



Rice Memorial MBC

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### **Zacharias' Prophecy**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **December 15, 2013**

***Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...*

## **Luke 1:57, 67-79**

**Introduction:** Four centuries have passed without an active prophet in Israel. It was a famine of the word of God in some ways (cf. Amos 8:11). Yet at the right time, one would come to restore the hearts of the fathers to the children in the spirit and power of **Elijah** (cf. Mal. 4:5-6).

The truly important things in the world require us to know the past deeds of God, to understand how to live in the present, and to look forward to future promises. God is invisible, but not silent. By being in community – in the church – and reading Scripture, praying, and worshipping as God commands, we truly understand life.

The psalm of Zacharias is known as the Benedictus, from its first word in the Latin translation of Luke 1:68. By the Holy Spirit, Zacharias interpreted the birth of his son, John the Baptist, as heralding Messiah's coming.

*(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)*

**Luke 1:57-61**, *Now Elisabeth's **full time** came that she should be delivered; and she **brought** forth a son. ...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**.*

*And his mother answered and said, Not so; but he shall be called **John**. And they said unto her, There is **NONE** of thy **kindred** that is called by this name.*

**Thought 1.** Here we see that traditions are sometimes used to pressure people to go in a certain direction, or do a particular thing that most everybody, except God, **EXPECTS** to be done. We also see that because a particular thing has NOT been done, this is used as pressure to conform to what tradition says ought to be done. (See Romans 12:1-2)

However, because of her reverence, known as the fear of the Lord, for Jehovah (Yahweh), and reverence for her husband, who told her what name Gabriel gave to him, she corrected them to know the child would be called John. She was doing only what Yahweh authorized.

**Colossians 3:16-17**, Let the **word** of Christ  **dwell** in you **richly** in all **wisdom**; teaching and admonishing one another in psalms ...hymns ...spiritual songs, singing with grace in your hearts **to** the Lord. And whatsoever ye **DO** in **word** or **deed**, do ALL in the **name** (**AUTHORITY, character**) of the Lord Jesus, giving thanks to God..

**Luke 1:62-63**, *And they made **signs** to his father, how he would have him called . And he asked for a writing **table**, and wrote, saying, His name is **John**. And they marvelled all.*

**Thought 1.** The actions of the people to turn to Zacharias to see how he would have him called shows, that even back then, there was not an understanding of **UNITY** between a

husband and his wife. One would think that they would have known that Zacharias and Elisabeth had already agreed on what name to call the child. However, the truth is that in many circumstances, there is not agreement in marriages about things even this simple.

But, remember these are two people that have a deep respect for the Lord, mixed with LOVE and AWE, which, as you know by now, IS the fear of the Lord. And having a good understanding of it causes people to always agree with him, and obey him, regardless of how many other people disagree with what he's said.

**Psalms 111:10**, The **fear (fear; morally, reverence)** of the Lord is the **beginning** of WISDOM: a GOOD understanding have all they that **DO** his commandments...

**Amos 3:3**, Can **TWO** walk together, except they be **AGREED?**

**Luke 1:64**, And his **mouth** was opened immediately, and his **tongue** loosed, and he **spoke**, and *praised God*.

**Thought 1**. When Zacharias' tongue was loosed and he spoke again, this was our Father KEEPING his word that he had spoken through Gabriel, and confirming his word with signs and wonders following.

**Mark 16:20**, And they went forth, and **preached** every where, the **Lord** working **with** them, and **CONFIRMING** the word with **signs** following.

**Confirming defined 950, confirm** [1. PROVE to be true 2. to give new ASSURANCE of the truth or validity of], **establish** [to PROVE or MAKE acceptable beyond a REASONABLE doubt]

**Luke 1:65-66**, And **FEAR** came on **ALL** that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And **all** they that **heard** them laid them up in their hearts, saying, What **manner** of **child** shall this be! And the **hand (power)** of the Lord was *WITH* him.

**Fear defined 5401, phobos fob'-os from a primary phebomai; alarm or fright, fear** [Reverence, profound (DEEP or intense) RESPECT mingled with love and AWE].)

Awe, reverent wonder with a touch of FEAR inspired by **POWER, AUTHORITY, the SACRED or SUBLIME.** (*Webster's Unabridged Dictionary*)

Sublime, **1** elevated or exalted in character: of OUTSTANDING spiritual, intellectual, or moral worth **2** anything OUTSTANDING: ("*on another level*")

**Acts 9:31**, Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and **walking** in the **FEAR (phobos)** of the Lord, and in the **comfort** of the Holy Ghost, were multiplied.

**Thought 1**. Seeing what produced the reverence in the hearts of the people, we can understand why our Father sets up certain things that reveal who he IS and cause people to know him as Lord: Supreme (Highest) in authority. (Hebrews 11:6)

The SIGNS done by him go beyond the ordinary; showing his power, authority, and sacredness. And when people SEE, HEAR about, or READ about them, this is what produces reverence with a touch of fear for him in their hearts!

This is a spiritual principle seen in the scriptures from Genesis to Revelation!

**1 Chronicles 16:24**, **Declare** his **glory** among the **heathen**; his marvellous WORKS among all nations.

**Psalms 9:16**, The Lord is **KNOWN** by the **judgment (verdict (favorable or unfavorable) justice)** which he executeth...

**Mark 5:25-28**, And a certain **woman**, which had an **issue** of **blood** twelve years, And had suffered many things of many **physicians**, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had **HEARD** of **Jesus**, came in the press behind, and touched his garment.  
For she **said (saying)**, If I may **touch** but his clothes, **I shall be whole**.

**Luke 1:67** ...his father **Zacharias** was **filled** with the Holy Ghost, and **prophesied**, saying...

**Filled defined 4130**, "**fill**" (**literally or figuratively [imbue, influence [a flowing forth of spiritual strength or ENERGY, active POWER], supply]**).

**NOTE:** This word, as used in the New Testament, is not limited in meaning to the mere prediction of future events. Paul, a close friend of Luke, said, "He that prophesieth speaketh unto men edification, exhortation, and consolation" (1 Corinthians 14:3). Of course, the foretelling of the future is also part of the meaning. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Amos 3:8** ...the Lord God hath spoken, who can but **prophecy**?

**Luke 1:68-69**, Blessed be the Lord God of Israel; for he hath **visited** and **redeemed** his people, And hath raised up an **horn** of **salvation** for us in the house of his servant David...

**NOTE:** Here Zacharias was speaking, not of his own son John, but of Jesus the Christ. The use of the past tense, at a time when Jesus had not yet been born, is prophetic, a tense peculiar to the Holy Scriptures, in which future events are announced in the past tense, implying the certainty of fulfillment. What God promises is as certain as if it had already happened. **Horn of salvation** ... This metaphor was one which, to the Israelites, suggested the very greatest strength. Such men as Abraham and Moses were said to be "horns" of Israel. **In the house of his servant David** ... This, like the words of the angel (Luke 1:32), shows that Mary was a descendent of David. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Luke 1:70-71**, 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;

**NOTE:** His holy prophets ... Beginning with Genesis 3:15 and through the last words of the Old Testament, there are **333 prophecies** regarding Jesus the Saviour; and fittingly enough this received emphasis by Zacharias. This holy priest had probably spent the previous months studying those very prophecies and coming to the conclusion that the time had arrived for God to fulfill them all. **Salvation from our enemies** ... It is too much to suppose that Zacharias **knew** the full meaning of this; for like the majority of his contemporaries, he might fully have expected that God would chase out the Romans and restore the earthly kingdom. The true enemies, of which God spake through him, however, were **Satan** and the **sins** which warred against the souls of men. The bondage from which Israel most required to be delivered was the servitude of Satan, not political vassalage (subjection) under the Romans. Yet, so very few of Israel were aware of this. As Godet expressed it: A carnal and malignant patriotism had taken possession of the people and their rulers, and the idea of a political deliverance had been substituted for that of a moral salvation.

Speaking under the power of **God's Spirit**, Zacharias spoke truth beyond his full comprehension of it (1 Peter 1:10-12). (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Luke 1:72-73**, To perform the mercy **promised** to our fathers, and to **remember** his holy **covenant**...The **oath** which he **swore** to our father **Abraham**...

**Psalms 111:5**, He hath given meat unto them that **FEAR (morally, reverent)** him: he will ever be mindful of his **covenant**.

**Hebrews 6:11-15**, And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not **slothful**, but **followers** of them who through **faith** and **patience inherit** the **promises**. For when God made **PROMISE** to Abraham, because he could **swear** by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

And so, **AFTER** he had **patiently endured**, he **obtained** the **promise**.

**NOTE:** These words show the connection between the old and the new covenants. The covenant with Abraham had envisioned the blessing of "all the families of the earth" through the **glorious Seed** (singular) which is Christ (Genesis 12:1-3). Moreover, God had confirmed the covenant promise to Abraham with an oath (Gen. 22:16; Hebrews 6:13-15). Just as God's promise to Abraham of a son was delayed of fulfillment until it seemed no longer possible, so also the establishment of Messiah's kingdom had been held in abeyance for centuries, the last voice of prophecy having expired with **Malachi**; but now all was to be fulfilled. As to who were, and who were not, true sons of Abraham and thus entitled to the promise, there was widespread misunderstanding. The materialistic, secular priests, and a majority of the people, thought that mere fleshly descent from Abraham was all that mattered; but, of course, it was only to the "**spiritual seed**," the people of like **faith** and character with Abraham, that the promise really pertained. It was the great mission of John the Baptist to enlighten Israel on this very point. (Source: Coffman Commentaries on the Old & New Testament classic [.studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**Luke 1:74-75**, *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.*

**NOTE:** That he might have thought, in his own heart, that this had reference to the restoration of the **secular** (pertaining to the present world) kingdom is a possibility; but the fidelity of his words to the promptings of the Holy Spirit was such that the more extended meaning as it pertains to the universal church of all ages is clearly evident; and, in the remaining words of his message, there appears the glorious promise of salvation for the Gentiles. (Source: Coffman Commentaries on the Old & New Testament classic [.studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**Luke 1:76-79**, *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** unto his people by the **remission** of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give **light** to them that sit in **darkness** and **in the shadow of death**, to guide our feet into the way of **peace**.*

**Isaiah 40:3**, The voice of him that **crieth (preach, proclaim)** in the wilderness, **Prepare** ye the **way** of the Lord, make straight in the desert a highway for our God.

**Matthew 11:7-10** ...Jesus began to say unto the multitudes concerning **John**, What went ye out into the **wilderness** to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A **prophet**? yea, I say unto you, and more than a prophet. For this is **he**, of whom it is written, Behold, I send **my messenger** **before** thy **face**, which shall **prepare** thy **way** before thee.

**Luke 1:80**, *And the child **grew**, and waxed **strong in spirit**, and was in the **deserts** till the DAY of his shewing unto Israel.*