

Let us go forth therefore unto Him without the
camp, bearing His reproach

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Let us join our hearts in prayer.

Dear heavenly Father, most gracious and holy Lord, how excellent is thy name, oh Lord. I thank you, Lord, for this place that thou hast brought us to today. I pray, Lord, it is a day that you have brought us here in thy power, in thy strength. Oh, Lord, may you exalt thy name this day. May you, Lord, flood our souls now with thyself. May you keep us, Lord, from ourselves. May you increase and may we decrease? Oh, Lord, glorify thy name this day. As we meet here, Lord, may it be a meeting in spirit and in truth. Lord, may you guide and direct us to the great work of thy Son that the triune Lord would be glorified in this place today. Lord, put thy praise upon our lips and, Lord, may you come in thy power to the glory of your name. In Jesus' name I pray. Amen.

He is not here.

“He is not here: for he is risen.”¹

The glorious words that the Lord awakened me to this morning. As the sunlight came in the room, as the beams of the light came in, the Lord flooded my soul with resurrection life. The thoughts of the empty tomb, thoughts of the complete salvation wrought for every child of God, the words, “It is finished,”² what that means that my Lord has done for me, the words of he lives, that I serve a risen Savior, the joy that floods my soul this hour I pray for this hour that the Lord would be glorified, that he would flood your soul, that he would open up your heart and your understanding to see him, that he would be glorified, that he would be exalted in the words that come forth today. What great love the Lord has wrought, what great love the Lord has done. I know today is a day that we think much about the events that happen. But what is the reality of it? Is it a reality for you and I today? Is there a reality of the resurrection life in you today? Is it just words? Is it a historical event? Is it something that happened and you mouth with your mouth that you believe it, that you understand, that you even assent to it? Or has the Lord done

¹ Matthew 28:6.

² John 19:30.

a work in your soul, that he has arrested you, that it is life, that you know of no other life but the resurrection life of the Lord Jesus Christ?

Today I want to take you to a passage in Hebrews and I pray that the Lord would use it for the glory of his name, because in this small, little passage we have the realities of his death. We have the realities of his resurrection and we have the realities of his ascension. Oh, if he be willing to meet us now in his Word, if he be willing to come with great power to flood our souls and to push out all the things of this world, all the things that so easily beset us today.

So if you would join me in Hebrews chapter 13 I will read the text before us today verses 11 through 14.

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.³

As I said, in this short passage we have all the realities for the child of God. We begin in verse 11.

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.”⁴

Immediately we are taken back to the Levitical time, to the Day of Atonement where two goats were chosen and there were lots cast for the two goats. One would be for the people and one would be for the Lord. The first goat, the priest would come forward. He would lay his hands upon the goat ceremoniously, representing the transference of all the sins for the children of Israel upon that goat. They would then take that goat and they would take a strong man would go and take that goat out into the wilderness and he would take that goat and they would go as far out as they could and he would release that goat. And that goat would run and it would go as far as it could from them. And this was signifying, it was symbolic of what the work of the atonement that Christ would do and has done on the cross, the taking away of the sins of his people as far away as from the East is to the West. And what a great glorious thought that is, that as we are burdened with sin in this life, as the old man would rise up and it seems like he wins the day so many times, the Lord in his great power comes to the child of God’s soul and says, “I have defeated this sin. I have taken away this sin. I have nailed that sin upon the tree. That sin is no more. It will never be seen of my Father. It has been dealt with. It has been put away.”

That is what he speaks to the child of God. It is a reality of the death of Christ. It is a

³ Hebrews 13:11-14.

⁴ Hebrews 13:11.

reality that the Lord Jesus Christ has done this atoning work for the child of God to take away the sting of sin, to take away the burden of sin, to take away the filth of sin. And as that goat was taken into the wilderness and as it was driven far away, as it went far away, we see that. We experience that. As the Holy Spirit comes and enlivens us and he shows us the work, the great atonement of what Christ has done, this is the beginning. This is taking us back to this day and seeing the great love of Christ to fulfill this very symbolic ordinance, if you will.

“It is finished.”⁵ The loving words of Christ on the cross for his people, “It is finished.”⁶ What does that mean for you today? Has he done all? Is he all in all? Has he accomplished everything for his children? Has he taken away that sin? Do you feel burdened by it this day? Well, may the Lord bear it upon his wings. May he come with healing in his wings. May he show you what he has done in taking it far away, putting it out of sight. May it be put out of your sight.

But then there was the second goat and that is the one that is focused in on here in verse 11. The second goat was for the Lord. And as it was slain the blood was brought forth by the priest as you see here in verse 11, “whose blood is brought into the sanctuary,”⁷ into the holy of holies. And he sprinkled that blood upon the mercy seat. And what is that for you and I today? It is a reconciling that Christ has done with his blood. He has entered into the holy of holies that you and I now can come boldly before him. We can come through the holy of holies which is the Lord Jesus Christ, in his power, in his intercession, by him alone. This is the great work again by the Lord Jesus Christ.

But as this blood was sprinkled upon the mercy seat the body of this goat was passed through the people. They handed the goat. They handed it to the next one until it was taken outside of the city. It was taken outside of the gate. It was taken far away because it was a cursed goat. It must be burnt outside the city. It must be destroyed outside the city.

Do you see it? Do you see that the Lord Jesus Christ had to be taken outside of the city, to be taken to the skull, to be taken to Golgotha? He was not worthy. The people, the religious world said, “You are not worthy to die in this city. You must be taken without the camp. You must be thrust out of here and you must be burnt.”

And we say, “Well, wait, he wasn’t burnt on the cross.”

But the power of being under the weight of sin and the wrath of his Father for that sin, that was burned. Do you realize that as the Father’s anger was poured out upon his Son, for your sin and mine, if we be the children of God, this is what this means. It was a sacrifice for sin. Do we understand that today on this great day? The apostle Paul said, “We preach Christ crucified.”⁸ The minister of God preaches Christ crucified, but he is

⁵ John 19:30.

⁶ Ibid.

⁷ Hebrews 13:11.

⁸ 1 Corinthians 1:23.

not a dead Christ. He is a living Christ, because death could not keep him in the grave. Death would not win the day. Death could not be victorious.

And as we see this symbolicness, we see the bodies of their blood was brought into the sanctuary, but the goat itself was taken and burned without the camp, taken far away from the people, taken away. It could not stay amongst the people. It was cursed.

I hope by the power of the Lord that the weight of what Christ did, the weight of this table that is set before us today, the weight of the elements, the body and the blood, the weight of what Christ has done you would experience that, that you would experience in great love what the Lord has done.

As we experience a week of sin, as we experience a week of unbelief, as we experience a week of saying things we shouldn't have, as we experience a life of doing that as apostle Paul said is contrary to what I want to do, may the Lord reveal to you today the power of this great sacrifice, the power of what it would mean for the Son of God to be taken outside the camp.

We are going to talk more about that in a minute as we go here now to verse 12.

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”⁹

He suffered without the gate. Isaiah 53:7 tells us:

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”¹⁰

This is what the Lord said in John 10 where he said, “I lay down my life for my children, for my friends. I lay it down.” Do you see the great work of what Christ has done? It is finished, does it mean any more to you today in this hour? Has the Holy Ghost shown you what the Lord has done in the taking away and the bearing of your sin and putting it away? Oh, yes, he suffered without the camp. He suffered without the gate because the religious world... dear ones, it was the religious world who said, “You cannot be buried, you cannot be murdered, you cannot die in here in this city. You must be taken. You are not worthy to die here.” That is some powerful words. He is not worthy.

Yes, he suffered without the gate. Jeremiah in Lamentations 1:12 says these very timely words.

“Is it nothing to you?”¹¹

⁹ Hebrews 13:12.

¹⁰ Isaiah 53:7.

¹¹ Lamentations 1:12.

He is speaking prophetically of Christ being on the cross and he says:

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.”¹²

Do you understand that anger? Do you understand that this substitute stood in your place and absorbed that wrath? And he did it out of love? He didn't do it out of ought. He didn't do it out of duty. He didn't do it but out of love. Yes, he suffered without the gate.

But let's not forget that this word here says that he might sanctify the people. What does that mean? Well, the first thought that we have of his sanctifying blood, of course, is the holiness in it, that it washes away our sin, that it cleanses us from all unrighteousness, his blood, the holiness of Christ in the sanctification to make holy, that we are holy in Christ Jesus. And that is the only way that we are holy. It is not by works that we have done. It is not by a life that we live of obedience. It is the holiness of Christ. That is what it is that he might sanctify the people.

But there is a second sanctifying. There is a setting apart. There is a separation that the blood of Christ does. It separates the child of God from the world. It separates him from being part of the religious world. It is sanctifying effect for the child of God that he sets him apart, that the blood is such an efficacious, powerful thing that the child of God sees what the Lord Jesus Christ has done and it is not the law that beats him over the head.

If the Lord would ever open your soul to show you what is it that your soul responds to, is it the law of Sinai? Is it the must tos and have tos? No, the soul is reciprocating love because of his love. It is the gentleness of the Spirit. It is the goodness of God that leads us to repentance. It is the gift of God in that repentance. It is the glory of Christ to show us that because of what he has done, because of it is finished, because of the power of it, the power of the resurrection, it sets the child of God apart from this world.

If you sit there today and as the Lord in the examining of the Holy Spirit comes and you say, “Wait a minute, I am not any different than the world. I fit in with the world. The world loves me. I have no problem conversing in the world. I have no problem living in this world with the people.”

There is a problem. Christ suffered without the gate. He suffered without the world, outside of the world. You and I, if we be the children of God will do the same in him, by him. We will suffer without the gate. His blood has that sanctifying effect, that sanctifying power. And do you know what else it does? It makes you hate sin. The blood of Christ reveals. The Holy Spirit shows you. The blood of Christ that flowed, it reveals the sinfulness of sin, how wicked sin is. What did sin do? What did your sin do? Is it that wicked to you today? Do you experience the sinfulness of sin? Or is it just motions? Is it rote doctrine? Is that it? Is that it with you? We can know what

¹² Ibid.

sanctification is. We know what justification is. We know what predestination is. That is head knowledge. What about your soul? What has the Lord spoken to your soul? Has he applied this blood? Has he shown you what you are saved from? Has he shown you the filth of it? Has he given you a holy hatred for that sin?

So what the apostle Paul said it. "I hate it. That that I do I hate it." That is the sanctifying work of the blood of Christ.

And while we are talking about that blood, let's not forget that this says with his own blood. I believe that the apostle here is putting it in comparison with the blood of bulls and goats which he has already told us no more. No more will the blood of bulls and goats ever be accepted. The only blood that was accepted is the flowing blood of Christ. But, dear ones, we always go to the cross when we think of the blood that flowed. But it didn't start on the cross. It started in the Garden of Gethsemane when the cup was set before him, the cup of sin. It was set before him to drink that cup, to be made sin. And the great drops of blood came upon him. That is how much he abhors sin. That is how much of an agony it was to his soul that knew no sin. The blood started there. The blood was shed there in perfect obedience. And it wouldn't just start there. It would then go to judgment hall. And as they scourged him and as they beat him and as they put the crown of thorns upon his head, the blood began to flow again. We always go to the cross and say, "That is where the blood comes." And it is true. The blood did flow freely there. And I don't mean freely that there wasn't a price paid. There certainly was a price paid. I hope that is what is impressed upon you this morning, the greatness of the price that was paid, his own blood.

Earlier in Hebrews 9:14:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"¹³

There is the sanctifying work of the blood of Christ. I love the Zechariah passage, too, that begins in 13 that says, "In that day," oh Lord, let this be that day. Let this be one of those days, Lord, that you come so mightily to our soul to show us the cleansing power of thy blood.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."¹⁴

Do you know anything about the blood, the efficacious power of it? Not one time, not that the Lord did it and now I go live my life and I am forgiven and I just frolic off in a happy life. You and I are stained with a spot. We are stained with the old man that remains. We need this blood to be applied by the Holy Spirit daily, for him to show us that we do have this place to bathe in. And as much as we bathe in this world, in the filth of this world and as much as we take in and as much as we are affected by the people

¹³ Hebrews 9:14.

¹⁴ Zechariah 13:1.

around us, the news reports around us, the world itself and its allurements, what a great loving blessing that the Lord Jesus Christ has this fountain that is opened in that day, the day of his power when he makes you willing to bathe in it, in the day of his power?

Oh, Lord, let this be that day. Let us be... let it be that day today, Lord, that we would see thy great work, that we would see thy great undertaking. And, as we pray, as the Lord brings us to pray, Lord, undertake for us. Show us what you have done. Show us the life in it. Show us, oh Lord, show us the power.

And do you want to know how that power comes? Just come to the next verse. May the Lord show you those two words, let us. Dear ones, this is the creative power of the Lord Jesus Christ. Let us. It is a command. It is a loving command. It is where the power of the resurrection is. It is where the power of resurrection life is. The Lord must speak it to you to live. Lazarus, come forth. He must say your name. Come forth. Come forth from the muck and the mire. Let us. That is the reality of the resurrection today. Is it a reality to you? Is the resurrection life a reality? As you hear those words do you hear his voice? Let us.

“Let us go forth therefore...”¹⁵

Therefore always in the Word of God means by him, by what he has done. Let us.

“Let us go forth therefore...”¹⁶

That is the power of the resurrection. That is what Paul said, “Lord, that I might know the power of the resurrection.” This is the power when he speaks to you. Let us go forth. Let us go forth from what I have done on the cross. Let us go forth as I have taken away your sin. Let us go forth as I have shown you what I have become for you. Let us go forth because the grave is empty. Let us go forth because up from the grave I arose. The same resurrection power that we see in these words is the same power in the new birth. It is the same power in keeping the child of God. It is the same power in our life to live day to day. It is all by him. It is finished. This is what I have done. Lord, may we glory in what you have done. May you make it a present reality that let us means that you are alive. And because you are alive, we are alive, because we are in you. We are in the Lord Jesus Christ. When he rose from the dead, we were in the Lord Jesus Christ. When he defeated Satan that day, when he defeated the grave and death that day we were in him. We were victorious. We can't see it without him. This is in heaven. We still have this old man we carry around with us. We are still polluted by the filth of this world.

We need him every hour. We need him every minute. We need him to flood our soul. Oh, Lord, speak that to us today. It is the creative power. Let us, Lord, let us... do you see the union in that? The us. We be in him.

¹⁵ Hebrews 13:13.

¹⁶ Ibid.

Have you ever read John 14? John 14 speaks about what the Father, the union the Lord says... the works I do are your works, Father. And then the works that my children do, are my works. Do you see that unity? That is being in Christ. That is having the triune Lord and all that he has done for his children. Don't tell me about what you do. Don't tell me about your works. Don't tell me about your righteousness. You can tell me, but it is all untruth to me. It is what he has done.

The death of the creature is a great death. May he be buried to never rise again. Let us go forth, therefore. Therefore is by him.

“Let us go forth therefore unto him without the camp, bearing his reproach.”¹⁷

I have got to say something about the without the camp. Once you understand that that is where the Lord still is, he is without the camp. You are not going to find him in this world. You are not going to find him in this religious world. It is the religious world that crucified him. You are not going to find him in the camp of sin. You are not going to find him in the camp of all that this world has to offer. He is still without the camp.

But let's say a couple of words about unto him. You understand what unto him means? Unto him means by him. Unto him means by his power. Unto him has no legality in it, no must do, no have to do, no ought to do. And the unto him also tells us that it is not a duty. It is not a responsibility. Man loves so much to love that word about our responsibility.

I believe it was Thomas Bradbury who said, “I believe in a responsibility, but a shifted responsibility. And it has been shifted to my surety. It has been shifted to my Lord who has performed all things for me. He is the responsible one and he has done it. It is finished.”

“Let us go forth therefore unto him.”¹⁸

That is resurrection life. Without the camp. It must be without the camp. But that last part, is a very sobering part. Bearing his reproach, bearing his contempt, bearing his derision.

Peter says it this way, 1 Peter 4:14.

“If ye be reproached for the name of Christ, happy are ye.”¹⁹

How does that work? How is it that we are happy when we bear the reproach for the name of Christ, not for our name, for the name of Christ?

“...for the spirit of glory and of God resteth upon you.”²⁰

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ 1 Peter 4:14.

It is his work.

“...for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”²¹

That is what it is. That is what this call is. For the child of God, it is the voice of the shepherd and he is calling you. And he is calling you by name out of love. And he is calling us to suffer without the camp, bearing his reproach. But the one who calls is the one who performs. Faithful is he that calleth you. He will do it. He has done it. He is alive. He is not here. He is risen. He is life. I am the resurrection and the life. You and I have life this morning. We have joy in our soul. It is because of him. It is because of the illuminating light of the Lord Jesus Christ in our soul. Because the Holy Spirit has come and over powered the old man in the flesh. And he has shined the light and pointed to the teaching of Christ and he has led us to the blood of Christ and he has led us to all that Christ has done in it is finished.

Paul says in 2 Corinthians 5:15:

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”²²

Do you understand that life, that sanctifying work of Christ? That the child of God doesn't live unto himself. He lives to the name and the glory of Christ. And that is because of him. That is because of what the Lord's sanctifying work has done and his justifying work has done. And the power of him to come and to set up life in someone as dead as I was, dead as you were, dead in sins and trespasses are quickened to life by him.

And then Paul says this in Galatians 2:20.

“I am crucified with Christ.”²³

Dear ones, see it. See that we were crucified with Christ. See it that he was burnt out side the camp. See that he was crucified and nailed to a tree and that he did it for his children. That is what Paul says. I am crucified with Christ. That is on the cross. Nevertheless, that is another therefore, because of him.

“...nevertheless I live.”²⁴

How do you live, Paul, if you are crucified?

²⁰ Ibid.

²¹ Ibid.

²² 2 Corinthians 5:15.

²³ Galatians 2:20.

²⁴ Ibid.

“...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.”²⁵

It is his faith. It is his imparted and imputed faith to his children. Sean, come forth. That is how. The faith to believe, the faith to apprehend, the faith to venture out is all of him.

“I live by the faith of the Son of God, who loved me, and gave himself for me.”²⁶

That, dear ones, is resurrection life. That is life over the grave. And what about that? What about that sting of death? What about that great specter? Almost 43 years old, now. I think a lot more about it. Look at my children growing up. I have a lot more awareness of death. I watch some of the family members die. Each day it seems like the news is filled with somebody who has died. There is death all around. It is a way. It is a weight. All our lives, Hebrews tells us, that we are subject to this weight of death. But he has set us free. You and I, we are not set free until the power of the resurrection comes. And that is when verse 14 comes in.

For here you and I must know that what is appointed unto all men to die. You and I must know.

“For here have we no continuing city.”²⁷

If this is where you have set up camp, if this is what you love so much that you can't leave it behind, something is wrong. There is an idol in your life, whatever it is. But he is faithful. He is faithful for all of his children to remove those idols.

Remember the apostle Paul said, “I am caught between two. I want to stay here with you, but I want to be with my Lord.”

You know, as Paul moved off the scene, as the Lord would bring Paul home, that want to be with you was gone. The Lord readies his children for that hour, because for here we have no continuing city. This isn't heaven to us. This isn't the place where we want to abide and abode. I don't know about you, but for me this old man is very heavy. The weight of sin is very heavy. I cannot imagine, not in myself, I cannot imagine being freed from that. But in resurrection life, in the power of him I cannot only imagine it, but I live it through him.

“For here have we no continuing city, but we seek one to come.”²⁸

I want you to listen to the words of Micah the prophet. Micah said this in Micah 2:10.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Hebrews 13:14.

²⁸ Ibid.

“Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.”²⁹

It is what the Lord gave the prophet Micah. That is very, very timely for us today, very timely to know that kinship with this world, with the people of this world, the desire to make the people of this world happy. Peter said, “We ought to serve God and not men. We ought to obey God and not men.” That is the power of the resurrection, sanctifying work of the blood of Christ.

“For her have we no continuing city.”³⁰

I pray the Lord impresses that upon you today in resurrection life that we have no continuing city.

I would like to end today with verse 15. By him. Oh, Paul’s desire is always to exalt the Lord Jesus Christ. All of his letters, every one of them filled with the death, the resurrection and the ascension realities. I hope you see them today. I hope you have seen the reality of his death. I hope you have experienced the reality of his resurrection. And I hope you see the reality of the ascension. For here we have no continuing city. We have a Lord reigning on high. That is the reality of the ascension.

“By him therefore let us offer the sacrifice of praise to God continually.”³¹

You know what that spoke to me this morning? That resurrection life isn’t just on resurrection day, that the joy and praise of the Lord is authored by him continually. That is how we live. We live because he lives. And that is how I can face tomorrow.

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”³²

May the Lord flood your soul in this hour and the hour to come to praise his name, to glorify his name for the great things he hath done.

Dear heavenly Father, may you add your power, may you add your clarity and may you bring forth thyself to the souls of thy children in this room and to the souls of thy children that thou art pleased to bring it for the glory of thy name. In Jesus’ name I pray. Amen.

²⁹ Micah 2:10.

³⁰ Hebrews 13:14.

³¹ Hebrews 13:15.

³² Ibid.