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Sermon preached by Mr. J. Raven at Shaw's Corner, Redhill
on Sunday evening, November 17th., 1946.

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."
Hebrews 13.12,13

Mention is made of the fact that "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp". This was a divine ordinance, and an ordinance of very deep significance. Those Old Testament ordinances commanded by God were not enjoined upon people for naught, but they were all of them full of spiritual and gospel significance. In the temple every whit of it uttered His glory, and of everything in the temple, of every ceremony, of every sacrifice it could be said, "the Holy Ghost this signifying", "the Holy Ghost this signifying", and so here we read of the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, being burned without the camp, and we may say "the Holy Ghost this signifying". There is here a pointing, as we plainly see, to the Lord Jesus Christ, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate."

If you were to contemplate these Old Testament ordinances and could exclude all thought of Christ from your consideration of them, how very empty, how meaningless, how useless they would all appear. They would be nothing better than what the poet speaks of, "rounds of dead service, forms and ways", but when there is a vision of the Lord Jesus Christ granted to the soul, as it was granted to Saul of Tarsus, then, when these things are viewed, how beautiful and how precious is the significance of them. This one-time Pharisee who once was wrapped up in these forms and ceremonies without any understanding of their significance, now found his soul enraptured by the view of them when he saw how significant they were of the grace of the Lord Jesus Christ. And so here the Apostle saw portrayed in the burning of the bodies of those beasts without the camp, the sufferings, the ignominious sufferings of the Lord Jesus Christ, the promised Messiah.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate". "Wherefore Jesus also". Just for a few moments let us look at this, "wherefore Jesus also", to consider who He is, for it is very important that it should never be lost sight of that this Jesus, "Jesus also", is none other than the incarnate Son of God, and that all that He did and suffered and accomplished bears upon it the stamp of divinity, and therefore

possesses all the virtue and authority and value, the immortal validity that Godhead can impart to it. "Wherefore Jesus also". What a Person!

JESUS! thy Godhead, blood and name

O 'tis eternal life to know"

and we have been reading in Philippians 3 how the Apostle Paul himself was stirred up by the Spirit of God to seek so earnestly and with such importunity after the knowledge of this Person. Did not the Lord Jesus Christ Himself say, "This is life eternal that they might know thee, the only true God and Jesus Christ whom Thou hast sent"? If we look at the sacrifice that Jesus offered when he offered Himself once for sin, offered Himself without spot to God upon the accursed tree, what a preciousness there is in that offering! O the virtue and glory of it! An offering that needed to be but once offered; "He offered one sacrifice for sins for ever". Men labour nowadays to explain away the vicarious nature of Christ's sacrifice, they try to explain away the atonement, and represent the Lord Jesus Christ as merely an exemplary Christ, the only salvation He came to accomplish was to show people what they could do and what they could be if they would only follow His example, but that is not the gospel that Paul preached, that is not the gospel which brings relief to wounded consciences. No, a wounded conscience, a broken and bruised heart wants the gospel of our Lord Jesus Christ that Paul preached, wants to have preached unto it and revealed within the Lord Jesus Christ as dying "for our sins according to the Scriptures", and as raised from the dead according to the Scriptures". "Wherefore Jesus also, that he might sanctify the people with His own blood". By shedding His own precious blood and pouring out His soul unto death, he purged away the iniquity of His people, He blotted out their transgressions, made an end of them; they were cast into the depths of the sea, and God said He would remember their sins and their iniquities no more. Complete atonement has Christ made and His blood speaks peace, His blood speaks pardon, His blood is that by which a poor sinner is made nigh unto a HOLY God, every barrier is removed, mountains of guilt are taken out of the way, and God and the sinner meet in this Person, meet in the Person of Him who thus offered Himself without spot to God.

"Wherefore Jesus also, that He might sanctify the people with His own blood". They are purchased people, His purchased possession, they are peculiar in this respect that they are the purchase of the Redeemer's blood. They are redeemed, and the redemption must of necessity, as a matter of justice, take effect. As He has redeemed them by His blood, so He must possess them for Himself, and thus His redeemed must be separated from the world which lieth in wickedness, separated unto Him, and they are separated by the regenerating grace of the Holy Spirit.

"Wherefore Jesus also, that he might sanctify the people with His own blood". Such power, such efficacy has the precious blood of Christ that those for whom it was shed, those souls who are sprinkled with it are made fit by that sprinkled

blood to appear before a Holy God; it takes out every stain of sin. It is wonderful to experience it. O to realise one's interest in that precious blood! To be "clothed with this rich vest and sprinkled with Christ's blood, and rendered fit with Christ to feast, and be the guest of God". And these redeemed of the Lord have abundant reason to speak of the grace, and of the great goodness of the Christ of God, as the Apostle did when he said, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." And see how low the Lord Jesus Christ did stoop to do it; O what depths He descended into that He might accomplish redemption for His people, that He might put away their sin, bearing their sins in His own body to the tree; the Father laid upon Him the iniquity of all His people and He accepted the heavy load, previous to His death, He accepted it and all that belonged to it; He took the load, He took the curse, the condemnation, the wrath, the hell, He took it all. He bore the woe in His own holy soul, and thus He put away sin by the sacrifice of Himself; that He might sanctify the people with His own blood He suffered, and He suffered without the gate. I was thinking just now of that verse in one of our hymns:

"O thou dear suffering Son of God,
How does thy heart to sinners move,
Sprinkle on me thy precious blood,
Help me to taste thy dying love."

He suffered, and "of His sufferings so intense, angels have no perfect sense". I have looked again and again at that word, "the things which He suffered". "the things which He suffered", and could never see to the depths of them. And He suffered "without the gate"; He was an outcast, His name was cast out as evil; did they not cry, "Away with this man and release unto us Barabbas"? They would rather a robber and murderer be spared than this precious and holy Christ of God, such was their enmity, their rage against Him, and so He "suffered without the gate", He was made a curse, they nailed Him to the accursed tree, and yet that which they did, in which they sought to load Him with all the shame and ignominy they possibly could, in it His glory shines. One says,

"All glories pale beside the glory of Thy blood,
My Victim dead, my Crucified, My Brother and my God."

O the glory of Christ in this, His humiliation even to the death of the cross! "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that ye through His poverty might be rich." O He stooped so very low to ransom offenders, He went down into the depths, inconceivable depths of woe, that poor sinners might be raised from the dust and beggars from the dunghill, that they might be set among the princes of His people and be made to inherit a throne of glory. He "suffered without the gate". And to a believing heart, as the Holy Spirit takes of the person of the Redeemer and of the things that He did and suffered, there is a wondrous attraction, indeed there is. We

read in the Song of Solomon, "Draw me, we will run after thee", and I say there is a wondrous attraction in this Person as the Holy Ghost reveals Him. The world cannot keep your heart when you get a sight of this Person, and nothing will satisfy you but union with and interest in this Person, to be receiving out of His fulness grace for grace. If you are given a glimpse of Him by the Holy Spirit, how it does attract a poor sinner's heart. He says, "And I, if I be lifted up from the earth, will draw all men", that is, all sorts of men, "unto me". Do you know the attraction of this Person? O, has a sight of Him stirred up your heart, drawn forth your desires to Him? Have you ever felt this, that there is "nothing in nature nor in art so fair as Jesu's face?" And the attraction is such that there will be a willingness to follow Him, to be where He is, in reproaches, in the path of persecution and suffering for His sake, and where He is as He stood exposed to the gain-saying of sinners against Himself. There is a willingness wrought in the hearts of His believing people to be where He is and stand where He stood, to be reproached for His sake, to be hated by the world, to be cast out by the world, to be scorned; "Let us go forth therefore unto Him, bearing His reproach."

"Let us go forth". O there is a going forth to which the believing people of God are constrained by the Spirit of God, as He forms Christ in their heart the hope of glory; there is a going forth, and you know that means something quite the opposite of a sluggish frame. There is a going forth, there is a gracious panting, there is a gracious and spiritual labour, as the Apostle said, "Let us labour therefore, to enter into that rest". There is a gracious and spiritual labour, a going forth unto Him. One said,

"I leave the world and sin behind

And sail to Heaven with Thee and thine".

There is a willingness to do it. The soul feels this, "O that I could do it, that I could be more separate from the world, that I could be more shut up to the Lord Jesus Christ, that I could more perfectly and continually follow Him, but I have many infirmities", the soul will say; yet the point is this, "Let us go forth". In the believing heart, notwithstanding all the opposition there will be a desire, there will be a prompting of love to His Person and His name, there will be a measure of obedience to this "Let us go forth". And you know, it means going forth from the world and the things of it, turning the back upon those things that the world esteems so highly and the flesh loves. "Let us go forth". These things have to be left behind by the people of God; they are in their eyes and esteem worthless dross. O what a vain and tinselled toy this world is to a believing heart, to one who is made wise unto salvation by the teaching of the Holy Ghost. He says, "What a cheat it is. It promises fair,

but what does it yield?" Vexation, vanity, disappointment." "Let us go forth". There is a going forth from the world and the things of it, there is a going forth from the religious world too; it is inevitable, because where grace reaches a sinner's heart there is separation, not only from the profane world but also from the religious world. The religious world is as abominable in the sight of God as the profane world. Some of the most solemn denunciations in the Scriptures are spoken against a graceless religion, against those who draw near to God with their lips but have removed their hearts far from Him, those who are taken up with forms and ceremonies, but who have no heart to seek the reality. We read of some who took delight in approaching God with many sacrifices, but the Lord has to say, "Who hath required this at your hand, to tread my courts?" There will be separation from the religion of this world, however pretentious it may be, separation from all religion that lacks the life of God. I believe the Lord will show His people the importance of having a living experience of the power of the truth of the gospel, a faith that stands not in the wisdom of men but in the power of God, a faith that will be constrained to contend for, a faith that will be constrained to seek, a religion of power; they want a religion of the Holy Ghost, a religion that has Christ for its all and in all, and they are constrained to be separate from all other. "Let us go forth therefore". And those who thus go forth will find the word of Christ to be true, "Ye shall be hated of all men for my name's sake". The profane world cannot love the true people of God, nor can the religious world love the true people of God, and as soon as any poor sinner begins to show some signs of a work of grace begun and carried on in his soul, the words of the hymn writer are applicable, they are always true,

"The vile world esteem it strange,

Gaze and admire, and hate the change".

And you may see it sometimes in a family where one of an ungodly family is called by grace, or perhaps in a family of professors of religion one is called by grace, separated from a mere religious profession, and there is that enmity which we are told shall always be between the seed of the woman and the seed of the serpent. "A man's foes shall be they of his own household". I know of one man, who I believe is a godly man and tender in the fear of God, who has to content with the enmity of a graceless wife and graceless children. When he was baptised quite recently, it was some time before he could muster up sufficient courage to tell his wife about it, although I am told that in answer to prayer she took it quietly, but I have know of some cases where it has been otherwise taken. O the anguish some men and women have to suffer in their own souls because of the enmity caused through their godliness. You know, it requires nothing less than the help of divine grace for a man to choose rather to suffer affliction

with the people of God than to enjoy the pleasures of sin for a season, and to esteem the reproach of Christ greater riches than all the treasures of Egypt; "to esteem it".

"If on my face for thy dear name
Shame and reproaches be
All hail reproach, and welcome shame
If thou remember me."

"Let us go forth therefore, unto Him". We see something of this "going forth" in that chapter that we read just now (Philippians 3), how the Apostle Paul himself was going forth after Christ in the exercises and desires of his soul; his great concern was to win Christ and be found in Him, to know Him, and he coveted a real knowledge of the Lord Jesus Christ, and true intercourse with Him. "That I may know Him", and he wanted also to know the power of His resurrection, to have the experience of Christ's resurrection life in his own soul from day to day. And he did have it, so that he could testify what the Christ of God did for him, how that the life of Jesus was made manifest in his mortal flesh. "Let us go forth therefore unto Him". And there is this, a seeking of communion with Him. O I wish we were more impressed with the importance of that as a vital part of true godliness - intercourse with the Lord. "These things write we unto you", said John, "that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." And if we have living faith in our hearts, if we are led by the Spirit, there will be a going forth in a way of seeking this.

"Larger communion let me prove
With thee, blest Object of my love;
But O for this no power have I!
My strength is at thy feet to lie".

"Let us go forth therefore unto Him without the camp, bearing His reproach". O to be content to be outcasts for His sake, to bear reproaches for His sake! The Lord has so visited His people who have been called to suffer persecution, shame and reproach for His sake that their happiness has been a thing to envy. Rutherford said he would gladly have the leavings of the byboard of a sufferer's table, because he saw those who suffered for Christ's sake so filled with divine consolation, so sweetly supported under their sufferings; their prison house has been made like a palace to them. There were some who were imprisoned in the times of the Stewarts, and O what a heaven they found it to be as the Lord came in with His rich consolations. Do we not read also of those disciples who were beaten before the Council, and how they went forth from the presence of the council rejoicing that they were counted worthy to suffer shame for His name. I have read accounts of the Huguenots who were, many of them, condemned to the gallows, simply because they were faithful ministers of Jesus Christ,

and very heart-rending is the account of their sufferings. Often a poor man would be laid upon a plank and tied to it, and then a strong man would take a stout piece of ship's rope, soaked in salt water, and with all his might would beat the poor fellow with it until his body was all sore and bleeding and yet a man in that condition of suffering, with his sore back, with his emaciated body, could write letters of rich and sweet consolation to his poor and suffering flock. Where tribulation abounded consolation did much more abound. And I have read too of some faithful pastors in Germany suffering under the Nazi power, and of the wonderful comfort they felt in their souls in their imprisonment.

"Let us go forth therefore unto Him without the camp, bearing His reproach". The Lord will be no man's debtor, and He has engaged Himself to be with His people in the flood and in the fire; whatever distress may betide them He will not leave them nor forsake them. O, it is a good Master they serve, it is a sweet Lord that they love and worship, and they find in going forth to Him without the camp and bearing His reproach that He bestows upon them the grace they need. "My God shall supply all your need according to His riches in glory by Christ Jesus". Sometimes the people of God are called to go forth to Him without the camp, bearing His reproach, when their souls are conscious of the absence of all comfort. O what grace is needed to enable people to do that! to cleave to Him in the absence of His sweet smiles, in the felt want of His presence still to cleave to Him and to go forth to Him without the camp, to say as one has expressed it, "my God, to a forsaking God". Yet the Lord's people sometimes have to go forth in the night season when all is dark spiritually and providentially, with the individual and with the Church, and go forth to Him without the camp, bearing His reproach, but there is a blessing in it. O it is better to be thus with Christ, than to be basking in the smiles of the world, even if He drop no gracious smile for the time being; yet to be yearning after Him, to be going forth unto Him in the desires of your soul is in itself a blessed thing. The Lord grant that it may be so with us, that we may be drawn after this dear Christ of God and may feel what is so well expressed in the 2nd. chapter of the Song of Solomon: "as the apple tree among the trees of the wood so is my Beloved among the sons. I sat down under His shadow with great delight and His fruit was sweet to my taste". May the Lord add His blessing. Amen