


The Coming of Our King

20251207 -Luke 1:26-38

	<p>Without the incarnation of Jesus, there could be no salvation for anyone. You might think that the announcement of something so monumental would take place near the temple or somewhere significant, yet the announcement came to a virgin in a small town. Come join us as we consider the incarnation and rejoice in the coming of our king.</p>
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Well, good to see you. Well, good morning, everyone. If you've got your Bibles, I want to invite you to open to Luke chapter 1. We are in our second week of our series we're doing this Advent where we are looking at the coming of our King. And this morning we are going to be looking at the announcement of the birth of Christ to Mary. And it is the story of—and it's the proclamation of—the incarnation. And the incarnation is God dwelling with us. The Word became flesh and dwelt among us. (John 1:14) The Creator entered creation.

The Implications of the Incarnation

And so today we are going to look at [the implications of the incarnation](#). And as we do, I want you to understand, as we dig in, that these are some of the most important things for us to understand. The incarnation is at the foundation of our salvation. If we do not understand this, we will find ourselves going astray of what the gospel has made clear.

We're going to end our time this morning by taking communion, and every time we take communion, we're remembering that the Lord will return, and we are also celebrating that he came in the flesh. And so as we dig in, I want to encourage you: we need to know deeply, we need to understand all of the implications of the incarnation.

Some of the greatest heresies that the church has faced have come from people misunderstanding that Jesus was fully God and fully man and all of its implications. One of the early challenges that faced the church was there was this religious sect that was saying that when Jesus was born, that was his beginning. They did not believe the full implications that he was the Son of the Most High, that he was God, that he was there at the beginning of creation. And because they misunderstood that, they thought he was a finite being with a beginning. And that led them off a deep trail that led to heresy after heresy.

There are so many examples of this in the history of the world where people misunderstand the gospel. The modern part of the incarnation that gets most missed is people say, "Well, Jesus is a

pretty good guy, but the whole God thing—he never said that.” And people say, “Well, he was a good teacher. We should follow his teachings, but we shouldn’t follow him.” And this is, of course, nonsense. Because if Jesus made the claims he makes through Matthew, Mark, Luke, and John, and our response to that is “he’s a good teacher,” either he is fully God and he is who he claims to be, or he is the greatest liar in human history. There is no room for an in-between on that.

As we dig into the incarnation, we must accept it for all it is because it reveals to us the foundations of how we are saved. And if we do not find our understanding of the incarnation in Scripture, we will find ourselves going astray in small and large ways.

So my prayer for you today as we dig in is that as we consider—we just saw two little boys up here—at one point in time the Creator of the universe was the size of a little child. We should just marvel at that. It should cause us to sing louder. It should cause us to rejoice more. It should cause us, in moments of pride, to be humbled as we reflect on what he willingly gave up in the throne room in order that we could stand before him someday. It should cause us to worship as we consider that we deserved death, and yet he died in our place, humbling himself.

And as we consider all of these things, we should take heart and be rooted in the full truth of the gospel.

To that end, I’m gonna pray, and then we will dig in.

Father in heaven, we thank you that you sent your Son, that he came, he died on the cross for our sins, he rose, he ascended into heaven where he reigns, and he is returning someday. We thank you that he humbled himself that we could have life and have life to the full in your name. And we pray right now, Lord, that your Spirit would be moving in our midst, that you would give us eyes to see and ears to hear the wonderful words of Luke chapter 1 as we consider the incarnation. And Father, I pray that you would speak to me and you would speak through me, that these would be your words and not mine. We pray all of this in the holy and precious name of your Son, Jesus, the Son of the Most High God. Amen.

Well, we’re looking today at [the implications of the incarnation](#).

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee

And the first thing we’re gonna see as we dig in is that [Christ chose to be born of a humble virgin from Nazareth in Galilee](#). [Christ chose to be born of a humble virgin from Nazareth in Galilee](#).

In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man named Joseph, of the house of David. The virgin’s name was Mary.

Luke 1:26-27 CSB

Luke 1:26-27 says this:

“In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man named Joseph, of the house of David. The virgin’s name was Mary.”

Now, before we go any further, we need to get our geography together. Nazareth in Galilee would have been about ninety miles north of Jerusalem. If you were here last week, you know that last week we began with Zechariah in the temple—the central place for the Jewish religion, the central place for the Israelite identity at that time. Zechariah is standing in front of this sixty-foot curtain that’s a reminder of the separation of God and humanity as he’s delivered a message about one who will be great in the sight of God, who will be a prophet preparing the way for the Son of God.

And now we come to the announcement of Jesus’ birth, and it’s not in Jerusalem. And I don’t know about you, but if I could choose where I was born—I know my mom listens to these, so I might get in trouble here—but I was born in North Platte, Nebraska. I would have chosen a cooler place to be born if I—same parents, Mom, I love you. But I joke here because the one person in human history who got to choose their birth chose a place that would be in poverty, chose a place that would be far from everything. And of course, you’re going to say, “Well, he was born in Bethlehem.” Yes, but they went back to Nazareth and Galilee.

You look at the life that God chose for his Son—and again, that Jesus chose, as we will see as we keep reading—because the reality is that he chose this humble place far from the center of everything. And we should marvel in this. And you may say, “Well, he’s fulfilling all these prophecies.” And yes—and God the Father, God the Son, and God the Holy Spirit, the triune God, wrote those prophecies. He could have said, “To a lavish, wealthy person in Jerusalem a son will be born,” and yet he didn’t. He could have chosen any place, and yet this is what he chose.

We see his humility on display. And we learn about this man named Joseph, the virgin engaged to him; the virgin’s name was Mary. And Mary was—the word for virgin here first and foremost—it’s she’s probably between the ages of twelve and fifteen. The fact that they are engaged and not yet married—in that day there was an engagement period, a betrothal period, and then the marriage—but you were considered together the whole time, but you weren’t married until after the wedding day. But the fact that they’re engaged but not fully married is a sign that she’s probably twelve or thirteen—very, very young—and she is a virgin.

This is important because the angel is not coming to announce, “The child already in your womb—you’re pregnant, and that child...” It’s coming—the angel is coming to say, “You’re...” —

and I'm spoiling what's ahead—but the angel is coming to say that the child that you're going to have—you're not pregnant yet. It's not that God picked a child once a woman was pregnant. No, this is fully divine, what we are going to see.

And there's a deep irony here of Mary, a virgin, becoming pregnant. Because if you remember last week, Elizabeth, when she's pregnant, she says, "The Lord has taken away my disgrace from among the people." Because in her old age, to be childless in their day—people would have read that as a sign that there must have been hidden sin. For a twelve- or thirteen-year-old virgin to be pregnant would be a sign, in the people's eyes, of hidden sin. And yet that is not what is occurring here.

But you see the contrast from a wealthy, incredible place in the temple and from taking away disgrace to doing something that, in the eyes of the people, would cause disgrace—because they will not understand the full salvific picture of what God is going to do.

And the angel came to her and said, "Greetings, favored woman! The Lord is with you." But she was deeply troubled by this statement, wondering what kind of greeting this could be.

Luke 1:28-29 CSB

"The angel came to her and said, 'Greetings, favored woman! The Lord is with you.' But she was deeply troubled by this statement, wondering what kind of greeting this could be." (Luke 1:28-29)

She has no idea why the angel has come to talk to her. She is not a woman of standing that would expect a message from God. She's humble. And the "favored woman" language—and what we will see is "you who are favored"—that language is language that God has chosen her. This is not language of Mary's greatness. This is language of God's greatness and God choosing her.

The Catholic religion gets this wrong. They elevate Mary too far. And one of the hard things for me when I talk about Mary is I want to make sure we recalibrate and bring her down to a right standing, because Scripture does not put Mary low—she's humble, but she walks faithfully. At the end of this passage she says beautiful words: "See, I am the Lord's servant." We don't want to diminish Mary, but we also don't want to make her divine. She is a sinner in need of a Savior, as she will say next week in the passage.

But it is important for us to note as we read this that it is God who has favored her. It's not "Mary was such that God chose her because she was so good." It's that God chose her in his sovereignty.

Then the angel told her, "Do not be afraid, Mary, for you have found favor with God. Now listen: You will conceive and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will have no end."

Luke 1:30-33 CSB

“Then the angel told her, ‘Do not be afraid, Mary, for you have found favor with God. Now listen, you will conceive and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will have no end.’” (Luke 1:30-33)

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee

And we’re going to spend a lot of time on these four verses and the implications within them. But the first thing, as we read, we need to know that **Christ chose to be born of a humble virgin from Nazareth in Galilee**. Jesus was not in Mary’s womb at this announcement. God in the throne room made this decision and chose. And God, of course, did not just make this decision in a moment. We looked in Ephesians that before the foundations of the world, God knew and chose all who would be his children. He knew everything that would come to pass. God has no beginning or end, and God the Father, God the Son, and God the Holy Spirit always have been and always will be.

And so when we read everything we’re reading here, we need to remember this, and we need to let the implications of this sink in as we keep reading. We need to not think that Jesus has a beginning. Jesus chose the moment of his conception, and he existed before it, because again, he has no beginning, he has no end.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were created through him, and apart from him not one thing was created that has been created. In him was life, and that life was the light of men.

John 1:1-4 CSB

John begins: ***“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were created through him, and apart from him not one thing was created that has been created. In him was life, and that life was the light of men.”*** (John 1:1-4)

This is referring to Jesus. All things were created through him. Jesus was there at creation. When God said, “Let there be light,” Jesus knew the cost was the cross, and he willingly paid it.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee

He is the image of the invisible God, the firstborn over all creation. For everything was created by him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities— all things have been created through him and for him. He is before all things, and by him all things hold together.

Colossians 1:15-17 CSB

“He is the image of the invisible God, (this is Jesus) the firstborn over all creation. For everything was created by him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities—all things have been created through him and for him. He is before all things, and by him all things hold together.” (Colossians 1:15-17)

The language here—as he entered creation, he held creation together. As he spent nine months in the womb of Mary, he was holding Mary together and all of creation. The implications of who Jesus is did not change when he entered the world. That was the plan from the beginning, but he humbled himself and took on the form of a servant for our sake.

And as we read, we need to not read this as “he was born and then he realized throughout his life, I guess I’m the Son of God.” No—he chose; he came into this world. We should marvel at this. We should rejoice at this. Because as we keep reading, this is not the story of someone who was born who eventually worked hard enough to be divine. That’s the Mormon theology—that Jesus was a man who achieved godhood. That’s not what happened. The Creator who said “Let there be light” entered creation. It was not his beginning, but for us it is the moment when we begin to understand the salvation he had in store.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee

[Christ chose to be born of a humble virgin from Nazareth in Galilee.](#) We should marvel at this humble origin even more when we consider that it is the exact opposite of what we would do in our own strength.

If I had the power, right—I wouldn’t do this. My family went for Thanksgiving; we flew. And we sat in the back of a plane—a little plane going to Springfield, Missouri, on our way to visit our in-laws. And as we got in the plane, I thought, “These people, they’re sitting first class for an hour plane ride. They spent so much money on this.” But if it was within my power to just always sit first class, of course I would. Right? If I—just that little bit of thing—and I don’t need to, and honestly with my daughter the best thing we can do is be near the bathroom for when she decides she’s not distracted and has to go potty—but I joke about this, but there’s a reality: the humility

he chose in every way should just astound us. Because that's not what the world would choose. That's not what we would choose.

When Jesus begins teaching, if you remember, one of the big conflicts early on is that the people in Jerusalem, waiting on a Messiah, are waiting for a king to come in on a white horse with a sword to kill all the Romans. And yet he came in to die in our place. The humility he took upon himself—and even entering creation, let alone to die in our place—is staggering. And he did all of this for us.

Christ chose to be born of a humble virgin from Nazareth in Galilee.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)

Now, as we look at those words of Gabriel, the announcement, we see many things. First off, we see the Son of the Most High entered creation. Jesus is fully God. I want to make sure these words are abundantly clear: Jesus is fully God. When we talk about the incarnation, we are not talking about a man who became God. He was fully God from the moment of conception.

Then the angel told her, “Do not be afraid, Mary, for you have found favor with God. Now listen: You will conceive and give birth to a son, and you will name him Jesus.

He will be great
and will be called **the Son of the Most High**,
and the Lord God will give him the throne of his father David.
He will reign over the house of Jacob forever,
and his kingdom will have no end.”

Luke 1:30-33 CSB

As Gabriel says, **“You will conceive and give birth to a son, and you will name him Jesus. He will be great...”** The language of “great.” When John the Baptist was announced, it said he will be great in the sight of God. Jesus will just be great. There's no need to add more to that. He will be great. He is supreme. The language there is strong language—above any who have ever lived.

“And he will be called the Son of the Most High.” “Most High” is language in the Old Testament that refers to the Creator God that is above all things, before all things. We looked at this over the summer in Genesis 14, when Abraham goes and he saves his nephew Lot from the four kings who took him away. When he comes back and he meets King Melchizedek and they're praising the Lord, they keep saying that God, Creator God, is God Most High, El Elyon—it's the highest. It's the idea of the supreme being above all beings.

And in their day, to say that someone is the Son of the Most High is to declare equality. Jesus does this throughout the book of John when he makes “I AM” statements and when he says, “I and the Father are one.” These are not just words at the birth announcement of Jesus, but throughout his ministry. Every time Jesus says the phrase “Son of Man,” in our modern English we hear those words in our modern culture and we think, “Oh, he’s saying that he was human.” But that would be like if I walked around and said, “I’m a human, guys. Here’s who I am. I’m a human.” No—when Jesus says “Son of Man,” he’s referring to Daniel 7. When the Son of Man is seated at the right hand of God, he is declaring his divinity every time he says those words. The people of his day, when he said those words, would have understood those words to carry with them the weight of divinity.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)

When Gabriel says “**he will be called the Son of the Most High,**” this is language that **Jesus is fully God**. It’s not language that he will become a God. It’s language that he, from the moment of conception, is fully God. And of course, he was there before, as we saw in those other passages.

The Son of the Most High entered creation. Jesus is fully God. If you do not believe this, you do not believe the gospel. If you do not believe he was fully God and say he was just a really good man, you are diminishing Christ. And let that never be said of us. He is fully God.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)
- *The covenant of a king from David’s line is fulfilled (Jesus is fully man)*

Now on top of this, the covenant of a king from David’s line is fulfilled in Jesus, and this is how we know Jesus is fully man. We see Jesus as fully God, and we see Jesus as fully man.

Then the angel told her, “Do not be afraid, Mary, for you have found favor with God. Now listen: You will conceive and give birth to a son, and you will name him Jesus.

He will be great
and will be called **the Son of the Most High,**
and the Lord God will give him the throne of his father David.
He will reign over the house of Jacob forever,
and his kingdom will have no end.”

Luke 1:30-33 CSB

After Gabriel says *“he will be called the Son of the Most High,”* he says, *“and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will have no end.”*

If you go to 2 Samuel chapter 7, what you will find there is when David is established in Jerusalem as king—when he’s established—he tells Nathan the prophet, “I’m going to build a house for God. I’m going to build the temple.” And Nathan says, “Yeah, that sounds good, David.” And then Nathan goes away, and that night the Lord gives Nathan a vision, and Nathan comes back and he tells David, “David, you say you want to build God a house, but God is going to build up your house.”

And the covenant of 2 Samuel 7—there’s parts of it that are for the future sons of David, the immediate ones and those who will follow him—but the broad covenant is a messianic covenant, a covenant about Christ. And God says, “David, there will be one from your line who will also be from my line. He will be fully God; he will be fully man.” And God promises that he will sit on a throne forever.

When Gabriel says “the Lord God will give him the throne of his father David,” this is a connection to the Old Testament. A thousand years before Gabriel is saying these words, God is saying to David, “There will be someone from your line who will also be from my line.”

These words are so wonderful for us today because when we read them, we realize that he is the fulfillment of what God had promised David. And when you read those words, you need to take those words back to the Garden of Eden, to another promise. Because in the Garden of Eden, when the woman and the man fell, when God came and said, “Adam, where are you, Adam?” And what happened? Adam goes, “Well, it’s her fault—the woman you gave me.” And then the woman says, “It’s the serpent’s fault.” And then when God starts to explain the consequences and curses for sin, the first thing he says isn’t to the woman or the man, but he makes a promise to the serpent that someday someone from the line of this woman will crush your head, but you will bruise his heel.

And the language there is further refined as we read the Old Testament to the point of we know it’s someone from the line of David. And so when we read that Jesus is the one who will sit on the throne of his father David, and he will reign over the house of Jacob forever, and his kingdom will have no end, we are reading the fulfillment of all of the Old Testament promises about what needs to happen. And Jesus is going to fulfill all those things throughout his life. But it begins with this person—this Jesus—who is fully God and fully man.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)
- *The covenant of a king from David's line is fulfilled (Jesus is fully man)*

The covenant of a king from David's line is fulfilled in Jesus. He is fully God and he is fully man. If you don't believe Jesus is fully God and fully man, you do not believe Scripture at what it says.

Whenever we do baptisms—we've got a baptism next service; I know we don't have microphones in the water—but one of the questions I always ask—and Herman can attest to this—one of the questions is always, "Do you believe Jesus is fully God and fully man?" I ask that question when we're in the water. I also ask that question when we meet in advance to make sure someone understands what baptism is. Because if you don't believe that, you should not be baptized. If you don't believe that, you are not saved.

Because if we do not believe Jesus is fully God and fully man, we miss the gospel in all of its implications. If you read the book of Acts, one of the key points mentioned again and again—it's the resurrection, which carries with it the death and the resurrection—and it's a king from the line of David. Read carefully through Paul's letters, and what you see again and again is mentions of "Jesus is from the line of David. He is a king from the line of David."

When we say in Romans 10:9, "***if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved,***" the language of Romans is "he is a king from the line of David." When you confess he is Lord, you are confessing that he is Lord God, and you are confessing that he is a king from the line of David. He was fully God and fully man.

If you believe in your heart he rose from the dead, you will be saved. That's Romans 10:9. Jesus is fully God. Jesus is fully man. And he chose his birth—the location, he chose all the details of what would come.

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)
- *The covenant of a king from David's line is fulfilled (Jesus is fully man)*
- *God in His sovereignty initiated our salvation*

And this brings us to the next point we're going to see: [God in his sovereignty initiated our salvation](#). It was a work of God. God worked to initiate our salvation.

Mary asked the angel, "How can this be, since I have not had sexual relations with a man?" The angel replied to her, "The Holy Spirit will come upon you, and the power of **the Most High** will overshadow you. Therefore, the holy one to be born will be called the Son of God. And consider

your relative Elizabeth—even she has conceived a son in her old age, and this is the sixth month for her who was called childless. For nothing will be impossible with God.”

Luke 1:34-37 CSB

After Mary hears these things, she says, “**How can this be, since I have not had sexual relations with a man?**” And that is a very reasonable question. That is a very reasonable question.

Last week we looked at Zechariah: “How can this be?” **And he’s asking the question of something God has done before:** “How can I and my wife in our old ages have a child?” We are descendants of Abraham and you know that God can do this. Mary’s question: “How can this be, for I am a virgin?” That’s a very valid question. That’s something that has not been done in human history. In fact, it’s been done one total time.

“The angel replied to her: ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the Holy One to be born will be called the Son of God. And consider your relative Elizabeth—even she has conceived a son in her old age, and this is the sixth month for her who was called childless. For nothing will be impossible with God.’” (Luke 1:35-37)

To Mary he says, “The Holy Spirit will come upon you. You will conceive and give birth”—conceived by the Holy Spirit.

The Implications of the Incarnation

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- The Son of the Most High entered creation (*Jesus is fully God*)
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- *God in His sovereignty initiated our salvation*

God in his sovereignty initiated our salvation. It wasn’t finally “two humans were good enough that when sperm met egg that child was enough”—that child was righteous and good from the moment of conception. No—God in his sovereignty initiated all of it. If we do not believe that, we think that we have some part in our salvation. And yet it was God at work. It was God who chose. It was God who acted, who sent his Son. **God in his sovereignty initiated our salvation.**

The Implications of the Incarnation

- Christ chose to be born of a humble virgin from Nazareth in Galilee
- The Son of the Most High entered creation (*Jesus is fully God*)
- *The covenant of a king from David’s line is fulfilled (Jesus is fully man)*
- God in His sovereignty initiated our salvation
- God alone overcame the impossibility of our situation

The last thing we see is that **God alone overcame the impossibility of our situation.** And this first and foremost—it’s impossible for a virgin to give birth. But the impossibilities we see in this

passage as we stack them up and as we realize the full implications that Jesus is fully God and fully man—we realize that God’s solution to sin and solution for our salvation could only happen through his work. It was impossible for us in every way.

Mary asked the angel, “How can this be, since I have not had sexual relations with a man?” The angel replied to her, “The Holy Spirit will come upon you, and the power of **the Most High** will overshadow you. Therefore, **the holy one to be born will be called the Son of God**. And consider your relative Elizabeth—even she has conceived a son in her old age, and this is the sixth month for her who was called childless. **For nothing will be impossible with God.**”

Luke 1:34-37 CSB

The language “**for nothing will be impossible with God**” at the end—first and foremost applies to Elizabeth having a child when she’s childless late in her years, post-menopausal, and yet she’s having a child. And then it applies back to Mary having a child even though she’s a virgin. And broader than that, this “**for nothing will be impossible with God**” is speaking of the work that Jesus will do—that he will sit on the throne forever, that he will be the Son of **the Most High**.

And the **key** language in this is “**therefore the Holy One to be born will be called the Son of God.**” And when we read these words, we need to understand the full implication of Jesus being conceived by the Holy Spirit. Because you see, from the moment in the garden the woman and the man sinned, every human from the line of Adam is a sinner by nature, and then we prove it with our choices.

If you are here today, you are a sinner. I hope this is not news to you. I’m glad a couple people are laughing. For the rest of you, I’m sorry you’re finding this out for the first time, but it’s good. It’s important that we understand that from the moment of conception we are steeped in sin. We don’t like to think that way. We like to think that, well, sin comes about as you get older. We’re good, and then we do bad things, and so we start to get marred and stained by sin. But no—death entered the world through one man, and there was no solution.

If we do not believe this, we do not read the Bible as it states itself, because through Adam all have sinned and fallen short of the glory of God. When it says “**the Holy One to be born**”—from conception in the womb to birth, and then throughout his life until he died and rose, and even now—he has never sinned. He is fully sinless. And his conception—he’s fully man, and he’s fully God through the Holy Spirit.

And what we realize when we read this is that he is the one who is outside the line of Adam, even as he is inside of creation. When we read these words, he is one who is truly holy from before

birth, at birth, and throughout his life. He is utterly unique. He is set apart. He is perfect in every way.

There was no way for any human in our own strength from the moment of conception to be what was necessary for our salvation. We all deserve death for our sin. And yet through Christ—the only one who did not deserve death—through his death on the cross, we are invited to salvation.

He is the only one who was outside of sin because of how he came about—being conceived by the Holy Spirit, the incarnation of Christ. He is fully God and fully man. He is perfect. He is holy from birth. He is truly the Son of God.

When we read these words, we must marvel, because the whole Old Testament—if you read it faithfully—what you find from the beginning to the end of the Old Testament is because of our sin there was no solution for us to stand before a holy God. And yet in Christ—from the proclamation even before his conception—we see salvation. And we see a way for that which was impossible to come about, because nothing will be impossible with God.

The Implications of the Incarnation

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- The Son of the Most High entered creation (*Jesus is fully God*)
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- God in His sovereignty initiated our salvation
- God alone overcame the impossibility of our situation

[God alone overcame the impossibility of our situation.](#)

When we look at the incarnation, we are seeing how that which we could never do, God has done for us, and he is the one who initiated it. Jesus Christ is fully God and fully man. Do not diminish him in any way, shape, or form. He is fully both. He has two natures. It is above our understanding to get the logistics of it, but it is the claim throughout Scripture. And he did not come into existence at his conception, but he has always been.

Jesus Christ chose to be born of a humble virgin from Nazareth in Galilee. The incarnation is at the foundation of our salvation. If we do not believe Jesus was fully God and fully man, if we do not believe he was perfect and sinless, then his sacrifice was not enough. If we do not believe that he was born of a virgin, that he was outside the sin of Adam, then his sacrifice would not be enough. And yet it was, and it's sufficient.

And for all who believe, we believe because he chose us from before the foundation of the world. And we rejoice that we are redeemed by the blood of Christ—the Creator who entered into creation on our behalf.

So what do we do with this?

First and foremost, we should be belting out every worship song. Anytime we're singing a worship song that's taught—I think about "Come Behold the Wondrous Mystery" all the time—"Christ who condescended to ransom us—he was robed in frail humanity." I think about those words. I marvel at those words. These are not just words for Christmas time. These are words for each and every day.

Every time we celebrate his death and resurrection through communion, and every time we look ahead to his next coming, we recognize he's already come. And he came in the flesh, and he did what we could never do.

"See, I am the Lord's servant," said Mary. "May it happen to me as you have said." Then the angel left her.

Luke 1:38 CSB

The next thing: we should have a posture like Mary's. Because after Mary hears all of this—where we're going to end the passage today—she says,

"See, I am the Lord's servant. May it happen to me as you have said." Then the angel left her. (Luke 1:38)

And with these words from Mary, we see humble obedience to the Lord.

If you go to the book of Samuel, every time you see someone who it's like "you should be like that person," do you know what they say? They say, "I'm the Lord's servant," or "I'm your servant, Lord." Hannah, when she prays that the Lord would give her a child, she says, "I'm your servant, Lord." Samuel says, "Speak, Lord, for your servant hears." David uses "your servant" language. What we see repeatedly—2 Samuel 7, when David rejoices in the covenant God makes with him, he says the words "your servant" again and again and again.

We should walk humbly before our Lord in the example of those and the example of Mary. And ultimately, as we read these words, they all point to the one who is perfect in his humility.

Adopt the same attitude as that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be exploited. Instead he emptied himself by assuming the form of a servant, taking on the likeness of humanity. And when he had come as

a man, he humbled himself by becoming obedient to the point of death— even to death on a cross. For this reason God highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow— in heaven and on earth and under the earth— and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:5-11 CSB

If you go to Philippians 2, we're going to close out our time here, because their example of humility is good, but our supreme example of humility is even better in Christ.

Philippians 2:5-11 says these words:

“Adopt the same attitude as that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be exploited. Instead, he emptied himself by assuming the form of a servant, taking on the likeness of humanity. And when he had come as a man, he humbled himself by becoming obedient to the point of death—even to death on a cross.”

Now, before I keep reading, I want to just point out—it's he was here, but he humbled himself, and he humbled himself, and he humbled himself, and he humbled himself—not just to death, but to death on the cross—a criminal's death designed for the most guilty. He willingly died on the cross for us. He went from here to here, walking in humble obedience to the Father.

“For this reason God highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow—in heaven and on earth and under the earth—and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

As we come to the end of our time talking about [the implications of the incarnation](#), I want to encourage you that in Christ we have a picture of perfect humility and obedience to the Father. And we should take heart. We should follow his example. We should have the same attitude as we walk before the Lord.

If you are here today and you are a believer, we're about to take communion. I'm going to give you a few minutes to pray. And as you pray, I want to encourage you, if you're a believer, to take time to rejoice at what God has done—to take time to rejoice at the incarnation, that he initiated our salvation, that all of the things he has claimed he has brought about for us. We do not deserve any of it, and yet he has done all of it for us.

If you're here today and you're not a believer, I want to encourage you to take time to pray to the Lord, to take time to cry out to the Lord, to take time to say, “Lord, open my eyes to the truth.” And if you're here today and right now, as you hear about the incarnation, you are realizing for the first time he was and is fully God and fully man—I believe—then I want to encourage you to pray to him, to pray, “Lord, I believe you died for my sins, you rose, and you reign.” I want to

encourage you to pray that you would be a servant just like Mary: “Lord, I am your servant as I follow you.”

I’m going to step down for a few minutes. I’m going to invite you to pray on your own, and then we will take communion together, and we will close in one last song.

On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, he broke it and said,

“This is my body, which is for you. Do this in remembrance of me.”

In the same way also he took the cup after supper and said,

“This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

“For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” (1 Corinthians 11:23-26)

Let’s pray.

Father in heaven, we thank you that you sent your Son. We thank you that he came, he lived a sinless life, he was a perfect sacrifice, he died on the cross for our sins. Thank you that he rose and he reigns. And we praise you that he is returning—that we do not just celebrate his first coming, but we look forward to his second coming.

We thank you, Lord, that through the coming of your Son we see the revelation of the way that you brought about redemption from our impossible situation. We thank you that though we did not deserve salvation—we do not deserve anything you have given us—you have given us everything through your Son.

We pray that we would take heart and take encouragement from the example of Mary who responded and said, “Lord, I am your servant.” We pray we would follow in that example, but Lord, far more important, we pray we would follow in the example of your Son who humbled himself and became obedient to the point of death on the cross.

We praise you, Lord, that we know he sits at your right hand and that one day every tongue will confess and every knee will bow. We pray all of this to your glory in the name of your Son, Jesus. Amen.



Digging Deeper – **The Coming of Our King** – Luke 1:26-38

1. What stood out to you from the sermon?

Read Luke 1:26-38

2. What stands out to you as you read through the passage?
3. What do we know about Mary in this passage?
4. What do we learn about her character?
5. What do you think the world would expect from the mother of Jesus? How does Mary compare?
6. What do we learn about Jesus in this passage from the words of Gabriel?
7. What do we learn about the kingdom where Jesus will reign?
8. Why is it important that Mary is a virgin?
9. Why is the incarnation so important to our understanding of salvation? What is missing without the incarnation?
10. How often do you think about the incarnation of Christ?
11. What are reasons we should rejoice in the incarnation? Come up with a list of as many as you can think of.
12. Take some time to end in prayer by sharing prayer requests and praying for one another.