

Doctrine of Impeccability

- I. Christ did not have an Old Sin Nature by birth (He was minus the imputation of Adam's Original Sin), nor did He commit an act of sin during the incarnation. Heb.4:15; 1Pet.1:19; 1Jn.3:5.
- II. Christ was tempted in the area of His humanity. These were unique temptations (Mt.4:2-11; principle Heb.4:15).
- III. As with Adam in innocence or sinlessness, so Jesus Christ in hypostatic union, all temptation came from without. Neither had a sin nature. Adam was created without a sin nature, Christ was born without a sin nature.
- IV. All temptations to Christ had to come through His human nature. The human nature of Christ is temptable, but the Divine nature of Christ is not temptable. Jam.1:13.
- V. Christ resisted the greatest of all temptations at Gethsemane when He faced the cross in all of its horror and reality. Lk.22:42; Mt.26:39; Mk.14:35,36. The first Adam failed the volitional test but the last Adam passed with flying colors.
- VI. Christ resisted the kenosis temptation in Mt.4. He did not use His own divine attributes independently of the Father's plan. He could have turned the stones to bread through His omnipotence but His humanity under the Filling of the Holy Spirit refused and depended upon God the Father for living grace.
- VII. The point of this Doctrine is very simple:
 - A. The humanity of Christ was temptable and peccable.
 - B. The deity of Christ is neither temptable nor peccable.
- VIII. Christ in the hypostatic union was temptable and peccable.
- IX. It was possible for the humanity of Christ during the incarnation to suffer physical limitations of a non-moral sort. This is, He suffered weakness, fatigue, sorrow, hunger, thirst, righteous indignation and physical death. These are non-moral and none of these sufferings presented complications that in any way affected His holiness.