(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 (1st 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 #3933
   a. The עַלְמָה 'almah #5959 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 (Lk. 1:34).

3. The Salutation (Lk. 1:28,29)
   b. The Lord is with you. ὁ κύριος μετὰ σοῦ hó 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; 2nd 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).

   a. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ (Lk. 1:35).
   1) Two things will happen to Mary.
      a) The Holy Spirit will ἔπερχομαι #1904 upon her. come upon (Lk. 1:35; Acts 1:8)
      b) The Power of the Most High (δύναμις ὑψίστου) will ἐπισκιάζω #1982 her. overshadow (Lk. 9:34,35)
   2) Because of this, the holy Begotten One (τὸ γεννώμενον ἅγιον) will be called Son of God.
   b. εὗρεθη ἐν γαστρὶ ἐχουσα ἐκ πνεύματος ἅγιον (Matt. 1:18). τὸ γάρ ἐν αὐτῇ γεννηθην ἐκ πνεύματος ἐστιν ἄγιον (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; 1st Jn. 4:2; 2nd Jn. 7).
   d. For His sinless perfection (2nd Cor. 5:21; 1st Pet. 1:19; 2:22; 1st Jn. 3:5).
   e. To give birth to the Last Adam (Rom. 5:14; 1st Cor. 15:45).