

## Luke 1:57-80

- vv. 57-58 It was the custom for neighbors to join in celebrations. Just as the \_\_\_\_\_ later shared in the joy of the birth of \_\_\_\_\_, Elizabeth's \_\_\_\_\_ rejoice with her.
- vv. 59-61 Circumcision was usually done in the \_\_\_\_\_ by the \_\_\_\_\_. The general custom was to name the first son with the name of his \_\_\_\_\_ or \_\_\_\_\_. It seems obvious that Elizabeth had learned from Zacharias' \_\_\_\_\_ what had happened in the Temple.
- vv. 62-63 Since Jewish custom was that babies were named by the father, \_\_\_\_\_ were made to the evidently \_\_\_\_\_ father.  
John means "Yahweh is \_\_\_\_\_" or "Yahweh's gracious \_\_\_\_\_."
- v. 67 While Mary's song is modeled on Hannah's, this song is much closer to the \_\_\_\_\_. In a sense, his song is about the \_\_\_\_\_ of his son's name!

The hymn has two parts: vv. 67-75 and 76-79.

The first is like portions of the \_\_\_\_\_ and \_\_\_\_\_ merged to rejoice that, after centuries, God is once again \_\_\_\_\_ to His people AND fulfilling the \_\_\_\_\_ of the Covenant.

The second focuses on the part his son will have in \_\_\_\_\_ for the long promised Messiah.

- v. 68 "Visited" – the word has the idea of \_\_\_\_\_ someone or something.  
"Redemption" – calls to mind the \_\_\_\_\_, God's redemptive action of the Old Testament.  
In the New Testament, the word of Christ is presented as a newer and greater \_\_\_\_\_.
- vv. 69-73 The terms used, especially in vv. 71-73, are \_\_\_\_\_, but what Zacharias is going to say needs to be taken primarily in a \_\_\_\_\_ sense.
- v. 77 The salvation to come is not from \_\_\_\_\_ but from the sins of individual Jews.
- v. 78 "Dayspring" – literally an \_\_\_\_\_ movement, such as a sunrise or when a particular star rises. However, it was used in the Septuagint to render the word translated "branch," "shoot," "sprout" – a \_\_\_\_\_ title. See Malachi 4:2.
- v. 79 Echoes Isaiah 9:1-2
- v. 80 Echoed by 2:52 regarding \_\_\_\_\_, while it also echoes 1 Samuel 2:26 in reference to \_\_\_\_\_. Given his parents' ages, John was probably \_\_\_\_\_ while young and possibly adopted by the Essenes, who did adopt orphans and raise them near the Dead Sea. However, John's ministry is very \_\_\_\_\_ from the Essenes.
- This verse closes this narrative while preparing for the narrative that begins the third chapter.