

Could Jesus Sin?

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Incarnation of Christ

To answer this question one needs to understand the incarnation and what it represents. The term incarnation literally means “in flesh.” The incarnate Christ is the act of the eternal Son of God, the Y^ehovah God of the Old Covenant, taking upon Himself “an additional nature” of man. Jesus is Theanthropos, the God-man; fully God and fully man. Expressed another way He was 100% human and 100% God. The result is that Jesus remains forever an “unblemished deity,” the same that He has had from eternity past. It is equally true that He possesses a true sinless humanity in one person forever.

John 1:14

And the **Word became flesh** and dwelt among us, and we beheld **His glory**, the glory as of the only begotten of the Father, full of grace and truth.

Philippians 2:6-8

6 who, being in the **form of God**, did not consider it robbery to be **equal with God**,
7 but made Himself of no reputation, taking the **form of a bondservant**, and coming in the **likeness of men**.

8 And being found in **appearance as a man**, He humbled Himself and became obedient to the point of death, even the death of the cross.

The virgin birth is the means by which the incarnation took place. This virgin birth **guarantees** the sinlessness of the Son of Man because He is equally the Son of God and did not inherit a sin nature of man for Jesus was not of the seed of man, the seed of Adam but of the seed of God. The Virgin Birth is an essential aspect of Redemption. Mary is found to be with child of the Holy Spirit. The Virgin Birth fulfills Isaiah 7:14. Mary remained a virgin up to the birth of Jesus. She did not have relations with Joseph until after the birth of Jesus and had children by Joseph.

Matt 1:25

and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.

Two genealogies also describe the incarnation of Christ. The lineage of Joseph is described in Matthew 1:1-16. Joseph is not the natural father of Jesus but his adoptive, earthly step-father. His lineage is described here because an heir laid claim through the father. Jesus' right to the throne of David comes through Joseph. The lineage of Mary is described in Luke 3:23-38 where Luke connects Jesus to the seed of the woman. Jesus is of the lineage of King David through both Mary and Joseph.

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Humanity of Christ

Jesus had to be a man if he were to represent a fallen humanity. Jesus was absolutely born of a virgin; had a true human body of flesh and blood; had normal human development of infancy, puberty, adolescence and adulthood; had a human soul and spirit and had all the characteristics of a human being. There is great significance with the doctrine of the humanity of Jesus. Jesus was not some outsider who died on the cross, He was human, one of us, and therefore qualified to offer Himself as a sacrifice. Jesus, the man, can truly sympathize with and intercede for all humanity because he experienced life as a human being. He was a “complete human being” having the essential qualities of humanity (body, soul, spirit.) Jesus hungered as we all do, was deeply troubled in anticipation of his violent and painful death, wept at the loss of close friends, yet was without sin.

Heb 4:15

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Was Jesus fully human if He never sinned? Was His sinless nature truly the same as ours? For some, to be human is to sin. This, however, is thinking from below and not from above. It is essential for us to have a right perspective on the truth of humanity.

Jesus' humanity was not the humanity of sinful, fallen human beings, but rather that same humanity as possessed by Adam before the fall. Remember, it is the *image of God that makes us human* and separates us from the entirety of the created realm.

Gen 1:26-27

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in His own image; in the image of God He created him; male and female He created them.

The question then is not whether Jesus was fully human, but whether we are. Jesus is in fact more human than we are in our current fallen state. We are all twisted, distorted, and corrupted samples of humanity. Jesus however, fully reveals the true nature of humanity as God first created humanity. Jesus is our best source of information on the pure nature of humanity and exhibits His humanity in perfect harmony with God. Jesus represents the fullness, truth and purity of human nature that we will once again possess when we are glorified at His return. There have only been three pure human beings, Adam and Ishshah, Eve's name before sin, and Jesus. *Jesus is the second Adam*. Therefore, when we compare Jesus Christ with humanity, it is necessary to look at the *original state of humanity* as God designed it to be. Only then can we correctly assess

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what it means to be human. [We learn what it means to be human by studying the life of Jesus ... not other humans.](#)

1 Corinthians 15:45, 47

45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

47 The first man was of the earth, made of dust; the second Man is the Lord from heaven.

The second man is the Lord from heaven. This second man is God. Jesus is unique in this nature for none before Him nor will any after Him will possess this nature. Jesus Christ is Theanthropos the God-man.

The Unity of the Person of Christ

There are two distinct natures comprising the person of Jesus; His divine nature and His human nature. Jesus was 100% human and 100% God. Two distinct natures that have contradictory attributes were joined to form what appears to be one *unified nature* in the person of Jesus Christ. This stretches to the limit the bounds of human comprehension and understanding. This ranks in difficulty with understanding the Triune nature of God. While we may not be able to fully understand the unity doctrine, we need to be able to apprehend the teaching. A false understanding here may lead to a false understanding of the redemption accomplished on the cross. For redemption to avail itself for humankind, it must be the work of human Jesus. But if it is to have the infinite value necessary to atone for the sins of all human beings in relationship to an infinite and perfectly holy God, then it must also be the work of the Divine Christ, God the Son. If the death of the Savior is not the work of a Theanthropos, the unified God-man, Redemption will then be deficient in one point or another.

As God, Jesus maintains *all* the attributes of divinity. He is eternal, infinite, holy, just, immanent, transcendent, omnipotent, omnipresent, omniscient, immutable and sovereign. It is impossible for God to be un-God. As man, Jesus takes on the full nature and attributes of humanity, i.e. finiteness. Humanity is limited to space, time, knowledge, and power.

Col 2:9

For in Him dwells all the fullness of the Godhead bodily;

We now begin to see the inherent difficulties with understanding Jesus' being fully man and fully God. How was He finite and infinite simultaneously? The bible does have Scriptures to address the relationship of the two natures that compose the unified nature of Jesus. Jesus does not give any indication of a dual-struggling nature, e.g. the nature of God in conflict with the nature of man. Jesus' self concept, actions, and His many statements about Himself all lead to conclude a peaceful demeanor, a unified, singular presence at peace with God and man. Scriptures are replete with the struggle

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of a *dual nature* of a converted, regenerated man with the indwelling of God's Holy Spirit. The fallen nature of man is in conflict with the holy nature of God that indwells man through God the Holy Spirit. Jesus offers no indication of any such struggle in his unified nature of Theanthropos the God-man. In fact, all evidence points to a unified God-man nature.

Jesus Christ as Deity is in perfect fellowship with the members of the Godhead. Jesus Christ, as man, is in perfect fellowship with the members of the Godhead. Man, in his fallen state, has lost all fellowship with God. [Man has failed in his humanity](#), as image-bearers of the living God, to maintain fellowship with God as a priest of God.

While all of mankind still maintains an image of God in his fallen nature, Jesus was God in man. It is this very image of God in us that makes us human. It is universal in all human beings and does not vary from one human being to another. Our image does not correlate with the development of relationships, the exercise of dominion, nor any other limitation or flaws in relationships or functionality. [The image of God is what we are, not something we have](#). To remove the image of God from humans is to remove humanity from humans. Without the image of God, we would cease to be human.

Sin does not *remove* the image of God from man it *tarnishes* it. Sin destroys our relationship with God and warps the purity of God's image. We as image-bearers of the holy and perfect God have tarnished, maligned, and destroyed our ordained purpose to be in fellowship with God as His servant and priest. Sin is an *inner* force that has become nature of man, not an external force. Sin generates from within. It is an inherent condition and a controlling power of man's nature. Sin is evidence of failure to fulfill the will, laws and likeness of God and therefore displaces God as God in man.

Temptation of Jesus Christ

Does temptation imply the possibility of sin? Some argue that if it were impossible for Jesus to sin, then His temptation was unreal and without effect, and therefore cannot sympathize with his people. Some mistakenly hypothesize that human is defined by sin and temptation ... Evidence of the fall of man without question. One cannot conclude that where sin has not been committed, temptation or rather testing has not been experienced for quite the contrary may be true. Put another way, can the temptation for sin be present if the desire for sin is absent? Was it possible for Jesus, Theanthropos the God-man to sin?

Let's briefly discuss sin and the cause of sin from a biblical perspective. Firstly, sin is not caused or desired by God...

James 1:13

Let no one say when he is tempted, "I am tempted by God"; for [God cannot be tempted by evil](#), nor does He Himself tempt anyone.

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... Nor does it come from the results of the structure of reality. Responsibility for sin rests squarely at the door of each and every human.

James 1:14-15

14 But each one is **tempted when he is drawn away by his own desires and enticed.**

15 Then, when **desire has conceived, it gives birth to sin;** and sin, when it is full-grown, brings forth death.

Human desire is the root cause of sin. Desire itself is not the sin but the root cause of it. Human desires for food and sex is required for the preservation of the species and is not sin. Nor does it become sin if food and sex are engaged merely for the pleasures associated with them. God gives humanity these drives and God made them pleasurable.

Human capability is another cause for sin. Humans have the capacity to choose among many alternatives, including options that may not be presently available. Through memory we can recall the past, anticipate certain scenarios for the future, imagine ourselves to be anyone, anywhere, with anyone or anything we choose. Humans are capable of not only desiring those things that are readily available but also that which is not readily available nor proper or legitimate. Human capacity to anticipate greatly amplifies the possibilities and probabilities for sin.

Natural desire is not sin. It is a *potential* area for temptation and sin. One example is our desire to enjoy things like food and drink. Eating for enjoyment is not sin. However, overeating and gross self-indulgence is gluttony which is sin. Similarly, having sex for pleasure is not sin unless the satisfaction and drive is fulfilled outside of marriage or when it is gratified in ways that transcend the natural, moral and proper limitations imposed by God.

The desire for achievement and accomplishment is also a natural desire. Achievement is not sin. The stewardship parables of Jesus depict this drive as natural and appropriate. However, should this natural desire for accomplishment transgress proper limitations or be pursued at the expense of others, one has sinned through greed, boasting or pride.

Accumulating Possessions and Wealth is another natural desire in man. God's economy has a place for the acquisition of possessions. It is implicit with the command to have dominion over the entire world as it is also with the parable of the talents and other scriptures.

Proverbs 13:22

A good man leaves an inheritance to his children's children, but the wealth of the sinner is stored up for the righteous.

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John 10:10

"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

Matthew 6:33

"**But seek first the kingdom of God** and His righteousness, and all these things shall be added to you.

When the drive for the accumulation for wealth and possession becomes so compelling that it is satisfied by exploitation, theft or twisting the Word of God to justify greed, this is the sin of lust.

1 John 2:16

For all that is in the world-- the **lust** of the flesh, the lust of the eyes, and the pride of life-- is not of the Father but is of the world.

There are right and proper ways to satisfy all these desires. There are divinely imposed limits associated with all natural desires. Violating divine limits is sin.

Satan's temptation of Jesus appealed to these natural desires. None of the desires that Satan urged Jesus to fulfill were wrong nor did they constitute evil. However, the suggested time and fulfillment constituted the evil. It was natural for Jesus to desire food after fasting 40 days. It was right for Jesus to desire to be fed, but neither through some miraculous provision nor prior to the completion of His test. It was right for Jesus to desire a safe descent from the top of the temple, but not through some miraculous intervention. It was right for Jesus to lay claim to the kingdoms of the earth, for they are His. However, it was not right for Jesus to establish His claim by worshipping Satan, the ruler of darkness.

The temptation of Jesus was external but the temptation of Adam and Eve was not. Satan never directly enticed them to eat of the apple. He planted seeds of doubt about the commands and integrity of God (Gen 3:1-5).

Sin is always a choice of the person who commits it!

Now back to our original question, Was it *possible* for Jesus, the God-man to sin?

There is nothing in the bible that references *multiplicity* or *duality* of mind, thought, action, purpose or person of Jesus. In contrast, there are indications of multiplicity in the Godhead and unity in nature.

Gen 1:26

Then **God said**, "Let **Us** make man in **Our** image, according to **Our** likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

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God said is singular, while the remainder is plural. There are instances of one member of the Godhead speaking with another in Psalms 40:7-8 as well as Jesus' prayers to the Father... Jesus always spoke of himself in the singular. There is scripture that reference both the deity and humanity of Jesus, yet never refer to any duplicity in Jesus.

John 1:14

And the **Word became flesh** and dwelt among us, and we beheld **His** glory, the glory as of the **only begotten** of the Father, full of grace and truth.

Gal 4:4

But when the fullness of the time had come, God sent forth **His Son**, born of a woman, born under the law,

1 Tim 3:16

And without controversy great is the mystery of godliness: God was **manifested in the flesh**, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

There are many references in scripture that focus upon the work of Jesus in such a way as to make it clear that it was **neither the function of the human nor the divine** but rather the exclusive work of **one unified person**.

Ephesians 2:15-18

15 having **abolished in His flesh the enmity**, that is, the law of commandments contained in ordinances, so as to **create in Himself one new man from the two**, thus making peace,

16 and that **He** might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

17 And **He** came and preached peace to you who were afar off and to those who were near.

18 For through **Him** we both have access by **one Spirit** to the Father.

1 John 2:1

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have **an Advocate** with the Father, **Jesus Christ** the righteous.

1 John 4:2

By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

1 John 4:15

Whoever confesses that Jesus is **the Son** of God, God abides in him, and he in God.

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The two natures in Jesus (human-Divine) though distinct are not separate natures in the person of Jesus Christ but become one unified nature. It is very much like the Triune nature of God, three in one. One must consider the Divine nature of God united with pure human nature as God created to form the unified nature in the person of Jesus Christ. The humanity of Jesus Christ is to be compared with the humanity that existed prior to the fall of Adam. (Appendix A)

The temptation of Christ was a "testing" to demonstrate and prove the Messianic purity and sinlessness of Jesus.

James 1:13:

Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil**, neither tempteth he any man:

Hebrews 4:15

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Temptation does not demand the ability to sin. The people genuinely tested God and the Holy Spirit, but there was no likelihood of them sinning.

Acts 15:10

"Now therefore, why do you **test God** by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?"

1 Corinthians 10:9

nor let us **tempt Christ**, as some of them also tempted, and were destroyed by serpents;

Hebrews 3:9

Where your fathers **tested Me**, tried Me, and saw My works forty years.

Acts 5:9

Then Peter said to her, "How is it that you have agreed together to **test the Spirit** of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out."

I believe so was the case with Jesus. His temptation was a real testing of to establish Jesus as the real deal, the prophesied Messiah, God in the flesh *was* tested in every area to fail ... to sin ... for God in the flesh experience greater ... *much* greater pressure to sin than any other human. Jesus was not born with a sin nature like Adam was not created with a sin nature. Jesus was exposed to greater opportunities to sin than Adam was, though remained sinless. Jesus never yielding to temptation meant He continued to experience the greatest force and weight of testing, even to the point of death, for Jesus experienced the full weight, agony and pain of His crucifixion up through death yet remained sinless. The pain was real ... death was real ... Jesus is real for He endured all without sinning.

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Hebrews 2:17-18 (NAS)

17 Therefore, **He had to be made like His brethren** in all things, that He might become a **merciful and faithful high priest** in things pertaining to God, to make propitiation for the sins of the people.

18 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.

Jesus was tempted to death yet remained our sinless High Priest.

Hebrews 12:2-4

2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him **endured the cross**, despising the shame, and has sat down at the right hand of the throne of God.

3 For consider **Him who endured such hostility** from sinners against Himself, lest you become weary and discouraged in your souls.

4 **You have not yet resisted to bloodshed, striving against sin.**

Jesus was tested to the point of and including death. His pain was real, His shed blood was real, His shame was real, His agony was real, His tears were real, His torture was real, His humanity was real, yet ... He sinned not! A full exegesis of Old and New Covenant temptation scriptures are included as Appendix B.

Jesus epitomizes the height and perfection of humanity and the depth and immanence of God's love for humanity. **Jesus is the only true example of humanity humans have.**

Therefore, it was not possible for the person of Jesus Christ to sin because Jesus was God in the flesh. The pain endured in never sinning is greater than any human for no human endured what Jesus endured and remained without sin. The Unity of the Divine nature with His perfect human nature made sin a virtual impossibility for Jesus Christ. The impossibility to sin made the humanity of Jesus endure extreme pain, suffering and death to remain sinless. No human other than Jesus may lay claim to that truth.

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APPENDIX A: NATURE OF HUMANITY, THE SON and JESUS CHRIST

ATTRIBUTE	Pre-Fall HUMANITY	Post-Fall HUMANITY	2 nd Person, SON of God	UNIFIED NATURE
Image/Likeness of God ¹	Yes	Yes/No ²	No-Is God	Yes/No-Is God
Rulership/Dominion ³	Yes	No	Yes	Yes
Mind	Yes	No	Yes	Yes
Language ⁴	Yes	No	Yes	Yes
Volition ⁵	Yes	No	Yes	Yes
Love	Yes	No	Yes	Yes
Relationship: Human/Soc ⁶	Yes	No	Yes	Yes
Relationship: Fam/Marr ⁷	Yes	No	Yes-Israel	Yes-Israel
Relationship: God ⁸	Yes	No	Yes	Yes
Sinless	Yes	No	Yes	Yes
Good ⁹	Yes	No	Yes	Yes
Just	Yes	No	Yes	Yes
Immortal Spirit	Yes	Yes	Yes	Yes
Sin Nature	No	Yes	No	No
Created	Yes	Yes	No	Yes/No
Part of Creation	Yes	Yes	No	Yes/No
Finite	Yes	Yes	No	Yes/No
Independent Existence	No	No	Yes	Yes/No
Holy	No	No	Yes	Yes
Is Love	No	No	Yes	Yes
eternal	No	No	Yes	Yes
infinite	No	No	Yes	Yes
omniscient	No	No	Yes	Yes
omnipresent	No	No	Yes	Yes
omnipotent	No	No	Yes	Yes
immanent	No	No	Yes	Yes
transcendent	No	No	Yes	Yes
freewill	No	No	Yes	Yes/No ¹⁰
immutable	No	No	Yes	Yes
sovereign	No	No	Yes	Yes

¹ Gen 1:26-27, 5:1-2, 9:6; 1Cor 11:7; Jam 3:9; Ac 17:28; Ro 8:29; 2Cor 3:18; Eph 4:23-24; Col 3:10

² After Adam sinned, Gods likeness was diminished, tainted yet remains 2Tim 3:5, 1-7

³ Gen 1:26-27, Ps 8:5-8, 1Sam 8:10-18

⁴ Ps 40:7-8

⁵ Gen 2:19-20; Deut 30:19

⁶ Ex 20:13, 15-17

⁷ Ex 20:12, 14,

⁸ Ex 20:1-11

⁹ Gen 1:31

¹⁰ Freewill is a Divine attribute of God alone; Volition is the like attribute of freewill in man.

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APPENDIX B: TEMPTATION

Was Jesus tempted or tested? An examination of the original language leads to the conclusion the Jesus was *tested* in every way but not enticed.

NEW TESTAMENT

3985 πειραζω peirazo (pi-rad'-zo)

from 3984; TDNT-6:23,822; v

to test (objectively), i.e. endeavor, scrutinize, entice, discipline:--
assay, examine, go about, prove, tempt(-er), try.

NAS-did (1), put (1), put to the test (2), tempt (2), tempted (13), tempter (2), test (6), tested (2), testing (7), tried (2), trying (2).

AV-tempt 29, try 4, tempter 2, prove 1, assay 1, examine 1, go about 1; 39

1) to try whether a thing can be done

1a) to attempt, endeavour

2) to try, make trial of, test: for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself

2a) in a good sense

2b) in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments

2c) to try or test one's faith, virtue, character, by enticement to sin

2c1) to solicit to sin, to tempt

1c1a) of the temptations of the devil

2d) after the OT usage

2d1) of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith

2d2) men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted

2d3) by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections.

Matthew 4:1

Then was Jesus led up of the Spirit into the wilderness to be **tempted** <3985 πειραζω peirazo> of the devil.

Matthew 4:3

And when the **tempter** <3985 πειραζω peirazo> came to him, he said, If thou be the Son of God, command that these stones be made bread.

Matthew 16:1

The Pharisees also with the Sadducees came, and **tempting** <3985 πειραζω peirazo> desired him that he would shew them a sign from heaven.

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Matthew 19:3

The Pharisees also came unto him, **tempting <3985 πειραζω peirazo>** him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Matthew 22:18

But Jesus perceived their wickedness, and said, Why **tempt ye <3985 πειραζω peirazo>** me, ye hypocrites?

Matthew 22:35

Then one of them, *which was a lawyer*, asked *him a question*, **tempting <3985 πειραζω peirazo>** him, and saying,

Mark 1:13

And he was there in the wilderness forty days, **tempted <3985 πειραζω peirazo>** of Satan; and was with the wild beasts; and the angels ministered unto him.

Mark 8:11

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, **tempting <3985 πειραζω peirazo>** him.

Mark 10:2

And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? **tempting <3985 πειραζω peirazo>** him.

Mark 12:15

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why **tempt ye <3985 πειραζω peirazo>** me? bring me a penny, that I may see *it*.

Luke 4:2

Being <3985 πειραζω peirazo> forty days **tempted <3985 πειραζω peirazo>** of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Luke 11:16

And others, **tempting <3985 πειραζω peirazo>** *him*, sought of him a sign from heaven.

Luke 20:23

But he perceived their craftiness, and said unto them, Why **tempt ye <3985 πειραζω peirazo>** me?

John 6:6

And this he said to **prove <3985 πειραζω peirazo>** him: for he himself knew what he would do.

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John 8:6

This they said, **tempting** <3985 πειραζω peirazo> him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

Acts 5:9

Then Peter said unto her, How is it that ye have agreed together to **tempt** <3985 πειραζω peirazo> the **Spirit of the Lord**? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

Acts 15:10

Now therefore why **tempt ye** <3985 πειραζω peirazo> God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Acts 16:7

After they were come to Mysia, they **assayed** <3985 πειραζω peirazo> to go into Bithynia: but the Spirit suffered them not.

Acts 24:6

Who also hath **gone about** <3985 πειραζω peirazo> to profane the temple: whom we took, and would have judged according to our law.

1 Corinthians 7:5

Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan **tempt** <3985 πειραζω peirazo> you not for your incontinency.

1 Corinthians 10:9

Neither let us **tempt** <1598 εκπειραζω ekpeirazo> Christ, as some of them also **tempted**, <3985 πειραζω peirazo> and were destroyed of serpents.

1 Corinthians 10:13

There hath no **temptation** <3986 πειρασμος peirasmos> taken you but such as is common to man: but God *is* faithful, who will not suffer you to be **tempted** <3985 πειραζω peirazo> above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

2 Corinthians 13:5

Examine <3985 πειραζω peirazo> yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Galatians 6:1

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be **tempted** <3985 πειραζω peirazo>.

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1 Thessalonians 3:5

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the **tempter** <3985 πειραζω peirazo> have **tempted** <3985 πειραζω peirazo> you, and our labour be in vain.

Hebrews 2:18

For in that he himself hath suffered being **tempted** <3985 πειραζω peirazo>, he is able to succour them that are **tempted** <3985 πειραζω peirazo>.

Hebrews 3:9

When your fathers **tempted** <3985 πειραζω peirazo> me, proved me, and saw my works forty years.

Hebrews 4:15

For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was** <3985 πειραζω peirazo> in all points **tempted** <3985 πειραζω peirazo> like as *we are*, yet without sin.

Hebrews 11:17

By faith Abraham, when he was **tried** <3985 πειραζω peirazo>, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Hebrews 11:37

They were stoned, they were sawn asunder, were **tempted** <3985 πειραζω peirazo>, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

James 1:13

Let no man say when he is **tempted** <3985 πειραζω peirazo>, I am **tempted** <3985 πειραζω peirazo> of God: for God cannot be tempted with evil, neither **tempteth he** <3985 πειραζω peirazo> any man:

James 1:14

But every man is **tempted** <3985 πειραζω peirazo>, when he is drawn away of his own lust, and enticed.

Revelation 2:2

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast **tried** <3985 πειραζω peirazo> them which say they are apostles, and are not, and hast found them liars:

Revelation 2:10

Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be **tried**; <3985 πειραζω peirazo> and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Could Jesus Sin?

Revelation 3:10

Because thou hast kept the word of my patience, I also will keep thee from the hour of **temptation**, <3986 πειρασμος peirasmos> which shall come upon all the world, to try <3985 πειραζω peirazo> them that dwell upon the earth.

3986 πειρασμος peirasmos (pi-ras-mos')

from 3985; TDNT-6:23,822; n m *an experiment, a trial, temptation*:—

NAS-temptation (12), testing (2), trial (3), trials (4).

AV-temptation 19, temptations 1, try 1; 21

1) an experiment, attempt, trial, proving

1a) trial, proving: the trial made of you by my bodily condition, since condition served as to test the love of the Galatians toward Paul ([Ga 4:14](#))

1b) the trial of man's fidelity, integrity, virtue, constancy

1b1) an enticement to sin, temptation, whether arising from the desires or from the outward circumstances

1b2) an internal temptation to sin

1b2a) of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand

1b3) of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness

1b4) adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness

1c) temptation (i.e. trial) of God by men

1c1) rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves

Matthew 6:13

And lead us not into **temptation** <3986 πειρασμος peirasmos>, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 26:41

Watch and pray, that ye enter not into **temptation** <3986 πειρασμος peirasmos>: the spirit indeed *is* willing, but the flesh *is* weak.

Mark 14:38

Watch ye and pray, lest ye enter into **temptation** <3986 πειρασμος peirasmos>. The spirit truly *is* ready, but the flesh *is* weak.

Luke 4:13

And when the devil had ended all the **temptation** <3986 πειρασμος peirasmos>, he departed from him for a season.

Could Jesus Sin?

Luke 8:13

They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of **temptation <3986 πειρασμος peirasmos>** fall away.

Luke 11:4

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into **temptation <3986 πειρασμος peirasmos>**; but deliver us from evil.

Luke 22:28

Ye are they which have continued with me in my **temptations <3986 πειρασμος peirasmos>**.

Luke 22:40

And when he was at the place, he said unto them, Pray that ye enter not into **temptation <3986 πειρασμος peirasmos>**.

Luke 22:46

And said unto them, Why sleep ye? rise and pray, lest ye enter into **temptation <3986 πειρασμος peirasmos>**.

Acts 20:19

Serving the Lord with all humility of mind, and with many tears, and **temptations <3986 πειρασμος peirasmos>**, which befell me by the lying in wait of the Jews:

1 Corinthians 10:13

There hath no **temptation <3986 πειρασμος peirasmos>** taken you but such as is common to man: but God *is* faithful, who will not suffer you to be **tempted <3985 πειραζω peirazo>** above that ye are able; but will with the **temptation <3986 πειρασμος peirasmos>** also make a way to escape, that ye may be able to bear *it*.

Galatians 4:14

And my **temptation <3986 πειρασμος peirasmos>** which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

1 Timothy 6:9

But they that will be rich fall into **temptation <3986 πειρασμος peirasmos>** and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

Hebrews 3:8

Harden not your hearts, as in the provocation, in the day of **temptation <3986 πειρασμος peirasmos>** in the wilderness:

Could Jesus Sin?

James 1:2

My brethren, count it all joy when ye fall into divers **temptations** <3986 πειρασμος **peirasmos**>;

James 1:12

Blessed *is* the man that endureth **temptation** <3986 πειρασμος **peirasmos**>: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Peter 1:6

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **temptations** <3986 πειρασμος **peirasmos**>:

1 Peter 4:12

Beloved, think it not strange concerning the fiery trial which is to **try** <3986 πειρασμος **peirasmos**> you, as though some strange thing happened unto you:

2 Peter 2:9

The Lord knoweth how to deliver the godly out of **temptations** <3986 πειρασμος **peirasmos**>, and to reserve the unjust unto the day of judgment to be punished:

Revelation 3:10

Because thou hast kept the word of my patience, I also will keep thee from the hour of **temptation** <3986 πειρασμος **peirasmos**>, which shall come upon all the world, to **try** <3985 πειραζω **peirazo**> them that dwell upon the earth.

1598 εκπειραζω ekpeirazo (ek-pi-rad'-zo)

from [1537](#) and [3985](#); TDNT-6:23,822; v; *to test thoroughly, tempt*:—

NAS-put (2), put...to the test (1), test (2), try (1).

AV-tempt 4; 4

1) to prove, test, thoroughly

2) to put to proof God's character and power

Matthew 4:7

Jesus said unto him, It is written again, **Thou shalt not tempt** <1598 εκπειραζω **ekpeirazo** > the Lord thy God.

Luke 4:12

And Jesus answering said unto him, It is said, **Thou shalt not tempt** <1598 εκπειραζω **ekpeirazo**> the Lord thy God.

Luke 10:25

And, behold, a certain lawyer stood up, and **tempted** <1598 εκπειραζω **ekpeirazo**> him, saying, Master, what shall I do to inherit eternal life?

Could Jesus Sin?

1 Corinthians 10:9

Neither let us **tempt** <1598 **εκπειραζω ekpeirazo**> Christ, as some of them also **tempted**, <3985 **πειραζω peirazo**> and were destroyed of serpents.

OLD TESTAMENT

05254 נָסָה **nacah** (naw-saw')

a primitive root; TWOT-1373; v ; **to test, try**:—

NAS-make a test (1), proved (1), put (1), put to the test (2), tempted (3), test (13), tested (9), testing (3), tried (1), try (1), venture (1), ventures (1).

AV-prove 20, tempt 12, assay 2, adventure 1, try 1; 36

1) to test, try, prove, tempt, assay, put to the proof or test

1a) (Piel)

1a1) to test, try

1a2) to attempt, assay, try

1a3) to test, try, prove, tempt

Genesis 22:1

And it came to pass after these things, that God did **tempt** <05254 **נָסָה nacah**> Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

Exodus 15:25

And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he **proved** <05254 **נָסָה nacah**> them,

Exodus 16:4

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may **prove** <05254 **נָסָה nacah**> them, whether they will walk in my law, or no.

Exodus 17:2

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye **tempt** <05254 **נָסָה nacah**> the LORD?

Exodus 17:7

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they **tempted** <05254 **נָסָה nacah**> the LORD, saying, Is the LORD among us, or not?

Exodus 20:20

And Moses said unto the people, Fear not: for God is come to **prove** <05254 **נָסָה nacah**> you, and that his fear may be before your faces, that ye sin not.

Could Jesus Sin?

Numbers 14:22

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have **tempted** <05254 נִסָּה *nacah*> me now these ten times, and have not hearkened to my voice;

Deuteronomy 4:34

Or hath God **assayed** <05254 נִסָּה *nacah*> to go *and* take him a nation from the midst of *another* nation, by **temptations** <04531 מִסָּה *maccah*>, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Deuteronomy 6:16

Ye shall not **tempt** <05254 נִסָּה *nacah*> the LORD your God, as ye **tempted** <05254 נִסָּה *nacah*> *him* in Massah.

Deuteronomy 8:2

And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to **prove** <05254 נִסָּה *nacah*> thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Deuteronomy 8:16

Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might **prove** <05254 נִסָּה *nacah*> thee, to do thee good at thy latter end;

Deuteronomy 13:3

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God **proveth** <05254 נִסָּה *nacah*> you, to know whether ye love the LORD your God with all your heart and with all your soul.

Deuteronomy 28:56

The tender and delicate woman among you, which would not **adventure** <05254 נִסָּה *nacah*> to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

Deuteronomy 33:8

And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst **prove** <05254 נִסָּה *nacah*> at Massah, *and with* whom thou didst strive at the waters of Meribah;

Judges 2:22

That through them I may **prove** <05254 נִסָּה *nacah*> Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

Could Jesus Sin?

Judges 3:1

Now these *are* the nations which the LORD left, to **prove** <05254 נסה *nacah*> Israel by them, *even* as many of *Israel* as had not known all the wars of Canaan;

Judges 3:4

And they were to **prove** <05254 נסה *nacah*> Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

Judges 6:39

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me **prove** <05254 נסה *nacah*>, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

1 Samuel 17:39

And David girded his sword upon his armour, and he assayed to go; for he had not **proved** <05254 נסה *nacah*> *it*. And David said unto Saul, I cannot go with these; for I have not **proved** <05254 נסה *nacah*> *them*. And David put them off him.

1 Kings 10:1

And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to **prove** <05254 נסה *nacah*> him with hard questions.

2 Chronicles 9:1

And when the queen of Sheba heard of the fame of Solomon, she came to **prove** <05254 נסה *nacah*> Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 Chronicles 32:31

Howbeit in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to **try** <05254 נסה *nacah*> him, that he might know all *that was* in his heart.

Job 4:2

If we **assay** <05254 נסה *nacah*> to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Psalms 26:2

Examine me, O LORD, and **prove** <05254 נסה *nacah*> me; try my reins and my heart.

Psalms 78:18

And they **tempted** <05254 נסה *nacah*> God in their heart by asking meat for their lust.

Could Jesus Sin?

Psalms 78:41

Yea, they turned back and **tempted** <05254 נִסָּה *nacah*> God, and limited the Holy One of Israel.

Psalms 78:56

Yet they **tempted** <05254 נִסָּה *nacah*> and provoked the most high God, and kept not his testimonies:

Psalms 95:9

When your fathers **tempted** <05254 נִסָּה *nacah*> me, proved me, and saw my work.

Psalms 106:14

But lusted exceedingly in the wilderness, and **tempted** <05254 נִסָּה *nacah*> God in the desert.

Ecclesiastes 2:1

I said in mine heart, Go to now, I will **prove** <05254 נִסָּה *nacah*> thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

Ecclesiastes 7:23

All this have I **proved** <05254 נִסָּה *nacah*> by wisdom: I said, I will be wise; but it was far from me.

Isaiah 7:12

But Ahaz said, I will not ask, neither will I **tempt** <05254 נִסָּה *nacah*> the LORD.

Daniel 1:12

Prove <05254 נִסָּה *nacah*> thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Daniel 1:14

So he consented to them in this matter, and **proved** <05254 נִסָּה *nacah*> them ten days.

04531 מַסָּה *maccah* (mas-saw')

from [05254](#); TWOT-1223b; n f; *despair*:—

NAS-despair (1).

AV-temptation 4, trial 1; 5

1) despair, test (1a) despair (1b) testing, proving, trial

04531b. מַסָּה *massah* (650b); from [05254](#); a test, trial, proving:—

Deuteronomy 4:34

Or hath God **assayed** <05254 נִסָּה *nacah*> to go *and* take him a nation from the midst of *another* nation, by **temptations** <04531 מַסָּה *maccah*>, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Could Jesus Sin?

Deuteronomy 7:19

The great **temptations** <04531 מַסָּה **maccah**> which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

Deuteronomy 29:3

The great **temptations** <04531 מַסָּה **maccah**> which thine eyes have seen, the signs, and those great miracles:

Job 9:23

If the scourge slay suddenly, he will laugh at the **trial** <04531 מַסָּה **maccah**> of the innocent.

Psalms 95:8

Harden not your heart, as in the provocation, *and* as *in* the day of **temptation** <04531 מַסָּה **maccah**> in the wilderness:

0974 בַּחַן **bachan** (baw-khan')

a primitive root; TWOT-230; v; *to examine, try*:—

NAS-assay (2), examine (2), proved (1), test (7), tested (3), tests (3), tried (5), tries (2), try (3).

AV-try 19, prove 7, examine 1, tempt 1, trial 1; 29

1) to examine, try, prove

1a) (Qal)

1a1) to examine, scrutinise

1a2) to test, prove, try (of gold, persons, the heart, man of God)

1b) (Niphal) to be tried, proved

1c) (Pual) to make a trial

Genesis 42:15

Hereby ye shall be **proved** <0974 בַּחַן **bachan**>: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

Genesis 42:16

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be **proved** <0974 בַּחַן **bachan**>, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

1 Chronicles 29:17

I know also, my God, that thou **triest** <0974 בַּחַן **bachan**> the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Could Jesus Sin?

Job 7:18

And *that* thou shouldest visit him every morning, *and try* <0974 בַּחַן *bachan*> him every moment?

Job 12:11

Doth not the ear *try* <0974 בַּחַן *bachan*> words? and the mouth taste his meat?

Job 23:10

But he knoweth the way that I take: *when* he hath *tried* <0974 בַּחַן *bachan*> me, I shall come forth as gold.

Job 34:3

For the ear *trieth* <0974 בַּחַן *bachan*> words, as the mouth tasteth meat.

Job 34:36

My desire *is that* Job may be *tried* <0974 בַּחַן *bachan*> unto the end because of *his* answers for wicked men.

Psalms 7:9

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God *trieth* <0974 בַּחַן *bachan*> the hearts and reins.

Psalms 11:4

The LORD *is* in his holy temple, the LORD'S throne *is* in heaven: his eyes behold, his eyelids *try* <0974 בַּחַן *bachan*>, the children of men.

Psalms 11:5

The LORD *trieth* <0974 בַּחַן *bachan*> the righteous: but the wicked and him that loveth violence his soul hateth.

Psalms 17:3

Thou hast *proved* <0974 בַּחַן *bachan*> mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

Psalms 26:2

Examine <0974 בַּחַן *bachan*> me, O LORD, and prove me; try my reins and my heart.

Psalms 66:10

For thou, O God, hast *proved* <0974 בַּחַן *bachan*> us: thou hast tried us, as silver is tried.

Psalms 81:7

Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I *proved* <0974 בַּחַן *bachan*> thee at the waters of Meribah. Selah.

Could Jesus Sin?

Psalms 95:9

When your fathers tempted me, **proved** <0974 בַּחַן **bachan**> me, and saw my work.

Psalms 139:23

Search me, O God, and know my heart: **try** <0974 בַּחַן **bachan**> me, and know my thoughts:

Proverbs 17:3

The fining pot *is* for silver, and the furnace for gold: but the LORD **trieth** <0974 בַּחַן **bachan**> the hearts.

Jeremiah 6:27

I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and **try** <0974 בַּחַן **bachan**> their way.

Jeremiah 9:7

Therefore thus saith the LORD of hosts, Behold, I will melt them, and **try** <0974 בַּחַן **bachan**> them; for how shall I do for the daughter of my people?

Jeremiah 11:20

But, O LORD of hosts, that judgest righteously, that **triest** <0974 בַּחַן **bachan**> the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

Jeremiah 12:3

But thou, O LORD, knowest me: thou hast seen me, and **tried** <0974 בַּחַן **bachan**> mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

Jeremiah 17:10

I the LORD search the heart, / **try** <0974 בַּחַן **bachan**> the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

Jeremiah 20:12

But, O LORD of hosts, that **triest** <0974 בַּחַן **bachan**> the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

Ezekiel 21:13

Because *it is* a **trial** <0974 בַּחַן **bachan**>, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

Could Jesus Sin?

Zechariah 13:9

And I will bring the third part through the fire, and will refine them as silver is refined, and will **try** <0974 בַּחַן **bachan**> them as gold is **tried** <0974 בַּחַן **bachan**>: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

Malachi 3:10

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and **prove** <0974 בַּחַן **bachan**> me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

Malachi 3:15

And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt* <0974 בַּחַן **bachan**> God are even delivered.