



[Luke 1:26-30](#)

(26) Now in the sixth month the angel Gabriel was sent by 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. The virgin's name was Mary. (28) And having come in, the angel said to her, "Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!" (29) But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. (30) Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God.

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This is the sole scriptural reference that even remotely suggests that Mary *might* be worthy of worship. While the angel gives Mary a number of high compliments, nothing indicates that she is worthy of worship, let alone being an intercessor between [Jesus Christ](#) and His followers, a Co-Redemptrix, sinless for her entire life, or given any other honor aside from being God's chosen vessel for the purpose of the Son of [God](#) being made flesh and blood. This is not to denigrate that role in the least, because truly it is a great honor, but God has throughout the ages chosen various people to fill different roles according to His will and purpose—and none of them are shown to be worthy of worship.

In verse 28, Gabriel tells Mary in his salutation that she is "highly favored," and in verse 30, that she "has found favor with God." The Greek word translated *highly favored* means "to [grace](#)," "to endue with special honor," or "to be accepted." The only other place it is used is [Ephesians 1:6](#), where Paul says to the church at Ephesus and to the body of Christ generally, ". . . to the praise of the glory of His grace, by which He *made us accepted* in the Beloved." From this example, we can see that being "highly favored" is not synonymous with being worthy of worship. Everyone in the body of Christ is *highly favored* because God has accepted us through the justification brought about by Christ's sacrifice.

In verse 30, Gabriel tells Mary that she has *found favor with God*. "Favor" is the Greek

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word *charis*, which means "graciousness of manner or action." It indicates favor on the part of the giver and thankfulness on the part of the receiver. It is most often translated "grace" in the New Testament. Gabriel tells Mary that she is the recipient of *charis*, of grace and favor by God—the emphasis is on what *God* is doing. The type of grace bestowed on Mary is implied to be sweetness, charm, loveliness, [joy](#), and delight. Again, we see nothing in this verse to give any indication that Mary should be worshipped. She simply received God's favor by being chosen to fulfill this role.

— David C. Grabbe

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