

A New Experience for God (Luke 2:39-40)

Summary (1-2:38):

- Two married women (Elizabeth to Zechariah and Mary to Joseph) are pregnant. They will eventually deliver boys who are both named by an angel before birth: Elizabeth (with John) and Mary (with Jesus).
- While both husbands are informed of their wife's pregnancy, only one believes: Joseph believed God's promise of a Son (despite being both unprecedented and "naturally" impossible), while the other (Zechariah) mocked God and was consequently muted and deaf (Matt. 1:18-22; Lk. 1:22, 62-63).
- Joseph was summoned to his ancestral hometown by a census from Caesar Augustus for tax purposes. He took with him Mary, who was his wife. Jesus was born in Bethlehem to fulfill Scripture (Mic. 5:2).
- Jesus will be a "light" to those who are in darkness (1:78-79) and will be a "revelation to the Gentiles" (2:32).
- The first group informed of Jesus' birth were shepherds, who were social outcasts. They were not permitted to testify in court and were placed alongside tax collectors and gamblers (2:8-11).
- When Mary presents Jesus in the temple eight days after being born, they offer pigeons/turtledoves, which indicate that Mary and Joseph are poor (2:22-25).
- Luke demonstrates that through Mary (poor teenage girl), the shepherds (social outcasts), and Simeon and Anna (of no reputation), God is pleased to reveal Himself to the least likely.

1. Jesus of Nazareth was truly God (1:32-35; Col. 2:9)

In the hypostatic union, Jesus of Nazareth truly possessed God's authentic nature as the second person of the Trinity. Jesus of Nazareth's divine nature and will are without sin. His divine nature and will are unable to sin (non posse peccare).

Hypostatic Union: through the incarnation, the second person of the Trinity (Son) permanently added a human nature. Jesus of Nazareth possessed two natures and wills: the divine nature (divine will) and human nature (human will).

2. Jesus of Nazareth was truly man (v.40):

- A. He is from the seed of man/woman (1:34-35):
- Biologically, Jesus of Nazareth possessed 46 chromosomes, presumably 23 from Mary and 23 from God supernaturally to replace Joseph's, since he did not have conjugal relations with Mary, for she was a virgin.
- B. He grew in physical size:
- Jesus grew as a person from conception until His adult life, as all people naturally do, and was dependent on Mary for physical life both inside and outside the womb.
- C. He was filled with wisdom:
- The Greek for "filling" is a middle/passive, which describes an outside agent acting upon Him. He grew in knowledge and wisdom, as all of mankind does. He was taught, and He learned.

What were Jesus' infancy, childhood, young adulthood, and adulthood like before His public ministry at age 30?

3. Jesus of Nazareth could sin, but would not sin (Heb. 4:15; 5:8)

Four States of Man (Augustine's Doctrine on the Bondage of the Will):

- a. Pre-Fall Adam and Eve: able to sin, able not to sin (posse peccare, posse non peccare)
- b. Post-Fall (All in Adam): not able not to sin (non posse non peccare)
- c. Regenerated Man: able not to sin (posse non peccare)
- d. Glorified Man: unable to sin (non posse peccare)

What was the "state" of Jesus' *human* nature? Either:

- Able to sin, able not to sin (posse peccare, posse non peccare)
- unable to sin (non posse peccare)

Jesus learned obedience through what He suffered (Heb. 5:8) and was tempted, as we are, yet without sin (4:15). If Jesus' *human nature* was unable to sin, He could not sympathize with our trials and temptations. He relates to us in our temptation and trials, not in our sin or sinful nature.

As Christians, we sin:

- a. In defiance of what we know to be sin: we sin willfully, fully knowing what sin is. Our sin is often pre-meditated and planned.
- b. Reactively: when wronged, sin "springs" forth from our hearts in a "combative" capacity that is not premeditated or planned. It is "responsive," which indicates indwelling sin within our hearts.
- c. Unknowingly: some of our sins we are unaware of. Progressively, we become aware of our sin as we grow in grace and spiritual maturity.

Before regeneration, in the first Adam, we are not able not to sin (non posse non peccare). After regeneration, we are able to sin or able not to sin (posse peccare, posse non peccare).

Could Jesus of Nazareth have sinned? In His divine nature, no. As the second Adam (1 Cor. 15:45), in his human nature, yes. *Would* He? No. He *would not* because He loved the Father and because His human nature, and divine nature, were properly aligned.

In the hypostatic union, Jesus had (and has) two *wills* (human and divine) that both *will* the same outcome. Jesus' distinct human will *willed* what His divine will *willed*: obedience and love to God (Father). There is no conflict between both *wills* because the incarnate Son is free from the bondage of original sin. As a man, He learned and became our obedience. His human will *willed* what the divine will *willed* of its own free will.

God the Son, for the first time, missionally, through the hypostatic union (incarnation):

- possessed two wills and two natures
- depended on a human being for physical nurturing and needs from conception onward
- experienced:
 - physical growth (from conception to adulthood)
 - physical pain and suffering
 - emotional pain (abandonment and great disappointment)
- will become sin without sinning (2 Cor. 5:21), giving Himself to redeem sinners from eternal damnation, which is the consequence of unforgiven sin

Our resurrected bodies in the future glorified state will be like His resurrected body: unable to sin (non posse peccare).