

Living History

Luke 1:26-38

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I. Your Place in History vs. 27-30

- a. A Virgin
 - i. Engaged – betrothed to Joseph
 - 1. Joseph
 - 2. Descendent of David
 - ii. Mary
- b. Favored One
 - i. Favor **to cause to be the recipient of a benefit, bestow favor on, favor highly, bless**
 - 1. Eph 1:6- full of grace *which thou hast received*’ It is right, if it means “full of grace
 - 2. The participle indicates that Mary has been especially favored by God in that he has already chosen her to be the mother of the Messiah (1:30)
 - 3. Mary had been “graced” by God in that she had been chosen to bear God’s Son (1:31, 35). She had not been chosen for this task because she possessed a particular piety or holiness of life that merited this privilege. The text suggests no special worthiness on Mary’s part
 - 4. Here as in Judg 6:17; 2 Sam 15:25 (cf. 1 Sam 1:18) the issue is God’s gracious choice, not Mary’s particular piety (cf. Gen 6:8); for unlike Luke 1:6, nothing is made of Mary’s personal piety either before or after this verse. The emphasis is on God’s sovereign choice, not on human acceptability
 - ii. The Lord is with You
 - 1. The greeting conveys the message ὁ κύριος μετὰ σοῦ. This is an OT greeting (Jdg. 6:12; Ru. 2:14), meant as a statement rather than a wish (ἐστίν is to be supplied). It prepares the recipient for divine service with the assurance ‘The Lord will help you’
 - 2. **The Lord is with you.** Compare Judg 6:12; Ruth 2:4. This is not a wish (“may the Lord be with you”) but a statement and refers to God’s mighty power being present and upon Mary.
- c. Perplexed – Confused She was both upset and puzzled.
 - i. Perplexed - But the rabbinic evidence is late and scanty, and Mary’s wonder was occasioned more by the character of a greeting which addressed her in such exalted terms, and implied that, like the great men of OT times, she was chosen to serve God and to be empowered by him
 - ii. Pondered - reckoned up different reasons,” is in itself against this. The verb is confined to the Synoptic Gospels (5:21, 22; Mk. 2:6, 8):
- d. No Need to be Afraid

- i. Fear **to be in an apprehensive state, *be afraid***, in the sense *become frighten*
- ii. You have found favor
 - 1. God will deal with you kindly
 - a. **Do you see an inconvenience as a blessing**

II. His Place in History vs. 31-33

- a. Bear a Son
 - i. Name His Jesus
 - 1. Jesus Greek equivalent of the Hebrew “Jeshua” (or “Joshua”). In Matthew 1:21 the name was divinely appointed, “for He will save His people from their sins.
 - 2. Christ,” the anointed one, is a title that acknowledged that He was the expected Messiah of Israel. In the Gospels, Jesus is usually identified as “the Christ.” After Peter’s sermon at Pentecost in Acts 2:38, He was usually referred to as “Jesus Christ.” This composite name joins the historic figure with the messianic role that prophetic expectation and early Christianity knew that He possessed.
 - 3. The name Ἰησοῦς corresponds to Hebrew *y’hôšua’* or *yěšûa’*, and was a common Jewish name up to the beginning of the second century AD; thereafter both Jews and Christians ceased to call their children by it. Its meaning, ‘Yahweh saves’, was seen to be deeply significant (Mt. 1:21), and although Luke does not expressly draw attention to it, it is hard to believe that he was not aware of it
- b. He will be Great
 - i. Great- **Great - to being above standard in intensity**,
 - 1. As in ver. 15, this is forthwith explained; and the greatness of Jesus is very different from the greatness of John.
 - 2. The mighty work God has done in John the Baptist’s conception would be surpassed by an even greater miracle in the virginal conception of Jesus, God’s Son.
 - 3. Thus Jesus and John were both alike (“great”) and different (Jesus’ greatness is an unqualified greatness). This adjective functions not as a name but rather indicates his being and nature.
 - ii. Son of the Most High- The language of 2 Sam. 7:14 and Isa. 9:7 is combined here
 - 1. Christ seldom used it of Himself (Mt. 27:43; Jn. 10:36). But we have it in the voice from heaven (3:22, 9:35); in Peter’s confession (Mt. 16:16); in the centurion’s exclamation (Mk. 15:39); in the devil’s challenge (4:3, 9); in the cries of demoniacs (Mk. 3:11, 5:7). Very early the Christian Church chose it as a concise statement of the divine nature of Christ.
 - 2. “Most High” is a circumlocution for God (Luke 1:35, 76; 6:35; Acts 7:48). Once again Jesus is shown to be greater than John the Baptist, for John is described as a “prophet” of the Most High

(Luke 1:76) whereas Jesus is described as “Son” of the Most High. The mention of Jesus’ divine sonship before mention of his Davidic messiahship in the next part of the verse indicates that the latter is grounded in the former and that Jesus’ messiahship should be interpreted in terms of his sonship

iii. Throne of His father David

1. The use of πατήρ indicates that the child will be the royal messiah inasmuch as he is descended from David—hence the significance of the earlier reference to Joseph’s descent. **(33)** The messianic nature of the child’s rule over Israel is confirmed by the prophecy that it will be eternal. The thought is based on Is. 9:7 (cf. Mi. 4:7). βασιλεύω with ἐπί (instead of a simple genitive) imitates Hebrew *mālak* ‘al Mt. 2:22; Lk. 19:14, 27). ὁ οἶκος Ἰακώβ is a synonym for Israel (Ex. 19:3; Is. 2:5; *et al.*)
2. The title “Son of David” was publicly given to Jesus and never disputed (Mt. 1:1, 9:27, 12:23, 15:22, 20:30, 31; Mk. 10:47, 48; Lk. 18:38, 39). The importance of the Davidic descent of Jesus is evident from 2:4; 3:23–38 (cf. Matt 1:1–17; Rom 1:3; 2 Tim 2:8).

c. He will reign

i. Over the house of Jacob – **House of Jacob** - Of the nation of Israel, *the descendants of Jacob*

1. Like the previous description, this description depicts Jesus as the awaited Messiah. Thus, like David, he is the King of Israel The “house of Jacob” was a traditional term to describe Israel (Exod 19:3; Isa 2:5–6; 8:17; 48:1).

ii. Kingdom will have no end

1. The eternity of the rule of David’s line is taught in 2 Sa. 7:13, 16; Is. 9:7; Ps. 89:3f., 28f.; 132:11f.; cf. Mi. 4:7 Dn. 7:14; In the OT the thought is sometimes of a continuing line of kings (1 Ki. 8:25; Ps. 132:12), but here the Messiah himself is to reign for ever
2. He will be given **the throne of His father David**. Jesus, as David’s descendant, will sit on David’s throne when He reigns in the Millennium (2 Sam. 7:16; Ps. 89:3–4, 28–29).
3. The Jewish hope was of a kingdom in this world, but by NT times this was taking on transcendental features, described in terms of everlastingness and the return of paradise upon earth. The early church clearly associated the reign of Jesus with his resurrection and exaltation and linked this with the Davidic promises (Acts 2:30–36). This will have been Luke’s understanding of the matter, but he is also conscious that the kingdom of God could be said to have arrived in the ministry of Jesus, so that the exaltation was the open recognition of One who had already acted in his earthly life with kingly power as the representative of God
4. The eternity of Christ’s kingdom is assured by the fact that it is to be absorbed in the kingdom of the Father (1 Cor. 15:24–28)

5. These promises must have immediately reminded Mary of the promise of Yahweh to David (2 Sam. 7:13–16). David understood the prophecy as referring not only to his immediate son (Solomon) who would build the temple, but also to the future Son who would rule forever. David stated that Yahweh had spoken of the distant future (2 Sam. 7:19).
6. This may be an allusion to Isa 9:6 (LXX) or to Dan 7:14. The kingdom of God that is realized in the coming of Jesus and is to be consummated at the parousia will continue forever. At times this title is a synonym for Messiah/Christ (4:41; Acts 9:20, 22). We find a similar paralleling of the title “Son of God” and of the Davidic Messiah in Rom 1:3–4. Yet Jesus cannot be described simply in messianic terms such as the Son of David. He is more than this, and the title “Son of God” carries with it other implications as well.

III. History Will Be Made

- a. Nothing will be impossible - This is plain from Gen 18:14: μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ῥῆμα; *i.e.* “Hath God said, and can He not do it?” or, Is anything which God has promised impossible? “be void of power”
 - i. Compare Gen 18:14 (LXX), where the same expression is found; cf. also Matt 19:26; Job 42:2; Zech 8:6 for the same thought. This refers primarily to Mary’s conceiving as a virgin,
- b. Bondslave -The scene closes with Mary’s humble acceptance of the will of God. δούλη