

Banners for the 2004 International Chinese-speaking Conference

The Lord's recovery is unique
in its nature and standing—
Christ as life and the oneness
of the Body of Christ.

The Lord's recovery is a recovery
of the truth and of life,
both of which are Christ Himself.

The three aspects of the Lord's recovery
are the divine revelation in the Bible,
the God-man life,
and the practice of the church.

We need to live the life of a God-man,
practice the vital groups,
and pursue prophesying for the building up
of the Body of Christ.

THE URGENT NEED IN THE LORD'S RECOVERY TODAY

Message One

Going Forth unto Jesus outside the Camp

Scripture Reading: Exo. 33:7-11; Heb. 13:12-14

- I. **The Lord's recovery is unique; there is not another recovery, just as there is not another Body of Christ or another New Testament.**
- II. **It is impossible for there to be reconciliation between the recovery and Christianity; there can be no reconciliation between the Lord's living testimony and the traditional church—Matt. 13:31-33, 44-46; Rev. 18:4; 19:1-3, 7-9; 1 Tim. 3:15-16; 2 Tim. 2:19-22:**
 - A. The background of the Lord's recovery is Christianity, whose characteristics are confusion and division—Gen. 11:1-9; 1 Cor. 1:10-13.
 - B. What differentiates the Lord's recovery from Christianity is our nature and standing—Christ as life and the oneness of the Body—Col. 3:4; Eph. 4:3.
 - C. There is a gap between the Lord's recovery and traditional Christianity because the recovery is based wholly on the pure Word, whereas Christianity is filled with traditions—Prov. 30:5-6; Matt. 15:3, 6b; 13:31-32.
 - D. The history among us has been one of coming completely out of Christianity without compromise—Ezra 1:1-11; Rev. 18:4.
- III. **The church is the tabernacle, or temple, of God (Eph. 2:21-22); however, the church changed in nature from being a tent to a camp, and now we should go forth unto Jesus "outside the camp"—Heb. 13:13:**
 - A. After the children of Israel worshipped the golden calf, Moses moved his tent 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:
 1. The principle of the golden-calf idol is that gifts from God, both material and spiritual, are not properly used for God's purpose—12:35-36; 32:2-3; 35:4-5, 21-24.
 2. The people worshipped the golden-calf idol as if it were the God who had brought them out of Egypt—32:4-6:
 - a. The idol was worshipped in the way that God's people were supposed to worship God.
 - b. The golden calf was worshipped by a redeemed people in the name of their Redeemer; they worshipped an idol in the name of God—v. 4.
 3. The worship of the golden calf was a kind of amusement and entertainment; the children of Israel amused themselves with this idol—vv. 6, 18-19.
 4. The worship of the golden calf by the children of Israel is a picture of the impure worship among Christians today—vv. 4-6.
 5. Today there are many "Aarons," many skillful, capable, gifted, and talented Christian leaders who are making idols in the name of God and teaching others to worship these idols with offerings that should be offered to God—vv. 1-6.

- B. 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 became the tent of God—33:7-11.
- C. The camp signifies a group of people, in particular, a religious people, who are not faithful to the Lord; in actuality, these people worship and seek something other than the Lord Himself—Heb. 13:13:
 - 1. The camp signifies the organization of religion, which is earthly and human.
 - 2. Every religion is a human organization and an earthly realm which keeps people away from God's economy—1 Tim. 1:3-4.
 - 3. To go outside the camp is to come out of religion, whence the Lord was cast in rejection—Heb. 13:12-14.
- D. In the history of God's people, the camp is seen in at least three periods:
 - 1. The camp was first the children of Israel after they worshipped the golden calf—Exo. 33:7.
 - 2. The Jewish religion became a camp at the time of the Lord's living on earth—Matt. 15:7-9.
 - 3. The church changed in nature from being a tent to being a camp, a religious system, religious Babylon—13:31-32; 2 Tim. 2:19-22; 3:5.
- E. At this present time, Christianity is not a tent but a camp—Heb. 13:13:
 - 1. This means that the church degraded to become Christianity—Rev. 2:12-15.
 - 2. In principle, Christianity as a religious system comprises a group of religious people who belong to the Lord in name and honor the Lord with their lips, but whose heart is set on something other than the Lord—Matt. 15:8-9; 2 Tim. 3:5; Rev. 17:3-5; 18:2-3a, 4.
- F. According to the history of the church, those who really sought the Lord had to leave organized Christianity, that is, leave the camp and go forth to the Lord outside the camp—Heb. 13:12-14; 2 Tim. 2:19-22.

2004 International Chinese-speaking Conference Banner Song



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ing — Christ as life and the one-ness of the Bo-dy of
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The three as-pects of the Lord's re-co-v'ry are the di -
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the build-ing up of the Bo-dy of Christ.