

Sanctified by His Blood

Hebrews 13:11-12

“For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the city gate.”

Jesus is the fulfillment of the Law. The entire Old Testament points to His coming, His life, and His death. The book of Hebrews is designed to show the grace of God in loving, rescuing and transforming sinners. In these two verses, the focus is on Jesus. He’s the subject. He’s the focus of attention. It is said that ...

I. Jesus sees my sins.

*“ ... whose blood is brought into the holy place ... as an offering for **sin**. Therefore Jesus also ... ”* The word “sin” is the Greek word *hamartia*. It or its equivalent is used over 250 times in the NT. It means to miss the mark, to err, to be mistaken, or to be without a share; i.e. something is wrong. When Isaiah “saw the Lord” he cried out, *“Woe is me, for I am ruined”* (Isa. 6:5). The word “ruined” in the NAS is translated “undone” in the KJV and it means “to disintegrate”, or “to fall apart.” When you catch a glimpse of God, you see that something is missing in your life. You sense your disintegration. This is why the opposite of being “undone” is to have integrity, or to be *whole*. Integrity includes honesty, but it involves so much more. A person with integrity is *“as he or she ought to be.”* Sin is the state of disintegration, and every human being is affected. *“All of us have sinned”* (Rom. 3:23). *“Without the shedding of blood there is no forgiveness of disintegration from God”* (Hebrews 9:22). Why does someone have to die for there to be pardon of sin? Because God said. Spurgeon said to those who question blood atonement: *“You trifle with subtleties while you neglect certainties.”*

II. Jesus suffered in my stead.

“The bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin (in the Old Covenant) are burned outside the camp” (Hebrews 13:11). Why does sin produce suffering? Or, stated another way, *“Why does a disintegrated person suffer?”* Have you ever seen a threadbare coat? That kind of coat has something missing—threads. It is an axiom that a disintegrated coat causes suffering. So too, our sinful lives cause our own suffering. There is a television show on infidelity coming out this fall that has a commercial saying, *“71% say they’d cheat if they knew nobody would get hurt. Someone always gets hurt.”* Sin will always hurt. Jesus became sin for me and went to the cross “outside the camp” and **suffered** (past tense) for me.

III. Jesus sanctifies my soul.

“ ... that He might sanctify the people through His own blood” (Hebrews 13:12). The generic meaning of sanctification is “the state of proper functioning.” To sanctify someone or something is to set that person or thing apart for the use intended by its designer. A pen is sanctified when used to write. Eyeglasses are sanctified when used to improve sight. In the theological sense, things are sanctified when they are used for the purpose God intends. A human being is sanctified, therefore, when he or she lives according to God's design and purpose. The Greek word translated “sanctification” (*hagiasmo*) means “holiness”. To sanctify, therefore, means “to make holy”.

1. Jesus makes us holy; we do not, cannot, and will not ever make ourselves holy.
2. Until we recognize we **are sanctified** by the suffering of Christ, we won’t live sanctified.
3. When we live sanctified, we are free, transparent, whole, and selfless—the way God intended.