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Sermon preached by Mr J K Popham
at Galed Chapel, Brighton
on Friday morning 6 April 1928

HEBREWS 13 v 12 13 and 14

"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"

These verses express the death of the national religion, the
removal of the ceremonies, the realisation of all the types and
shadows and ceremonies and carnal ordinances and washings of the
Levitical dispensation. They express a perfect life in a way unknown
to carnal reason, unloved by the carnal mind. The sanctification
here is expressive of the complete redemption of the church. Not, in
the first instance, the work of the Spirit in the heart, but the
removal of guilt, the removal of the curse. So as that the people
should stand, and did stand, for whom the atonement was made, without
spot or wrinkle or blemish or any such thing, in the sight of God,
Christ suffered without the camp. The camp, in the wilderness,
comprised the whole of the twelve tribes. Some of the offerings under
the dispensation of Levi were to be partly eaten by the priests. Some
of the sacrifices were not to be eaten, especially the offering for
sin. The whole body of the beast that was slain, and whose blood was
taken into the holiest, must be carried without the camp, being
wholly devoted to the curse, and an anathema was pronounced upon the
whole beast and it must be entirely burnt, and burnt without the camp.
And to this answers the word that Jesus suffered without the gate;
the camp and Jerusalem meaning the same nation in different
circumstances. Burning without the camp and suffering without the
gate meant that the sacrifice must be burnt entirely away from the
people.

It is a great thing to be redeemed, to be redeemed with the
precious blood of Christ. Redemption alludes to, implies, a
condition of bondage, servitude, slavery, from which the subject

cannot deliver himself. The price is offered for him. The sanctification of the people by the blood of Christ means that, a perfect redemption of perfectly helpless, hopeless slaves. Such are we. He suffered. This suffering was penal, that is to say, under and from the law. "Christ was made a curse for us" says Paul to the Galatians. Christ made a curse. The curse was in respect of the law that was broken. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them". [This awful curse entered into the holy soul and body of Jesus and therefore, and thereby, He sanctified the people.] This suffering meant the hiding of His Father's face, the desertion of His Father, His Father, in whose bosom, as the Eternal Son, He had always been; the Father, whose delight the Son eternally was. This Father, always loving His Son, cursed Him under the law. It pleased this Father to bruise Him. If we had faith in exercise on this revealed truth brought to us by the Holy Spirit, it would affect us deeply. It would melt us into the sweetest contrition, would beget an intense hatred to sin, would make us lie at the feet of Jesus Christ in wonder at His love and willingness and goodness. He suffered the curse of God. He suffered for others. His suffering was vicarious, in the place of others who without this, His suffering, must have suffered eternal vengeance. The matchless scene that will glad the heart of every redeemed person here and hereafter is before us in this text; a suffering Saviour

Suffering Saviour, Lamb of God,
How hast Thou been used
With the Almighty's wrathful rod
Soul and body bruised

The great end is this, that He might sanctify the people which, as I have said, is the removal from them of all their guilt, their sin. The removal from them of all the disability in them to approach the Almighty, to serve Him and to take away that natural incompatibility that is in a holy God to bless and smile on a guilty person. It is naturally impossible that God should bless and smile on a man who, in himself, and only standing before God is guilty. And all that, my brethren, was removed once and for ever by the Lord Jesus. He is a blessed Saviour for He did this blessed work, this great work, of

redemption. This suffering was necessary. If a sinner is to go to heaven this suffering was necessary. This, our High Priest, must of necessity have somewhat to offer, and the necessity lies first in the nature of God. O brethren, may we be lifted to this, for as we see by faith God's character, we shall see in the brightest light the greatness of grace. God's character makes it impossible for Him to break His law or to admit into friendship with Himself a sinner, as such. If any contend that God could have pardoned sin in any other way than this, the death of Christ, then He ^{he} imputes the greatest unwisdom to God. An expenditure of love unnecessary was the suffering of the Saviour. If God could have removed sin in any other way than this, this most expensive, this suffering, this ignominious way, in respect of Christ's suffering, then I say it is contended that God was unwise in this great gift and untender to His Son. Put it here my friends, that the death of Jesus was necessary, in the first place if a sinner is to be reconciled to God and go to heaven in the nature of God. And in the second place it is necessary in the will of God. He willed it. In the will of Christ; He willingly came. In the will and work of the Spirit who ^{prepared} provided His ^{God's} sacred human nature. And in my view this does exalt, beyond all human language, the love and the condescension and the grace of God in the gift of His dearly beloved Son, and the love of the Son in coming, saying to His Father "Lo I come, in the volume of the Book it is written of Me, I delight to do Thy will, O God. Yea, Thy law is within My heart". It was necessary because of the type. The type must be realised. A type or a shadow is a type or shadow of something that is to come and therefore the coming of Christ was necessary and the death of Christ was necessary. I name this great point to you because, if it should be opened to you by the Spirit, you will see in the most beautiful light what God is in the gift of His dear Son, Jesus Christ. The expenditure of infinite love on a vile creature, the goodness of God on the wickedest of people. O what a God we have to do with. This sanctification took out of the way the law, the guilt contracted under it, the sin done by man under it, and made an open and new and living way to God, so that no plea that a legal mind can make, no objection that a quickened conscience can raise, no sin that a sensible sinner can gaze at as against himself, will stand in the way. This, O this, made out by the Holy Ghost to a sinner is life, is sweet attraction, powerful invincible attraction, and brings him to the

throne of God's heavenly grace. What? did the death of Jesus take away all that you feel so much about? All the burden of guilt, all the pollution of sin, all that stands between God and your conscience? Then may faith be enabled to take advantage of this and plead it before the Lord, not listening, as you frequently do, not listening to the objections of a legal mind, not listening to the voice of an unsuspected independence, not listening to that that may have a root of enmity, unfelt. One says, - O to walk in that -

Come needy, come naked
Come loathsome, come bare,
You can't come too filthy,
Come just as you are

This, I apprehend, is what is intended by the word "sanctification" here. Not that blessed inward grace of the Spirit that is so longed for and so beautiful and delightful to feel, when grace overcomes all the bitter things that belong to us, not that in the first instance, but the removal of everything out of the way that could stand in the way between a coming sinner and a holy God. I wish we might see this by faith, that we might have a living apprehension of it in our souls. It would help us greatly. It would say to us, go to the Lord without that that you would like to have to go to Him with. You do not want, do not need that that you would like to have to go with. Indeed the things we would like to have to go as a sort, at least, a sort of qualification, are only an offence to Him. Therefore, says Paul, Christ suffered without the gate, without Jerusalem. He left that religion, He left that temple, He left all those offerings and sacrifices, gave the whole up to death. That apostate church - for the Jewish church had become apostate - He left it. It is said by some, at least conjectured, that Christ never slept in Jerusalem the whole of His life and I am disposed to think there is good reason for that conjecture; that it is probable that He never did sleep under the roof of, as it were, that apostate church. At least we have it here, respecting the death He died without that city, went forth and left everything. This is significant in respect of experience, in respect of the life of the people of God. Let us go forth therefore unto Him without the shelter of the Levitical dispensation, without the laboured ritual of that religion, without all the attractions of

it, without its music, without its multitude keeping the holy day. Let us go forth to Him. Alone He stood. Shamed He was by man, hated, rejected, despised, crucified; no beauty seen in Him. The princes of this world knew Him not. Had they known Him they would not have crucified Him. Their hearts said and their lips said, "Away with Him, away with Him. Crucify Him, crucify Him." And they did not know when they led Him without the city and crucified Him without the gate, how that they were just sealing their own condemnation. They did not know that they were sealing that religion that was to come to such an end. "Let us go" which means let us, in the language of the Lord Jesus in the gospel, let us deny ourselves, let us hate ourselves. When I was younger than I am now self denial had not the appearance to me that it has now, had not the terribleness that it has now. Ah, if you had a sack of sovereigns and emptied it and gave all away you might not deny yourself. But if you can take this wretched self, this wicked self, this debased self, this ignorant self, this love of self, this cleaving to self, this legal self, this intensely anxious self to be something and somebody; if you can take this self, this religious self, and if you can take this experimental self; deny the whole. I mean, lay no claim to anything but death and the curse and go forth leaving religion, leaving your own religion. Hard work. Leaving, not denying, not disesteeming, leaving all the gracious things you have felt and as a guilty person go forth from everything. Except a man shall hate his father and mother, husband and wife, and child and house and land for My sake, He cannot be My disciple. Now if you are enabled to view that Scripture, see what it means, what you are to hate, what you are to give up - of course it is all comparative - see what you are to leave and then say, now Lord by Thy help and Thy grace I am so sick of myself and I am so sure that I am wrong in myself and can never put myself right; I come, I leave everything, and cast my lost soul, my lost soul, my poor wretched nature at the footstool of the cross; I judge this to be going forth unto Jesus without the camp, and a harder thing you will never have in your hands. An easier thing you will never do. A harder thing you will never have in your hands. To take this miserable self, which yet is so loved, not lovable but loved; O this is difficult. It does not seem so difficult perhaps to young Christians; at least it did not seem so to me when first of all concerned about eternity, and nothing seemed worth a thought but the immortal soul and God's favour. But when you get

older, get attachments here and there, and when you have views, which you had not at the beginning, of what vital godliness is, then, then you may find it is extremely hard. But a rich man can more easily go through the eye of a needle than a poor creature, with some of his own rags about him, can go unto God. There is plenty of room for sinners, but no room for rags and these rags stick to us, and we stick to them. O, naturally we do love ourselves. "Let us go forth unto Him without the camp". Bear in mind, and keep before you, as you may be able, what it means for Christ to have suffered without the gate, and when you go forth to Him without the camp there is a following Him in that ; leaving everything, leaving everything. Nothing easy, nothing hard. Nothing easy to flesh and blood, nothing hard to faith that stands in the power of God.

"Bearing His reproach". This may be taken in two ways. The reproach that did attach to Him when they said "Away with Him, away with Him." And did you ever feel that you, if God would only give you the grace and the honour to be near the Lord Jesus, you did not mind any reproach that ever was heaped on Him, He was so honourable in your eyes, so eternally glorious as the eternal Son of God, so spotless and beautiful as the Son of Man, born of the virgin Mary. So wonderful in the union of His Person and our nature and so wonderful in the vicarious work that He accomplished in His life and by His death that you minded nothing beside. They did reproach Him; reproach broke His heart. "Reproach hath broken My heart" He said. Ah if you see that that reproach was all love borne by Him, all grace, all goodness expressed by Him, surely then you will say that reproach is honour. It may mean the reproach that comes to you personally. What you believe - in this evening of the world's life - you believe in that Man? Very few comparatively believe in the God Man. Do you? You believe in that Man who could not save Himself, when they said Let Him come down from the cross and we will believe Him, and you believe Him in all that helplessness that attached to Him, as men thought? You believe in the forgiveness of sins through the death of that Man? Ah, every believer must have some reproach attached to him. "Let us go forth unto Him without the camp bearing His reproach". Then you will see the reproach will come this way. Why, you reproach us; is not our religion as good as yours? You reproach us when you leave us; you need not say we do not believe in your religion; you may be silent

about that. But the very fact that you have to give up communion with that religion that is so pleasing to men, so acceptable to the human heart, will bring reproach to you. They say that we think nobody is right but ourselves; We hang about the Lord Jesus; we say, in simplicity, He alone can save us. We say humbly and honestly we cast our lost souls on Him, we look to Him, we want revelations of Him in our hearts, we want His blood applied to our consciences, and this brings reproach. "Let us go forth". We sing sometimes - I think I have sung that from my heart sometimes -

If on my face for Thy dear Name
Shame and reproaches be
All hail reproach and welcome shame
If Thou remember me

Well, beloved brethren, may the Lord give us grace to go forth unto Him without the camp bearing His reproach. A cold, respectable religion may pass for something worth, but a living religion in a man's heart will make him say I must, God helping me, I must cleave to Christ crucified. There is my hope, there is my life, there is my righteousness, there is my glory.

"For here we have no continuing city". Said the disciples to their Master, look at these stones, look at this temple so many years in building; surely this is going to continue. Look at this religion that Moses gave to us; this is not for a time only. They forgot the type, the shadow; they forgot the promised Messiah. They forgot the day would come when that religion would give place to the kingdom which is not to be moved; that the Messiah should have given to Him a kingdom and a dominion which should never, never end. "Here we have no continuing city". But it does not mean simply that we seek something else. It means we have to leave what we have got naturally; it is connected with this text - Let us go forth unto Him without the camp" for we have no abiding thing here in self, no city. Well my brethren it is a great thing to be seeking one to come, in a two fold respect. I would just briefly name these. We have no continuing city in these, our bodies. "We that are in this tabernacle do groan being burdened". We must needs die. How we shall die, how we shall die;

what death will bring to us, what it will take us to are very great questions. We must be as water spilt on the ground which cannot be gathered up again. The tabernacle must be struck, taken down. "What is your life, it is even a vapour, which appeareth for a little time and then vanisheth away." One said "I would not live away". The worlding says he would if he has got just enough to go on. Or, if he can say now I have enough for so long and always, he may be like the fool: Eat drink and be merry, for tomorrow shall be as this day, yea and much more abundant. O, but if you say to your soul take thine ease, eat and drink, God may one night suddenly say, thou fool, thou buildest thy nest here, thou madest thyself comfortable here, thou thoughtest that thou wast to continue here, thou hast called thy fields by thy name thinking that they would always continue; thou fool. May not the Lord ever say that to you, to me; thou fool. We are not of the night nor of darkness that that day should overtake us as a thief, says the Apostle; we are children of the light and of the day. May this be our case indeed. We have no continuing city here. We have no human religion that will continue, no natural religion I mean, nothing that will abide God's scrutiny, God's test. O, but the Jews were jealous, and they stuck to their religion. No, said Paul, it wont continue. This grand city, this stable temple built at such labour and cost, this shall be demolished; not one stone shall be left on another. And my brethren if you gather religion and think you have got something that will last you will find out God wont have it. He will send some Titus (Roman Emperor who took Jerusalem AD 70) with an army to take the city and burn it. "But we seek one to come" and I would speak of it in two ways, in two words. We seek it here. Why, where is the habitation, the city here? This is the place and this is the city. The tabernacle of God is with men and He will dwell with them. Ah if He comes down from heaven as John saw the city coming from God out of heaven having the glory of God, you will enter a little into the language of the Psalmist. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" "I will say of the Lord He is my refuge and my strength. The Lord is my light and my salvation, whom shall I fear". Here is a dwelling place. O what a dwelling place. If ever you got into that for an hour you were happy and sensibly safe. Do you seek it? Do you seek it? That is to say, are you anxious, anxiously seeking the presence of God in the enjoyment of Him? I sought Him by night on my bed, said the

church, but I found Him not. And then she said I will arise, and I went into the city. She sought this Person. She sought Him who was to be her habitation and her refuge. Here is the pavilion in which He hides His people, the sweet, safe place, the lovely Person and grace of the Lord Jesus. "We seek one to come" and we seek it in the future. The future naturally, what an abhorrent thought is the thought of death, that this body animate, that this life sensitive to pain and pleasure must soon lie a dead bit of clay, doomed to corruption. And the immortal soul, the inhabitant, the partner, the superior partner, where will that be? Do you ask yourselves that question seriously? Where shall I be when I die? Well, says a poor legal heart, you will certainly miss heaven if you have got nothing fit for heaven. Well, says a religious nature, you must do something. Says faith, fall flat, a dead thing, a corrupt thing, fall flat on the atonement and all will be well. You cannot miss with that; you will miss without it. You cannot miss with it. My brethren look then, as God may give grace and faith at this beautiful text. "Wherefore Jesus also" the anti-type of the great type, on the day of atonement when once in the year the high priest took the blood of the sin offering and then the body of that beast was carried without the camp to be entirely burnt. "Jesus that He might sanctify the people". That sin offering just sanctified the people to their natural covenant and worship of God in that covenant. Jesus removed eternally all the guilt and the sin and the corruption and the disability of His people. He suffered without the gate. Let us therefore go forth unto Him bearing His reproach; leaving, as grace enables us, self and all that hangs about us; that great thing self. I have no doubt that some of you have said, with good Rutherford, - I have said it many times - O that I had not a myself; this myself. It will go with you everywhere and when it goes with you, as you creep to the cross there it will die; it will die. As the great burden fell of the pilgrim's back when he reached the cross, this great self, wicked self, good self, strong self, ignorant self, wise self, this self will die. It will die without the gate; it will die without religion. A man dying thus, lives. A man hating himself thus loses his life and he finds it. For we have no continuing city here, we seek one to come, and may we be among the seekers, for if we be, then we shall also happily be among the finders. May the Lord give us grace to follow this word for His great Name's sake.

AMEN.