

A Meeting of the Moms

Luke 1:39-45

- A. Mary hurries to see Elizabeth (1:39-40).
- B. Elizabeth filled with the Holy Spirit (1:41-44).
- C. Mary blessed because she believed (1:45).

A. Mary hurries to see Elizabeth (1:39-40).

1. We are not told why, but (δὲ) “at this time,” lit., “in those days,” it might have taken her a couple of days to prepare to travel, but when she was ready, “Mary arose and went in a hurry (σπουδῆς)” with “swiftness of movement,” whether on foot or donkey back, it is not said, “to the hill country,” probably the rural area outside of Jerusalem, “to a city of Judah,” otherwise unknown. It is probably safe to say that it was little more than a village, perhaps like, Jansen, NE.

2. Whatever the financial state of Zacharias was in his “city,” he had the means to have a house. When Mary arrived, she “entered the house of Zacharias,” but her number one interest was his pregnant wife and she “greeted Elizabeth.” So, the moms met.

➤ It is no wonder that Mary was in a hurry. She had been told by Gabriel that her relative, Elizabeth, was supernaturally pregnant too (1:36). She felt urgently compelled to meet and spend time with this righteous and blameless mother (Lk. 1:6). No time to waste for this important meeting!

- Were others ever in a hurry in the NT? Yes, Zaccheus in Lk. 19:5: Jesus said, “Zaccheus, hurry (σπεύσας) and come down, for today I must stay at your house.” I believe Zaccheus was saved that day (Lk. 19:10).
- Paul was once in a hurry (ἔσπευδεν) to get back to Jerusalem before Pentecost (Ac. 20:16).
- John outran Peter to the tomb on Sunday morning: “the other disciple (John) ran (προέδραμεν) ahead faster than Peter and came to the tomb first” (Jn. 20:4). There is a time to hurry in Scripture.

B. Elizabeth filled with the Holy Spirit (1:41-44).

1. (vs. 41) At the moment in time, “When Elizabeth heard Mary’s greeting, the baby,” that is, John the Baptist, “leaped in her womb.” Most of us know that unborn babies move around in the womb, some more than others, some *much* more vigorously than others, even to the point of breaking the mother’s ribs. But it is often difficult to connect their movements in the womb with outside stimuli – not so with John the Baptist as he inherently recognized the voice of Mary as the voice of Jesus’ mother.

2. This was a supernatural event being connected with the fact that “Elizabeth was filled with the Holy Spirit.”

a. What is the filling of the Holy Spirit?

➤ **Definition of the trinity:** “There is one God but in the unity of the Godhead, there are three eternal and coequal persons, the same in substance but distinct in subsistence.”

- God the Father “is over all and through all and in all” (Eph. 4:6b; 1Cor: 15:28);
- Jesus as the Word seems to be marked by

- (cont.) communication: “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (Jn. 1:1-2, 14; Rv. 19:13).
- George Gardiner said that the Holy Spirit seems to be the “shy member” of the trinity, not drawing attention to Himself but exalting Jesus instead: “He will glorify Me, for He will take of Mine and will disclose it to you” (Jn. 16:14; 14:16, 26; 16:7; 15:26; Ac. 2:33).

- a. But back to our question: What is the filling of the Holy Spirit?
- b. It is not the baptism of the Holy Spirit, which is that act of the Spirit in which He places us into the church, the body of Christ (Mt. 3:11; Ac. 1:5; 11:16; 1Cor. 12:13). Cf. the “Holy Spirit fell” on believers (Ac. 10:44; 11:15).
- c. It is not being led by the Spirit which is that work of the Spirit in which He directs or guides us in the proper way of life and conduct in liberty under the new covenant versus under the Law (Rm.

- c. (cont.) 8:14; Gal. 5:18).
- d. It is not walking by the Spirit, which is a way of life in which the believer lives the Christian life by means of the power of the indwelling Spirit and thereby does the things that are pleasing in the sight of God (Gal. 5:16, 25; Rm. 8:4).
- e. The filling of the Spirit is that act of the Spirit wherein He takes control of the individual to accomplish some special work for God in and through him. This can happen voluntarily (Eph. 5:18; Lk. 1:41) or involuntarily (Lk. 1:15).

3. (vs. 42) “And she,” Elizabeth, that is, “cried out with a loud voice,” caused by sheer excitement bound up in the statement, “Blessed are you among women, and blessed is the fruit of your womb!” Of all the women who have ever lived, Mary is especially “blessed,” or “happy,” and of all those born of women “blessed” or happy “*is* the fruit of your womb,” that is, this child born to you, well, not born just yet, but soon will be.

4. (vs. 43) Elizabeth follows up her exclamation with a question in which she reveals how incredibly blessed she feels about her visitors: “And how has it *happened* to me, that the mother of my Lord would come to me.” That is really another exclamation in question form. Notice Elizabeth’s crystal-clear understanding of the identity of her visitors. Mary is the mother and her not yet born baby is her Lord. Just remarkable! It is no wonder that she “cried out with a loud voice” upon their arrival. Anything less than that would have been inappropriate!

4. (cont.) Notice that Mary is called “mother” here even though she had not yet given birth. Indeed, her baby was in an *extremely* early stage of development, but she was a mother, nevertheless. The notion that such a baby is not a human being and therefore can be harmlessly aborted is absurd. I think that is apparent to all of us. One would have to be conditioned to think otherwise.

5. (vs. 44) We were already told that the baby leaped in Elizabeth's womb (vs. 41), but Mary did not know that until Elizabeth told her here. It was apparently at the very moment of that leap for joy by the unborn John the Baptist that Elizabeth knew that Mary was the mother of her Lord, the Messiah, who would be the Savior of the world. How could the unborn John the Baptist have recognized that he was in the presence of the Savior and the Savior's mother, Mary? It clearly was a work of the Holy Spirit supernaturally granting recognition.

C. Mary blessed because she believed (1:45).

1. (vs. 45) This statement might have been a bit awkward for Elizabeth's husband, Zacharias, who did not believe what Gabriel said to him and remained silent and unable to speak until the day when these things took place (1:20), but Elizabeth said it anyway and rightly so. After all, it was a challenging thing to believe what Gabriel said to Mary. It follows that, "blessed *is* she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

Conc.

It was the right thing for Mary to hurry to see Elizabeth (1:39-40). There is a time to move with alacrity! Elizabeth was filled with the Holy Spirit (1:41-44). Mary was blessed because she believed (1:45) and rightly so.