

“The First Miraculous Birth in God’s Plan of Salvation”  
**Luke 1:5-25**

**I. Luke describes the setting for God to work a miracle (vs. 5-7).**

- A. Zacharias’ name means “Yahweh has remembered again”
- B. Zacharias was a priest of the division of Abijah.
- C. Zacharias and Elizabeth were righteous in the sight of God.
- D. Zacharias and Elizabeth, despite being righteous, were not able to have children.

(Exodus 2:23-25; Leviticus 10:1-2; 1 Chronicles 24:1-5, 10; 2 Chronicles 8:14; Ezra 2:36-39; Psalm 127:3-5; 128:1-4)

**II. God supernaturally intervened in the lives of Zacharias and Elizabeth (vs. 8-17).**

- A. Zacharias was at the temple fulfilling his duties as a priest.
- B. While he was burning incense, an angel appeared to him.
- C. The angel announced that Zacharias and Elizabeth were going to have a son.
- D. Zacharias’ son would be a child that would bring hope to the people.

(Exodus 30:1, 6-8; Malachi 1:11)

**III. God worked in such a way, that everyone who witnessed the things that took place knew that God was the one behind them (vs. 18-25).**

- A. God took away Zacharias’ ability to speak and hear.
- B. Zacharias did not regain his senses until his son was named.

(Genesis 17:17; 21:1-7; Luke 7:22)

**Conclusions:**

- 1. God revealed the first part of His plan to bring about salvation for His people.

2. God used ordinary people in His plan, showing that His work is personal.
3. God brought about the fulfillment of His plan of salvation.

### Scripture References and Notes

Malachi 4:5-6

<sup>5</sup> “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. <sup>6</sup> He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”

Exodus 2:23-25

<sup>23</sup> Now it came about in *the course of* those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God. <sup>24</sup> So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. <sup>25</sup> God saw the sons of Israel, and God took notice *of them*.

Leviticus 10:1-2

<sup>1</sup> Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. <sup>2</sup> And fire came out from the presence of the LORD and consumed them, and they died before the LORD.

1 Chronicles 24:1-5, 10

<sup>1</sup> Now the divisions of the descendants of Aaron *were these*: the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar. <sup>2</sup> But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests. <sup>3</sup> David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry. <sup>4</sup> Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: *there were* sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households. <sup>5</sup> Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the descendants of Eleazar and the descendants of Ithamar.

<sup>10</sup> the seventh for Hakkoz, the eighth for Abijah...

2 Chronicles 8:14

Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded.

Ezra 2:36-39

<sup>36</sup> The priests: the sons of Jedaiah of the house of Jeshua, 973; <sup>37</sup> the sons of Immer, 1,052; <sup>38</sup> the sons of Pashhur, 1,247; <sup>39</sup> the sons of Harim, 1,017.

ἄμεμπτος (amemptos)

- Blameless, faultless of the Mosaic covenant
- blameless, free from fault or defect.
- (an adjective, derived from *A* "not" and *mémphomai*, "to find blame") – properly, without fault; *not blameworthy*, by omission or commission; hence, above reproach because morally pure. (This term stands in contrast to *ámōmos*, "ritual purity.")
- 5 Occurrences

Psalm 127:3-5

<sup>3</sup> Behold, children are a gift of the LORD, The fruit of the womb is a reward.

<sup>4</sup> Like arrows in the hand of a warrior, So are the children of one's youth.

<sup>5</sup> How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate.

Psalm 128:1-4

<sup>1</sup> How blessed is everyone who fears the LORD, Who walks in His ways. <sup>2</sup> When you shall eat of the fruit of your hands, You will be happy and it will be well with you. <sup>3</sup> Your wife shall be like a fruitful vine Within your house, Your children like olive plants Around your table. <sup>4</sup> Behold, for thus shall the man be blessed Who fears the LORD.

Malachi 1:11

For from the rising of the sun even to its setting, My name *will be* great among the nations, and in every place incense is going to be offered to My name, and a grain offering *that is* pure; for My name *will be* great among the nations," says the LORD of hosts.

Exodus 30:1, 6-8

<sup>1</sup> "Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood.

<sup>6</sup> You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over *the ark of* the testimony, where I will meet with you. <sup>7</sup> Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. <sup>8</sup> When Aaron trims the lamps at twilight, he shall burn incense.

*There shall be* perpetual incense before the LORD throughout your generations.

ταράσσω (tarassó)

1. to cause movement by shaking or stirring, *shake together, stir up*
2. to cause inward turmoil, *stir up, disturb, unsettle, throw into confusion*

Genesis 21:1-7

<sup>1</sup> Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had <sup>[a]</sup>promised. <sup>2</sup> So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. <sup>3</sup> Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. <sup>4</sup> Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. <sup>5</sup> Now Abraham was one hundred years old when his son Isaac was born to him. <sup>6</sup> Sarah said, "God has made laughter for me; everyone who hears will laugh with me." <sup>7</sup> And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

Genesis 17:17

Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child*?"

Luke 7:22

And He answered and said to them, "Go and report to John what you have seen and heard: *the* BLIND RECEIVE SIGHT, *the* lame walk, *the* lepers are cleansed, and *the* deaf hear, *the* dead are raised up, *the* POOR HAVE THE GOSPEL PREACHED TO THEM.

Matthew 19:26

And looking at *them* Jesus said to them, "With people this is impossible, but with God all things are possible."