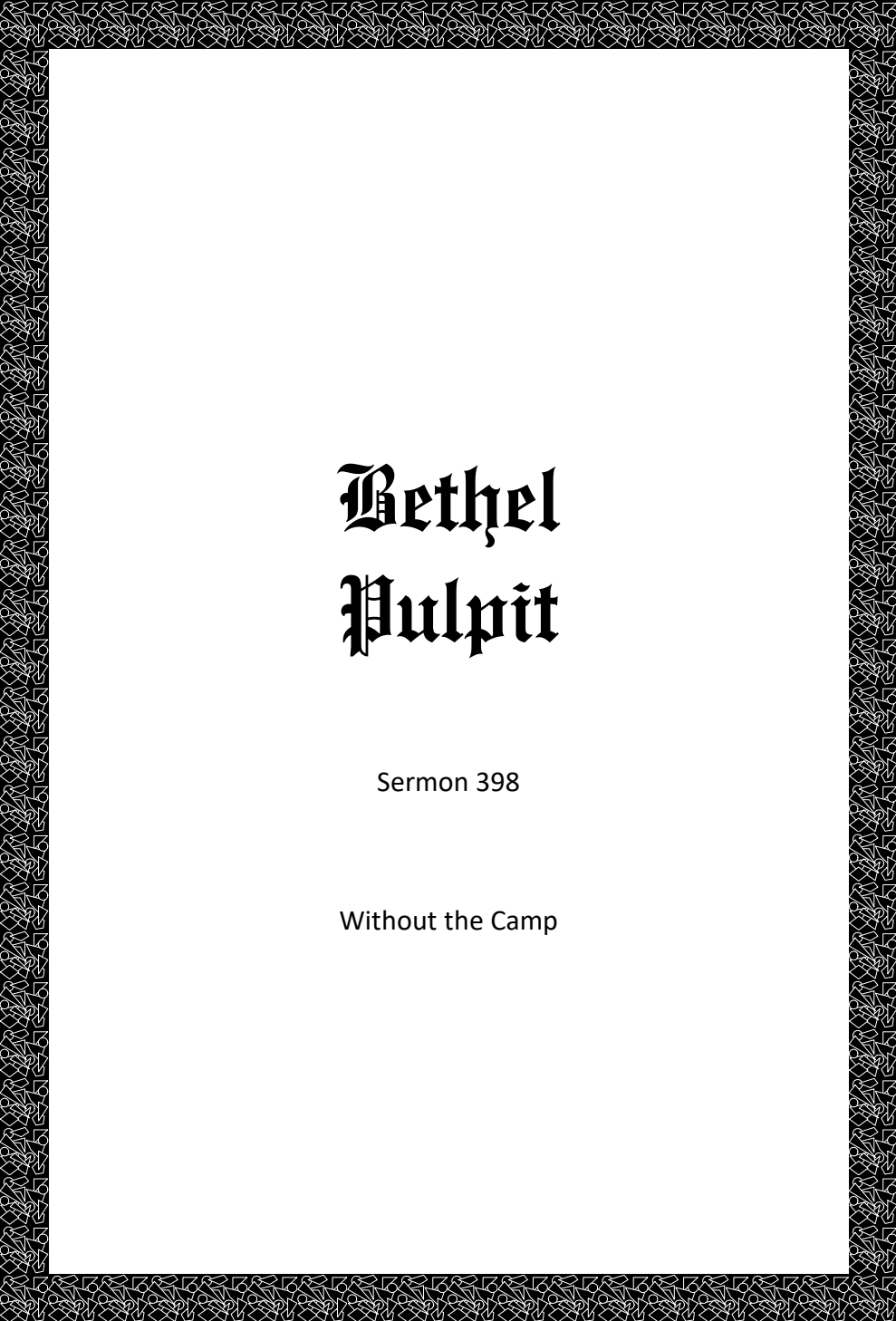




Bethel Pulpit

Sermon 398

Without the Camp

**Sermon preached at Bethel Chapel, Luton,
by Mr. B. A. Ramsbottom,
on Lord's day morning, 12th August, 2018**

Text: *"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Hebrews 13. 12-14).*

This is a very beautiful subject, though a very sacred, very solemn one. It concerns the cross of Christ. And beloved friends, that is the most important thing in real religion: the cross of Christ, where our Lord and Saviour Jesus Christ suffered, and bled, and died. And the reason for it: dying in the sinner's place, that the sinner might be free, making an atonement for sin, opening the fountain for sin and for uncleanness. So if your religion is real, this will not be just a doctrine. It will not be just a thing that Christian people believe. It will be the very ground of your hope. It will be your foundation. It will be what you need. It will be what you seek after. It will be what you want to feel an interest in: the death of our Lord and Saviour Jesus Christ upon the cross at Calvary.

Now the apostle here speaks of the death of our Lord Jesus Christ as *a sacrifice* – a sacrifice for sin, the sacrifice of Himself. To open up the importance of it, the meaning of it, he goes right back to what these Hebrews all knew in the ceremonial law: the rites of the old ceremonial law. The lamb had to be slain. The blood had to be shed. In this the gospel was preached in the Old Testament. In these types and shadows they had a glimpse of what the Saviour was going to do when He came. Many of them lived and died, never having seen these things clearly, but resting on what they believed, and looking forward to the Lord Jesus who was to come, who was to offer that sacrifice.

Now there was one day in the calendar of ancient Israel, and it was the most important day in the year. It was called *the day of atonement*, where typically atonement was made for all the sins of Israel. Now the priest slew the sacrifice, and he took the blood into the most holy place, and he sprinkled it there upon the mercy seat, but the body of the lamb slain had to be treated as an accursed thing – the sins of all the people laid upon it, and it had to be carried right outside the camp of Israel, and then it had to be completely burned. It must have been a solemn sight (the camp

of Israel stretched a tremendous distance), in silence to see that man who was chosen taking that slain lamb right through the multitude, right outside the camp. There it was completely burned, it was completely destroyed.

Now there was another part of the sacrifice, called the scape goat, and the high priest confessed all Israel's sins upon the head of the scape goat and it was then led away into the wilderness, never to be seen again, symbolising the complete putting away of the sins of all God's people in the atonement. Of course, all that was symbolical, all that was typical, pointing forward to the coming of the Saviour, but to illustrate the sacred things he is speaking of, the apostle reminds them of it. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." I will read that again, because it is fundamental to the apostle's reasoning that follows: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

Now this is it: "Wherefore Jesus also" – our great, our glorious High Priest, the Priest and the Sacrifice – "Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Just as that man carried the body of the sacrifice right outside the camp of Israel, so we read in the gospel how they took our Lord and Saviour Jesus Christ, the innocent, spotless Lamb, and they led Him forth through Jerusalem's gate right outside the camp. It is solemn, friends. The dear Lord was not accounted fit even to die within the walls of Jerusalem. So they led Him forth outside the city walls and there they crucified Him. It is not just a doctrine; it is our only hope of salvation; it is our only hope of heaven. I would that you as my beloved congregation might have a glimpse of it.

"What object's this which meets my eyes
Without Jerusalem's gate?"

"Is this the Man? can this be He
The prophets have foretold
Should with transgressors numbered be,
And for their crimes be sold?"

Now is it He?

"Yes, now I know 'tis He, 'tis He!
'Tis Jesus, God's dear Son,

Wrapped in humanity, to die
For crimes that I had done!”

Now that is salvation.

“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” This offering that the apostle is speaking of is called the sin offering. Some of the offerings were burnt offerings. They were pleasing in the sight of God. But this spoke especially of sin laid on the Lord, sin put away, an accursed thing, Christ our sin offering. In its fullest sense, that deep, mysterious word: “He” – that is the eternal Father – “hath made Him” – His beloved Son – “He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” So when our Lord Jesus died, it was a cruel death. You children know the little hymn:

“But such a cruel death He died,
He was hung up and crucified.”

“He ... suffered without the gate” – the nails, the cross, the cruel spear, the crown of thorns. O but the deeper sufferings of His holy soul, with all the sins of all His people laid upon Him and His Father hiding His face. “He ... suffered without the gate.” And it was in love to poor, unworthy sinners who otherwise must have suffered eternally. May we be led into the sin-atonement sufferings of our Lord Jesus, and may we be led into our personal interest in them, because you and I are the sinners. “All we like sheep have gone astray; we have turned every one to his own way,” and there is only one hope for us – if we have an interest here: “And the Lord hath laid on Him the iniquity of us all.”

“He ... suffered without the gate.” But there seems to be such a special, solemn, sacred emphasis here: “That He might sanctify the people *with His own blood*.” In the type that the apostle is speaking of here, it was the blood of lambs and goats and bulls; but *His own blood*.

“Not all the blood of beasts
On Jewish altars slain,

Could give the guilty conscience peace,
Or wash away the stain.

“But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.”

“Wherefore Jesus also, that He might sanctify the people *with His own blood*, suffered without the gate.” There is so much said in holy Scripture about the preciousness of the blood of Jesus. Let me just remind you of one or two things. “The blood of Jesus Christ His Son cleanseth us from all sin”; “Without shedding of blood is no remission” of sins; “Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” Now that is the emphasis here: “Jesus also, that He might sanctify the people *with His own blood*, suffered without the gate.” It is that blood that atones for sin, that blood that satisfies divine justice, that blood that cleanses from all guilt. It is redeeming blood. It is the price of redemption.

But you notice the apostle uses a different word here, and this is important. He does not say, That He might *cleanse* the people with His own blood, or *justify* the people with His own blood. He says, “That He might *sanctify* the people with His own blood.” Let us be clear, it includes all that we have said – the expiation, if you want that word, the propitiation, if you want that word, the cleansing, the putting away of sin. But the blood of Christ has a sanctifying effect. What does that mean? It separates the people. It separates them from the world. It separates them from their old ways. It separates them unto God. It separates them in complete dedication to the Lord Jesus, in complete surrender to the Lord Jesus. “Ye are not your own, for ye are bought with a price” – “The price, His own heart’s blood.”

Those for whom the Lord Jesus died, His precious blood sanctifies them. It did not leave them to be satisfied they were forgiven and go on in ungodly ways. It caused them to die unto sin. It caused them to “live unto righteousness.” It brought them to that place: “I am crucified with Christ:

nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” That is sanctification. We firmly believe in justification. That is *for* the people of God. But we believe in the *effect* of it, the *effect* of the death of Christ, the gracious effect, in the sinner’s heart. It is a sanctifying effect. O there is an emphasis here.

“Wherefore Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate.” So what follows is the sanctifying effect of the death of Christ, the sanctifying effect of the Saviour’s precious blood in the hearts and lives of those for whom that blood was shed.

“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us” – we who have no hope but in that precious blood, we who have no hope but in the Lord Jesus, we who are eternally grateful for what He has done – “Let us go forth therefore unto Him without the camp, bearing His reproach.” The bodies of those beasts were taken outside the camp and there they were burnt. The Lord Jesus, “that He might sanctify the people with His own blood,” went without the camp. “He ... suffered without the gate.” And we too are called to go outside the camp.

In the context here, in the Epistle to the Hebrews, they were being troubled by so many people who were saying God had appointed the ceremonial law and they must still keep it. But part of this argument is now that they had a sweet hope through the death of Jesus, now that He had fulfilled the types, now that the ceremonial law was ended, they had to go outside the camp of Judaism, the ceremonial law, and they had to go forth unto Him. We too, if we profess the Lord’s name, if we have a hope in Him, if we have an interest in His precious blood, we are called to go forth without the camp, the camp being the world that lieth in wickedness. We have to go forth and leave it for ever – separation from the world. That is the sanctifying effect.

But it comes closer. The point here was not so much a wicked world, but a religious world that had gone astray. We have to go forth outside the camp, outside the religious world. What do I mean? There is so much religion today, so much religion that calls itself Christianity, but it

denies the Word of God to be true. We have to go forth outside the camp. So many deny that Jesus was the Son of God, deny there was any efficacy in His precious blood, deny that He ever did rise from the dead, deny that He is ever coming again. False religion – we are called to go forth and leave it.

But here we need to pause, and here we need to be careful. “Let us go forth therefore unto Him without the camp, bearing His reproach.” Over the centuries, even today, there is a lot of talk about this: “without the camp,” and you have to be careful what you mean. Some people set up a little new denomination and they are despised, and they say, We have gone without the camp. There was a magazine circulating – *Without the Camp*. You have never read a stronger Calvinistic magazine, but it more or less cut everyone off. You could mention most of the godly who ever lived, people like George Whitefield. He was cut off; he was out of the secret; he was lost. Almost every eminent person who had lived, they were all cut off. Why? Because they had done something wrong, something which did not altogether agree with that little magazine, some little point on which they differed.

We need to beware of that. I have known people myself and they have gloried in going “without the camp,” and really it was that they had some whims and fancies of their own, and they cut other people off who did not follow them. That is just an aside, but it is very important. It is “*Unto Him* without the camp.” It is not just setting up a little group and saying these are wrong and we are right. It is going forth *unto Him*.

So first of all it is going forth to the Lord Jesus by faith, feeling our need as sinners, wanting to be ready, wanting to be right, knowing only He can make us right. So there is that going forth. It is going forth *after* Him. It is going forth *to* Him. It is going forth to Him in prayer. It is going forth to Him in dependence, going forth to Him in hope. But it is going forth to Him as He “suffered without the gate.” That is not just going to the Lord Jesus as a beautiful example, not just going to Jesus, His gracious teaching. It is going forth by faith to our Lord and Saviour Jesus Christ as He “suffered without the gate.” O to rest our hope there! How many of you this morning by precious faith have ventured in all the greatness of your need to go forth unto Him, the dear Lord Jesus, as He suffered without the gate, and to say,

“Here it is I find my heaven,
While upon the Lamb I gaze”?

“Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.” If you seek to believe on the Lord Jesus and stay within the camp, there will not be any reproach, but if you go forth to Him without the camp, there will be a reproach. There is first of all that going forth by faith, but then what follows? There is that going forth after Him in your profession, in your life, in your conversation. Yes, it does include believers’ baptism. It is a going forth “unto Him without the camp, bearing His reproach.”

So if you are separated from the world, separated from your own self, your own life, if you know the sanctifying effect of the Saviour’s blood, there will be a difference. There will be a difference between you and the world. You cannot help being outside the camp. People will see that you are different and there will be a reproach somewhere or other.

“If on my face for Thy dear name
Shame and reproaches be,
All hail reproach, and welcome shame!
If Thou remember me.”

I am sure some of you younger ones seeking to follow the Lord, you have known some reproach from your friends at school, or work, or college, or hospital, because you cannot go with them. Perhaps it has been a gentle reproach, but you have felt it.

I remember when I was a teacher in Rochdale many years ago, and there was an occasion when all the staff, to celebrate a birthday, or something like that, all the staff there were going out at the end of school for an evening at the theatre, and I just had to tell them simply that I could not go with them. They were not nasty – they were ever so nice – but I keenly felt the reproach. They were having a beautiful meal, they were all going, they thought it was a shameful thing for me to refuse to go with them. As they left, I was walking to go home, and as I walked home I had to go right past the doors of John Kershaw’s Hope Chapel, Rochdale. This was the word that came: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming *the reproach of Christ* greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.”

“Let us go forth therefore unto Him without the camp, bearing His reproach.” It is this:

“None but Jesus!

None but Jesus!

From His blood their hopes arise.”

“Let us go forth therefore unto Him.” That is it: “*Unto Him.*” It is for Jesus’ sake. It is “unto Him.” It is constrained by His dying love. It is “unto Him,” because He knows reproach, because He bore reproach Himself. O but that word – have you ever seen it, ever felt it? “Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none.” You will never have that, dear child of God, when you have to bear reproach, to look “for some to take pity, but there was none.” It is going forth unto Him, who understands, and sympathises, and cares, and who has promised to help, and if the world frowns, He will smile upon you.

“Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city.” With the Jews it was the ceremonial law. Here it is the world that lies in wickedness, the world we have to deal with, the political world, the social world. It is spoken of in Scripture again and again as a city. “For here have we no continuing city.” The things of this life, its pleasures, its enjoyments, its sins, they are only for a moment. They do not continue.

The Book of Proverbs compares them to “the crackling of thorns under a pot” – the pleasures of this world and of the wicked. What does it mean, “the crackling of thorns under a pot”? Well, a brightly-burning fire, and a few dry sticks, and they are set on fire, and they crackle and make so much noise and burn so brightly, but soon they go spark out. That is the world and its pleasures. If you feel and know this in your heart, it is the sanctifying effect of the blood of Christ. Yes, it will give you a sweet hope, it will give you joy, it will give you satisfaction, it will give you heaven itself, it will also bring you to this: to look on the world that lieth in

wickedness, to tread the world beneath your feet and all that it calls good and great.

“Here have we no continuing city, but” – there is a blessed *but* to end this, and it all comes from the dear Lord suffering without the gate. He has a heaven prepared for those who tread the world beneath their feet. He has a heaven prepared for those who go outside the camp, who leave the city of this world for ever, who despise it, who do not want it. “Here have we no continuing city, but we seek one to come.” O what a city that is! The Lamb is the glory of it. It is the place where all the redeemed shall come as sinners saved by grace. It is all the result of this glorious work in these verses.

The whole church of God, the blood-bought church, “saved in the Lord with an everlasting salvation,” they leave the world, they are despised by the world, they are going into the suffering without the camp, they know here they have no continuing city, but there the dear Lord Jesus who died for them has prepared a city for them in heaven, many mansions for them in heaven. “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” This is the glorious end of it, the eternal consummation.

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come.”

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What object's this which meets my eyes
Without Jerusalem's gate;
Which fills my mind with such surprise
As wonder to create?

Who can it be that groans beneath
A cross of massy wood;

Whose soul's o'erwhelmed in pains of death
And body bathed in blood?

Is this the Man? can this be He
The prophets have foretold
Should with transgressors numbered be,
And for their crimes be sold?

Yes, now I know 'tis He, 'tis He!
'Tis Jesus, God's dear Son,
Wrapped in humanity, to die
For crimes that I had done!

O blessed sight, O lovely form,
To sinful souls like me;
I'd creep beside Him as a worm,
And see Him bleed for me.

I'd hear His groans, and view each wound,
Until, with happy John,
I on His breast a place have found
Sweetly to lean upon.

W. Batty