

Introduction

Recently when communing with the Father there was brought to me the glory of the impeccable Christ. I had been studying the Laver of the Tabernacle and the need for the priest to wash his hands and feet before serving at the brazen altar (Ex. 30:19-20), or ministering in the Tabernacle (Ex. 40:32). To have failed to do so would have incurred instant death. The brazen altar was the place of sacrifice and the laver had water for cleansing. It was then the truths were brought to me:

- a) Christ approached the cross but never went to a laver, because he was impeccable.
- b) Christ entered the heavenly tabernacle to function, but never went to a laver, because He was impeccable. In that holy sphere He functions perfectly and permanently. He lives in the power of an endless life (Heb. 7:16). The word translated endless “akatalutos” is only used in this passage. It is variously translatable “indissoluble” or “unchanging” life.

The Lord Was Impeccable

A very frail illustration is that of light. Light can shine upon the most corrupt places and yet is not tarnished. It can pierce into the darkest spheres and yet is not corrupted. Christ walked in a world of humanity who were corrupt in themselves and in that which they did. We are aware that when we live among uncouth people, subconsciously and helplessly that uncouthness affects us so that at a moment of inattentiveness we say or act in the same way. That never happened the Lord. The cynicalness of the Jewish leaders never caused Him to doubt or question who He was or what He had come to do.

It is important to understand that the impeccability of Christ is different but includes His moral perfection and vice versa. Had there been the slightest flaw in His moral perfections, He would not have been impeccable. Furthermore, it must be understood that impeccability goes beyond His sinless perfection and that, incapable of sinning. It means that He was without personal defilement. No one He ever met with, and nothing He ever encountered, could defile Him.

Being undefiled and undefileable:

- a) Virtue never degraded to the vice of pride
- b) Purity never degraded to haughty prudence
- c) Courage never degraded into foolish rashness
- d) Fulfilling God's appointments never degraded into stressful situations.

He was impervious to defilement through touch

During those years of His earthly sojourn, although surrounded by sin and defilement, His spirit was impervious to all defilement. He could take the dead hand of the little girl (Matt. 9:25), an act which would have caused ceremonial defilement to another (Lev. 11:31) but not Him. Contact with death could not pierce His moral impeccability or defile Him.

There was a day when a leper came to Him seeking cleansing. This man was an outcast, an “untouchable”, then he met the Lord. What sympathetic pathos there are in the words: “Jesus put forth His hand, and touched him” (Matt. 8:3). The priest was allowed to look on the leprous man (Lev. 13:3, 12, 25) but not touch him, for then he would have been unclean as the man was. The Lord “put forth His hand and touched him” and not only was the man cleansed, but neither ceremonial, physical, or spiritual defilement came on the Lord. He was still impeccable and it was irrelevant if He had raised untold thousands by touch or healed thousands of lepers by His touch, He would still have been impeccable.

On another day a woman with an issue of blood touched the hem of His garment (Matt. 9:20), as were the many who had diseases (Matt. 14:36), or, on another day: “He healed many: inasmuch that they pressed upon Him for to touch Him, as many as had plagues” (Mk. 3:10), and such was the impeccability of the Lord that He was never defiled.

Putting it concisely, “His was a body impervious to sickness and a spirit impervious to defilement”.

He never caused anyone to be defiled by association with Him

Before our Lord was born, the Holy Spirit “overshadowed” Mary. It was a miracle along at least two avenues. The Holy Spirit began a new life within the womb of Mary, which in itself was a miracle. God had created a man without a woman (Gen. 1:27), and He had created a new life from a barren mother (Gen. 29:31; 30:6), or a new life from two biologically dead parents (Gen. 17:17; Rom. 4:19), but He had never created a new life without a man consciously or unconsciously being involved (Gen. 19:34-36). However, this was much more than just a new life, it was a new sort of life, being only the “seed of the woman” (Gen. 3:15), and one in which the “corruption” of Adam’s sin never was passed on to the baby, therefore, a baby born who was not under the condemnation and death Adam brought upon all men. Our Lord was unlike every other baby born for:

- a) He was the not just “innocent” as all baby’s are, but positively holy. (Lk. 1:35)
- b) He was the first one to ever come “into” this world. All our fore-parents have always been in this world. (Jn. 1:9; 9:39; 16:28)
- c) He was God, yet such was the perfection of His humanity that He alone glorified God as God from the moment He came into the world. (Psa. 22:10)

On a Sabbath day the Jews had polluted the spirit and deeper meaning of the law according to their deciding of what was work and what was not (Matt. 12:10-12). Again, on the Sabbath He will tell the man at the pool to take up His bed and walk (Jn. 5:8-9) showing the true purpose of the Sabbath, man free from man’s traditions and distorted teachings, and functioning for the glory of God. Such cases were not spiritually defiled by obeying Him.

He could never be contaminated by that which was around Him

Christ heard the blasphemy (Matt. 27:42), yet it never contaminated Him unconsciously sinking into His subconscious mind, but in full awareness of what the folk were doing he sorrowed for them: “Father forgive them” (Lk. 23:34). He knew the moral depravity of the woman who was a sinner (Lk. 7:39), yet no lustful imagination ever developed in His heart or mind. He lived on a much higher plane, and only saw the tragedy of a marred life. When the woman who was caught in adultery was brought to Him, his perfection was not marred by accepting what they said, but having convicted them and while not condoning the woman, He sought to direct her spiritually (Jn. 8:3-11).

He was impervious to defilement by experiences

It is an accepted fact that once an individual dies, the body begins to decompose, of which there are five stages. Such was the perfection of the Lord, even in death His body never entered the first stage. God was very particular about the handling of the body of His Son. No defiled hands ever touched that Holy body, it was the hands of a clean man who took it down from the cross. The sacred record is: “He took it down, and wrapped it in linen” (Lk. 23:53). Matthew informs us that it was a: “clean linen cloth” (Matt. 27:59), and His body was placed in a “sepulchre . . . wherein never man before was laid” (Lk. 23:53). Not only was His body impervious to death and disease from others in life, but in death His body saw no corruption. He was undefiled even in death. God had declared: “Neither wilt Thou suffer Thine Holy One to see corruption” (Acts 2:27). When He left the tomb on the first day of the week (Mk. 16:9), it was left as clean as when He was placed in it.

It is irrelevant which aspect of the Lord we consider the writer to the Hebrews wrote it most beautifully: “Who is holy, harmless, undefiled” (Heb. 7:26), and with those words Macleod Whyllie wrote:

A perfect path of purest grace, unblemished and complete,
Was Thine Thou spotless Nazarite, Pure, even to the feet.

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Thy stainless life, Thy lovely walk, in every aspect true,
From the defilement all around, no tint of evil drew.

No broken service, Lord was Thine, no change was in Thy way,
Unsullied in Thy holiness, Thy strength knew no decay.

Morning by morning Thou didst wake, amidst this poisoned air,
Yet no contagion touched Thy soul, no sin disturbed Thy prayer.

. . . Rowan Jennings