

I. God's eternal goal is to bring many sons into glory:

- A. God created, formed, and even made us for His glory, which is the expression of God, God expressed; the highest service that we can render to God is to express Him in glory—[Isa. 43:7](#); [1Cor. 6:20](#); [10:31](#); [2 Cor. 3:8-9, 18](#); [4:1, 5](#); [Exo. 40:34](#).
- B. God's eternal purpose is to express Himself in a corporate way through His redeemed people—[Gen. 1:26](#); [Eph. 3:16-17a, 21](#).
- C. The New Jerusalem, having the glory of God, is the corporate expression of God:
 - God as the light shines in and through the Lamb as the lamp, eventually shining through the entire city, causing the city to bear the appearance of God Himself—[Rev. 21:10-11, 18, 23](#); [4:3](#).
 - When we look at the New Jerusalem, we see the expression of God—the light in the lamp shining through the jasper.
- D. Christ is the Author (the Captain) of our full salvation into glory—[Heb. 2:3, 10](#):
 - Jesus was the seed of the divine glory, falling into the earth to die and growing up to blossom in glory in resurrection—[John 12:23-24](#); [Luke 24:26](#); [1 Cor. 15:36, 43a](#).
 - By His growing up, His whole being, including His humanity and His human nature, was brought into the glorious expression of God.
 - He is the “Man in the glory,” the Man in God's expression, even the Man who is God's expression, God's glory—[Hymns, #505](#).
- E. As the Author, the Captain, the Pioneer, the Forerunner, Christ took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us—[Heb. 6:20](#); [1 Cor. 2:7](#); [1 Thes. 2:12](#).
- F. The Author (the Captain) of salvation, the Man in the glory, the Man who is God's glory, is the seed of glory within us—[Col. 1:27](#); [1 John 3:9](#):
 - Our Savior took the lead to fight through into glory; His whole life was a fighting process for glory—[Luke 12:49-50](#).
 - The growing of the seed of glory within us is a fighting process.
 - Glory is the blossoming of the divine element from within us.
 - The glory into which we will enter is the glory of the divine element that has been sown into us as a seed—[2 Thes. 1:10](#).
- G. We are saved into glory, the expression of God, through the process of suffering; all our sufferings help us along the highways to Zion to transform us from glory to glory so that we may become Christ's glorious bride—[Heb. 10:32-35](#); [2 Cor. 4:16-18](#); [Psa. 84:5-7](#); [2 Cor. 3:18](#); [Rom. 8:17-18, 21](#).
- H. Christ as the Author (the Captain) of our salvation fulfills His duty to lead us into glory by being our High Priest to pray for us and to minister God into us—[Heb. 2:16-18](#); [7:25](#); [8:2](#).

I. (Cont)

- I. Christ as the Author (the Captain) of salvation leads many sons into glory, the corporate expression of God, by saving them organically through sanctification; this divine sanctification is carried out by the sanctifying Spirit in our spirit—Heb. 2:10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10; 15:16; Eph. 5:26:
 - The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament.
 - The divine sanctification is the holding line in the carrying out of the divine economy to “sonize” us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead) so that we may be God’s expression:
 - The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21.
 - The redeeming sanctification, the positional sanctification, is through the blood of Christ, to transfer us out of Adam into Christ—Heb. 13:12.
 - The regenerating sanctification, the beginning of the dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—2 Cor. 5:17; John 1:12-13.
 - The renewing sanctification, the continuation of the dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God’s new creation—Rom. 12:2b; Eph. 4:23; Gal. 6:15.
 - The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—2 Cor. 4:16; 1 Cor. 3:12.
 - The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:28-29; 2 Cor. 3:18.
 - The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ’s expression in full in glory—Phil. 3:21; Rom. 8:23.

II. The goal, the ultimate conclusion, of the book of Hebrews is that we would enter within the veil and go outside the camp—6:19-20; 13:13; Hymns, #549 :

- 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, from which the Lord was cast in rejection:
 - The camp signifies the organization of religion, which is earthly and human.
 - 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:
 - 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.
 - 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.
 - 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.
 - Within the veil we participate in the ministry of the heavenly Christ so that we may be equipped to minister Him to the thirsty spirits outside the camp.

II. (Cont)

- C. To enter within the veil is to get into our spirit; when we turn to our spirit and exercise our spirit, we enter within the veil—1Tim. 4:7-8:
 - 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.
 - We must exercise our spirit so 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.
 - 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.
- D. 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; cf. Num. 12:6-8:
 - We need to be warned by the principle of the golden-calf idol, an idol made by God's redeemed people and that made them an idolatrous camp—1 Cor. 10:5-7; Ezek. 14:3; 1 John 5:21 and paragraph 1 of footnote 3:
 - Self-beautification leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.
 - Idolatry is Satan's usurping of what God has given us 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.
 - Idolatry is the worship of the things that we enjoy, the worship of enjoyment, amusement, and entertainment—Exo. 32:6, 18-19; cf. Psalms 36:8-9.
 - With idolatry there is the pretense of worshipping the true God—Exo. 32:4-6; 1 Kings 12:26-30.
 - With idolatry there is mixture in worship—Exo. 32:4-6, 21-24.
 - 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.
 - 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.
 - After Moses removed his tent and separated from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion—Exo. 33:11:
 - God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
 - 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—Exo. 33:14.
 - 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.

by Entering within the Veil and Going outside the Camp

[Bird's-eye View for Prophesying, a Sample](#)

I. **God's eternal goal is to bring many sons into glory**

- God created, formed, and even made us for His glory. His eternal purpose is to express Himself in glory corporately through His redeemed people. The New Jerusalem where God as the light shines in the Lamb as the lamp and through the jasper, causing the city to bear the appearance of God Himself for His corporate expression. Christ is the Author (the Captain, the pioneer) of our full salvation into glory. He was the seed of the divine glory, falling into the earth to die and growing up to blossom in His whole being into the glorious expression of God in resurrection. His whole life was a fighting process for glory. He is the "Man in the glory," even the Man who is God's expression, God's glory. Christ, the forerunner, took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us. Christ is now the seed of glory within us; the glory into which we will enter is the glory of the divine element that has been sown into us as a seed and is blossoming from within us. Like Christ, the growing of the seed of glory within us is a suffering and fighting process, all our sufferings help to transform us from glory to glory that we may become Christ's glorious bride. Christ as the Author (the Captain) of our salvation fulfills His duty to lead us into glory by being our High Priest to pray for us and to minister God into us. He leads many sons into glory, the corporate expression of God, by saving them organically through the divine sanctification that is carried out by the sanctifying Spirit in our spirit. The divine sanctification for the divine sonship is the central thought of the divine economy and is the holding line in the carrying out of the divine economy to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead) that we may be God's expression. This sanctification process comprises: ①the seeking sanctification to bring us back to God; ②the redeeming sanctification to transfer us out of Adam into Christ; ③the regenerating sanctification to renew our spirit and make us sons of God; ④the renewing sanctification to renew our soul to be part of God's new creation; ⑤the transforming sanctification to reconstitute us with the divine elements to be part of the organic Body of Christ; ⑥the conforming sanctification to shape and make us the expression of Christ; ⑦the glorifying sanctification to redeem/transfigure our body to be Christ's expression in full in glory. [Heb. 2:10] 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. [Luke 24:26] Was it not necessary for the Christ to suffer these things and enter into His glory? [Col. 1:27] To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. [2 Cor. 4:17] For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory. [1 Thes. 5:23] And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

II. **The goal, the ultimate conclusion, of the book of Hebrews is that we would enter within the veil and go outside the camp**

- 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, a human organization and an earthly realm that rejects the Lord and keeps people away from God's economy. Experientially speaking, we must be in our spirit (today's practical Holy of Holies) and outside religion (today's practical camp). The more we are in and remain in our spirit, contacting and enjoying 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. The genuine New Testament ministry brings us into the enjoyment of Christ in our spirit, within the veil; strengthens us to follow Jesus outside the camp in the fellowship of His sufferings for the sake of His Body; and equips us to minister Him to the thirsty spirits outside the camp. To enter within the veil is for us to turn to our spirit, exercise and use our spirit by fanning our spirit into flame, setting our mind on the spirit, and discerning our spirit from our soul. We must exercise our spirit for entering within the veil: ①to 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; ②to 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.
- We need to be warned by the principle of the golden-calf idol, an idol made by God's redeemed people that made them an idolatrous camp. Idolatry is: a) led by self-beautification; b) Satan's usurping of what God has given us, wasting, abusing and not using God's gifts, both material and spiritual, for God's purpose; c) worshipping things that we enjoy for amusement, and entertainment; d) the pretense of worshipping the true God; e) a mixture in worship. After the children of Israel worshipped the golden calf, Moses realized that the Lord's presence would no longer be in the midst of the people, he moved his tent to a place outside the camp. The camp signifies a religious people, who belong to the Lord in name but who, in actuality, worship and seek idols, things that are other than the Lord Himself. Moses's tent then became the tent of God where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there. The Lord spoke to Moses face to face, just as a man speaks to his companion who share a common interest in a great enterprise. Moses was intimate with God and he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart. 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. [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 Melchizedec. [Heb. 13:13] Let us therefore go forth unto Him outside the camp, bearing His reproach. [Heb. 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 and of joints and marrow, and able to discern the thoughts and intentions of the heart. [1 John 5:21] Little children, guard yourselves from idols. [Exo. 33:11] And Jehovah would speak to Moses face to face, just as a man speaks to his companion... [Exo. 33:14] And He said, My presence shall go with you, and I will give you rest.

Let me say a word of comfort to you all. The more we follow Christ in His way, the more we must be prepared to experience sufferings. Sufferings are good. They are a great help. We need to kiss the sufferings and appreciate them. We need to thank the Lord for our sufferings because all the sufferings are our helpers... The more we Christians pray and love the Lord, the more problems we may have. According to our experiences, we can realize that many problems are precisely measured out. They are neither too long nor too short. And they all seem to come at just the right time. As we look back upon our experiences, we see how good it was that certain things happened when they did. Do not be bothered by your problems. Whatever happens to you, just say, "Praise the Lord. This is the process of getting into glory." Look at our Captain. He is pioneering; He is fighting. Let us follow Him. He is not leading us into some objective glory, but into that very glory which has been sown into our inner being. The glory that has been sown into us as a seed will be developed into the glory which we are going to enter.

<Excerpts from "Life-study of Hebrews", Msg. 9, "The Captain of salvation (1)">

We not only enjoy the resurrected Christ within, but we follow the suffering Jesus without. Our colleagues, relatives, neighbors, and friends may persecute and trouble us when we testify for the Lord. At such times, we are outwardly walking on a narrow way similar to that of Jesus the Nazarene. Nevertheless, when people trouble, persecute, oppose, and harass us, we enjoy the resurrected Christ inwardly.

...Our spirit must be in the heavens with Christ, and our steps must be with Jesus outside the camp of religion. All these things are necessary for the practical and proper church life

<Excerpts from "The Conclusion of the New Testament Experiencing and Enjoying Christ (5)", Msg. 381, "EXPERIENCING AND ENJOYING CHRIST IN THE EPISTLES (87)">