

## Research: Birth of Jesus

Luke 1:26-32 to 1<sup>st</sup> :), 34-35, 37, 38. 46, 47

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

“**Angel**” in Greek is *angelos* which can be translated “messenger”. Gabriel also appears in Daniel 9:22.

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary.

Luke tells us specifically that Mary is a virgin. The word in Greek is *parthenos*. It is a word much more defined in Greek than its Hebrew counterpart, *alma*, which can mean simple “a young girl.”

See also Mrs. Eddy’s references regarding the Virgin Mother:

332:23

29:14

Ret 70:8

Un 29:28

My 261:27

**Espoused** in Greek means ‘*engaged*.’ This is a legal contract period prior to marriage. If the contract were to be broken, severe penalties could be carried out.

The name “Mary” is from the Hebrew *Miryam*. Though scholars have differing views on the meaning of the Hebrew name, we do know that **yam** means “*sea*” in Hebrew. Some believe the name Miryam may have its origin in Egypt – Marari – which means Beloved.” Others think the name derives from the Hebrew verb *mara* meaning “to be rebellious”

28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

Gabriel announces to Mary that she is to be the mother of the Messiah. The last part of this verse – blessed art thou among women -- is not found in early Greek manuscripts, which only have: “Hail, favored one! The Lord is with thee!” (Diaglott 197). The Latin Vulgate added “blessed are you among women.”

“Highly favored” gives us a clue to Mary’s receptive and humble thought. “

**Favored**” in Greek is *charitoo*. It comes from the Greek word *charis* which means “graciousness of manner of act; especially the divine influence upon the heart, and its reflection in the life.

“Mary exhibited a true and genuine piety, as well as a profound humility – the accompaniment of holiness. As we read the narrative given by Luke, to whom...Mary could speak intimately of her profound experience we are impressed with her quietness of spirit, meditative inwardness of disposition, admirable self-control, devout and gracious gift of sacred silence, and a mind saturated with the spirit and praises of the OT.”

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

“**Trouble**” in Greek is *diatarasso* which means “very perplexed” or startled”.

“**Cast in her mind**” in Greek is *dialogizomai* – “Ponder, reason, consider”.

“It was so unexpected, so sudden, so extraordinary, and was so high an honor, that she was filled with anxious thoughts, and did not know what to make of it.”  
(Barnes Notes).

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

The angel Gabriel calms Mary by saying ‘Fear not.’ She is immediately reassured with the promise that she has found favor or “grace with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

The name “Jesus” is a transliteration of the Hebrew “Joshua.” The Hebrew name “Joshua” means “Jehovah is salvation” – hence the meaning of Jesus as Savior.

32 He shall be great, and shall be called the Son of the Highest:

33 and of his kingdom there shall be no end.

“Forever” – Jesus cannot abdicate from his place in Hebrew prophecy under any circumstances. The founder will never be separate from his church.

He who will be born of Mary will establish a kingdom “not of this world” (John 18:36), and whose greatness is not that he came “to be ministered unto, but to minister.” (Mark 10:45).

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

“To know” is a Semitism for sexual relations. Mary asks how is this to be since she has had neither a husband nor relations with a man.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke answers Mary’s “how” question. Gabriel says that the Holy Ghost or Holy Spirit will come upon her, and power from the most High will overshadow her. The child to be born is to be called “holy” – the Son of God. Spirit is the creative power.

Jesus’ humanhood is pure, free from corruption (Barnes’ Notes).

Mary Baker Eddy writes, “The more I understand true humanhood, the more I see it to be sinless. . .” (Un. 49:8).

This is not fulfillment of a request by a woman who wants a child; this is God taking the initiative. The child is the holy Son of God.

37 For with God nothing shall be impossible.

“For with God nothing shall be impossible. That is consistent with his nature and perfections, with his counsels, purposes, and promises: every thing that he has said, purposed, or promised, he is able to do, and will; every word that he has spoken, every thing predicted by his prophets, or declared by his angels, and particularly this of a virgin's conceiving and bearing a Son: so that the angel not only answers her question, how this should be, but confirms her faith in it; partly by the instance of her cousin Elisabeth, and partly by observing the infinite omnipotence of God” (Gill’s Exposition).

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

“And Mary said, Behold the handmaid ... - This was an expression of resignation to the will of God, and of faith in the promise. To be the "handmaid of the Lord" is to be submissive and obedient, and is the same as saying, "I fully credit all that is said, and am perfectly ready to obey all the commands of the Lord." (Barnes’ Notes).

46 And Mary said, My soul doth magnify the Lord,

The excitement of Elizabeth, who actually shouted her benediction, gives way to a restraint that is no less joyful. . . . Mary's song begins on the note of salvation, as she acknowledges her dependence on God. Her words are comparable to those of Habakkuk, who came through his trials rejoicing in God his Savior (Hab. 3:18)" (*EBC* 8.835).

The word "soul" in Hebrew is *nephesh*, which means "living being". The English word "identity" is very close to tis Hebrew meaning.

"*My soul doth magnify the Lord* - To 'magnify' means to 'make great,' and then to 'extol,' to 'praise,' to 'celebrate' " (Barnes online, <http://biblehub.com/commentaries/luke/1-46.htm>).

"There is a striking similarity between this song of praise by Mary and that spoken by 'Hannah,' 1 Samuel 2:2-10. There are few pieces of 'poetry' - for this is poetry, and almost the only poetry in the New Testament - more beautiful than this. It is the language of a humble, thankful, pious, female heart praising God" (Barnes online, <http://biblehub.com/commentaries/luke/1-56.htm>).

#### 47 And my spirit hath rejoiced in God my Saviour

"This is the first of the four divisions of the Magnificat. In it she speaks of herself, and her deep feelings of adoration and of holy joy, and of intense glad surprise. It is a prayer, but the highest kind of prayer, for it asks for nothing - it simply breathes adoration and thankfulness. We may imagine the angels praying thus. They have all that created beings, however exalted, can desire in the beatific vision which they perpetually enjoy; and yet they pray continually, but only after this manner. The joy of her spirit, notice, is based on the fact of the revelation that he, God, was, too, her Savior; and, of course, not hers only: her great joy was in the thought of the salvation of the suffering, sinning world around her. Then she passes into simple wonderment that she should have been chosen as the instrument of the boundless goodness of God. She had nothing to recommend her only her low estate. Though royally descended, she only occupied a position among the humblest Hebrew maidens, and yet, owing to God's favor, she will be deemed blessed by countless unborn generations" (Pulpit Commentary).