

but no more. Thus it was necessary for the Redeemer to be both God and man -- the God man!

Note: This is precisely Anselm of Canterbury's emphasis in his *Cur deus homo* ("Why God Became Man" -- published in 1098).

- (5) As a result of the hypostatic union, Christ can sympathize with His people in a way in which He was not able prior to the incarnation

Hebrews 4:15 states, "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."

And Hebrews 2:18 states, "For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted."

The reason assigned for Christ's ability to sympathize with our weaknesses and His ability to come to our aid is that He was tempted in all things as we are. Because of the incarnation, the Son of God has experienced what He knew only cognitively prior to the incarnation. Because of the incarnation, the Son of God has experienced what it is to be weak and tired and sleepy and hungry; what it is to suffer physical and emotional and spiritual pain and anguish; what it is to learn obedience to human parents; what it is to agonize over the will of God for one's life; and what it is to be sorely tempted, to struggle with temptations, to withstand temptations, and to get the victory over them. Because of the incarnation the Son of God knows, not simply cognitively, but experientially what we are going through; and He feels deeply with us in all of these circumstances.

4. Christ's temptability and intemptability, peccability and impeccability
- a. Defining of the question
- (1) Negatively
- (a) The question is not whether Christ had a sinful nature
 - (b) The question is not whether Christ actually sinned
 - (c) The question is not whether Christ could have sinned with respect to His divine nature
 - (d) The question is not whether Christ could have sinned with respect to the Plan and Purpose of God
- (2) Positively
- (a) The question is whether Christ had the genuine ability to be tempted, with respect to His human nature
 - (b) The question is whether Christ had the genuine ability to sin, with respect to His human nature, irrespective of His divine nature and God's Plan and Purpose