

Highly Favored by God

Luke 1:26-56

“His conception by the Spirit points to his deity. His birth from a woman points to his humanity. One person, two natures—a divine nature and a human nature. And because he was conceived by the unique creative act of the Holy Spirit, Jesus was not corrupted by the guilt of Adam. Fallen humanity could not produce its own Savior; he had to come from somewhere outside, by way of divine initiative and intervention. Therefore God sent Jesus into the world as the perfect Son of God, born without sin.”
Ryken

- I. Mary was chosen by God before the creation of the world to bear God’s Son. It was her assignment as God’s bondservant, one that she willingly agreed to with joy and exaltation. Why no hesitation? Why wasn’t she scared or feel that she couldn’t possibly fulfill God’s will in that way? Instead, her response speaks of a deep faith in God through the truth of the Scriptures. Her response also speaks of a deep understanding of His grace toward the underserving. Each of us has been called by God to serve Him. The whole of our eternal existence is and will be as sold-out bondservants to serve both God and His Son Jesus Christ. That tremendous responsibility was given to us the second we came to know Jesus as our Lord and Savior. We, like Mary, were highly favored as He drew us into a loving relationship with Him. It would seem then, that a proper response would mirror Mary’s when she said, *“I am the servant of the Lord, let it be to me according to your word.”*

Luke 1:26-45
Phil. 2:5-8
Eph. 2:8-9
Deut. 6:4-7
Isa. 7:16
Isa. 7:14

Charitoō = to grace, i.e. indue with special honor:—make accepted, be highly favoured. To persue with grace, compass with favour. *Vine’s Expository Dictionary*

Eph. 1:3-6 *3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will— 6 to the praise of his glorious grace, which he has freely given (charitoō) us in the One he loves.*

As a side note: The word the angel used for favor comes from the Greek word for grace (**charis**). *It means to be treated with undeserved kindness.* Gabriel was not worshiping Mary, and he didn't say that she was "full of grace," which would mean that she is the **source of grace instead of the object of grace**. The Latin Vulgate mistranslates χαριτώ to mean "full of grace," which has become one of the tenants of Catholicism. What the Bible actually says is that Mary was the recipient of God's grace. *Highly favored or favored one* is a **passive participle**, passive meaning the grace Mary received was given by God.

χαριτώ (favored one) (perfect passive participle)

Perfect tense, in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been completed in the past, once and for all, not needing to be repeated.

Voice: Passive, represents the subject as being the recipient of the action.

- II. Mary's song either quotes from or alludes to verses from Genesis, Deuteronomy, 1 & 2 Samuel, Job, Psalms, Isaiah, Ezekiel, Micah, Habakkuk, and Zephaniah. It speaks of a young woman who knew the Scriptures well. And not only that, her love and gratitude for the grace she received shows what the Scriptures can do to someone who is willing to let the Lord's heart, mind and truth become very much a part of their heart, mind and truth. Her song flowed from a deep understanding of what it means to fear God, to reverence and exalt Him for the mighty things he has done and will do. God was her world; He defined her, and she loved him for it. Solomon said, *"The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding"* (Ps. 9:10). .

Luke 1:46-56

James 4:10

"To fear God is to esteem, respect, honor, venerate, and adore Him above anyone or anything else. When we fear Go, we take on His heart. We love what He loves, and hate what He hates. What is important to Him become important to us. What is not so important to Him become not so important to us." John Bevere