

THE DOCTRINE OF CHRIST

Scripture reveals that the Lord Jesus Christ is the eternal Son of God, who always existed with the Father and the Holy Spirit, and who by His incarnation took upon Himself the form of man and became the God-Man. In the one person of Christ, there are two natures, human and divine, each in its completeness and integrity. They are distinguishable but indivisible, so that He is fully man and fully God. It is this sinless union of the divine and human natures which qualifies Him to be the only sacrificial mediator between God and man.

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IV. OLD TESTAMENT PROPHECIES CONCERNING THE PERSON OF CHRIST

A consideration of Old Testament prophecies concerning the coming of the Messiah reveals that there were two streams of thought. One stream spoke of the deity of Christ, while the other spoke of the humanity of Christ. The Jewish interpreters of the Old Testament could not reconcile these streams. They could not understand how the Messiah could be divine, and yet also human. Thus they erred in understanding and missed the very Messiah that their Scriptures prophesied would come.

A. The Deity of Christ

The following Scriptures set forth the deity of Christ, showing that the Redeemer would be God incarnate.

1. "A virgin shall conceive and bear a Son ... and His name shall be called ... Immanuel" (Isaiah 7:14).
2. "For unto us a child is born, unto us a Son is given ... and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace" (Isaiah 9:6-9).
3. "...the Lord our Righteousness" (Jeremiah 23:5-6).
4. From Bethlehem there was to come forth the "... Ruler, whose goings forth have been from of old (from the days of eternity)" (Micah 5:2).
5. "...What is His name, and what is His Son's name, if thou canst tell? (Proverbs 30:4).
6. "Thou art My Son, this day have I begotten Thee ..." (Psalm 2:7,12).
7. "...but unto the Son He saith, Thy throne, O God is forever ..." (Psalm 45:6 with Hebrews 1:8).

B. The Humanity of Christ

The following Scriptures indicated that the Redeemer would be a man, born of a woman. They set forth the humanity of the Messiah, even as the previous Scriptures set forth His deity.

1. The Redeemer was to be the "seed of the woman" who would bruise the serpent's head (Genesis 3:15). This is a prophecy of the Virgin Birth in enigmatic form.
2. The Messiah would also come from the Tents of Shem (Genesis 9:26).
3. The Redeemer would be the "seed of Abraham" (Genesis 22:18).
4. The Redeemer would be of "the seed of Isaac" (Genesis 26:2-4).
5. This promise was also confirmed to "the seed of Jacob" (Genesis 28:13-14).
6. The Messiah would come from the nation of Israel (Numbers 24:17-19).
7. The Lord also foretold that a prophet "like unto Moses" would be raised up out from the midst of his brethren (Deuteronomy 18:15-18).
8. Messiah was to come from the Tribe of Judah (Genesis 49:10-12).
9. Messiah would come of the family of Jesse (Isaiah 11:1-2).
10. Messiah would come out of the House of David (II Samuel 7:12-14).
11. The promise of Scripture was that "a virgin shall conceive and bear a Son...His name shall be called Immanuel" (Isaiah 7:14).
12. This Messiah would be "a man", whose name is The Branch" (Zechariah 3:8; 6:10-12; Isaiah 11:1-4).

All of these references show how God singled out a man, then a nation from the man, a tribe from the nation, a house from the tribe, a virgin from the house, and thus preserved the genealogy of the Messiah as to His humanity.

The Old Testament prophets foretold of the Messiah being both God and man, possessing both divine and human natures in one person. That it would be difficult to reconcile these two streams of Messianic prophecy is evident, for how could this Redeemer be both God and man at the same time? It is only in the

New Testament account of the historical fulfillment in the Gospels and then the doctrinal revelation in the Epistles that we can find the solution to the enigma and can see how God reconciled these two prophetic streams. The miracle of the incarnation is God's answer to the question. All men have been begotten of a human father and born of a human mother, since the creation of Adam and Eve, the first parents. This was not to be the case with the Messiah. He would be born of a human mother, a virgin. But He would not be begotten of a human father, for God would be His Father. This child would be "the seed of the woman" (Genesis 3:15), yet the "Son of God" by a virgin (Isaiah 7:14). This found its glorious fulfillment in the virgin birth of Jesus Christ by the power and overshadowing of the Holy Spirit (Matthew 1:18-23 with Luke 1:35).

Modernists may deny the virgin birth, scientific knowledge may not be able to account for it, and spiritual ignorance may state it is of no real consequence, but the Biblical importance of it cannot be over-estimated. It is upon the fact of the virgin birth that Biblical doctrine hangs. If Jesus Christ is not virgin born, He is not sinless, and if He is not sinless, then He Himself needs a Savior. If He Himself needs salvation, then He cannot be our Savior, Lord or King, and the entire redemptive plan falls powerless to the ground. Hence we need to understand and believe the foundational significance of the incarnation.

V. THE INCARNATION OF CHRIST

A. The Fact of the Incarnation

All of the New Testament writers attest to the truth of 'the incarnation. The birth of Jesus Christ is an historical fact and the Biblical writers under the inspiration of the Holy Spirit give us the details of this miraculous event. The word "incarnation" simply means "God taking on Himself human flesh". God took human form or clothed Himself with flesh in the virgin birth. The origin of the Christ-child, as to His humanity, is traced to the work of the Holy Spirit. God became man in Jesus, deity took upon Himself humanity. A.B. Bruce says "It is not deified humanity, but the descent of God into humanity. It is not man taking God into him, but God taking on manhood."

1. The Incarnation Historically

a. To Mary (Luke 1:26-35; Jeremiah 31:22)

The Angel Gabriel was sent to Mary, a young Hebrew virgin, to announce the birth of the Messiah. The word was clear. The Child would not be the product of the seed of men, but the Holy Spirit Himself would overshadow the virgin and place within her womb the seed of the Father God. This Child would be a sinless creation brought about by a miracle of God and the response of this pure virgin. There would be nothing unclean about the birth of this Child. God would bring forth a sinless, perfect, immortal creature out of a sinful, imperfect, mortal creature. This is the miracle of the virgin birth. It cannot be accounted for by purely human or natural means. Mary, in total faith, was willing to accept the responsibility and challenge of being the mother of the Christ-child (Luke 2:34-35).

b. To Joseph (Matthew 1:18-25)

Matthew, after listing the genealogy of Jesus breaks the pattern of common descent by introducing the miraculous birth of Jesus with "Now the birth of Jesus was on this wise..." This account says that Mary was found with child of the Holy Spirit. The Messianic genealogy was begotten of men, but the Messiah was born of Mary. Joseph, upon finding his espoused wife with child was ready to have her put away with a bill of divorcement, rather than have her stoned to death, which was the Law of Moses. However, the Angel of the Lord came to him and specifically told him that the child would be a Son whose name was to be called Jesus. This child was the product of the overshadowing of the Holy Spirit and would be Immanuel, "God with us". In faith, Joseph was willing to take the legal custody of the virgin born child, accepting the testimony of the Angel concerning the purity of his espoused wife, and accepting the miraculous fact of the virgin birth.

2. The Incarnation Personally

Jesus Himself gave abundant evidence of His own origin including the truth of His miraculous birth. Jesus said "I came out from God, I came forth from the Father..." (John 16:27 with 8:42). Jesus knew that He was David's Lord (as to His deity) and David's son (as to His humanity) (Matthew 22:42-46; Revelation 22:16 with Psalm 110:1). On numerous occasions He claimed God as His Father while never saying that Joseph was His father (John 2:16; 5:17; 18:47, 6:32-40; 8:42). The Father God also attested to the Son's miraculous birth. Three times He spoke from heaven, two of these times attesting to the fact "This is My Beloved Son in whom I am well pleased" (Matthew 3:16-18; 17:1-5; John 12:27-29). This was the Father's taking responsibility for the way His Son was born. It was the Father's way of acknowledging the virgin birth. Jesus knew of His pre-existence with the Father, His deity, and that He was virgin born as the God-Man. To deny the virgin birth is to reject Christ's own testimony, as well as the Father's witness.

3. The Incarnation Theologically

It has been contested by those who reject the virgin birth that the writers of the Epistles never speak of it. However, this is not so, for they clearly speak of both Christ's deity and humanity, but more so in the language of theology. The following brief quotations and references are the apostolic way of confirming the truth of the virgin birth.

a. To Paul

Paul the apostle has several unique expressions which speak of the incarnation. These attest to the foundational truth of the virgin birth.

- (1) Jesus Christ our Lord was "made of the seed of David according to the flesh" (Romans 1:3-4).
- (2) God sent forth His Son in the fullness of time, "made of a woman, made under the Law" (Galatians 4:4).
- (3) In Christ "dwelleth all the fullness of the Godhead bodily" (Colossians 2:9 with 1:19).
- (4) Great is the mystery of Godliness "God was manifest in the flesh" (I Timothy 3:16).
- (5) The one mediator between God and men, "The Man, Christ Jesus" (I Timothy 2:5).
- (6) "Forasmuch the children are partakers of flesh and blood, He Himself also took part of the same" in order to redeem man from death and the power of the devil (Hebrews 2:14).
- (7) God sent forth His Son "in the likeness of sinful flesh" (Romans 8:3).
- (8) Christ came of the fathers "as concerning the flesh" (Romans 9:5).
- (9) Though Christ was originally in "the form of God", He made Himself of no reputation and took upon Himself "the form of a servant and was made in the likeness of men" (Philippians 2:5-8).
- (10) When Jesus came into the world by the incarnation, He said "a body hast Thou prepared Me" (Hebrews 10:5). This body was prepared or fitted out perfectly to do God's will in the virgin Mary.

When God made Adam, He made a body out of the dust of the earth (Genesis 2:7). When God made Eve, He built a body out of the side of Adam (Genesis 2:21-22). All other human beings receive a body through natural processes including the union of a man and woman, but the body of the Son of God was not created this way but prepared in the virgin Mary's womb by the power of the Holy Spirit (Luke 1:30-33).

b. To Peter

The apostle Peter also acknowledged by revelation the truth of Christ's deity and virgin birth.

- (1) Peter confessed that Jesus Christ was "the Son of the Living God" (Matthew 16:16). He was not just the Son of Man, as Jesus called Himself, but the Son of God. Jesus acknowledged that Peter had received this revelation from the Father of God. This is another way of acknowledging the virgin birth, and Christ's divine Sonship.
- (2) Christ was foreordained as the Lamb of God before the foundation of the world but was manifested in these last times for our redemption (I Peter 1:18-20). Pre-existence, incarnation and redemption are the truths Peter declares here.

c. To John

John also confirmed the deity and humanity of Christ.

- (1) The Word was in the beginning with God, and the Word was God. This Word was made flesh and tabernacled among men (John 1:1-3,14-18; I John 4:9-10). This is John's way of speaking of the virgin birth.
- (2) False prophets deny that "Jesus Christ is come in the flesh" (I John 4:1-3).
- (3) Deceivers and antichrists deny and "confess not that Jesus Christ is come in the flesh" (II John 7-10).

A consideration of these brief references all point to the foundational truth of the incarnation; Jesus Christ is God manifest in the flesh. He is the God-Man. The apostles confirmed theologically in the epistles the virgin birth as set forth historically in the Gospels.

In **Matthew** Jesus is presented as the Son of **David** (Isaiah 11:1; Matthew 1:1).

In **Mark** Jesus is presented as the Son of **Man** (Zechariah 3:8; Mark 8:38).

In **Luke** Jesus is presented as the Son of **Adam** (Zechariah 6:12-13; Luke 3:38).

In **John** Jesus is presented as the Son of **God** (Isaiah 4:2; 7:14; John 3:16).

It is upon the fact of the incarnation, or virgin birth, that the truths of Christ's pre-existence, deity, Saviorhood, Lordship, resurrection and the entire plan of redemption depend.

B. THE NECESSITY OF THE INCARNATION

There were two major things which necessitated the incarnation. The fall and sinfulness of man, and the covenant-making and keeping God. When God created man, it was upon the basis of the Edenic Covenant. The fact that God is a covenant-making and covenant-keeping God means that as the Creator He is obligated for the creature (Genesis 1:26-28). When man sinned God was still obligated by His own will to man, especially in the realm of redemption. This is to be fulfilled by the New Covenant (Jeremiah 31:31-34). In fact all of the covenants of God support this fact.

To state it more specifically, man sinned and therefore came under the death penalty (Genesis 2:16-17). He thus needed someone to redeem him from death. However, all those who would be born of Adam's race would be born in sin and need redemption from sin and death for themselves. None of Adam's race could by any means redeem his brother (Psalm 49:7-8; 51:5; 58:3). If man is to be redeemed, then a man must die for man, and if no man of Adam's race could do this then only God could redeem man, but by His own law, God could not redeem man as God, He had to become man. The fall of man necessitated the covenant-keeping God becoming man in order to redeem man back to relationship with Himself.

It was sin that necessitated the incarnation. However, if God was to become man, it must be without or apart from sin. Otherwise, He Himself would be a sinner unable to save others. God's answer was seen in the miracle of the virgin birth, in which God clothed Himself with human flesh, and was born of Mary into the human race. But He did not inherit a fallen, sinful or corrupt human nature. He took sinless human nature and united it with the divine nature.

When God foretold through the mouth of the prophet Jeremiah that the days would come when He would make a New Covenant with the House of Israel and House of Judah, He obligated Himself to die. This also necessitated the incarnation, for God could not die as God, but only as man (Jeremiah 31:31-34 with Hebrews 8:8-13; Hebrews 9:15-17; Matthew 26:26-28). A testament or covenant is only of force after men are dead. Thus the New Covenant could not come into effect until after the death of the testator, Jesus Christ. In summary:

1. Man sinned and therefore must die (I Corinthians 15:21; Romans 5:12-21; Genesis 2:16-17).
2. Only man could die for man, but no man born of Adam's race could qualify, as all are born in sin, shapen in iniquity. No-one born of Adam's race is clean (Job:14:4; 14:14; 25:4; Psalm 51:1-5; 58:3).
3. Only God could redeem man. But God could not redeem man as God, only as man. Thus God became a sinless man by the incarnation to redeem man back to Himself (Galatians 4:4-5; I Peter 2:22; I John 3:5; II Corinthians 5:21). By the virgin birth, God brought forth a sinless being out of a sinful being.

C. THE NATURE OF THE INCARNATION

The nature of the incarnation is given to us by Paul in the Philippian epistle in the seven-fold humiliation of the Christ of God. The seven steps of Christ's humiliation are noted in the following outline of Philippians 2:6-8.

1. Who, being in the form of God
2. Thought it not robbery to be equal with God
3. But made Himself of no reputation
4. And took upon Himself the form of a servant
5. And was made in the likeness of men
6. And being found in fashion as a man, He humbled Himself
7. And became obedient unto death, even the death of the cross.

This seven-fold humiliation of Christ may be summed up in three major theological points: 1) His deity, clauses 1 and 2; 2) His humanity, clauses 3,4 and 5; and 3) His crucifixion, clauses 6 and 7.

When Paul states that Christ "made Himself of no reputation" he is saying that Christ emptied Himself. By being in "the form of God" and taking upon Himself "the form of man" there was a self-emptying process. This is spoken of as the Kenosis Theory. The expression "emptied Himself" comes from the Greek word "Kenoo" meaning "to make empty". Theologians in general accept the Kenosis Theory, that Christ did empty Himself in the incarnation, but there is much misunderstanding concerning this theory. Common questions are, 'In what way did Christ empty Himself?' 'What did this self-emptying consist of?' and 'In becoming man did He cease to be God?'.

1. False Concepts

a. He Emptied Himself of His Deity

This theory holds that Christ in His self-emptying laid aside His deity, giving up His essential attributes when He took upon Himself humanity. It can be refuted in that Jesus was always conscious of His deity. Deity could take humanity into union with itself but could never cease to be deity. Jesus was God manifest in the flesh.

b. He Emptied Himself of the Possession of Divine Attributes

This theory holds that in becoming man, Christ gave up the possession of certain essential attributes of deity, such as omnipotence, omnipresence, and omniscience. On the other hand, this theory holds that Christ in becoming man did not empty Himself of His moral attributes, such as love, truth, holiness and life. Also the essential attributes of self-existence, immutability and unity with the Father were not surrendered.

However, if Christ would have given up some of the divine attributes, which seems impossible, then He would have ceased to be fully God.

c. He Emptied Himself of the Apparent Possession of Divine Attributes

This theory holds that Christ did not divest Himself of either essential or moral attributes, but simply acted as though He did not possess them. This theory introduces an element of deceit that is totally uncharacteristic of the God of truth.

d. He Emptied Himself of the Use of Divine Attributes

This concept holds that Christ in His self-emptying, gave up the use of divine attributes. It holds that He did not give up the possession of the divine nature and attributes but only the use of them. However, the Gospels, as it will be seen, show that He did use or exercise divine attributes at times.

2. Proper Concepts

Christ in becoming man did not cease to be God, neither did He give up the possession or use of the divine attributes, whether essential or moral. It should be noted that God was not changed into a man, but rather assumed the nature of man without ceasing to be God.

What did this self-emptying then consist of? Christ surrendered the independent exercise of divine attributes. He laid aside His prerogatives as God to act as God, and became dependent upon the Father's will for any exercise, operation or manifestation of these attributes. A. H. Strong in "Systematic Theology" (p.703) says "His humiliation consisted in the continuous surrender, on the part of the God-Man so far as His human nature was concerned, of the exercise of those divine powers with which it was endowed by virtue of its union with the divine, and in the voluntary acceptance, which followed upon this, of temptation, suffering, and death."

a. Christ Was Always God

Before His incarnation, Christ was in the form of God (Philippians 2:6-8). In becoming man He did not cease to be God. The truth of His essential deity before His incarnation precludes that He could not cease to be God in becoming man. Jesus Christ was God before and during His incarnation. He never ceased to be God. He is eternally God, but now has taken humanity upon Himself. In taking humanity, He did not empty Himself of His deity. To deny this is to fall into the heresies of the early centuries and align with those who rejected the deity of Christ.

Herbert Lockyer in "All the Doctrines of the Bible" (p.45) says: "At His incarnation, Christ added to His already existing divine nature a human nature and became the God-Man. At our regeneration, there was added to our already existing human nature, a divine nature and we thus become partakers of the divine nature (II Peter 1:4). Thus, like Christ, every true Christian is divine-human."

In quoting Dr. Louis Berkhof, Lockyer continues to write "Christ has a human nature, but He is not a human person. The person of the mediator is the unchangeable Son of God. In the incarnation He did not change into a human person, neither did He adopt a human person. He simply assumed, in addition to His divine nature, a human nature, which did not develop into an independent personality, but became personal in the person of the Son of God."

b. Christ Always Possessed Divine Attributes

In becoming a Man, Christ did not empty Himself of any of His essential or moral attributes. We note this in the following Scriptures.

(1) Essential Attributes

- (a) **Omnipresence** (John 3:13; Matthew 28:19-20; 18:20)
Jesus knew, as the Son of Man, that He was both on earth and in heaven. This is omnipresence. Only by this attribute can He also be with His people everywhere at all times.
- (b) **Omnipotence** (John 6:36; 14:11; 10:25,37-38; 15:24).
The works of Jesus were divine works. Certain works only God Himself could do. Jesus forgave sins, declared the divine name, I AM, and exercised creative powers which only belong to deity. Jesus was all-powerful.
- (c) **Omniscience** (John 2:24-25; 18:4)
Jesus knew all men. He also knew all that was in man. As to His deity, He was all-knowing. Nothing was hidden from His sight.
- (d) **Immutable** (Hebrews 1:12; 13:8)
Jesus Christ is the same yesterday, today and forever. His character, love and life are unchangeable.
- (e) **Self-Existence** (John 8:53; John 1:4; 5:26)
Jesus offered men eternal life, saying that this life was in Himself. He that has the Son of God has eternal life. This is an attribute of deity (I John 5:11-13).
- (f) **Eternal** (Revelation 1:8; John 3:16; 5:26)
Jesus is the eternal Son of God. He presents eternal life to all those who will believe on the Father through Him.

(2) Moral Attributes

The following moral attributes were also manifested in the Son of God. In becoming Man, He did not empty Himself of these moral attributes of deity.

- (a) **Holiness** (Mark 1:24; Revelation 4:8; I Peter 1:15-16)
- (b) **Righteousness** (I Corinthians 1:30; Jeremiah 23:4-5; I John 2:1-2)
- (c) **Love** (John 3:16; Galatians 2:20; I John 4:16-19). Jesus Christ was perfect love manifested. This includes goodness, grace, mercy, compassion and kindness; all of which are qualities of God's love. (Ephesians 2:4,7; Titus 3:4-7).
- (d) **Faithfulness** (John 14:6; I John 5:20; Hebrews 2:17). Jesus Christ is truthfulness personified.

Jesus was and is God, possessing both the essential and moral attributes of deity. He possessed the attributes of God because He was God. As the God-Man He could never cease to possess all the attributes of God. Jesus was conscious of His deity as well as His humanity.

c. Christ as God Became Dependent Man

The self-emptying of Christ as God was in the fact that He humbled Himself, and from being in the form of God, took upon Himself the form of a servant. Though He was God and never ceased to be God in the incarnation, He became a subject, obedient and dependent Man upon the Father for the exercise of His essential attributes. Of His own free will He subjected Himself as the God-Man to the Father's will in total dependence upon the Holy Spirit.

The Son took upon Himself the limitations of a perfect humanity and exercised a continuous surrender of His will. He did not need to suffer hunger, thirst, weariness, sorrows, suffering or death, and He never used His divine prerogatives to alleviate these infirmities of human nature.

This self-humbling was not forced upon Him or against His will, but the love of the eternal Godhead compelled Him to bring about the redemption of fallen man. Christ delighted to do the Father's will (Psalm 40:6-7; Hebrews 10:5-10). As the subject and dependent God-Man He said that He could do nothing of Himself, only as the Father directed (John 5:30). Thus He never acted contrary to the will of the Father and any exercise or expression of essential or moral attributes was in accordance with the Father's will. As the perfect God-Man, He was totally dependent upon the Holy Spirit for all He said and did. In summary:

- (1) In His Self-emptying He gave up the glory, the outshining majesty and outward expression of the Godhead that He had with the Father (John 17:5).
- (2) In His Self-emptying He gave up the form of God and took upon Himself the form of a servant, without ceasing to be God. This He did in the virgin birth (John 1:14; Philippians 2:6-8; I Peter 1:16-18).
- (3) In His Self-emptying He taught only what the Father told Him to say (John 5:30; 8:28,35; 12:44-50).
- (4) In His Self-emptying He did only what the Father showed Him to do (John 5:36).
- (5) In His Self-emptying He exercised only the authority the Father gave Him (John 10:18).
- (6) In His Self-emptying He came into voluntary dependence upon the anointing and enabling power of the Holy Spirit (Acts 10:38; Luke 4:14-18; Matthew 12:38; Hebrews 9:14; Acts 1:2).
- (7) In His self-emptying He laid aside the independent exercise of His divine attributes, only exercising them as the Father willed. This was self-subordination for a redemptive purpose. He never used any of His divine prerogatives for selfish purposes (John 14:28; 3:16; 10:18; I Corinthians 11:3; 15:27-28).

D. THE REASONS FOR THE INCARNATION

There are nine important reasons for the incarnation and they all find their fulfilment in the person and work of Christ.

1. To Confirm the Promises of Salvation made to the Patriarchs

God made covenants of promise with the patriarchs; Adam, Noah, Abraham, Isaac and Jacob. These covenants involved salvation for both Israel and the Gentiles through the seed of the woman, the Lord Jesus Christ. Christ came by the incarnation to fulfil these promises made to the fathers (Romans 15:8-9; Matthew 1:1; Isaiah 7:14; 9:6-9; Genesis 3:15; 22:18; Micah 5:1-2).

2. To Fulfil the Law, the Psalms and the Prophets

a. The Law

(1) To Fulfil the Law Morally

Jesus came to fulfil the demands of the Law and satisfy the claims of God's holiness. It was necessary that a man fulfil the Law before He could redeem those who had violated it. Man broke the Law and came under the death penalty. Jesus is the only man who has ever perfectly kept the Law of God.

(2) To Fulfil the Law Typically

The typical aspects of the Law involved the sanctuary services, the priesthood, the offerings and the festival seasons. This ceremonial law was typical of the coming priesthood ministrations of Christ. He came to fulfil the Law in every jot and tittle in His own person and work.

b. The Psalms.

Many of the Psalms were Messianic. They foretold the sufferings of Christ and the glory that was to follow (I Peter 1:10-12). Christ came to fulfil these things.

c. The Prophets

The Law, the Psalms and the Prophets pointed to the coming Christ, the coming Redeemer. They typified and prophesied of His person and work. Jesus specifically stated that He came to fulfil all that was in them (Matthew 5:17-18; Luke 16:16; Romans 2:21; Hebrews 10:5-8; Luke 24:27,44-46; Galatians 4:4-5; Psalms 16:8-10; 22:1-18; 41:9-11).

3. To Give a Complete Revelation of the Father God

The Old Testament saints and prophets gave but fragmentary revelations of God and were not able to give a full or perfect revelation. Only the Son of God, who was God incarnate could do this. In Christ God was clothed with the flesh of man. The distinctive revelation of God in the New Testament is that of the Father. Jesus Christ was the fullest and clearest revelation of the Father and Son relationship that God desires the redeemed to come into by the new birth (John 1:14-18 Amplified Version; 14:9; 16:27; Matthew 6:8; 5:45; Psalm 103:13; John 3:1-5; Matthew 11:27; I John 3:1-2).

4. To Destroy the Works of the Devil and His Kingdom

The devil's kingdom is a kingdom of darkness and all his works are from that realm. Sin, sickness, disease, death and bondage are the works of the devil. Jesus came to destroy them all and bring mankind out of the kingdom of darkness into the kingdom of light (I John 3:5,8; Romans 13:12; Ephesians 5:11; Galatians 5:19; Hebrews 2:14-15; John 12:31; 14:30; Revelation 20:10-15).

5. To Live a Perfectly Sinless Human Life

Jesus came to live a perfect and sinless life as God intended man to be on this earth. Adam fell from this life, but Jesus lived it. Though the Bible writers gave infallible teaching under inspiration of the Spirit, none of them were infallible in character. Jesus alone had no sin, no imperfections in His character. He had no fallen or carnal human nature. He is therefore our only perfect exemplary man (I John 2:6; I Peter 2:21; Matthew 11:29).

4. To Put Away Sin by the Sacrifice of Himself

The wages of sin is death and the only way sin could be dealt with was through the death of a sacrifice. When Adam fell, God introduced substitutionary sacrifice for sin until Christ came to offer Himself as the perfect sacrifice. Every Old Testament sacrifice pointed to Christ's perfect once-for-all sacrifice. This was the supreme purpose of the incarnation. Only a perfect sinless man could atone for sin. Christ fulfilled and abolished all animal sacrifices (Leviticus 16:10-22; Isaiah 53:6; Hebrews 10:1-10; II Corinthians 5:21; Hebrews 2:9-14; Hebrews 9:26; Mark 10:45; I John 3:5; John 1:29,36).

5. To Bring Into Effect the New Covenant

Christ came to fulfill in Himself all Old Testament utterances including all the covenants. He came to bring into effect the New Covenant as foretold by the prophet Jeremiah. Only upon the basis of the death of the testator could the New Covenant promises of blessing come into effect and be available for all the world (Jeremiah 31:31-34; Hebrews 8; Matthew 26:26-28). The New Covenant is the fulfillment of all previous covenants and brings redeemed mankind into the purposes of the covenant made in the counsels of the Godhead in eternity before sin began (Hebrews 13:20).

6. To Fulfill Old Testament Offices

There were primarily four Old Testament offices which shadowed forth the ministry of Christ and which He came to fulfil.

a. The Office of the Judge

The judges were deliverers and saviors of God's people, Israel. Each of them in their office were types and shadows of Christ as The Judge, Deliverer and Savior. Their chief function was to deliver Israel from the bondage of servitude and oppression of their enemies

and bring them back into relationship with the Lord God. This is also Christ's ministry to His people (Judges 2:14; Nehemiah 9:27; John 5:19-20; Acts 17:31; Isaiah 33:22; Revelation 20:11-15; Acts 5:31). The Gospel of John particularly presents Christ as the Judge and Savior.

b. The Office of the Prophet

Moses in particular shadowed forth Christ as The Prophet, The Word of God to man. The prophets of Israel were God's spokesmen to the people. They came from God representing Him to man. In this they foreshadowed Christ who came from God, and represented God to man, as the final Word, the perfect revelation of God to mankind (John 1:17-18; Luke 10:16; Hebrews 1:1-2; Acts 2:22-23; 7:37; Luke 13:33; Matthew 13:57; Hebrews 12:25; John 6:14; John 7:40; Luke 7:16; Exodus 4:14-16; 7:1; Deuteronomy 18:15-18). Christ is the infallible teacher and prophet of God. The Gospel of Mark particularly presents Christ as the Prophet.

c. The Office of the Priest

As the prophet represented God to man, the priest represented man to God. Aaron the High Priest and all subsequent priests in their office typified Christ in this office. The qualifications, anointing and consecration of priests to their function typified Christ in this office. The qualifications, anointing and consecration of priests to their function typified the qualifications, anointing and consecration of Christ as our Great High Priest to His function. He was a priest not after the "order of Aaron" but after the "order of Melchisedek" (Leviticus 21:16-24; Exodus 28-29; Leviticus 8:23-26; Hebrews 1:9; Zechariah 6:12-13; I Samuel 2:27-35). The Church is also called to be after the order of Melchisedek (I Peter 2:5-8; Revelation 1:6; 5:9-10).

This office is vitally connected with the sacrificial system of the offerings for sin. Christ, as High Priest, offering Himself combines both offerer and offering in His one person. He is the propitiation, the Advocate, the Intercessor, the High Priest in behalf of the sins of the people (Hebrews 2:10, 17-18; 4:15-16; 5:1-5; I Timothy 2:5; Isaiah 53:10-12; John 1:29,36; I John 2:1-2; Psalm 110:4).

Christ as a priest on earth offered at Calvary's altar His own body and blood as the supreme sacrifice for sin. Christ as a priest in heaven makes intercession in the heavenly sanctuary for His own people. This is on the basis of His resurrection and ascension and fulfills that which was typified in the great Day of Atonement ceremonies as set forth in Leviticus 16 (Hebrews 7:26-27; Romans 3:25; Hebrews 8:1-2; 9:24; Romans 8:34). The Gospel of Luke particularly presents Christ as our Priest.

d. The Office of the King

The kings of Israel and Judah, though imperfect in character and deeds, shadowed forth the Lord Jesus Christ who would be King of Kings and Lord of Lords, the Son of David. The incarnation was also for the fulfilment of the Davidic Covenant which promised Messiah the King to be the ultimate ruler of the world (Psalm 89; Psalm 2; Psalm 45; Psalm 72; Psalm 110; John 18:36; II Samuel 7:8-17; Revelation 15:3; 19:16). The Gospel of Matthew particularly presents Christ as King.

As King-Priest Jesus combined in Himself that which was set forth in the order of Melchisedek (II Timothy 4:18; Jeremiah 23:5-6; Genesis 14:18-19; Hebrews 7:1-29; Zechariah 6:12, 3:8; Hebrews 1:8; Luke 1:30-33; Genesis 17:6,16; 49:9-10; Isaiah 11:1; 9:6-9; Numbers 24:17; Matthew 2:2; John 1:49; I Timothy 1:17; 6:5).

Jesus Christ combines in Himself all of these Old Testament offices. As Judge, Christ is God's Savior and Deliverer to us. As Prophet, Christ is God's word to us. As Priest, Christ is God's Mediator, Advocate and Intercessor. As King, Christ is God's Ruler and authority over us.

9. To Consummate the Redemptive Plan in His Second Coming

The first coming of Christ by the incarnation was but preparatory for the second coming of Christ. The first coming and all that was involved in the redemptive plan made way for the second coming. The first coming was the inauguration of redemption's plan, and the second coming is the consummation of it. In the first coming we were saved from the guilt and penalty of sin and in the second advent we will be totally redeemed from the power and presence of sin. The second coming completes that which was begun in the first coming; each is incomplete without the other (Daniel 9:24-27; Romans 8:18-25; Hebrews 9:27-28; Philippians 3:21; I Corinthians 15:25-28; I Thessalonians 4:15-18).

VI. THE DEITY OF CHRIST

As noted earlier, heresies concerning the deity and humanity of Christ arose in the early centuries of Church history. The pendulum swung back and forth in its extremes. However, there was more denial of His deity than of His humanity. The deity and humanity of Christ need to be kept in delicate balance, as evidenced by the New Testament writers, to avoid heresy.

Following are the Scriptures which confirm the deity of Christ. The strongest proofs that the Lord Jesus Christ is God are the divine attributes, divine names, divine works, divine worship, divine claims and divine relationship ascribed to Him.

A. Divine Attributes Ascribed to Him

1. Essential Attributes

a. Eternity of Being

The sonship of Christ is an eternal sonship in the eternal Godhead. His name is I AM and expresses eternity of being. Jesus knew that He pre-existed with the Father and came down from heaven (John 1:1-3; Proverbs 30:4; Romans 1:20; John 17:3-5; Matthew 3:11; 16:16; Hebrews 7:1-4; Isaiah 7:14; 9:6-9; Proverbs 8:23-31; Revelation 1:8,11; John 6:33, 41, 50, 51, 58, 62; 8:56-58; Exodus 3:14; Micah 5:2)

b. Pre-existence of Being

Jesus Himself witnessed to His own pre-existence. He knew that He dwelt in the bosom of the Father. Eternity of being involves pre-existence of being. Jesus existed before He was born of the virgin Mary (John 1:1-3,27,30; 16:26-28; 17:1-5; Luke 12:49-51; Matthew 10:40; Proverbs 8:1336; John 6:38-57; 8:28,38,58; Mark 1:38; Micah 5:2).

c. Self-existence

The Son existed with the Father and the Holy Spirit. The Son is the life-source and has power to give eternal life to all who will believe. He lives in the power of an endless life. Such language can only apply to deity, to the self-existent God. (John 1:4; 5:21-26; 14:16; Hebrews 7:16; I John 5:11-12).

d. Deity

The testimony of scriptures witness to the deity of Christ.

- (1) He existed in the beginning as the Word, as God (John 1:1 with Genesis 1:1; Philippians 2:6; Revelation 19:13).
- (2) He was with God, the Father (John 1:1).
- (3) He was God, the Son (John 1:1; Romans 9:5; Hebrews 1:8,10; I John 5:20; Titus 2:13).
- (4) He is God manifest in the flesh (John 20:28; I Timothy 3:16; Colossians 2:9; 1:19; Acts 20:28; Hebrews 1:8).
- (5) He is the Mighty God (Isaiah 9:6; Psalm 45:6).
- (6) He is Immanuel, God with us (Isaiah 7:14; Matthew 1:23).
- (7) He is The Word made flesh (John 1:14-18).
- (8) He is the True God (I John 5:20 with Titus 2:13; Romans 9:5).
- (9) He is the great God (Titus 2:13).
- (10) He is our God and Savior (II Peter 1:1).
- (11) He existed in the form of God before His incarnation and was equal with God the Father (Philippians 2:5-7).
- (12) He is the only wise God (Jude 25).

e. Omnipotence

The Son is all-powerful. He is the Creator and sustainer of the universe of worlds. (Colossians 1:17; Ephesians 3:9; Hebrews 1:10; Revelation 3:14; John 1:3,10; I Corinthians 8:6).

- (1) He has power in heaven (Matthew 28:18).
- (2) He has all power in earth (John 17:2).
- (3) He has power over all nature (Matthew 8:23-27).
- (4) He has power over all demonic hosts (Luke 4:35-41).
- (5) He has power over all the angelic hosts (I Peter 3:22; Ephesians 1:20-22).
- (6) He has power over all things (Hebrews 1:3).

f. Omniscience

The Son is all-knowing as to His deity. Nothing is hidden from His sight (John 16:30; 2:24-25; Colossians 2:3; John 14:16-19; 21:17; Hebrews 4:12-13; Revelation 2:23).

g. Omnipresence

The Son is everywhere present at all times. Because of this attribute, He is able to gather with His people wherever they meet in His name (Matthew 18:20; 28:20; John 3:13; Ephesians 1:23; I Corinthians 1:2; 5:4). For this reason He could say that He was in heaven as well as on earth.

h. Immutable

The Son is unchanged and unchangeable, the same yesterday, today and forever as to His character and attributes (Hebrews 1:12; 13:8; Psalm 102:26-32; Malachi 3:6).

i. Infallible

The Son is infallible. That is, not able to err or to make mistakes. Only deity is infallible. All men are fallible. He never spoke a wrong or erring word, for His words were the Father's words (John 12:44-50; 14:6). He is the truth.

j. Sovereign

Every knee shall bow to the Son of God and confess His Lordship; that is, confess His deity (Philippians 2:9-11; Isaiah 9:6; Revelation 19:16; Matthew 25:31-46) He is King of Kings and Lord of Lords.

2. Moral Attributes

a. Perfect Holiness

The Son of God is holiness personified. The only perfectly holy person who ever walked this earth (Luke 4:34; Acts 4:27-30; I Peter 2:22). (This is dealt with more fully under the sinlessness of Christ.)

b. Perfect Righteousness

The Son of God is the Lord our Righteousness. Jehovah Tsidkenu. This is only applicable to deity (Jeremiah 23:5-6; I Corinthians 1:30; Hebrews 1:9; I Peter 2:22).

c. Perfect Love

The Son of God is perfect love. This is the very nature and character of deity. Men may have love, but God is love (John 15:9-10; I John 3:16; I John 4:7-8; 15-16). This includes the qualities of mercy, grace, compassion and goodness.

d. Perfect Faithfulness

The Son of God was perfectly faithful (Revelation 1:5).

B. Divine Names Applied To Him

1. He is the Everlasting Father, or Father of Eternity (Isaiah 9:6).
 2. He is called Lord (Joel 2:32; Acts 2:21; Romans 10:13; Acts 9:17). It was blasphemy to call any man "Lord" to the Jewish mind, as this was the name of deity.
 - a. He is the Lord of Hosts (Isaiah 8:13-14; I Peter 5:15; 1:7,8).
 - b. He is the Lord our Righteousness (Jeremiah 23:5-6).
 - c. He is the Lord (Matthew 22:43-45; Psalm 110:1; Luke 2:11).
 - d. He is the Lord Jesus Christ (Acts 2:34-37; 16:31; I Corinthians 12:3; Philippians 2:11; Romans 10:9; Matthew 1:21; Luke 2:11).
 3. He is called Jehovah (Genesis 19:24; Hosea 1:7; Zechariah 12:10; Psalm 83:18; Isaiah 12:2).
 4. He is Alpha and Omega (Revelation 1:7,8,11; 22:13,16).
 5. He is the First and the Last (Isaiah 44:6; 41:4; 48:12; Revelation 1:17-18).
 6. He is the eternal Word (John 1:1,14; Revelation 19:13; Hebrews 1:1-2).
 7. He is the I AM (Exodus 3:14-15; John 8:56-58; Leviticus 24:12-16). (Note all the I AM's of Jesus in the Gospel of John) It would be blasphemy to use this name of deity unless Jesus were God.
 8. He is the root and offspring of David. He is David's Son and David's Lord, by pre-existence, deity and incarnation. He is root and Lord, as to His deity. He is offspring and Son, as to His humanity (Revelation 22:16; Matthew 9:27; 21:9; Matthew 22:41-46).
 9. He is the Angel of Jehovah (refer to Old Testament theophanies or Christophanies). (Genesis 16:7-14; 22:11-18; 31:11-13; Exodus 3:1-5; 14:19; Judges 6:11-23; 13:2-25; I Chronicles 21:1-27; Numbers 22:22-35; I Kings 19:5-7; II Kings 19:35; Zechariah 1:11; 6:12-15). The Hebrews recognized this manifestation as a manifestation of deity.
 10. He is the Son of God. This Sonship is an eternal Sonship, and is acknowledged by all realms.
 - a. By the Father God (Acts 13:33; Hebrews 1:5; Matthew 17:5).
 - b. By demon spirits (Matthew 8:29).
 - c. By the angel Gabriel (Luke 1:35).
 - d. By the apostles (Matthew 16:16-17; Romans 1:1-3).
 - e. By the Lord Himself (Mark 1:61-62; Luke 22:70; John 5:25; 11:4; Psalm 2:7; Proverbs 30:4; Isaiah 7:14; 9:6-9).
 11. He is the Holy One of God (Mark 1:24).
 12. He is the truth (John 14:6). He spoke the truth, He was and is the truth. He is the truth personified. This is inapplicable to any man.
- C. Divine Works Attributed to Him**
Divine works were done by the Son of God (John 14:11; 10:37; 5:36).
1. He was the creator of the universe of worlds (Hebrews 1:3; Genesis 1:1-5; John 1:1p-4,10; Hebrews 1:10; Colossians 1:16-17).
 2. He was the creator of angels and man (Genesis 1:26; Proverbs 8:30; Colossians 1:16-17).
 3. He forgave sins (Acts 5:31; Luke 5:21-14; Matthew 9:6; Mark 2:5-7; Colossians 3:13). It is the prerogative of God only to forgive sins as all sin is primarily against God Himself (Psalm 51:4).
 4. He raised the dead and will change the vile bodies of believers at His coming by reason of who He is (John 5:28-29; 11:25; Philippians 3:21; II Timothy 4:1).
 5. He will judge the whole world in righteousness. All judgement has been given to Him by the Father. He could only judge the entire world in perfect justice by reason of divine attributes (John 5:22-29; Acts 17:31; II Corinthians 5:10; II Timothy 4:1; Matthew 25:31-46).

6. He upholds and maintains the universe by His mighty word of power (Hebrews 1:3; Colossians 1:17).
7. He is the giver of eternal life to all who trust the Father through Himself (John 10:28; 17:2).
8. He will bring about the regeneration of the heavens and the earth (Hebrews 1:10-12; Revelation 21:5; Matthew 19:28).

D. Divine Worship Given to Him

Divine worship was given to and received by Jesus. Jesus never refused such worship. This is in great contrast to other men of God who absolutely refused worship of other men, as did the elect angels. Only self-deified men accepted worship of others as seen in Roman Emperors (Acts 10:26; 14:15; Revelation 22:9). To worship Jesus as God would be blasphemy and idolatry if He were not deity. For Jesus to accept worship which alone belongs to God His Father would have been robbery, blasphemy and idolatry.

1. He is worshipped by angels (Hebrews 1:6; Isaiah 6:1-5; Revelation 5:12-14).
2. He is worshipped by men (Matthew 8:2; 15:25-28; 28:17; Luke 24:51-52; Acts 1:24; 7:59-60; I Thessalonians 3:11; John 9:38; Philippians 2:9-11; Psalm 45:11; I Corinthians 1:2).
3. He is worshipped by all creatures (Revelation 5:13).
4. He is prayed to as praying to God (Acts 1:24; 7:59-60).
5. He is honored equally with the Father God (John 5:23; Revelation 1:5-6; Hebrews 1:6-8).

E. Divine Claims Made by Him

Jesus made claims which could only have been made by God. If these claims are not so, then Jesus was either self deceived or a liar and imposter.

1. He claimed to be one with God (John 10:30,38; 5:23; 14:10).
2. He claimed God as His Father (Luke 2:41-52; Matthew 12:48; Mark 3:33-34). He never acknowledged Joseph as His father
3. He claimed to love as God the Father loves (Matthew 10: 37-38; Luke 14:26).
4. He claimed to be the I AM, denoting eternal existence (John 8:56-58; 18:1-5 with Exodus 3:14-15).
5. He claimed divine Sonship, making Himself God (John 5:25; 11:4; Mark 12:6; Proverbs 30:4).

F. Divine Relationship Spoken of Him

The Son is associated with the Father and the Holy Spirit in covenantal relationship both in eternity and time. This could not be so unless the Son was divine, co-equal in the Godhead.

1. Baptism is administered in the name of the triune God, the Son being centrally involved (Matthew 28:18-20; Acts 2:34-36).
2. The apostolic benediction involves the eternal Godhead, the Son being the revelation of the grace of God (II Corinthians 13:14).

(Read also Matthew 28:18-20; John 14:1,6; 10:28-30; 17:21; 5:17-18; Matthew 11:27; Colossians 1:19; 2:9; I Corinthians 8:6; Ephesians 4:8-10; I Timothy 1:15-16; John 14:9; Colossians 1:15; I John 2:23; I Thessalonians 3:11; I Corinthians 12:4-6; Luke 22:29; Psalm 2:7; 45:6-7; 110:1-4; and Isaiah 53:10-11.)

It is impossible to deny or reject the truth of the deity of the Son of God in the light of *these* Scriptures. For Jesus to accept such claims, worship, names and works as ascribed or attributed to Him, if He were not God, would be utter blasphemy. No saint ever made such claims or accepted homage, which would have been presumptuous sin and worthy of death. But Jesus accepted and demonstrated the claims of deity. Jesus, the Son of God is indeed deity; God manifest in the flesh. The true believer can only exclaim with Thomas "My LORD and my GOD" (John 20:28 with Isaiah 25:91).

VII. THE HUMANITY OF CHRIST

The Scriptures present the incarnate Christ as having two natures. He is God and man yet one person. Great is this mystery of godliness; God was manifest in the flesh (I Timothy 3:16; Colossians 2:2-3). In this section we will consider the evidences of Christ's perfect and sinless humanity, and His supreme example to all believers.

A. The Humanity of Christ

1. **He had a human birth**
 - a. He was born of a woman, as to His humanity (Matthew 1:18-23; 2:11; Luke 1:30-33; Galatians 4:4). The virgin Mary was the chosen one to be the mother of Christ's humanity.
 - b. He is spoken of as being the Seed of David according to the flesh (Romans 1:3; Matthew 1:1).
 - c. He was the promised Seed of the Woman (Genesis 3:15 with Matthew 1:23; Isaiah 7:14).
 - d. He came of the nation of Israel as pertaining to the flesh (Romans 9:5).
 - e. He was recognized as the Son of David (Matthew 15:22; Acts 13:22-23; Hebrews 7:14). His genealogy could be traced through His mother Mary back to David the King of Israel.
 - f. He was the Word made and manifest in the flesh (John 1:14; Romans 1:3; I Timothy 3:16).

2. **He Had Human Ancestry**

The genealogy of Christ after the flesh is traced back to David and Adam in Luke's Gospel through His mother Mary, and back to David and Abraham in Matthew's Gospel through His assumed father, Joseph (Luke 3:23-38 with Matthew 1:1-17). However, although others said Jesus was the son of Joseph, Jesus Himself never acknowledged Joseph as His human father. He did claim that God was His Father, and acknowledged Mary to be His mother (Luke 3:23; 4:22; Matthew 13:55-56; John 1:45; 6:42). As far as the Jews in Christ's time were concerned, He was a real man, of flesh and blood as other men were. He was not a phantom or apparition but truly a man.

3. He Had Human Names and Titles Applied to Him

- a. He was named Jesus before His birth by the angel Gabriel, both to Mary and Joseph (Matthew 1:21-23).
- b. He was called the Son of David (Matthew 1:1; 9:27; 12:23; 20:30-33).
- c. He was called the Son of Abraham (Matthew 1:1).
- d. He is called the Son of Man over 80 times in the New Testament (Matthew 16:28; 26:64-65; Acts 7:56; Revelation 1:13; 14:4).
- e. He is called the Mediator, the man Christ Jesus (I Timothy 2:5).
- f. He is called a Jew as to His nationality (John 4:9; 8:57).
- g. He is called the last Adam (I Corinthians 15:45-47).
- h. He is called a man (John 8:40; 1:30; Acts 2:22; Philippians 2:8; I Corinthians 15:21,47).
- i. He is still a man in heaven, though now glorified (John 20:15; I Timothy 2:5; Acts 17:31).
- j. He will come as the Son of Man the second time to judge the world (Matthew 16:27-28; 25:31; 26:64-65).

4. He Had Complete Human Nature

The Son of God had all the essentials of human nature even as God created man in the beginning. Jesus was a complete man having spirit, soul and body. (I Thessalonians 5:23; Hebrews 4:12) This truth refutes the heresy of Apollinarianism which denied the completeness of Christ's humanness (I John 4:3).

- a. Jesus had a human spirit (Luke 23:46; Mark 2:8; 8:12; John 13:21).
- b. Jesus had a soul (Matthew 26:38; Luke 23:43; John 12:27; Acts 2:27-31; Isaiah 53:10; Mark 14:34). This involved mind, will and emotions (I John 1:1-2).
- c. Jesus had a human body, of flesh, bones and blood (Hebrews 2:14; John 1:14; Matthew 26:12; Luke 22:19; John 2:21; Luke 23:52-56; Hebrews 10:5,10). After His resurrection He had a body of flesh and bones (Luke 24:39). In His human body He was limited locally and geographically, and limited by sinless infirmities.

5. He Experienced Human Development

As to His humanity, Jesus grew and developed normally and naturally like any other human being. This is seen in the following references and comments.

- a. He grew as a child (Luke 2:40).
- b. He increased in wisdom and stature (Luke 2:52).
- c. He learned obedience by the things He suffered (Hebrews 5:8).
- d. He worked hard as a man following Joseph's trade as a carpenter (Mark 6:3; Luke 3:23).
- e. He suffered human limitations (Hebrews 2:10).
- f. He experienced human temptations (Matthew 4:1-11; Hebrews 2:18; Mark 1:35; Luke 22:28; Hebrews 4:15).
- g. He learned to live in dependence upon the Father by continual prayer (Matthew 14:23; Hebrews 5:7; Luke 6:12; 22:39-46). There are about 25 references to Jesus praying in the New Testament.
- h. He learned to depend upon the Father and the power of the Holy Spirit continually. He could do and say nothing of Himself but only what He was given (Mark 1:35; John 6:15; Acts 1:2; Hebrews 9:14; Acts 10:38; Hebrews 5:7).
- i. He was a man approved of God (Acts 2:22).
- j. He was limited in His human knowledge (Matthew 24:36 with Mark 13:32; Luke 7:9).
- k. He desired human sympathy in the Garden (Matthew 26:36-40).

6. He Had Sinless Infirmities of Human Nature

As a man Christ suffered the limitations and infirmities of human nature, which are not sinful in themselves, but are part of man's lot since the fall. The glorified human body will not have these sinless infirmities (Philippians 3:20-21).

- a. Jesus grew weary (John 4:6).
- b. Jesus had normal appetites and was hungry (Matthew 4:2; 21:18).
- c. Jesus was also thirsty (John 4:7; 19:28).
- d. He also enjoyed natural sleep (Matthew 8:24).
- e. He was limited in human knowledge (Mark 11:13; 13:32; 5:30-34; John 11:34).
- f. He groaned in Himself (John 11:33).
- g. He also wept over people (John 11:35; Matthew 23:37; 26:38).

h. He needed to be strengthened for the suffering of the cross by an angel (Luke 22:43).

7. **He Suffered Human Death**

Death has belonged to man since the fall in Eden. When Jesus took our sin upon Himself, in His own body on the tree, He suffered the wages of sin, which is death (I Peter 2:24; Genesis 2:17; Hebrews 9:27; Luke 23:33; Hebrews 2:9). His death was the supreme purpose of the incarnation, to be followed by His resurrection.

8. **He Experienced Human Resurrection**

He was raised from the dead and still possesses that virgin-born, crucified, buried, resurrected and now glorified body. The body of Jesus was sinless, immortal and incorruptible. He laid down His life, as the Father commanded Him (Luke 23:39; John 20:27; Acts 7:55-56). His resurrection as a human being is the sample of all other resurrections. He, in His ascension, has taken manhood into the Godhead. He is still the man Christ Jesus in his glorified position at the throne on high (I Timothy 2:5; Hebrews 8:1-5).

The humanity of Christ is an irrefutable fact. Jesus, the eternal Son of God became the Son of Man. He was deity and humanity united in one person. His human birth, genealogy, names, titles, limitations, suffering, death and resurrection all attest to the reality of His full and complete humanity. This same humanity is now glorified and when He comes again the second time it will be "this same Jesus" who will so come in like manner as He went to heaven (Acts 1:11).

B. The Sinlessness of Christ

That Christ had a perfectly sinless and incorruptible humanity is the testimony of the Old and New Testament Scriptures. It was necessary that Christ be sinless in order to be the Savior of the world. If He had not been sinless He would have had to die for His own sin and would have needed redemption Himself. Christ could not be the perfect, full and final revelation of God to man if He was sinful. Without the sinlessness of Christ the redemptive plan falls to the ground, for the Redeemer of sinners cannot Himself be a sinner.

Sinlessness is complete conformity to the will of God in thought, word and deed. Sinfulness is lack of conformity to the will of God in thought, word and deed. Thus Christ, as a perfect man, perfectly fulfilled the Father's will. He never committed a sin in thought, word or deed. His perfection was a sinless perfection.

1. Theories Concerning the Sinlessness of Christ

a. Sinful Flesh Theory

This theory holds that Christ had "sinful flesh" and that He had to overcome sin by the power of the Holy Spirit, as all believers do. This is based upon a misunderstanding of Romans 8:3 where Paul states that Christ was "made in the likeness of sinful flesh".

b. Sinful Potential Theory

This theory holds that Christ, though God incarnate, could have sinned but would not sin. He was able to overcome sin. It states that the fact that Christ was tempted proves He could have sinned. The argument is presented that a temptation in order to be valid presupposes that the person tempted can possibly sin. It also teaches that Christ could not be a merciful and sympathetic High Priest to us in our temptations unless He could have sinned.

c. The Sinless Perfection Theory

This school of thought holds that Christ was incapable of sinning because of who He is. This is the view held by the present text. Before considering the reasons for this view, we must note the common ground of faith held by most all evangelical believers, in the following statements:

The Son of God possessed a perfect human nature and a divine nature.

The Son of God suffered temptations in all points as we do and these were valid temptations.

The Son of God did not sin in thought, word or deed.

The Son of God is able to sympathize and succour those who suffer like temptations. (I John 3:5; I Peter 2:22; II Corinthians

5:21; Hebrews 4:15; 7:26; 2:18). The disagreement between these theories is over the following statements: Christ could have

sinned but would not and did not sin. Christ did not sin because He could not sin.

The questions therefore arise, "Was it possible for Christ not to sin or was it possible for Christ to sin?" These questions have stirred the minds of Christians for centuries. However, it should be kept in mind that whether Christ could or could not have sinned, the fact remains that He did not sin. Thus He alone can be the Savior of sinners.

2. The Sinless Perfection of Christ

a. Major Questions and Objections Considered

- (1) If it was impossible for Christ to sin, then what was the purpose in His being tempted? Wouldn't this make His temptation unreal and therefore invalid? Why tempt a sinless being? Angels sinned when tempted. Adam sinned when tempted. Why could not have Christ sinned when tempted? Doesn't there have to be some inward desire for the temptation to appeal to?

- (2) If it was impossible for Christ to sin, then it means that He did not have the power of choice, the will to choose between good and evil. Could He not have done His own will and not His Father's will, as the temptation in Gethsemane seems to indicate? (Matthew 26:39)
- (3) If it was impossible for Christ to sin, then He did not truly identify with the human race, and cannot fully understand our human and sinful nature. Doesn't this automatically place a gap between the Savior and sinner that can never be bridged?
- (4) If it was impossible for Christ to sin, then how would temptation be a cause of suffering to Him and how could He sympathize with us in our temptations?
- (5) If it was impossible for Christ to sin, then don't His temptations differ from those that we, as sinful men, go through? We will proceed to answer these questions and objections by dealing with several main arguments concerning the temptations of Adam, Jesus and all men, the nature and meaning of temptation, and finally the testimony of the sinlessness of Christ.

b. The Temptations of Adam, Jesus and all Men

There were only two men in Scripture whose temptations were unique, Adam and Jesus. Both were Sons of God in a unique sense, Adam being the created son of God, and Jesus the begotten Son of God (Luke 3:38; John 3:16). Both had a sinless human nature, not having any sin principle within their being. They were tempted from without by the Devil. Adam responded to the temptation, while Jesus did not. Adam and Jesus are the federal heads or representative men of the old creation race and the new creation race. God sees all men either "in Adam" or "in Christ" (I Corinthians 15:46-47). All these facts place the temptations of Adam and Jesus in direct distinction from the temptations of all men born of Adam since the fall. All other men, born of Adam's race, are tempted as sinners born in sin. None of them know what it is to experience temptation in a state of sinlessness. The temptation of Adam and Jesus was unique in that neither were tempted from within, but rather from without. All other sinful men are tempted both from without and within. All men are tempted when drawn away of their own lust and enticed. Then when lust has conceived it brings forth sin and sin, when it is finished, brings forth death (James 1:13-14).

Sin was an intrusion into Adam's humanity. Only Adam and Jesus had a sinless human nature, thus their temptations were distinctive. However, there was also a great difference between Adam and Jesus. Adam was only a man but Jesus is both God and man. Though both Adam and Jesus were sinless, Adam was a created being and Jesus was not. Adam had only one nature, human, while Jesus had two natures, human and divine.

The statement in Romans 8:3 that Christ was "made in the likeness of sinful flesh" must not be misunderstood. This verse does not say Christ had "sinful flesh" but He was "made in the likeness of sinful flesh". Here the "likeness" is the sinless infirmities of human nature. Christ indeed had real flesh, but it was sinless. There was no original sin or sin-principle in Him as the eternal and begotten Son of God. Sin is not essential to human nature, but an intrusion. Christ had sinless human nature as did Adam before the fall. However, He also had "the likeness" of Adam's flesh after the fall, that is, human nature with sinless infirmities. Though certain Gnostics taught that flesh was inherently sinful, this is contrary to the Word of God. Christ had flesh that was free from the law of sin, but that was "made in the likeness" (and likeness only) of sinful flesh. A comparison and contrast of the temptations of Adam and Jesus, unbelievers and believers, will help to bring these facts into sharper focus.

c. The Meaning and Nature of Temptation

The New Testament uses two particular Greek words which have the meaning of "testing" in them, for temptation has to do with testing, either by God, Satan or others.

- (1) The Greek word "Dokimazo" means "to prove a thing whether it is worthy to be received or not, to test (lit. or fig.); by implication, to approve, allow, discern, examine, prove, try". (Luke 14:19; Romans 2:18; 12:2; 14:22; I Corinthians 3:13; 11:28; Galatians 6:4; Hebrews 3:9; James 1:12; I Peter 1:7; I John 4:1) It is used in the following ways in the New Testament. People proved oxen; believers are to prove what is the good will of God; believers have their faith tried and approved. God proves His saints. All believers are tested and tried by the circumstances of life, by the weaknesses and infirmities of human nature. The purpose of this type of temptation is to prove and approve. It is a temptation that expects a positive result. In this manner, God "tried" Abraham (Hebrews 11:17 with Genesis 22:1). This word is used about 25 times in the New Testament and is never used of Satan trying to prove anyone.
- (2) The Greek word "Peirazo" translated "tempt" means "a putting to proof (by experiment (of good), experience (of evil); solicitation, discipline or provocation; by implication, adversity". This word is used about 40 times in the New Testament, and conveys the idea of testing and making trial of someone. It is used in the following ways:

(a) Man Tested God

That is, man put God to the test to discover whether He would do good or evil to them. Thus Israel "tempted God" in the wilderness (Hebrews 3:9). The legalistic teachers "tempted God" by desiring to put a yoke on the neck of the Gentiles (Acts 15:10). Ananias and Sapphira "tempted the Holy Spirit" in their act of deceit (Acts 5:9). Man is exhorted not to "tempt (put to test) the Lord God" (Matthew 4:7).

(b) Man Tested by God

God at times tests or tempts man; that is, never to evil, but with a view of proving what is in man and to expose to man his inward need (James 1:2,12). But God cannot be tempted with evil, neither does He tempt any man to sin (James 1:13-14). As noted, Abraham was tested by God in the matter of offering up his only son, Isaac (Hebrews 11:17 with Genesis 22:1). The Old Testament

saints were tried and tempted by persecutions, opposition and thus proved themselves faithful to God in all things (Hebrews 11:37; read also Galatians 4:13-14; I Corinthians 10:13; John 6:6; Matthew 6:13).

(c) Man Tested by Satan

Satan also tempts and tests man. This temptation however is always an enticement to sin, a solicitation to do evil. These temptations do not come from God (James 1:13-14). They come from Satan or from man's sinful nature. Thus Satan tempted the angels, tempted Adam and tempted Jesus. He also tempts all sinful men born of Adam's race (Genesis 3:1-6; Matthew 4:1).

d. The Nature of Christ's Temptations

The nature of Christ's temptation is better understood in the light of the preceding definitions. The Gospel writers and the writer to the Hebrews dealt specifically with the temptations of

Jesus, the God-Man (Matthew 4:1-11; Mark 1:13; Hebrews 2:18; 4:15).

(1) Jesus was tested by His Father God

These testings first involved the sufferings that Jesus endured in His sinless humanity by having sinless infirmities. He was tested by opposition, persecution, weariness, the contradiction of sinners, contrary circumstances, the Jews, His own relatives, the religious leaders and His own disciples. In all these things He was tested and tried but was approved in all things by the Father. These things were part of the "temptations of Christ" (Luke 22:28).

(2) Jesus was tempted by Satan

Jesus was tempted to do evil by Satan, that is, to do His own will instead of the Father's will. Satan sought to give the Father grounds to disapprove Jesus. This occurred throughout His whole life. The account of the forty days temptation was but a sample account of special seasons of trial that Jesus endured. The Scripture says that the devil left Jesus but for a season after His notable victory in these three major temptations (Mark 1:13).

(3) Jesus was not tempted by sinful nature

Jesus was not tempted by a sinful or carnal nature within. This is the eternal difference between the temptations of Jesus and all those born of Adam's race, whether believers or unbelievers. Jesus had no sinful or carnal nature within and thus He did not suffer inward temptations to sin, as all fallen men do. Nothing can alter or change this factual distinction. When it states that Jesus was "tempted in all points, like as we are, yet without sin" (Hebrews 4:15), it literally means "apart from sin". That is to say, He was tempted to sin, from without, but not tempted with sin, from within, because there was no evil in Him. He had no sinful human nature, no lust to sin within Him. There was no inner conflict as described in Romans 7:14-18 within His being (James 1:14). Hence He was tempted in all points, as we are, yet without lust within (Hebrews 2:18; 4:15; John 8:46; 14:30).

(4) Jesus was tempted in His Humanity, not His Deity

Jesus is God incarnate and God cannot be tempted with evil (James 1:13-14). Satan attacked the humanity of Jesus. Jesus suffered temptation in His humanity, not His deity. Jesus was thus "tempted in all points like as we", apart from sin. The points that Jesus was tempted in were:

(a) Spirit - tempted to worship Satan

(b) Soul - tempted to presume upon God's preserving power.

(c) Body - tempted to satisfy a normal human bodily appetite by use of miracle power (Matthew 4:1-11 with I John 2:16-17).

Each of these temptations came from without, not from within. It was as man that He conquered by the power of the Word, declaring "It is written". As man, Jesus did not call upon His divine prerogatives to defeat Satan. He was tempted to by-pass the cross as Peter spake the thought Satan gave to him (Matthew 16:21-24). He was tempted in Gethsemane to bypass the agony of Calvary's cup but He submitted His will to the Father's will and was strengthened by an angel. His holy humanity naturally shrank from such an ordeal as being made sin. However, this was not a sinful feeling at all. He was also tempted on the cross when the religious Jews challenged Him to come down from the cross and to save Himself (Luke 23:35-37).

These were real temptations to His humanity and certainly His human nature suffered, dreading the agonies of the cross, both physically and spiritually. Being made sin and forsaken of the Father was the greatest agony and caused unspeakable suffering to His holy and sinless humanity. He did not have to be able to sin to validate the sufferings of these temptations. The sufferings of these temptations would be far more intense to His sinless humanity than sinful humanity could ever understand. Suffering the presence of sin is far

more intense to the One who could not and did not sin than to sinful mortals. It should also be remembered that temptation is not sin, yielding is.

The teaching that God the Father and the angels in heaven were held in suspense during Christ's life on earth, fearful that the Son of God might fail and sin, belittles God's redemptive counsel and purposes. It minimizes the character of God in His essential and moral attributes. The plan of salvation was begotten in the counsels of the eternal Godhead and there was no possible chance of failure on the part of the eternal Son of God (I Peter 1:19-20; Psalm 40:5-8; Hebrews 12:1-4; 13-20).

e. The Reasons Jesus Suffered Temptation

We will now answer the objections concerning the purpose of Jesus suffering temptation if He could not possibly sin. Jesus did suffer temptation and therefore He is able to strengthen and succour all believers who are tempted.

(1) He suffered temptation for the development of a full and complete humanity.

As Jesus' humanity grew in wisdom and stature and in favor with God and man (Luke 2:52). He learned obedience by the things He suffered (Hebrews 5:8). He developed spiritually, mentally and physically. He suffered sinless infirmities, He suffered temptation in His human nature and proved Himself perfect. That which He suffered in His human nature added, in experience, a completeness to the divine nature, as the Creator was one with the creature, the divine one with the human.

(2) He suffered temptation to be approved of God His Father

Jesus of Nazareth was a Man approved of God. Thus the Father spoke from heaven and placed His approval on His beloved Son. The Son did not use His divine prerogatives apart from the Father's will, but was subject and obedient to His Father, by the Spirit, for all that He was, said and did.

(3) He suffered temptation to display to Satan's hosts a perfect humanity

Satan conquered Adam, the first man, through temptation, and has similarly conquered all men since. Jesus was the beginning of the "new creation" of God (Revelation 3:14). Satan used the mightiest of his temptations to entice Christ to sin. Satan and all his demonic forces were baffled by this creation, the God-Man. It was a creation in which there was no response to sin. It was a revelation of the coming defeat of sin, its author and his entire kingdom on the cross (Colossians 2:14-17). God was well pleased with His perfect Man, for He is the sample of many sons to follow (Romans 8:20-28).

(4) He suffered temptation in order to be a merciful High Priest

As a priest is taken from among men and ordained for men, he must be one who is touched with the feelings of the infirmities of the people He ministers for. Jesus Christ was taken from among men for the same purpose (Hebrews 4:14-16).

The expression "touched with the feelings of our infirmities" means that Christ can sympathize with us in our temptations and trials. Christ, as the God-Man, identified with man in His human nature, with its sinless infirmities. Whether Christ could sin or not, the fact is that He did not sin. If He had become identified with us in sin, He would have never been able to be our Savior. This is an eternal distinction between Christ and us. This was a limited identification of the God-Man with us, even as Creator/Creature and Savior/Sinner relationships have their distinctions and limits. He is eternally the God-Man and we are eternally redeemed men. The only way He became identified with us in our sin was when He took our sin upon Himself on the cross. In that Jesus did suffer temptation, trials and testings, He is able to be a merciful High Priest and sympathize with us. It should be remembered that He sympathizes with us in our temptations, not in our sinning.

The questions may be asked:

"Must a doctor himself have the same terrible disease before he can sympathize and help a sick person?"

"Does a person have to be an alcoholic or a harlot before they can help and sympathize with those in that bondage?"

"Does a judge have to be guilty of the same crime before he can truly judge it in others?"

Or, "Does Jesus have to sin or be able to sin before He can help and sympathize with the sinful?"

To say that it would make these persons more sympathetic if such was their case, is to say that Jesus would have been more sympathetic to us if He would have sinned. Jesus did suffer temptations and trials, and because He did He is able to strengthen and succour as well as sympathize with us in our trials and temptations.

(5) He suffered temptation in order to supply help to tempted believers.

Because He suffered temptation, He knows what we go through and can supply strength, grace and mercy to help us in our time of need. He has promised that He will not suffer us to be tempted above that which we are able to bear but with the temptation will make a way of escape that we may be able to bear it (Hebrews 2:18; 4:14-16; I Corinthians 10:13).

(6) He is now beyond all temptations as all believers will be.

Since His resurrection and the glorification of His sinless and incorruptible humanity, Christ is beyond all possible temptation. His glorified body is no longer subjected to sinless infirmities or the weaknesses of human nature. He never slumbers nor sleeps. He is never weary. He does not need to eat or drink. He lives in the power of an endless life. His body is the sample of what is to happen to the believer's body at the coming of Christ (Philippians 3:20,21; I Thessalonians 4:15-18; I Corinthians 15:51-57).

f. The Deity and Humanity of Christ

Another major factor that should be considered is the fact of the union of Christ's deity and humanity. As noted previously, the distinction between Adam and Jesus and all other men cannot be overlooked. Adam, as the created Son of God was a man, and was tempted as such, from without. Jesus, as the begotten Son of God, was the God-Man, and was also tempted from without. But Jesus was God incarnate, and in becoming man He never ceased to be God. The delicate balance between His deity and His humanity must be maintained.

As to His deity, "God cannot be tempted with evil, neither tempteth He any man" (James 1:13-14). As God incarnate, He was sinless and could not sin. As to His humanity, Jesus was tempted in all points like as we are (Hebrews 2:18; 4:15). As man, He is temptable and open to all kinds of external temptations. But because of who Jesus was, God made flesh, it was the divine nature in union with the human nature which carried the human nature through the temptations victoriously.

To hold the theory that Jesus could sin in His human nature, but could not sin as to His divine nature, is to destroy the unity of the person of Christ and collapse the redemptive plan of God. These two natures, though distinguishable, are indivisibly united in the one person of Christ. To have a sinful or potentially sinful humanity and a sinless divinity in the one person of Christ, God manifest in the flesh, is an impossibility. To say that Jesus could have sinned is to say that God could sin because He took on humanity. Such would limit the power of God Almighty.

3. The Testimony of Christ's Sinlessness

The Scriptures attest to the fact of Christ's sinlessness. Orthodox believers are all agreed that whether or not Christ could have sinned, He did not. There was ample opportunity for anyone in His time to convict Him of sin but none were able to do so. The following evidences give testimony to the truth of the sinlessness of Jesus Christ.

a. Testimony of Gabriel

Gabriel spoke of Jesus as being "that holy thing" (Luke 1:35). This was never spoken of any child ever born of Adam's race.

Testimony of Devils

Demon spirits recognized Jesus as "the Holy One" (Mark 1:24; Luke 4:34; Matthew 8:28-29). They never said this of any man, not even of the godliest of saints.

Testimony of Men

- (1) He was called the Holy Child (Acts 4:27,30).
- (2) Pilate found no fault in Him (John 18:38; 19:4).
- (3) Pilate's wife testified that He was a "just man" (Matthew 27:19).
- (4) The dying thief recognized Jesus as not worthy to die (Luke 23:41).
- (5) The centurion recognized Jesus as "the Son of God" (Luke 23:47).
- (6) Herod also said that He was not worthy of death (Luke 23:15).
- (7) Judas realized that he had betrayed "the innocent blood" (Matthew 27:4).

d. Testimony of God

The Father also testified from heaven of His pleasure in His only begotten Son. No other man ever had such divine and heavenly approval (Matthew 3:15-17; 17:1-5).

e. Testimony of Christ

- (1) Jesus challenged anyone to convince Him of sin (John 8:46)
- (2) Jesus also said that the prince of this world was coming and that he had no claim on Him; nothing in common with him; that there was nothing in Him that belonged to Satan (John 14:30 Amplified New Testament). (Read also John 8:29; 15:10; 17:4) Either this testimony was true or Jesus was lying and self-deceived. No man has ever been able to make such claims.

f. Testimony of the Apostles

- (1) Paul said "He knew no sin" (II Corinthians 5:21).
- (2) Peter said "He did not sin" (I Peter 2:21-22).
- (3) John said "In Him is no sin" (I John 3:5).
- (4) Hebrews says that He was tempted in all points like as we are "yet without sin" or "apart from sin" (Hebrews 4:15).
- (5) He is pure (I John 3:3).
- (6) He that is born of God cannot sin for the Seed of God remains in Him (I John 3:9). If this is so of the believer, much more is it true of the sinless One, the Son of God.
- (7) Jesus was "holy, harmless, undefiled and separate from sinners" (Hebrews 7:26-27).
- (8) He was an offering "without spot" when presented in sacrifice (Hebrews 9:14; I Peter 1:19-20).

g. Testimony of the Law

The Old Testament sacrifices for sin shadowed forth Christ's sacrifice for sin. The sinlessness of Christ was emphatically set forth in the following thoughts.

- (1) God took an innocent and sinless animal to die for guilty and sinful man. No animal has ever sinned, nor can sin.
- (2) All sacrifices had to be "perfect to be accepted" (Leviticus 22:21). The word "perfect" means "without blemish, complete, full, perfect, sincere".
- (3) The sacrifices had to be "without spot" to be offered to God (Numbers 19:2; 28:3,9,11 with Hebrews 9:14; I Peter 1:19-20).
- (4) The sacrifices were to be "without blemish" (Exodus 12:5; 29:1; Leviticus 4:3,23,28,32).
- (5) Even in the Sin Offering, God emphasized the fact that the sin offering was "most holy" (Leviticus 4; 7:1; with Luke 1:35).

However, animal nature could not atone for human nature. Animals could only be used as substitutionary sacrifices until the perfectly sinless human nature of Jesus could be offered in the atoning work of the cross. The sacrificial system of the law typified that Christ, though our sin offering, would be sinless.

h. Testimony of the Psalms

The Messianic Psalms speak of Christ as the righteous and holy one. These Psalms were prophetic of the coming Christ who would be the sinless Savior of Israel and the world. They also foretold how He would be offered as an offering for our salvation (Psalm 40:6-10; 16:8-11; 22:1-31).

i. Testimony of the Prophets

The prophets foretold the coming of the Redeemer, the one who would be "the Righteous Branch" the Davidic King who would make His sinless soul an "offering for sin", thereby making redemption available for all mankind. He would be "The Lord our Righteousness". This foretold the sinlessness of Christ. These prophecies reveal the foreknowledge of the Almighty God concerning Christ's incarnation and sinlessness (Jeremiah 23:5-6; Isaiah 53:10 Zechariah 3:8-9; 6:12-13).

j. Arguments from Christology

- (1) Christ is God incarnate, God manifest in the flesh, God taking upon Himself manhood.
- (2) In becoming man He did not lay aside His essential or moral attributes, but subjected Himself to the Father's will for all He was, all He said and all He did.
- (3) The union of the divine and human natures in the one person of Christ made possible the sinlessness of Christ, even though tempted in all points like as we are.

The testimony of Scripture is complete. Though born of the virgin Mary, herself a sinner and in need of redemption, Jesus did not inherit sinful humanity. God brought forth "a clean thing" out of the woman (Job 14:4; 15:14; 25:4). The sinless humanity of Jesus was the product of a miracle.

Robert Clarke, in the contents of "The Christ of God" outlines his comments on the fact and implications of the sinlessness of Christ, a fitting summary of the truth of Christ's sinlessness.

The Fact of His Sinlessness

1. Christ claimed to be absolutely sinless.
2. He prayed, but He never prayed for forgiveness.
3. He interceded on behalf of His disciples but He never exhorted them to intercede for Him.
4. He prayed for His disciples, but He never prayed with them.
5. Although He called God His Father, He never called them His savior.
6. He was in the Temple, but He never offered sacrifice for Himself.
7. He was conscious of world sin, but He was never conscious of personal sin.
8. He allowed those nearest to Him to believe that He was sinless.
9. He was weary, but He was never ill.
10. He sorrowed for the sin of the world, but He never sorrowed for His own sin.
11. He taught that all need to be born again, but He never hinted that He was born again, or that He needed such a change.
12. He was explicitly declared by the apostolic writers to be sinless.
13. The sinlessness of our Lord is acknowledged by theologians of various shades and opinions.
14. His absolute sinlessness has been the faith of the Christian church for nineteen hundred years.

The Implications of His Sinlessness

1. Since He was absolutely sinless it follows that He felt suffering far more keenly than the sinful sons of men ever could.
2. Since He was absolutely sinless it follows that He felt temptation more keenly than sinful men.
3. Since He was absolutely sinless it follows that He was not liable to death.

4. Since He was absolutely sinless, it follows that the Holy Spirit could work through Him without hindrance.
5. Since He was absolutely sinless it follows that He had the highest possible fellowship with God.
6. Since He was absolutely sinless it follows that He had the fullest insight into divine things.
7. His absolute sinlessness was made possible through the miracle of the virgin birth.

Because of Christ's sinlessness, His human nature was therefore immortal. All men must die as a result of sin. The wages of sin is death (Romans 6:23). Christ, having no sin of His own, and conquering every temptation to sin, did not have to die. Sickness, disease or age could not have conquered Him. This makes His death unique, as was His birth and life. Jesus was sinless and therefore immortal. He voluntarily laid down His life for us. He died for our sins (John 10:18; 19:30; Romans 5:12-21). No sinful or mortal man could do this. Jesus was immortal because He was sinless; sinless because He was virgin born; and virgin born because He was God incarnate. Being the sinless God-Man He was the perfect revelation of God to man, and the perfect Mediator between God and man.