

2/23/14

Mary, A Chosen Vessel
Lk. 1:26-38

The gospel writers tell us of the coming of the Messiah, but each have approached it with a specific purpose in mind.

Matthew begins with the crisis of Mary's pregnancy and Gabriel's revelation to Joseph that this was God's work through Mary by His Holy Spirit.

Mark and John do not give us the annunciation or birth of Christ, but simply begin with the ministry of John and the baptism of Jesus.

But Luke provides us with greater details of the annunciation to Mary about the birth of the Christ child by the angel Gabriel.

The four-hundred year silence of God had been broken, as Gabriel declared to Zacharias that his wife would have a son, the forerunner of the Messiah.

Now God was going to send the Gabriel to announce to a young girl named Mary that she was going to bear a child, the Messiah, the Son of God, which unfolds in three movements: Lk. 1:26-38

- I. The visitation to Mary. vs. 26-29
- II. The revelation to Mary. vs. 30-33
- III. The consolation to Mary. vs. 34-38

I. The visitation to Mary. vs. 26-29

- A. The angel Gabriel is the person announcing the birth of the Messiah. vs. 26
 - 1. The time of Gabriel's coming was in the sixth month of Elizabeth's pregnancy.
 - * Elizabeth was the mother of John the Baptist, who was Mary's cousin. vs. 36
 - 2. The angel Gabriel was sent from God.
 - a. Gabriel had been sent also to Zacharias and told him he who stood in the presence of God. Lk. 1:19
 - b. We are told that angels are ministering spirits sent forth to minister for those who will inherit salvation. Heb. 1:14
 - 1) Jude calls Michael an archangel. Jude 1:9
 - 2) Some believe that Gabriel is also an archangel, but it is never stated in Scripture.
 - 3) Some also believe that perhaps Satan before his fall was also an archangel, each of the three corresponding to the Trinity?

- B.** The city of Nazareth in Galilee was the place of the announcement. vs. 26
1. Nazareth was in a valley in lower Galilee, southwest of the Sea of Galilee and north of the great Plain of Esdraelon.
 2. The city was around eighty miles from Jerusalem, situated close to the great highway between Tyre and Sidon and Jerusalem.
 3. The result was that merchants of Greece and Roman soldiers were not uncommon nor the sinful life they practiced.
 5. The city was identified as having bad areputation, this would explain the words of Nathaniel when the other said they had found the Messiah, “Can anything good come out of Nazareth?” Jn. 1:46
- C.** The visitation was to a pure virgin named Mary. vs. 27
1. Mary was called a virgin “parthenos” one who was pure from sexual-intercourse.
 - a. The sexual purity of a woman in Israel was not a small matter.
 - b. The law declared that when a woman experienced sex before marriage was humbled by that man. Deut. 22:24, 29
 - c. The Law also declared that she defiled herself by playing the whore while in her father’s house. Lev. 21:9
* She was probably about fourteen to sixteen years of age.

2. Mary was also betrothed, identifying the period of engagement that lasted one year prior to the consummation of the marriage.
 - a. The betrothal “mesteuo” was as binding as marriage, and needed a writing of divorce to be dissolved.
 - b. So you could be a widow who was a virgin, if the man died prior to the consummation of the marriage.
 - c. Mary was fulfilling Isaiah’s prophecy, “A virgin “alma”, shall bear a child”.
* In Hebrew there are two words for virgin. Is. 7:14
 - 1) The first is “bethulah” a virgin not betrothed or espoused. Gen. 24:16
 - 2) The second word is the one in our text, “alma” a virgin betrothed or espoused. Gen. 24:43
 - 3) Mary fulfilled the prophecy of a virgin betroth to a man.
3. She was betroth to Joseph of the house of David.
 - a. Joseph and Mary 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. Matt. 1:11; Lk. 3:31
 - 2) Jeconiah in the line of Joseph was cursed from the throne. Matt. 1:11; Jer. 22:24-30

- b. Joseph was a just man Matthew tells us and hearing that Mary was pregnant, he concluded that she had been humbled by another man, so he refused to take her as his wife, but not wanting to make an public example of her, he wanted to put her away secretly. Matt. 1:19
* Before you are too harsh on Joseph, notice that God did not fault him as being self-righteous, but it was his right to choose to marry her or not, based on the information about her. Matt. 1:19
- c. Joseph was a carpenter by trade, most likely referring to a stone-cutter. Matt. 13:55; Mk. 6:3
- d. Joseph is declared to have been supposed the father of Jesus because he was not His father. Lk. 3:23b

D. The proclamation to Mary was to “Rejoice”.
vs. 28

- 1. Mary was told to rejoice in her situation that was only going to bring suspicion upon her. vs. 28a-b
 - a. The word rejoice “chairo” means to be glad.
 - b. The word is used as a form of salutation, the K.J.V. translates it “hail”, in fact Luke identifies it as such. vs. 29c

- 2. Mary was then given the reasons she was to rejoice. vs. 28c-e
 - a. She is called highly favored one, “charitoo” which means to peruse with grace and compassed with favor. vs. 28c
* She was honored with blessings due to the fact that God had graciously and sovereignly chosen her!
 - b. She was told the Lord was with her. vs. 28d
 - 1) She would need the protection of God for even her own betroth husband was not with her at first.
 - 2) She would need the guidance and direction of God.
 - c. She was blessed among women. vs. 28e
 - 1) The word blessed “eulegeo” means well spoken of.
 - 2) We get our word eulogy from it. vs. 28, 42
 - 3) The speaking well certainly was not by all and definitely not in her life time, she most likely lived under great suspicion regarding her pregnancy.
* Simeon would declare at the dedication of Jesus, “a sword shall pierce your heart”, telling her that Jesus was born for the rise and fall of many. Lk. 2:33-35

- 4) The prophecy then was for the future, as all the generations to come would acknowledge and call upon Jesus as their Lord, she being the chosen vessel of God!
- 5) The declaration was that Mary was blessed “among” not “above” women, she was chosen from among not above the other women.
- 6) The woman Mary was not sinless, for she had a “sin nature” as any person in need of a Savior and confesses it so herself. vs. 47-48
- 7) Mary was not a perpetual virgin nor was she sinless, as taught by the Catholic Church . Matt. 13:55-56; 1:25
* She was a chosen vessel unto honor!

E. The hesitation of Mary marked by perplexity was very natural. vs. 29

1. Mary’s response was in sharp contrast to the angel Gabriel. vs. 29a
* The word “But” marks that sharp contrast.
2. Mary was troubled at his saying. vs. 29b
* The word troubled “diatarraso” to agitate greatly, her mind and heart was great agitated over the manner of greeting.

3. Mary considered what manner of greeting this was. vs. 29c
 - a. What sort or kind of proclamation might indicate!
 - b. She was fourteen to sixteen year old.
 - c. The word consider “dialogizomia” means to bring together different reasons, to reckon up the reasons, to revolve in one's mind and deliberate.

Illustration

The importance of the visitation to Mary would divided the time of man’s history. B.C. and A.D. , the educators are now trying to remove it from the minds of man calling it C.E. the common era.

Application

God has visited many for salvation.

1. God has spoken and visited many people in places like Nazareth and spoken to them about their need of Christ and repentance, not righteous people but sinners. Matt. 9:13
2. God in every situation of revealing Himself has found people less than pure and promised that He could make them new creatures. Eph 2:1-2
3. God has brought about joy in their lives, knowing that their salvation was a divine visitation and not merely a chang of life by our own doing. 2Cor. 5:21
4. The history of man gives witness to multitudes of men and women who have been touched by God saving power.

* But many have rejected their visitation!

This was the visitation to Mary!

II. The revelation to Mary. vs. 30-33

A. The angel revealed the personal privilege of Mary. vs. 30-31

1. Mary was told literally, “Stop being afraid” like Zacharias. vs. 30a-c
2. The reason was she had found favor with God. vs. 30d
3. Mary would conceive in her womb and bring forth a son. vs. 31a
* Emphasizing His humanity, the God-Man, God Incarnate!
4. Mary was to call his name Jesus. vs. 31b
 - a. The name Jesus in the Greek is the translation of the Hebrew Joshua.
 - b. Joshua in the Hebrew is the contraction of the “Yahweh-shua”, which means Jehovah is salvation.
 - c. Jesus would be the Incarnation of God in order to save man from his sins.
* He shall save His people from their sins. Matt. 1:21

B. The angel revealed the prophetic accuracy to Mary. vs. 32-33

1. He will be great and will be called the Son of the Highest. vs. 32a-b

- a. He would be the Son of God, emphasizing His deity. Jn. 3:16
- b. He would be God, the second person of Trinity, co-equal with the Father and eternal! Jn. 1:1; 1Tim. 3:16
- c. He would be Immanuel, God with us. Matt. 1:23

2. He would be given the throne of His father David. vs. 32c
* Emphasizing His Kingship. 2Sam. 7:14-16; Is. 9:6-7
3. He would reign over the house of Jacob forever. vs. 33a
 - a. The nation of Israel. Rom. 9:6-8
 - b. The Millennial Kingdom. Dan. 7:27; Obediah 21
4. His kingdom would never end. vs. 33b
 - a. “Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your kingdom.” Ps. 45:6
 - b. The eternal Kingdom of God is repeated throughout the Scriptures. Dan. 2:44; 7:14
 - 1) Mary remember acknowledged her own need of a Savior, rejoicing in her Savior and God. vs. 47
 - 2) Mary was stunned and humbled by this privilege revealed to her! vs. 48
* A chosen vessel unto honor!

Illustration

God revealed to Moses that He would use him to deliver His people Israel, God chose him, even as he attempted to make excuses over his ability to speak!

Application

Should those of us who understand this revelation God made known to Mary minimize our own privilege as a servant of Jesus?

1. Just as Mary housed the Son of God in her womb, each of us are privileged to have the Holy Spirit of God, the third person of the Trinity in our body? 2Cor. 6
2. Just as Mary was called to be one with the Son of the Highest, so each of us have been brought into the same fellowship with the Son of the Highest? 1Jn. 1
3. Just as Mary submitted to the reign of God over her life, so each of us are to submit to all that God would want to do in us and through us on a daily basis, evident that He rules our life. Rom. 12:1-2
4. Just as Mary through faith had entered the kingdom that would never end, so each person who believes in faith in the Messiah of God? Jn. 3:16

This was the revelation to Mary!

III. The consolation to Mary. vs. 34-38

- A. The young woman Mary asked a question to clear up her confusion. vs. 34

1. How can this be, since I do not know a man?
 - a. Mary knew she was sexually pure, a virgin.
 - b. Mary did not understand how this would be possible.
 2. Mary in her question was not doubting or acting apart from faith.
 - a. Faith asks questions of reason.
 - b. Faith at times embraces God's revelation in contrast to reason.
 - c. Faith is not opposed to reason, faith is only reasonable when it bows to Scriptural revelation.
- B.** The young woman Mary heard the proclamation of the angel. vs. 35a-c
1. The Holy Spirit will come upon you. vs. 35a-b
 - a. The third person of the Trinity would produce the seed of life in her womb.
 - b. The One Who would be given to the church after Jesus was glorified. Jn. 7:39
 2. The power of the Highest will overshadow you. vs. 35c
 - a. The word overshadow "episkiazo" means to envelope.
 - b. The word is used of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and produce

the seed of life of the Son of God in her womb.

* Some think the word was drawn from the familiar Old Testament idea of a cloud as symbolizing the immediate presence and power of God.

- c. The word appears five times in the New Testament.
 - 1) Three times regarding the Mount of Transfiguration. Matt. 17:5; Mk. 9:7; Lk. 9:34
 - 2) The fourth time regards the shadow of Peter. Acts 5:15

C. The young woman Mary perceived her partnership with God. vs. 35d-f

- 1. The Holy One was to be born.
 - a. The phrase “the Holy One” is a common phrase in the Old Testament for God.
 - b. The phrase is specific, not just another or one who is holy but “the only One who is Holy” in and of Himself and the One who is the source of man’s holiness.
- 2. The Holy One who was to be born would be called the Son of God.
 - a. He would be the fulfillment of “the seed of the woman” promised to Adam and Eve. Gen. 3:15

* The promise refers to the virgin birth of Messiah without the aid of a man who provides the seed to fertilize the woman’s egg!

b. The Scriptures confirms this. Rom. 8:3; 2Cor. 5:21; Gal. 3:16; Heb. 7:26

* The fact that there was no sin nature in Jesus, the Last Adam, is hard for people to except, seeing that Mary was the mother. 1Cor. 15:45

- D. The young woman Mary received personal information. vs. 36-37
 - 1. Elizabeth who was barren had conceived a son in her old age. vs. 36a-b
 - a. She was her relative, a second cousin.
 - b. She being barren had been lifted up to God in prayer by her husband Zacharias, that she might conceive.
 - 1) She had been conceded this request by the news of Gabriel to Zacharias as he entered the temple to do his course of the priesthood. Lk. 1:13-17
 - 2) The child to be born would be John the Baptist, to prepare the way before the Messiah.
 - c. Elizabeth was now in her six months of her pregnancy. vs. 36c
 - 1) Both women were aware of God’s miraculous intervention, when Mary visited Elizabeth! vs. 41-44

- 2) John would be great by virtue of being the privileged servant, the forerunner of the Messiah.
 - 3) Jesus would be great by virtue of being the God-Man, the Lamb of God to take away the sins of the world. Jn. 1:29
2. Elizabeth's conception or Mary's was not based on man's doing, but rather on Divine intervention. vs. 37
- a. Elizabeth's pregnancy was in response to prayer by Divine intervention through natural means, despite her natural inability to bear a child in her old age.
 - b. Mary's pregnancy was in response to the promise of God by Divine intervention without natural means, despite her purity of never having had sex with a man.
 - c. The fact was that, "For with God nothing will be impossible".
- E. The young woman Mary gave personal submission to God's will. vs. 38
- 1. Her perspective regarding herself was seeing herself as the slave to God by choice. vs. 38a-b
 - * "Then Mary said, "Behold the maidservant of the Lord!"

- a. The phrase maidservant "doule" appears three times in the New Testament vs. 38, 48; Acts 2:18
 - b. The meaning is one who is God's vessel to work in and through, a servant!
2. Her priority for life was God's will. vs. 38c
- * "Let it be to me according to your word."
 - a. Committing herself to God's will, His purposes and plan!
 - 1) The phrase "let it be" "genoito", means is called an optative wish, as complete submission of oneself to the very words spoken"
 - 2) Mary was willing to experience disgrace and risk divorce as a servant of God!
 - b. Committing herself to God in her sufferings, as a Faithful Creator. 1Pet. 4:19
3. Her visitation, revelation and consolation had been fulfilled, so the angel departed from her, his mission was accomplished. vs. 38d
- a. Like Elijah when he ran away from Jezebel. 1Kings 19
 - b. Like Daniel in the seventy week prophecy. Dan. 9-12

Illustration

God told Moses, “I will be with you”, He would accomplish all. The facts known about a Mother’s blood and that of the child during pregnancy is very interesting.

* It is unnecessary that a single drop of blood be given to the developing embryo in the womb of the mother. Such is the case according to scientists. The mother provides the fetus, the unborn developing infant, with the nutritive elements for the building of that little body in the secret of her womb, but all the blood which forms in it is formed in the embryo itself. From the time of conception to the time of the birth of the infant, NOT ONE SINGLE DROP OF BLOOD ever passes from mother to child. The placenta, that mass of temporary tissue known better as “afterbirth,” forming the link between mother and child, is so constructed that although all the soluble nutritive elements such as proteins, fats, carbohydrates, salts, minerals and even antibodies pass freely from mother to child and the waste products of the child’s metabolism are passed back to the mother’s circulation, no actual interchange of a single drop of blood ever occurs normally. All the blood which is in that child is produced within the child itself. The mother contributes no blood at all. (The Chemistry of the Blood)

- a. Now Mary didn’t know this, nor did she have to be able to understand it to yield herself to God.
- b. Mary simply believed God by faith, knowing that He is all wise, all powerful,

Holy and able to do what He reveals without violating His perfect righteousness.

- c. All she knew was that she was a chosen vessel unto honor!

Application

1. Often the objections of people involve excluding the abilities of God by limiting Him by their own ability to understand or to perform the task.

- a. The ability to be forgiven of all sins?
- b. The ability to live above sin after being born-again?
- c. The ability to handle the things that God allows to come into their lives?

* The answer is the same as Mary, “The Holy Spirit will come upon you and power of the Highest will envelop you, He is called a Son of God.” vs. 35

2. The believer is always instructed by God in His word as to His ways and means of working that are beyond our ways.

- a. Therefore we trust Him who can do all things by His perfect wisdom!
- b. The example of the men and women that God has used in the Scriptures is of great encouragement.

* God is in control as with Elizabeth and Mary. vs. 36

3. The salvation of man is really not impossible for God, man is the one who limits God.

- a. God can and does save some of the most wretched sinner that have ever live, in fact

Paul told Timothy that he was an example of those whom God could save.

- b.** God alone can transform the evil heart of man.

* God can do anything, for with God nothing is impossible. vs. 37

4. Once I am saved the most beneficial thing for my life, is to submit to the will of God that He has revealed to me, it is the absolutely best for my life! vs. 38

- a.** It is an acknowledging of one's Creator.
- b.** It is a wholehearted commitment to one's Savior.

* It is the declaration, "Behold the servant of the Lord! Let it be according to Your word." vs. 39b-c

This was the consolation to Mary!

Conclusion

The announcement of the angel Gabriel to Mary was that she would bear the Son of God, marked by:

- I.** The visitation to Mary!
- II.** The revelation to Mary!
- III.** The consolation to Mary!