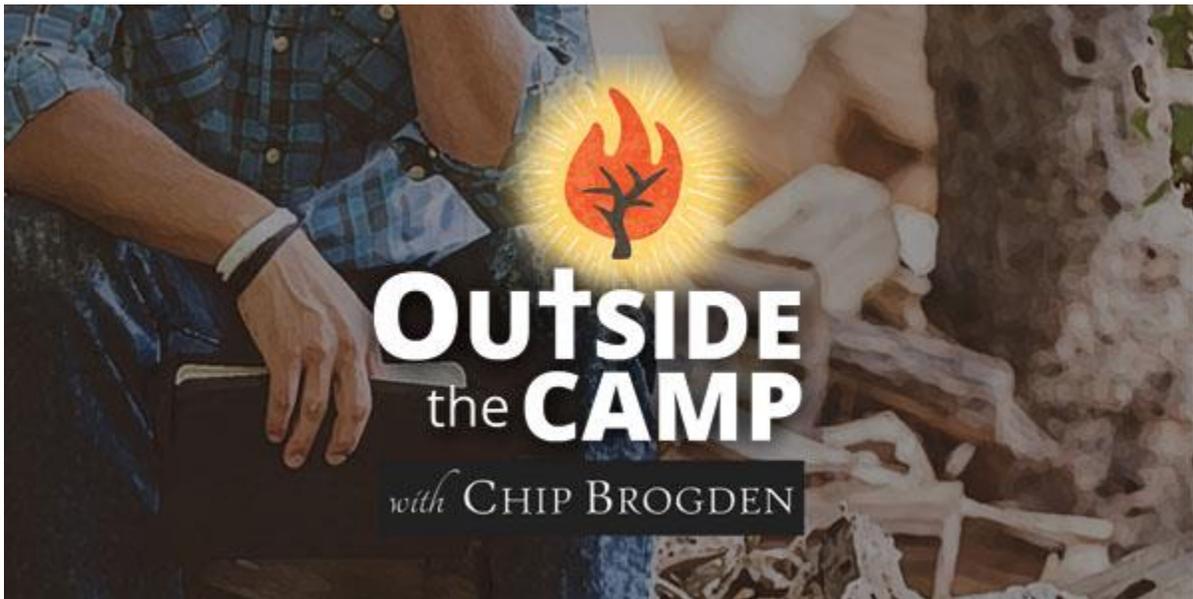


# TRANSCRIPT

## OUTSIDE THE CAMP WITH CHIP BROGDEN



### EPISODE 11: The Prophetic Significance of the Wilderness

Audio File Location:

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*ANNOUNCER: Welcome to this edition of Outside the Camp with author and teacher Chip Brogden. Helping you discover the freedom and joy of a Christ-centered faith that is based on relationship, not religion. And now, with today's message, here's Chip Brogden.*

CHIP: I think it's a good idea, from time to time, to reiterate who this podcast is for. Certainly, it is for all seekers of truth; it is for the Body of Christ, as well as for anyone who wants a deeper relationship with Jesus. But not everyone will resonate with these messages, so realistically, even though they are for anyone, anywhere, only a particular kind of person is going to appreciate and benefit from them. I am primarily speaking to

those followers of Jesus who love God, and love the people of God, but they can't stand church. I am primarily speaking to people who are burned out on religion, fed up with Churchianity, and are hungry and thirsty for the simplicity of Christ.

And if that describes you, then my message to you has been very simple: that you are not crazy, that you are not alone, and that now is the greatest opportunity of your life: to go back to the basics, back to the Bible, back to the Cross, back to the simplicity and freedom and joy of a Christ-centered faith that is based on relationship, not religion. I am here to encourage and support you in your journey. I'm not here to persuade those who have a different mindset; but rather, to be an encouragement to those of you who have already stopped going to church, or maybe those who are still going, but you realize something is missing.

When you look to the Word of God – not to a man, not to a movement, but to the Word of God – you actually see that the condition of the church in the last days has already been prophesied. We know exactly what to expect. We know exactly what to look for. Not only has it been prophesied, but we actually have a spiritual parallel in the nation of Israel. We've been talking about John the Baptist, and how he prepared a place for the Lord in the wilderness, outside the camp. The whole story of John the Baptist reveals not only the spiritual importance, but also the prophetic significance, of the wilderness experience; and it teaches lessons you and I need to know as we also endeavor to follow Jesus outside the camp.

So let's go back into Matthew chapter 3 right now and continue the discussion from our live teaching on "The Prophetic Significance of the Wilderness."

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CHIP: John uses the same prophetic parables as Jesus. The same illustrations. And we've already covered many of them in previous teachings. Matthew 5, 6 and 7 - the Sermon on the Mount; especially Matthew 7, where Jesus is talking about good and bad fruit; true and false prophets; the wise man who built his house on the rock is the one who heard the word and did it. In the Kingdom *parables* that I call Kingdom *prophecies* (because I interpret His parables as prophecies) He talks about the wheat and tares; separating, not Sinners from Saints, but separating Hypocrites from Holy - the Hypocrites from the from the true Holy - those who are truly righteous from those who are just going around saying, "Lord, Lord! We did all these things in Your Name!" And He says, "I don't know who you are."

My point is: John uses the exact same prophetic parables and examples as Jesus did. He talks about good and bad fruit. He talks about separating the wheat from the chaff. It's the same message! It's just like a preview of what Jesus is going to expound upon in His teachings, in His parables and His prophecies. John uses the exact same language.

And then we see that Jesus Himself comes to the wilderness. [Matthew 3], verse 13:

"Then Jesus came from Galilee to John at the Jordan, to be baptized by him; and John tried to prevent Him, saying, 'I need to be baptized by You, and are You coming to me?' But Jesus answered and said to him, 'Permit it to be so now; for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven saying, 'This is my beloved Son, in Whom I am well pleased.'"

So, in a literal sense, John the Baptist did exactly what he said. He went into the wilderness, he prepared the way of the Lord, made his paths straight. Jesus appeared in

the wilderness; and in His baptism, He gives us a foreshadowing of His death, burial, resurrection, and His glory. His death is going down into the water. Burial is being under the water. Resurrection is coming up out of the water. And then the Voice from heaven - the heavens were opened, the Spirit of God descends upon Him, and a voice saying, “This is my beloved Son, in Whom I am well pleased.” That's foreshadowing His glory. And it all happened there in the wilderness. *In the wilderness*. In the desert.

See, Malachi had prophesied that the Lord, the Messiah, would suddenly appear in His temple<sup>1</sup>. So where were they looking for the Messiah to appear? In the temple. And Jesus would eventually make His way to the temple. But in the beginning of His revelation, the beginning of His revealing, was not in Jerusalem; it was there in the wilderness. And those who had repudiated the system, who had come out of Jerusalem and went out into the wilderness to hear the prophetic messenger, prepared the way of the Lord in the wilderness. Those who went out there, they saw His glory; they saw Christ, and they saw the foreshadowing of His death, burial, resurrection, and glory there in the wilderness.

Now the interesting thing... and when you go into Matthew 4, you're going to see that the devil tempts Jesus; and the very first thing he does is: he challenges if He really is the Son of God. And that's what God says – “This is My beloved Son in Whom I am well pleased.” As soon as that word comes, Jesus is led by the Spirit - in Matthew 4:1 - He's led by the Spirit – where? Into the wilderness. Even deeper into the wilderness, to be tempted by the devil. Led by the Spirit!

Most people don't believe that the Spirit of God leads people into the wilderness - they think the Spirit of God just leads them from church to church! Are you still here? Are you still listening? Some people think the Spirit of God just leads them from one church

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<sup>1</sup> Mal. 3:1.

to the other; from one group to the other; from one relationship to the other. Well, sometimes the Spirit of God leads you into the desert! Leads you into the wilderness! Alone! Why? To be *reduced* to Christ! To have all that other garbage stripped away.

But how many of us complain when we're in the wilderness? Complaining, "Oh, I need fellowship! Oh, I need people!" I know it's hard. But you know, Jesus fasted forty days and forty nights, and afterwards He was hungry. That's life. You go without food, you're hungry. You go without fellowship, it can be lonely. I get it. I understand it. But I'm saying: the purpose of that wilderness is to *reduce you to Christ* so that when you come out, you are coming out in the *power* of that Spirit, and you are *changed* on the inside. You don't come *out* of the desert the way you went *into* the desert. You're going to be changed in a way that a lifetime of sermons, sitting in church, will never be able to change you. I'm telling you the wilderness and the desert will do a miraculous work in you.

Interesting thing... before we move on, the other interesting thing about the temptation of Jesus is that the devil took Him - and by "taking Him" I think it's fair to say that in His mind, His thoughts, he put a thought to Him - it says the devil took Him, where? Into the Holy City, set Him on the pinnacle of the temple, and said to Him, "If you are the Son of God, throw Yourself down." Isn't it interesting? And I would just bring this out, because it's appropriate to what we're talking about with the wilderness. The Spirit of God is leading Jesus into the wilderness, and what is the temptation? The temptation that the devil uses is: "You need to go back to Jerusalem. What in the world are You doing out here in the wilderness? Nobody can see Your power and Your glory out here in the desert all by Yourself! If you are the Son of God, You should go to Jerusalem; You should go to the temple!"

In other words, brother and sister, “You should go to church! That's where believers of Jesus belong! What are you doing out here in the wilderness? Don't you know that stray sheep can fall into the wolves?” And, “Oh, you shouldn't be a “Lone Ranger!” And, “You need to go back to church!” But where is that coming from? That's coming from the same place that tempted Jesus and said, “Jesus, if you are the Son of God, You should go to Jerusalem because that's where the center of religious activity is; that's where it's all at, and the temple! You're the Messiah! Go to the temple! Get up at the very top and do something miraculous so that everybody can see, oh, You're the Son of God!”

I just think it's interesting that the Holy Spirit is leading Him into the wilderness. What's the devil saying? Go back to Jerusalem! Be seen! Be heard! Get there, in the temple. Now see, at some point He will; but He will do so in the time, and in the season, of His Father's choosing. But I'm saying right here, in the beginning, God is sending Him, leading Him, *into the wilderness* - and here's the devil with *his* plan, saying, “Hey, you need to go to Jerusalem!” If He had done that, He wouldn't have lasted a week. As He hardly lasted a week when He eventually went, and they all turned on Him and spit Him out. That religious system betrayed and turned Him over and condemned Him to death, turned Him over to the Romans and had Him crucified.

But I'm saying that same temptation there in the wilderness – it's the same thing, when they came out of Egypt. It got tough. It got hard. And they said, “You know what? We had it better in Egypt! At least in Egypt we had a place to sleep. We had something to eat.” Now, they forgot about all the crap they had to go through. And all they remembered was, “We had good food to eat! We had a place to sleep! But out here in the wilderness we don't have any fellowship. We don't have any leadership. We don't know what happened to Moses. It's hard. It's hot. It's dry. I miss the preaching. I miss the singing. Let's go back to Egypt!”

And Scripture says that God was not pleased with that generation, and He said, “They will never enter into My rest.”<sup>2</sup> And I don't think that was so much a *curse* on them, as it was just an *observation*. “They will never enter into My rest! No matter how hard I try, no matter how much I want it for them, no matter how much I love them. They don't trust Me enough to go outside the camp, to go into the desert and let Me lead them into the Promised Land.” He says, “I swore in My wrath: they will never enter My rest.” And I think that wrath is that anger at their stubbornness, at their hard-heartedness. Jesus certainly demonstrated that anger; it says He was angered by the hardness of their hearts.<sup>3</sup> And in the same way God was angered at their unbelief; He says that they will not enter into my rest!

Well, God's people today are doing the same thing. They won't enter into His rest. Or worse, they're exiled to Babylon. God calls them to come out of Babylon, and they take one look at the Wilderness and say, “Well, that's not for me. I prefer the comfort and convenience of my Sunday morning religion. I can serve God and worship God just as good here in Babylon as I can out there in the wilderness. And besides that, I've got it pretty good here in Babylon!”

So I just think it's interesting that that's exactly what Jesus was tempted by, here in the wilderness. “You can't rely on God to provide for you. You can't fulfill your ministry out here in the wilderness. Who's going to see it? Who's going to benefit from it? You're wasting your talents. You're wasting your gifts. You're waste your calling.” The devil will do everything he can to get you to prematurely turn back, and go back to what is *familiar* and *comfortable*. That's the bottom line.

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<sup>2</sup> Heb. 3:10,11.

<sup>3</sup> MK. 3:5.

So practical application. First and foremost, Matthew 3 is showing us that we have to come out of Babylon. Now for them, Babylon was Jerusalem. And Babylon represents a religious *system* as well as a religious *spirit*. So Babylon can represent the Roman Catholic Church; it can represent Protestantism; it can represent Jerusalem - the organized religion of that day was Judaism. But the idea throughout Scripture that we've been sharing consistently is that we have to *come out*. We're *called* out - but just because we're *called* out doesn't mean we have *come* out. Many of God's people are still in Babylon. That's why God says, "Come out of her, My people."<sup>4</sup> Therefore, we conclude that many of God's people are still *in* Babylon. Even though they've been *called* out, they have not *come* out. They have to come out of Jerusalem, number one.

Number two: We have to go *into the wilderness* and prepare the way of the Lord *in the wilderness*. "The voice of one crying." What is that voice saying? "In the wilderness prepare the way of the Lord." That's how I read it: "In the wilderness prepare the way of the Lord, make His paths straight." In between Babylon and the New Jerusalem that we are heading towards is a wilderness. "Outside the camp" is where we go to bear His reproach and are reduced to Christ. Hebrews 13 talks about going outside the camp to be with Jesus and to bear His reproach. "Let us go forth to Him" it says in verse 13. Hebrews 13:13: "Let us go forth to Him *outside* the camp, bearing His reproach." And this letter to the Hebrews was written to those Nazarenes (those Jewish believers in Jesus) who were in love with Jerusalem, "the city of the great king." In love with the temple, and wanted to keep Jesus *and* the Temple in Jerusalem - all in one package. But the writer of Hebrews (which I believe is Paul, whether he signed his name to it or not; he probably didn't sign his name to it because he didn't have a good relationship with the Jews). But he's saying here, "You've got to *go forth* to Him. You've got to *leave Jerusalem behind*. *Let go* of the temple. *Let go* of Jerusalem, and go forth to Jesus outside the camp."

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<sup>4</sup> Rev. 18:4.

You can't get Jesus to come into where *you* are; you have to go to where *He* is! You have to leave *your* ground and go on to the ground of *Christ*! All this praying for God to come into *my* church, come into *my* ministry, and do what *I* want God to *do* - that doesn't work! God does not serve you and me; we serve Him. God does not humble Himself and submit Himself to *us* and what *we* want to do! *Where* do we get that idea from? *Who* do we think *we* are?

The Hebrews had to make a decision. Are you going to embrace Jesus and go on in the simplicity of Christ? Or are you going to try to have Jesus and have your temple and your Jerusalem? He says you've got to go forth to Him outside the camp and bear his reproach, because there's a price to be paid. And in Hebrews 13:14, right after that, he goes on to say, "For here we have no continuing city, but we seek the one to come." He's telling them, "Stop looking to *Jerusalem* as your Savior. That city is not your Savior! We have no continuing city here!" And if they understood what Jesus was telling them in Matthew 23 and 24, they should have known not one stone will be left upon another. So, God had to destroy that system to reduce them to Christ.

Unfortunately, for the majority of them, it hasn't worked yet. They still every day pray for God to let them rebuild the temple. They pray every day for the Messiah to come. And so long as they keep looking to Jerusalem, and keep looking to the temple, and keep looking to an earthly Messiah, they will continue to be lost - until they look to Christ. But to do that, they have to repudiate all the earthly things that get in the way. Go forth to Him, it says, outside the camp, bearing His reproach. Here we don't have a continuing city. Our city is not here. We seek the one to come.

Paul says it's the Jerusalem from above that is our mother, not the Jerusalem from below.<sup>5</sup> In the end of the Book of Revelation, John sees, not the old Jerusalem *rising up*, but the new Jerusalem *coming down* from heaven, from God. Then there is no temple, because they are not *rebuilding* the temple! That's not God's agenda, to rebuild the Temple! He's building a house of living stones! *You* are the temple! *You* are the temple of the Holy Spirit, a house of living stones, a holy habitation for the Lord! *We* are the new Jerusalem! All of this looking to earthly Jerusalem, looking to the building of a third temple, all of that is carnal and fleshly. That's a step backwards. I'm not saying it won't be built; I'm saying God's not in it, if it is built.

In the same way, building your churches, building your ministries up, building your family worship centers, and your family life centers, and all of these buildings and all the things we construct: tabernacles and church buildings and fellowship halls, places to meet, places to meet, places to meet! When what we need to do is go outside the camp and bear the reproach of Jesus - and part of that reproach is realizing that I *am* the temple; I don't go to a temple. I *am* the church; I don't go to church. I *am* the New Jerusalem, and there is no temple here, except for me; because I *am* the temple of the Holy Spirit. And that's who you are. And that's who we are, together. We are the called-out assembly. We are the house of living stones. You have to see that. You have to get that. Once you see it, and once you get it, you *can't* go back! That's what he's saying in Hebrews.

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I never really appreciated just how spiritually important, and prophetically significant, the wilderness is - until I really got into the depths of Matthew 3 and really looked at John the Baptist. It's a fascinating, fascinating study. But there is yet more to be gleaned

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<sup>5</sup> Gal. 4:26.

from Matthew 3, so on the next episode of *Outside the Camp*, we're going to wrap up this series on John the Baptist and discuss how all these things apply to us today. So until next time, this is Chip Brogden, reminding you that this is the day that the Lord has made, so make it a good day; and remember that greater is He that is in you, than he that is in the world!

*ANNOUNCER: You've been listening to Outside the Camp with author and teacher Chip Brogden. We hope you enjoyed today's broadcast and found it helpful and encouraging. If you'd like to get additional teachings, audio recordings, books and other Christ-centered resources to help you grow spiritually, visit us online at [ChipBrogden.com](http://ChipBrogden.com). Outside the Camp is made possible by the prayers and financial support of listeners like you. Until next time, on behalf of Chip Brogden, I'm Kathy Smith, reminding you that you can do all things through Christ Who strengthens you!*