

When God became Flesh

In the midst of the solemn and sombre season of Lent, the Church takes some time off from focusing on sin and penitence. The feast for the Annunciation of our Lord falls on March 25. Exactly nine months before she celebrates that the Son of God had Himself born into our kind, the Church celebrates Him having had Himself made to be one of our kind to begin with. Once again, at Grace Lutheran Church, we celebrated it on Wednesday evening, though, because that is when we usually do our weekday worship, when we do any of that; but that is beside the point.

The Annunciation of our Lord recalls the angel Gabriel being sent to announce to the mother of our Lord that she was to be exactly that: the mother of God.

Particularly in this evil age of abortion, this celebration is a worthwhile reminder of the fact that a human being is exactly that, a human being, already before his or her birth. Holy Scripture teaches this quite clearly, that a person comes into being as God's creation, known and beloved by Him. "You formed my inward parts", as the Psalm says it, "You knitted me together in my mother's womb." And the Annunciation of our Lord reminds us that the Son of God has made Himself one with us also in this regard, and so taken upon Himself the cause and care of all Mankind, including the very young.

But the Church was celebrating the feast for the Son of God becoming Man long before it became common to count the very young unworthy of human value and dignity, and of care and concern; for although the feast cannot but take on new significance in an age as careless and callous and cruel to small children as ours, this new significance is not its only significance!

First and foremost, the Church observes the feast as a celebration of this: that for our salvation God did not simply choose for Himself the fittest and most worthy among men, nor from among the angels, rather, He who is Himself God from eternity had Himself made one with us and born into our kind to suffer and die for the salvation of sinners!

This is worth celebrating, indeed; for only His sufferings, who is Himself without sin, could be a sufficient sacrifice for the sin of sinners. And with Him having paid the price and penalty for the sin of sinners, all is paid in full, our sin dealt with and done away, and full forgiveness won for the sin of sinners.

And it testifies to just how good God is, how great His love for sinners, that He who is Himself God would suffer for us sinners, for our salvation.

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