

# *“Stairway To Heaven”*

Hebrews 13:9-14

August 31, 2019

**INTRO:**      **Question: Do you know the way to heaven?**

- Could you **give others** a biblical, missional map?
- How **confident** are you in your map & **WHY?**
- How close do you think is **“close enough?”**

**CONTEXT:**

- Hebrews 101... exalt & exhort... warn & worship!

*Be content with what you have based on Who you have!* - JDP

- *Know God’s Person, Power, Promise, Plan, People*

**BIG IDEA:**      **There has been, is now, and will  
always only be one bloody & blessed  
stairway to heaven!**

**PREVIEW:**

- A. Instruction / Clarification
- B. Inspection / Contemplation
- C. Inspiration / Celebration

## TEXT:

### Hebrews 13:9-14 (ESV)

<sup>9</sup> *Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them.*

<sup>10</sup> *We have an altar from which those who serve the tent have no right to eat.*

<sup>11</sup> *For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.*

<sup>12</sup> *So Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

<sup>13</sup> *Therefore let us go to him outside the camp and bear the reproach he endured.*

<sup>14</sup> *For here we have no lasting city, but we seek the city that is to come.*

## I. INSTRUCTION

### 1. “**CLARIFICATION** Christ’s Command” <sup>(9a)</sup>

<sup>9</sup> *Do not be led away by diverse and strange teachings,*

*Genuine Christian experience consists principally in this: the Spirit is pleased to open the Scriptures unto us, making them the ground of our faith, giving us to feel their power, making the experience described in them our own, revealing Christ as set forth in the Word to us, and filling our hearts with His love agreeably to what is revealed of it in the Gospel.... The people of God need to be taught and brought to an acquaintance with the real work of God within them, with His method of strengthening and comforting them, so that they may learn the grounds of spiritual assurance.*

- a. Don't be led away...
- b. Do:
  - i. The Word of God
  - ii. God of the Word
  - iii. The Won Gospel
  - iv. The Walk with God
  - v. The Weight of this Warning

## II. INSPECTION

### 2. “CONTEMPLATION & Comparison”<sup>(9b)</sup>

*<sup>9</sup> Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened/established by grace, not by foods, which have not benefited those devoted to them.*

- a. NOTE: “for it is good” = “led away” = bad!
- b. NOTE: Grace vs. Works is contrasted in this verse

*The word "grace" is vastly comprehensive and has various meanings in Scripture. Its grand, original, fundamental signification is to express the free, eternal, and sovereign layout of God toward His people, for that is the spring and source of all the gifts, benefits and blessings we receive from Him. From this infinite fountain of the uncaused favor and special love of God... proceed all the acts of His grace toward, in, and upon the elect. ([2 Tim. 1:9](#)). From that blessed ocean of grace proceed our personal and unconditional election in Christ, our union unto Him, interest in Him, relation to Him, together with our being blessed in Him with all spiritual blessings ([Eph. 1:3-6](#)).*

*it is most important and blessed for the heart to be "established" with inherent grace... Where the Holy Spirit of God dwells, there sin is known in its guilt and felt in its power... When the Spirit has revealed the super-excellency of Christ, His all-sufficiency as a Savior...this begets longings after Him, thirstings for Him, desires to be found in Him, & high prizings of His blood & righteousness.*

### **3. “Convicting & Contrasting” (10)**

<sup>10</sup> *We have an altar from which those who serve the tent have no right to eat.*

**VIDEO:** *"Leviticus 16 clips #1"* (3:30)

*The altar was the way of approach to God, for it was there that the Lord promised to meet His people: "There I will meet with the children of Israel" ([Ex. 29:43](#)): how that reminds us of the Savior's declaration "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" ([John 14:6](#))!*

To the Christian comes the blessed exhortation,  
*"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest, over the house of God, let us draw near with a true heart in full assurance of faith" ([Heb. 10:19-22](#)).*

#### 4. "Ceremonial Clarification" (11)

<sup>11</sup> *For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.*

**VIDEO:** “Leviticus 16 clips #2” (12:30)

*The main point of the verse is found in the final statement concerning the burning of the sacrificial carcasses outside the camp.*

<sup>12</sup> *So, Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

*Just as the doctrine expounded in the Epistles rests upon and is illustrated by the central facts recorded in the Gospels, so much in both Gospels and Epistles can only be fully appreciated in the light of the O.T. Scriptures.*

**VIDEO:** “Leviticus 16 clips #3” (4:30)

*Christ is seen as powerfully in Leviticus as He is in John/Acts!*

## III. INSPIRATION

### (CELEBRATION)

#### 5. “Calling, Commissioning, & Coming Crescendo ” (13-14)

*<sup>13</sup> Therefore let us go to him outside the camp and bear the reproach he endured.*

➤ **See the 5 C’s here...**

- Great Commandments
- Great Commission
- Great Combat
- Great Christian
- Great Church!

a. *“Therefore”* = what follows results from what’s past

b. *“Go to Him”*

- i. When He comes to us, we go to Him!
- ii. See: Sovereign Grace & Human Responsibility
- iii. Every miracle & mission starts with Messiah!

*The best place to meet the Messiah*

*is on the mission field! - JDP*

*Some of you need to go out-side today's cultural church-camp to get in to Christ. -JDP*

**VIDEO:** *"Leviticus 16 clips #4"* (14:55)

*<sup>14</sup> For here we have no lasting city, but we seek the city that is to come.*

**Let's Pray!**

## **Hebrews 13:9-14** (ESV)

*<sup>9</sup> Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them.*

*<sup>10</sup> We have an altar from which those who serve the tent have no right to eat.*

*<sup>11</sup> For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.*

*<sup>12</sup> So Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

*<sup>13</sup> Therefore let us go to him outside the camp and bear the reproach he endured.*

*<sup>14</sup> For here we have no lasting city, but we seek the city that is to come.*

# **IV. INSTRUCTION**

## **6. “Christ’s Command” (9a)**

*<sup>9</sup> Do not be led away by diverse and strange teachings,*

*Genuine Christian experience consists principally in this: the Spirit is pleased to open the Scriptures unto us, making them the ground of our faith, giving us to feel their power, making the experience described in them our own, revealing Christ as set forth in the Word to us, and filling our hearts with His love agreeably to what is revealed of it in the Gospel.... The people of God need to be taught and brought to an acquaintance with the real work of God within them, with His method of strengthening and comforting them, that they may learn the grounds of spiritual assurance.*

a. Don't:

b. Do:

- i. The Word of God
- ii. God of the Word
- iii. The Won Gospel
- iv. The Walk with God
- v. The Weight of this Warning

### CONTEXTUAL Summary of Hebrews 13:9a

*The principle expressed in this dissuasion is as applicable to and as much needed by the saints of each succeeding generation as it was by those Hebrews. It is one of the marks of the Fall that man is fonder of that which is material in religion,*

*than he is of what is spiritual; he is most prone—as history universally and sadly shows—to concentrate on trivialities rather than upon essentials. He is more concerned about the details of ordinances than he is of getting his heart established with grace. He will lend a readier ear to novel "doctrines" than to a solid exposition of the fundamentals of the Faith. He will contend zealously for things which contribute nothing to his salvation nor conduce an iota unto true holiness. And the only sure way of being delivered from this evil tendency, and of being preserved from false doctrines, is to buy the Truth and sell it not, and to have the heart established with grace.*

- An Exposition of Hebrews.

*The grace of God within us is only discovered by us as the Spirit shines upon His own work in our souls.*

# V. INSPECTION

## 7. “Contemplation & Comparison” (9b)

*<sup>9</sup> Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened/established by grace, not by foods, which have not benefited those devoted to them.*

- a. NOTE: “for it is good” = “led away” = bad!
- b. NOTE: Grace vs. Works is contrasted in this verse
  - i. See GRACE
  - ii. See WORKS

*The "strengthening" of the heart is accomplished by "grace," where "grace" is an umbrella term for the new covenant inaugurated by Christ and in which Christians rest,*

**An established heart is the opposite from one which is "carried about," which term is used again in, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men" (Eph. 4:14) ...The figure is apt, and suggestive of the nature of strange doctrines, the way in which they are spread, and their effects on the minds of men. In themselves they are**

**light and vain, "clouds which hold no water" ([Jude 12](#)): there is nothing solid and substantial in them for the soul.**

*The word "grace" is vastly comprehensive and has various meanings in its Scripture usage. Its grand, original, fundamental signification is to express the free, eternal, and sovereign layout of God toward His people, for that is the spring and source of all the gifts, benefits and blessings we receive from Him. From this infinite fountain of the uncaused favor and special love of God—which is the "good pleasure of His (immutable) will"—proceed all the acts of His grace toward, in, and upon the elect. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" ([2 Tim. 1:9](#)). From that blessed ocean of grace proceed our personal and unconditional election in Christ, our union unto Him, interest in Him, relation to Him, together with our being blessed in Him with all spiritual blessings ([Eph. 1:3-6](#)).*

*it is most important and blessed for the heart to be "established" with inherent grace... Where the Holy Spirit of God dwells, there sin is known in its guilt and felt in its power... When the Spirit has revealed the super-excellency of Christ, His all-sufficiency as a Savior...this begets some longings after Him, thirstings for Him, desires to be found in Him, &*

*high prizings of His blood & righteousness.*

***The Lord carries on His work in the souls of His people! At regeneration they are filled with joy in Him... as the work of grace is deepened, they are made to see and feel their depravity, and their peace is clouded by increasing discoveries of their vileness, which makes way for a growing appreciation of grace.***

It is likely that [Ps 104:14-15](#) stands behind this statement concerning the strengthening of the heart by foods: ***"You bring forth food from the earth... and bread to strengthen the human heart."***

Every Jewish meal was begun with this very blessing. Our author is at pains to argue that God's grace is not mediated through meal regulations, whether normal everyday household meals or the ritual meals of the temple. Rather, the heart is strengthened by the grace of God extended through Christ, God's final high priest, and his final and complete atonement on the cross.

*This "strengthening" contrasts with the being "carried away" by strange teachings.*

*...an "established heart" is one which is rooted and grounded in the Truth, securely anchored. in Christ, rejoicing in God.*

*When God's free-grace salvation is brought home to the heart by the Spirit, it produces blessed fruits and consequences in the person to whom it becomes "the power of God" (Rom. 1:16).*

**It is of vast importance to hold forth a clear profession of the doctrine of grace, and it is of incalculable worth to be able to declare a genuine work of grace wrought in the heart by the Spirit agreeably to the truth we profess.**

**The doctrine of grace is the means, in the hands of the Spirit, of begetting faith, growing faith, and supporting faith.**  
*Therefore, there is a real need of God's everlasting love and Christ's finished redemption being preached, though they be already known, and their power felt in the heart, because our walk with God and our*

*confidence in Him receive all their encouragement therefrom.*

## 8. “Convicting & Contrasting” (10)

***<sup>10</sup> We have an altar from which those who serve the tent have no right to eat.***

*The statement "we have an altar" probably indicates the readers were being accused by their Jewish friends of having no altar, thus the author takes pains to show that Christians do have an altar, and one superior to the Jewish system.*

***"We have an altar." Most fearfully has this clause been perverted by those who have given it a meaning and put it to a use wholly foreign to the design of the Spirit in the passage from which it is taken. Deceived by the mere sound of words, the affirmation has been boldly made that not only did the Israelites in O.T. times have a literal and material altar, but that "we," Christians, also***

*"have," by Divine appointment, "an altar," that is, a material one of wood and stone, and hence the "altar" and "high altar" in many "protestant churches."*

*But an altar calls for a sacrifice, and hence the invention of "the mass" or "un-bloody sacrifice of the flesh and blood of Christ" offered by the priests.*

So in regard to all the Mosaic institutions:  
**Christ fulfills everything which they prefigured.**

*This is quite an elementary truth, yet is it one of basic importance, for error at this point produces most pernicious and fatal consequences. The entire system of worship that Jehovah appointed for Israel was of a typical character, and the reality and substance of it is now found in Christ.*

- 1. He is "the great High Priest"** of whom the priests under the law, Aaron himself not excepted, were but faint adumbrations.
- 2. His very body is "the greater and more perfect tabernacle, not made with hands" (9:11).**
- 3. His was the sacrifice which fully and forever accomplished that which all the Levitical offerings proclaimed as necessary to**

**redemption**, but the repetition of which clearly testified they had never effected.

4. In like manner, **Christ is the grand *Antitype* of all the sacred vessels of the tabernacle:**

- a. **He is the true Brazen-altar,**
- b. **Laver,**
- c. **Golden-altar of incense,**
- d. **Candlestick,**
- e. **Table of shewbread,**
- f. **Mercyseat, and**
- g. **Ark of the Covenant.**

*That the Lord Jesus is Himself the antitype of "the altar of burnt offering" appears by comparing two of His own declarations: "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" ([Matthew 23:19](#)); "And for their sakes I sanctify Myself" ([John 17:19](#)). Both "the altar that sanctifieth the gift" and "the gift" itself meet in Him—just as both the officiating priest and the sacrifice which he offered find their fulfillment in Him.*

It seems strange that some able writers have quite missed the point of [Matthew 23:19](#) when

dealing with its fulfillment and realization in the Lord Jesus.

*They have made "the altar" to be the wooden cross to which the Savior was nailed, and that mistake has laid the foundation for a more serious error. No, "the altar" on which "the gift" was laid pointed to the Divine dignity of Christ's glorious person, and it was that which gave infinite worth to His sacrifice. It was for this reason the Spirit dwelt at such length upon the unique glory of Christ's person in the earlier chapters of this epistle, before He opened to us His sacrificial work.*

The first act of Noah as he came forth from the ark on to the purified earth was not to build a house for himself, but to erect that which spoke of the person of Christ—for in all things He must have the pre-eminence. On that altar Noah expressed his thanksgiving by presenting his burnt offerings, teaching us that it is only by Christ we can acceptably present to God our sacrifice of praise (Heb. 13:15).

*God blessed Noah and his sons" (Gen. 9:1), for all blessing comes to us through Christ.*

The Lord appeared to Abraham here, as He had first done in Ur, and made promise of the land unto him and his seed; and his response was to set up an altar.

**Of Isaac**

**Of Moses**

But it is more especially upon the brazen altar in the tabernacle that our attention needs to be concentrated. A description of it is supplied in [Exodus 27:1-8](#), though other passages should be carefully compared. This altar occupied a place of first importance among the seven pieces of the furniture in the tabernacle, for it was not only the largest of them all—being almost big enough to hold the others—but it was placed "before the door" ([Ex. 40:6](#)), just inside the outer court ([Ex. 40:33](#)), and would thus be the first object to meet the eye of the worshipper as he entered the sacred precincts. It was made of wood, but overlaid with brass, so that it could withstand the action of fire, which was burning continually upon it ([Lev. 6:13](#)). To it the sinner came with his Divinely-appointed sacrifice, wherein the innocent was slain in the place of the guilty. At this altar the high priest officiated on the great day of atonement ([Lev. 16](#)).

*The brazen altar was the way of approach to God, for it was there that the Lord promised to meet His people: "There I will meet with the children of Israel" (Ex. 29:43): how that reminds us of the Savior's declaration "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6)!*

*This altar was really the basis of the whole Levitical system, for on it the burnt offering, meal offering, peace offering, and sin offering were presented to God.*

- a. Our "alter"
  - i. Christ is our Priest
  - ii. Christ is our Sacrifice
  - iii. Christ & His CROSS are our Alter
- b. Their "serving the tent"
  - i. Symbolic of the Judaism's "works"
  - ii. Symbolic of ALL "works" orientations

**"To eat" is fronted in the clause for emphasis.**

The old covenant priests physically ate portions of certain sacrifices in accordance with the law. Christians, however, eat spiritually of the sacrifice of Christ in that they enjoy the benefits of salvation provided by Christ's once for all offering of himself on the cross.

*"Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" (1 Cor. 10:18).*

We may see again the prominent place which was given to the altar by Israel in the days of **Ezra**, for when they returned from the captivity, it was the *first* thing they set up—thus signifying they could not approach God or be connected with Him on any other ground.

*In view of its significance, its importance, its hallowed associations, one can readily imagine what it meant to a converted Jew to abandon the altar of Judaism. Unto his unbelieving brethren he would necessarily appear as a renegade of his fathers, an apostate from God, and a fool to himself. Their taunt would be, In turning your back upon Judaism you have lost everything: you have no altar!*

not only do we *"have an altar,"* but it was one which those who still identified themselves with the temple and its services had no right to. In turning from Judaism to Christ the believing Hebrew had left the shadow for the substance, the figure for the reality; whereas those who despised and rejected Christ merely had that which was become *"weak and beggarly elements"* ([Gal. 4:9](#)).

*Though Christians have no visible manifestation of the Divine glory on earth to which they may draw near when they worship, they do have access to the Throne of Grace in Heaven; but it is only the truly regenerate who prefer the substance to the shadow.*

"We have an altar." Our altar, unlike that of Judaism, is inside the veil: "whither the Forerunner is for us entered, even Jesus" ([Heb. 6:20](#)), after that He had appeared here upon earth to put away sin by the sacrifice of Himself.

To the Christian comes the blessed exhortation,  
*"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest, over the*

*house of God, let us draw near with a true heart in full assurance of faith" ([Heb. 10:19-22](#)).*

*What a marvel of mercy, what a wonder of grace that poor fallen sinners, through faith in Christ's blood, may come into the presence of God without a fear! On the ground of Christ's infinite merits, such are welcome there. The presence of Christ on High is the proof that our sins have been put away, and in the joyous consciousness thereof we may approach God as worshippers.*

**But the special aspect in which our text sets forth Christ as "the altar" of His people, is to present Him as the One who furnishes them with that *spiritual meat* which is needed for nourishment and sustenance in their worship and service. The apostle had just said, "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with *grace*; not with *meats*, which have not profited them that have been occupied therein" (verse 9), and when he now adds "we have an altar," his obvious meaning is: we have in Christ the true altar, which supplies us with "grace," that better food which really establishes the heart before**

**God. In other words, the Holy Spirit here explains and declares the fulfillment of those words of Christ** *"My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him"* (**John 6:55, 56**).

*The Jewish altar had not only typed out Christ offering Himself as a sacrifice to God for the sins of His people, but it had also foreshadowed Him as the life-sustenance of the true worshippers of God. How remarkably full were the O.T. types, and how much we lose by ignoring the same and confining our reading to the N.T.—no wonder so much in Hebrews seems to be obscure and of little interest to the Gentile.*

*the Christian has spiritual food far more holy and precious than any Israelite ever had, or even Aaron the high priest was permitted to taste. Christ is our food, the "Bread of life" to our souls. He is not only our sacrifice but our sustenance; He has not only*

propitiated God, but He is the nourishment of His people. It is true that we should by faith, feed upon Him when remembering His death in the way appointed, yet there is no reference in our text to "the Lord's supper," nor is "the Lord's table" ever called an "altar" in Scripture. Moreover it is our blessed privilege to feed upon Christ not only at "Communion seasons," but constantly. And herein appears again the immeasurable superiority of Christianity over Judaism. Israel according to the flesh partook only of the symbols, whereas we have the Reality. They had only certain parts of the offerings—as it were, the crumbs from God's table; whereas we feed with Him on the fatted calf itself. They ate of the sacrifices only occasionally, whereas Christ is our daily food.

**"We have an altar," namely, Christ**, and He is the only altar which *God owns*, and the only one which must be recognized by us. **For almost nineteen centuries—since God employed the Romans to destroy Jerusalem—the Jews have been without an altar, and are so to this day.**

## 9. “Ceremonial Clarification” (11)

*<sup>11</sup> For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.*

Verse 11 is an allusion to or loose quotation of Lev 16:27. Leviticus 16 is the key chapter on the Day of Atonement protocol.

the apostle once more sets before us the O.T. shadow and the N.T. substance, which emphasizes the importance and necessity of *diligently comparing* one portion of the Scriptures with another, and particularly those sections which record those ordinances that God gave unto Israel wherein the person, office and work of His Son were so vividly, so blessedly, and so fully foreshadowed.

*The study of the types, when conducted soberly and reverently, yields a rich return. Its evidential value is of great worth, for it affords an unmistakable demonstration of the Divine authorship of the Scriptures...*

*The main point of the verse is found in the final statement concerning the burning of the sacrificial carcasses outside the camp.*

*"outside the camp" refers to an area outside the confines of the camp of Israel during the wilderness wanderings. The position of this phrase at the end of the clause marks it for emphasis and is the key point the author will use to make a comparison with Jesus' death in v. 12.*

**Leviticus 16 prescribes the Day of Atonement ritual where the high priest, after taking the blood of the sacrificial animals into the "Most Holy Place," then disposed of the carcasses "outside the camp."**

The carcasses were burned so as to prevent them from being eaten. The author's point is to give the reason those priests who serve the tabernacle cannot eat of the Christian's offering (v. 10): because the sin offering on the Day of Atonement was not eaten (v. 11).

*Just as the doctrine expounded in the Epistles rests upon and is illustrated by the central facts recorded in the Gospels, so much in both*

*Gospels and Epistles can only be fully appreciated in the light of the O.T. Scriptures.*

*Christ is set forth as conspicuously in Leviticus as He is in John's Gospel*

## 10. "Connecting & Cleansing" (12)

*<sup>12</sup> So, Jesus also suffered outside the gate in order to sanctify the people through his own blood.*

The inferential conjunction *dio*, "and so," that begins this verse introduces the result or conclusion to be drawn from v. 11.

*Paschein*, "suffered," and its cognates in Hebrews always refer to the death of Jesus on the cross, as in 9:26. On the use of this verb for the death of Christ in the New Testament, see Luke 22:15; 24:46; Acts 1:3; 17:3; and 1 Pet 2:21.

*"Outside the city gate"* locates the place where Jesus was crucified, namely, outside of Jerusalem. The phrase implies the rejection of Jesus by the Jews and his being condemned as a criminal.

The area where Israel camped during the wilderness wandering was considered holy, but the area "outside the camp" was considered unholy. When one ventured outside the camp, ceremonial cleansing was required upon return to the camp ([Lev 16:26,28](#)).

Hughes pointed out how arresting this concept of Jesus suffering outside the gate of Jerusalem to sanctify the people would have been to Jewish ears: "How extraordinary, indeed shocking, to the Hebrew mind, to be told that he did this *in order to sanctify the people through his own blood*, precisely on this unsanctified territory! The very concept must have seemed self-contradictory."

# VI. INSPIRATION

## 11. "Calling & Commissioning" (13)

The author shifts to make application of this truth to his readers in v. 13.

*<sup>13</sup> Therefore let us go to him outside the camp and bear the reproach he endured.*

Ellingworth observed 13:11-13 to contain echoes of Exod 33:7-11 where Moses erected a tabernacle "outside the camp" of Israel where the Lord appeared to Moses and spoke to him face to face.

**Most likely the author's meaning revolves around breaking ties emotionally and socially with Judaism, no longer relying on cultic ritual but only on Christ.**

*With respect to the phrase "outside the camp," Bruce succinctly remarked: "What was formerly sacred was now unhallowed, because Jesus had been expelled from it; what was formerly*

*unhallowed was now sacred, because Jesus was there."*

**The exhortation of this verse calls upon the readers to recognize that they can no longer depend on the old Mosaic order to bring them into a right relationship with God.**

Again, [Bruce](#): *"The 'camp' stands for the established fellowship and ordinances of Judaism. To abandon them... was a hard thing, but it was a necessary thing."*

**The repetition of the phrase "outside the camp" in [v. 11](#) and [v. 13](#) and the use of "outside the city gate" in [v. 12](#) serve to bind these verses closely together and to indicate that it is this comparison between the Day of Atonement ritual and Jesus' death on the cross where the author has placed his primary focus.**

*Christians must share in the shame which Christ experienced in his own crucifixion through their identification with Jesus. The author makes clear that such an identification will bring the hostility of the world against Christians. The notion of "bearing" is used figuratively by the author to express enduring any and all hostility for the sake of Jesus.*

- a. *"Therefore"* = what follows results from what's past
- b. *"Go to Him"*
  - i. When He comes to us, we go to Him!
  - ii. See: Sovereign Grace & Human Responsibility
  - iii. Every miracle & mission starts with Messiah!

*The best place to meet the Messiah  
is on the mission field! -JDP*

- iv. Outside the camp
  - 1. Outside = separate from... away from
  - 2. Camp = representative Judaism

*Some of you need to go out-side today's  
cultural church-camp to get in to Christ. -JDP*

- c. Go to the world

- i. Go to Him to go for Him
- ii. Go for Him & go like Him
- iii.

## 12. “Coming Crescendo ” (14)

*<sup>14</sup> For here we have no lasting city, but we seek the city that is to come.*

The use of gar, "for," subordinates v. 14 to v. 13.

**The verse is chiasmically constructed in Greek:**

*"we do not have a permanent city; the city which is to come we seek."*

The shift to language about a city is "only a linguistic change, not a conceptual shift, for Jerusalem was the holy city because within it was the holy place, the temple."

*"We are looking" renders the present tense verb in Greek which connotes "expecting intently."*

The reference to the "*city*" that does not "*endure*" and the city that is to come harks back to [Hebrews 11](#) and the [language about Abraham](#), especially [11:10,16](#).

*The author never loses sight of his eschatological focus and desires his readers to maintain it as well.*

*The upshot of [Heb 13:9-14](#) is to contrast Judaism and its adherence to the Mosaic covenant and cultus with the new covenant inaugurated by Christ. Christians have an altar where the permanent effects of the sacrifice of Christ on the cross render the temple cultus ineffective. The blood of Christ, not the blood of animals, permanently atones for sin and renders Christ's followers "holy." Whatever "disgrace" these early Christians were facing, whether from Rome or from Judaism, the readers were exhorted to continue to identify with Jesus no matter what the cost. The grounds for enduring such reproach is that in this life we do not have*

*an enduring place of rest with God, but God has promised such a place in the future and that promise is to fortify believers to endurance to the end for Christ's sake.*

- a. Christ
- b. Christ-followers
- c. City (a.k.a. heaven)

### **Continuing Sacrifices of Praise ([13:9-16](#))**

<sup>9</sup>Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them.

<sup>10</sup>We have an altar from which those who minister at the tabernacle have no right to eat.

<sup>11</sup>The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. <sup>12</sup>And so Jesus also suffered outside the city gate to make the people holy through his own blood. <sup>13</sup>Let us, then, go to him outside the camp, bearing the disgrace he bore. <sup>14</sup>For here we do not have an enduring city, but we are looking for the city that is to come.

<sup>15</sup>Through Jesus, therefore, let us continually offer to God a sacrifice of praise- the fruit of lips that confess his name. <sup>16</sup>And do not forget to do good and to share with others, for with such sacrifices God is pleased.

**[13:9 Verse 9](#)** has troubled commentators because it seems so out of place, even in [Hebrews 13](#). Yet there is a contextual connection to be drawn between the exhortation not to be

"carried away" by strange teachings and the eternal faithfulness of Jesus mentioned in [v. 8](#). Some begin a new paragraph here while others begin a new paragraph with [v. 10](#). It seems best to begin a new paragraph here with [v. 9](#). Some mark the end of this unit at [v. 14](#) while others extend it to [v. 16](#).

Since Jesus is himself unchanging, strange teachings that do not comport with his Word must be rejected. The present tense "do not be carried away" can be taken iteratively as Lane, "Do not be led away whenever." It can also be taken as forbidding the continuance of an action already taking place, as Hughes, "stop being led away." The use of the adjective translated "all kinds" "indicates the author is not giving a precise description of the teachings he opposes." The translation "all kinds of strange teachings" takes the two Greek adjectives modifying "teachings" to be a hendiadys. The fronting of the phrase in the clause places it in the emphatic position. **The identity of these "strange teachings" has been debated. The plural form occurs only here in the New Testament and "suggests the polyvalent and polymorphous nature of human traditions, in contrast to the singular character of the word of God."** Suggestions include ascetic practices, pagan meals or Jewish meal practices, ceremonial or otherwise. The suggestion by Bruce that the reference "was probably some form of syncretistic gnosis, perhaps with Essene or quasi-Essene affinities" is highly unlikely. Since none of these are explicitly mentioned elsewhere in Hebrews, it is impossible to posit any of them with any degree of certainty. The immediately following clause in [v. 9](#) speaks of "foods" and is introduced by *gar* which gives the ground or reason for the preceding statement. The NIV

and many others give the interpretive translation "ceremonial foods" since contextually this is most likely the meaning. The word "foods" can be taken as delimiting the meaning of "strange teachings," in which case the reference is likely to ceremonial regulations pertaining to food, most probably of a Jewish sort. Koester took the "foods" to be parallel to the "strange teachings" and suggested a metaphorical interpretation of "foods" as "indicating that one should avoid teachings that are not beneficial." Such seems unlikely given the overall context and the fact that the use of the word "foods" previously in Heb 9:10 connotes Jewish ceremonial regulations associated with the temple service.

*The "strengthening" of the heart is accomplished by "grace," where "grace" is an umbrella term for the new covenant inaugurated by Christ and in which Christians rest,*

and not by "ceremonial foods which are of no value to those who eat them," where the reference is to Jewish food regulations associated with the old covenant and the temple service. **It is likely that Ps 104:14-15 stands behind this statement concerning the strengthening of the heart by foods:**  
***"You bring forth food from the earth... and bread to strengthen the human heart."***

**Every Jewish meal was begun with this very blessing. Our author is at pains to argue that God's grace is not mediated through meal regulations, whether normal everyday household meals or the ritual meals of the temple. Rather,**

**the heart is strengthened by the grace of God extended through Christ, God's final high priest, and his final and complete atonement on the cross.**

*This "strengthening" contrasts with the being "carried away" by strange teachings.*

Finally, there is nothing in this verse or section to indicate the readers were in danger of relapsing into Judaism. If that had been the primary concern of the author, he missed a golden opportunity to address the issue. Instead, in language reminiscent of Paul ([Rom 14:17](#); [1 Cor 8:8](#); [Col 2:16,21-23](#)), one's spiritual life is unaffected by rules about food.

**13:10 Verse 10** begins with the emphatic statement "We have an altar." Interpreters differ on the meaning of "altar." Some Protestant and many Roman Catholic interpreters see here a reference to the Lord's Supper/eucharist. Some interpret it positively in the sense that partaking of the eucharist conveys "grace." Others interpret it as a critique of the eucharist since on the Day of Atonement the bodies of the sacrifices were burned but not eaten; so likewise the death of Jesus cannot be connected with the eucharist. Two major objections have been offered against this view. First, the term "altar" was never used for or in conjunction with the eucharist until the second century. Second, the author of Hebrews nowhere in the epistle speaks about the eucharist. In fact, Bruce goes so far as to say, "It is remarkable how our author avoids mentioning the Eucharist when he has every opportunity to do so."

A second interpretation of "altar" in [v. 10](#) takes it as a reference to the heavenly sanctuary, harking back to what is stated in [8:1](#). But there is no mention in Hebrews of any sacrificial altar in the heavenly sanctuary.

A third view takes the "altar" to be a reference to the cross of Christ and/or the sacrificial death of Jesus on the cross, including the atonement it procured.

This view is best supported by the context. By synecdoche, the author uses "altar" (the part) to stand in for the sacrificial death of Christ (the whole).

*The statement "we have an altar" probably indicates the readers were being accused by their Jewish friends of having no altar, thus the author takes pains to show that Christians do have an altar, and one superior to the Jewish system.*

**Another issue this verse raises is to whom does the phrase "those who minister at the tabernacle" refer? This phrase can be taken to refer specifically to Jewish priests who officiate in the tabernacle/temple or to Jewish worshippers or both.**

Dods takes it to be a reference to Christian worshippers who serve as priests based on Christ's finished work. It has been taken metaphorically as a warning to Jewish Christians who adhere to the Jewish law in an effort to seek security at the

expense of their Christian identity. Koester rightly objected to this interpretation. Thompson and Koester viewed the author's strategy as creating a "foil" which contrasts the heavenly work of Christ with the old Mosaic system.

These Jewish priests and worshippers who are still a part of the old Mosaic system "have no right to eat" of the altar which Christians enjoy. "To eat" is fronted in the clause for emphasis.

The old covenant priests physically ate portions of certain sacrifices in accordance with the law. Christians, however, eat spiritually of the sacrifice of Christ in that they enjoy the benefits of salvation provided by Christ's once for all offering of himself on the cross.

Paul refers to the right of Old Testament priests to eat of the food from the altar in [1 Cor 9:13](#) and [10:18](#). Ellingworth summarized the author's point: "There is a complete break between the levitical and the Christian cultus: levitical priests have no status in the church."

**Young rightly sensed the connection between [vv. 9-10](#) in the author's thought: '**

*"Those who live by foods' (v. 9) and 'those who serve the tent' (v. 10) are identical. Both refer to Judaism, and by extension to all those whose sense (if not practice) of community and worship is overtly swayed by the Levitical system."*

**13:11 Verse 11** is introduced by *gar* (untranslated in the NIV) which functions as grounds for v. 10 as well as an explanation for the meaning of "altar." **Verse 11 is an allusion to or loose quotation of Lev 16:27. Leviticus 16 is the key chapter on the Day of Atonement protocol.**

*The main point of the verse is found in the final statement concerning the burning of the sacrificial carcasses outside the camp.*

On the Day of Atonement, the high priest carried the blood into the inner chamber of the tabernacle called the "Most Holy Place," otherwise referred to as the holy of holies. The phrase "as a sin offering" is an interpretive rendering of the prepositional phrase *peri hamartias*, where the preposition *peri* is used with the sense of the preposition *huper*, "for sins." Here the preposition conveys the sense of the high priest's purpose for entering: "to deal with the matter of sin." The emphatic use of the demonstrative pronoun *touton*, which according to Lane "serves to throw the weight of the construction on the final clause," is rendered interpretatively as "but the bodies." The phrase **"outside the camp"** refers to an area outside the confines of the camp of Israel during the wilderness wanderings. **The position of this phrase at the end of the clause marks it for emphasis and is the key point the author will use to make a comparison with Jesus' death in v. 12.**

**Leviticus 16 prescribes the Day of Atonement ritual where the high priest, after taking the blood of the sacrificial animals into the "Most Holy Place," then disposed of the carcasses "outside the camp."**

The carcasses were burned so as to prevent them from being eaten. The author's point is to give the reason those priests who serve the tabernacle cannot eat of the Christian's offering (v. 10): because the sin offering on the Day of Atonement was not eaten (v. 11).

**13:12 The inferential conjunction *dio*, "and so," that begins this verse introduces the result or conclusion to be drawn from v. 11.** "Jesus" is emphatic in the word order of v. 12 (lit.): "Therefore, Jesus also, in order that he might sanctify through his own blood the people, outside the gate suffered."

***Paschein*, "suffered," and its cognates in Hebrews always refer to the death of Jesus on the cross, as in 9:26. On the use of this verb for the death of Christ in the New Testament, see Luke 22:15; 24:46; Acts 1:3; 17:3; and 1 Pet 2:21.**

Jesus is viewed by the author as the antitype of the sin-offering on the Day of Atonement who "through his own blood" in the sense of "by means of," or "by his own blood" (in the sense of "by the agency of his death") consecrated the people. "His own"

is emphatic in the Greek text. Here the author intends "blood" to refer to death.

*"Outside the city gate"* locates the place where Jesus was crucified, namely, outside of Jerusalem. The phrase implies the rejection of Jesus by the Jews and his being condemned as a criminal.

The area where Israel camped during the wilderness wandering was considered holy, but the area "outside the camp" was considered unholy. When one ventured outside the camp, ceremonial cleansing was required upon return to the camp ([Lev 16:26,28](#)).

Hughes pointed out how arresting this concept of Jesus suffering outside the gate of Jerusalem to sanctify the people would have been to Jewish ears: "How extraordinary, indeed shocking, to the Hebrew mind, to be told that he did this *in order to sanctify the people through his own blood*, precisely on this unsanctified territory! The very concept must have seemed self-contradictory."

**13:13 The author shifts to make application of this truth to his readers in v. 13.**

The conjunction *toinun*, "then," occurs only three times in the New Testament. Here it marks prominence, consequential deduction, and conclusion.

Christians are to follow Jesus "outside the camp," bearing his disgrace. The Greek term translated "disgrace" is emphatic by position in the clause.

**Ellingworth observed 13:11-13 to contain echoes of Exod 33:7-11 where Moses erected a tabernacle "outside the camp" of Israel where the Lord appeared to Moses and spoke to him face to face.**

There are at least four ways in which the phrase "outside the camp" has been interpreted. Some have taken it as a reference to leaving behind material securities and entering the realm of pilgrim existence in the heavenly sphere. While the immediate context of 13:5-7 may be appealed to for support, this view does not seem likely. Others take the phrase to indicate "the realm of the sacred." Jesus died outside the camp in unclean territory, therefore the readers are exhorted to leave the "security of ritual" to enter the world for service in the secular arena. This view is likewise out of step with the overall context. A third approach interprets the phrase to refer to "Jewish practices" pertaining to food regulations, etc. A fourth view, suggested by Koester, interprets the phrase to mean "outside the city," based on the statement in v. 14 "here we do not have an enduring city." This view combines elements of the other three. Whether Koester's interpretation is accepted or not, it would seem that some

elements from the other three views are likely a part of what the author had in mind. **Most likely the author's meaning revolves around breaking ties emotionally and socially with Judaism, no longer relying on cultic ritual but only on Christ.**

*With respect to the phrase "outside the camp," Bruce succinctly remarked: "What was formerly sacred was now unhallowed, because Jesus had been expelled from it; what was formerly unhallowed was now sacred, because Jesus was there."*

**The exhortation of this verse calls upon the readers to recognize that they can no longer depend on the old Mosaic order to bring them into a right relationship with God.**

Again, **Bruce** caught the author's meaning well: *"The 'camp' stands for the established fellowship and ordinances of Judaism. To abandon them... was a hard thing, but it was a necessary thing."*

**The repetition of the phrase "outside the camp" in v. 11 and v. 13 and the use of "outside the city gate" in v. 12 serve to bind these verses closely together and to indicate that it is this comparison between the Day of Atonement ritual and Jesus' death on the cross where the author has placed his primary focus.**

Ellingworth shied away from understanding this passage as an exhortation to reject Judaism, saying such is "foreign to the whole scope of the author's thought, which moves consistently within the category of God's twofold action on behalf of his one people." However, he does not explain what he means by "God's twofold action." Furthermore, such a statement misses the full import of the epistle as a whole, which makes crystal clear that **a Judaism without Jesus cannot bring one into a right relationship with God.**

The phrase "bearing the disgrace he bore" takes the genitive case in Greek subjectively. It is possible, though less likely, that the objective genitive may be intended in the sense of "bearing disgrace for him."

*Christians must share in the shame which Christ experienced in his own crucifixion through their identification with Jesus. The author makes clear that such an identification will bring the hostility of*

*the world against Christians. The notion of "bearing" is used figuratively by the author to express enduring any and all hostility for the sake of Jesus.*

The author is quoting [Ps 69:7](#) (68:8 LXX) where "his reproach" in [v. 13](#) means Christ's reproach referred to in Psalms. **Hanson noted the author of Hebrews does not attempt to connect the scapegoat in [Leviticus 16](#) with Christ in any typological fashion, but rather chooses to focus on the burning of the sacrificial animal bodies outside the camp.**

His conclusion that this suggests the author "wishes to avoid a doctrine of penal substitution" is groundless. Hanson noted [Lev 16:27](#) does not specify who should burn the animal bodies outside the camp. The Targum on Leviticus says this task must be done by someone who is a priest. Since the burning is considered to be a priestly task, Hanson takes [Heb 13:13](#) "is in its way an indication of the priestly nature of the church." Syngé correctly indicated how the author of Hebrews never makes a contemporary historical comparison between Jewish and Christian practices but always makes a typological comparison drawn from Scripture. The burning of the bodies outside the camp was a relatively minor aspect of the overall ritual. Our author is investing this detail with typological significance in reference to Jesus dying "outside the camp."

Hanson pointed out two questions about the Day of Atonement that interested the rabbis. The first question concerned the meaning of "to make atonement" in [Lev 16:16](#). This was answered in one of two ways. Either the sprinkling of blood

makes atonement or confession of sin on the part of the one sacrificing makes atonement. The second question concerned whether the Day of Atonement covered all sin. The Hebrews passage underlines the two alternatives which must ultimately be faced: "Either there is one all-embracing sacrifice, in which case attempts to show the significance of any minor sacrifices are irrelevant; or the sacrifices prescribed in the Torah are still valid, in which case there is bound to be endless casuistry as to the relative value of each."

**13:14** The use of *gar*, "for," subordinates v. 14 to v. 13.

**The verse is chiasmically constructed in Greek:**

*"we do not have a permanent city; the city which is to come we seek."*

**The shift to language about a city is "only a linguistic change, not a conceptual shift, for Jerusalem was the holy city because within it was the holy place, the temple."**

The reference to a "city" which does not endure could be Jerusalem, but the second reference to the city "that is to come" refers to the heavenly Jerusalem in the eschaton.

Ellingworth pointed out the cumulative evidence in Hebrews for **the use of *mellō* (participial form in the Greek text of v. 14, lit., "the coming [city])"** "refers to

**that which is not wholly future, but promised and anticipated."**

*"We are looking" renders the present tense verb in Greek which connotes "expecting intently."*

The reference to the *"city"* that does not *"endure"* and the city that is to come harks back to **Hebrews 11** and the **language about Abraham**, especially **11:10,16**.

*The author never loses sight of his eschatological focus and desires his readers to maintain it as well.*

*The upshot of Heb 13:9-14 is to contrast Judaism and its adherence to the Mosaic covenant and cultus with the new covenant inaugurated by Christ. Christians have an altar where the permanent effects of the sacrifice of Christ on the cross render the temple cultus ineffective. The blood of Christ, not the blood of animals, permanently atones for sin and renders Christ's followers "holy." Whatever "disgrace"*

*these early Christians were facing, whether from Rome or from Judaism, the readers were exhorted to continue to identify with Jesus no matter what the cost. The grounds for enduring such reproach is that in this life we do not have an enduring place of rest with God, but God has promised such a place in the future and that promise is to fortify believers to endurance to the end for Christ's sake.*

If, as has often been suggested, one of the problems the author is addressing concerns Jewish Christians who were adhering to synagogue practices, [Heb 13:9-14](#), and in fact the whole epistle, would be a strong challenge to such behavior. We know that in Syrian Antioch, it was not until the seventh century that Jewish influence on Christians ended. Judaism was an ancient religion and no doubt would have appealed to those who were now Jewish Christians and a part of a "new" religion. Furthermore, Judaism was a *religio licita* providing an umbrella of protection against Roman persecution, at least until the outbreak of the Jewish war in A.D. 66. Between A.D. 60 and 70 Jewish nationalism likely brought pressure to bear on Jewish Christians to identify with the homeland against the every-growing Roman threat. The bottom line for the author of Hebrews is the mutual exclusivity of Judaism and Christianity centered around the person and work of Christ.

## CONTEXTUAL Summary of Hebrews 13:9a

*The principle expressed in this dissuasion is as applicable to and as much needed by the saints of each succeeding generation as it was by those Hebrews. It is one of the marks of the Fall that man is fonder of that which is material in religion, than he is of what is spiritual; he is most prone—as history universally and sadly shows—to concentrate on trivialities rather than upon essentials. He is more concerned about the details of ordinances than he is of getting his heart established with grace. He will lend a readier ear to novel "doctrines" than to a solid exposition of the fundamentals of the Faith. He will contend zealously for things which contribute nothing to his salvation nor conduce an iota unto true holiness. And the only sure way of being delivered from this evil tendency, and of being preserved from false doctrines, is to buy the Truth and sell it not, and to have the heart established with grace.*

## v.9b

"For it is a good thing that the heart be established with grace." What is denoted by this weighty expression? **First, what is it for the heart to be "established" and then how it is so established "with grace"? An established heart is the opposite from one which is "carried about,"** which term is used again in, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men" (Eph. 4:14). It is a poetic expression in allusion to sailing-ships and the impression of the wind upon them. The figure is apt, and suggestive of the nature of strange doctrines, the way in which they are spread, and their effects on the minds of men. In themselves they are light and vain, "clouds which hold no water" (Jude 12): there is nothing solid and substantial in them for the soul. Those who would impose such doctrines on others, generally do so with much bombast and blustering; unless we believe and practice such things, we are denounced as heretics and unsaved (Acts 15:1).

*The unlearned and unstable are disturbed by them, carried out of their course, and are in danger of making shipwreck of their faith. Hence, an "established heart" is one which is rooted and grounded in the Truth, securely anchored in Christ, rejoicing in God.*

*The word "grace" is vastly comprehensive and has various meanings in its Scripture usage. Its grand, original, fundamental signification is to express the free, eternal, and sovereign layout of God toward His people, for that is the spring and source of all the gifts, benefits and blessings we receive from Him. From this infinite fountain of the uncaused favor and special love of God—which is the "good pleasure of His (immutable) will"—proceed all the acts of His grace toward, in, and upon the elect. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9). From that blessed ocean of grace proceed our personal and unconditional election in Christ, our union unto Him, interest in Him, relation to Him, together with our being blessed in Him with all spiritual blessings (Eph. 1:3-6). We read of "the grace of God and the gift by grace" (Rom. 5:15): the former of which must mean the favor of God in His own heart towards us, in distinction from all the favors He bestows upon us; while the latter signifies the righteousness of Christ imputed to us, as flowing from the original grace in God.*

*The doctrine of grace as proclaimed by God's accredited servants, and as clothed with the power of the Spirit, is the Divinely appointed means of turning the elect from darkness unto light, from power of Satan into the kingdom of God's dear Son (Acts 26:18). Their understandings are illumined to*

*know from the Gospel that it is God's will to save them through the appointed Redeemer, and they are enabled to personally realize that Christ Jesus came into the world to save sinners.*

*it is most important and blessed for the heart to be "established" with inherent grace: a fact which every one born of God must more or less know and feel. Where the Holy Spirit of God dwells, there sin is known in its guilt and felt in its power, while the effects of the Fall on all the faculties of the soul are experienced. When the Spirit has revealed the super-excellency of Christ, His all-sufficiency as a Savior, His suitableness as such, this begets some longings after Him, thirstings for Him, desires to be found in Him, & high prizings of His blood & righteousness.*

***the Lord carries on His work in the souls of His people. At regeneration they are filled with joy in Him, and sin is but little felt within. But as the work of grace is deepened, they are made to see and feel their depravity, and their peace is clouded by increasing discoveries of their vileness, which***

***makes way for a growing appreciation of grace.***

*Inherent grace, then, is a new nature or holy principle implanted by the Spirit at the new birth. It consists in spiritual perceptions, inward apprehensions, spiritual affections, in the souls of those who are born of God, whereby they are fitted for Him and Divine things, enabled to take holy delight in God, to have holy breathings after Him, to hunger and thirst after righteousness, to yearn for a consciousness of Christ's presence, to have a spiritual appetite to feed upon Him as the Bread of Life. Thus, it is most profitable for the saint to have his heart established with inherent grace, for he is the personal subject of it,*

***Genuine Christian experience consists principally in this: the Spirit is pleased to open the Scriptures unto us, making them the ground of our faith, giving us to feel their power, making the experience described in them our own, revealing Christ as set forth in the Word to us, and filling our hearts with His love agreeably to what is revealed of it in the Gospel.... The people of God need to be taught and brought to an acquaintance with the real work of God within them, with His method of strengthening and comforting them, that they may learn the grounds of spiritual assurance.***

There is a need that the heart be established with grace as it respects their ascertaining for themselves that a supernatural work is actually wrought within them, that Christ is in them the

hope of glory, that they "know the grace of God *in truth*" ([Col. 1:6](#)), and that their works are "wrought in God" ([John 3:21](#)) as Christ expressed it. Let us therefore diligently study the work of the Spirit within us, comparing it with the written Word, and carefully distinguishing between natural and spiritual affections, moral refinements and supernatural regeneration. Nor let us forget that **the grace of God within us is only discovered to us as the Spirit shines upon His own work in our souls.**

It is also good for the heart to be established with the grace as it respects *the doctrine* of it: in the belief of the Father's everlasting love, the Son's complete salvation, and the Spirit's testimony thereof, which strengthens the faith and confirms the hope of the Christian. ***Confidence before God can be maintained on no other foundation than that of His grace.***

There are seasons when the believer's mind is filled with distress, when the guilt of sin presses heavily on his conscience, when Satan is allowed to buffet him; then it is that he is forced to cry "have respect to the Covenant" ([Ps. 74:20](#)). There are seasons when he cannot pray except with groanings that cannot be uttered, being cast down with soul burdens and conflicts, but they only serve to prove to him the deep need of his heart being established with the truth of grace.

*Thus, for the heart to be "established with grace" signifies, first, the doctrine of God's free grace without us, in His own heart toward us; and second, the blessed operations of the Spirit within us. When God's free-grace salvation is brought home to the heart by the Spirit, it produces blessed fruits and consequences in the person to whom it becomes "the power of God" ([Rom. 1:16](#)).*

**It is of vast importance to hold forth a clear profession of the doctrine of grace, and it is of incalculable worth to be able to declare a genuine work of grace wrought in the heart by the Spirit agreeably to the truth we profess.**

*The doctrine of grace is the means, in the hands of the Spirit, of begetting faith, growing faith, and supporting faith.*  
*Therefore, there is a real need of God's everlasting love and Christ's finished redemption being preached, though they be already known, and their power felt in the heart, because our walk with God and our confidence in Him receive all their encouragement therefrom.*

While it is certain that the head must be enlightened with the knowledge of Truth before the heart can experience the virtue and efficacy of it, yet our text speaks of "the heart" so as to emphasize the quickening and operative power of Divine truth, when it is embraced and maintained in the soul.

*It is good for the heart to be established with grace, for it promotes the believer's spiritual growth, secures his well-being, and greatly contributes to his comfort. It is also a preservative against error, an antidote against unbelief, and a choice cordial to revive the soul in seasons of distress.*

N.B. For much in the second half of this chapter we are indebted to a valuable sermon by S. E. Pierce.

## *The Christian's Altar* *([Hebrews 13:10](#))*

**There is a saying that "a man usually finds what he is looking for," and there is a sense in which that principle holds good of not a little consulting of the Scriptures.** Various kinds of people approach the Scriptures with the object of finding something in them which will countenance their ideas, and no matter how foolish and far-fetched those ideas may be, they generally succeed in locating that which with some degree of plausibility supports them—that is why the scoffer will often counter a quotation from God's Word with, "O you can prove anything from the Bible." It matters not to those who are determined to procure "proof" for their vagaries, that they "wrest the Scriptures" (2 Pet. 3:16) either by detaching a sentence from its context and giving it a meaning quite contrary to its setting, or by interpreting literally that which is figurative, or giving a figurative meaning to that which is literal.

**Not only does practically every professedly Christian sect make a show of producing Scriptural warrant for its peculiar beliefs and practices, so that Universalists, Annihilationists, Seventh-day Adventists, quote a list of texts in proof of their errors, but others who do not claim to be "Christian" appeal to the Bible in support of their delusions. It would probably surprise some of our readers did they know how artfully (but wickedly) Spiritists juggle with Holy Writ, appearing to adduce not a little in favor of clairvoyance, clairaudience, trance-speaking, etc., while Theosophists have the affrontery to say that reincarnation is plainly taught in the Bible; all of which goes to show how fearfully fallen man may abuse God's mercies and profane that which is most sacred.**

Nor are Romanists any exception. It is commonly supposed that they have very little concern for Scripture, buttressing their superstitions by an appeal to tradition and ancient customs. It is true that the rank and the of the Papists are deprived of the Scriptures, and are satisfied with "the authority of the church," as sufficient justification for all they believe and do, but it is a big mistake to suppose that her officers are incapable of making a Scriptural defense of their positions. The writer of this article discovered that more than a quarter of a century ago, in his first pastorate. Situated in a mining-camp in Colorado, the only other "minister" in the country was a Romish priest, with whom we got acquainted. He volunteered to give us Scripture for every Popish dogma and practice, and when we put him to the test (as we did, again and again), we were amazed and awed by the subtle manner in which he mis-"appropriated" the Word. It was then we learned the uselessness of "arguing" about Divine things.

The above thoughts have been suggested by the opening words of our present passage:

***"We have an altar." Most fearfully has this clause been perverted by those who have given it a meaning and put it to a use wholly foreign to the design of the Spirit in the passage from which it is taken. Deceived by the mere sound of words, the affirmation has been boldly made that not only did the Israelites in O.T. times have a literal and material altar, but that "we," Christians, also "have," by Divine appointment, "an altar," that is, a material one of wood and stone, and hence the "altar" and "high altar" in many "protestant churches."***

*But an altar calls for a sacrifice, and hence the invention of "the mass" or "un-bloody sacrifice of the flesh and blood of Christ" offered by the priests. Many who do not go thus far, insist that the table used for the celebration of the Lord's supper should be designated "an altar," and suppose that our text authorizes them therein.*

**That such a conception as the one we have just mentioned is utterly groundless and erroneous may quickly be demonstrated.**

**In the first place, whatever be signified by the "altar" in our passage, it is manifestly opposed to, set in contrast from, the visible and material altar of Judaism, so much so that they who officiated at the latter were debarred from feasting on the former.**

**In the second place, the Jewish altar, like everything else in the tabernacle, was a shadow or type, and surely it would be placing a severe strain upon the imagination to conclude that the brazen altar of old was but a figure of a table now used in our "churches"!**

**Third**, sufficient has been advanced by the apostle in the preceding chapters to make it unmistakably plain that **Christ Himself—in His person, office, and sacrificial work—is the antitype and substance of all the tabernacle types!**

**Finally**, the Spirit Himself has made it quite clear that **our "altar" is a spiritual one, and that the "sacrifice" we are to offer thereon is a spiritual one: see verse 15.**

*"We have an altar, whereof they have no right to eat which serve the tabernacle"* (verse 10).

In seeking to ascertain the meaning of this verse, which has needlessly perplexed and been made the occasion of much profitless controversy, it will greatly simplify the expositor's task if he bears in mind that the primary aim of the Spirit throughout this epistle is to set forth the transcendent excellency of Christ over all persons through whom God had, in times past, spoken unto men, and in the vast superiority of His office and work over all the institutions which had foreshadowed them under the old covenant. As the incarnate Son, He is infinitely above all prophets and angels (chapters 1 and 2). Moses, "the servant *in* the house of God" retires before the presence of Christ "the Son *over* His own house" (chapter 3).

So in regard to all the Mosaic institutions:  
**Christ fulfills everything which they prefigured.**

*This is quite an elementary truth, yet is it one of basic importance, for error at this point produces most pernicious and fatal consequences. The entire system of worship that Jehovah appointed for Israel was of a typical character, and the reality and substance of it is now found in Christ.*

**5. He is "the great High Priest"** of whom the priests under the law, Aaron himself not excepted, were but faint adumbrations.

6. His very body is "the greater and more perfect tabernacle, not made with hands" ([9:11](#)).

7. His was the sacrifice which fully and forever accomplished that which all the Levitical offerings proclaimed as necessary to redemption, but the repetition of which clearly testified they had never effected.

8. In like manner, Christ is the grand *Antitype* of all the sacred vessels of the tabernacle:

- a. He is the true Brazen-altar,
- b. Laver,
- c. Golden-altar of incense,
- d. Candlestick,
- e. Table of shewbread,
- f. Mercyseat, and
- g. Ark of the Covenant.

That the Lord Jesus is Himself the antitype of "the altar of burnt offering" appears by comparing two of His own declarations: "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" ([Matthew 23:19](#)); "And for their sakes I sanctify Myself" ([John 17:19](#)). Both "the altar that sanctifieth the gift" and "the gift" itself meet in Him—just as

*both the officiating priest and the sacrifice which he offered find their fulfillment in Him.*

**It seems strange that some able writers have quite missed the point of Matthew 23:19 when dealing with its fulfillment and realization in the Lord Jesus.**

*They have made "the altar" to be the wooden cross to which the Savior was nailed, and that mistake has laid the foundation for a more serious error. No, "the altar" on which "the gift" was laid pointed to the Divine dignity of Christ's glorious person, and it was that which gave infinite worth to His sacrifice. It was for this reason the Spirit dwelt at such length upon the unique glory of Christ's person in the earlier chapters of this epistle, before He opened to us His sacrificial work.*

What has just been pointed out above supplies the key to many a lovely O.T. type. For instance, we are told that "Noah built *an altar* unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" ([Gen. 8:20](#)). Very blessed is that. The first act of Noah as he came forth from the ark on to the purified earth was not to build a house for himself, but to erect that which spoke of the person of Christ—for in all things He must have the pre-eminence. On that altar Noah expressed his thanksgiving by presenting his burnt offerings, teaching us that it is only by Christ we can acceptably present to God our sacrifice of praise ([Heb. 13:15](#)).

And we are told that Noah's offering was "a sweet savor unto the Lord," and then we read "and *God blessed Noah and his sons*" ([Gen. 9:1](#)), for all blessing comes to us through Christ.

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there built he *an altar* unto the Lord, who appeared unto him" ([Gen. 12:7](#)). That was equally blessed. This was the *first* act of Abraham after he had left Chaldea, and then Haran where his progress had been delayed for a season, and had now actually entered Canaan. The Lord appeared to Abraham here, as He had first done in Ur, and made promise of the land unto him and his seed; and his response was to set up an altar. And again we read "and he removed from thence unto a mountain on the east of Bethel, and pitched his tent between Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord" ([Gen. 12:8](#)). How significant! Bethel means "the house of God," while Hai signifies "a heap of ruins." It was *between them* that Abram pitched his tent—emblematic of the pilgrim character of the saint while in this world, and erected his altar—symbol of his dependence upon and worship of God. It was to this same altar he returned after his failure in going down into Egypt: [Genesis 13:3, 4](#).

**Of Isaac** we read, "And he builded an altar there, and called upon the name of the Lord" ([Gen. 26:25](#)). How beautifully that brings out another aspect of our type: here the "altar" is the place of prayer, for it is only in the name of Christ—the antitype of the altar—that we can present our petitions acceptably to God. Of Jacob we read, "And he erected there an altar, and called it God, the God of Israel" ([Gen. 33:20](#)). That was immediately after his Divine deliverance from Esau and his four hundred men—inti-mating that it is in and by Christ the believer is eternally *secure*.

**Of Moses** we read, that he "built an altar, and called the name of it the Lord my Banner" ([Ex. 17:15](#)). That was after Israel's victory over the Amalekites—denoting that it is only by Christ that believers *can overcome* their spiritual enemies. "And Moses wrote all the words of

the Lord, and rose up early in the morning, and builded an altar under the hill" ([Ex. 24:4](#))—only by Christ is the Law magnified and honored.

**But it is more especially upon the brazen altar in the tabernacle that our attention needs to be concentrated. A description of it is supplied in [Exodus 27:1-8](#), though other passages should be carefully compared. This altar occupied a place of first importance among the seven pieces of the furniture in the tabernacle, for it was not only the largest of them all—being almost big enough to hold the others—but it was placed "before the door" ([Ex. 40:6](#)), just inside the outer court ([Ex. 40:33](#)), and would thus be the first object to meet the eye of the worshipper as he entered the sacred precincts. It was made of wood, but overlaid with brass, so that it could withstand the action of fire, which was burning continually upon it ([Lev. 6:13](#)). To it the sinner came with his Divinely-appointed sacrifice, wherein the innocent was slain in the place of the guilty. At this altar the high priest officiated on the great day of atonement ([Lev. 16](#)).**

*The brazen altar was the way of approach to God, for it was there that the Lord promised to meet His people: "There I will meet with the children of Israel" ([Ex. 29:43](#)): how that reminds us of the Savior's declaration "I am the Way, the Truth,*

*and the Life: no man cometh unto the Father, but  
by Me" ([John 14:6](#))!*

*This altar was really the basis of the whole Levitical  
system, for on it the burnt offering, meal offering,  
peace offering, and sin offering  
were presented to God.*

Blood was put upon its horns, sprinkled upon it, round about it, and poured out at its base. It was the chief connecting-link between the people and Jehovah, they being so identified with it that certain parts of the offerings there presented to Him were eaten by them, and hence we read

*"Behold Israel after the flesh: are not they which eat  
of the sacrifices partakers of the altar?" ([1 Cor. 10:18](#)).*

This was an altar for all Israel—and for none else!—and their jealousy was promptly stirred if anything seemed to interfere with it. A striking illustration of this is found in [Joshua 22](#). There we read that the two and a half tribe's whose inheritance lay on the far side of Jordan erected an altar—"a great altar to see to" (verse 10). When the other tribes heard of this, they were greatly alarmed and severely censured them, for it appeared to deny the unity of the Nation and to be a rival unto the altar for all the people. They were only satisfied when the Reubenites assured them that they had *not* built this altar by the Jordan to offer sacrifices thereon, but for *a witness* (verse 27), declaring, "God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle" (verse 29).

**We may see again the prominent place which was given to the altar by Israel in the days of Ezra, for when they returned from the captivity, it was the *first* thing they set up—thus signifying they could not approach God or be connected with Him on any other ground. "Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God" ([Ezra 3:2](#)).**

*In view of its significance, its importance, its hallowed associations, one can readily imagine what it meant to a converted Jew to abandon the altar of Judaism. Unto his unbelieving brethren he would necessarily appear as a renegade of his fathers, an apostate from God, and a fool to himself. Their taunt would be, In turning your back upon Judaism you have lost everything: you have no altar!*

Why, you are worse off than the wretched Samaritans, for they *do* have a place and system of worship on mount Gerizim: whereas you Christians have *nothing!*

But here the apostle turns the tables upon them: he affirms that...

not only do we "*have an altar,*" but it was one which those who still identified themselves with the temple and its services had no right to. In turning from Judaism to Christ the believing Hebrew had left the shadow for the substance, the figure for the reality; whereas those who despised and rejected Christ merely had that which was become "*weak and beggarly elements*" ([Gal. 4:9](#)).

The sad failure of the great mass of the Jews, under the Gospel-preaching of the apostles, to turn their affections unto things above, where Christ had passed within the veil, and their stubbornness in clinging to the tangible system at Jerusalem, was something more than a peculiarity of that nation—it exemplified the universal fondness of man for that which is *material* in religion, and his disrelish of that which is strictly *spiritual*. In Judaism there was

much that was addressed to the sense, herein too lies the power and secret of Rome's success: the strength of its appeal to the natural man lies in its sensuous show.

*Though Christians have no visible manifestation of the Divine glory on earth to which they may draw near when they worship, they do have access to the Throne of Grace in Heaven; but it is only the truly regenerate who prefer the substance to the shadow.*

"We have an altar." Our altar, unlike that of Judaism, is inside the veil: "whither the Forerunner is for us entered, even Jesus" (**Heb. 6:20**), after that He had appeared here upon earth to put away sin by the sacrifice of Himself.

**To the Christian comes the blessed exhortation,**  
*"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest, over the house of God, let us draw near with a true heart in full assurance of faith" (**Heb. 10:19-22**).*

*What a marvel of mercy, what a wonder of grace that poor fallen sinners, through faith in Christ's blood, may come into the presence of God without a fear! On the ground of Christ's infinite merits, such are welcome there. The presence of Christ on High is the proof that our sins have been put away, and in the joyous consciousness thereof we may approach God as worshippers.*

**But the special aspect in which our text sets forth Christ as "the altar" of His people, is to present Him as the One who furnishes them with that *spiritual meat* which is needed for nourishment and sustenance in their worship and service. The apostle had just said, "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with *grace*; not with *meats*, which have not profited them that have been occupied therein" (verse 9), and when he now adds "we have an altar," his obvious meaning is: we have in Christ the true altar, which supplies us with "grace," that better food which really establishes the heart before God. In other words, the Holy Spirit here explains and declares the fulfillment of those words of Christ "*My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him*" ([John 6:55, 56](#)).**

## Let us now consider our verse a little closer in the light of its immediate context:

- A. that there is an intimate connection between them is obvious, for in verse 9 the apostle had spoken of "meats" and here he still refers to "eating"!*
- B. Of the one he had affirmed they "profited not," concerning the latter he mentions those who have "no right" thereto.*
- C. Over against the "meats which profited not" he had set that "grace" which establishes the heart, and*
- D. now he contrasts "the altar" from the defunct figures of Judaism. As we have shown in the preceding article, to have the heart "established with grace" signifies two things: first, to be weaned from self-righteousness and creature dependence as to clearly apprehend that salvation from start to finish is of the unmerited and unconditional favor of God; second, to have the Spirit so shine upon His work within that as we diligently examine the same and carefully compare it with the experience of saints as described in the Scriptures, we may be definitely assured that we are born of God.*

Having affirmed the vast superiority of the heart being established with grace over being occupied with "meats"—which expression referred directly to the Mosaical distinctions between clean and unclean articles of diet, but in its wider signification was a part put for the whole ceremonial system—the apostle now declares that the Christian is provided with far more excellent food for the soul. The striking force of this is only apparent by a careful study of the Levitical types and by closely following the apostle's argument in the verses which immediately succeed our text.

*The Jewish altar had not only typed out Christ offering Himself as a sacrifice to God for the sins of His people, but it had also foreshadowed Him as the life-sustenance of the true worshippers of God. How remarkably full were the O.T. types, and how much we lose by ignoring the same and confining our reading to the N.T.—no wonder so much in*

## *Hebrews seems to be obscure and of little interest to the Gentile.*

Of many of the offerings which were laid on the tabernacle altar only parts of them were consumed by the fire, the remaining portions being reserved *as food* for the priests, or for the offerer and his friends—this food being regarded as particularly sacred, and the eating of it as a great religious privilege. For instance, we read, "This is the law of the meal offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meal offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savor, the memorial of it, unto the Lord. And *the remainder* thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place" ([Lev. 6:14-16](#)). "This is the law of the trespass offering: it is most holy . . . Every male among the priests shall *eat* thereof . . . And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered" ([Lev. 7:1,6,15](#)) "And the Lord said unto Aaron, Behold, I also have given thee the charge of Mine heave offerings... In the most holy place shalt thou *eat* it: every male shall eat it; it shall be holy unto thee" ([Num. 18:8-10](#)).

But *the Christian has spiritual food far more holy and precious than any Israelite ever had, or even Aaron the high priest was permitted to taste. Christ is our food, the "Bread of life" to our souls. He is not only our sacrifice but our sustenance; He has not only propitiated God, but He is the nourishment of His people. It is true that we should by faith, feed upon Him when remembering His death in the way appointed, yet there is no reference in our text to "the Lord's supper," nor is "the Lord's table" ever called an "altar" in Scripture. Moreover it is our blessed privilege to feed upon Christ not only at "Communion seasons," but constantly. And herein appears again the immeasurable superiority of Christianity over Judaism. Israel according to the*

flesh partook only of the symbols, whereas we have the Reality. They had only certain parts of the offerings—as it were, the crumbs from God’s table; whereas we feed with Him on the fatted calf itself. They ate of the sacrifices only occasionally, whereas Christ is our daily food.

**"We have an altar," namely, Christ**, and He is the only altar which *God owns*, and the only one which must be recognized by us. **For almost nineteen centuries—since God employed the Romans to destroy Jerusalem—the Jews have been without an altar, and are so to this day.**

For Romanists to invent an altar, and make it both the foundation and center of their entire idolatrous system, is the height of presumption, and a fearful insult to Christ and the sufficiency of His sacrifice. If those "which serve the tabernacle"—they who continued officiating at Jerusalem in the days when the apostle wrote this epistle—had "no right" to "eat" of the Christian’s altar, that is, enjoy and derive benefit from the person and sacrifice of Christ, then, how much less have the pope and his satellites any title to the benefits of Christ while they so wickedly usurp His place and prerogative.

That the Lord Jesus Himself *is* our "altar" as well as interceding High Priest also appears from, "Another angel (Christ as 'the Angel of the Covenant') came and stood at the altar, having a golden censer; and there was given unto Him much incense, that He should offer it with the prayers of all saints upon the golden altar which was before the throne" ([Rev. 8:3](#))!

## ***Christ Our Sin Offering*** ***([Hebrews 13:11, 12](#))***

In the verses at which we have now arrived the apostle once more sets before us the O.T. shadow and the N.T. substance, which emphasizes the importance and necessity of *diligently comparing* one portion of the Scriptures with another, and particularly those sections which record those ordinances that God gave unto Israel wherein the person, office and work of His Son were so vividly, so blessedly, and so fully foreshadowed.

*The study of the types, when conducted soberly and reverently, yields a rich return. Its evidential value is of great worth, for it affords an unmistakable demonstration of the Divine authorship of the Scriptures...*

*...and when the Holy Spirit is pleased to reveal how that type and antitype fit in to each other more perfectly than hand and glove, then the hidden harmony of the different parts of the Word is unveiled to us: the minute analogies, the numerous points of agreement between the one and the other,*

*make it manifest that one presiding Mind controlled the whole.*

The comparing of type with antitype also brings out the wondrous *unity of the Scriptures*, showing that beneath incidental diversity there has ever been an essential oneness in God's dealings with His people. Nothing so convincingly exposes the principal error of the Dispensationalists than this particular branch of study.

*The immediate design and use of the types was to exhibit unto God's people under the old covenant those vital and fundamental elements of Truth which are common alike to all dispensations, but which have received their plainest discovery under the new covenant.*

By means of material symbols a fitting portrayal was made of things to come, suitably paving the way for their introduction. The ultimate spiritual realities appeared first only in prospect or existed but in embryo. Under the Levitical instructions God caused there to be shadowed forth in parabolic representation the whole work of redemption by means of a vivid appeal to the senses: *"The law having a shadow of good things to come"* ([Heb. 10:1](#)).

The passage just quoted warrants the assertion that *a spiritual study of the O.T. types also affords a valuable aid to the interpretation of much in the N.T. Just as the doctrine expounded in the Epistles rests upon*

*and is illustrated by the central facts recorded in the Gospels, so much in both Gospels and Epistles can only be fully appreciated in the light of the O.T. Scriptures. It is to be deplored that so many Christians find the second half of Exodus and the whole of Leviticus little more than a record of meaningless and effete ceremonial rites.*

*If the preacher would take his "illustrations" of Gospel truths from the types, (instead of searching secular history for "suitable anecdotes"), he would not only honor the Scriptures, but stir up and direct the interest of his spiritual hearers in those portions of the Word now so generally neglected. Christ is set forth as conspicuously in Leviticus as He is in John's Gospel, for "in the volume of the Book" it is written of Him.*

The pity is that many of the more sober-minded and spiritual among God's people have been prejudiced against the study of the types, and the valuable use of them in interpreting the N.T., by the untimely efforts of unqualified novices. The types were never designed by the Holy Spirit

to provide a field in which young men might give free play to their imagination, or exercise their carnal ingenuity so as to bring out a mystical meaning to the most prosaic facts, and startle their unlearned hearers by giving to trifles a farfetched significance.

**The wild allegorizing of Origen in the past should serve as a lasting warning. There are essential principles and fixed rules of interpreting the types which are never to be ignored. The interpreter must concentrate his attention upon central truths and basic principles, and not occupy his thoughts with petty agreements and fanciful analogies.**

*The central and all-important subjects exemplified in the types are sin and salvation, the purifying of the soul, and the dedication of the heart and life to God.*

Again; familiarity with the types and the spiritual principles they exemplify is a great help to *the right understanding of prophecy.*

**A type necessarily possesses something of a prophetic character, for it is a symbolical promise of the ultimate thing yet to appear**

, and hence it is not at all surprising that in announcing things to come the prophets, to a large extent, availed themselves of the characters and events of past history, making them the images of a nobler future. In the prospective delineations which are given us in Scripture respecting the final issues of Christ's kingdom among men, while the foundation of all lies in His own mediatorial office and work, yet it is through the personages and ordinances of the *old* covenant that things to come are shadowed forth. Thus, Moses spoke of the Messiah as a Prophet like unto himself ([Deut. 18:18](#)). David announced Him as Priest after the order of Melchizedek ([Ps. 110](#)), while Malachi predicted His forerunner under the name of Elijah ([Mal. 3:1, 4:5](#)). Herein are valuable hints for our guidance, and if they be duly observed there will be

no more excuse for interpreting "the Son of David" ([Matthew 1:1](#)) in a carnal sense, than for literalizing the "we have an altar" of [Hebrews 13:10](#).

From what has been pointed out above on the manifold value of the types—which might be indefinitely amplified, especially the last point—**it should be quite evident that they greatly err who look upon the types as a mere kindergarten, designed only for the infancy of the Church.**

**The very fact that the Holy Spirit has preserved a record of them in the imperishable Word of Truth, is clear intimation that they possess far more than a local use and temporary purpose.**

*The mind of God and the circumstances of the fallen creature are substantially the same in all ages, while the spiritual needs of the saints are the same now as they were four thousand years ago, and were the same then as they are today.*

If, then, the wisdom of God placed His people of old under a course of instruction through the types, it is our folly and loss if we despise the same today. A mathematician still has use for the elementary principles of arithmetic, as a trained musician scorns not the rudimentary scales.

The basic principles underlying the types were made use of by Christ at the dawn of the N.T. era, thus intimating that the fundamental methods employed by God are the same in all generations.

**Every miracle the Lord Jesus performed was a type in history, for on the outward and visible plane of Nature He displayed the Divine power and work which He came here to accomplish in the higher realm of Grace.** In every act of healing men's bodily diseases, there was an adumbration to the eye of sense of that salvation which He would provide for the healing of the soul. In the demands which He made upon those whom He healed, a revelation was given of the principles by which His salvation may be procured by us.

*The facts of the Gospels are the key to the truths of the Epistles, and the types of the O.T. are the key to the facts of the Gospel.*

Thus, one part of Scripture is made dependent on the other, just as no member of our body is independent of its fellow-members.

"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" ([verses 11, 12](#)). In these verses the apostle supplies a striking illustration and confirmation of what he had just previously affirmed. **In the preceding verse he had declared that Christ is the altar of His people—the antitype of all that had been shadowed out by the typical altars of O.T. times—which, as we showed, signifies not only that Christ is their atoning sacrifice unto God, but that He is also the sustenance, the food, for His people.** Then followed the solemn statement that those who stubbornly and unbelievably continued to adhere unto Judaism, deprived themselves of the blessings enjoyed by Christians.

As we have so often pointed out, the Hebrew saints were being urged to return unto the Divinely-instituted religion of their fathers. In verse 9 the apostle presents to them two further dissuasives. First, he assured them they now possess the Antitype of all the types of Judaism: why, then, be tempted by the shadows when they possessed the Substance! Second, he solemnly affirms that those who still clung to Judaism cut themselves off from the Christian privileges: they had "no right," no Divine title to "eat" or partake of them. The application of this principle to us today is obvious.

*The same two-fold argument should suffice to draw off our hearts from doting upon ritualistic rites and performances: possessing Christ as our great High Priest, having access to the Throne of Grace, such things as bowing to the east, elevating the offering (collection), candles, incense, pictures, images, are*

*needless and worthless, and if the heart be set on them and a saving value be ascribed to them, they effectually exclude us from an interest in Christ's salvation.*

In the preceding article we showed how strikingly and blessedly the O.T. types pointed to Christ as the nourishment of His people: only parts of the sacrifices were burnt upon the altar, other portions thereof being allotted to the priests or the offerer and his family.

**But there was a notable exception to this, unto which the apostle now directs our attention. "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 reference is unto the sin offerings. These were slain on the altar in the outer court, but their blood was carried inside the tabernacle and sprinkled before or upon the throne of Jehovah, while their carcasses were utterly consumed outside the camp. This was, of course, while Israel were sojourners in the wilderness and lived in tents but the same order was observed after they entered Canaan and the temple was built in Jerusalem—the bodies of the sin offerings being carried out beyond the walls of the city to be consumed there.**

The apostle was referring to such passages as [Leviticus 4:1-12](#), where provision was made for an atonement when a priest had unwittingly sinned against any of the commandments of the Lord. He was to bring a bullock unto the door of the tabernacle for a sin offering, lay his hand upon its head (as an act of identification, to denote that the doom awaiting *it* was what *he* deserved), and kill it before the Lord. Its blood was then to be brought into the tabernacle and sprinkled seven times before the Lord, before the veil of the sanctuary, and upon the horns of the incense altar, and the remainder thereof poured out at the base of the brazen altar. The richest portions of the animal were then burned upon the altar, but the remainder of it was carried forth "without the camp," and there utterly consumed by fire. The same order was followed when the whole congregation sinned through ignorance ([Lev. 4:12-21](#)), the account closing with "He shall carry forth the bullock *without* the camp, and burn him as he burned the first bullock: it is a sin offering." The reader may also compare [Numbers 19:3, 9](#).

But there is no doubt that the apostle was alluding more particularly unto the chief sin offering which was offered on the annual day of atonement, when propitiation was made for all the sins of Israel once a year, described at length in Leviticus 16.

Concerning the blood of this sacrifice we read, "And he (the high priest) shall take of the blood of the bullock and sprinkle it with his finger upon the mercyseat eastward, and before the mercyseat shall he sprinkle of the blood with his finger seven times" (verse 14).

Regarding the bodies of those beasts used on this occasion we are told, "and the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp: and they shall burn in the fire their skins and their flesh, and their dung" (verse 27).

**These passages, then, make it quite clear to which particular class of sacrifices the apostle was referring in [Hebrews 13:10, 11](#).**

*The question now arises, Wherein lies the relevancy of this allusion to these passages in Leviticus in our present text?*

What was the apostle's particular design in referring to the sin offerings? It was twofold.

**First, to substantiate his assertion that they who served the tabernacle had "no right to eat" of the Christian's altar**—i.e., had no title to partake of the benefits of Christ, who has, as our next verse shows, died as a sin offering. **There was a Divine prohibition which expressly forbade any feeding upon the same:** "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile

withal in the holy place, shall be eaten: it shall be *burnt* in the fire" ([Lev. 6:30](#)). Those, then, who clung to Judaism were cut off from the Antitype's sin offering.

## **Second, to exhibit the superiority of Christianity: those who trust in Christ *eat His flesh and drink His blood* ([John 6:54-56](#)).**

But let us dwell for a moment on the spiritual significance of this particular detail in the type. It presents to us that feature in the sufferings of Christ which is the most solemn of all to contemplate, namely, His being made sin for His people and enduring the penal wrath of God. "Outside the camp" was the place where the *leper* was compelled to dwell ([Lev. 13:46](#)), it was the place where *criminals* were condemned and slain ([Lev. 24:14](#) and cf. [Joshua 7:25](#), [1 Kings 21:13](#), [Acts 7:58](#)), it was the place where the *defiled* were put ([Num. 5:3](#)), it was the place where *filth* was deposited ([Deut. 23:12-14](#)). And *that* was the place, dear Christian reader, that the incarnate Son, the Holy One of God, entered for you and for me! O the unspeakable humiliation when He suffered Himself to be "numbered with the transgressors" ([Isa. 53:12](#)). O the unutterable mystery of the Blessed One "being made a curse for us" ([Gal. 3:13](#)). O the unspeakable anguish when the sword of Divine justice smote Him ([Zech. 13:7](#)), and God forsook Him ([Matthew 27:46](#)).

Yet let it be emphatically insisted upon that Christ remained, personally and essentially, the *Untainted One*, even when the fearful load of the sins of His people was laid upon Him. This very point was carefully guarded by God—ever jealous of the honor of His son—in the types, yea, in the sin offerings themselves. First, the blood of the sin offering was carried within the sanctuary itself and sprinkled before the Lord ([Lev. 4:6](#)), which was not done with any other offering. Second, "the fat that covereth the inwards" of the animal was burned upon the altar ([Lev. 4:8-10](#)), yea, "for a sweet savor unto the Lord," intimating that God still beheld that in His Son with which He was well pleased even while He was bearing the sins of His people. Third, it was expressly enjoined that the carcase of the bullock should be carried forth "without the camp unto a *clean* place" ([Lev. 4:12](#)), signifying it was still *holy* unto the Lord, and *not* a polluted thing.

Christ was "as pure, as holy, and as precious in the sight of God whilst groaning under the infliction of damnatory wrath on the accursed tree, as when He was in the bosom of the Father before all worlds—the very same moment in which He was 'bruised' and 'made a curse' for us, being also that in which He offered Himself for us 'an offering and a sacrifice to God for a sweet-smelling savor.' Never was the character of Jesus exhibited in more transcendent excellency; never were His relations to God and to man maintained in greater perfectness than during the time that He suffered for us on the Tree. Never did the Father more delight in and appreciate the excellency of the Son of His love; never did the Son more love and honor and delight in the Father than when He uttered that bitter cry 'My God, My God, why hast Thou forsaken Me?' The very circumstances which placed Jesus, outwardly, in the extreme of distance from Heaven and from God, only proved that there was an essential nearness—an everlasting

moral nearness, which not even the fact of His being the Bearer of damnatory wrath could for one moment alter" (B.W. Newton).

The *immediate* reason why none of the Israelites, not even the high priest, was allowed to *eat* any portion of the sin offering, and why its carcass was burnt outside the camp rather than upon the altar, seems to lie in the distinctive nature and special design of this offering. Had the priest eaten of any portion thereof, *that* had given it the character of a peace offering, and had the whole been consumed upon the altar it had too closely resembled the burnt offering. But, as we have pointed out before, the *ultimate* reason and deeper design was to denote that Judaism had to be abandoned before one could "eat" or derive benefit from the Christian's "altar." Herein lies the superiority of Christianity, that *we are permitted* to feed upon a Sacrifice of the highest and holiest kind, receiving therefrom those blessings and benefits which Christ has procured for His people by the shedding of His precious blood.

The apostle, then, has furnished clear proof of what he had asserted in [vv. 9, 10](#), and that from the O.T. Scriptures themselves. There he had said, "it is good that the heart be established with grace," which means for the mind to have such a fixed persuasion of the Truth as to enjoy peace with God, without which there can be no real and solid tranquility. Then the apostle had said, "Not with meats, which have *not profited* them that have been occupied therein," which must be understood in the light of the previous clause: the ceremonial distinctions of the Levitical law were altogether inadequate for justification and peace with God. Moreover, that sacrifice which made atonement for *sin* provided *no food* for those who offered it, and the heart cannot be established before God where sins are not remitted.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Here is the Christian's altar, here is the all-sufficient sacrifice offered once for all upon it, and here is the blessed effect thereof, his sanctification. The opening "wherefore" of this verse called for the line of thought developed in the opening paragraphs of this article. It intimated that it was for the express purpose of meeting the requirements of the O.T. types that the Lord Jesus was "lead as a lamb to the slaughter" and suffered the horrible ignominy of being cast out of the holy city and put to death in the place where the worst of criminals were executed. What honor did the Substance now place upon the shadows! A wide field of study is here suggested to us, and a reverent and patient survey of it will well repay our efforts.

How frequently in the four Gospels has the Holy Spirit assigned as the reason for what Christ did "that the Scriptures might be fulfilled." That expression is not to be restricted to Christ's design in accomplishing the terms of Messianic *prophecy*—though, of course, that is included—for it also and often has reference to His so acting in order that *the types* which foreshadowed Him might be realized. The will of God concerning the Mediator had been intimated in the legal institutions, for in them a prefiguration was made of what Christ should do and suffer, and His perfect obedience to the Father moved Him unto a compliance therewith. Consequently, the fuller be our knowledge of the types, the more shall we be able to understand the recorded details of our Savior's earthly life (particularly of His last week), and the more can we appreciate the motive which actuated Him—complete subjection to the will of the One who had sent Him. That particular which the Holy Spirit notes in our text is but one illustration from many, if we take the trouble to search them out.

"The complete answering and fulfilling of all types in the person and office of Christ, testified the sameness and *immutability* of the counsel of God in the whole work of the redemption and salvation of the Church, notwithstanding all the outward changes that have been in the institutions of Divine worship" (John Owen). But it did something else too: it left the unbelieving Jews *without excuse*: Christ's implicit compliance with the types, His complete and perfect production of all that had been foreshadowed of Him, furnished the most indubitable demonstration that He was the promised Messiah, and therefore His rejection by the Nation at large sealed their doom, and was the reason why, a little later, God destroyed their sanctuary, city, and heritage.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Christ Himself is the all-sufficient sin-offering of His people. Just as all the iniquities, transgressions and sins of natural Israel were, in a figure, transferred to the typical offering ([Lev. 16:21](#)), so all the iniquities, transgressions and sins of the spiritual Israel were imputed to their Surety ([Isa. 53:6, 7, 11, 12](#)). Just as the goat bearing the iniquities of natural Israel was sent away "into a land not inhabited" ([Lev. 16:22](#)), so "as far as the east is from the west, so far hath Christ removed our transgression from us" ([Ps. 103:12](#)). And just as "on that day shall the priest make an atonement for you, to cleanse you, that ye may be *clean from all your sins* before the Lord" ([Lev. 16:30](#)), so "The blood of Jesus Christ God's Son *cleanseth us from all sin*" ([1 John 1:7](#)).

Observe that in strict keeping with the fact that the Redeemer is here contemplated as the antitypical Sin-offering, He is referred to simply as "Jesus," and *not* "Jesus Christ" as in [verses 8, 21](#), still less "our Lord Jesus" as in 5:20. He is not alluded to in these different ways at random, nor for the mere purpose of variation. Not so does the Holy Spirit order *His* speech: there is nothing haphazard in His language. The various designations accorded the Savior in the Word are selected with Divine propriety, and nothing affords a more striking evidence of the *verbal* inspiration of the Scriptures than the unerring precision with which they are used. "Jesus" is His *personal* name as man ([Matthew 1:21](#)); "Christ" is His *official* title, as the One anointed of God ([Matthew 16:16, 20](#)); while "The Lord Jesus" points to His exalted *status and authority* ([John 13:13, Acts 2:36](#)). When "Jesus" is used alone, it is either for the special purpose of identification (as in [Acts 1:11](#)), or to emphasize the infinite depths of humiliation into which the Son of God descended.

"Wherefore (in fulfillment of the types which had defined the path He should tread), Jesus also (the Antitype, the Just who had entered the place of the unjust, the infinitely Glorious One who had descended into such unfathomable depths of degradation), that He might sanctify the people with His own blood, *suffered* without the gate." This was the particular feature made most prominent in the type, for the sin-offering was not only slain, and its carcass taken outside the camp, but there it was *utterly consumed*. It spoke of Christ as the Sin-bearer enduring the fiery indignation of a sin-hating God, suffering His penal wrath. It spoke of Christ offering Himself to God as a sacrifice for the sins of His people, to make atonement for them, for His blood was shed, and *blood* was never employed under the types except to make atonement ([Lev. 17:11](#)). It is, then, by the voluntary and vicarious blood-shedding of their Covenant-head, and by that alone, believers are sanctified.

"That He might sanctify *the people*." Ponder carefully, my reader, the definiteness of the language here used. Scripture knows nothing of a vague, general, undeterminable and futile shedding of the precious blood of the Lamb. No indeed: it had a predestined, specific, and invincible end in view. That blood was *not* shed for the whole human race at large (a considerable portion of which was already in Hell when Christ died!), but for "the people," each of whom are sanctified by it. It was for "the *sheep*" He laid down His life ([John 10:11](#)). It was to gather together in one "the *children of God* that were scattered abroad" that He was slain ([John 11:51, 52](#)). It was for "His *friends*" He endured the cross ([John 15:13](#)). It was for *the Church* He gave Himself ([Eph. 5:25](#)).

- **An Exposition of Hebrews.**