Text: Luke 1:26–38 & Various Texts
Title: The Father's Perspective on Jesus's Birth
Truth: God the Father was miraculously setting into motion his long-foretold plan to provide a Redeemer and Ruler in the birth of Jesus.
Date: Sunday December 14, 2025 at FBC

Introduction

Over the years, Pastor Matt has preached a series of "perspectives" messages on Christmas—the perspectives of Joseph, Mary, the shepherds, Simeon, Anna, and the angels on Jesus's birth. Shamelessly, I borrowed his series title for our message this morning. And so, I invite us to consider yet another's perspective on Jesus's birth, and that is the Father's perspective on Christmas—the First Person of the Trinity.

Admittedly, such an idea, as the title suggests, could imply that we can perceive the exact thoughts in the mind of God the night Jesus was born, but that would amount to essentially complete speculation. What we can know about God the Father's perspective on Christmas must be ascertained from His revelation recorded for us in Scripture, primarily through the messengers who delivered His word. We see one example of this in Luke 1:26–38.

I understand that no person in the Trinity acts in complete independence of the other two persons, but there is a sense that we can say that one receives particular attention in certain events. Here, we see God the Father setting into motion his long-foretold plan to provide a Redeemer and Ruler in birth of Jesus.

This message is less about imagining yourself as God, an impossible and unadvisable task, as it about marveling over the way by which God unfolded his plan to bring about redemption through his Messiah-King.

I. God chose a virgin in the birth of Jesus, vv.26–30

The angel Gabriel is sent by God to deliver this news to a young woman named Mary. The biblical text tells us that it was in the sixth month, thus connecting this story to the birth announcement of John the Baptist (1:11–25). Elizebeth was six months along in the pregnancy when Gabriel appeared to Mary in Galilee in the city of Nazareth, the place where both Mary and Joseph lived prior to the birth of Jesus. They would later return to Nazareth where Jesus would be raised in fulfillment of Scripture (Matt 2:23).

Luke tells us Mary is a virgin who is betrothed to a man named Joseph. Betrothal in the ancient world was part of a two-stage marriage process. It is similar to what we call *engagement*, but betrothal was a much more involved and binding commitment as it involved a formal, witnessed agreement to marry and the giving a bridal price. It was a solemn undertaking to marry, so that divorce was necessary to break it (Matt 1:19).

Mary's chaste character is highlighted by the description of her as a virgin. She had not engaged in sexual relations with a man, including Joseph (Matt 1:25). God had long foretold by the prophet Isaiah that a virgin would conceive and bear a Son. God arranged it such in the life of Mary so that His word, roughly 700 years after it was prophesied, would come to pass through her (Isaiah 55:11).

Her virginity is important to the story, not only so that God's word could be fulfilled. But a truly virgin birth is unique, and necessary to protect Jesus from a sin nature as I'll explain later on.

Luke's mention of Joseph's connection to the Davidic line is interesting, because although Jesus had no earthly father, this did not mean Joseph could not pass on his lineage to Jesus. Both Mary and Joseph are connected to the Davidic line, but through different branches. By mentioned his lineage, Luke is foreshadowing God's purpose in his choice of Mary—a girl who could be as young as 13, 14 or 15 years of age.

The appearance of an angel alone would be startling and puzzling, but Gabriel's greeting would only add to the perplexity of the scene: "Rejoice, highly favored *one,* the Lord *is* with you; blessed *are* you among women!" This phrase has wrongly been used to elevate Mary above other women, so that in some sense she will be able to confer favor. That is not true. Gabriel is announcing that she has *received* God's favor by a wholly gracious act of God apart from any inherent merit that she possesses. God was acting of his own accord. She did not ask for or seek this role in God's plan. God broke through the veil between heaven and earth, as it were, and brought her into his service as a means of setting into motion his plan to provide a human who could be our Redeemer and Ruler.

Mary's reaction to this statement reveals her humility. Her modest response demonstrates that she did not feel worthy of such a greeting. Perhaps she thought, *did God send Gabriel to the wrong door?* Joking aside, Gabriel reassures her that God's plan was to use her, "and she need to be afraid on account of her humble station or personal unworthiness."[1]

II. God gave us our Redeemer and Ruler in the birth of Jesus, vv.31–33

Gabriel delivers his message from the Lord to Mary: "And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus." It is difficult to explain how exactly Mary conceived in her womb. The birth of Jesus would not bring about a new person, but Mary's reproduction system had some part in the joining of a human nature to the divine nature in the one person of God-Man, Christ Jesus. A human would be knit together in her womb and brought into this world like any other human born of a woman (Gal 4:4; cf. Gen 3:15).

Gabriel's announcement stresses three particular things about this child which Mary will give birth to:

A. Jesus is our Redeemer (v31b). This is indicated by the name he was to be called: Jesus. In Hebrew the name means "The Lord is salvation" because he will save His people from their sins (Matt 1:21).

Galatians 4:4 "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, [5] to redeem those who were under the law, that we might receive the adoption as sons."

1 John 4:10 "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

The Incarnation of Christ—the taking of human flesh—was necessary for our redemption. We needed a human, a sinless human, to take upon himself the punishment we deserved so that we could be saved.

[1]Geldenhuys, Norval. *Commentary on the Gospel of Luke* (Grand Rapids, MI: Eerdmans, 1952), pg. 75.

B. Jesus is great because He is the Son of the Most High (v32a). John the Baptist would be *great* in the sight of God, but here Gabriel applies its fuller meaning to Jesus, for Jesus will be called the Son of the Most High. John would be great, but not in the same sense that Jesus would be and is. Jesus is the Son of the Most High, meaning he is the Son of God. Son does not refer to birth or origin, but to rank or office. This refers to his role as king under God the Father. The Jewish ear would understand such a statement as a declaration of kingship/Messiahship. What many Jews would later fail to understand about Jesus being the "Son of the Most High" is that it also reveals He shares the same qualities as His Father. He is Deity. He is of the same substance as God.

C. Jesus is the promised Ruler (vv32b–33). To him, the one exalted above all, God will give the throne of His (Jesus's) father David. God's promise to David long ago to establish His throne forever and ever will find its culmination in the future reign of Christ Jesus on the Davidic throne in the Millennial Kingdom (2 Samuel 7:8–17; Isaiah 9:5–6; Jer 23:5–6). Just as promised, God, in the birth of Jesus, was providing a seed of David, a root of Jesse, who will rule with perfect justice and righteousness. His kingdom and rule will encompass all the earth and will have no end (Dan 2:24; Obed 21). I believe this further the argument that the eternal state of the righteous will be an earthly one and will be by and large a continuation of Millennial Kingdom, except without any presence of sin at all.

III. God sent His Son in the birth of Jesus, vv.34–37

All of this sends well and good, but Mary asks the obvious question that any might reasonably ask in such a circumstance: how can I conceive if I do not have relations with a man? Unlike Zacharias, the father of John, whose questioning of Gabriel exposed a large measure of doubt (1:18), Mary's question was one of bewilderment. Elizebeth was old, but Mary was a *virgin*. Conceiving a child at an old age is difficult, even laughable one might say (Gen 18:12), but it is not impossible.

As proof, Gabriel mentions Mary's relative, Elizabeth, who despite being advanced in years, had conceived and was now sixth months

along in her pregnancy. Evidently Mary was unaware of Elizebeth's pregnancy, so you might imagine how the revelation of such an extraordinary, though not miraculous like Mary's conception of Jesus, would fuel and encourage her faith that what the angel was telling her truly is possible. Though Mary did initially doubt or withhold trust; rather, she believed the angel's basic premise that "with God nothing is impossible." If God can create the world out of nothing, surely He can miraculously intervene into the life of one of His creature's, a virgin in this case, and cause her to conceive a child.

How would all this happen? The angel Gabriel gives Mary an explanation that probably sounded just as incomprehensible to Mary as it does for us today. The Holy Spirit and the power of God will "overshadow" her. Because the Holy Spirit was the divine agent of conception, the child would be *revealed* to be the Son of God. Jesus was not *made* the Son of God at his birth. The Second Person of the Trinity has been Son of God from eternity. He has always been God's Son, just as God the Father has always been the Father and the God the Spirit the Spirit. In the birth of Jesus, that Holy One, God sent His Son.

There is another ditch we must avoid, and that is believing that a new person came into existence at the conception of Jesus. There was no new person, only the addition of an impersonal human nature to the Divine Logos. The Incarnation, or "en-flesh-ment," refers to when the second person of the Trinity permanently took upon himself human nature. This includes physical flesh and all elements of human nature, including common infirmities, and human passions, sin alone excepted. Not only was there no addition of a person, but there was not subtraction of Deity. He was fully God, and He became fully human while remaining fully God. So as to protect both his humanity and Deity, we often say Jesus possesses two distinct, unconfused, immutable, indivisible, and inseparable natures—a divine nature and a human nature (Phil 2:6–7; Rom 1:3–4; 9:5; 1 Cor 2:8; 2 Cor 5:21; Heb 4:15; 1 Jn 3:5).

In the process of all this, the Spirit of God protected any stain of sin from being transmitted to the child by virtue of his connection to the human race. How exactly does the virgin conception protect

him from a sin nature? Some suggest that since there was no father, the "sin seed" was not transmitted to Jesus. But Mary and every woman are just as much sinners as Joseph and every man. Jesus had to be protected from Mary's sin just as much as Joseph's sin, as well as that of their forefathers. The answer, I believe, is that sin is predicated of persons, not natures. Jesus was alien to the human race and already existed as a person prior to his birth, therefore He did not have a sin nature.

It was necessary that God send His Son into the world. The possibility of our redemption rises and falls on Jesus not being just an ordinary human conceived in an extraordinary, miraculous way. We need a perfect, sinless substitute to pay for our, but only a human could die. But since the birth of Cain and Abel, there are no humans who are not born sinners. God provided such a human through sending His Son, who perfectly meets the requirements.

There is one last lesson from Jesus's taking on human form—physical life. It reminds us that sin is not inherent in human existence: it is an intrusion or unnatural part of human existence. Jesus permanently took upon himself a human existence that is free of any sinful inclination or tendency. One day, such an existence will be ours in our resurrected bodies.

Conclusion

Notice in verse 38 the message from God brought to Mary by the angel Gabriel was received with a humble and submissive attitude: "Behold the maidservant of the Lord! Let it be to me according to your word." She believed it before any of it transpired. She had the answer, at least pieces of it, to the question which the prophets searched inquired carefully about concerning the person who would bring salvation (1 Peter 1:10–11).

Mary is a remarkable young woman. Did she think of the precarious social position this pregnancy would put her in to be with child before marriage? That did not matter to Mary. She was willing to be God's servant, no matter how impossible God's plan sounded. Her words later during her visit with Elizabeth (1:46-55) attest she believed that God was miraculously setting into his long-foretold plan to provide a Redeemer and Ruler in the birth of Jesus. JDL

Let All Mortal Flesh Keep Silence
Hymn #188

1 Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for, with blessing in His hand,
Christ our God to earth descendeth,
our full homage to demand.

2 King of kings, yet born of Mary,
as of old on earth He stood,
Lord of lords, in human vesture,
in the body and the blood.
He will give to all the faithful
His own self for heav'nly food.

3 Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of light descendeth
from the realms of endless day,
that the pow'rs of hell may vanish
as the darkness clears away.

4 At His feet the six-winged seraph,
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
“Alleluia, alleluia,
alleluia, Lord Most High!”