

Luke 1:46-80

Mary's Song:

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

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|--|---|
| <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."**

| MARY | <u>Luke 1</u> | ISRAEL |
|-------------|---------------------------|---------------|
| 1:48 | "His servant" | 1:54 |
| 1:48, 50 | Object of favor and mercy | 1:54 |
| 1:48 | "Lowly" | 1:52 |
| 1:50 | Perpetuity of mercy | 1:55 |

1. Mary's epic view of God's work in history is the result of John leaping when John recognized the Messiah in Mary's womb and the coming of the age of salvation.
2. Scriptural examples Mary followed:
 - a. Moses in Exodus 15:1-18
 - b. Miriam in Exodus 15:19-21
 - c. Deborah in Judges 5:1-31
 - d. Asaph in 1 Chronicles 16:8-36
 - e. Hannah in 1 Samuel 2:1-10
3. Mary's favorable status proclaimed four times:
 - a. Pronounced by Gabriel in Luke 1:28
 - b. Confirmed by Elizabeth in Luke 1:42
 - c. Embraced by Mary in Luke 1:48-49
 - d. Recorded by Luke in Luke 1:48-49
4. Mary's song focuses on three groups (herself, mankind, Israel) and is set in three phases
 - a. 1:47-49 – **Mary**
 - i. Parallelism
 1. "My soul" and "My spirit"
 2. "His servant" and "Me"
 - b. 1:50-53 – All **mankind** will be shown God's "strength", "arm" and "salvation"
 - i. The opponents:
 1. Proud – "scatters the proud" (proud in hearts)
 2. Powerful – "brings down powerful" (powerful on human thrones)
 3. Rich – "sends rich away" and "empty"
 - ii. The ones delivered:
 1. Humble – "exalted those of humble estate"
 2. Hungry – "filled the hungry with good things"
 - c. 1:54-55 – **Israel**
 - i. Helped his servant Israel
 1. Note – Mary is also "his servant" in 1:48
 - ii. Remembered mercy
 - iii. Spoke this to "our fathers", "Abraham", "his offspring forever"
 - iv. The active verbs are aorist tense which refers to completed action in the past
5. POINTS from Mary's song:
 - a. God IS the subject doing these activities using his power.
 - b. Man is NOT the subject doing these activities and using man's power.
 - c. This is NOT a call to human revolution against the powers of this age

1:51-55

1. Mary's selection and conception indicates a significant shift in history and salvation
2. "Arm" of God had been used to refer to:
 - a. Creation
 - b. Exodus
 - c. Anticipated Age of Salvation
(Ex. 6:1, 6; Ex. 15:16; Dt. 3:24; Dt. 7:19; Dt. 33:27; Ps. 78:10; Ps. 88:10; Ps. 97:1; Is. 26:11; Is. 40:10; Is. 51:9-10; Is. 52:10; Is. 65:12; Acts 13:17)

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

1. Mary left to go to "her home", not Joseph's.
 2. Luke records Mary's return home before Luke records John's birth.
 - a. By doing this Luke finishes the account of Mary with Elizabeth, but does not necessarily mean Mary's departure was just days before the birth of John
 - b. It would make sense that Mary stays until the baby John is born.
 - c. Mary arrives in Elizabeth's 6th month and stays for 3 months. Logically this would mean Mary was there for the birth of John.
 - d. Likely, Mary stays until the birth and naming of John and then returns home.
 - i. 1:58 says Elizabeth's "relatives" were there at the naming of John
 - ii. 1:36 says Mary was a "relative", so this could include Mary being present for
- 1:57-66

1:57 – **Now the time came for Elizabeth to give birth, and she bore a son.**

1:58 – **And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her.**

1:59 – **And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father,**

1:60 – **but his mother answered, "No; he shall be called John."**

1:61 – **And they said to her, "None of your relatives is called by this name."**

1:62 – **And they made signs to his father, inquiring what he wanted him to be called.**

1:63 – **And he asked for a writing tablet and wrote, "His name is John." And they all wondered.**

1:64 – **And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God.**

1:65 – **And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea,**

1:66 – **and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.**

1. Up until 1:57 this chapter has been focused on promises, signs and divine announcements/proclamations
2. This chapter has covered 9 months
3. 1:57 pivots to fulfillment of promises and announcements: "***Now the time came...***"

4. With all the amazing events the obvious question is in 1:66:
“What then will this child become?”
5. 1:67-80 begins to answer this question, but the chapter ends without fully knowing what John becomes.
6. Zechariah is not in the birth narrative at first.
 - a. Gabriel had said:
 - i. The child would be a son (1:13) and it was (1:57)
 - ii. There would be rejoicing (1:14) and there was (1:58)
7. 1:59-61 –
 - a. **Circumcision** was a **commanded symbol** of **Covenant faithfulness**
(SYMBOL) (PEOPLE OBEY) (PEOPLE HAVE SHARE IN COVENANT)
 - b. John:
 - i. Is to be a prophet for the coming of the Lord
 - ii. Is part of the covenant people who were promised a Savior
 - iii. This is a continuation of God’s promised plan of salvation given to Abraham, Moses, and even, Adam.
 - c. The normal social and religious routine is interrupted during the naming of the child
 - i. Elizabeth’s and Zechariah’s final act of obedience is to give the child the name given to them by Gabriel
 1. Doubting Gabriel 9 months earlier resulted in Zechariah’s loss of speech, (and, possibly his hearing also.)
 2. What would happen if Zechariah allowed the child Gabriel announced would be called JOHN ended up being named ZECHARIAH? Death?
 - ii. Elizabeth rejects the friends and relatives input
 1. Elizabeth insist his name is John
 2. John means “YHWH has shown favor”
 3. In the OT the woman named the child 28 of 46 times.
 In the OT the father named the child 18 of 46 times.
8. 1:62-64 –
 - a. Zechariah is not part of the conversation
 - b. The friends and relatives go to Zechariah for clarity concerning Elizabeth’s name choice.
 - c. The fact they use “motion” or “hand signs” suggests that Zechariah had also lost his hearing along with voice:
“They began motioning to his father.”
 - d. Zechariah writes (maybe without having heard Elizabeth publicly name the child John):
“His name IS John.”
 - e. People and relatives are amazed at:
 - i. Zechariah’s matching Elizabeth’s choice of names: John
 - ii. The use of “IS”, meaning child is already named John.
 - iii. Zechariah’s voice being suddenly restored at that moment.
 - f. Zechariah’s response was obedience to Gabriel’s proclamation of the name JOHN.
9. 1:65-66 –

- a. The “amazement” gave way to “fear” among the people because they realized something supernatural was occurring, but they did not know what it was.
- b. The people declared: ***“Indeed the hand of the Lord was with him.”***

1:67 – And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

**68 “Blessed be the Lord God of Israel,
 for he has visited and redeemed his people
 69 and has raised up a horn of salvation for us
 in the house of his servant David,
 70 as he spoke by the mouth of his holy prophets from of old,
 71 that we should be saved from our enemies
 and from the hand of all who hate us;
 72 to show the mercy promised to our fathers
 and to remember his holy covenant,
 73 the oath that he swore to our father Abraham, to grant us
 74 that we, being delivered from the hand of our enemies,
 might serve him without fear,
 75 in holiness and righteousness before him all our days.
 76 And you, child, will be called the prophet of the Most High;
 for you will go before the Lord to prepare his ways,
 77 to give knowledge of salvation to his people
 in the forgiveness of their sins,
 78 because of the tender mercy of our God,
 whereby the sunrise shall visit us[h] from on high
 79 to give light to those who sit in darkness and in the shadow of death,
 to guide our feet into the way of peace.”**

1. Zechariah had heard Gabriel’s declaration nine months previously, but had no voice to respond or communicate.
 - a. Zechariah had nine months to remember, consider and study
 - b. Now, for the first time, Zechariah speaks about:
 - i. The Lord, his God
 - ii. John, his son
 - iii. Jesus, the child of Mary, the Messiah
2. Zechariah’s song:
 - a. Speaks of John’s role as:
 - i. Forerunner preparing the way in 1:76 as Gabriel had told him in 1:16-17.
 - ii. Prophet of the Most High in 1:76 as Gabriel had told him in 1:15-17
 - b. Subordinates John to Jesus:
 - i. 1:76 “prophet of the Most High”
 - ii. 1:32 the “Son of the Most High”
 - c. John’s and Jesus’ life, ministry and purpose are woven together

- d. The covenant making God continues and connects with:
 - i. Abraham
 - ii. David's eschatology
 - iii. Social and political deliverance of his people
 - iv. Coming age of Salvation
- 3. Zechariah song uses words that refer to:
 - a. Words of the prophets (1:70) -
"as he spoke by the mouth of this holy prophets from of old"
 - b. Words of the ancestors (1:72) -
"to show mercy promised to our ancestors"
 - c. Words of Abraham (1:73) -
"to remember his holy covenant, the oath that he swore to our father Abraham"
- 4. Zechariah identifies the purpose of God (1:74-75):
 - a. To deliver from enemies
 - b. To serve God:
 - i. Without fear
 - ii. In holiness and righteousness
 - iii. Before him
 - iv. All of our days
- 5. Zechariah's Song is a declarative psalm of spirit inspired prophecy
 - a. First part (1:68) is a benediction:
"Blessed be the Lord God of Israel"
 - i. 1:68-75 are past tense
 - b. Second part (1:76) is prophecy:
 - i. Present tense.
 - ii. How God has begun to bring his plan to its end
 - 1. Speaking of John in the past tense
 - 2. Speaking of Jesus in the future tense
- 6. Conflict is found in interpreting the difference between:
 - a. "Social/Political Deliverance" and "Eschatological Spiritual Deliverance"
 - b. Who were the "enemies", or, also called "those who hate us"?
 - i. Rome? Taxation, governors?
 - ii. Proud? Religious leaders, unbelievers
 - c. Deliverance from what?
 - i. Rome's military
 - ii. Satan
 - iii. Sin
 - iv. Death
 - d. Salvation?
 - i. State of Israel?
 - ii. Forgiveness from sin?
 - iii. Deliverance from death?

1:80 – And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.