

# 'Luke' - Extra Teaching Points #2

## Luke 1:26-80 (NASB)

Jesus was given David's throne at His birth... He was born King!

**Luke 1:26-30** *"Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, <sup>27</sup> to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. <sup>28</sup> And coming in, he said to her, "Greetings, favored one! The Lord is with you." <sup>29</sup> But she was very perplexed at this statement, and kept pondering what kind of salutation this was. <sup>30</sup> The angel said to her, "Do not be afraid, Mary; for you have found favor with God."*

Luke has been telling us about what was going on in the Southern part of Israel (Judea), but he is going to shift his focus to the Northern part of Israel--Nazareth.

Luke tells the birth narrative from the side of Mary and her family.

- Matthew on the other hand tells the story from Joseph's side.

Only Matthew and Luke record birth narratives, though they record different genealogies.

- Matthew was written to Jews who would have been concerned about Jesus' lineage through His father Joseph.
- Luke was writing to Gentiles, and in [Luke 3](#) he gives what most believe is Mary's genealogy.
  - The gentiles would have considered only Mary's lineage to be relevant if a virgin birth was claimed.
- Both Joseph and Mary's families came from King David, which fulfilled several prophecies about the Messiah, no matter which lineage is considered.

In recording the story of Zacharias and Elizabeth, Luke emphasizes that they were both Levites.

In recording the story of Joseph and Mary, Luke seems to emphasize they were both from Judea.

- Mary and Elizabeth were cousins; so, obviously, somewhere back in the family tree, one of the Levite ancestors married someone from the tribe of Judah who was a common ancestor to both Mary and Elizabeth.

*"In the sixth month"* is almost certainly a reference to the sixth month of Elizabeth's pregnancy.

- Elizabeth hid herself for 5 months ([Luke 1:24](#)); so Mary comes into the picture only days after Elizabeth reveals that she is pregnant.

Gabriel refers to Mary as *"highly favored"* in [Luke 1:28](#).

- This could be translated "full of grace." (Which is where Catholics get the phrase, *"Mother Mary full of grace."*)
- This doesn't mean Mary was perfect or full of grace in the same way God is full of grace... it means she is full of God's favor... God favored her.
  - Mary was definitely highly favored because almost any Jewish girl would have been glad to be the mother of the Messiah, (*unless they knew what that was really going to be like!*).

**Luke 1:31-33** *"And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. <sup>32</sup> 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; <sup>33</sup> and He will reign over the house of Jacob forever, and His kingdom will have no end."*

The name "Jesus" comes from two Hebrew words that mean, "Yahweh is salvation."

- In [Matt 1:21](#) when Joseph is told His name will be Jesus, the angel says it is because He will save His people from their sins... which is what the name "Jesus" means.

Luke says Jesus will be called the “*Son of the Most High*”, and God will give Him the throne of “*His father David*.”

- “*Most High*” is a Hebraism... it is a euphemism for God.
  - The Jews were very careful about God’s name. They used it rarely in order to avoid making it common, so they would use euphemisms to refer to God.
- Luke usually paraphrases Hebraisms for his Gentile audience; but in the first 2 chapters of Luke he seems to retain an authentic Jewish flavor.
  - Speculation for this might be because Luke got his information for these early accounts from a strictly Jewish source, (maybe even Mary herself), and wanted to put it in writing exactly as he received it.

The “*throne of His father David*” is a promise connected to the Messiah.

- The Messiah was supposed to be a descendant of David who would rule in David’s place.
- The fulfillment of Jesus taking that throne is disputed by different groups of Christians--dispensationalists and non-dispensationalists.
  - Dispensationalists believe the Throne of David is not occupied at this time; but when Jesus returns, that Throne will be established in the millennial reign.
    - They believe that Jesus didn’t sit on David’s throne in His first coming, so He has to come back and sit in that throne in His second coming to fulfill the prophecy.
  - The Apostles believed and preached that Jesus is sitting on that Throne now; and this throne is at the right hand of God. ([Acts 2:29-33, 36; 13:30-39](#))
    - It is obviously not the same chair David sat on, but rather the position of King through whom God rules His Kingdom.

“*He will reign over the house of Jacob forever, and His kingdom will have no end.*”

- These words echo (almost exactly) some of the words of Isaiah the prophet.
  - [Isaiah 9:6-7](#) is a prophecy about the birth of Jesus, not His second coming; and Isaiah said from **that time** forward (the birth of Jesus)--the throne--would be established... not several thousand years after Jesus’ birth.
  - **Jesus was given David’s throne at His birth, not His second coming.**

***Luke 1:34-35 “Mary said to the angel, “How can this be, since I am a virgin?” <sup>35</sup> 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.”***

“*How can this be, since I am a virgin?*”

- This is an honest enough question... and the angel tells her how this is going to happen.
- **Jesus is called the “*Son of God*” because His conception was not the work of man but the work of God.**
  - Jesus was not called the Son of God before this.
  - Before this, Jesus was called “The Word.”
    - “Orthodox Theology” teaches Jesus is eternally the Son of God... which is different than what I’m thinking.

“*... the power of the Most High will overshadow you*”

- For the angel to say “*the Most High will overshadow you*” bears a certain similarity to the tabernacle. ([Ex 40:34-35](#))
- In [John 1:14](#) the word “*dwelt*” is the Greek word for “*Tabernacle*”.
  - **The WORD was God, but He “*tabernacled*” (pitched His tent) in a human body.**
  - Though God is everywhere, His manifest or revealed presence was only in the Tabernacle. In the Old Testament the tabernacle was a tent; in the New Testament the Tabernacle was a human body. ([1Tim 3:16](#))

**Luke 1:36-38** “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. <sup>37</sup> “For nothing will be impossible with God.” <sup>38</sup> 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.”

Mary wanted the will of God to be done regardless of the problems that would befall her for being found pregnant out of marriage.

- She had much to lose--her fiancé, her reputation, and even her life.
- **Mary viewed herself as a slave (*doulos*) of God.**
  - **Mary’s attitude is the attitude any Christian should have!**
  - **“Who am I to object to hardship and risk? I’m the slave here... I have a master.”**

**Luke 1:39-45** “Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, <sup>40</sup> and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup> When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup> And she cried out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup> “And how has it happened to me, that the mother of my Lord would come to me? <sup>44</sup> “For behold, when the sound of your greeting reached my ears, **the baby leaped in my womb for joy.** <sup>45</sup> “And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord.”

#### **Q: Why did Mary even go to Elizabeth?**

- Some think it was to avoid embarrassment, but Mary left before she was visibly pregnant.
  - Mary would have returned home 3 months pregnant... she stayed 3 months with Elizabeth and went home after John was born.
- Matthew records that Mary was “found to be with child” ([Matt 1:18](#)), which probably means her pregnancy wasn’t discovered until she began to show.
  - Women usually start to show their pregnancy sometime between 10 and 20 weeks after conception... or 2½ to 5 months along.
  - Mary would never have been allowed to leave and visit Elizabeth if she was showing her pregnancy.
- She probably went there because she felt like Elizabeth knew more about what was going on than she did, and that Elizabeth could relate to what she was going through.
  - **We all need fellowship with people who can relate to us.**
  - Also, Elizabeth would have most likely been an advocate with Mary within the family.
  - Elizabeth would have been able to stand up for Mary... if and when people doubted she was telling the truth.

**Vs. 44** “the baby leaped in my womb for joy”

- Elizabeth was around 6 months along in her pregnancy with John when this occurred.
- John leapt for joy... this should tell us something about the state of an unborn child.
  - If John was filled with the Spirit in his mother’s womb, and jumped for joy, it is undeniable that he was a person and not a tissue blob.
- It is sometime after this point, and before Jesus’ birth, that the angel talks to Joseph and helps him deal with Mary’s pregnancy ([Matt. 1](#)).

**Luke 1:46-66** “And Mary said: “My soul exalts the Lord, <sup>47</sup> And my spirit has rejoiced in **God my Savior.** <sup>48</sup> “For He has had regard for the humble state of His bondservant; For behold, from this time on all generations will count me blessed. <sup>49</sup> “For the Mighty One has done great things for me; And holy is His name. <sup>50</sup> “AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM. <sup>51</sup> “He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. <sup>52</sup> “He has brought down rulers from their thrones, And has exalted those who were humble. <sup>53</sup> “HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-

handed. <sup>54</sup> “He has given help to Israel His servant, In remembrance of His mercy, <sup>55</sup> As He spoke to our fathers, To Abraham and his descendants forever.” <sup>56</sup> And Mary stayed with her about three months, and then returned to her home.

<sup>57</sup> Now the time had come for Elizabeth to give birth, and she gave birth to a son. <sup>58</sup> Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.

<sup>59</sup> And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father. <sup>60</sup> But his mother answered and said, “No indeed; but he shall be called John.” <sup>61</sup> And they said to her, “There is no one among your relatives who is called by that name.” <sup>62</sup> And they made signs to his father, as to what he wanted him called. <sup>63</sup> And he asked for a tablet and wrote as follows, “His name is John.” And they were all astonished. <sup>64</sup> And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God. <sup>65</sup> Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. <sup>66</sup> All who heard them kept them in mind, saying, “What then will this child turn out to be?” For the hand of the Lord was certainly with him.”

### Extra Thoughts on Mary’s Song:

Mary responds to Elizabeth’s affirmations with a song.

- Mary’s song resembles very closely Hannah’s song ([1Sam 2:1-10](#)).

In [vs. 47](#), Mary refers to God as her savior.

- Many protestants have used this verse to protest the Catholic doctrine of Mary being sinless... she needed a savior like everybody else.

In [vs. 52-53](#) she speaks of God passing over the privileged and giving the blessing of bringing the Messiah into the world to the downcast and overlooked.

In [vs. 55](#) Mary recognizes the birth of Jesus as the fulfillment of all God’s promises to Israel.

- Dispensationalists claim God’s promises have been left unfilled until the second coming of Christ.
- Historically the church has always taught that Jesus’ first coming was the fulfillment of God’s promises to Abraham and his descendants.

### Q: How might Elizabeth and Mary be fitting representations of the Old Testament and the New Testament?

ELIZABETH = OLD TESAMENT	MARY = NEW TESTAMENT
From an old, barren woman comes the supreme representation of an Old Testament man.	From a new woman... a fresh, young, unspoiled, untainted woman... comes the supreme representation of a New Testament man.
John was the last voice coming from the old covenant.	Jesus was bringing in the new covenant.
John’s ministry was austere... more like a fast.	Jesus’ ministry was celebratory... more like a party.

We don’t have anything in the Bible to tell us these two women represented the two covenants, but the contrast is remarkable!

## **Luke 1:67-80**

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

<sup>68</sup> "Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, <sup>69</sup> And has raised up a horn of salvation for us in the house of David His servant — <sup>70</sup> As He spoke by the mouth of His holy prophets from of old — <sup>71</sup> **Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US;** <sup>72</sup> To show mercy toward our fathers, and to remember His holy covenant, <sup>73</sup> The oath which He swore to Abraham our father, <sup>74</sup> To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, <sup>75</sup> In holiness and righteousness before Him all our days. <sup>76</sup> "And you, child, will be called the prophet of the Most High; For you will go on **BEFORE THE LORD TO PREPARE HIS WAYS;** <sup>77</sup> To give to His people the knowledge of salvation By the forgiveness of their sins, <sup>78</sup> Because of the tender mercy of our God, With which the Sunrise from on high will visit us, <sup>79</sup> **TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace."**

<sup>80</sup> And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

**Q: In vs. 68-69 Zacharias sounds like He is talking about the birth of Jesus... Why is he talking about the birth of Jesus at the birth of his son, John?**

- John's whole significance was that his birth meant Jesus was coming.
  - John's arrival was the herald of Jesus' arrival.
- John was known internationally, yet John had almost no significance independently of Jesus, and John knew it ([John 3:30](#)).
  - When Paul traveled around the world, he could refer to John without any explanation.
  - All the Jews knew who John was... he was a phenomenon... but He was nothing compared to Jesus.

**Q: Vs. 71 "Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US;" Zacharias was prophesying by the Holy Spirit (so we know he wasn't wrong), but at the time Zacharias said this, Israel was under Roman occupation and eventually was destroyed completely by Rome in 70AD. Jesus never delivered Israel from the Romans, so what was Zacharias talking about?**

- Jesus came to save us from our real enemies: sin ([Matt 1:21; Luke 1:77](#)) and the dominion of darkness ([Col 1:13](#)).
- **Our real enemies are our sin and the demonic forces at work in our world.**
  - **The nation of Israel was overrun with demons, and Jesus routinely rescued people from them.**
- **One of the main reasons people rejected Jesus is because He didn't save them from the things they wanted to be saved from. Not much has changed!**

**Q: In Vs. 74 Zacharias proclaims 'the fulfillment of God's promises' means we can serve God without fear. What might this mean to you and me?**

- [Heb 2:15](#) speaks of the fear of death and the slavery it produces.
  - It could be that the death referred to here is spiritual death (Separation from God) more than physical death.
- If this connection is valid, then Zacharias is saying we can focus on serving God; not simply trying not to sin. There is a huge difference.
  - In [Matt 25:24-28](#) the "wicked and lazy servant" was more interested in not getting in trouble than he was in doing the work given to him.
  - Today we can be so focused on not sinning that we forsake taking the gospel to the world and making disciples.

## Follow Up Assignment

Q: Mary viewed herself as a slave of God. In essence her attitude was, “*Who am I to object to hardship and risk? I’m the slave here... I have a master.*”

- How do you view yourself? The way Mary saw herself... or differently?
- How might your view of yourself be affecting the way God is able to use you?

Q: Jesus came to save us from our real enemies: sin ([Matt 1:21](#); [Luke 1:77](#)) and the dominion of darkness ([Col 1:13](#)). Yet people often rejected Him because He didn’t save them from the things they wanted to be saved from (poverty, rejection, sickness, etc.).

- Has Jesus ever failed to save you from something you wanted to be saved from? If so, how did you respond to that?
- Would you be willing to trade what you **were** saved from for what you **wanted** to be saved from?

Q: Jesus was **BORN** King... which means we have to serve and please Him now... not someday off in the future. In [Matt 25:14-30](#) Jesus told a story of what it will be like when His servants meet Him face to face. The “*wicked and lazy servant*” was more interested in not getting in trouble (not sinning) than he was in doing the work given to him (taking the gospel to the world).

- Which do you focus more on: not sinning... or doing the work the King has given you (taking the gospel to the world)?
- Based on your answer, which would Jesus be more likely to say to you if you met Him today: “*Well done good and faithful servant*” ([Matt. 25:21,23](#)), or “*You wicked and lazy servant*” ([Matt. 25:26](#))?