

The Holy Word for Morning Revival

2016 Summer Training

CRYSTALLIZATION-STUDY OF EXODUS (4)

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Crystallization-Study of Exodus (4)

BANNERS

- ① We need to enter within the veil, into our spirit, and go outside the idolatrous camp of religion to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.
- ② Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with Him as gold; our problem is that we are short of God, and our need is to gain more of Him; the Lord's recovery consists of God overlaying His recovered people with Himself.
- ③ The screen and the veil are related to the two aspects of reconciliation—reconciling sinners to God from sin and reconciling the believers living in the natural life to God from the flesh, bringing them absolutely into God, and making them wholly one with the Lord.
- ④ The tabernacle, the cloud, and the glory, being a full type of the Triune God, are a picture of the goal of God's eternal economy—to have a corporate people to be His dwelling place for His expression and representation in eternity.

Crystallization-Study of Exodus (4)

Contents

Message One	Going outside the Idolatrous Camp and Entering within the Veil
Message Two	Knowing God and His Ways
Message Three	Serving God
Message Four	The Three Tabernacles
Message Five	The Tabernacle and the Priesthood
Message Six	The Oneness in the Triune God Typified by the Tabernacle
Message Seven	The Veil, the Screen, and the Two Aspects of Reconciliation
Message Eight	Lighting the Lamps in the Sanctuary of God by Serving as Priests Clothed with the Expression of Christ
Message Nine	The Breastplate— the Central and Ultimate Point of the Priesthood
Message Ten	The Eightfold Significance of the Tabernacle
Message Eleven	The Workers of the Tabernacle and the Sabbath in Relation to the Building Work
Message Twelve	The Erecting of the Tabernacle and the Tabernacle, the Cloud, and the Glory Being a Full Type of the Triune God

WEEK 37 — OUTLINE

Going outside the Idolatrous Camp and Entering within the Veil

Scripture Reading: Heb. 6:19-20; 13:13; Exo. 33:7-11

« DAY 1 »

I. In Exodus the Ten Commandments are called the tablets of the Testimony; the commandments testify of God in two ways (32:15):

- A. First, they testify that God is the unique God (20:2-3).
- B. Second, they testify that God is a God of love, light, holiness, and righteousness.

II. The law and its ordinances were decreed by God in 20:1—23:19; then, in 24:12 God called Moses up to the top of the mountain to give him the tablets of the law, the Testimony:

- A. As the word of God (20:1; 34:28) and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).
- B. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (2:9), as the living portrait of what God is (cf. Psa. 119:1-2).
- C. The reality of keeping the law is to live God and express God; such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually exercising the spirit to deny the self and be crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4).

« DAY 2 »

III. Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry; the shattering of the tablets of the Testimony (32:15-19) indicates that before the children of Israel received the law, they had already broken the law and the covenant of the law:

- A. Man's replacing of God with idols causes man to be unable to keep God's commandments (1 John 5:21; Ezek. 14:3; Jer. 2:13).
- B. An idol in our heart is anything within us that we love more than the Lord and

that replaces the Lord in our life, corrupting us and bringing in many sinful things (Exo. 32:7; cf. Rom. 1:18-32).

- C. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5); all who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

IV. After the children of Israel worshipped the golden calf, Moses moved to a place outside the camp, where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there (Exo. 33:7-11):

- A. We need to see and be warned by the principle of the golden-calf idol, an idol made by God's redeemed people to make them an idolatrous camp (1 Cor. 10:5-7):

<< DAY 3 >>

1. The gold earrings were worn by the people for self-beautification; this indicates that self-beautification leads to idolatry (Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21).
2. Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5).
3. However, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol.
4. Hence, idolatry is Satan's usurping and man's abusing of what God has given for His purpose, in order to make it a waste; it is our abusing what God has given us and not using God's gifts, both material and spiritual, for God's purpose.
5. The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God; furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (32:4-6, 8).
6. Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23).
7. With idolatry there is the pretense of worshipping the true God, and there is mixture in the worship of God (Exo. 32:4-6, 21-24; 1 Kings 12:26-30).
8. A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23); after the golden calf was made, the people ate, drank, and rose up to play in front of it (Exo. 32:6, 18-19a; 1 Cor. 10:7, 11).
9. This picture indicates that the children of Israel worshipped what they enjoyed; their worshipping of the golden calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol.

10. What we care for is the presence of the Lord; in His presence is fullness of joy (Psa. 16:11).

« DAY 4 »

B. Because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent and pitched it some distance from the camp; his tent then became the tent of God (Exo. 33:7):

1. The camp signifies a religious people, who belong to the Lord in name but who, in actuality, worship idols, worshipping something and seeking something other than the Lord Himself.
2. In the history of God's people, the camp may be seen in three periods:
 - a. The camp was first the children of Israel after they worshipped the golden calf.
 - b. The Jewish religion became the camp at the time of the Lord's living on the earth (Matt. 15:7-9).
 - c. Later, the church changed in nature from being a tent to being a camp, a religious system, religious Babylon, comprising a group of religious people belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord (Gen. 11:4, 7, 9; 2 Chron. 36:6-7; Ezra 1:11; Matt. 15:7-8; Rev. 17:3-5; 18:2a, 4).
3. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion (Exo. 33:11):
 - a. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
 - b. Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent (v. 14).
 - c. We need to enter within the veil and go outside the idolatrous camp to have the closest and most intimate relationship with the Lord so that we can be persons who share a common interest with God and who can be used by Him to carry out His enterprise on earth.
4. All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent.

« DAY 5 & DAY 6 »

V. The goal and ultimate conclusion of the book of Hebrews are that we would enter within the veil and go outside the camp (6:19-20; 13:13):

A. To enter within the veil means to enter into the Holy of Holies, where the Lord is enthroned in glory, and to go outside the camp means to come out of

religion, whence the Lord was cast out in rejection:

1. The camp signifies the organization of religion, which is earthly and human.
 2. Every religion is a human organization and an earthly realm that keeps people away from God's economy.
- B. We must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today:
1. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus.
 2. The more we remain in our spirit to contact the heavenly Christ, who is in glory, the more we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him.
 3. The genuine New Testament ministry brings us into the enjoyment of Christ in our spirit, within the veil, and strengthens us to follow Jesus outside the camp in the fellowship of His sufferings for the sake of His Body (2 Cor. 11:2-3, 23-33):
 - a. Within the veil we participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp.
 - b. By entering within the veil and going outside the camp, we are perfected in every good work for the doing of the will of God, who does in us that which is well pleasing in His sight (Heb. 13:20-21).
- C. To enter within the veil is to get into our spirit; when we turn to our spirit and exercise it, we enter within the veil (1 Tim. 4:7-8):
1. We have to exercise, to use, to employ, our spirit by fanning our spirit into flame, setting our mind on the spirit, and discerning our spirit from our soul (2 Tim. 1:6-7; Rom. 8:5-6; Heb. 4:12).
 2. We must exercise our spirit that we may enter within the veil to have direct contact with the heavenly Christ, the man in the glory, beholding Him to be transfused and infused with Him so that we may become His corporate reproduction (2 Cor. 3:18).
 3. To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy Him as the hidden manna, the budding rod, and the law of life, issuing in God's corporate expression for the fulfillment of His eternal purpose (Heb. 9:3-4).

<< WEEK 37 — DAY 1 >>

Morning Nourishment

Exo. 32:15 “Then Moses...went down from the mountain with the two tablets of the Testimony in his hand...”

20:2-3 “I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.”

In Exodus the Ten Commandments are called the tablets of the Testimony (Exo. 32:15). The Ten Commandments were not merely a law given by God to test the people of Israel but were the testimony of God Himself. The commandments testify of God in two ways. First, they testify that God is the unique God (20:2-3). Besides Him there is no God. Only He Himself is the God who created the heavens and the earth. Second, they testify of the nature of God. God is a God of holiness and a God of justice and righteousness. He is a holy God and a righteous God. Therefore, His people have to conduct themselves in a way that corresponds to the nature of God. These are the two primary matters that are testified by the Ten Commandments. Exodus 32 records that before the Ten Commandments had been brought down from Mount Sinai by Moses, the entire company of the children of Israel made a golden calf under the leadership of Aaron (vv. 1-6). They worshipped the golden calf, and in doing so they broke the first aspect of the testimony of the law, that is, that God is the unique God. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 75)

Today’s Reading

The children of Israel had been called out by God to bear His testimony to all creation, especially to the angels, to the rulers and authorities in the heavenlies, to testify that God is the very unique God and that God is a God of holiness and righteousness. However, these people broke God’s testament and put it aside. Exodus 32:6 says, “The people sat down to eat and drink and rose up to play.” They even danced before the calf (v. 19). In this way they also broke the second aspect of the law, that is, that God is a God of holiness and righteousness. What they did was contrary to and could never correspond with God’s holiness and righteousness. On the one hand, they made the idol, and on the other hand, they defiled themselves. They sinned by making and worshipping a graven image (20:4) and by conducting themselves contrary to God’s nature. Thus, in the eyes of the Lord and in the eyes of Moses as well, they broke the whole testimony. Moses considered that there was no need to keep the two tablets of the Testimony. It was not merely Moses who broke the tablets at the foot of the mountain (32:19); it was the people of Israel who had broken the testimony already. The Lord’s testimony had been thrown away and broken. What Moses did was to let the people of Israel know that they had absolutely broken the Lord’s testimony. They had broken the entire law. (Spiritual Applications of the Tabernacle, pp. 75-76)

The law of God is God’s word (in Exo. 34:28 the Ten Commandments, the main contents of the law, are called “the ten words”...). As such, the law is God’s testimony (16:34; 31:18; 32:15; 40:20; Psa. 19:7), God’s expression, a revelation of God to His people....The law of God reveals God’s attributes, showing that He is jealous (Exo. 20:4-6; cf. 2 Cor. 11:2), holy (Exo. 20:7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (Exo. 20:5), truthful (v. 16; cf. 1 John 1:5-6), and pure (Exo. 20:2-3; 17). As the word of God and the testimony, the expression, of God, the law is a type of Christ as God’s Word and God’s testimony, God’s expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15). The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God’s testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4). (Exo. 20:1, footnote 1)

Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is. (Psa. 119:2, footnote 1)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 2

<< WEEK 37 — DAY 2 >>

Morning Nourishment

Exo. 32:19 “And as soon as he drew near to the camp, he saw the calf and the dancing; and Moses’ anger burned, and he threw the tablets out of his hands and shattered them at the foot of the mountain.”

Ezek. 14:3 “Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?”

Even before the decree of the law was completed, the people broke at least the first three commandments of the law (Exo. 20:2-7) by falling into the sin of idolatry. Man’s replacing of God with idols causes man to be unable to keep God’s commandments (cf. Rom. 1:18-32 and footnotes; 1 John 5:21 and footnote 3, par. 1). (Exo. 32:1, footnote 1)

The shattering of the tablets of the Testimony (Exo. 32:15) indicates that before the children of Israel had received the law, they had already broken the law and the covenant of the law. (Exo. 32:19, footnote 1)

An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and footnote 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13). (Ezek. 14:3, footnote 1)

Today’s Reading

Now we come to the breaking of the law (Exo. 32:1-20). Why is it that we human beings cannot keep the law, but break it instead? The answer to this question involves an important principle. The principle here is that we break the law because we have idols. Everyone has his own idol. There is no need for us deliberately to try to break the law of God. As long as we have an idol, the first three commandments of the law are already broken. The first three commandments are related to not having any other god, not making images, and not using the Lord’s name in vain. These commandments are all related to God. The fourth commandment concerns the Sabbath, and the last six commandments involve our relationships with others. The first three commandments are broken by everyone who has an idol.

We cannot keep the law because we have idols. If we have God and allow no idols to replace Him, the very God whom we enjoy will become to us the ability to keep His commandments. As a result, we shall keep the law of God.

Another principle is implied by the fact that the people did not make an image of Moses, or one of a horse or other work animal. Instead, they made a golden calf. A calf is not for labor but for enjoyment, in particular, for eating. Both in the Old Testament and in the New, a calf was used to feed guests. In Genesis 18 Abraham had a fattened calf prepared for his guests, and in the parable in Luke 15 the father had the fattened calf killed when the prodigal son came home. A calf, therefore, signifies enjoyment. The ones who beautified themselves in Exodus 32 liked enjoyment. Enjoyment was their idol. Likewise, many people today worship a calf; that is, they worship their enjoyment.

This interpretation of the significance of the calf is confirmed by 32:6: “And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.” After the golden calf was made, the people ate, drank, and played. C. A. Coates says that they sported. On the weekends many people in this country care only for eating, drinking, and sporting.

According to verse 18, Moses heard the sound of singing, and according to verse 19, he “saw the calf and the dancing.” Along with the eating, drinking, and sporting, the people were singing and dancing. All this took place in front of the golden calf. The picture here indicates that the calf signifies enjoyment and that the children of Israel were worshipping what they enjoyed. (Life-study of Exodus, pp. 1835-1836, 1840)

Further Reading: Life-study of Exodus, msg. 173

<< WEEK 37 — DAY 3 >>

Morning Nourishment

1 Cor. 10:7 ‘Neither become idolaters, as some of them did; as it is written, “The people sat down to eat and drink, and stood up to play.”’

Exo. 32:8 “They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and they have worshipped it and have sacrificed to it and said, This is your god, O Israel, who brought you up out of the land of Egypt!”

The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and footnote). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (Exo. 12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God’s purpose, it was usurped by Satan and used by God’s people to make an idol. Hence, idolatry is Satan’s usurping and man’s abusing of what God has given for His purpose, in order to make it a waste. (Exo. 32:2, footnote 1)

Today’s Reading

The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (Exo. 32:4-6, 8). Thus, God’s redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Psa. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God.

According to the principles in the New Testament, idolatry is the main source of division and fornication. The golden calf idol caused a division among the children of Israel (cf. 1 Cor. 1:10-13; 11:18-19). Actually, division is spiritual fornication (cf. Rev. 17:1-5). Idolatry and fornication always go together (Num. 25:1-2; Rev. 2:20). (Exo. 32:4, footnote 1)

A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23). After the golden calf was made, the people ate, drank, and rose up to play in front of it (Exo. 32:6, 18-19a). This picture indicates that the children of Israel worshipped what they enjoyed. Their worshipping of the gold calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol. (Exo. 32:4, footnote 2)

The worship of the golden calf was different from the pagan worship of idols. The golden calf was worshipped by a redeemed people in the name of the Lord their Redeemer. After the golden calf was made, the people declared that it was the Lord who had brought them out of the land of Egypt. This indicates that they worshipped an idol in the name of Jehovah their God....They offered to the idol the kind of offerings that they should have offered to God. This is a shameful mixture.

The principle of the golden-calf idol is that wealth and treasures—gifts from God, both material and spiritual—are not properly used for God’s purpose.

In principle the making of the golden calf was a matter of abusing God’s gifts....Because God miraculously subdued the Egyptians, they gave gold to the children of Israel. God’s intention was that the gold given to the children of Israel would be used for the building up of His tabernacle.

The worship of the golden calf was a kind of amusement and entertainment....“The people sat down to eat and drink and rose up to play” [Exo. 32:6]. When Moses and Joshua came down from the mountain, they heard...singing, and they “saw...the dancing” (vv. 18-19)....We should be warned by this not to have meetings for the purpose of our amusement and entertainment. Yes, we have the enjoyment of the Lord, but this is not a form of entertainment.

We all need to be careful, for even in the local churches it is possible for us to make golden calves. We all need to see the principle of the golden-calf idol and be warned by it. (Life-study of Exodus, pp. 1848, 1851, 1854)

Further Reading: Life-study of Exodus, msgs. 174-175

<< WEEK 37 — DAY 4 >>

Morning Nourishment

Exo. 33:7 “Now Moses would take the tent and pitch it outside the camp, some distance from the camp....And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp.”

11 “And Jehovah would speak to Moses face to face, just as a man speaks to his companion...”

14 “And He said, My presence shall go with you...”

Before they made and worshipped the golden calf, the people of Israel as a whole were the unique realm and circle related to the Lord's presence (Exo. 19:5-6). But after they made and worshipped the golden calf, a separation came into being...The tent in Exodus 33:7 refers to the tent of Moses. Before this time the tent of Moses was always within the camp because the presence of the Lord was in the midst of the people of Israel. But because Moses realized that the Lord's presence would no longer be in the midst of the people, he removed his tent, which then became the tent of God, and pitched it outside the camp. This means that there was a separation between the tent where God was and the camp. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 77)

Today's Reading

At the tent there was not only the presence of the Lord but also the fellowship of the Lord. Exodus 33:11 is the first verse in the Scriptures that says the Lord spoke to Moses face to face, just as a man speaks to his companion.

The camp signifies a group of people, in particular, a religious people, who are not faithful to the Lord. They name the name of the Lord (2 Tim. 2:19), but in fact they worship idols.

When the Lord Jesus was on the earth there was a separation between the Jewish people, the camp, and the Lord Himself, the real tabernacle (John 1:14; 2:19, 21)...From this separation the church came into being, for after His forsaking of the house of Israel, He turned to another people. The church is the tabernacle, or temple, of God (Eph. 2:21-22). However, after a certain period of time, the church changed in nature from being the tent to being a camp. This means that the church degraded to become Christianity. In principle, Christianity as a religious system comprises a group of religious people, belonging to the Lord in name and honoring the Lord with their mouth but having their hearts set on something other than the Lord....According to the history of the church, those who really sought the Lord had to leave organized Christianity, that is, leave the camp and go forth unto the Lord outside the camp.

In the history of God's people the camp may be seen in at least three periods. The camp was first the children of Israel after they worshipped the idol in Exodus 32. They had the name of belonging to the Lord but in reality they worshipped something else and hence became a religious camp among whom it was impossible to have the Lord's presence. Second, the Jews in Judaism, the Jewish religion, became the camp at the time of the Lord's living on the earth. They also were a religious group, claiming the name of the Lord but worshipping something other than the Lord. Later, Christianity also became the camp, taking the name of the Lord but not worshipping the Lord in spirit and reality (John 4:24)...All those who are seeking the Lord have to go outside the camp and go forth unto Him at the tent. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 78-81)

[Because of] the forty days he was with God...Moses knew that God wanted this people to be His own, that He wanted to take them for His bride....He knew God's heart, and he knew the way to approach Him concerning His people.

God and Moses were partners in a great enterprise. They were both involved in the same “career.” Moses and the Lord were not only intimate friends; they were associates, partners, companions....As a companion of God, Moses had an intimate relationship with Him and knew what was on His heart. (Life-study of Exodus, pp. 1867, 1870-1871)

Further Reading: Life-study of Exodus, msgs. 176-178

<< WEEK 37 — DAY 5 >>

Morning Nourishment

Heb. 6:19-20 “Which we have as an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.”

13:13 “Let us therefore go forth unto Him outside the camp, bearing His reproach.”

The Lord Jesus as the Forerunner took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek. As such a Forerunner, He is the Captain of our salvation (Heb. 2:10). As the Forerunner, He has cut the way to glory, and as the Captain, He has entered into glory, into the Holy of Holies within the veil. In order to enter into the Holy of Holies within the veil, the Lord Jesus fled everything. He fled His mother. He fled His brothers (Matt. 12:46-50). He fled Judaism and entered within the veil. Here we are not told that Jesus entered into the heavens, but that He entered “within the veil.” He entered into the presence of God. He fled everything to enter into the presence of God within the veil, where we anchor our hope with full assurance (Heb. 6:19, 11).

We must flee everything....Let us flee into our spirit and into the church life. Let us flee into the veil, into the Holy of Holies. (Life-study of Hebrews, pp. 338-339)

Today's Reading

The whole book [of Hebrews] is covered by two things—entering within the veil and going outside the camp. We must enter within the veil and go outside the camp....To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy the hidden manna, the budding rod, and the law of life which issues in God's corporate expression. This is the fulfillment of God's eternal purpose.

Both in this book and in typology the camp signifies the organization of religion, which is human and earthly. To go outside the camp means to go outside the human organization of religion. While the camp signifies the human organization, the city signifies the earthly realm. In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm which keeps people away from God's economy.

We first enter within the veil and only then can we go outside the camp. Everyone who has gone outside the camp has first experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste attracted you, caught you, and supplied you with the energy to go outside the camp. No one has first gone outside the camp and then entered within the veil. Although the Lord Jesus first went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, first we enter into the Holy of Holies, where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion. The more we enter within the veil, the more we go outside the camp.

We can only do this by exercising our spirit. As we have seen, our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross.

To be within the veil is to enter into the Holy of Holies where the Lord is enthroned in glory, and to go outside the camp is to come out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today. (Life-study of Hebrews, pp. 631-633, 636)

Further Reading: Life-study of Hebrews, msgs. 30, 57

<< WEEK 37 — DAY 6 >>

Morning Nourishment

Heb. 10:22 “Let us come forward to the Holy of Holies with a true heart in full assurance of faith...”

4:12 “For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit...”

16 “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.”

The more we are in our spirit enjoying the heavenly Christ, the more we shall be outside religion following the suffering Jesus. To be in our spirit to enjoy the glorified Christ enables us to come outside religion to follow the rejected Jesus. The more we contact the heavenly Christ in His glory in our spirit, the more we shall go to the lowly Jesus in His suffering outside religion. To contact Christ in the heavens, enjoying His glorification, energizes us to take the narrow pathway of the cross on the earth and to bear His reproach. The book of Hebrews first gives us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then it shows us how to walk the pathway of the cross on the earth, that is, to go forth unto Jesus outside the camp, outside religion, bearing His reproach. To go forth unto Jesus outside the camp, bearing His reproach, is to take the pathway of the cross. (Life-study of Hebrews, p. 636)

Today's Reading

If we would enter within the veil, we must get into our spirit (Heb. 4:12). To be within the veil is to be in our spirit, and to be outside the camp is to be outside anything religious. We must not remain in any camp but get into our spirit.

Hebrews 4:12 shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies...The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)...The Holy of Holies, God's economy, and even the fulfillment of God's economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit.

We are for just one thing—the dispensation of the Triune God into our being that we might be transformed and built together as His corporate expression and that we might terminate this age and usher in the kingdom. This can only be accomplished by our entering within the veil to experience the Ark of God's testimony with the hidden manna, the budding rod, and the law of life. By experiencing these things, we are infused, empowered, strengthened, and enabled to go outside of every camp.

When we enter within the veil by getting into our spirit, we taste the sweetness of the heavenly Christ that we may be enabled to go outside the camp, forsaking the earth and its love. As we stay within the veil, we also have our spirit filled with the glory of the heavenly Christ that our heart may be freed from the possession of the earth's enjoyment outside the camp. Furthermore, within the veil we behold the glorified Christ that we may be attracted to follow the suffering Jesus outside the camp. Beholding His countenance in heaven enables us to trace His footsteps on earth. As we enter within the veil, we are infused with resurrection power (Phil. 3:10) that we may be empowered to walk the pathway of the cross outside the camp. We also participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp. Here we enjoy the Lord's best that we may be enriched to meet the needs of people outside the camp.

Hebrews 13:20 and 21 say, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.” By entering within the veil and going outside the camp we are perfected in every good work. In this way God is doing in us that which is well pleasing in His sight through Jesus Christ. (Life-study of Hebrews, pp. 637, 639-640)

Further Reading: Life-study of 2 Corinthians, msgs. 52-54

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549

F Bb/F F Bb C7 F

1. En - ter the veil and go with - out the camp,

5 F Bb F/A Gm Gm/Bb C

Taste heav - en's sweet - ness, thus the earth for - sake;

9 F/A C7/G F C F G7 C

If by the Ho - liest I am sa - tis - fied,

13 F Dm C Gm F/C C7 F Bb/F F

How can I of earth's van - i - ties par - take?

2. Enter the veil and go without the camp,
By heaven's presence will the earth depart;
If heaven's glory doth my spirit charm,
How can earth's happiness possess my heart?

3. Enter the veil, behold the glorious Christ,
Go out the camp to Jesus, let Him lead;
If throne and crown my spirit here enthral,
Manger and cross cannot my steps impede.

4. Enter the veil for resurrection pow'r,
Go out the camp to bear the cross and woe,
If I His radiant face in heaven see,
His footsteps I will follow here below.

5. Enter the veil, on heaven's fatness feast,
Without the camp, in hardship persevere;
Though earthly trials sorely pain my heart,
Heaven's communion doth my spirit cheer.

6. Enter the veil, Christ's riches there enjoy,
Without the camp, the needs of men supply;
The life of heaven living out thru me
The souls of earth will bless and satisfy.

7. Enter the veil till it exists no more,
Go out the camp till all the camps are gone;
Until the heavens and the earth unite,
Till God and man together dwell in one.