

BOND SLAVE OF THE LORD

We will study Mary, referring to herself as the “**Bond slave of the Lord**”, after God gave her details of His Directive Will for her regarding virgin motherhood in Luke 1:31-38.

It is interesting that today you don’t hear many Christian believers referring to themselves as “**Bond slaves of the Lord.**”

We often miss important textual doctrinal words because they seem less important than the doctrinal statement of the context. To make this point, I have underlined four key doctrinal words from Mary’s testimony of Luke 1:38.

Luke 1:38 was Mary’s immediate response to the detailed Directive Will of God regarding her virgin motherhood.

This lesson will study four aspects of Mary’s response to doing the Directive Will of God regarding her virgin motherhood.

(Luke 1:38) “**Behold**, the **bond slave** of the Lord, **be it done** to me **according to Your Word**”

1. The first doctrinal word is BEHOLD (eidon/ a.m.impv) [an exclamation].

It is used with the idea - “You have my undivided attention! I’m all ears! I’m ready to serve you now!”

It was her immediate response statement of her faith and trust in whatever God, her (pater) Father, willed for her life. She was telling God that she was at peace in the hands of God no matter what the circumstances of life (John 10:28-30).

As a spiritually mature believer, Mary understood the heart of God.

(Heb.11:6) “Without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

2. The second important doctrinal word used by Mary was “BOND SLAVE of LORD (he doule kurios).”

Being a Spiritual bond slave (the result of Adam’s Original Sin) is a basic doctrine of salvation. Being a Bond slave to Adam’s Original Sin is ONE of the THIRTEEN judicial charges placed upon the human race. (Rom.6:6-7, 17-18) [The Slave market of Adam’s sin].

Every member of human race is set free from the slave market of Adamic sin by the grace gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

Positional Freedom: “It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery.” (Gal.5:1, 13; 2:4-5; Gal.4:7)

Bound slave states also her understanding of submission to Divine Authority (master-slave rank of authority) (Eph.6:5-9; 1 Tim.6:1-2).

As a spiritually mature believer, Mary has chosen to live for what Christ would die for, to give her Experiential Freedom (Gal.5:13; 2 Cor.5:7).

3. **The third important doctrinal word used by Mary was, “Be it done to me” (ginomai/ a.m.optative dsf) [A wish or desire of the heart].**

This statement reveals Mary’s state of mind as a spiritually mature believer.

- Suppose the devil had asked permission to “sift her like wheat (Luke 22:31-32)?”
- Her response would have been, “Then I will be prepared to fight the good fight of faith (1 Tim.6:12; Eph.6:10-17).

As a spiritually mature, Super Grace believer, Mary by her own volition has chosen to live her life daily by “**UNDISTRACTED DEVOTION**” to the Directive Will of God and not by the circumstances of life. (1 Cor.7:35)

4. **The fourth important word used by Mary was attached to “be it done to me “ was “according to” (kata) [the norm and standard of] (accusative) Your Word (he rhema) [Categorical Bible Doctrine].**

Because of her spiritual growth maturity, Mary could bring “every thought captive to the obedience of Christ.” (2 Cor.10:5/ 10:4-6).

- **Rhema** [Categorical Bible Doctrine] is the key to understanding how spiritual growth is developed.
 - From a baby believer
 - Through spiritual immaturity
 - To spiritual maturity
 - To super grace status (1 Pet.2:2; Heb.5:13-14; Eph.4:13).
- **Rhema** [Categorical Bible Doctrine] is how the Directive Will of God is revealed to the spiritually advancing believer’s life:
 - Security of salvation doctrines to the baby believer
 - Basis doctrines of the Christian Way of Life to the immature believer
 - Doctrines dealing with the fulfillment of the Plan of God in biblical history (Big Picture) to the spiritually mature (Super Grace) believer (2 Thess.1:3) (1 Tim.1:14).