

Who did no sin

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- [0 : 0 0] We may now consider together words you will find in the first epistle of Peter, the second chapter.
- The first epistle of Peter and the second chapter. We shall read from verse 21.
- 1 Peter chapter 2, reading from verse 21. Or even here unto where he called.
- Because Christ also suffered for us, leaving us an example that he should follow his steps. 2 Peter chapter 2, reading from verse 22.
- 3 Peter chapter 2, reading from verse 22. That we being dead to sins should live unto righteousness, by whose stripes ye were healed.
- [1 : 2 9] For ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls.
- Last Sabbath morning. We endeavor to deal with the 21st verse.
- And this morning, as we shall be enabled, we shall gather together our thoughts on the 22nd and the 23rd verses.
- 22nd verse 22. Namely, who did no sin. Neither was guile found in his mouth. Who, when he was reviled, reviled not again.
- When he suffered, he threatened not. But committed himself to him that judged righteously.
- [2 : 4 1] Generally speaking, we have here the character of the Lord Jesus.
- He said before us. He said before us. As it was expressed. Both in what he did.
- And in what he did not. It is said of him that he did no sin.
- Neither was guile found in his mouth. Neither was guile found in his mouth. Who, when he was reviled, reviled not again.
- When he suffered, he threatened not. But committed himself to him that judged righteously. Righteously. Again, we may remind ourselves of the fact.
- [3 : 5 3] That this is said of him. As the example of the church. The example he left.
- Of bearing patiently. The suffering that came upon him. For well doing. If ye do well and suffer for it.
- And bear this patiently. This is acceptable to God. For even Christ suffered.
- Leaving us an example. And this is the example. He did no sin. Neither was guile found in his mouth.
- What an example. Now, if he were nothing but an example. Now, if he were nothing but an example. Now, if he were nothing but an example.
- [5 : 0 2] This would be but to mock our impotence. To laugh at us in no distress. In no distress.
- He did no sin. And he is the example. The conclusion is irresistible.

Those who name his name. Ought who do no sin. If he is to be the example. But the apostle goes further.

But the apostle goes further. He says, neither was guile found in his mouth. There wasn't even a suspicion of deceit, of hypocrisy, of lack of integrity in all his doings and in all his thoughts.

The sinlessness of Jesus is most emphatically set before us here.

[6 : 17] And let us always remember that this in itself is a moral mirror. In the chaos of man's sin, in a world distorted by wrongdoing, there appears one who is so far removed from this general condition as to stand on a plane of his own.

This is nothing short of, and nothing other than a mirror. From the anthropological, the sociological, and the psychological.

This is a miracle. The sinlessness of Jesus is something that is set before us, not only as our example, but as a matter of the greatest wonder.

Now, unfortunately, in the history of the church, there were those who held to the sinlessness of Jesus, and yet who disputed his deed.

That, we take it, is an impossible position. This is of such a nature, that, we must take it, one of two positions.

[8 : 24] A third is impossible. It is ruled out, in the very nature of things. We must adhere to the sinlessness of Jesus, and therefore to his deity.

Or, we must let God go. We cannot hold to the one, and not to the other.

As is always the case in this connection, we are confronted with two alternatives, and a third is impossible.

We must either allow his claims, his own claims for himself, and his servants claim for him.

We must allow this, or else we must place it on the level of a deceiver, if not on the level of a madman.

[9 : 39] these are the issues that confront us. There is no room left for patronizing nonsense.

No room left for exalting the example of Jesus, and making him out to be a mere man.

the data furnished excludes that conclusion. His sinlessness is an irresistible proof, a conclusive proof of the validity of his claims, that he was, and is not a mere man.

But God, in our nature, as we so often remind you, that is not easy to believe.

Only the unthinking would for a moment suggest, far less maintain, that it is easy to believe.

[11 : 00] It is. It isn't easy to believe at all. it appears to contradict the basic exercise of man's intellect.

It isn't easy. No man can say that Jesus Christ is wrong except through the Holy Ghost.

no man can say that he is wrong except through the Holy Ghost. That's the testimony of Scripture. And it is the testimony that meets squarely the whole case.

It meets the condition of man who, whatever he may think and whatever he has been taught, will not accept that God was manifest in the flesh.

The human intellect rebels against that. It will not accept it. Whatever teaching one may have had. man but what the human intellect rebels against is not necessarily true.

[12 : 19] that is what we would demand is not necessarily the truth certainly the truth as it appears to us which is a different matter entirely.

And when does a man believe this that Jesus Christ is Lord when he has the evidence belief is impossible but on the basis of evidence and only the Holy Spirit can supply the evidence the evidence that will make a man believe that Jesus Christ is Lord the evidence that will make him worship with another say my Lord and my God he did no sin a more miracle we repeat neither neither was God found in his mouth examined cross-examined and cross-examined again all the judges had to return the same burden

I find no hostage and that is recorded for the information of all generations despite despite the sentence of condemnation there is the word I find no fault in it so Pilate said so Herod said so the devil said so God said the same testimony he did no sin or the form in the original is even stronger than this it means who never did sin neither was there at any time guile found in his mouth who never did sin again let us remind ourselves that this is the example there is no excuse for sin not for the slightest sin if there is such no excuse whatsoever there may be a lot of explanation but there is no justification for sin at all it cannot be justified in the moral universe of God but there is sin you say oh yes there must be sin as things are that is true but there is no justification for it there is explanation of course it may be explained but never justified and may we have this at least may we have this much of the spirit of truth that we will not justify our sins perhaps there is nothing so near the hardness of heart which bespeaks reprobation that is the effort of man to justify the sin it is bad enough to sin but it is worse when people try to justify it to themselves or to others there is no room here for that he did no sin and he and he only is the ex-appeal neither was guile found in his man you remember what

James says if a man is able to bridle his tongue that is a perfect man able also to bridle his whole body what the sinlessness of Jesus extends to every particular of his activity to every particular of his moral nature there isn't that hint a suspicion of moral corruption to be found in the moral of them at all this end is the one of whom Peter is speaking and he has asserted this before he has asserted this in the first chapter when he says he have not been redeemed from your vain conversation by such things as silver and gold but by the precious blood of Christ as the blood of

Allah with blemish and without spot here he repeats the same thing in different words there was no guile what is guile the word guile is not often used nowadays its equivalent is a more prevalent use namely deceit there was no deceit in his mouth in this particular connection it means he made no effort to escape the verdict that was passed after he had been arrested after he had been brought to the tribunal of

[18 : 58] Pilate and of Herod and of the chief priests he could easily have so presented his own case as to make his condemnation impossible you know there is a way of presenting cases and the same case can be presented in many different ways sometimes it can be presented with guile or deceit there may be nothing untrue in what he said yet the facts are so arranged as to give a different impression from what the actual facts are truth as someone has said depends as much on emphasis as an actual statement no case can be presented in such a way as to give it an entirely different slant from what it is an actual fact in the case of

Jesus and perhaps this starts out more prominently than anything else there isn't the slightest effort to evade the point of the accusations brought against him there is no resort to deceit in the slightest degree when he does speak he speaks the facts plainly so that no one is left in doubt when it was before the tribunal of the high priest the charge was that he had blasphemed that he had said he was the son of God no he asked about this art thou the son of God his reply is direct and to the point

I am I am in another way we have it in the Aramaic idiom where it is said thou sayest that I am that means exactly I am and there was no need to call any more witnesses that's what Caiaphas said what further need have we of witnesses we have heard from his own mouth the blasphemy but he acts as Matthew tells us henceforth nevertheless nevertheless henceforth he shall see the son of man sitting on the right hand of the glory of

God there is no attempt made there made to evade the charge there was no guy involved in his mouth and perhaps Peter is thinking of the scene which he himself had witnessed maybe and it is very likely that he is living again that never to be forgotten night in the palace of the high priest as he contrasted the conduct of Jesus with his own conduct there we see the lord of glory in all the majesty of his unheeded character standing in the midst of his enemies and of course there is no trial so severe as the trial a man has to face in the midst of his enemies it is the way we conduct ourselves in the midst of our enemies that shows what we are made of now if you contrast the quiet dignity the guilelessness of

Jesus with Peter's conduct when he realised he was in the midst of his enemies he became a coward a liar a deceiver he was very brave in the garden he took a sword he was in the midst of friends there he took a sword and cut off the right ear of the high priest served but in the palace of the high priest he has nothing to say he wants to evade all questions he wants to hide himself but he wasn't successful in that there were those who saw and recognized him and he has resorted to subterfuge and deceit

[25 : 00] I am not I am not this man's desire I am not probably Peter is thinking of this as he pens these words he never said neither was guile or deceit found in his mouth when he was revived he revived not again and this is another outstanding characteristic an outstanding feature of the trial of Jesus how often do we read he answered not a word he answered not a word as the prophet long ago had predicted he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb so he opened not his mouth he opened not his mouth he gave no ask so that pilot marked there were so many strange things about this trial pilot marked he he had never met one like this before whatever was brought against him that is whatever of her personal nature was brought against him he did not deny he only replied when the interest of truth demanded it he never spoke for the sake of clearing himself of a charge he certainly never spoke to deny what the false witnesses brought against him when he was revived when he was charged with being a cheat and a madman he reviled not again when he suffered he threatened not now here as always there is a direct connection between the propositions of the apostle when he was revived did he suffered when he was revived did he suffer he certainly did only he himself knows what is suffered in being revived when he was numbered with the transgressions charged with hypocrisy deceit and under godliness he suffered but that was not all his sufferings pilot scourged him yet he threatened not he never spoke to remind pilot of the

consequences of his actions he threatened not now men have various ways of threatening they threaten those in whose power they find themselves they threaten them with vengeance of some kind either with the vengeance of man or with the vengeance of god he never threatened them he never even said god will look after you for this or god will have vengeance what did he say father forgive them for they know not what they do he threatened them not he prayed for their forgiveness when he suffered he threatened them he didn't resort to what many resort to when they have no other redress they called down the vengeance of god on the head of their persecutors jesus didn't do that he prayed for them he prayed for those at whose hands he suffered so far was he from threatening but he prayed for their forgiveness what a glorious example what a godlike example yeah this is god's example he left an example that ye should follow his steps when he was revived he revived not again he did not at this point and in this connection he didn't adopt the policy of those who say we'll pay you back in your own coin that is very gratifying to human agents very gratifying to be able to pay others back in their own coin that may be the philosophy of worldly wisdom it is not the philosophy of christianity because that is not the example that christ left he reviled not again when his suffered he threatened but there is something he did do he committed himself now you will notice in your bibles that the word himself is written in italics the word himself is not in the original at all it is like this he committed to him that judge hath right just what did he commit to him well there are various interpretations of that but

I think that the quintessence of all that is said may be put into the world he committed his case not only himself personally he did that one of the sayings from the cross is into thy hands I commend or commit my spirit he committed himself in that way but there seems to be more than that involved in this particular instance he committed his case in all its implications and ramifications the whole case he committed it to him who judged and wife judged him he wasn't he didn't take upon himself to judge he certainly judged and he judged righteously but for the execution of the sentence of equity he of that to say he relieved himself he committed it into the hands of him who judged righteously his whole case everything about it and we are to remember here that there is much in this case it is not an ordinary case yea it is a unique case so far from it being an ordinary case there is no other case that can be compared with it it is unique this is a transaction that has no parallel in

God's moral universe he suffered being innocent his sinlessness and his sufferings are placed side by side now this calls for an examination of the principles that underlie the whole of morality the whole of God's government how is a sinless person suffering how does justice allow it we often hear in connection with the disagreeable things of the disagreeable things of this life we often hear how does God allow such things it is usually prefaced with the hypothesis that if there is a

God how does he allow such things things oh it is admitted my friends that there are difficulties in connection with God's government difficulties that no man can solve but this is the most difficult of all if that question can be asked we dispute the fact that it can be rightly asked of any sinner but it certainly can be asked here yea it must be asked here how is this allowed to happen how is the sinless permitted to suffer under the righteous government of God how well the apostle is careful to answer that question and he answers it in the next in the next version who bathed of sin in his own body to the tree or on the tree both ideas have been taken into consideration he bared thousands and the word bear there means to be brought as a sacrifice it is the word used of the sacrifice that is brought to the altar perhaps the best rendering we could have may be in the words he carried and offered up he paid our sins in his own body to the tree that is the explanation which we shall deal at some future

[38 : 19] God permitted but in conclusion let us remind ourselves again of the example that has been left left to the church of God to follow to follow closely let us remind ourselves that to come up to this is impossible the word used for example is it's used of writing most of us are familiar with this at least in my time in school we had a copy and on the top of the page there was written what we were to copy but it was written in such a way it was written so well that at that stage it would be impossible for us to make a new copy of it well that is precisely the word that Peter uses here if he uses the words that were used of such writing writing that was made specially so that others would copy it and thereby learn to write well but no child of course as he begins to learn writing can do it the way it is done on the book it is impossible nevertheless this is to be the child's aid to write in this way in the way that is set down for an example well that is precisely how it is in the moral and spiritual universe

Christ looks up no Christian can ever come up to it it is impossible nevertheless this should be the A nothing short of it should be the A and while the mark may be missed again and again and again yet this is what God has said before his church as an example to follow Christ who never did sin neither was guile found in his mouth who when he was reviled reviled not again when he suffered he threatened not but committed his case to him who judged the righteous let us pray O Lord do thou bless us bless us according to the riches of thy grace enable us to discern what thou requirest of us and that what thou requirest is dictated by the perfection of thine own nature not by what we are of necessity thou requirest absolute perfection and nothing else can ever pass the divine test

O Lord help us to see that we come short help us to understand more and more our need of thy mercy in Christ Jesus bless thy word unto us and take away our sins for the redeemer sake Amen Amen