

3. This doctrine was mentioned in our study of Psalm 22:1 when we emphasized its impact during the three hours of judgment on the cross. In order to recognize this important aspect of the crucifixion of Christ we will summarize the doctrine.

IV. Doctrine of the Sustaining Ministry of the Holy Spirit for Jesus Christ

1. Definition:

VISUAL #5:

Jesus inside
the Prototype
Divine Power
System

During the First Advent, the humanity of Christ was sustained by the indwelling and filling of the Holy Spirit inside the prototype divine power system. The humanity of Christ had to be sustained by God the Holy Spirit, just as the members of the royal family, the church, would be sustained by the enabling power of the Holy Spirit inside the operational divine power system.

2. Introduction:

1. In the Church Age, the precedent for the Christian way of life is established by Jesus Christ in the First Advent.
2. The same system that empowered our Lord in the Incarnation is the same system we are privileged to utilize in the Church Age.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink."

v. 38 "He who believes in Me, as the Scripture said [**Isaiah 12:3**], "From His innermost being will flow rivers of living water."

v. 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

John 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."

3. Keeping His commandments puts the believer inside the operational divine power system. Knowing and applying the imperative moods of Scripture gradually result in the development of personal integrity.



4. Principle: The integrity of God is the love of God and the love of God is the integrity of God.
5. The prototype divine power system was designed by God especially for utilization by the true humanity of Jesus Christ during the Incarnation.
6. The system the Church Age believer may utilize is the Operational system, whose precedence is the Prototype system.
7. Consequently, we do not consult the Law of Moses for our guidance in executing the Christian way of life but the Law of Christ.

Ephesians 2:15a He nullified in His flesh the law of commandments. (NET)

8. The enabling power for the Prototype System was the filling of the Holy Spirit and is extended into the Operational System.

Romans 8:2 The law of the Holy Spirit, Who is the source of eternal life, has set you free in Christ Jesus from the sin nature and spiritual death.

v. 3 For the Mosaic Law was powerless because it was weak through the sin nature. God, having sent His Son in the likeness of sinful flesh and as a substitute for sin, He judged the sin nature in the flesh,

v. 4 in order that the legal requirement of the law might be fulfilled up in us, who keep walking not according to the flesh, but according to the Holy Spirit. (EXT)

9. We cannot keep the Law by keeping the law. We can only keep the law through the filling of the Holy Spirit and advancing to spiritual maturity.
10. Jesus Christ is referred to by the writer of Hebrews as the "Author and Perfector of our faith" (Hebrews 12:2).
11. The source of the power, which enabled Him to fulfill this objective and complete the mission of Operation Reconciliation, was the omnipotence of the Holy Spirit.

3. The Principle of the Sustaining Ministry of the Holy Spirit



VISUAL #6:

Problem-
Solving
Devices of
Jesus Christ

1. During the Incarnation, Jesus functioned inside the Prototype Divine Power System while utilizing problem-solving devices 2 through 9.
2. Principles associated with this problem-solving devices include impeccability, soul essence, and the dispensation of the Hypostatic Union.
3. First of all, Jesus Christ was filled with the Holy Spirit from the virgin birth to His physical death:

John 3:34 For the One whom God has sent speaks the words of God, for He does not give the Spirit sparingly. (NET)

4. During the Dispensation of the Incarnation, the ministries of the Holy Spirit were available to Jesus Christ without limitation. A “translators’ note” appended to this verse amplifies the meaning for us:

Greek “for not by measure does he give the Spirit” (an idiom). *Leviticus Rabbah*²⁸ 15:2 states: “The Holy Spirit rested on the prophets by measure.” Jesus is contrasted to this. The Spirit rests upon Him *without measure*.²⁹

5. Because of the virgin birth and the fact Jesus was perfect in His true humanity, He was born as Adam was created.
6. God’s plan for the Incarnation called for the indwelling and filling ministries of the Holy Spirit to sustain the true humanity of Messiah:

Isaiah 11:2 The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord. (NASB)

7. Therefore, the Prototype System was established at the virgin birth. Inside that system, Jesus Christ matured quickly both spiritually and physically:

Luke 2:40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

²⁸ “A homiletic midrash to the Biblical book of Leviticus. A collection of exclusive sermons or lectures on the themes or texts of that book. https://en.wikipedia.org/wiki/Leviticus_Rabbah, accessed June 24, 2018.

²⁹ *The Net Bible* (Dallas: Biblical Studies Press, 1996–2005), 2031tn13.



Luke 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God and men. (NASB)

8. Christ advanced through the various stages of Momentum Testing:

Hebrews 2:10 For it was fitting for Him, for whom and through whom all things exist, in bringing many sons to glory, to make the pioneer [**trailblazer**] of their salvation perfect through sufferings.

Hebrews 2:18 For since He Himself suffered when He was tempted, He is able to help those who are tempted.

Hebrews 4:15 For we do not have a High Priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, yet without sin.

Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered. (NASB)

9. During the Incarnation, He was continually filled with the Holy Spirit:

Luke 4:14 And Jesus returned to Galilee in the power of the Holy Spirit and news about Him spread through the surrounding district.

10. He was able to endure evidence testing before the devil through the enabling power of the Holy Spirit.

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

11. Jesus prophesied the extension of the prototype spiritual life into the Church Age just prior to His ascension.

Acts 1:8 "You will receive power when the Holy Spirit has come upon you; you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

12. Jesus worked miracles and performed acts of healing through the enabling power of the Holy Spirit.

Matthew 12:28 "If I cast out demons by the Spirit of God, then the kingdom of God has come to you."



13. The deity of Christ could have performed a miracle at any time, but to have done so would have violated the salvation plan of God. Messiah, as true humanity, was required to maintain impeccability throughout the incarnation.
14. All acts of miracles and healing were performed in accordance with the plan of God, fulfillment of prophecy, or the illustration of doctrinal principles.
15. Consequently, the miracles were not executed from His deity, but from the enabling power of the Holy Spirit.
16. This is the doctrine of **κένωσις (kénōsis)** from the verb **κενῶω (kenōō)**: “to make empty; to divest oneself by descending to an inferior condition.”³⁰
17. The doctrinal statement is summarized thusly:

VISUAL #7:

**Kenosis
Illustrated**

When God the Son became flesh, He voluntarily restricted the independent use of His divine attributes for the execution of the Father's plan, will, and purpose of the Incarnation. Certain attributes of our Lord's deity were not used or manifested during the Incarnation, but this does not imply that they were surrendered or destroyed. This is the doctrine of *kénosis*. The Greek word κενῶω (*kenōō*) in the middle voice, used of Christ in Philippians 2:7, means “to deprive oneself of a proper function.” Under the doctrine of *kénosis*, our Lord became true humanity in order to redeem mankind from sin, propitiate God the Father, and reconcile mankind to God.³¹

18. For example, His omnipotence continued to function by holding the universe together:

Colossians 1:16 By means of Himself [**Jesus Christ**] all things were created ex nihilo [κτίζω (*ktízō*)] in the sphere of the universe and upon the earth, the visible things [**matter**] and the invisible things [**energy**], whether the authority associated with nationalism or the laws of divine establishment, or demonic general officers or demonic commissioned officers—all things were created ex nihilo [κτίζω (*ktízō*)] by Him and for Him.

³⁰ Zodhiates, “κενῶω,” in *The Complete Word Study Dictionary: New Testament* (1993), 856.

³¹ Thieme, *The Unfailing Love of God*, ed. Robert B. Thieme III (2009), 32n33.



Colossians 1:17 And He keeps on being before all things [**eternal life of undiminished deity**], and by means of Him all things hold together [συνίστημι (*sunístēmi*): gravity]. (EXT)

19. Such application of divine omnipotence was not utilized by His true humanity during the Incarnation.
20. Instead, He utilized the enabling power of the Holy Spirit from the moment of the virgin birth up to the moment of His physical death.

V. David's Prophecy of the Sustaining Ministry of the Holy Spirit

Psalms 22:19 But You, O Lord, be not far off; O My strength, come quickly to help me.

1. "O Lord" is the noun יהוה (*yehovah*), translated into the English by "Lord," and refers to one of the three personalities of the Trinity.
2. When the concept of God as one essence is concerned, the Hebrew word is אֱלֹהִים (*'Elohim*) and is translated, "God."
3. Therefore, Jehovah is a way of indicating one single member of the Godhead, which one being determined by context.
4. The context of verse 19, *yehovah* reveals that the member of the Trinity being addressed is the Holy Spirit.
5. The clause, "Be not far off" is the negative of the Qal imperfect of the verb רָחַק (*rachaq*): "to be distant: do not be far away in my time of need" is the idea. The imperfect tense with the negative is a plea that such an action does not occur.
6. This structure means the Holy Spirit has not abandoned the Messiah, up to this point, and is being requested not to do so now.
7. There is one Hebrew word for the phrase, "O my Strength": אֲזִלוּת (*'yaluth*): "might, power, or protection." The word refers back to the proper noun, *Yehovah*, and thus is a plea by the Messiah to the Holy Spirit to sustain and empower Him on the cross.
8. The divine attribute that Messiah solicits from the Holy Spirit is omnipotence, a plea for endurance during the despicable duty to endure the imputation of the sins of humanity.



Infinite energy and power belong to God. When you need energy for doing His will, He provides the energy. By applying what we know of the infinity of God, we can see that God will always provide and that we must therefore carry on no matter how we feel. God never condones giving up. When you start making excuses, you begin to develop maladjustments to the grace and power of God.³²

9. The pronoun, “my,” indicates that Messiah recognizes the omnipotence of the Holy Spirit is the source of His enabling power to endure the cross.

Psalm 22:19a But You, O Holy Spirit, do not abandon Me. O My enabling Power ...
10. The verse continues with the Qal imperative of the verb, **חָרַשׁ** (*chush*): “to hurry and do something quickly.” The labor required for Messiah to endure being judged for the sins of the world demands divine power, here requested of the Holy Spirit.
11. The request is for the enabling power of the Holy Spirit to continue and not to be withdrawn. The appeal is for divine assistance, indicated by the final word of the verse, **עֲזָרָה** (*‘ezrah*): “aid or assistance,” in this case from the omnipotence of the Holy Spirit.
12. The drama of the cross was the ultimate battle in the Angelic Conflict in which all three members of the Trinity waged war against the demonic forces of Lucifer.
13. In verse 19, we find Messiah appealing to the Holy Spirit to assist Him in the epic struggle against the forces of the Dark Side while enduring the imputation and judgment of all the sins of human history.
14. If Messiah is able to endure the cross and fulfill the duty of successfully being judged vicariously for our sins, means that ultimate victory in the Angelic Conflict will be assured.
15. Since Messiah never committed a personal sin throughout His Incarnation, then the sustaining ministry of the Holy Spirit insured His victory on the cross.

³² Thieme, *The Integrity of God*, 4th ed. (2005), 289.



16. Conclusion: If you believe through the filling ministry of the Holy Spirit we cannot commit a personal sin while in a sinful body of corruption, then you should have no problem with the fact Jesus Christ was sustained by the Holy Spirit while our sins were being judged in His perfect body on the cross.

Psalm 22:19 But You, O Holy Spirit, do not abandon Me. O My enabling Power, quickly come to my assistance. (EXT)

17. Doctrines and principles which must be kept in mind include:

VISUAL #8

Contract of Suretyship

The prototype and operational divine power systems; precedence for the Church Age is found in the Incarnation; the impeccability of Christ; the hypostatic union; divine integrity, which is the love of God, was the point of contact with Messiah during the Incarnation; human sin is only possible through a volitional lapse; the filling of the Holy Spirit is in the soul; the divine power system is in the soul; our sins were imputed to Jesus' body, not His soul; justice was the point of contact between the Father and Messiah during judgment; omnipotence was the point of contact between the Holy Spirit and Messiah during the Incarnation including judgment; the imputation of our sins to Messiah was judicial, not real; impeccability plus propitiation produced the resurrection; the sustaining ministry of the Holy Spirit to Jesus Christ during the Incarnation, including His judgment, is thus established.

Psalm 22:20 Deliver My soul from the sword, My only life from the power of the dog.

v. 21 Save me from the lion's mouth; from the horns of the wild oxen You answer Me. (NASB)

1. This portion of the Psalm now centers on the approaching physical death of Messiah. The dreadful suffering of broken fellowship and the imposition of divine judgment is now ended.
2. Our Lord indicates the completion of Operation Reconciliation in John 18:30 where he shouts from the cross in John 19:30, "It is finished!" He is about to personally terminate a six-hour long ordeal, a fact He spoke about in:

John 10:18 "No one has taken it [**My life**] away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

3. When the crucifixion began at 9:00 in the morning, His first statement from the cross was, according to:

