

WITHOUT THE CAMP

Sunday Morning: September 1, 2002

Text: Hebrews 13:10-14 "We have an altar, whereof they have **no right to eat** which serve the tabernacle.

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**.
12. Wherefore Jesus also, that he might **sanctify** the people (the nation of Israel) **with his own blood**, suffered **without** the gate.
13. Let **us** go forth therefore unto him **without the camp**, bearing his reproach.
14. For here have **we** no continuing city, but we seek one to come."

TWO ALTARS

Hebrews 13:10 "**We** have an altar, whereof **they** have no right to eat which serve the tabernacle."

This passage is dealing with those in the family of God. Notice the words "We" and "They". "They" are the ones who serve the altar at the tabernacle. "We" is a reference to those who partake of a different altar than that altar which is at the tabernacle. The group referred to by the word "They" is a reference to those in God's family that have placed themselves under the Mosaic law. The word "We" is a reference to those in the family that have been redeemed from the curse of the law of Moses. Those that have been redeemed from the law of Moses partake of a different altar.

BEARING HIS REPROACH

Hebrews 13:13 "Let **us** go forth therefore unto him without the camp, **bearing his reproach**."

The word "Us" is a reference to the word "We" that partake of a different altar. Those who partake of the altar that is not in the camp or the city of Jerusalem will have to suffer reproach. What does it mean to suffer reproach? Look at Hebrews 11:26 "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." The reproach of Christ means a just recompense of reward for identifying ourselves with the Lord Jesus Christ and his reproach. Rewards are given at the beginning of the millennium so our thoughts should turn toward ruling and reigning with Christ in His kingdom. In Hebrews 11:14 we have reference to the city that the cloud of witnesses were looking for.

HEAVENLY CITY

Hebrews 11:16 "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The word "Us" is a reference to those who are strangers and pilgrims here on the earth living by faith waiting for that city to be revealed. Hebrews 11:13 "These all died in faith, . . . and confessed that they were strangers and pilgrims on the earth." These are those who partake at a different altar which I believe is a heavenly altar.

SACRIFICES BURNED OUTSIDE THE CAMP

Hebrews 13:11 "For the **bodies** of those **beasts**, whose **blood** is brought into the sanctuary by the high priest for sin, are **burned without the camp**."

The question is who is outside the camp? There were those who were forced to live outside the camp because they were ceremonially unclean. The leper lived outside the camp. Touching the dead or the tent of the one who died made you ceremonially unclean.

THE UNDESIRABLE

Numbers 5:2-3 "Command the children of Israel, that they put **out of the camp** every **leper**, and every one that hath an issue, and whosoever is **defiled** by the dead:

Those that were defiled were put out of the camp of Israel because they were not ceremonially clean.

3. Both male and female shall ye **put out, without** the **camp** shall ye put them; that they **defile not** their camps, in the midst whereof I dwell."

The unclean were put of the camp of Israel because they were defiled and if they entered into the camp that would defile the camp where the tabernacle was erected.

Who are outside the camp? It is the undesirable. Jesus went without the camp to minister to the undesirable.

Those who suffered the reproach of Christ were those who were disgraced, defame, rail at, chided, taunted or reviled. Those outside the camp were those with the greatest need.

WHO HAS GOD CHOSEN?

1 Corinthians 1:27-28 "But God hath chosen **the foolish** things of the world to confound the wise; and God hath chosen **the weak** things of the world to confound the things which are mighty; 28. And **base** things of the world, and things which are **despised**, hath God chosen, yea, and **things which are not**, to bring to nought things that are:"

Those that go unto Christ outside the came are those whom Christ has called and chosen. I see the foolish, weak, base, despised and those which are not; is a vivid description of those who are outside the camp.

Jesus Christ was crucified on the cross outside the camp. This was the place that his blood was shed also after he said it was finished.

MELCHISEDEC NOT AARON

Hebrews 7:13-15 "For he of whom these things are spoken pertaineth to **another tribe**, of which no man gave attendance at the altar.

It was the tribe of Levi that attended the altar inside the camp in the Temple. Jesus Christ became the priest and was of the tribe of Judah. Moses did not speak of anyone other than those of the tribe of Levi becoming a high priest other than from the tribe of Levi.

14. For it is evident that our Lord sprang **out of Juda**; of which tribe Moses spake nothing concerning **priesthood**.

15. And it is yet far more evident: for that after the similitude of **Melchisedec** there ariseth **another priest**,"

Jesus became a priest after the order of Melchisedec.

CHRIST, OUR HIGH PRIEST

Hebrews 9:11-14 "But Christ being come an **high priest** of good things to come, by a **greater** and **more perfect tabernacle**, not made with hands, that is to say, not of this building;

I just think about reading in Exodus and Leviticus and those portions of scripture that deal with the manufacturing of the tabernacle. Was that a building made with hands? Absolutely. The ladies weaved the clothes and the men hammered out the gold to go on the ark and other furniture that was place behind the veil. Even Solomon's temple was made with hands. In contrast to this earthly tabernacle we have an heavenly tabernacle that is not with human hands which is in the heaven.

12. **Neither** by the **blood** of goats and calves, but **by his own blood** he entered in once into

the holy place, having obtained **eternal** [agelasting] redemption for us.

Many associate redemption with salvation but on the contrary, redemption was buying a family member out of bondage of another. When some one sells themselves into bondage they are helpless to buy them selves out of the bondage. The law, in type, made it possible that someone in the family could buy his father or brother out of servitude. It takes a kinsman redeemer to pay the debt for one in the family to be released from bondage of another.

Notice in this verse that it is agelasting redemption. The word “eternal” should be translated “agelasting.” The redemption is for this age in which we are now living so that we can serve the Lord now in preparation for the age that is coming, which is the kingdom. It is by the blood of Jesus Christ that we are redeemed from the bondage of sin to serve the Lord. We do not have to live in sin. The blood provides us the power to be released from the power of sin in our lives. We all know how strong the bondage of sin is on us. We can not deliver ourselves from that bondage, so it takes the power of the blood of Christ.

BY BLOOD AND ASHES

13. For **if** the blood of bulls and of goats, and the ashes of an (red) **heifer** sprinkling the **unclean, sanctifieth** to the purifying of the flesh:

It was the blood of bulls and of goats along with the ashes of the red heifer that provided cleansing so that the defiled child of God could continue serving the Lord at the alter inside the camp. In the next verse we find that God provided something far better.

MUCH MORE, HIS BLOOD

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?"

Notice that the redemption is from dead works to serve the living God. Redemption was not provided to bring us into the family of God. For us to be redeemed by Jesus Christ, we have to be in the family for that to be possible.

THE TENT

Exodus 33:7-14 "And Moses took **the tabernacle** [tent], and pitched it **without the camp, afar off from the camp**, and called it the Tabernacle [tent] of the congregation. And it came to pass, that **every one** (not all went out) **which sought** the LORD **went out** unto the **tabernacle** [tent] **of the congregation**, which was **without the camp**.

In this verse we find Moses pitching a tabernacle outside the camp. The word “tabernacle” in this verse is not a reference to the tabernacle that was in the center of the camp of Israel. This is a tent and there is nothing said about it being made with hands. This tent was pitched out of the camp and a good ways away from the camp.

This tent pitched without the camp was the place where those who were seeking the Lord could go. “Every one which sought the Lord went out unto the tent.” This tent was outside the camp.

What happened was that the nation of Israel had taken with them many idols and God was going to wipe them out with a plague. When this happened the children of Israel did rid themselves of those idols.

8. And it came to pass, when Moses went out unto the **tabernacle** [tent], that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle [tent].

Here is the picture of Moses going into a tent that pitched outside the camp and the people stood in the door of their tents, which were pitched inside the camp, to watch Moses to see what

he was going to do with the tent that was pitched outside the camp.

PRESENCE OF THE LORD

9. And it came to pass, as Moses entered into the tabernacle [tent], the **cloudy pillar** descended, and stood at the door of the tabernacle [tent], and the LORD **talked** with Moses.

When Moses entered into the tent that was pitched outside the camp, the cloudy pillar descended and stood at the door of the tent which was outside the camp. The cloudy pillar represented the glory of the Lord. It seems to me that the glory of the Lord had left the tabernacle inside the camp and move to the tent pitched far outside the camp.

This is the very thing that happened to the glory of the Lord as described by Ezekiel in Ezekiel 11:23 "And the **glory** of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city." The glory of the Lord left the Holy of Holies and moved to the mountain East of the city. The glory of the Lord move outside the camp.

10. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

The glory of the Lord was revealed to the nation of Israel when they murmured against Him in Exodus 16:7 "And in the morning, then ye shall see the **glory** of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?" Moses told them that they would see the glory of the Lord in the morning when they were to gather manna. In verse 10 the glory of the Lord appeared but it was in the wilderness and not in the camp. Exodus 16:10 "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the **glory** of the LORD appeared in the cloud."

FACE TO FACE

11. And the LORD spake unto Moses **face to face**, as a man speaketh unto his **friend**. And he turned again into the camp: but his servant **Joshua**, the son of Nun, a young man, **departed not out of the tabernacle** [tent].

I want us to associate this tent outside the camp with the heavenly tabernacle that is outside the realm of the earthly temple. It is obvious that the heavenly tabernacle is a long way off just as the tent that Moses pitched outside the camp.

As Moses spake face to face with the Lord we can speak face to face, by faith, with the Lord in the heavenly tabernacle. Jesus spake to his disciples and called them friends in John 15:14-15 "Ye are my friends, if ye do whatsoever I command you. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

When Moses left the tent in the wilderness Joshua stayed. If this had been the tabernacle given to Moses on Mount Sinai, Joshua would not have been able even go in there. Why? Joshua was not of the tribe of Levi, he was of the tribe of Ephraim. Joshua was the one who was in the land flowing with milk and honey. Joshua led Israel in the conquest of the Land.

BOLDNESS

Hebrews 10:19 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,"

As Joshua had boldness to stay in the tent pitched outside the camp, we need boldness as well to have fellowship with the Lord in the holy of holies and we can do that because of the shed blood of Jesus Christ. If we are in bondage we can not enter into the holiest for fellowship.

I KNOW THEE

Exodus 33:12-14 "And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet **thou hast said, I know thee by name**, and thou hast also **found grace** in my sight.

The Lord knew Moses by name. This is a special relationship that those in the tent outside the camp have with the Lord. Jesus Christ had a special relationship with Peter, James, and John that he did not have with the other nine Apostles.

As Moses found grace we too can find grace at the throne of grace in the heavenly tabernacle where Jesus Christ is our high priest.

13. Now therefore, I pray thee, if I have **found grace** in thy sight, **show me now thy way**, that I may **know thee, that I may find grace in thy sight**: and consider that this nation is thy people.

It is the in the tent outside the camp, or the heavenly tabernacle, that we can be shown the Lord's way to live. In the tent is the place that we can learn to know the Lord. Just being saved does not mean we know the Lord. You know someone by spending time with them in fellowship. Moses had found grace in the sight of the Lord and Moses wanted to continue to find grace in the sight of the Lord.

14. And he said, My **presence** shall **go with thee**, and I will give thee rest."

Hebrews 13:5 ". . . He hath said, I will never leave thee, nor forsake thee."

The Lord assured Moses that He would be with him and one day give him rest just as the Lord tells us in Hebrews 13:5 that he will never leave us nor forsake us.

Can you see that association of the tabernacle outside the camp in Hebrews 13 and the tent outside the camp in Exodus 33.

SHOW ME THY GLORY

Exodus 33:18-19 "And he said, I beseech thee, **show me thy glory**.

Moses was in the tent and the pillar of cloud came down on the tent and Moses wanted to behold the glory of the Lord.

19. And he said, I will make all my **goodness** pass before thee, and I will proclaim the name of the LORD before thee; and **will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.**"

So the Lord showed Moses his glory in making his goodness pass before him. The goodness of the Lord is in proclaiming the name of the Lord which is a reference, I believe, to the integrity of the Lord in His goodness. His goodness is to those that he will be gracious to and to those that he will show his mercy to.

THE GLORY OF THE LORD

Exodus 16:10 ". . . they looked toward the **wilderness**, and, behold, **the glory** of the LORD **appeared** in the **cloud**."

The tent that Moses pitched was in the wilderness and it was in the wilderness that the nation of Israel saw the glory of the Lord. This glory was revealed outside the camp in a special tent or tabernacle which is a picture of the heavenly tabernacle.

FAMILY MATTER

Romans 9:11-16 "(For **the children** being not yet born, neither having done any good or evil, that the **purpose of God according to election** might stand, not of works, but of him that calleth;)"

12. It was said unto her, The elder (Esau) shall **serve** the younger (Jacob).

13. As it is written, **Jacob** (younger who should serve but will rule) have I loved (chosen, elect), but **Esau** (the elder who should rule but will serve) have I hated.

The word "hate" is a relative term. The Lord does not hate people but he hates sin. The Lord prefers people and a prim example of that is the nation of Israel. You don't think God has favorites, well he does and the nation of Israel is the only nation that God has chosen.

14. What shall we say then? Is there unrighteousness with God? God forbid.

The question being asked "is god unrighteous when he chooses one of his children over another? The answer is an obvious no. God is not unrighteous in placing one of his children over another of his children.

Was Jesus unrighteous when he brought Peter, James, and John alone to the mount of transfiguration and left the other nine at the bottom of the mountain? The answer is no. This was divine purpose on the part of the Lord. Not all of His children see the glory of the Lord as did Peter, James, and John.

15. For he saith to Moses, I will have **mercy** on whom I will have **mercy**, and I will have **compassion** on whom I will have **compassion**.

Just as the Lord told Moses that he would have mercy upon whom he would have mercy, when it come to election, the Lord will have mercy on whom he will have mercy and compassion on whom he will have compassion.

When it comes to showing the glory of the Lord, that depends upon the calling and the election. Not everyone of God children have eyes to see. More have ears to hear but less have eyes to see.

16. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

When it come to seeing the glory of the Lord it is not based upon our desire to see it but whether the Lord will show his mercy to us.

THE GLORY

2 Corinthians 4:3-4 "But if **our** (Paul's) **gospel** be hid [covered], it is hid [covered] to them that are lost [perishing, present middle]:

4. In whom **the god of this** world [age] hath **blinded the minds** of them which believe not, lest the light of the [gospel of the glory of the Christ] glorious gospel of Christ, who is the image of God, should shine unto them."

Paul's gospel was a message that pertained to the glory of Christ. Just as the children of Israel could not accept the glory of the land flowing with milk and honey there are many to day that can accept that message. Satan who is the god of the age is blinding the minds of God's people lest the light of the gospel of the glory of Christ should shine unto them. Those who did not go out to the tent to seek the Lord and see his glory perished in the wilderness just as those who refuse Paul's gospel of the glory of Christ are in the process of perishing today. Perishing is not losing you salvation, but the lost of one inheritance in the coming kingdom of heaven.

SEEK THE LORD

Exodus 33:7 "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that **every one which sought the LORD** went out unto the tabernacle [tent] of the congregation, which was **without the camp**."

May God help us to seek Him. If we are going to seek the Lord we must go without the camp where we can see the glory of the Lord. There was a special tent outside the camp in Moses' day we have a tent that is outside the camp today. It has a different altar than that of the altar under the Mosaic law. That altar that we eat at is found in the heavenly tabernacle.

BEARING HIS REPROACH

Hebrews 13:13 "Let **us** go forth therefore unto him **without the camp**, bearing his reproach. "

For us to seek the Lord we must be willing to bear and suffer his reproach. Moses esteemed the reproach of Christ as found in Hebrews 11:26 "Esteeming the **reproach** of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

May we esteem the reproach of Christ that we may have respect unto the recompense of the reward of the inheritance. Hebrews 10:35-36 "Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Identifying with Christ without the camp is doing the will of God.

A note of interest: Moses did see the glory of the Lord because he was in the tent outside the camp. The Lord also took Moses to mount Pisgah to see the land. Deuteronomy 3:27 "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for **thou shalt not go over this Jordan**." Moses was disqualified to enter into the land flowing with milk and honey when he struck the Rock that followed them a second time. He did this in anger. This happened to Moses so that we could see that the Law that came by Moses will only show you the land flowing with milk and honey and will not allow you to obtain the better inheritance.

The Law did not come by Joshua, but Joshua led the children of Israel into the land and gained his inheritance in that land. Joshua had the better inheritance where Moses, Reuben, Gad, Manasseh, Moab, Ammon, Esau, and Ishmael were given inheritances outside the land flowing with milk and honey. Reuben and Gad saw that the land in the wilderness was good for cattle. Cattle will provide you with milk with which you can make butter but there is no mention of honey on that side of the Jordan River. It takes butter and honey to help you make better choices. Isaiah 7:14-15 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15. Butter and honey shall he eat, that he may **know to refuse the evil, and choose the good**." The glory of the Lord is found in butter and honey. Ezekiel 20:15 "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the **land** which I had given *them*, **flowing with milk and honey**, which *is the glory* of all lands;"