

S.N. April 29, 79 A.M.

"BEARING HIS REPROACH"

Hebrews 13:13

" Let us go forth therefore unto him without the camp bearing his reproach. "

The Hebrew Christians were getting final words of encouragement and the writer is attempting to call attention to the reproach of Christ. A reproach that would be a privilege to bear.

This is the final injunction of the letter. The final application. Inspiring the pilgrims who looked through the mist and the fog to a glorious day - that they had no abiding city.

The word is very startling, and yet - it is just as revolutionary today as it was then. These principles were first spoken by our Lord in the ears of Peter and the Disciples. From that time, "Jesus began to show unto his Disciples how that he must go into Jerusalem. And suffer many things of the elders, and the chief priests, and Scribes - and be killed the third day and be raised up. "

And then very reverently, the writer of Hebrews says, our position is with our Lord - without the camp. This is repeated at least three times here in this brief section. V. 11 - without the camp. V. 12 - without the gate, V. 13 - without the camp.

This simply means that our Lord was crucified outside the (city wall) of Jerusalem.

We might find some nugget of truth in the hymn - There Is A Green Hill Far Away, Without A City Wall. "

This was the thing that Jesus dedicated his life too, He set his face to the going of the cross. He faced Jerusalem. In going out through the gate of the city, away from the center of life. Away from the life of the people. Outside the city, over which he (had wept.) It was his own deliberate choice. The cross was arranged.

On the other hand, life in the city, was filled with sin, Godlessness and selfishness. There were the priests, the people, the Publicans - all of these were against him at last. And he went outside the gate, the writer says. That he might sanctify his people - V. 12. As you look back on that scene you can see what happened. He was crucified between two thieves. And it happened outside of the gate - outside the camp.

This means that Jesus created a new center. A new center for all men that would follow him.

Now this was illustrated in a mysterious way.

In Lev. 16:27 - When the bodies of all the victims that had been slain for the sin offering, the blood had been sprinkled before the mercy seat, and the bodies were taken outside the camp. And in a mysterious thing, we see here some truths. First, that in the fullness of time, Jesus - the true sin offering of the

world would suffer outside the city gate.

Secondly, that men must leave the principles and the rights of earthly systems behind! If they would realize the blessedness of accepting God through the sacrifice of Jesus.

It means that Jesus is our food, our joy, and our life. And we must go outside the camp to find him.

We will never find him inside the camp!

In Exodus we have the same illustration - when the people had sinned, Moses came into the midst of the camp. And he carried the tabernacle outside of the camp and pitched it there. He said in effect, by your sin, you have exiled God. And by this act you are excommunicated. There is but one way back. It is that you find your way to the new center created - and that will be reached by obedience and repentance. You must pass through the gates.

So our Lord passed through the gates - and illustrated this. Has the offense of the cross ceased? It has not ceased. If we know nothing of offense - I fear that we know very little of the cross.

The offense and the reproach of the cross, it is foolishness to the Greek. It is a stumbling block to the Jew. What was the cross to the Roman - it was just the

means of an offensive death. And to the Greek foolishness. And to the Hebrew a stumbling block. It did not have power. And this is what men stumbled over. And men today are surely offended by the cross - as they were in that day.

There is no point in your becoming angry to the preacher. But listen to what Christ said. "I came not to call righteous - but sinners to repentance." Sin had to be dealt with. And, Jesus - went outside the camp, through that gate. And it became a place of reproach. And we must come to that center.

If you and I are going to be pilgrims of the faith, builders of the faith, let us remember this -- we cannot dwell in Jerusalem and share its life.

What I am saying to you - you cannot dwell in Chesapeake and be of Chesapeake, you cannot take up the amusements of Chesapeake, the philosophies of Chesapeake, there must be utter separation! There must be a clear line - that is the first requirement of being able to help the city.

Our only business as Christians in Chesapeake is to be a missionary. Now somebody might say, well preacher, do you want us all to preach the Gospel on the street corners. No, not that kind. But Christianity - it is up to you to move it into the social life and the municipal life of this city. It is not something that ought to be taken up on the 7th day - and then forgotten the other days of the week.

This was illustrated in the Old Testament very clearly. Exodus 29:10-14.

A young bullock sacrificed for the sins of the people. The blood sprinkled in the holy place. And the body was carried outside of the camp - less it pollute the place

where the people live.

In Hebrews<sup>v</sup> 12 - Jesus said, that he might sanctify the people with his own blood - he suffered without the gate. He was cast out, despised, rejected of men, suffering without the gate, bearing his reproach. Now all of these phrases are descriptive of Christ. And this age in which we live is one of tolerance. It is one of popular church-anity.

Is there still a sense in which the Christian is being shut out. Not in the camp.

Robert Cargil said he invited an insurance business that was very successful. He said he asked the leading man if he did not enjoy a good relationship with all of the men of the business. No he replied. I'm not close to any of my business associates really. Because they want to drink all of the time. It seems that they are incapable of fellowship without liquor. You talk about being cast out, without the camp, this may often be the position of the Christian who refuses to compromise - for a Christian here in his profession, he was having to suffer.

You remember Simeon of Cyrene. The Scripture says they found the man. And they compelled him to bear his cross. Now this man had to carry the cross for Jesus. It was a reproach to him. But he became a oneness in the suffering. As he carried that cross.

You remember the story of Moses how he felt in the royal palace of Egypt. With his Hebrew background. It says he esteemed the approach of Christ's greater riches,

than all the treasures of Egypt because he had respect unto the recompense of reward.

Now, I hope that you are getting the idea. As you remember the sin offering layed down in the Old Testament as it says in the book of Lev. - that the whole sins of the people who have sinned, there must be a young bullock sacrificed. And the blood is sprinkled in the holy place. The carcass shall be carried outside of the camp. Lest it pollute the place where the people live. That a sin offering must not be retained or remain within the camp.

Now this is a very easy contrast with Jesus. In the ancient sacrifice as he suffered without the camp, without the city wall. That means of course, that he was the sin offering. And that he bore all of these sins outside of the city. That he hung there and suffered there. Cast out, despised, rejected. That he might not pollute the habitation of the people. And it was called the place of the skull.

The writer of Hebrews caught the vision, and he said - let us therefore go forth unto Him without the camp.

Let us ask the question - has this word any significance for us today. We live in a country of nominal Christians. What can this mean to us - without the camp.

Let us - does this mean that we are to identify ourselves with him.

The exhortation is, that Christ suffered without the camp. The rejection and

shame.

Let us think for a moment of two or three brief things that will help us to make application.

I. WHERE REPROACH IS FOUND IN THE GOSPEL

Do these words still have meaning. Get this in your mind. There is, I think, reproach in the Gospel of the Lord Jesus Christ. There is still a shame at the heart of the cross. And it must be born.

You cannot have a friendly relationship to the world. And a saving friendship with Christ.

You cannot be all this - you know, if your conscience condemns it, and Heaven too - there is a choice to be made. And if you are going to be definite in your Discipleship, you must be faced. There is a right and there is a wrong. There is God and there is man.

There are so many ways we could take this. The fact that reproach is still found. First, there is a social ostracism which Christians often suffer. There is a sense of being shut out - not in the camp. But barred from the general fellowship.

Sangster once said, I visited a Christian friend of mine, in his lovely home. And thinking of his generosity and his hospitality he said, I suppose that all of your

And he was grieved.

One day a friend of his told him - he was already on the Staff. Open your eyes. He said, you know the officer in charge wouldn't have you! He said, you finished yourself off with him one night several months ago. When you came to borrow the education tent for a weekly meeting of prayer and Christian fellowship. You should have heard what he said when you were gone. He's the kind of man who carries picture postcards of nude women in his pocket. He has a mind like a cesspool. And I heard him say, more than once referring to you whatever else happens here, we won't have that holy Joe on the staff."

Third, sometimes Christians are actually made a joke. Quite often, it is common because of the way of life you live. You are accused of some kind of madness.

At Pentecost, the Apostles were thought to be drunk.

When Paul pleaded his case before Agrippa, and Festus - they said, Paul, thou art beside thyself. Much learning doth make thee mad."

The story of Sarah Bentley - one of Yorkshire. Who was indeed at the time of her conversion, a bar-maid. And when the great experience came to her, everybody said that she has gone daffey. She said, herself, they treated me like a mad woman. Who must be left alone.



neighbors are your friends. His face puckered a little, he hesitated. And he said, not really. We should like them to be. But all of their social engagements are cocktail parties When we went, and kept to soft drinks - they lost what taste they had for our company. They seemed incapable of fellowship without drink. They think that we are positively queer for not joining them. We are rather lonely at this point.

*Ed* This is the same story that a lovely girl, who lived at a seaside resort. She was lonely. Her husband was an Army officer. He was away overseas. And when she was asked what social life in the neighborhood she had, her reply was this. Practically none. There are plenty of other officers wives here, but the only thing they seem to care for is bridge morning, noon, and night. And it is always for money. And because I won't join in, they all think I'm a freak. Life is rather lonely for me.

Now can you understand these illustrations which we have given. I think you can. In the social area,

*1* Second, sometimes a man suffers in his professional advancement Because he identifies himself with the Christian cause.

I read about man once in his Army days. He had great ambition. He wanted to get on the educational staff of his battalion - he was the auxiliary lecturer for a time. And he had a comfortable understanding in his mind that when a vacancy fell due that he would get it. Well, the vacancy fell due. But he didn't get it.

Now not all Christians are suspected of madness. And it is no compliment that that dark suspicion comes. But it means this - that our lives are so luke-warm that there is no penetrating power to hit the pagan world with.

## II. CREATING REPROACH UNNECESSARILY

Now this is another thing that we need to think about. The first thing, don't cultivate the eccentricity. There are lots of people who almost delight in being odd. Now you have met a few. But fortunately, they are rare.

There are some people who believe, the old vow of the Nazarite, should be carried out today. That men should not shave, nor cut their hair. Regarding it as a sin to do so. Now that is the same oddity that gives the impression that people - that Christians are queer. Name 10-8 Kelly - Mother Carind 10-8 Days Dr. Record

When the Methodists first came on the scene - the Quaker people were already doing a fine work. But Wesley recognized that there were certain odd things about these people. That they would not wear garments that had been dyed on the grounds that the dying was a form of deceit. In common speech, they would address other people - they would say thee. Where we would say you. They would say thine, where we would say yours. They would not use the normal names of the days of the week. Sunday and Monday - on the grounds that they were named after pagan deities. They would always say the first day, the second day, etc.

We don't want this to be a part of our religion - that we will be peculiar in

the mode of speaking. Or uncommon expressions, he said.

Now that rule still runs.

There are some Christians who never vote. They say they are confused about the issues. And if you had a saint and a demon running, as candidates - they would still, on social grounds, not vote.

What we are trying to say is, that we bring reproach upon ourselves. The man that wrote Crudens Concordance - some people felt that he was a little bit touched. Because he had some very strange ways about him. In fact, all three of his love affairs put him in the asylum. He tried to force his love on the daughter of a preacher. And a group captured him and put him in a mad house, for awhile, until he escaped. And then later, he centered his attentions on a widow. He wrote letters and made scenes at the church. And carried on in all sorts of ways - until she asked some folks to relieve her - and they took him off to this place where they chained him to the bed. And he stayed there in this place for about 10 days or so - until he cut the leg of the bed off, and escaped. But what we are saying is - be sure this reproach is not something that is because of your doing.

Another way that we create our own reproach is by being censorious. A great deal of harm is done in the world today. You may have made a rule of your life never to go to such and such a place, or do such and such a thing. But you find it easy to censor all of these other people.

Now I can say with Sangster myself, being a non-smoker - I have bought my library out of the tobacco that I have never smoked. And I think I have been better because of my abstinence. I would not like to be guilty of saying and prove you know that a pipe a day with not keep the Doctor away. If God wants a man to give up tobacco altogether, I'll leave that up to the Lord and up to the Doctor. But I think Christians can many times create reproach for themselves unnecessarily out of their peculiarities.

And of course, we move on.

### III. BEARING REPROACH

What shall we say then. God helping us, here is the invitation from the writer -- let us identify ourselves with him. Let us come without - outside. And let there be separation.

Remember this, when a Christian in that day, went outside the city wall, to this Christ - the new center. Leaving Judiasm - he was under the eye of the priest, the people, and all of his relatives. And another thing happened, when he went outside of the city wall - he closed himself out, of the temple.

There was to be absolute separation from the old system of Judiasm. The camp where the ritual and the body of the beasts were presented to God, and then taken outside and dumped. Jesus suffered without the camp.

Now you know they were attached to this divine, ordained system. But now it

was disowned of God. They had deep affection in their hearts to this system.

But like Abraham they were to leave their kindred and their country - and seek a new city.

Now when you go out, and make you stand beside Jesus - what then. Being sure that you have not foolishly brought this reproach on. Exult in it. And say, this is my reproach. It is his reproach. This is the shame of Jesus. Who was crucified naked on a cross. And I am allowed to bear a bit of his shame.

Why is it that this reproach centers so often in the name of Jesus. Jesus is the name we treasure. Name beyond what words can tell. Name of gladness. Name of pleasure. Ear of heart, delighting well. Name of sweetness passing measure. Saving us from sin and Hell.

Here is a name that we often find offensive. Sometimes sinners turn to it and swear with this name, and blaspheme with some oath.

When the tide of the reproach is rolling over you, for Christ's sake - then you need to rejoice and be exceeding glad. For great is your reward in Heaven. For so persecuted they the prophets, which were before you.

I read a most interesting story of Pricilla Livingstone Stewart who back in 1870 was a lovely girl to look upon. Blue eyes, golden hair, Irish gait. And all the boys

of the neighborhood thought that she was grand. And they lined up and admired her smile.

Then she met Christ. Having before that time, opposed religion - she became a real Disciple of it. And soon afterwards, she took the place in a Christian group. It was altogether characteristic of her. That she would cast her lot with despised people. And there were those who pelted her with stone or bad oranges, or old boots. But she said this - none of my friends recognize me on the street. And all of the young men who were fond of me, walked on the other side.

I have no doubt that being a normal girl, there was something of pain and reproach for her in that. She felt that she had gained infinitely more than she had lost. And truth to tell, God had other things in store for her. She went as a missionary to China. She became a wife of an extra-ordinary missionary, G. T. Studd.

None of my friends recognize me now - without the stain, bearing his reproach. What do you do then. When you have gone out on your part. You exult in it. You rejoice in it.

Let us not miss the willing eagerness of the first phrase in this text - let us therefore, go forth, unto him. "

We are not going to be dragged. We are going willingly.

We are going for his honor. We are unworthy. But we are going to trust and take our place by the cross. And bear reproach. I am not ashamed to own my Lord. Or to defend his cause. Maintain the honor of his word. The glory of his cross.

We are to go From the formality of a powerless Religion  
" " Pleasures of a sinful world  
" " Deceptions of a self centered life

old father - son - college - grad -  
40 miles north east  
with St. <sup>John's</sup> Burch <sup>Boy</sup> - "I got over way old man"  
Also son - "I don't know you, never saw  
you old man before"

old father - wife -  
sketches last week - Mrs -  
Bearing reproach of son -

John - will you recognize him -