

WEEK 7 — OUTLINE

Practicing the Church Life under the Ministry of Christ as the Minister of the True, the Heavenly, Tabernacle

Scripture Reading: Heb. 8:2, 6; 2:10-12; 1:9; 3:6; 4:9; 7:22; 9:15; 12:22-24, 28; 13:1-19

« DAY 1 »

I. The ascended Christ is a “Minister of the holy places, even of the true tabernacle” (Heb. 8:2):

A. Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us.

B. The present Christ, who is now in the heavens as our Minister, is ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth as He did when He was here (1:3; 4:14; 7:26; 9:24).

C. The heavenly Christ is ministering in the tabernacle “which the Lord pitched, not man” (8:2):

1. This tabernacle, this sanctuary, is in the third heaven, in which is the heavenly Holy of Holies.

2. The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit (4:12).

3. Christ’s ministry in the heavens takes care of our needs (v. 15):

a. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing.

b. As our Minister takes care of our needs, He carries out God’s economy (Eph. 1:10).

D. Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit (1 Cor. 15:45b; 2 Cor. 3:17):

1. The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us (Acts 2:36; Rom. 8:11).

2. Now we may experience Him in all His functions as the ascended One (Heb. 1:3; 9:24; 12:2).

3. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us.

« DAY 2 »

E. In His heavenly ministry as the Minister of the true tabernacle, Christ is serving God’s people with the bequests, the blessings, of the new testament (7:22; 8:6; 9:15):

1.As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant (7:22):

a.He does this by making the facts of the new covenant effective.

b.Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry (9:15; 8:6).

2.Whatever is a fact in the new covenant is a bequest in the new testament; Christ, the heavenly Minister, is executing the bequests in the new testament (9:15-17; 10:16-18).

II. In the Epistle to the Hebrews, various aspects of the church are revealed:

A.The church is a living composition of the many sons of God, who are the many brothers of Christ brought forth in His resurrection (2:10-12; Rom. 8:29; John 20:17; Heb. 1:5; 5:5; Acts 13:33; 1 Pet. 1:3):

1.God is our divine Father, and we are His divine sons born of His divine life with His divine nature (John 20:17; Eph. 1:5; Gal. 3:26; John 1:12-13; 2 Pet. 1:4).

2.As the many brothers of Christ, we are the same as the firstborn Son; He is divine and human, and we are human and divine (Heb. 2:11; 1:6; Rom. 8:29).

« DAY 3 »

3.The church is an organism with two lives and two natures combined and mingled together (Lev. 2:1-16):

a.The church is altogether a matter of life—the divine life and the uplifted, resurrected human life (Rom. 1:3-4).

b.The church has two natures—the human nature and the divine nature; thus, the church is both human and divine (Heb. 2:14, 11).

« DAY 4 »

B.The church is a corporate partnership with Christ (3:14; 1:9):

1.The goal of God's operation in the universe is to accomplish a glorious expression of Himself (2:10; John 17:1, 5, 22, 24; Rev. 21:10-11).

2.The firstborn Son is God's appointed Heir, and we, the many sons, have been saved to be His joint heirs, inheriting not only salvation but also all things with Him (Heb. 1:14; Rom. 8:17; Gal. 4:7; Eph. 3:6; Titus 3:7).

3.Since Christ as the firstborn Son of God is God's appointed Heir and we as the many sons of God are His joint heirs, we are Christ's partners (Heb. 1:9; 3:14).

4.As Christ's partners, we share in His anointing and cooperate with Him in His operation to reach the goal of God's economy—the glorious expression

of the Divine Being (1:9; 2 Cor. 1:21; Rev. 21:10-11).

« DAY 5 »

C. The church, the enlargement of Christ, is the Sabbath rest (John 2:19, 21; 3:29a, 30; 1 Cor. 12:12; Heb. 3:6; 4:9):

1. The individual Christ is God's Sabbath (Matt. 11:28-29), and the church is the enlargement of Christ; therefore, the church is also God's Sabbath rest.
2. The church is God's satisfaction and rest because in the church God has His habitation for His expression and representation (Eph. 2:22).

D. To come to the church is to come to the new covenant and to the heavenly New Jerusalem (Heb. 12:22-24; 8:7-13; 11:10, 16; Gal. 4:24-26):

1. The new covenant, the heavenly Jerusalem, and the church are one.
2. To receive the new covenant is to enter the New Jerusalem and come to the church:
 - a. Hebrews 8 indicates that the old covenant of law has been replaced by the new covenant.
 - b. Hebrews 12 says that we have come to Mount Zion, to the city of the living God, to the Mediator of a new covenant, and to the church (vv. 22-24).

E. The church is the unshakable kingdom of God (v. 28):

1. The unshakable kingdom that we are receiving is Christ with His enlargement:
 - a. The kingdom is actually the Lord Himself as the kingdom within us (Luke 17:20-21; Mark 4:3, 26).
 - b. Whereas the church is Christ's increase in life, the kingdom is Christ's increase in administration.
2. In the church, we are living in the kingdom of God today (John 3:3, 5; Rom. 14:17; Rev. 1:9).

« DAY 6 »

III. Hebrews 13:1-19 speaks of the virtues and the experiences needed for the practice of the church life:

- A. As indicated by its content, this chapter was written with a view to a proper church life; nearly everything mentioned here, such as brotherly love and hospitality, is for the church life, not only for the Christian life (vv. 1-7, 16-18).
- B. For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and must not be carried away by various strange teachings (vv. 8-9).
- C. 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 (vv. 12-14).

- D. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices of praise to God (v. 15):
1. In the church we should offer up through Christ a sacrifice of praise to God continually.
 2. In the church He sings in us hymns of praise unto God the Father (2:12), and in the church we too should praise God the Father through Him.
 3. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit (v. 12; 13:15):
 - a. He, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit.
 - b. This is the best and highest sacrifice that we can offer to God through Christ the Son.
 - c. This is greatly needed in the church meetings.

« WEEK 7 — DAY 1 »

Morning Nourishment

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.

Hebrews 8:2 says that the ascended Christ is a “Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.” Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us, so that we may have the heavenly life and power to live a heavenly life on earth as He did while He was here. (The Conclusion of the New Testament, p. 347)

Today’s Reading

Hebrews, with the concept of all positive things being heavenly, points us to the very Christ who is in the heavens. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption. In the Acts is the resurrected and ascended Christ propagated and ministered to man. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up. In Galatians is the Christ for our living versus the law, religion, tradition, and forms. In Philippians is the Christ lived out of His members. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church. In Corinthians is the Christ who is everything in the practical church life. In Thessalonians is the Christ who is our holiness for His coming back. In Timothy and Titus is the Christ who is God’s economy for us to behave ourselves in the house of God. In the Epistles of Peter is the Christ who is for us to take God’s governmental dealings through sufferings. In John’s Epistles is the Christ who is the life and fellowship of the children of God in God’s family. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressed in full glory for eternity. In Hebrews is the present Christ who is now in the heavens as our Minister (8:2) and our High Priest (4:14-15; 7:26), ministering to us the heavenly life, grace, authority, and power, and sustaining us to live a heavenly life on earth. He is the Christ now, the Christ today, and the Christ on the throne who is our daily salvation and moment-by-moment supply. This is the Christ revealed in Hebrews. I love this description of Christ. I would do my best to influence you, impress you, and even compel you to love Him. (Life-study of Hebrews, pp. 12-13)

The heavenly Christ is ministering in a tabernacle pitched by the Lord and not by man. This tabernacle, this sanctuary, is in the third heaven, in which is the heavenly Holy of Holies. The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit. Christ’s ministry in the heavens takes care of our need. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing. As our Minister takes care of our needs, He carries out God’s economy.

Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit. Whatever He ministers is transmitted into our spirit. Because the Lord in the heavens and the Spirit in our spirit are one, there is a continual transmission between the heavens and our spirit so that whatever takes place there is immediately applied here.

The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us. He is interceding for us, caring for us. Now we may experience Him in all His functions as the ascended One. In particular, as the heavenly Minister He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us. This is the dispensing of the Triune God into our being. (The Conclusion of the New Testament, p. 347)

Further Reading: CWWL, 1980, vol. 2, “The Heavenly Ministry of Christ,” ch. 9; Life-study of Hebrews, msg. 35

« WEEK 7 — DAY 2 »

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Heb. 2:12 Saying, “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.”

In His heavenly ministry Christ is a Minister of the true, the heavenly, tabernacle (Heb. 8:2), serving God’s people with the bequests, the blessings, of the new testament. As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant. He does this by making the facts of the new covenant effective. Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry. (The Conclusion of the New Testament, p. 826)

Today’s Reading

Christ, the heavenly Minister, is also executing the bequests in the new testament. Whatever is a fact in the covenant is a bequest in the testament. Facts refer to certain things that have been accomplished but which are not yet designated until they are bequeathed. After the accomplished facts have been bequeathed, they immediately become bequests designated for us. Whatever is in a covenant is a fact, but whatever is in a testament is a bequest. What were facts in the covenant have now become legally designated for us as bequests in the testament. There are four facts of the new covenant which have become bequests in the new testament: the propitiation for unrighteousness and forgiveness of sins; the imparting of the law of life; the blessing of having God and of being His people; and the inward ability of knowing the Lord. In His work in His heavenly ministry Christ is now serving us with these bequests. (The Conclusion of the New Testament, pp. 826-827)

In the book of Hebrews all of the basic factors of the New Testament are implied in a deeper and yet very simple way. Apparently it is difficult for anyone to realize that the church is mentioned in the book of Hebrews. Although you might have read Hebrews a number of times, perhaps you have never been impressed with the mention of the church in this book. We are all familiar with the mention of the churches in Acts and in the other Epistles, but we may not have the impression that the church is found in Hebrews.

What is the church? The church is a corporate composition of the brothers of the firstborn Son of God. Do you still remember the difference between the only begotten Son of God and the firstborn Son of God? The only begotten Son of God had divinity without humanity. Although He had the divine nature, He did not have the human nature. But the firstborn Son of God has both the divine nature and the human nature. The brothers are not the brothers of the only begotten but the brothers of the firstborn Son of God. We are the same as the Firstborn. He is divine and human, and we are human and divine. The firstborn Son has humanity as well as divinity and all of His brothers are the same as He is....He is first divine and then human, and His brothers are first human and then divine. Eventually, He and we, we and He, are the same. We are wonderful people. We are not only human—we are also divine. Do you realize whose son you are? You are God’s son. God is our divine Father, and we all are His divine sons because we all have been born of His divine life with His divine nature. We are the many sons of the Father and the many brothers of the firstborn Son of the Father. This is not a dream. This is reality.

It is in such a profound way that the church is revealed in this book. The church is a living composition of all the sons of God, a living corporation of all the brothers of the firstborn Son of God.

As the many sons of God, we are the many brothers of Christ who is the firstborn Son of God. He was born to be the firstborn Son of God through His resurrection (Acts 13:33), and we have been produced to be His many brothers in His resurrection (1 Pet. 1:3). It was after His resurrection that He called His disciples His brothers (John 20:17). Our new birth was not a physical birth but a birth in resurrection. (Life-study of Hebrews, pp. 131-132, 134, 137)

Further Reading: Life-study of Hebrews, msgs. 12, 56

« WEEK 7 — DAY 3 »

Morning Nourishment

Heb. 2:10-11 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

God's eternal purpose is to have a group of sons as His corporate expression. First, His only begotten Son passed through the process and entered into glory, having been fully perfected to be the standard model, the firstborn Son of God, for God's expression. Since the time of Christ's ascension, God has been working to have a mass reproduction of that standard model, His firstborn Son. During the centuries, few Christians have seen this, and as a result, the Lord has been delayed...In His recovery, the Lord is reproducing the standard model, working desperately among us to make every one of us the same as the firstborn Son. This is what it means to be perfected. (Life-study of Hebrews, p. 433)

Today's Reading

For perfection, we need divinity, an uplifted, resurrected humanity, and the terminating crucifixion. Our perfection must include the terminating crucifixion of Christ, for His all-inclusive death puts all the negative things on the other side of the river as a history. We also need to have every inward part of our being permeated with all that He is. Even the smallest part of our being must be saturated with Him. All these are the elements of our perfection. When all this has been wrought into us, we shall have a thorough transformation and be completely conformed to His image. This is glorification, perfection, and the reproduction, the reprint, of the model Son.

The church is both human and divine. This is the nature of the church. The church is a composition of the many sons of God. The church is a corporation of the many brothers of the firstborn Son of God. This is the church....More than forty years ago I saw that the church was a group of real believers in Christ meeting together. This definition of the church is not wrong. Approximately one hundred fifty years ago it was revealed to some of the brothers that the church is not a building of brick and stone. They declared strongly to all of Christendom that the church is not a physical building. It is not a cathedral, chapel, or sanctuary. They declared that the church is a gathering of God's called ones. When true believers in Christ come together, they are the church. We have received much help from this revelation and more than fifty years ago we also began to say that the church is a gathering of God's called saints. We were thankful for the help that we received from those brothers in the last century. Later on, we began to see that the church is not only a gathering of real believers; it is a body, the Body of Christ. If you gather many chairs together, the chairs cannot become a body. If you gather sheep together, they likewise cannot be a body. As everybody knows, a body is an organism with life. It has life tissues, life cells, life nature, life shape, life ability, and life function. The church is deeper, higher, and more profound than just a gathering.

The Lord has shown us the real significance of the church. Praise Him that He has granted us to see that the church has two natures—the human nature and the divine nature. The church has two lives. These lives are not only combined but are also mingled together. The church is an organism with two natures and with two lives combined and mingled together. This is marvelous! Do you realize that the church has two lives? Do you realize that the church has two natures? Do you realize that the firstborn Son of God has two lives and two natures, that He is not only the Son of God but also the Son of Man? The Firstborn has all of the divine attributes as well as all of the human virtues. What we have is not just a little humility or submission. This rich store is much more profound than this. It is unlimited and immeasurable, filled with the divine attributes and the human virtues. The church is such an organism. It is the Body of Christ. (Life-study of Hebrews, pp. 433, 132-133)

Further Reading: Life-study of Hebrews, msg. 14, 36, 38

« WEEK 7 — DAY 4 »

Morning Nourishment

Heb. 1:9 “You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners.”

3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end.

As we have seen, the church is composed of the many brothers of the firstborn Son of God in resurrection (Heb. 2:12). Because of this, the church is a corporate partnership with Christ.

God has a great operation in the universe. The goal of this operation is to accomplish a glorious expression. This glorious expression is the goal into which we all are going to enter. Our view must be broadened to see that God’s operation in the whole universe is to accomplish a glorious expression of Himself. The Son of God was appointed to accomplish God’s plan. He has been appointed to run this corporation. He was appointed to this office in eternity past. (Life-study of Hebrews, pp. 137, 175)

Today’s Reading

Who are we? We are the heirs of salvation. Who are the angels? They are our servants that minister to us continually. How have we become such heirs? Because of Christ. He is the firstborn Son of God, and we are the many sons of God. He is the appointed Heir, and we have been saved to be His joint-heirs. We are partners in the heavenly corporation of “Christ and the Church” and have millions of angels ministering to us. May the Lord open our eyes to see this.

We, the many sons of God, are His “joint-heirs,” inheriting not only salvation but also all things with Him....The Son has been appointed to be the Heir, and we have been saved to be His joint-heirs, sharing in His inheritance. The “so great a salvation” referred to in Hebrews 2:3 is able to save us to such an extent that it brings us into the partnership of His appointment. Thus, we share in whatever He inherits.

Since Christ as the firstborn Son of God is God’s appointed Heir and we as the many sons of God are His joint-heirs, we are His partners. He and we, we and He, are in one partnership sharing the same interests in the divine corporation....Hallelujah, we are His partners! Suppose you become the partner of a billionaire. You would certainly be assured of having great riches, for whatever the billionaire has is yours. You are one with him in a great corporation. God has the biggest corporation in the universe. The name of this corporation is “Christ and the Church.” We are the partners in this corporation. We have not been hired by this corporation; we are the partners. In the entire universe God has only one corporation—“Christ and the Church”—and this corporation has millions of angels to be the serving ones. The Jews should no longer boast in the angels; the angels are our servants (1:14).

Christ is the Heir appointed by God, and in 1:9 we see that this appointed Heir has been anointed. The anointing confirms the appointment. First, God appointed the Son and then He anointed Him. As Christ’s partners, we all partake of His anointing. We are partners of God’s anointed One and we share His anointing. This is a part of the gospel. It is included in the full gospel. Many people talk about the full gospel. The full gospel includes our partnership with Christ. This wonderful item is included in the full gospel. We all need to see that we are partners of Christ and that we share in His anointing. Because of this, by the time we reach 3:1, we have all that we need to be holy brothers. We have the standing, the qualifications, the reality, the life, the nature, the source, and all that we need. We are now the holy brothers.

In His foresight, God decided that this unique Heir needed a group of joint-heirs. God decided that it was not good enough for Christ to enter into the good land alone. God wanted this unique Heir to enter into the good land of the glorious expression of the Divine Being with a group of joint-heirs. The more joint-heirs there are, the more glory there is. (Life-study of Hebrews, pp. 59-60, 56, 154, 179)

Further Reading: Life-study of Hebrews, msg. 5, 16

« WEEK 7 — DAY 5 »

Morning Nourishment

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear.

In a positive and good sense, the proper church life is God's Sabbath. Now we can understand why the book of Hebrews warns the believers not to miss the Sabbath, telling them to be diligent to enter into it. What is this Sabbath? It is the proper church life.

We must enter into the church life so that God may be expressed and represented on earth today, be satisfied, and find rest. When this happens, God and we shall have our Sabbath rest. If we do not get into the proper church life, we shall miss the rest. However, as we shall see, this is not altogether the meaning of the Sabbath rest in Hebrews. (Life-study of Hebrews, p. 197)

Today's Reading

It is in the church that God is satisfied. If He is not satisfied there, then where is He satisfied? There is only one situation that can satisfy God: a situation in which a group of people has been gained by Him to be His expression and representation...We have been destined and ordained to express and represent Him. Therefore, God's satisfaction and rest are in the church. (Life-study of Hebrews, p. 198)

To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church (Heb. 8:7-13; 12:22-23). The new covenant, the heavenly Jerusalem, and the church are one. In order to understand this we need to see the link between Galatians and Hebrews. Galatians deals with Judaism, warning the believers not to backslide into Judaism but to stay in grace. Hebrews charges us not to drift into the old covenant but to remain in the new covenant. Chapters 7—10 of Hebrews are on the better covenant, the new covenant. Hebrews 8 indicates that the old covenant is over and that the new covenant has come in to replace it. Then in Hebrews 12 Paul tells us that we have come to Mount Zion, to the city of the living God, and to the church (vv. 22-23).

To come to the new covenant is to come to the New Jerusalem. Without Galatians 4 as a background, it would be very difficult to understand this. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah. To come to the new covenant is to come not only to the New Jerusalem but also to the church (Heb. 12:23). (The Conclusion of the New Testament, p. 2674)

We come to a very sober matter—the unshakable kingdom (12:25-29). The kingdom which we are receiving is unshakable.

The kingdom is actually the Lord Himself as the kingship within us. We have seen that faith is the Lord Himself as the believing element within us. Now, in the same principle, the kingdom is the Lord Himself as the kingship...The unshakable kingdom which we are receiving is Christ with His enlargement. (Life-study of Hebrews, pp. 599-600)

The church today is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase. (Life-study of Daniel, p. 18)

In the church, we are living in the kingdom of God today. Romans 14:17 is a strong proof that today's church life is the kingdom: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Revelation 1:9 also proves that we are in the kingdom of God today: "I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus." When John wrote the book of Revelation, he was already in the kingdom of God. These two verses are a strong proof that the church today is the kingdom. (Life-study of Hebrews, pp. 601-602)

Further Reading: Life-study of Hebrews, msgs. 19-20, 36, 41, 53-54

« WEEK 7 — DAY 6 »

Morning Nourishment

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

15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

As indicated by its content, Hebrews 13 was written with a view to a proper church life. Nearly everything mentioned here, such as brotherly love and hospitality, is for the church life, not only for the Christian life. (Heb. 13:1, footnote 1)

Hebrews 13:8 says, “Jesus Christ is the same yesterday and today, yes, even forever.” The Christ, who is the word which the ministers of the word of God in verse 7 preached and taught, who is the life which they lived, and who is the Author and Perfecter of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). (Life-study of Hebrews, p. 622)

Today’s Reading

Hebrews 13:9 mentions “various strange teachings.” For a true and steadfast church life, we must hold on to the unchangeable Christ and not be carried away with various strange teachings used by Satan to cause dissension and even division in the church. Because of the dissension and division caused by strange teachings, the apostle charged people “not to teach different things” (1 Tim. 1:3)....The writer warned the Hebrew believers not to let the teachings carry them away from the church life under the new covenant. There must not be “another Jesus,” “a different gospel,” preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday, today, and forever, and not be carried away with various strange teachings. (Life-study of Hebrews, p. 623)

“Outside the camp” and “within the veil” (Heb. 13:13; 6:19) are two very striking points in the book of Hebrews. 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 in rejection. This signifies that we must be in our spirit, where experientially the practical Holy of Holies is today, and outside religion, where the practical camp is today. 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. Being in our spirit to enjoy the glorified Christ enables us to come outside the camp of religion to follow the rejected Jesus. 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. By contacting Christ in the heavens and enjoying His glorification, we are energized to take the narrow pathway of the cross on earth and bear the reproach of Jesus.

Hebrews 13:15 says, “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.” This verse presents a profound thought. When we bear the reproach of Jesus and suffer on His behalf, we often groan and do not offer any praise to God. Yet the writer of the book of Hebrews tells us that when we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God.

Verse 15 is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God. First, in the church we should offer up through Him a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12). In the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. Christ, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Him. This is greatly needed in the church meetings. (The Conclusion of the New Testament, pp. 3840, 3843-3844)

Further Reading: Life-study of Hebrews, msgs. 55, 57; The Conclusion of the New Testament, msg. 381

« WEEK 7 — HYMN

Hymns, #1322

1

In spirit, in the church we see
The high estate we're destined for.
It's higher, vaster, more profound
Than anything we've seen before.

2

It's not a view in doctrine bare
But an unveiling of the Christ.
He's marvelous and far beyond
Our mental thought or power to share.

3

He's rich, unlimited, profound,
Immeasurable, and marvelous.
Yet 'tis a greater wonder still
He needs heirs of salvation—us.

4

God has accomplished many things—
He's planned, created, and brought forth.
The Son is now appointed Heir,
Administrator of God's worth.

5

But in th' economy of God
There is not one, but many sons.
One is the firstborn Son of God
With many other living ones.

6

Christ will inherit all God's things,
And we're the heirs of God with Christ.
We're growing now to be matured;
As heirs we'll soon be legalized.

7

We're joint-heirs with the firstborn Son,
Inheriting the universe.
We're in this corporation vast—
All partners of Christ and the church.

8

In spirit, in the church, we see
Our calling of unrivaled worth.
We're destined, not to go to heaven.

We're destined to be kings on earth.

9

We're paupers, yet we're glorious kings.

Inheriting the kingdom vast,

The earth, God's throne, and e'en all things

And all the Father is and has.