

The Veil, the Screen, and the Two Aspects of Reconciliation

The Veil

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...The **veil** signifies the separation between God and fallen man because of **man's flesh**. It is not only our sins that have separated us from God. Even after we have experienced the forgiveness of sins, there remains something else that separates us from God – our flesh, the **totality of our fallen being**, our natural life. In brief, our flesh is simply what we are apart from God. Thus, the inner veil signifies Christ's flesh that was rent for us. The splitting of the veil of the temple from top to bottom at the time of Jesus death was a sign of this reality. Furthermore, this inner veil signifies our flesh that experientially **needs to be broken** and terminated so that this inner barrier no longer remains.

The veil being attached to the pillars implies **the identification**, the oneness of Christ as the veil with those believers who are pillars. This veil signifies the flesh of Christ broken on the cross for us so that we may **enter into God**. These pillars are believers whose living is in oneness, even in identification, with this incarnated and crucified Christ in such a way that their testimony is not only that Christ's flesh was rent but also that their flesh has been rent, that their natural man has been broken, and that they themselves have been terminated. Furthermore, as we shall see shortly, these pillars who are identified with Christ become, according to the principle of incarnation, **a way for seeking believers to enter into God**.

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...We fully realize that to enter into God [is] through Christ. However, we should also consider what happened on the day of Pentecost in Acts 2. Prior to that time a hundred and twenty believers were praying in one accord, and they received the outpouring of the Holy Spirit. Then Peter stood with the eleven and proclaimed the gospel of God. As a result, three thousand people believed and were baptized, were added to the church, and continued steadfastly. My brothers and sisters, do you think that on this occasion only Christ Himself was the entrance? **Those one hundred and twenty were also the entrance**. This is the principle of incarnation. It was not only through Christ, but it was also through them as pillars identified with Christ that others could enter into God and into the church. The ministry of reconciliation, to **reconcile sinners** to God and to **reconcile the believers** living in the flesh into God, is carried out by such pillars, who live a life of identification with this crucified Christ, whose flesh was torn. Those who have keenness of spirit can sense the mysterious reality that when they contact the spirit of certain persons, they pass through them into God. They realize that through these ones they have access to experiences of Christ that they could never touch on their own.

The Screen

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... By being incarnated, God not only became a man; He also became an enterable tabernacle (John 1:14). What good news it is that **our God is enterable!** There is a way for us to enter into Him and for Him to enter into us.

[The five pillars with the screen attached] signify the **stronger believers**,... **evangelists**, who declare to all that Christ died for their sins. We surely need this kind of pillar. These pillars are the evangelists, who are among the gifts given to the Body. From time to time, brothers who are truly evangelists have been among us. One who was there from the very beginning had a capacity in the gospel that truly was powerful. It seems, though, perhaps due to the very nature of their function, that a common characteristic of evangelists is that they are really **strong persons** in their character and in their dispositional makeup...These pillars are not only standing next to the altar of burnt offering and the laver, bringing sinners to the cross and to the washing of regeneration, but they are also **at the entrance** to the tabernacle. As the entrance to the tabernacle, **they are built** into God's dwelling place. They live and breathe for the salvation of the unsaved. To touch them is to be perfected and vitalized by them, but they are also in coordination and in the building. Many evangelists are

able to help others come to the altar, yet few are an entrance for the newly saved ones to come into God's dwelling place. I believe that the Lord intends to **raise up more pillar-evangelists** all over the recovery.

The Screen and the Veil and the Two Aspects of Reconciliation

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. It is a great lesson for us to realize that we need the ministry of reconciliation. Not only do we need the all-inclusive Christ, the life-giving Spirit, and the body of Christ in a general way, we also need to **be reconciled to God** through the ministry of reconciliation. This does not mean that we are of any person. The pillars have no interest in being exalted. The pillars have paid a tremendous price to become ambassadors of Christ. **To an unbeliever**, they speak of Christ dying for our sins, of His readiness to forgive, and of regeneration with God's own life. they do not criticize or belittle a believer who is concerned by his lack of growth or progress; they minister Christ to him and open the way for him to go on.

The **first** step of reconciliation is to **reconcile sinners** to God from sin. The God-ordained way begins with contacting and gaining people. We do not begin by entering in to the Holy of Holies; we begin by being reconciled to God from sin. This is the objective aspect of Christ 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 of reconciliation is to **reconcile believers** living in the natural life to God from the flesh. When Paul says, "*We beseech you on behalf of Christ, Be reconciled to God,*" he is speaking to the church in Corinth, to believers. We all need to be reconciled to God. I can testify to what a barrier our flesh, our self, and our natural constitution is. We have the Lord in our spirit, and we can touch Him in our spirit periodically. However, there is a great difference between having such contact with the Lord and living in the Holy of Holies – living in God and enjoying Him to the uttermost. In the Holy of Holies, we experience Christ as the embodiment and expression of the Triune God, shining in glory and speaking to us from between the cherubim on the cover of the Ark. When we are in God in this way, there is **no distance** or separation between us and God. There are **no barriers**. We are simply in God. This second step of reconciliation will bring us to a glorious future in God. We will arrive there because in God there is a powerful, constraining love that issues in a yearning within Him to make Himself one with us. This is a very personal matter. The Lord will gain us not by coming in fury but by coming in gentleness. God does have His government, but in Romans 2:4 Paul says, "*Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?*" When we are touched by this constraining love, we realize that life cannot remain as it has been. We realize that something has changed within our being, because we let the God of love and glory move within us.

The Issues of the Second Step of Reconciliation

There are **five issues** of the second step of reconciliation. First, when we experience the second step of reconciliation, **we enter into God Himself** in the Holy of Holies. In the Holy Place we have Christ as the bread and light but we do not have Christ Himself directly. Christ Himself is signified by the Ark in the Holy of Holies. In the Holy of Holies the God-man Christ, as the embodiment and expression of the Triune God, shines. Second, we become **the righteousness of God in Christ**. Through the second step of reconciliation we are not only righteous because we have been justified, but we also become the very righteousness of God. This is to have an inner being that is transparent and crystal clear, an inner being in the mind and will of God. Third, we no longer **live** to ourselves but **to the Lord**. Once we were under our own direction, caring for our own goals; eventually, we will be one with the Lord, living to Him for His heart's desire. He will set our course, and only desire will be for His will to be done.

Fourth, to be reconciled to God will cause us to be **enlarged in our hearts**. The more we are reconciled to God, the more our heart is enlarged to include all the people of God. 2 Corinthians 6:11-13 Paul says, "*Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged.*" Finally, we not only enter into the Holy of Holies, we **become the Holy of Holies**. As we enter into the Holy of Holies, we enter into God; we are reconciled to God to such an extent that we become God in life, nature and expression but not in the Godhead. He is our dwelling place, and we are His dwelling place, the Holy of Holies. Ultimately, the Holy of Holies is the New Jerusalem. Dear saints, we have a glorious future; in order to realize it, be reconciled to God. (*Excerpt from The Ministry of the Word, vol. 20, no. 7, July 2016. Ministry Magazine, pp. 173-196*)