



Introduction

- Sinlessness means Christ did not actually sin in any way.
- Sinlessness means Christ was free from inherent sin.

Biblical Witness

Gospels

- Luke 2:40
- John 8:46
- John 8:12
- John 8:29
- John 15:10

Acts and Pauline Epistles

- Acts 3:14
- Romans 8:3
- 2 Corinthians 5:21

General Epistles

- Hebrews 4:15
- Hebrews 7:26-27
- Hebrews 9:14
- 1 Peter 1:18-19
- 1 Peter 2:22
- 1 Peter 3:18



- 1 John 2:1
- 1 John 3:5

Old Testament

- Exodus 12:5
- Leviticus 22:17-25
- Deuteronomy 17:1
- Malachi 1:6-8.
- Isaiah 53:9

The Temptations of Christ

- The primary purpose of the temptations was to get Jesus to skip the cross.
- Hebrews 2:18.
- Hebrews 4:14-16

The Impeccability of Christ

- The doctrine of the impeccability of Christ holds that Jesus was not able to sin.
- The word impeccable means “not able to sin.”

Fallen Human Nature

- Arguments for Jesus having a fallen human nature:
 - Jesus could not redeem humanity if he did not have a fallen human nature.
 - Jesus had a fallen human nature because his human nature came from Mary.
 - Jesus had a fallen human nature because that is the only kind of human nature that exists.
 - Jesus had to have a fallen human nature in order for him to be tempted.



Sinless Human Nature

- The Bible teaches that Christ never sinned.
- Christ was tempted with real temptations.
- James 1:13 plainly states that “God cannot be tempted with evil.”
- We have “Jesus was tempted” and “Jesus is truly man” and “Jesus is truly God” and “God cannot be tempted.”
- There are five conclusions we can make.
 1. If Jesus’ human nature had existed by itself, independent of his divine nature, then it would have been a human nature just like that which God gave Adam and Eve. It would have been free from sin but nonetheless *able to sin*. Therefore, if Jesus’ human nature had existed by itself, there was the abstract of theoretical possibility that Jesus could have sinned, just as Adam and Eve’s human nature were able to sin.
 2. But Jesus’ human nature never existed apart from union with his divine nature. From the moment of his conception, he existed as truly God and truly man as well. Both his human nature and his divine nature existed united in one person.
 3. Although there were some things (such as being hungry or thirsty or weak) that Jesus experienced in his human nature alone and were not experienced in his divine nature, nonetheless, an act of sin would have been a moral act that would apparently have involved the whole person of Christ. Therefore, if he had sinned, it would have involved both his human and divine natures.
 4. But if Jesus as a person had sinned, involving both his human and divine natures in sin, then God himself would have sinned, and he would have ceased to be God. Yet that is clearly impossible because of the infinite holiness of God’s nature.
 5. Therefore, if we are asking if it was *actually* possible for Jesus to have sinned, it seems that we must conclude that it was not possible. The union of his human and divine natures in one person prevented it.
- Jesus’ human nature had the ability to sin but the person of Christ did not have the ability to sin. Because the human nature of Christ was joined to the divine nature in the person of Christ, Christ could not sin.

Nature of Temptation

- We know Jesus was not tempted by anything within himself. James 1:14; Romans 7:23
- While Jesus had no sinful human nature, he did have sinless human weaknesses.
- Hebrews 5:7-9



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- Matthew 16:21-23
 - The Gospels, especially Luke, present Jesus as a man filled with the Holy Spirit.
 - It is the one who resists a temptation fully to the end that feels the full force of a temptation.
 - Jesus's divine nature could not be tempted, but his human nature could be tempted. The Scripture doesn't clearly explain how the two natures worked together to face temptations, but Jesus met temptations as a man but also as the person of Christ. Therefore, while his temptations were real, he could not sin.

Conclusion

- A part of Jesus' sinlessness was his obedience to the Father. He could not remain sinless if he did not obey. His sinlessness qualified him to be our perfect sacrifice, and his obedience qualified him to be the last Adam. We are placed in him by grace through faith becoming part of the new humanity in Christ.
- Look at the Christology Statement produced by Ligonier Ministries for a modern, thorough, statement on Christology. You can find that at christologystatement.com.