

**HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (3) (Week 7)**

**The Author (the Captain) of Salvation and the Forerunner Leading Many Sons into  
Glory by Entering within the Veil and Going outside the Camp**

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.

**Day 1**

*Heb. 2:10-11 - For it was fitting for Him...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.*

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

**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.
- 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:
  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.
  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:
  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.
  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.

The final issue of our experience and enjoyment of God as the Father in love is that we believers will be **led into glory**. Hebrews 2:10 tells us that God is "leading many sons into glory." This is the last step of God's full salvation. Romans 8 shows us that God's work of grace upon us began with His **foreknowing**, passed through His **predestination**, **calling**, and **justification**, and will end with His **glorification**. Also, Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God. This will be accomplished by the Lord's coming back, at which time we will be manifested with Him in glory; this is our hope. This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity.

God's leading us, the believers, as His many sons into glory will be the ultimate consummation of the divine dispensing. This means that God's dispensing will consummate in **His bringing us as His many sons into His glory**. Therefore, it is only by the divine dispensing that we will be constituted into God's inheritance and brought into God's glory. Through regeneration God's life of glory has been dispensed into us as a seed of glory in us. This **seed**, the divine life of glory, is Christ in us, the hope of glory. Now, through the divine dispensing, it is **continually growing and developing until it blossoms**. When it blossoms, that will be the time of our glorification. Today we participate in God the Father's dispensing to experience and enjoy Him daily, and in that day we will enter into His glory and reach the goal of God's salvation. (*Truth Lessons, Level 2, Vol. 3, Chapter 5*)

## Day 2

*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.

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

### Day 3

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

*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.

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

The **seeking sanctification**, the initial sanctification, is unto repentance to bring us back to God. This aspect of sanctification was carried out before we were hooked. Some strong fish try to swim away once they are hooked. The experienced fishermen will simply reduce the tension of the line, allowing the fish to swim until it is worn out, and then reel the fish in. We may have been this way when we were first hooked by God.

*First Peter 1:2* says that we were “chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ.” This verse shows clearly according to the truth that **seeking sanctification is unto repentance to bring us back to God**. Footnote 4, on the phrase in the sanctification of the Spirit, says, “I.e., by the sanctification of the Spirit. This denotes that God the Father’s selection is applied to and carried out in God’s chosen ones in and by the sanctification of the Spirit, which means that the **Spirit sanctifies man by causing him to repent unto God**, thus making him a chosen one of God.”

One of the Lord's three parables in Luke 15 also illustrates **seeking sanctification**. The first parable is the **parable of the lost sheep**. The Lord accomplished judicial redemption to gain us as the lost sheep. The second parable, the parable of the lost coin, is a picture of seeking sanctification. Verses 8 through 10 say, *"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? 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. In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting."* I like the word **until**; it indicates that the woman **will not give up**. When we are praying for someone, we need to pray "until." The woman in this parable signifies the Spirit. The woman lights a lamp; this signifies God's word as a lamp to illuminate our inner being and expose us. The woman **swept the house**; this signifies the Spirit's **searching and cleansing** of our inward parts.

The **result of the Spirit's seeking sanctification** in the parable of the lost coin is seen in the third parable, the parable of the prodigal son. The prodigal son received his inheritance, went to a distant land, and wasted it on profligate living. When he had spent all that he had, a famine struck the land. Humanly speaking, the timing of the famine was terrible for the prodigal son. However, we need to realize that when we pray for someone's salvation, the Lord may send a "famine" to wake them up. The famine caused the prodigal son to wake up—"he came to himself" (v. 17). He came to himself because of the Spirit's seeking sanctification. The woman (the Spirit) lit a lamp (the word of God) and swept the sinner's inward parts, cleansing and searching until he came to himself. He woke up and said, *"How many of my father's hired servants abound in bread, but I am perishing here in famine! I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants. 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"* (vv. 17-20). The prodigal son had a speech all worked out, but when his father saw him still a long way off, his father recognized him, was moved with compassion, and ran to him. The **prodigal's father signifies God as our Father**; Luke 15:20 is the one verse in the New Testament that indicates that the Father runs. When we turn back to the Father, **He runs to us**. The prodigal's father fell on his neck and kissed him affectionately. When the prodigal began his prepared speech, the father stopped him and said to his slaves, "Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet" (v. 22). The best robe signifies Christ as the God-satisfying righteousness to cover the penitent sinner, the ring signifies the sealing Spirit, and the sandals signify the power of God's salvation to separate a sinner from this dirty world. Because the prodigal was hungry, the father also said, "And bring the fattened calf; slaughter it, and let us eat and be merry" (v. 23). Our church meetings should be full of joy, not in a natural way but because we are joyfully feasting on Christ as the fattened calf. The fattened calf signifies the rich Christ killed on the cross for our enjoyment.

There are three aspects of sanctification—seeking sanctification, positional sanctification, and dispositional sanctification. Even before we were regenerated, **the Spirit was seeking us. He sought us until we came to ourselves**. I played basketball in college. One day as I was on the sidelines watching my teammates, I thought, "Is this the meaning of my life—to put a ball through a basket?" That thought came from the seeking sanctification of the Spirit. The Spirit caused me to come to myself and realize that basketball was not the meaning of my life. I thank the Lord for that. (*The Ministry of the Word, chapter 31*)

## Day 4

*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.

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

### 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:
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.
  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. 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 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.
  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.

## Day 5

*1 Cor. 10:6-7* - Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted. Neither become idolaters, as some of them did...

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

- 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:
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:
    - a. **Self-beautification** leads to idolatry—Exo. 32:1-3; 33:5-6; Gen. 35:2-4; cf. Exo. 28:2; Isa. 60:21.
    - 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.
    - d. With idolatry there is the **pretense of worshipping the true God**—Exo. 32:4-6; 1 Kings 12:26-30.
    - e. With idolatry there is **mixture in worship**—Exo. 32:4-6, 21-24.

### Day 6

*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. 33:11 - 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.*

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.
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:
  - 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.
  - 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.

Hebrews 13:13 says, “*Let us therefore go forth unto Him outside the camp, bearing His reproach.*” Although we may know what the Holy of Holies within the veil is, we may not know what the significance of the camp is. Before the record of Exodus 33:7, the people of Israel had encamped near the Tent of Meeting, because the tabernacle as the dwelling place of God was not raised up until Exodus 40. At the time of Exodus 33, the tent of Moses represented the place of the Lord’s presence. The people of Israel had committed the serious sin of worshipping the golden calf, so the **camp was polluted and corrupted by idol worship**. This provoked the Lord greatly. When Moses came down from the mountain, he called for the overcomers to stand with him to slay the idol worshippers. This indicates that by that time the entire camp of the children of Israel was polluted, corrupted, and given up by the Lord. From that time on, Moses **took his tent and pitched it outside the camp**. Before that time, Moses had always pitched his tent within the camp, but after the worship of the golden calf, Moses gave up the camp and went outside the camp.

The **camp**, therefore, represents the **Jewish religion** as an organization. In name this organization is something of the Lord’s people, but in fact **within this religious organization there is corruption and idol worship**, and the Lord’s presence is not there. At the time the Lord Jesus was on earth, Judaism had become a fully-established religious organization, a real camp. In its outward appearance it was an organization of God’s people, but within this camp there was corruption and idol worship. This camp even cast the Lord Jesus outside the gate of Jerusalem, which was the center of the Jewish religion. He was cast out, and He suffered outside the gate.

In the heavenly **Holy of Holies we enjoy** the heavenly, resurrected, and ascended Christ, **while outside the camp we follow the suffering Jesus and bear His reproach**. This book was written to the Hebrew believers. To them, Judaism was a religious organization, the very camp that cast out Christ. On the one hand, those Hebrew believers were enjoying the heavenly Christ, but on the other hand, they tried to remain in the camp. This became a problem to them. They enjoyed the resurrected and ascended Christ in their spirit, in the heavens, but they **would not give up Judaism**. They tried to reconcile these two, so the writer of this book told them that this was impossible. Those who intended to enjoy the ascended Christ in the spirit in the heavens needed to follow His steps to go outside the camp of Judaism, the Jewish religion, and bear His reproach. (*General Sketch of the New Testament in the Light of Christ and the Church, A - Part 3: Hebrews through Jude, Chapter 5*)