

THE SACRIFICIAL BODY OF CHRIST (part two)
[The Impeccability of Christ]

Our Text: (Heb.10:5-10)

Therefore, when He **comes** into the world, He says,

“SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,
BUT A BODY YOU HAVE PREPARED FOR ME;
IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.
“THEN I SAID, ‘BEHOLD, I HAVE **COME**
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)
TO DO YOUR WILL, O GOD.””

After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*” (which are offered according to the Law), then He said, “BEHOLD, I HAVE **COME** TO DO YOUR WILL.” He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (NASB)

The Sacrificial offering of the body of Jesus Christ for the sins of the world required two important doctrines:

- The Virgin birth of the Christ Child
- The Impeccability of Christ

In our last study we covered the Virgin birth.

Jesus Christ had to be born outside of the curse of Adam’s original sin, having no human father. This was the first lag of the qualifications for Christ to be offered for the sins of the world (Isa.7:14; Luke 1:34-35; Matt.1:20-23; John 1:29).

Jesus Christ’s Impeccability was the final qualification for Christ to be offered for the sins of world (Heb.4:15; 1 John 3:5).

This lesson will study four aspects of Impeccability of Christ.
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1. We will begin with a definition of Impeccability of Jesus Christ.

Impeccability teaches that the human nature of Jesus Christ could and was tempted, but not from the area of an Old Sin Nature, as we are, but from the area of volition (hypostatic union/ two natures).

(James.1:13) “Let no one say when he is tempted, I am being tempted by God; for God cannot be tempted by evil, and He Himself does not tempt anyone.”

Yet He was able not to sin volitionally in His human flesh.

(2 Cor.5:21) “He made (poieo/ a.a.ind.3ps) Him who knew (ton ginoko/ a.a.ptc.asm) no sin (~~to be~~) on our behalf (huper+abl.), so that we might become (ginomai/ a.p.subj1pl) the righteousness of God in Him.” [Sinlessness of Jesus Christ] (Isa.53:6; 1Cor.15:3-4)

Therefore, temptation came from outside of Himself (Matt.4:1-11; 16:21-23). His temptation was to get Him to act independent of His deity in His humanity against the directive will of God (Matt.26:39, 42).

(1 John 4:14) “We have seen and testify that the Father sent the Son to be the **Savior of the world.**”

2. The Impeccability (sinlessness) of Jesus Christ was required for Him to become the sacrificial offering of body for the sins of the world.

(Rom.8:3-4) “For what he Law could not do, weak as it was through the flesh, **God did: sending His own Son in the likeness of sinful flesh and as an offering for sin**, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”

The Levitical Law of animal sacrifice (Lev.22:17-25)

(Lev.22:20) “Whatever has a defect, you shall not offer, for it will not be accepted for you.” (1 Pet.1:19)

Jesus subordinated His deity to the Father’s Will and offered Himself up for the sins of world (Phil.2:5-11)

3. The impeccable (sinless) humanity of Christ is not imputed to the church age believer.

After salvation, the Church Age Believer still has an Old Sin Nature (Gal.5:16-17). He is not regenerated into to a sinless state except positionally (2 Cor.5:21; Heb.9:12-14, 28). He has the indwelling Holy Spirit, third member of the Godhead.

Every Church Age Believer begins the Christian Way of Life as a baby believer (1 Pet.2:2; Heb.5:13). He is commanded to grow (**auxano/ p.a.impv.2pl**) in grace and knowledge (2 Pet.3:18).

The goal of spiritual growth is to be “conformed to the image of His Son.” (Rom.8:29)

Because of the Old Sin Nature, the Church Age Believer is peccable and temptable (James 1:14-15).

4. The believer’s volition must be kept in a continuous subservient to the Directive Will of God.

To show us how to have victory in the angelic conflict, Jesus Christ partook of flesh and blood.

(Heb.2:18) “Therefore, since the children share in flesh and blood, **He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.**”

(Heb.4:15) “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

(Phil.2:6-7) “Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

(1 Pet.2:21) “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His ways, ‘who committed no sin nor was deceit found in His mouth.’”

(Isa.53:9; 1 Pet.1:19)