

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2023**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
FIRST CORINTHIANS**

Message Nine

**Fleeing from Idolatry to Enter within the Veil of the Holy of Holies
and Go outside the Camp of Religion So That We May Be Persons
Who Are Intimate with the Lord and Who Know His Heart**

Scripture Reading: 1 Cor. 10:1-14; Exo. 33:7-11; Num. 14:9; Jude 24; Heb. 6:19-20; 13:13

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers—10:1-13:

- A. In 1 Corinthians 5:7-8 the believers experience Christ as their Passover and begin to keep the Feast of Unleavened Bread.
- B. In chapter 10 they are baptized unto their Moses (Christ), passing through their Red Sea (the death of Christ)—vv. 1-2.
- C. They are now eating Christ as their spiritual food and drinking Him as their spiritual drink (vv. 3-4) that they might take their journey (the Christian race) toward their good land (the all-inclusive Christ); also, they are warned not to repeat the history of the children of Israel in doing evil against God, as illustrated in verses 6 through 11.

II. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth—Exo. 3:8, 14, 17:

- A. However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evildoings and unbelief.
- B. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ, and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the uttermost enjoyment of Christ in the kingdom age—Matt. 25:21, 23.
- C. This is a solemn warning to all New Testament believers and especially applicable to the Corinthians, who were in danger of repeating the failure of Israel in the wilderness.
- D. Only Caleb and Joshua reached the goal and entered into the good land; like Caleb and Joshua, we New Testament believers need to "pursue toward the goal" (the fullest enjoyment and gaining of Christ) "for the prize" (the uttermost enjoyment of Christ in the millennial kingdom)—Num. 14:27-30; Phil. 3:12-14:
 - 1. Ten of the twelve men whom Moses sent to spy out the land brought an evil report that caused the children of Israel to murmur and rebel against the word of the Lord, but Caleb and Joshua said to the whole assembly, "Only do not rebel against Jehovah, nor should you fear the people of the land [the Anakim], for they are our bread"—Num. 14:9.

2. The word of God is our bread (Matt. 4:4), doing God's will is our food (John 4:34), and our bread is also the Anakim (Num. 14:9), who represent the seemingly insurmountable obstacles and impossible situations in our pursuit of Christ for the building up of the church.
3. Every difficulty and temptation Satan puts in our way is food for us; this is a God-appointed means of spiritual progress (1 Tim. 4:15-16); if we are relying on the Lord for victory and allow His overcoming life to be manifested in us, we will find fresh nourishment and increased vitality.
4. When Caleb was eighty-five years old, he said that the Lord had kept him alive for forty-five years, and he declared, "Today I am still as strong as I was on the day Moses sent me out; as my strength was then [at the age of forty], so my strength is now, for battle and for going out and coming in"—Josh. 14:11.
5. In order to have God's keeping power, we must exercise our spirit of faith and keep our heart turned to the Lord to believe wholeheartedly in His promises (2 Cor. 4:13; 3:16; 1:20), to believe that He is with His people, and to believe that they are well able to overcome (Josh. 14:12-15; Num. 13:30); we must commit our souls as a deposit to God, the faithful Creator (1 Pet. 4:19), hand ourselves over to Him, and commit to Him the keeping of our life (2 Tim. 1:12).
6. If we trust in His promises and commit ourselves utterly to Him, we will be kept from this day to the day of His return; He is able to guard us from stumbling and to set us before His glory without blemish in exultation—Jude 24.

III. Paul warned the Corinthians to "flee from idolatry" (1 Cor. 10:14) by referring to the children of Israel's idolatry in worshipping the golden calf (Exo. 32:1-6); he said to them, "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'" (1 Cor. 10:7):

- A. The golden calf was a made-by-God's-redeemed-people idol; to stand up to play is to indulge in revelry (or boisterous merrymaking); an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (Ezek. 14:3); as genuine children of the genuine God, we need to be on the alert to guard ourselves from idols (1 John 5:21), from all the substitutes and replacements of Christ in our life.
- B. We must be warned by the principle of the golden-calf idol, an idol made by God's redeemed people to make them an idolatrous camp; idolatry involves five principles—1 Cor. 10:5-7:
 1. Self-beautification leads to idolatry (Exo. 32:1-4; 33:5-6; Gen. 35:1-4); God is our beauty, and He is beautifying the church as the house of His beauty so that He may be beautified (Isa. 60:7, 19, 21; Eph. 5:26-27); in the expression of our self there is division, but in the corporate expression of God, the divine glory, there is oneness (John 17:22-24); our work is our living to glorify, to express, God on earth (v. 4; 1 Cor. 10:31; Isa. 43:7), and in our speaking we should not seek our own glory by preaching ourselves, but we should preach Christ Jesus as Lord and ourselves as slaves to serve the believers (John 7:17; 2 Cor. 4:5).
 2. 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; the gold given to the children of Israel by God through the Egyptians before their exodus from Egypt was to be used for the building of the tabernacle; however, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol—Exo. 11:2-3; 12:35-36; 25:2-8; 35:4-9.
 3. Idolatry is the worship of the things we enjoy, the worship of amusement and entertainment; yes, we have the enjoyment of the Lord, but this is not a form of worldly amusement and entertainment—32:6, 18-19; cf. Psa. 36:8-9.
 4. With idolatry there is the pretense of worshipping the true God—Exo. 32:4-6; 1 Kings 12:26-30; cf. Matt. 4:8-11; John 4:23-24.
 5. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24; cf. 1 Cor. 3:12.

- C. 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, so he removed his tent and pitched it some distance from the camp; his tent then became the tent of God, for both the Lord's presence and speaking were there—Exo. 33:7-11:
 - 1. The camp signifies a religious people who belong to the Lord in name but who in actuality worship idols, worshipping something and seeking something other than the Lord Himself.
 - 2. In the history of God's people, the camp may be seen in at least three periods:
 - a. The camp was first the children of Israel after they worshipped the golden calf.
 - b. The Jewish religion became the camp at the time of the Lord's living on the earth.
 - c. Later, the church changed in nature from being a tent to being a camp, a religious system, religious Babylon, comprising a group of religious people belonging to the Lord in name and honoring the Lord with their lips but having their heart set on something other than the Lord—Gen. 11:4, 7, 9; Rev. 17:3-5; 18:2a, 4; Matt. 15:7-9.
- D. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, 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; 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.

IV. The goal and 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:

- A. With Christ the veil (signifying His flesh) in the temple was split (Matt. 27:51), but with the believers the flesh still remains for the purpose of God's dealing with them.
- B. Because we still live in the flesh, we need to be reconciled to God in a complete way by passing through the second veil, which has been rent already by Christ's death, to enter into the Holy of Holies to live in our spirit—2 Cor. 5:18-20.
- C. We need to live within the veil, in our spirit as the Holy of Holies, through a stronger experience of the cross in dealing with our flesh after our experience of His resurrection as the new creation of God—S. S. 4:12-15; 6:4a; Rom. 8:6; Gal. 6:15.
- D. We need to enter within the veil and go outside the idolatrous camp to have the closest and most intimate relationship with the Lord in order to be one with Him to carry out His eternal economy—Heb. 6:19-20; 13:13; 1 Tim. 1:3-4, 18.
- E. 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 the organization of religion, whence the Lord was cast out in rejection; religion is an earthly realm that keeps people away from God's economy, and to be religious is to be sound, scriptural, and fundamental, yet without the presence of Christ.
- F. We must be in our spirit where, experientially speaking, the practical Holy of Holies is today (Eph. 2:22; 2 Tim. 4:22), 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; 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.
 - 2. 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.
- G. Within the veil we participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp; by entering within the veil and going outside the camp, we are perfected in every good work for the doing of the will of God, who does in us that which is well pleasing in His sight—Heb. 13:20-21.