

Christ, The Impeccable Savior

A test for determining genuine faith in a child of God is to listen to the confession he makes concerning Jesus Christ. Everyone that confesses that Jesus Christ is come in the flesh is of God. No question about it. The Spirit cannot deny Himself in His people.

2Ti.2.12 ... he cannot deny himself.

*2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** And, Let every one that nameth the name of Christ depart from iniquity.*

To profess that Christ is come in the flesh is an acknowledgment that He is God. Conversely, *denying* that Jesus Christ is come in the flesh is not only a statement of unbelief, but a statement identifying one who is *eternally* reprobate. (Eternal reprobation is a theological term describing those which were rejected from *God's eternal election of grace*. Eph.1.4) It is one thing not to know that Christ is come in the flesh, and it is quite another to *deny* it.

1Jn.4.1 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ... 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

2Jn.7 ¶ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ... 2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Proof of genuine faith is through a right confession of who Jesus Christ is. But what does it mean to say that Christ is come in the flesh? It means that the person born of Mary, who was named Jesus, was the Son of God.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

They shall call His name Emmanuel, meaning God with us. (Mt.1.23) So, those comprehending this truth of Christ truly are the children of God. The doctrine of the impeccability of Jesus Christ marks the very foundation of the Christian faith because it identifies the Creator and Savior of man as none other than the eternal Son of God. Beyond question the Bible reports that Jesus is God.

Jn.20.28 And Thomas answered and said unto him, My Lord and my God.

*Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God, which he hath purchased with his own blood.***

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Every religion that fails on this point, whether or not it calls itself Christian is a false, antichrist religion: period. So, we must listen closely to what organizations and people say of Christ to discern whether it or they are of God. It is not enough for someone to verbalize the words that *Jesus Christ is come in the flesh*. Some repeat the statement but deny it in their doctrine.

For instance, some say, 'Jesus Christ is come in the flesh,' while at the same time denying His deity. They say that Jesus was just another man, and being a man could have sinned as any other man, but probably didn't. These notions are completely inconsistent with Christ's coming in the flesh. Jesus, the Christ of God was the Son of God and not just another man. He was God come in the flesh. God cannot sin or be tempted to sin. Therefore Jesus Christ is impeccable.

Impeccability means that He could not sin. This doesn't mean that the potential for committing sin was there, but that He *kept* from it. No. It means that he *could* not sin. There was no potentiality to sin in Him! As impossible as it is for God to lie (Tit.1.2), so Christ *could* not sin. Christ was unable to commit sin. The fact of His miraculous virgin birth (Is.7.14; Mt.1.23) indicates a difference between us and Him in relation to sin. Because His Father was not a descendent of the sons of Adam His incarnation was without taking to Himself a body of *sinful flesh*. The King James Bible is very clear that Joseph was not the father of Christ.

Lu 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli ...

Jesus, who was prophesied as coming of the *seed of a woman* (Ge.3.15), was born of a virgin named Mary (Lk.1.34). In this way the Son of God was able to take a body, not of sinful flesh, but in *the likeness* of sinful flesh.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh ...

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me ...

Words mean something. Always attend to the words that are said. Jesus Christ received, not a depraved, corrupted body with its evil principle of lust. This is what every descendent from Adam receives by the natural birth. No. The Son of God took a holy body with its uncorrupted nature (he was both human and Divine: the God-man) through the miraculous operation of the Holy Spirit.

Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Then that Person which has eternal existence became born of Mary and was named Jesus. This is Jesus Christ come in the flesh. He is the impeccable man. He is called the *second man* because He is the Head of all that are in Him, even as the *first man*, Adam is the head of all those in him. He is called the *last Adam* because no other shall succeed Him. Consider now Jesus Christ's impeccability.

First, He was absolutely unacquainted with sin. He *knew no sin*.

2Co 5:21 For he hath made him to be sin for us, (This means that Jesus Christ was made a sin-offering or sin-bearer. He did not become sin in the sense of becoming an adulterer, or a drunkard, or an idolater. Rather, he was treated as if He was a sinner.) who knew no sin; that we might be made the righteousness of God in him. (Sin was foreign to Christ. He was unacquainted with it. The evil principle of lust was not in Him.)

Because He *knew* no sin, He *did* no sin. The *cause* for sin is missing, therefore He could not do any act of sin.

1Pe 2:22 Who (Jesus) did no sin, neither was guile found in his mouth ... (cf. 1Jn.3.5)

The temptations with which Satan *tried* the Son of God proved Him to be *without sin*.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Temptation marked the difference between the Son of man and sinners. For the Son of man His temptations were external. There was no lust in Christ to be incited to sin. There was nothing in Christ that Satan could ply to evil. All that Satan could do to Jesus, and only by the direction of the Heavenly Father, was to move sinful men to kill Him. So they cried, *Crucify Him, crucify Him*.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

But Satan has the advantage over all of the sons of Adam race because his temptations appeal to the corrupted principle of lust in them.

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Some misunderstand the Bible when it refers to Christ's weakness. They think that *weakness* in Christ means that He could sin. Weakness is not a reference to a sinful susceptibility. It refers to qualities distinctively related to a body of flesh. Notice this in the following verses.

(The Greek in the following verses are all related. (verb, ἀσθενέω; noun, ἀσθένεια and ἀσθενής)

Mr 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak (ἀσθενής).

2Co 13:4 For though he was crucified through weakness (ἀσθένεια), yet he liveth by the power of God.

Think about this. God cannot die. Jesus did not die because he hanged on a tree. He died only because He commanded to give up His spirit. Only God can do that! [Lu 23:46] Jesus commanded to give up His life, and He commanded to take up life again from the dead. (*Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*)

Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with (also tss. hanged with, bound with) infirmity (ἀσθένεια).

Christ's flesh was subject to the same weaknesses as ours is, but without sin. What are some of those weaknesses that He had? He thirsted (Jn.19.28), hungered (Lk.4.2), sorrowed (Jn.11.33-35), wearied (Mk.4.36), suffered pain (Ps.22.17), and died (Jn.19.30). There was no commission of sin through these weaknesses. But it was through His human experience that He sympathized (συμπαθέω, also tss. *had compassion* [He.10.34]) with His elect because of their sufferings in sin. Why, sinners can sympathize with others that are suffering in sin without being a partaker with them in their particular sin. It doesn't require a drunkard to sympathize with a drunkard.

*Heb 4:15 For we have not an high priest which cannot be touched with the feeling of (συμπαθέω) our infirmities (ἀσθένεια); but was in all points tempted like as we are, yet without (χωρίς, adverb telling how: meaning *apart from, with the exception of ...*) sin.*

Jesus Christ is the impeccable Savior. While Christians might be ignorant of this truth, they can learn it and they will receive it.

1Jo 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Jesus Christ was more than a good example for men to follow after. It was necessary for those elect among the sons of men that God's justice received full satisfaction for their offense. In effect God the Son tasted death for every man in Him. (He.2.9) Jesus Christ came to save His people from their sins. (Mt.1.21)

Behold the Man! He is the Son of God. He is the impeccable Savior!

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