



# EXPLORE THE BIBLE.®

## Personal Study Guide

Winter 2020-21 | ESV



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6:1-3 Gennesaret was an alternate name for the sea of  
lee, which is also called the sea of Tiberias (John 6:1).  
The boat Jesus chose belonged to Simon Peter, his  
mother-in-law He had recently healed (Luke 4:3-5).  
Jesus sat down in the boat; this was the normal postu  
a teacher [see note at 4:19-21].  
5:4-7 In spite of the fact that his night labors had been  
less, at Jesus' command Peter responded in faith. Hi

U N D E R S T A N D | E X P L O R E | A P P L Y

# Luke 1-9



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# WHO IS JESUS?

People have varied opinions about who Jesus is. This is nothing new—they always have. Jesus once asked His disciples, “Who do the crowds say that I am?” (Luke 9:18). They replied that some thought He was John the Baptist, others thought He was Elijah or some other ancient prophet. While each of those answers reflected a high opinion about Jesus, they all fell short of Jesus’ true identity and mission.

Because it’s not enough to know what others are saying about Him, Jesus asked His disciples: “But who do you say that I am?” (Luke 9:20). After affirming Peter’s reply that Jesus was “the Christ of God,” He taught them His mission would involve suffering—a cross. Jesus’ death on the cross, however, wouldn’t be an accident nor a tragedy; it would be the fulfillment of God’s eternal plan for our salvation. Jesus added that the cross would not be the final word, but He would be raised on the third day.

Who do you say Jesus is, and what will you do with Him? He said, “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6). Right now, He is waiting for you.

- **Admit** to God that you are a sinner. Repent, turning away from your sin.
- **By faith receive** Jesus Christ as God’s Son and accept Jesus’ gift of forgiveness from sin. He took the penalty for your sin by dying on the cross.
- **Confess** your faith in Jesus Christ as Savior and Lord. You may pray a prayer similar to this as you call on God to save you: “Dear God, I know that You love me. I confess my sin and need of salvation. I turn away from my sin and place my faith in Jesus as my Savior and Lord. In Jesus’ name I pray, amen.”

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After you have received Jesus Christ into your life, tell a pastor or another Christian about your decision. Show others your faith in Christ by asking for baptism by immersion in your local church as a public expression of your faith.



# LUKE 1–9

In his Gospel, Luke highlighted Jesus' great love for all people—especially Gentiles, the poor, women, social outcasts, and those labeled by society as sinners. For this reason, the Gospel of Luke has been called “the Gospel of the underdog.” Ultimately, Luke’s Gospel is a testimony about God the Son as He took on human flesh and became the Son of Man. As the Son of Man, He walked among humanity, experienced love and hate, suffered rejection and death, and rose victoriously to offer salvation to whomever would repent, believe, and receive Him. This is the good news according to Luke—indeed a message of great joy for all people.

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WINTER 2020-21



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\*Evangelistic Emphasis

# MEET THE WRITERS

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# FROM **THE TEAM LEADER**

Coaches talk about setting the tone early. They preach about the importance of warming up with purpose, tucking in your jersey, and taking the field with enthusiasm. They know of the importance of that first play, first pitch, and first shot. Teams only win at the conclusion of the game, but they can lose it at the beginning. Beginnings matter.

In Luke's Gospel, we discover a great deal about the beginning of Jesus' life. We find out about a priest named Zechariah, who saw an angel but couldn't tell anyone about the visit. We are told about his wife, Elizabeth, who was pregnant when she was visited by Mary, her relative who had also encountered an angel. At the birth of Jesus, we are introduced to shepherds, Simeon, and Anna. We are also told about a conversation between a twelve-year-old and teachers in the temple.

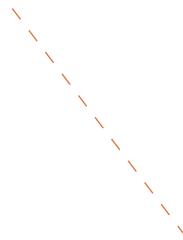
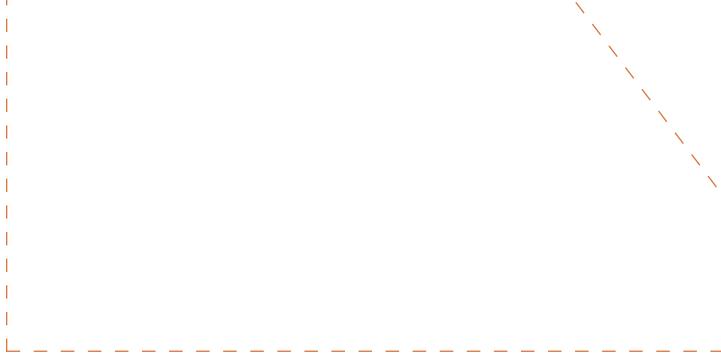
These beginnings set the tone for what was to come. Zechariah was told that his son would prepare the way for the Messiah. Mary was told that she would supernaturally conceive a child who would be the Son of God. Shepherds sought and found the Savior. Simeon pointed to a day when Mary's soul would be pierced. Jesus would have more conversations with those teachers in the temple. Beginnings matter.

During our study of Luke 1–9, we will discover the importance of these beginnings and how they move us toward the conclusion: the death, burial, and resurrection of Jesus. Our prayer is that we will be reminded of God's redemptive plan, knowing that God invites each of us to be included in that redemption.

In His service,

**G. Dwayne McCrary**

Dwayne.McCrary@lifeway.com



# WORD WISE

Terms listed here are identified in the Bible commentary with a dot (•).

**Asher** [ASH uhr]—the eighth son of Jacob and one of the twelve tribes of Israel; the name means “happiness.” Anna, the widowed prophetess who bore witness to the baby Jesus was of the tribe of Asher (Luke 2:36).

**Denarii** [dih NEHR igh]—plural form of denarius; one denarius coin was a typical day’s wage for a common laborer.

**Most High**—translation of the Hebrew word *Elyon*; a name for God that emphasizes His power and might

**Phanuel** [fuh NYOO uhl]—alternate form of the personal name “Penuel;” means “face of God”; father of the prophetess Anna (Luke 2:36)

**Pharisees**—the largest and most important religious group in New Testament times; the term means “separated ones.” They strictly observed the oral traditions of the scribes and opposed Jesus because He refused to accept their interpretations of the law.

**Sanctuary**—the part of the temple also known as the holy place, access was limited to priests. It stood between the holy of holies, into which only the high priest could enter, and the court of Israel, which was reserved for Jewish men.

**Scribes**—men who studied, copied, and interpreted the Scriptures; most scribes in New Testament times were Pharisees.

**Sidon** [SIGH duhn]—A city located on the coastal plain between the mountains of Lebanon and the Mediterranean Sea (Gen. 10:19). Often mentioned with Tyre, Sidon and Tyre were ancient cities, founded before the Israelites entered Canaan. Jesus spent time in Tyre and Sidon and used them as examples of faith (Matt. 11:20-22).

**Son of Man**—Jesus’ favorite way of referring to Himself; it implied both His messianic mission and His humanity; the term is used in the Old Testament as a synonym for man or human (Ps. 8:4; Ezek. 2:1) and as a reference to the Messiah (Dan. 7:13).

**Zarephath** [ZAR ih fath]—A town on the Mediterranean coast just south of Sidon where Elijah fled after prophesying a drought in Israel (1 Kings 17:2-9). While there the prophet was hosted by a widow and her son. The name *Zarephath* possibly means “smelting, refining.”

# BIBLE READING PLAN

- 1. Luke 1:1-4
- 2. Luke 1:5-7
- 3. Luke 1:8-13
- 4. Luke 1:14-17
- 5. Luke 1:18-20
- 6. Luke 1:21-25
- 7. Luke 1:26-30
- 8. Luke 1:31-33
- 9. Luke 1:34-38
- 10. Luke 1:39-45
- 11. Luke 1:46-49
- 12. Luke 1:50-56
- 13. Luke 1:57-66
- 14. Luke 1:67-75
- 15. Luke 1:76-80
- 16. Luke 2:1-7
- 17. Luke 2:8-12
- 18. Luke 2:13-16
- 19. Luke 2:17-20
- 20. Luke 2:21-24
- 21. Luke 2:25-27
- 22. Luke 2:28-32
- 23. Luke 2:33-35
- 24. Luke 2:36-38
- 25. Luke 2:39-40
- 26. Luke 2:41-47
- 27. Luke 2:48-50
- 28. Luke 2:51-52
- 29. Luke 3:1-6
- 30. Luke 3:7-9
- 31. Luke 3:10-14

- 1. Luke 3:15-20
- 2. Luke 3:21-22
- 3. Luke 3:23-38
- 4. Luke 4:1-4
- 5. Luke 4:5-8
- 6. Luke 4:9-13
- 7. Luke 4:14-15
- 8. Luke 4:16-21
- 9. Luke 4:22-30
- 10. Luke 4:31-37
- 11. Luke 4:38-41
- 12. Luke 4:42-44
- 13. Luke 5:1-7
- 14. Luke 5:8-11
- 15. Luke 5:12-16
- 16. Luke 5:17-20
- 17. Luke 5:21-26
- 18. Luke 5:27-32
- 19. Luke 5:33-35
- 20. Luke 5:36-39
- 21. Luke 6:1-5
- 22. Luke 6:6-11
- 23. Luke 6:12-16
- 24. Luke 6:17-19
- 25. Luke 6:20-26
- 26. Luke 6:27-36
- 27. Luke 6:37-42
- 28. Luke 6:43-45
- 29. Luke 6:46-49
- 30. Luke 7:1-10
- 31. Luke 7:11-17

- 1. Luke 7:18-23
- 2. Luke 7:24-30
- 3. Luke 7:31-35
- 4. Luke 7:36-39
- 5. Luke 7:40-50
- 6. Luke 8:1-8
- 7. Luke 8:9-10
- 8. Luke 8:11-15
- 9. Luke 8:16-18
- 10. Luke 8:19-21
- 11. Luke 8:22-25
- 12. Luke 8:26-33
- 13. Luke 8:34-39
- 14. Luke 8:40-48
- 15. Luke 8:49-56
- 16. Luke 9:1-6
- 17. Luke 9:7-9
- 18. Luke 9:10-17
- 19. Luke 9:18-20
- 20. Luke 9:21-22
- 21. Luke 9:23-27
- 22. Luke 9:28-36
- 23. Luke 9:37-42
- 24. Luke 9:43-45
- 25. Luke 9:46-48
- 26. Luke 9:49-50
- 27. Luke 9:51-56
- 28. Luke 9:57-62

# INTRODUCTION TO LUKE

Luke's Gospel came along after other accounts had been written (Luke 1:1). It offers precepts and principles, stories of miracles and compassion. Ultimately, the Gospel of Luke is a testimony about God the Son as He took on human flesh and became the Son of Man. As the Son of Man, He walked among humanity, experienced love and hate, suffered rejection and death, and rose victoriously to offer salvation to whomever would repent, believe, and receive Him. Luke was a Gentile. As such, he wrote his Gospel in such a way that appealed to non-Jews who were strongly influenced by Greek language and culture. Key themes of Luke's Gospel include:

- ***Son of God and Son of Man*** — Jesus' birth was the result of God's supernatural miracle through a virgin named Mary. Throughout Luke's Gospel, Jesus' words and deeds attest to His oneness with God. At the same time, Luke frequently quoted Jesus' self-reference as the Son of Man (5:23; 6:5; 9:22; 12:8). This title was a direct claim to be the Messiah but also demonstrated Jesus' identity with humanity.
- ***Proof of the Messiah*** — Miracles abound in Luke. Jesus fed multitudes, healed the sick, cast out demons, and raised the dead. These miracles attest to His compassion for people but also give testimony to His divine nature and lordship (7:22). Jesus' lordship included reign over the Sabbath, sickness, satanic attacks, and death (6:1-10; 7:11-17; 8:26-39).
- ***Preparation for the future*** — From the early chapters to the end of the book, Luke described how Jesus chose and prepared men to lead the church in the future (5:10-11; 5:27; 9:1-6).
- ***The kingdom of God*** — While Luke did not include as many kingdom parables as Matthew, he described Jesus' preaching about the kingdom of God (4:43; 8:1). Jesus sent the disciples forth to preach about the kingdom (9:1-2). In His presence was found the nearness of the kingdom (10:9-11).
- ***The availability of the kingdom for believers from all peoples*** — Luke emphasized Jesus' statements and deeds that demonstrate the kingdom of God is not for Jews alone but for everyone who will repent and believe (9:52; 10:33; 17:16).
- ***The future judgment and the urgency of commitment*** — Because God's judgment is inevitable, commitment to Jesus is imperative. People who are not willing to make an irrevocable decision to follow Him are not worthy of God's kingdom (9:62).

# OUTLINE OF LUKE

- I.** Preparation for the Ministry of Jesus (1:1–4:13)
  - A.** Formal prologue (1:1-4)
  - B.** Births of John the Baptist and Jesus (1:5–2:20)
  - C.** Childhood and early adulthood of Jesus (2:21-52)
  - D.** Ministry of John the Baptist (3:1-22)
  - E.** Genealogy of Jesus (3:23-38)
  - F.** Testing of Jesus by the devil (4:1-13)
- II.** Jesus' Ministry in Galilee (4:14–9:50)
  - A.** Early preaching (4:14-44)
  - B.** Calling of disciples, then apostles (5:1–6:16)
  - C.** The Sermon on the Plain (6:17-49)
  - D.** Faith issues; the sending out of the Twelve (7:1–9:17)
  - E.** Peter's confession and the transfiguration (9:18-50)
- III.** Jesus' Ministry in Judea and Perea (9:51–19:44)
- IV.** Climax of Jesus' Ministry in Jerusalem (19:28–24:53)



## ON THE COVER

Denarius coin depicting Tiberius;  
c. AD 14-37; silver



# *Planned*

God's promises point to His redemptive plan for His creation.

## **LUKE 1:13-25**

Several current television shows highlight the secondhand retail industry. The stars of the shows shop for bargains in barns, flea markets, and pawn stores. They are looking for treasures among items that most people would deem used up or worthless. Most of the shows save one final purchase for the end of the program, when the star of the show stumbles upon an item of great price, purchases it, and repurposes it to highlight its value to the new owner. These shows highlight the concept of redemption.

**What items have you repurposed that were once viewed as used up or useless?**

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# UNDERSTAND THE CONTEXT

## LUKE 1:1-25

Luke is one of four Gospels the early church recognized as authoritative and trustworthy as the Word of God. Rather than taking the Gospel accounts and combining them into one book, the early church valued having four Gospel accounts, written by inspired, first-century writers.

Though the writer of the third Gospel is not named in the text, evidence points to Luke, a coworker of Paul (Philem. 24), as the writer. As part of a two-volume set, this Gospel is the prequel to Acts (Acts 1:1-3). Luke is referred to as a doctor in Colossians 4:14. His thorough writing method would lend credence to this.

Luke emphasized Jesus' concern for all people, especially those who were social outcasts. These included poor people, women, and those labeled by society as sinners. Luke also emphasized prayer by recalling the prayers of Jesus (Luke 3:21; 5:16; 6:12; 9:18) and included parables about prayer (11:5-13; 18:1,10). One of the most striking features of Luke's Gospel occurs at the beginning. He recorded the most detailed and orderly portrayal of the birth of Jesus and the events surrounding it.

The infancy narratives in Luke are a direct reflection of Luke's approach to writing. He was aware that others had written Gospels about Jesus (1:1), and he tested these writings by the original eyewitnesses (1:2). Luke then carefully investigated everything in order that he could provide an orderly sequence to his readers (1:3).

Luke began his Gospel by focusing on two births—the birth of the forerunner to the Messiah and the birth of the Messiah Himself. The story of the forerunner's birth took place in the household of Zechariah, an aging priest, and his wife Elizabeth. This is where the redemption story would begin to unfold.

**As you read Luke 1:13-25, observe the instances of irony in the passage. What is the significance of Luke emphasizing these points of irony as he began unfolding the redemption story?**

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# EXPLORE THE TEXT

## PRAYER ANSWERED (LUKE 1:13-17)

**<sup>13</sup> 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. <sup>14</sup> And you will have joy and gladness, and many will rejoice at his birth, <sup>15</sup> 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. <sup>16</sup> And he will turn many of the children of Israel to the Lord their God, <sup>17</sup> 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.”**

### VERSES 13-14

An extraordinary day in the life of an ordinary priest initiated God’s redemptive plan on earth. Zechariah was a priest in the division of Abijah, one of twenty-four divisions in the priesthood. Each division would have the privilege of choosing a priest to serve in the holy place of the temple every other month. God used the process of casting lots to place Zechariah in the place where He would send a message of redemption (Luke 1:8-9). This message would involve the sending of the Messiah but would also include God’s sending a special child to Zechariah and his barren wife (v. 7). As the priest entered the holy place, the people of Israel were assembled outside praying (v. 10). Such an occasion would have also provided Zechariah a chance to lift up to God his own desire for a child as he tended the altar of incense, which represented the prayers of God’s people.

As Zechariah approached the altar of incense, an *angel* appeared next to the altar. As was common in Luke, the witness to an angel’s appearance became *afraid*. (See also Luke 1:29; 2:9.) The same was true for those who witnessed angels in the Old Testament. (See Judg. 6:22-23; Dan. 8:16-17.) The angel would later identify himself as Gabriel. He would later appear to Mary (Luke 1:26).

Gabriel announced to Zechariah: *your prayer has been heard*. How many times had Zechariah and Elizabeth prayed for a child? How

much time had passed with no positive results of a child? Yet even in their old age they continued to pray. It had happened to Abraham and Sarah. Could it happen to them? Not only did Gabriel announce they would have a **son**, he also named the child **John**, which means “the Lord is gracious.” The angel also noted that this child would be **joy and gladness** for John. The first word, *joy*, is based on the root for *grace* found in John’s name. The second word describes exceeding happiness. A child after so many years of barrenness would indeed make the parents happy but would do more than that. The angel declared that **many will rejoice at his birth**. The birth of John would inject a note of joy into the world because he would prepare the way for a greater birth to come.

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### DID YOU KNOW?

Gabriel is one of only two angels identified by name in the Bible. The other is Michael the archangel (Dan. 10:13,21; 12:1; Jude 9; Rev. 12:7). Gabriel appears four times in the Bible. Twice he appeared to Daniel (Dan. 8:15-27; 9:20-27), and he announced the births of John the Baptist (Luke 1:8-20) and Jesus (Luke 1:26-38).

### VERSES 15-17

The special nature of Zechariah’s son was emphasized by the requirements given to him. First, he would be **great**. This same word was used of both John and Jesus (Luke 1:32), though that is not to say they were equal in their greatness. God had plans for John to announce the coming of Jesus. Because of his specific calling, Zechariah was to set John apart by withholding alcohol from him. This could be a reference to the Nazarite vow mentioned in Numbers 6:1-12. The Bible does set a precedent of requiring some leaders to refrain from alcohol (Prov. 31:4; Jer. 35:6). As in this passage, it also contrasts the filling of alcohol with the filling of the Holy Spirit (Eph. 5:18). The angel announced that John would be **filled with the Holy Spirit, even from his mother’s womb**. From conception, this child was set apart by God for God’s glory.

Through the angel God revealed two purposes for John. First, he would **turn many of the children of Israel to the Lord their God**.

Even *the children of Israel* would need to repent and turn to God through Jesus Christ. Zechariah's son, John, would emphasize the need for conversion in his preaching to the Jews (Luke 3:3). The result of John's ministry would be to ***make ready for the Lord a people prepared***. The preparatory work of Zechariah's son was prophetically described by Isaiah (Isa. 40:3-5), and the connection with the ***spirit and power of Elijah*** was foretold by Malachi (Mal. 4:5-6). The work of Elijah was to prepare the people ***to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just***. This was the message of repentance that characterized John's ministry.

**How did connecting the birth of John to Old Testament prophecy communicate the importance of this child? How does connecting our prayers to Scripture help us understand how God's answers relate to His redemptive purposes?**

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**BIBLE SKILL: *Compare similar Bible stories.***

Compare Zachariah and Elizabeth in Luke 1 to Elkanah and Hannah in 1 Samuel 1. What similarities and differences can you identify between these two stories? Reflect on these narratives personally. What prayers have you been asking that seem to go unanswered? In what way do you see God's plan in the way He has responded to your prayers?

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**DOUBT EXPRESSED (LUKE 1:18-20)**

**<sup>18</sup> And Zechariah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." <sup>19</sup> 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.<sup>20</sup> 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.”**

### VERSE 18

Zechariah expressed doubt about the angel’s announcement that he and his wife would finally have a child. At first his question may seem innocent: ***How shall I know this?*** Mary would ask a similar question when she received the news that she would have a child even though she was a virgin (1:34). Even with the proof of an angel speaking to him and Scripture foretelling the event, Zechariah had a difficult time believing what was happening to him.

Zechariah was a righteous man in a holy place and yet he struggled with doubt and unbelief that the Lord could use him. That’s the danger of doubt; it can sneak into the middle of a worship experience even for those who are living for the Lord. Zechariah had served God for a lifetime and yet still struggled with the belief that God would do what He said He would do.

### VERSES 19-20

The angel identified himself as ***Gabriel***, which means “mighty man of God.” Why should Zechariah believe the news that he would have a child? An angel was speaking to him, and that angel was one who stands ***in the presence of God***. Maybe Zechariah had reason to doubt the angel himself, but not the One who sent the angel. God had commissioned the angel and told him to go and tell this news to Zechariah. Luke used two verbs that would be adopted by Jesus’ followers as they went forth with the message of Christ. The word ***sent*** is the word from which *apostle* is formed, and it meant “to send with a message.” The angel was not there by accident or for a random reason. He had a special message to deliver to Zechariah. The second verb (translated as a noun in some translations) is ***bring you this good news***, which is the basis of our English word *evangelism* and also the word for *gospel*. The angel’s proclamation to Zechariah resulted in him preaching the gospel to the aged priest.

Zechariah’s unbelief involved doubt that God would do what He had promised in Scripture and announced through the angel.

His doubt was serious enough that it carried consequences with it; he would not be able to speak for the next nine months. This is not the first time in the Bible that muteness was given as a sign. (See Ezek. 3:26; 24:27.) The inability to speak would not be a permanent situation for Zechariah. He would be mute only until the birth of his child. Although the muteness was because Zechariah **did not believe** the words of the angel or the word of God, it also would serve to strengthen his faith.

**Can a person be devoted to the Lord and still express doubt?  
How can doubt sometimes result in greater faith?**

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## **REALITY SEEN** (LUKE 1:21-25)

**<sup>21</sup> And the people were waiting for Zechariah, and they were wondering at his delay in the temple. <sup>22</sup> And 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. <sup>23</sup> And when his time of service was ended, he went to his home. <sup>24</sup> After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, <sup>25</sup> “Thus the Lord has done for me in the days when he looked on me, to take away my reproach among people.”**

### **VERSES 21-23**

All the ***people were waiting for Zechariah*** and ***wondering at his delay***. As he left the holy place, Zechariah would have joined other priests in pronouncing a benediction. But since he could not speak, he tried to communicate with his hands. What must the people have thought as Zechariah tried to explain such a miraculous event? They realized he must have ***seen a vision in the temple***, though they certainly could not have understood the vision from his hand gestures.

Zechariah completed ***his time of service***. The priest’s ministry included one week of service, so he would not have had to wait long to go home to his family. After a period of silence in Jerusalem, he returned to his home ready to believe the promises of God.

## VERSES 24-25

Zechariah's wife **Elizabeth conceived**. One cannot overemphasize the magnitude of this moment, as she had waited all her married life to share this news. Curiously, **for five months she kept herself hidden**. Was she afraid she might miscarry in the early months of pregnancy? Did she want to avoid the public until she was clearly showing evidence of a child? Did she want to avoid the gossip and incredulity of neighbors who could doubt the good news with no visible evidence of a child? The text does not give a reason for her seclusion.

However, the text does indicate Elizabeth's gratitude that God had answered her prayers and kept His promises. She explained that **the Lord has done this for me**. How many times had she and her husband come together, hoping for a child? This was not their doing but God's. He had given her a child in her old age. He had **looked** upon her. God had noticed her barrenness and had removed the **reproach** from her. She had endured the reproach of those who criticized her because of her barrenness even though she faithfully served the Lord. Childlessness was often viewed as a disgrace (Gen. 16:4,11; 29:32; 30:1,22-23; Lev. 20:20-21; 1 Sam. 1:5-6,11; 2:5-8; 2 Sam. 6:23; Jer. 22:30; 36:30). Quite the opposite, her lengthy period of childlessness served to further the reality that God keeps His promises, not just to her as a woman but to Israel as a nation through the sending of Messiah.

**What are some of the promises of God that you are still awaiting?  
How does patience and time only enhance the anticipation of the fulfillment of that promise?**

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### **KEY DOCTRINE: Stewardship**

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him (Deut 8:18).

# APPLY THE TEXT

- God is working to bring about His redemptive plan.
- God has the power to do what He says He will do.
- Believers can live with the confidence that God keeps His promises.

**What role do you play in spreading the message of God’s redemptive plan for His creation? Who do you know that needs to be told about God’s salvation through faith in Jesus?**

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**As a group, discuss some of the doubts that you have about your role in God’s redemption story and spreading it to others. What assurances do you have that He indeed wants to use you?**

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**List points of gratitude to God for the promises He has fulfilled in your life. Look for these fulfilled promises throughout the week and immediately offer gratitude to God for involving you in His redemptive plan.**

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## PRAYER NEEDS

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