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Mary's Song of Praise

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **December 8, 2013**

Worship with us at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

Luke 1:46-56

Introduction: The writer of this Gospel, Luke, has been, by some, thought, as Origen {a} relates, to be the same with Lucius, mentioned in Rom. 16:21, but he seems rather to be, and without doubt is, Luke the **beloved physician**, who was a **companion** of the **Apostle Paul** in great part of his travels in the Gentile world: he came with him to Jerusalem, and from thence accompanied him to Rome, and continued with him when in prison, and was with him to the last; see Acts 16:10, 11, Col 4:14, 2Ti 4:11, Phm 1:24. Jerom {b}, and others, say, he was a **physician** of Antioch in Syria; where it may be the Apostle Paul met with him, and might be the happy instrument of his conversion...

Some say that this Gospel was written by the advice, and assistance, and under the direction of the **Apostle Paul**, as the Gospel according to **Mark** was by that of **Peter**; though the following preface does not seem so well to accord with this. Eusebius says {c} that it was the sense of the ancients, that whenever the Apostle Paul makes mention of his Gospel, he intends this according to Luke.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Luke 1:28, 30, 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. ...And the angel said unto her, Fear not, **Mary**: for thou hast found **favour (grace, pleasure, joy, benefit)** with God.

Thought 1. As we know, we shouldn't look at Mary beyond what God's word says about her. She was a human being that found favor with God! Now, some Christians think that favor is always unmerited or undeserved on our part. But it's only unmerited in regard to the salvation that we receive by faith. And that's because God has concluded "all have sinned and come short of his glory": being born sinners: born of Adam seed. (Romans 3:23, 5:12)

Other times, humans have favor because of their reverence for God, which produces humility, then the obedience that follows. Reverence produces a life of total commitment! For this, she was favored by God. Remember, Noah found grace in God's eyes. (Gen. 6:8-9)

Proverbs 3:3-4, Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou **FIND favor (grace)** and good understanding in the sight of God and man.

Proverbs 3:34 ...he giveth **GRACE** unto the **lowly (humble)**.

Proverbs 15:33, The fear of the Lord is the instruction of wisdom; and before honour is **humility**.

Luke 1:38-45, And **Mary** said, Behold the handmaid of the Lord; **be it** unto **ME** according to thy word. And the angel (Gabriel) departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. 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: And she spake out with a loud voice, and said, **Blessed** art thou among women, and **blessed** is the **fruit** of thy womb. And whence is this to me, that the **mother** of my **Lord (Master** [a man who rules, governs or directs]) should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the **babe** leaped in my womb for **joy**. And blessed is she that **believed**: for there shall be a performance of those things which were told her from the **Lord (supreme in authority)**.

Thought 1. Mary was blessed because of her reverence and humility for God that caused her to live a life that honored him in obedience to his word.

NOTE: This greeting from Elizabeth did not follow Mary's revelation of her own conception, but preceded it, Elizabeth having become aware of it through the direct **revelation** of the Holy Spirit. Her words, therefore, were of monumental encouragement to the virgin who would at once have accepted Elizabeth's salutation as a divine confirmation of all that the angel Gabriel had foretold.

Thus, Elizabeth interpreted that leaping of the unborn child as proof that the Saviour was **already conceived** in the virgin's womb; and this was spoken by Elizabeth as proving the implications of what she had just said in the previous verse. At the age of six months, there would already have been a number of "quickenings" by the unborn son; but there was something extraordinary about what happened when Mary appeared and greeted Elizabeth.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 2. The Holy Spirit inspires people to prophecy in accordance with what our Father wants to reveal to us. Prophecy comes to edify, exhort, and comfort. (1 Cor. 14:3)

2 Kings 3:14-19, And **Elisha** said... ..bring me a **minstrel (player** (of a musical instrument)). And it came to pass, when the minstrel played, that the **hand (power)** of the Lord came **upon** him. And he said, Thus saith the Lord...

Luke 1:46-49, And **Mary** said, My soul doth **magnify (extol** [sing PRAISES to]) the Lord, And my spirit hath rejoiced in God my Saviour. For he hath **regarded (to gaze at with favor)** the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed (fortunate [propitious: invaluable, praiseworthy, admirable]). For he that is mighty HATH done to me great things; and **holy** is his name.

NOTE: This is the first of four divisions of the MAGNIFICAT. It details the **joy, reverence,** and gratitude of a person, counted by the world as lowly, and who refers to herself as a slave. It utters **praise** to God for what he has done for her. The privilege which came to Mary dominates the thought. The prophecy that all generations should call her "blessed" was a true one, and it shows that she fully realized the world-shaking import of what God was doing through her.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

2 Corinthians 4:13, We having the same **spirit of faith**, according as it is written, I believed, and therefore have I spoken; we also **believe**, and therefore **speak**...

Luke 1:50, And his **mercy (compassion** [a mixed passion (feeling), compounded of **LOVE** and sorrow]) is **ON them** that **FEAR** him from generation to generation.

NOTE: These lines extol the power, the holiness, and the mercy of God, three of the great attributes of the Almighty. The words seem to reach a climax with reference to God's mercy. A particular aspect of that mercy was seen, and perhaps had already been realized by

Mary, in the patient and **understanding love** of the incomparable **Joseph** who dared the **scorn** of all the world to maintain his patient place at the side of his beloved Mary. This was mentioned by Matthew who recorded the story from the standpoint of Joseph; and, although Luke does not mention Joseph, approaching the narrative from another standpoint, the thought of Joseph surfaces in this song.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Fear defined 5399, phobeo *foh-eh'-o; be in AWE* (fear mingled with admiration or reverence; reverential fear) **of, reverence** (to regard with reverence; to regard with fear mingled with respect and affection (LOVE)). We reverence superiors for their age, their authority and their virtues. We ought to reverence parents and upright judges and magistrates. We ought to reverence the Supreme Being, his word and his ordinances.).

The fear acceptable to God, is a filial [child in relation to his parents] fear, an awful reverence of the divine nature, proceeding from a just esteem [high value] of his PERFECTIONS [infinite power, holiness, justice, benevolence and wisdom], which produces in us an inclination (leaning of the MIND or WILL) TO his service and an unwillingness to offend him.

Thought 1. As we see from the definition, “phobeo” does not always mean a bad type of fear. The fear we should have for God is known as reverence and comes from that same Greek word. There are also other scriptures where phobeo means reverence. In addition to the scriptures below, see: Lk. 18:4, Rom. 11:20, Heb. 4:1)

Luke 23:40, But the other answering rebuked him, saying, Dost not thou **fear** God, seeing thou art in the same condemnation?

Acts 13:16, Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that **fear** God, give audience.

Ephesians 5:33, Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she **reverence** her husband.

Thought 2. Here, phobeo is the Greek word, but it’s written “reverence.” Also, there are a number of scriptures where the Greek word is “phobos.” But again, it’s clear by the context, the meaning is reverence. (See: Acts 2:43, 19:17; Rom. 13:7, 2 Cor. 7:11, 15; Eph. 5:21, 6:5, Phil. 2:12)

Acts 9:31, Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the **fear** of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Romans 3:15-18 ...their feet *are* swift to shed blood: destruction and misery *are* in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

Luke 1:51-52, He hath shewed strength with his arm; he hath scattered the **PROUD** in the imagination of their **hearts (thoughts or feelings (mind))**.

He hath put down the mighty from their seats, and exalted them of **LOW** degree.

Proud defined 5244, haughty (having a high opinion of one's self, with some contempt [disdain: disrespect; despisement; unconcern] for others; lofty and arrogant.).

Thought 1. The Lord does this because he ranges himself against: opposes the proud; but he gives grace unto the humble. Mary is giving testimony of what God has done.

Jeremiah 50: 31-32, Behold, I am **against** thee, O thou most **PROUD**, saith the

Lord God of hosts: for thy day is come, the time that I will visit thee. And the most **PROUD** shall stumble and fall, and none shall raise him up...

1 Peter 5:5-7 ...ye younger, **submit** yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with **humility**: for God **resisteth (range oneself against, oppose)** the **PROUD**, and giveth **grace** to the HUMBLE. Humble yourselves therefore under the mighty hand of God, that he may **exalt** you in due time: Casting all your **care (solicitude** [worry, vexation of spirit, anxiety, misery, heartache; unhappiness]) upon him; for he careth for you.

Luke 1:53-55, *He hath filled the **hungry** with good things; and the **rich** he hath sent empty away. He hath holpen his servant Israel, in remembrance of his **MERCY**; As he spake to our fathers, to Abraham, and to his **seed** for ever.*

NOTE: In the first division of this matchless hymn, there was a stanza regarding the blessing and privilege that had come to Mary herself; in the second there was uttered a praise of the power, holiness, and mercy of God; in the third, there was **prophesied** the world consequences of the **faith** of Jesus Christ; and in this final stanza there was a connecting of the old and new covenants, a glimpse of the true Israel, the church, and the relation of all the redeemed to the old institution as the **true spiritual seed** of **Abraham**. It may well be believed that the young girl who spoke these immortal lines in reality did not possess any complete knowledge of all their total meaning, any more than the other prophets before her (1 Peter 1:10-12); but it was given her to speak this hymn, even as it was given her to bear the flesh of the Son of the **Most High!**

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Mary is voicing the fact that she understands that everything God is doing in reference to her and, his past works is because he is being faithful to keep his word to the fathers, to Abraham, and to his seed. Moreover, God will be faithful to his seed forever! Included, is his promise to David concerning Jesus and those of us that are born again.

2 Samuel 7:8, 12, 14-16, Now therefore so shalt thou say unto my servant **David**, Thus saith the Lord of hosts... ...And when thy days be fulfilled, and thou shalt sleep with thy **fathers**, I will set up thy **SEED** after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

...I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my **MERCY** shall **not** depart away from him, as I took it from **Saul**, whom I put away before thee. And thine house and thy kingdom shall be established **for ever** before thee: thy **throne** shall be established **for ever**.

Acts 13:26-34, Men and brethren, **children** of the stock of **Abraham**, and whosoever among you **FEARETH (phobeo)** God, to you is the word of this salvation sent. For they that dwell at Jerusalem ...their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. ...desired they Pilate that he should be slain. ...But God **raised** him from the **dead**: And **he was seen** many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you **glad tidings**, how that the **promise** which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, **this day** have **I begotten thee**. And as concerning that he raised him up from the dead, no more to return to corruption, he said on this wise, I will give you the **sure mercies** of David.

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