

2/2/14

Lk. 1:26-80

Elizabeth has conceived according to the words of God through the angel Gabriel, removing her reproach before the people.

Now Gabriel comes to the young woman Mary, a parallel announcement divinely imparted.

1. John would be the forerunner of the Messiah, Jesus.
2. Jesus would be six months older than Jesus.
3. John would be the greatest of the prophet and Jesus would be the fulfillment of all the prophets.

1:26-38 The prophetic birth announcement of Jesus the Messiah.

1:26-33 The words of Gabriel to Mary.

- 1) God sent Gabriel to Nazareth in the sixth month of Elizabeth's pregnancy. vs. 26
 - a) Nazareth was in a valley in lower Galilee, southwest of the Sea of Galilee, about 80 miles from Jerusalem.
 - b) The city had a bad reputation, due to Greek merchants and soldiers, when Nathaniel was told they had found the Messiah, "Can anything good come out of Nazareth?" Jn. 1:46
- 2) The character and line of Mary. vs. 27

- a) A virgin "parthenos" one who was pure from sexual-intercourse, probably about 14-16 years old.
 - 1)) Fulfilling Isaiah's prophesy, "A virgin "alma", shall bear a child".
* In Hebrew there are two words for virgin. Is. 7:14
 - 2)) The first is "bethulah" a virgin not betrothed or espoused. Gen. 24:16
 - 3)) The second word is the one in our text, "alma" a virgin betrothed or espoused. Gen. 24:43
- b) Betrothed "mesteuo" indicated the one year period of engagement prior to the consummation of the marriage.
 - 1)) It was binding as marriage, dissolved only by a writing of divorce.
 - 2)) So you could be a widow or divorcee virgin.
- c) She was betrothed to Joseph of the house of David, both were of the line of David. Matt. 1:1-17; Lk. 3:23-38
 - 1)) Joseph was of the lineage of David through Solomon and Mary through Nathan, but Jeconiah was cursed from the throne. Matt. 1:11; Lk. 3:31; Jer. 22:24-30
 - 2)) Joseph is declared supposed the father of Jesus because he was not His father. Lk. 3:23b

- 2)) Joseph was a carpenter, a stone-cutter. Matt. 13:55; Mk. 6:3
- 3) The angel Gabriel greeted Mary. vs. 28
 - a) Rejoice “chairō” means to be glad, used as a form of salutation. vs. 28a-b
 - b) The reason is given, she was the highly favored one, “charitōō” to peruse with grace. vs. 28c
 - c) The Lord would be with her to use her as His instrument. vs. 28d
 - d) She was blessed “eulogeo” among women, not above women. vs. 28e
 - 1)) The word means well spoken of by God, we get our word eulogy from it. vs. 28, 42
 - 2)) Mary had been chosen to conceive and bear the Messiah.
- 4) The young girl Mary was troubled at the seeing Gabriel and his words. vs. 29b
 - * Troubled “diatarraso” means to agitate greatly her mind and heart over the manner of greeting.
- 5) The angel revealed the personal privilege of Mary of God’s favor to bear His Son. vs. 30-31
 - a) Mary was told literally, “Stop being afraid” like Zacharias, being in favor with God. vs. 30
 - b) Mary would conceive in her womb and bring forth a son and name Him Jesus. vs. 31

- 1)) Emphasizing His humanity, the God-Man, God Incarnate!
 - 2)) Jesus in the Greek is Joshua in Hebrew Joshua, the Hebrew is the contraction of “Yahweh-shua”, Yahweh is salvation.
 - * He shall save His people from their sins. Matt. 1:21
 - 6) The angel revealed the prophetic accuracy to Mary. vs. 32-33
 - a) He will be great and will be called the Son of the Highest, emphasizing His deity. vs. 32a-b
 - 1)) He was co-equal with the Father and eternal! Jn. 1:1; 1Tim. 3:16
 - 2)) He would be Immanuel, God with us. Matt. 1:23
 - b) He would be given the throne of His father David, emphasizing His Kingship. vs. 32c
 - * 2Sam. 7:14-16; Is. 9:6-7
 - c) He would reign over the house of Jacob forever with no end. vs. 33
 - 1)) The Millennial Kingdom. Dan. 7:27; Obediah 21; Rom. 9:6-8; Ps. 45:6; Dan. 2:44; 7:14
- 1:34-38** The words of Mary to Gabriel.
- 1) Mary asked a question to clear up her confusion. vs. 34
 - a) Mary knew she was sexually pure, a virgin and did not understand.

- b) Mary in her question was not doubting or acting apart from faith, but the manner of her conception.
- 2) Mary heard the proclamation of the angel. vs. 35a-c
- a) The Holy Spirit will come upon you. vs. 35a-b
- b) The power of the Highest will overshadow you. vs. 35c
- 1)) Overshadow “episkiazo” means to envelope, appearing five times in the New Testament.
- 2)) Three times regarding the Mount of Transfiguration. Matt. 17:5; Mk. 9:7; Lk. 9:34
- 3)) The fourth time regards the shadow of Peter. Acts 5:15
- 3) Mary perceived her partnership with God. vs. 35d-f
- a) The Holy One was to be born.
* The phrase “the Holy One” is a common phrase in the Old Testament for God, the One who is the source of man’s holiness.
- b) The Holy One who was to be born would be called the Son of God.
* The seed of the woman” promised to Adam and Eve. Gen. 3:15; Rom. 8:3; 2Cor. 5:21; Gal. 3:16; Heb. 7:26

- 4) Mary is told of the conception of Elizabeth her cousin by divine intervention. vs. 36-37
- a) The child to be born would be John the Baptist, to prepare the way before the Messiah. vs. 36a-b
- b) Elizabeth was now in her six months of her pregnancy. vs. 36c
- c) For with God nothing will be impossible. vs. 37
- 5) The young woman Mary gave personal submission to God’s will. vs. 38
- a) Her perspective regarding herself was seeing herself as the slave to God by choice. vs. 38a-b
* The phrase maidservant “doule” appears three times in the New Testament vs. 38, 48; Acts 2:18
- b) Her priority for life was God’s will. vs. 38c
- 1)) Mary was willing to experience disgrace and risk divorce as a servant of God! 1Pet. 4:19
- 2)) Joseph was a just man wanted to put Mary away privately. Matt. 1:19
- c) The angel departed from her, his mission was accomplished. vs. 38d

1:39-56 The prophetic birth of John and Jesus celebrated.

1:39-45 The visitation of Mary to Elizebeth.

- 1) Three things are given to us, the time, place and manner of departure. vs. 39
 - a) The time of Mary's departure is said to be "in those days".
 - 1)) In direct response to being told by Gabriel that her cousin Elizabeth had conceived and would have a son in her old age, being six months pregnant. vs. 36
 - 2)) Indicating she arose after the angel Gabriel had departed announcing her own conception. vs. 38
 - b) The place is simply identified as, "into the hill country" and "to a city of Judah", but not name is given.
 - 1)) The city pertained to the tribe of Judah.
 - a)) Some conjecture it was the hill country of Hebron, which was in times past called Kirjatharba.
 - b)) This city was one of the towns that were given to the Levites, a city of the priests about forty miles south of Jerusalem, and upwards of seventy from Nazareth. Jos. 14:15; 21:11
 - 2)) The Messiah, Jesus would come of the tribe of Judah, which means "he shall be praise".
 - c) The manner in which she arose and went with haste.

- 1)) The participle is "having risen", Luke uses it 60 time, found only 22 other times in the New Testament.
 - 2)) The phrase with hast "spoude", refers to the earnest desire and mind with diligence to visit her relative Elisabeth
 - 3)) To verify anxiously the angel Gabriel words to Elizabeth about God had allowing her to conceive in her old age.
- 2) The young woman Mary arrived and entered the house of Zacharias and greeted Elizabeth. vs. 40
 - a) Zacharias was her husband.
 - 1)) The child to be born would be John the Baptist, to prepare the way of the Messiah.
 - 2)) Zacharias was dumb and could not speak till the birth of his son, due to his doubting Gabriel. Lk. 1:20
 - b) Elizabeth was well advance in years as well as Zacharias. Lk. 1:7
 - * Again Elizabeth was six month into her pregnancy. vs. 36
 - 3) The greeting of Mary's voice caused the babe to leap in Elizabeth's womb and as a consequence she was filled with the Holy Spirit and prophesied. vs. 41

- a) The prophecy was John would be filled with the Holy Spirit from his mother's womb. Lk. 1:15
- b) The Spirit bearing witness to both woman His work, John is the first to worship the Messiah, from the womb.
- 4) Elizabeth prophecy confirmed the high privilege of Mary spoken by the angel Gabriel. vs. 42
 - a) First about her, "Blessed are you among women. vs. 28e
* Not above women, but one among many women.
 - b) Second about her child, "Blessed is the fruit of your womb! vs. 32b, 35f
* The Son of the Highest and Son of God!
- 5) Elizabeth then prophetically confessed her unworthiness before Mary, revealing great humility. vs. 43
 - a) She confessed her privilege. vs. 43a
 - b) She confessed her personal humility and sinfulness. vs. 43b
* She did not "Mother of God" as taught by the Catholic monks of the fifth century.
- 6) Elizabeth under the filling of the Holy Spirit testified John had responded in her womb with joy at hearing her voice when she greeted Elizabeth . vs. 44
 - a) A word of knowledge by the Holy Spirit, revealing the account.

- b) This is not conjecture or subjective opinion, but absolute factual truth that John, while in the womb of Elizabeth knew Mary was carrying the Messiah in her womb and reacted, he leaped for joy", means to jump up. vs. 14
- 7) Elizabeth still speaking, now in the third person up to God under the filling of the Holy Spirit commended Mary for her faith to believe and submit to the will of God to be fulfilled in her. vs. 45
 - a) For believing God. vs. 45a
 - 1)) Lenski the Greek Scholar says the translation of blessed "markarios" to happy in this context is too weak, he declares it's exclamatory: "O the blessedness of her!"
 - 2)) The aorist feminine participle indicates Mary's one act of faith, "she that did believe", at the moment the divine spoken words.
 - b) She affirmed the prophetic fulfillment of the birth of the Messiah. vs. 45b
 - 1)) The phrase "will be" is future, referring to the future things Mary would see fulfilled about her son Jesus, the Messiah.
 - 2)) The first witness was the angel Gabriel, second was Mary, the third is Elizabeth.

- 3)) The law required 2 or 3 witnesses in order to verify the truth of things.

1:46-56 The song of Mary to God.

- 1) In the first part Mary gave all the glory to God for what He had done in Mary. vs. 46-50
- a) The song is called “The Magnificate” in the Latin Vulgate, from the first line, Lord refers to Yahweh. vs. 46
- 1)) The word soul “psuche”, refers to her emotions, intellect and will.
- 2)) The word magnify “megluno”, is emphatic, to esteem highly, extol, glorify and praise. Ps. 34:3; 69:30
- b) Characteristic of Hebrew poetry of allusions and quotes of the Old Testament, some have compared it to Hannah's song of thanksgiving for the birth of Samuel. 1Sam. 2:1-10
* Song of Moses, Deborah, etc.
- 1)) Some say Mary was not filled with the Holy Spirit like Elizabeth and Zacharias, her words not being Spirit Inspired. Lk. 41, 67
- 2)) Mary became the very Tabernacle for God, her womb the Holy of Holies, containing the very One who baptizes all in the Holy Spirit!
- 2) Mary in her spirit rejoiced in God her Savior. vs. 47

- a) Her joy was over her high privilege and the fulfillment of the arrival of Messiah, Who brings salvation to all.
* The word rejoice, the aorist “did rejoice”, the moment she was told by Gabriel. vs. 14, 44
- b) Mary confessed to her own sinfulness in need of a Savior, “my Savior”.
- c) Mary was not a perpetual virgin nor sinless, as the Catholic Church teaches. Matt. 13:55-56; Mk. 6:3
- 3) Mary acknowledged God’s kindness in choosing her. vs. 48
- a) Seeing her own unworthy lowliness to be chosen by God, calling herself a “maidservant” slave-maid”. vs. 48a
- b) Recognizing all future generations would call her blessed. vs. 48b
- 1)) The word behold is an imperative command pointing to the astonishing fact of her privileged and humble state.
- 2)) The word blessed “makarizo”, refers to the fact she was chosen by God, not in that she is the source or dispenser of blessings!
- 4) Mary declared God who is mighty had done great things for her and His name is holy. vs. 49
- a) The word for “hoti” is better translated “because”, explaining verse 48.

- b) The phrase “great things” appears this time only in the gospel, one other time by “wonderful works”. Acts 2:11
 - c) These “great things” that the mighty all powerful God “has done” for her refers to the definite past act of the selection of her, the conception in her and the Incarnation through her to be the mother of His Son and would carried it through by the power and Holy Spirit, not by human means.
 - d) The name of God depicts His character of holiness, insuring all that He does to be a pure work.
- 5) Mary proclaimed the mercy of God on all who fear Him in every generation by calling out to Him. vs. 50
- a) His mercy “eleos”, means His kindness to the miserable, pity, receiving less than deserved.
 - b) There is no generation in past history, present or future that is excluded, Jew and Gentile. Gen. 3:15; 12:3; Is. 7:14
- 6) The second part Mary gave witness to God’s work of abasing the proud, exalting the humble and faithful to His promise of Messiah to Israel. vs. 51-55
- a) God has revealed His strength against the proud a historical aorist. vs. 51
 - b) The phrase “strength with His arm” describe God with human physical

- attributes called anthropomorphism, revealing His Omnipotence.
 - c) God scatters or destroys the proud by their arrogant imagination of their evil hearts against God. Jer. 17:9
- 7) God has removed the mighty from their thrones and given relief to the lowly. vs. 52
- a) The mighty “dunastes” are the princes, potentates and kings, who abuse their power and authority on their throne the place of their rule.
 - b) The lowly “tapeinos” are the people of low status, God has exalted them.
- 8) God has met the needs of the hungry and removed the things of the rich. vs. 53
- a) The hungry, those who seek God, spiritually, depending on Him for their satisfaction. Matt. 5:6
 - b) The rich are those who are poor towards God, having no desire or need of God, so God sends them away empty by their own rejection of God.
- 9) God has helped His servant Israel in remembrance of His mercy. vs. 54
- a) God had been faithful to His covenant with Israel to make a nation of them.
 - b) God had in His mercy provided and protected His servant Israel all of history.

- c) God had now remembered His promise of a Redeeming Savior, present in the womb of Mary.
- 10) God did all this in faithfulness to His covenant with the Patriarchs, beginning with Abraham. vs. 55
 - a) God called Abraham out of Ur of the Chaldean. Gen. 12:1-3
 - b) God promised Abraham an heir. Gen. 15:5-6, 17:4-5; 22:18; 2Sam. 7:12-13
 - c) God promised Abraham and to his seed forever, Isaac and Jacob that they would be His people, fulfilled in the Messiah in Mary's womb.
- 11) Mary after three months returned home. vs. 56
 - a) That would of completed Elizabeth's nine month pregnant, she would three months pregnant.
 - * Whether she was present at the birth of John is not stated!
 - b) She returned with much in her heart to ponder and pray about, in order to face all the criticism, attacks, rumors and gossip about her.

1:57-80 The prophetic name given to John at his circumcision.

1:57-58 The celebration at the birth of John.

- 1) Right on time a John was born, just as the angel Gabriel prophesied. vs. 57

- 2) The time was one of joy for Elizabeth. vs. 58
 - a) Her neighbors and relatives hearing of the birth saw this as God's goodness towards her. vs. 58a
 - * Elizabeth had been barren all her life and associated with disfavor with God and vindicated by God. Lk. 1:25
 - b) The neighbors and relatives rejoiced with her, continually in the Greek.
 - * If it was a girl all the musicians and people would go home.

1:59-66 The circumcision of John.

- 1) The event took place on the eight day, friends and relatives presumed about the name of the baby Zacharias." vs. 59
 - a) God gave Abraham the ritual of circumcision, a sign of the covenant for every Jewish male. Gen. 17:10-12
 - b) They probably were completely ignorant about the prophetic name given by Gabriel.
- 2) The mother, Elizabeth objection to the name Zacharias, he was be called John. vs. 60-61
 - a) A strong negative, literally, on the contrary, Gabriel said "John". vs. 60
 - b) The people responded that none of their relatives were called John. vs. 61

- * The name John made no sense to them.
- 3) The people turned to ask Zacharias. vs. 62-63
- a) They motioned to Zacharias to inquire what he wished him to be called. vs. 62
- * Contrary to commentators Zacharias was not deaf, but dumb for nine months.
- b) He requested a wax table to write on, he wrote, “His name is John” “Yahweh is a gracious giver”, so all marveled. vs. 63
- 4) The sound of praises came immediately from the mouth of Zacharias. vs. 64-66
- a) Just as the angel Gabriel had declared, he spoke continuously in faith. vs. 64
- b) All were gripped with godly fear that the hand of God was in all these events and discussed the words throughout all the hill country of Judea. vs. 65
- 3) The people pondered the words of Zacharias. vs. 66
- a) The people consider all as great matters of God waiting with great anticipation about the future of John, “What kind of child will this be?”. vs. 66
- b) The God of heaven and earth was upon John. vs. 66

- 1:67-79** The song of Zacharias glorifying God.
- 1) Zachariah prophesied by the filling of the Spirit. vs. 67
- 2) Prophecy of Zachariah, song called “The Benedictus” in Latin vulgate. vs. 68-79
- a) Thanksgiving for the fulfilled promise of redemption to the Jews “His people”, according to the line of David, as prophesied from the beginning of world. vs. 68-70
- * Horn of salvation, Jesus, the only person powerful enough to save man from sin!
- b) Salvation from Jesus, from their enemies, as promised to Abraham, according to the holy covenant and righteousness. vs. 71-75
- c) The ministry of John was to be the forerunner to prepared the way for Jesus the Messiah for repentance and forgiveness of sins. vs. 76, 77
- d) The mercy of God that the Dayspring, Jesus, from heaven came to give light to those in darkness and death to guide them in the way of peace with God and of God. vs. 78, 79
- 1)) Dayspring means sun rising from on high. vs. 78
- * Jer. 23:3; Zech. 6:12 Branch; Mal. 4:2; 2Pet. 1:19, Rev. 22:16
- 2)) Light to Gentiles. vs. 79
- * Is. 9:1-2

1:80 The growth and development of John.

- 1) John grew physically, mentally and spiritually. vs. 80a
- 2) John was in the deserts till the day of his manifestation to Israel. vs. 80b
 - * In contrast to the city life, separated but not isolated!