

Christ was Impeccable:

1 John 3:5, Indeed, you know that He was revealed [1st Advent] in order that He might bear our sins [be punished for our sins]; in fact, sin is not in Him [If Jesus had committed one sin or had been the recipient of Adam's original sin, he would not have been qualified to go to the cross]."

καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

Let examine the following two Latin phrases namely non posse peccare and posse non peccare. Non posse peccare means 'not able to sin', whereas posse non peccare means 'able not to sin'. Deity cannot sin: non posse peccare, whereas the humanity of Christ was posse non peccare by residing in the spiritual life given to Him. In hypostatic union, the Lord Jesus Christ is non posse peccare. It appears that Jesus in hypostatic union was not free to sin, though he was free to sin. It is quite simple! At the Incarnation, the deity of Christ knew from his omniscience that the humanity of Christ if born without a sin nature and the imputation of Adam's original sin, would not sin. Therefore, he was free to unite with the humanity of Christ, the Incarnation. There was no gamble. It was a simple matter of omniscience.

Undoubtedly, none of the previous descendants of Mary could have accomplished this. So, God had to wait for a descendant who would have the integrity to remain sinless to meet the requirements of the cross.

Principles:

1. Temptation implies the possibility of sin. Because of the true humanity of Christ there was the same potential for sin as with the first Adam in the garden. The deity of the Son of God knew from his omniscience that the first Adam would sin, and that the 2nd Adam would not sin.

2. However, for both Christ and Adam the temptation had to come from outside of the body. Adam was created without a sin nature and Christ was born without a sin nature. Though they started the same namely perfect, their volitions took a different path.

3. The direct statement of scripture cannot be ignored. Hebrews 4:15b, "but one who has been tempted in all things in the same way [as we have], yet apart from sin." The deity of God the Son knew that the humanity of Christ would

resist all these temptations before the Incarnation took place. Do you think that the deity of Christ would have united with humanity if this were not true?

4. With the possession of an interim body in heaven, minus the old sin nature, and a resurrection body at the Rapture the believer in eternity will become impeccable. But in the meantime, impeccability is related to one person only, the unique person of our Lord Jesus Christ in hypostatic union. That impeccability is described by Hebrews 13:8, “Jesus Christ is the same yesterday, and today and forever.”

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org