

I . In the tabernacle a veil of blue, purple, and scarlet strands and fine twined linen was hung upon four pillars of acacia overlaid with gold : **Exodus26:33** **And you shall hang up the veil under the clasps and bring in the Ark of the Testimony there within the veil; and the veil shall make a separation for you between the Holy Place and the Holy of Holies.**

A. The veil, signifying the flesh of Christ, separated the Holy Place from the Holy of Holies and also covered the Ark of the Testimony : **Hebrews10:20** **Which entrance He initiated for us as a new and living way through the veil, that is, His flesh.**

1. This signifies the separation between God and fallen man because of man's flesh。

2. his veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God in Christ as the propitiation cover in the Holy of Holies

B. The pillars, like the boards, were made of acacia wood overlaid with gold and stood on silver sockets, which signify Christ's redemption: **1.** The pillars signify believers who are strong to bear the testimony of Christ's incarnation and crucifixion **2.** The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars. **3.** The pillars in God's dwelling place no longer live in the flesh but bear the testimony that the veil of their flesh has been torn, i.e., that they themselves have been terminated and their flesh has been crucified with Christ. **4.** The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God

II . A screen was made of blue, purple, and scarlet strands and fine twined linen, and for the screen five pillars were made of acacia overlaid with gold :

A. The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ。

B. The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ: : **1.** The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God. **2.** The veil indicates that Christ died for us, the sinners, so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost。

C. The screen was for the entrance of the tent : **Exodus26:36 And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer.1**. The tabernacle in Exodus was enterable**2**. By being incarnated, God not only became a man; He also became an enterable tabernacle**John1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.3**. In the Old Testament the priests could enter into the tabernacle, and today all the believers in Christ, as priests, can enter into God and dwell in Him**4**. The incarnated God has become our dwelling place, our home, as a place of enjoyment

D. Like the four pillars attached to the veil, the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ : **1**. These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins.**2**. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ**3**. These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

E. Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies : **1**. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth**2**. The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself

Ephesians2:18 For through Him we both have access in one Spirit unto the Father. For through Him we both have access in one Spirit unto the Father.

III. The screen and the veil are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21:**2 Corinthians5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.**

A. Paul was authorized by God to represent Him to carry out the ministry of reconciliation

2 Corinthians 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; 20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

20 reconciled JFN: In the preceding verse it was the world that was reconciled to God; in this verse it is the believers, who have already been reconciled to God and are to be reconciled further to God. This clearly indicates that two steps are required for men to be fully reconciled to God. The first step is to reconcile sinners to God from sin. For this purpose Christ died for our sins that they might be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that they might be judged by God upon Him for us. The second step is to reconcile believers living in the natural life to God from the flesh. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life. This is the subjective aspect of Christ's death. In this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God. These two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called "the screen". A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing through this screen. This typifies the first step of reconciliation. The second veil still separated him from God, who was in the Holy of Holies. This veil needed to be rent that the sinner might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. Yet they still lived in the flesh. They needed to pass the second veil, which had been rent already, to enter into the Holy of Holies to live with God in their spirit. The goal of this Epistle was to bring them there that they might be persons in the spirit, in the Holy of Holies. This was what the apostle meant by saying, "Be reconciled to God" This was to present them full-grown in Christ.

B. The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God

C. Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will need the ministry of reconciliation

D. Two steps are required for us to be fully reconciled to God :

1. In 2 Corinthians 5:19 it is the world that is reconciled to God, but in verse 20 it is the believers, who have already been reconciled to God and are to be reconciled further to God.

2 Corinthians 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.

2. The first step of reconciliation is to reconcile sinners to God from sin :

- a. For this purpose Christ died for our sins that they might be forgiven by God.

1 Corinthians 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures;

Luke 24:46 And He said to them, Thus it is written, that the Christ would suffer and rise up from the dead on the third day,47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

- b. Originally, we were not only sinners but also enemies of God; through the redeeming death of Christ, God has justified us, the sinners, and reconciled us, His enemies, to Himself

Romans 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,

Colossians 1:21 And you, though once alienated and enemies in your mind because of your evil works,22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;

- c. This is the objective aspect of Christ's death; in this aspect He bore our sins on the cross that they might be judged by God upon Him for us

1 Peter 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Hebrews 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Romans 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

3. The second step of reconciliation is to reconcile believers living in the natural life to God from the flesh:

a. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life。

2 Corinthians 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

b. This is the subjective aspect of Christ's death; in this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him

c. In the objective aspect of His death Christ bore our sins; in the subjective aspect He became sin **1Peter 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.**

2 Corinthians 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

According to Romans 8:3, God condemned sin in the flesh. This means that He condemned us; He condemned the natural man. Furthermore, the veil, the natural man, the natural life, the flesh, was cleft through the subjective aspect of Christ's death. When sin was condemned and when the veil was rent, we were terminated. As a result, the second veil was taken away and we may be fully reconciled to God. Therefore, we should not remain in the Holy Place; we should come forward into the Holy of Holies. Moreover, we should no longer know one another according to flesh, but we should know one another according to spirit...God desires to have a people on earth who are not only righteous persons; He wants a people who, in the sight of God, the devil, the angels, and the demons, are the very righteousness of God. To be made righteous before God is one thing; to be God's righteousness is another thing. To become the righteousness of God is the highest enjoyment of the Triune God in Christ。 In Adam we fell so low that we became sin. Not only were we sinful before God—we became sin itself. But now in Christ, having been brought thoroughly back to God, we may enjoy Christ to such an extent that in Him we become God's righteousness. What a salvation! What a reconciliation! To have this enjoyment is to be on the peak of God's salvation, to be on the peak of our holy Zion.

d. Because we are still separated from God and because we are not fully one with God and altogether in harmony with Him, we need the second step of reconciliation.

e. The subjective aspect of the death of Christ needs to be applied to our situation and to our natural life:

Romans6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Romans8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Galatians5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Matthew16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

(1) This application of the subjective death of Christ crucifies our natural life, rending the veil that separates us from God's inner presence.

(2) In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us:

1 John1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

(a) As a result, we condemn our natural being and apply the cross subjectively, and this application of the death of Christ crucifies our natural life.

(b) As our natural man is crossed out, we experience the second step of reconciliation; in this step the veil of our natural man is rent so that we may live in God's presence.

(3) Instead of taking place once for all, the second step of reconciliation is continuous.。

4. Instead of taking place once for all, the second step of reconciliation is continuous.

Romans5:10 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,

Experience (Marriage Life Model)

① **Gal. 2:20** I am crucified with Christ; and *it is* no longer I who live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the very Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ.

Through fellowship, husband and wife can be saved from the imbalance by fine-tuning each other. Many problems can be solved in the way of fine-tuning. But, in order to be fine-tuned, you need to experience the subjective aspects of the cross that crucified you with Christ. Husband and wife are having different life backgrounds. This is necessary to have, in order to fill the gap in between. Whereas abide in natural life, the difference will make what should have been a blessing into a big problem instead. In this world, the difference of personality has become the main cause of divorce. You do not live in accordance with natural life, but you live the Christ in you, and in order to accept the fine-tuning, beware of the following four things. 1) Every morning, pray-read the word and enjoy Christ. 2) Crucify the husband and wife conversation with Christ, and be saved from the stubbornness of sticking to your opinion. 3) Not to live on your own, but let Christ lives in you, and you live Christ, and express Christ to the fullest. 4) Pray for your spouse. If you experience these four things little by little, either your spouse is a unbeliever or newly saved, will gradually be drawn closer to the Christ you expressed, and they too will love Christ and the church just like you do.

② **1 John 1:7** But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us. The second step of reconciliation is, instead of taking place once for all, this kind of reconciliation is continuous.

In daily life (marriage life and business life and so forth), through the intimate fellowship with the Lord, your living according to your natural life is exposed by the Lord. When you are exposed, just rely on the Lord's grace, without excuses, and experience the cross subjectively. The more you got exposed, and subjectively experience the cross, you can experience the second step of reconciliation, and can enjoy Lord's riches even more. Experience this especially in your marriage life.

458 十字架の道—損失によって益を得る

- 1 オリブしぼられて、あぶらとなる;ぶどうもつぶされ、良きさけとなる;
こうりょう焼かれて、かおりはなつ;さればわれいかにくだかるべきや?
(復)打げきみな、えきとなし、取りしものに代え、主はご自身あとう。
- 2 主よ、こころの弦を かきならせや、主のしらべあれば、すべて耐え得る;
たおれるたびごと、ながあい知る、なれちかくませば、損しつおそれじ。
- 3 あいのたい処をば、つらくかんじ、自我に捕らわれし、われ、恥じるのみ、
主よ、わがおもいを、かえりみず、主のよろこぶまま、御むね成しませ。
- 4 主とわれの苦らく、合わざるとき、主よ、よろこびませ、われくびき負わん;
主のよろこび、栄光、ねがうわれは、十字架とたい価を、いかでこぼむや。
- 5 賛美せよ、賛美せよ、賛美はあまし、あまさいや増す、なみだの賛美に;
主わがたからゆえ、ただいのりせん、われおとろえゆき、主いよよ増せと。

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- 1 Olives that have known no pressure No oil can bestow;
If the grapes escape the winepress,
Cheering wine can never flow;
Spikenard only through the crushing, Fragrance can diffuse.
Shall I then, Lord, shrink from suff'ring
Which Thy love for me would choose?
Each blow I suffer Is true gain to me.
In the place of what Thou takest Thou dost give Thyself to me.
- 2 Do my heart-strings need Thy stretching, Songs divine to prove?
Do I need for sweetest music Cruel treatment of Thy love?
Lord, I fear no deprivation If it draws to Thee;
I would yield in full surrender All Thy heart of love to see.
Each blow I suffer Is true gain to me.
In the place of what Thou takest Thou dost give Thyself to me.
- 3 I'm ashamed, my Lord, for seeking Self to guard away;
Though Thy love has done its stripping,
Yet I've been compelled this way.
Lord, according to Thy pleasure Fully work on me;
Heeding not my human feelings, Only do what pleases Thee.
Each blow I suffer Is true gain to me.
In the place of what Thou takest Thou dost give Thyself to me.

- 1 你若不压橄榄成渣，它就不能成油;
你若不投葡萄入榨，它就不能变成酒;
你若不炼哪哒成膏，它就不流芬芳;
主，我这人是否也要受你许可的创伤?
(副)每次的打击，都是真利益，
如果你收去的东西，你以自己来代替。
- 2 你是否要鼓我心弦，发出你的音乐?
是否要使音乐甘甜，须有你爱来苦虐?
是否当我下倒之时，才能识“爱”的心?
我是不怕任何损失，若你让我来相亲。
- 3 主，我惭愧，因我感觉总是保留自己，
虽我也曾受你雕刻，我却感觉受强逼!
主，你能否照你喜乐，没有顾忌去行，
不顾我的感觉如何，只是要求你欢欣?
- 4 如果你我所有苦乐不能完全相同，
要你喜乐，须我负轭，我就愿意多苦痛;
主，我全心要你所要，不惜任何代价;
你若喜悦，并得荣耀，我背任何十字架。
- 5 我要赞美，再要赞美，赞美何等甘甜;
虽我边赞美边流泪，甘甜比前更加添;
能有什么比你更好?比你喜悦可宝?
主，我只有一个祷告：你能加增，我减少。

