

Luke 1

ASVh with Comments

Summary. In this chapter, we are given three miracles (Zachariah becomes mute, Zachariah’s wife Elizabeth becomes pregnant at a very old age, and the Virgin Mary conceives the begotten Son of God) and three prophecies (Elizabeth’s, Mary’s, and Zachariah’s prophecies) from the Lord which will help prepare the people to receive the begotten Son of God and the salvation He brings. **Luke 1:5-25.** These verses tell about a couple, Zachariah and Elizabeth, who are righteous before God and advanced in years but have no children. Zachariah meets an angel of the Lord named Gabriel in the temple of God while serving his priestly duty. The angel informs him that the Lord will bless him with a son, whom he must name John. Zachariah became mute until the birth of his son as a confirmation for him to know that the Lord had spoken to him. **Luke 1:26-40.** The angel Gabriel was sent by God to the Virgin Mary, a cousin of Elizabeth, to inform her that she found favor with God and was chosen to carry in her womb the begotten Son of God. The Bible clearly tells us that she is favored by God and, as a result, she is worthy and a good woman. After her conception, Mary visits her cousin Elizabeth, and the work of the Lord between their babies begins as she meets and salutes Elizabeth. **Luke 1:41-45.** The Holy Spirit came upon Elizabeth, and she spoke and told the whole world that the Baby in Mary’s womb was not just a normal human, but He is the Lord God Himself. **Luke 1:46-56.** Mary starts prophesying about people who truly fear and worship the Lord. **Luke 1:57-80.** John was born to Elizabeth and Zachariah. Zachariah’s tongue was loosed, and he started speaking and prophesying to the people. The Lord used Zachariah to tell the duty of John, his son. The child would be the prophet of the Lord, helping people look forward to receiving the begotten Son of God, who would bring peace to His people.

¹ Forasmuch as many have taken in hand to draw up a **narration** concerning those matters which have been **accomplished** among us,

Comments 1:1. In this place, “among us” relates to the people that were around the Lord at that time.

² **exactly** as they delivered them **to us**, who from the beginning were eyewitnesses and **servants** of the **Word**,

Comments 1:2. “Exactly as they delivered them unto us.” In this verse, when it mentions “they,” it refers to the people in that time, not only the apostles, but all those who have been eyewitnesses about the work of the Lord, and the Lord used them to tell. “Us” refers to a group of people that will do the work of the Lord.

³ it seemed good to me also, having **closely followed** from the first **with** all things **carefully**, to write **to you** in order, most excellent Theophilus;

Comments 1:3. “It seems good to me also.” This tells all readers that the writer has been thinking about what the Lord has spoken to him and wants to make what the Lord has given him to be useful to all.

“Having closely followed from the first with all things carefully.” This tells us that whatever he has received from the Lord, he also went out and talked to people to support his understanding. He gathered information little by little from people surrounding him before he finally made it known to others what he wrote down from the Lord.

“To write to you in order.” This portion tells us that he will give in the order the Lord gives, not by order of man but released by the order of the Lord. This order is not in the order of things that have happened but in the order of the things the Lord wants to tell us. This gospel is the most orderly because it is in the order the Lord wants, not what humans want.

“Most excellent Theophilus.” In this place, the Lord mentions the name to link the person to the message which Luke has delivered. Take this as a mystery of the message.

⁴ **so that you might** know the certainty concerning the things **in which you were** instructed.

Comments 1:4. This verse shows that the Lord knows each individual’s thoughts and actions, and that is why He guided the writer in this spot to convey the message to a specific person.

⁵ There was in the days of Herod, king of Judea, a certain priest named Zachariah, of the **class** of Abijah, and **his** wife of the daughters of Aaron, and her name was Elizabeth.

Comments 1:5. “There was in the days of Herod, king of Judea.” Also, this small portion of the verse tells how the dark side spread out their fingers over the land.

“A certain priest named Zachariah, of the class of Abijah.” The class here will tell the duty of the people of that class.

“And his wife of the daughters of Aaron, and her name was Elizabeth.” Here, it talks about Elizabeth for the complete link to the messenger of the Lord. Two people here, Zachariah and Elizabeth, are involved in the worship of the Lord, and their offspring will serve the Lord as well.

⁶ And they were both righteous before **God**, walking in all the commandments and ordinances of the **Lord** blamelessly.

Comments 1:6. When the verse says, “righteous before God,” both commandments and ordinances count towards being righteous. However, commandments and ordinances are not the same. A commandment is an order you must follow, while an ordinance is a rule for your life to obey.

The ordinance is obeying all your life, the commandment you must do, not just outside, but also inside your heart. The ordinance is to obey, but how do you obey if you do not do it? Think this way when talking about these: by commandment, the Lord gives what exactly you must do; by ordinance, the Lord gives in your heart that you should obey something. But the ordinance must agree with the commandment. If it does not agree, then you need to go back to the Word.

Example of commandments:

Deuteronomy 6:5. “You shall love the Lord your God with all your heart and with all your soul and with all your might.”

Luke 10: 27. “And he answering said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

Example of ordinances:

Ordinance from the Lord in the heart: Luke 2:36-37. “And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto eighty-four), who departed not from the temple, worshipping with fasting and supplications night and day.”

Ordinance from the Lord’s Word. Communion (Luke 22:19-20). Also, when a person is in a place where they cannot take communion, even if they cannot take communion, they can still keep the commandments.

⁷ And they had no child, because Elizabeth was barren, and they both were **advanced** in years.

Comments 1:7. Other couples in the Bible were in the same situation, but pay attention if any of them are on the bloodline of serving the Lord. Also, pay attention to this verse: Elizabeth is barren. How was it known that she was barren? Did the man have another child from someone else? The Bible does not tell us if they had another child outside of marriage or if Zachariah had more wives. To say that “the couple is righteous before God” gives the conclusion to the reader that Zachariah had no other woman. To have a child at that age was a blessing from the Lord, and this will give other people no doubt that this child was born for a purpose. By saying “advanced in years,” the Bible tells us that they were very old (See also Genesis 17:17).

⁸ Now it came to pass, while **serving his priestly** office before **God** by the order of his **class**,

⁹ according to the custom of the **priestly service**, his lot was to enter into the temple of the **Lord** and burn incense.

Comments 1:8-9. Zachariah did this duty for a purpose because the Lord wanted to talk with him.

¹⁰ And the whole multitude of the people were praying **outside** at the hour of incense.

¹¹ And appeared **to** him an angel of the **Lord** standing **out of** the right side of the altar of incense.

Comments 1:11. This verse shows why the Lord wanted him to do this duty now: the Lord wants to talk with him. Also, there was a tradition related to when the priest went in to burn the incense that the Lord would not present Himself on the left side of the altar.

¹² And Zachariah was troubled **seeing** him, and fear fell upon him.

Comments 1:12. This is humans’ first reaction when alone, and suddenly, someone else is there. In this place, it was not a vision; it was the real appearance of an angel of the Lord (See Genesis 18).

¹³ But the angel said to him, Fear not, Zachariah, because your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John.

Comments 1:13. “Fear not, Zachariah, because your prayer has been heard.” This verse clearly shows that Zachariah is a faithful servant of the Lord. He has been begging and worshiping the Lord for all the details of his life, and the Lord will grant him mercy.

“And your wife Elizabeth will bear you a son, and you shall call his name John.” The Lord has told him clearly that the blessing for him will be a son. The Lord even tells the name of this child what it should be. The name may be common for people, but this name is known to the Lord as the faithful servant.

¹⁴ And he will bring joy and gladness to you; and many will rejoice at his birth.

Comment 1:14. “And many will rejoice at his birth.” Before the child had done anything, why would people rejoice? This is a message the Lord has given, and many people will rejoice at the child’s birth. Because the Lord has worked in the hearts of humans to rejoice in this birth and because of this child, joy will come for all humans. This child will announce the birth of the Savior of the world, and the child is the messenger of the Lord, and the news he announces will be the root of the joy for all humans.

¹⁵ For he will be great in the sight of the Lord, and he will drink no wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother’s womb.

Comments 1:15. “For he will be great in the sight of the Lord.” The verse tells the Lord rejoices with this child. He is great because he will be set apart from his mother’s womb for the Lord’s service, not for human’s service.

“And he will drink no wine nor strong drink.” This shows that he will live a Nazirite life as is commanded in the Old Testament (See Numbers 6:1-3). He is an old-time prophet but will point the way for the new age.

“And he will be filled with the Holy Spirit, even from his mother’s womb.” The verse tells us that he will live a separate life from normal people. Through the filling with the Holy Spirit, even from the womb, God imparted regeneration to him before he was even born. Also, this has shown that he is one of the elected people.

¹⁶ And many of the children of Israel will he turn to the Lord their God.

Comments 1:16. In this verse, we should focus on the words “their God.” Because His children have cool hearts toward Him now, the time has come for them to seek the God of their fathers. The Lord will start guiding their way back to the true God.

¹⁷ And he will go forth before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people for Him.

Comments 1:17. “And he will go forth before Him.” When it says, “will go forth before Him,” it means to announce His coming. Here, “before Him” refers to the Holy Son of God. John will go to prepare the hearts of people to receive the Holy Son of God.

“In the spirit and power of Elijah.” Elijah and John are both prophets of the Lord. Elijah is a prophet of the Lord from the Old Testament time. To put two people in parallel, John and Elijah, here they are compared to the spirit and power. The difference between these two was that John would tell people about the beloved Son of God, and Elijah talked to people about the power of the Father. By comparing them, John will go and do more for humans because John is humble and willing to be set apart to serve the Lord. The way John talks it will impact people more in the common way of life. On the other hand, Elijah received the blessing by action more than words; John by words, Elijah by action.

“To turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people for Him.” In this part of the verse, it shows the way John is and what message John will bring.

¹⁸ And Zachariah said to the angel, How will I know this? for I am an old man, and my wife well advanced in years.

Comments 1:18. In this verse, we concentrate on their age. Zachariah was a humble man and did not ask for a sign or have questions with the Lord, but they had doubts in themselves that they were not worthy of this

blessing due to their old age. If the Lord created humans from the dirt of the Earth, why would it be hard for Him to give a baby in Elizabeth's womb? In the science of humans, there is knowledge about conceiving a child, but the Lord works with the human body in His way, and no place in the Bible mentions that they are too old to have a union together.

¹⁹ And the angel answering said to him, I am Gabriel, who stands before God; and I was sent to speak to you, and to bring you these glad tidings.

Comments 1:19. "I am Gabriel, who stands before God." This angel has a name and a position of importance. Gabriel is a front-runner angel of the Father for delivering the message of good news to Zachariah from the Father. See Genesis 18:2 for angels appearing to Abraham. This event here in the Gospel of Luke and the event with Abraham cannot be really compared; both are important events for humans, but each angel has their own rank and duty. **Q:** Why did the angel give his name to Zachariah? **A:** There is no special reason; it was just to let Zachariah know who was speaking.

²⁰ And behold, you will be silent and not able to speak, until the day that these things shall come to pass, because you believed not my words, which will be fulfilled in their season.

Comments 1:20. "You will be silent and not able to speak ... because you believed not my words." This act is not a sign of punishment but a confirmation for Zachariah to know that it is the Lord speaking here. Indeed, this is given to Zachariah as a confirmation of what the Lord will do: not punishment but confirmation to strengthen his faith.

Note: Here is a clear sample of Bible dictation from the Holy Spirit. The reader should consider how Luke knew the exact message from the angel of the Lord given to Zachariah, if not from the Holy Spirit's dictation. Keep in mind that Zachariah, after this encounter with the angel, was speechless until the birth of his son, John.

²¹ And the people were waiting for Zachariah, and they marveled while he tarried in the temple.

²¹ และประชาชนได้รอคอยสำหรับเศคาริยาห์ และพวกเขาแปลกใจทำไมท่านจึงอยู่นานนักในธรรมศาลา

Comments 1:21. Zachariah spent a long time in conversation with the Lord in the temple, unlike us, who spend short periods of time in prayer. The time he spent there is not told, but he spent a long time, so the verse says that "people were waiting while he tarried in the temple."

²² And when he came out, he was not able to speak to them, and they perceived that he had seen a vision in the temple. And he was making signs to them and remained mute.

Comments 1:22. "And remained mute." Zachariah, as this verse tells, only remained mute, but he could still hear.

"And they perceived that he had seen a vision in the temple." The vision that Zachariah had is different from what most people have, and it took a long time to comprehend. That is why people thought that he had received a vision. Also, sometimes, the vision cannot be told to people, and that is why he remained mute; he would not tell the vision until the time came. An angelic being is not for real human eyes to see but by vision; the Lord has provided the spiritual eyes to Zachariah to be able to see the angel and talk to him. The angel Gabriel indeed came into the temple and spoke to Zachariah.

Q: What is the difference between a vision like this and a vision of the night? **A:** In a vision like this, you see with the real eyes, but in a vision of the night, the eye of the soul is the one that sees.

²³ And it came to pass, when the days of his service were fulfilled, he departed to his house.

Comments 1:23. Most of the time, the length of service is more than a week, and at this time, he did serve full time, even in his condition of being mute.

²⁴ And after these days Elizabeth his wife conceived; and she hid herself five months, saying,

Comments 1:24. The Lord has fulfilled His plan, as He told Zachariah, by opening the barren womb of Elizabeth.

"And she hid herself five months." You, as a human, think as well, being old and pregnant; that is why she hid herself. Elizabeth truly wanted to have a child. She did not feel embarrassed or ashamed of being pregnant, but because of her age, the fear came with it.

²⁵ Thus **has** the **Lord** done **to** me in the days **in which He** looked upon me, to take away my reproach among **people**.

Comments 1:25. “Thus has the Lord done to me.” This part of the verse clearly explains what she tells herself to receive the blessing from the Lord.

“To take away my reproach among people.” That is one of the reasons that she hid herself for five months, because, after five months, when she appears to people, all the people will see that she is pregnant. This is a blessing for people to see. Because of the work Zachariah held, the Lord’s blessing came upon the family.

²⁶ Now in the sixth month the angel Gabriel was sent from **God to** a city of Galilee, named Nazareth,

Comments 1:26. “Now in the sixth month.” This is the sixth month of Elizabeth’s pregnancy.

“The angel Gabriel was sent from God.” This messenger had a duty to announce the good news to people. His first duty was to announce the birth of John, and now the next duty starts.

²⁷ to a virgin betrothed to a man whose name was Joseph, of the house of David; and the name **of** the virgin was Mary.

Comments 1:27. See also Comments Matthew 1:18 and Comments Matthew 1:20.

Virgin describes Mary’s state before conception and during pregnancy (See Comments Matthew 1:25).

“A virgin betrothed to a man whose name was Joseph.” The Bible tells clearly that Mary and Joseph had no union before marriage; as this verse states clearly, she is a virgin. At that time, the betrothed meant that she was legally pledged to be married to Joseph.

“Joseph, of the house of David.” See Matthew 1:20, where the angel of the Lord calls him “son of David.” This refers back to when the Lord spoke to David that through his descendants would come a Savior. Joseph became the caretaker and earthly father of the Lord in the eyes of people because he took Mary into his earthly family. Because Mary had known no man of this earth, she completely became his wife before she gave birth to the Lord of Life.

²⁸ And he came in, **to** her, and said, **Greetings, you that are** highly favored, the **Lord** is with **you**.

Comments 1:28. “And he came in, to her.” This angel appearance is not a vision, but the real angel Gabriel appeared to her (See also Comments Luke 1:22).

“You that are highly favored, the Lord is with you.” This verse clearly tells all humans that Mary is worthy of carrying the Lord in her womb; she is “highly favored” by the Lord, as this verse tells us.

“Blessed are you among women!” This part, which is present in some manuscripts, is believed to be a later addition and was not part of the original Gospel.

²⁹ But she was troubled at the saying, and **thought** in her mind what manner of salutation this might be.

Comments 1:29. “She was troubled at the saying.” She was a young girl, and the appearance of the angel made her fearful. And what the angel greeted her brought wonder into her heart.

³⁰ And the angel said **to** her, Fear not, Mary; for **you have** found favor with **God**.

Comments 1:30. Pay attention to the words “found favor with God”; the Lord has told her clearly who she is dealing with. The angel represented the Lord when talking to her. Gabriel is an angel from God the Father, and the word he brings is from the Father.

³¹ And behold, **you will** conceive in **your** womb, and **will** bring forth a **Son**, and **you shall** call **His** name **JESUS**.

Comments 1:31. This is the point where the Lord Himself has chosen the person to give birth to His Beloved Son of God. It also tells us that the woman the Lord chose to carry the Beloved Son of God is worthy and a good woman.

³² **He will** be great, and **He will** be called the **Son** of the **Most High**; and the **Lord God** will give **to Him** the throne of **His** father David;

Comments 1:32. In this place, the Lord fulfilled the promise to David (see 2 Samuel 7:12-13, 16).

³³ and **He will** reign over the house of Jacob forever; and of **His** kingdom there **will** be no end.

Comments 1:33. “And of His kingdom there will be no end.” Here, it tells us that the Lord Jesus is King of all, not just of one group of people, because His kingdom has no end: on earth, beneath earth, and in heaven; that is His kingdom.

³⁴ And Mary said to the angel, How will this be, since I am a virgin?

Comments 1:34. This was a common question for her. Mary, as a young, innocent girl, knew that in order to have children, one needed physical contact, but she was a virgin who had never been touched by a man.

³⁵ And the angel answered and said to her, The **Holy Spirit** will come upon you, and the power of the **Most High** will overshadow you; therefore, the being born will be called the **Son of God**.

Comment 1:35. “And the power of the Most High will overshadow you.” This shows that there is no physical contact with Mary from the Lord as humans do; the physical contact is only by the shadow of the Most High over her egg. The Lord does not need to have physical interaction with sperm and egg, as humans do for procreation. With Mary, by His shadow, the egg conceived the baby Jesus. The Lord Jesus must be a hundred percent human, and the woman’s egg is needed for this.

“The being born will be called the Son of God.” Because the power of the Most High overshadowed the egg of Mary, the Child is Holy and is the Son of God.

³⁶ And behold, 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.

Comments 1:36. In this verse, the angel tells Mary that her cousin has also been blessed by the Lord. If Mary has any difficulties, she can consult with her cousin. Both women can talk about the difficulty of body reactions when pregnant.

³⁷ For nothing will be impossible with God.

Comments 1:37. This verse states the Lord’s true nature: “Nothing will be impossible with God.”

³⁸ And Mary said, Behold, the handmaid of the Lord; may it be to me according to your word. And the angel departed from her.

Comments 1:38. The verse tells us that Mary is submissive and humble, which is why she is highly favored. The verse also tells us that Mary is willing to face the consequences.

³⁹ And Mary arose in these days and went into the hill country with haste, into a city of Judah;

Comments 1:39. Mary went with haste because of the work of the Lord in her heart. The baby in her womb will stir up another baby in the womb.

⁴⁰ and entered into the house of Zachariah and saluted Elizabeth.

Comments 1:40. The work of the Lord will begin here at this place.

⁴¹ And it came to pass, when Elizabeth heard the salutation of Mary, the baby leaped in her womb; and Elizabeth was filled with the **Holy Spirit**;

Comments 1:41. “When Elizabeth heard the salutation of Mary.” The voice of Mary carried significant feelings from the baby to the baby; this is the point of the work from the Lord to be shown.

“The baby leaped in her womb.” Both babies have the link of their souls through the Holy Spirit, and that is why just the voice of the mother of the Lord has impacted the baby in Elizabeth’s womb to leap for joy. Through the Holy Spirit, joy has been linked to the soul of John in the womb. Both babies will interact after birth as well.

“And Elizabeth was filled with the Holy Spirit.” John was filled with the Holy Spirit before this salutation (see Luke 1:15), but this is the point of stirring up the work of the Holy Spirit in all of them. Elizabeth has experienced the work of the Lord in her. She got pregnant when well advanced in years, which could mean very, very old, but she did not fully realize the magnitude of the miracle of her childbirth until this moment when she was filled with the Holy Spirit.

Imagine the young girl Mary and the very, very old woman Elizabeth, both miraculously pregnant and now meeting.

⁴² and she lifted up her voice with a loud cry, and said, Blessed are you among women, and blessed is the fruit of your womb.

Comments 1:42. “With a loud cry.” “Loud cry” is the intense joy that comes from Elizabeth’s heart; the Holy Spirit works in her heart. What she has said here can be expressed only under the Holy Spirit’s guidance.

“Blessed are you among women.” Above all women, Mary is the blessed one because the Lord has chosen her with duty. The duty is not just to be pregnant but to carry the baby to full term. It is a significant duty for Mary.

⁴³ And from where is this to me, that the mother of my Lord should come to me?

Comments 1:43. In this verse, Elizabeth, filled with the Holy Spirit, has told the whole world that the baby in Mary’s womb is not just a normal human, but He is the Lord God Himself.

⁴⁴ For behold, when the voice of your salutation came into my ears, the baby leaped in my womb for joy.

Comments 1:44. This verse tells us about Elizabeth’s child. The Holy Spirit has touched Elizabeth’s baby in the womb through the action of “unborn leaped for joy.” The unborn child has acknowledged and received the Lord with joy. The Holy Spirit makes this feeling known to Elizabeth and her baby. John was filled with the Holy Spirit at the point of conception, but the unborn is still in his first period of life with the Lord; he is still in the womb developing. It is a limitation for the unborn to react with joy, but in this place in Elizabeth’s womb, the baby reacts to joy.

This verse tells us plainly that the baby is alive and is able to communicate with the Lord even from the point of conception. The fact that the baby leaped with joy in Elizabeth’s womb tells us that the Lord sees them as a person, even from the womb. Most women do not think that their child is linked with the Lord when they are in the womb, but the unborn child’s soul comes from the Lord. If the baby has a reaction with joy before birth, how can humans terminate babies and perform abortions?

⁴⁵ And blessed is she that believed, for there will be a fulfillment to the things spoken to her from the Lord.

Comment 1:45. The main point in this verse is “believed.” The whole verse supports the point of believing in the Lord’s promise, and the Lord will fulfill His promise if you believe. However, do not concentrate on anyone else’s beliefs but yourself. Putting it plainly, the Lord does not compare anyone, so do not compare your life with someone else’s life as well. In this place, we see Elizabeth and Mary being pregnant in amazing ways, but Elizabeth sees Mary’s pregnancy as a fulfillment of the Lord’s word that was spoken to Mary.

⁴⁶ And Mary said, My soul magnifies the Lord,

Comments 1:46. Now Mary starts prophesying, and, in verses 46 to 55, Mary prophesies about people who truly fear and worship the Lord. The Lord will not put them aside, but their prayers and troubles will come in front of the Lord to wait for the Lord’s judgment on their behalf at the end.

The “soul” is deeper than our heart itself can feel. But the Lord can bring it up for a person to acknowledge what the soul is thinking. This verse plainly tells that Mary glorifies the Lord from the deepest of her knowledge.

⁴⁷ And my spirit rejoices in God my Savior.

Comments 1:46-47. Q: What is the difference between the soul and spirit in verses 46 and 47? **A:** Verses 46 and 47 identify a person as having two different spiritual identities. Our heart can feel the spirit, but it cannot feel the soul unless the Lord lets us feel it. The soul in verse 46 reveals a deeper inner thought, a thought of a different dimension, a soul dimension within the unseen world, than in this verse. In this verse, the spirit of the person of Mary worships the Lord in two dimensions, with the spirit and the heart, but the heart receives joy without understanding. She knows in her heart that she rejoices “in God my Savior,” but she does not understand the complete meaning. The word “magnifies” in verse 46 gives a different degree of deepness than the word “rejoices” in verse 47. “Magnify” tells us that Mary worships above, but “rejoice” relates to the present time of the earth and tells us that Mary feels happy in receiving the trust from the Lord.

In these two verses, we encounter two worlds: the unseen world and the seen world. The soul and the spirit exist in two different dimensions in the unseen world. In the unseen world, it is not the same as in this world we know about. The soul of a person can choose to walk in the path of light or the path of darkness because it still has free will. When the soul walks in the path of light, the communication between the soul’s

identity and the spirit's identity of a person happens only through the Holy Spirit. But if a soul chooses to walk in the path of darkness, then the soul and the spirit of a person will communicate with different spirits.

⁴⁸ For **He** has looked upon the low **condition** of **His** handmaid.

For behold, from henceforth all generations **will count** me blessed.

Comments 1:48. “Low condition” or humble position.

This verse tells us about Mary's deepest heart feelings. When she looks upon herself and thinks of the Lord above all, the joy of her soul to serve the Lord has overcome her own will. She feels she is a person of low condition, and this makes her wonder how she can be worthy enough to serve the Lord. But the Lord's mercy was so great for her; He had chosen her to do the blessed duty, to give birth to the Lord of life. Mary grew up being taught all her life how to worship the Lord God Most High, and now the Lord has chosen her to do His work and be part of His blessing for humankind, and that makes her rejoice.

The Lord always looks upon everyone, even upon those who are not in good condition of mind and upon those in low worldly positions.

⁴⁹ For **the Mighty One** has done to me great things.

And **Holy** is **His** name.

Comments 1:49. From this verse, we can see what is in her heart. As we commented, she has been taught to worship the Lord, and this verse supports this. The proof is in how she calls the Lord “Holy is His name.” People received teachings in the synagogue; otherwise, they would not know to name the Lord as “His name is Holy.”

⁵⁰ And **His** mercy is **to** generations and generations,

To those fearing **Him**.

Comments 1:50. Because of her humble heart, she reaches to know that the Lord's mercy has come to all who fear Him.

⁵¹ **He** has shown power in **His** arm;

He has scattered the proud in the **thought** of their heart.

Comments 1:51. “He has shown power in His arm.” By the Lord's own strength, He will help all of those who trust Him.

“He has scattered the proud in the thought of their heart.” The proud of the heart will not rely on the Lord's mercy but their own strength, and because they rely on their own strength, they will not be united. Because, by the Lord's power, they are one with Him, but by their own, they cannot be united with the Lord.

⁵² **He** has put down **rulers** from thrones,

And **has** exalted **the humble**.

Comments 1:52. In this place, there is a comparison between the rich of the world and the rich of the heart in glorifying the Lord. Those who have the power and riches of this earth will not be able to take them and make them great in the other world. But the Lord will exalt those who are humble of heart to be above those who are great on this earth.

⁵³ The **needy** **He** has filled with good things;

And the rich **He** has sent away empty.

Comments 1:53. “The needy He has filled with good things.” The needy in this place are not the needy of the physical that need food, but the needy of the soul that are searching for the Lord.

“And the rich He has sent empty away.” The rich here are the rich of this world filled with material things. The Lord will not let them have the riches of this world in the other world. They will go empty-handed in the other world when their time ends on this earth.

⁵⁴ Remembering mercy,

He helped Israel **His** servant

Comments 1:54. Every time when His people have problems and then come back to the Lord, the Lord will always help them because, in His mercy, the Lord always remembers His servant.

⁵⁵ As **He** spoke to our fathers

To Abraham and his seed forever.

Comments 1:55. The word the Lord has spoken to Abraham becomes His promise to his seed.

⁵⁶ And Mary **stayed** with her about three months, and returned to her **home**.

Comments 1:56. Elizabeth was pregnant in her old age, and Mary was pregnant at a very young age; they supported each other. Elizabeth was in her old age, and having a younger woman accompany her during this time of her life was helpful to her.

⁵⁷ Now **Elizabeth's** time was fulfilled that she should **give birth**; and she **bore** a son.

⁵⁸ And her neighbors and her kinsfolk heard that the **Lord** had magnified **His** mercy **with** her; and they rejoiced with her.

Comments 1:58. Because she was pregnant at a very old age, neighbors and relatives were in awe of this miracle. The birth of this child magnified the name of the Lord among people and made everyone wait to see what the child would turn out to be.

⁵⁹ And it came to pass on the eighth day, that they came to circumcise the child; and **were calling** him after the name of **his** father, Zachariah.

Comments 1:59. Who are “they” in this verse? “They” in this place are the relatives of Zachariah and Elizabeth. Because of tradition, the first child’s name should be taken from the father’s name since the first child will receive the inheritance. Also, in this place, Zachariah himself has a position in the sight of the Lord, and the relatives expect the blessing to go to the first child as well.

⁶⁰ And his mother answered and said, Not so; but he **will** be called John.

Comments 1:60. In this place, the Lord has given the name to the child for a purpose. The name of the child will make people think more. Why this name? So, people around will keep watching him.

In Hebrew, the name John means “Jehovah is gracious.” His name will remind people that the Lord has plans for this child.

⁶¹ And they said to her, There is **no one among your** kindred **who** is called by this name.

⁶² And they made signs to his father, what he would **wish** him called.

⁶³ And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.

Comments 1:63. Here, we can clearly see that the Lord is at work. The people who came would have noticed this as well. There would be talk among people that Zachariah has broken the tradition of giving a name after himself for his first child.

⁶⁴ And his mouth was opened immediately, and his tongue, and he **spoke**, blessing **God**.

Comments 1:64. Zachariah can speak now, and people have noticed that he speaks again. The Lord has certainly shown people that the Lord had planned for this child to be born, which will impact people’s hearts about this child’s future.

⁶⁵ And fear came on all **those who** dwelt **around** them; and all these **things were talked about** throughout all the hill country of Judea.

Comments 1:65. The things that happened to Zachariah brought fear to everyone in the area. When Zachariah started speaking again, people realized that the Lord was at work here in this family. The name of the Lord has been magnified throughout the region regarding these things that have happened.

⁶⁶ And all **who** heard laid them up in their heart, saying, What then **will** this child be? For the hand of the **Lord** was with him.

⁶⁷ And his father Zachariah was filled with the **Holy Spirit**, and prophesied, saying,

Comments 1:67. When Zachariah was filled with the Holy Spirit, people’s hearts were filled with joy because they realized that the Lord never left them.

⁶⁸ Blessed be the **Lord**, the **God** of Israel;

For **He** has visited and **worked** redemption for **His** people,

Comments 1:68. All His people have been through trouble, but the Lord is still among them, and because of their own hardness of heart, they could not feel Him. The miracle that happened here made them realize that the Lord is always with them; just seek Him, and you will find Him.

“He has visited” here refers to the things that have happened. The miracle He has performed shows that He is visiting them now.

“Worked redemption” here means the help is coming from the Lord; wait and see the help for His people.

⁶⁹ And **has** raised up a horn of salvation for us

In the house of **His** servant David;

Comments 1:69. Here, it talks about the coming of the Savior. The Lord has a plan to send the Savior as the help for His people.

“Horn of salvation for us.” Also, we can think of animals with tasks and horns for fighting and that the Lord has sent that kind of help to fight and overcome all troubles.

“In the house of His servant David.” This saying relates to the fact that the Lord will link “His servant David” through Joseph to be the caretaker of the beloved Son of God for a period of time.

⁷⁰ As **He** spoke by the mouth of **His** holy prophets that have been from of old,

⁷¹ Salvation from our enemies, and from the hand of all **those** that hate us;

Comments 1: 69-71. Verses 69 to 71 relate old prophecies (1 Samuel 2:1, 10, Psalm 132:17, Ezekiel 29:21, 2 Samuel 22:3, Psalm 18:2, Psalms 106:10, Jeremiah 23:5-6) to the beloved Son of God and to the way the Lord will provide the help. This is a portion that many have been interpreting as the help coming from the house of David, but actually, the Father Himself will send the help to rescue His people. The way of helping is not just by war but by peace.

Q: How can salvation from the enemies and from the hands of those who hate His people come through peace? **A:** As the Bible tells us, starting with Herod, he lifted himself to be Herod the Great and started to fight with the Lord, first by trying to eliminate the Savior of the world. Because of this great evil deed, he made people turn to the Lord and ask for help. But the Lord will give the big victory to His people through His beloved Son. His beloved Son will give peace to His people through His love and death on the cross; the Father Himself will give peace to all that will ask by His Son’s blood. The Lord Jesus came to bring salvation through peace with God.

Here, we are talking about peace with the Father from within our souls. Temptation is our enemy, and we must fight the temptation with faith in His begotten Son. Temptation makes us commit sins, which is why temptation is our enemy. All those who hate us make our souls feel angry, but we must fight that anger with the love from His Son, who has paid our ransom. Then, we will find the peace of God through the blood of His Son. Ask for peace from the Father through faith in His beloved Son.

⁷² To show mercy towards our fathers,

And to remember **His** holy covenant;

⁷³ To grant us the oath which **He** spoke to Abraham our father,

Comments 1:72-73. These verses tell us about the Father, His mercy, and the promise He has made throughout the generations before. The Father keeps that promise through His beloved Son.

⁷⁴ Having been saved from the hand of our enemies,

To serving **Him** without fear

Comments 1:74. “To serving Him without fear.” The Father helps His people but only asks them to serve Him without fear of being different from others. Because, in serving the Lord, we will act differently than the rest of the people, which is why it says to serve “Him without fear.”

⁷⁵ In holiness and righteousness before **Him** all the days of our life.

Comments 1: 75. This verse tells the way of people who belong to the Lord. The way they behave should be in holiness and righteousness all their life.

⁷⁶ **Yes** and you, child, will be called the prophet of the **Most High**:

For you will go before the **Lord** to make ready **His** ways;

Comments 1:76. The Lord used Zachariah to tell the duty of John, his son. This child will be the prophet of the Lord, helping people look forward to receiving the begotten Son of God. The way the child will live will point out to his duty. Because he will live separated from others and be different, people will notice the duty he has by the way of his talk and the idea of his life.

⁷⁷To give knowledge of salvation to **His** people

In the remission of their sins,

Comments 1:77. “To give knowledge of salvation to His people.” John will clearly point people to the One they must go to be saved. The verse tells us what John will do to prepare the way. He will tell us about the purpose of the way in which the Lord is coming to save His people (the way of the Lord’s coming is to save His people). John will always point out the way to be saved by following the Lord’s teaching. He tells them who can forgive their sins. “The way” refers to the fact that the Lord Jesus came as the begotten Son of God in the form of a human, and John points people to the Lord Jesus as the One who gives salvation. “In the remission of their sins,” because the Lord Himself will forgive their sins if they acknowledge His authority.

⁷⁸Through the tender mercies of our **God**,

Whereby the sunrise from on high will visit us,

Comments 1:78. “Through the tender mercies of our God.” The mercy of the Father has been shown to all the world because Zachariah himself received from the Lord to prophesy the coming of the beloved Son of God.

“Whereby the sunrise from on high will visit us.” The “sunrise from on high” is the glory from heaven; “will visit us” is the birth of the begotten Son of God on earth to bring the light from heaven to the whole earth and all the souls that have been born and will be born on earth.

⁷⁹To shine upon them that sit in darkness and the shadow of death;

To **direct** our feet into the way of peace.

Comments 1:79. “To shine upon them that sit in darkness and the shadow of death.” Now, this verse talks about two groups of souls: one that “sit in darkness” and another one in “the shadow of death.” There is a different meaning between darkness and the shadow of death. Those in darkness have rejected the Lord of life, but those in the shadow of death have blasphemed against the Holy Spirit of God.

Q: To shine upon them, what does this mean? **A:** The glory of the Lord has shined on them to reach the deepest of the soul itself. The glory keeps them warm even if it is too late for repentance because the soul cannot die until the final judgment day. The Bible has the verse that the Lord has gone to minister to the dead, that it is when to shine upon them.

“To direct our feet into the way of peace.” To direct our feet in the way of peace is the light from the beloved Son of God to those who truly believe in Him. Believing alone will not be directing the feet in the way of peace, but also must act and follow the teachings: that is the way of peace.

⁸⁰And the child grew, and **increased** strong in spirit, and was in the deserts **until** the day of **His** appearance to Israel.

Comments 1:80. John was led by the Lord to live a life separated from people so he would not be influenced by the teachings of the world and would have a clean mind. Because of the way he grew up and lived, his soul could clearly hear the voice of the Lord.

Life and Faith Applications. This chapter highlights four main “life and faith applications” points. 1) Believe in the miraculous birth of the begotten Son of God through the virgin Mary and that Mary was a worthy woman chosen by God to carry the baby Jesus in her womb (Luke 1:30-35). 2) Believe in the Lord’s promises and that the Lord will fulfill His promises if you believe (Luke 1:45). 3) Abortion is against God’s will; the Lord sees a baby in the womb as a person from the point of conception (Luke 1:41, 44). 4) We should not look down on anyone; the Lord looks upon everyone, even upon those who are not in good condition of mind and upon those in low worldly positions (Luke 1:48).