

The Inscrutable Question: Impeccability: Explanation of the Terms, *Non posse peccare* & *Posse non peccare*, Ezk 28:15a

11. Impeccability means that our Lord was exempt from sin in His true humanity by virtue of being inside the unique spiritual life invented for Him.
12. By remaining inside this spiritual life Christ was able to maintain status quo perfection even though tempted.
13. Nevertheless, His temptations were real. But, born without a sinful nature, He could not be tempted from the inside but rather from the outside including direct assaults from Satan himself.

Hebrews 4:15 -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.

14. Thus, the true humanity of Christ was temptable but inside His unique spiritual life, His impeccability remained invincible.
15. We must remember that the divine nature of Christ was not temptable because the attribute of immutability demands impeccability.
16. Further, sovereignty cannot choose to sin, omniscience cannot be deceived, and perfect righteousness cannot be corrupted.
17. This means that divine essence contains the ultimate and absolute standards that constitute who and what God is. Since these standards are invincible, immutable, incorruptible, and unassailable then they may be characterized as divine integrity.
18. Consequently, divine integrity is what backs the principle of *non posse peccare*: it was not possible for the deity of Christ to sin.
19. However, the Lord's human nature could be tempted but inside the unique spiritual life He was able not to sin: *posse non peccare*.
20. Since the unique spiritual life is the environment for maintaining status-quo perfection in the human realm, and since that status quo can only be maintained by means of positive volition to the divine standard, then we must conclude that the true humanity of our Lord was temptable and peccable. But our Lord was able not to sin because of the unique spiritual life.
21. As long as He remained inside the unique spiritual life He was able to maintain His perfection by means of positive volition: *posse non peccare*, He was able not to sin.
22. When we view our Lord's personality from the standpoint of the hypostatic union we must conclude that in His deity He was neither temptable nor peccable.
23. Further, in hypostatic union his true humanity was temptable but impeccable.
24. The key was the perfect spiritual life in which He functioned. Under the filling ministry of the Holy Spirit, Jesus Christ was able not to sin, remaining loyal to the divine standard under every temptation directed at Him from all outside sources.
25. He was able to say no to every temptation. Having maximum wisdom from the source of the divine standard, Jesus Christ used His own free will to reject every such temptation.
26. By contrast, the believer possesses an old sin nature in the cell structure of his body and can therefore be tempted from the inside as well as from the outside.

27. But by using the system executed and proved successful during the Incarnation by Jesus Christ, the believer can maintain temporal perfection.
28. But once the believer makes the volitional decision to sin he steps outside the system and in so doing loses his perfection as well as his integrity.