

- b. **True humanity: *posse non peccare*:** Able not to sin.” This was possible because He remained in the prototype divine dynasphere sustained by the Holy Spirit.
3. We have noted from Hebrews 4:15 that He “has been tempted in every way, just as we are, yet without sin.”
 4. Therefore, we can conclude that the impeccability of Jesus Christ in the Incarnation is based on three facts:
 - a. His deity is not temptable and is therefore impeccable.
 - b. 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.
 - c. Therefore, in hypostatic union, Jesus Christ was temptable but impeccable.
 5. This qualified Jesus Christ to go to the cross and die for our sins.

1 Peter 2:22 He committed no sins, nor was any deceit found in His mouth.

1 John 3:5 Indeed, you know that Jesus was revealed to take away sins, and in Him there is no sin.
 6. 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 the One who did not know sin to be sin for us, so that in Him we would become the righteousness of God.
 7. Hebrews 9:14 teaches us that He maintained His impeccability while being judged for our sins through the enabling power of the Holy Spirit.

Hebrews 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our consciences from dead works to worship the living God. (NET)

III. How Could 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 old sin nature and the Holy Spirit.

Galatians 5:17 For the flesh has desires that are opposed to the Holy Spirit, and the Holy Spirit has desires that are opposed to the flesh, for these are in opposition to each other, so that you cannot do what you want. (NET)

2. When an individual chooses the desires of his sin nature over those of the Holy Spirit, he sins.
3. Sin is the result when the volition decides to follow the leadership of the sin nature over that of the Holy Spirit.
4. **Principle:** The source of all personal sin is volition.
5. In the case of our Lord, His body had no sin nature and therefore there was no inter conflict between His body and the Holy Spirit for control.
6. The only way He could have conceivably sinned was from His own volition motivated by cosmic 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 propitiation which is the Godward side of the work of Christ in salvation. The Father was satisfied—propitiated— with the sacrificial ministry of Jesus on the cross.
9. As long as a soul remains free of sin, the filling of the Holy Spirit is uninterrupted.
10. Jesus Christ’s 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 the Lord’s body, not His soul. Here are several documentary passages from the *New American Standard Bible*:

Luke 22:19 And when He [**Jesus**] 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 and 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 1:22 He [**God**] has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—

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 once for all.

1 Peter 2:24 He Himself bore our sins in His body in the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

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 been put to death in the flesh, but made alive in the spirit.

1 Peter 4:1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin.

12. We have learned from Old Testament passages that the animal sacrifices had to be without spot and without blemish.
13. This outward perfection was required of their outer physical appearance. Perfection of the soul could not have been the intent since animals have no souls.
14. We have also learned from our knowledge of the crucifixion that Jesus Christ was far from being without spot and without blemish in His outer physical appearance.
15. The perfection of the animal sacrifice had to do with the body. The perfection of our Lord had to do with His sinless soul and a perfect body.
16. The blood of the animal showed that the animal had given its life for the people.
17. The impeccability of the soul of Christ, while His perfect body was simultaneously identified with our sins, results in a perfect vicarious sacrifice.
18. Although the soul of Jesus Christ was without sin—no volitional sins of any kind—His perfect body was identified with our sins.
19. In His true humanity, Jesus Christ was trichotomous, meaning that the three elements of His human character 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 Jesus 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 Divine Dynasphere. Remember, the Divine Dynasphere is a sphere of power which functions within the soul of the individual.
23. Remember also, as long as that soul remains free of personal sin, the system remains energized by the enabling power of the Holy Spirit.
24. As per the salvation plan of God, it was the body of Christ which was the target of our sins.
25. Since the soul, although sin free, is inseparably linked with the body, then fellowship between the Father and the Son must be broken.
26. Fellowship is the direct flow of personal love from the essence of God to a perfect object.
27. Once our sins were imputed to Jesus, this direct flow was withdrawn, characterized in:

Psalm 22:1a “My God, my God, why have
You forsaken Me?”

Matthew 27:46 About the ninth hour Jesus
cried out with a loud voice, saying, “Ἠλί, Ἠλί, λαμὰ
σαβαχθανί (*Ēlī, Ēlī lamá sabacthaní*)? that is, “My
God, My God, why have You forsaken me?”

28. In its place was imposed the direct flow of divine justice and the judgment of our sins in Jesus Christ’s body.
29. God’s personal love still flowed unimpeded to Christ’s undiminished deity, but it was withdrawn as the direct point of contact with His true humanity during spiritual death.
30. During that three-hour period, the direct point of contact was divine justice.
31. And while this judgment was taking place, the enabling power of the Holy Spirit still sustained the Lord.
32. The soul of Christ was still free of volitional sin, thus the filling of the Holy Spirit was maintained.
33. The direct point of contact between our Lord and the Holy Spirit during spiritual death was divine omnipotence.
34. This is a vivid demonstration to us of the relationship between the prototype divine dynasphere and the operational divine dynasphere.

35. Because Christ never sinned, He was able to retain the filling ministry of the Holy Spirit even though His body was being identified with our sins.
36. Likewise, we have the same opportunity to retain the filling ministry of the Holy Spirit even though our bodies contain the old sin nature.
37. If you have no trouble understanding how we can enjoy the filling of the Holy Spirit even though we live in a 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 body on the cross.
38. Consequently, it may be proclaimed that the salvation plan of God created the prototype divine dynasphere in order that Christ might be sustained during the incarnation.
39. Our Lord utilized it in order to maintain His impeccability and achieve victory on the cross.
40. We may utilize this same power system to maintain fellowship and execute the Christian way of life.

IV. Review of Principles which Establish the Enabling Power of the Holy Spirit in the Incarnation.

1. Jesus Christ 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 Christ never lost the filling of the Holy Spirit.
4. This includes the three hours of judgment on the cross described by the term, "spiritual death."
5. During the dispensation of the Incarnation, Christ demonstrated the power of the prototype divine dynasphere.
6. This power was transferred to the Church Age where this divine-power system is operational today in the soul of the Spirit-filled Christian.
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 Holy Spirit is through a volitional decision to commit a personal sin.
9. Since Jesus Christ never committed a volitional sin, He never lost the filling ministry of the Holy 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 Christ never committed a volitional sin, He never lost the filling of the Holy 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 love.
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:

Matthew 27:46 About the ninth hour Jesus cried out with a loud voice, saying, “Ἠλί, Ἠλί, λαμὰ σαβαχθαní (Ēlī, Ēlī lamá sabacthani)? that is, “My God, My God, why have You forsaken me?”

21. Once the judgment was over, our Lord's final words are recorded in:

John 19:30 Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His human spirit.

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 arrangement:
 - a. God the Father invented and submitted a plan for human salvation entitled Operation Reconciliation.
 - b. God the Son agreed to execute the plan during the dispensation of the Incarnation.
 - c. 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. This was prophesied in Isaiah 11:2 and fulfilled historically beginning with the Virgin Birth in John 3:34 and continuing through Jesus' sacrifice on the cross in Hebrews 9:14.
26. Because Jesus never used His volition to commit a personal sin, divine omnipotence was never withdrawn as His point of contact with the Holy Spirit.
27. This means that 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.
28. We know all this is true about Jesus because of three doctrines:
 - a. Impeccability: Through His human volition, Jesus was able not to sin whenever His true humanity was tempted. (See Matthew 4:1–11)
 - b. 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)
 - c. Resurrection: The trichotomous reunion of our Lord's human spirit and soul with His resurrection body. (Matthew 28)
29. In physical death, our Lord had a trichotomous separation:
 - a. When the work of salvation was completed, Jesus made the following statement from the cross in :

Luke 23:46 “Father, into Your hands I dismiss My spirit.”

Therefore, at physical death, Jesus' human spirit went into the third heaven under the care of God the Father.

- b. Simultaneously, His soul went to Hades's compartment referred to as **Παράδεισος (Parádeisos)**: Paradise.

Jesus had a conversation with two criminals also crucified, one to His left and one to His right. One criminal said to Him,

Luke 23:39b “Are You not the Christ? Save Yourself and us!”

But the other criminal answered, and rebuking him said,

Luke 23:40 “Do you not even fear God, since you are under the same sentence of condemnation?”

Compartments
of Hades:
Paradise

Luke 23:41 “And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this Man has done nothing wrong.”

v. 42 And he was saying, “Jesus, remember me when You come in Your kingdom!”

Jesus, recognizing that this man was a believer and therefore would immediately be transferred to the Paradise compartment of Hades said this to him:

Luke 23:43 And Jesus said to him, “Ἀμήν (*Amén*) “I am telling you the truth, today you will be with Me in Paradise.”

1 Peter 3:18 Christ 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 by means of Whom also Jesus went and made proclamation to the spirits now in prison.

The passage in 1 Peter refers to Jesus’ visit to Tartarus during His three-day absence from the tomb. This is the compartment for the fallen angels who were complicit in the assault on human women in Genesis 6 during which time many of them cohabited with many women. Satanic assault on Homo sapiens producing the half-breed offspring of Nephilim, the latter presently incarcerated in the Sea Doors. The universal flood was the divine solution to this assault by means of the Noahic family. (See visual: The Compartments of Hades: the Abyss & Sea Doors).

Compartments of Hades: Abyss & Sea Doors

- c. Following the Lord’s physical death, His body was taken and sealed inside the tomb of Joseph of Arimathéa in Jerusalem.

Luke 23:50 Now there was a man named Joseph who was a member of the council [βουλευτής (*bouleutés*)⁴], a good and righteous man.

v. 51 (He had not consented to their plan and action.) He was from the Judean town of Arimathéa, and was looking forward to the kingdom of God.

v. 52 He went to Pilate and asked for the body of Jesus.

⁴ Sanhédrin (סנהדרין), the Talmudic transcription of the Greek Συνέδριον (*Sunédrión*). The Sanhédrin was, at and before the time of Christ, the name of the highest Jewish tribunal, of 71 members. It is derived from *sún*, “together,” and *hédra*, “seat.” (Paul Levertoff, *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 5:2688.



Luke 23:53 Then he took it down, wrapped it in linen cloth, and placed it in a tomb cut out of the rock, where no one had yet been buried. (NET)

30. The time lapse between the trichotomous separation of our Lord's Person and the threefold reunion in resurrection body was three days and three nights.

Matthew 12:40 Just as Jonah was three days and three nights in the stomach of the sea monster, so shall the Son of man be three days and three nights in the heart of the earth.

31. This is not some idiom which means a part of three days as is claimed by many Christian expositors. Christ was crucified on Wednesday, remained in the tomb Thursday, Friday, and Saturday, and was resurrected during the predawn hours of Sunday morning.
32. Both God the Father and God the Holy Spirit were instrumental in the resurrection of Jesus.

1. God the Father used His omnipotence to return our Lord's human spirit from heaven to the newly created resurrection body:

Ephesians 1:20 The power He [**God the Father** (see v. 17)] exercised in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms.

Colossians 2:12 Having been buried with Him in baptism, you have been raised with Him through your faith in the power of God who raised Him from the dead.

1 Thessalonians 1:9 People everywhere report ... how you turned to God from idols to serve the living and true God
v. 10 and to wait for His Son from heaven, whom He raised from the dead, Jesus our deliverer from the coming wrath.

2 Corinthians 13:4 For indeed He was crucified by reason of weakness, but He lives because of God's power.

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 ... Who was declared the Son of God with power by the resurrection from the dead, according to the Holy Spirit, Jesus Christ our Lord.

Romans 8:11 But if the Holy Spirit of the One [God the Father] who raised Jesus from the dead lives in you, the One who raised Christ from the dead will also make your mortal bodies alive through the Holy Spirit Who lives in you.

1 Peter 3:18⁵ Because Christ also suffered once for sins, the just for the unjust, to bring you to God, by being put to death in the flesh but by being made alive in the Spirit.

v. 19 In it He went and preached to the spirits in prison. (NET)

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.

We conclude our study this morning by citing the passage that forms the human coda to God's phenomenal symphony. It is the passage that provides the human race the opportunity to take advantage of the magnificent battlefield victory of Jesus Christ. His perfect life, His personal sacrifice, and His battlefield victory provide the opportunity for anyone to simply place one's personal faith in Him for salvation and eternal life.

1 Corinthians 15:51 Behold, I show you a mystery [the Rapture of the church was not revealed in the Old Testament]. We shall not all sleep ["sleep" refers to physical death], but we shall all be changed [those alive at the Rapture will all be changed to resurrection bodies].

v. 52 In a moment, in the twinkling of an eye [a yactosecond], at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible [in resurrection bodies], and we [those alive at the Rapture] shall be changed [to resurrection bodies].
(EXT)

⁵ This passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context." Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. (The NET Bible, 2005, 1 Peter 3:18, Study Note [sn] 24, p. 2362.)

1 Corinthians 15:53 For this perishable [believers who have died] must put on incorruption [a perfect spiritual body], and this mortal [believers who are alive] must put on immortality [perfection].

v. 54 So when this corruptible shall have put on incorruption, and when this mortal shall have put on immortality, then [**the Rapture of the Church**] shall be brought to pass the saying that is written, “Death is swallowed up in victory” [**Isaiah 25:8**].

v. 55 “Where, O Death, is your victory? Where, O Death, is your sting?” [**Hosea 13:14c, d**]

v. 56 The sting of death is the sin nature and the strength of the sin nature is the Mosaic Law.

v. 57 But thanks be to God, Who gives us the victory through our Lord Jesus Christ! (EXT)