Magnificat (Luke 1.46-55) is well-known. Great grasp of theology if truly said by a teenage Mary.

It begins by saying that God has elevated the humble Mary; just as God elevated the humble Israel.

It concludes by declaring that God keeps his promises of mercy and help to Israel.

The middle part is worthy of comment.

News headlines full of stories about politicians, celebrities & the powerful. They affect life so much.

But are they important? Through Magnificat God declares others are more important.

Magnificat is often used to support revolution; true, but with an important caveat.

[1] Moral Revolution – **He has … scattered the proud with all their plans** (Luke 1.51)

Here the situation is where plans are made without taking God into account. This is not about ‘acts of God’ in the insurance business, but folk presuming their unscrupulous dealings will have no consequence – plenty of news stories about that.

At some point God will call each to account; Mary says that time has arrived in Christ.

[2] Social Revolution - **He has brought down mighty kings from their thrones, & lifted up the lowly** (52)

Again plenty of news stories about rulers overstepping their authority (Myanmar, Xinjiang in China), and about the lowly getting a rough deal.

Rulers too often presume they deserve their position, and end up being corrupted by it.

At some point God will sort out the inequities in society; Mary says that time has come in Christ.

[3] Economic Revolution - **He has filled the hungry with good things and sent the rich away empty** (53)

Millions of hungry in the world, too many over-rich folk who forget their responsibilities to the poor.

They too often presume they deserve their riches, and that being hungry is a person’s own fault.

Most of us would be prepared to become poorer if those who need it most are helped.

At some point God will spread wealth more fairly; Mary says that time has come in Christ.

Methodist Missions are one instrument for redressing these iniquities, by supporting the lowest in practical ways and changes to government thinking. Magnificat supports this but with one caveat:

this is God’s work in which we help not vice versa. Just like Magnificat, this is a theological point. God sets the tone and agenda. When we forget God we become part of the problem, not part of the solution.