

Luke 1:28-56

1:26 - In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,



First-century Nazareth



Altar in front of grotto in Church of the Annunciation

1:27 - to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

4314 [e]	3933 [e]	3423 [e]	435 [e]	3739 [e]	3686 [e]	2501 [e]	1537 [e]	3624 [e]
pros	parthenon	emnésteumenēn	andri	hō	onoma	Iōsēph	ex	oikou
27 πρὸς	παρθένον	ἐμνηστευμένην	ἀνδρὶ ,	ὧ	ὄνομα	Ἰωσήφ ,	ἐξ	οἴκου
to	a virgin	betrothed	to a man	whose	name [was]	Joseph	of	[the] house
Prep	N-AFS	V-RPM/P-AFS	N-DMS	RelPro-DMS	N-NNS	N-NMS	Prep	N-GMS

1138 [e]	2532 [e]	3588 [e]	3686 [e]	3588 [e]	3933 [e]	3137 [e]
Dauid	kai	to	onoma	tēs	parthenou	Mariam
Δαυὶδ ;	καὶ	τὸ	ὄνομα	τῆς	παρθένου	Μαριὰμ .
of David	and	the	name	of the	virgin	[was] Mary
N-GMS	Conj	Art-NNS	N-NNS	Art-GFS	N-GFS	N-NFS

parthenos = /par-THEN-os/ means "Virgin" and used to say:
 - a maiden
 - virgin
 - used of men who have not known women
 - is the ezuivalent of Hebrew עַלְמָה "**almah**" used for "virgin in Isaiah 7:14

1. "Virgin" = Parthenos = "young, unmarried girl"; indicates or imples virginity
2. Normal age of engagement for Jewish girsl 12-14 with a very formal engagement
 - a. A legal lmarriage contract would be written and signed (broken only by divorce.)
 - b. The engaged girl would be called "wife"
 - c. Infidelilty would be adultery
 - d. Lived with parents until marriage ceremony likely 12 months or more at the age of 14-16
3. Roman Law:
 - a. Age of Marriage:
 - i. Girls 12
 - ii. Boys 14
 - iii. Minimum age of betrothal was 10 set by Augustus
 - iv. Betrothal by age 12 ½ when deed of betrothal and bride price were exchanged
 - v. Twelve months later bride left father' house to live with husband.
4. Joseph was a descendant of David
 - a. Literally "of the house of David"
 - b. Included implications of "dynasty"
 - c. POINT: Jesus is a legitimate heir to the throne of David seen in 1:32-33

1:28 - And he came to her and said, "Greetings, O favored one, the Lord is with you!"

1:29 - But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.

1:30 - And the angel said to her, "Do not be afraid, Mary, for you have found favor with God.

1:31-33 - And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

1. "You will be with child and give birth to a son" is common pattern of birth announcements

2. Clearly and specifically echoes Isaiah 7:14:
 “The virgin will be with child and will give birth to a son, and will call him Immanuel.”
3. Luke does not give Mary any background or lineage to David or Aaron
4. Give him name “**JESUS**”
 - a. Jesus is Greek for Hebrew **YESHUA**
 - b. Yeshua in English is **JOSHUA**
 - c. YESHUA means “**YHWH saves**”
 - d. Luke does not explain this meaning
 - e. Matthew does explain the name in Matt.1:21:
 “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

1:34 - And Mary said to the angel, “How will this be, since I am a virgin?”

2036 [e]	1161 [e]	3137 [e]	4314 [e]	3588 [e]	32 [e]	4459 [e]	1510 [e]	3778 [e]	1893 [e]	435 [e]	3756 [e]	1097 [e]
Eipen	de	Mariam	pros	ton	angelon	Pōs	estai	touto	epei	andra	ou	ginōskō
34 Εἶπεν	δὲ	Μαριάμ	πρὸς	τὸν	ἄγγελον	, Πῶς	ἔσται	τοῦτο	, ἐπεὶ	ἄνδρα	οὐ	γινώσκω ?
Said	then	Mary	to	the	angel	How	will be	this	since	a man	not	I know
V-AIA-3S	Conj	N-NFS	Prep	Art-AMS	N-AMS	Adv	V-FIM-3S	DPro-NNS	Conj	N-AMS	Adv	V-PIA-1S

1:35 - And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

1. “*Holy Spirit will come upon you...will overshadow you*”
 - a. VERB: “come upon”:
 - i. is similar to the LXX of Isaiah 32:15:
 14 *”As for the rich city, the houses are deserted; they shall abandon the wealth of the city, and the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures;*
 15 *until the Spirit shall come upon you from on high, and Chermel (“fruitful field”) shall be desert, and Chermel (“fruitful field”) shall be counted for a forest.*
 16 *Then judgement shall abide in the wilderness, and righteousness shall dwell in Carmel.” – Isaiah 32:14-16*
 - ii. Also, “come upon” used in Acts 1:8 -
 “*You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*”
 - b. VERB: “overshadow” appears in:
 - i. Exodus 40:35-36 in LXX referring to God’s Shekinah glory overshadowing the tabernacle:
 35 *”Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.*
 36 *And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage.”*

- ii. Luke 9:34 – “As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.”
 - iii. Numbers 10:34 –
 - 1. LXX – “And the cloud overshadowed them by day, when they departed from the camp.”
 - 2. ESV – “And the cloud of the Lord was over them by day, whenever they set out from the camp.”
 - c. Both, Isaiah 32:15’s used of “come upon” and Numbers 10:34 uses of “overshadow” TOTALLY disconnect the Virgin Birth of Christ from the Pagan concepts in ancient Pagan myths of a “god” having sexual union with a woman (or, the earth, or some remains of matter, etc.) to create a pregnancy. Luke’s account is totally unique and a different concept.
 - d. The OT biblical examples of the Sprit “coming upon the land” to make it fertile and God’s Shekinah Glory “overshadowing” the tabernacle to place his presence there is NOT a parallel of the practices and stories presented in Pagan mythology.
2. “THE SON OF GOD”
- a. Jesus’ unique relationship to God (or, God the Father)
 - b. In Luke 1:32 the focus is on THIS MAN being the MESSIAH.
 - c. Here, in Luke 1:35, the focus in on THIS MAN is GOD.

1:36 - **And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren.**

2532 [e]	2400 [e]	1665 [e]	3588 [e]	4773 [e]	4771 [e]	2532 [e]	846 [e]	4815 [e]	5207 [e]	1722 [e]				
kai	idou	Elisabet	hē	syngenis	sou	kai	autē	syneilēphen	huion	en				
36	καὶ	ἰδοὺ	,	Ἑλισάβετ	,	ἡ	συγγενίς	σου	,	καὶ	αὐτῆ	συνέειληφεν	υἱὸν	ἐν
	And	behold		Elizabeth		the	relative	of you		also	she	has conceived	a son	in
	Conj	V-AMA-2S		N-NFS		Art-NFS	N-NFS	PPro-G2S		Conj	PPro-NF3S	V-RIA-3S	N-AMS	Prep

ΣΥΓΓΕΝΙΣ = /syngenis/ means "relative". Not a specific family member. Could refer to a cousin, aunt, other relative. From "syn" meaning "with", "together" and "genos" meaning "race", "kind"

1094 [e]	846 [e]	2532 [e]	3778 [e]	3376 [e]	1623 [e]	1510 [e]	846 [e]	3588 [e]	2564 [e]	4723 [e]		
gērei	autēs	kai	houtos	mēn	hektos	estin	autē	tē	kaloumenē	steira		
γῆρει	αὐτῆς	,	καὶ	οὗτος	μῆν	ἕκτος	ἐστὶν	αὐτῇ	τῇ	καλουμένη	στεῖρα	.
old age	her		and	this	month	[the] sixth	is	to her	who	[was] called	barren	
N-DNS	PPro-GF3S		Conj	DPro-NMS	N-NMS	Adj-NMS	V-PIA-3S	PPro-DF3S	Art-DFS	V-PPM/P-DFS	N-DFS	

- 1. “Elizabeth your relative” is from “syngenis” (ΣΥΓΓΕΝΙΣ)
 - a. “syngenis” means “relative”
 - i. Not a specific family member
 - ii. Could refer to “cousin”, “aunt”, or any other “relative”
 - iii. “syngenis” comes from two words:
 - 1. “syn” meaning “with” or “together”
 - 2. “genos” meaning “race” or “kind”
 - 3. Combined to mean literally, “together-race” or “with-kind”

2. The fact that Luke has already identified Elizabeth as being a direct descendant of Aaron of the priestly tribe, then it seems the clear assumption intended to be made is that Mary, who is a “relative” of a person from the direct line of Aaron, is to be likewise considered of priestly descent (but, also, it will be made clear, of Davidic descent.)

1:37 - **For nothing will be impossible with God.”**

	3754 [e]	3756 [e]	101 [e]		3844 [e]	3588 [e]	2316 [e]	3956 [e]	4487 [e]
	hoti	ouk	adynatēsei		para	tou	Theou	pan	rhēma
37	ὅτι	οὐκ	<u>ἀδυνατήσῃ</u>		παρὰ	τοῦ	Θεοῦ	πάν	ῥῆμα
	For	not	will be impossible		with	-	God	every	thing
	Conj	Adv	V-FIA-3S		Prep	Art-GMS	N-GMS	Adj-NNS	N-NNS

1. “will be impossible” – ἀδυνατέω – **adunateó** – /ad-oo-nat-eh'-o/ - means “to be impossible” or “I am unable”.
 - a. From the word **adunatos** meaning “impossible”, “unable”, “powerless”
 - b. Which is made up of:
 - i. prefix **a-** meaning “not”
 - ii. the word **dunatos** meaning “able”, “power”
 - c. Genesis 18:14 in the LXX concerning Sarah’s pregnancy also says, *“Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son.”*
2. “word” or “thing” – ῥῆμα – **rhema** - /hray-mah/ - meaning “word”, “saying”, “utterance” AND “matter”
 - a. Used to say:
 - i. “a thing spoken”
 - ii. “a word or saying of any kind”
 - iii. “a command, a report, a promise”
 - AND-
 - iv. “a thing, matter, business”
 - b. **Corresponding Greek / Hebrew Entries:** - דָּבָר (*dabar*) - Strong's Hebrew 1697, often translated as “word” or “matter,” which similarly conveys the idea of a spoken word or command.
 - c. **Usage:** In the New Testament, “rhéma” refers to that which is spoken, an utterance, or a specific word or saying. It often emphasizes the spoken word as opposed to the written word (logos). Rhéma can denote a particular statement or command, often with a focus on its immediate impact or relevance.
 - d. So, either:
 - i. “No THING will be impossible for God.”
 - ii. “No WORD from God will be powerless.”

Luke 1:37

New Living Translation

For the word of God will never fail."

English Standard Version

For nothing will be impossible with God."

Berean Standard Bible

For no word from God will ever fail."

Berean Literal Bible

For nothing will be impossible with God."

King James Bible

For with God nothing shall be impossible.

New King James Version

For with God nothing will be impossible."

New American Standard Bible

For nothing will be impossible with God."

NASB 1995

"For nothing will be impossible with God."

NASB 1977

"For nothing will be impossible with God."

Legacy Standard Bible

For nothing will be impossible with God."

Amplified Bible

For with God nothing [is or ever] shall be impos

Christian Standard Bible

For nothing will be impossible with God."

Holman Christian Standard Bible

For nothing will be impossible with God."

American Standard Version

For no word from God shall be void of power.

Contemporary English Version

Nothing is impossible for God!"

English Revised Version

For no word from God shall be void of power.

GOD'S WORD® Translation

But nothing is impossible for God."

Good News Translation

For there is nothing that God cannot do."

International Standard Version

Nothing is impossible with respect to any of God's promises."

Majority Standard Bible

For no word from God will ever fail.?"

NET Bible

For nothing will be impossible with God."

New Heart English Bible

For with God nothing will be impossible."

Webster's Bible Translation

For with God nothing will be impossible.

Weymouth New Testament

For no promise from God will be impossible of fulfilment."

World English Bible

For nothing spoken by God is impossible."

Literal Translations

Literal Standard Version

because nothing will be impossible with God."

Berean Literal Bible

For nothing will be impossible with God."

Young's Literal Translation

because nothing shall be impossible with God."

1:38 - **And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.**

1. Mary says in 1:38, "May your WORD to me be fulfilled."
2. In the Ancient Near East the status of a slave was based on whose "house" owned him.
 - a. Mary gives up all status she might have had in this age, in this world
 - b. Mary says, "I am the Lords' servant."
 - i. Mary has given herself to be a slave/servant in the "house" of the Lord

2036 [e]	1161 [e]	3137 [e]	2400 [e]	3588 [e]	1399 [e]	2962 [e]	1096 [e]	1473 [e]	2596 [e]	
Eipen	de	Mariam	Idou	hē	doulē	Kyriou	genoito	moi	kata	
38	Εἶπεν	δέ	Μαριάμ	, Ἰδοῦ	, ἡ	δούλη	Κυρίου	· γένοιτό	μοι	κατὰ
	Said	then	Mary	Behold	the	handmaid	of [the] Lord	May it happen	to me	according to
	V-AIA-3S	Conj	N-NFS	V-AMA-2S	Art-NFS	N-NFS	N-GMS	V-AOM-3S	PPro-D1S	Prep

δουλή = /doo-lay/ feminine noun (masc. is "doulos") meaning "female slave", "bondwoman" emphasizing her position of servitude and subordination.

3588 [e]	4487 [e]	4771 [e]	2532 [e]	565 [e]	575 [e]	846 [e]	3588 [e]	32 [e]
to	rhēma	sou	kai	apēlthen	ap'	autēs	ho	angelos
τὸ	ῥῆμα	σου	· καὶ	ἀπέθλην	ἀπ'	αὐτῆς	ὁ	ἄγγελος
the	word	of you	And	departed	from	her	the	angel
Art-ANS	N-ANS	PPro-G2S	Conj	V-AIA-3S	Prep	PPro-GF3S	Art-NMS	N-NMS

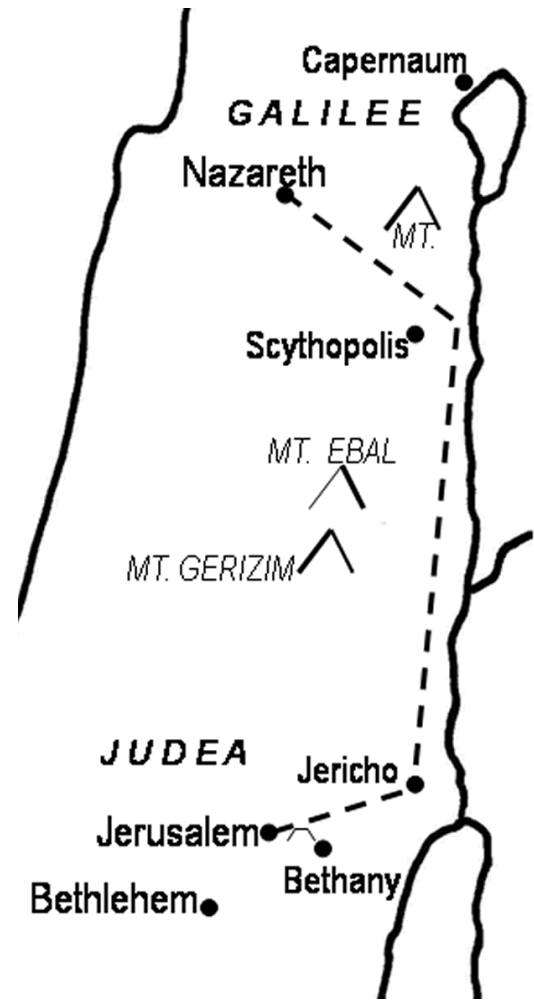
3. Same word is used by Hannah in 1 Samuel 1:11 in LXX:
“And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou wilt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a man-child, then will I indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.”
4. Both Hannah (1 Samuel 2:1-10) and Mary (Luke 1:46-55) sing songs after receiving the announcement of their conception and foretelling the birth of their sons.
5. The difference between Mary’s response in 1:34, “How will this be?” and Zechariah’s response in 1:20, “How will I know?” is:
 - a. Reason:
 - i. Mary asks for an explanation: “How can this be?”
 - ii. Zechariah asks for a sign: “How will I know?”
 - b. Faith:
 - i. Mary asks in faith having believed, see 1:45:
“Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”
 - ii. Zechariah asked in unbelief, see 1:20:
“Because you did not believe my words.”

1:39-40 - In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth.

1. The events of 1:39-45 capture several main features of Luke:
 - a. John’s ministry empowered by the Holy Spirit begins in his mother’s womb.
 - b. Elizabeth herself is filled with the Holy Spirit and blesses Mary and her child.
 - c. Mary responds with a Spirit inspired song of praise.
 - d. God’s salvation has arrived! The age of the Spirit has begun. This is a theme of Luke.
2. Literally: “into the hill country, to a city of Judah”
 - a. Due to Zechariah’s involvement in priestly duties in the Jerusalem temple this village was likely in the hills near Jerusalem.
 - i. North of Jerusalem was the location of many priestly cities

- ii. West of Jerusalem there were only a few miles before the Shephelah began and rolled in the Mediterranean Coast.
- iii. South of Jerusalem were hills towards Bethlehem
- iv. East of Jerusalem on the other side of the Mount of Olives quickly began the Judean wilderness

- 3. From Nazareth to the hills north of Jerusalem would have been a 3–5-day journey
 - a. Mary would have likely gone around Samaria and traveled the rift valley of the Jordan
 - b. It would have been unusual for Mary to travel alone especially at such a young age.
 - c. Mary may have intentionally traveled alone, keeping secrets to herself realizing it may be less dangerous to travel alone, though that was risky and unusual.



1:41 - **And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit,**

- 1. “Leaped”
 - a. In Malachi 4:2 leaping is an expression of joy:

““For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.”
 - b. David leaped and danced in 2 Samuel 6:16:

“As the ark of the Lord came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the Lord, and she despised him in her heart.”
- 2. “Elizabeth was filled with the Holy Spirit”
 - a. In the OT this is a sign of prophetic utterance
 - b. Elizabeth understands her child responded to Mary’s child
 - c. Elizabeth realized the Holy Spirit is involved
- 3. Prophecy had stopped at this time in history according to:
 - a. The text of inspired Scripture
 - b. Tradition
 - c. Understanding of that day concerning prophecy and revelation

4. But, here after 400 years of silence, since the closing of Malachi, the prophetic silence is broken
5. The Spirit of Prophecy appears again in:
 - a. Luke 1:67 – *“And his father Zechariah was filled with the Holy Spirit and prophesied, saying,...”*
 - b. Luke 2:25, 27 – *“Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him...And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law.”*
 - c. Luke 2:36-38 – *“there was a prophetess, Anna...And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.”*
6. Here:
 - a. First, Mary greets an elder woman of the line of Aaron, the wife of a priest
 - b. Second, Elizabeth greets a young girl, obedient and believing the Lord who is the mother of the Messiah

1:42 - and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb!

1:43 - And why is this granted to me that the mother of my Lord should come to me?

1. “Mother of My Lord”
 - a. “My Lord” is a royal court expression meaning, “My King.”
 - b. Elizabeth recognizes the Messiah
 - c. Elizabeth recognizes the deity

1:44 - For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.

1:45 - And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

1. Elizabeth’s words focus on:
 - a. Praise to Mary for believing
 - b. Mary blessed to be mother of the Messiah
 - i. Brings Elizabeth joy
 - ii. Elizabeth worships Mary’s child, the Messiah
 - c. Elizabeth’s reaction confirms the surety of Gabriel’s words.

Mary's Song:

1. Joyful called "Magnificat" /mag-ni-fuh-kaat/ which is from the first words in Latin meaning, "She Magnifies"

<u>Magnificat</u> ánima mea Dóminum.	<u>My soul doth magnify</u> the Lord.
Et exultávit spíritus meus: in Deo salutári meo.	And my spirit hath rejoiced in God my Savior.
Quia respéxit humilitátem an	Because He hath regarded the humility of His slave:

2. Hannah's prayer in 1 Samuel 2:1-10 is the best example of the parallel features from the OT
 - a. Celebrates God's blessing
 - b. Praise for lifting up the poor/humble
 - c. Praise for bring down mighty/proud
3. Mary's theme is the reversal of fortunes at the coming of Salvation
 - a. This is a theme of Luke
 - b. Seen in:
 - i. Beatitudes in 6:20-21; 24-25
 - ii. Parable of the rich man and Lazarus in Luke 16:19-31
 - iii. Parable of the rich fool in Luke 12:13-21
 - iv. Widow and her two small coins compared to offerings of the rich in Luke 21:1-4

1:46 - **And Mary said,**

"My soul magnifies the Lord,

47 and my spirit rejoices in God my Savior,

48 for he has looked on the humble estate of his servant.

For behold, from now on all generations will call me blessed;

**49 for he who is mighty has done great things for me,
and holy is his name.**

**50 And his mercy is for those who fear him
from generation to generation.**

**51 He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts;**

**52 he has brought down the mighty from their thrones
and exalted those of humble estate;**

**53 he has filled the hungry with good things,
and the rich he has sent away empty.**

**54 He has helped his servant Israel,
in remembrance of his mercy,**

**55 as he spoke to our fathers,
to Abraham and to his offspring forever."**

1:56 - **And Mary remained with her about three months and returned to her home.**