



Reformata Baptist Church
Knoxville, TN

Reformata Baptist Church
"Lukes First Account Part 2"
Luke 1:5-17, Claude Ramsey - Series #2

Throughout Luke's gospel we are going to see the biblical doctrine of God's sovereignty, the biblical doctrine of God's providence, the biblical doctrines of grace (radical depravity of man, the unconditional election of men and women alike, by God and for HIS glory. We are going to see the biblical doctrine of definite atonement, and the effectual call of God. We are going to see the biblical doctrine of the perseverance of the saints of God.) Amongst other biblical doctrines we'll see the doctrine of heaven and hell, the biblical doctrine of angels, the biblical doctrine of the SCRIPTURE itself...

...an orderly account

OUR AIM IS TO KNOW WHAT AND WHY WE BELIEVE SO THAT WE CAN GIVE AN ACCURATE ACCOUNT OF WHAT THE BIBLE SAYS.

Q: What is the first account given to us in Luke's Gospel?

A: The first account given to us is the account of Zacharias and Elizabeth and the conception of John the Baptist.

Q: Who is being spoken of in this first account?

A: King Herod, Zacharias, Elizabeth, and the angel of the Lord.

Q: What is the significance of the mention of king Herod?

A: Luke fills in where the other 'synoptic gospels leave gaps.

(Matthew 2:1,7,16-17 tells us about the evil nature of Herod.)

Q: What is significant about Zacharias and Elizabeth?

A: (big picture) We see God's particular choice in the individuals and in the circumstances that HE chooses to use to bring about the salvation of His people.

A: (in detail) We see the character of Zacharias and Elizabeth.

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"their disappointed hope had not made them sour, nor turned their hearts from God. If they prayed about it, they would not murmur at it, and they were not thereby hindered from 'walking in all God's commandments and ordinances blameless.' Let us learn that unfulfilled wishes are not to clog our devotion, nor to silence our prayers, nor to slacken our running the race set before us."

"The most of the priests who appear in the Gospels are heartless formalists, if not worse; yet not only Annas and Caiaphas and their spiritual kindred ministered at the altar, but there were some in whose hearts the ancient fire burned. In times of religious declension, the few who still are true are mostly in obscure corners, and live quiet lives, like springs of fresh water rising in the midst of a salt ocean. John thus sprang from parents in whom the old system had done all that it could do. In his origin, as in himself, he represented the consummate flower of Judaism, and discharged its highest office in pointing to the coming One."

-Alexander Maclaren

...in relation to the term ordinances:

"relates strictly to exercises of piety and of divine worship; it extends both to the worship of God and to the duties of charity. For the Hebrew word *hqym*, which signifies statutes or decrees, is rendered by the Greek translator *dikaionata*, ordinances; and in Scripture *hqym* usually denotes those services which the people were accustomed to perform in the worship of God and in the profession of their faith. Now, though hypocrites, in that respect, are very careful and exact, they do not at all resemble Zacharias and Elisabeth. For the sincere worshippers of God, such as these two were, do not lay hold on naked and empty ceremonies, but, eagerly bent on the truth, they observe them in a spiritual manner. Unholy and hypocritical persons, though they bestow assiduous toil on outward ceremonies, are yet far from observing them as they are enjoined by the Lord,..."

-John Calvin

Vs 8:

Q: In what way do we see "the PROVIDENCE of God" put on display in this first account?

A: The LORD displays his PROVIDENCE through the priestly order of service for Zacharias.

God has from all eternity worked all things according to the counsel of His own will and according to his good pleasure.

"and those would make up a great multitude, especially on sabbaths and feast-days: now these all addressed themselves to their devotions (in mental prayer, for their voice was not heard), when by the tinkling of a bell they had notice that the priest was gone in to burn incense. Now observe here, (1.) That the true Israel of God always were a praying people; and prayer is the great and principal piece of service by which we give honour to God, fetch in favours from him, and keep up our communion with him. (2.) That then, when ritual and ceremonial appointments were in full force, as this of burning incense, yet moral and spiritual duties were required to go along with them, and were principally looked at."

-Matthew Henry

"At such a moment all the hopes of one who looked for the Christ as the consolation of Israel would gather themselves into one great intercession."

-Ellicotts commentary for english readers

"In Scripture, incense is often associated with prayer. David prayed, "May my prayer be set before you like incense" (Psalm 141:2). In his vision of heaven, John saw that the elders around the throne "were holding golden bowls full of incense, which are the prayers of God's people" (Revelation 5:8; cf. 8:3). As Zechariah the priest was offering incense in the temple in Luke 1:10, "all the assembled worshipers were praying outside."

The altar of incense, then, can be seen as a symbol of the prayers of God's people. Our prayers ascend to God as the smoke of the incense ascended in the sanctuary. As the incense was burned with fire from the altar of burnt offering, our prayers must be kindled with heaven's grace. The fact that the incense was always burning means that we should always pray (Luke 18:1; 1 Thessalonians 5:17). The altar of incense was holy to the Lord and was atoned for with the blood of the sacrifice; it is the blood of Christ applied to our hearts that makes our prayers acceptable. Our prayers are holy because of Jesus' sacrifice, and therefore they are pleasing to God. "

-gotquestions.org