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**BIBLE STUDY**

**Refuge Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.**

3750 Washington Street, Sanford, FL 32771; www.RefugeSanford.com

**Elder Joel Brooks, Pastor**

**Bishop M. Ruel McCoy, Sr., Diocesan**

**“MY SOUL DOTH MAGNIFY THE LORD”**

**Luke 1:21-56**

1: 23. He would be free to depart for his home on the day his duties ceased.

1: 24, 25. Jewish women regarded childlessness as a severe reproach. Elisabeth may have hid herself out of a sense of consternation before God and man. She came to be thankful, but the initial shock of the unexpected (and in human terms quite impossible) must have been considerable.

1: 26. This was the sixth month of Elisabeth’s pregnancy.

1: 27. Espousal (similar to our engagement period) was, under Jewish law, as binding as marriage. It lasted about a year, during which time the woman’s purity was maintained. Virgin Birth ￼ 1: 27. One of the historic fundamentals of the faith is the virgin birth of Christ. It begins with the supernatural conception of Jesus Christ in the womb of Mary without the seed of a man. The miraculous birth is verified by the statement that she was a virgin when she gave birth to Christ (Matt. 1: 23–25). By means of the Virgin Birth, Jesus had the human nature of His mother and the sinless, divine nature of His Father. Illustration: Those who deny the Virgin Birth tend also to deny His deity, so must necessarily question the integrity of the Scriptures. Application: The miracle of the Virgin Birth involved the yieldedness of Mary. This attitude is reflected in her last recorded words, which are a good standard for Christians today, “Whatsoever he [Jesus] saith unto you, do it” (John 2: 5). (First Reference, Gen. 3: 16; Primary Reference, Luke 1: 27; cf. Heb. 4: 15.) Go to the Doctrinal Footnotes Index

1: 28. The word translated highly favoured is used of all believers in Ephesians 1: 6.

1: 29. Mary doubtless wondered why she should be addressed in such exalted terms.

1: 31. JESUS means “Yahweh Is Salvation.”

1: 32. David’s throne: See 2 Samuel 7: 13.

1: 35. By a process we cannot explain, Mary will find herself with child through no human agency. Conceived by God, Jesus would be of sinless nature, though no less human due to that fact.

1: 38. Contrast Mary’s response with that of Zacharias (v. 18).

1: 46–56. This passage is called “the Magnificat,” based on the first word of the Latin translation (the Vulgate). It is rich in Old Testament imagery: Jesus’ coming was in fulfillment of Old Testament promises.

“1: 21-25 When Zechariah finally emerged from the sanctuary, he was unable to talk. Because of this and the signs he was making to the people, they knew he had seen a vision (1: 21-22). He returned home, and eventually Elizabeth became pregnant (1: 23-24). She realized that the Lord had shown favor to her, removing the disgrace associated with being childless (1: 25).

1: 26-30 When Elizabeth was six months pregnant, Gabriel paid another visit. This time he went to the town of Nazareth in Galilee and appeared to a virgin named Mary who was engaged to Joseph, a man who was descended from King David (1: 26-27). Gabriel conveyed the Lord’s favor to Mary, but she was deeply troubled (1: 28-30). Why would a heavenly being come to see her? 1: 31-33 The visitor told Mary she would conceive and give birth to a son, whom she was to name Jesus (1: 31), the Greek version of the Hebrew name Joshua, which means “the Lord saves.” He would be no ordinary child. He would be called the Son of the Most High—a carbon copy of his Father, bearing the divine nature. God would grant him the throne of his father David, and he will reign . . . forever in his kingdom (1: 32-33). Thus, Jesus would be the fulfillment of the Old Testament promises of the coming Son of David, the Messiah, who would rule forever (see 2 Sam 7: 12-16).

1: 34-35 Mary, of course, was stunned. She was a virgin, asking, How can this be? (1: 34). The child would be conceived by the Holy Spirit. Therefore, Jesus would be both divine and human—the God-Man. Theologians describe this as the hypostatic union, the combining of a divine nature and a human nature perfectly into one person. “Hypostatic” comes from the Greek word hypostasis, meaning “being” or “person.” The union of two natures in one being. God in the flesh. Thus, he would be called the Son of God (1: 35).

1: 36-38 Moreover, Mary’s relative Elizabeth had conceived a son in her old age (1: 36). All of this could happen because nothing will be impossible with God (1: 37). Mary didn’t understand all of the implications for her life, but she humbly submitted to the will of God: I am the Lord’s servant (1: 38).

1: 39-45 After this, Mary hurried off to visit Elizabeth (1: 39). When Elizabeth heard Mary’s voice, she was filled with the Holy Spirit and her baby leaped inside her (thus the unborn possesses personhood) (1: 41). Elizabeth pronounced blessings on Mary (1: 42, 45) and referred to her as the mother of my Lord (1: 43)—confirming what Mary had heard from the angel.

1: 46-56 Mary responded to all of this by praising God in song for his favor and for his mighty deed on behalf of his people (1: 46-55). Mary’s song is referred to as the Magnificat, which is the Latin translation of the Greek word rendered in English Bibles as praises or “magnifies” (1: 46). Through his Messiah, God would extend mercy toward those who fear him (1: 50). Those who recognize their need can expect good things from the Messiah. But he would also bring judgment, scattering the proud and toppling the mighty (1: 51-52). God remembered his covenant with and promises to his people, and he would fulfill them (1: 54-55).”

***Luke 1:21 "And the people waited for Zacharias, and marvelled that he tarried so long in the temple."***

Earlier in this chapter we saw Zacharias going into the temple to burn incense. He saw the angel Gabriel and was told he would have a son in his old age. Historically when a priest tarried this long in the temple it meant he had displeased God and been killed. The people were beginning to be concerned for Zacharias' life. Because of his unbelief of the Gabriel’s words he was struck dumb, unable to speak. Zacharias’s speechlessness serves to chasten him for his apparent skepticism. One may think it a harsh measure, but God who dispensed this judgment knew his heart. Zacharias was merely prevented from speaking and easily spreading the news around.

***Exodus 28:34-35***

***34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.***

***35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.***

***Luke 1:22 "And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless."***

When the people saw him (Zacharias) they knew immediately that something unusual had happened in the temple. They assumed that he had seen a vision because he could not talk.

***Luke 1:23 "And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house."***

We see, here, that he went ahead and finished his allotted time of work in the temple before he went home. Each priest had a certain amount of time he attended work in the temple and then someone else took over. This was the case with Zocharias.

***Luke 1:24 "And after those days his wife Elisabeth conceived, and hid herself five months, saying,"***

***Luke 1:25 "Thus hath the Lord dealt with me in the days wherein he looked on [me], to take away my reproach among men."***

Elisabeth immediately knew that this child was a gift from God. She felt now her friends would not think God had cursed her because she had no children. She knew they, too, would realize this was a gift from God because of her great age.

***Luke 1:26 "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,"***

***Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name [was] Mary."***

We see, again, here, God the Father sending Gabriel to Galilee with a message. The little town he went to was Nazareth. "Nazareth" means branch. What an interesting place for this to happen in that Jesus is the Branch. this "espoused" was much more binding than an engagement today. The deal had already been made by the fathers of the bride and groom. The actual marriage would take place after the groom had built the bride a home. This explanation that she was a "virgin" means that she had never slept with Joseph and could not possibly be expecting his child. Mary was a cousin of Elisabeth and was from a very godly family herself. Joseph was a descendent of King David. The world would suppose Jesus to be Joseph's son so it would be of extreme importance for him to be descended from David.

***Luke 1:28 "And the angel came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women."***

Gabriel is bringing news to Mary that God sees how she lives and He is about to bless her above the women of her day.

***Luke 1:29 "And when she saw [him], she was troubled at his saying, and cast in her mind what manner of salutation this should be."***

Mary felt uneasy because of the presence of Gabriel. She was not sure what he was saying. This "cast in her mind" just means she was questioning in her mind what he meant. She was surprised at his greeting to her. She did not think of herself as being highly favoured.

***Luke 1:30 "And the angel said unto her, Fear not, Mary: for thou hast found favour with God."***

Here again we see Gabriel telling Mary not to fear. She is pleasing unto God.

***Luke 1:31 "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."***

The name "JESUS" is powerful. The name means Saviour, The Salvation of Jehovah. At the name of Jesus every knee shall bow.

***Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"***

In this name is salvation. this would certainly be startling news to Mary who had never been with a man. Not only is she told she will have a child, but that He will be a son, as well.

***Luke 1:32 "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:"***

Notice here that "Son" is capitalized showing that this is God's Son.

***I Kings 2:45 "And king Solomon [shall be] blessed, and the throne of David shall be established before the LORD for ever."***

God had promised some of David's descendents would be on the throne for ever. We see here David's throne is Jesus' throne.

***Luke 1:33 "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."***

We would have understood this better if it had said Israel instead of "Jacob". Jesus reigns over physical Israel (the Jewish nation) and spiritual Israel (the believers in Christ). Jesus' reign is forever.

***Luke 1:34 "Then said Mary unto the angel, How shall this be, seeing I know not a man?"***

Mary was thinking of the physical and not the spiritual. She knows that she has not been with a man and knows she is not expecting By Man.

***Luke 1:35 "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."***

God is to be the Father of Jesus. Mary is the mother and God is the Father. Mary furnishes the body and God provides the Spirit. "Highest" here means the eternal Father. Mary is expecting the Christ Child. Jesus Christ is the Eternal Word. The Word takes on the form of flesh and dwells among us.

***John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."***

***Luke 1:36 "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."***

***Luke 1:37 "For with God nothing shall be impossible."***

This is telling Mary that all things are possible with God. Nothing is impossible to Him. Elisabeth is expecting John and Mary is expecting Jesus. These two will play a great role in Christianity. John is the voice proclaiming the coming of Jesus Christ. His ministry will fade away as Jesus' ministry broadens.

***Luke 1:38 "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."***

We see, here, Mary totally submitted to God. She calls herself "handmaid of the Lord". Because she is totally His servant. His will is her desire.

***Luke 1:39 "And Mary arose in those days, and went into the hill country with haste, into a city of Juda;"***

***Luke 1:40 "And entered into the house of Zacharias, and saluted Elisabeth."***

Here we see Mary, the cousin of Elisabeth going to share the news of expecting the Christ child. Mary knows Elisabeth believes in God and will believe that Mary is pregnant by the Holy Spirit. She also wants to hear about the miracle of Elisabeth's pregnancy.

***Luke 1:41 "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:"***

***Luke 1:42 "And she spake out with a loud voice, and said, Blessed [art] thou among women, and blessed [is] the fruit of thy womb."***

This is the Spirit of the Holy Ghost that came upon Elisabeth the minute Mary greeted her. The gift of prophecy came upon her and she began to prophesy of the coming events. Her first statement was a message from God to Mary approving of the birth of the Christ child which is to be soon. Many times a message of prophecy comes in a very loud voice from an ordinarily quiet person. Elisabeth in prophecy recognizes the blessedness of the Christ child which Mary is carrying in her womb.

***Luke 1:43 "And whence [is] this to me, that the mother of my Lord should come to me?"***

Here we see in prophecy, Elisabeth recognizes Jesus as her Lord even before His birth.

***Luke 1:44 "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."***

We see here that even before his birth. John the Baptist recognized Jesus.

***Luke 1:45 "And blessed [is] she that believed: for there shall be a performance of those things which were told her from the Lord."***

This is the end of Elisabeth's prophecy. She is proclaiming how wonderful it is that Mary believed.

From verse 46 through 55 is a hymn of praise by Mary. This is a beautiful statement of the low estate of Mary and the high estate of God. This is an unselfish prayer of praise.

***Luke 1:46 "And Mary said, My soul doth magnify the Lord,"***

***Luke 1:47 "And my spirit hath rejoiced in God my Saviour."***

Here, we see Mary glorifying the Son of God who is her Saviour, as well as ours. Even though she is His earthly mother, He is her Saviour.

***Luke 1:48 "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."***

Mary can hardly believe that a young girl of so little worldly importance can be blessed of God so much that she will be remembered for generations to come. Here again, she calls herself God's servant ("handmaid").

***Luke 1:49 "For he that is mighty hath done to me great things; and holy [is] his name."***

***Luke 1:50 "And his mercy [is] on them that fear him from generation to generation."***

She jumps here from the blessings He has showered on her to the mercy He will show all them who fear Him. His power (might) is mentioned, then His holiness, and then His mercy, We see, too, that all of these are never ending.

***Luke 1:51 "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts."***

***Luke 1:52 "He hath put down the mighty from [their] seats, and exalted them of low degree."***

***Luke 1:53 "He hath filled the hungry with good things; and the rich he hath sent empty away."***

We see, here, the mighty arm of God in His Son Jesus Christ. Jesus is an extension of the Father. Jesus, in many instances, is spoken of as the Right Hand of God. This is a kind of prophecy of Mary here, speaking of what Jesus will do. This is very similar to the Sermon on the Mount. Jesus comes to help those who cannot help themselves. He would say He came for the ones who needed a physician. Those who trust in uncertain riches of this world will be turned away by Jesus. The key word is trust.

***Luke 1:54 "He hath holpen his servant Israel, in remembrance of [his] mercy;"***

***Luke 1:55 "As he spake to our fathers, to Abraham, and to his seed for ever."***

Now we must look and see who Abraham's seed of promise are.

***Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."***

You see, Jesus Christ is the help of physical Israel and spiritual Israel (the believers in Christ). The believers are Abraham's seed.

***Luke 1:56 "And Mary abode with her about three months, and returned to her own house."***

We see, here, that Mary and Elisabeth had a lot in common. Both were to have miracle births. Both were expecting promised sons. The difference was Elisabeth's baby had an earthly father and Mary's baby had a heavenly Father.

**QUESTIONS**

1. Why did the people marvel that Zacharias was in the temple so long?

2. Why did the people think Zacharias had seen a vision?

3. When did he go home?

4. Who was Zacharias' wife?

5. How long did she hide herself?
6. What had God done for her?
7. Why would the people think this was a gift from God to her?
8. What angel was sent to Mary?
9. Where was she at the time?
10. Who was she espoused to?
11. Whose house was he of?
12. What does "espoused" mean?
13. What one word lets you know Mary lived right?
14. What does "Nazareth" mean here?
15. What relation was Mary to Elisabeth?
16. What did the angel first say to Mary?
17. What does "cast in her mind" Mean?
18. What was her Son to be named?
19. What does His name mean?
20. In Philippians 2:10. what do we find out about Jesus?
21. In V-32. what shall Jesus be called?
22. What house shall Jesus reign over forever?
23. Explain who these people are.
24. Why did Mary ask Gabriel how all this could be?
25. Who shall come upon Mary to cause her to conceive the Son of God?

26. What does Mary furnish in this union?
27. What is Jesus called in St. John 1:14?
28. How far along was Elisabeth when Mary became with child?
29. What does Mary call herself showing she is God's servant?
30. Where would Mary find Elisabeth?
31. When Elisabeth heard the salutation of Mary, what happened to her baby in her womb?

32. What happened to Elisabeth?

33. What gift of the Spirit did Elisabeth receive?

34. Who did Elisabeth call Mary?

35. Who did she call Mary's baby?

36. What are verses 46 thorough 55?

37. Mary's soul magnifies whom?

38. What does Mary call Jesus?

39. What is hard for Mary to believe?

40. What three things are glorified by Mary of God in verses 49 & 50?

41. The mighty arm of God is \_\_\_\_\_\_\_\_\_\_\_\_.

42. Who does He help?

43. Who are Abraham's seed?

44. How long did Mary stay with Elisabeth