



Route 66

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April 3, 2024

Sanctification or Christian Holiness

This experience is also known by various terms such as *Christian* perfection, perfect love, heart purity, the baptism with or infilling of the Holy Spirit, the fullness of the blessing, and Christian holiness.

Sanctification is the work of God which transforms believers into the likeness of Christ.

It is the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

I Peter 2:9

“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.”

Ephesians 3:17-19

“...so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.”

Being Rooted: A tree must grow down and up at the same time.

Ephesians 3:20-21

“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

Philippians 2:1-4

“Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others.”

Philippians 2:5-11

“Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

Jesus Christ, the Second Person of the Triune Godhead; He is eternally one with the Father; He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person fully God and fully man.

We believe that Jesus Christ died for our sins, and that He truly rose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven where He intercedes for us.

(Luke 1:26-35; John 1:1-18; Acts 2:22-36; Philippians 2:5-11; Colossians 1:12-22; Hebrews 7:25; Romans 8:34)

Satan is the accuser of the children of God. **Job 1:6:12**

Jesus is the only mediator between God and man. No one else—not Mary, not any previous Christian saints—has the power to intercede for us before the throne of the Almighty. No angel has that position. Christ alone is the God-man, and He mediates and intercedes between God and man. *“For there is one God, and one mediator also between God and men, the man Christ Jesus”* **I Timothy 2:5**

The hypostatic union is the term used to describe how God the Son, Jesus Christ, took on a human nature, yet remained fully God at the same time.

Jesus always had been God (**John 8:58, 10:30**), but at the incarnation Jesus became a human being (**John 1:14**). The addition of the human nature to the divine nature is Jesus, the God-man. This is the hypostatic union, Jesus Christ, one Person, fully God and fully man.

Jesus' two natures, human and divine, are inseparable. Jesus will forever be the God-man, fully God and fully human, two distinct natures in one Person. Jesus' humanity and divinity are not mixed, but are united without loss of separate identity. Jesus sometimes operated with the limitations of humanity (**John 4:6, 19:28**) and other times in the power of His deity (**John 11:43; Matthew 14:18-21**). In both, Jesus' actions were from His one Person. Jesus had two natures, but only one personality.

The doctrine of the hypostatic union is an attempt to explain how Jesus could be both God and man at the same time. It is ultimately, though, a doctrine we are incapable of fully understanding. It is impossible for us to fully understand how God works. We, as human beings with finite minds, should not expect to totally comprehend an infinite God. Jesus is God's Son in that He was conceived by the Holy Spirit (**Luke 1:35**). But that does not mean Jesus did not exist before He was conceived. Jesus has always existed (**John 8:58, 10:30**). When Jesus was conceived, He became a human being in addition to being God (**John 1:1, 14**).

Jesus is both God and man. Jesus has always been God, but He did not become a human being until He was conceived in Mary. Jesus became a human being in order to identify with us in our struggles (**Hebrews 2:17**) and, more importantly, so that He could die on the cross to pay the penalty for our sins (**Philippians 2:5-11**). In summary, the hypostatic union teaches that Jesus is both fully human and fully divine, that there is no mixture or dilution of either nature, and that He is one united Person, forever.

Jesus is fully human, He is also fully divine

The New Testament presents Jesus as a historical figure who was born in Bethlehem (**Matthew 2:1**) and raised in Nazareth (**Matthew 2:23**). He experienced the full range of human existence: physical limitations, emotions, and temptations. Jesus became hungry (**Matthew 21:18**), thirsty (**John 4:7**), fatigued (**John 4:6**), and sorrowful (**Mark 14:34; John 11:35**). He also showed compassion to those in need (**Matthew 9:36**) and experienced the pain of betrayal (**Luke 22:1-23**). In His humanity, Jesus is a perfect representation of what it means to be human (**Romans 5:18-19**).

While Jesus is fully human, He is also fully divine. He claimed divine authority (**Matthew 28:18**), forgave sins (**Mark 2:5-12**), performed miracles (**John 2:1-11**), and accepted worship (**Matthew 21:9**). The New Testament describes Him as the eternal Word of God who became flesh (**John 1:1, 14**) and gives Him the title "Immanuel," which means "God with us" (**Matthew 1:23**). The statement "I and the Father are one" (**John 10:30**) affirms Jesus' divine nature, which includes omnipotence (**Hebrews 1:1-4**), omniscience (**John 2:25**), and perfection (**2 Corinthians 5:21**).

The incarnation (literally, “in-flesh”) holds overwhelming theological significance for believers. Because Jesus has a dual nature, He can serve as the perfect mediator between God and humanity (**1 Timothy 2:5**). As fully God, He possesses the divine authority to redeem humanity from sin (**Matthew 20:28**), conquer death (**John 11:25**), and reconcile us with God (**Colossians 1:19–20**). As fully man, He identifies with our struggles and sympathizes with our weaknesses (**Hebrews 4:15**). Importantly, He is the sacrificial lamb for our sins. (**John 1:29**), and through His life, death, and resurrection, He secured salvation for all who believe in Him (**Hebrews 7:27**).

In the person of Jesus, we witness the fullest expression of God’s character and nature (**Hebrews 1:3**). Through His life and teachings, Jesus revealed the heart of God—a heart that is “full of grace and truth” (**John 1:14**). His divine nature gave authority to His teachings (**Matthew 7:29**), and His human nature made these teachings relatable and applicable to our lives.

Ultimately, the paradox of Jesus being fully God and fully man calls us to a deeper faith in the wisdom of God. It reminds us that God’s ways are higher than our ways, and His thoughts are higher than our thoughts (**Isaiah 55:9**). Thus, we are invited to embrace the mystery and wonder of who Jesus is rather than attempting to reduce Him to a mere human, prophet, moral teacher, or distant god.

As we contemplate the dual nature of Jesus, let us come before Him with humility and reverence. Let us give thanks for the incredible love that prompted God to become human. In Jesus, we find the perfect revelation of God’s nature and the fullest embodiment of His love. May we continue to explore, ponder, and celebrate the divine mystery of the God-man, a mystery that continues to captivate hearts, stir the imagination, and transform lives.

Scripture is clear that Jesus is God

John 20:28; Titus 2:13; Hebrews 1:8, He is truly human (**Romans 1:2–4; 1 John 4:2–3**). Jesus claimed the divine name (**John 8:58**) and did things that only God can do (**Mark 2:1–12; Luke 7:48–50**). But Jesus also displayed the weaknesses and vulnerabilities common to humanity (**Luke 19:41; John 19:28**).

The belief that Jesus is both God and man is of fundamental importance. The apostle Paul wrote that an affirmation of the divinity of Jesus is required to be saved (**Romans 10:9**), and the apostle John provided a sober warning that those who deny Christ’s true humanity are promoting the doctrine of antichrist (**2 John 1:7**).

The Triune God of the Bible has existed and reigned from all eternity, and the second Person of the Trinity, the Son, took on human flesh at a particular point in time (**Luke 1:35; Hebrews 1:5**). God the Son added a sinless human nature to His eternally existent divine nature. The result was the Incarnation. God the Son became a man (**John 1:1, 14**). **Hebrews 2:17** gives the reason that Jesus had to be both God and man: *“He had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.”* The Son of God took on human flesh to provide redemption to those under the law (**Galatians 4:4–5**).

At no time did Jesus ever cease to be God. Although He was made fully human, there was never a point when He abrogated His divine nature (see **Luke 6:5, 8**). It is equally true that, after becoming incarnate, the Son has never ceased to be human. As the apostle Paul wrote, *“For there is one God, and there is one mediator between God and men, the man Christ Jesus”* (**1 Timothy 2:5**, emphasis added). Jesus is not half-human and half-divine. Rather, He is *Theanthropos*, the God-man. The Lord Jesus Christ is one eternally divine Person who will forever possess two distinct yet inseparable natures: one divine and one human.

John 1:1-5; 9-14

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband’s will, but born of God.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. Truth without Grace is mean, Grace without Truth is meaningless.”