



With The VEIL Removed

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Chapter 1

Behind the Veil

“But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit” (2 Cor 3:18).

It was three in the afternoon, and the officiating priest was in the Holy Place, almost ready for the evening sacrifice. Several devout Israelites were lingering in the outer court on this memorable day. Close by, at a place called Golgotha, something major was taking place, but these worshippers were prayerfully waiting for the ministering priest to appear and bless them in the name of the God of Israel. Then it happened.

Suddenly the earth trembled and everything began to shake. It was an earthquake of record magnitude. Both the people and the priests were frightened. At that moment, something extraordinary happened inside the holy place of the temple where the priests were preparing for the evening sacrifice. At once, without any visible hands, the thickly woven veil hanging from golden hooks at the entrance of the Holiest of All was suddenly rent from top to bottom. The Holiest of All, which had always been concealed behind the veil, was exposed. Who can

describe the astonishment on the faces of the priests ministering in the holy place on this occasion? Matthew records:

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom;

And the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God” (Matt 27:50-54).

This memorable event occurred on Mount Moriah in Jerusalem during the hour of evening sacrifice. Thousands were gathered for the great sacrifice when this happened, as they all gazed in amazement.

As Matthew reported, the veil of the temple was rent. It was rent in two. It was not consumed by fire or destroyed in the earthquake: it was rent while the temple was still standing. The earthquake that rent the rocks and opened graves did not destroy the temple or shatter its walls. The veil did not fall to pieces, nor was it torn in pieces. It was a systematic, clean, straight tear from the top down to the bottom. This could only mean it was a planned incident carried out by an invisible hand. The veil was not totally removed, but the rent signified that it would no longer be a barrier, but would be transformed into an entrance. It indicated to all outside the veil that a “new and living way” had been opened for us, and we could enter into the Presence of God by the Blood of Jesus.

The way in which this mighty veil was rent signified that it was done by no earthly hand or natural convulsion from the quake, but by the Mighty Hand from above throwing open the Mercy Seat, removing the age-long barricade, and making the Holiest

of All accessible to all who would enter therein to worship the Holy One.

Yes, the veil was rent from top to bottom. It was rent from above. The innermost chamber of the Tabernacle has been made accessible by "*He who openeth and no man shutteth.*" Therefore, let us go in: let us draw near by the blood of the Lamb.

However, the priests, though surprised by the spectacular occurrence in the temple, did not see a link between this incident and the crucifixion concurrently happening on Calvary Hill. The earth trembled because its Maker had just died on the cross. When the Son became silent on the cross, the Father spoke in mighty power. His voice thundered, rending the rock, and His hands rent the veil of the temple from top to bottom.

The mighty veil hanging between the Sanctuary and the Holiest of All was placed there following the pattern of the Tabernacle instituted by God when Israel was in the wilderness. It kept, as it were, the Presence of God from view. It hid God from man and prevented man from entering into the presence of his Maker. It was not so at the beginning.

There was no separation between God and man in the day when he was created. He had intimate fellowship with God. He could go in and out, at will, before His Presence. There was no fence or veil to hinder him from approaching his Maker. He had no sense of guilt or inferiority complex that would make him hide from the Holy One: no hindrance to fellowship, no restriction of access.

But then it happened. The deceiver came in and lied to the woman, and sin entered. It was then that the veil was erected which has since put a separation between man and his God. It was then that a distinction was made between the dwellings of man and the habitation of God.

Adam and his wife were kicked out of the Garden of Eden and sent away from the Presence of God, and a barricade was installed to keep them away. God placed cherubim and a

flaming sword that turned every way to keep them away from the Tree of Life.

But it was man, not God, who made the first veil. After man rebelled against God and became conscious of his guilt, he hid himself. *“And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden”* (Gen 3:8). Man made the first veil out of *“the trees of the garden,”* that their foliage might hide him from the Presence of God and the Presence of God from him. In doing so, he identified the necessity of a screen or a veil to hide him and his shame from God and His glory.

But this veil is only effective for man and not for God; God knows and sees all things through and through. Even though Adam and his wife hid themselves among the trees of the garden, God could see them and knew where they were. He knew all they had said and done, *“For all things are laid bare before the eyes of Him with whom we have to deal.”* But for man, this became a sad reality. Because of his disobedience, he was driven out of the presence of God, and a veil kept him out.

A veil covers man’s eyes, and unless that veil is removed from his eyes, he cannot see: he is blind to reality and truth. Sadly that veil also hides God from him, and unless the veil is removed, he cannot see the glory of God.

A veil is something that conceals, hides, or covers. It hides what is being concealed. It also prevents people from seeing clearly. A veil prevents people from learning the truth about what is being concealed until it is unveiled. In this specific case of the veil of the Tabernacle, it concealed the Presence of God in the Holiest of All from the view of fallen man.

God promised to be with the children of Israel in their journey through the wilderness to the Land of Promise. And He did. His Presence was with them in the Tabernacle of Witness, which was in the midst of the camp.

This Tabernacle of Witness, also known as the Tabernacle of the Congregation, which God commanded Moses to build, had three compartments: the Outer Court, the Holy Place, and the Holiest of All. There were three gates in the Tabernacle, covered with curtains or veils. The outermost curtain was hung at the eastern gate of the Outer Court of the Tabernacle. This curtain was always drawn aside, or could be opened by any Israelite who wished to pass into the Outer Court, where the brazen altar and brazen laver were located.

There at the eastern gate, the Israelite would bring his sacrifice to the priest. The priest and Levite would take the sacrifice to the brazen altar, which was situated immediately facing the gate of the Outer Court, and sacrifice it unto the Lord; the sinful Israelite would go home free and forgiven, until he sinned again and needed to return. This outer curtain was an ever-open door that hindered no one and concealed nothing.

Beyond the laver in the Outer Court was the inner court of the Tabernacle called the Sanctuary. This was made up of two compartments. At the entrance of this inner court was the first veil, which led to the first compartment of the Sanctuary, called the Holy Place.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

*The Holy Ghost this signifying, **that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing***” (Heb 9:1-8).

The first veil, as stated in the passage above, hung at the entrance of the Sanctuary and prohibited the entrance of all but the priests. In the Sanctuary, the priests kept the lamps burning, put incense into the censer on the golden altar, and maintained the supply on the Table of Shewbread. The officiating priest offered incense unto God in this place, and together with the other priests, ate at the Table of Shewbread. But they could enter no further, for *“the way into the holiest of all was not yet made manifest.”*

The second veil hung before the innermost compartment of the Tabernacle. This compartment, referred to in the passage above as the Second Tabernacle, was the Holiest of All. This chamber housed the golden censer, the Ark of the Covenant, the golden pot of manna, Aaron's rod that budded, and the tables of the Covenant. The second veil hung in front of this chamber, hiding, as it were, God from man and man from God. However, at the same time, the presence of the veil indicated that something divine was behind it and that the day of unveiling was yet to come. It essentially announced to humanity, *“God is inside behind this veil, but you cannot enter now. The way will be opened soon, wait, the time is coming; but it is not yet.”*

This innermost compartment, as stated above, contained the Ark of the Covenant and the *“Cherubims of glory shadowing the Mercy Seat.”* Here, once a year, the high priest entered to make atonement for the sins of the nation. There was no window or lamp in this innermost compartment, but the divine Presence of God filled and lit the place. This was the glory of

God, and His Presence which He promised Moses and the Israelites as the sign of the Covenant; for He had said, “*My presence shall go with thee, and I will give thee rest*” (Exo 33:14).

This second veil was moved only once a year, on the Day of Atonement. On this day the high priest was allowed to enter and perform his once-in-a-lifetime ministry to God. Behind this veil and in the solitude of the *Holiest of All* was the divine Presence of the Almighty God among His people.

Yes, He was among His people, but at the same time, He was separated from them. The heavy curtain with its splendid embroidery solemnly but emphatically declared that the way to God was closed. Embroidered on this inner veil before the Holiest of All were cherubim, as God had commanded Moses. “*And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made*” (Exo 26:31).

You’ll remember, as discussed earlier, that when man fell and was expelled from the Garden of Eden, cherubim with a flaming sword were stationed at the entrance of the Garden **to keep man** from re-entering and gaining access to the Tree of Life.

“*So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life*” (Gen 3:24).

The cherubim embroidered on the veil reminded man of the separation from fellowship with his God. They were present there to proclaim the lesson, again and again, that sin had erected a wall of separation between the holy God and sinful man. They reminded man that a mighty veil of separation still existed between him and the Almighty, and that atonement for sin had to be made before union could be restored.

However, in Israel's temple, the veil was not a thing of darkness, as in the heathen shrines. Though it hid the glory of God from view, it also presented a divine promise. It told man where God was, and how He could be approached. It also left a

subtle promise of future restoration of fellowship between man and his God.

Here's the consolation hidden in this divine metaphor: That it was not a gate of brass said much, but that it was a veil of linen, light and moveable, said even more. It said that the barricade preventing the worshippers from approaching God was temporary. The nature of the curtain and the entire Tabernacle in general spoke, among other things, of its "removableness" and lack of permanence. The nature of the Tabernacle veil and its lack of rigidity indicated that it was only transitory. It was a thing that could easily be drawn aside, and at the appointed time, rolled up and taken away. It was not a wall made of concrete, but a linen curtain, temporary and tenuous, to be done away with in due time.

"And thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen, of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold upon the four sockets of silver" (Exo 26:31,32). And of the veil that Solomon made for the temple on Mount Moriah, the Scripture says, "He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon" (2 Chron 3:14).

So, we can see that the veil was a thing any hand could easily draw aside, hung where we should have expected a solid gate of brass or a wall of granite, for this was the entrance to the most sacred court in Israel. Its frail texture said that it was but a temporary measure, a screen, to be removed in due time.

As a worshipper in the Outer Court looked toward the Sanctuary, he could see the workmanship of the first veil, and perhaps get some glimpses of the glory shining within the innermost compartment. He might learn this much: that the way into the holiest was not yet opened, but that it was only barricaded by a veil and no more. If he could catch a glimpse of divine revelation, he would conclude within himself that though shut out now, he would one day be allowed to enter and worship at the Mercy Seat. And better still, the worshipper

might even picture himself in the Holiest of All, in the true Tabernacle *“which the Lord pitched and not man.”*

Let’s return to Mount Moriah. As we discussed above, in the moment when Jesus breathed his last, the earth erupted, tombs were opened, and the curtain that divided the Holy Place from the Most Holy in the temple was rent in two from top to bottom. Let’s not forget that the earth had also trembled with scary earthquakes and thundering when the Presence of God descended on Mount Sinai in the Old Testament. But the message of that thundering and earthquake was to keep people away from the Presence of God.

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it” (Ex 19: 16-23).

God descended upon Mount Sinai, as He told Moses He would. The congregation had been commanded to sanctify themselves for three days, and to be present, for the Lord God would speak

to them. But they were strictly commanded to stay away from the mountain, where the Presence of God would appear. They were not to go near it or touch it. On the third day, as planned, Mount Sinai was enveloped in a thick cloud; the mountain quaked and was filled with smoke, for the Presence of God was upon it. There were flashes of sky-rending lightning followed by roaring thunders interspersed with the sound of trumpets.

So, the message associated with the presence of God on Mount Sinai was “No entry” or “Keep away,” while the message associated with the incident on Calvary Hill was “Come in” with the blood of Jesus. While the former kept us away, the latter invites us in. The message from Sinai, like the veil, kept man away: *“The Holy Ghost this signifying, **that the way into the holiest of all was not yet made manifest.**”*

But, thanks be to God, in the New Testament, the earthshaking events arising from Calvary Hill led to the opening of the way into the presence of God. The former led to death: the latter brings to life all that are in the grave. The former upheld the veil: the latter rent it. The former screamed, “Keep away!” but the latter lovingly invites man to enter boldly into the Presence of God by the blood of the Lamb.

The literal veil was rent. But what is the true meaning of this with regard to the real veil? The literal veil was the one that hung in the temple on Mount Moriah: the real veil is spiritual. The literal veil was made out of fine linen: the real veil is the spiritual barricade between man and God. The real veil is the blindness that has covered the mind of man, preventing him from seeing the glory of God.

But let’s meditate on these things together in this few pages, and as we seek the mind of God, let us trust Him to remove the veil from our eyes and grant unto us the revelation of Jesus Christ.

Chapter 2

Veil upon the Mind

I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. This is the song of Moses which the congregation sang unto the Lord after their deliverance at the Red Sea.

They had crossed over from Egypt to the other side of the Red Sea. But before they could continue their journey through the wilderness to the Promised Land, they had to stop at the Mount of God and receive the Covenant. So, they were told to camp by the same mountain where the Angel of the Lord met Moses and spoke to him from the burning bush. He had told Moses, as recorded in the third chapter of Exodus, “*Certainly I will be with thee; and this shall be a token unto thee, that I have sent*

thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (Exo 3:12).

In the third month after their departure from Egypt, they arrived at the wilderness of Sinai. And Moses went up unto God, for He called him out of the mountain and sent him with a welcome message to the children of Israel.

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

“And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (Exo 19:4-6).

Moses was called up by God unto the mountain, where he stayed for forty days and forty nights receiving the Law and the Commandments. This is covered from the 20th chapter of Exodus up through the 32nd chapter.

But while Moses was with God on the mountain receiving the Law, the Commandments, and the blueprint for the Tabernacle, the people had already started breaking it even before receiving it. They had Aaron gather the golden earrings that they brought out of Egypt, and with a graving tool, he made a golden calf for them. And the people gathered around it and began to worship it, saying, *“These be thy gods, O Israel, which brought thee up out of the land of Egypt” (Ex 32:4).*

This is preposterous. We all know who performed those wonders in Egypt; we know who forced Pharaoh to release them; we know who parted the Red Sea, and who brought them across to safety, drowning Pharaoh’s horsemen in the sea; and it was surely not that dumb golden calf. How insane can people get? And how ungrateful! But before we mock them, let’s realize that this is the same thing we do to God sometimes.

After God told him that his people had already started worshiping idols, Moses pleaded on their behalf, and hurried toward them at the foot of the mountain. As soon as Moses came near the camp and saw the golden calf and the people dancing around it, his anger blazed so hot that he cast the two tablets in his hands down at the foot of the mountain and they broke into pieces. The two tablets contained the Law and the Commandments written by God. In anger, Moses took the calf they had made, burned it with fire, ground it to powder, scattered it in the water, and made them drink it.

And as for Aaron, one cannot but laugh at what he said. It's akin to how we justify ourselves when we've done something wrong. Refusing to admit to our guilt, we concoct excuses that are both lame and ludicrous.

“And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

“For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

“And I said unto them. Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf” (Exo 32:21-24).

Can you run that by me again? I would have asked Aaron, if I were Moses. “You mean, Aaron, that they gave you their gold earrings, you cast them into the fire, and auto-magically there came out this calf?” Okay, Aaron, we get the picture.

So Moses destroyed the golden calf and performed a cleansing in Israel that day. But, in his anger, Moses had not only destroyed the calf: he had also broken the tablets that he had received from God when he was with Him forty days. He would need to go back to receive a new set. Man broke the first Covenant, and therefore a new one needed to be made.

“And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest” (Exo 34:1).

Moses rose early in the morning, took two new tablets of stone in his hands, and headed for the mountain as commanded. Before this, he had spent a considerable amount of time interceding on behalf of his people. He pleaded with God to go with Israel throughout the wilderness journey. He earnestly prayed and pleaded that if the Lord would send Israel on the journey, He would go with them. He prayed and interceded until the Lord said: *“My presence shall go with thee, and I will give thee rest”* (Exo 33:14).

“And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

“And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments” (Exo 34:27,28).

Moses was in the presence of God again for forty days and forty nights, fasting and in communion with God. He had earlier prayed to the Lord God to show him His glory. The Lord had agreed, saying, *“I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy”* (Exo 33:19). And so, when Moses was called up to the mountain the second time. He experienced the glory of God in some measure.

“And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped” (Ex 34:5-8).

He basked in this divine Presence for forty days and forty nights. And when he finally left and was about to return to his people in the camp below, he had accumulated a quantum of that glory in his body.

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

“And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him” (Exo 34:30).

Moses came down adorned with glory and beauty. *The skin of his face was shining with the glory of God, but Moses was not aware of it.* This time, when he was on the mountain, he not only heard what he heard the first time, but also experienced the glory. And having with open face beheld the glory of God, Moses was in some measure *changed into the same image from glory to glory (2Co 3:18)*. The first time he had come down from the mountain, he came with the anger of a magistrate executing justice upon the idolaters; this time, he came down with the glory of God on his face, bearing glad tidings of peace for his people. The first time, he had come with a rod, but this time he came with the spirit of meekness.

When Aaron and the children of Israel saw Moses returning from the mountain, they proceeded to meet him. But when they saw his face, they *were afraid* (Exo 34:30). The Scripture actually states that they feared to come near him. So Moses beckoned to them to allay their fears, and they finally summoned courage and drew near to him. Moses then spoke to them, relating the things God had spoken to him on the mountain in the past forty days. The next verse of Scripture following this tells us what Moses did:

“And when Moses had finished speaking with them, he put a veil on his face.

“But when Moses went in before the Lord to speak with Him, he took the veil off until he came out. And he came out and told the Israelites what he was commanded.

“The Israelites saw the face of Moses, how the skin of it shone; and Moses put the veil on his face again until he went in to speak with God” (Exo 34:33-35).

First, let’s answer this first question: “When did Moses put a veil on his face?” The answer given in the passage above is, *after he had finished speaking with them*. Here, we must clearly understand what Moses did. Moses did not put a veil on his face so Aaron and the leaders would no longer be afraid to come near him; otherwise, he would have put the veil on before talking to them. He put the veil on after they had come near and he had finished talking with them. Then, when he returned to the presence of God, he would take the veil off. And as it had happened the first time, his countenance would accumulate more glory from the presence of God, as if recharging his batteries, and it would cause his face to shine with renewed brightness. He would then return from the mountain and tell the people what God had said, and again, they would see his face shining. Then, after he had finished speaking to them, he would again put the veil over his face. When he returned to the mountain to speak with God, he would take the veil off. And so he repeated this cycle of taking off and putting on the veil.

But what was going on was this: Moses’ face shone brightly with the glory of God each time he returned afresh from the Presence of God. But that glory on his face was fading with time, and only he knew it. So, when he returned from the Presence of God and his face was shining with fresh vigor, he would call Aaron and the people and speak with them, and they would see the shining glory of the covenant on his face. Immediately after speaking to them, he would cover his face, preventing them from seeing or knowing that the glory on his face was fading. He would wear this veil on his face until he went back to the Presence of God,

where it would be recharged as before. In this manner, the children of Israel were prevented from seeing that this glory was meant to fade away. The picture in their minds was of an always-shining glory on the face of Moses.

So now, let's make sure we understand this, and let's ask the question again: Why did Moses put a veil over his face? Was it to make it easier for his people to approach him? Not really! The Scriptures tell us that Moses put a veil over his face to prevent the children of Israel from seeing that the shining glory on his face was fading away. This kept them from seeing that the glory of the Old Covenant was fading or passing away.

“Seeing then that we have such hope, we use great plainness of speech:

“And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

“But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ” (2 Cor 3:12-14).

The Old Covenant had glory. The Law was glorious. It offered man a possible way to salvation, but man was too feeble to meet its demands. It had glory as a covenant that could lead man to life, but became a ministration of death because of man's weakness. So when Moses returned from the mountain and the skin of his face shone with the glory of the Old Covenant, he covered his face because he realized the glory was fading. The fact that Moses' face shone indicated that the Covenant had glory in it, but the fact that it was fading indicated that the glory was destined to pass away.

The veil that Moses wore on his face became a veil on the minds of God's people. Because Moses put a veil over his face, the people of God could not see the end of the glory on his face, and thus could not see the end of the Old Covenant and its Law. The veil thus prevented them from seeing Christ, who is the fulfillment of the Law.

“But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts” (2 Cor 3:15).

When they read the Law, the veil is still over their hearts; hence, they think they can by their own efforts satisfy its demand for righteousness. They cannot see grace, and cannot see Christ, who is the end of the Law for righteousness. Therefore they keep working at the Law, trying to please God with their good works. The veil is still on their hearts. But the Scripture says: *“When it shall turn to the Lord, the veil shall be taken away” (3 Cor 3:16)*. When the heart turns to the Lord Jesus, the veil is taken away. *“For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein” (Heb 13:9)*. When the heart turns unto Christ, and unto grace He made available, the veil shall be taken away. Christ is the end, or the fulfillment of the Law. So when the heart turns to the Lord, instead of trying to please Him through the works of the Law, the veil is taken away.

Notice that the Apostle said, *“The veil is still upon their heart.”* Now, if the veil is over their eyes, two things are evident. First, the veil prevents them from seeing the glory of Christ, and, second, the glory of Christ cannot reflect in their faces because it is veiled. But—glory to God!—the Scriptures tell us that in Christ the veil is taken away.

Only the Holy Spirit can lift the veil and help us see Christ Jesus, the Savior and the end of the Law of righteousness. And now with the veil removed and our spiritual eyes enlightened, we can see Jesus Christ, the Lamb of God, seated upon the throne. We can now see and can join the twenty and four elders around the throne singing:

“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by

thy blood out of every kindred, and tongue, and people, and nation;

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev 5:9,10).

When this veil is over the eyes of a believer, the believer cannot see the grace of God. He cannot see the blessings bestowed by the grace of God. He cannot see that there's no need to struggle anymore because Jesus has finished the work. The words of a song we frequently sing sum up this meditation so well:

There's nothing more that I can do, for JESUS did it all
There's nothing more that I can do, for JESUS did it all
There's nothing more that I can do, for JESUS did it all,
And we are complete in Him

Chorus..

Complete, complete, complete in Him

We are complete in Him

Complete, complete, complete in Him

We are complete in Him

The fullness of the godhead bodily dwelleth in my LORD
The fullness of the godhead bodily dwelleth in my LORD
The fullness of the godhead bodily dwelleth in my LORD
And we are complete in Him

Chorus..

The veil of the Law does prevent a child of God from seeing Christ, the fulfillment of the Law of righteousness. This makes the believer continue trying to attain righteousness by his own good works. He truly cannot see that neither those strenuous religious efforts nor that stringent and hard-hearted atmosphere of justice will earn him the righteousness of God. He must give them up and simply accept what Christ Jesus has done for him by His death and resurrection. By this, he becomes the righteousness of God in

Christ. And by this, he has unrestricted access to the Throne of God without any sense of guilt or condemnation.

The veil prevents the children of God from seeing the true substance. They see only the physical glory and fail to realize that this glory is fading away. They are unable to see that the glory on the face of Moses was nothing more than the glory of that which is physical, mortal, and corruptible. And they're unable to perceive that there is a more excellent glory.

They definitely can see the glory associated with the manna, and they have enjoyed it, but they fail to see the living Bread. *"Your fathers did eat manna in the wilderness and are dead. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh (My word, My Spirit, My covenant of life) which I will give for the life of the world!"* (John 6:49-51).

Because they are fixated on the glory on the face of Moses and not aware of the fact that this glory is fading away, they miss the more excellent glory.

The Apostle explains that Israel could not see the end of the glory on Moses' face because he had put a veil over it. That veil essentially stopped them from beholding the more excellent glory. It became a veil upon their natural minds. And he continued in the passage saying: *"Even today, when Moses is read, the veil is upon their hearts."* And thus, *"The natural man receiveth not the things of the Spirit, neither can he know them."*

Therefore it is said, *"Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament (covenant); which veil is done away in Christ."* Even today, this veil remains over every natural mind.

Chapter 3

And Their Eyes Were Opened

*“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And **their eyes were opened**, and they knew him; and he vanished out of their sight” (Luke 24:30,31).*

Two heartbroken disciples plodded mournfully down the road from Jerusalem to Emmaus. To say that they had had a terrible week would be an understatement. As they discussed the tragic events of the past few days, a stranger joined them. They had no clue what kind of person this stranger was, and were too consumed with sorrow to even bother to check him out. They did not realize that this stranger was the resurrected Lord Himself. They could not see that this stranger, who initially seemed like an ignoramus, was indeed the

omniscient, omnipotent, resurrected Lord. The twenty-fourth chapter of Luke details the account:

“And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?” (Luke 24:15-17)

“What manner of communications are these that ye have one with another, as ye walk, and are sad?” the stranger asked. The disciples were amazed that anyone could have been in the environs of Jerusalem during that past week and yet be asking this kind of question. *“What rock have you been hiding under?”* would have been an appropriate question someone in our days would have asked. But Cleopas looked at the stranger with amazement and politely responded, *“Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”* (Luke 24:18).

“What things?” the stranger responded. *“And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done”* (Luke 24:19-21).

You will notice that they said, *“He was a prophet,”* meaning that they were thinking He was still dead. They did not believe that He had been resurrected as He said He would. They did not believe the report the women had given them saying, *“He is risen.”* These men were lamenting the fact that they had hoped Jesus was the One who would redeem Israel. But now, they sorrowfully admitted, all hope was lost. He had been crucified and shamefully killed. And now they had decided to leave Jerusalem, crawl back in sorrow to their hamlet, and hide there

sorrowfully ever after. They were heading homeward to Emmaus.

“Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

“And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not” (Luke 24:22-24).

As the men walked along the road to Emmaus, after their hopeless tale about His death, burial, and the puzzling empty tomb, Jesus—I mean, the stranger on the road to Emmaus—saw their doubts and chided them, saying: *“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?”*

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25).

What a feast of the Word that must have been! No sermon ever preached on the prophecies concerning the Savior could have equaled what they heard as they walked along the road. The stranger spoke to them as they walked along. He taught them and expanded unto them prophecies concerning Christ, who indeed was the Prophet they were talking about.

“And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them” (Luke 24:26-29).

The resurrected Christ wants to fellowship with those who are His own, but He only fellowships with those who want Him. They wanted Him to stay with them, and desired His communion. So He obliged.

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight” (Luke 24:30,31).

He took bread, blessed it, and gave it to them. Suddenly they recognized Him. Their eyes were opened and they saw. It's important to note that these two disciples had been among the followers of the Lord before. They had fellowshiped with Him and the other disciples before He went to the cross. They were conversant with His manner of blessing the bread and serving them. They did not recognize Him while He spoke with them on the road, but when He took the bread and blessed it in His usual manner, they immediately recognized that it was the Lord.

The veil is removed as we have communion with the resurrected Christ. This is part of what He achieved for us in His resurrection. He broke the veil and made a way for us into the Presence of God. When we turn to the Lord, to the resurrected Christ, the veil is taken away. When we by faith accept the risen Lord as the fulfillment of the Law, as the end of the Law for righteousness, the veil is removed from our eyes.

Communion with the Son of God will cause your eyes to be opened and cause you to see Him and to know Him better. What is communion? It is partaking in the life of the Son of God. It is drinking His blood and eating His flesh. It is sharing and taking part in His life. It is divine fellowship. And as this progresses, our eyes are opened in new areas of life and godliness. We suddenly receive an inward enlightenment in an area where we were once blind.

These brethren immediately got up and gladly made the trip back to Jerusalem. On arrival, they reported to the Apostles how the Lord had walked with them on the road and they knew Him not. They reported how He had taught them on the way, and finally how He was made known unto them in the breaking of the bread.

When Adam and Eve ate the fruit that God had forbidden, their eyes were opened. Indeed, their eyes were opened to the terrestrial world, but at the same time closed to the celestial world. The dark veil of spiritual blindness and unbelief descended upon them. Their eyes were opened to the knowledge of good and evil, and to the realm of sin and death. But as these two brethren in Emmaus shared communion with Christ, their eyes were also opened, the veil was removed, and they were immediately able to see the Lord.

Christians have been "taking communion" for centuries now. But since we've only been believing that we are partaking of the flesh and the blood of Christ, we are only seeing the type, but not the real thing it typifies. The flesh of Christ typifies the bread of God, the living Word, the Manna that came down from heaven, and if a man partakes of it, he shall live forever. Of course, we are not talking of this natural life being extended forever, but if we partake of eternal life, which is Jesus Christ, this life will quicken our entire existence. If we by faith eat His flesh and drink His blood, we will have the life of the resurrected One in us. And if the same Spirit that raised Jesus from the dead is in us, it will quicken and give life to our mortal bodies. He has said, *"I am come that ye might have life, and have it more abundantly,"* and how can one possibly partake of that life that raised Jesus from the dead and still be sickly or remain in death?

As the Father unveils these truths to our inner man, we become persuaded that as we behold Christ, we are being transformed in spirit as well as in body. May God open our eyes, that we Christians, long tormented by sickness and compassed about with many infirmities, would see that there is a new resurrection and life available for us—not that life which is of the earth, earthy, but that life which is from heaven; not that health which is from below, but a spiritual impartation of the life, the power, that raised Jesus from the dead.

Chapter 4

Abide With Me

“And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them”
(Luke 24:15)

Time without number, I have seen this happen. When saints begin to speak of the Lord Jesus and commune together concerning Him, before many moments have passed by, they become aware that Christ in the person of the Holy Spirit has joined their meditation to enlighten their understanding. Time and time again, I have seen this happen when among the Holy Ghost filled men and women of God that I have had the privilege to be associated with. Indeed, the word of the Scripture is true: *“where two or three are gathered together in His name, He is there in their midst.”* Wherever hungry devoted hearts are reaching out to Him, there will His Presence be. He will break the bread of life for them to eat. And they will eat, and their eyes will be opened.

Dearly beloved in Christ, let's learn this simple truth: the Presence of Christ is not a place where we go to meet Him. The tangible Presence of Christ is found wherever souls are reaching out to Him. His Presence is found in them that love Him. Several times in the Scriptures we read of the Lord Jesus visiting the home of Mary, Martha, and Lazarus their brother, but the Scriptures do not say that they ever visited Him. His presence was often with them because they loved Him. Our blessed Lord and the Most High dwells not in huge temples made by man. His abode, His Presence, is always with devout worshippers, humble and true. He delights in true worshippers who worship Him in spirit and in truth.

These are the people the Lord delights in and manifests His Presence around. They are His jewels; they are His portion. The prophet Malachi spoke in the Spirit concerning these ones in the third chapter of his prophecy:

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

"And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal 3:16,17).

As we pause and reread the opening passage of Scripture for this chapter, there seems to be a very powerful message in the words, *"As they communed together and reasoned, Jesus Himself drew near."* These words are so revealing, for meditating on Christ is the key to His abiding Presence. As they spoke to one another about Him, He drew near and walked with them. And throughout the journey, He taught them the Scriptures. They were so touched that they did not want Him to depart, and they begged Him to abide with them.

Abide With Me

It may be difficult to believe now, but I was a member of my church choir while growing up. My grandfather, who brought me up, not only made sure I learned to read the Bible by the age

of six, not only made sure I attended every service including the early morning prayer meetings, but also made sure I participated in the choir in the village church we were part of.

As you might have correctly guessed, I wasn't yet born again at the time, but as a grandson of a prayerful man of God, I was brought up to love the Word of God and the hour of worship. This great man, for whom I had and still have great love and respect, guided and molded me in the right way from a young age. I have no doubt in my mind that those first twelve years of my life, when my grandfather "set the Lord continually before me" (Psa 16,8) set the course for the whole of my life. And I can boldly say with the Psalmist that "*the lines are fallen unto me in pleasant places; yea, I have a goodly heritage*" (Psa 16:6,8).

Many of the Scriptural passages he made me read and memorize, in addition to the words I heard him utter when I happened to wake up during his usual early morning prayer, were deposited somewhere in my being and became invaluable after I was born again. Many of the songs I learned in the choir, which did not mean anything to me at the time, later became a spring of life that would rise from within my heart with new meaning and inspiration to worship God in a new and living way.

These songs often ignite fire within me, initiating an internal combustion and creating an inspirational momentum to run the race fervently. And though my grandfather *went home* almost forty years ago now, I still try to live the Scriptural legacy left for me by God through his life. Though he's not in this present race, I am sure he's in the stands among the "*Cloud of Witnesses,*" and together with the Patriarchs, he is ***watching and urging us on.***

Many of the hymns that I sang in that Anglican church choir became inspirational songs for my private devotional time. The Holy Spirit uses the words of some of those hymns to minister to me, often opening my eyes to the truths in words that I've sung for years for mere melody. One of these songs in particular

is connected with the account of the resurrection and pertinent to the message in this book: “Abide With Me.”

This song creates a solemn picture in my mind’s eye of what the disciples experienced during that crucifixion week, and inspires awe in my spirit for the resurrection event. Of equal importance is the revelation in the words of the song—that in the midst of the saddest event, we can expect the resurrected Christ to draw near and abide with us. The song reveals that in the midst of despair and in the darkest hour, even when all help has failed and there’s no hope, we can expect Him, the *Help of the helpless*, to show up. We can expect the Resurrected One to appear on our road to Emmaus, speak the words and break the bread of life to us, and cause our eyes to be opened.

I don’t know about you, dear reader, but I need His presence every hour. And as the words of the song state, it is He alone who can foil Satan’s power and put me over. He alone is my guide and sustenance.

The original version of “Abide With Me” has eight stanzas or verses. The one in the hymnbook I grew up with has five stanzas, translated into my native language, with the following wordings:

*Abide with me; fast falls the eventide;
the darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.*

*Swift to its close ebbs out life’s little day;
Earth’s joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.
I need thy presence every passing hour.
What but thy grace can foil the tempter’s power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.*

*I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.*

*Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.*

*Reveal Thyself before my closing eyes;
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee;
Till Jesus comes, O Lord, abide with me" (Henry F. Lyte,
1847)*

The author of this song, Henry Lyte, wrote it in a time of great personal sorrow. Having been a preacher for several years, he identified with the sorrowful state of the disciples during the crucifixion week, and took the inspiration for composing this song both from the twenty-fourth chapter of Luke and from his own experience. In great sorrow, as he watched the glories of the setting sun fade with its last golden rays, he took a piece of paper and penciled this solemn tune for generations to come.

The song, which was a closing prayer from his heart, also aptly describes the state of mind of those disciples on the road to Emmaus on the resurrection day. As they sorrowfully dragged themselves along the road, not knowing the Lord had indeed risen. A stranger joined them and talked with them throughout the entire journey, as discussed in the previous chapter.

The Amplified Bible renders the next verse as saying: *"But their eyes were held, so that they did not recognize Him"* (Luke 24:16). Again here we see that these disciples saw Him, talked with Him, listened to Him, and walked with Him for almost seven miles, and yet did not recognize Him. But their hearts sensed something while they listened to Him along the way. There was a knowing flowering inside them, but they did not give it enough attention to develop and become perception. Hence, they could not see.

You and I definitely remember days in our lives when we felt premonitions down inside our spirits, but we did not act upon them; we ignored or silenced the voices of our spirits. And thus we were unable to take advantage of and benefit from what the inner man was foreseeing. Looking back afterwards, we

recognize events and heartaches we could have avoided had we listened to the still small voice. If we learn to listen to the voice of the spirit man and walk by the inner sight, we will overcome more often than we do in our daily lives.

After the disciples on the road had poured out their hearts in lamentation before the stranger, he began speaking to them from the Scriptures. Starting from Genesis and going through the books of the Prophets, He expounded the Scriptures to them concerning Christ the Anointed One. He showed them that the sufferings of Christ were really the appointed way for Him to enter His glory, but these disciples were disappointed by the disgrace they had seen Him go through. He taught them throughout the journey and their hearts burned within them as they listened, but they still did not recognize Him.

And as they drew near the town of Emmaus where the two brethren were going, the stranger acted as if he was going further. Without doubt, the words of life He was speaking to them were already doing some positive work in them. They wanted him to continue speaking, and desired that he would not depart from them. So they begged and urged Him to stay with them, saying: *“Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them”* (Luke 24:29).

This is where the main thread that ran through Henry Lyte’s song came from. It was a gloomy time indeed, and this stranger had spoken the words of life that seemed to be changing the brethren’s outlook. His words had penetrated through the gloominess, shining forth and pointing them to the heavens. No one but He could guide them and succor them in this hour. So they pleaded with Him to abide with them through the night: they sincerely invited Him to stay.

In the past thirty-something years, I have occasionally sung this song (if you call what I do singing; screaming is more like it), and the main thread running through my spirit is that of earnestly inviting His Presence to abide with me. In fact, to be more accurate, when I sing this song, I am earnestly pledging

my utmost desire to be and remain in His Presence. I know He dwells in me, but I want that consciousness of His Presence to consume me every hour. I am telling Him that in spite of all the troubles and confusion around, in the midst of the storms of life, “through cloud and sunshine,” “in life and in death (physical)” I intend to abide in His Presence and earnestly pray that He will abide with me. He has already said that if anyone will invite Him in, He will honor such an invitation and abide with such a one.

Notice that all this time, walking and talking with Him, the disciples did not recognize Him. Their minds were still engulfed in sorrow. They were still wishing the events of the past three days had not happened. They were hoping it was just a corporate dream and someone would wake them up from it and things would suddenly be as the week before. While sorrow filled their hearts, they could not see Him, though He was right there, talking with them.

Dearly beloved, let this be a lesson for you and me. If we are consumed by sorrow, worry, or self-pity, we may be in danger of not seeing the glory of God that is right before our eyes. If we are consumed by the painful experiences we are passing through, we may be in danger of missing the salvation that God is trying to unveil before our eyes. We must let go, cast our cares, our pains, and our sorrows on Him, and keep looking for the appearing of Christ our Savior and our Deliverer. For as we look for Him in our darkest hour, He, the “Help of the helpless,” will show up and abide with us. When all other helpers have failed and all comforts have fled, the Friend that sticks closer than a brother will join us on the thorny rocky road to Emmaus, and through the lonely and scary night, He will abide with us.

And with Him at hand, what is there to fear? No foe can challenge us when He, the mighty Conqueror, is nigh. It is He who *“spoilt principalities and powers and made a show of them openly, triumphing over them.”* It is He, who overcame sin and nailed it to the cross, that is near and is our Justifier. It is He, who in dying overcame death and rose Lord of all, that is abiding with us.

What is there to fear? Death, where is thy sting, and Grave, where is thy victory? Yes, we'll overcome always, if He abides with us.

So when the brethren arrived at the little town that they were traveling to, about seven to eight miles south of Jerusalem, they urged this stranger to abide with them. At this point, he was still a stranger, but now a stranger they didn't want to part with. They invited Him into their home, and as His manner is, He went in with them.

If we would have Christ abide with us, we must be earnest and with sincerity invite Him. He does not impose Himself on anyone. To His disciples, He said, *"If any man will come after me, let him deny himself, and take up his cross, and follow me."* And the invitation in the Book of Revelation is also after this manner, for it is for whosoever will:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev 22:17).

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev 3:20).

Those that have experienced the pleasure of communion with Him cannot but desire more of his company. He took bread, and blessed it, and brake, and gave to them. This he did in His usual manner, perhaps with the same words He had used before the crucifixion. And as He did this, their eyes were opened, and they recognized Him.

He joined them on the road and walked with them. He opened the Scriptures to them. He went into their home with them. He joined them at their table. And in the *breaking of bread*, He made Himself known unto them. Immediately, these two disciples got up and joyfully made the journey back to Jerusalem to report to the Apostles that they had seen the Lord.

He had been with them all along, but it was only when he broke the bread that they saw him. So, we must understand that we can never hope to recognize the "Stranger" in our midst if we don't have communion with Him. He lives in you, but unless you allow Him to break the bread of life for you to partake in, your eyes may not be opened to "see" Him. We must constantly have communion with Him if we expect Him to reveal Himself to us.

The Lord Jesus Christ is the Word of God. The breaking of bread is the breaking of the Word. When Christ breaks the bread, the Word of God, for us, our eyes are opened and we behold Him and are transformed into His likeness.

"If any man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him;

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:18,21,23).

If anyone among us will keep His words and draw nearer to Him in communion and love, the Father and the Son will abide with us and make Themselves known unto us. The Lord will do this through the ministry of the Holy Ghost. When *"the Spirit of truth is come, He will guide you into all truth: ...for He shall receive of Mine, and shall show it unto you"* (John 16:13,14). Here, and here alone, lies the secret of spiritual understanding.

Chapter 5

Blessed Are Your Eyes

"The hearing ear, and the seeing eye, the Lord hath made even both of them!" (Prov 20:12).

"But blessed are your eyes, for they see: and your ears, for they hear" (Matt 13:16).

His ministry was just beginning with full force. He had just called two brothers, the fishermen Peter and Andrew, to follow Him and become fishers of men. Then He went about all the territories of Galilee, teaching, preaching the Gospel of the kingdom, and healing all manner of sicknesses and diseases. As the multitude gathered around to listen to Him, He went up unto a mountain and began to teach the lessons called the Beatitudes.

*"Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.*

*“Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children
of God.*

*Blessed are they which are persecuted for righteousness' sake: for
theirs is the kingdom of heaven” (Matt 5:3-10).*

Without doubt, one of the greatest of the Beatitudes is the one which states, *“Blessed are the pure in heart: for they shall see God.”* Surely, of all things, the most sublime is to “see God.”

What’s the blessing the Lord is referring to when He says, *“Blessed are the pure in heart”*? What is this blessedness that accompanies purity? In the reference above, He said the pure in heart are blessed because they will be given the enviable opportunity to see God.

What does it mean to see God? The Scriptures tell us that God is a spirit and not a physical being. He’s not a man, and the Scriptures tell us that *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him”* (John 1:18 KJV). The Weymouth translation of the New Testament renders this verse as saying, *“No human eye has ever seen God: the only Son, who is in the Father’s bosom—He has made Him known.”* No natural eye hath seen nor can see Him because God is not a physical being. The Son who came from the Father has made Him known to us. The Son came to earth to reveal Him to us. He came to make us see the Father. He came to make Him known.

Let’s ask the question again: *What does it mean to see God?* The word “see” used in the Scriptural passages quoted above is interchangeable with the word “know” and must be so understood. In the original, for example, *“Blessed are the pure in heart, for they shall see God”* in essence means, *“Blessed are the pure in heart, for they shall know God.”* To see God is to know Him. He’s not speaking here about seeing with the outward eye, but seeing with the inner eye. To see God is,

through the revelation of the Spirit, to know Him. We are not talking about learning about God through reading books or even reading the Bible, but *knowing Him* through the revelation of the Holy Spirit. No one has ever seen God at any time, and no one can *see Him* except those to whom the Son reveals Him.

The Scriptures often employ the term “see” to mean perception. And you hear people in everyday life do exactly that. You probably have heard someone, after learning some new fact, exclaim, “Oh, I see!” You probably have done that yourself. This expression, “Oh, I see!” denotes comprehension. There’s a sudden flash of revelation and the individual says, “I see!” A veil has been removed, and something that was concealed is now uncovered. This seeing is with the inner eye, and the sight is an inner understanding. In the same manner, the “*seeing God*” that the Lord talks about is with the eye of the spirit man.

After going through those painful experiences recorded in the Bible, Job came to perceive what God wanted him to see. His eyes were opened and he said, “*I have heard Thee by the hearing of the ear, but now mine eye seeth Thee*” (Job 42:5). We all agree that Job did not see God in the physical sense, but his experience brought him to a place where he began to know God’s ways. He did not see God literally, but he saw Him nonetheless. And he was blessed.

“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

“But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them” (Matt 13:13-14,16-17).

After He had explained the hidden meanings behind the parables to them, the Lord told the disciples that *their eyes were blessed*. After He had explained the ways and wisdom of God being conveyed in the parables, He paused and said to them, "*Blessed are your eyes, for they see.*" He said this to make them realize that they, like us, were blessed with the great opportunity of having the mystery of God revealed to them. To others it remains hidden, and the words remain as an inscrutable parable, which they hear but understand not, and they see but perceive not. His words are sent out, but only those that have ears to hear will hear. This is echoed again and again in the Book of Revelation, in the closing remarks of the letters from the Lord to the seven churches: "*He that hath an ear, let him hear what the Spirit saith unto the churches*" (Rev 2:7,11,17,29; 3:6,13,22)

Everyone, at least everyone most of us are in contact with daily, has two ears, one on each side. So when the Lord said, "*He that hath an ear, let him hear,*" what exactly was He saying?

Was He talking about natural ears? Definitely not! This is referring to spiritual hearing. He was talking about an individual's ability to *hear what the Spirit of God is saying from the heavens*. He is talking about listening to the voice of God, and about being obedient to His word. We can all hear what man is saying, but only those with a spiritual ear can hear what the Spirit is saying.

You hear natural sound with your outer ears. You hear words and they make sense. Sound is created by waves formed from the vibrations of air molecules. When these waves strike the ear and are transmitted to the brain, they are interpreted as sound. This is how physical hearing works. But there is another ear, a spiritual ear, and only he who hears with this ear can *truly* hear what the Spirit is saying.

Sound waves fall upon our natural ears and are interpreted by the brain. The Word of God reaches our inner spiritual ear and the inspiration from it brings understanding. "*But there is a*

spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). The living Word of God is not interpreted by the brain or the carnal mind, but by the spirit of a born-again saint, the hidden man of the heart. The living Word of God can be received only by this inner man and with the inner ear.

So, when the vibration is natural, it travels as natural sound waves, strikes the eardrum, and is transmitted to the brain via the nerves of the outer ear; then we receive a carnal understanding. But when the vibration is spiritual, it is transmitted as the living Word of God to the ear of the inner man. And by the inspiration of the Almighty, this becomes understanding and this becomes life. "*The words that I speak unto you,*" says the Lord, "*they are spirit and they are life.*"

In the Gospels, the Lord taught the multitudes and the disciples in parables. Not only did He present many of these parables using word pictures, He also presented parables in the form of miracles. But the multitudes, during His days and even in our days, are so fixated on the literal words and the physical manifestations that they miss the spiritual substance hidden behind them.

The purpose of these parables given by the Lord is to reveal the mind of God to us on certain divine truths. The main substance is not necessarily the surface meaning of the parables or the outward miraculous works that we see Him deliver or perform, but the eternal truth which He intends to reveal to us by them. No doubt, the Lord meant the miracles of provision and healing that He performed to be of tremendous benefit to the people He ministered to, and indeed, they were. But even more important was His intention to reveal the Father through those mighty works. The effect of those miracles would probably last a hundred years or less in the life of the recipient, but the truth He was revealing through them is eternal. The main goal behind all He did was to make the Father known: to reveal the Father's will, declare His ways, and unveil His plans of the ages.

All through the Scriptures, He presents these in types, symbols, and parables for anyone who has eyes to see and ears to hear.

He teaches these spiritual truths in different parables, comparing spiritual things with spiritual words, and we still don't get it. Then He turns to us as He did to the disciples, with amazement, saying, "*How is it that ye do not understand?*" (Matt 8:21).

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread.

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? (Mar 8:15 -21

Many times, we just don't listen to what He's saying to us. We are so occupied with our thoughts and our desires, carried away by the voices of strangers, or simply controlled by our natural understanding. The carnal mind is spiritually deaf, and so daft that *truth* cannot penetrate. In fact, the voice of the Spirit and the revelation knowledge are foolishness to it.

So, the admonition in this verse of Scripture that the Lord used to close every one of the letters to the seven churches is, "*He that hath an ear, **let him hear!***" After speaking words of admonition and correction to the churches and making promises to the overcomers in each of the churches, He closed each letter with this admonition. The full meaning of this word of admonition is not just about hearing what He's saying, but

about obeying it. The phrase “He that has an ear to hear” connotes obedience. It’s indirectly saying that the blessings promised above are for those who would hearken to His words: not just those who hear the words, but those who obey them.

This, of course, begins with hearing. Faith comes by hearing the Word of God. Our ears must first be anointed and properly tuned to the frequency He's transmitting at to hear what the Spirit is broadcasting or saying to us. After we've heard, then we proceed to obedience. It is when our obedience is complete that we are numbered with the overcomers. The Amplified Bible renders these verses as saying:

“He who is able to hear, let him listen to and give heed to what the Spirit says to the assemblies (churches). To him who overcomes (is victorious), I will grant to eat [of the fruit] of the tree of life, which is in the paradise of God” (Ge 2:9; 3:24).

May we be able to say with Samuel, *“Speak, Lord; for Thy servant heareth”* (I Sam. 3:9), for it is then that we'll be established in the purposes of God!

“Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

“The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

“Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me” (John 12:28-32).

Sometimes the Word of the Lord goes out as if it were the sound of a trumpet. Many hear the sound. There are those that only hear the loud sound, the empty whistling of the wind rushing out of the trumpet. They hear but do not understand, because they hear with the external ear and therefore can only hear the natural noise, which does not contain the message to reveal the mind of God.

Many times, when the Word of the Lord goes out, most of the people who are excited and think they've heard what the Lord is saying have actually only heard the sound made by the wind coming out of the trumpet. They are merely hearing the sound made by the vibration of air molecules and not what the Spirit is saying. The message and the mystery of God are passing by them; they can only hear the sound or noise, but cannot decipher the coded message of the Spirit. They have ears, but not the ones that can pick up what the Spirit is saying to the church.

The eye cannot see music, the ear cannot hear colors, and neither can the natural receive the spiritual! The Holiest of All is the domain of the Spirit. Within His holy temple is heard the voice of God, the voice of the Spirit, and those that would hear must tune in with their spiritual ears. Here the mystery of life is unveiled as we enter into His pavilion. Here breaks upon our hearts the wondrous revelation of what the Spirit is saying to the church.

When the voice of God in the above passage spoke to the Lord Jesus in reply to His prayer, saying, "*I have glorified it,*" many heard the sound. But did they all hear the message? Not at all!

The majority heard the natural sound only. It was indeed a miraculous sign from heaven! So they said—it thundered! They had just experienced a "*sign and a wonder,*" but they missed the message. They heard with their natural ears and appreciated the *sign and wonder*, but did not decipher what the Spirit was saying to the Lord.

When Moses was up on the top of the mountain, He saw God and heard His voice. But at the bottom of the mountain, the people only heard the rock-rending thunder and saw lightning, and were afraid. The one up on the mountain of God heard His voice, received His words, and learned His ways, while those down below in the earth realm heard the sounds of trumpets and thunders.

The *Spirit* is speaking in this hour. He's saying something important to the church. But what the Spirit is saying cannot be

heard with the outer ear of our fleshly minds. If anyone listens with the natural ear, all he or she will hear will be the natural sound of the trumpet. If anyone listens from the earth realm below, all he or she will hear will be the scary sounds of thunderclaps. But those who ascend into the hills of the Lord and listen with the inner ear will hear and receive the revelation of Jesus Christ.

When the Word of the Lord goes out, different people hear different things. There are those that are listening with the inner ears; they hear what the Spirit is saying. Even among these people, there are those whose ears are more sensitive because they have been trained by practice and use, in listening to God; they will have the depths of divine revelation unveiled unto them as they listen. There are others who will also hear, but only at a babyish level of spiritual perception. And the many who are listening on the earthly plane will only hear things that pertain to the natural and not perceive any of the message the Spirit is revealing. What this last group hears could still be beneficial to them in terms of wisdom and moral uprightness, but it will amount to only what the Bible refers to as "*bodily exercise*" which it says "*profiteth little.*"

When people attend a worship session and listen to the Word preached, they hear the preaching, but do they *hear* what the Spirit is saying? Does the Spirit *say something* to them? Is there a message *beyond the spoken words* that penetrates the spiritual ear and speaks to the inner man? When this truly happens, that is when the child of God receives the revelation of Jesus Christ.

The wise man, the son of David, wrote, "*The hearing ear, and the seeing eye, the Lord hath made even both of them!*" (Prov 20:12). We, God's elect, have hearing ears because He gave them to us when he made us new creations. You can no more create your own spiritual ear than save yourself. We did not acquire them ourselves. But if God has given you and me hearing ears, then we must listen carefully with them and take heed of what we hear. "*If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with*

what measure ye mete, it shall be measured to you: and unto you that hear shall more be given” (Mar 4:23-24).

We should continuously give thanks to God who *“has made us meet to be partakers of the inheritance of the Saints in light”* (Col 1:12). He has given birth to us anew, put his spirit in us, and thus we have the ability to hear his voice. Because of the new birth, we have within us all the divine faculties necessary to attain the fullness of Christ. *“His divine power has given unto us all things that pertain to life and godliness.”* There is nothing lacking in us with respect to divine resources. We have the inner ear to hear. We have the proper eyes to see and perceive.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling” (Eph 1:17-18).

The Apostle Paul is praying for us here, that God will enlighten the inner eyes which He has given us so we can see clearly. He prays that our inner eyes, the eyes of our spirits, will be flooded with light so we may know or comprehend the hope into which He has called us. He prays that God will give to us a spirit of insight in the intimate knowledge of Him, and that the eyes of our hearts, the inner eyes, will be so enlightened that we will know and understand the immeasurable and unlimited greatness of His power, which is in us who believe, as demonstrated when He raised Jesus from the dead and seated Him at His right hand in the heavenly places.

Blessed, indeed, are our eyes for they see, and the Apostle is praying that these eyes of ours may see even further, and perceive the wondrous things which God has prepared for those that love Him. But to others the wondrous things of God are hidden. They are presented to them in terms of wise sayings and parables, which they cannot understand.

“Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

“Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” (1 Cor 2:6-8).

Why did the Lord teach in parables? And why are the Scriptures written in secret words of divine wisdom that only those with the Holy Spirit can understand? The Apostle Paul gave us the answer in the passage above. God intentionally hid these things in spiritual code so the *prince of this world* and his associates would not understand it.

This is the reason why the Lord spoke in parables: that hearing, they would hear but would not understand. And the Bible is also written in metaphoric language with types, symbols, and parables.

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world” (Matt 13:34-35).

The word "parable" originates from the Greek word “*parabolē*,” which is the name given to an illustration in the form of a brief narrative. This illustration usually refers to something that might naturally occur, but by which a spiritual message is being conveyed. A **parable** is a brief story that illustrates a spiritual lesson. It is a short tale that illustrates universal truth. It sketches a natural setting, describes an action, and shows a corresponding result.

Is a parable just a cute story? Definitely not! If a parable is only a story, why not just call it a story? Why use an unusual

word like “parable,” if an ordinary word like “story” will do? A parable is *more* than a story. It is a story that has two things running *side by side*: the *lesson* and the *reality*. It has a storyline, but also a spiritual meaning to be comprehended. A parable may be based upon actual events, like the parable of the sower. If there were no such things as actual farmers, soil, seed, and the acts of sowing and reaping, we would miss His message in that parable altogether. The natural meaning corresponds in principle to the spiritual, and they are parallel. That’s what makes it a parable.

As we meditate on the Scriptures, we must realize that some of the Bible characters, such as Adam and Eve, Cain, Abel, Enoch, Abraham, Moses, Elijah, and Paul, are indeed historical figures, but they also represent spiritual ideas and characteristics that God is revealing to us. They were real people who lived on Earth and did the works attributed to them. Moses was a real person through whom Jehovah delivered His children from Egypt. At the same time, he is a type of Christ the Savior. His name also represents the Law given to Israel from Mount Sinai. Abraham is the man who was called by God to leave the Ur of the Chaldees and became the father of God’s chosen people. At the same time, Abraham in the Scriptures represents the spirit of faith, a friend of God, and the father of God’s covenant people.

There are other Bible characters presented by the Lord Jesus, such as the Prodigal Son and the Good Samaritan, who are, of course, fictional and are not actual persons. These characters, used as parables and allegories, graphically express spiritual lessons that the Lord is trying to teach us. The Spirit of God uses this method to impart understanding to our minds and hearts. The Spirit uses outer concrete things to express inner spiritual realities. As Paul says in the Book of Galatians, “*These things are an allegory*” (Gal 4:24).

An important characteristic of parables in the Scriptures is that they teach the children of God how to behave. In the metaphorical language in which they are frequently presented, parables often contain spiritual lessons that may deal with

difficult ideas. Once the meaning of the parable is understood, the truth being conveyed becomes apparent. They are meant to provide guidance for godly living. A few such examples of the Lord's parables include the parable of the sower and the parables of the Prodigal Son and the Good Samaritan. There are parables in the Old Testament as well. The parable of "*the little ewe-lamb*" told by the prophet Nathan to King David after the death of Uriah comes readily to mind (2 Sa 12:1-9).

The Lord followed these with the parable of the leaven, and that of the precious treasure buried in a field which a man found and sold all his belongings to buy it. In the same manner, He put forth a parable concerning a precious pearl of great price that a gem dealer sold all he had to buy.

The next parable is concerning the kingdom of Heaven, which the Lord likened to a dragnet that was cast into the sea and gathered fish of every sort. When it was full, men dragged it up on the beach and sorted out the good fish into the baskets, and the worthless they threw away.

The multitude heard these teachings, but probably did not get a clear understanding of their meaning. However, the disciples had the special opportunity to listen to the Lord expand the meaning of the parables to them. He did, and they listened. God has sent to us believers the Teacher and the Anointing to unveil the true meaning of these parables to our hearts. It remains for us to approach the Holy Spirit and listen attentively as He expounds these truths to our hearts.

Chapter 6

Open My Eyes, Lord, That I May See

“There is a path which the vulture’s eye hath not seen” (Job 28:7).

The vulture is a bird of prey interested only in its belly and in dead things it can rapaciously devour. It is an unclean bird, a scavenger concerned more with things that are dying or dead than with the living. The whole world system is a devouring vulture, and it’s unfortunate that we see those who claim to be children of God clamoring to partake of the booty with competitive ferociousness.

A few centuries ago, Isaiah, prince among the prophets, lifted up his voice and prophesied of a highway that the sons of God would walk on during the kingdom age. It is certain that the saints of God, in whose hearts the kingdom of God is

developing, will by faith see and walk this highway. The Holy Spirit uttered these words through the mouth of the prophet Isaiah:

“And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

“No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

“And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa 35:8-10).

This indeed is the path which the vulture’s eye does not see. This is the King’s highway on which the carnally minded cannot walk. They cannot even see it, because the veil has covered their eyes and concealed this highway from their view. Their eyes and minds are fixated on the mundane, the fading glory, and this, like the veil on the face of Moses, prevents them from seeing the highway of holiness. They can only see the glory that is doomed to pass away. And like the vulture and the other ravenous beasts of Earth, they greedily fill their bellies with fleshly things.

But the eagle saints are from above and have seeing eyes. They are not like the vultures, and they see heavenly things. They clearly see the paths that the vulture’s eye cannot see, and the way of the eagles is in the heavens. These are the blessed of the Lord that walk the highway Isaiah spoke about. They are the ransomed of the Lord returning to Zion with singing, *“and everlasting joy shall be upon their heads” (Isa 51:11).*

Unto these ones God is revealing His mind and the mystery of the world to come. They are not in the dark, for they have the light of life. These ones have eyes and they see; they have ears and they hear. It is for their benefit that the Lord communicated many of His messages in parables, because they

have the receivers and decoders that can unravel them. It was to these ones that the Lord was referring when He said:

“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath” (Matt 13:12,13).

Our Lord Jesus Christ not only spoke in parables, but also performed many miracles that in themselves were parables. We see Him deliberately performing several miracles and healings on the Sabbath day. He was not doing this to break the Law on purpose, nor to annoy the scribes and Pharisees, for He Himself said that to fulfill the Law was one of the reasons He was made manifest. If He came to fulfill the Law, He couldn't at the same time make a habit of breaking it. In doing those mighty works on the Sabbath day, He was revealing divine truths in the form of a parable for those who have eyes to see.

The natural Israelites understood the Sabbath as a literal day, the seventh day of the week, which corresponds to our Saturday. On that day, they strictly refrained from all work, in obedience to the Law given by Jehovah. The ordinance applied not only to the seventh day of the week, but also to the seven festivals of Israel's calendar. And indeed, the Sabbath, as understood from Genesis, is the day of God's rest. On that day God rested from all His works.

But the Lord was teaching, by means of parables, that the Sabbath day represents the day when God will have completed His work of creation and will enter into His rest. It is the kingdom age when the Son of God will rule over all. It is the day when the kingdom of the world becomes the Kingdom of our God and of His Christ. Every miracle that He performed on the Sabbath day is a parable teaching us some divine truth concerning His coming millennial kingdom. All those mighty works He performed on the Sabbath were intended to bring us revelation of what humanity will experience in the day of the Lord, which is now at hand.

On the Sabbath day, blind eyes were opened. The opening of blind eyes on the Sabbath reveals to us first that the inhabitants of the millennium will have physical sight. However, much more importantly, it reveals that our eyes, which have been darkened to spiritual truth for so long, will be opened. The message of this miracle on the Sabbath is that every veil will be removed from our minds and our understanding will be divinely enlightened. We will know as we are known and will see all things as they are; we will see Him face to face, totally, with an “open face.”

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Co 13:12).

On the Sabbath day, the lame walked. This reveals to us that in the millennial day of His power, not only will the physically lame walk and the impotent receive miraculous strength and healing, but the weak will receive the strength to walk with God. All who look to Him for strength will know how to walk with God in spirit and in truth. Isaiah prophesied:

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

“Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert” (Isa 35:5,6).

Isaiah’s prophecies concerning the Messiah are known for their vivid accuracy, and this one is no exception. Isaiah declared that the eyes of the blind will be opened, that the deaf will hear, and that the lame will receive such miraculous strength in their limbs that they will be seen leaping like harts. And these, among many other miraculous wonders, are what the Lord demonstrated on the Sabbath day. He did these as a sign of things to come in the day of His power.

On the Sabbath day, the deaf were made to hear. Just as Isaiah declared in his prophecy above, we see the Lord opening deaf ears on the Sabbath day. How dreadfully silent the world must

be for one who never hears the sound of sweet music, the voice of a loved one, the inspiring voice of a mighty choir, or the refreshing whisper of a calm wind. Yet even more tragic than this is the knowledge that a vast majority of mankind never hears the voice of God. Their ears, muffled by the clamors of this world, are dull of hearing. There is a covering over their ears that totally prevents them from hearing the voice of God.

But a day is coming—yes indeed, the Sabbath day, the day of the Lord—when the deaf will hear the voice of the Lord, and their ears will be totally and permanently opened.

And not only this, but the tongue of the dumb will be loosed and he will sing with joy, just as the prophets said it would be. A day is coming, says the Spirit, when the lame will leap as harts, the tongues of the dumb will sing with joy, the eyes of the blind will be opened, and the deaf ears unstopped. Then men and women will be full of eyes, within and without. They will not only see physically, but will see God clearly in the spirit. They will see God, hear His voice, and walk with Him. This is the interpretation of the miracles the Lord performed on the Sabbath day.

In the third chapter of Mark's gospel, we read about the Lord Jesus entering the synagogue and meeting a man with a withered hand. Remember, the hand is symbolic of the fivefold ministry gifts: those of apostles, prophets, evangelists, pastors, and teachers. The man was in the synagogue, and it was on the Sabbath day. The religious organization of the day was also there. They were watching to see if the Lord was going to heal on the Sabbath. The hand was there in its proper place, in the church, but it had no power. The hand was useless to the body, yet it did not bother the religious leaders of the day. As long as the matters of the laws were observed and the religious traditions and scheduled programming were undisturbed, all is well. But when the day of visitation came and the Lord Himself appeared in the temple, the hand was ready to be restored to what God intended for it to be.

The Sabbath day is the day of the Lord, the day of visitation, the day of restoration, the day of God's rest, the day of manifestation of the Son and the sons of God, the day of His power, and the day of God's rest. It is the day of restoration of the "hand," and the day when the hand will minister with power to the body and the body to the whole of creation. It's the day on which the *"Lord Himself whom ye seek, shall suddenly appear in His temple."* And when He appears, He speaks with authority, saying, *"Stand forth, stretch forth thine hand!"*

The man with the withered hand obeyed the command of our Master and stretched out his hand, and it was completely made whole. So shall it be in this end time. The ministry that has been powerless and crippled in the church, unable to meet the spiritual needs therein, shall hear the command of the Lord. There shall be obedience, there shall be willingness, and there shall be healing. For *"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth"* (Psa 110:3).

Make no mistake about it. There will be opposition even in the synagogue from the religious system and ecclesiastical order of the day, for they will be offended that work is been done on the Sabbath day and without their approval. And also from others, saturated with complacency and cold indifference, and those who do not believe that the body needs any help. But in spite of all these, *the withered hand* will be healed on the Sabbath day. *"For the Lord Himself will appear in His temple, even the messenger of the covenant, whom we delight in, he shall come, saith the LORD of hosts."* We must be obedient to the heavenly command and stretch forth the hand at his command, and the hand shall be restored.

The restoration of the hand will bring strength to the body and will be a sign pointing to the approach of an abundance of rain. The result or impact of an effective fivefold ministry will be the outpouring of an abundance of rain: showers of blessings refreshing the dry and thirsty land and bringing an end to the famine.

“And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

“And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain” (1 King 18:44,45).

Revival rains must be brought about by the travail of the fivefold ministry, the hand ministry, in the body. Remember, Elijah, after spoiling the prophets of Baal on Mount Carmel, prophetically spoke to Ahab and said, *“Go up eat and drink; for there is the sound of abundance of rain.”* After this prophetic declaration, Elijah began to pray. He then sent his servant to go look. His servant went to look, and the seventh time, he saw something. What did he see? He saw a cloud *“like a man's hand”* bringing rain. The anointed fivefold ministry is one of the means that God will use to bring rain to his people. This does not mean the ministry offices appointed by men, or by organizations of men (for there are many of such today), but those chosen by Christ Himself when He ascended on high. The “hand” itself, therefore, must be healed in order to bring revival and perform the work of equipping the body.

Blessed Lord Jesus, we pray that you'll open our eyes to the real meaning of every word that came and is proceeding out of your mouth, and every sign and wonder that you have performed and are performing. Open our eyes, Lord, to see the eternal reasons behind your acts.

On another occasion the Lord Jesus led His disciples over by the Sea of Galilee. Climbing up a mountain, He lifted up His eyes and saw a multitude following Him. This was the occasion that he had ordained to reveal the message concerning the *Bread of Life*. The Passover was near, and seeing the multitude, He turned to Philip and asked, *“Where shall we buy bread for all these people to eat?”* He said this to put Philip to the test, for He Himself knew what He was going to do” (John 6:5,6).

Philip performed some quick calculations and answered him, saying, *“Eight months’ wages would not buy enough bread for each one to have a bite!”* (John 6:7 NIV). Then Andrew, Simon Peter’s brother, overhearing, spoke up and said, *“Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”* (John 6:9).

This is the setting for the miraculous multiplication where the Lord Jesus fed five thousand men, not counting women and children, with five loaves and two fish. From this mighty miracle of the loaves and fishes arose an even mightier discourse on the bread of life, a message filled with truth and hope for all who have ears to hear.

And so it was Andrew that said, *“There is a lad here, which hath five barley loaves and two fishes.”* He was not known for any sermons like Peter his brother, but Andrew was a remarkable person who always knew what to do in every emergency. And the one thing he was good at, above all, was bringing men with their needs to the Lord who could meet them all. And it seems to me that the rest of the disciples knew this also. For when certain men arrived from Greece and came to the disciples and said, “Sirs, we would see Jesus,” Philip brought them to Andrew and Andrew led them to the Lord.

But what about this little kid whose sack lunch Andrew was talking about? The five loaves were not Andrew’s to give. They belonged to this generous little boy, who gave all as an offering to the Prophet he had come to listen to. I can see him willingly offering his five sandwiches with sardines to his Christ with worshipful reverence. And I can, with my mind’s eye, see the Lord receiving the loaves and fishes from the lad with smiles, patting the lad on the back, and saying, “Thank you.” I cannot help but wonder what a blessed satisfaction and joy the lad must have enjoyed when he saw the miraculous increase that followed, and the great multitude that benefited from his offering.

He took the loaves and the fishes, gave thanks, distributed the bread and fishes, and fed over five thousand people with them. And twelve basketfuls of food were taken up after everyone had their fill.

But the Lord had a higher goal in mind for this miracle. His ultimate intention was to reveal to them the true Bread of Life and to teach them not to concentrate their energy on getting the bread which perishes, but to aim for that which lasts for eternity.

In the morning of the day after the feeding of the five thousand, the multitude were going around everywhere looking for the Lord Jesus. When they didn't find him in their town, they got into the boat and traveled to Capernaum seeking Him. And when they found Him, they said, "Rabbi, when did you get here?"

But the Lord said to them, *"I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval"* (John 6:26-27).

What a tragedy that was! And what a tragedy it is when we Christians today seek Christ for the benefit we hope to receive from Him, without a desire to become participants in His life, even that life that raised Him from the dead. *"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed"* (John 6:25). This was the correction the Lord gave them. Then He proceeded with the lesson this miraculous parable was intended to teach, revealing Himself to them as the *Bread of Life*.

"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:32-35).

We Want to See JESUS

And then came the feast of Passover when the covenant people were gathered for the great commemoration. This is one of the seven feasts of the God of Israel, a time scheduled for the people of God to seek Him. It is a time set aside to know the Lord.

The Bible records in the twelfth chapter of John that when the time for the feast of Passover came, certain Greeks came up to Jerusalem to worship, and these men desired to see Jesus.

As we partake in the great gospel Passover feast of the Lord, the desire of our hearts and souls should be to see Jesus. Our all-consuming passion as we keep the feast should be to commune with him. These Greeks that came up to Jerusalem during the feast came to Philip and said, “*Sir, we would see Jesus*” (John 12:21). For some reason, Philip brought them to Andrew, who seemed to always know what to do. And then Andrew, leading the way with Philip following, brought them to the Lord.

When they came to the Lord Jesus, He began to speak to them in parables: “*And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit*” (John 12:23,24).

When a man desires to see Jesus, and makes a deliberate effort to seek Him, the Lord will reveal Himself to such a one. These Gentiles came from a far country to keep the feast, but their main goal was to see the Lord. So, immediately these men came to Jesus, He began to speak the mind of God concerning His

death, burial, resurrection, and redemption to them. In the first few statements the Lord made to these men, he even declared the desire and plan of God to bring forth a multitude of sons just like Him. To the multitude at the feast, including the scribes and the venerable teachers of the Law, He said no such thing, even though they were the seed of Abraham. He reveals His mind to those who seek Him. Those that seek Him will find Him. He opens the eyes of those whose hearts are panting after Him as the deer pants for the brook of waters.

*Open my eyes, Lord, I want to see Jesus
To reach out and touch Him, and say that I love Him
Open my eyes, Lord, I want to see Jesus*

To these ones, He will appear and reveal Himself. He appears to those that look for Him, for “*Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation*” (Heb 9:28). These are the people the Psalmist spoke about in the twenty-fourth psalm.

“Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

“He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah” (Psa 24:3-6).

What blessing is the Psalmist talking about in the fifth verse quoted above? The Lord Jesus answered this question with the Beatitudes, saying, “*Blessed are the pure in heart, for they shall see God.*” These ones will be given the privilege to ascend into the hills of the Lord and to see Him. These are the true seekers, the ones that desire to see God. These are the generation of them that seek Him. These are the people that seek Him in spirit and in truth.

Chapter 7

The Unveiling

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb 10:18-20)

The word *“unveil”* is synonymous with *“reveal,”* and in the Bible the word *“revelation”* is a translation from the Greek word *“apokalupsis,”* which means to take the cover off, to unveil, to reveal, or to disclose. It implies the removal of everything that veils. Since *apokalupsis* means to reveal or unveil, when the word is used, there must be something hidden that needs to be unveiled. That something must already be present, or it cannot be unveiled. That something must have been concealed, or else it need not be unveiled. *Apokalupsis* is the drawing aside of the veil or covering that hides Him from our view. It enables us by the spirit of revelation to behold the King in His beauty.

This is what happened when the Lord joined the brethren on the road to Emmaus. It was not until the veil was drawn aside that they could see Him. He walked and talked with them for probably a couple of hours, but they did not recognize Him. He was present with them, yet hidden from their perception. He **can** be present and yet remain unseen. In the same manner, one can read or hear His words, which are full of meaning and contain His plans, and yet not see what He's saying, for the meaning is spiritually discerned.

God declared His plans of redemption and of the coming kingdom, ages ago and wrote them in the Scriptures, yet they are still hidden from carnal man and from the princes of this world. They are hidden from sight and can only be seen by those unto whom they are unveiled by the Spirit.

There are three levels of understanding the Word of God. There is the *literal surface meaning*; there is the symbolic or *figurative meaning*; and there is the *spiritual meaning*. Of these, the highest and true meaning of what the Holy Ghost is saying is the spiritual. And for anyone to see the true meaning, it must be unveiled by the Holy Ghost. For that is how one, by firsthand experience, comes in contact with the reality of God, who *is Spirit*. This is how one receives the revelation of Jesus Christ.

As discussed in a previous chapter, the Bible is written in metaphoric language with types, symbols, allegories, and parables, coded in a heavenly language of God's wisdom so that only those to whom the Spirit unveils the meaning will grasp it. The Old Testament contains a plethora of shadow pictures, imageries, and parables composed by God to reveal things to come.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb 10:1, KJV).

"Therefore let no one sit in judgment on you in matters of food and drink, or with regard to a feast day or a New Moon or a

Sabbath. Such [things] are only the shadow of things that are to come, and they have only a symbolic value. But the reality (the substance, the solid fact of what is foreshadowed, the body of it) belongs to Christ” (Col 2:16,17, AMP).

In Paul’s Epistle to the Colossians, he noted that many of the institutions and ordinances revealed under the Law of Moses were “*only a shadow of things to come,*” but the reality and the substance belongs to Christ. The same message is found in the tenth chapter of the book of Hebrews, which says that *the law only has the shadow of good things to come and not the very image.* In reference to the Old Testament tabernacle, the Hebrew writer notes that the Levitical priests served as an “*example and shadow of the heavenly things*” (Heb 8:5).

The phrase rendered “*example and shadow*” in the King James translation above is translated as “*a mere outline and shadow*” (Moffatt translation), “*a glimpse and shadow*” (Rotherham translation), “*a copy and shadow of heavenly realities*” (TCNT translation), and “*a mere earthly model of the real tabernacle in heaven*” (The Living Bible). This word “shadow,” as used in the passage above, is synonymous with “copy,” “likeness,” and “imitation.” It is like a silhouette or a pattern. It may be fairly detailed in its simulation of the real, but it is not the original. These Old Testament institutions and ordinances were “previews” or “dress rehearsals” of coming attractions.

In the Scriptures, a type is essentially a person, an institution, an action, or an event by means of which some Gospel truth is divinely foreshadowed under the Old Testament dispensations. The New Testament Gospel truth being prefigured or foreshadowed is called the “*antitype*”. However, for one thing to be a type of another in the Scriptures, it must not only resemble the latter, but there must be evidence from the Scriptures that God has so designed it. There must be evidence that the type was designed and appointed by God to represent the thing been typified. Therefore, to say that something is a type or shadow, we need New Testament confirmation of that fact.

Adam, for example, is in Scriptures said to be a type of Christ. In 1 Corinthians 15:45-49, the Apostle Paul compares the type and the antitype. The type is natural and earthy; the antitype is spiritual and the Lord from heaven. So the type and the antitype may exhibit points of agreement as well as unlikeness, but it is clear that we always expect to find in the antitype something higher and nobler than in the type, for the types are *"a shadow of things to come but the reality belongs to Christ"* (Col 2:17 ISV).

The Apostle Paul also notes in the fifteenth chapter of his Epistle to the Romans that *"whatsoever things were written aforetime were written for our learning"* (Rom 15:4), and that many of the things that happened in the Old Testament *"happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come"* (1 Cor 10:11-13).

We must therefore understand that types and shadows were not only created by God for the benefit of the Old Testament saints, to lead them to the Messiah, but for us also, to lead us into spiritual truth meant to be unfolded by these Old Testament prophecies. God took the time from eternity to plan and set these previews and dress rehearsals of coming spiritual attractions, and He foreshadows them in the Old Testament. We must let the Holy Spirit show these things to us as they unfold in the New Testament.

Most of the lessons in the Bible are rooted in the symbolic language of the Old Testament. As you find parables, you'll also find symbols, types, and pictures. For example, the Old Testament is filled with pictures of Christ. In the book of beginnings, He is the seed of the woman. In Exodus, He is the Passover lamb whose blood is on the door post. He's the Manna, the Bread of Heaven that fell in the wilderness, and the Rock that was smitten to bring forth water. In Leviticus, He is our Great High Priest. In Numbers, He is the Pillar of Fire by night and the Shekinah Cloud of Glory by day. He's the Mercy Seat upon the Ark of the Covenant, and the Ark as well. In Deuteronomy, He is the Prophet like unto Moses, and in

Joshua, He's our heavenly Commander-in-Chief, our Joshua who is taking us across Jordan, the realm of death, into our inheritance in the land of promise, the Kingdom of God.

A few of the Old Testament types clearly revealed by the Spirit in the New Testament are, the Lamb (Christ), Abel (spiritual man), Cain (earthly man), woman (the church), the Ark (Christ), the veil (Christ's body torn for us), the brazen altar (the cross), Oil (the Holy Spirit), the laver (cleansing), the burnt offering (Christ), Joshua (Christ), the high priest (Christ), Passover (Christ), the manna (Christ), Ruth's kinsman Redeemer (Christ) and so on. The Bible is also filled with symbols, such as the serpent (Satan), Aaron's rod (the resurrected Christ), passing over Jordan (death with Christ), and horns (power, kingdoms), as well as analogies and allegories, such as Hagar (the Law), Sarah (grace), silver (redemption), bronze (judgment), blue (heavenly), and purple (royalty), to mention a salient few. These will help the Bible student to understand the symbolic or figurative meaning of Scriptural passages, but the true understanding of their substance still comes from spiritual wisdom and revelation.

When the Greek seekers were brought to Jesus, He opened His welcome address to them in parables or spiritual words of wisdom. He spoke, saying, *"The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"* (John 12:23,24).

The grain of wheat, He said, referring to Himself, must die, otherwise it will not be fruitful. He must die in order to benefit humanity. His flesh must be broken and His body, the temple, must be destroyed in order to pave the way for us into the Presence of God.

Consider this. What happens to a seed when it's sown, as it is buried in the earth? The outer shell or seed coat must first rupture before the life of the seed within in the form of the new seedling can come forth. The veil must be rent. And so it was

that the veil, which is Christ's body, was broken to make "*a new and living way*" for us.

He had said this to His disciples many times, but they would not admit that it was necessary for Him to die. The "unrent veil" seemed sufficient to them. They were okay with the "grain of wheat abiding alone"; why did it have to fall into the earth and die? "*That be far from Thee, Lord,*" were the words of Peter, repudiating the very idea of his Lord's death. He was content with an uncrucified Christ, the *unrent veil*, the *unplanted grain of wheat*. Death seemed altogether inconsistent, as far as he was concerned, with the character of a Savior.

When the Lord told the disciples and the Greek seekers that the grain of wheat needed to fall into the earth and die to be fruitful, He was talking of the necessity of rending the veil. The veil, which was His body, needed to be rent, or otherwise only He would continue to have access to the Presence of God. But if the veil was rent, then He could open a new and living way for a multitude to enter into the Holiest of All.

That veil then, unrent as it was, proclaimed glad tidings; though it could not, so long as it was unrent, reveal the grace of God. It could not provide the way for grace to reach the sinner. That grace can only flow out by means of death.

And so the grain of wheat fell into the earth and died, bringing forth much fruit. The veil, which is His body, was rent, giving us access to the Presence of God; Blessed be the Lord Almighty!

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb 10:18-20).

The key passage quoted above starts by bringing us one of the greatest pieces of news mankind has ever received. It tells us that we now have unrestricted access to the Presence of God, and that we have an open invitation from the Almighty to enter into the Holiest of All. This place which was once absolutely inaccessible to us is now within our reach. This place of His

Presence, the Holiest of All, which was barricaded and from which the cherubic flames of fire kept us out, is now open for all who would enter by the blood of Jesus. This Shekinah Glory, which was concealed by the veil, is now unveiled before our eyes.

The author of the book of Hebrews is here by the Holy Ghost saying that we can boldly enter into the Presence of God. We can enter, not with the blood of bulls and goats, as the high priest timidly did once a year on the day of atonement, but at any time by the blood of Jesus. We are to enter by the new way which Christ has paved for us. It is a new and living way He has set apart for us; we have access to the Throne of God by His precious blood. There was a mighty veil that kept us out of the Presence of God, but Christ came and made a way for us through the veil into the Holy Presence.

The Weymouth translation of the New Testament renders this verse as saying:

“Since then, brethren, we have free access to the Holy place through the blood of Jesus, by the new and ever-living way which He opened up for us through the rending of the veil—that is to say, of His earthly nature” (Heb 10:19-20, WEY)

We have free access into the Presence of God through the blood of Jesus. He opened this new and ever-living way for us through the rending of the veil. And the Holy Ghost here tells us specifically what the veil really is. The veil is His flesh, or the earthly nature of our Lord Jesus Christ.

“Through the veil, that is to say, his flesh”—this word *flesh* is the same word we find in the opening of John’s gospel, where he said that *“the Word became flesh.”* God put on flesh and dwelt among us, and we beheld His glory. We enter into the holiest by the *blood* of Jesus that was poured out. Our right of entrance is not through His life, but through the rending of the veil: that is, through His death. You and I have the privilege of approaching the Presence of God to worship Him, not because of the *life* of Jesus, but because of His *death* for us upon the cross.

He made the way for us through the rending of the veil, and the veil is His flesh. The veil of the tabernacle speaks of Christ. The whole fabric symbolizes Him, just as the items in the tabernacle all speak of Him. The altar is Christ the worthy sacrifice. The gates speak of Him. The curtains speak of Him. The candlestick, the table of shewbread, and the golden altar all speak of Him. The Ark of the Covenant, the Mercy Seat, and the glory cloud all reveal Him. Everything in the tabernacle says, "Behold the Lamb of God who taketh away the sin of the world."

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

And thou shalt hang up the veil under the tacks, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side" (Exo 26:31-35).

The veil was made of fine-twined linen, a perfect masterpiece of cunning artwork, which symbolizes the perfect body of our Lord Jesus. As the Lamb of God was to be without blemish and without spot, so the veil was intricately and perfectly knitted in all its parts, finely wrought and beautiful to the eye, to exhibit the excellence of Him who is fairer than the children of men.

The veil was made from earthly material, woven from twined linen by the fingers of a skilled artisan. In the same manner, Christ's flesh, though perfect, was nourished by things which grew out of the earth in the same way we are fed. His flesh, though of the substance of an earthly woman, was unblemished

in every way. And as the glory of God, who is behind the veil, shone through, so the Godhead shone through the body of Christ Jesus.

As the Presence of Jehovah dwelt in the Holy of Holies, so in the man Christ Jesus dwelt "*all the fullness of the Godhead bodily*" (Col 2:9). He was the God-Incarnate, "*the Word made flesh*" (John 1:14), "*God manifest in flesh*" (1 Tim 3:16), "Immanuel," God with us (Isa 9:14).

When the Maker of the universe died on the cross, the earth shook and the mountains were rent. At the same time that this was happening, the veil of the temple on Mount Moriah was rent in two from top to bottom.

But what does this really mean in the uttermost? Was the veil just rent, or was it totally removed? The physical veil that was in the temple on Mount Moriah was literally rent. It was not removed. But this physical veil is only symbolic of the real. The real veil is spiritual. The real veil is that which bars man from entering into the Presence of God. It is a barricade, a screen, which hides the Holy One from man. That is the real veil symbolized by the veil in the temple.

When the symbolic veil of the Temple on Mount Moriah was rent in two, what exactly happened to the real veil that separates us from God? When Christ said, "*It is finished,*" and the secret of the physical Holiest of All was exposed by the rent veil, what exactly happened in the heavens? Is the Presence of Jehovah God still in the temple made by hands? Is there still a need for animal sacrifice in the earthly temple? Does the high priest still need to observe the ritual of going behind the veil on the Day of Atonement? Was the earthly temple worship to continue, or was it totally brought to an end? These indeed are the questions.

But this we know by the revelation of the Spirit: that God, on His part, has removed the barrier that separates man from Him in Christ Jesus. Christ finished the work of atonement once and for all. The sacrifice is complete and meets all the demands of Justice. The sacrifice is satisfactory and certified conclusive at

the throne of heaven. Christ has reconciled man with God through His blood and has removed the barrier once and for all. The veil separating us from God has been removed in Christ Jesus. And God has even left us a standing invitation to come in and fellowship with Him. He desires that we enter in and permanently abide with Him in the Holiest of All.

As the Spirit of God has been revealing to us in these pages, on the day that Adam and Eve sinned, man lost the ability to perceive spiritual things. He has walked almost entirely by the dictates of the carnal mind, and the main interest of a carnal mind is the preservation of the flesh. A heavy veil has clouded his spiritual mind. He has been groping in darkness, not understanding the things of God.

But the prophets brought us a message of hope from the Throne of God. After describing the veil of darkness that has lain over the earth for ages, the prophets overwhelmed our minds with an uplifting prophecy of hope. They pointed us to the day when the floodlight from God will illuminate the nations at the unveiling of the sons of God.

“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Isa 25:7-9 KJV).

The dark covering that was cast over the hearts and minds of people for ages is to be destroyed, according to the Word of God through the prophet Isaiah. When the sons of God are revealed to reign in the kingdom of the Father from Mount Zion, the veil will be removed completely from the people of the nations. And

their eyes will be opened, and they'll say on that day, "*Lo, this is our God; we have waited for Him and will rejoice in His salvation.*"

Many people will believe and see the Lord as their savior when this veil over their minds is removed. Their eyes will be opened, and like the brethren on the way to Emmaus, they will see and with excitement say, "We have seen the Lord, He's risen!" There is a thick veil over the minds of many people, especially religious people, and even over the minds of the people of God. Even to this day, when the Scriptures are read, the veil is upon their hearts and minds. But the Word of God says that if the heart shall turn to the Lord, the veil shall be taken away.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa 9:2).

For centuries, humans everywhere have existed as prisoners gathered in a dark pit, but the day is at hand when we will be visited. The Daystar from on high will visit us, as at first when the Light came into the world to redeem us. And so great will the light be this second time that *"the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa 24:23).*

The veil cast over the hearts and minds of humanity for ages and dispensations will be destroyed by the anointing when the sons of God are manifested in their Lord the Son of God. The Son is already manifested. He is waiting for His children, who are also His brethren, to come to their own. He said, *"Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion" (Isa 8:18), and "Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb 2:11).*

The entire creation is eagerly waiting for God to unveil His sons, the overcomers, so that it will be set free from the bondage of corruption into the glorious liberty of the sons of God. The entire creation is waiting. The earth and all the elements are groaning and waiting. And humanity, also, is waiting.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory about to be revealed in us; for the earnest looking out of the creation doth expect the revelation of the sons of God; for to vanity was the creation made subject--not of its will, but because of Him who did subject it --in hope, that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God; for we have known that all the creation doth groan together, and doth travail in pain together till now.

And not only so , but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting--the redemption of our body" (Rom 8:18-23, Young's Literal Translation).

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