

“Seven Certainties Surrounding the Birth of Christ” - Luke 1:31-33

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These verses give us full scope of Messianic prophecy from start to finish
It is an outline of the Person and Work of Christ that cover three segments of His ministry:

- His Incarnation
- His Earthly ministry
- His Millennial reign and eternal rule

His Incarnation

1. The Miracle of His Birth – *“thou shalt conceive in thy womb & bring forth a Son”*

The first two shalls deal with His Incarnation

“You shall conceive in your womb” – There is nothing miraculous about this. The miracle is that a virgin would conceive and then remain a virgin – that’s a miracle! It was foretold in Gen. 3:15 – the “protoevangelium” – the first reference to the good news of a coming Redeemer

Also, Matt 1:16 – *“of whom (Mary) was born Jesus who is called the Christ”* – This is in the **feminine** singular in the Hebrew meaning only one thing – that Joseph had nothing to do with the conception.

2. The Meaning of His Name – *“thou shalt call His name Jesus”*

Jesus, the Greek form of Joshua means “Jehovah saves”. He saves from the penalty, power and presence of sin in this order (2 Cor. 1:10). His salvation is for all people (Titus 2:11; John 1:11-12)

Luke 2:10 – *“for behold I bring you good tidings of great joy which shall be to all people”*, not to just a certain group

His Earthly Ministry

3. The Magnitude of His Work – *“He shall be great”*

The next two “shalls” or certainties deal with His earthly ministry

- He was great in the deeds – with power over the natural & supernatural (disease death, demons)
- He was great in His declarations – *“before Abraham was, I am”*, *“I and the Father are One”* *“My Father works and hitherto I work”*
- He was great in the death He “accomplished” (Luke 9:31)

Christ is greater than the angels, than Moses, than Aaron, the law... etc. as book of Hebrews explains

4. The Majesty of His Person – “*He shall be called the Son of the Highest*”

- John the Baptizer was called the “*Prophet of the Highest*” (Luke 1:76); but Christ, the “*Son of the Highest*”, a big difference.
- Matt. 3:17 – at the beginning of His earthly ministry, *this is my beloved Son in whom I am well-pleased*
- Col. 1:13 - “*Who hath delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:*”

The world wants to call Him a great “person” but unfortunately, they leave it there. He is the “great God” (Titus 2:13). But he is referred to as Son by His Father and even by others:

- **By disciples** - (Peter)_Matt. 16:16 – “*Thou art the Christ, the Son of the living God*”
- **By detractors** – Matt 27:40 - “*If you are Son of God, come down from the Cross*”
- **By demons** - Mark 5:7 – “*What have I do with Thee, Jesus thou Son of the Most High God*”

His return in Glory and Future reign

5. The Moment of His Glory – “*Lord God shall give unto Him the throne of His father David*”

The last three Messianic certainties refer to His return and future reign in glory after He returns for His Bride, the Church. At that time, “*Every eye shall see Him*” (Rev. 1:7), unlike the time when He privately comes for His Church. It is a return in glory.

6. The Manner of His Rule “*He will reign over the house of Jacob forever*”

Note it is not the house of Israel but the house of Jacob (the supplanter, the heel catcher) – with connotations of carnality, stubbornness, willfulness. Yet despite these traits represented by the nation down through the centuries, He will show himself to be a merciful and faithful High Priest – a GREAT High Priest, a designation never given to someone in the line of Aaron. Like

Joseph, He has been rejected and forgotten but will be likewise exalted in due time as the Prince of Peace. Eventually, Israel will come to own Him as their King, but not before they repent and mourn for Him whom they pierced (Zech. 12:10; Rev. 1:7).

7. The Magnificence of His Kingdom – *“of His kingdom there shall be no end”*

It is a kingdom made up of both Old and NT saints (from Israel and from the Church)

Notice in Rev. 21 – the gates are named after the children of Israel, foundations after the apostles

He came as a Lamb and will return as a Lion. He came as a Babe in Bethlehem and will return as the King of Glory.

“Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; And the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; And the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.”
(Psalm 24:7–10)

Conclusion

These phrases are filled with wonderful truths about our wonderful Savior, whose attributes are identified in Isa. 9:6-7. The words of the hymn speak clearly to those who have never trusted Him though they can still do:

“Room for business room for pleasure but for Christ the crucified, not a room in which to enter in the heart for which He died”. – D.W. Whittle