

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2024**

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

Message Ten

**The Ministry of Reconciliation Fully Reconciling Us into God
to Live within the Veil in the Holy of Holies to Enjoy Christ as the Spirit in Our Spirit**

Scripture Reading: 2 Cor. 5:18-20; S. S. 6:4a; Heb. 9:3-4

- I. Two steps of reconciliation are required for men to be fully reconciled to God—
2 Cor. 5:18-20:**
- A. The first step of reconciliation is to reconcile sinners to God from sin; for this purpose Christ died for our sins that they might be forgiven by God—1 Cor. 15:3.
 - B. The second step of reconciliation 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—2 Cor. 5:14-15.
- II. We have been called by the Lord to live within the veil in the Holy of Holies, in God Himself, to enjoy God in Christ as “the Spirit the Holy” in our spirit so that we may be saturated with Him to become His corporate sanctuary, the holy city, the ultimate Holy of Holies—S. S. 6:4a; Eph. 1:4; 2:22; Rev. 21:2, 16; cf. Exo. 26:2-8; 1 Kings 6:20:**
- A. The Epistles written by Paul all had the Holy of Holies as the goal; in his Epistles to the Corinthians Paul was endeavoring to bring all the saints into the Holy of Holies, into their spirit, so that they could be spiritual men for God's building—1 Cor. 2:14-15; 3:1, 3; 2 Cor. 1:12; 2:12-13 (read footnote 2, paragraph 2 of 1 Cor. 3:1).
 - B. According to the type of the tabernacle in the Old Testament, the Corinthians had passed through the first veil, the screen, at the entrance to the tabernacle (Exo. 26:36-37), but they had not yet passed through the second veil, the inner veil, separating the Holy Place from the Holy of Holies.
 - C. They needed to pass through the second veil, which had been rent already (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17) for them to become the sanctuary of God (S. S. 6:4a).
 - D. There is the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with the flesh after we experience Christ's resurrection as the new creation of God—Heb. 10:19-20.
- III. In the progression of her pursuit of Christ and her growth in life, the lover of Christ overcomes the flesh, the natural man, the old man, by living within the veil (S. S. 5:2—6:13) to become as beautiful as Tirzah and as lovely as Jerusalem; Tirzah and Jerusalem signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard (v. 4a):**
- A. Although the sanctuary of God is in the heavens, it is divided into two sections—the outer Holy Place and the inner Holy of Holies—by the veil, which signifies our flesh.
 - B. In God's economy the sanctuary of God has a negative thing—our flesh:
 - 1. In relation to Christ, the veil in the sanctuary of God was split at the time of Christ's crucifixion—Matt. 27:51.

2. In relation to the believers, the veil remains so that God may use it to perfect His seeking ones and so that they may be one with God by dwelling in Him as the Holy of Holies—Gal. 5:24; Rom. 8:6, 13; 2 Cor. 12:7; Rev. 21:22.
 3. No matter how mature and spiritual we may become, as long as our body has not yet been transfigured, we still have the flesh, which is the veil—Phil. 3:21.
 4. In our experience the veil, the flesh, must be rent, and then we need to pass through the rent veil to live in the Holy of Holies—Heb. 10:19-20.
 5. We need to learn the lesson of the cross daily, passing through the veil by experiencing the dealing of the cross so that we may live within the veil—in the Holy of Holies, in the consummated Triune God—Luke 9:23; Gal. 5:24.
 6. The flesh is a hopeless case, forcing us all the time, moment by moment, to turn to the spirit, to trust in the Lord, and to have no confidence any longer in our flesh, which comprises all that we are and have in our natural being—Phil. 3:3-7.
- C. Through her living in Christ's ascension in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God:
1. By loving the Lord with the first love, we are incorporated into the Triune God to become His dwelling place, His sanctuary—Rev. 2:4; John 14:20-21, 23; Eph. 3:17.
 2. It is the love in God that gives Him the yearning to unite, mingle, and incorporate with us, and it is the same love in us that gives us the yearning to unite, mingle, and incorporate with Him—1 John 4:19, 8, 16.
 3. By loving the Lord with the first love, giving Him the first place in all things, we participate in every aspect of the divine romance to become the New Jerusalem, which is the enlarged Holy of Holies—Col. 1:17b, 18b; Psa. 27:4; Rev. 21:9-10, 16.
 4. To become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with His unsearchable riches unto maturity—Eph. 4:12-16; 3:8.
 5. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ; the building up of the Body is organic and depends on our growth and maturity in life—4:15-16; Heb. 6:1a; Col. 2:19.
 6. Ultimately, this building up of the organic Body of Christ, which is also Christ's wife (Eph. 5:25-32; cf. Gen. 2:22), will consummate the New Jerusalem, the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity (Rev. 21:2-3, 16, 22).

IV. "After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant"—Heb. 9:3-4:

- A. The hidden manna typifies the Christ who is eaten, digested, and assimilated by us to become an eternal memorial to God; the Christ whom we eat, digest, and assimilate is the focal point and primary matter of God's building in the church life—Exo. 16:31-36; Rev. 2:17; John 6:57, 63; Jer. 15:16:
1. Within the outer court was the tabernacle, within the tabernacle was the Ark, within the Ark was the golden pot, and within the golden pot was the hidden manna; just as the hidden manna was the focal point of the tabernacle as God's dwelling place, the very Christ who is eaten, digested, and assimilated by us is the focal point of our Christian life and church life.
 2. Christ as the hidden manna is in God the Father as the golden pot, the Father is in Christ as the Ark, and Christ as the Spirit lives in our regenerated spirit to be the

- reality of the Holy of Holies; thus, the way to be incorporated into the tabernacle is to eat the hidden manna; the more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation—John 14:16-20; 8:31; 15:5, 7.
- B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:1-11:
1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, “The rod of the man whom I choose shall bud”—17:5.
 2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
 3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.
 4. The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would say that he is better than others—cf. Mark 11:9; 2 Cor. 3:5; 4:5.
 5. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
 6. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
 7. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—Matt. 19:26; Mark 10:27; Luke 18:27.
 8. A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God’s ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us—cf. 2 Cor. 1:8-9; 4:7.
 9. To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer.
- C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:
1. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.
 2. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.
 3. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 28-29.
 4. Through the function of the law of life, we all will become the mature sons of God, and God will have His universal expression.