

The Festival of the Annunciation of our Lord
St. Luke 1:26-38
March 25th, 2026
Sts. Peter and Paul Ev. Lutheran Church, UAC
Simpsonville, SC
Pastor Jerald P. Dulas

The Son of the Most High

In Nomine Iesu!

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

Sermon Text:

“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, it may seem strange or out of place to have a Christmas Gospel in the midst of the Lenten season. But our Lord's birth is announced nine months before His birth. Here on March 25th the birth of our Savior from sin and death is proclaimed by the angel Gabriel to the Blessed Virgin Mary. The connections to Christmas are obvious: His birth is proclaimed. But there is also a connection to the Lenten season. There are many who believe, especially amongst the Early Church Fathers, that the announcement of our Lord's birth took place on the same day that He was crucified. This is possible because the Feast of the Passover would take place around this time of year. Indeed, we will be celebrating these events in just a little over a week.

It is appropriate that our Lord's birth announcement falls at the same time as His sacrifice for mankind. For this is why He comes into the world. This is why He is born of the Blessed Virgin Mary. He comes to offer up His life as a ransom for poor, miserable sinners. He comes to offer His life as a ransom for us, so that we who cling to His sacrifice receive the remission of our sins, and eternal life.

The Lord God had established a covenant with the people of Israel on Mount Sinai. They broke that covenant almost immediately by making a golden calf and calling it their god. They would continue this trend throughout the centuries. In the Epistle reading from the Prophet Isaiah, King Ahaz, the king of Judah, is given a promise of the birth of a Savior. King Ahaz was one of the evilest kings of Judah. Some of the kings of Judah at least tried to follow the Lord's will, unlike all of the kings of the Northern kingdom of Israel. This is not the case with King Ahaz. He began a trend among the kings of Judah that eventually led to the exile of the Southern kingdom of Judah into Babylon. He is just one more example of the faithlessness of the people of Israel. They were always seeking other gods and not remaining faithful to the Lord God. Therefore, the covenant made at Mount Sinai was broken constantly by the people of Israel and their kings.

This is why our Lord + Jesus says that He came to establish a new covenant. The Old covenant was not faulty on the part of the Lord God. It was faulty, and needed to be replaced, because of the people of Israel. They could not, nor never would, keep their side of the covenant. The Lord God wanted to be their God, He wanted them to be His people. And even though they promised with their lips and tongues that they would worship the Lord God as their only true God, they did not keep this promise. Indeed, they made this promise more than once. For they made it at Mount Sinai when the Law was given, the Law that declared that all those who did the Law would be the Lord God's people. They also promised at the end of Moses' life, in the Fifth Book of Moses, commonly called Deuteronomy. Moses charged the people to keep the Law of the Lord, and they said they would do it.

The same occurred at the end of Joshua's life, the successor of Moses. He charged them also to keep the Law of God, and again, they promised they would. This lasted for about a generation. Then came the time of the judges, then the time of the kings, and during those times there was a going back and forth between the people crying unto the Lord God, and then backsliding into false worship and idolatry. And in the midst of all of this rebellion against the Lord God, what does He do? Through the Prophet Isaiah He promises one of the vilest kings of Judah that a virgin would conceive and bear a Son, and call His Name Immanuel, which means, "God with us."

Our Lord God, out of His great love for His people, out of His great love for His creation, and despite their rebellion and breaking of His Law, determines to deliver His people from sin and death. They had broken the Old Covenant, and now He would establish with them a New Covenant. But this New Covenant could not be left up again to mankind. They had already shown their faithlessness and unbelief. They had already shown that left to themselves they would chase after every sort of false god, and participate in every form of idolatry that mankind could create. We are shown in the Scriptures the rebellion of the people of Israel, whom the Lord God had established relationship with, but the rebellion of mankind also existed among the Gentiles. They had no knowledge, or use, of the Lord God, and did not desire to have this knowledge.

No, my dear friends, the keeping of the Law of the Lord God cannot be entrusted to us. Our salvation cannot be procured by our keeping of the Law of the Lord God. We break it daily and often. Even though we desire with all our hearts to obey the Law, we still find ourselves daily committing sins, some greater, some lessor, but sin still inheres in us, for our flesh has been corrupted by the sin of our first parent Adam. We cannot expect to save ourselves by our own keeping of the Law.

Therefore, the Lord God, Who kept His side of the original covenant, needed to also keep for us our side of the covenant. This is why He establishes a New Covenant. As the Lord God, He keeps His side of the covenant. But as a man, as the Lord God in our flesh, He is also able to keep our side of the covenant. For our Lord + Jesus is the Son of the Most High. He is both the Lord God, and a man. So that as a man He can perfectly keep the Commandments of the Lord God. He keeps the Law on our behalf perfectly, and thereby establishes a New Covenant that cannot be broken. Of His Kingdom there shall be no end. For He perfectly keeps the covenant that we are unable to keep.

This is why during Lent we have seen our Lord + Jesus battling Satan and the demons. The devil and his horde are always going out in battle against mankind. And we fail miserably every time. Our focus in this first part of Lent has been upon our sinfulness, upon our breaking of the Law of the Lord God. But we have also seen in our Lord's battling with the devil and his demons that He is Victor over the devil. He cannot be defeated. For He keeps the Law of the Lord God perfectly for us. He keeps what we are unable to keep.

Moreover, He faces the punishment that we deserve. We will focus our attention upon our Lord's suffering and death in these last few days of the Lenten season. For as our Lord's birth is announced during the time of the Passover, during the time of our Lord's Passion and death, we see that our Lord

did not just come to be a cute, and precious Baby, which is often times the focus at Christmas time. With our Lord's birth announced as we approach His cross and Passion, we see what it truly means for Him to be called + JESUS; to be called Savior. For He saves us from sin and death, by offering up His life as a ransom for ours.

The Old covenant had been broken. And because it had been broken, there must be the shedding of blood. For the Old covenant was established with the shedding of blood. Moses took blood and sprinkled not only the Book of the Law, but the High Priest and his son, and the Tabernacle, and everything in it, including the Ark of the Covenant, the mercy seat of the Lord God. This sprinkling of blood was to show that anyone who broke this covenant must pay with their own blood. A death must occur for the breaking of the Law.

This, my dear friends, is the kind of God that we have. We broke the covenant that He made with us, and He comes to establish a new covenant, one in which He is on both sides of the covenant. He is both God and man. He even comes to pay the penalty of our transgression, our penalty for breaking the Law. The New covenant is therefore established in the shedding of His Blood. His blood is the testament of the new covenant. And in His shed blood, in His perfect and spotless sacrifice for us, a new covenant is established, one that will never be broken. This is an eternal covenant establishing an eternal Kingdom. So that all those who cling in faith to this covenant, have the promise of a Savior from sin and death.

This covenant is confirmed for us when we come to this altar and receive the Body and Blood of the new covenant, the Body and Blood of our Lord + Jesus, the establisher of the new covenant, in bread and wine. This meal produces faith in us to cling to the promise of the fulfillment of this new covenant. It creates faith to believe that our Lord + Jesus is our Savior, and that by this meal we are freed from the bonds of sin and death.

Therefore, my dear friends, let us come to this altar and receive our Lord's Body and Blood as a testament that He has come to establish a new covenant in which the Law is perfectly kept, and one in which the breaking of the old one has been paid. For this is why we get a Christmas Gospel in the midst of the Lenten season. By it we are shown that our Lord + Jesus announced by the angel Gabriel to be born of the Blessed Virgin Mary, has come to be our Savior. He has come to establish a new covenant that will never be broken. He has come not just as a tiny, cute Baby, wrapped up in swaddling clothes, but He has come to offer up His life as a ransom for ours, so that we may be eternally free from the bondage of sin and death. In His death we are given eternal life. Thanks be to the Lord + Jesus! Amen! 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!