

Luke 1:67-80. the Prophecy of Zacharias.

by Favell Lee Mortimer

The sermon highlights the significance of Zacharias' prophecy of the Savior and the importance of salvation through Christ, emphasizing the need for faith and the role of John the Baptist in preparing the way for the Savior.

Scripture: Luke 1:78

Topics: "Christ's Mission", "Spiritual Blessings"

Description

Favell Lee Mortimer delves into the story of Zacharias, highlighting how God's great mercy not only restored his speech but enabled him to prophesy about the Savior. Zacharias' focus on spiritual blessings over earthly comfort is evident in his song. He refers to the Savior as 'A horn of salvation' to signify Christ's mission to destroy the devil and save His people. Additionally, Zacharias calls the Savior 'The dayspring,' symbolizing Christ's role in guiding humanity out of darkness into the way of peace.

Transcript

What great mercy God showed to Zacharias! Not only He restored his speech, but He enabled him to prophesy. Zacharias in his song does not speak so much about his own son, as about the Savior whom his son was to serve. This shows that his heart was fixed upon spiritual blessings, and not upon his own earthly comfort, or honor.

In the beginning of his song, he speaks of the Savior under the name of "A horn of salvation," (verse 69.) Why does he give him that name? With its horn an animal destroys its enemies. Christ came to destroy the devil and his works. Why then is He not called a horn of destruction? Because he destroys his enemies in order that he may save his people--therefore he is called "a horn of salvation."

In the latter part of his song, Zacharias calls the Savior by another name, "The dayspring," (verse 78.) The world sat in darkness and the shadow of death until Christ appeared. They were like travelers, who had lost their way among dangerous cliffs and precipices, and were suddenly overtaken by the darkness; so that they dare not stir, lest they would fall into some deep pit. All at once the sun arose "to guide their feet into the way of peace."

Our native land once sat in this darkness, and was filled with idols, until missionaries came and preached the gospel. But even now that Christ's name is known in every town and village, each soul sits in darkness until the "Dayspring from on high" shines into the heart.

In the midst of his song, Zacharias addresses his own infant son, saying, "And you, child, shall be called the prophet of the Most High." At the time he uttered these words, John was a helpless infant; but his father knew how great he would become. Very little is related of his childhood. In the last verse of this chapter it is declared that he grew like other children; and also that he became strong in spirit. We know what it is to become strong in body. But what is it to become strong in spirit? It is to have faith in God's word, and to resist in God's strength the temptations of Satan.

The apostle John in his first Epistle says, "I have written unto you, young men, because you are strong, and the Word of God abides in you, and you have overcome the wicked one," (2:14.) Believers who are strong in spirit are called "young men." How then did John become thus strong in spirit? No doubt it was by secret prayer and meditation in the deserts. It is written that "He was in the deserts until the days of his showing unto Israel;" or until the time when he began to preach publicly, which he did either at twenty-seven or thirty years of age. Those who teach others must be prepared by learning first of God.

And what did John the Baptist teach? His father declares in his song what he taught, (76, 77) "You shall go before the Lord to prepare his ways; to give knowledge of salvation unto the people by the forgiveness of their sins, through the tender mercy of our God."

It was 'salvation through Christ' that John proclaimed. None of the old prophets showed the way as clearly as the holy Baptist. But we have heard it still more clearly described by Jesus and his apostles. Have we rejoiced in hearing that sins are pardoned through the blood of the Lamb? None ever rejoiced in hearing these tidings, except those who knew that they needed pardon.

If a man were to enter this room with a pardon from the governor in his hand, we would feel neither joy nor gratitude. We would say, "There must be some mistake; we have never been brought to court, nor convicted, nor sentenced to death. What is the use of this pardon to us?" The reason that most people hear the Gospel with such indifference is, that they do not know that they are condemned by God's law. They say, "Our sins can easily be forgiven; they are neither many nor great; others have sinned more than we; surely we shall escape punishment." But when a sinner feels that he deserved to die, then he thanks God for his tender mercy, in having sent the Savior into the world.

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