

### Mary Will be the Mother of the Messiah

Luke 1:26-56

*Luke 1: 26-45: Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. 28 And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" 29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. 32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end." 34 Then Mary said to the angel, "How can this be, since I do not know a man?" 35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. 36 Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. 37 For with God nothing will be impossible." 38 Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her. 39 Now Mary arose in those days and went into the hill country with haste, to a city of Judah, 40 and entered the house of Zacharias and greeted Elizabeth. 41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! 43 But why is this granted to me, that the mother of my Lord should come to me? 44 For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. 45 Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord."*

#### Background Notes

Let's begin our background notes with two questions.

Question #1: Why was Gabriel's response to Mary's question different than Gabriel's response to Zachariah's question? In verse 18, when Gabriel announced the birth of John the Baptist, Zachariah said, 'How shall I know this, for I am an old man and my wife is well advanced in years?' And the angel answered him and said to him 'I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place because you did not believe my words which will be fulfilled in due time.'

Mary's case was different. When Mary said (v34), *'How can this be since I do not know a man?'* Gabriel did not see this as unbelief. He gave Mary the answer that she would have the child by a virgin birth.

Why the difference between Gabriel's rebuke to Zachariah, but his kind words to Mary? The answer has to do with **belief** and **unbelief**. Zachariah asked the angel for a sign, because he doubted the word of the Lord. Mary did not doubt the word of the Lord -- she simply asked how God would do it!

There's a lesson for us here. It's not wrong to go to the Lord in an attitude of faith and ask the Lord about things we do not understand. However, to demand a sign as Zachariah did -- that shows doubt and unbelief. That's a totally different attitude, and it's wrong.

Question #2: Why did Mary go to see Elizabeth after Gabriel's announcement? There may be several answers to this question but certainly one of them would be that she went for mutual encouragement. Mary would be able to tell Elizabeth about the angel Gabriel's announcement. Elizabeth would understand that God was a God of miracles, because she had been barren and was now going to have a child in her old age. And think of the help that Mary could give to her older relative in her last three months of pregnancy.

When Mary arrived and greeted Elizabeth, we read that the unborn child, John the Baptist, leaped for joy in the womb of Elizabeth! The fact that an unborn child "leaped for joy" certainly supports the Biblical position that **human life begins at conception**. Joy is a human emotion.

Elizabeth recognized that Mary was to be the mother of the Messiah. She referred to Mary as "the mother of my Lord." Notice that the Scripture never refers to Mary as the "mother of **God**." God does not have a mother. Mary was the mother of **Jesus**. It is true that Jesus is God, but He is Man as well. Mary was the mother of Jesus. Jesus was and is the eternal Son of God who became incarnate and was born to the virgin Mary, and His name was Jesus.

## Doctrinal Points

### 1. The virgin birth of Jesus is a fact of history.

The early Christians did not invent the doctrine of the virgin birth of Jesus! The virgin birth is not an idea that was "dreamed up" by the early church to transform the "human Jesus" into the "divine Christ"! **No!** That's a lie that skeptics have used for years. Recently this idea has been made popular by certain books of fiction, such as [The DaVinci Code](#). No, the early Church did not invent the doctrine of the virgin birth of Jesus Christ -- It is a fact of history.

Do you think that Luke, who was a physician, would not have investigated everything thoroughly, just as he said in verses 1-4? Would he have been taken in by stories of a virgin birth if it weren't true -- and supported by good evidence? During his investigation of the facts, it's possible that Luke got the details of Gabriel's announcement from Mary herself. Mary and Joseph were engaged but not married. The angel Gabriel told Mary that, through a unique overpowering of the Holy Spirit, she would miraculously conceive and bear a son who was to be named Jesus.

From verse 45 and the following "Magnificat," we see that Mary believed the fact of the virgin birth. And we learn in Mathew 2 that after some struggles, Joseph believed the fact of the virgin birth. Here in Luke 1 we see that Dr. Luke believed the fact of the virgin birth. Not to believe in the historical fact of the virgin birth of Jesus is to doubt the truthfulness of Scripture. The virgin birth of Jesus is a fact of history.

## 2. The virgin birth of Jesus is a truth of theology.

The virgin birth of Jesus is a truth of theology. Theology is defined as the study of the **doctrine of God**. It has often been argued and discussed that God could have had the incarnation of Jesus take place without the virgin birth. Certainly there is some room here for discussion, but the fact of the matter is that in the eternal counsels of God, it was determined that the Second Person of the Godhead would take on humanity and become incarnate -- **without losing any of His deity**.

The method and means of the incarnation would include a virgin birth. Being born of a woman ensured His humanity, but a virgin birth ensured the sinless nature of his deity. Anyone conceived naturally has a sinful nature from the moment of conception -- it's the consequence of the Fall of mankind. Having been conceived through the Holy Spirit, the Lord Jesus was fully human -- but He did not have a sinful nature. He was holy and sinless, and therefore He was able to die for our sins.

Notice what Gabriel told Mary about the child she would bear (v32-33). *"He will be great and called Son of the Highest."* This is certainly an indication of His deity. Gabriel went on to say that He would be the Messiah, and that he would inherit the throne of His father David, and that He will rule over the house of Jacob forever, and of His kingdom there would be no end. Gabriel was not speaking about the establishment of the Church, or about some "throne of David in heaven." No! It was the promise of a future earthly kingdom for the house of Jacob (v33) -- that is, a kingdom for **Israel!** The "house of Jacob" does not refer to the Church! This promise to Israel will be fulfilled when the Lord returns to this earth with His Church and sets up His millennial kingdom. That kingdom will last for a thousand years, and merge with eternity, and thus have no end.

All of these messianic promises demanded that the Messiah, as the Son of the Most High, be sinless -- because God is holy. How could this be, if the Messiah was also to be fully human in order to be able to die? The answer is -- **the virgin birth!** The virgin birth is a truth of theology.

## Practical Application

### Let's magnify the Lord for His blessings, as Mary did.

*Verses 46-56: And Mary said: "My soul magnifies the Lord, **47** And my spirit has rejoiced in God my Savior. **48** For He has regarded the lowly state of His maidservant; For behold, henceforth 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 on those who fear Him From generation to generation. **51** He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. **52** He has put down the mighty from their thrones, And exalted the lowly. **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 seed forever." **56** And Mary remained with her about three months, and returned to her house.*

In these verses we have Mary's song of praise. It is known as "The Magnificat" because of the opening word in the Latin translation. The song consists of a number of quotations from the Old Testament Scriptures. Like Hannah's song of praise in 1 Samuel 2, Mary's song of praise magnified God for His blessings on her and on His people Israel.

In verse 47, notice that Mary referred to the Lord as "God my **Savior**." Mary needed to be saved from her sins, just as every other descendant of Adam needs to be saved from sin.

Let me ask you -- when was the last time you magnified the Lord as Mary did in verse 49? *"For He who is mighty has done great things for me."*

Mary magnified the Lord for **His blessings on His people** (v50-53). She praised the Lord for humbling the proud and caring for the poor, and for His mercy is on those who fear Him from generation to generation. He has shown strength with His arm... He has scattered the proud in the imagination of their hearts... He has put down the mighty from their thrones and exalted those of low degree... He has filled the hungry with good things and sent the rich away.

And of course, Mary magnified the Lord for **keeping His promises to His people** (v54-55). *"He has helped his servant Israel in remembrance of His mercy, as He spoke to our father Abraham and to His seed forever."*

We should follow Mary's example. Let's magnify the Lord for His blessings, as Mary did.