

Message Seven

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

RK *Hymns*: 551, 608

Scripture Reading: Exo. 26:31-33, 36-37; 2 Cor. 5:18-21

- Exo 26:31 And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.
- Exo 26:32 And you shall hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, and they shall stand on four sockets of silver.
- Exo 26:33 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.
- Exo 26:36 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.
- Exo 26:37 And for the screen you shall make five pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.
- 2 Cor 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;
- 2 Cor 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 Cor 5:20 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.
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

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—Exo. 26:31-32a:

- Exo 26:31 And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.
- Exo 26:32a And you shall hang it upon four pillars of acacia overlaid with gold; ...
- 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—Heb. 10:20; Exo. 26:33; Num. 4:5:
- Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
- Exo 26:33 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.
- Num 4:5 When the camp sets out, Aaron and his sons shall go in, and they shall take down the veil of the screen and cover the Ark of the Testimony with it,
1. This signifies the separation between God and fallen man because of man's flesh—Gen. 6:3; cf. 3:22-24.

Gen 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.

Gen 3:22 And Jehovah God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he put forth his hand and take also from the tree of life and eat and live forever -

Gen 3:23 Then Jehovah God sent him forth from the garden of Eden, to work the ground from which he was taken.

Gen 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.
 2. This 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—Matt. 27:51; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22.

Matt 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood

of Jesus,
 Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

- 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—Gal. 2:9; Rev. 3:12; 1 Tim. 3:15.

Gal 2:9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 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—Gal. 2:20; 5:24.

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 in the Son of God, who loved me and gave Himself up for me.

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
 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—Exo. 26:36-37a:

Exo 26:36 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.

Exo 26:37a And for the screen you shall make five pillars of acacia and overlay them 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—1 Cor. 15:3; 1 Pet. 2:24; 3:18.
- 1 Cor 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;
- 1 Pet 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.
- 1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;
- 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—2 Cor. 5:14-15, 21.
 - 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
 - 2 Cor 5:15 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.
 - 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- C. The screen was for the entrance of the tent—Exo. 26:36:
- Exo 26:36 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—John 1:14.
 - John 1:14 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—Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 1 John 4:13, 15.
 - Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
 - 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
 - 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
 - Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
 - 1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
 - 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.
 4. The incarnated God has become our dwelling place, our home, as a place of enjoyment—cf. Psa. 90:1; Rev. 21:22.
 - Psa 90:1 O Lord, You have been our dwelling place / In all generations.
 - Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- 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—Exo. 26:32, 37:
- Exo 26:32 And you shall hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, and they shall stand on four sockets of silver.
- Exo 26:37 And for the screen you shall make five pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.
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—Gal. 2:20.
 - 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 in the Son of God, who loved me and gave Himself up for me.

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—Exo. 26:32, 37:
- Exo 26:32 And you shall hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, and they shall stand on four sockets of silver.
- Exo 26:37 And for the screen you shall make five pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.
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—Rev. 5:9.

Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
 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—Eph. 2:18; Luke 15:3-32; cf. Rev. 21:12-13.

Eph 2:18 For through Him we both have access in one Spirit unto the Father.

Luke 15:3 And He told them this parable, saying,

Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?

Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.

Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.

Luke 15:8 Or 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?

Luke 15:9 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.

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 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.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I

- am no longer worthy to be called your son.
- Luke 15:22 But the father 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.
- Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
- Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
- Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,
- Luke 15:26 And calling to him one of the servants, he inquired what these things might be.
- Luke 15:27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy.
- Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.
- Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;
- Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.
- Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.
- Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.
- Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

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 Cor 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;
- 2 Cor 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 Cor 5:20 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.
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- A. Paul was authorized by God to represent Him to carry out the ministry of reconciliation—vv. 18, 20.
- 2 Cor 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;
- 2 Cor 5:20 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.
- B. The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God—Eph. 2:18.
- Eph 2:18 For through Him we both have access in one Spirit unto the Father.
- 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—1 John 4:13.
- 1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
- D. Two steps are required for us to be fully reconciled to God—2 Cor. 5:19-20:
- 2 Cor 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 Cor 5:20 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.
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 Cor 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 Cor 5:20 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.
2. The first step of reconciliation is to reconcile sinners to God from sin—v. 19:
- 2 Cor 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.
- a. For this purpose Christ died for our sins that they might be forgiven by God—1 Cor. 15:3; Luke 24:46-47; 1 John 2:12.
- 1 Cor 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,
- Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.
- 1 John 2:12 I write to you, little children, because your sins have been forgiven you because of His name.
- 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—Rom. 5:10a; Col. 1:21-22.
- Rom 5:10a For if we, being enemies, were reconciled to God through the death of His Son, ...
- Col 1:21 And you, though once alienated and enemies in your mind because of your evil works,
- Col 1:22 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 Pet. 2:24; Isa. 53:11-12; Heb. 9:28; Col. 1:22; Rom. 8:3.
- 1 Pet 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.
- Isa 53:11 He will see the fruit of the travail of His soul, / And He will be satisfied; / By the knowledge of Him, the righteous One, My Servant, will make the / many righteous, / And He will bear their iniquities.
- Isa 53:12 Therefore I will divide to Him a portion with the Great, / And He will divide the spoil with the Strong; / Because He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors.
- Heb 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.
- Col 1:22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;
- Rom 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—2 Cor. 5:20:
- 2 Cor 5:20 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. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life—vv. 14-15.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 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—v. 21.
 - 2 Cor 5:21 Him who did not know sin He made sin on our behalf 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—1 Pet. 2:24; Rom. 8:3; 2 Cor. 5:21.
 - 1 Pet 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.
 - Rom 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,
 - 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
 - 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—Rom. 6:6; 8:13; Gal. 5:24; Matt. 16:24:
 - Rom 6:6 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;
 - Rom 8:13 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.
 - Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
 - Matt 16:24 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 John 1:5, 7:
 - 1 John 1:5 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 all.
 - 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.
 - 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. By the two aspects of His death, Christ fully reconciles God's chosen people to God—Rom. 5:10; 2 Cor. 5:19-20.
 - Rom 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,
 - 2 Cor 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 Cor 5:20 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.