

# The Coming of Jesus

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Luke 1: 37.



“For with God nothing  
will be impossible.”  
Luke 1: 37.



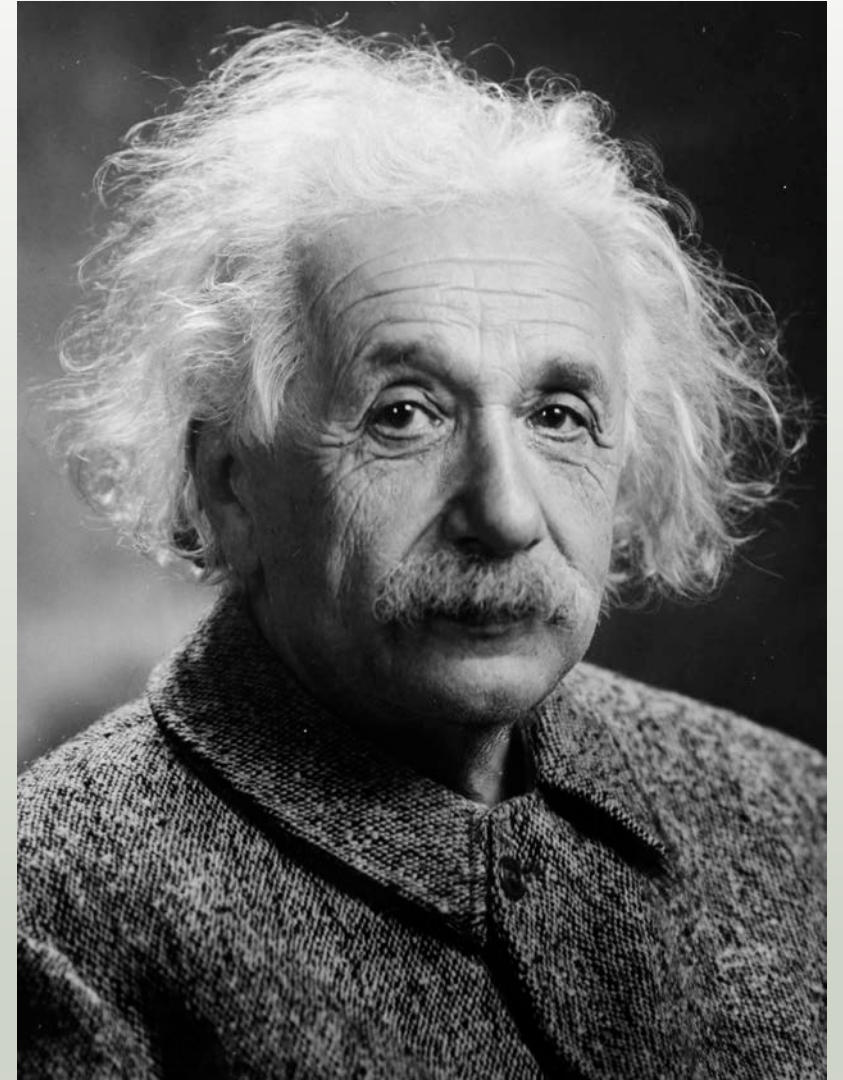


# I. Introduction

The coming of Jesus is obviously a miracle and a mystery. That God shares our nature is unthinkable and at the same time uplifting. His irruption into our world is the miracle of God's infinite love. This is the miracle that makes our life worthy living.



“There are only two ways to live your life.  
One is as though nothing is a miracle. The  
other is as though everything is a miracle.”  
Albert Einstein



“What is a miracle, if not the graceful bowing of nature and its laws in the presence of their Creator?”

D. Decoin, *Il fait Dieu*, 1997



“When a miracle occurs, God is an active agent-factor in the set of factors . . . which actually was causally operative. His presence alters the outcome from what it (perhaps) would have been if, contrary to fact, he had not been present.”

Robert Young





The coming of the Son was the miracle of God multiplying the potential of humanity. Without that miracle, our mortal bodies would inherit corruption. With the coming of Jesus, we inherit everlasting life.

"A miracle is when the whole is greater than the sum of its parts. A miracle is when one plus one equals a thousand."

Frederick Buechner, *The Alphabet of Grace*



## The Faith Precedes Miracles

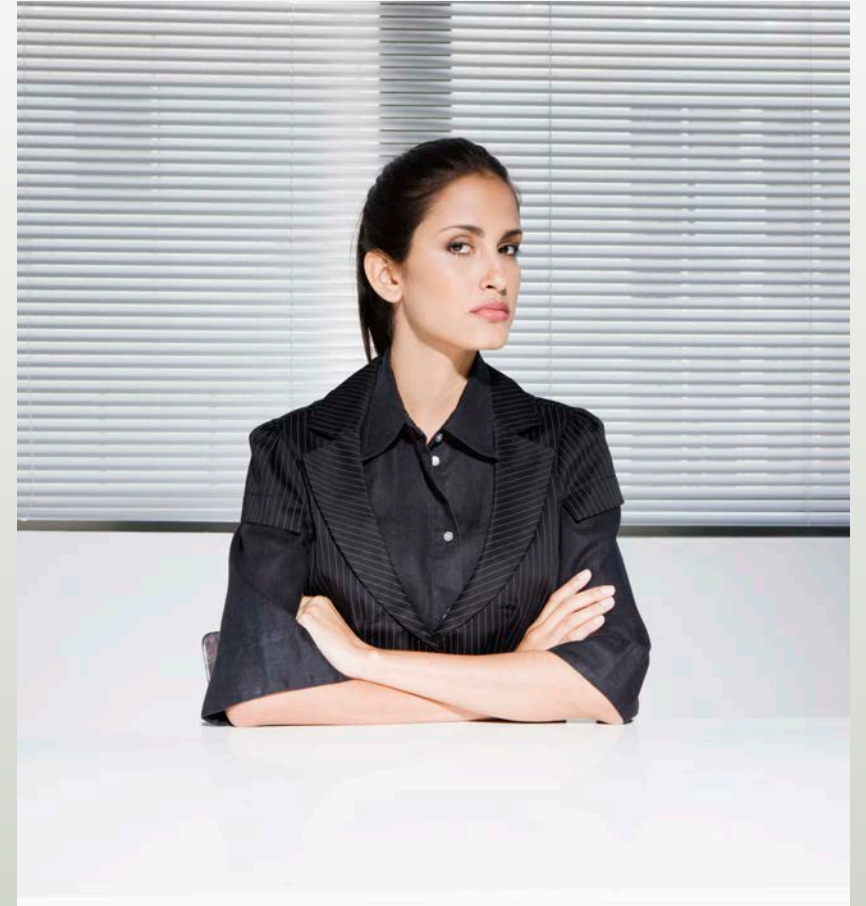
"In the realist, faith is not born from miracles, but miracles from faith."

Fyodor Dostoevsky





“No one says dogmatically that miracles are impossible; that is more than anyone can know. But whereas in the dark ages it was considered the most natural explanation of a strange occurrence to assume that it was a miracle, we now expect to find either that it was not a miracle or that it did not happen. We do not call telegraphs, telephones and broadcasting miraculous, though they would have seemed so two hundred years ago; they are not miraculous, because their mechanism is understood. If something inexplicable happens, we assume that there is a natural explanation, and sooner or later we find it.” Dean Inge, *Labels and Libels* (New York, 1929), p. 70.



“Seek not to understand that you may believe,  
but believe that you may understand.”  
Augustine



## II. Context





# The Gospel of Luke, chapter 1 and 2, Structure

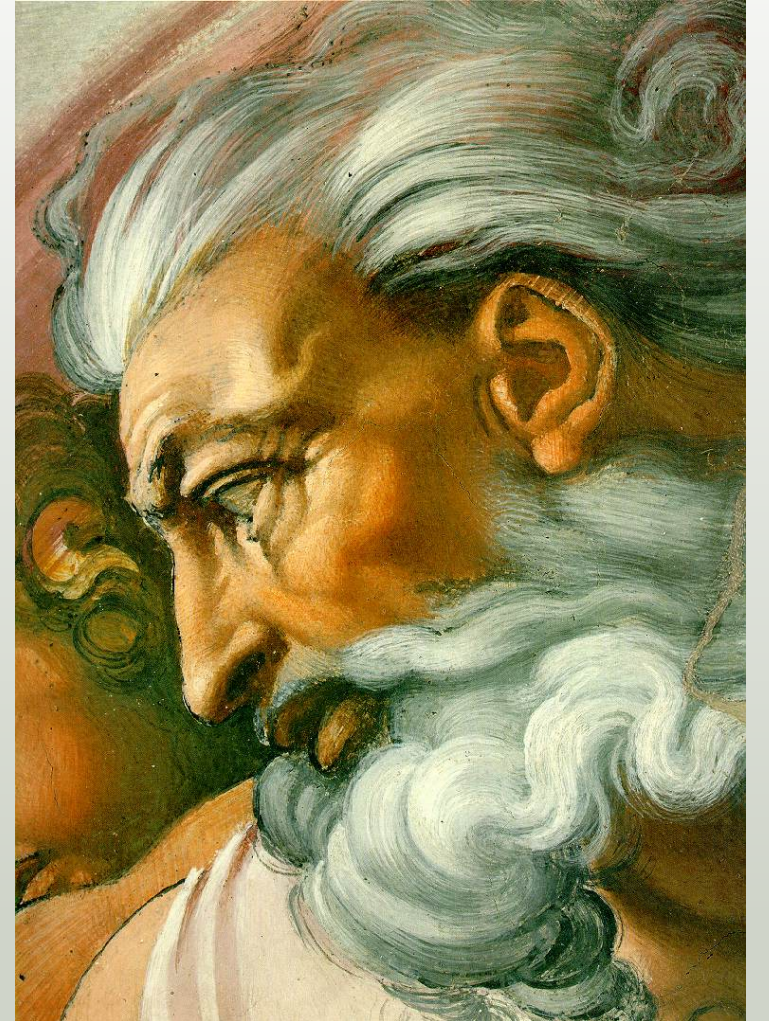
<b>INTRO</b>	1: 1 – 4	Prologue
<b>A</b>	1: 5 – 25	The Prophecy of John's Birth
<b>A'</b>	1: 26 – 38	The Prophecy of Jesus' Birth
<b>B</b>	1: 39 – 56	Mary's meeting with Elizabeth
<b>C</b>	1: 57 - 80	Birth of John
<b>C'</b>	2: 1 – 40	Birth of Jesus
<b>D</b>	2: 41 – 52	JESUS IN THE TEMPLE (God among us, visiting the place that He chose to dwell among His people. Ex. 25: 8)

## Vocation stories in the Old Testament and with Mary

The meeting of Mary with Gabriel has a similar structure as the vocation stories in the Old Testament (Jeremiah, Abraham, Moses, etc). It is obvious that the vocation and the mission have essential place in our text. The same structure is used to describe the vocation of Mary, as well as of Zacharias, the father of John.

1	1: 26 - 33	God speaks about the vocation
2	1: 34	The person who has been called expresses objections
3	1: 35	God refutes the objections by means of more explanations
4	1: 36 - 37	God gives a sign to confirm his explanations
5	1: 38	Acceptance of the vocation

III. Our almighty God  
is able to act with power  
in all circumstances





# 1. "For with God"

The incarnation, as we know it from the Biblical perspective, is challenging for our Cartesian mindset. But from God's viewpoint everything is different. It was very difficult for Mary to understand God's plan for her life, especially the gift of a child without an intimate relationship with a man. But there is nothing difficult to God. The facts challenging our minds are the signature of an Almighty God who writes His story in the most glorious way possible.



"The incarnation is the irruption of God in our daily life that challenges our humanness, our assumptions and our beliefs."

Jean-Luc RAGONNEAU

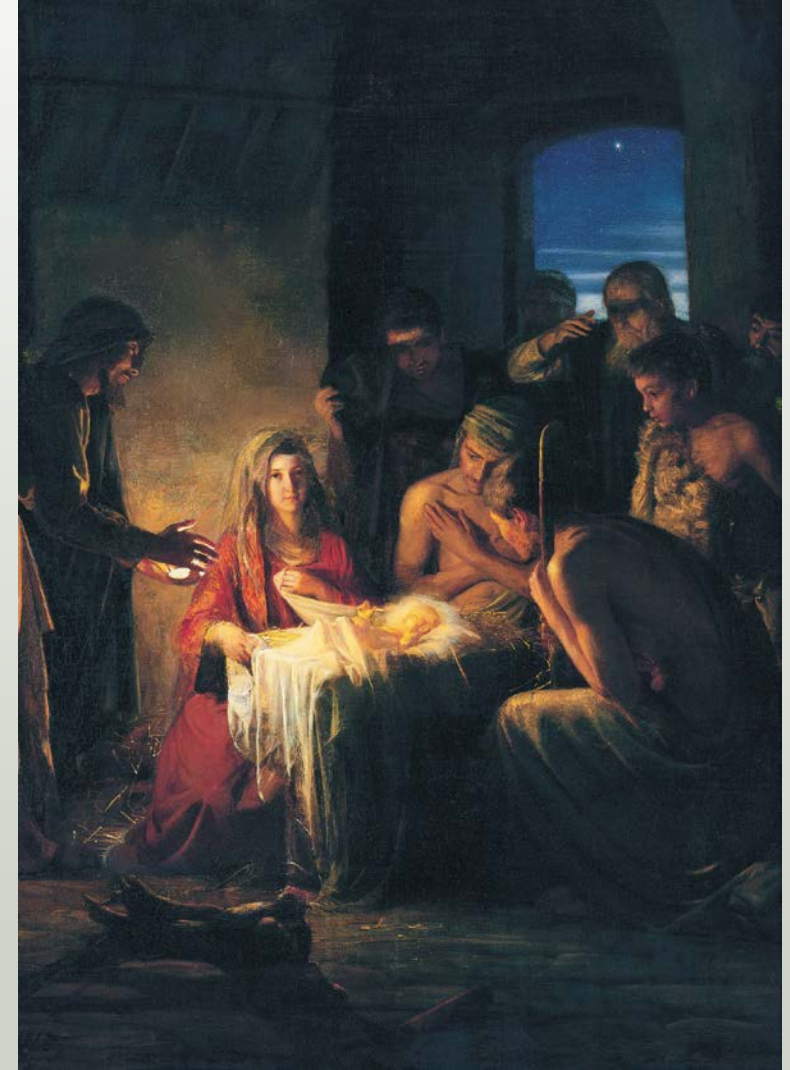


“The Incarnation was God's 'weak moment': when Omnipotence becomes a baby in a manger has 'weakened' itself.... The temptation...is precisely a temptation to evade the self-imposed weaknesses, to be strong, omnipotent, again - to make stones into bread, to be emperor of the world, to do 'levitations'. The weakness was the strength.”  
C.S. Lewis, Collected Letters III, p. 409.





“The Son of God did not want to be seen and found in heaven. Therefore he descended from heaven into this humility and came to us in our flesh, laid himself into the womb of his mother and into the manger and went on to the cross. This was the ladder that he placed on earth so that we might ascend to God on it. This is the way you must take.”  
Martin Luther



## 2. Nothing

"If we believe wholeheartedly, each moment, that our destiny rests in the hands of Jesus Christ – the one with ultimate love and ultimate power – what do we have to be concerned about?

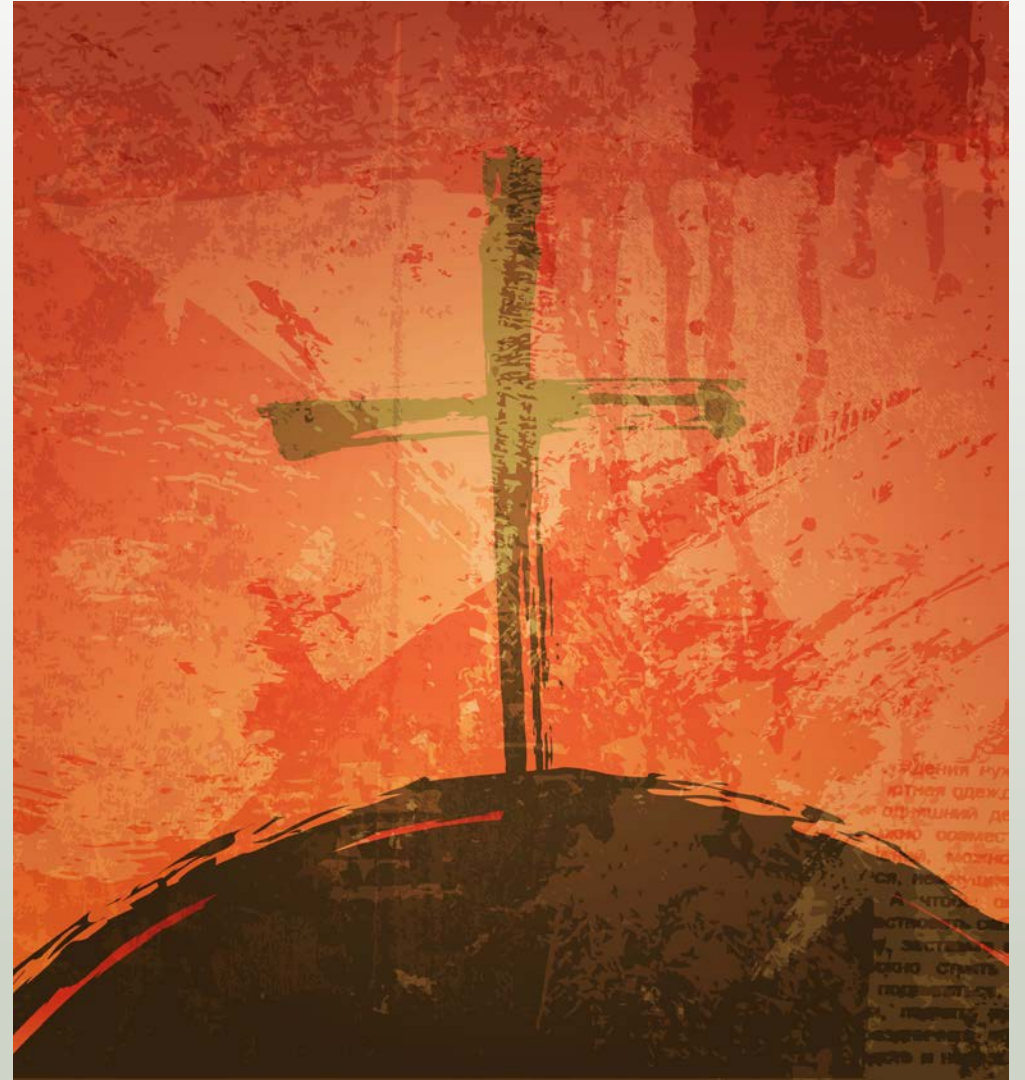
Of course, our humanity clouds this truth many times but hanging on to glimpses of it keeps everything in perspective."

Lisa Beamer, *Modern Reformation*, p. 31.



“What gives me the most hope every day is God's grace; knowing that his grace is going to give me the strength for whatever I face, knowing that nothing is a surprise to God.”

*Rick Warren*



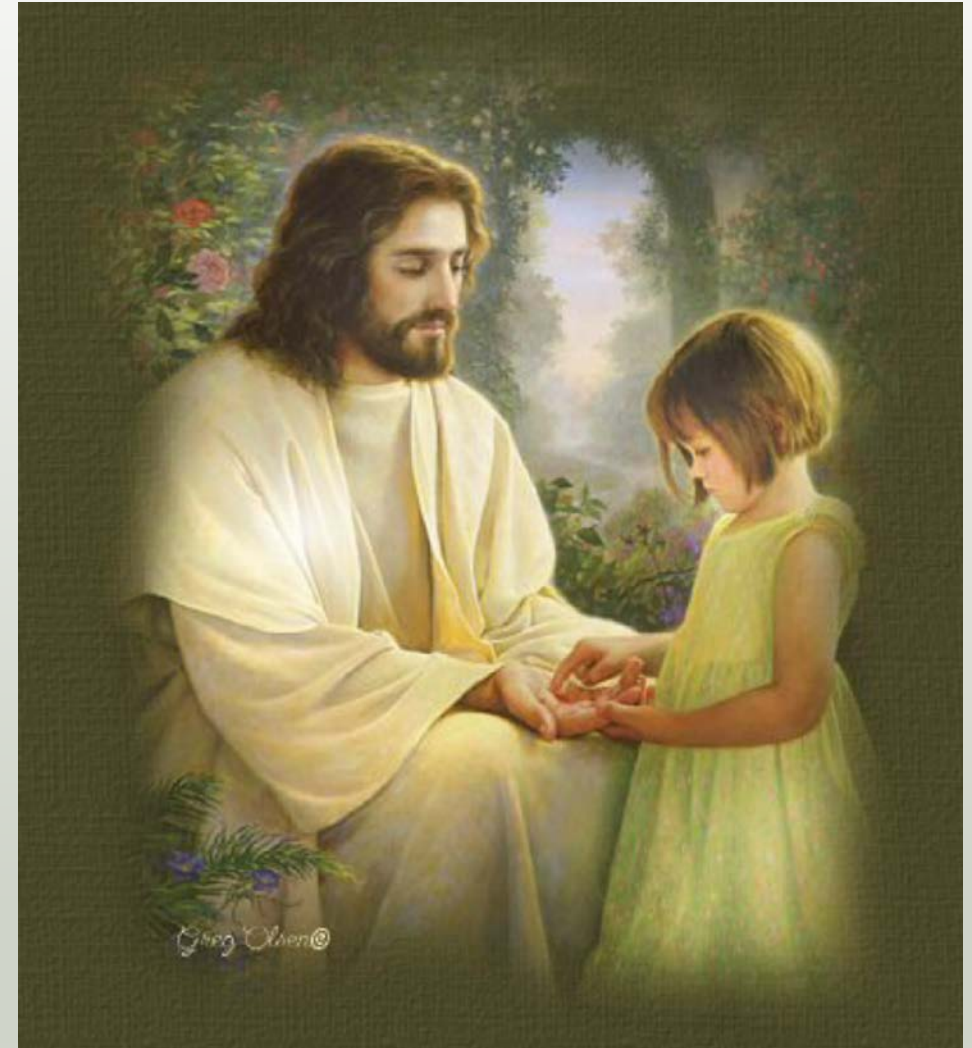


“Jesus does not what we ought to do but cannot. He tells us what God has given us and promises still to give... After he has been following Christ for a long time, the disciple of Jesus will be asked, “Lacked ye anything?” and he will answer “Nothing, Lord.” How could he when he knows that despite hunger and nakedness, persecution and danger, the Lord is always at his side?”

Dietrich Bonhoeffer, The Cost of Discipleship, p. 181.



"Nothing in all the world is so good as the knowledge and love of Christ, and no pleasure that can be enjoyed equal to the joy of serving Him with all one's heart."  
Susan Warner



"The remarkable thing about fearing God is that when you fear God you fear nothing else, whereas if you do not fear God you fear everything else."  
Oswald Chambers





### 3. Impossible is not God

“God of the impossible,  
maker of all miracles, I stand  
in awe of You, I'm so  
amazed by how You reach  
into my brokenness, make  
me beautiful again,  
I believe yes, I believe  
nothing is impossible with  
You.”

Sarah Reeves



"Faith does not operate in the realm of the possible. Faith begins where man's power ends."

George Muller

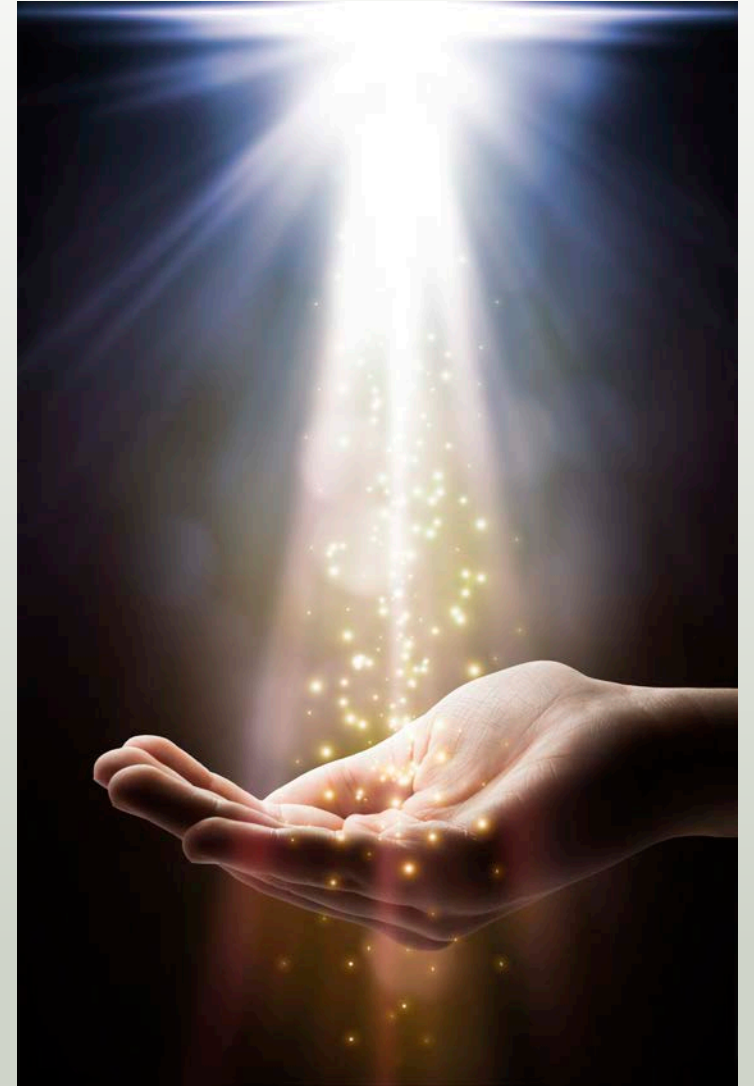


“God has a history  
of using the  
insignificant to  
accomplish the  
impossible.”  
Richard Exley





“Things that look impossible suddenly seem  
a lot better, once you get God on board.”  
Jodi Picoult



“God never changes, but He can change anything! All things are possible with God.”  
Joyce Meyer



# V. Conclusion





“The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God’s Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence.”

Ellen G. White, Manuscript Releases, vol. 9, p. 203.

“God was to be manifest in Christ, “reconciling the world unto Himself.”  
2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become “sons of God.” 1 John 3:2.  
Ellen G. White, Patriarchs and Prophets, p. 64.

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