

Christmas Eve ~ Tuesday, December 24, 2024
“Christmas According to Jesus ~ the Newborn King”
Luke 2:1-7

Despite what the world might think, Christmas was all God’s _____. Christmas began in God’s heart and it’s all about God’s _____ of Jesus.

The gift of Jesus is a gift we don’t buy, nor _____. It’s a gift of God’s love and _____ freely given to anyone who would _____ it.

“Are you king of the Jews?...My kingdom is not of this world.” (John 18:33, 36)

Jesus’ doesn’t _____ His kingship here, but instead tells Pilate that He’s a very different kind of King.

This evening we’re presented with a _____ between two different visions of power, two different models of life, two different regimes, under one of which we can _____.

“A decree went out from Caesar Augustus that all the world should be registered.” (Luke 2:1)

“He will be great and will be called the Son of the Most High. And the Lord God will give him the throne of His father, David, and he will reign over the house of Jacob forever, and of his kingdom, there would be no end.” (Luke 1:32-33)

In other words, this child that was to be born of Mary would have a kingdom that would far _____ that of Caesar Augustus—a kingdom, in Jesus’ own words, that is not of this _____.

“He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever.” (Luke 1:51-55)

The ancient promises made to father Abraham, millennia ago, would, at long last, be _____, and a new era of Messianic _____ would dawn.

It’s a stunning _____ between this Roman emperor and this newborn king. However, it’s a contrast that forces us to ask ourselves what we really _____. This is the dilemma that the Christmas story demands we all face; the dilemma that the Christian Gospel demands we all face. What kind of king do I want? What kind

of kingdom will I live in? To what do I really aspire? What kind of _____ will I live?

There’s the world’s model, embodied by no one greater than Caesar Augustus, who had _____, wealth, riches, and fame.

And then, there’s the kingdom of God that comes into the world without displays of _____ or expressions of power, in a baby born in _____ surroundings, as one of us.

#1. Jesus, the newborn King, is our _____.

Luke is very careful in his gospel to provide _____, not myth, fable, or metaphor because Jesus Christ and the truth concerning Him isn’t historical fact, it’s not worth _____.

That Jesus, whoever He is and whatever He came to do, was operating in the real _____, the same world within which we operate. His kingship, although not of this world, was definitely for this world.

“And you, O Bethlehem in the land of Judah, are by no means least among the rulers of Judah. For from you shall come a ruler who will shepherd my people, Israel.” (Micah 5:2)

It wasn’t Caesar that brought Mary and Joseph to Bethlehem, but _____. The mighty emperor Augustus, with all the raw, political power at his disposal, who could order the peoples of the empire to be counted, and send peasant families from their homes to fulfill his law, was the unwitting _____ of the promises and purposes of Almighty God.

God is able to use whoever He wants—even powerful men with questionable _____ —to _____ His purposes.

This tiny peasant baby, cradled in Mary’s arms that first Christmas night, the very picture and embodiment of _____, makes the greatest man in the world His agent and _____.

King Jesus is the _____ sovereign here. He’s the real king. His is true power, and He _____ all things.

This means, that for everyone who comes to bend the knee to King Jesus, there’s extraordinary comfort and _____.

In a chaotic, unpredictable, fearful world, when 2025 holds any number of unforeseeable fears, to know that we live in the grip, and under the rule and reign of King Jesus, in whose kingdom God works all things together for the good of those who love Him and are called according to His purpose—to know that enables us to face the future not with fear, but with faith, hope, and _____.

#2. Jesus, the newborn King, is our _____.

Luke's intentions are clear: He wants us to understand that with the coming of Jesus, we not only have David's _____, but also his _____. He is David 2.0. Great David's greater Son, as He's often called.

Here is the new king for Israel whom God had _____, and who'd sit on David's throne and rule over his kingdom forever.

God was _____, and after over 700 years, He kept His promise.

It's _____ that in this world we'll experience troubles; that there'll be seasons when sickness, sorrow, or sin will obscure our confidence in the promises of God. However, God will keep His _____.

#3. Jesus, the newborn King, is our _____.

This newborn babe is the Son of the Most High of God. He's _____: God with us. The King of kings and Lord of lords. The Alpha and the Omega. And yet, here He is, for now at least, just another name on the registrar's list...there was nothing to set Him apart as _____ in any way.

Jesus, the newborn King, was born among us, as _____ of us.

What's Jesus doing there—holy, harmless and _____, separate from sinners; the one who knew no _____? Why is Jesus there with the guilty, the _____, and the unclean waiting His turn to be _____?

When John asks Jesus this questions, He responds that He's there to fulfil all _____. He's there, though He has no sin of His own, in _____ with sinners like me and you, to do for us what we can't do for ourselves.

Where we fail to obey, Jesus will _____ for us. Where we cannot pay the penalty our transgressions deserve, Jesus will make full _____ for us. He's not simply a king to rule over us, but a King who _____ us to God, who knows what it is to deal with and bear our grief, and to carry the _____ of condemnation.

Here is One to whom we can go who really _____, and to whom we can _____ our life.

#4. Jesus, the newborn King, is our _____.

Notice the descending order of _____, at least by the world's measure, of the names that are listed in these opening verses of chapter 2.

“because there was no place for them at the inn.” (Luke 2:7)

The emphasis here is on _____, poverty, weakness, the apparent _____, and the awful, _____ of the scene.

In the stable that first Christmas morning we see the beginning of a life that will _____ at Calvary, where Jesus, unlike any other king, unlike the way the world today exercises power for self-promotion and self-protection, will pour Himself out in _____ of others, who comes, He says, “not to be served but to serve, and to give His life a _____ for many.”

He is the Lord's servant, as Isaiah put it, in whom God delights and “upon whom the Lord has laid the _____ of us all.”

Jesus is a servant-King who pours His life out for us because “greater _____ has no one than this, that to _____ his life for his friends.”



Before which king will you _____ and in which kingdom will you live?

The world's model may well have captured your _____, offering you success, calling you to aim at _____, material wealth, fame, prominence, and social standing.

However, there's another way to live, and another King before whom the Gospel calls us to bow, who can give us, not what the world tells us we need, but what our heart really needs: new _____, a clean _____, reconciliation with God, forgiveness in His sight, _____ into His family, and so much more.

I challenge you this Christmas Eve, to take another _____ at Jesus, the newborn King; to come and bend your knee to Him—that the true _____ of Christmas might not merely be in the laughter and celebration of being with loved ones, but in coming to know more and more the _____ love and grace of God, in His Son, who is His greatest _____ to you, now and forever.