

**A Historical Study On The Book Of Luke**  
**Teaching #7: God Remembers His Promises of Grace – Part 2**  
**Luke 1:11-13**

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*Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. **12**When **Zechariah** saw him, he was startled and was gripped with fear. **13**But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife **Elizabeth** will bear you a son, and you are to call him **John**.*

In the Jewish culture, names had meanings.

The names of **Zechariah**, **Elizabeth**, and **John** are:

- Zechariah means **God remembers.**

At the close of Malachi, it had been 400 years since God communicated with the people of Israel, leaving them asking, “Has God forgotten about us? Has God forgotten about his promises? Has God abandoned us?”

Through the angel Gabriel, God assured Zechariah, the people of Israel, and the world that he had not forgotten about them or his promises.

- Elizabeth means **God’s promise.**
- John means **God’s grace.**

Put all of these together: *God remembers his promise of grace*

God made promises in the Jewish Scriptures that are based upon his grace. These grace-based promises have everything to do with God’s unconditional love for us and his unmerited kindness to us.

Peter wrote about these promises in 1 Peter 1:3-12 and 2 Peter 1:3-4, 16-21. See also Romans 1:4; 15:8; Hebrews 8:6; 11:17 about the promises coming to the nation of Israel and ultimately through Jesus for the world. For more study on the promises, see Acts 2:39; 7:17; 26:7; Romans 4; Galatians 3; Galatians 4:23, 28; Ephesians 2:12; 3:6; Hebrews 6:13; 11:9; 11:11).

So what are God’s promises of grace?

The meaning of the names **Zechariah**, **Elizabeth**, and **John** is referring to at least seven promises of God in the Jewish Scriptures:

Last week we began looking at **Seven Promises of Grace** God made through the Jewish prophets.

- **Grace Promise #1:** The promise of a male child coming into the world to crush Satan (Genesis 3:15; Romans 5:12-21)

- **Grace Promise #2:** The promise to bless the world through the offspring (the seed-singular) of Abraham. Jesus is **the seed** of Abraham through whom the promise of grace came to the people of the world. This promise is righteousness by faith.

This week we will continue to examine these Grace Promises.

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- **Grace Promise #3:** The promise of a kingdom and King from the family tree of David who would rule the world with justice and righteousness, resulting in peace on earth.

### **Isaiah 9:6-7 (Luke 1:26-33)**

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. **7**Of the greatness of his government and **peace** there will be no end. He will reign on David's throne and over his **kingdom**, establishing and upholding it with **justice** and **righteousness** from that time on and forever.*

### **Daniel 2:44 (see also Daniel 7:8-14)**

*In the time of those kings, the God of heaven will set up a **kingdom** that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.*

### **Jeremiah 23:5-6 (see also Jeremiah 33:15-16; Isaiah 4:2; 11)**

*"The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a **King** who will reign wisely and do what is just and right in the land. **6**In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteous Savior [see Acts **3**:14; **7**:52; **22**:14; 1 John **2**:1].*

### **Zechariah 9:9-10**

*Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your **king** comes to you, righteous and victorious [having salvation], lowly and riding on a donkey, on a colt, the foal of a donkey. **10**I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim **peace** to the nations. His rule will extend from sea to sea and from the River [Euphrates] to the ends of the earth. [Matthew **21**:5-7; John **12**:15.]*

- **Grace Promise #4:** The promise of a Savior who would die for the sins of the world and justify many. This king would die, be buried, then rise from the dead and ascend into heaven.

### **Isaiah 53 (selected verses) – crucifixion, death, resurrection,**

*But he was pierced for our transgressions, he was crushed for our iniquities...and the Lord has laid on him the iniquity of us all...For he was cut off from the land of the living...He was assigned a grave with the wicked, and with the rich in his death...After he has suffered, he will see the light of life and be satisfied; by his knowledge [by a knowledge of him] my righteous servant will justify many, and he will bear their iniquities.*

## **Psalm 16:9-11 (see Acts 2:24-28; 13:32-36) - Resurrection**

*Therefore my heart is glad and my tongue rejoices; my body also will rest secure, **10**because you will not abandon me to the realm of the dead, nor will you let your faithful [holy] one see decay. **11**You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*

## **Psalm 110:1 (see also Acts 2:34-35) – Ascension**

*The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”*

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**- Grace Promise #5:** The promise that the Christ would be full of grace and provide the grace needed for salvation.

## **Isaiah 61:1-2**

*The Spirit of the Sovereign Lord is on me [the Christ], because the Lord has anointed me to proclaim good news to the poor [the poor in spirit recognize their sinfulness and receive the Christ’s righteousness, this is why Jesus says in the Sermon on the Mount that the poor in spirit are blessed and will inherit the kingdom of God—only the righteous will live eternally in the kingdom]. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, **2**to proclaim **the year of the Lord’s favor** [the time of salvation by grace before the final judgment to come upon the unrighteous in preparation for the establishment of the new earth].*

Jesus read Isaiah 61:1-2 at his childhood synagogue, stating he was the fulfillment of Isaiah 62:1-2, meaning he is the Christ who would bring grace to the Jewish people and to all people. This was fulfilled when he died to establish the new testament of grace.

In Luke 4:16-22, Luke records Jesus reading Isaiah 61:1-2 in his childhood synagogue.

## **Luke 4:16-22**

*He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, **17**and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:*

**18***“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, **19**to proclaim **the year of the Lord’s favor**.” [Isaiah 61:1-2] **20**Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. **21**He began by saying to them, “Today this scripture is fulfilled in your hearing.” **22**All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.*

## **Isaiah 49:8 speaks about the time of the Lord’s favor.**

*This is what the Lord says: “In **the time of my favor** [the time of salvation through the new testament of grace] I will answer you, and in the day of salvation I will help you; I [the Lord] will keep you [the Christ/Messiah] and*

*will make you to be a covenant for the people [the Jewish people, the new testament of grace has also gone out to the Gentiles]...”*

In 2 Corinthians 6:2, Paul quotes Isaiah 49:8 after teaching on the new testament of grace. He quotes Isaiah 49:8 for the purpose of exhorting people to trust in Jesus for salvation, especially those in Corinth who are still depending upon following the old testament law of Moses for salvation. Though they were living in the time of the Lord’s favor, the time of the new testament of grace spoken of by Isaiah and Jesus, many in Corinth rejected Jesus and the new testament he established in his blood – see Acts 19].

Paul writes in **2 Corinthians 6:1-2**,

*As God’s co-workers [Paul and his team were working with God in communicating the message of the new testament of grace – see 2 Corinthians 3:4-18; 5:18-21] we urge you not to receive God’s grace in vain. **2**For he [God] says, “In the time of my [God] favor [the time of salvation by grace] I heard you, and in the day of salvation I helped you.” [Isaiah 49:8] I [Paul] tell you [the Corinthians still following the law of Moses for salvation], now [Isaiah 49:8 is here] is **the time of God’s favor** [the grace of the new testament is here – God is not counting your sins against you, they were counted against Jesus...God is offering righteousness to you – 2 Corinthians 5:18-21], now is the day of salvation.*

Paul exhorted those who had not trusted in Jesus but who are still depending upon following the law of Moses for righteousness to not receive God’s grace in vain.

By receive God’s grace in vain, Paul means to hear about the message of the new testament that he proclaimed as God’s co-worker (that forgiveness, righteousness, and eternal life are through faith in Jesus), but then reject the new testament and depend upon the law of Moses for salvation.

Paul began explaining the differences in the old testament of law and the new testament of grace in 2 Corinthians 3:1. He concludes in 2 Corinthians 6:2.

Paul’s proclamation of the new testament of grace leads us to the sixth promise of grace in the Jewish Scriptures.

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- **Grace Promise #6: The promise of a new testament (see Hebrews 8:6).**

**Jeremiah 31:31-34**

*“The days are coming,” declares the Lord, “when **I will make a new covenant** with the people of Israel and with the people of Judah.**32**It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord.*

**33***“This is the covenant I will make with the people of Israel after that time [it has come to the Gentiles as well – see Ephesians 3, 1 John 2:1-2],” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. **34**No longer will they teach their neighbor, or say to one*

*another, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord. "For I will forgive their wickedness and will remember their sins no more."*

- The new covenant/testament is a testament of grace (Hebrews 2:9) that came through the death of Jesus (Matthew 26:26-28; Luke 20:22; Galatians 4:21-31; Romans; 2 Corinthians 3:1-6:2; Hebrews 7-10; 12:24) unlike the old testament of law, which came through the death of animals (Exodus 24:8).
- The new testament is a testament where God freely and fully extends spiritual blessings to all people; these blessings are received by faith in Jesus (Ephesians 1; Galatians 2-3). The old testament was a testament where physical blessings were merited based upon one's obedience to the law, but no one obeyed the law.
- The new testament is a testament of grace where righteousness is freely extended to all and is received by faith individually. The old testament was a testament of law where righteousness was to be merited through behavior, but righteousness was never attained. (see the books of Romans and Galatians, see 2 Corinthians 5:18-21 where Jesus freely and fully provides righteousness as a gift).
- The new testament is a covenant where forgiveness is complete and is freely extended by God to all people through the one-time sacrifice of Jesus and is received by faith, unlike the old testament where forgiveness was continual through the on-going sacrifice of animals (see the book of Hebrews – Hebrews 9:12; 10:17-18).
- The new testament is a testament where God would write the new testament teachings (forgiven, righteous, eternal life, freedom from the law) on the hearts of believers (see 2 Corinthians 3), unlike the old testament of law that was externally written on stone and recorded in the book of the law.
- The new testament is a testament of freedom, but the old testament was a testament of bondage (see 2 Corinthians 3; Galatians 4:8-10, 21-31; 5:1).
- The new testament is a testament of salvation and eternal life, but the old testament is a testament of condemnation and death (2 Corinthians 3).
- The new covenant (testament) is testament where one can know God fully and experience his love personally, unlike the old testament where one could **not** know God fully or experience his love personally (see Galatians 4:4-6).

Isaiah speaks of the new testament that was to come through the Christ.

#### **Isaiah 42:6-7**

*I, the Lord, have called you [the Christ] in righteousness; I will take hold of your hand. I will keep you and will make you to be a **covenant** for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.*

Jesus, the Christ, sent Paul to be a light for the Gentiles (see Acts 13:38-39, 47). As a light, Paul shined forth the truths of the new testament of grace to the Gentiles, where people receive forgiveness, righteousness, and eternal life through faith in Jesus apart from following the law.

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**- Grace Promise #7: The promise of new heavens, a new earth, and a new Jerusalem.**

**Isaiah 65:17-19** (see Galatians 4:22-25; Hebrews 11:10, 13-16; 12:22-24; 13:14; 2 Peter 3:13; Revelation 21-22)

*“See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. **18**But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy [the new Jerusalem coming down from heaven to earth – the eternal city of grace]. **19**I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.”*

**Hebrews 12:22-24** gives for insight into the new Jerusalem, the eternal city of grace (see also Hebrews 13:14).

*But you have come to Mount Zion, to the city of the living God, **the heavenly Jerusalem** [the eternal city of grace, see Galatians 4:22-25]. You have come to thousands upon thousands of angels in joyful assembly, **23**to the church [gathering of the family of grace] of the firstborn [Jesus, the first to rise from the dead and never to die again, Jesus the leader of the gathering of the family of grace], whose names are written in heaven. You have come to God, the Judge of all, to the spirits of the righteous made perfect [those in the grace family are those who believed in Jesus and were declared righteous by God], **24**to Jesus the mediator of a new covenant [Jesus established the new testament in his blood, ending the law and creating a new family of grace and a new way of relating to God – as forgiven, righteous people who are always close to God], and to the sprinkled blood that speaks a better word than the blood of Abel [the blood of Jesus speaks from the cross that believers are innocent of sins; the blood of Abel speaks for the ground that Cain is guilty of sin].*

**Galatians 4:22-25** also provides insight into the new Jerusalem – the eternal city of grace.

*For it is written that Abraham had two sons, one by the slave woman [Hagar-works] and the other by the free woman [Sarah-grace]. **23**His son [Ishmael] by the slave woman was born according to the flesh [works, self-effort], but his son by the free woman [Isaac] was born as the result of **a divine promise** [grace]. **24**These things are being taken figuratively: The women [Sarah and Hagar] represent two covenants [the old and new testaments]. One covenant is from Mount Sinai [law] and bears children who are to be slaves [slaves to the law]: This is Hagar [law]. **25**Now Hagar stands for Mount Sinai [where the law was given] in Arabia and corresponds to the present city of Jerusalem [earthly Jerusalem is a city of law – the people in the earthly city of Jerusalem have rejected the new testament of grace], because she is in slavery [to the law] with her children. **26**But **the Jerusalem that is above is free** [the heavenly Jerusalem is a city of grace], and she is our mother. [Sarah and the heavenly city of Jerusalem represents the freedom of grace.]*

**In Revelation 21-22, the eternal, heavenly city of grace descends from heaven to the new earth!**

If you would like to listen to or watch my teaching called, *The Coming City of Grace*, [CLICK HERE](#) and look for Hebrews teaching #45. There you will find links to the podcast and YouTube teaching as well as the notes.

We have looked at the names Zechariah (God Remembers), Elizabeth (God’s promise) and John (God’s grace).

Jesus is the fulfillment of all these promises.

Now let's look at the name Jesus.

### **Luke 1:30-31**

*But the angel said to her, "Do not be afraid, Mary; you have found **favor** [grace] with God. You will conceive and give birth to a son, and you are to call him Jesus [God's salvation]."*

The name Jesus means God saves.

Now let's put the meaning of all these names together: *God remembers his promise of salvation by grace*

Amazing!

The Jewish scriptures foretold of God's promise of salvation by grace.

Luke picks up on this promise in his book.

We see in Acts about salvation in Jesus' name.

In **Acts 2:21**, Peter quotes Joel 2:32 says, "*And everyone who calls on the name of the Lord will be saved.*"

He then explains that the name of the Lord is Jesus in Acts 2-3.

Peter says in **Acts 4:12**, "*Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.*"

See also Matthew **12:21**; John **1:12**, **3:18**; **20:31**; and 1 John **2:12**; 1 John **3:23**; **5:13**.

So we examined the names of Zechariah, Elizabeth, John, and Jesus, showing that God has not forgotten his promises of grace. Five of these promises have been fulfilled. Jesus fulfilled these promises in his life, death, and resurrection.

Two are left to be fulfilled.

The two promises that have not been fulfilled are:

- Jesus reigning as King from David's throne and establishing the kingdom of God on earth (Isaiah 9:6-7; Isaiah **4:2**; **11**; Jeremiah **23:5-6**; **33:15-16**; Zechariah **9:9-10**; Micah **5:2-4**).

Remember, the promise of land was given to Abraham and to his "seed" – singular, meaning Jesus. Jesus will return to Israel, the land, and reign as King on earth where peace will flow all over the earth, just as God promised (Revelation 11:15).

- The establishment of the new heaven and earth (Isaiah 65:17-19; 2 Peter 3:12), when the eternal, new testament city of grace descends from heaven to the new earth.

God has not forgotten these two promises of grace. He is the God who remembers his promises and fulfills his promises. **This two promises will be fulfilled.**

Jesus will return as King and establish God's Kingdom of peace on earth.

When he returns, he will fulfill the promise of a King and Kingdom. Jesus will reign as King from Jerusalem and establish peace on the earth. Ultimately, the new earth and new Jerusalem will come at the end of Jesus' 1000-year reign (see Revelation 20).

God remembers his promises of grace the prophets foretold were coming.

- Zechariah **prayed** for the fulfillment of these promises.
- Simeon and Anna **looked** for and **saw** the one (Jesus) who would fulfill of the promises.
- Peter, Matthew, Mark, Luke, John, and Paul **wrote** about the fulfillment of these promises.
- We **experience** the reality of these promises through faith in Jesus.

**1 Peter 1:10-12** says,

**Concerning this salvation, the prophets [Isaiah, Jeremiah, Daniel, Zechariah, Micah, and the other prophets], who spoke of THE GRACE that was to come to you, searched intently and with the greatest care, **11** trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. **12** It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.**

*All verses are NIV unless otherwise noted.*

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