

# Mary's Response to Shocking Message From God

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[ 0 : 00 ] Turn in your Bible to Luke chapter 1, Gospel of Luke, the first chapter.

Once upon a time, there was an old couple. Zachariah was a priest, and he had a wife named Elizabeth.

They had been praying to God for many years to give them children, but they had none. And then one day, an angel startled old Zachariah and told him that he was going to have a son.

And verse 24 of chapter 1 says that, sure enough, Elizabeth became pregnant, and for five months she lived in seclusion.

And we continue the story beginning at verse 26.

[ 1 : 38 ] Mary was greatly troubled at his words and wondered what kind of greeting this might be.

How will this be? Mary asked the angel, since I am a virgin.

The angel answered, the Holy Spirit will come upon you, and the power of the Most High will overshadow you.

So the Holy One to be born will be called the Son of God. Even Elizabeth, your relative, is going to have a child in her old age.

And she who was said to be barren is in her sixth month. For nothing is impossible with God.

[ 3 : 03 ] I am the Lord's servant, Mary answered. May it be to me as you have said. Then the angel left her.

At that time, Mary got ready and hurried to a town in the hill country of Judah, where she entered Zachariah's home and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the baby in her womb, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

In a loud voice, she exclaimed, Blessed are you among women, and blessed is the child you will bear. But why am I so favored that the mother of my Lord should come to me?

As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.

Blessed is she who has believed that what the Lord has said to her will be accomplished.

[ 4 : 17 ] God never speaks to man without expecting a response from man.

And that's what makes reading our Bible such an interactive thing. God speaking to us and then us responding to what he has said.

It's never just an intellectual experience of putting some facts into the head. It demands a response from the heart and the will. It's the same thing that makes coming to a church where the Bible, God's Word is read and taught and preached.

To be such an interactive thing. We are meeting with God. He is speaking to us. We're singing and praying and talking and responding from our hearts.

It is a meeting with the living God. And so we come this morning to the Word of God that was brought to Mary announcing the birth of her child. And just as God expected a response from Mary, So this Word is now coming to us and He will expect a response from us as well.

[ 5 : 30 ] So let's listen to God's Word as for our very lives as the Scriptures teach us and find them to be wonderful words of life.

In the very opening chapter of Luke's Gospel, we're introduced to this young woman named Mary. And we're given some background information about her here in verse 26. We're told that she lived in Nazareth, a little town in Galilee.

Thirty years later, Philip will tell Nathanael, We have found the Messiah, the one that Moses and the prophets wrote about. It's Jesus of Nazareth.

And you remember Nathanael's response will be, Nazareth, can anything good come out of Nazareth?

[ 6 : 28 ] And we would say with our knowledge, O Nazareth, O Nathanael, the one coming from Nazareth is the only one good, for there was no other good enough to pay the price for sin.

And he alone could unlock the gate of heaven and let us in. So nowhere Nazareth was not the home of the important movers and shakers and the important people of the day in Israel. But it's where Mary lived. And. There will be a more surprise. There will be more surprising things than that to follow.

She was a virgin, we're told next. Never had intimate relations with a man. Kept herself sexually pure. So burying a child would be impossible in her present state.

And yet, as we know and we've just heard, God is a God who delights to do what is impossible with man. She lives in Nazareth.

[ 7 : 33 ] She's a virgin. And then we're told she's betrothed to a man. Pledged to be married to a descendant of David named Joseph.

Betrothal was far more serious than anything of our engagements, where the man presents the ring and says, Will you marry me? And she says, Yes. And they're engaged. No, betrothal was a binding relationship.

Formal vows were taken to be betrothed in front of witnesses in which they promised their faithfulness to one another. And all that awaited was then the day of the wedding, usually about a year later when the marriage would be consummated.

And then they would live together as husband and wife. So she's betrothed to a man named Joseph. So we're told this betrothed virgin from Nazareth received a visit from an angel named Gabriel, sent by God with a private message just for her.

We don't know what she was doing, but suddenly there he was. Greetings, you who are highly favored. The Lord is with you. Now, each time in this account, we're going to see that a word is brought from God and Mary then responds to that word that is given to her.

[ 9 : 06 ] It's a shocking message. And her first response is emotional, not verbal. Verse 29 says, Mary was greatly troubled at his words and wondered what kind of greeting this might be.

I don't find anything so troubling about the words greetings. You who are highly favored. The Lord is with you. No, it was the presence of an angel. That gave her great fear.

Having an angel suddenly appear was no less shocking to her than it would be to you. If tonight, as you were brushing your teeth in the bathroom, suddenly there is an angel.

She's greatly troubled. She's scared stiff. Just as you would be. And she's wondering, what is the angel's business with her?

Why has he come to me? Well, the angel continues, don't be afraid, Mary. You have found favor with God. So here's an angel who stands in the presence of God.

[ 10 : 14 ] He goes on errands for God. And he knows her name. There was no introduction. She didn't say, my name's Mary.

He knows her name and calls her by name. He's come with a personal message for Mary from the living God. And so he seeks to calm her fears, assuring her that he's not come in judgment, as many times angels did.

No, Mary, you have found favor with God. Favor is not something earned. It's grace.

It's unearned favor, freely given. And it's to be the end of all fear to know that God is favorably disposed to her.

He's for her, not against her. Ah, then all is well with my soul. But there's more to the message. And the longer he talks, the more staggering the news.

[ 11 : 18 ] Behold, you will be with child. You, Mary, are going to be pregnant. Now, that wouldn't be so shocking if she was not a virgin. But she was.

Next, her baby's gender is announced. And this is not just before ultrasound was invented. It's even before conception that the baby, that the gender is announced.

You will give birth to a son. Did she hear echoes of Isaiah 7, 14, the virgin will conceive and bear a son?

Or did she hear echoes from Genesis 3, 15 about the seed of the woman, a male seed of the woman, who would crush the head of the serpent? A son.

A son. That son is now going to be born. And then her baby's name is also announced. You're to give him the name Jesus. Yeshua.

[ 12 : 23 ] Joshua. Meaning the Lord saves. So how's that for starters? Mary, you will conceive, bear a son, and you're to name him Jesus.

But before she can even wrap her mind around these few remarks, the angel just keeps going and tells her many more things about her son to be born.

Amazing things. Amazing things. Indeed, very hard to believe things. He will be great, verse 32 says.

Not in the sense of size. Not a big man. But great in the sense of fame. And importance. Now remember who Mary is. She's a nobody in the eyes of the world.

A young virgin of humble and lowly position. Betrothed to a poor carpenter. Far from fame or VIP status in Israel. After all, she's from Nazareth of all places.

[ 13 : 22 ] And yet she's told that her son will be great. How great? Well, he says he will be called the son of the most high.

That's a name for God. It was a name that was given to God some 49 times as we read in the Old Testament. He'll be the son of the most high God.

That means his greatness will have no equal. But notice he's not only high. He is the most high with none to compare. Yes, he will be great to be the son of the most high God.

And Mary's son will be called the son of the most high. The son because that's who he is. Not the son of Joseph. But the son of the most high.

Indeed, when Luke gives us Jesus' genealogy in chapter 3. He writes of Jesus in chapter 3 and verse 23. He was the son, so it was thought, of Joseph.

[ 14 : 30 ] But of course, he wasn't. He was his legal son, adoptive son, but not his natural birth son. No, in fact, this baby was the eternal son of the most high himself.

Oh, he will be great. None greater. A divine son. The son of the most high. This really must have set her head spinning. But that's not all.

There's more. Verse 32 goes on to say, The Lord God will give him the throne of his father, David. He will not only be the son of the most high. A divine son.

He will be the son of his father, David. A human son. So he has two fathers. God, his father.

And David, his father. Which is he? Well, he's both. He's the son of God and he's the son of David. The son of man. So he's the only person.

[ 15 : 35 ] To have two natures. Two distinct natures. A divine nature. He's God. And a human nature. He's man. Both his biological mother, Mary, and his adoptive stepfather, Joseph, were descended from David, as the genealogy show.

And so Romans 1, 2 speaks of God's son, who as to his human nature was a descendant of David. As to his human nature, through Mary, was a descendant of David.

So Mary, your son, will be both God and man. And what I want you to see in all these things that are being told to Mary is that these things about her son are exactly the things that we need for salvation.

Because it's as God and man that he will be the one and only mediator between God and man. As God, he can well represent God.

And as man, he can well represent man. Indeed, as Paul says to Timothy, 1 Timothy 2, 4. There is only one God and one mediator between God and man.

[ 16 : 58 ] The man, Christ Jesus. Mary is no mediator. Contrary to the teachings of the Roman Catholic Church.

Her son is the only mediator between God and man. This is greatness indeed. There's none like him.

But there's more. He will be a king. And indeed, the greatest king ever. Now, it's true that the angel doesn't use the word king.

But he does speak of his kingdom. And he speaks of him reigning. And reigning upon a throne. So kids, you tell me. Who reigns on a throne over a kingdom?

A king. Right? He will be a king. And a great one at that. He says in verse 32 and 33.

[ 17 : 54 ] The Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever. His kingdom will never end. A couple Sunday nights ago, we saw this promise that was given to David in 2 Samuel chapter 7.

When God promised to build a house for David. A dynasty of kings that would come forth as his descendants. He said, your house and your kingdom, David, will endure forever before me.

Your throne will be established forever. Never. And so for 400 years, there was always a descendant of David on the throne of Israel.

But it all came to a crashing end when the nation was so wicked that God called the Babylonians to come and to destroy the land.

And to destroy Jerusalem and the temple. And to take their Davidic king into captivity along with many other people. And so by the time that Mary heard this announcement, it had been some 600 years without a king on the throne of David.

[ 19 : 12 ] 600 years of Israel without a king as they were subjugated. First to the Babylonians, then the Medes and the Persians, and then the Greeks. And now the Romans who were found everywhere to keep the peace.

And to show that Israel was under the heel of the Romans. No king in Israel for 600 years. And now an angel has a message from heaven.

Here's the long promised king of David. Who is going to bring God's people to God's place of rest under God's reign and blessing forever and ever.

It's your son, Mary, that's going to be this king. A never ending kingdom. A forever king. There's nothing ordinary about that king.

He is great indeed. So one minute Mary is going about her task, whatever it was, minding her own business. The next minute an angel tells her all this.

[ 20 : 18 ] That she, a virgin, is going to get pregnant and have a son who will be the Messiah King of David ruling forever. Who will be both son of David and son of the Most High God.

She was puzzled and wondering before. What is she now? How fast can the human brain process information? When she finally finds her voice, she just has one question.

How? How? This is her second response to God's word given her. How will this be since I am a virgin? Verse 34.

It's a fair question, isn't it? No human being had ever been born of a virgin as a virgin. She's wanting some clarification on how this will happen.

And in answer to her question, the angel gives her more staggering truth to swallow in verse 35.

The Holy Spirit. That's God. God, the Holy Spirit will come upon you.

[ 21 : 23 ] And the power of the Most High will overshadow you. So the Holy One to be born will be called Son of God. There is mystery here.

Many questions remain unanswered. There's definitely not enough here to satisfy our curiosity. But it's sufficient for Mary. She now knows for sure that it is as a virgin that she will become pregnant.

And that her conception of this child will be totally supernatural. Entirely a work of God unaided by man. And that's why the one born will be called the Son of God.

Not the Son of Joseph. Because it will be by God in His miraculous work in the womb of Mary that she will conceive this Son. And that's also why He would be the Holy One without sin.

Because He will not partake in original sin that was passed down through the Father's bloodline.

And being conceived by the Holy Spirit, He will not have a sinful heart like you and I were born into this world.

[ 22 : 37 ] He will not have a heart that just natively goes astray from God rather than goes toward God. But without a sinful nature means He will have no sinful thoughts, words, desires, actions.

And that's just the kind of Savior we need if He's to represent us sinners. So it was necessary for Him to be born of woman.

To be of the same nature with us that He came to save. If He's going to represent us, He must be one of us. And so He's born of woman.

A human being. But it's also necessary if He's to save us for Him to be perfectly holy. He cannot

come into the world as we did a sinner. If He's a sinner, He must pay the price for His own sins.

And has nothing of value for our sins. So you see how this Savior perfectly meets our needs. He's man to represent us. He's God to represent us to God.

[ 23 : 49 ] And He's sinless to be able to die in our place that His merit might be given to us. We're unrighteous and He's righteous.

We need that kind of Savior. So this was the shocking message from God. Mary's being asked to believe impossible things. Things that had never happened before in all human history.

And not only to believe that they will happen, but they will happen to her personally. I trust you feel something of the difficulty before her.

You'll conceive as a virgin. You'll give birth to a son who's both God and man. And your baby will be king of David whose reign would never end. Impossible things, hard to believe things.

But don't we have a God who stoops down to help us believe? Does He not see us in our weakness of faith and pity us and stoop to strengthen our faith?

[ 25 : 00 ] That's the God we serve. And so that's the God that stoops to help Mary. And He encourages Mary's faith in the impossible as the angel brings this message from God to her about another supernatural birth.

Even Elizabeth, verse 35. Even Elizabeth, your relative, is going to have a child in her old age. And she who is said to be barren is in her sixth month.

For nothing is impossible with God. Can you see the help God is giving Mary to believe the promise of these impossible things?

Have you noticed how in Scripture God brought about His plan and deliverance often through barren wombs? It's something of a pattern that when God was about to bring to pass something new in His plan of redemption, He often did it by opening a barren womb.

So when God first called one people out of all the people of the world to be His people, from which Messiah would come, He chose Abraham to be the father of the Jews and the father of many nations.

[ 26 : 20 ] But Sarah, his wife, was barren and remained barren until they're both far beyond the age of childbearing. Abraham's body is as good as dead, Romans tells us.

And it was then, when all hope from man was gone, that Sarah conceived and had a son in her old age. Or when Eli, the priest, is about to die and his sons to succeed him are wicked men.

And a godly priest is needed to replace Eli to anoint the first king of Israel. This is another important transition in the history of redemption.

They were a nation coming from Abraham. But now they will be a nation with a king, the first king.

And so a barren woman named Hannah is miraculously given a son, Samuel. God opened her womb and did something supernatural. And Samuel would be the one to anoint the first two kings in Israel.

[ 27 : 32 ] And when Israel was in need of a judge and a deliverer from the Philistines, God raised up Samson and he did it through a barren woman. One of the saviors of Israel.

With a small s to deliver them from their enemies. And when the forerunner of Messiah was to be born, John the Baptist, as Stan's mentioned, we read here in the opening part of Luke 1 of Zechariah and his wife, verse 7 says they had no children because Elizabeth was barren.

And they were both well along in years. That's Luke's kind way of saying they were old folks. Well past the age of bearing children. And again, a double impossibility was overcome.

Barren and old. Yet John the Baptist is born. So why does God do this? Over and over in history. The history of salvation.

Well it's to show that nothing is impossible with God. That's what the angel says. To show that the whole of man's salvation depends on what God himself does.

[ 28 : 43 ] It doesn't depend upon any conditions in men. It doesn't depend upon circumstances being just right. And if circumstances are right, I think we can work out a plan of salvation.

No circumstances can be as hopeless as a dead old womb with no help in sight anywhere. That's no problem for God. For nothing is impossible with God.

Human limitations are nothing to him. He shatters the ordinary limits of nature. And so in the history of redemption, when it's time, the time had fully come to bring the Savior into the world.

For the eternal Son of God to take on human flesh, the Holy Spirit is sent not to a barren woman. Not to a barren woman in old age.

But to someone with an even greater impossibility. A virgin girl. And is this not the ultimate demonstration that God does not need man's help in bringing his salvation to sinners?

[ 29 : 55 ] The whole thing, from beginning to end, is his omnipotent, supernatural work of grace. His own arm working salvation for himself.

Isaiah 63.5 So this was the very lesson Mary was meant to learn from her old and barren relative, Elizabeth, who was now pregnant. God stooping to help her believe the impossible.

Not just that old barren wombs can give birth, but even young virgin wombs can too. When God is factored in, all impossibilities become possible.

Well, we look then for Mary's third and final response to the word that God brought to her. A shocking word. There's two parts to Mary's response here.

The first is that she believed God's word. All of it. You see it there in verse 45, as Elizabeth will say to Mary when she visits her.

[ 31 : 01 ] Blessed is she who has believed that what the Lord has said to her will be accomplished. She believed it. Now there was still so much that Mary could not understand.

There were questions left unanswered and swirling in her mind to be sure. But faith is willing to believe what reason cannot comprehend. Faith is willing to believe what reason cannot comprehend.

She doesn't need to understand. She doesn't need to understand. Everything in order to believe. It's enough to know that God had said, I will do this for you.

And so she trusts in the Lord with all of her heart and does not lean on her own understanding. Like Abraham, she believes that God has power to do all that he has promised.

Though I may have trouble understanding, God will not have trouble performing. He can do all that he has promised. Do you see the simplicity of living by faith?

[ 32 : 16 ] Of just taking God at his word. Oh, but, but, but, but, but. If you've said it, I believe it. I believe that you will accomplish what you said.

She knew her God. That's the key. The song of Mary reveals that she knew him well.

And she knows him to be the God of truth and might. A God of the impossible whose word is right and true and who is faithful in all he does. And so she simply believed that what the Lord had said to her would be accomplished.

So, so now what is your response to this word of God about Mary's son? Do you believe. What you read here.

Do you know your God as Mary knew him? Sinner friend, do you believe that what the Lord has said to you will be accomplished? That God so loved the world. That he gave his one and only son.

[ 33 : 25 ] That whoever believes in him. Would not perish. But have everlasting life. That this life. This eternal life. That is promised throughout the Bible.

Is in his son. And he who has the son has life. And he who has not the son has not life. Do you believe. That this baby of Mary is the one.

Who is the savior for sinners. And would grow up. And would be nailed to a tree. To receive the payment. For our sins. That he because he is without sin.

Is able to represent us. And to die as a substitute in our place. Do you believe. That he is the sinless. Son of God. The son of man.

That he is the fulfillment. Of David's. The promise to David. Of a king. Do you believe these things. That his name is Jesus.

[ 34 : 23 ] Precisely because he. Is the one. To. Save sinners. From their sins. And believer. Do you believe. What the Lord has said to you.

Not only here. But. Everywhere. Do you really believe that. All things. Work together for good. To those. Who love God.

To those who are the called. According to his purpose. But I don't understand. How this. Mess. Could ever.

Come out. And produce something good. I don't understand. How anything good. Could come out of this. You don't need to. That's what Mary's teaching us. You just believe.

It's the simplicity of faith. It is the glory of faith. Not to know. Luther said. Not to understand. All the hows. And whens. And whys. But just to take.

[ 35 : 19 ] God at his naked promise. And. I know him. He's faithful. He cannot lie. He's true to his word. He never says. And not.

Does not fulfill it. And so we just believe. That what the Lord has said. Will be accomplished. And. And then we experience. The joy. And the peace. That comes from believing.

So are you bringing. Your impossibilities. To the God. Of the virgin birth. The God with whom. Nothing. Is impossible. And who does. All that he says.

Well Mary believed. God's word. That was. Part of her response. To this. Shocking message to her. She believed. God's word. But perhaps even more difficult.

Secondly. She surrendered. To God's will. She surrendered. To God's will. Verse 38 says that. She willingly offers herself up.

[ 36 : 18 ] For the job. I am. The Lord's servant. May it be to me. As you have said. What a sweet surrender.

Indeed. That is where our peace. Comes isn't it. When we. Sweetly surrender ourselves. To the will. And word of God. Oh but it was no easy thing to do.

We find that the high honor. Of being the. The mother of Messiah. Came with a high. Price. There was her marriage. To Joseph.

The man of her dreams. To whom she was betrothed. When he finds out I'm pregnant. He won't want to marry me. Can I give him up?

There was her reputation. She would be the laughing stock. Of Nazareth. No one would believe her. If she told them. That it was a supernatural conception.

[ 37 : 21 ] Can you think how that would play out. In the news today. It was no different then. Human nature doesn't change. It would have mocked her.

And she would never outlive the disgrace in Israel. Of an immoral woman with an illegitimate child. Who would ever want to marry me? That wasn't the future she had been daydreaming about.

It's not how she envisioned her life turning out. Her plans of a happy little life. And family in Nazareth. It's all about to go up in smoke. But she takes it all.

Her beloved Joseph. Her name. Her reputation. Her future. Her. And she lays it on the altar.

Before the Lord. And submits. To his will. She not only bows to his will.

[ 38 : 22 ] She eagerly desires. Its accomplishment. You see that. May it happen to me. Just as you said. How'd she do that?

Well it came down to her relationship with God. She knows this God. Who's making such. Demands upon her. Again. Just read her song. To see how well she knows this God.

She knows him. And she has a proper view. Both of herself. And of her God. Notice. I am your servant. May it be to me.

As you have said. She knows. That he is Lord. He is master. And what a. What a master he is. He is. He's God most high. He's. He's gracious. He's been merciful. He's. He's God my savior. He's Lord.

[ 39 : 20 ] And me. I'm his servant. That's her. That's her. Self-awareness. Her identity. Self-identity. I'm his servant. And servants don't choose. For themselves.

What they want to do. With their lives. No. I exist. To do. The will of another. My master. I am your servant. Not what I wish to be.

Nor where I wish to go. For who am I. That I should choose my way. The Lord shall choose for me. Tis better far I know. Than let him bid me go.

Or stay. The Lord. My master. My faithful. True. And almighty one. Has spoken. No other response. Is thinkable. To a servant. Of this most. High God. Knowing who he is. Knowing who she is. She gladly. Surrenders. All. Knowing she could safely.

[ 40 : 17 ] Trust herself. And her future. Into his good hands. Do you think she. Regretted. That surrender.

Oh she had moments. Didn't she. When. A sword would pierce her heart. As she saw her son. Being rejected. And crucified. And she couldn't figure out.

The behavior of her son. When he was 12 years old. At the temple. Frustrations. And. Wanting to push along. The agenda. Jesus says no woman. It's not now.

And. But. No regrets. No regrets. There's. There's. There's never regrets. When we surrender. To God's word and will. You know.

There's a lot of people. In hell. Today. Who are regretting. That they never surrendered. To the gospel word. And to the will of God. People. That they were.

[ 41 : 14 ] In all. For. The will. You know. That they have. But no one. Will ever be disappointed. Who trusts. In him. So. This is the word. That came to Mary. And this is her response.

To believe the message. And then. To believe the word of God. And then to surrender. To. The will of God. Now what is your. Response. what we've seen from this is that Mary's son perfectly matches our need as sinners.

Here we are as sinners. And here's this announcement of a Savior to be born who perfectly matches our need. I'm a man.

I'm a human being. I need another human being to be my priest, to go before God for me. He is the son of a man. He is the son of Joseph. He is the son of David.

Coming forth from David's loins. He can represent me as a man before God. But he's God. Oh, I've got a God-sized problem. And it's good to know that God has arrived to help me.

[ 42 : 20 ] I'm a sinner against a holy God. And he is this holy one. And he's never sinned. So he can stand in for me on the cross and take the full wrath of God.

And because he's God, he's able to apply that merit, not just to one sinner, but to as many sinners as put their trust in him.

His name's Jesus. Oh, that's what I need. I need salvation from the Lord. That's his name. And he's the king who's to bring God's people into God's place of rest and to have him reigning over us with sweet blessings forever and ever.

That's exactly what I need. That's what you need, my friend. What are you doing with that message? Are you bowing to that king? Are you submitting to that mediator?

Are you giving up all hope of trying to save yourself and say, no, this is the one who must save me. If I try to save myself, it's impossible because I have to be perfect to get into heaven and I've already blown it.

[ 43 : 30 ] I was born a sinner and have gone astray since birth. Oh, but here's another who could live his life for me and put his perfect righteousness to my account in heaven.

And here's another who could pay the penalty that is coming to me for having sinned against God. He perfectly meets your need, but that's not enough to save you. You can nod your head to that and say, I believe all of that, John.

But have you submitted your will to this king? Have you got out of the driver's seat and got in the back seat and said, I trust my future to you.

I trust my eternity to you. Upon a life I did not live, a death I did not die, another's life, another's death. I trust my whole eternity. You must submit to this king, to this Jesus, this savior.

There's a surrender to this will of God. Well, we've been confronted with the word of God.

[ 44 : 36 ] He's waiting for your response and mine. Always a moment of decision when this word comes to us. God and man meeting.

God speaking to man. Oh, let us believe on this one and only savior. Let us surrender to his revealed will.

We needed a savior. And when we needed a savior, God sent his one and only son. And what a son and what a savior he is.

When we were perishing without him, he willingly came down from his glory to save us. Receive him. And in receiving him, you receive all that he's promised in the way of eternal life.

So let's worship him. We need, is he God? Then we give him the worship of God. We sing our praises to him. We sing of him now as we conclude, down from his glory.

[ 45 : 43 ] What a story. What a real stoop downward was that when Jesus came down from his glory to lift us to reign with him forever.

Let's stand as we sing from the overhead, down from his glory. Well, tonight we're going to see the connection between the manger and the cross. This was his first step toward Calvary.

And tonight we'll remember why it was he was born. Let's pray together. Father, we've sung of the wonder of you sending your son to die for us.

Lord Jesus, we've sung of our love for you. If Mary before the cross, in knowing you as her God, was able to believe every word that you said and to safely entrust her life into your hands, how

much more should we now that this baby has grown up and gone to the cross and died for us?

How could we ever guess whether or not our lives are better off in our own hands or in his hands?

So teach us to forever believe your word and to bow in submission before it.

[ 47 : 07 ] Send us then on our way rejoicing in such a savior who submitted himself to his father's will and in so doing has purchased us for God forever.

We thank you in his name. Amen. Amen. Amen. Amen. Thank you. Amen. Amen. National Anthem. Amen. Amen. Amen.