

Yet Without Sin

by Steve Hulshizer

Christ was tried in every way as we, but without temptations from within, and His second coming will not be in reference to His work of propitiation for our sins.

Scripture: Hebrews 4:15, Hebrews 9:28, 1 John 2:2

Topics: "Christ's Nature", "Sinlessness Of Christ"

Description

Steve Hulshizer delves into the interpretation of the phrase 'yet without sin' in Hebrews 4:15, emphasizing that it means Christ did not sin and did not give in to forbidden desires like us. The addition of 'yet' in the text can be misleading, and 'without sin' should be better understood as 'sin apart.' This concept is further supported in Hebrews 9:28, referring to Christ's second coming without reference to sin, contrasting with His first coming to atone for our sins. The writer of Hebrews aims to clarify that while Christ was tested in every way like us, He did not face temptations from inward sin, being without sin.

Transcript

The phrase "yet without sin" (Heb. 4:15) has been taught to mean that "Christ did not sin." He had forbidden desires like us, but "He didn't give in" is the interpretation often given. The word "yet" has been added to the original text. The remaining portion, "without sin," would be better rendered "sin apart." The same original Greek words are used in Hebrews 9:28, where it speaks of Christ returning the second time, "sin apart," or "without reference to sin." He came the first time to be a propitiation for our sins (1 John 2:2; 4:10). His second coming will not be in reference to that work again.

The writer of Hebrews 4:15 is trying to protect against the very thing that many have taught it to mean.

He is telling us that Christ was "tried" in every way as we, but, lest we think this includes temptations from inward sin, he adds "sin apart." Christ had no temptations from "within" as He was without sin.

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