

Entering

BEHIND  
The  
VEIL

By A New And Living Way

JOY THOMAS

Entering  
BEHIND  
The  
VEIL

By A New And Living Way

JOY THOMAS

# Entering Behind The Veil

JOY THOMAS

© GSF

*First Edition - 1981*

*Second Edition - Nov 2012*

*Published by*

Good Samaritan Fellowship

H2 / 22, Mahavir Enclave

New Delhi - 110 045

India

Tel : 011-2503-4946 / 2503-2928

[www.oilnwine.org](http://www.oilnwine.org)

[joythomas@oilnwine.org](mailto:joythomas@oilnwine.org)



*Within the veil  
I long to come  
Into Thy holy place,  
To look upon Thy face  
I see such beauty there  
None other can compare  
I worship Thee My lord,  
Within the veil*

*Within the veil  
There was a time  
My heart didn't know His way  
I did not seek Thy face  
Thy nature was to me  
A hidden mystery  
Until I called Thy depths  
Within the veil*

*Within the veil  
My heart thirsts to obey  
Thy nature shall be mine  
O grant it Lord I pray.  
Thy will be done on earth  
Bring us to keep Thy word  
And take us deeper still  
Within the veil*





## PREFACE

It was in the year 1981 that the Lord ministered and opened our eyes to see the truth of ‘entering behind the veil’. I was quite young in the Lord, as well as in the work of the Lord, in those days. Though few in numbers in New Delhi in those formative years, we deeply yearned and hungered for more of God, having come out of the hollowness of traditional churches and their teachings. After the Lord led us into the truth of the Scriptures concerning entering behind the veil, we experienced a tremendous surge of joy within, as the Holy Spirit ignited the hunger in our spirits. All of us experienced a deep and lasting work of the Spirit in our lives. It is amazing that even though many years have elapsed, those days remain so fresh in my mind! I can say with deep, inward conviction that what the Lord showed us by the Holy Spirit in those days, has had the salutary effect of spiritually sustaining and upholding us these many years, despite the trials, conflicts, rejections, reproaches and religious ostracism that we have faced. At that time, the Lord had laid a burden upon me, to produce these meditations in writing for the sake of those saints who were open and hungry for God’s highest in their lives.

Over the last three decades, the Lord has helped me and other brethren in the church to share these thoughts with many others. However, recently the Lord reminded me afresh to minister this precious truth to the saints of this day, several of whom had requested me to make this message available to them. We have, therefore, prayerfully decided to print the message afresh so that all who are spiritually hungry for the “whole counsel of God” could be enlightened.

This booklet is presented to throw some light on the pathway to God's purpose in Christ Jesus. God's purpose is a vast subject, but it is offered here in a condensed and abridged form. May the Lord open His precious, deep spiritual principles to those who would take time to study this small book. Beloved, the greatest blessing in the life of a child of God is to continue to hear His still, small voice. He that hath an ear, let him hear!

November, 2012

Joy Thomas



# ENTERING BEHIND THE VEIL

There is a constant cry of dissatisfaction and discontentment among God's people that has caused them to seek Him early (Hosea 5.15) <sup>1</sup>. This cry has brought them to the thick veil, between the Holy Place and the Most Holy Place, to enter through the veil to the very presence of the Most High God. Thank God that there is an inborn confidence and assurance in the hearts of His remnant people, for the "hour has come" for the unveiling of the secrets of the eternal purpose of God for His church, which is being fulfilled by His people in these end-times.

## WHAT IS THE FULL GOSPEL?

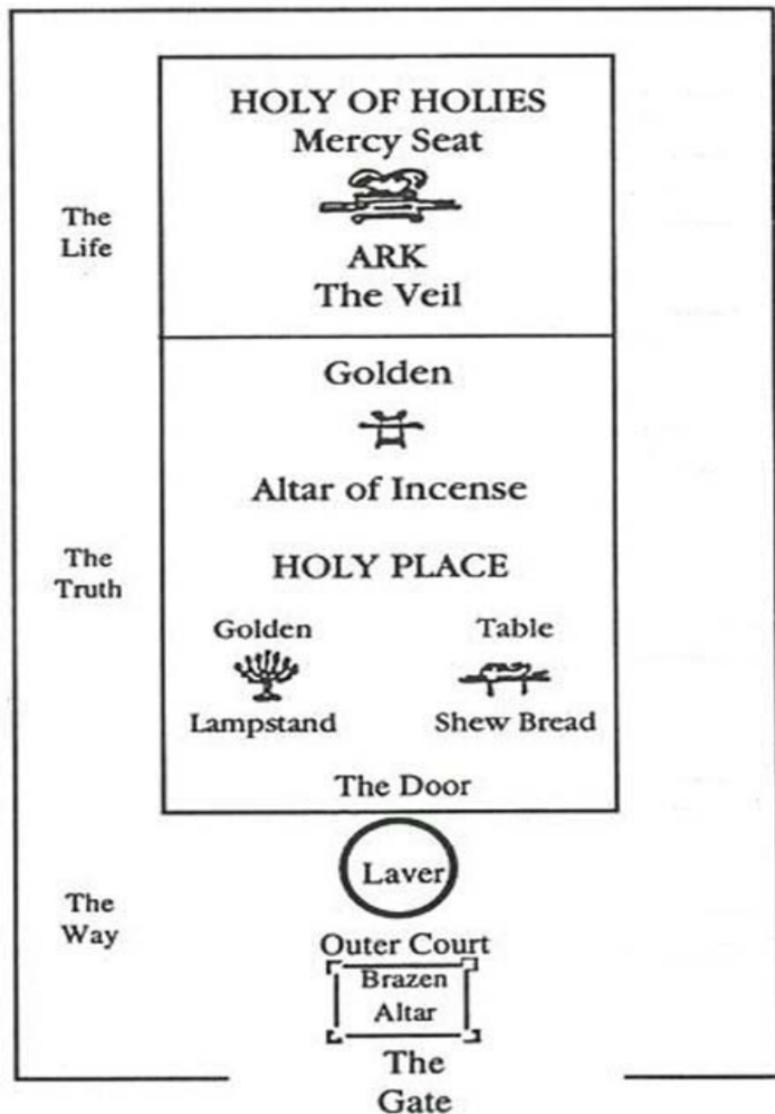
The Apostle Paul spent three years in Ephesus preaching day and night. What was he preaching? He said in Acts 20:7, "For I have not shunned to declare unto you the whole counsel of God". In Corinth, Paul could not get a quick response because his brethren were like babes capable of drinking milk only (1 Cor. 3:2)<sup>2</sup>. Although the Corinthian Christians were baptized in water, baptized in the Holy Spirit, and had the gifts of the Holy Spirit, they were yet babes and were not ready to eat meat (the whole counsel of God). Paul says to the Colossian believers in Col. 1:28, "Whom we preach warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." While writing to the body of Christ in Philippi, he says, "for whom I have suffered the loss of all things, and do count them but dung **that I may win Christ,**" (Phil. 3:8) and further, "I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14). Therefore,

the Scripture tells us plainly that ‘the whole counsel of God’ is not baptism in water, not baptism in the Holy Spirit, not even the gifts of the Holy Spirit, but something beyond that. There are some terms we often hear believers speak about such as, ‘the Full Gospel Church’, and ‘Full Gospel Meeting’. They think and teach that to know Christ as Saviour, Baptizer, Healer and the Coming King is the ‘full Gospel’ and the ‘Whole Counsel of God’. Beloved, this is only 2/3rds of the Gospel; the full Gospel is much more and beyond. The prayer of the Apostle Paul for the believers in Ephesus was that their spiritual eyes might be opened to behold the whole counsel of God. In other words, he wanted the brethren to know the eternal, whole purpose of God in Christ Jesus (Eph. 1:18)<sup>3</sup>.

## THE WHOLE COUSEL OF GOD IN TYPES AND SHADOWS

The whole counsel of God is very clearly expressed in the Tabernacle, which speaks of the heavenly pattern of God. In Heb. 8:5<sup>4</sup>, the Tabernacle is said to be an “example, and shadow and pattern of heavenly things”. Again in Heb. 9:23-24<sup>5</sup>, the Tabernacle is referred to as “figures” of heavenly realities. The Tabernacle portrays a simple order that God has established, relative to the progression of truth. The Bible says, in 1 Cor. 15:46, *Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual*. This principle of God is evident in the Scriptures. First came the Passover, then “the Lamb of God which takes away the sin of the world”: first, the Law and the natural Tabernacle, and then the spiritual Tabernacle (not made with hands). **And the wonder of all is that the end of the old is the beginning of the new.** Therefore, it

is important that we should always observe that which is natural, and then learn to discern in what way it typifies the spiritual. Praise the Lord!



## THE OUTER COURT

There are three divisions in the Tabernacle and they contain seven pieces of furniture. They suggest deep spiritual truths to the believer. Just at the very entrance to the Tabernacle, there is a gate. This signifies that Christ is **THE WAY** to God. Then we come across the first item of furniture in the Outer Court, called the Brazen Altar. It was at this altar, that sacrifices were made for forgiveness of sin so that the judgments of God would not come upon the people. To the New Testament saints, this speaks of the atoning blood of Christ on the cross of Calvary that is offered for the whole human race and is a perfect sacrifice acceptable to God. In Heb. 9:22b we read, "*without the shedding of blood, there is no remission of sin*" and in Heb. 10:4, "*it is not possible that the blood of bulls and of goats should take away sins*". It is here, in the Outer Court, that you know Jesus as your Saviour by repenting and accepting Him. The word 'Jesus' means "the one who saves his people from their sins". In the life of the New Testament believer this can also be called the Feast of Passover.

Then we come to the Brazen Laver of water in the Outer Court. The laver of water has several meanings. It was made from brazen (brass) mirrors of the women of those days. Therefore, it can be likened to a mirror in which we can see our own images. In James 1:23-24<sup>6</sup>, we read that God's word is like a mirror. The Brazen Laver contained water. The Word of God is also reported to be as cleansing water in Eph. 5:25-26. A cleansing takes place with the water here and hence the Laver also signifies 'water baptism' where one's sins are washed away. Aaron and his sons had to wash their hands and feet whenever they went into the Tabernacle of the congregation. This was not

a matter of opinion, or an option, but a necessity. Many think they can skip the water baptism and go on with God; but that would not conform to the pattern of God. The washing of hands speaks about consecrated service for God, and the washing of feet speak about a consecrated walk in the service of God. This is the second experience a believer has in his spiritual growth after salvation. In the Outer Court there was no overhead covering. They received the natural light of the Sun, Moon and Stars; they were exposed to the elements and they had no protection from them. The people who come to the Outer Court only experience natural light: they are able to interpret the Scriptures only according to their natural faculties - and we know that many of them are well versed at it. The fact that they have no covering signifies that such people have no protection or submission. There are several people who are satisfied with such Outer Court experiences; they have no desire for the next step in life. Again, this is contrary to God's pattern for His people.

## THE HOLY PLACE

In the Tabernacle, after the Laver a curtain was placed at the entrance to the Holy Place. This signifies Jesus as **THE TRUTH**. Only Priests (anointed ones), were allowed to enter into the Holy Place, and not any other people. This talks about the anointed realm of saints in the New Testament times. There were three pieces of furniture here; the Lamp-stand, the Table of Shewbread, and the Golden Altar of Incense. The Lamp-stand speaks of the Baptism of the Holy Spirit. Oil was poured into these lamps, for they were not candles, and needed a regular supply of oil. God's people are not merely to be lights, like candles, but divine lights by a continual supply of the oil of the Holy

Spirit. The lamps had to be refilled daily as the oil needed replenishment. Renewing of the Holy Spirit is a necessity for every believer. These Lamps were to be trimmed periodically, without which the lights would fade and produce more smoke than light! Similarly, every believer needs occasional trimming by God to remove the things which could dim His light in them. There were seven lamps in the lamp-stand. Number seven signifies fullness, completion and perfection. Each of the six branches of the candle-stick had three bowls, three knobs and three flowers. That means that each had nine ornaments in all. Number nine is the number of the Holy Spirit in the Scriptural numerology. We read in Gal. 5:22,23 that there are nine aspects of the fruit of the Spirit and in 1 Cor. 12.1-12 mention is made of the nine gifts of the Spirit.

The next item of furniture in the Holy Place was the Table of Shewbread which was placed opposite to the Lamp-stand. On the table there were two rows of bread, six loaves in each row: twelve in all—one for each tribe. In Bible numerology, number 12 speaks of divine government. The Bible teaches us that the Word of God is bread for God's children. Therefore, it talks about life, healing, divine health, spiritual nourishment, fellowship and communion. It also signifies the Body-Ministry in the church.

The last item of furniture in the Holy Place was the Golden Altar of Incense. This was placed just before the thick veil at the entrance to the Most Holy Place. Incense always speaks about prayer and intercession of the saints which ascend unto God. This also represents worship, singing unto the Lord, praise and thanksgiving. Among God's people today, more than ever before,

worship and praise has come to new heights, though there is still a great need for reaching out to the Lord. In the Holy Place we come to a place of overhead covering and to a place of authority in the ministry of the Spirit. The light of the Lamp-stand, and not the natural light, show the way; there is a protection in the Body of Christ. It is here that we know Christ (the Anointed One) as the Baptizer. This is also a place of great battle and unrest because the flesh is against the Spirit and the Spirit against the flesh. This dual struggle is practically witnessed by several people who sometimes live in the flesh though they have been baptized in the Spirit. Saints, God does not want to leave us in that stage (Pentecostal realm), but He wants to lead us on into His whole counsel. God intends His People to enter behind the veil and come to the Most Holy Place, into the very presence of God, where they will be perfected. The lack of revelation and understanding of God's Word in this regard has kept God's people in a place of unbelief. Hence many consider this experience of the fullness something for the future and not for the present on this earth.

## THE MOST HOLY PLACE

The veil at the entrance to the Most Holy Place signifies Jesus as **THE LIFE**. Behind the veil, there was only one item of furniture, which was the Ark of the Covenant. It consisted of an oblong chest made of 'shittim' wood, over-laid with gold within and without. It had a covering of pure gold, called the Mercy Seat, which was beaten and fitted as a covering for the Ark. Two Cherubim - divine symbolical figures - were placed at each end of the Mercy Seat. Their wings stretched upwards and they faced each other above the mercy Seat. They were the symbols

of the Holiness of God. The Ark was not just a symbol of His Presence, but His very Presence was there. It was a place of meeting with the living God. *“And there I will meet with thee and, will commune with thee from above the mercy seat, from between the two Cherubim”* (Ex. 25:22). The Lord God was literally dwelling there, for we read in 1 Sam. 4:4, *“which dwelleth between the Cherubim”*. It was at this place that God manifested His Glory, Presence and Power. This was the climax of God’s pattern, where one man was alone with God. The High Priest could enter this place only once in a year. But that one day was more precious than all the other days in the Outer Court and Holy Place. This is where the Lord is bringing His people to. It is to come to this Most Holy Place that we have been chosen and redeemed. This is the realm of the lordship of Jesus. **The Lord Himself is the light here!** The people who enter into this realm shall know Him as a wife knows her husband. There is a knowledge and intimacy the saints shall come into in this realm. God’s people shall be perfected in this realm.

In the Most Holy Place, the people of God have deeper experiences beyond those experienced in the Holy Place. But, they lie behind the veil! This veil literally hides the place and a privilege to which we are called. **The secret of the fullness of this life in Christ lies behind the veil.** Are we not to enter the Most Holy Place to see and experience what lies there? Firstly, we see that the veil typified the flesh of Jesus Christ (Heb 10:20)<sup>7</sup>. When He died “the veil” in the temple was rent in twain from “top to the bottom” (Matt. 27:51)<sup>8</sup>. Jesus came in the likeness of sinful flesh and as an offering for sin ‘condemned sin in the flesh.’ (Rom. 8:3) So the veil is a figure of Christ here on earth in the flesh. When the veil was torn, there remained

no ragged ends on the veil, but it was torn apart into two pieces. No ritualism or formalism or Law remains to hinder us from entering in; nothing hinders us but the “flesh”. In this pattern, secondly, the veil is a figure of our own flesh. Flesh is not ugly, but the sin that dwells therein is. However, we can have victory over the flesh when we subject our will totally to the will of the Father, even as the Lord Jesus did. That is why we read in 2Cor. 3:15<sup>9</sup> that ‘the *veil is upon your heart*’. In verse 16 we read, “*nevertheless when IT shall turn to the LORD, the VEIL shall be taken away*”. The pro-noun notifies a noun and here IT signifies the HEART. That means that when our heart shall turn to the Lord, the veil shall be taken away. Our self-will must put on the will of the Father, which would mean dying to our own self will.

## ENTERING IN BY FAITH

Since the day we met Jesus, our Saviour, we are alive in Him. However, we have to move from that Outer Court experience into Christ (the Anointed One) our Baptizer, in the Holy Place. In a similar manner, we have to further move from the Holy Place into Jesus, the High Priest, after the order of Melchizedec, in the Most Holy Place. How did you come to Jesus first? He drew you towards Him, and you came and accepted Him in FAITH. How did you receive the Baptism of the Holy Spirit? It is by FAITH. So it is by FAITH that you pass through the veil into your High Priest. You have to have a revelation for each step. In like manner, you have to have a desire and revelation as you read this and other verses in the Scriptures, concerning this experience. Many have settled down with the Outer Court experience, and if you talk about the Baptism of the Holy Spirit, they will not like it. They do not want anything more; they are

happy with their experiences of repentance and water baptism. Similarly, those who have gone beyond, to the Holy Place realm, are happy with being in the realms of Holy Spirit baptism and gifts. They have no desire for further truth and experiences in Christ. Likewise, there are many believers today, who have no desire for coming into fullness in Christ Jesus. However, some are hearing the trumpet call to move on beyond to their fullness in Christ Jesus their Lord.

In the Gospel of Matthew 13:1-23, we read about the parable of the sower, where Jesus clearly classified people into three categories. When the harvest came, some brought forth 30-fold, 60-fold, and 100-fold yield. These three categories easily match the three realms of the Tabernacle. Those who have the Outer Court experience are '30-fold': born-again Christians. The ones who have pressed on into the Holy Place experience are '60-fold': Spirit-filled Christians. But those who would go further, through the veil into the Most Holy Place are '100-fold' Christians.

Beloved, no one can reach the 30-fold, or 60-fold, or 100-fold realms overnight. When we accept Jesus and are born-again, we do not become 30-fold Christians straight away, but start from one and then reach forward till we come to the 30-fold stage of being baptized in water. Similarly, after we are baptized in water, we progress from thirty-one and keep on growing till we reach the 60-fold realm, where we experience baptism of the Holy Spirit, gifts and other experiences of the Holy Place. At that particular time, when we had taken a step into the Holy Place, we would not have known about the Scriptures that emphasize the need for a new experience. But as

we begin to grow from thirty-one, we begin to learn and understand that realm progressively. The same thing applies to the saints who move on beyond the veil. You have to start from sixty-one and then move on in that 100-fold realm. You shall not be perfected at the first step of entering behind the veil; but you shall certainly be perfected on reaching the end of the 100-fold realm. Even though this experience is a progressive growth from sixty-one onwards, there has to be a specific, definite experience of taking a positive step forward, just as we did at the times of our salvation and of baptism in the Holy Spirit.

On the Day of Atonement, the High Priest took the Golden Altar of Incense behind the veil along with Him into the Most Holy Place. For 364 days it stayed in the Holy Place, but on the Day of Atonement, which was held on the 10th day of the 7th month, the High Priest, wearing special garments, took the Golden Altar of Incense behind the veil. Number ten signifies trial and number seven signifies divine perfection in the Scriptures. There shall be great times of testing and trials with a view to perfecting the saints and rewarding them as overcomers. As we go from the Holy Place and enter the Most Holy Place, we are not going to leave behind the praises, intercession, thanksgiving, and raising of hands unto the Lord in worship, because we are going to come before the Ark of the Covenant, which is the symbol of the presence of God.

## **“SOME MUST ENTER THEREIN”**

The way to enter in has been made and the call is open to all who would BELIEVE. Beloved, no one is ever going to force you to enter behind the veil. But, there is something that can

stop you from entering therein. And that is ‘the sin of unbelief’. It can stop you, as we so clearly see in the lives of the Israelites: “*seeing therefore it remaineth that SOME MUST ENTER THEREIN and they to whom it was first preached entered not in because of UNBELIEF*” (Heb. 4:6). The Book of Hebrews gives us a clear picture of this new and better covenant obtained through the Lord Jesus Christ. Chapter 10, verses 19 onward, clearly tell us how we can enter behind the veil into the Most Holy Place.

(1) **Enter by faith:** By faith we received forgiveness of sin; by faith we received the Baptism of the Holy Spirit. The Bible says in Heb. 11: 6, “*without faith it is impossible to please Him.*”

(2) **By the Blood of Jesus Christ:** The blood of Jesus has made us worthy. We are under the blood of Jesus. It is the same blood that washes our sins that also takes us behind the veil. The Life is in the Blood.

(3) **By a new and living way:** This is the way Jesus Himself went by self-denial, obedience, sacrifice and perpetual death. This is the new and living way for us. Therefore a rending of the flesh is essential here. According to the old way, after pulling the curtain aside, Aaron entered into the Most Holy Place. But for New Testament saints, it is ‘a new and living way’ by rending the flesh on the cross of Calvary. How we praise God for this new and living way! Now dearly beloved, your veil has to be rent by suffering, self-denial, and putting to death your own will.

(4) **Step into our High Priest:** We have to take a step of faith into Christ our High Priest after the order of Melchizedec through the rent veil.

(5) **Let us Draw Near:** The time is ripe for His people to enter in. Therefore do not waste time talking about it, questioning, doubting, fearing and reasoning. Pre-conceived ideas and theological reasoning will not help you. Until you take hold by faith like a child, you are going to remain in the Outer Court or Holy Place. We have to come in child-like faith, as we did for our salvation and baptism. Many of us do not know the principles of electricity or electronics, and yet we use them. Therefore, let us draw near and enjoy this experience in this realm.

(6) **Our Hearts Sprinkled from an Evil Conscience:** The blood of Jesus has cleansed us from all sin and has given us a clean standing before God. We must not have anything that would prick our conscience.

(7) **Washing of the Water of the Word:** The Word shall cleanse our lives and make it so clean before God, so that we do not stand condemned before Him, but remain clean. We will obey all His commandments and walk purely by His Word.

(8) **By the Confession of our faith** (Heb. 10:23)<sup>10</sup>: The Greek word for ‘Profession’ is ‘Homologia’ and the same is used at several places in the Bible to mean confession. So the Lord wants us to confess with our mouth about this step we take behind the veil.

## **THE EVIDENCE OF A LIFE BEHIND THE VEIL**

The more you confess the more you shall see the evidence of living in this realm. The proof of your life behind the veil will

be seen in the following ways.

(a) A greater understanding about Jesus: You would know Jesus as a wife knows her husband. You will come into a greater intimacy and knowledge of the Lord.

(b) A greater anointing and authority, such as the world has not seen.

(c) A greater peace, such as you would have never known before.

(d) A walk of holiness, with a check on your thought life and the words you speak.

(e) A greater degree of praise, worship and intercession. The flesh would no longer distract you from these holy activities.

(f) A ministering to your body: You can minister to the members of your physical body, such as your lung, heart or any part of the body. The Lord is not against your body in this realm. The body is for the Lord and the Lord is for the body. **The secret is the Lord is for the Body (the church) and the Body (the church) is for the Lord!!** It is here that even the last enemy, death shall be overcome by His church, the Body of Christ. **In the Outer Court our spirits are saved; in the Holy Place our souls are saved; and in the Most Holy Place our bodies shall be saved.** *“Who are being guarded (garrisoned) by God’s power through (your) faith (till you fully inherit that final salvation that is ready to be revealed (for you) in the last time”* (1 Pet. 1:5 Amplified). We are again reminded of the Apostle Paul, *“And the very God of peace sanctify you wholly; and I pray God your*

*whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you, who also will do it.*"(1 Thess. 5:23, 24). The Moffatt's translation of the Bible says, "*May the God of peace consecrate you through and through! Spirit, soul, and body, may you be kept without break and blame till the arrival of our Lord Jesus Christ! He who calls you is faithful, he will do this*".

(g) An attack from the enemy: Even as Jesus was tempted by Satan, so also will Satan try to hit us in the body in some way or the other. But we can put on the whole armour of God. **In the Outer Court, the world is your enemy and in the Holy Place the self is your enemy. But in the Most Holy Place, Satan himself is your direct enemy.** When Jesus was tempted, Jesus did not reason with Satan or insist that He was right, but said, "It is written". You have to overcome Satan by "the word of your mouth" (Rev. 12:11). Please do not be discouraged if you face severe trials as soon as you step into this realm.

(h) A greater Love and Joy and Perfecting of Relationships: You may experience the exposure of some weak areas before the perfection of relationships. The enmity that is in the flesh will be dealt with, by the power of the cross (Eph. 2:15-16). It is the Lord that perfects.

In Acts 3:2<sup>11</sup>, we read of a lame man who sat at the temple entrance for 40 years. If he knew anything about what was happening inside the temple it would only be a second-hand knowledge. **Like this lame man, the church has been waiting before the veil of the Most Holy Place for several years. Now is the time for the church of Jesus Christ to enter in, leaping**

and praising, to know for herself what the Lord has wrought for her.

So enter in, saints, at the Word of God, straight into this Most Holy Place experience. Let us not despise our 'birthright' or disregard the exhortation to 'press in'. Do not fall away from the purpose of your salvation. Your Lord has 'gone on' and 'gone in' and *'the forerunner is for us entered, even Jesus'* (Heb 6:20)<sup>12</sup>.

Beloved, it is time to know Jesus as your Forerunner behind the veil. Enter in!!



## (Endnotes)

- <sup>1</sup> *I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early (Hosea 5.15)*
- <sup>2</sup> *I have fed you with milk, and not with solid food: for until now you were not able to bear it, neither yet now are you able. (1 Cor. 3:2)*
- <sup>3</sup> *The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, (Eph. 1:18)*
- <sup>4</sup> *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, says he, that you make all things according to the pattern showed to you in the mount. (Heb. 8:5)*
- <sup>5</sup> *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ has not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Heb. 9:23-24)*
- <sup>6</sup> *For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: and, after looking at himself, goes away and immediately forgets what he looks like. (James 1:23-24)*
- <sup>7</sup> *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (Heb 10:20 )*
- <sup>8</sup> *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; (Mat 27:51)*
- <sup>9</sup> *But even unto this day, when Moses is read, the veil is upon their heart. (2Co 3:15)*
- <sup>10</sup> *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) ( Heb 10:23)*
- <sup>11</sup> *And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; (Act 3:2 )*
- <sup>12</sup> *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.(Heb 6:20)*

## **Other Books By Joy Thomas**

*A Peculiar People*  
*My Father's House Is Being Built.*  
*Ye Jonathan's Choose This Day*  
*The Mark Of The Lord And The Mark Of The Beast*  
*The Three Appearances Of Christ*  
*Church - The Israel Of God*  
*I Am The Alpha And The Omega*  
*This Is None Other Than The House Of God*  
*The New Generation Arise!*  
*The Pursuit Of A Heavenly Path*  
*The Destiny Of The Church*  
*The Fellowship Of The Son*  
*"Ye Are Come Unto Mount Zion" (Vol I, II )*  
*I Knew A Man In Christ (Vol I, II)*  
*The Recovery Of God's Original Thought.*  
*God's Manifest Presence.*  
*Pursuing God's Presence*  
*Discovering God's Presence*  
*The Glory Of God*  
*Contending For The Faith*  
*A Sure Foundation*  
*A Prophetic Voice For the End Times*  
*The New Jerusalem*  
*The True Remnant*  
*A Prophetic voice for the end times*  
*The Unveiling*  
*The Call Of The Remnant*

## **Booklets**

*The Apostasy of the Age*  
*God's Last Witness of This Age*  
*The True Remnant*  
*Christianity - A Visible Tragedy...*  
*Beyond Pentecost*  
*Embracing the Suffering*  
*The Failing Church and God's Remedy*  
*The Stand of the Overcomers*

