

Introduction: Mary's song of praise is the climax of all the hymns of the old covenant, and the beginning of all the hymns of the new; the interlude between law and gospel - the finale to the old covenant and the overture to the new - linking Sinai and Calvary, the temple and the church, Moses & Jesus. Resemblance to Hannah's song, 1 Sam. 2: 1-10.

I. What Is the Magnificat?

- A. a song of praise to the Lord.
 - 1. there are only a few poetic hymns like this in NT.
 - 2. Relation between devotion and poetry & music. Col. 3: 16
- B. "Magnify the Lord" instead of self.
- C. "Rejoice in God" as Billy Bray

II. Why Mary Praises God.

- A. Because He regarded Her low estate.
 - 1. an obscure village woman
 - 2. So God looked favorably on low sinners.
- B. Because "He hath done great things to me."
 - 1. Performed a miracle in her body
 - 2. In Mary the curse pronounced on Eve was changed into a blessing. Eve was doomed to bear children in sorrow, but now this was made the means of bringing salvation into the world.
 - 3. So has God done great things to us in saving us and performing a miracle in our soul.

III. What particular characteristics of God are praiseworthy?

- A. His saving grace - "God my Savior"
 - 1. Mary needed a savior like everyone else.
 - 2. the name Jesus means "savior".
- B. His strength and might
 - 1. v. 49 - "He that is mighty"
 - 2. v. 51 - "He hath shewed strength with his arm."
- C. His holiness - v. 49 "Holy is his name" Ps. 111: 9 and Rev. 4: 8

D. His mercy

1. v. 50 "His mercy is on them that fear Him."
2. v. 52 "exalted them of low degree"
3. v. 53 "He hath filled the hungry with good things."

E. His Justice

1. v. 51 "He hath scattered the proud in the imagination of their hearts"
2. v. 52 - "He hath put down the mighty from their seats"
3. v. 53 - "the rich he hath sent empty away"

F. His Faithfulness to keep his promises

1. Promises to Israel in the past
 - (a). "as he spake to our fathers, to Abraham, and to his seed forever." v. 55
 - (b). "He hath helped his servant Israel"
2. There is also a prophetic element here.
 - (a) Her son is to be a blessing to all generations, including the gentiles
 - (b) He is the only hope of the Jews today

Conclusion: "Shall Mary ling alone?"

Her song can be your own.

Let Christ be born within your ~~heart~~ ^{Soul}.

His life in yours be shown.

Will you take Mary's role?

Give Jesus full control.

Then every song and heavenly tone
Your ~~spirit~~ ^{Soul} will console.

MEDITATION ON THE MAGNIFICAT

It in itself is a meditation.

It is modeled on the OT Psalms,

especially on the Song of Hannah (I Sam. 2:1-10)

It falls into 4 parts, vs. 46-48, 49-50,

51-53, & 54-55.

46-50 - Personal thankfulness to God

51-55 - Praise for Israel's deliverance; God the subject

NOTES: v 46, It is in her inner, higher life, in her real self, that Mary blesses God in jubilation;

We must be sure that our praise of God is not just superficial.

"Low estate" (vs. 46) = LXX for Hannah's "affliction" I Sam. 1:11
vs 47, "God my Savior"; He is the Savior of Mary as well as of her fellows.

vs 48, "He hath regarded the low estate of his handmaiden." In spite of her humble position as a carpenter's bride, Mary had been chosen for the highest honor that a human being could receive.

vs 54, "He has helped His servant Israel." He has laid hold of his servant Israel to succour or help him. God helps us in our need of a Savior.

"in remembrance of his mercy", "so as to remember mercy", - to prove that He had not forgotten, as they might have supposed.

In the language of the Greek OT (LXX)
we can find parallels for every phrase,
esp. no. 51-55.

Hannah and Mary Compared:

1. Both regarded at first as
a base woman, I Sam. 1:16

2. Two Remarkable Births of
Two Dedicated sons.

I Sam. 1:28

2:10 "His Anointed"

3. Similar Songs of Praise:

A. In length

B. In structure

C. In content