

Satan

The Temptations of Satan on The Lord - Part 6

Christ could not sin:

- 1) Because of His perfections.
 - a) Being the one in whom all fulness dwelt, who ever sought to speak only that which the Father had given Him, and doing only the works He saw the Father do. Christ was a man who loved the Father (Jn. 14:31) and living in the bosom of the Father (Jn. 1:18) would never have done anything to dishonour Him.
 - b) Being filled by the Holy Spirit (Lk. 4:1), every word and action, every thought He thought and work He wrought was done by the power of the Holy Spirit and He never knew what it was to be grieved or quenched by the Lord. When coming into this world He said, "Lo I come to do they will" (Heb. 10:7) and never varied from that. Toward the end of His earthly sojourn, He could say, "I do always those things that please Him" (Jn. 8:29).
 - c) The Father could say, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). God could never have said that had there been the slightest inclination to sin. Because of these, He had no interest in sin.
- 2) Because of His attributes.
 - a) Christ could not sin because of His immutability (Heb. 13:8). If the Lord could have sinned on earth, what is to stop Him from sinning in Heaven? Being omniscient (Jn. 2:24; 16:30; 21:17) He could never be taken by deceit, blindsided in any way or by any means. Being omnipotent (Matt. 28:18), no matter how severe the temptations, His moral perfection was such and His deity unchangeable, sin could never get a grip on Him. The Lord was a man who was the true and faithful witness, something He could not have been if He sinned (Rev. 3:14). His fellowship with God was too precious to be cast aside and consequently, He never would do anything that was against His will (Jn. 4:34).
- 3) Because of His uniqueness.
 - a) Christ could not sin because His manhood was unique in that it was holy humanity (Lk. 1:35). Therefore, sin was contrary to His essential nature. He was made in the likeness of men (Phil. 2:7) but, He was not in the likeness of sinful flesh (Rom. 8:3).
 - b) Jesus of Nazareth was not God humanized, nor was He humanity deified. He was the one in whom all fulness dwelt (Col. 2:9), the eternal Word (Jn. 1:1), equal and eternal with the Father (Jn. 1:1-2). He had a body prepared but He was the uncreated God. He condescended but was never degraded. Philippians 2:7 records that the Lord, "Made Himself of no reputation", "emptied Himself", RSV, DBY, ASV. The question is, "What did the Lord then divest Himself of when he became a man?" The wording in Philippians 2 makes it clear that He could not divest Himself of His deity. To be our sacrifice, High Priest and Advocate, the Lord had to live with self-imposed limitations. He was uninterruptedly and unchangeably God but limited Himself to the limitations of a human being and His sovereignty. He must never use His divine attributes to diminish the power of temptation, nor desensitize himself from the sufferings and feelings of humanity.
- 4) Because of the Divine Purposes.
 - a) Christ could not sin because if He could sin not only was it abhorrent to His holy essential being, but it was diametrically opposite to the purpose for which God had sent Him. That purpose was to destroy the works of the Devil, and no man can serve two masters, God and the devil (1 Jn. 3:8; Matt. 6:24). The Lord sought to glorify God and would never entertain the proffering of Satan (Jn. 17:4; Matt. 4:1-11).

Being Sinless Meant:

- 1) What he never needed to do.
 - a) He never had a fault to acknowledge, a sin to confess, and never felt the shame and guilt of having sinned.

Satan

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- b) He never had to ask forgiveness of anyone, put a spin on any statement, on anything, anywhere at any time.
 - c) No human characteristic was ever distorted, defective or dwarfed due to sin.
 - d) Never once did any behaviour detract from the value of His teachings, nor belittle His person or His position as a servant of Jehovah.
 - e) Never once did He need a mediating sacrifice by which to come to God.
 - f) He never had a conviction or conscience burdened because of sin, because there was nothing in Him which desired sin, and committed it.
 - g) There was nothing of deceit in him when He condemned it in others.
- 2) What he was able to be and do.
- a) He was the true manifestation of the Father and God. (Jn. 1 & 14)
 - b) His death was a substitute one, He alone was sinless, for no man can redeem his brother.
 - c) He was able to offer Himself as a substitutionary sacrifice for sin.

What transpired because He was sinless?

- 1) His every word had the greatest authority.
- 2) He was never curtailed from speaking on any subject because of sin in His past and consequently no hypocrisy.
- 3) He was raised from the dead.
- 4) He could honestly before God say, "The prince of this world cometh, and hath nothing in me" (Jn. 14:30).
- 5) He could give the challenge, "Which of you convinceth me of sin?" (Jn. 8:46), that is, tell a fault, rebukes me for anything I have said or done? To people who watched him critically, He was able to point out:
 - a) Distortion of motives (Matt. 6:1-5)
 - b) Distortion of living for a time and not eternity (Matt. 6:19-21)
 - c) Distortion of making the law more important than life (Matt. 12:9-14)
 - d) Distortion of the thinking of those who honoured God with lips and not lives (Lk. 18:9-14)
 - e) Distortion of those who distorted the word of God (Matt. 5:19-48)
- 6) Because of these glories, Christ could never insult or defy God by disobedience. His beauties and perfections were the result of doing nothing of Himself (Jn. 5:19). Love to the Father caused Him to say:
 - a) "The Son can do nothing of himself." (Jn. 5:19)
 - b) "What He seeth the Father do these also doeth the Son likewise" (Jn. 5:19)
 - c) "I can of my own self do nothing and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me" (Jn. 5:30)
- 7) These are major statements teaching that for the Lord to have sinned would have meant that God sinned and submitted to the devil, and the Lord was doing what He saw the Father do. Such is blasphemy! Furthermore, if the Lord had sinned by not following the Father, then He would have been disobedient and how could a disobedient Christ be different from a disobedient Adam? (Rom. 5:12-21)
 - a) His reverential fear of God put sin out of the question.
 - b) His holiness could not be aroused by sin for the awakening of the flesh and the law of sin was not in Him.
 - c) Since sin is yielding to the lower appetites, losing sight of truth and beauty, the Lord of Glory could have no part in it.
 - d) All that Satan could offer held no interest for Him, nor any desire for it.
 - e) He could not sin because it is the result of temptation and temptation is the inducement to foolishness.

How could the one who is the wisdom of God be induced to foolishness? Being perfect He saw sin for what it was, and His Holy soul and mind utterly recoiled from it, for He loved righteousness. For Christ to have sinned would have meant He had to find sin attractive, dissatisfaction with that which God had given, and

Satan

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have a fleshly perception of being curtailed by God and not being free to do what He wanted to do irrespective of God's will.

- 8) Such was the integrity of the Lord, that irrespective of where the temptation came from, He was completely unresponsive to its proffering. This warfare was too important for even the highest of the satanic government's demons. Satan personally must do all he can to attempt to get the Lord to act contrary to the will of God. Ultimately, the defeat was a dreadful humiliation for his satanic majesty, for not only was he rebuked, but he left more defeated than ever, shamed before his very demonic powers. Despite the best Satan could do, Christ stood without sin, completely untainted by sin or defiled by temptation. To his dismay, Satan found nothing that would respond to the temptation in Him.
- 9) Being man, Christ was tempted but He never fell, and being holy, there was nothing in Him that would find a response to temptation. There was nothing in Him that:
 - a) Found it appealing in any way. (Lk. 4:5-8)
 - b) When He saw the results of sin (as with the woman of the city, a prostitute, Lk. 7:37), there was never a rethinking of it later, as when a man looks at a woman and lusts after her. (Matt. 5:28)
 - c) There was never a sinful response to that which is amoral because of his inward corruption. Bathsheba was a beautiful woman taking a bath, but neither attractiveness nor taking a bath in itself is sinful, but it is amoral. It was David's lust that created the response (2 Sam. 11:1-2). Furthermore, there was undoubtedly a period between when he saw her and enquired. Christ knew none of these things. It has been said by some that she was being a temptress and should not have been outside bathing herself. Strange that it is never said about Pharaoh's daughter who went to the river to wash! (Ex. 2:5.) The reality is that in the blazing heat, this would not have been uncommon, for even on this day (2023), I have been to at least one country where a person showers outside on the roof.
 - d) However, in the Lord, there was a response to what He saw. The results of sin are death and sorrow, He wept, as when at the grave of Lazarus, and for the rejection of the people of Jerusalem. (Jn. 11:35; Lk. 19:41)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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