

# The Deity of Christ

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[ 0 : 00 ] This morning's message is the third in this series. Two weeks ago we started in the very first verse of Luke chapter 1 through to 25.

! And we considered how Gabriel's announcement of John's birth was the answer to prayer for a waiting couple, Zechariah and Elizabeth, and also a waiting people, the nation of Israel. And then last week in the second message we considered how Gabriel's announcement of Jesus' birth and Mary's reaction to it foreshadowed that God was fulfilling this age-old promise that he had given, that he was going to send the seed of the woman who was going to crush the head of the serpent.

Now you've probably noticed already that the title of, well you wouldn't notice it because we are without slides this morning. We had a crash in part of our computer system this morning so we have no access to the internet or anything like that.

And so they couldn't get the slides to project them. So by this point you'd have seen the title of the message but you wouldn't have seen it yet. The title of the message this morning, instead of Mary's song, is Christ's Deity and God's Mercy.

[ 1 : 31 ] Christ's Deity and God's Mercy. Our text is the same but the title has changed. And this morning we are going to be picking up in verse 39.

We left off at verse 38 last week. But before we get to the text, let me just take a few moments to once again remind you of Luke's purpose for writing his gospel.

We find it in verse 4 of chapter 1. Luke wrote his gospel to a man by the name of Theophilus. And he did so, so that Theophilus might have certainty about the things he had been taught about Jesus Christ.

Now even though Luke's gospel was written primarily to Theophilus, Luke's gospel has the same function for all of God's people. It helps us to have certainty concerning the things that we have been taught about Jesus Christ.

And remember again that Luke is not just writing random thoughts and he's going to finish when he's tired. Luke is working towards a specific end.

[ 2 : 43 ] And that specific end is the crucifixion and the resurrection of Jesus Christ. And he knows how essential it is for Theophilus and all the other readers of his gospel to have certainty about the one who was crucified.

The one who was resurrected. So what Luke does at the beginning of his gospel is he labors to help us to see that Jesus was indeed the Son of God. He was indeed the Savior of the world who lived a sinless life.

Who performed miracles that only God could perform. And who went to the cross and died a substitutionary death on behalf of sinners. Luke wants us to know this is the one who died on that cross and who resurrected on the third day.

And you can have certainty to put your faith in him as your Savior. That's what Luke is doing. Luke is writing a very purposeful gospel.

And brothers and sisters, Luke felt the need to give Theophilus certainty even though he was writing some 30 years after Jesus had been on the earth. This is only about 30 years removed, Luke's gospel.

[ 4 : 01 ] And so when we consider that fact, we should bear in mind that we who are removed some 2,000 years from that, even so we need certainty.

Even more so, we need certainty about who this one is who died on the cross and who was resurrected.

And that one is the one that we are talking about this morning in Luke's introduction to the gospel of Jesus Christ.

So let us, with that introduction, now read beginning in verse 39. Luke chapter 1, starting in verse 39.

In those days Mary arose and went with haste into the hill country to a town in Judah. And she entered the house of Zechariah and greeted Elizabeth.

[ 5 : 02 ] And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit. And she exclaimed with a loud cry, Blessed are you among women.

And blessed is the fruit of your womb. And why is this granted to me, that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.

And blessed is she who believed that there would be a fulfillment of what God, of what was spoken to her from the Lord.

And Mary said, My soul magnifies the Lord. And my spirit rejoices in God my Savior.

For he has looked on the humblest state of his servant. For behold, from now on all generations will call me blessed.

[ 6 : 06 ] For he who is mighty has done great things for me. And holy is his name. And his mercy is for those who fear him. From generation to generation.

He has shown strength with his arm. He has scattered the proud in the thoughts of their hearts. He has brought down the mighty from their thrones.

And exalted those of humble estate. He has filled the hungry with good things. And the rich he has sent away empty.

He has helped his servant Israel. In remembrance of his mercy. As he spoke to our fathers. To Abraham. And to his offspring forever.

And Mary remained with her. About three months. And returned to her home. Let's pray together. Father this morning we are.

[ 7 : 12 ] Considering a section of your word. That some consider to be fantasy and fable. There are some who dismiss out of hand.

This story about God coming down in human flesh. And so Lord we pray this morning. That the same effect.

The intended effect. Of Luke's gospel on Theophilus' heart. Would be upon our hearts this morning. Father may we all grow in certainty. About the one who was born. And eventually. Crucified.

Resurrected. And ascended into heaven. But where there is. Where there might be doubt in our hearts. Would you. Through the preaching of your word this morning.

[ 8 : 17 ] Bring certainty and conviction. We ask oh Lord. That you would grant us illumination. By the power of your Holy Spirit.

And I ask that you would help me to. Hear for these who are gathered here. These who you brought. By your sovereign dealing.

And Father I pray that you would cause us all. To hear as we should. And then to obey as we ought. Would you grant me grace Lord.

To bring your word to your people. Lord knowing that without you. I can do nothing. So Lord we. Thank you.

We trust you now. For your help. In Jesus name. Amen. Amen. This account before us. Is one of.

[ 9 : 12 ] One between two women. Two pregnant women. A virgin. Named Mary. And her cousin. Named Elizabeth. Mary was a few days pregnant.

With Jesus. And Elizabeth. About six months pregnant. With John. And while this might seem like a mere recounting of history. That we have before us.

We must remember that Luke. Was. More than just a careful historian. Luke was also a faithful theologian. And so in this account. What.

In this account. What Luke is doing. As he does in the rest of his gospel. Is he is doing more than just recording history. Luke is also teaching us theology. He is teaching Theophilus theology.

To give him certainty. He is teaching us theology. To give us certainty. About the person and work. Of Jesus Christ. And what we see. Is that Luke continues to unfold.

[10:08] God's redemptive purposes. And in this passage before us. We see two aspects. Of God's redemptive purposes. On display. In Mary's pregnancy.

And in Mary's song. And here's how I would summarize. This display. In her pregnancy. And in her song. In Mary's pregnancy.

Luke shows us. Christ's deity. And in her song. He shows us God's mercy. In a pregnancy.

He shows us Christ's deity. And in her song. He shows us. Or he highlights. God's mercy. And in our remaining time. This morning.

I want to consider. How this passage speaks to us. Concerning these two. Theological truths. The Deity of Christ.

[11:04] And the mercy of God. Christ's deity. And God's mercy. So let's consider the first one. Christ's deity. Notice in verse one. That we again have a change of location.

This time we have moved from. A town in Galilee. To a town. In Judah. A few verses earlier. The angel Gabriel. Announced to Mary.

That through the power of the Holy Spirit. She was going to conceive. And bear a child. Who would be the son of God. And she was to call him. Jesus. That's not all that Gabriel told her.

Gabriel also told her. That her. Cousin. Her old cousin. Elizabeth. Who was known to be barren. Was six months. Pregnant. And I believe that it is.

That bit of information. That caused Mary. To make haste. To go to this. Town. In Judah. I really don't think.

[12:04] That if all. Gabriel had told her. Was that she was going to. Conceive this child. Who was going to be the son of God. That she would have. Immediately thought. I'm going to go visit.

Elizabeth. Elizabeth. I don't think. That would have been. The immediate reaction. In her mind. But Gabriel. Told us something. That. Humanly was impossible.

And Gabriel said. Though this was impossible. This has happened. And so naturally. She wants to go and see. Her old cousin. Elizabeth.

And so. As we see. In verse 39. She arises. In haste. And she goes to. Her cousin. Elizabeth.

Now this seems like a very. Kind of by the way. Thought that she goes from Nazareth. To. To Judah. But it was quite a feat. For.

[13:01] A young girl. Like her. We don't know the exact town. In Judah that she went to. But we're told. Generally by. Those who study these things. That. This journey.

Would have been. Some. 80 to 100 miles. It was a distance. From where she was. In Nazareth. To. The. Southern.

Part of. Judah. Where she would have. Gone. And we're also told. That this would have taken.

Some three to four days. For her to make this. Journey. And you can easily see. That for a young girl.

Who's about 13 years old. This was no. Small. Feet. We see that. Mary enters the house. Of her old cousin. And she greets her.

And we're told. In verse 41. That. Six months. Old. John. Leaps. In. Elizabeth's womb. Now some would say to us.

[13:56] That oh. Well it's. Kind of normal. That's not unusual. That a six months. Old baby. Would be kicking. And he just happened to kick. When she. Walked in. Again. But here again.

Luke being this careful historian. That he is. That he was. And this careful theologian. That he also was. He helps us to see. That this was no. Normal.

Kind of kicking. He helps us to see. That this leap from John. Was. Not a baby. Moving around in the womb. And he does this. By pointing out to us. That. It was the Holy Spirit.

Who supernaturally. Revealed. To both John. In the womb. And to Elizabeth. That Mary. Was pregnant. With the Messiah. So baby John.

Is in the womb. He is not able to talk. So he leaps for joy. In the womb. And. This would remind us. Of the words of. Gabriel. To Zechariah. In verse 15.

[14:53] Earlier. When he said. That John would be filled. With the Holy Spirit. From the womb. And here we also see. That.

John the Baptist. Was already functioning. Even from the womb. He was already functioning. In the role. That he was given by God. To point. To the Messiah. And from the womb.

He is pointing. To the Messiah. And he leaps for joy. Because now. The Messiah. Though days old. In Mary's womb. The Holy Spirit. Has revealed to him.

The Messiah. Is here. He tells us also. That Elizabeth herself. Was filled with the Holy Spirit. And she exclaims. In a loud cry.

And she blesses Mary. And she blesses the child. In her womb. And she marvels. That the mother of her Lord. Has come to see her. And she explains.

[15:48] The timing of John's leap. She says. When I heard the sound. Of your voice. As soon as I heard it. As soon as it came into my ear. The child leaped. In my womb.

Now the question is. When we consider this. Again. And I know I've touched on this. But I don't want us to miss this. Why did. Why did. John leap.

And why was Elizabeth. Stirred. By Mary's voice. Wasn't because the voice was special. It wasn't because. She was special. It was because of.

The child. In her womb. Even though. He would have been just a few. Days. Old. I think it's important for us to note.

That Luke wants us to see. In Mary's pregnancy. Christ's deity. And that's why he is giving us. This dramatic account. Of what happened.

[16:46] When Mary entered. The room. And. This account also. Is a confirmation from Mary. Of all that Gabriel had said to her.

So what we see. In verse 45. Is Elizabeth is filled with the Holy Spirit. She says to Mary. Blessed is she. Who believed.

That there would be a fulfillment. Of what was spoken to her. By the word. Of the Lord. So this has happened. Mary believed it. And now it has happened. And Elizabeth. In the power of the Holy Spirit.

Helps her to see. That you believed it. And now. It has been. Fulfilled. Now I don't want to assume. That everybody is tracking. With me.

When I talk about Christ's deity. But when I refer to the deity of Christ. I simply mean. That Jesus Christ. Was God. In the flesh. He was God. Who came down. In.

[17:41] Human flesh. And what we see. Is that. Even though. Mary had not said anything. To Elizabeth. She had simply entered the house.

And given her. A customary. Kind of greeting. She didn't say to her. Anything. That the angel had told her. Yet she hears. Elizabeth.

Calling. This child. In her womb. Lord. That's what Mary said. That's what Elizabeth said. Elizabeth said. The mother of my Lord. Has come.

To see me. And that's the exact same title. That Gabriel. Gave to. God. When he spoke. To. To Mary.

Mary. I want us to see this. Look at verse 28. Go back a bit. To verse 28. When Gabriel. First came to Mary. He said. Greetings. Oh favorite one. The Lord is with you.

[18:37] And then in verse 32. Gabriel says. To Mary. And the Lord God. Will give to him. The throne. Of his father. David. And then back to our text.

In verse 43. Elizabeth refers. To Jesus. As Lord. As she refers. To Mary. As the mother. Of my Lord. And then finally.

In verse 45. When Mary refers. To that which was spoken. To her. From. The Lord. Or Elizabeth. Referred to that.

That which was spoken. To her from the Lord. She's referring. To God the Father. And she's using. The same title. That she had just given. To Jesus. As Lord.

And let me just. Pause a moment. To say that. See this is how we get. Our understanding of God. God reveals himself. To us in scripture. And.

[19:33] It is. As we. As we read scripture. We see. In one location. That God the Father. Is being referred to as Lord. And then we see. In another location. That Jesus the Son.

Is being referred to as Lord. And it teaches us. About their co-equality. And this is. This happens. Throughout scripture. Where we. We see these. Interchangeable. References.

And titles. To both God. The Father. The Son. And the Holy Spirit. And this is how we get. Doctrine of God. That God has revealed. Into his word. For us. That.

We serve a. Triune God. And right now. We're seeing. Father and. And. Son. Come into. Into view. Now.

My point this morning. Is not simply to. Try to. Just say. Oh. You know. There are some similar titles. And just in a vacuum. Talk about the deity of Jesus Christ.

[ 20 : 28 ] That's not my point this morning. My point this morning. Is to help us to see. That. This is the one. Luke is saying to us. This is the one. Who is in Mary's womb.

Because again. This is the one. Who is going to die on the cross. This is the one. Who is going to offer his life. As a substitutionary death. On behalf.

Of. Sinners. It's quite interesting that. Apart from the Holy Spirit. John would never know.

That Jesus was. The Messiah. The Lord. Apart from the Holy Spirit. Mary. Sorry. Elizabeth would never know. That Jesus. Was.

Her Lord. It was by the revelation. Of the Holy Spirit. That she was able. To see that. And brothers and sisters.

[ 21 : 23 ] This morning. For those of us. Who. See that. Those of us. Who have come to believe that. Those of us. Who have come to be persuaded. That Jesus Christ. Is indeed.

Lord. It is. It is. For the same reason. That the Lord. Said to Peter. He said. The only reason. You know this Peter.

When he was in Caesarea Philippi. He says. The only reason. That you know. That I am the Christ. The son of the living God. Is that. The father has revealed it to you. Otherwise. You would not know it.

And for those of us. This morning. Who in our hearts. Of hearts. Know. That Jesus. Is. Indeed. The Christ. That he is indeed. The Messiah. God. Come down. In human flesh.

It is because God. Through the Holy Spirit. Has revealed that precious truth to us. No amount of. Brilliance.

[ 22 : 18 ] No amount of. Human ability. And understanding. And insight. Would bring us to that conviction. I can stand here. And. And give you reference.

After reference. To show. How. Interchangeably. There are. These titles. Between the father. And the son. And I can do that. Until I'm blue in the face.

And away from the revelation. Of the Holy Spirit. None of us. Could be persuaded of that. The revelation. Of who Jesus was. On that day.

When Mary. Walked into that house. Came through the Holy Spirit. And today. Brothers and sisters. It is no different. And for those of us.

Who believe. We rejoice. That the Holy Spirit. Has revealed this. To us. And for those. Who don't believe. For those. Who don't believe. This morning. Recognize your need.

[ 23 : 14 ] For God's help. Recognize your need. For the spirit. Illumination. To open your eyes. To see. That Jesus. Is indeed. The Christ. If you're. If you're thinking.

That you're going to. Just work this out. By yourself. And you're going to do this. On your own. Terms. And in your own time. It will never happen. Away from. The work. Of the Holy Spirit.

To open your eyes. And so. I say to you this morning. Cry out to the Lord. And say. God. Would you open my eyes. And help me to see. Jesus. As the Messiah.

And this belief. Is more than just something. That is. Factual. And academic. In our minds. The belief.

In Jesus. That we see. In scripture. Is a life. Transforming. Belief. When we become. Persuaded. That Jesus. Is indeed. The Christ. We stake our lives.

[ 24 : 12 ] On it. We want to serve him. We will sacrifice. For him. We want to live. For him. And that is. That is a. Kind of like. An asset test.

To help us. To see. Whether our belief. Is biblical belief. Whether it is true belief. The Bible says. Even demons believe. And they do better than some people. They tremble. So mere.

Academic. Mental belief. Is not it. When true belief. Comes to us. It is a. Transforming. Belief. It is a life. Transforming. Belief. That comes to us.

We. Turn from sin. And we live a life. Of obedience. To. The Lord. Jesus Christ. That is the belief. That we see. Laid out. For us.

In scripture. And. I am not just talking to adults. This morning. When I say this. When I talk about this. Life transforming belief. Not just to adults. I am speaking to the youngest child.

[ 25 : 10 ] In this room. This morning. Who is able to understand me. Jesus Christ. When we believe in him. Transforms our lives. And if you believe in him. This morning. If you put your faith in him.

This morning. Through the revelation. That only the Holy Spirit. Can bring. Your life will be transformed. And you will gladly live for him.

And gladly. Want. To serve him. Now by highlighting. Christ's deity. And. Mary's.

Pregnancy. Again. Luke is. Not just. Making theological points. In a vacuum. He's. Moving towards. That end. Of showing.

That Jesus Christ. Is indeed. The Messiah. Now let's consider. The second. Theological. Truth. That's highlighted. In. The passage.

[ 26 : 06 ] Before us. It is God's mercy. First Christ's deity. In that encounter. Between. Elizabeth. And Mary.

And now. God's mercy. And we see this. In Mary's song. In verses. 46. Through 55. Although. Mary believed. The word. From the time.

It was spoken to her. By the angel. She was now. Experiencing. The fulfillment. Of it. She sees. With her own eyes. As she walks. Into the room. Her.

Old. Cousin. Who could not have children. When she was younger. She can see. That she is visibly. Pregnant. At six months. She is visibly. Pregnant. And Elizabeth.

Filled with the Holy Spirit. Tells her. That when she walked. Into the room. The six months. Old child. In her womb. Leaped.

[ 26 : 59 ] At the sound. Of her greeting. And then. Elizabeth. Addresses. Her. And blesses her. And says to her. That you are the mother. Of my Lord.

And I think Mary. Was just overcome. By it all. This 13 year old girl. All these things. Have happened. This morning. As we were praying. Myrna led us.

Through just. An excellent time. Of prayer. This morning. And one of the things. That she shared. Was that Mary. Was the most astonished. Person. In the Christmas story.

She was the most. Amazed person. By what the angels. Said to her. And the things. That she had experienced. Christ. And so. She breaks out.

Into singing. She breaks out. Into a song. Of praise. To God. A song. That we commonly. Refer to as the. Magnificat. And here. I think it's helpful. Again. For us to pause.

[ 27 : 55 ] And remember. That this is a young girl. About 13 years old. This is a very. Young. Girl. And as we consider. This. Song.

That she. Sings to the Lord. And we consider. How the Lord. Used her. It should remind us. This morning. Especially young people. You are not too young.

For the Lord. To use you. And you are not too young. To be serious. With the Lord. About your. Walk with him. And parents. It should remind us.

As well. About the standards. That we can hold. Our children to. Sometimes we. Hold our children. To. Far too low. A standard. And we have so little.

Expectations of them. And here. We are reminded. We should be provoked. By. Mary's example. And we should.

[ 28 : 51 ] Be encouraged. To raise our children. To serve God. In their youth. And to give him. The best. Of their years. The word.

Magnificat. Comes from. The first word. Of the Latin translation. Of the first line. Of Mary's song. When she says. My soul magnifies. The Lord.

And when we consider. Mary's song. It matches the structure. Of a typical psalm. In the psalms. And Mary's. Song. Is the first.

Song. About the incarnation. In scripture. It is the first song. That rejoices. In God. Coming down. In human flesh. So this is a very.

Interesting picture. Of Mary. In the house. Of Zechariah. It tells us. That she. Entered the house. Of Zechariah.

[ 29 : 47 ] And so we have this. Thirteen. Year old virgin. Who unlike. Zechariah. Believed God. And God's word.

Had now. Been performed. In her. Life. As confirmed. By her cousin. And she. Is just. Overwhelmed. With God's. Redemptive. Work. In her life.

Personally. And for his people. Generally. Mary understood. That this was not just. About her. Mary was not just. Rejoicing. About the privilege. That she. Could be.

The Messiah's mother. But when we study. Mary's song. We're able to see. That Mary had. A broader view. And she saw. The redemptive purposes. Of God.

For his people. In a general way. Now we're not told. If Zechariah. Was at home. But I suspect. He was at home. He was probably secluded. Because he couldn't talk.

[ 30 : 42 ] And couldn't relate. To other people. And I imagine. The house was such. That he. Could have. Heard. Scripture doesn't tell us. That he was deaf. Scripture tells us. That he would have been.

Made dumb. But he. Could have heard. Mary's song. Mary's song. Was a song. Of faith. And would have no doubt. Reminded him. Of his unbelief. Here is Mary. Singing. While he. Was dumb. When we study.

Mary's song. It is very clear. That Mary was familiar. With God's word. She was not just. Lifting up. Empty words. And empty platitudes. That had no connection. To anything.

Related to God. But she was lifting up. The word of God. That she. Had no doubt. Committed. To memory. And we see. That in almost. Every line of a song.

[ 31 : 34 ] There is a reference. To the psalms. And she actually. Begins singing. Her song. In the same way. That Hannah sang. Her song. In 1st Samuel. Chapter 2. After the Lord.

Blessed Hannah. With a child. After many. Many years. Of waiting. And what is so clear. Is that Mary. Was among. God's people.

Who were. Looking for the promised. Redemption. As recorded. In Holy Scripture. And so what Mary does. Is she sings. About God's mercy. First Mary sings.

About God's mercy. To her. Personally. Look at it. In verses 46. Through 49. Mary rejoices. In what God has done. For her. She identifies.

God as a savior. And in so doing. She acknowledges. That she is a sinner. She acknowledges. That she is in need. Of a savior. And she is overwhelmed.

[ 32 : 30 ] That the God of the universe. Has looked upon her. A poor. Young. Virgin. From the town. Of Nazareth. A town. Of no reputation. And blessed.

With the privilege. Of bearing. The savior. Of the world. And then we see. In verses 48. And 49. That Mary. Humbly acknowledges. That all generations. Will call. Her blessed.

Excuse me. Not because she was born. Without sin. As taught in Roman Catholicism. But because the mighty one. Had done great things.

For her. And his name. Was holy. Not her name. But his name. Was holy. So Mary's testimony. Is about God's. Gracious dealings. With herself. She praises. God. And in so doing. She gives us an example. Of what we should be doing.

[ 33 : 23 ] Praising God. And not. Praising her. But yet. There are millions. Countless millions. In Roman Catholicism. Who worship Mary. And pray to Mary. But Mary's song.

Is not about Mary. Mary's song. Is about. Her. Savior's. Gracious. Dealings with her. And Mary herself. Tells a different story. She says.

I rejoice in my God. I rejoice in my Savior. Because he has looked on. My. Humble. Estate. And she points us. To magnify God.

And not. Herself. No doubt. To the forefront of Mary's mind. Was her lowly condition. Her lowly place. In Nazareth.

And when Nazareth is mentioned. Nathaniel says. Can any. Good thing. Come. Out of Nazareth. But in God looking.

[ 34 : 23 ] On this. Insignificant girl. Looking down. Upon her. Being mindful of her. It should be a reminder. To all of us. Of God's personal care. For us. No matter how obscure.

Our circumstances might be. No matter how obscure. They might be. They never put us. Beyond. God's view. God knew. Mary's address. And he knows ours as well.

Doesn't matter. Doesn't matter. What our circumstances are. The God of the universe. Keeps us all in view. And none of us. Is hidden. From. His.

Gaze. This should be an encouragement. To all of us. All of us. This morning. That our less than desirable. Circumstances. Will never put us. Out of God's sight. Will never put us.

Beyond the reach. Of God's mercy. And I pray. This morning. That as we consider. The faith. Of this. Young. Teenage.

[ 35 : 19 ] Girl. We would be inspired. To take God. At his word. And may his gracious. Dealings with her. Remind us. That God. Likewise. Will do great things.

For us. Now. After singing about. God's mercy. To herself. Mary transitions. And she sings. About God's. Mercy.

To his people. Starting in verse 50. And ending in verse 55. First we're told in verse 50. That. That God's mercy. Is for those.

Who fear him. And here. Fear is not terror. Instead. Fear. Means reverence. And worship of God. Mary is talking.

About God's mercy. Towards his people. In terms of his. Redemptive. Acts. Throughout history. So. In verse 50. Mary sings. About God's mercy. That it is from generation.

[ 36 : 15 ] To generation. It. Never ceases. And this refutes. This idea. There's some people. Who tell us. That well. You know. The God of the Old Testament. He wasn't too merciful. He was kind of hard.

And it is not until the New Testament. That. When Jesus comes. Then we see. God. No longer being angry. And showing mercy. No. Mary says. His mercy. Is from generation. To generation. It. It. It. It. speaks about God. In his existence. That. That he. He was. And he is. And he will be.

He always was. And he always will be. And his mercy. Is. The same. Because. His mercy. Is part of. Who he is. His mercy. Never.

Ceases. He is a God. Of mercy. In verses 51. Through 53. We see. That.

[ 37 : 09 ] While God. Extends his mercy. To the humble. He also. Exercises. His might. Against the proud. He brings down. The mighty.

From their high horse. He. Exalts. The humble. And he fills. Those. Who in humility. Recognize. Their emptiness. Those who. Recognize.

Their emptiness. He fills them. But those. Who don't see. Their emptiness. He sends. Them away. Because. In their own eyes. They need nothing.

In their own eyes. They're rich. And when we read. These. Words. We can't escape. The. Redemptive. Language. That. That Mary. Is incorporating.

In her song. In verses. 54. And 55. When she says. That God has helped. His servant. Israel. In remembrance. Of his mercy. As he spoke. To our fathers.

[ 38 : 02 ] To Abraham. And to his offspring. Forever. Mary is going back. And she is touching. Over many. Many generations. This promise. That God made.

That he was going to bless. And extend mercy. To people. Through Abraham. Mary is referencing. No doubt. Historical events.

Throughout. Redemptive history. When God. Brought down. Mighty people. Like Pharaoh. And Nebuchadnezzar. And Belshazzar. And how he raised up. The humble. Like Joseph. And David. And Daniel.

And Esther. But there is also. A sense. That Mary is singing. About what the incarnation. Means. That the incarnation. Is a breaking.

Into human history. That it is a realignment. Of life. It is a readjustment. Of life. As it generally is. Exalting. The humble. And bringing down.

[ 38 : 56 ] The proud. And God is extending. His mercy. To those who are humble. And he is exercising. His might. Against the proud. In a sense.

We see that. Mary's language. Is also speaking. About the incarnation. And its effect. That God is breaking. Into human history. And he is adjusting.

The order. Of things. We consider these. Verses. As Mary. Talks about God's. Mercy.

To his people. It reminds us. That really. There are only two ways. To live. We can live. As those. To whom God's mercy. Is extended. Or we can live.

As those. Against whom. God's might. Is exercised. That's what he does. He gives mercy. To the humble. And he exercises. His might. His strength.

[ 39 : 50 ] Is against those. Who are proud. And who. Are lifted up. God. So. I want to ask us. This morning. What are we experiencing.

What. Are we experiencing. In our lives. Right now. At this point. Are we experiencing. The mercy. That comes.

Because we recognize. Our emptiness. And our neediness. And our brokenness. Or are we experiencing. God's might. Exercise. Against us. Because we refuse.

To acknowledge our need. That we are empty. That we are needy. That we are broken. We prop ourselves up. We pretend. To be. Who we really are not. And we go on.

With business. As usual. What are we experiencing. This morning. Mercy. From this God. Who eagerly. Extends it. To those.

[ 40 : 49 ] Who would humble themselves. And say. God. God. I am empty. God. I am needy. God. I am broken. Or is God resisting us.

We are experiencing. His strength. Because we will not. Humble ourselves. And acknowledge. Our great need. For him.

Of that you this morning. And you realize. That you are not experiencing. God's mercy. And you realize. That you have a hard time. Acknowledging your need.

And your brokenness. And your neediness. God is extending. His mercy to you. Even in this. Even in this moment. God is extending. His mercy. To you.

Calling you. To humble yourself. And see your neediness. And see your brokenness. And see your emptiness. When we consider Mary's song.

[ 41 : 51 ] It doesn't take us long. To see that although Mary rejoiced. Because. Of what God. Had done for her. The Magnificat is about God.

The Magnificat. Magnifies. God. And this is instructive. For those of us. Who have experienced. God's mercy. When we experience.

God's mercy. We are to magnify God. Those of us. Who have experienced. God's mercy. In the forgiveness. Of our sins. We have experienced. God's mightiest deed.

That he has. Accomplished. On behalf. Of his people. No other deed. Is greater. And we therefore. Should magnify. The Lord.

Mary magnify. The Lord. For what he had done. In her womb. And we should magnify. The Lord. For what he has done. In our hearts. And in our lives. I recognize.

[ 42 : 51 ] This morning. That. There are some. Who can't sing. Mary's song. In a sense. You're like. Zachariah.

You are. Mute. The merciful God. Extends mercy. And.

You're mute. My heart breaks for you. This morning. You need God's mercy. But you can't sing. Because God has not.

Been merciful to you. In terms of your own experience. You don't know. The reality. Of his mercy. Though you desperately need it. The good news this morning.

Is that you can know that mercy. You can know that mercy. You too can have a song. To sing. You too can be overwhelmed. By the mercy of God. To the undeserving.

[ 43 : 51 ] And sing a song. That magnifies him. And so I call you today. Humble yourself. Acknowledge your need. For mercy. Mary said.

It is from generation. To generation. So that mercy. Is real. This morning. It is extended. This morning. As a matter of fact. That mercy.

Is more real. This morning. Than when Mary sang about it. Because. The one through whom. That mercy was going to come. The one through whom.

The promise of mercy. Was going to be fulfilled. It is no longer in Mary's womb. But he was born. And he lived on this earth.

And he lived a perfect life. A life that we never could live. And then he died. A substitutionary death. So that God. Could forgive.

[ 44 : 46 ] And reconcile sinners. And so this morning. That mercy is more real. That Mary sang about. Than it was. On that day.

And mercy is real today. Scripture says that. God will not turn away. Anyone who comes to him. And today. If you. Mean business with God.

He will mean business with you. If you come to him. He says. I will not turn you away. I will receive you. And never. Ever. Turn you. Away.

Brothers and sisters. That's mercy. Because if we are honest with ourselves. All of us would acknowledge. We deserve. Anything but mercy. We deserve.

Wrath. And judgment. And punishment. For our sins. But through Jesus Christ. Mercy.

[ 45 : 45 ] Can be extended. To us. I pray this morning. That all those who are here. If you don't know Jesus Christ. My prayer is that you will not leave this place today. Before you.

Humble yourself. Recognize your need. Confess your sins. To the Lord Jesus. And trust him.

As your savior. And as your Lord. And the final verse of our text. In verse 56. Luke sets up the next scene.

Which is the birth of John. And so he skillfully has Mary to exit. And she goes back. To her home. But she is three months pregnant. The Lord willing.

Next week. We will pick up at verse 57. And consider. The birth of John. As pretty.