

The Magnificat

📖 Luke 1:46-58

👤 Pastor Jeremy Thomas

📅 June 6, 2018

🌐 fbgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

When Mary received the revelation from the angel Gabriel that she would conceive a son in her womb, she believed the message and the angel gave her a sign. The sign was that her relative Elizabeth had also conceived and was already in her sixth month. That is why in Luke 1:39 "Mary arose and went in a hurry to the hill country, to a city of Judah." She wanted to see Elizabeth pregnant. Mary herself was also pregnant, although only a few days, and she did not know. The distance from Nazareth to the hill country was 70-100 miles depending on what city of Judah Zacharias and Elizabeth lived in. Mary's journey would take her three to four days. In verse 40 she arrived, and upon entering the house of Zacharias she greeted Elizabeth audibly. The emphasis in verse 41 is on the immediacy of the two things happening when Elizabeth heard Mary's greeting. The first is that the baby leaped in Elizabeth's womb. This was no mere physiological movement of the baby due to Elizabeth's excitement. This was fulfillment of Luke 1:15, that John was filled with the Spirit while still in the womb. As such the Spirit was enabling John to give his first testimony of the Messiah. The second thing that happened when Elizabeth heard Mary's greeting was she was also filled with the Spirit. The filling of the Spirit did two things for Elizabeth. First, He revealed to her that Mary was pregnant. Second, He enabled her to prophesy blessing upon Mary and the child. In verse 42 we see the prophecy of blessing upon Mary and the child. As for Mary, Elizabeth said, "Blessed are you among women." This word "blessed" is a little finicky to define well. I said it meant that Mary had received special favor from the Lord among women. And this led someone to ask if the same word was used in verse 28 where the angel said "Greetings, favored one!" and verse 30 where the angel said to Mary, "Do not be afraid, Mary; for you have found favor with God." No, these are not the same word, they are three different words, although the first two words are related, *χαριτος* and *χαρις*, both words rooted in the concept of 'grace.' The third word here in verse 42 is *εὐλογεω* and like most words, they have different meanings depending on the context, so the interpreter has to decide from the context which meaning is intended. It can mean "praise" as in 1:64 where Zacharias' tongue is loosed and he begins to "praise God." It can also mean to "bestow a favor" or "provide with a benefit." That seems more likely here. God had bestowed a favor upon Mary. So it is a similar concept. Then Elizabeth pronounces blessing upon the fruit of her womb. And I said this seems more like "praise," since in the following verses Elizabeth recognizes the child in Mary's womb as her Lord. In verse 43 we see Elizabeth's humility, "And how has it happened to me," that is, how can it be "that the mother of my Lord

would come to me?" She feels a sense of awe in having her Lord, her superior in the womb, visit her home. In verse 44 she explains, "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy." The baby John had a response to the Messiah's presence. He did not just leap in the womb, but leaped for joy. Joy is an emotion that is attributed to the baby John even though babies are not considered conscious. But what made it possible was the fact that John was filled with the Spirit and so the emotion is attributed to John even though it is a fruit of the Spirit. The significance is that 1:15 was beginning to be fulfilled, the forerunner of the Messiah was giving his first testimony of the Messiah, even in the womb. The first two to witness his testimony were Elizabeth and Mary. Now, there has been some dispute about John testifying of the Messiah while still in the womb because of two later passages that indicate John did not know Jesus was the Messiah, so I want to interact with this for a minute. One passage is John 1:31 where John says of the Messiah, "I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water." However, this statement, "I did not recognize Him," may relate only to John's recognizing Him by way of the sign from heaven which he mentions in the next verse saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him." The other passage that troubles people is Luke 7:18-22 where John was in prison and he sent some of his disciples to the Lord to ask, "Are you the Expected One, or do we look for someone else?" But this may be explained simply by understanding that John was confused about whether Jesus was the Messiah because Jesus was not doing the kinds of things he expected the Messiah to do, namely rescue him from prison. Since I think these other statements are easily understood in other ways in their respective contexts, the meaning of our context is that the baby John was testifying of the Messiah while still in the womb. This was possible because the Holy Spirit filled John while he was still in the womb. His response of joy is a foretaste of how the nation Israel should respond to the Messiah. Lastly, in verse 45, Elizabeth pronounced a final blessing on Mary for believing. "And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

Tonight we come to Mary's response to Elizabeth in Luke 1:46-56. Her response was captured in history and known as the *Magnificat*. The word *Magnificat* comes from the Latin translation of verse 46, where the Greek translates "exalts." The Greek word is *μεγαλυνει* and in the Byzantine churches it is known as the *Megalynei*. This word means "to cause to be held in greater esteem through praise or deeds," and can be translated "exalt, glorify, magnify, speak highly of." It is the basis of our word "magnify" and in verse 46 Mary is magnifying the Lord. The *Magnificat* is considered a song, canticle or ode, and therefore sometimes known as the *Song of Mary*, the *Canticle of Mary* or the *Ode of the Theotokos*. *Theotokos* is the Greek term that is used of Mary as the "mother of God" and so this song is usually sung by churches that believe Mary was the mother of God. These are usually the Roman Catholic and Eastern Orthodox churches where Mary is adored beyond her Scriptural position. The *Magnificat* is also the second of five ancient hymns taken from the Gospel of Luke, the first being the *Song of Elizabeth* (1:39-45), the third being *Benedictus* (1:67-79), the fourth *Gloria in Excelsis* (2:13-14) and the fifth *Nunc Dimittis* (2:28-32).

As for the divisions of the *Magnificat* and our study tonight, Pentecost said, "There are three great thoughts which Mary's song stresses. (1) She thanks God for having favored her, a humble maid of Israel, in such extraordinary fashion (46-50) (2) She praises God for resisting the haughty, the proud, and the self-righteous, and for aiding the poor, the lowly, that is, the humble sinners (51-53). (3) She exalts the name of God because the Lord fulfills the promises which He made to the fathers in the Messianic prophecies (54f)."¹ The song also reveals several things about Mary. Fruchtenbaum said, "The song of Miriam reveals two things" about Mary. "First, it shows the extent of her personal spirituality, and second, it shows her knowledge of Scripture because her song is very similar to Hannah's song in I Samuel 2:1-10."² It's really something to see a young girl between 12-14 years of age so conversant with Scripture, and I hope you're impressed with that, but I hope you come away with the impression that Mary had, and that is impressed with God, as the hymn is about Him.

Let's begin with the first of the three great thoughts; Mary's praise to God for having favored her, a humble maid of Israel, in such extraordinary fashion, vv 46-50. In verse 46 we find Mary's initial words which gave rise to the hymn being called the *Magnificat*. **And Mary said, "My soul exalts the Lord, And my spirit has rejoiced in God my Savior.** Verse 46 and 47 are synonymous parallelism, so that the two expressions are conveying the same basic idea. **My soul** and **my spirit** are both personal references to Mary. **Soul** and **spirit** are sometimes distinct, but at other times conjoined. This is because they overlap. They both refer to the deep inner life of Mary. She is responding to God because of what He has done for her. The word **exalts**, is *μεγαλυνει* which means "exalts, glorifies, magnifies, speak highly of." What Mary is doing is speaking highly of **the Lord**. The word **Lord** is *κυριος* and was used of God. My point last week about its use in verse 43 by Elizabeth of the Messiah was that their theology of the Messiah was not likely that comprehensive at that time. So there it is merely a term of respect for a superior, but when it is clearly used of the Father, as in v 45 and 46 it is being used of God. This is also shown by the synonymous parallelism with the next phrase where Mary says **and my spirit has rejoiced in God my Savior**. Her **spirit** is functioning in the same way as her **soul** in the previous expression, as the source of Mary's praise. By synonymous parallelism it refers to the deep inner recesses of Mary from which the praise emanates. The word **has rejoiced** is from the Greek *αγαλλιαω* and means "exceedingly joyful." The verb is an aorist tense. Usually translators translate the aorist as a past tense, though it is really a timeless verb that emphasizes the kind of action. It's a little strange to translate this as a past tense because Mary did not know until this very moment that she was pregnant. It was Elizabeth's prophesying to Mary that her baby leapt in the womb for joy that revealed to Mary that the Holy Spirit had already come upon her and the power of the Most High had already overshadowed her so that she had conceived the Messiah. The aorist would therefore be an ingressive aorist, meaning Mary began to rejoice when she learned that she was pregnant. And her joy was **in God her savior**. **God** is called a savior throughout the OT. In one sense, Mary is personalizing this salvation, she says **God my Savior**. Pentecost said, "Mary acknowledges that God is her Savior (Luke 1:47). There is no hint in the song that Mary supposed this privilege was given to her because of her sinlessness; she was rightly related to God because she trusted Him for salvation."³ However, the salvation goes beyond that to the national salvation

of the believing remnant of Israel when Messiah establishes His kingdom. Bock says, "...the hymn itself spells out the deliverance in terms of eschatological reversal and the promises to Israel. Mary's language is best taken in the national categories in which it is introduced, though of course such language has spiritual implications."⁴ Therefore, what Mary was focused on in her praise was the beginning of God's salvation of the nation Israel with a secondary emphasis on her own personal salvation. She sees this national salvation as beginning with the conception of Jesus.

In Luke 1:48 she gives the basis for her personal exaltation and great joy, **For He has had regard for the humble state of his bonds slave.** The words translated **He has had regard for** are from *επιβλεπω* and refer to "looking upon." God had looked upon **the humble state of his bonds slave.** Mary is the **bonds slave**, the same word she used earlier in verse 38 when responding to the angel with the words, "Behold, the bonds slave of the Lord; may it be done to me according to your word." We said then that a **bonds slave** was one who was willingly in subjection to a master. Mary is repeating that sentiment here. She is a willing servant of God. And God has looked upon her **humble state** and bestowed such great blessing upon her. The words **humble state** refer to her humble circumstances in life. We know that Mary and Joseph were of humble means due to the poor person's sacrifice they bring to the temple later. Fruchtenbaum said, "She was of low estate economically because she lived in poverty. She was of low estate socially because she was from Nazareth, a town that had a poor reputation. In spite of all this, God had looked upon her in grace." It's interesting that God decided to use someone of low estate rather than someone already important. And this contributes to one of the major themes of the Gospel of Luke; namely, that God sent His Son to rescue the sick, the lowly, the deformed, the impoverished, etc... The gospel and God's Son are for all people no matter their station in life. This is demonstrated from the beginning with God's choice of Mary.

Next in verse 48 Mary recognizes the special place God has given her by giving her the place of bearing the Messiah. She says, **For behold, from this time on all generations will count me blessed.** In spite of her very humble place in society, Mary would **from this time on** be considered **blessed** by **all generations.** The words **from this time on** indicate a significant change has taken place in God's plan so that from this time on things will be very different. The word **blessed** is from *μακαριζω* and means "to call or consider someone especially favored." Mary prophesied that she would be considered especially favored by all generations. A. T. Robertson said, "Elisabeth had already given her a beatitude (*μακαρια [makaria]*, 1:45). Another occurs in 11:27. But this is a very different thing from the worship of Mary (Mariolatry) by Roman Catholics."⁵ Mary is never to be worshipped. Mary is to be considered as someone God showed special favor to. But this favor was not due to any merit in Mary or sinlessness, but to God's grace alone.

The reason she will be counted blessed is set forth in verse 49, **For the Mighty One has done great things for me; And holy is His name. And His mercy is upon generation after generation Toward those who fear Him.** At this point Mary begins to transition from praising God for the great things He has done for her to the great

things He has done for all who are humble. To do this she reviews some of His attributes. First, she refers to God as **the Mighty One**. This evidently refers to God's omnipotence as directed toward Mary because she says He **has done great things for me**. The **great things** evidently refer to verse 35, "the Holy Spirit shall come upon you, and the power of the Most High will overshadow you" so that she is now carrying the Messiah. She did not know this had occurred until just a moment before when Elizabeth told her. Now that she knows she pronounces it as one of the **great things** the omnipotent God had **done...for** her. Of course, in Israel it was considered the greatest privilege to bear the Messiah. And Mary is praising God for giving that privilege to her. Second, she says **And holy is His name**. One's **name** refers to one's reputation. God's name is **holy**, which means "set apart." God is set apart in that He is the only one who can accomplish the salvation mentioned in this song; in particular, the national deliverance of Israel from foreign powers and secondarily, the individual's spiritual deliverance. Third, in verse 50, she mentions **His mercy upon generation after generation Toward those who fear Him**. It's at this point that she transitions from praising God for the great things He had done for her to the great things He had done for all **those who fear Him**. The font being all caps indicates this is a quote from the OT. If you look in your margin where is this 12-14-year-old girl quoting from? Ps 103:17. Mary was very adept with the Scripture. The Scripture it most closely resembles is the Greek translation known as the LXX (Ps 102:17). In the original context the Psalmist is speaking of keeping the Mosaic covenant. This immediately brings to mind the remnant motif from the OT because it was the remnant who believed in the coming Messiah and kept the Mosaic covenant by walking in the commandments and offering the required sacrifices. Mary was part of the believing remnant, but she was not the only one. Every **generation** of Israel has a believing remnant. That's why she says **generation after generation**. Paul argues in Romans 11:1-10 that if there were no remnant then God would destroy Israel. Therefore, it is a manifestation of God's **mercy** that there has always been a believing remnant. The believing remnant are described as **those who fear Him** because they live as if they are in His presence, keeping the commandments and offering the required sacrifices. So Mary has mentioned three attributes of God, one with respect to herself and her condition, His omnipotence, one with respect to His holiness with respect to the salvation He alone can accomplish, and one with respect to the believing remnant, His mercy from generation to generation.

In verse 51 we move to the second part of the hymn where Mary praises God for His salvation of the remnant. If you notice the verbs in vv 51-53 they are all translated in the past tense. **He has done...He has scattered...He has brought down...He has exalted...He has filled...He has given help**. But the problem is what is Mary referring to? Is she speaking of past deliverances of the nation Israel or is she speaking of some other deliverance relative to her conception of the Messiah. The latter is much better. The verbs are all aorist verbs, but the aorist verb is timeless, it does not designate a time. The timing of an aorist has to be determined by the context. As such, several views have resulted, but the best is to take the aorist tenses as prophetic in light of her conception. In other words, they all refer to the future deliverance of the remnant. As Bock says, "The most satisfying approach is to take the aorists as prophetic aorists, that is, portraying the ultimate eschatological events tied to

Jesus' final victory. These consequences result from his past conception (1:49). These events are seen as so certain that, even though they are future events, they can be portrayed as past realities." In other words, now that Mary has conceived the Messiah, the entire program of Messiah can be said to be complete. In our terms, what Mary is describing in vv 51-53 is the future deliverance of the remnant of Israel from the wicked during the time of tribulation. This truth is made more certain by the fact that verses 54-55 recall the Abrahamic Covenant which is fulfilled in connection with the tribulation and the coming kingdom. Of course, Mary did not know that the Messiah would be rejected so there would be two comings with a long age of postponement in between. The OT never made this clear, this is the mystery of the kingdom in Matt 13. As far as what the OT taught, the Messiah would suffer and the Messiah would reign in glory. These two pictures were blended into one picture with no gap seen in between. Peter commented on this after the fact, saying, "As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow." So, the OT prophets predicted both sufferings and glories, but they did not see how these could come together, even though they made careful searches and inquiries trying to figure it out. So from Mary's perspective she is wrapping up all that was known of the Messiah into one picture, with an emphasis on the idea that when Messiah comes God's salvation is near for Israel and the kingdom will come. What she is referring to in vv 51-53 are the judgments that bring about that kingdom. This girl knew a little bit of Scripture, but what's fascinating is it's the same things we know from Scripture.

In verse 51, **He has done mighty deeds with His arm.** The reference to **mighty deeds** once again recalls God's omnipotence, but this time it is added that His works will be done **with His arm.** Of course, God does not have a physical **arm.** Mary is using an anthropomorphism that she borrowed from the Book of Exodus where this depiction of God's power is used very commonly. Just as in the Book of Exodus God raised His arm to save His people and judge the Egyptians, so in the future tribulation He will raise **His arm** and save the believing remnant and judge the wicked. This judgment-salvation is viewed as already completed in Mary's mind, since the Messiah is conceived within her, the rest of the plan of God will come to pass. It's a picture of her faith in God that His plan will come to pass.

His power will be evident by the fact that **He has scattered those who were proud in their thoughts of their heart.** Those **proud in their thoughts** are those who see no need for God in their thoughts. Unbelievers don't see any need for God in their thoughts so God will scatter them in judgment for their pride during the tribulation time. Once again Mary speaks of this in the past tense as she is seeing with the eyes of faith that these things will most certainly come to pass since they had already begun in her womb.

In verse 52, **He has brought down rulers from their thrones** would refer to the future rulers during the tribulation time, the ten kings spoken by Daniel and the eleventh king who would exalt himself against God, even claiming to be God. God will bring them all **down...from their thrones** during the tribulation so that He

can install His king on Mt Zion. She views this as already completed because the one who is to be installed on Mt Zion is already in the womb. Therefore, it is as good as done.

Then she adds, **and has exalted those who were humble**. The **humble** are the believing remnant of Israel. While the unbelievers will be judged, the believing remnant will be saved. This is a reversal of fortunes since the believing remnant during the tribulation will be oppressed and persecuted by the rule of the anti-Messiah and those who follow him, but at the proper time the true Messiah will return and **exalt** them by providing peace and security for them in the kingdom.

In verse 53 Mary makes another contrast saying, **He has filled the hungry with good things; And sent away the rich empty-handed**. It's another description of the reversal of fortunes that will happen when the Messiah comes in His kingdom. And she quotes another OT passage to prove it; Psalm 107:9. In the context of Psalm 107:9, the Jews were wandering in the wilderness and they were hungry so they cried out to Him and He delivered them. In the same way, when the believing remnant are in the tribulation they will be hungry so they will cry out and He will return to deliver them into the kingdom, filling them **with good things**. But **the rich** He will send **away...empty-handed**. This is because they see no need of Him and therefore do not believe in Him and so they will lose everything and not enter the kingdom at all. This is viewed by Mary as good as done since she looks at everything through the eyes of faith.

In verse 54 we come to the last section of the hymn. As Bock said, "The hymn proper has three parts: 1:46-49 focuses on God's actions for Mary the humble woman; 1:50-53 generalizes God's acts to include God-fearers, proud, humble, hungry, and rich; 1:54-55 repeats the covenant context and highlights God's faithfulness to his promises to Israel."⁶ It's the covenant that God made with Abraham that controls Mary's thoughts in this hymn. Verse 54 she says, **He has given help to Israel His servant**. **Israel is Israel**, not the Church. **Israel** is used 73 times in the NT. Each time it refers either to Jacob who was re-named Israel, those physically descended from Jacob who was re-named Israel or the land that was promised to Israel. It never once refers to the Church. And, of course, Mary knew nothing about the Church because the Church is not revealed in the OT. Her concerns are the concerns of the OT, the nation Israel. Here Israel is referred to as **His servant**. This was an expression used commonly in the OT to refer to the position of the nation Israel as God's representatives on earth. That God has **given help to Israel** refers to the **help** He will give them during the tribulation. The word **help** is the Greek word *αντιλαμβανω* and means "to come to the aid of." During the tribulation **Israel** in the land will be in dire need of help during the final battle pleas for Jerusalem as described by Zechariah 12-14. At that time God will come to their aid by pouring out His Spirit upon them so that they look upon Him whom they have pierced, meaning they will believe in Jesus as their Messiah. Then they will cry out to Him to be saved and He will return to deliver them.

As far as the basis of this deliverance, the end of verse 54 says, **In remembrance of His mercy**. The word **mercy** is *ελεος* and is the way the Jewish authors translated the Hebrew for covenant, *chesed*, into Greek. Mary is

thinking of God's **mercy** as the basis of the covenant described in verse 55, the covenant God made with **Abraham and his descendants forever**, that is, the Abrahamic Covenant. Notice it is a **forever** covenant.

As He spoke to our fathers, To Abraham and his descendants forever. **Abraham**, Isaac and Jacob are the **fathers**. The promise was extended to all **his descendants**. The Greek word translated **descendants** is "seed" or "offspring." However, this does not mean that all Jews will receive the covenant promises since the context limits in verse 50 to those "who fear Him," that is, the believing remnant. In the end this young girl Mary based her praise of God on the Abrahamic Covenant. In this covenant God promised a land, a particular real estate that in her day was ruled by Rome, but would one day be ruled by a seed, the Messiah and now that Messiah was already conceived in her womb, and through Him there would be worldwide blessing. So you can see why Mary would view this as already completed, seeing that God was on the move and she was looking at everything through the eyes of faith.

What we have then is a wonderful picture of a young believing Jewess who is living by faith in the knowledge of the Abrahamic Covenant and the plan of God that is outlined in that covenant. It is also one of the greatest summaries of God's faithfulness and the plan of God's certainty in all the word of God. Unfortunately, while the words of this song are sung around the world in the *Magnificat* hymn, their meaning is rarely, if ever, understood. Not even one Pope has ever understood these words. If you listen to the renditions they usually change some of the words so as to garble the meaning. Most of them read like Jesus was a social reformer carrying out His reforms in the world through the church by giving to the poor. What a travesty that a Mary is remembered, but it is not the Mary of the Bible.

At the end in verse 56, **Mary stayed with her about three months, and then returned to her home**. The word **about** should probably be translated "nearly." Mary had arrived during her fifth month, so Elizabeth was about eight and a half months pregnant at the time. It was time for Elizabeth to prepare to give birth to John, the forerunner of the King, as described in the next section. It was also time for Mary to return home and face Joseph who would notice immediately that she was pregnant and begin mulling over how he was going to handle what he perceived as unfaithfulness.

In summary, Luke 1:46-55 is Mary's response to Elizabeth's revelation that Mary was pregnant with the Messiah. Before this Mary did not know, since she was only a few days pregnant. In verses 46-49 Mary praises God for what He had done for her. In verse 46-47 we have synonymous parallelism "My soul exalts the Lord, And my spirit has rejoiced in God my Savior" express Mary's deep thoughts about the national salvation that God had begun in her womb. In verse 48 she explains, "For He has had regard for" or looked upon "the humble state of His bondservant." Mary was of low social and economic class, but the Lord decided to bring His Messiah into the world through her. She recognized the change this would make for all time saying, "behold, from this time on all generations will count me blessed." Indeed, all generations have counted her blessed. The reason is stated in verse 49 by recollecting some of the attributes of God. "For the Mighty One has done great things for me." The

great things are verse 35, the work of the Spirit and the Father in the conception of the Messiah in her virgin womb. She closes by stating and holy is His name. The Lord is set apart in His ways. In verses 50-53 Mary praises God for the judgment-salvation He effects for the remnant. In verse 49, His mercy is upon generation after generation toward those who fear Him." Her focus is on the believing remnant who walked according to the Mosaic Covenant and offered the required sacrifices. In verses 51-54 all the verbs are aorists, translated in the past tense. These are prophetic aorists, indicating that while they are yet to be fulfilled in the future, they are as good as done because of what God had already started in her womb. Verse 51, "he has done mighty deeds with His arm" recalls the power of God in judgment-salvation at the Exodus, but looks to the future judgment-salvation in the tribulation. "He has scattered those who were proud in the thoughts of their heart" refers to His future scattering of unbelievers in the tribulation when the Messiah establishes His kingdom. Verse 52, "He has brought down rulers from their thrones, And has exalted those who were humble." A reversal of fortunes awaits those who live during the tribulation. The rulers who oppress and try to destroy the Jewish remnant will be brought down from their thrones while the Jewish remnant themselves will be exalted in the kingdom. Verse 53 continues, He will fill the hungry with good things and the rich will be sent away empty-handed. In verses 54-55 the hymn concludes with the basis of Mary's eschatological hope. He has given help to Israel His servant. The basis of this help is His remembrance of His mercy as spoken to the fathers in the Abrahamic Covenant which is a forever covenant. Mary recognized she was placed in an important place in the plan of God, as the One in her womb was the One through whom God would affect Israel's national deliverance and kingdom hopes. After staying with Elizabeth for nearly three months she returned to Nazareth to face Joseph, her betrothed. The narrative is now set for introducing the birth of John.

What can we learn? First, that God is faithful to His covenant promises. Mary based her entire response on the certainty of the Abrahamic Covenant. God's plan for history is based on the Abrahamic Covenant. This covenant has three basic promises; a land, a seed and a worldwide blessing. These promises have six direct recipients; Abraham, Isaac, Jacob, the Twelve Tribes, David and the Messiah. The church are indirect recipients since we are connected to the Messiah through His shed blood. Therefore, we are partakers of the third promise, that of spiritual blessings. We are not taker-overs as most of Christendom imagines. As partakers we enjoy the spiritual blessings we have now and look forward with expectation to God's fulfillment of the land, seed and blessing to the six direct recipients in the Messianic kingdom. Second, we can exercise faith in the promises of God. Mary exercised faith in the promises of God and we should too. She was only a 12-14 year old girl. Yet she was fully trained in the Scriptures. Since faith comes by hearing and hearing by the word of God, she is a wonderful example of that principle. She did not doubt the promises of God would be fulfilled. She considered them so certain that they were viewed by her as already fulfilled. She looked at history through the eyes of faith and we should look at history through the eyes of faith as well; seeing things which are not as already. This is what it means to live by faith.

¹ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 47.

² Arnold Fruchtenbaum, *Yeshua, The Life of Messiah from a Messianic Jewish Perspective*, 359.

³ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 47.

⁴ Darrell Bock, *Luke 1:1-9:50*, 149.

⁵ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Lk 1:48.

⁶ Darrell Bock, *Luke 1:1-9:50*, 146.