

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(3)

Message Seven

The Author (the Captain) of Salvation and the Forerunner

Leading Many Sons into Glory

by Entering within the Veil and Going outside the Camp

EM *Hymns*: 505, 549

Scripture Reading: Heb. 2:10-11; 6:19-20; 13:13

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.

Heb 2:11 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,

Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb 6:20 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.

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; 1 Cor. 6:20; 10:31; 2 Cor. 3:8-9, 18; 4:1, 5; Exo. 40:34.

Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.

1 Cor 6:20 For you have been bought with a price. So then glorify God in your body.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

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.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17a That Christ may make His home in your hearts through faith, ...

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. The New Jerusalem, having the glory of God, is the corporate expression of God:

1. 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.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

2. 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:

Heb 2:3 How shall we escape if we have neglected so great a salvation, which, having had its beginning in being spoken by the Lord, has been confirmed to us by those who heard,

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.

1. 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.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

1 Cor 15:36 Foolish man, what you sow is not made alive unless it dies;

1 Cor 15:43a It is sown in dishonor, it is raised in glory; ...

2. By His growing up, His whole being, including His humanity and His human nature, was brought into the glorious expression of God.

3. 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.

Hymns, #505

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|---|---|---|
| 1 | There's a Man in the glory He's pure and He's holy, He's wise and He's loving His Life in the glory, His Life in the glory, | Whose Life is for me. Triumphant and free. How tender is He! My life must be; My life must be. |
| 2 | There's a Man in the glory He overcame Satan; In Life He is reigning; His Life in the glory, His Life in the glory, | Whose Life is for me. From bondage He's free. How kingly is He! My life must be; My life must be. |
| 3 | There's a Man in the glory In Him is no sickness; He's strong and in vigor, His Life in the glory His Life in the glory | Whose Life is for me. No weakness has He. How buoyant is He! My life may be; My life may be. |
| 4 | There's a Man in the glory His peace is abiding; He's joyful and radiant, His Life in the glory His Life in the glory | Whose Life is for me. How patient is He! Expecting to see Lived out in me; Lived out in me. |

E. As the Author, the Captain, the Pioneer, the Forerunner (Heb. 6:20), 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 (1 Cor. 2:7; 1 Thes. 2:12).

Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.

1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

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:

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,

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

1. Our Savior took the lead to fight through into glory; His whole life was a fighting process for glory—Luke 12:49-50.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
2. The growing of the seed of glory within us is a fighting process.
3. Glory is the blossoming of the divine element from within us.
4. 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.

2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.

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.

Heb 10:32 But call to mind the former days, in which, having been enlightened, you endured a great conflict of sufferings;

Heb 10:33 On one hand, being made a spectacle both in reproaches and in afflictions, and on the other, having become partakers with those who are treated the same.

Heb 10:34 For you both sympathized with those in bonds and accepted with joy the plundering of your possessions, knowing that you yourselves have a better possession and one that abides.

Heb 10:35 Do not cast away therefore your boldness, which has great reward.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

Psa 84:5 Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.

Psa 84:6 Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings.

Psa 84:7 They go from strength to strength; / Each appears before God in Zion.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

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.

Heb 2:16 For assuredly it is not to angels that He gives help, but He gives help to the seed of Abraham.

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 2:18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

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

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—2:10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10; 15:16; Eph. 5:26:

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.

Heb 2:11 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,

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

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.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

1. 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.
2. 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:
 - a. 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.

1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?

Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

b. The redeeming sanctification, the positional sanctification, is through the blood of Christ, to transfer us out of Adam into Christ—Heb. 13:12.

Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

c. 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.

2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

d. 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.

Rom 12:2b ... that you may prove what the will of God is, that which is good and well pleasing and perfect.

Eph 4:23 And that you be renewed in the spirit of your mind

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

e. 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.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

f. 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.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

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;

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

g. 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.

Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

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:

Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb 6:20 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.

Hymns, #549

- 1 Enter the veil and go without the camp,
Taste heaven's sweetness, thus the earth forsake;
If by the Holiest I am satisfied,
How can I of earth's vanities partake?
- 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 enthrall,
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.

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:

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.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

2 Cor 11:23 Ministers of Christ are they? I speak as being beside myself, I more so! In labors more abundantly, in imprisonments more abundantly, in stripes excessively, in deaths often.

2 Cor 11:24 Under the hands of the Jews five times I received forty stripes less one;

2 Cor 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep;

2 Cor 11:26 In journeys often, in dangers of rivers, in dangers of robbers, in dangers from my race, in dangers from the Gentiles, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brothers;

2 Cor 11:27 In labor and hardship; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness-

2 Cor 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

2 Cor 11:29 Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

2 Cor 11:30 If I must boast, I will boast of the things of my weakness.

2 Cor 11:31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.

2 Cor 11:32 In Damascus, the governor under Aretas the king guarded the city of the Damascenes in order to seize me;

2 Cor 11:33 And in a basket I was lowered through a window, through the wall, and escaped his hands.

4. 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.

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—1 Tim. 4:7-8:

1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

1 Tim 4:8 For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

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 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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.

2. 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.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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.

Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,

Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

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:

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

Exo 33:8 And whenever Moses went out to the tent, all the people would rise up and stand, every man at the entrance of his tent, and gaze after Moses, until he entered the tent.

Exo 33:9 And whenever Moses entered the tent, the pillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses.

Exo 33:10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, every man at the entrance of his tent.

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Num 12:6 He said, Hear now My words: If there is a prophet among you, / I, Jehovah, will make Myself known to him in a vision; / I will speak with him in a dream.

Num 12:7 My servant Moses is not so; / He is faithful in all My house.

Num 12:8 With him I speak face to face, even openly, and not in riddles; / And he beholds the form of Jehovah. Why then were you not afraid to speak against My servant, against Moses?

1. 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:

1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.

1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

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."

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?

1 John 5:21 Little children, guard yourselves from ³idols.

paragraph 1 of footnote 3

Referring to the heretical substitutes for the true God that were brought in by the Gnostics and the Cerinthians, as revealed in this Epistle and in John's Gospel and as referred to in the preceding verse. The idols here also refer to anything that replaces the real God. As genuine children of the genuine God, we should be on the alert to guard ourselves from these heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion to his Epistle.

a. Self-beautification leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.

Exo 32:1 And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

Exo 32:2 And Aaron said to them, Tear off the gold rings, which are in the ears of your wives, your sons, and your daughters, and bring them to me.

Exo 32:3 And all the people tore off the golden rings which were in their ears and brought them to Aaron.

Exo 33:5 Now Jehovah had said to Moses, Say to the children of Israel, You are a stiff-necked people; if I were to go up in your midst for one moment, I

would consume you. Now therefore put off your ornaments from you, and I will decide what to do to you.

Exo 33:6 Thus the children of Israel were stripped of their ornaments from Mount Horeb onward.

Gen 35:2 Then Jacob said to his household and to all who were with him, Put away the foreign gods that are among you, and purify yourselves, and change your garments.

Gen 35:3 And let us rise up and go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.

Gen 35:4 So they gave Jacob all the foreign gods which were in their hand and the rings which were in their ears, and Jacob hid them under the oak that was near Shechem.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Isa 60:21 Then all your people will be righteous; / They will possess the land forever, / The branch of My planting, / The work of My hands, / That I may be beautified.

b. 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.

c. Idolatry is the worship of the things that we enjoy, the worship of enjoyment, amusement, and entertainment—Exo. 32:6, 18-19; cf. Psa. 36:8-9.

Exo 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.

Exo 32:18 But Moses said, It is not the sound of the cry of triumph, / Neither is it the sound of the cry of defeat; / But it is the sound of singing that I hear.

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.

Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

Psa 36:9 For with You is the fountain of life; / In Your light we see light.

d. With idolatry there is the pretense of worshipping the true God—Exo. 32:4-6; 1 Kings 12:26-30.

Exo 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!

Exo 32:5 And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.

Exo 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.

1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.

1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!

1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.

1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.

e. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24.

Exo 32:4 And he took the gold from their hand and fashioned it with an engraving

tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!

Exo 32:5 And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.

Exo 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.

Exo 32:21 And Moses said to Aaron, What did this people do to you that you brought so great a sin upon them?

Exo 32:22 And Aaron said, Do not let the anger of my lord burn. You know the people, that they are set on evil;

Exo 32:23 For they said to me, Make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

Exo 32:24 So I said to them, Whoever has any gold, let them tear it off; so they gave it to me, and I threw it into the fire, and this calf came out.

2. 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—33:7.

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

3. 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.

4. 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—v. 11:

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

- 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—v. 14.
- Exo 33:14** And He said, My presence shall go with you, and I will give you rest.
- 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.