

## (2) Announcement of Jesus' Birth to Mary (Lk. 1:26-38)

1. The land of Galilee was virtually ignored in the OT.
  - a. One significant prophecy addresses Galilee of the Gentiles (Isa. 9:1-7). Yet this prophecy appeared to contradict the Bethlehem prophecy (cf. Jn. 7:40-43; Mic. 5:2).
  - b. Solomon didn't regard Galilean cities as worth keeping (1<sup>st</sup> Kgs. 9:11).
  - c. The Pharisee likewise regarded Galilee with contempt (Jn. 7:52), and at least one Apostle had issues with the Galilean village of Nazareth (Jn. 1:46). [Side note: Elijah & Jonah were both prophets from Galilee attested in the Scripture. Later rabbis admitted that prophets arose from every tribe in Galilee.]
2. Gabriel comes to the virgin. παρθένος parthenos <sup>#3933</sup><sub>15x</sub>: *virgin*.
  - a. The אַמְהָא 'almah <sup>#5959</sup> of Isa. 7:14 may be lexically applied to a young woman of marriageable age (virgin or not), but the παρθένος parthenos is most certainly a virgin.
  - b. Mary specifically states that she "does not know a man" ἄνδρα οὐ γινώσκω andra ou ginōskō (Lk. 1:34).
3. The Salutation (Lk. 1:28,29)
  - a. Greetings, favored one! Χαῖρε, κεχαριτωμένη. Perf.pass.ptc. χαριτώω charitōō <sup>#5487</sup><sub>2x</sub>: *endowed with grace* (cp. Eph. 1:6).
  - b. The Lord is with you. ὁ κύριος μετὰ σοῦ ho kurios meta sou.
  - c. Mary's confusion over the salutation led to much pondering (Lk. 1:29).
4. Gabriel announces that Mary's son would be the fulfillment of the Davidic Covenant promises (Lk. 1:31-33; 2<sup>nd</sup> Sam. 7:12-16; Isa. 9:6,7).
5. Mary's question does not reflect a sense of unbelief, but a sense of wonder (Lk. 1:34-38).
6. An exegesis of Lk. 1:35, correlated with Matt. 1:18,20.
  - a. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ (Lk. 1:35).
    - 1) Two things will happen to Mary.
      - a) The Holy Spirit will ἐπέρχομαι <sup>#1904</sup> upon her. *come upon* (Lk. 1:35; Acts 1:8)
      - b) The Power of the Most High (δύναμις ὑψίστου) will ἐπισκιάζω <sup>#1982</sup> her. *overshadow* (Lk. 9:34,35)
    - 2) Because of this, the holy Begotten One (τὸ γεννώμενον ἅγιον) will be called Son of God.
  - b. εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου (Matt. 1:18). τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου (Matt. 1:20). In expressions which have to do with begetting and birth, *from, of, by*: ἐκ introduces the role of the male (Matt. 1:18,20; Rom. 9:10) or the female (Matt. 1:3,5).
7. The necessity of the Virgin Birth.
  - a. To preserve the Davidic line (Matt. 1:1,6,12), and yet fulfill the curse of Jeconiah (Jer. 22:30).
  - b. To give birth to Mighty God (Isa. 9:6; Jn. 1:34,49; Ps. 2:7,12).
  - c. To give birth to true humanity (Jn. 1:14; Rom. 1:3; Heb. 2:11,14,17; 1<sup>st</sup> Jn. 4:2; 2<sup>nd</sup> Jn. 7).
  - d. For His sinless perfection (2<sup>nd</sup> Cor. 5:21; 1<sup>st</sup> Pet. 1:19; 2:22; 1<sup>st</sup> Jn. 3:5).
  - e. To give birth to the Last Adam (Rom. 5:14; 1<sup>st</sup> Cor. 15:45).

