

## I. Introduction

A. Today's text focuses on The Annunciation – the announcement by the angel Gabriel to a young, virtuous teenage girl, informing her that she had found favor with God and would give birth to a son, the Savior of the World.

B. It was made in Nazareth, a small village well off the beaten path – the kind of place where you'd stop to buy gas and a Slurpee, look around and wonder, "What do people do here?"

C. The picture you are seeing is of the skyline of Nazareth today – it's a city of a couple hundred thousand – and the dome is for the Church of the Annunciation – which is built over a small cave, called a grotto, where many believe the angel appeared to Mary. (If you go to Israel you realize that there are caves everywhere and that homes were built to include them because they are cool places in a hot climate.) We are not positive that the church is located at the exact place the angel appeared to Mary. Remember, it was illegal to be a Christ-follower for most of the 300 years following his death, so no one could erect a monument, let alone a church, to mark the site of anything associated with Christ. But tradition holds that the Angel Gabriel came to Mary while she was at her home, and many believe this church marks the precise spot.

D. One of the more profound spiritual moments I've ever had came while standing there. Yohanna Katanacho, who was a member here while he was doing his PhD at Trinity, now lives less than a mile from this site. He took me to it, and while he was explaining the history behind the location, said, "We don't know if this is the exact spot. But we know that somewhere very close to here, God became a man." It was a transcendent, God-moment for me that I will always remember.

E. You heard this passage read a few moments ago. Let me play a clip from *The Nativity Story*, a movie that came out a few years ago. It has a slightly different take on things. Mary is not at home when the angel appears – and I'm not thrilled by their representation of the angel – but this clip might help make things be a bit more real for some of you. **PLAY CLIP**<sup>1</sup>

F. There are five important things for you to see in our passage today – five things that would have likely jumped off the page for Theophilus and other first century readers.

## II. The first is that Jesus Christ was born to a Virgin.

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<sup>1</sup> Play from 19:50 – 22:00 from *The Nativity Story*.

A. Seven hundred years before Christ was born – before the *Logos* took on flesh, before the eternal Son of God became the Son of Man – the prophet Isaiah announced that the Jewish Messiah would be born to a virgin. He wrote, “Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel. (God with us).”<sup>2</sup>

B. This was not the first mention of a virgin birth.<sup>3</sup> That took place back in Genesis 3 when God reported that He would send the “Seed of Woman” to defeat evil. But Isaiah’s comments were important. And the wording that is found in Luke 1 closely parallel’s what Isaiah had promised. At the Annunciation, the angel Gabriel shows up to tell Mary that she was the one Isaiah had been speaking about. She was the virgin who would give birth to a son.

C. I am aware that some dismiss the virgin birth – or virgin conception, which is the real nature of the miracle – as nonsense.<sup>4</sup> “Come on!” they say. “Let’s grow up. Let’s stop acting embarrassed about sex. We know where babies come from.” Well sure, we know where regular babies come from. The claim is that Jesus was not a regular baby. Everyone else’s life begins at conception. He existed as God – the *Logos* – from eternity past. At the incarnation he added humanity to deity, he became one of us so that he could represent us in death. He did this – the Creator entered creation through a virgin’s womb – in order to by-pass the stain of sin that is common to all of us. This was required because if he was a sinner like I am (like you are), then his blood could not cover my sins because it would be required for his own sins. The Virgin Birth is not a small matter. Dismiss it and everything begins to unravel.<sup>5</sup>

<sup>2</sup> The wording here is almost identical to the LXX version of Isaiah 7:14. (The LXX is the Greek translation of the Old Testament.)

<sup>3</sup> There are actually two areas of confusion. The first is that the real miracle is the virgin conception. The second is that Protestants and Catholics use the term Virgin Mary in different ways. Roman Catholics have traditionally taken the term to refer to the “threefold virginity of Mary:” the virginal conception of Jesus without a human father; the virginal birth of Jesus without rupturing Mary’s hymen; and Mary’s perpetual virginity – i.e., the argument that she never had marital relations nor other children. Protestants use the term *Virgin Birth* to refer only to the virginal conception of Jesus, believing that speculation about Mary’s “perpetual virginity” are not only extra-biblical but contra-biblical (cf. Mt. 1:25; 13:55-56; Mk 3:31-32; 6:3; Jn 7:3-5; Acts 1:14; I Cor. 9:5; Gal. 1:19). Richard Longenecker, *Whose Child is This? Christianity Today*, Dec. 17, 1990, p. 27.

<sup>4</sup> Some claim the word used here for virgin – *parthenos* – does not mean *virgin* but simply means *young girl*. There is one situation in the Old Testament where this is the case, but: 1) the most common meaning is *virgin*; 2) this is the way Mary is using the word; and, 3) the prophecy only works with the common meaning. Imagine if the term simply meant young woman. “Here is your sign. Here is how you will know who The One is, he will be born to ... (drum roll please) a young woman!” The prophecy held that The One they were waiting for would be born to a virgin.

<sup>5</sup> Matthew 1:18-2:23 and Luke 1:5-2:52 – the accounts of Christ’s birth – have little in common. Matthew dwells on the fulfillment of prophecy, the visit of the Magi and the Slaughter of the Innocents. Luke reports on the responses of Zechariah, Mary’s relatives, Mary’s interaction with Simeon and the visit of the shepherds. Neither writer seems to know about the other writer’s work. However, Matthew and Luke have one thing in common – they report that Jesus was born of a virgin through the power of the Holy Spirit. This is an important point.

D. Let me add two other things here. First, virgin births were not any more common back then than they are today. Making this exactly the kind of thing Theophilus wanted Luke to check out, and exactly the kind of thing that Luke – a medical doctor – would have focused on. He would have been able to go to the person Larry King said would be his favorite interview – The Virgin Mary – and ask the most important question of all time, “Was it really a Virgin Birth?”<sup>6</sup> You can imagine him going to an elderly Mary and saying, “OK. Let’s talk about the angel coming to you. And this whole idea that Joseph was not the father. That something supernatural happened. Talk to me about that. And then, after doing his research, he makes a special report about the fact that Mary was a virgin at the time that she conceived.

E. Second, as miracles go, this is not a big one. At the end of the day, if you believe in a God who creates heaven and earth, then how is this so hard?

III. Two: Theophilus would have been struck by how humiliating this all was.

A. The idea that God could arrange to send his Son into the world via a Virgin’s womb would almost certainly have been less shocking to him than the fact that he did it. The ancients got this better than we do. Hey, if God is God – if He is Almighty – then the miracle is not that He could arrange to enter the world this way. The miracle is that He would. The unthinkable thing is that he was willing to stoop that low.<sup>7</sup> And two things made it even lower than we might imagine.

B. First, that this all took place in Nazareth. Vs 26 reads: *In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth.* I can almost hear Theophilus reading the report. Nazareth! Nazareth. Really? Nazareth. God decides to enter the world and he picks Nazareth? Nazareth was the sticks – the unincorporated sticks, in fact, it was so small and insignificant that you could only see the sticks from there on a clear day. Nazareth is a village that is not mentioned in the Old Testament, the Talmud or Josephus’s writings. When Philip tells Nathaniel that he wants to introduce him to someone<sup>8</sup> – “the one Moses wrote about in the Law, and about whom the prophets also wrote, Jesus of Nazareth, the son of Joseph” – Nathaniel’s response is, “Nazareth? Are you kidding me? Can anything good come from Nazareth?”<sup>9</sup>

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<sup>6</sup> When asked, “If you could ask one person in history one question, who would it be and what would you ask? King said the person would be the Virgin Mary, and he would ask her about the Virgin Birth. King went on to say it is the decisive question. If it really was a virgin birth then everything else follows.

<sup>7</sup> Martin Luther once remarked that the Incarnation consisted of three miracle, “The first, that God became man; the second, that a virgin was the mother; and the third, that the heart of man should believe this.”

<sup>8</sup> John 1:46

C. And if that wasn't shocking enough, Theophilus who have also been stunned that God chose a poor, Nazarene girl to be his mother! The text reads:

1. In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

D. In that day marriages were arranged by parents, usually around the time that a girl entered puberty – so, perhaps as young as 12. Maybe as old as 15. Betrothal was marked by a party, which would be followed up about a year later with a second party, after which time the couple would start to live together as husband and wife. It was more formal than engagement. A divorce was required to end it, and if the groom died during the year, the woman was considered a widow. So when Theophilus hears “a virgin betrothed to a man named Joseph” he not only hears “this is all happening on the other side of the tracks,” he also hears, “it is happening to a poor, young girl.”

1. You've seen lots of pictures of Mary already. They usually look like this. (SHOW HERE). She is wearing a nice clean dress, her hair is combed, it may even be highlighted with a crown or a halo. She looks composed, even regal. She looks like a capable, unflappable, mature, stress-free Mom. These pictures are not helpful. Mary would not have recognized herself in any of them.

2. First of all, we need to think young. And just to frame this, here is a 14 year old today. Secondly, we need to think poor – dirty feet, dirty dress, perhaps illiterate. If you saw Mary today you would not hire her as a babysitter. If she was cleaned up and provided with an education we still wouldn't let her drive a car or stay out past 9 PM. And yet, Theophilus is being told, God the Father entrusted the care of the Son of God to this young girl.<sup>10</sup>

E. So, upon reading Luke's account, Theophilus is struck by the claim that Jesus had a supernatural birth to a poor, engaged-but-unmarried junior high girl from a small, ignored, backwater village.

IV. The third thing that would likely have occurred to him is that the angel's announcement was a wonderful thing. Let me read, starting with verse 28

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<sup>9</sup> A wonderful restoration project has gone on in modern Nazareth to recreate first century Nazareth life. Google *Nazareth Village* for more information. Among other things, you'll see small mud and rock homes – about 500 square feet in total.

<sup>10</sup> It's likely that Joseph was a bit older. In fact, he could have been significantly older, though I don't see any reason to think that he was. We know that when they go to dedicate Jesus at the temple they do not have any money at all, so it seems like he is young and not established. He could have been as young as 15.

A. And he (the angel Gabriel) came to her and said, “Greetings, O favored one, the Lord is with you!” But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. (There it is – “fear not!” – just like I said last time.)

B. Mary was likely startled by the angel and then shocked at what he says,<sup>11</sup> “You have found favor<sup>12</sup> with God and will give birth to the Son of the Most High.”

C. Vs: 31: Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. 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, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.

D. The short hand here is: the Messiah is coming and you are the one who will give birth to him! “Remember the promise that a virgin would give birth to a child, well, that is going to be you. And He will be great. He will be called Son of the Most High. He will sit on the throne of David forever.”<sup>13</sup>

E. Theophilus would have thought, this is great news! Mary has been selected to fulfill God’s plan, and at long last things are about to happen. There is a sense in which the angel brings good news to her. She has found favor with God. But that thought would have been quickly followed by number four

V. Four: The announcement put Mary in danger.

A. Vs 34: And Mary said to the angel, “How will this be, since I am a virgin?” And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow<sup>14</sup> you; therefore the child to be born will be called holy—the Son of God. 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.<sup>15</sup> For nothing will be impossible with God.” “I am the Lord’s servant,” Mary answered. “May your word to me be fulfilled.” Then the angel left her.

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<sup>11</sup> It is likely that in that culture she did not even talk to many adult men.

<sup>12</sup> The word used here is only used one other time in the New Testament, in Eph. 1:6. It means “the free bestowal of grace.” She is being told that she is the recipient of undeserved favor and love. Mary was saved by grace just like everyone else who becomes a Christian. We are chosen by God to be recipients of grace. This is true of you if you are a Christian

<sup>13</sup> See 2 Samuel 7:12-16

<sup>14</sup> The word for “overshadow” is *episkiazo*, which signifies “a sense of the holy, powerful presence of God,” as in the Old Testament descriptions of the cloud that “covered” the tabernacle when the tent was filled with the glory of

B. We are not as quick to read between the lines as someone in the first century would have been. Theophilus and others would have quickly realized that one of the first things that would have run through Mary’s mind was, “This isn’t going to play well at home. Not with my father, not with my mother, not with my friends and certainly not with Joseph.”

C. As it turns out she was right. We are not given a specific timeline, but we know that shortly after the angel spoke to her she went to stay with Elizabeth – the person most likely to believe her story. And we also know that when Joseph found out she was pregnant he made plans to divorce her – and it was only the intervention of an angel in a dream that changed his mind.

D. Let’s watch another brief clip from *The Nativity Story*. We pick up as Mary, who has been living with Elizabeth for the last six months, returns home. RUN CLIP – I HAVE BROKEN NO VOW. I think this film does a good job of capturing the way her announcement likely played out. And I think Mary realized all of this right away. Which leads to the fifth thing. I don’t know if Theophilus would have picked up on this right away or not. I suspect so:

VI. Five: Mary responds perfectly.

A. Vs. 38: *And Mary said, “Behold, I am the servant of the Lord.* (The word she uses here – sometimes translated “handmaiden” – suggests she is at the bottom of the hierarchy, the bottom of the food chain.)

B. *And Mary said, “Behold, I am the servant of the Lord; let it be to me according to your word.”* I am a poor, simple, illiterate junior high girl. And this will not be easy. But I will do whatever you ask.

C. Wow! Please think about this for a moment. Mary had a plan. She was going to get married. Wear white. Everyone would be there. She would be celebrated as a virtuous and respectable young lady. People would speak well of her. Her plan did not include getting pregnant outside of marriage – being called a tramp and worse. Her plan did not call for giving up the small amount of comfort and security she had.

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God (Ex. 40:35; Ps. 91:4). This word *episkiazo* is used in all three accounts of the Transfiguration to describe the overshadowing of the cloud (Mt. 17:5; Mk 9:7; Lk 9:34).

<sup>15</sup> We do not know for sure whether Mary knew about Elizabeth’s pregnancy before this announcement. It’s not just that Elizabeth was unlikely to Tweet pictures of her belly to all her friends, it’s the suggestion that she was busy worshipping God, getting ready to be a Mom and enjoying the fact that her husband couldn’t speak.

D. As the movie clip highlighted, the law not only stated that Joseph could divorce her. It also stated that she could be stoned.<sup>16</sup>

E. In light of this her response is brilliant. Perfect. Everything that could be asked of her. She says to Gabriel, “Those were not my plans. This assignment is going to cost me a lot. But, I am a servant and I defer to God.”<sup>17</sup>

F. Have you reached that point? Have you come to an understanding that God’s plans for you may not be your plans for you, but you will willingly accept them? Embrace them? Many people have not. Many Christ-followers pray, “thy will be done,” but do not really mean it. The expectation is, “I will worship you and in return I want you to bless my plans.”

VII. This past week I was in New York for a conference.

A. It was on calling and vocation. I went out there hoping to learn some things that would be helpful in future Men’s Fraternity talks. I did not expect to get pulled in in quite such a personal way as I was. I will be sharing a bit of that next week.

B. One of the discussions revolved around fears – how crippling they can be, and how often facing them is a pathway towards much greater freedom and usefulness in God’s work. We were instructed to identify our fears as part of an exercise in surrendering everything – life, comfort, reputation, wealth – to God. Was there anything holding us back from moving forward with God? And one of the assignments was to write a letter of surrender to God. We were given ninety minutes to do this. I took the assignment seriously and while sitting in a coffee shop in Manhattan I wrote out about a page long prayer. But upon immediate reflection I thought – I like Mary’s response better. What I wrote is nothing compared to the words of this 14 year old girl. “I am the Lord’s servant. May it be to me according to your plan.”

VIII. Catholics and Protestants do not agree about Mary.

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<sup>16</sup> Another possible treatment was for her to be tied up in the middle of town and left there for a few days as an example of what happens to those who commit adultery – sort of a 1<sup>st</sup> century Hester Prynne.

<sup>17</sup> Martin Luther said perhaps the greatest miracle here is that she trusts God.

A. Roman Catholics hold that she was immaculately conceived – that is, was without a sin nature; that she remained a virgin her entire life; and that at her death she was assumed – as Jesus was, body and soul – directly into heaven where she was crowned Queen. It is a position of great honor and as a result she is prayed to and in some cases, worshipped.<sup>18</sup>

B. Most Protestants – believing that the Catholics have ascribed to her things not found in the Bible and consequently elevated her to a position that becomes idolatrous – tend to ignore Mary. She is brought out at Christmas time but ignored during the rest of the year.

C. I am a Protestant – we are a Protestant Church – and so as you might expect, I am uncomfortable with much of what the Catholic Church teaches about Mary. But I am also uncomfortable with the way the Protestant Church ignores her. She is the First Disciple, the greatest woman to ever live and an example we cannot overlook. I do not believe we should place our faith in her, but I do believe that we should strive to have a faith like hers. I do not believe that we should pray to her, but I believe we should pray like her.<sup>19</sup>

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<sup>18</sup> The Roman Catholic Church (and to some extent, the Orthodox Church as well) affirm a number of things about Mary that are developed in their tradition but not found in the Bible. Chiefly: 1) The Immaculate Conception - that she was conceived without any stain of original sin. Many misunderstand this doctrine, believing that it refers to the conception of Christ in Mary's womb. It does not. The Immaculate Conception, which was declared dogma on Dec. 8, 1854 by Pope Pius IX, states, "We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful." 2) The Perpetual Virginity of Mary – i.e., that she remained a virgin for her entire life; 3) The Assumption of Mary – that, like Christ, she was assumed (body and soul) into heaven at the time of her death and was welcomed there as Queen. Some additionally speak of her as the co-mediator (or co-redemptor) with Christ, though official Roman Catholic doctrine notes that she does not add to Christ's redeeming work. Protestants do not accept these doctrines, and are also troubled by praying to Mary, noting that there is no record in the Bible of anyone praying to her. Indeed, after Acts 1, where it is noted that she was present with the disciples in the Upper Room at Pentecost, she is not mentioned again. Neither Peter nor Paul ever talk about her. Indeed, there is not one word in the Bible about any special place she occupies in the life of Christians. The Roman Catholic response to this is that she was bestowed a place of honor in the early church by "the unanimous consent of the Early Church Fathers." I am not able to fully explore the history of Mary in a footnote. As with many things – it's complicated. Yes, she was recognized and honored for her work and devotion, though the claim that this was the "unanimous consent of the Fathers," is a bit misleading: 1) The doctrine of the Immaculate Conception was not brought forward into the teaching of the church until 1140, and it was opposed by many (e.g., Bernard of Clairvaux) and remained a matter of contention between the Franciscans and Dominicans until 1854; 2) Some Early Church Fathers, such as Tertullian, did not hesitate to teach that Mary had other children by Joseph after the birth of Christ, or that she sinned; 3) prayers to Mary do not appear in evidence until the 4<sup>th</sup> century; there is no mention of them in the voluminous writings of Athanasius, Basil, Chrysostom and Augustine 400 years after Pentecost; some Church Fathers condemn the practice as blasphemous; and the final line of the Hail Mary - "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." – was not added until The Council of Trent in the 16<sup>th</sup> century. I believe that Catholics err in giving Mary too much attention and Protestants err in giving her too little. We should not pray to her, but we should pray like her. She is blessed above all women – the one selected by God to raise his son.

<sup>19</sup> Look at how she responds to the announcement of the angel. "Behold, I am the servant of the Lord; let it be to me according to your word." She accepted her assignment with humility and faith. She was willing to sacrifice herself



D. In an article entitled, *Saying Yes to God*, Ruth Haley Barton writes:

1. Mary was more than an available womb. She was a particular kind of person for whom all of human history had been waiting... a person who was willing to receive Christ into the very depths of her being, allowing his presence to incubate there in the darkness until the fullness of time when God's will would be completely revealed."

E. Are you willing to open up your life that completely to God? To say, "I am the Lord's servant. May it be unto me according to your will?" Are you willing to say, "Yes to God." That is the right answer. That is the best answer. If you want your life to count that is always the right response.

IX. There is more to see here.

A. For instance, we could note that it's fine to ask questions. You might remember that Zechariah's response to the angel got him in trouble. When Gabriel showed up to tell him that his wife would give birth to a son he expressed disbelief. At first glance it appears as though Mary leans in that direction. But she actually does not. She is not expressing doubt, she is asking a question. "How is this going to work?" And questions are fine. Christianity is big enough for your questions. I have lots of them.<sup>20</sup>

B. And we could note what a high calling motherhood is.<sup>21</sup> Mary was blessed above all others as the Mother of Jesus – and also of James and Jude. This is not to suggest that women cannot have careers, nor is it to suggest that the only way to be complete is to have children. But it is to recognize what a high calling and significant responsibility it is to be a mother.

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to serve God and others. We should all be like her. She's a wonderful example for all of us, especially you young girls! Men, we could all learn a few things from Joseph. His assignment was not easy. It was a bit emasculating. And he takes upon himself the poor reputation of both his wife and son. He married a single mother and adopted her child – and because of this Christians have been on the forefront of adoption. That is not the easiest way to start a marriage. This may not be the script for your life that you would have mapped out. But it may be the one God has called you to embrace. Men, you can learn some things from Joseph. We can all learn some things from Mary. She was willing to say yes. God is looking for people who will say yes.

<sup>20</sup> Unbelief is, "I don't believe Jesus is God. I don't believe he died for my sins. I don't believe he rose again." Belief is, "I believe Jesus is God. I believe he died for me. I believe he rose again, but I've got questions." Mary doesn't demonstrate unbelief. She does not ask for a confirmation sign, as Zechariah does (Lk 1:18). Nor does she say, "I may be a poor uneducated junior high girl, but I know that virgins do not have kids." She asks, "How is this going to work?" That's a fair question. And the angel answers it by saying, "The Holy Spirit will come upon you. Overshadow you. And you will conceive."

<sup>21</sup> Mary was content to be a Mom. Her gift to the world was Jesus. (She also had other children, James and Jude, who were both leaders in the early church and contributors to the New Testament). She made a spectacular difference in the world as a mother. This is not to suggest that women should not be afforded every educational

X. There is more here we might see. But I want to be sure we focus on the need – the opportunity we have – to say “Yes” to God, just like Mary did. That is our calling. That is the best move. That is what God is looking for.<sup>22</sup> People who will follow his lead. People who will serve.<sup>23</sup> The eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him.<sup>24</sup>

A. Will you respond in faith and trust Jesus? Will you say, “It’s not my life, it’s yours. Do with it as you want. I’m your servant.”

XI. Transition to communion

A. Our focus today has been on Mary. Let me note that though only a few things have been said about Jesus in Luke 1 so far, enough has already been said to lead us to this table. From what little that has been said we have learned that Jesus is:

1. The Sovereign God of the Universe
2. The King who will sit on the throne of David
3. The One who will rule and reign forever
4. The Savior of the world
5. The perfect, sinless one
6. The incarnation of God, who came to redeem us.

B. And so, our response is to worship and obey. And part of obedience is to come to this table and be reminded of his death in our place.

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opportunity, cannot have significant careers, etc. But it is designed to celebrate Motherhood as a wonderful calling. If your daughter says, “I want to be a wife and a mother,” we should not say, “I had such high hopes for you.”

<sup>22</sup> It is worth noting that God frequently selects those who are not qualified – at least not in the world’s eyes – to be the ones he works through. He chooses the youngest son (as opposed to the firstborn) or someone from the smallest tribe. He has a habit of choosing those others overlook, in part so it is clear who deserves the credit and glory. Mary would have been easy to overlook. She is not wealthy. She does not live in a beautiful palace. She is not going to be able to provide her Son with a great start – the best education, plenty of opportunities, chance to study the arts and travel. She is a “nobody from nowhere” until God says, “I chose you to raise my Son.” It’s a surprising move. But surprising in a very common way.

<sup>23</sup> Some of you may think, “I got lots of questions and I want lots of answers before I step forward.” At one level I understand that. But at another, I want to say, we’ve got more than enough information to take a next step. We have lots more information than Mary does! We know a lot more about Jesus at this point than she did when she said, “I will do whatever is asked.”

<sup>24</sup> 2 Chronicles 16:9