

**[Sunday, February 5, 2017] The Luke Series, Luke chapter 1, verses 5-38 – Craig Thurman**

Luke's opening statement lays out like this:

To write in order to you

Forasmuch [considering] as many, which were eyewitnesses, and ministers of the word;

1. have taken in hand,  
[their purpose for doing so] to set forth in order a declaration of those things which are most surely believed among us
2. even as they delivered them to us,

seemed good to me also,

1. [because] having had perfect understanding of all things from the very first;
2. that you mightest know the certainty of those things, wherein thou hast been instructed.

Vss.5-17, Announcement of the Forerunner

**5 ¶ *There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia:***

Or, Abijah, the 8<sup>th</sup> order. (1Chron.24.10)

***and his wife was of the daughters of Aaron, and her name was Elisabeth.***

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ

**6 *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.***

*ordinances*, δικαίωμασι, dat. sing. of δικαίωμα; δικαίωμασι, is also found in He. 9.10, translated *judgments*; otherwise δικαίωμα is translated in the KJV as *righteousness, justification*; this refers to external rites of the law which Israel kept in their service to God. (cf. Ex.21.1; 24.3, *judgements*)

*blameless*, ἄμεμπτοι, nom. pl. masc., ἄ negative particle +  
μεμφόμενοι, μέμφομαι, fault; KJV, *blameless, unblameable,*  
*faultless.*

Blameless in keeping the commandment and ordinances of the Lord, but  
unprepared to believe all that the Lord would speak. (v.20)

6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ πορευόμενοι ἐν πάσαις  
ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι

**7 And they had no child,**

These two were *righteous* before God, and *blameless* [without fault] in  
keeping the commandments and ordinances of the Lord. The conclusion is  
that they were restrained of the Lord from bearing children because it was  
the will of God. Not being allowed to have children of their own cannot be  
attributed to any fault in them. It simply was not the will of God. In this  
they were tried in their faith to serve the Lord.

**because that Elisabeth was barren,**

*barren*, στεῖρα, nom. sing. fem. of στῆρος, from which we have the  
English sterile, and always translated in our KJV Bible, *barren.*

**and they both were now well stricken**      ἐν ταῖς ἡμέραις  
advanced      **in years.**  
into the days

*well stricken*, προβεβηκότες, nom. pl. masc. part. perf. of προβαίνω,  
πρό above, before, ago + βαίνω, LXX, Deu.28.56, *to go*; and so 'to  
be advanced.

7 καὶ οὐκ ἦν αὐτοῖς τέκνον καθότι ἡ Ἐλισάβετ ἦν στεῖρα καὶ ἀμφοτέροι  
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν

**8 And it came to pass, that while he executed the priest's office before God in  
the order of his course,**

8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ

**9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.**

In the morning and in the evening the priest attended to the candlestick first, then proceeded to the altar of incense. (Ex.30.7, 8) The light of the candlestick was to always be kept burning. (Ex.27.20; 1Sa.3.3)

It was about 490 years ago that this same angel Gabriel appeared to Daniel the prophet (Dan.9.21) who announced things also related to the coming of the Christ of God, Messiah, the Prince.

*Dan.9.21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

*22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. (And Gabriel began to explain to Daniel last things as they related to Jesus Christ.)*

9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχεν τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου

**10 And the whole multitude of the people were praying without at the time of incense.**

10 καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος

**11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.**

Which altar of incense was located on this side of the veil, that is in the holy place, the room into which you first enter as you come into the temple. Before him stood a vail, as a wall, beyond which was the room called the

holiest of all where was the ark of the testimony upon which was placed the mercy seat which had the cherubim on either end of the mercyseat looking downward upon it. So, on this side of the veil, in the holy place, was the altar of incense. (Ex.30.6)

11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος

**12 And when Zacharias saw him, he was troubled, and fear fell upon him.**

12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν

**13 But the angel said unto him,**

Angels never made as many appearances as they did during this time in the history of Israel. Such appearances were made to Zacharias to announce John's birth, to Mary to announce the Savior's birth; to Joseph to announce his birth, to Joseph to warn him to flee to Egypt because the Herod seeks to kill the Lord, to Joseph to tell him to return back to Israel now that the Herod had died, to the shepherds announcing Christ's birth (and a multitude then praised God from heaven), to Christ many times that are not recorded as Christ said that they would see them ascending and descending upon the Son of man, to Christ to strengthen him after his trial, to Christ as he prayed in the garden just before his arrest, trial and crucifixion, and angels appeared at least twice after the resurrection, and once after His ascension into glory. Of the 209 verses in the N.T. referencing angels 175 of those are in the gospels. The first advent of our Lord Jesus Christ occasioned many appearances of the angels. Angels are servants and messengers of God. (He.1.7) They worship God and Christ. (He.1.6) Angels are not to be worshipped.(Deu.4.19; Col.2.18; Re.19.10)

***Fear not, Zacharias: for thy prayer is heard;***

The long, yet unanswered prayer is still a prayer to be answered. He prayed for a child for so long. That it *is heard* means that it was never forgotten, but always had in remembrance.

***and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.***

This is the substance of that which the Lord sent Gabriel to promise to Zacharias. He shall have a son, and he will call his name John.

13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία διότι εἰσηκούσθη ἡ δέησίς σου καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱὸν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην

***14 And thou shalt have joy and gladness; and many shall rejoice at his birth.***

14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται

***15 For he shall be great in the sight of the Lord,***

This must be what every saint of God would hope of those whom the Lord brings by His grace to Christ, that they would be great in the sight of the Lord. It is no matter what the world might think of them as long as they would be faithful servants of the Most High God.

***and shall drink neither wine nor strong drink;***

Contrasted to the Lord Jesus, who for drinking wine was called a winebibber. Some suggest that John had a vow of a Nazarite upon him, but there is nothing to substantiate that thought other than the fact that he didn't drink wine or strong drink. (Nu.6.3) The Nazarite was to keep from *all* produce of the vine, be it grapes, raisins, wine, vinegar of wine, and juice, as well strong drink and vinegar of strong drink. That is not what is written of John the Baptist.

*Lk.7.33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.*

*34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*

ἐκ

***and he shall be filled with the Holy Ghost, even from his mother's womb.***

The conception of John was as any other, a human father, and therefore John was conceived in sin. But at some point in the womb of His mother he was filled with the Holy Ghost. (Lk.1.41, 44, *the babe leaped in my womb for joy*) And so by filling I take this to mean that this child in the womb had been regenerated to life. The babe has joy at the salutation of the Savior's mother! This shows us how freely eternal life is received. There is no effort whatsoever attributed to the one which receives life.

15 ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ

***16 And many of the children of Israel shall he turn to the Lord their God.***

Clearly, at this time, not all will come to the Lord as in Ro.11.26. But many of Israel *shall be converted*.

*shall ... turn*, ἐπιστρέψει, 3ps. fut. ind. of ἐπιστρέφω, ἐπί at, upon, unto + στέφω, Mt.18.3, *except ye be converted*; ἐπιστρέφω, Mt. 9.22, But Jesus *turned him about*; 10.13, *let your peace return to you*; Mt.13.15, and *should be converted*.

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν

***17 And he shall go before him in the spirit and power of Elias,***

This does not say that John is Elias (Elijah), but that he will go before him in the spirit and power of Elias. In other words the same Spirit which filled and empowered Elias is the same that shall empower John.

ἐπὶ

***to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.***

Of course there were things that Gabriel did not tell Zacharias that would happen to his son. Zacharias and Elizabeth didn't need to know everything, and neither do we. What a blessing it is to know that our children might be used by the Lord in His work. Most parents are happy to see their children prosper. But more than anything else, Christian parents receive great comfort and joy when they see that Jesus Christ is their Savior and Lord. But we know in this calling to Christ they shall be tried.

John would prepare the way of His Lord by his birth:

John's birth to these aged saints was unusual. It was a miracle. And this even prepared the way of the Lord for a miracle of miracles, the virgin birth of Christ.

And by his work.

John preached the coming kingdom and prepared men for the appearance of the Messiah.

*Joh 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

*Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

*12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

*Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

When Christ presented Himself to Israel He continued preaching that same kingdom message. He increased and John decreased.

17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον

**18 And Zacharias said unto the angel, Whereby shall I know this?**

γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς  
**for I am an old man, and my wife well stricken in years.**  
- old - advanced into her days

*know*, γνῶσομαι, 1ps. fut. ind. mid. of γινώσκω; γνῶσομαι is found in one other text, 1Co.4.19, *will know*, which certainly carries the idea *for myself* the power.

Zacharias doubts the words of the angel Gabriel on account of his age and his wife's advanced stage of life.

18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνῶσομαι τοῦτο ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς

**19 And the angel answering said unto him, I am Gabriel,**

**Gabriel,**

the Hebrew verb is גָּבַר, gabar; KJV, to *prevail, be mighty*;

the Hebrew noun is גִּבּוֹר, ge-ver, *man*.

With the added suffix 'el,' God.

It can mean either man of God (ISBE, Smith's Dict., Hastings' Dict.) or might or mighty one of God (Young's Concord.; The Comprehensive Analysis of the Bible), or strength of God or my strong God, (Crudens Concord.).



ὁ παρῆσθηκῶς ἑνώπιον  
**that stand in the presence of God;**  
presenting - before -

*stand*, παρῆσθηκῶς, nom. sing. masc. part. perf. of παρίσθημι, παρά close, near, beside, before + ἵσθημι, to stand; παρῆσθηκῶς, is also found in Mk.15.39, *which stood*; Jn.18.22, *which stood by*; the Gr. παρίσθημι, is translated with English words as *present, show, prove, assist, commend, and yield*.

Gabriel affirms the truth of his message based on whom he *stands* before. I am an heavenly creature of God's creation which serves in His presence, and you question whether the things that I say are true?

**and am sent to speak unto thee, and to shew thee these glad tidings.**

to preach these glad tidings to you

*am sent*, ἀπεστάλην, 1ps. aor. ind. pass. of ἀποστέλλω, to send forth.

*to speak*, λαλήσαι, aor. inf. act. of λαλέω, to speak.

*to shew ... glad tidings*, εὐαγγελίσασθαι, aor. infin. mid. of εὐαγγελίζω,; to preach the gospel, to show glad tidings, ,,

19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριήλ ὁ παρῆσθηκῶς ἑνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλήσαι πρὸς σὲ καὶ εὐαγγελίσασθαι σοὶ ταῦτα

**20 And, behold, thou shalt be dumb, and not able to speak,**

*be dumb*, σιωπῶν, nom. sing. masc. part. pres. of σιωπάω; it means and is translated *to hold peace*, which means to be quiet; couple this with δυνάμενος λαλήσαι, the inability to speak, and Zacharias has no alternative but to *hold his peace*. There were those who were commanded to hold their peace and didn't. (Mk.10.48; Lk.18.39)

This might not seem to be too terrible an affliction, but when we combine this with the fact that for his age he could no longer *hear* he was at a great disadvantage for the next 9 months. Hearing the report of the angel need not be limited to an auricular ability. (v.7, 62) Since the *dead* can hear the voice of the Son of God (Jn.5.25), there is no doubt that the *deaf* can hear the voice of an angel sent from God to give him a special report.

***until the day that these things shall be performed,***  
should come

*shall be performed*, γένηται, 3ps. aor. sub. of γίνομαι, to become.

These things, noting the plural, refer to the birth and the naming of his son.  
(cf. v.13, 57-64)

***because thou believest not my words, which shall be fulfilled in their season.***  
time

*believest*, ἐπίστευσας, 2ps. aor. ind. of πιστεύω, to believe; Mt. 8.13 is the only other text which has ἐπίστευσας, *hast believed*.

*season*, καιρὸν, acc. sing. of καιρός; ,,

Gabriel gave forth sentence to Zachariah for his unbelief. Did Gabriel know beforehand that Zacharias would not believe and had a sentence prepared of the Lord against that occasion? Or was it that because the angel stands presently before the Lord that he instantly received those words which he should give to Zacharias? Does it matter which? God knows the end from the beginning. He knew how Zacharias would respond. So, the conclusion is that unbelief cannot change the will of God. This *shall be fulfilled in its season*.

20 καὶ ἰδού, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἣς ἡμέρας  
γένηται ταῦτα ἀνθ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου οἷτινες  
πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν

***21 And the people waited for Zacharias, and marvelled***

ἐν τῷ χρονίζειν αὐτόν  
**that he tarried so long in the temple.**  
at his time, delay, tarrying

χρονίζειν, pres. infin. of χρονίζω  
21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν ἐν τῷ ναῷ

**22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.**

22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός

**23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.**

23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ

**24 And after those days his wife Elisabeth conceived,**

**and hid herself five months, saying,**  
went about hiding

*hid*, περιέκρυβεν, 3ps. aor. ind. of περικρύπτω, περί about, concerning, of, pertaining to + κρύπτω, to hide (13), secret (2); περικρύπτω is only used this once in the N.T. and is not in the LXX.

Most would not have believed her report. She did not hide for shame of what the Lord had done. It seems better to say that she kept to herself until it could be clear to everyone that she was *truly* with child.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα

**25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.**

25 ὅτι Οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπέϊδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις

**26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,**

This refers to the 6<sup>th</sup> month of Elizabeth's term. (v.36)

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἧ ὄνομα Ναζαρέτ

**27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.**

We might not be familiar with the Biblical meaning of an espousal. This was a legally binding arrangement between a man and a woman. The espousal binds the two legally as husband and wife. But they have not become experimentally husband and wife.

*Mt 1:18 Now the birth of Jesus Christ was on this wise: When as his mother **Mary was espoused to Joseph**, before they came together, she was found with child of the Holy Ghost.*

During this period of time the man is called the woman's husband, and the woman is called the man's wife. Cancelling this marital engagement took a writ of divorce.

*Mt.1.19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.  
20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of*

David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

(cf. Ex.21.7.11 where we went into more of the details of the betrothal/espousal arrangement.)

27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβίδ  
καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ

**28 And the angel came in unto her, and said, Hail,**

The angel salutes her, he does not pray to her as if she has grace to confer to others.

**thou that art highly favoured,**  
that hast been graced

*highly favoured*, κεχαριτωμένη, nom. sing. fem. part. perf. pass. of χαριτόω,,; one other time the Gr. is found is in Eph.1.6, *wherein he hath made us accepted* (marg. *hath graced us*) *in the beloved*. Very same kind of verb in the word *blessed* which immediately follows.

**the Lord is with thee: blessed art thou among women.**

*blessed*, εὐλογημένη, nom. sing. fem. part. perf. pass. of εὐλογέω; to invoke words which bless, as opposed to cursing.

28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν Χαῖρε κεχαριτωμένη ὁ κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξίν

ἐπὶ τῷ λόγῳ αὐτοῦ

**29 And when she saw him, she was troubled at his saying,**  
word

*was troubled*, διαταράχθη, 3ps. aor. ind. pass. of διαταράσσω, or διαταράττω, διά by, through + ταραάσσω, troubled, disturbed; the prefix would add the sense of *thoroughly troubled*.

Why would an angel appear to her and make such a statement? How this response reveals a genuine sense of humility in the one to whom the Lord would show great grace.

**and cast in her mind what manner of salutation this should be.**

*cast in ... mind, διελογίζετο, 3ps. imperf. of διαλογίζομαι; διά by, through + λογίζομαι, KJV, to reason, conclude, account, reckon, impute, think suppose; was casting thoughts [in her mind].*

29 ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος

**30 And the angel said unto her, Fear not, Mary:**

	χάριν	παρὰ τῷ θεῷ
<b>for thou hast found</b>	<b>favour</b>	<b>with God.</b>
aor. ind	grace	

*Favor or grace, χάρις*

And what is the proper definition of grace? The Greek word, χάρις is translated often with the English words *favour* and *grace*. It carries with it the idea of a *benefit* and *acceptance* with the Lord. From χάρις we have the English word *charity*. So, grace is the unmerited, loving favor of God.

Mary, as every person is related to Adam, was a sinner. Catholicism tries to justify why God would choose Mary to be the Savior's mother by making her of sinless conception.

'It is a well-known fact that the Roman Catholic Church pays an honour to the Virgin Mary hardly inferior to that which it pays to her blessed Son. She is formally declared by the Roman Catholic Church to have been "conceived without sin." She is held up to Roman Catholics as an object of worship, and prayed to as a mediator between God and man, no less powerfull than Christ Himself. For all

this be it remembered there is not the slightest warrant in Scripture.’  
*Expository Thoughts on the Gospels, Luke, John Charles, Ryle, p.23*

This notion is heresy and destroys grace. Mary, like us all, was unworthy of the least of the mercies of God. That she was holy and pure was an indication of the ongoing effects of the grace of God, and not the cause of it. Because of the effectual working of His grace through Mary she was prepared to be used in this way. She, of all the women in the world, was the chosen vessel of the Lord to bring the Savior of His people into the world by childbirth.

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ εὗρες γὰρ χάριν παρὰ τῷ θεῷ

ἐν γαστρὶ

**31 And, behold, thou shalt conceive in thy womb,**

*shalt conceive*, συλλήψῃ, 2ps. fut. ind. mid. συλλαμβάνω, σύν co-, together, with + λαμβάνω, to take or receive; Latin *con, com, or col*; together, with + *ceive*, to take.

**LXX,**

*Jud 13:3 And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive συλλήψῃ a son.*

**and bring forth a son, and shalt call his name JESUS.**

*bring forth*, τέξῃ, 2ps. sing. fut. ind. of τίκτω; KJV, to bring forth, bear, deliver, birth.

31 καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν

**32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:**

What other throne can this be in reference to but the throne of succession over Israel that David had received from the the LORD?

32 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ

**33 *And he shall reign over the house of Jacob for ever;***

The house of Jacob refers to the house, that is the twelve sons, or all of the tribes of Israel.

*Ge 46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.*

The house of Jacob and the children of Israel are synonymous terms.

*Ex 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;*

*Ps 114:1 ¶ When Israel went out of Egypt, the house of Jacob from a people of strange language;*

Jesus shall rule over the children of Israel, in Jerusalem, from the throne of David. This has always been a literal promise, and it shall receive a literal fulfilment.

***and of his kingdom there shall be no end.***

*Is.9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to*



*establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος

**34 Then said Mary unto the angel, How shall this be, seeing I know not a man?**

The question was not posed from unbelief as was Zacharias' question. Her question is that in light of the fact that she has never *known* a man, that she is a virgin, how is it that she deliver a child in birth?

*Ge 4:1 And Adam **knew** Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.*

*Ge 4:17 And Cain **knew** his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.*

*Ge 4:25 And Adam **knew** his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

She understand fully what the message is that the angel reports. While many in Christendom argue whether any virgin birth is even under consideration, this lowly woman comprehended the message from the Lord. There is no confusion about the matter. She knows what is being said and that is why she asks. This is a birth that is miraculous so much so, that no other birth has been proportion.

34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο ἐπεὶ ἄνδρα οὐ γινώσκω

**35 And the angel answered and said unto her,**

The Lord gives an answer to her question.

ἐπελεύσεται ἐπὶ σέ  
**The Holy Ghost shall come upon thee,**

ἐπελεύσεται, 3<sup>rd</sup> pers. fut. ind. of ἐπέρχομαι, ἐπί upon, at, unto + ἔρχομαι, to come; ἐπέρχομαι, in the KJV is basically translated *shall come upon*; ἐπελεύσεται is also used in Lk.21.35, *shall ... come on*.

καὶ δύναμις ὑψίστου ἐπισκιάσει σοὶ  
**and the power of the Highest shall overshadow thee:**

δύναμις, speaks of *power, capability*.

The God who created all things that are from nothing, shall by His own power created in the womb a body for the Lord.

ἐπισκιάσει, 3<sup>rd</sup> pers. fut. ind. of ἐπισκιάζω, ἐπί + σκιάζω, to cause a *shadow*; LXX, Ex.40.35, *overshadowed*; Ps.90.4, *he shall overshadow thee*; Ps.139.7, *thou hast screened upon my head*.

LXX, σκιάζω,

Ex.38.8, the cherubim overshadowing the mercyseat.

Nu.38.18, the cloud *overshadows* the tabernacle

Nu.10.34, the cloud *overshadowed* the Israelites

Nu.24.6, as *shady* groves

Deu.33.12, God *overshadows* Benjamin always

Job 36.28, the great trees *make a shadow*

(also 2Ki. [2Sa.] 20.6; 1Chron.28.18; Jonah 4.6; Is.4.5)

For all practical intents and purposes the Lord descends upon the *tent* of her body and works within it a miracle of life.

διὸ καὶ τὸ γεννώμενον ἅγιον  
**therefore also that holy thing which shall be born of thee**  
adjective

*shall be born*, γεννώμενον, nom. sing. neut. part. pres. pass. of γεννάω; KJV, *to beget, to to be born, to be conceived* (Mt.1.20).

*Therefore*, meaning the result of the Spirit of God's power and overshadowing of her body is ... a *holy thing* that shall be born of her.

*Ga 4:4 But when the fulness of the time was come, God sent forth his Son, **made of a woman** ... γενόμενον ἐκ γυναικός*

...

γενόμενον, either acc. sing masc., or **neut. part. aor.** of γίνομαι, to become; KJV, *Lk.18.24, that [he] was; Lk.23.47, what was done; Acts 10.37, which was published.*

Meaning that our Lord Jesus Christ's body was conceived of her body without receiving the seed of any man.

***shall be called the Son of God.***

κληθήσεται, 3ps. fut. ind. pass. of καλέω, to call.

Joseph was commanded to *call him Jesus*.

*Mt.1.20 But while he (Joseph) thought on these things, behold, the angel (which ever spoke to him was never named; cf. Mt.2.13, 19) of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*

*21 And she shall bring forth a son, and **thou shalt call** (καλέσεις, 2ps. fut. ind. act.) **his name JESUS**: for he shall save his people from their sins.*

35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ

***36 And, behold, thy cousin Elisabeth,***

*cousin*, συγγενής, noun; σύν with, together + γένος, kindred, offspring, kindred; , συγγενής Jo.18.26, *kinsman*; Lk.1.58, συγγενείς, cousins (meaning *near relatives*); **the English *cousin* is only found these two times in Scripture. O.E. D., a collateral relative more distant than a brother or sister.**

LXX, Lev.18.14, *relation* (in this case it refers to the father's brother's wife [aunt]; 2Sa.3.39 (LXX, 2Ki.3.39), *kinsmen*, David referring to Abner.

***she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.***

See what the Lord has done to your aged kinswoman, Elizabeth. That miracle was worked. And He shall perform this miracle as well.

36 καὶ ἰδοῦ, Ἐλισάβετ ἡ συγγενής σου καὶ αὐτὴ συνείληψυῖα υἱὸν ἐν γήρᾳ αὐτῆς καὶ οὗτος μῆν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένη στείρα

***37 For with God nothing shall be impossible.***

These words prove the fact that the birth of Jesus Christ was miraculous. Yes, John's birth was miraculous, but still rational to the human intellect. But this birth exceeds human possibility. This is in the realm of God alone. This is the miracle of miracles.

'With Him who called the world into being and formed it out of nothing, everything is possible. Nothing is too hard for the Lord.'  
*Expository Thoughts on the Gospels, Luke, J. C. Ryle, D.D., p.28*

37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα

***38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.***

See her instant subjection to the revealed will of God. Her reputation, though pure, the world would call into question. She cannot explain

everything. Even if she tried it would be unbelievable. It is clear that she hadn't revealed this to her espoused husband Joseph yet. How could she? What could she say that would help him understand this. Mary trusted the Lord to work out the details of this miraculous birth. And the Lord did just that.

*Mt.1.18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, **she was found with child** of the Holy Ghost. [Joseph didn't understand it. This goes beyond any birth of any human since Adam.]*

*19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.*

*20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*

Identification with Jesus Christ always costs something. Mary, was willing to bear the reproaches of Christ just as those before her had specially born it. Noah, Moses, Job, David, all suffered the reproaches of Christ. The greater the identification the greater the reproach is. And she received it with great joy. (vss.46-55)

*Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

*Ps 102:8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.*

*He.12.1 ¶ Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run **with patience** the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

*3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

One final point today for the true children of God. This will separate the true children from the false. It is one thing to be ignorant of the truth concerning the virgin birth of our Lord Jesus Christ. It is quite another to reject it. The children of God will receive this truth.

38 εἶπεν δὲ Μαριάμ Ἰδοῦ, ἡ δούλη κυρίου γένοιτό μοι κατὰ τὸ ῥῆμά σου καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος