

The Nature of the Holy Spirit and the Crucifixion, an Essay

Abstract/Thesis

In order to learn what has been revealed in Scripture, one must study the person of the Holy Spirit in the Trinity throughout the Bible. It then becomes inescapable to examine the Holy Spirit's work in relation to the Trinity before, during, after the world's most pivotal moment in history: the crucifixion.

First, it must be shown that the Holy Spirit is the same in essence as the Father and the Son so that one can see that His relationship to Jesus was not anything extra, but essential. Second, one must analyze the Spirit working in relation to man so that he can recognize how the Spirit is seen working with the human nature of Jesus. Third, it should be demonstrated that Jesus can be both God and man, and that the human nature of the person Jesus does not defy the nature of God. Next, it is imperative to examine how the Spirit worked with Jesus before the crucifixion in order to examine their relationship. Finally, one must view the day of the crucifixion, in light of the previous evidences presented, to demonstrate how the Spirit empowered and guided Jesus on that day. The inescapable conclusion is that only a perfect sacrifice was acceptable to atone for the sins of humanity, and that this was accomplished through Jesus Christ by the power of the Holy Spirit.

Outline

- Historical introduction.
- Introduction
- The Holy Spirit is the same in essence as the Father (in five paragraphs).
 - If the Holy Spirit does not proceed from the Father, He is not God.
 - The procession of the Spirit is not material or in time, but intellectual and out of time.
 - God is fully immaterial and completely actual.
 - The idea of intellectual procession seen in man.
 - The Holy Spirit is the same in essence as the Father.
- Work of the Spirit before the crucifixion in relation to man (in five paragraphs).
 - The Spirit revealed throughout scripture

- Old Testament power
- Old Testament guidance
- New Testament power
- New Testament guidance
- Jesus is fully man and fully God (in eight paragraphs).
 - There are two natures with the person Jesus.
 - These two natures are unmixed.
 - In order for Jesus not to be God, there must have been a privation of goodness present.
 - Absolute goodness in existence.
 - Absolute goodness in accidents.
 - Absolute goodness in end.
 - Since there is no defiance of God's nature, it is absolutely possible for the Word to take on flesh.
 - Why God became man.
- Spirit with Jesus (in four paragraphs)
 - Holy Spirit present in Jesus before and during crucifixion.
 - Was Jesus imperfect and therefore needed the Holy Spirit to do what He could not?
 - Jesus received the Spirit's power infinitely.
 - Jesus was guided by the Spirit.
- Jesus' last day (in five paragraphs)
 - Jesus given power and guidance by the Spirit in Gethsemane.
 - Jesus felt as though He were separated from the Father.
 - Jesus took on sin through the power of the Holy Spirit, but did not cease to be God by becoming sin.
 - Jesus suffered the infinitely powerful wrath of the Father the cross through the power of the Holy Spirit.
 - Only a perfect sacrifice would be acceptable.
- Conclusion

The Spirit of the Cross

Ignorant: perhaps one of the most accurate words to describe the confused Corinthian church in the first century. Paul writes his first letter to the church of Corinth in order to bring about unity to a church that does not understand who or what they are following, and much similar misunderstandings have occurred throughout every church. All Greek believers during the early church were vulnerable to being “carried away by subtle a philosophy, and by a dazzling eloquence,” and the leaders of the modern church should not be inclined to think any differently (Barnes vii). History has repeatedly replayed a terrible film in which some believers are led astray by false doctrine, misunderstanding, and ignorance, and this has been true especially in regard to the person of the Holy Spirit.

The person of the Holy Spirit has been severely misunderstood by both believers and non-believers alike. Many question the person of the Holy Spirit; “is it...making friends with the deaf who never hear what you want...Or offering a hand to the ghost that would frighten man?” (Nietzsche 26). It is not within the precepts of faith to present an empirical formula for that which is beyond comprehension; surely the god one can explain precisely and without error is nothing greater than a golden calf. In examining the scriptures, then, one cannot expect to explain the unexplainable. It necessarily follows that the Holy Spirit, who is God, can only be known through revelation, with natural reason as an additional tool gifted by the Creator. In order to learn what has been revealed in Scripture, one must study the person of the Holy Spirit in the Trinity throughout the Bible. It then becomes inescapable to examine the Holy Spirit’s work in relation to the Trinity before, during, after the world’s most pivotal moment in history: the crucifixion.

The Spirit is the Same in Essence as the Godhead

In order to understand the movement of the Holy Spirit during the time of the crucifixion, one must first be able to express and understanding of the Holy Spirit in general; a house cannot be built without a firm foundation. First, the idea of procession must be examined because, if the Spirit does not proceed from the Son and the Father, then He would not be God and, therefore, irrelevant to Christology; indeed, there would be no such thing as pneumatology if the Spirit

was not considered God. The Holy Spirit is “the Spirit of truth who goes out from the Father” (John 15:26). In approaching this, it is imperative to realize that God is outside of time for, if God were in time, He would have been in some way created, which is altogether impossible for the immutable God. Time is part of the natural, created universe, and is therefore created; the Creator cannot be creation at the same time in the same sense, thus, God is outside of time. Moreover, since God is altogether immutable, the procession of the Holy Spirit from the Father is neither something of matter nor of procession through a space of time, but self-subsisting existence.

Therefore, it is erroneous to suggest that the Holy Spirit was created in any way, and it must be assumed that the Holy Spirit did not proceed from the Father in the sense of material creation. The notion of procession in God brings with it the connotation that there is somehow a sequence in which God came into being; and, if there is a sequence, the Spirit must have been created in time and matter. However, “in the case of generation or procession from God, nothing either by nature or by time...is before or after” (Anselm 429). Even though it is “impossible to attain to the knowledge of the Trinity by natural reason,” it is, nonetheless, possible to determine the basic idea of procession in God (Aquinas 169). As said before, the material idea of procession cannot be in any way applicable to God; therefore, the idea of procession that most resembles that which resides in God is intellectual and immaterial.

God is fully immaterial, and must have procession in an immaterial sense because He is completely actual. The notion that something is actual can be stated only when that particular thing has reached the fullness of its nature. For instance, a man is called an actual man when he has matured enough to contain those attributes, in a physiological sense, to be deemed a man; comparatively, a child is not considered a man until his body matures in such a way that it has a fullness in development. Now, even though a man is an actual man, in no way could he be considered actual in comparison to the universe, since he is not complete in himself and is subject to change and decay. This is evident by his aging; while a grown man is not capable to change into anything other than a man, he is not complete in an absolute sense and is subject to change when juxtaposed to the entirety of nature. This corruption, which is the result of a potential to change toward an end, is common to everything in the universe. Since everything in the universe has potential to change, and everything that is in

potential is proceeded by something actual, it is necessary to claim that the universe was preceded by something actual, ergo God.

Moreover, since God is complete in Himself and is immutable, it is against His nature to change; thus, the procession of the Holy Spirit from the Father is something complete in itself without the capacity to change. The idea of procession is comparable to man's intellectual knowledge and the words that flow from that knowledge. For instance, the better one can understand gravity, the better he can explain it. The knowledge, which is in his mind, is brought forth by the words he uses; and, the more accurate these words are, the closer they are to be describing reality. As his words draw closer to the knowledge that is contained in his intellect, he conveys with greater effectiveness that which is actual. The essence of the knowledge has not changed during its transition from the intellect to the words; procession does not always denote a change or creation in or of an essence. As the "intelligible word proceeds from the speaker, yet remains in him," so the Holy Spirit proceeds from the Father yet is same in essence (Aquinas 147). And, since God is outside of everything created, the procession of the Holy Spirit from the Father is neither bound by the fetter of time nor is it mutable in any way. There is, then, an uncreated, eternal, and unchangeable procession in God; since this conclusion does not defy His nature, it is possible for God.

Most importantly, the Scriptures assert that "the Lord is the Spirit," thereby placing the Holy Spirit equal in status and substance to the Father and the Son (2 Corinthians 3:17). Since God cannot change, the Holy Spirit must be of the same essence as the Father because, if the Holy Spirit were of a different essence, God would have had to change and be in potential, which is not possible. Thus, one comes to the conclusion that the "wonderful Trinity is one essence" (Anselm 80). As a result, since God the Father is the same in essence as the Holy Spirit, everything that can be properly attributed to the essence of God the Father and God the Son must also be attributed to the Spirit. The grace of God, the goodness of God, the majesty of God, the perfection of God, the love of God, and every other characteristic that has been revealed to man by God must also be attributed to the Holy Spirit, who is God. If the Spirit is the same essence as the Father and and Son, confusion may arise as to why each person of God is seen working in distinct ways throughout the Scriptures.

Work of The Spirit Before the Crucifixion

First, it is evident that the promise of the Spirit's power is unmistakable throughout all of Scripture. In the beginning, God declared that he would "make man in [His] image;" the plurality of the subject in this phrase suggests a Trinitarian theme, or at least the idea that there is more than one person in God (Genesis 1:26). If, then, man was created in the very image of God, and the person's in God are absolutely indivisible, it is not possible to say that man is not also made in the image of the Holy Spirit. Therefore, as a craftsman constructs his creation, so creation must have necessarily been in relation to the Holy Spirit. Moreover, every person within the Trinity has somehow been revealed to man. If the Holy Spirit was not revealed to man, and thereby having an established relationship with him in some capacity, how could one ever hope to divulge what is only known through revelation? Indeed, the only reason one can know anything about God is through God. The most prominent roles of the Holy Spirit, although the infinite Spirit is not confined to a finite list, could be considered to be empowerment and guidance. This conclusion does not claim that the Holy Spirit is limited in His activity, but simply states that these are the most prominent ways the Spirit interacts with mankind.

Those who claim the Holy Spirit is silent in the Hebrew Scriptures are also susceptible to similar assumptions, such as the idea that one day pigs will one day sprout wings and fly or birds will shed their wings and become man's primary source of bacon. After the leadership of Moses had passed, Joshua, his successor, was "filled with the Spirit of wisdom because Moses had laid his hands on him" (Joshua 34:9). This power of leadership was given to Joshua through Moses, and both Moses and Joshua were anointed with wisdom in leadership by the Holy Spirit. After the leadership of Joshua, the judges that delivered Israel with cunning and effective leadership were empowered by the Holy Spirit. The "Spirit of the Lord came upon Othniel," Gideon, Jephthah, and many other judges of Israel, anointing them with a power to lead efficaciously (Judges 3:10, 6:34, 11:29). These men were empowered in order that they might deliver God's people from oppression. Yet there was a day prophesied where a man would have "the Spirit of the Lord rest on him," and he will create "a highway for the remnant of his people...as there was for Israel when they came up from Egypt" (Isaiah 11:2, 11:16). Surely the oppression far greater than that of the

physical, that fetter of sin, would be broken, and God's people would experience the promised land of salvation.

If the Spirit were to empower these men, yet give them free reign to do as they please, it is arguable that they may not have completed the tasks assigned to them. It is an obvious implication, therefore, that the leadership of the period of the judges, and subsequent leaders, were not only empowered, but were also given guidance. Part of the empowerment bestowed by God onto these men includes wisdom and leadership, which is itself a direction given through the Spirit. The Spirit also "lifted [Ezekiel] up" and gave him a vision, and undoubtedly also led the other prophets in their prophetic wisdom (Ezekiel 11:1). In another place the prophet Micah declares that he was "filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin" (Micah 3:8). Not only did the Spirit bestow the prophet power, but also the ability to exercise judgment on the people of God; and to say that judgment can exist apart from direction is to say that man can walk and not stumble without sight. How could Micah claim divine judgment with power while void of divine guidance? This notion can only be the case if one were to refute the inspiration of the prophet's book, which any reasonable Christian would not even consider. It is a plausible conclusion, then, that the empowerment of the Spirit in the Hebrew Scriptures is always followed by some sort of leadership, wisdom, or guidance that is also granted by Spirit.

Even after Christ's time on Earth, the Spirit is seen moving with great potency in the formation and expansion of the early church. First, Jesus, who is God in the flesh, promised that the disciples would "receive power when the Holy Spirit [came] on [them]" (Acts 1:8). There is no refuting the fact that true believers will receive the promise of the power of the Spirit so that the Gospel message will be spread "to the ends of the Earth" (Acts 1:8). The early church set aside those they knew were filled with the Spirit for the purpose of ministry, the most notable of which is "Stephen, a man full of faith and of the Holy Spirit" (Acts 6:5). It was the power of the Spirit that strengthened him to endure the injustice and pain of a cruel death by stoning for the sake of the Gospel. Throughout the entire early church, the power of the Spirit was so evident that the "gospel [was spread] ...not simply with words but also with power, with the Holy Spirit and deep conviction" (1 Thessalonians 1:5). In every case of effective

ministry in the early church, the power of the Holy Spirit enabled the disciples to complete the work which was set before them.

Not only does the Spirit bestow power on the early church, but the Spirit also gives prudence and wisdom through guidance. In order to remain free from the slavery of a sinful lifestyle, the apostle Paul writes that one must “walk by the Spirit, and [he] will not gratify the desires of the flesh” (Galatians 5:18). If the Spirit is God, as was previously determined, then He cannot lead anyone according to a nature opposite of the essence of the Trinity. As a result, one must come to the conclusion that the guidance of the Spirit not only fulfills His will by guiding man to live in Him, but also brings forth the end result of the Spirit’s work: the glorification of God and a redeemed relationship with man. This is why Paul implored the elders in the Ephesian church to “keep watch over...all the flock which the Holy Spirit has made [them] overseers” (Acts 20:28). Since the Holy Spirit has commissioned leadership for the church to glorify God and cultivate a relationship it with Him, it seems foolish to assume that the elders could do their work effectively without the guidance of the very source of genuine ministry.

Jesus is Fully God and Fully Man

At an initial glance, it appears a reasonable question to ask if Jesus needed the power and guidance of the Holy Spirit to complete His early ministry. There are, however, misconceptions that often lend their thanks to ancient heresies that must be removed in order to examine the Spirit and the Word, indeed the entire Trinity, with accuracy. First, it must be shown that the very nature of the man Jesus was in fact composed of two separate natures: that of God and that of humanity. The first problem then accosts the faithful believer: how can two natures reside in a one man? This question is answered simply by the proof that there naturally lives in man two natures: that of humanity and that of spirit. Within mankind, people having both a spirit nature and human nature, are individuals that have two natures within a single person. If a person were to claim otherwise then man might as well be inseparable, and indeed equal, to the beasts.

The next confusion that surfaces is whether or not these natures are mixed, separate in two persons, or united in some inexplicable way. If it can be

shown that the hypostatic union between the essence of God and man is in no way a violation to the nature of God, then the idea of the union is egregiously plausible. The exact way in which these natures are united may not be completely understood, but, if it is within the nature of God, then everything is absolutely possible for Him. For the Scriptures proclaim that “in the beginning was the Word, and the Word was with God, and the Word was God;” and this same “Word became flesh and made his dwelling among” man (John 1:1, 1:14). The two natures found in the incarnate God are not congealed into a single essence because, if they were, then Jesus would not have been God, but some sort of hybrid of natures which would render Christianity nothing more than a glorified pantheism. Since God is completely actual, He is completely indivisible; God cannot not be God, and it necessarily follows that His nature could not have completely congealed with a created essence.

Some may assert that the nature of God is so contradictory to that of man that this union is against the very essence of God. In order for this be true, the union must have been in some way a privation of absolute goodness, since God is that which is completely good. Goodness is determined by the level of perfection that something obtains, and perfection is threefold, determined by something’s existence, accidents, and end.

First, to be considered perfect, an essence must first exist. As shown before, Jesus has two essences: that of God and that of man. The distinct essence of God within the man of Jesus is perfect in existence because it is His very nature to exist. The human nature of Christ could only contrast God in two ways: relationally and materially. Since Jesus Himself is God, in no way could He be severed relationally from the rest of the Trinity. In regards to the essence of the flesh, if Christ’s flesh itself were God, then that is a direct contradiction of God’s nature since He is infinitely incorruptible and not created. The body of Christ, then, is part of the human nature that remains unmixed with the nature of God. Because God is absolutely indivisible, it remains that Jesus the man is perfect in existence because He does not deviate in perfection from the essence of God. The flesh is not attributed to be part of the essence of the Godhead, but that of the human nature with the person of Jesus. Since it does not defy God’s nature to be in creation, and because the created flesh is not God, Jesus retains His perfection in regards to His being even in a unity with something created.

Moreover, accidental characteristics that are additions to the essence of a thing cannot be said to absolutely separate Jesus' God nature and Jesus' human nature. Accidental qualities refer to the quality or quantity of a thing, not the substance of that thing. Thus, since it has been shown that material qualities or quantities have no place in God, it must be concluded that the union did not take place accidentally. The flesh, which is not mixed with the God nature of Jesus, is an accidental quality that, of itself, has no place in the nature of God, and its essence is found in that of mankind. Unity does not automatically denote a complete conformity to something else; rather, it simply says that two things are under a single heading, the head being the person of Jesus.

Thirdly, the end of God is Himself; the God nature of Jesus is also His own end, since He remains God. That which does not have a beginning cannot have an end, for to have an end automatically denotes a beginning. Therefore, to claim that God has reached perfection by some particular end is to say two things: first, that He is imperfect until this end is complete; second, that His perfection is bound by time. However, since God is completely actual in Himself, He is neither bound by time nor that which He does in time, but simply is. The Word that became flesh does not defy His own nature because the Word retains its perfections that are not mixed with flesh. Thus, the essence of God is not contradicted by the union of the Word and flesh, and the perfection of God is not defied, as long as the natures do not coalesce.

The hypostatic union, then, includes the union of two natures in one person, yet the natures cannot be joined into a single essence because God is inseparable. Yet to say these natures are apart in two persons or to assert that Jesus was simply a man are claims likened to the heresies of the Arians and Nestorians. This idea of absolute separation would assert that Jesus was simply a man or some sort of illusion or complete spirit. However, the Scriptures make it clear that Jesus was also a man; He became weary, wept, and demonstrated many functions that are only common to man (John 4:6, 11:35). Yet Jesus was neither a mere man, nor a spirit, nor an illusion; rather, the nature of unfallen man and the Word were united in Jesus. Moreover, since the hypostatic union has been revealed to man, and this union in no way defies the nature of God, it must be concluded that it is within the realm of possibility; anything that does not defy God's essence is absolutely possible for Him. Since two natures can be present within one person, Jesus can be fully God and fully man without any defiance of

His nature. Exactly how this union takes place should be left to faith; if a man claims he can describe exactly how God works, perhaps he is worshipping an Asherah pole. But, even though such a union is possible, one may question as to why God would clothe himself with the flesh He created.

It almost does not seem fit for the God who created the Universe to take on the form of a mere man for the sake of humanity. Yet, for every being that has a will, the first object of the will is love, and it would be foolish to assume that God's perfection would be separate from His love except in the case which God has the potential to change. This, however, is egregiously impossible; thus, we come to the conclusion that, as the Scriptures declare, "God is love," and this love is without a single flaw (1 John 4:8). Furthermore, perfect love does not, indeed it cannot, abandon that which is the object of its deep affection. One may never be able to adequately answer "why" God loves man, but His revealed love should be sufficient, and we should receive it as a child receives a gift at the dawn of Christmas day. Man does not deserve life, but life itself came to give life to man, and this is the meaning of grace. Christ is the Mediator of God's love, and "if the Mediator were in both aspects like man, he would be far distant from God. If he were in both aspects like God, he would be far distant from humanity" (Augustine 219). As a result, "the Word became flesh" to become the perfect Mediator between man and God (John 1:14).

The Spirit with Jesus

Moreover, since the Spirit proceeds from God and is God, and Jesus is sent from God and is God, there is no way the Holy Spirit was not present in the life of Jesus before and during the crucifixion. Much of Scripture evinces the interaction between the three persons of the Trinity, including the relationship between Jesus and the Holy Spirit. The Scriptures proclaimed that a man would come who had "The Spirit of the Lord will rest on Him," and this same man would himself claim to be the fulfilment of the Scriptures by saying, "The Spirit of the Lord God [was] upon [him], because the Lord has anointed [him] to bring good news to the afflicted" (Isaiah 11:2, 61:1). Jesus was conceived by a virgin through the power of the Holy Spirit, and at His baptism "the Spirit [came] down from heaven as a dove and remain[ed] on him" (John 1:32). It is evident that, from the very beginning of His birth, to the beginning of His ministry, and to the end of His life, Jesus was filled with the Holy Spirit.

Yet, if Jesus was truly purely God, one might ask why He needed to be filled with the Spirit. It seems incorrect to assume that God “needs” something, for He certainly needs nothing. Therefore, to say that Jesus was imperfect because he needed the Holy Spirit is akin to the assertion that man is imperfect because he needs a body; as man is not a human without a body, so God is not God without God. Thus, Jesus did not need God, He was, and is, God. It would be incorrect to pose the question in the sense that Jesus was lacking in some way and needed the Holy Spirit to make up for that which was incomplete. God is inseparable, so it must be noted that Jesus was in no way separate from the Spirit or the Father. To pose such a notion is to assume that there are three separate gods that are working together for a mutual good, but this is simply a heresy revived. The Word, then, choosing to form a hypostatic union with the nature of man in one person, was not divided from the Godhead. On the contrary, there was perfect unity in Jesus. The human nature in the union, because it was a created nature and not God, was liable to the weaknesses of that nature. The Holy Spirit gave strength to Jesus while in perfect union with the rest of the Trinity so that His will might be fulfilled.

If man receives power from the Holy Spirit, how much more could the man that was completely one with the Spirit? When Jesus went into the wilderness before His early ministry began, He departed “full of the Holy Spirit” (Luke 4:1). After being tempted for forty days or nights, Jesus returned in “the power of the Holy Spirit” (Luke 4:14). His power was so evident that “news spread about Him through the whole countryside,” and He publicly proclaimed that He fulfilled the messianic prophesy in Isaiah as the one who could claim that “the Spirit of the Lord [was] upon Him” (Luke 4:14, Isaiah 61:1). Since Jesus is God, it would be impossible for Him not to have the power of the Holy Spirit within Him, since it was His very nature to be one with the Father and the Holy Spirit. Indeed, God gave Jesus “the Spirit without limit,” and who would be so bold to claim that the presence and the power of the Spirit are separable? (John 3:34). Only God can receive the Spirit infinitely, since He is the only thing that is actually infinite. The Words of Scripture clearly proclaim the power that was given to Jesus through the Holy Spirit.

And to assume that the Holy Spirit anointed Jesus with power and not guidance would mean that one has ignored the Scriptures. The prompting of the Holy Spirit “led by the Spirit into the wilderness to be tempted by the devil”

(Matthew 4:1). The significance of Jesus' experience in the desert cannot be overstated; it shows the human nature that was present in the person of Jesus. There is no credible reason to assume that the God nature within Jesus was lacking power and guidance, for Jesus is God. However, the human nature within Jesus suffered weakness, including that of temptation as noted in the synoptic Gospel accounts. Every temptation, fatigue, thirst, and pain felt by man was felt by Jesus, and this occurred so that He might identify with us, not as a king, although surely that is what He is, but as a slave; for, He "was made lower than the angels for a while" (Hebrews 2:9). Certainly, even the term slavery seems lacking, for what comparison can be made to describe the infinite hiatus between the divine and the mortal? But it is because of the human nature that was created, not that which is God, that Jesus received guidance from the Holy Spirit.

Jesus' Last Day

In time, the true trial began. The Spirit led Him to the wilderness, starving His body near a point of extreme fatigue and weakness; the Pharisees persecuted Him, attempting to trap Him in every word; yet, there is only one point where His soul was overwhelmed. From garden to garden, there is not a tale more epic than that of man's redemption, where the creator's "soul was overwhelmed to the point of death" (Matthew 26:38). Three times he positioned: "may this cup be taken from me," but not simply because His flesh would suffer (Matthew 26:39). Evidently, the agony which overwhelmed Jesus did not take place in His God nature, for how could life itself fear death? But the human nature within Jesus, that which could die, was aching. Jesus knew the torture He was predestined to endure, the pain and immense suffering on the cross of Calvary, and part of His fear may have been caused by the physical pain set before Him. Surely here the Holy Spirit, God Himself, imparted Jesus with power and guidance at Gethsemane.

Yet, as Jesus made His way to the cross, spit on, tortured, and mocked, not once did He protest. He was "flogged and handed over to be crucified," dressed in "a crown of thorns," "struck on [his] head again and again" (Matthew 27:26, 29, 30). They mocked: "Come down from the cross, if you are the Son of God," "he saved others...but he can't save himself!" (Matthew 27:40, 42). In all this He did not retaliate with words of cursing or rebuttal; one can only help but

hear the echoing shouts of agony as He was struck, beaten, and mocked. Only when He was brutally hanged on a cross did He again speak to the Father in His voice repeating the words of the psalmist saying “my God my God, why have you forsaken me?” (Matthew 27:46). For man, this is nothing more agonizing than separation from the Father, and this Jesus endured for the sake of man’s redemption. The human nature in a moment felt as though it was stripped of its connection to the Father because because of the wrath poured out on Jesus.

Jesus took on sin. The God nature within Jesus remained perfectly without sin, for it is impossible for God to be anything other than Himself. Yet the human nature of Jesus became the perfect atonement for every sin. Yet on the cross, when He called to His father, it appears as though God had withdrawn from the flesh so that His wrath might be poured out upon the man Jesus; but to say that at any point Jesus ceased to be God is to render the Gospel meaningless. If the Word were to leave the hypostatic union then that which made the sacrifice perfect was removed at the most crucial point, and the atoning sacrifice would no longer be perfect, and this is because the humanity of Jesus was brought to its particular perfection by the presence of the Word. Those who make this claim fail to realize the context of the Scripture Jesus recounted on the cross. In the very passage quoted by Jesus the psalmist writes that “all who see [Him] mock [him],” they “pierce [His] hands and [His] feet,” and “divide [His] clothes among them and cast lots for [His] garments” (Psalm 22:7, 16, 18). Jesus, fulfilling prophesy, proclaims “it is finished,” reiterating the Psalm’s concluding verse which also declares “He has done it!” (John 19:30, Psalm 22:31). Jesus, acting with God as one, was surely strengthened by the Holy Spirit for the task of bearing the sin and shame of humanity.

The human nature of Jesus was punished as though it were made sin; thus, the wrath of God was poured out on His human nature. Therefore, there is no need to assume God broke the hypostatic union on the cross or that the Word was somehow separated from the Trinity. Rather, it is reasonable to conclude that the Godhead allowed the the human nature of Jesus to take up the weight of humanity’s transgressions; He bore sin, it would be impossible to say He literally became sin. When Jesus spoke to the Father on the cross, He was not saying He absolutely separated Himself from the Father, but that His human nature felt as though it were abandoned. However, this cannot be said in an absolute sense, or that would be synonymous to the claim that Jesus was not God during

the crucifixion. While the two natures in Jesus remained under the hypostatic union, His body was in such agony – surely to endure an infinitely powerful wrath was not a light task – that Jesus felt as man feels; He felt utterly forsaken. It is no doubt He needed the Holy Spirit, in power and guidance, to complete such a task.

As His cross of shame rose, He “who had no sin [became] sin for us,” a perfect sacrifice without blemish taking on Himself the sin of the world as the cross was taken on His back (2 Corinthians 5:21). There was debt that had to be paid, a bill that was not yet removed. Only a perfect sacrifice would suffice because imperfection cannot wash over imperfection; “death there had to be, and death for all, so that the due of all might be paid” (Athanasius 38). Just as the Passover swept through Egypt hundreds of years ago, there was a righteous judgment that was administered on the day of the cross. It is no coincidence that the crucifixion took place on the anniversary of Passover, but was done so that all might see the redemption of man and the wrath of God. Indeed, the Israelites had the blood of spotless lambs to cover their doors so that the judgment of God might pass over them, but there could never be a perfect sacrifice that was absolutely without blemish until the day the crucifixion. The wrath of God was poured out, yet not on an animal, but on the man who was sinless, so that the sin He took up voluntarily might be removed from those who confessed this man to be their savior. And the only way the humanity of Jesus could endure the wrath of the infinitely powerful Creator was through the power and guidance of the Holy Spirit.

“As a king sends his son, who is also a king, so sent He [Jesus];” thus, the greatest miracle in the history of existence took place through the unity of the Godhead and the empowerment and guidance of the Holy Spirit (Barnabas et al. 27). At the moment of the cross, “He who for us is life itself...endured our death and slew it by the abundance of His life” (Augustine 64). The same Spirit that led Jesus to the cross was the same Spirit that empowered Him to endure the wrath of the infinitely righteous and mighty Father. It was through death that death itself was dethroned. And this is the Spirit of the Cross: that which is restless grace.

Annotated Bibliography

Ambrose. *On the Holy Spirit*. Veritatis Splendor Publications, 2014.

This work by Ambrose uses scripture as its core source its argument, which is then supplemented by his reason and biblical interpretation. One may consider some of the passages used in his arguments to be interpreted through a spiritualized lens, but this does not take away from the vividness and accuracy found in his arguments.

Many of the sections are divided into small letters and chapters that are sent to the Emperor of Rome during the time period.

Anselm. *Monologian*. Oxford University Press, 1998.

In this work, Anselm presents a defense of his faith through pure reason, establishes the reasoning behind his belief in an omnipotent God, describes the trinity, and uses logic as the cornerstone of his arguments.

The style of this work was unique, mainly because Anselm wrote as if he were having a conversation with a student at points throughout his work. He also writes in the form of individual questions, considering each carefully and responding to various topics.

Anselm. *On the Incarnation*. Oxford University Press, 1998.

In this work, Anselm addresses the claims of certain individuals in the church who assert that, since Jesus is one with the Father and the Spirit, that the Father and the Spirit also joined the incarnation with the Word and the flesh. They also claim that God is composed of three separate substances.

Anselm views each part of the heretical claims, and exposes them to reasoning based on scripture. He does not directly use scripture, since the Word is so evident in claiming that there is only one God that is three persons, properly speaking.

Anselm. *On the Procession of the Holy Spirit*. Oxford University Press, 1998.

Some Greek philosophers and other heretics claimed that the Holy Spirit did not proceed from God, and therefore was not God. His

logical argument, supported by scripture, systematically addresses the heretical ideas presented.

As in his other works, Anselm use of logic and scripture compose a compelling argument to show that the Holy Spirit came from God and is God.

Anselm. *Why God Became Man*. Oxford University Press, 1998.

Anselm basis his thesis on the idea that sin had dishonored God, and that creation had taken itself away from relationship with God. So that man could be redeemed, the only plausible solution was that God become man himself, because no human would ever be able to reconcile himself to God.

Anselm writes in a unique style, using a dialogue to express his arguments. Using logic as his main form of argument, he comes to the conclusion that the only way man could be redeemed was if God became man and did what man could not do on his own.

Aquinas, Thomas. *The Summa Theologica of St. Thomas Aquinas*. Benziger Bros, 1948.

Thomas Aquinas developed his summary of theology from a logical perspective that brought reason and faith together in a way that had been done by few before him.

This work was imperative to gain a greater understanding of the persons of the Trinity. He closely examines the Father, Son, and Holy Spirit through an Aristotelian framework and with a biblical foundation. He also studies the procession of the Holy Spirit in great depth through a philosophical frame of reference.

Aristotle. *Metaphysics*. Kindle Ed. Neeland Media LLC, 2009.

Aristotle's *Metaphysics* examines many definitions of common terms in order to establish a universal set of terms that may be used in logic and reasoning. Such terms as substance, matter, form, essence, and the like, are explained for the use of logical argumentation.

The style of this work takes each subject individually, and breaks them down individually, usually building off the previous argument or explanation.

This work sets a foundation for logical arguments because it explains important terms that must be used in the proper sense in order for an idea to be specific correct terminologically.

Athanasius. *On the Incarnation*. Pantianos Classics, 1944.

This work addresses in depth the issues surrounding the incarnation of Jesus Christ. Athanasius uses scriptures as his main source of arguments for the deity of Jesus Christ.

Ultimately, after addressing Jewish and gentile audiences and heresies, Athanasius comes to the conclusion, through proof found in scripture and drawn from reason, that Jesus Christ was fully God and fully man.

Augustine. *Confessions*. Oxford University Press, 1992.

Augustine's *Confessions* expresses the human need of a savior, and recounts his life from a first person point of view.

Many critical ideas are brought forth by this work, such as sin and redemption, so that the glory of God might be made evident in all circumstances.

Augustine. *On the Trinity*. Veritatis Splendor Publications, 2012.

In this work, Augustine argues for the plausibility of a triune God through both the use of reason and scripture. This work, separated into fifteen books, covers a variety of topics, including the procession of the Holy Spirit and His equality to the Son and the Father, why Christ became man, and the like.

Augustine references scripture most commonly throughout this work as the cornerstone of his arguments.

Barnabas, et al. *Writings of the Apostolic Fathers: Mathetes, Polycarp, Barnabas, and Papias*. Veritatis Splendor Publications, 2014.

This work includes the writings of four individuals who were close to the apostles. Mostly written in the form of an epistle or letter, and are directed to a specific audience.

The writers cover a variety of topics, and most quote the apostle's epistles directly, thereby strengthening their credence. Mathetes in

particular briefly goes through the manifestation of the Word in the man Jesus Christ.

Barnes, Albert. *Barnes' Notes*. Baker Books, 1998.

In his commentary series, Albert Barnes thoroughly examines biblical scripture from a historical exegetical position. He studies the idea of God being Spirit, and writes an explanation of the meaning of scripture, not exactly how God operates.

He views each verse individually throughout most of his works, then places them in the context of the entire chapter and book and scripture as a whole.

Geisler, Norman. *Baker Encyclopedia of Christian Apologetics*. Baker Books, 1999.

Geisler addresses many prominent issues in this work, one of which is the idea of the Trinity.

He approaches his work from a scriptural and philosophical basis to address issues concerning the idea that three persons can be one God of the same substance.

Goodrick, Edward and John Kohlenberger III. *The Strongest NIV Exhaustive Concordance*. Zondervan, 1999.

This expansive concordance is a valuable tool to examine scripture in light of the original meanings of a word. This work is invaluable to conduct effective word studies of the words found in the original languages of scripture.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Zondervan, 1994.

This work of Systematic Theology is a general overview of Christian theology, which includes the topics of the hypostatic union and the Holy Spirit.

Grudem takes a mostly scriptural approach while explaining the actions of the Holy Spirit throughout scripture, and uses many scriptural references to demonstrate how the Spirit is seen working with both man and Jesus.

Horton, Stanley. *Systematic Theology*. Logion Press, 2013.

This work is a general account of Christian beliefs. A large range of topics are covered including the deity of Christ, the person of the Holy Spirit, and the like.

Lewis, C.S. *Mere Christianity*. HarperOne, 1952.

Lewis draws out the basic tenants of Christianity in this work.

Writing as a humble layman of the church, Lewis addresses his audience in a relatable way as if he were addressing them personally.

Most notably, Lewis argues for the deity of Jesus Christ by examining the possibilities of who Jesus could be compared to what he claimed to be.

Nietzsche, Friedrich. *Thus Spoke Zarathustra*. Modern Library, 1995.

This work creatively takes the form of a narrative. The protagonist, Zarathustra, attempts to show other people, who appear to be ignorant in their belief, the possibility of a better life void of faith in a deity.

In one of his earlier chapters, Nietzsche mocks the person of the Holy Spirit, giving interesting insight as to the atheistic position regarding Christian belief in God.

The Holy Bible, New International Version. Zondervan, 2011.

Stein, Robert. *A Basic Guide to Interpreting the Bible: Playing by the Rules*. 2nd ed., Baker Academic, 2011.

This work gives a wonderful introduction to biblical hermeneutics in an organized and readable format. The book views technical terms, such as meaning, implications, etc., that are imperative to any discussion on interpreting scripture.

The author chooses the most common genres found in scripture, and brings to the forefront common rules that should be applied to any proper reading of the text. Correct biblical hermeneutics are invaluable to any meaningful study of scripture.