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THE SINLESS PERFECTION OF JESUS CHRIST

A STUDY OF THE BOOK OF HEBREWS
NUMBER 27
HEBREWS 4:14-15

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If you will refer to last week's lesson, you will notice that we outlined the doctrine of Christ's priesthood. We will not repeat that outline here, but ask you to go back and review that important doctrine. Christ was appointed the High Priest of the human race, and as that High Priest, he offered himself on the cross as the sacrifice for our sins. Christ will never surrender his office as High Priest. The Scripture says that he is to be a High Priest forever.

HEBREWS 5:6 "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec."

The celebrity-ship of Jesus Christ is emphasized by the fact of his priesthood. The High Priesthood of Jesus Christ is a reminder to us in the Church Age that every believer is his own priest, and that every believer is in full-time Christian service. You are in full-time Christian service the moment you are saved and the primary function of the priesthood is the intake of The Word of God.

HEBREWS 4:14 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." The word "seeing" comes from "oun" and really means "therefore." "We have" is a present, active, participle of "echo" and means to have and to hold. So this says, "Having therefore a great High Priest." The words "that is passed" is a perfect, active, participle of "dierchomai" and this means the victory of Christ is accomplished once and forever. The perfect tense means the victory of completed action. He accomplished this in a resurrection body. His work on the cross was finished (this too is a perfect tense and refers to an accomplished victory). When Christ died his body went into the grave, his Spirit went to be with the Father, his Soul went to Paradise a section of Sheol. After his resurrection, he lingered on the earth for forty days, made seventeen appearances, then ascended and sat down on the right hand side of God. His being seated was sign of his ultimate victory. He broke the back of Satan in that victory, as explained in Col. 2:14. Then ten days later the Jewish Age was interrupted with the beginning of the Church Age. So the Great High Priest is seated on the right hand side of God, and we are now the center of Satan's attack. We live in the intensified stage of the Angelic Conflict. We are now the major target of Satan. As never before in history, Satan's pressure is on man and our victory depends upon our attitude toward Bible Doctrine. God pours if you have a cup. God is the host and he does the pouring. He is thus glorified and we are blessed.

Negative Volition Brings Disaster

Negative volition toward doctrine causes the priest to become a casualty in the Angelic Conflict. Remember this--you can't derive your doctrine from human experience. Now a believer can't be demon possessed. The reason for that is that at the moment of salvation, the Holy Spirit came into you and he will not share that space with a demon. But a believer can be demon influenced. Actually, being under the influence of demons can be even more devastating for the believer for this causes the production of human good, and thereby, cuts off production in the Christian life. By neglecting doctrine, a believer can place himself in Satan's camp and will actually be a worker for Satan.

Victory Is Already Ours

Once we are converted the Holy Spirit is deposited within us and the ultimate victory is no longer in doubt. So never say that there isn't purpose and plan for your life. It is not an accident that you are here right now. You are a priest in full-time Christian service. But without his celebrity-ship there would be no contest. But he has won and we are on his side.

The Application Of This Truth

The last phase of this verse says, "Let us hold fast our profession." "Let us hold fast" is a present, active, subjunctive of "krateo" and means to possess, to seize. It means to take possession of what we have. This is a progressive present and it means to keep on taking possession of what we have before us. We are to take possession of our priesthood. The active voice means that we must do this for ourselves. The subjunctive means that maybe you haven't yet joined in, so come along and go with us in this quest. The word for "profession" is "homologia" and means the act of acknowledging something. So this phrase actually says, "Now take possession of your acknowledgement." You are designed for this, now take possession of it. In other words, now go on out and exploit your priesthood.

So this verse says:

"Having therefore a great High Priest, who having traveled through the heavens, Jesus, the Son of God, let us take possession of our acknowledgement." The reason these words "take possession" are not an imperative but are in the subjunctive is this--you can't do this immediately. Some time must go by before you can do this, and the thing you must do is to learn Bible Doctrine. The subjunctive recognizes the fact that your volition is involved and it can't be done all at once. It takes daily intake of doctrine over a rather long period of time. The subjunctive is just as emphatic as the imperative, but it means it will take a longer period of time. So this phrase says--Grab your prize! Seize your potential! You will reap what you sow in reversionism. You will reap what God sows in super grace.

Please remember this

Many will tell you, "Don't spend so much time with the Bible. Don't go to seed on the Bible." Well, let me remind you that there is no other road to super grace living.

HEBREWS 4:15 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." This is the verse that is going to tell us of the compassion of the Lord Jesus Christ. There is nothing through which you will ever pass but that Christ has already passed through it himself. No problem, no sickness, no sorrow, no human experience but that he has already gone through it himself. The only difference is this--not one time did he ever succumb to sin, not even once. He didn't even submit to one mental attitude sin. The fact that he didn't submit even once made the pressure even worse. The Devil never gave up on him. The Devil was never off his back. We read after the temptations in Matthew 4 that the Devil left him and angels came and ministered unto him. That simply means that the Devil left him for a moment to go and get other demon reinforcement, but you may be sure that before the day was gone the Devil was back at Christ's side, putting the pressure on him. His temptations to Christ were intensified.

Most Severe Temptations

the temptations, as recorded in Matthew 4, Jesus was placed under the most severe tests. When did Satan ever offer to give you all the kingdoms of the world? I can hear you saying back to Satan, "How do you want me to go about doing it?" When were you so hungry that the Devil ever said to you to make stones into bread? No, the Devil never made this kind of an offer to you, because you couldn't do anything like that. But Christ could have done those things. So remember this he has been tempted in every way you are tempted and then on out beyond the way you can ever be tempted. Are you heartbroken? He was. Are you ever disappointed? He was. Do friends forsake you? They forsook Christ. Do people ever shun you? They treated Christ far worse than they will ever treat you.

This 15th verse begins with the word "for" from "gar" which is used to explain the cause or reason. Next we have the present, active, indicative of "echo" plus the negative "ouk." It is translated "we have not" and it means we don't have now and never will have a High Priest like Jesus Christ. This sets Jesus Christ as a High Priest in contrast to every other High Priest that ever lived. Then we have the words "which cannot" and this is a present, active, participle of "dinamai." This refers to status. The negative is "me" and this is used to call attention to his personal feelings. In other words, these words are saying that Christ understands perfectly everything that will ever happen to us. The words "be touched" are from the aorist, active, infinitive of "sumpatheo" and this is the word from which we get sympathy. It means "to suffer with." Jesus faces with you every tragedy you will ever face. This is a constantive aorist and it gathers into one idea all thirty-three years of his living in the flesh on this earth. The infinitive reflects God's purpose in sending his Son. The words "with the feeling of" are not in the original so wipe them out. Next we have the word "asthenia" and this means "our weaknesses, our infirmities."

Next we have the particle "de" showing that we now have a sharp contrast coming up. "Was tempted" is the perfect, passive, participle of "peirazo" and it means to test us to see what we are made of. So these words are saying to us that we will never go through anything he has not already gone through. So this phrase says, "Having been tempted in all things." Then we have the words "like as we are" and this is from "kata homoites" and it really means "in quite the same way." In other words Jesus Christ can say to you, "I've been there too. I know what you are going through for I've been through these things before. The next time you are in trouble and hurting, remember Christ can say to you, "I've been there too." This sentence ends with the words "Choris hamartia" and it means apart from sin. He has suffered the same temptations, yet apart from sin. The only difference is that we sinned when we came to these hard times, but he didn't. The one thing Jesus cannot say to you is this--"I know what it is like to sin." The reason he can't say that is that he never sinned once.

So this verse 15 says, "For we have not a High Priest unable to sympathize with our weaknesses, but having been tempted in all things quite the same way, yet apart from sin."

THE DOCTRINE OF IMPECCABILITY

1. CHRIST DID NOT HAVE AN OLD SIN NATURE BY BIRTH.
 Neither did he commit an act of sin during his 33 years here on the earth. Hebrews 4:15, 1 Peter 1:19, 1 John 3:5
 By being born of a Virgin, he by-passed having no old sin nature. This is explained in 1 Timothy 2:14, 1 Cor. 15:22.
 Both male and female children get their old sin nature from the seed of their father. If a virgin has a child without the male seed, then that child has no old sin nature.
2. JESUS CHRIST WAS TEMPTED IN EVERY AREA OF HUMANITY.
 Hebrews 4:15, Matthew 4:1-11
3. THE TEMPTATIONS TO JESUS WERE REAL TEMPTATIONS.
 Adam and Eve were tempted in innocence and fell to the temptation before they ever had an old sin nature. They yielded not in their old sin nature but in their volition. Your volition is where you decide to sin. So temptations are bona fide temptations apart from your old sin nature. Your sin comes as you yield in the volition of your soul. It doesn't take the old sin nature to sin--it takes a volition.
4. ALL TEMPTATIONS TO CHRIST CAME TO HIS HUMAN NATURE.
 The human nature of Christ was temptable. The divine nature was not temptable. James 1:13
5. CHRIST RESISTED HIS GREATEST TEMPTATION IN GETHSEMANE.
 Luke 22:42, Matthew 26:39, Mark 14:35-36.
 Christ had no old sin nature and no imputed sin from Adam, but he did have a free will and in his own volition he decided to go on to the cross. The very fact he went to the cross indicated sinlessness. All of us are born in the slave market of sin and some one from the outside has to purchase our freedom. Christ went to the cross sinless. The first Adam failed the volitional test, the Second Adam passed it with flying colors.
6. CHRIST ALSO RESISTED THE UNIQUE TEMPTATIONS.
 Matthew 4:1-11. Christ refused to use his own divine attributes independent of the Father's will. He could have turned stones into bread to satiate his hunger but he wouldn't do it. His humanity under the power of The Holy Spirit refused.
7. BOTH HUMANITY AND DEITY IS INVOLVED IN IMPECCABILITY.
 In his humanity Jesus has body, soul, and spirit.
 In his deity he has the ten essence qualities of God the Father. So the humanity of Christ was temptable and peccable. The deity of Christ was neither temptable or peccable.
8. THE DEITY OF CHRIST WAS IMPECCABLE.
 Psalm 145:17
9. JESUS REMAINED SINLESS WHILE ON EARTH.
 2 Cor. 5:21
10. ONE REASON JESUS COULD NOT SIN WAS THAT HE WAS FILLED WITH THE SPIRIT. John 3:34

Conclusion

In his hypostatic union, Christ is temptable but impeccable. (Illustration--You can take a piece of copper wire and break it, but if you weld it to a steel bar, then you can't break it. The humanity of Christ was welded to the Deity of Christ and neither could be broken.)

12. CHRIST SUFFERED EVERY TEMPTATION POSSIBLE.
Every pain, every suffering, every human experience possible, Jesus experienced, but none of these things ever affected his deity in any way.
13. CHRIST WAS ABLE NOT TO SIN. (Humanity)
CHRIST WAS NOT ABLE TO SIN. (Deity)