

That You May Know...

(Luke)

This Child Saves

Luke 1:26-33

Jesus is Uniquely Divine (1:27)

The Birth of Christ is Uniquely Announced (1:26)

God's grace is poured out on non-unique people (1:29)

God's saving grace in your life is unique (1:31-32)

So that you may know.... This child saves

Series: That You May Know... (Luke)
[This Child Saves- Luke 1:26-33]

Introduction

- VIDEO
 - Jesus truly is the Peace Child.
 - Jesus—He will save the people from their sins.
- The origin and humble setting for the birth of such a stellar figure should already alert us to the fact that God often works in strange ways (NIV).
- The narrative form Luke describes and pictures the renewed relationship between God and humanity. The faithful God will begin, again, with a birth. The long-awaited king will be not only protected by God but engendered by Him. But the end will far surpass the beginning (Hermeneia).
- **Unique= being the only one of its kind, unlike anything else.**
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Read [Luke 1:26-33]

Body

1. *Jesus is Uniquely Divine (1:27)*

- **Jesus was born to a virgin betrothed. (1:27)**
 - Virgin specifies Mary as a young girl of marriage age (12-13) and as a virgin in the more narrow, sexual sense as demonstrated both by her self assertion (v.34) and by the attention to Jewish marriage regulations (NICNT).
 - Why is this important? Why so much emphasis on the age and sexuality of Mary?
 - The virgin birth proves the divinity of Jesus Christ
 - **Mary had no prior sexual relationship or encounter when she learned about her pregnancy.**
 - **This makes her child unique in all of creation!**
 - The virgin birth fulfills the prophetic divinity of Jesus Christ
 - **Isa 7:14 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.**
 - Do you believe in the divinity of Jesus Christ?
- **To a man whose name was Joseph (1:27)**
 - If the birth of Christ is about Mary and the angel came to Mary then why start with Joseph?

- Because we have hints in the Old Testament of a Savior who would be fully God and Fully Man coming from the lineage of David.
 - **ISA 9:7** Of the increase of *His* government and peace *There will be no end*, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.
 - **Dan 7:14** Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed.
- So Luke reminds us that Jesus will rightly sit on the throne of David. This is a way of saying He is the King you are looking for.
- Jesus is Uniquely Divine.... That you may believe.
- **Call His Name Jesus (1:31)**
 - Luke seems more interested in the divine origin of the name (From the Lord) than the etymology of the name (NICNT)
 - For the Hebrews the name, especially when God gives it, determines the entire person (Hermeneia).
 - The narrative form Luke describes and pictures the renewed relationship between God and humanity.
 - Only one person in the history of the world can be called Immanuel/Jesus God with us. The one who was fully God and fully man. He is the Incarnation
- That you may believe in his unique divinity
 - To make Jesus less than God makes him a good teacher/prophet
 - No prophet can save you from your sins
 - No prophet can redeem you
- **That you may know.... This Child Saves**

2. *The Birth of Christ is Uniquely Announced (1:26)*

- **The world has been anticipating the coming of the Messiah. The arrival of the Son of God deserves a God sized announcement.**
 - **How does your birth announcement compare?**
 1. The angel tasked to deliver the birth announcement was Gabriel (God is my strength)
 - He appeared to Daniel and delivered the interp. of his visions
 - He appeared to Zechariah and delivered the news about John the Baptist (preparing the way for Jesus)
 - He appeared to Mary
 - In Islamic traditions Gabriel is the angel believed to send the revelations to Muhammad
- Here we see the beauty of the Gospel:
 - **God can interrupt a worship service to answer your prayers. (1:13)**
 - **God can find you privately in a as a humble woman in a remote village (1:26)**
 - This was not a normal place of worship. Jerusalem was the cultic center of faith.
- **There is no place where the announced grace of Jesus cannot reach.**

- If you are running from God, He can hit a moving target.
- If you are not prepared for Christ, He still can look at your heart and say “do not be afraid”
 - Was Zechariah prepared?
 - Was Mary prepared?
- **You cannot be prepared enough for the announcement of Christ. This is why Jesus is unique.**
 - **Jesus pursues you (uniquely announced)**
 - **Rom 5:8** But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
 - **2 Cor 5:21** For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.
 - **His birth and death on the cross uniquely announce salvation into your life.**
 - **Here is the announcement: 1 John 4:10** In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.
- **That you may know.... Jesus announces that God is with us.**

3. *God's grace is poured out on non-unique people (1:29)*

- **Favor→troubled→Favored**
- The angel's greeting and declaration of Mary's favored status (v.28) form an inclusion with his reassurance of divine favor (v.30) around Mary's perplexity. Nothing has prepared her for this visit from an archangel or for such exalted words denoting God's favor (NICNT).
 - Mary's response shows us that she did not feel like anything special.
 - **Mary was not raising her hand saying “Lord pick me”**
 - **You see God did not pick Mary because she was unique. Rather, Mary is unique because the Grace of Jesus Christ invaded her life!**
- **This is a central themes in the book of Luke→ God pours His grace out on the “little people”**
 - Has the Lord poured out His grace on your life?
 - Have you accepted his gracious gift of eternal life?
 - **Are you living a life that has been touched and marked by His grace?**
 - **This shapes how we view others**
 - First shall be last
 - The greatest may become the least
 - God pours His grace upon the “little people”
 - **"GRACE-----God's Riches At Christ's Expense." (Unknown)**
- Favored one→ “full of grace” the word in Luke alludes to God's favor not to the grace that makes men holy (Hermeneia).
- **That you may know.... By His Grace... This Child saves**

4. *God's saving grace in your life is unique (1:31-32)*

- **Only the grace of the Son of Man, Jesus, the Most High, the Lord God can save.**
 - His saving grace is unique
 - Every religion says= do this/work here/serve there and you will be accepted by God
 - Religion= let us work up to heaven
 - **Only God said I will send my son down to save you from your sins.**
 - This was not just a geographical descent
 - Jesus walked upon this earth, was tempted, tried, tortured, and endured the cross to prove that His grace is unique/the one and only way of salvation
- **His unique grace also endures (1:33)**
 - Following hints in Isa 9:7 and Daniel 7:14, Luke has in mind a single ruler reigning forever as opposed to the dynasty “house” envisioned by Nathan’s prophecy to David (NICNT).
 - **Can you think of something in your life that doesn’t rust, rot, or deteriorate?**
 - My knees tell me when the weather is changing. My knees also cry out for a perfect body! They cry out for the eternal reign of my Savior.
 - **1 Pet 1:4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time.**
- **His Grace endures. The grace of Jesus Christ is unique because it alone saves. Jesus alone endures.**
- **That you may know... this child saves**

Conclusion

So that you may know.... This child saves

- Do you know his saving grace?
- He is unique... there is only ONE Jesus Christ (One name under heaven by which men may be saved)
- Are you living your life like you believe Jesus is the only one?

His grace transforms people for his kingdom

- God doesn’t transform average people.... It changes broken people.

Notes

- The announcement of Jesus birth and John the Baptist are closely aligned. In fact, they are so interwoven that we know before we are explicitly told in 39-45 that these two mothers are their sons belong to one story (NICNT)
 - First, the 6th month (26, 24, 36, and 56) ties the report of Elizabeth's conception and response to the account.
 - Secondly, the appearance of the angel to Mary recalls Zechariah's encounter in the temple (vv. 11, 19, 26).
 - 3rd in language and form vv. 5-23 and 26-38 parallel one another.
 - V.12→28
 - 12—30
 - 13-31
 - 13-31
 - 15-32
 - 18-34
 - 19-35
 - 19-26
 - 20-26
 - The parallel nature shows us that these sons have one purpose and mission and that these events in total set in motion God's redemptive plan.
- **Points of contrast**
 - Elizabeth has need—Mary has no need
 - This points to a larger need: not barrenness for the need of Israel and the world for Salvation
 - John is full of the spirit from birth→ Jesus conceived by the Spirit
 - Gabriel comes to Zechariah as the center of the Jewish World→ Gabriel travels far away to tell Mary
 - Devot Zechariah responds in disbelief→ Mary with faith
 - These contrasts point to one of the central themes of Luke→ the “little” people on whom God pours out His grace.
- The narrative form Luke describes and pictures the renewed relationship between God and humanity. The faithful God will begin, again, with a birth. The long-awaited king will be not only protected by God but engendered by Him. But the end will far surpass the beginning (Hermeneia).
- We have unique details of God's plan, involving a unique birth and a unique child. These details are timeless, setting in motion the redeeming acts of God. (NIV)
- The origin and humble setting for the birth of such a stellar figure should already alert us to the fact that God often works in strange ways (NIV).

Luke 1:26 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.

- 6th month reminds us that Elizabeth has now only come out of hiding (NICNT).
- 6th month refers not to the month of the year but the sixth month of Elizabeth's pregnancy as indicated by 1:36 (NAC).
- Geographical focus has now shifted north from Jerusalem to Galilee (NICNT)
- Mary's status as a virgin is accented by its dual affirmation in vv. 27 and reminds of the prophetic fulfillment in Isa 7:10-17. (NICNT)
- Virgin specifies Mary as a young girl of marriage age (12-13) and as a virgin in the more narrow, sexual sense as demonstrated both by her self assertion (v.34) and by the attention to Jewish marriage regulations (NICNT).
- Notice: Joseph's family line is mentioned and Mary's is not. She has yet no claim on his family inherited status. She is not introduced in any way that would recommend her to us as particularly noteworthy or deserving of divine favor. (NICNT)
- In this case, the miracle of the virgin birth would be important for Luke, though not Mary's perpetual virginity. Luke fully considers Mary to be Joseph's wife, and he later speaks of the brothers of Jesus (Luke 8:19-21; Acts 1:14) (Hermeneia)
- Betrothed/pledged → marriage consisted of two distinct stages: engagement and marriage. Engagement itself involved a formal agreement initiated by the father seeking a bride for his son. The next most important figure was the father of the bride.
 - An engagement was legally binding and any sexual contact was adultery and grounds for divorce (NAC).

28 And having come in, the angel said to her, "Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!"

Luke 1:29 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.

- The angel's greeting and declaration of Mary's favored status (v.28) form an inclusion with his reassurance of divine favor (v.30) around Mary's perplexity. Nothing has prepared her for this visit from an archangel or for such exalted words denoting God's favor (NICNT).
- Gabriel's greeting → are related by alliteration in the Greek joining two motifs in Luke: God acts graciously, people respond with Joy and praise (NICNT).
 - This is much more than a greeting, the language used by Gabriel is often used in the OT with reference to a person chosen by God for a special purpose in salvation history (NICNT).
- Favored one → "full of grace" the word in Luke alludes to God's favor not to the grace that makes men holy (Hermeneia).

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

- Luke seems more interested in the divine origin of the name (From the Lord) than the etymology of the name (NICNT)
- For the Hebrews the name, especially when God gives it, determines the entire person (Hermeneia).

32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. **33** And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

- Following hints in Isa 9:7 and Daniel 7:14, Luke has in mind a single ruler reigning forever as opposed to the dynasty “house” envisioned by Nathan’s prophecy to David (NICNT).
- Son of the Highest → a designation synonymous with the “son of God.” (NICNT).

Illustrations

Application

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