

Satan

The Temptations of Satan on The Lord - Part 5

Since Christ was a real man could He not have sinned?

For many years there has been a controversy about whether the Lord could sin or not. It was particularly recent some 40 years ago by a major publication. Whatever theme is under consideration and various views can be held, when it comes to the Lord there must be absolute zero compromise regarding His person or work. The question was, "Could the Lord not sin, or was He in any way susceptible to sin's attractiveness but would not respond to it?" Those who say He could have sinned, but did not, are genuinely seeking the glory of God in the temptation showing His devotion to God. My understanding is that the Lord could not sin.

The temptations give evidence that Jesus was a real man and that Satan is a real person. This gave a two fold revelation:

- a) First: Christ, being man, was tempted and after all the temptations was "without sin" (Heb. 4:15). Our Lord was completely impeccable. That is even when all the temptations were over, He was still without sin.
- b) Second: The unveiling of his defeat, Satan and his wiles. This was the beginning of the Lord "spoiling of principalities and powers, making a show of them openly, triumphing over them" (Col. 2:15). The writer to the Hebrews writes of the ultimate defeat when he wrote, "He destroyed him that had the power of death" (Heb. 2:14).
- c) Christ was a man but totally unlike any other man. Dr Luke goes to great lengths to solidify in our minds that the Lord was a real human baby (Lk. 1:31-35), but the Psalmist is just as emphatic that He was no ordinary human baby (Psa. 22:9; 71:6).
- d) Being holy from the moment of conception and superlatively impeccable in life He was unlike every other individual who has ever lived.
- e) The Lord is the Son of man, that is, He is the ideal man, a man morally perfect before God, with God being all in all, thus living life as God intended man to live. God was the source of all He did, the sustainer of all He did, the goal for which He did all, and He did it all in love. Such is the wonder of the God man that:
 - i) Jesus was God, who neither slumbers or sleeps, yet Jesus slept. (Psa. 121:4; Mk. 4:38)
 - ii) Jesus was God and God is never weary, yet Jesus was weary. (Isa. 40:28; Jn. 4:6)
 - iii) Jesus was God and God cannot die, yet Jesus died. (Psa. 90:2; 102:24; Jn. 19:33)
 - iv) Jesus was God and God cannot be tempted, yet Jesus was tempted. (Jas. 1:13; Heb. 4:15)
 - v) Jesus was God and God cannot be localized, yet Jesus was localized. (Psa. 139:7-11; Matt. 2:23)

Note: These were all non moral issues, but when it comes to moral matters, for instance lying, the Lord could not lie, steal, have a secret sin etc.
- f) Throughout the ancient scriptures in wording and illustrations, the Spirit of God constantly and consistently foreshadowed the perfections of the Lord:
 - i) The illustrations:
 1. The sacrifices had to be without spot, without blemish, having never had a yoke put on them. (Num. 19:20)
 - ii) The wording:
 1. He did no sin (1 Pet. 2:22); knew no sin (2 Cor. 5:21); in Him is no sin (1 Jn. 3:5) and He was after the temptations of life, without sin (Heb. 4:15).

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The Contrasts Between Christ and All Humanity Since The Fall

The scriptures are very clear that the Lord was a unique human being:

- a) His holiness marked Him as unique. (Lk. 1:35)
- b) His entrance into this world was unique (Heb. 2:14). We are partakers (Gk. 2841) of flesh and blood but He “took part” (Gk 3348) of that which was not his own naturally.
- c) It was God who took Him from the womb, that was unique. (Psa. 22:9; Psa. 71:6)
- d) He did not take on a human nature. Never once is the word nature ever used relating to Christ. “He took not on Him the nature of angels; but he took on him the seed of Abraham.” (Heb. 2:16)
- e) His conception was by the Holy Spirit (Matt. 1:18, 20), thus He was "conceived" of a virgin (Isa. 7:14). His was a body "prepared" of God (Heb. 10:5); "made of a woman, made under the law" (Gal. 4:4).
- f) He was made in the likeness of sinful flesh, but did not have sinful flesh. “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” (Rom. 8:3). It is not that He was made in sinful flesh, He never was! It is not that He was made like a man of flesh, He was not! He was made in the likeness of sinful flesh.
- g) He lived in complete dependence on God as seen by His praying. (Isa. 50:4; Lk. 5:16)
- h) He exhibited a thankfulness that was constant. Man’s first major sin is unthankfulness. (Lk 22:17-19; Rom. 1:21)
- i) He manifested a determination to do the will of God completely. (Jn. 5:30; 8:29; 10:36-38; 17:4)
- j) Man was created from dust, not virgin born. (Gen. 2:7; Isa. 7:14; Matt. 1:23)
- k) Man was the created, not the Creator. (Gen. 1:27; Rev. 4:11)
- l) Man did not come into this world, he was part of it because he was made of the dust of the ground, whereas the Lord came into this world. (Gen. 2:7; 1 Tim. 1:15).

In the past, some taught that our Lord was just like Adam or us, and therefore susceptible to sin. This I judge to be a great error for a careful consideration will show the Lord was not identical to either Adam or us. The scriptures inform us of four sorts of manhood:

- a) Un-fallen and holy manhood as was Adam. , Some might argue that Adam was never holy, just that he was innocent humanity. He was innocent before the fall for although he knew the Lord’s commands, he was not guilty of any transgression against those commands. The Lord declared, “The Lord. . . Is holy in all His works” (Psa. 145:17). The question is, “What part of His works is He not referring to?” To be holy meant an article or animal was separated to the service of God, therefore we read of “holy vessels” (1 Kgs. 8:4); “holy crown” (Ex. 29:6); “holy garments” (Ex. 28:2). The Holy Spirit caused Peter to write, “Holy men of God spake” (2 Pet. 1:21). Paul and an unknown writer wrote, “holy children” (1 Cor. 7:14); “holy brethren” (Heb. 3:1). These were not holy in the absolute as God is but they were devoted to God for His service exclusively. Man was created for the exclusive pleasure and service of God (Rev. 4:11) and in that sense he was holy.
- b) Fallen and sinful manhood from Adam to every other human being except the Lord (Rom. 5:14-19).
- c) Redeemed humanity (Gal. 3:13; 1 Pet. 1:18).
- d) And essentially holy humanity which refers exclusively to the Lord (Mk. 1:24; Acts 2:27; 3:14, 13:35 ; 1 Jn. 2:20).

There can be no doubt concerning the true humanity of the Lord. There are many distinctions between a theophany and a real man, between an animal and a man.

- a) A theophany was when the Lord appeared either as a man (Gen. 18:1-10) or an angel (Jud. 6:21), but until His condescension and incarnation, it was strictly an outward appearance.
- b) Only humans have a God consciousness, animals do not pray, have morals or have conferences to deny the existence of God or celebrate His name.
- c) Man was created a tripartite being having spirit, soul and body (1 Thess. 5:23). In reading the gospels it is noted that the Lord had a spirit (Lk. 23:46), a soul (Jn. 12:27) and a body (Heb. 10:5). Being a human being He was God conscious, speaking:
 - i) To God the Father (Jn. 17:1, 25)

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- ii) About God as Father (Jn. 6:32, 45; 8:18)
- iii) Revealing God (Jn. 1:18; 14:9)
- iv) Coming from God and going to God (Jn. 8:42; 16:28)

. . . To be continued

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

Rowan Jennings, Abbotsford, British Columbia

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Priest	Christ
Washed in water (Lev. 8:6)	Christ was baptized (Matt. 3: 15)
Anointed with oil (Lev. 8:12)	The Holy Spirit coming on Him (Matt. 3:16)