

003 - Yet Without Sin (Conceived By the Spirit in the Womb of the Virgin) - Luke 1:26-38 -
2017-09-10

Call to Worship: Isaiah 12:5-6

Scripture Reading: Isaiah 53:1-9

Sermon: "Yet Without Sin (Conceived By the Spirit in the Womb of the Virgin) Luke 1:26-55

Benediction: Isaiah 12:1-2

INTRODUCTION

Baptist Catechism, Question 26

Q: How did Christ, being the Son of God, become man?

A: Christ, the Son of God, became man by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Spirit in the womb of the virgin Mary and born of her, yet without sin.

Heb. 2:14; Matt. 26:38; Luke 2:52; John 12:27; Luke 1:31-35; Heb. 4:15; 7:26

TEXT

Luke 1:26-55

BODY

1689 Confession, Chapter 8, Paragraph 2

The Son of God . . . did . . . take upon him man's nature . . . yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her

I. Sin Is the Breaking of God's Law

- A. Catechism: Sin is transgression of the law of God, even any want of conformity to it
 - 1. 1 John 3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.
- B. You can see one kind of sin in Adam, and in the Israelites, who had the Ten Commandments; and in people today who know what the bible says: the kind of sin where a person is told God's law in words, but still breaks it
 - 1. do not eat the fruit of that one tree---and he eats
 - 2. you shall have no other gods before me---and they worship Baal
 - 3. you shall love your neighbor as yourself---and they hate one another
- C. You can see another kind of sin in the rest of mankind, who don't know God's law from having been told it in words; they don't know the Ten Commandments or the words of Jesus Christ; still, they often do by nature the things found in God's

law, and their conscience commends them; then they steal or murder or dishonor their parents, and their conscience accuses them; by this they show that God wrote His law on their hearts in creation

D. Either way, sin is transgression, breaking, of God's law

Sin is the breaking of God's law; and

II. We Men Are Not Without Sin - We Have Sin

A. And by "men" I mean "mankind" or "human beings" whether man, woman, boy, or girl

B. God created man without sin: upright and perfect

-----EXCURSUS-----

-about God creating us: in many centuries of the past this could have gone without saying, but now I suppose it needs to be said:

-the bible does not say that God directed the process of evolution to produce the kinds of animals we have today; the bible does not say that God directed the process of evolution to produce human beings out of some previous lower life form

-of course, people posing as scientists, practicing science-so-called, say that mankind evolved from lower life forms; but these people are not the kind to be trusted for such insight; and the craft they practice is not true science; their proof is so in name only; their conclusions are ludicrous

-instead of listening to them, listen to our Lord Jesus Christ: Matthew 19:3-8 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" (4) And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,' (5) and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH' ? (6) So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." (7) They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" (8) He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

-you were not around in the beginning to see with your own eyes whether or not the world really was created in six days; the pseudo-scientists certainly were not to see whether or not mankind really evolved from a primordial soup a billion years ago; but the Son of God was with God in the beginning, and all things were made through Him, and without Him nothing was made that was made, and He says that Adam and Eve were made male and female at the beginning!

-----EXCURSUS-----

So, as I started to say, God created man without sin

C. God gave man a righteous law to keep

D. God threatened man with death if he broke that law; if he sinned

E. But man did not remain in that position of honour

F. Satan used subtlety to deceive and subdue Eve (2 Cor 11:3)

G. Satan used Eve to seduce Adam

- H. Adam, not being deceived, and without compulsion, willfully transgressed the law of creation, and the command given unto them, in eating the forbidden fruit
- I. Adam and Eve, our first parents, by this sin, fell from their original righteousness and communion with God
- J. But it wasn't those two individuals, Adam and Eve, who were involved; Adam and Eve were the root, the first ancestors, the first parents of all mankind; by God's appointment they stood in the Garden of Eden in the place of all mankind; to be more specific: Adam was acting not for himself only, as a private person, but also on our behalf as a public person, as our head and representative;
 - 1. when Adam and Eve fell from their original righteousness and communion with God, we, being counted as in Adam, sinned in him and fell with him
 - a) in this way, death came upon us all; we all became dead in sin
Romans 5:12 through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned
 - b) we all became wholly defiled in all the faculties and parts of soul and body
 - 2. the guilt of sin has been imputed to all Adam and Eve's posterity, all their descendents; that is, we are counted as guilty of the sin we committed in Adam
 - 3. not only has the guilt of sin been imputed to us, but the corruption of sin has been conveyed to us
 - a) this corruption is properly called "original sin"
 - b) although the guilt of sin imputed and the corruption of sin conveyed are often grouped together and called "original sin"
- K. So, whereas Adam and Eve came into this world upright and perfect, how do we now come into this world?
 - 1. we are conceived in sin
 - 2. we are by nature
 - a) children of wrath
 - b) servants of sin
 - c) subjects of death, and all other miseries, spiritual and temporal
- L. All our actual transgressions, all the sins we commit during this life, come from the corruption of sin conveyed to us from Adam and Eve. That is, from original sin proceeds actual sins. Or, to put it in the popular way, "We sin because we are sinners." From original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.
- M. Despite the truth of all of that, it can seem to us that we are without sin
 - 1. it being so long since Adam sinned
 - 2. sin being so normal to mankind now
 - 3. our eyes being so blind, our foolish hearts so darkened
 - 4. pride in our race and in ourselves being so strong

- N. But God shows us that we are not without sin
 - 1. by showing us to be in Adam
 - a) we are descended from him by natural generation
 - (1) cloning notwithstanding, as it is still by natural generation, not by supernatural
 - b) clearly we are subject to death
 - 2. by showing us to be lawbreakers
 - a) His law stands there (He carved it into stone for a reason---to show its enduring nature.)

Sin is the breaking of God's law
 We are not without sin

III. The Son of God Is Very Man, Yet Without Sin

- A. God *tells* us the Son of God, the Lord Jesus Christ, is without sin
 - 1. by likely witnesses: the prophets and apostles
 - a) Isaiah 53:9 He had done no violence, nor was any deceit in His mouth
 - b) Hebrews 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (This is where we get the phrase in our confession, "yet without sin.")
 - 2. by unlikely witnesses
 - a) Judas Iscariot: Matthew 27:3-4a Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, (4) saying, "I have sinned by betraying innocent blood."
 - b) Pontius Pilate and his wife, who referred to Him as *dikaio*s, which means "just man" or "righteous person;" Pilate said of Him twice, "I find no fault in this man."
 - c) One of the robbers crucified next to Jesus: Luke 23:41 "this man has done nothing wrong."
 - d) The centurion in charge of the crucifixion: Luke 23:47 "Certainly this was a righteous man!"

God *tells* us that the Son of God is without sin, but

- B. God also *shows* us that the Son of God, our Lord Jesus Christ, is without sin, by showing Him not to be of Adam
 - 1. here is where this doctrine of the Son of God being very man, yet without sin, intersects the passage we read in Luke
 - 2. what I said about all of us descended from Adam being sinful does not apply to Him---He is not of Adam
 - 3. Is 59:16-17 God saw that there was no man who could save sinners, because every man was of Adam, and therefore was himself sinful; So

God's own arm brought salvation for Him; and His own righteousness, it sustained Him; For He put on righteousness as a breastplate, and a helmet of salvation on His head

- a) that is, God the Father sent the Son of God to take on human nature, so that He is very man, yet without sin!
 - b) He is man, yet not with the sinfulness of the sons of Adam, but with the righteousness of the Son of God!
4. you see why, in Genesis chapter 3, God did not say to the serpent, "I will put enmity between your seed and *his* seed," (Adam's seed), but instead said, "I will put enmity between you and the woman, and between your seed and *her* Seed; He shall bruise your head, and you shall bruise His heel"! Even from the time when Adam and Eve first sinned, when the first promise of the gospel was made, it was made regarding one who would come, whom God would *not* count as being the seed of Adam!
 5. How could it be, though, that there could be a man who could be said to be the seed of Eve, therefore qualified to crush the serpent's head, yet not be the seed of Adam, and so be sinful and unqualified for it? Even Mary herself asked that questions, in a way: "How shall this be, since I do not know a man?"
 - a) Luke 1:35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.
 - b) He will not be called the Son of Adam, but the son of God! He is the Son of Man, one of us, very man, yet not of Adam!

C. Because He is very man, yet without sin,

1. He was free to obey God and not commit any actual transgressions
2. He could be a spotless lamb, suitable to be the atoning sacrifice
3. He can be a fitting, suitable high priest
 - a) He does not need to offer up sacrificed first for His own sins and then for the people's sins; neither does He make intercession for a few years, then die
 - b) instead, He once for all offered up Himself
 - c) then He sat down at the right hand of the Father, and ever lives to make intercession for us
4. He could die for the sins of others, as a substitute
 - a) He could bear our griefs, carry our sorrows
 - b) He could be wounded for our transgressions, be bruised for our iniquities
 - c) He could be stricken for the transgressions of God's people
5. He could be a representative, who, in representing you, is not guilty of any sin
6. He has righteousness to be imputed to you

7. His blood is something that does not stain, but that washes stains away

CONCLUSION

Sin is the breaking of God's law, and
We men are not without sin, yet
The Son of God is very man, yet without sin!

Definition of the Council of Chalcedon (451)

. . . following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ . . . very God and very man . . . of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin . . . begotten, for us men and for our salvation, of the virgin Mary . . . the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

Nicene Creed

[We believe] in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light,
very God from very God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
Who, for us men and for our salvation, came down from heaven, and was incarnate by
the Holy Spirit of the virgin Mary, and was made man . . .

Romans 5:12-19 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned-- (13) (For until the law sin was in the world, but sin is not imputed when there is no law. (14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (15) But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. (16) And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. (17) For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) (18) Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. (19) For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

1 Corinthians 15:21-22 For since by man came death, by Man also came the resurrection of the dead. (22) For as in Adam all die, even so in Christ all shall be made alive.

Psalms 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

John 3:3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

Ephesians 2:3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Original Sin

Sproul:

our fallen sinful condition, out of which actual sins progress

We sin because we are sinners.

fallen, corrupt nature out of which flow actual sins

Augustin:

made with the ability, power, possibility of sin;

also with ability not to sin

in the fall, lost ability to not sin, and gained inability not to sin

theological term: "moral inability"

we do have “civic virtue” or “civil virtue” by which we do not steal, or do noble gestures for applause
what is lacking is perfect obedience from a pristine love for God who made the law
not only must it conform outwardly to what the law requires, but it must be motivated by perfect love for God the lawgiver

JRY:

inability of our whole race meant that no one of Adam could be a sinless substitute or sacrifice

Edwards:

as most commonly used by divines: the innate sinful depravity of the heart
vulgar understanding includes: not only the depravity of nature, but the imputation of Adam’s first sin, or, in other words, the liability or exposedness of Adam’s posterity to the divine judgment, to partake of the punishment of that sin; closely connected; arguments which establish the one prove the other

Trueman:

two aspects
original guilt
original corruption

John Greene:

Representative sin: When Adam sinned, we sinned in him.

Original sin: term coined by Augustined; the fallen condition in which we are born; the reason we sin is because we are sinners who are sinful by nature

Packer: not that sin belongs to human nature as God made it; sinfulness marks everyone from birth, and is there in the form of a motivationally twisted heart prior to any actual sins; we are not sinners because we sin, but we sin because we are born with a nature enslaved to sin

We are born sinners; we are born in sin

paragraph 3: sin’s transmission

“in both its guilt and corruptive nature”

“both a natural and federal relationship”

we share in their nature as our first parents

we share in their actions as our federal representatives

Actual sin, actual transgression:

Hebrews 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Isaiah 53:1-9 Luke 1:26-55

1689 Confession, Chapter 8, Paragraph 2

The Son of God . . . yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her

Q. 20. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. (1 Cor. 15:21,22; Rom. 5:12,18,19)

Q. 22. Wherein consists the sinfulness of that estate whereunto man fell?

A. The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. (Rom. 5:19; 3:10; Eph. 2:1; Is. 53:6; Ps. 51:5; Matt. 15:19)

1689 Confession, Chapter 6

Paragraph 1

Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory.

Paragraph 2

Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body

Paragraph 3

They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

Paragraph 4

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

Call to Worship: Isaiah 12:5-6

Scripture Reading: Isaiah 53:1-9

Sermon: "Yet Without Sin (Conceived By the Spirit in the Womb of the Virgin) Luke 1:26-55

Benediction: Isaiah 12:1-2

Prelude: Grace 166 "There Is a Redeemer"

Camille: Flute

Noah: Trumpet

Anna: Piano

Grace 111 "My Hiding Place"

Camille: Flute

Noah: Trumpet

Anna: Piano

Trinity 145 "Come, Thou Long-Expected Jesus"

Camille: Piano

Noah: Trumpet

Anna: Sing

Trinity 437 "Christ, Of All My Hopes the Ground"

Camille: Sing

Noah: Sing

Anna: Piano

Trinity 139 "Jesus, I Am Resting, Resting"

Camille: Piano

Noah: Trumpet

Anna: Clarinet