

Chapter 2: The Annunciation of Jesus

Luke 1:26–38

Our sinful, human ideas about power and glory distort our outlook on everything in life. Because we habitually look on the outward appearances rather than at the Lord's spiritual evaluation, our opinions are notoriously unreliable. So, we judge wrongly, calling good what God declares to be evil, and evil what God declares to be good. Also, we tremble before human power, but we treat lightly the awesome power of God himself. Finally, we reverence what is external and ceremonial, but we disdain the glory of God revealed in what is humble, simple, and unadorned. Our perspectives are thoroughly mixed-up, upside-down, backwards, and wrong.

To counteract our foolishness, it pleases God to reveal himself in ways that overturn our assumptions. Nowhere is this clearer than at the cross of Jesus Christ, where God reveals his mighty power unto salvation through what is weak, foolish, and despised in the world (Rom. 1:16; 1 Cor. 1:18–24). By this, God not only demonstrates that his foolishness is wiser than our wisdom, and his weakness is stronger than our strength, but he brings the wisdom and power of this world to shame so that no one may boast in his presence (1 Cor. 1:25, 27–29). The cross, however, does not represent a deviation from the normal course of Jesus' ministry. Indeed, God upends human expectations throughout the life and ministry of Jesus, beginning with the annunciation of Jesus' conception in Luke 1:26–38. Here, we see that *God reveals his glory in the humiliation of his Son and in the faith of the humble.*

A Humiliated Son (Luke 1:26–33)

If we were given the authority to devise the manner in which the birth of Jesus Christ would be announced to the world, we would likely choose something along the lines of how God announced the birth of John the Baptist. John's annunciation in Luke 1:5–25 represented the pinnacle of old covenant promises, prophecies, types, and shadows. Zechariah and Elizabeth represent a new Abraham and Sarah story, where an elderly, barren couple receive a promise that they will have a son. John the Baptist, their son, will serve as a new Samuel, paving the way forward for the coming of the new Davidic king. More than this, John will come in the very spirit and power of Elijah (Luke 1:17). The annunciation itself came as Zechariah the old covenant priest served his duty in the old covenant temple. Finally, Gabriel himself came to deliver the message personally, straight from the presence of God (Luke 1:19; cf. Dan. 8–9). As this annunciation took place, the people of Israel who were gathered outside the temple to pray grew increasingly anxious about the delay of Zechariah inside the holy place, but then realized that Zechariah had seen a vision because of his inability to speak to them (Luke 1:21–22).

External Glory vs. Spiritual Glory

To old covenant believers, the annunciation of John the Baptist represented the fullness of their hope and the glory of God’s covenant with them. True to old covenant form, this annunciation followed the pattern of old covenant’s external, visible, and public glory: this announcement was made at a public event (daily prayers) to a public figure (a priest) in a public place (the temple) and confirmed with a public display (muteness).¹ All in attendance recognized that something of extraordinary importance took place that day. What could be more glorious than this public declaration to one of God’s ordained priests in the public temple of the capital city of Israel? Certainly, God could have perhaps chosen to make the annunciation to Israel’s *high* priest, or he could have made the declaration in Rome. All things considered, however, every external element of this annunciation testifies to its exceedingly great glory. The glory of John’s annunciation is important, for if we know the rest of the story, we may be tempted to downplay the significance of this scene in our rush to move on to the story of Jesus. Unless we recognize the greatness and glory of this scene, however, we cannot fully appreciate the manner of how God reveals Christ’s own glory, beginning with the incarnation and birth.

The annunciation of the birth of Jesus, then, immediately portrays the difference between the glory of the old covenant and the glory of the new covenant. Remarkably, God is well-pleased to make the annunciation of the birth of John the Baptist “more illustrious” than the birth of his Son: “The prophecy respecting John was published in the temple and universally known: Christ is promised to a virgin in an obscure town of Judea, and this prophecy remains buried in the breast of a young woman.”² The contrast between the annunciation of his birth against the annunciation of John’s sets out two important principles: (1) Jesus is so connected with the old covenant that the greatest old covenant figure must serve as Jesus’ forerunner; and (2) Jesus is so disconnected with the old covenant that even his birth is announced in an entirely different manner from anything resembling old covenant glory. While the glory of the old covenant was external and visible, the glory of the new covenant will be spiritual and internal.

Jerusalem vs. Nazareth

This principle is critical for discerning the extraordinary nature of the glory of Gabriel’s annunciation to Mary:

[26] In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, [27] to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. [28] And he came to her and said, “Greetings, O favored one, the Lord is with you!” [29] But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. (Luke 1:26–29)

The transitional phrase “in the sixth month” not only introduces this new scene, but also connects this passage with the previous scene: Elizabeth has hidden her pregnancy for five months (Luke 1:24), but in this sixth month, her secret is revealed (Luke 1:24, 36).³ Once again, the angel Gabriel serves as “God’s spokesperson.” Why, though, does Gabriel now go to an out-of-the-way, insignificant village in Galilee, called Nazareth, rather than to the capital city in Jerusalem (Luke

1:26)?⁵ What could possibly happen of any importance in such a remote place?

A Priest vs. A Virgin

Furthermore, why shouldn't Gabriel go to a priest, rather than to one of the most insignificant people possible, considered according to social rankings of the day? Here, Gabriel visits a virgin betrothed in marriage, but not yet taken into the home of her husband. The process for marriage involved two stages: (1) a formal agreement to enter into a marriage contract, and (2) a marriage ceremony about a year later, when the husband finally takes his wife home with him.⁶ A betrothal was considered equally binding as marriage in legal terms, but without any consummating sexual relations until after the wedding ceremony.⁷ Matthew's Gospel illustrates both factors of this betrothal period well, since Joseph sought to *divorce* his betrothed, but *unconsummated*, wife once he discovered she was pregnant. Joseph only relented from his plan when an angel explained to him that the child was conceived by the Holy Spirit (Matt. 1:18–25). A girl could be betrothed as young as twelve, but Luke does not tell us Mary's age at this point in time.⁸

The details of Mary's betrothal are important for two reasons. First, by virtue of Mary's virginity, we learn that her son has no human father, but is conceived by the Holy Spirit.⁹ Second, by virtue of Mary's betrothal to Joseph, we learn that her son will be the legally considered *Joseph's* son.¹⁰ This second point is significant, since Luke tells us that Joseph is "of the house of David" (Luke 1:27). While the son of Zechariah and Elizabeth will be born in the house of a priest, the son of Mary will be born in the house of a king. We will return to explore this point more fully below.

When Gabriel comes to Mary, he greets her, calls her "favored one," and tells her that the Lord is with her (Luke 1:28). The Latin Vulgate translated the phrase "favored one" as "full of grace" (*gratia plena*), leading the medieval church toward thinking of grace in terms of a substance that in some sense filled Mary up, and, more significantly, toward thinking of Mary as someone who now bestows grace to God's people out of her own, full reservoir.¹¹ The text itself does not support this understanding of grace, nor this understanding of the role of Mary. On the contrary, the phrase "favored one" actually describes Mary as someone of lowly status whom God has chosen out of his own free grace to raise up that she might play a central role in God's redemptive plans for the world.¹² Next, although the idea of God's being *with* his people is present throughout the Old Testament, this specific phrase "the Lord is with you" occurs only twice (Judg. 6:12; Ruth 2:4).¹³ In context, this statement builds upon the idea of the Lord's favor toward Mary by declaring his personal presence with her.

After the angel greets her, Mary is "greatly troubled" by what he has said, wondering what it could mean (Luke 1:29). The Greek word for "greatly troubled" (*diētarachthē*) is a more intense form of the word used earlier to describe how Zechariah was "troubled" (*etarachthē*) upon seeing Gabriel in the temple (Luke 1:12).¹⁴ These two reactions make sense, given their respective roles and positions. Anyone would be "troubled" at seeing an angel, but Zechariah was at least prepared by virtue of the significance of his office as a priest and his drawing the lot to burn incense in the temple that day (Luke 1:9). Mary, on the other hand, is a seemingly unimportant, insignificant girl who could have not at all been prepared for this encounter.

The Virgin Will Conceive

At this point, the angel delivers the news God sent him to announce:

[30] And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. [31] And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. [32] He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, [33] and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” (Luke 1:30–33)

Once again, the angel declares God’s favor/grace toward Mary: “for you have found favor with God” (Luke 1:30; cf. Luke 1:28). Mary is like several Old Testament figures who “found favor” (or sought to find favor) before God (Gen. 6:8; Judg. 6:17; 1 Sam. 1:18; 2 Sam. 15:25), a phrase that “signifies the free gracious choice of God who favors particular men and women; the stress is on God’s choice rather than human acceptability.”¹⁵ God has graciously chosen Mary to accomplish a singularly important task in the world.

Son of God and Son of David

The first statement about Mary’s task offers the substance, but not the significance, of what she will do: Mary will conceive and bear a son, whom she is to name Jesus (Luke 1:31). Countless women have conceived and borne sons, and many Jewish women named their sons Jesus (“Yahweh saves”; cf. Matt. 1:21) over the centuries.¹⁶ Interestingly, Luke does not even tell us the meaning of the name Jesus, while Matthew does.¹⁷ Through Luke 1:31, the angel has told Mary nothing of why her birth should be of any significance whatsoever in comparison with all the other births of all the other babies over the centuries.

Only in Luke 1:32–33 do we discover the importance of this baby. First, this baby will be “great.” Gabriel declared that John the Baptist would be “great before the Lord” (Luke 1:15), but Jesus will surpass John because Jesus will be simply “great,” without any qualification whatsoever.¹⁸ Second, this baby will be called the “Son of the Most High.” While John is the greatest in his class of people who have lived up to that point (cf. Luke 7:28), Jesus belongs to a class of his own as the Son of God.¹⁹ This distinction between John and Jesus magnify in Luke 1:76, where John is described merely as a “prophet of the Most High.”²⁰ Certainly, John is great in his capacity as a prophet of the Most High, but a prophet is of a much lower status than a Son.

What, though, does it mean that Jesus will be “called the Son of the Most High”? On the one hand, it is true that Jesus is the Second Person of the Trinity who becomes incarnate, and Luke will make this point clear through the rest of his Gospel, as will the rest of the New Testament. Nevertheless, there is another meaning to “son” that the angel brings out with the third aspect of the importance of this baby: Jesus will become the long-awaited Davidic king. In God’s covenant with David, God made promises about the perpetual kingship from David’s line, and Gabriel announces that Jesus will fulfill these promises.²¹ So, God promises to make for David a “great name,” and Gabriel declares that Jesus will be “great (2 Sam. 7:9; Luke 1:32). God vows to David that he will “establish the throne of your kingdom forever,” and Gabriel proclaims that “the Lord God will give to him the throne of his father David” (2 Sam. 7:13, 16; Luke 1:32). God insists that to David that “your house and your kingdom shall be made sure forever before me,” and Gabriel prophesies that “he will reign over the house of Jacob forever, and of his kingdom there will be no end” (2 Sam. 7:16; Luke 1:33). In this context, we can understand the nature of Gabriel’s declaration that Jesus will

be called the “Son of the Most High,” since God made this promise about David’s offspring: “I will be to him a father, and he shall be to me a son” (2 Sam. 7:14; Luke 1:32). Here, the “Son of God” does not describe Christ’s *divine nature* as God the Son, but Christ’s *human role* as the David king.²² As king, Jesus is greater than John, a prophet.

A Humiliated King

What kind of king enters the world this way, though? If this king is truly *great*, why should he enter the world in the backwater Jerusalem, to an insignificant teenage girl, in secrecy and concealment? Why not announce the birth of this king in his capital city to the small and great alike, giving them notice that their king has arrived? From the annunciation of Jesus’ conception, God makes it clear that the earthly ministry of his Son must be an “estate of humiliation.” The Westminster Larger Catechism very helpfully defines Christ’s estate of humiliation as “that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.”²³ This estate of humiliation begins even from his conception: “Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.”²⁴

Why, though, must Christ do this for us? Jesus took the form of a servant for three reasons. First, Jesus took the form of a servant in order to live the perfect life of active obedience that we all failed to accomplish through the original sin that we inherited from Adam. Jesus the Servant became a second Adam in order to qualify us for glory in the same way that the first Adam disqualified us from glory. Second, Jesus took the form of a servant to suffer the curse and wrath of God that our sin incurred. God is a righteous, and he cannot ignore sin. Instead, he must punish sin. By taking the form of a servant, Jesus suffered in our place the punishment that we deserved. Ultimately, Jesus suffered on the cross; however, the passive obedience of his suffering began even in the lowly manner of his conception. Third, Jesus took the form of a servant in order to give us an example of how we should live. Just as Jesus entered into an estate of humiliation, so also we must have this same mindset that was in Christ Jesus (Phil. 2:5–7).

A Holy Sojourn (Luke 1:34–37)

Now, when Gabriel made his annunciation about the birth of John the Baptist, Zechariah did not believe, asking, “How shall I know this? For I am an old man, and my wife is advanced in years” (Luke 1:18, 20). Mary’s response to Gabriel’s annunciation is similar, but very different: “And Mary said to the angel, ‘How will this be, since I am a virgin?’” (Luke 1:34). Where Zechariah asked how he could *know* whether what the angel says was true, Mary seems to assent to the message’s truthfulness, and simply asks about *how* the prophecy will come to pass. Certainly, Mary’s greater faith is commendable; however, just as it made sense that Mary should be more greatly “troubled” than Zechariah, so it also makes sense for Mary to more easily believe what the angel has spoken to her than what he told Zechariah. The angel has neither specified the timeline nor the manner in which she will conceive, so Mary might logically assume that her great son would be conceived after the consummation of her marriage to Joseph. After all, “What is more natural than for a betrothed

virgin to expect to conceive and bear a child in the near future? On the one hand, her question plays a vital theological role, for it accents the fact that she is still a virgin.”²⁵ By telling us that she has not known a man sexually, Mary eliminates as a possibility what we would otherwise suspect about her pregnancy. If Mary will conceive, God himself will have to bring her pregnancy about in a miraculous fashion.

Conceived by the Holy Spirit

Almost certainly, Mary does not expect the answer that she receives:

[35] And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.” (Luke 1:35)

Gabriel explains that the Holy Spirit will “come upon” Mary (the language of Pentecost; cf. Acts 1:8) and that the power of the Most High will “overshadow” her (the language of the indwelling cloud of God’s presence in the tabernacle; cf. Ex. 40:35).²⁶ At a basic level, this means that God himself will bring about the conception of Jesus, apart from the involvement of any human father. At a deeper level, this suggests that Mary will receive the fullness of God’s indwelling presence by the Holy Spirit. In contrast with the annunciation to Zechariah that took place in the old covenant temple, Gabriel announces to Mary that, by the Holy Spirit’s *overshadowing*, she herself will *become* the new temple where God’s presence dwells in the midst of his people.²⁷ Later, all God’s people will join Mary as the dwelling place of God when the Holy Spirit “comes upon” believers on the day of Pentecost.

What should we make of such a child, born apart from any human father, but by the indwelling presence of the Holy Spirit of Most High God? Gabriel goes on to explain the significance of this manner of conception: “therefore the child to be born will be called holy—the Son of God” (Luke 1:35). Earlier, we argued that the phrase “Son of the Most High” referred to the *role* of Jesus as king in fulfillment of God’s covenant promises to David (Luke 1:32). Here, the phrase “Son of God” now seems to refer to *nature* of Jesus as a child conceived from the humanity of Mary, but also of the divinity of Most High God himself. That is, Jesus is the Son of God in his capacity as a fully human king, born in the house of David; however, he is also the eternal Son of God—God the Son—now clothed, manifested, and revealed in human flesh.²⁸ Frederic Louis Godet is worth quoting at length on the significance of Jesus’ conception as the God-Man, a second Adam:

The birth of John the Baptist, like that of Isaac, was due to a higher power; but it did not certainly transcend the limits of the natural order. It is otherwise with the birth of Jesus; it has the character of a creative act. In importance it constitutes the counterpart, not of the birth of Isaac, but of the appearance of the first man; Jesus is the second Adam. This birth is the beginning of the world to come....

But the creative character of this birth does not destroy the connection between the old and the new era. We have just seen how, in the birth of the greatest representative of the old covenant, God remained faithful to the theocratic past, by making the Israelitish priesthood the cradle of this child. He acts in the same way when the Head of renewed

humanity, the Lord of the world to come, is to make His appearance; He causes Him to come forth as a scion from the stock of the ancient royalty of Israel. Further, God has respect in this work to the conditions of the human past generally. While creating in Him a new humanity, He is careful to preserve the link which unites Him to the ancient humanity. Just as in the first creation He did not create man's body out of nothing, but formed it out of the dust of the already existing earth, of which Adam was to become the lord; so, at the appearance of the second Adam, He did not properly create His body; He took it from the womb of a human mother, so as to maintain the organic connection which must exist between the Head of the new humanity and that natural humanity which it is His mission to raise to the height of His own stature.²⁹

This aspect of Jesus as the second Adam that Godet brings out finds further confirmation in the genealogies of Jesus recorded in Luke three, which trace Jesus' lineage all the way back to "Adam, the son of God" (Luke 3:38). While Adam is counted as the son of God because of his creation apart from any human father, so much more is Jesus the Son of God by virtue of both his eternal generation as the Son as well as his conception apart from any human father.³⁰

The Confirmation of Elizabeth

Mary does not ask for a sign of confirmation as Zechariah did (Luke 1:18). Nevertheless, Gabriel offers Mary confirmation by informing her that her relative Elizabeth is six months' pregnant:³¹

[36] And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. [37] For nothing will be impossible with God." (Luke 1:36–37)

How can Mary be the relative of Elizabeth, a daughter of Aaron the Levite (Luke 1:5), if Jesus is descended from David, who arises from the tribe of Judah? There are two answers to this question. First, as we noted earlier, Luke makes very clear that Mary is betrothed to Joseph, who is "of the house of David" (Luke 1:27). Legally speaking, Jesus belonged to the house of David by virtue of having Joseph as his step-father. Second, it is possible that some of Mary's ancestors (parents, grandparents, etc.) belonged to the priestly line of Aaron, while others belonged to the kingly line of David.³² The word "relative" does not necessarily mean "cousin," as it is sometimes translated.³³ Ultimately, Luke does not spell out the precise relationship between Elizabeth and Mary.

Instead, the important point Luke brings out is that Elizabeth's pregnancy has now taken place "in her old age...with her who was called barren" (Luke 1:36). By this extraordinary sign, Gabriel demonstrates to Mary that "nothing will be impossible with God" (Luke 1:37)—not Elizabeth's pregnancy, and not Mary's pregnancy. More significantly, Gabriel answers the Lord's rhetorical question to elderly, barren Sarah in Genesis 18:14: "Is anything too hard for the LORD?"³⁴ Throughout these miraculous pregnancies, God has demonstrated repeatedly that nothing is beyond his power. By alluding back to these previous stories, Gabriel is assuring Mary that, even without a human father, God is well capable of bringing about the conception of Jesus in her womb.

A Humble Submission (Luke 1:38)

Mary's response is remarkable: "And Mary said, 'Behold, I am the servant of the Lord; let it be to me according to your word.' And the angel departed from her" (Luke 1:38). The word *behold* does not express surprise, but submission of herself to God's will, and echoes Abraham's submission to God in Genesis 22:1: "Behold, I [am]" (ESV: "Here I am"; Gen. 22:1).³⁵ Her response of submissive faith contrasts starkly with Zechariah's response of doubt.³⁶ In this response, Mary offers herself to God for his use, according to the purpose of his will. Therefore, Mary's faith is instructive for all God's people.

Indeed, God offers us precisely what he promised to give to Mary, albeit not in the same form. We will not conceive and give birth to the only begotten Son of God, but God does hold out the indwelling presence of the Holy Spirit as a promise for all believers. Luke himself records this promise in the sequel to his Gospel, the book of Acts, from the sermon of Peter at the Day of Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38). Remember, this is the day when the Spirit of God "came upon" God's people (Acts 1:8), the same phrase used to describe how the Holy Spirit "will come upon" Mary (Luke 1:35). Receiving this gift of the Holy Spirit requires submission to repent of our sins and faith to trust in Jesus.

Do you then, like Mary, desire the promises of God to be to you according to God's word?

Discussion Questions

- 1) By all external evaluations, the glory of John's annunciation exceeds the glory of Jesus' annunciation. Why does God reveal his power and glory in weakness, humiliation, and concealment? In what areas do you tend to look on external appearances (power, riches, beauty, etc.) rather than judging by God's revealed will in his word? What might change if you judged rightly?
- 2) Gabriel announces that Jesus will fulfill God's promises in his covenant with David (Luke 1:32–33; cf. 2 Sam. 7:9–14). If so, why does God choose this humble, humiliating manner of bringing his King into the world? Why should God do his Son's glory? Why must Jesus endure an estate of humiliation? What does this teach us about the world's power versus God's power?
- 3) Jesus Christ is the dwelling place of God in the womb of Mary (Luke 1:35), replacing the tabernacle and the temple. Later, God will indwell his people by his Spirit, and then we will dwell directly with God in the New Jerusalem (Acts 1:8; Rev. 21:3, 22). When you think about glory, do you long to dwell with God? Or, is your heart primarily attracted to other pleasures?
- 4) Mary's humble submission is greater than Zechariah's skeptical doubt (Luke 1:18, 38). In what situations, relationships, or circumstances in your life does God teach you humble submission? Why do you think God needs to teach you humble submission? Are you willing to submit to his plans and purposes? Why or why not? How does this passage help us in that area?

Notes

1. Bock, *Luke*, vol. 1: 1:1–9:50, 107.
2. Calvin, *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*, vol. 1, 31. Available online: <<http://www.ccel.org/ccel/calvin/calcom31.ix.vi.html>>
3. Fitzmyer, *The Gospel According to Luke I-IX*, 343.
4. Green, *The Gospel of Luke*, 85.
5. Marshall, *The Gospel of Luke*, 64.
6. Bock, *Luke*, vol. 1: 1:1–9:50, 107.
7. Marshall, *The Gospel of Luke*, 64.
8. Bock, *Luke*, vol. 1: 1:1–9:50, 107.
9. Green, *The Gospel of Luke*, 89–90.
10. Bock, *Luke*, vol. 1: 1:1–9:50, 108.
11. Marshall, *The Gospel of Luke*, 65.
12. Green, *The Gospel of Luke*, 87.
13. John Nolland, *Luke 1–9:20*, Word Biblical Commentary, vol. 35A (Nashville, TN: Thomas Nelson, 2000), 50.
14. Bock, *Luke*, vol. 1: 1:1–9:50, 110.
15. Marshall, *The Gospel of Luke*, 66.
16. Green, *The Gospel of Luke*, 88.
17. Fitzmyer, *The Gospel According to Luke I-IX*, 347.
18. Bock, *Luke*, vol. 1: 1:1–9:50, 113.
19. Calvin, *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*, vol. 1, 36. Available online: <<http://www.ccel.org/ccel/calvin/calcom31.ix.vi.html>>
20. Bock, *Luke*, vol. 1: 1:1–9:50, 124.
21. The following promise/fulfillment quotations are cited in Fitzmyer, *The Gospel According to Luke I-IX*, 338.
22. Bock, *Luke*, vol. 1: 1:1–9:50, 124.
23. *Westminster Larger Catechism*, #46.
24. *Westminster Larger Catechism*, #47.
25. Green, *The Gospel of Luke*, 89.
26. Marshall, *The Gospel of Luke*, 71.
27. Weinandy, *Jesus Becoming Jesus*, 12.
28. Calvin, *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*, vol. 1, 43–44. Available online: <<http://www.ccel.org/ccel/calvin/calcom31.ix.vii.html>>
29. Godet, *Commentary on Luke*, 3rd ed., 53–54.
30. Bock, *Luke*, vol. 1: 1:1–9:50, 123.
31. Marshall, *The Gospel of Luke*, 71.
32. Calvin, *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*, vol. 1, 44. Available online: <<http://www.ccel.org/ccel/calvin/calcom31.ix.vii.html>>
33. Marshall, *The Gospel of Luke*, 71.
34. Green, *The Gospel of Luke*, 92.
35. Godet, *Commentary on Luke*, 3rd ed., 59.
36. Green, *The Gospel of Luke*, 92.