meaning, but I do not know what that is. Is he spending a lot of time in the desert-wilderness with the Scriptures? Does this speak of his growth in the human spirit until the time that He goes off into the desert-wilderness?

Luke 1:80b ...and he was in the wilderness until the day of his public appearance to Israel.

Now, this is somewhat odd. John is out in the desert-wilderness until he begins to publically appear before Israel. Now, we do not know what happened exactly between v. 79 and 80, but John went from being a newborn babe

to an elderly couple, to being the herald of the Lord, and what we are told is, he was out in the desert-wilderness until he made his first public appearance.

Because John's parents are older, did they die when he was in his youth? Did his father teach him how to survive in the desert-wilderness? Did he make the decision himself to go out into the desert-wilderness after his parents passed? Obviously, this is speculation. All that we really know is, John, at some point, appears to be living out in the desert-wilderness; and this seems to occur prior to his public ministry. It sounds as if this may have been over a significant period of time (if he goes out into the wilderness one week and begins preaching the next, then why even mention it?).

There are a number of things about John the Herald which are peculiar, but this could be a result of him living out in the desert for a considerable period of time.

Luke 1:80 The child increased in spirit; and he was in the desert-wilderness for a time [lit., *until a day*], proclaiming Him face to face with Israel.

The child here is John the Baptizer who first grows spiritually, then is living in the desert-wilderness, and then begins a public ministry.

Because John is born to an older couple, it stands to reason that they might die before he becomes an adult. It is possible—and I am speculating here—that John might have to spend a portion of his life growing up in the desert-wilderness because his parents pass, and he is left with little or nothing.

We will find that he has a very peculiar diet, but could that diet be a result of him living out in the desert-wilderness, and growing up there for a portion of his life?

Interestingly enough, we make a time jump from v. 79 to v. 80; but that will not be the case for the entire narrative. With Luke 2:1, we will be back to the time shortly after Mary has left her Aunt Elizabeth's home and she is with Joseph, her husband; about to have a child, but without any contribution from Joseph.

Within the confines of this chapter, we are going in strict chronological order; but, it goes into the future about 30 years. However, with Luke 2:1, we return to the time of the bulk of this narrative.

Luke 1:80 The child continued to increase in his human spirit, increasing his understanding of the Messiah, until he went out into the desert-wilderness to proclaim Jesus to Israel.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document		Verse Navigation	Introduction and Text
First Verse		Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Luke	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 1 is in the Word of God

1.

Why Luke 1 is in the Word of God

2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 1

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

This is a short doctrine; and certainly worth reading. Mark is a doctrinal pastor-teacher in Denver, Colorado; Front Range Bible Church.

Mary's Song (by Mark Perkins)

Introduction.

Luke's narrative now turns to the story of Mary, the mother of our Lord.

Mary is clearly portrayed as the biological mother of Jesus Christ. There was nothing special about her makeup that she was the mother of our Lord nothing that made her unique from all other women. She was a woman who loved God, and she too waited for the Messiah. In fact she waited faithfully, unlike so many of her contemporaries, both women and men.

Mary was born into sin, like every other female child before and after her. She does not have special access to God just because she conceived and gave birth to Christ. She is no different as far as we are concerned than any other mature believer. Christ Himself warns against Mariolatry in Luke 11:27-28.

The Arrival of an angel.

Luke 1:26-28, "Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth,

Mary's Song (by Mark Perkins)

to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. And coming in, he said to her, 'Hail, woman who has been graced out. (kecharitomene) The Lord is with you.'"

Again, here is the angel Gabriel, the messenger of God, one of the highest ranking of all the angels. He is sent to announce to Mary the imminent arrival of the Messiah. Of the genealogies of these two, we already know much. Repetition is not necessary.

As the angel "beams in", he issues a greeting to her. The greeting means literally, "woman who has been graced out". God is the only subject ever used by CHARITOO.

A Conversation with an Angel, Luke 1:29-38

Notice that Mary is not fazed at all by Gabriel's angelic appearance. She is unique in this regard. Daniel trembles, Zacharias fears, the shepherds are terribly frightened, and Mary is troubled by the greeting of this angel! She begins to DIALOGUE in her own mind. She is thinking it through, having a dialogue with herself "What did this angel mean by his greeting?" She was troubled by it.

The angel alleviates her troubled mind and tells her the exact meaning of the greeting.

"You have found grace from the side of God." Let me quote from Bauer, Arndt, and Gingrich: "...denotes a person, and indicates that something proceeds from this person." Mary has found it because she looked for it. She is a wonderful believer from the age of Israel. In her great humility she cannot think that she has found grace, for she has already prospered in knowing God.

"You will conceive in your womb and bear a child."

This certainly would have come as a surprise, since Mary was a virgin. She certainly understood the consequences of what the angel was saying. She would be subject to disgrace, and maybe the risk of capital punishment. There are great and terrible implications to this.

"And you will name Him Jesus." His name means salvation.

"He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and he will reign over the house of Jacob forever; and kingdom will have no end."

There could be no mistaking it now. She was to be the mother of the Messiah. He is the Son of God he will sit on David's throne his kingdom will last forever his kingdom will know no boundaries. These are all very clear. She is to bear the Messiah.

Mary's response is simple "How will this come about, since I am a virgin?" Mary's response is not arrogant, unlike that of Zacharias. She is just curious. She did know the basics of reproduction. In fact, it is my impression that the Hebrew society was much more open about such things than our own. She was more than willing to believe.

Gabriel tells her as best he can the specifics on how she will conceive. "The Holy Spirit will appear over you, and the power of the most high will overshadow you; and therefore the holy one who is born will be called the Son of God."

This is the essence of the virgin birth. It is really quite clinical in nature. God the Holy Spirit performs the operation by his omnipotence, and adds the unpolluted chromosomes to Mary's ovum.

Mary's Song (by Mark Perkins)

The Two Mothers are United

Luke 1:39-45, "Now at this time Mary arose and went with haste to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it came about that when Elizabeth heard Mary's greeting, the fetus leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice, and said, 'Blessed among women are you, and blessed is the fruit of your womb! And how has it happened to me, that the mother of my Lord should come to me? For behold, when the sound of your greeting reached my ears, the fetus leaped in my womb for joy. And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord.'"

We are not sure why Mary got up and went 'with haste' to visit Elizabeth at least the text does not come right out and tell us. However, we do know that Elizabeth is in a funk over the timing of her pregnancy. She does not want to be a circus sideshow act she wanted children while she was still young.

We also know that Mary and Elizabeth were cousins, so it was likely that Mary knew both of Elizabeth's pregnancy and her mental state. Finally, we know that as soon as she know about her own immaculate conception, she left to be with Elizabeth.

Therefore, it is likely that the combination of the above conditions led Mary to visit Elizabeth. Just as soon as Mary enters the house and speaks her greeting, just as soon as that greeting enters the ears of Elizabeth, the fetus leaps in her womb. This leaping was reflex motility in response to the excitement of Elizabeth on hearing the voice of her cousin.

Immediately Elizabeth is filled with the Holy Spirit. This is for the purpose of prophecy what she says next is inspired by God the Holy Spirit. Luke always does us the courtesy of telling us when one is under the filling of the Spirit. Elizabeth literally "sounds off with a great cry" ANEPHO.NE.SEN KRAUGE. MEGALE. and she says, "Blessed are you among women and blessed is the fruit of your womb."

This first part of what she says confirms that when she wants to talk about a human being she uses one expression. Mary is blessed because she is chosen to bear and nourish and raise the Son of God. The fruit of her womb (not yet ripe nor picked) will also be blessed, because of His life and death.

The word for blessing here is EULOGEO, which means to speak well of someone. EULOGEO is blessing with reference to reputation.

Furthermore, Elizabeth says, "and why does this happen to me, that the mother of my Lord should come to me?" Elizabeth employs a rhetorical question here. She does not expect an answer she knows it. Elizabeth knows that the child she will bear will prepare the way for Christ. She answers her own question in the next verse.

Elizabeth now gives an explanation of her previous words, "for behold, as the sound of your greeting came into my ears, the fetus in my womb leaped for joy."

Elizabeth explains to Mary her rhetorical question, and her statement about blessing. She is telling Mary that at the moment she heard her greeting (and at the moment she was filled with the Spirit) the child leaped in her womb. It all came together at that moment Elizabeth understood everything Mary the greeting her own pregnancy God's plan for the ages.

Finally, Elizabeth summarizes the entire experience the lifetime of that moment, "and blessed is she who believed that the things that were spoken will be fulfilled in her by the Lord."

Elizabeth is telling us that she finally understands it all, and she is complementing Mary on her immediate belief

Mary's Song (by Mark Perkins)

in the word of God. The word for blessing here is different from the one above. This is macharia, or mental attitude contentedness. Elizabeth is saying in a roundabout way that she missed the boat that she did not immediately respond as she should have, and so she missed the blessing.

The important thing is that Elizabeth now understands everything with clarity. This verse also answers the previous question why Mary came to visit Elizabeth. It was so that Elizabeth could recognize her own error, and turn around.

Mary's Song, Luke 1:46-56

This is the great prayer of worship from Mary. It is a prayer that is based on the utter confidence of one who has known and relied on the capabilities of God.

Let's look at what Mary knows about God from learning in the ritual plan of God. She knows the architecture of her own soul that she has emotion, mentality, and a human spirit. She knows that God is the source of her salvation. She calls Him her savior. She understands the omnipresence and omniscience of God when she says that "He considered" her humble state.

EPIBLEPO is the verb here, and it means to look down upon something, and to understand it. God looked down upon Mary and He fully understood her humble state. God also knew exactly what to do about it. That is the expression of his omniscience.

Mary understands the omnipotence of God she calls Him the Mighty One, and she knows exactly what God has accomplished.

She understands the perfection, or holiness of God. When she says, "Holy is His name", she says, perfect is his essence.

She understands the implications of the birth of the Messiah. She praises God for the strategic victory of the angelic conflict, and here is her reasoning. If God can accomplish the virgin conception and birth of the Messiah, He can accomplish anything else. What is the problem to go from one impossibility to the next.

Mary was a patriot, and she understood the implications of the Messiah on her nation. She related the Messiah to the kingdom of God, and indeed she already understood some of the kingdom concepts even before Christ ever explained them.

She understood the difference between being rich and poor. This metaphor has nothing to do with food or hunger in the literal sense. It has everything to do with a desire for a relationship with God. It is all about true humility.

Those who are humble and hungry for a relationship with God will receive the intrinsically good. Those who are rich in their own minds will go away empty handed.

Mary understood the mercy of God, and its implications. She knew the history of her nation and its heroes.

From: <https://www2.gracenotes.info/topics/mary-song.html> accessed December 14, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Seeing that many have [already] attempted to arrange in order a [an historic] narrative concerning the deeds we have accomplished; just as eyewitnesses and [those] who became ministers of [the] Word have delivered these [things] to us from [the very] beginning; I determined, having carefully followed all [of these events] from the beginning, to write [them down], in order, for you, most honorable Theophilus, so that you might fully know about Whom you were [previously] instructed of certain [and undoubtedly true] words.	Considering that many have already attempted to compile a biographical narrative about the things which we have accomplished, just as eyewitnesses and those who became ministers of the Word gave these things to us from the very beginning; I decided, after carefully following all of these events myself from the beginning, to write them down in chronological order for you, most honorable Theophilus, so that you might more fully understand the Messiah about Whom you were previously and accurately instructed.
It came about in the days of Herod, the king of Judæa, [that there was a married couple:] a certain priest, [whose] name [was] Zacharias, from the [priestly] division of Abijah, and his wife, from the daughters of Aaron, and her name [was] Elisabeth. They were both righteous before God, walking in all the commandments and statutes of the Lord, blameless. But they did not [have] a child, because Elisabeth was barren; and they were both advancing in years.	In the days of Herod, king of Judæa, there was a married couple: Zacharias, a certain priest of the Abijah division and his wife, Elisabeth, who was from the daughters of Aaron. Both of them were righteous before God, walking in His commandments and statutes, without blame. However, they did not have any children because Elisabeth was barren, and they were advancing in age.

A Complete Translation of Luke 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>And [this] happens during the execution of his priestly duties, during the fixed time of his performance [of his priestly duties] before the God, he determined by lot the [responsibility of] the burning of the incense, having entered into the Temple of the Lord. Meanwhile [lit., <i>and</i>], the entire multitude of the people were praying outside during the hour of the incense [burning]. The messenger [or, <i>angel</i>] of the Lord, standing from the right of the altar of incense, appears to him; so Zacharias is agitated, having seen [Him]. Fear comes upon him.</p>	<p>This is what happened when Zacharias was performing his priestly duties at the proper time before God. It was determined by lot that he enter into the Lord's Temple and offer up the incense at that time. At this same time, the entire multitude of people were praying outside of the Temple during the hour that the incense was burned. The angel of the Lord, who is standing to the right of the altar of incense, suddenly appears to Zacharias, who is therefore agitated from seeing Him. Fear came upon Zacharias.</p>
<p>The messenger [or, <i>angel</i>] said, face to face with him, "Do not be frightened, Zacharias, for your prayer has been heard; and your wife, Elisabeth, will bear you a son and you will call his name, <i>John</i>. As a result [lit., <i>and</i>], [there] will be joy and gladness to you; and many will rejoice because of his birth, for he will be extraordinary before the Lord. Also, he will never drink wine or intoxicating beverages. He will be filled with a Spirit of Holiness even out from his mother's womb. [Because of John,] many sons of Israel will turn back to their Lord. John [lit., <i>and he</i>] will go before Him in the power and Spirit of Elijah, turning the hearts of fathers towards their sons, and disobedient [people] [will be turned towards] the understanding of the righteous [ones]. He will prepare [lit., <i>to prepare...</i>] the people for the Lord, making [them] ready."</p>	<p>The angel said to Zacharias, "Do not be afraid. I am here to tell you that your prayers have been answered, and that your wife, Elisabeth, will bear a son to you, and you will name him <i>John</i>. You will feel great joy and happiness as a result, and many others will rejoice at his birth, for he will be extraordinary before the Lord. He will never imbibe in alcohol and he will be filled with the Holy Spirit right from his mother's womb. Because of John's ministry, many sons of Israel will turn back to their Lord. John will go before the Lord in the power and Spirit of Elijah, turning the hearts of errant fathers to their son, and the disobedient Israelites will be turned towards the truth and understanding of the righteous. John will prepare the people for the Lord, making them ready to receive Him."</p>

A Complete Translation of Luke 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Zacharias then said face to face with the messenger [or, <i>angel</i>], “How will I know this? For I am an old man and my wife is advancing in her years.” The messenger [or, <i>angel</i>] then spoke to him, answering [him], “I—even I—am Gabriel, the one standing in the presence of the God. I was sent to speak face to face with you, to announce the good news to you—[specifically] the things [which I said to you]. Now listen, you will be silent and you will be unable to speak until these things come to pass, because you did not believe my words, which will be fulfilled in their season.”</p>	<p>Zacharias then said to the angel, “How do I know that this is true? Clearly I am a very old man, and even my wife has advanced in years.” The angel then spoke to Zacharias, answering his unbelief: “I am Gabriel and I stand in the presence of God. I was sent to speak directly with you, in order to announce this good news to you—that is, the things which I just said to you. However, you are skeptical and you do not believe my words. Therefore, you will be silent and unable to speak until these things come to pass, for they will be fulfilled in their season.”</p>
<p>There were people waiting for Zacharias; and they were wondering [about] him while he remained in the Temple. When he came out, he was unable to speak to them. Then they realized that [he saw] a vision in the Temple. He kept gesturing to them, but remained speechless.</p>	<p>Friends and family were waiting on Zacharias for him to come out of the Temple. They wondered about him remaining in the Temple as he did. And when he did come out, he was unable to speak to them. They surmised that he had had a vision in the Temple. He continued the gesture to them, but was remained unable to speak.</p>
<p>And it comes to pass that the days of his service are fulfilled [that] he departs for his home. And after these days [go by], Elisabeth, Zacharias’s [lit., <i>his</i>] wife, conceives, but she conceals her pregnancy [lit., <i>herself</i>] for five months, saying, “Because this [is what] the Lord has done to me in the days [that] He has looked upon [me], to take away my shame among men.”</p>	<p>When his days of service were fulfilled, Zacharias departed for his home. And after time passes, Elisabeth (Zacharias’s wife) conceives, but she chooses to conceal her pregnancy for five months, saying, “This is what the Lord has done to me after observing me. He has removed my disgrace of being unable to become pregnant among men.”</p>

A Complete Translation of Luke 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>And in the sixth month [of Elisabeth's pregnancy], the messenger [or, <i>angel</i>] Gabriel was sent forth directly from God to a city of Galilee, the name [of that city being] Nazareth. [He was sent] to a virgin engaged to a man whose name [is] Joseph, from the house of David. And the name of the virgin [is] Mary [actually, <i>Miriam</i>]. When he had entered [and was] face to face with her, he said, "Rejoice, grace-out one! The Lord [is] with you!" But she was perplexed [perhaps, <i>agitated</i>] about this word and thought about what sort of greeting this might be. The messenger [or, <i>angel</i>] spoke to her, "Do not fear, Mary, for you have found grace in the sight of God. Listen, you will conceive in [your] womb and you will bear a Son and you will call His name <i>Jesus</i>. He will be prominent and He will be called the Son of the Most High. And the Lord God will give to Him the throne of David, His father. And He will rule over the house of Jacob forever and [there] will be no end to His kingdom."</p>	<p>And in the sixth month of Elisabeth's pregnancy, the angel Gabriel was sent forth directly from God, to Nazareth, a city in Galilee. He was sent to a virgin who was engaged to a man whose name is Joseph (who is descended from King David). And the virgin's name is Mary. Having entered the place where Mary was, to stood facing her, and he said, "Be happy, grace-out one! The Lord is with you!" But his being there and what he said confused and agitated her. She kept pondering about the meaning of this greeting. The angel spoke to her, saying, "Do not be afraid, Mary, for you have found grace in the sight of God. Listen: you will conceive and bear a Son, and you will call His name <i>Jesus</i>. He will be great; and He will be known as the Son of the Most High. Furthermore, the Lord God will give him the throne of David, His father. He will rule over the house of Jacob forever and there will be no end to His kingdom."</p>
<p>Mary spoke face to face with the messenger [or, <i>angel</i>], [saying], "How can this be, seeing that I do not know a man?" And answering, the messenger [or, <i>angel</i>] said to her, "The Holy Spirit will come upon you and the power of the Most High will cast a shadow over you. Consequently, the Holy Begotten One will be called the Son of God. Also, take note that Elisabeth, your relative, has conceived a son [herself] in her old age. This [is] the sixth month in her [pregnancy], the one [others] thought [lit., <i>called</i>] barren. For nothing commanded by God is impossible." So Mary said, "Observe the handmaid of the Lord; let [this] take place in me according to your word." Then the messenger [or, <i>angel</i>] departed from her.</p>	<p>Mary then said to the angel, "How can this possibly happen, since I continue not knowing a man?" And answering, the angel said to her, "The Holy Spirit will come upon you; even the power of the Most High, Who will cast a shadow over you. Consequently, the Born-One will be holy and called the Son of God. Also, think about Elisabeth, your cousin—she has conceived in her old age and is in the sixth month of her pregnancy. Remember, everyone believed her to be barren. Therefore, you should recognize that there is nothing impossible for the Word of God." So Mary said, "I am the handmaid of the Lord; let this take place in me exactly as you have said." Then the angel departed from her.</p>

A Complete Translation of Luke 1

A Reasonably Literal Translation

And rising up in these days, Mary departed for the hill country with haste to a city of Judah. She entered into the house of Zacharias and she greeted Elisabeth. And it happens, as Elisabeth hears the greeting from Mary, [that] the unborn child leaped in her womb. Then Elisabeth was filled with the Holy Spirit, and she cried out with a great outcry. She said, "Blessed are you among [all] women, [Mary,] and blessed is the fruit of your womb. And how [is it that] I [am a part of] this [event], [that] the mother of my Lord enters [my home to be] face to face with me? Observe, even as the sound of your greeting came to my ears, the unborn child leaped from joy in my womb. Blessed [is] the one who believes that the words spoken to her from the Lord will be fulfilled."

Then Mary said, "My soul praises [or, *magnifies*] the Lord; my spirit rejoices over the God, my Savior, because He has looked upon the one who is low, His handmaid. For observe [this]: He will pronounce me blessed from now to all generations [in the future], for the Powerful [One] has made by me the Great [One], and His Name [is made] holy. His grace [from] ages to ages to the one who fears Him; He works power with His arm; He has scattered the proud ones with the thinking of their hearts; He has cast down rulers from their thrones and He has lifted up the humble; He has filled the needy ones with good; and those who are rich He sends away without [their] wealth. He helped Israel, His servant, being mindful of grace, as He spoke with our fathers, to Abraham and to his seed forever." Mary remained with her [for] about three months; then she returned to her home.

And to Elisabeth the time was fulfilled for her to give birth, and she bore a son. Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her; and they rejoiced with her.

A Reasonably Literal Paraphrase

At that time, Mary rose up and quickly departed for the hill country; she was going to a city of Judah. When she entered into Zacharias's home, she greeted Elisabeth. When Elisabeth heard Mary's greeting, the unborn child leaped in her womb. Then Elisabeth was filled with God the Holy Spirit and she cried out with great joy. She said to Mary, "You are greatly blessed among all women, Mary; and blessed is the child in your womb. And how is it that I am a part of this even, that the mother of My Lord has entered my home to be face to face with me? I hope that you took note that, upon hearing your greeting, that my unborn child leaped from joy in my womb. Blessed is the believer who knows that the words spoken by the Lord will be fulfilled."

Then Mary said, "My soul praises and magnifies the Lord; and my spirit rejoices over God, my Savior, because He has looked upon me, His lowly handmaid. Consider this: He will pronounce me blessed from this point forward to all generations in the future, for the Able One has made by me the Great One; and His name is made holy. His grace continues from eternity past to eternity future to the ones who fear Him; He works power with His arm; He has scattered the proud ones with the flawed thinking of their souls; He casts down rulers from their thrones, but he lifts up the humble; He has filled the hungry with good things; and those who are rich, He sends them away without their wealth. God helped Israel, His servant, being mindful of grace, as He spoke with our fathers, to Abraham and to his descendants forever." Mary remained with Elisabeth for about three months; then she returned to her own home.

The time came for Elisabeth to give birth, and she had a son. Her neighbors and relatives heard about her, that the Lord would magnify His grace towards her, and they rejoiced with her.

A Complete Translation of Luke 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And it comes to pass on the eighth day, [that] they come in to circumcise the child. They call him by the name of his father, Zacharias. However [lit., and], answering [them], his mother says, "No, but he will be called John." Then they said to her, "No one from your relatives is called by this name." Then they communicated with his father [using gestures] for what [name] he wanted to call him. And asking for a writing tablet, Zacharias [lit., he] wrote, saying, "John will be his name." And they all marveled.	On the eighth day, men came in to circumcise the child. They called him by the name of his father, which is Zacharias. However, answering them, his mother said, "No, he will not be called Zacharias; he will be called John." Then they said to her, "There is no one in your family who has this name." Then they communicated with his father using gestures in order to determine which name he wanted to call his son. After asking for a writing tablet, Zacharias wrote, "John will be his name." They all were astonished.
Immediately, his mouth was opened and his tongue [was loosened]; and he keeps on speaking, praising God.	Immediately, his mouth was opened and his tongue was set free. He kept on speaking and praising God.
And fear came [lit., was] to all those living around them; and in the entire mountain district of Judæa, these things were being talked about. And those hearing [these things] placed [this information, these questions] in their heart, saying, "What will this child become?" And the hand [power] of the Lord was with him.	Fear came to all of those who lived near Zacharias and Elisabeth. In fact, these things were being talked about throughout the entire mountain district of Judæa. And the people who heard these things place this information and their own personal questions in their hearts, asking, "What will this child become?" And the power of the Lord was with him.

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<p>Zacharias, his father, was filled with the Holy Spirit and he prophesied, saying, “Praised [is] the Lord God of Israel; for He has visited His people and has made a payment [for them]. He has raised up the horn of salvation for us in the house of David His Child [or, <i>servant</i>]; just as He spoke through the holy [ones] of old—His prophets. [There is] deliverance from our enemies and from the hand of those who hate us; producing grace with our fathers and remembering His holy covenant; the oath which He swore to Abraham, our father, giving [His Son] to us. [He is given to us], fearlessly [preserved] from the hand of [our] enemies, for those having been saved to serve Him in holiness and righteousness all of our days. And now, you, O child, the prophet of the Most High, will call out, for you will go before the Lord to make ready His ways; to give the knowledge of salvation to His people in forgiveness of their sins, by the mercy of our God’s grace, by which He will visit us, [as] the first light from heaven, to give light to those living in darkness and shadow of death; [and] to direct our steps toward the way of peace.”</p>	<p>Zacharias, the boy’s father, was filled with the Holy Spirit, and he prophesied, saying, “Praised is the Lord God of Israel, for He has clearly visited His people, redeeming them. He has raised up the horn of salvation for us in the house of David by means of His Christ-Child, just as He had promised through the holy one of old—the prophets. The prophets of old have promised us deliverance from our enemies and from the hand of those who continue to hate us. God had given grace to our fathers and He remembered His holy covenant, the oath that He swore to Abraham, our father, to give His Son to us. His Son will be preserved from the hand of our enemies; and all those who have been saved will serve Him in holiness and righteousness for their entire lives.” Then looking to his son, Zacharias said, “And now, you, my child, will be the prophet of the Most High. You will call out in the desert-wilderness, for you will go before the Lord to make ready His paths. You will give the knowledge of salvation to His people, so that their sins are forgiven by the mercy of God’s grace; by which grace He will come to live among us, as the light from heaven, to give light to those of us living in darkness and shadow of death; and you will help to direct our steps toward the way of peace.”</p>
<p>The child increased in spirit; and he was in the desert-wilderness for a time [lit., <i>until a day</i>], proclaiming Him face to face with Israel.</p>	<p>The child continued to increase in his human spirit, increasing his understanding of the Messiah, until he went out into the desert-wilderness to proclaim Jesus to Israel.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Luke 1			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1993 Spiritual Dynamics series (#376)	#1682	Luke 1:15b
	1993 Spiritual Dynamics series (#376)	#1872	Luke 1:26-35
	1986 Ephesians (#412)	#749	Luke 1:15, 41, 44
	1986 Ephesians (#412)	#1126	Luke 1:15
	1972 David (#631)	#410	Luke 1:27–28
	1976 Woman (#795)	#2	Luke 1:28

Doctrinal Teachers* Who Have Taught Luke 1

	Series	Lesson (s)	Passage
	1991 Israel in Conflict (#840)	#82–83	Luke 1:5, 12-15, 31-41
R. B. Thieme, III	2020 Life of Christ Series	#28–37	Luke 1:1–51
	2020 Life of Christ Series	#39	Luke 1:57–80
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 1:1–80

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from a Reasonably Literal Paraphrase of Luke 1

Word Cloud from Exegesis of Luke 1⁶⁴

These two graphics should be very similar; this means that the exegesis of Luke 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Luke	

⁶⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.