

Favored of God

Gospel According to Luke

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For our message, let's look together in Luke 1 and I'm going to read from verse 26 down to verse 38 and speak with you about God's favor, what it is to be favored of God or to have favor with God. Now, if you're one whom God has chosen and Christ has redeemed and the Spirit called, then your starting point today is what the world in religion blindly seeks after as their end game, if you could call it that. You say, "What do you mean?" Well, in most congregations today as they gather for worship, they're looking to find favor with God. That's what works religion does, it teaches people to seek to be favorable to God. In fact, you'll even hear some preachers preaching in a way that tells you that if you do certain things, such and such, that you're actually doing God a favor so you can see how topsy-turvy this world is. But I say that because I want you to see that if you are the LORD's there is nothing in this world that is of greater blessing than to know that I am already favored of God; that if God has set his favor upon me and Christ has paid my debt, I am accepted in the Beloved. What a precious starting point and it just gets better from there, if it's possible to get any better than to know that.

Now in my text here in Luke 1 beginning with verse 26, we see this illustrated with Mary, the mother of Jesus. Now again, most people have a wrong view of Mary. She has been exalted above measure in men's eyes. In fact, in certain doctrine, I have read that she is equal with God. You have the Trinity but then you have Mary, the Queen of Heaven. And I asked someone one time to explain that to me and they said, "Well, you know, if you have a difficult son and you're trying to get to that son, don't you go through the mother?" And so that was the view or answer as to the importance of Mary. You've got to go through her to get to the son. Nothing could be more blasphemous. Now, if Mary was anybody and what I want us to do by God's grace, just take God's Word here at what it says, Mary was no different from any one of us here today. She was a needy sinner and she needed the same Savior that we need, and as we read this, her favor with God was that the LORD had not left her to herself.

So let's read it from that perspective here in Luke 1, beginning with verse 26.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28

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. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great,

Notice the angel didn't say, you shall be great.

32 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: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 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. 36 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. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the LORD;

That is an expression, that is the lowest of the low. It was nothing but a servant sweeping the floor, that's who I am before the LORD.

be it unto me according to thy Word. And the angel departed from her.

So as we look at this important subject, first we see the revelation of God's favor. It's not for everybody. What we have here with regard to Mary was a very unique revelation of God to her and in that we could say there is a parallel with any to whom the LORD shows His favor. It comes particularly to that sinner. The message of the Gospel is not some general, "God loves you and has a wonderful plan for your life." Everything that was stated to Mary here was particular to her and it was in connection with the LORD Jesus Christ and the work that He would come and accomplish. So I see a parallel there in how God is pleased to reveal His favor. There is a revelation of it. If you're the LORD's today, it's because God has revealed to you but revealed in you that Grace. It's by revelation. It's not by education or reformation, but it's by revelation.

So we see that, "in the sixth month," that would be after what had been revealed to Zacharias that we saw already regarding the birth of John the Baptist, "the angel," the messenger, "Gabriel," it says, "was sent from God unto a city of Galilee, named Nazareth." Now you couldn't have gone to any lower place for this to be revealed to somebody. I don't know what Nazareth would compare to around here. I hate to even mention a name because as soon as I do somebody is going to say, "Well, I'm from there. I've got family there and so now you're dissing my town."

But Nazareth. You remember when it was said that it was Jesus of Nazareth, that was a cuss word. "Could any good thing come out of Nazareth?" is the sense here. So even in this, the revelation of God's favor, it's not to the mighty. It's not to the noble. God has His people that He has chosen in places where man would never imagine, even in how He was pleased to bring His Son into this world. He didn't place Him in a palace. He was born in Bethlehem in a manger, a trough where animals feed. And even that, it wasn't revealed to everybody but lowly shepherds.

So everything about this speaks of just how God is pleased to reveal His grace. It's to ones who are the least in the world's eyes as you would think, that you would expect, and yet such is His grace. Doesn't that fit the word "grace," though? Grace isn't merited. Favor, to do somebody a favor in the sense of being gracious to them, it's unmerited totally. So we see that here in the revelation of God's favor.

Now, in the revelation of that grace, it turns your world upside down. You'll never be the same and this was true of Mary. When you read here in verse 27, she was "a virgin espoused to a man whose name was Joseph," that word "espoused" meant that by Jewish tradition she was legally married. All the legalities had been taken care of, the acceptance of this as a marriage with the family, but they had not yet come together. So "a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Her life is about ready to be turned upside down. You stop and think about the revelation of grace even with regard to yourself, if you're the LORD's and at that time when He was pleased to reveal Christ in you, whatever comfort level you enjoy to that point was turned all the way upside down. Grace brings you into a place where Christ alone is going to get the glory and sets you in opposition to tradition. We know that from Joseph. As soon as he found out that this one to whom he was betrothed was with child, the first thing he thought was, "I've got to put her away." His life was turned upside down.

But that's the mystery of the grace of God as it deals with it. It separates us out. When God is pleased to reveal His grace in any one of His own, you will never be the same and try to explain it. Can you imagine Mary being with child and what shame that she would have borne no matter how she tried to explain it to people. Can you imagine? You know, "I'm with child but I really haven't known a man." "Yeah, right." So tradition would have looked down upon her. Had she gone to religion at this particular time, religion would have cast her out. "Don't tell me you haven't known a man." They would have drug her just like the adulterous woman before the LORD and condemned her.

Dear friends, that's what works religion does. Don't be surprised when the world stands against you because of the grace of God. There is in the grace of God in His favoring you, a work of God that is inexplicable just as much as this virgin birth of our LORD is inexplicable to a lost and fallen world. They try to turn it and understand it and come up with solutions but until the LORD opens their eyes, there is not going to be that understanding.

But everything was in line. You see, this was the revelation of God's favor. It's not just haphazard. God sending Gabriel here to a city of Galilee, named Nazareth, to a virgin, and to the house of David, all of those things were according to what God had said would be in His Word. I'm sure that some of you remember already in Isaiah 7:14. Look back there with me. It's just to say that the revelation of God's grace is with purpose and it is according to the Word. I don't know if you used to play that little game or not, I don't even know where I learned it, but it's kind of stupid now when you think about it, but you take a daisy, "She loves me. She loves me not. She loves me. She loves me not." You go through. If you had a crush on a girl or they had a crush on you and you were trying to figure out whether or not they're going to be any good for you, that's what you did and if the last one you pulled was, "She loves me not," okay, well, then that must not be it.

That's not how God reveals His grace. It's always in accord with His purpose and will. It's purposeful but it's also always according to His Word. You see, as I studied this, I thought, "What a beautiful unfolding here." Gabriel, the angel, sent on this mission from the LORD did not say anything different. He didn't add to or take from what had already been revealed by Isaiah here in Isaiah 7:14. Look what it says, verse 13, "he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?" So you can look at the house of David, there wasn't anything in David's lineage that caused God to be favorable to his seed. When David was called a man after God's own heart, that was a favor. Do you see? But verse 14, "Therefore the LORD himself shall give you a sign." This is grace. This is God intervening, God entering in, in spite of the sinfulness of man in sin, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

So everything we're reading over here in Luke 1 is in line with what had already been prophesied. You'll run into people today that are quick to tell you they've had a vision, they've seen an angel, and you listen to the explanation of what that vision was or supposed angel, that has nothing to do with this Word. How do I know, how do we know that Gabriel was actually sent from God? Well, by what he declared because what he declared was exactly according to the Word of God. How do we know anybody is sent from God? Weigh these things according to the Word. We already saw it in Isaiah in regard to the law and the Testimony. If a man speak not according to this Word, it's because there's no Light in him. There are a bunch of people today that are listening to false prophets that are lost, the blind leading the blind. Because they, left to themselves, don't weigh Scripture with Scripture; don't weigh these things in the Light of what God says.

So the revelation of God's favor is to the unworthy but the revelation of God's favor is always according to God's Word, and thirdly here, coming back to Luke 1:28, the revelation of God's favor is particular. It is special. There is no such thing as general grace; that God is just randomly hovering over sinners with His grace and, oh, if they could just feel it, if you could just feel it you could enter in. That is not it! Notice verse 28, "an angel came in unto her." An angel means a messenger. So if you're the LORD's today, you can say that the LORD's Message, regardless of who the messenger was, that

the LORD caused Christ to be revealed unto me. That's what's taking place here with Mary.

"Hail, thou that art highly favoured." There it is. Grace would be the way that it would be understood. And "the LORD is with thee." Now, those whom God favors with His grace, the LORD is with them. This is not just a doctrine. You think about Joseph back there as he went through those years in prison, how many times it says "the LORD favored him and the LORD was with him." If a sinner is favored of the LORD, you see, that's the gracious blessing of it, is that the LORD is with them. It's not like the LORD just dumps grace and says, "Okay, use it, however." The LORD is my Shepherd, I shall not want. It's the LORD revealing in me; the LORD carrying me; the LORD directing me; His Grace [Christ] with me day by day. That's what we see here.

And that word "blessed" goes along with the word "favor." Those that are favored of God to whom this revelation is given, the LORD is with them and they are favored of God. Now, notice in verse 28 this is an important way that it is put. It doesn't say, "Blessed art thou above women," does it? It says, "Blessed art thou among women." There is nothing in us, even when God is pleased to reveal His grace in us, that should cause us to be exalted above men. It is just the opposite. Grace humbles and we can say the same thing: if God's been favorable to me, the sinner, all I can say is God has favored me among men, not above them. You know, the question is why me? Why should I be the object of His favor? Such is the revelation of God's Grace [Christ].

Now, the second thing I want us to see here in this text in verses 29 and 30 is the response. There is the revelation of God's favor and there is the response to God's favor. Now when you hear people in religion today talking about having had a revelation from God, they're all giddy, they're all like, "Woo! Woo!" the way they talk; but what was Mary's response? I believe it is typical of any to whom the LORD has shown His grace and favor, "And when she saw him," actually "him" is in italics, "when she saw." In other words, eyes being opened to understand and to see what had just taken place, it says "she was troubled at his saying, and cast in her mind what manner of salutation this should be."

You see, there are people today that think grace is an entitlement; that if God created me, then I'm entitled to His favor. That's the way they look at it. But dear friends, if God has been pleased to be gracious unto any of us, highly favor us, it's not for our sake but for Christ's sake, shouldn't it cause us to wonder, to be in wonderment? To be in fear? It says, "And when she saw him, she was troubled," the idea there is disturbed and confused, these things revolving in her mind, but notice at such a greeting. She wasn't even enthralled with the angel. The thing that struck her is, "Why me? What should be this favor?" That shows right there that the LORD had already graciously shown her what she was, nothing. Nothing just like any of us.

And that's why the comfort comes in verse 30, "the angel said unto her, Fear not," don't be afraid, "Mary." But notice it doesn't say you really deserve this. What does it say? "For thou hast found favour with God." Found it. It wasn't that she was even looking. You see,

this is the amazing thing and, again, it's part of the response. You don't go out and find God's grace. We're not even looking. As we're born in this world, we presume in our lost minds and estate that somehow we're all okay and that's sort of the life we live. If I just try to be good and do good and be right and do right, then all will be well. That's the lost mindset until God is pleased to intervene and cross our path, cause us to see that really we're under condemnation and had He left us in that lost estate, we would be condemned along with everybody else.

And to then see, "I've been found of God," that's what the LORD said there, "he was found of those that sought him not." Certainly, that was my case. What I'm preaching to you today is not how I was born in this world thinking nor what I grew up being taught. Even though I was taught in fundamentalism, taught that the Bible is the Word of God, holy inspired in every jot and tittle, all of these things, taught about grace, those words were used, redemption, salvation, Christ, all of that but I was still lost until it pleased God to reveal Christ in me. And when He did, I can tell you and I'm not describing anything new to anybody here whom the LORD has so taught, you know the consternation of mind. You know and understand what it was, those thoughts that went through the heart and troubled you as the LORD showed you more and more your need and your sin, and yet at the same time graciously showed you more and more of Christ.

And that's what I see here with regard to Mary. This revelation, it begins with a troubled mind and heart at what manner of salutation this should be. That was the response but it ends with a bowing to the LORD and His Grace as you see there in verse 38, "Mary said, Behold the handmaid of the LORD," that's all I am, "be it unto me according to thy Word." And that's really all that we ever want, is that it be unto us accordingly. I may not understand it, I can't see why God would choose me over another, and the more I learn of His grace, the more I express that, "Why me?" And yet the response to that revelation of God's favor is simply, "be it unto me according to Thy Word."

You know how the world reacts. "Oh, so you think you're the only one that's saved?" When you begin to give a testimony of God's grace to you, and certainly that is not the attitude that we want to portray at all. No, we're not concerned about these out here. The wonderment is that God should save a sinner such as I am. Alright?

So we've seen the revelation of God's grace, we've seen the response to it, but thirdly, I want you to see this in verse 31 and following, the reason. There is a reason for God's favor. Here in verse 31 you see that word, "And, behold." So here now is the grace. She's highly favored but where does grace lead the sinner? To Christ. It's always in connection with Christ. So when you see in Scripture, "behold, thou shalt conceive in thy womb," that's the human instrument, Mary, that is what you will be, but there is something greater that's going to come of this and what is it? "And bring forth a son." It doesn't even say, "bring forth your son," because it really wasn't her son. "Bring forth a son, and shalt call his name JESUS. 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." So you can see the reason for God's favor upon Mary was because of this Son, God's Son. He didn't become

the Son of God. That's not what it says there. It says He shall be called great, in verse 32, "and shall be called the Son of the Highest." So lest any should even consider Him to be the son of Mary is not how the Scripture refers to Him, it's the Son of the Highest. He's the Son of God, declared to be so with power.

So here, again, the reason for God's favor is this One called the LORD Jesus Christ. He came as Prophet. He came as Priest. He came as King. All of that is summed up in what we're reading here, even as it was foretold to David that there would be One Who would be raised up to sit upon His throne. What kind of kingdom are we talking about here? We're talking about a Spiritual Kingdom, first of all; not one that comes with observation. So even today where you've got all these groups of supposed Christians looking for some sort of kingdom to be established again in Israel and a temple rebuilt and some form of worship again reestablished there to bring the nation of Israel back into prominence, all of that is false. In fact, if you're looking for a Jesus to come and to sit on an earthly throne at some particular point, you've missed it.

When it says here, "he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," it's talking about when He comes, that work that He should accomplish. When Christ came and worked out this salvation and lived and died, laid down His life for the sins of His people, God accepted that Sacrifice and raised Him from the grave and the Scriptures say He ascended on high where now He is seated, His work being completed. It's not that He shall reign, He is reigning. If you don't have a Christ Who is reigning now, seated upon the throne, you don't know Christ. All of Scripture shows us that this was fulfilled when He came, lived, died and rose again. We're reading it here, "he shall reign," verse 33, "over the house of Jacob forever." It says, "the LORD shall give unto him the throne of his father David." But that was because when the angel was revealing this to Mary, it was yet to be accomplished. This One had to be born into this world and work out that perfect obedience, but now as we read it, we can read it from the perspective that He has accomplished it; He has finished the work; He is reigning; there is now that Kingdom into which He is calling every one of those subjects for whom He paid the debt. Mary was to be subject to her Son, this Son that the LORD brought through her womb, just like any of us that the LORD is pleased to save.

If you'll look with me over in the book of Acts, you'll see that this was the message of the apostles. Two references. And again, this is the reason for God's favor. There is a Savior Who has come, according to the Scriptures, in fulfillment of all that the Scriptures foretold. There is One Who became flesh, you see, to save sinful creatures, it had to be the blood of a man. It couldn't be the blood of bulls and goats. And having accomplished it now, He ever lives to intercede on behalf of His people.

Look in Acts 2, two Scriptures. This was Peter's message on the day of Pentecost when God poured out His Spirit and those Galileans were speaking in actual languages of different countries in which they dwelt. They had come back to Jerusalem for the feast but they were from these various countries and these that had come to Jerusalem where hearing these Galileans who had never left Israel speaking perfectly the languages of those countries. That was an amazement.

And what were they speaking? It wasn't gibberish. It was exalting the LORD Jesus Christ. I imagine it would have been much like we're reading here with Mary, showing that this Christ Who was foretold in the Old Testament Scriptures had now come and had died and risen and ascended on high. You say, "How do you know that?" Well, look at Peter's explanation of it in Acts 2:29. When Peter stood up, he wasn't preaching on tongues, just like Mary after this revelation of Christ, that's what it was, a revelation of Christ in her as to what was to take place, she wasn't running around talking about the angel Gabriel. No, her heart had been drawn to Christ and that's what we see Peter here in, Acts 2:29, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Here is the beauty of the Scriptures. This is the same message. What was revealed to Mary, what was revealed through the prophets of old, now Peter takes. He's not coming up with some new revelation but he's taking what has been revealed and declaring it.

Look at verse 31, "He seeing this before," what? "Spake of the resurrection of Christ." I don't know how plainer you could make it. Verse 30 says that He would raise up Christ to sit on His throne, and Peter directed by the Spirit, declares, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my LORD, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God," will make that same Jesus, is that what the Scriptures say in your hands? No, "that God hath made that same Jesus, whom ye have crucified, both LORD and Christ."

So this is the reason for God's favor, is that there is a work accomplished and finished. Without the shedding of blood there is no remission of sin. There was nobody justified until Christ finished the work and paid the debt and that work being completed and that debt paid, there remained nothing but righteousness to impute. And that's for the Old Testament people of God, that's for any since, all in one time and one place. You know, in Ephesians 2 when I read that for you a little while ago, it says He hath quickened us together and made us to sit together in heavenly places. That's a one time quickening. It's when Christ raised from the dead. That's at one time sitting, sitting with him.

You see, all of this is by representation. You might not feel like you're sitting in the heavenlies right now, but I'm telling you, if you're the LORD's and He's paid your debt, that's where you are, in your High Priest, in your Mediator. It doesn't matter how you feel about it, it's what He has accomplished. It's that title deed. I might be living in a shack right now but I've got a title deed in glory that this world doesn't know anything about. So I can put up with the shack for a while until that day when I am gloriously taken into His

presence and see things for what they are and Who He is. I don't know about you, but that gets me through the day. It gets me through the day.

You know, someone said as long as your head is out of the water, it doesn't matter how much the body is submerged. Unless that head goes under, you're not going to drown. You know, you think, "Where's our Head?" He's in heaven. He's in glory. This body may be submerged and we feel that weight of what it is to live in this world and even in our own sin. It's like that song says, "Living in my own skin and can't stand the company." That's the way it is. But our Head is in glory and that's our Hope. That's our Hope. This is the reason for God's favor.

Look in Acts 13. That was Peter preaching there, this is Paul. This is the one that the LORD encountered on the road to Damascus. You talk about Grace entering in and turning a man's life upside down, such was the case with Paul. And as he was preaching, he again refers back to the Scriptures. Look here in Acts 13:26, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." That's interesting. They were doing their will in crucifying Christ but all the while they were fulfilling the Scriptures. They were fulfilling what God had said they should do.

"And though they found no cause of death in him," verse 28, "yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Scripture explains Scripture. You have people come knocking on your door telling you, "Ah, see, Christ was created because it says there he was begotten." Well, that's not what this says. It's referring back to Psalm 2.

What does it mean that Christ is the only begotten Son of God? Well, it explains right here in verse 34, "And as concerning that he raised him up from the dead," that begetting was the raising of Christ again from the dead. "This day have I begotten him," refers to His resurrection. He was always the Son of God. He wasn't created Son of God but He was begotten as the Son of God in that God had accepted His sacrifice, His death on behalf of that people that God purposed to save and that's the reason that they are favored.

Read on, "now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." All that God promised would be shown mercy through that Son of David. "Wherefore," verse 35, "he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he,

whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Not the potential of forgiveness but the forgiveness of sins. "And by him all that believe are justified from all things." The way that is written is if you believe, it's because you were justified from all things. When? When Christ paid the debt, when He accomplished the work. You see, I just learn about it in time as the Spirit reveals it but when my eyes are opened, that's where the Spirit takes me back to the cross, to the work of Christ, to this One Who came, lived, died and rose again. That is the reason for God's favor. It's according to the Word and it's according to Christ becoming a Man, coming to live and die and rise again.

Well, one more thing coming back here because time has gone. Luke 1. Again, this produced wonderment. Verse 34, "Then said Mary unto the angel, How shall this be, seeing I know not a man?" I love that too. When God's grace is given, it has nothing to do with man. It takes man completely out of the equation. That's a good picture of how we're the LORD's. We didn't have anything to do with it, no more than we had anything to do with our birth. We didn't decide the color of our hair or skin or size or anything. It was decided for us. That's what grace does.

"How shall this be, seeing I know not a man?" If God has manifested His grace to you, don't give credit to a man. There is no credit in a man. People always want to know, "Well, who was the cause of your being converted?" They want to know the name of the preacher. It wasn't a preacher. He was an instrument just like Mary was an instrument to bring Christ in, but it was Christ. When it pleased God to reveal Christ in me. It wasn't by the hand of a man.

But the reality, that's the final point I want you to see. Are these things real? Is this real what I'm talking to you about or is it just kind of pie in the sky by and by? You can imagine Mary sitting there thinking, "Is this real?" The wonderment of it. "And the angel answered," verse 35, "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." And then verse 37, "For with God nothing shall be impossible." So when our mind is troubled, "How can these things be?" Well, do you know what? It's the LORD doing the work. That's the conclusion right there. That same power which is described here that would overshadow her and cause that Son to be born in her, I believe it's that same power which Paul wrote when he said, "When it pleased God who revealed Christ in me."

That's the same thing, the same power, and with God nothing shall be impossible. When you sit and ask, "Well, how could it be that He would save a sinner such as me?" My answer is just simply with man it's impossible but with God nothing is impossible otherwise I wouldn't be standing here talking to you today about the Grace of God. You wouldn't know me were it not for that Grace. Again we see that blessed assurance. That's what Grace does, it gives assurance.

"And Mary said, Behold the handmaid of the LORD; be it unto me according to thy word." that's a good and simple answer, isn't it? When men ask of you a reason, we just give the glory back to the LORD, be it unto us as the LORD has said in His Word.