

THE GOSPEL OF LUKE

A Message of Hope and Fulfillment For Those Longing For God

Absolute Surrender

Luke 1: 26-45

Introduction: In the opening of Luke's account we first have the angel Gabriel visiting Zacharias in the Temple to announce the birth of John the Baptist. Immediately we are told of the second visit by Gabriel to Mary to announce the birth of Jesus. These two announcements have fully broken the silence of the intervening years and set the backdrop for the unfolding of the Gospel story.

I. The Hope of Israel from an Unlikely Source

- A. Mary is a young peasant woman from the hill country (shepherd's family?)
- B. She is called: Favored one, the Lord is with you. One filled with grace
- C. This is the beginning of Luke's special emphasis on the lowly of society in general and upon the special favor of women in particular.
- D. "He will be great and will be called the Son of the Most High; 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 His kingdom will have no end." (Luk 1:32-33 NAU)
The coming King of Israel & Savior of the World will be born to a woman of the lowliest of financial and social significance.

II. The Savior of the World is Born of a Virgin

- A. The Scriptural focus on the virgin nature of the birth
 - 1. Threefold emphasis in Luke: 1:27 & 34 (twice in 27)
 - 2. The similar threefold evidence in Matthew: 1:18, 23, 25
 - 3. Key emphatic statements leaving no doubt:
 - took *Mary* as his wife, but kept her a virgin until she gave birth to a Son (Mat 1:24-25 NAU)
 - Mary* said to the angel, "How can this be, since I am a virgin?" (Luk 1:34 NAU)
- B. The origin of the Body of Jesus Christ
 - 1. for the Child who has been conceived in her is of the Holy Spirit. (Mat 1:20 NAU)
 - 2. *Mary* said to the angel, "How can this be, since I am a virgin?" The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God. (Luk 1:34-35 NAU)
- C. The Humanity & Divinity of the Person of Jesus Christ
 - 1. The last Adam *became* a life-giving spirit. The first man is from the earth, earthy; the second man is from heaven. (1Co 15:45-47 NAU)
 - 2. Neither *Mary* nor *Joseph* contributed materially to the body of Jesus: He is the Last Adam, the Second Man, the First Born of a new creation
- D. The theological necessity of the virgin birth
 - 1. A HUMAN being was required to die for the sins of humanity
 - 2. Only a SINLESS human being could make such a substitutionary sacrifice
 - 3. An man of INFINITE capacity was required to die for the sins of all human beings everywhere and from all times
 - 4. Only Jesus, fully GOD and fully MAN — virgin born and heaven sent, could meet the requirements and pay the sacrifice for our sins

III. The Response of Mary, Servant of the Lord

And Mary said, Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her. (Luk 1:38 NAU)

A powerful and humble submission to God as Lord of her life, regardless of consequences

²⁶ Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, ²⁷ to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. ²⁸ And coming in, he said to her, "Greetings, favored one! The Lord *is* with you." ²⁹ But she was very perplexed at *this* statement, and kept pondering what kind of salutation this was. ³⁰ 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 bear a son, and you shall name Him Jesus. ³² He will be great and will be called the Son of the Most High; 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 His kingdom will have no end." ³⁴ *Mary* said to the angel, "How can this be, since I am a virgin?" ³⁵ The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God. ³⁶ And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. ³⁷ For nothing will be impossible with God." ³⁸ And *Mary* said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her.

Luke 1: 26-37 (NASB)
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DISCUSSION QUESTIONS

- 1.) What was the legal age for marriage for men and women in the first century Jerusalem?
- 2.) What is the significance of the threefold emphasis on the virgin birth in both Matthew and Luke?
- 3.) What are the particular expressions that leave no doubt about the meaning of the word “virgin”?
- 4.) Why do Catholics believe it was necessary for Mary to be conceived without sin?
- 5.) Given the traditional concept of Mary’s role in the conception of Jesus, why would the Catholic theology be right?
- 6.) What is the flaw in the traditional concept? How was the body of Jesus conceived in Mary according to the Scriptures?
- 7.) Why is the virgin birth necessary for the validity of the Gospel and the efficacy of the atonement?

NOTES

³⁹ Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, ⁴⁰ and entered the house of Zacharias and greeted Elizabeth. ⁴¹ When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. ⁴² And she cried out with a loud voice and said, “Blessed *are* you among women, and blessed *is* the fruit of your womb!” ⁴³ And how has it *happened* to me, that the mother of my Lord would come to me? ⁴⁴ For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. ⁴⁵ And blessed *is* she who believed that there would be a fulfillment of what had been spoken to her by the Lord.’

Luke 1: 39-45 (NASB)

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