

The Festival of the Annunciation of our Lord  
St. Luke 1:26-38  
March 25<sup>th</sup>, 2025  
Sts. Peter and Paul Ev. Lutheran Church, UAC  
Simpsonville, SC  
Pastor Jerald Dulas

## Thou Shalt Conceive

*In Nomine Iesu!*

In the Name of the Father and of the + Son and of the Holy Ghost. Amen.

### **Sermon Text:**

“And the angel said unto her, ‘Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name + JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end.’”

### **Prayer in Pulpit before Sermon:**

O Lord, send out Thy Light and Thy Truth, let them lead us. O Lord, open Thou my lips, that my mouth may show forth Thy praise. O Lord, graciously preserve me, lest that by any means, when I have preached to others, I myself should be rejected. Amen.

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior + Jesus Christ. Amen.

My dear friends, last week we celebrated the Festival of St. Joseph, the Spouse of the Blessed Virgin Mary and the Guardian of our Lord. The Gospel reading for that day told of events after St. Mary’s return from the house of her cousin Elizabeth. That Festival and its reading always precedes today’s Festival and its reading. St. Joseph’s Festival always falls on March 19<sup>th</sup>. The Festival of the Annunciation of our Lord usually falls on today, March 25<sup>th</sup>, except, like last year, when the 25<sup>th</sup> falls during Holy Week. Then the Festival is transferred to the first free day, which ends up being the Monday after Quasi modo geniti, the First Sunday after Easter. This means that every year we hear these texts out of chronological order.

The Apostle and Evangelist St. Matthew begins his history of our Lord with the earthly father of our Lord, St. Joseph. He picks up the historical narrative after St. Mary returns from the hill country of Judea, three months after the events of today’s Gospel reading. The Evangelist St. Luke begins his historical narrative of the birth of our Lord six months prior to tonight’s Gospel reading, with the narrative of the priest Zacharias, and the announcing of the birth of St. John the Baptist. After the angel Gabriel announces the birth of a Savior in the womb of the Virgin Mary, she runs, with haste, to the house of her relative Elizabeth. This is the proof that what the angel Gabriel announced to her would come true. She then stays with her cousin for three months. Until St. John the Baptist is born, circumcized, and named by Zacharias. This is why the Festival of the Visitation of the Blessed Virgin Mary occurs on July 2<sup>nd</sup>; it is eight days after the Nativity of St. John the Baptist; the day of his circumcison and naming.

The point of all of this is to point out the differences between St. Matthew’s record of history, and St. Luke’s record of history. St. Matthew focuses on the father of our Lord, because it is through the father that inheritance and birthright is passed down from one generation to the next. St. Luke focuses on St. Mary, the Mother of our Lord, because she is the Theotokos, the God-bearer, the one through

whom the Savior and Redeemer of the world is born. It is through her that our Lord + Jesus takes upon Himself our flesh. She being human, bears the Son of God. Through her He becomes both the Lord God and man, taking upon Himself our flesh, so that He can redeem mankind from sin and death. These are the differences in the historical narratives. They are not differences that contradict one another, but which focus upon different aspects of the historical narrative. As was said this past Sunday, all of holy Scripture is the Word of God. It is inerrant and infallible. Its differences serve to point out different aspects of our salvation.

Despite the differences between the writings of the Evangelists. There are similarities as well. The one that sticks out between the narrative of St. Matthew and St. Luke, that is, between the angel announcing to St. Joseph in a dream, which we heard last Wednesday, and the announcing of the angel Gabriel to the Blessed Virgin Mary tonight is what the Child will be named. The angel in the dream to St. Joseph told him that the Baby in the womb of his betrothed wife was to be called, + JESUS. He would save His people from their sins. This is the same thing that the angel Gabriel tells St. Mary in today's Gospel reading. He will be called + JESUS, for He will save His people from their sins. Our Lord + Jesus will be born to be the Savior of the world.

The Virgin shall conceive and bear a Son, the Prophet Isaiah foretold King Ahaz as a sign that he would not be destroyed at that time by the Syrian king Rezin and the Israeli king Pekah who had went up to Jerusalem to war against it. The Name of that Child born to the Virgin would be called Immanuel, that is, God with us. The Lord God through the Prophet Isaiah was foretelling the battle between the serpent and our Lord + Jesus. This is what He had promised in the Garden of Eden after Adam and Eve first sinned. From their offspring, a Son would arise who would crush the head of the serpent, even though he bruised the Lord's heal.

On the tree of the holy cross, the serpent bruised the heal and body of the Lord. He endured suffering and death upon the tree of the cross to redeem mankind from the power of that old serpent, the devil. His heal was bruised, but the head of the serpent would be crushed, for an innocent man suffered the curse of the cross, for all those who hang on a cross are cursed. But an innocent man cannot be called cursed, therefore, He suffers and dies innocently. His innocence means He cannot stay dead. On the third day, after a day of rest and throwing a victory parade before the lost souls in Hell, our Lord rose again from the dead. Confirming for us that the sacrifice that He made on our behalf has been accepted by the heavenly Father.

This is why He rightly bears the Name + Jesus. For He has saved His people from their sins. He has made atonement for all sins, so that all those who cling to Him in faith might have forgiveness of their sins, eternal life, and salvation. This is the announcement that is made to the Blessed Virgin Mary in today's Gospel reading. This is the announcement made in the dream to St. Joseph. The Seed of Adam, the second Adam, will be conceived in the womb of the Virgin Mary. Therefore, St. Joseph need not fear to take Mary as his wife. This is why the angel Gabriel calls Mary the highly favored of the Lord. She shall conceive in her womb and bring forth her Firstborn Son. He will be called + JESUS, for He will save His people from their sins.

He will inherit the throne of His father David, for both His mother, and His earthly father of the house and lineage of King David. The promise made to King Ahaz, who was also of the house and lineage of King David, will be fulfilled upon this annunciation to the Blessed Virgin Mary. His throne will endure forever. For unlike all His earthly fathers before Him who lived and died, He is eternal. His Kingdom will have no end, for He will live and reign forever and ever. His sacrifice endures forever, because unlike the earthly priests who came before Him who lived and died, His High Priesthood will never end, for His sacrifice upon the tree of the holy cross endures forever and ever. This is why we can place our trust and faith in His promises, because according to His office of Prophet, His Word endures forever and ever. His promise that all those who cling to Him in faith will forever and ever have

a Savior from sin and death.

This is the good news that the angel Gabriel announces to the Blessed Virgin Mary in today's Gospel reading from the Evangelist St. Luke. It is the same message that St. Joseph received in a dream from an unnamed angel. It is the same message that we hear this evening through the voice of the Lord's messenger from this pulpit. For the Virgin has conceived and bore in her womb a Savior. His Name is called + Jesus. We worship and honor Him for He has come down from Heaven to take upon Himself our flesh, and suffer and die for our sins. He has perfectly fulfilled the Law on our behalf, so that through faith in Him and His works we now have the gifts He won by His life and death. We have forgiveness, life and salvation.

Therefore, my dear friends, let us give thanks that even though the holy Scriptures have differences that highlight different aspects of our salvation, the final message remains the same. We have a Savior Who is called + Jesus, for He has saved us from our sins by His death and resurrection. Let us cling to Him in faith, and receive from Him the rewards that He won for us. In the Name of our Lord + Jesus, the Christ. Amen.

**Prayer in Pulpit after Sermon:**

Almighty God, be pleased to accompany Thy Word with Thy Holy Spirit and grant that Thy Word would increase faith in us; bring into the Way of Truth all such as have erred; turn the hearts of the unrepentant; and for sake of Thy Name grant succor to all heavy hearts and those who are heavy-laden, that they may through the mercy of the Lord + Jesus Christ be relieved and preserved so that they succumb not to the temptation of despair but rather that they gain the victory over the world, the flesh, and the devil; through the same + Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with the Thee and the Holy Ghost, ever One God, world without end. Amen.

**The Votum:**

The peace of God, which passeth all understanding, keep your hearts and minds through Christ + Jesus. Amen.

*Soli Deo Gloria!*