

HEBREWS 13:10-13 — ALTAR OUTSIDE THE CAMP

¹⁰“We have an altar, whereof they have no right to eat which serve the tabernacle. ¹¹For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹²Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. ¹³Let us go forth therefore unto him without the camp, bearing his reproach” (He.13:10-13)

We Have An Altar — He.13:10

- What altar do we have?
- What kind of eating is done on that altar?
- Verse 11 says the bodies of beasts whose blood is brought there.
- This does not sound like the church.
- “We have an altar” refers to Jews.
- The thought is that he’s talking about the idea of separation here.
- Who were the men who served the tabernacle? The priests.
- Was there a certain sacrifice on a certain altar they couldn’t eat? Yes.
- It was the sin offering.
- On the Day of Atonement, when the sin offering was made, they could not eat it.
- All the other times when they made offerings, the priests ate what was left.
- The sin offering, once it was made and the blood was sprinkled in the holy of holies on the mercy seat, the animals were taken outside the camp and burned.
- He is making an analogy to teach them a principle. The principle is that you need to be separated from the system.
- The system didn’t want Jesus, either, they threw Him out. Both were rejected, the sin offering and Jesus were rejected and put out.
- We Jews have an altar, and in it there’s a sacrifice which nobody can eat. The bodies are rejected, taken out of the city, and burned.

PRACTICAL POINT: You and I must be willing to go out from the system and to bear the reproach and the shame that both the sin offering and Christ Himself bore to be rejected by men.

Outside the Camp — He.13:11-13

- In the Old Testament, “outside the camp” was where everything unclean went. The “camp” was the encampment of the people. After the temple was built in Jerusalem, the same rule applied, except “outside the camp” became “outside the gate” of the city.
- Under the old sacrificial system the blood from sacrifices made on the Day of Atonement was brought into the most holy place, but the bodies were burned outside the camp
- Jesus Christ was taken outside the camp, to a place called Golgotha, meaning “Of a Skull”. Is this anywhere for the King of Glory to be?
- Jesus also suffered outside the city gate (i.e., outside Jerusalem), but the effect of His sacrifice was to make the people holy.
- Jesus took our sins onto Himself by imputation and was fully punished for them outside the camp. He became unclean by imputation, not in His person which continued to be holy and undefiled.
- **He.13:12**, Jesus Christ did not die as a private person. He died as a Substitute and Representative of all who believe. He became unclean not in His character, but by imputation. Jesus’ sacrifice outside the camp symbolized His rejection by the Jewish authorities.
- The application for the early readers of the Epistle was this: they should make a clean break with Judaism. — The application for us is similar: the camp today is the entire religious system that teaches salvation by works. Jesus is outside all religious systems, and we should go to Him bearing His reproach. Christians bear Jesus’ reproach when we identify with Him. Believers need to publicly identify with Christ regardless of the consequences.
- Simply coming outside the camp is not enough. They (we) need to come all the way to Christ Himself.
- Believers are not to remain in the camp [of self-righteousness] to reform it (**2Co.5:17; 6:17; Rv.18:4**). Instead we are to be separated from it (**Ep.5:11**).

