

Outside the Camp with Jesus (Hebrews 13:10–13)

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Introduction

1. The text before us refers to the *purification* offering (Leviticus 4:1–5:13), which signified the removal of impurity from the community (Leviticus 4:1–21) and from individuals (Leviticus 4:22–35).
 - a. The blood from this particular sin-offering was brought into the tabernacle and sprinkled before the veil that separated the holy place from the most holy place (Leviticus 4:5–7).
 - b. On the Day of Atonement, the purification offering required similar procedures except that the high priest brought the blood all the way into the holy of holies (Leviticus 16:11–16).
 - c. It is this offering that most typifies the sacrifice of the Son of God (Hebrews 13:12).
2. Eating of portions of this sin offering whose blood was “*brought into the holy places*” (v. 11) was forbidden to the priests but, instead, had to be taken outside the camp and burned: “*But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire*” (Leviticus 6:30).
3. The significance of this is shown in two things:
 - a. It substantiates the fact that the OC priests had “*no right to eat*” of the sacrifice at the Christian’s altar—had no title to partake of the benefits of Christ. To cling to Judaism was to cut oneself off from Christ.
 - b. However, in Christianity, those who trust in Christ *do eat* of His flesh and drink of His blood—partake in the benefits of Christ (John 6:54–56).

I. Outside the Camp—1 (v. 12)

- A. The significance of being outside the camp is seen in the fact that it was a place of defilement.
 1. *Lepers* were compelled to live there (Leviticus 13:46).
 2. *Transgressors* were condemned and executed there (Leviticus 24:14; cf. Joshua 7:24; Acts 7:58).
 3. *Unclean* people who could defile others by their uncleanness were put there (Numbers 5:3).
 4. *Filth* that would defile the camp was deposited there (Deuteronomy 23:12–14).
 5. *That* is the place where the Son of God went to offer Himself for the sins of His people (Isaiah 53:12; Galatians 3:13; Zechariah 13:7).
- B. The jealousy of the Lord to protect His *undefiled* Son is also seen in—
 1. The blood of this sin offering was taken into the sanctuary and sprinkled before the Lord, which was not done with any other offering (Leviticus 4:6).
 2. The fat portions of this offering were burned on the altar, signifying that the Lord was pleased (Leviticus 4:8–10).
 3. The remainder of the sacrifice was carried outside the camp to a *clean* place (Leviticus 4:12).
 4. While our great Sacrifice suffered outside the camp, He remained the holy, sinless, Son of God, not a defiled and polluted thing.
- C. The reason why the Israelite priests were not allowed to eat of this sacrifice was to demonstrate that the antitype would be off-limits to them under their current status, representing the covenant of works.

1. This is why Paul argues that “*it is good for the heart to be strengthened by grace*” because the NC is not a covenant of works but of grace alone.
2. Jesus “*suffered outside the gate [—outside Judaism] in order to sanctify the people through his own blood*” because His blood fully and completely “*cleanses from all sin*” (1 John 1:7). The sacrificial system under the law could never do what Jesus has done.

II. Outside the Camp—2 (v. 13)

- A. The apostle, based on the Savior’s suffering outside the camp, calls for His followers to follow Him there.
 1. The reason for this call is that Jesus *sanctifies* His people (as the *effect* of His expiation of their sins), meaning that they are now *separated* from the world, *purified* from their iniquities, and, thus, *consecrated* unto God (1 Peter 1:13–21).
 2. The NC saints (the church) are now set apart to the greater purpose of God—in blessing all the families of the earth (Genesis 12:3; 1 Peter 2:9–12).
- B. The admonition concludes the author’s purpose to warn the wavering Hebrew Christians against returning to Judaism. NC saints must fully and finally leave Judaism because the OC cannot provide the *privileges* that Jesus has obtained for His people under the NC.
 1. Judaism cannot *establish* the heart by grace, being a covenant of works.
 2. That the OC was not a covenant of grace is demonstrated by that fact that their offering was *burned*, showing that those under it had no right to partake of *gracious* benefits through the sacrifice. OC sacrifices did not obtain grace for the offerer but only foreshadowed the Sacrifice that did. As previously noted, NC believers are called to *eat* of, that is, fully partake of Jesus.
 3. Due to the *nature* of Christ’s sacrifice, NC believers have an effectual and abiding sanctification because of Christ’s own blood. Nothing must prevent the NC saint from the blessing and joy of an eternal triumph in Christ. “*Rejoice that your names are written in heaven*” (Luke 10:20; 1 Peter 1:6–9).
 4. The admonition argues that in *ending* the purpose of the OC sacrificial system, He has also ended the Jewish city-state (John 4:23, 24). NC saints must beware of any “church,” such as Roman Catholicism, that models its existence on the Judaistic system.

What can we take away?

1. Beware of those who have misused Hebrews 13:13 to harm the cause of Christ with their “come out” movements, which seem to argue that these false teachers are restoring the true faith. Christ’s true church is and has always progressed according to His plan. The Word of God describes and informs true believers in the faith in every place and every age. Thus, we read, “*Do not be led away by diverse and strange teachings*” (v. 9).
2. The consequences of the saints going outside the camp to Jesus is that, in doing so, they expose themselves to the same *reproach* that Jesus suffered. The world will hate you because it hates Jesus (John 16:33; 17:14–19).