

Let All Mortal Flesh Keep Silence

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Isaiah 7:10-25; Luke 1:26-38 / Psalm 132

I. When the Time Came, God Acted

A. When Elizabeth, mother of John the Baptist, was six months into carrying John, Gabriel came to Nazareth on an errand from God. “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,” (LUKE 1:26)

B. Gabriel [Champion of God] was the angel who was sent to interpret visions for Daniel “And I heard a man’s voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision.” (DANIEL 8:16) **and to tell Zechariah about the coming of John the Baptist.** “And the angel answering said unto him, *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*” (LUKE 1:19)

C. This time Gabriel came to consult with a virgin engaged to a man in the family of David. “To a *virgin espoused* to a man whose name was *Joseph, of the house of David*; and the virgin’s name was *Mary.*” (LUKE 1:27)

D. God had told the devastated Eve that a woman would be essential to ending the power of Satan and sin. “And *I will put enmity between thee and the woman, and between thy seed and her seed*; it shall bruise thy head, and thou shalt bruise his heel.” (GENESIS 3:15)

E. The gospel prophet of the Old Testament was specific that the Messiah would be the son of a virgin and that He would be called Immanuel. “Therefore the Lord himself shall give you a sign; Behold, *a virgin shall conceive, and bear a son, and shall call his name Immanuel.*” (ISAIAH 7:14) [God with us]

F. Both Joseph and Mary came from the royal family of David. The grammatical *construction may be connected with either* Mary or Joseph; two genealogies appear in the gospels. “But when the fulness of the time was come, *God sent forth his Son, made of a woman, made under the law,*” (GALATIANS 4:4)

II. Virgin Birth Was Strange

A. Gabriel set her calling in context for Mary. “And the angel came in unto her, and said, Hail, *thou that art highly favoured*, the Lord *is* with thee: *blessed art thou among women.*” (LUKE 1:28)

B. A Jewish country girl would have known the prophecy, but it must have been hard to believe when she was engaged to a “NOBLE CARPENTER.” “For unto us a child is born, *unto us a son is given: and the government shall be upon his shoulder*: and his name shall be called Wonderful, Counsellor, The *mighty God*, The everlasting Father, The *Prince of Peace*.” (ISAIAH 9:6)

C. Even the most exciting possibilities are not acceptable until they have been evaluated by Scripture. “And when she saw *him*, *she was troubled* at his saying, *and cast in her mind* what manner of salutation this should be.” (LUKE 1:29) “*To the law and to the testimony*: if they speak not according to this word, *it is* because *there is* no light in them.” (ISAIAH 8:20)

D. God takes care of His people. “And the angel said unto her, *Fear not*, Mary: for *thou hast found favour with God*.” (LUKE 1:30) “*Fear thou not*, for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, *I will help thee; yea, I will uphold thee with the right hand of my righteousness*.” (ISAIAH 41:10)

E. The Plan of the Ages is coming together. “He shall be great, and shall be called the *Son of the Highest*: and the Lord *God shall give unto him the throne of his father David*: And he shall reign over the house of Jacob for ever; and *of his kingdom there shall be no end*.” (LUKE 1:32-33)

III. Nothing Is Impossible for God

A. Believers ask HOW, not IF, when God speaks. The great truths of redemption can take some time to register. “Then said Mary unto the angel, *How shall this be, seeing I know not a man?*” (LUKE 1:34)

B. Then Gabriel explained the VIRGIN BIRTH, the INCARNATION, and the TRINITY to a teenage girl in a single sentence; philosophers, scholars, and theologians need more help to understand. “And the angel answered and said unto her, *The Holy Ghost shall come upon thee*, and the power of the Highest shall overshadow thee: therefore also *that holy thing which shall be born of thee shall be called the Son of God*.” (LUKE 1:35)

C. Faith sees beyond the impossible because what is impossible with people is certain with God. “And, *behold, thy cousin Elisabeth*, she hath also conceived a *son in her old age*: and this is the sixth month with her, who was called barren. For *with God nothing shall be impossible*.” (LUKE 1:36-37)

D. Believers answer BE IT UNTO ME ACCORDING TO THY WORD. “And Mary said, Behold the handmaid of the Lord; *be it unto me according to thy word*. And the angel departed from her.” (LUKE 1:38)

E. Let all mortal flesh keep silence. “And *being fully persuaded* that, *what he had promised, he was able also to perform.*” (ROMANS 4:21)