

PECCABLE OR IMPECCABLE?

THE NATURE OF OUR LORD'S TEMPTATION.

1. Adam's human nature before the fall, was created both sinless and peccable. He was innocent, but had the power to sin.
2. if Christ's Human Nature was morally like that of Adam before the fall, then in itself, it must also have been sinless and peccable. We say "in itself", for there is a great difference between the statement, that Human Nature as Adam and Christ had it, was capable of sinning, and the other that Christ was peccable. The Christian mind recoils from this, even as it is impossible metaphysically to imagine the Son of God peccable.
3. Jesus voluntarily took on Himself Human Nature with all its infirmities and weaknesses(???) but without the moral taint of the fall-SIN.
4. It was Human Nature, in itself capable of sinning, but not having sinned.
5. If He was absolutely sinless, He must have been unfallen.
6. The position of the first Adam was that of being capable of not sinning, not that of being incapable of sinning.
7. The Second Adam also had a nature capable of not sinning, but not incapable of sinning. This explains the possibility of "temptation" just as Adam could be tempted, before there was in him any consensus toward it.
8. The first Adam would have been "perfected" or passed from the capability of not sinning to the incapability of sinning-by obedience.

9. That obedience, or absolute submission to the Will of God--was the chief characteristic of Christ's work. He was not only un sinning, un fallen man, He was also Son of God.

10. With a peccable Human Nature, He was im peccable. Not because He obeyed, but being im peccable He so obeyed, because His Human, was inseparably connected with His Divine Nature.

(To keep the union of the two natures out of view is Nestorianism, which heresy unduly separated the two natures.)

#### CONCLUSION.

The last Adam, morally un fallen, though voluntar ily sub ject to all the conditions of our nature, was with a peccable Human Nature, absolutely im peccable, as being also the son of God-- a peccable nature, yet an im peccable person-- the God-Man.

Edersheim's Life & Times  
of Jesus.

1. We have as much evidence for believing in a personal Satan, as in a Personal God.

In what respect could Jesus Christ, the Perfect, sinless Man, the Son of God, have been tempted of the Devil?

- (1) It is the essence of the record that He was tempted.
- (2) It is confirmed throughout His after life
- (3) It is fundamental in the teaching of the church.

1. Temptation without the inward correspondance of existent sin, is unthinkable from our standpoint.

2. Temptation without the possibility of sin seems unreal - a kind of Docetism which represents the body of Christ as only apparent, not real.

Christ was like us in all respects but one - Sin.

1. Not only that He did not actually sin.

2. "Our concupiscence" Jas. 1:14 had no part in His temptation.

3. The notion of sin has to be excluded from the thought of Christ's temptation.

Christ's was real, the unfallen Human nature. His Human Nature was in unseparable union with His Divine Nature.

### Temptation of Christ

1. Adam's human nature before the fall, was created both sinless and peccable.

2. If Christ's human nature was morally like that of Adam before the fall, then it must also have been sinless and peccable in itself. (We say "in itself", for there is a great difference between the statement that human nature, as Adam and Christ had it, was capable

of sinning, and this other that Christ was peccable. The Christian mind recoils from this, even as it is ~~a~~ metaphysically impossible to imagine the Son of God peccable.

3. Jesus voluntarily took upon Himself human nature with all its infirmities and weaknesses(?) but without the moral taint of the fall - sin.

4. It was human nature, in itself, capable of sinning, but not having sinned.

5. If He was absolutely sinless, He must have been unfallen.

6. The position of the first Adam was that of being capable of not sinning, not that of being incapable of sinning.

7. The second Adam also had a nature capable of not sinning, but not incapable of sinning. This explains the possibility of "temptation," just as Adam could be tempted before there was in him any consensus to it.

8. The first Adam would have been "perfected" or passed from the capability of not sinning to the incapability of sinning - by obedience.

9. That obedience or absolute submission to the Will of God - was characteristic of Christ's work. He was not only unsinning, unfallen man, He was also Son of God.

10. With a peccable human nature, He was impeccable. Not because He obeyed, but being impeccable He so obeyed, because His humanity was inseparably connected with His Divine Nature.

(To keep this union of the two natures out of view in Nestorianism - which heresy unduly separated the two natures).

Conclusion: The Last Adam, morally unfallen, though voluntarily subject to all the conditions of our Nature, was, with a peccable Human nature, absolutely impeccable as being also the Son of God - a peccable nature yet an impeccable Person: the God-man.