

**Sustaining Messiah: Principles: How Did the Holy Spirit Continue to Fill Christ on the Cross while He Was Being Judged for Our Sins? Imputation of Human Sins Were Directed to the Body, Not the Soul; Spiritual Death: Jesus' Fellowship With Love of God Broken as Point of Contact, Replaced by Justice; Fellowship with Holy Spirit's Omnipotence Maintained as Point of Contact; Review of the Sustaining Ministry of the Holy Spirit**

## Sustaining Messiah

**The Sustaining Ministry of the Holy Spirit to Jesus on the Cross**

### Easter Special

**Sunday, 27 March 2016**

#### PRINCIPLES:

1. The impeccability of Jesus Christ is critical to our salvation. Two Latin phrases developed by theologians clarify the impeccability of Christ:
  - (1) Undiminished Deity: *Non posse peccare*: "Not able to sin." The idea that the deity of Christ was temptable and could sin is blasphemous and unthinkable.
  - (2) True Humanity: *Posse non peccare*: "Able not to sin." This was possible because Jesus remained inside the Prototype Divine Dynasphere and was sustained there by the Holy Spirit.
2. We have noted from Hebrews 4:15 that Jesus "has been tempted in all things as we are, yet without sin."
3. Therefore, we can conclude that the impeccability of Jesus Christ in the Incarnation is based on three facts:
  - (1) His deity is not temptable and is therefore impeccable.
  - (2) His true humanity, because of the omnipotence of the Holy Spirit, was provided the power and the enablement to resist every temptation and remain impeccable.
  - (3) Therefore, in hypostatic union, Jesus Christ was temptable but impeccable.

4. This qualified our Lord to go to the cross and die for our sins:  
**1 Peter 2:22** - Who committed no sin nor was any deceit found in His mouth.  
**1 John 3:5** - You know that He appeared in order to take away sins; and in Him there is no sin.
5. Once on the cross, the justice of God imputed to Him the personal sins of the entire world and judged them in Him:  
**2 Corinthians 5:21** - He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.
6. Hebrews 9:14 teaches us that He maintained His impeccability while being judged for our sins through the enabling power of the Holy Spirit. (See page 7.)

### **I. How Did the Holy Spirit Continue to Fill Christ on the Cross while He Was Being Judged for Our Sins?**

1. The soul is the battleground between the sin nature and the Holy Spirit:  
**Galatians 5:17** - The sin nature desires what is contrary to the Holy Spirit and the Holy Spirit what is contrary to the sin nature. They are in constant war with each other so that you do not do what you want. (EXT)
2. When a person chooses the desires of his sin nature over those of the Holy Spirit it results in sin.
3. Sin is the result when the volition decides to follow the leadership of the sin nature not that of the Holy Spirit.
4. PRINCIPLE: The source of all personal sin is negative volition.
5. In the case of our Lord, His body had no sin nature and therefore there was no inner struggle for control between His body and the Holy Spirit.
6. The only way He could have conceivably sinned was from His Own volition motivated by external temptation from the cosmic systems or demon influence.

7. We know that throughout the entire Incarnation, Christ was free of any volitional sin. This is the principle of impeccability.
8. We also know this to be a fact by virtue of the resurrection. The resurrection is proof positive of the propitiation of the Father.
9. As long as the soul remains free of sin, the filling of the Holy Spirit is uninterrupted.
10. Jesus' soul remained free of sin, therefore the filling of the Holy Spirit was uninterrupted.
11. The Scriptures are clear that the judicial imputation of our personal sins was targeted to His body, not His soul.

**Luke 22:19** - When He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

**1 Corinthians 11:24** - When He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

**Colossians 1:22a** - God has now reconciled you by Christ's physical body through spiritual death ... (EXT)

**Hebrews 10:5** - Therefore, when He comes into the world, He says, "Sacrifice and offering You have not desired, but a body You have prepared for Me."

**Hebrews 10:7** - "Then I said, 'Behold, I have come (In the scroll of the book it is written of Me) to do Your will, O God.'"

**Hebrews 10:10** - By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

**1 Peter 2:24a** - He Himself bore our sins in His body on the cross ...

**1 Peter 3:18** - For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having put to spiritual death in the flesh, but made alive in the Spirit.

12. The work of Christ on the cross is the antitype of the types that were presented by the Levitical priesthood through the rituals associated with the Tabernacle and Temple. All beasts were presented “without spot or blemish.”
13. This requirement was typical of perfection related to their physical appearance. Perfection of the soul could not have been the intent since animals have no souls.
14. In past studies of the crucifixion we have graphically noted that our Lord was far from being without spot or blemish in His outer physical appearance.
15. The perfection of the animal sacrifices had to do with the body. The perfection of our Lord had to do with His sinless soul. His body, although damaged physically, it was impeccable due to the absence of a sin nature.
16. The blood of the animal showed that the animal had given its physical life for the people.
17. The impeccability of the soul of Christ along with His perfect body presented a perfect vicarious sacrifice to the Father.
18. Although the soul of our Lord was without sin, it was His perfect body that was identified with our sins.
19. In His true humanity, Jesus was trichotomous, meaning that the three elements of His human person were inseparably linked.
20. His body, soul, and human spirit possessed their own separate identities, but together they constituted one essence: the true humanity of Christ.
21. Within that one essence, the soul of Christ remained impeccable, free of any volitional sin.
22. As a result, He never left the environment of the prototype system.
23. Remember, the prototype system is a sphere of power which functions within the soul of the individual.

24. Also remember, as long as that soul remains free of personal sin, the system remains energized by the enabling power of the Holy Spirit.
25. As per the salvation plan of God, it was the body of Christ which was the target for our sins.
26. Since the soul, though sin-free, is inseparably linked with the body, then fellowship between the Father and Son must be broken.
27. Fellowship is the direct flow of personal love from the essence of God to the perfect Object of Jesus.
28. Once our sins were imputed, this direct flow was withdrawn, characterized in Psalm 22:1 and Matthew 27:46 by the interrogative, "My God, My God, why have You forsaken Me?"
29. In its place was imposed the direct flow of divine justice and the judgment of our sin in Him.
30. God's personal love still flowed unimpeded to Christ's undiminished deity, but it was withdrawn as a "direct point of contact" with His true humanity during the Lord's spiritual death.
31. During that three-hour period, the "direct point of contact" was divine justice.
32. While this judgment was taking place, the enabling power of the Holy Spirit still sustained Jesus.
33. The Lord's soul was still free of volitional sin, thus the filling of the Holy Spirit was maintained.
34. The "direct point of contact" between our Lord and the Holy Spirit during spiritual death was "divine omnipotence."
35. This is a vivid demonstration to us of the relationship between the prototype system and operational system.
36. Because Jesus never sinned, He was able to retain the filling ministry of the Holy Spirit even though His body was being identified with our sins.

37. Likewise, we have the same opportunity to retain the filling ministry even though our bodies contain the sin nature.
38. If we are able to understand how we can enjoy the filling of the Holy Spirit even though we live in a body of corruption, then we should have no problem with the fact Jesus was sustained by the Holy Spirit while our sins were being judged in His body.
39. Consequently, it may be proclaimed that the salvation plan of God created the prototype system in order that Christ might be sustained during the Incarnation.
40. Christ utilized it in order to maintain His impeccability and achieve victory on the cross.
41. We may utilize this same power system to maintain fellowship and execute the Christian way of life.

## **II. Review of the Sustaining Ministry of the Holy Spirit**

1. Jesus was born filled with the Holy Spirit. This enabling power was given without limitation and thus was fully operable from the virgin birth to physical death.
2. The Incarnation is a dispensation which encompasses the period between the virgin birth and the ascension of Christ.
3. During the 33 years of this dispensation, Jesus never lost the filling of the Holy Spirit.
4. This includes the three hours of judgment on the cross and described by the term, "spiritual death."
5. During the Incarnation, Christ demonstrated the power of the Prototype system.
6. This power was transferred to the Church Age where the Operational system is functional today in the souls of Spirit-filled believers.
7. Christ was successful in maintaining the filling of the Holy Spirit because of His impeccability.

8. The only way a person can lose the filling of the Spirit is by a volitional decision to commit a personal sin.
9. Since Jesus never committed a volitional sin, He never lost the filling of the Spirit.
10. On the cross, our personal sins were imputed to His body and judged by the justice of God.
11. Remember, the Holy Spirit fills the soul, not the body.
12. The soul contains volition, not the body.
13. Personal sin is the result of a volitional lapse, not a physical lapse.
14. Since Jesus never committed a volitional sin, He never lost the filling of the Spirit.
15. However, during the three hours of judgment on the cross, our Lord's point of contact with the Father was His divine justice.
16. The normal point of contact had been divine personal life.
17. But since our Lord's person is trichotomous, His human spirit and His soul are both united with His body.
18. Because of this, divine personal love, normally directed to His perfect person, had to be withdrawn while His body was being identified with our sins.
19. During the three hours of judgment, divine personal love was replaced by divine justice.
20. When this switch occurred, our Lord noted the sudden change in His point of contact with the Father by the statement, "My God, My God, why have You forsaken Me?"
21. Once the judgment was over, our Lord exclaimed, "It is finished!"
22. The point of contact had been restored to its normal status of divine personal love.



23. In eternity past at the Divine Summit Conference, the Trinity agreed upon the following strategy to resolve the Angelic Conflict:
  - (1) God the Father invented and submitted a plan for human salvation entitled Operation Reconciliation.
  - (2) God the Son agreed to execute the plan during the dispensation of the Incarnation.
  - (3) God the Holy Spirit agreed to sustain the true humanity of God the Son between the virgin birth and His physical death on the cross.
24. Note that during the Incarnation, the agreed upon point of contact between God the Son and God the Holy Spirit was divine omnipotence.
25. During the course of the Incarnation, including the three hours of judgment on the cross, Christ's true humanity enjoyed the unbroken sustaining ministry of the Holy Spirit.
26. We know these things are true because of three doctrines:
  - (1) Impeccability: Through His human volition, Christ was able not to sin whenever His true humanity was tempted. (2 Corinthians 5:21)
  - (2) Propitiation: The principle whereby God's essence requires that certain standards be met before He is willing to forgive man of his sins. The work of Christ on the cross satisfied those standards. When God accepted Christ's sacrifice, He is said to have been propitiated. (1 John 2:2; 4:10)
  - (3) Resurrection: The trichotomous reunion of our Lord's human soul and His spirit with His resurrection body. (Luke 23:43, 46; 24:5-6)
27. In physical death, our Lord had a trichotomous separation:
  - (1) When the work of salvation was completed, Christ made the following statement from the cross:



**Luke 23:46** - "Father, into Your hands I commit My spirit."

Thus, at physical death, His human spirit went into the third heaven under the care of God the Father.

- (2) Simultaneously, His soul went to the Paradise compartment of Hades under the care of God the Holy Spirit. He said to the dying criminal on one of the adjacent crosses,

**Luke 23:43** - "Truly, I say to you, today you shall be with Me in Paradise."

**1 Peter 3:18** - Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive by the Holy Spirit;

**v. 19** - in which also He went and made proclamation to the spirits now in prison in Tartarus.

- (3) Following physical death, His body was taken and sealed inside the tomb of Joseph of Arimathea in Jerusalem:

**Luke 23:52** - This man, Joseph, went to Pilate and asked for the body of Jesus.

**v. 53** - And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

28. The time lapse between the trichotomous separation of our Lord's Person and the three-fold reunion in resurrection body was three day and three nights:

**Matthew 12:40** - Just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.

29. This is not some idiom which means a part of three days as is claimed by most of Christianity. There is no Good Friday. This is another of the many distortions passed down from inaccurate exegesis.

30. Christ was crucified on Wednesday, remained in the tomb Thursday, Friday, and Saturday, and resurrected during the pre-dawn hours on Sunday.
31. Both God the Father and God the Holy Spirit were instrumental in the resurrection of Christ:
- (1) God the Father used His omnipotence to return our Lord's human spirit from heaven to the newly created resurrection body.

**Ephesians 1:19b** - ... in accordance with the working of the strength of His [ **God's** ] power

**v. 20** - which He brought about in Christ, when He raised Him from the dead ...

**Colossians 2:12** - ... having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, Who raised Him from the dead.

**1 Thessalonians 1:10** - ... to wait for His Son from heaven, whom He raised from the dead ...

**2 Corinthians 13:4a** - He was crucified because of weakness, yet He lives because of the power of God.

- (2) God the Holy Spirit used His omnipotence to return our Lord's human soul from Hades to the newly created resurrection body.

**Romans 1:4** - Christ was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness ...

**Romans 8:11** - But if the Holy Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also give life to your mortal bodies through His Holy Spirit Who dwells in you.

32. **PRINCIPLE:** The same power that sustained Jesus Christ during the Incarnation, and the same power that resurrected Him from the dead, is the same power made available to every Church Age believer to execute the Christian way of life.

33. In light of these things, we have assembled here today to commemorate the most important sequence of events ever to occur in human history:

Jesus Christ's impeccable sacrifice resulted in the propitiation of God the Father producing our Lord's resurrection from the dead.

**1 Corinthians 15:20** - But now Christ has been raised from the dead, the first fruits of those who are asleep.

**v. 21** - For since by a man came death, by a man also came the resurrection of the dead.

**v. 22** - For as in Adam all die, so also in Christ shall all be made alive.

**1 Corinthians 15:51** - Behold, I tell you a mystery [ **the soul never dies** ]; we will not all sleep [ **die physically** ], but we will all be changed [ **to resurrection body** ],

**v. 52** - in a moment, in the twinkling of an eye,<sup>1</sup> [ **in the blink of an eye** ] at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

**v. 53** - For the perishable must put on the imperishable [ **believers who are dead will be raised first** ], and this mortal must put on immortality [ **believers still living will be raised next** ].

**v. 54** - But when this perishable [ **bodies of dead believers** ] will have put on the imperishable [ **resurrection bodies** ], and this mortal [ **believers who are alive at the Rapture** ] will have put on immortality [ **resurrection bodies** ], then will come about the saying that is written, "Death is swallowed up in victory. [ Quoted from Isaiah 25:8. ]

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<sup>1</sup> "in a moment" is the Greek ἄτομος (*átomos*). The noun τέμνω (*témnō*) means "to cut." The alpha privative ἄ- (*a-*) therefore results in the word *átomos* being translated "indivisible." "The apparent limit on time intervals is about 10<sup>-43</sup> second and is called Planck time. The Planck distance—how far light travels in one unit of Planck time—is about 10<sup>-35</sup> meters, or about 10<sup>20</sup> time smaller than the size of the nucleus of an atom" ("What Is the Fastest Event that Can Be Measured," *Scientific American*, <http://www.scientificamerican.com/article/what-is-the-fastest-event/>, accessed March 25, 2016). "In the twinkling of an eye" is the Greek ριπή *rhipe* plus ὀφθαλμός (*ophthalmós*). "Both of these [terms in 1 Corinthians 15:52] were common expressions to denote the shortest conceivable time" (Merrill F. Unger, *Unger's Bible Dictionary*, 3d ed. [Chicago: Moody Press, 1966], 1120).

**v. 55** - “O death, where is your victory? O death, where is your sting?” [ Quoted from Hosea 13:14. ]

**v. 56** - The sting of death is sin [ sin nature ], and the power of sin is the law [ which can only produce human good ];

**v. 57** - but thanks [ χάρις (*cháris*): grace orientation ] be to God, who gives us the victory through our Lord Jesus Christ.

(End ES16-01: *Sustaining Messiah.*)