

Please read and return so that  
others may read it also.

# Outside the Camp; Inside the Church

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# OUTSIDE THE CAMP; INSIDE THE CHURCH.

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B. Is it true that you are going to leave the Church?

A. No, thank God it is not; for if I was to do such a thing, it would be to act contrary to God's Word, which never tells the believer to leave the Church. To do so would be to apostatise from Christ, the only foundation of the Church, which foundation stands sure amid all the ruin. Besides, other foundation can no man lay than is laid (1 Cor. iii. 11; 2 Tim. ii. 19).

B. Oh, I am glad to hear you say that, but I can assure you they all think you are going to leave the Church, and join—the Brethren, and I have often heard the latter use such expressions as being “outside the camp” and “outside the Church.”

A. If you heard any of those you call “the Brethren” talking of be-



ing outside the Church, they were ignorant of what they were saying, for again I repeat, Scripture never tells us to leave any Church, and there is only one mentioned in the Scriptures. But I do see my place "outside the camp," that is whatever in the Church takes the character of Judaism.

B. Well, I really don't understand you. What is the camp?

A. It is Judaism (Heb. xiii 10-13). The Hebrews never thoroughly separated from it, though Christians, and it was the purpose of the Apostle in writing to them, by the revelation of a heavenly Christ, as a Centre of a new system of Christianity (Heb. viii. 1, 2), to separate them entirely from the Jewish system of religion, with its ordained earthly priesthood, its tabernacle and its sacrifices. The Epistle to the Hebrews is the great Epistle on Sanctification, as Romans is on Justification and the Christian's place in Christ.



B. I never thought of that before, but it seems reasonable.

A. Judaism, then, was the camp—the religious profession of the day—till Christ came, and the Jews rejected Him. But they did reject their Messiah, and cast Him out of Jerusalem, the holy city, as a malefactor, and the altar of Christianity, therefore, (*viz.*, Christ), was set up on Mount Calvary, outside Jerusalem; that is, Christianity began outside Judaism. Therefore the Apostle says, We have an altar whereof they have no right to eat which serve the tabernacle, for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sins, are burnt without the camp; Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him, without the camp, bearing His reproach, (*Heb. xiii. 10-13*).

B. What does it mean by Jesus



sanctifying the people with His own blood ?

A. Why it means that the death of Christ was the great separating point between Judaism and Christianity. Jesus suffered outside the gate of the holy city—the centre of Judaism, that He might set apart or separate the people from it by His own blood. But we are not only separated from Judaism by the blood of Christ, we are separated to Christ, the heavenly High Priest, the Centre of the new system of Christianity, by Himself, the Risen One. Thus christians are a dead and risen people, and have boldness to enter into the holiest by the blood of Jesus. They are washed with the water of regeneration, sprinkled with the blood of Christ, and anointed with the oil of the Holy Spirit, of which the consecration of the Aaronic priesthood was the type. (Comp. Lev. viii. 6, 23, 30, with Heb. x. 19-25). Thus all christians are priests, privileged to draw nigh to God to



worship Him. But then if this is the position of all christians, they are called to act practically in accordance with that position. The Jewish christians were to go outside Judaism, separating themselves from everything that partook of that character, that they might be partakers of the reproach of Christ.

B. But I don't see how you apply this to the church now?

A. Why, I apply it in this way ; just as the Jewish believers who were really in the church had to separate from everything that partook of the character of Judaism in that day, so have we in the present day. We have to uphold the real character of the Church and Christianity which was set up in the beginning outside Judaism.

B. What is the church, then?

A. It is the body of Christ, and the house of God (Eph.i. 22, 23; ii, 19-22). Redemption having been accomplished, Christ as man took His seat at the right hand of God,



and the Holy Ghost came down on the day of Pentecost, and all believers were baptized into one body, and builded together for an habitation of God through the Spirit. This Church was manifested on earth in every place by believers owning their membership of Christ and of one another, at the Lord's table. They were members not of a national church, or a sectarian church, such as Baptists, Methodists, etc., but of Christ alone,<sup>c</sup> Head of His body. Besides, God ruled in His house by the Holy Ghost, so that the Christians did not belong exclusively to Paul, Apollos, or any other ministers,—they belonged to God, and God the Holy Ghost dwelt in them (1 Cor. iii). They submitted to His rule, and He led them to lean on the Head of the Body in Heaven, being gathered to His name on earth. But presently bad workmen built on the foundation and in the walls bad material, so that in the second Epistle to Timothy, we find the Church



likened to a great house wherein were not only vessels of honour, but some of dishonour. When the Church got to such a state, it was for each individual in it to depart from iniquity, to purge himself from the mixture of vessels, and to follow righteousness, love and peace, with those that called on the Lord out of a pure heart. So that what Christians have got to do, is not to go outside the Church, but to separate from evil *in it*, holding fast the truth of the unity of the body of Christ, and expressing that membership by meeting together at the Lord's table, owning the Lordship of Christ, and the rule of the Holy Ghost, and above everything cleaving to the truth of Christ's Holy Person, the Eternal God, the Sinless Man (Heb. i, 2), the Purger of our sins.

B. Well I think I see what you mean; it has given me new thoughts, both as to the camp, and the Church, and I will think over it.

A P. C.