

1 Cor. 15:21-22 -- "For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive."

Acts 17:31 -- "because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed, having furnished proof to all men by raising Him from the dead."

These few instances in which Christ is called a man could be augmented by many more.

Luke 1:35 -- And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.'

This scripture speaks to us of Christ as holy. This could mean "set apart" or "consecrated" to God, but as the product of the Holy Spirit's conception, Christ is more probably being spoken of as "pure", "sinless", "without sin".

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.

This scripture speaks to us of Christ's sinlessness. Although Christ was enticed to commit sin again and again, yet He never committed sin. He is without sin.

Heb 9:14 -- "how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

This scripture speaks to us of Christ's moral spotlessness and purity as the Lamb of God without spot or blemish.

John 8:46 -- "Which one of you convicts me of sin? If I speak truth, why do you not believe me?"

This scripture speaks to us of Christ's moral blamelessness. No man could find sin in His holy character and conduct.

2 Cor. 5:21 -- "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."

This scripture speaks to us of Christ's complete freedom from the experiential knowledge of personal depravity and the experiential knowledge of personal acquiescence in sinful thoughts words and actions. At the same time it speaks to us of the Father's imputation of our guilt to His Son, in order that His righteousness might be Imputed to us. Thus, although Christ had experiential knowledge of the guilt of sin (our guilt), He had no experiential knowledge of depravity or of its outworking in Himself. Of course, it should be added that He did have experiential knowledge of personal rejection of sinful thoughts, words, and actions.

1 Peter 2:21-23 -- "For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who Judges righteously."