

Unveiling of God no 200

“Within the veil”

February 28, 2021 AM

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Let us stand to our feet and open our Bibles to **1 Corinthians 15** and read for our text from the **10th** verse.

1 Corinthians 15:10 *But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.*

Let us pray ...

This morning we will pick up in our study of brother Branham's sermon **The Unveiling of God** and this will be number **200** in our series since we began this study back on March 18, of 2018. In just a couple more weeks we will have been in this study for three full years.

I am just amazed each week as we look at one thought at a time, and to see the journey we gone through as we take each thought God's vindicated prophet brought to our attention and then take it and run it from **Genesis** through **Revelations**.

Therefore this morning we will pick up where we left off last week, and begin our reading from paragraph **185** where he said, *“Don't try to be a Moses. Don't try to be a Aaron. Don't... **Just be who you are, but be a Christian.**”*

And we find that is exactly what the apostle Paul taught us as we read from our text this morning, *“**But by the grace of God I am what I am.**”*

Then he continues, *“Would you, with your heads bowed, raise your hands to God and say, “Lord God, **help me inside the veil.**” God bless you. God bless you. That just... Look at the hands. Outside, remember, I might not ever see your hand. It isn't worth much for me to see it anyhow; it is, God. It only... To me, it just makes me see that the Seed has fell somewhere, But **God sees the real heart.** If there are any others that didn't raise their hands, that want to be raised now, raise your hands and be remembered in prayer, raise your hands. God bless you. That's good. God bless you.*

Now, this morning I would like to look at these 3 short, very short statements brother Branham makes as he is closing out this message in prayer.

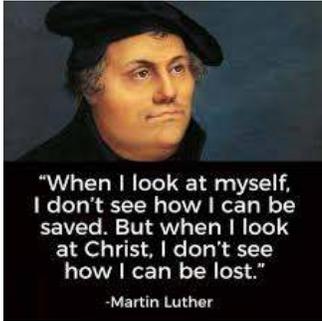
He says, No1) **Just be who you are, but be a Christian.** You know that is so very important for us to get our eyes off of our flesh, our veil, and onto Christ who lives inside the veil. God doesn't look at what you do and what you have not done, but he looks at the heart. At what your desires are to be in your heart. And I am sure that most of us want to be Like Christ, so that is what God is looking at.

No2) He says, *“raise your hands to God and say, “Lord God, **help me inside the veil.**”* Because without the grace of God we can never be what he has ordained us to be. As Paul said in our text, *“**But by the grace of God I am what I am.**”*

And we know that God looks through the blood of His son and sees us as perfect as he saw His own son. And we know that *“He which began the work in us shall complete it”*. And that *“it is God working in us both to will and to do His good pleasure.”*

No3) He says **“God sees the real heart.”** *“For he I the discerner of the intents of every mans heart”*, So he knows your desires and *“it is the Fathers good pleasure to give you the kingdom.”*

Now, it is interesting but all three of these statements remind me of a statement that Martin Luther once said, and I came across that statement last week as we were out having lunch with several families in the church.



Martin Luther said, *“when I look at myself, I don't see how I can be saved. But when I look at Christ, I don't see how I can be lost.”*

And that about sums up what Brother Branham was telling us here, when he said, *“just be who you are, but be a Christian.”* And then setting that foundational truth in your mind, then raise up your hands and say, *“Lord God, help me inside the veil.”* Because he says, *“God sees the real heart.”*

And I am so glad that our God, the creator of the heavens and earth, I am so glad He is Spirit and therefore He does not look upon my flesh, and all the shortcomings of this flesh, but rather He looks inside of the veil of this flesh down into the heart and He sees His Spirit within, and the Soul that is trapped by the veil of this flesh, and He sees within this veil a Soul and Spirit that longs to be like Him, and *to be conformed to His first born son.* (Rom 8:29)

And as long as we have that desire within this veil, we can say as Job said in **Job 25** *“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”*

Now, if his reins are consumed within him, then he is not speaking of his physical eyes seeing God, but the eyes of his heart. And we know *the eyes of your hear are the eyes of your understanding* as the apostle Paul taught us in **Ephesians 1**. And that is exactly what the Apostle Paul prophesied would take place within us at the end time.

Ephesians 1:17 *“That the God of our Lord Jesus Christ,”* (so he says that our Lord Jesus Christ has a God, and this God is) *“the Father of glory,”* (the Father of Doxa, which is the *opinions, values and judgments of God*, and he goes on by saying that This God who is the Father of our lord Jesus Christ is also our Father, and his prayer is that He) *“may give unto us the spirit of wisdom and revelation in the knowledge of him:”*

So God said he would *“give us the Spirit of Wisdom and Revelation in the knowledge of himself.”* In other Words He wants to give us wisdom to know him not only as our God but also as our Father, and that can only come through this wisdom He promised to give us as well as through the revealing of Himself as He promised to do.

And never forget the word revelation is not some mental thing that we can conjure up, but the word *revelation* means “*the manifestation of Divine Truth.*” So therefore there is both Wisdom which has to do with the mind coupled with experience, and also *revelation* which has to do with being able to see the manifestation of Him. Manifestation of His Divine truth.

And then Paul goes on to tell us how this will come about, when he says in verse 18 “*That The eyes of your understanding may be enlightened; that ye may know what is the hope*” (the earnest expectation) “*of His calling,*” (His invitation) “*and what the riches of the glory*” (the doxa, the opinions, values, and judgments) *of His inheritance in the saints,*”

Now, man because he is flesh, he thinks of inheritance as being “*things*” or “*possessions*” which one receives through the passing away of the one who owned those things or those possessions being passed on to him upon death of a father, grandfather etc.

Man thinks that way because man is attached to the earth with his five outer senses, and so when he thinks of inheritance he thinks in terms of things that he can see, taste, feel, smell and hear.

But there is another aspect of inheritance that need not have the death of the Father, for an athlete often inherits his Father's human physical characteristics, or he might inherit his father's athleticism, and stature, but since man is only 1/3 flesh and 2/3's spirit and soul, therefore we should think in terms of God's inheritance as Spiritual since He is Spirit.

But Jesus said, “*God is Spirit, and they that worship him, must worship him in spirit and truth*”.

And therefore, what we are to inherit from God has nothing to do with where we are going to live such as the New Jerusalem. That has nothing to do with our inheritance really. What we inherit from God more directly as his children are his attributes and characteristics, such as His nature, His Spirit and His Word, and His Doxa which is His Opinions, His values, and His Judgments. And those things can be inherited this side of the resurrection.

I hope this makes more sense now when you read what Paul said, 18 “*That The eyes of your understanding may be enlightened;*” (that is what the Wisdom is supposed to do, and that is what the manifestation of God is supposed to do for us, to help us to see what the real important things with God are and that those are the things that we inherit, such as His Godliness, which is God-likeness, His Nature, His Spirit, His opinions, His values, and His judgments. Because whether you have anything on the other side or not, you are content because you have him.)

And then Paul says, he opens up *the eyes of our understanding* in order “*that ye may know what is the hope*” (the earnest expectation) “*of His calling,*” (That's His invitation) “*and what the riches of the glory*” (His doxa, His opinions, His values, and His judgments) “*of His inheritance in the saints,*”

Notice he never said, “*inheritance for the saints*”, but “*His inheritance IN the saints,*”

Now, this word *inheritance* was taken from a Greek word *Kleronomia* which simply means *heir-ship* or *possession as an heir.*

Now, it is interesting that the English Word for **inheritance** has two different paths it takes in speaking of inheriting from our Father. The 1st speaks of **some-thing that is or may be inherited**; as in **property passing at the owner's death to the heir or those entitled to succeed**; but then there is another which simply speaks of legacy.

And then if we go further into the 2nd definition, we begin to look at “**the genetic characters transmitted from parent to offspring, taken collectively. something, as a quality, or characteristic, or other immaterial possession, received from progenitors or predecessors as if by succession: an inheritance of family pride. portion; birthright; heritage:** In other words, **Absolute rule was considered the inheritance of kings.**”

Therefore “**inheritance**” speaks of much more than just things, or physical possessions. It speaks of **position, nature, characteristics, and attributes** which may be both physical and spiritual.

Now, let’s read this statement again so we can begin to develop a better appreciation for the **inheritance** God has for us. For Paul tells us “**the Wisdom and Revelation in the knowledge of God**” is supposed to help us to **understand** everything God has for us in terms of His **God nature** in us.

In other words, he speaks of **His God Life, His God opinions, His God values, His God Judgments.**

Once we possess these God attributes and characteristics, we will understand the importance of the order in the family, God as our Father and Christ the first born in our family as the role model for all sons to live.

And he says we “**inherit**” all this. So the order and Doxa and God’s Word and His nature and His life is all encompassing as our “**inheritance.**”

The apostle Paul said in **Ephesians 1:17** “**That the God of our Lord Jesus Christ, the Father of glory,**” (The father of Doxa) “**may give unto you the spirit of wisdom and revelation in the knowledge of him.**”

And that is given in order **18** “**That The eyes of your understanding may be enlightened;**” And “**that ye may know what is the hope of His calling**”, and “**what the riches of the glory of His inheritance in the saints,**”

And not only this but he also says in verse **19** “**And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,” **20** **Which power he wrought in Christ, when he raised him from the dead,**”**

So it is also to help us understand this resurrection power that lays within the veil of our flesh.

Paul continues, “**and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.**”

So when you look at “*this inheritance **IN** the saints*”, you’re not looking at the outward flesh, or anything to do with the outward flesh, but Paul here is getting us to focus on *what is inside the veil* of our humanity, and that’s really what we will *inherit*. And it is this process that we want to examine this morning.

And in order to do so, let’s again look at brother Branham’s three statements, and see if this is not exactly what he is telling us. Because he told us that he only taught what Paul taught, so let’s just read again what brother Branham said.

He said, No1) ***Just be who you are, but be a Christian***. That is not talking about your flesh, That’s talking about your soul and your spirit.

No. 2) He said, “*raise your hands to God and say, "Lord God, **help me inside the veil***.”

You see, it’s all about what’s inside the veil. That’s what God wants us to see. We sing the song, “*Within the veil I now have come*”, number 204 in our behold books.

“Within the Veil, I now have come, into the Holy Place, I look upon Thy Face, I see such beauty here, none other can compare I worship Thee my Lord, within the veil.”

And that is what the apostle Paul was referring to when he spoke in **1 Corinthians 13:12** about looking upon His face. Because when we see Him face to face we are change to be like him.

We read in **Colossians 3:4** “*When Christ, who is our life, shall appear, (shall phaneroo, which means to manifest in his true character) He says then at that time of His appearing, His phaneroo, His manifestation, “then shall ye also appear” (Then shall you also phaneroo, or manifest in your true character) with him in glory.*” (with him in doxa, with him in his opinions, values, and judgments.) So your expressing the same opinions, values and judgments as you see in His is what changes you from doxa to doxa and then from image to image.

And again in **1 Corinthians 13:12** *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.*

And then in **2 Corinthians 3** The apostle Paul tells us how this transformation is to take place.

2 Corinthians 3:12 *Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 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. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when the heart shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face (no longer looking at the veil of our flesh) beholding as in a mirror the glory (doxa) of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

That is why the apostle John told us in **1 John 3:2**, *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear (phaneroo), we shall be like him; for we shall see him as he is.”*

And our seeing him as He really is brings us to conform to His Image. And that cannot be accomplished as long as there is a veil we are looking at. So we must shuck the veil of self, our flesh and look only upon His Word hidden in our heart, within the veil so to speak, and our looking is not with our physical eyes but with the eyes of our heart, which is the eyes of our understanding, and then when we do that we become enlightened and transformed by the renewing of the mind.

So we sing the song is *“Within the Veil, I now have come, into the Holy Place, I look upon Thy Face, I see such beauty here, none other can compare I worship Thee my Lord, within the veil.”*

This song is not about looking into a **veil which God stands behind**, but is looking within the veil of your own flesh, that I now have come, into the Holy place where I can look upon His Face, His Word, and within this veil I see such beauty here, none other can compare.

And it is within this *“**veil**”* I come to worship thee my Lord, *“**within the veil**”*. (**with-in** – which means inside of this veil I have now come.)

And we know that Jesus told us that it is in this day when we are to receive His Doxa, that He would come and manifest Himself to us, and make his abode within us, and in us.

From his sermon **The Unveiling of God 64-0614M 133** brother Branham said, *“The veil, tradition of unbelievers, taken away, you see God. When the veil of traditions has been removed, you can see that God is still God of His Word. He still keeps His Word. He's the God, Author of His Word that is hid behind skin veils to others. Yes, that is right. **To those who cannot go behind the veil, He's still behind skin veils.** 134 Notice, then we become part of Him, as you are the veil that veils Him. You are part of Him, as long as Christ is in you, as Christ was of God. Because God was in Him, made Him God. And **as Christ is in you, the hope of glory, you become part of Christ.** *“He that believeth on Me, the works that I do shall he also.”* See? You become part of Christ as long as Christ is hid in you. Then it's veiled to the unbeliever, but you know He is in you. You're tempting Christ that's behind the veil, the skin. Then we become... behind... Because of this veil... The veil again, in human flesh, hides God the Word from the unbeliever.*

Colossians 3:3 *For ye are dead, and your life is hid with Christ in God.*

Brothers and sisters, this is just too rich for you not to get this. We are talking about how important it is for you to enter within the veil, because as long as you are **looking at the veil, your veil, or any veil**, you will never see *“Christ in you the Hope of Glory.”*

133 Notice, then we become part of Him, **as you are the veil that veils Him.** (Oh, that is so rich, I wish we could fully comprehend what he is telling us here.)... **you are the veil that veils Him** (Oh my, don't you just love that?) **You are part of Him, as long as Christ is in you,** as Christ was of God. Because God was in Him, made Him God.

For we have the promise, **Colossians 1:27** *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory: Christ **IN you** is the Hope of Doxa*, the hope of having the mind of Christ, the doxa, the opinions, values, and judgments of God.

Remember Jesus prayer to his Father before he went to the garden of Gethsemane. We see it in **John 17**.

John 17:14 *I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth.*

So you Jesus has given us that which sanctifies us, God's Word. So ***we are sanctified by the Word, by the washing of water by the Word***. It is not your efforts that sanctifies you, but His Word that sanctifies you.

David Himself said in **Psalms 119:9** *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

And Jesus says in **John 17:18** *As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth*

In other words, as *“Father, as I have lined myself up with Your Word and thus have sanctified my life, so they have lined themselves up with your Word also and are thus sanctified by Your Word as well.”*

Verse **20**. *“Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as” (or in the same manner or way as) *“thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory” (the doxa, which are the opinions, values and judgments) *“which thou gavest me, I have given them; that they may be one, even as” (or in the same way or same manner as) *“we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold **my glory, which thou hast given me**: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not **known** thee:” (ginosko thee or experientially known thee) *“but I have **known** thee,” (experientially known) “and these have **known**” (experientially known) “that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: **that the love wherewith thou hast loved me may be in them, and I in them.**”*****

So we see that the Doxa of God is what makes us one with Christ as Christ and God were one. And that doxa of God is God's opinions, God's values, and God's judgments which come to us through the same Word that cleanses us from all other opinions, values and judgments contrary to God's.

And so we see that at the end time, there is to be a manifestation of this doxa of God in us, and it is to express itself through us as it did through the son of God, Jesus Christ.

That is what the Apostle Paul taught us in **2 Thessalonians 1:10-12**

Now in order to fully understand what Paul is telling us in verse **10** we will need to back up and read from verse **7** and on.

2 Thessalonians 2:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

So Paul is talking about the revelation of Jesus Christ which is the unveiling of God that William Branham God's prophet is preaching about in this sermon of his by the same title.

The Greek word here for revealing is *apokolupsis* which means *revealing* by *unveiling*.

And notice at this time the judgment comes to the unbeliever, because he fails to recognize the mighty God unveiled.

8 *"In flaming fire"* (there's your pillar of fire coming down as Judge to bring judgment) *"taking vengeance"* (retribution and revenge) *"on them that know not God,"* (That are not aware of God's Presence) *"and that obey not the gospel of our Lord Jesus Christ:"* (And so He now has judged them, and then He applies the judgment to them) **9** *"Who shall be punished with everlasting destruction out from the presence of the Lord, and out from the glory"* (doxa, the opinions, values, and judgments) *"of his power;"*

Therefore, because of their lack of awareness of God's Presence and His disclosure of Himself, they are separated from His Presence and from the changing effects of His Doxa.

On the other hand, at the same time we see that there are those who are not only aware of His Presence among them, but are also aware of his *doxa* (his opinions, values, and judgments) that He came down to bring with a Shout and to proclaim Himself among us.

These know him experientially, and are known of Him as we see in the very next verse.

10 *"When He"* (Who? The One Who comes down with a Shout, when He) *"shall come to be glorified in his saints, and to be admired IN all them that believe (because our testimony among you was believed) in that day."*

So at this Time He comes in flaming fire vindicating those that are not His by separating them from His Presence, and while he is doing that he is also vindicating those who are aware of His Presence, and who are also caught up into His Shout and who receive His Doxa, His opinions, values, and judgments, and in doing so that very doxa manifests itself in their being.

So when Paul says, *"When He shall come to be glorified in his saints,"* that word *"glorified"* was translated from the Greek Word *"en-doxa-zo,"* and the word *"en"* meaning *"in,"* and the word *"doxa"* we know as the *"opinions, values,"* and *"judgments"* and the word *"zo"* is *"Zoe,"* which means in our life. In doxa-Life. So you see the full expression of God in this hour is to be living itself out in our life.

11 “Wherefore also we pray always for you, that our God would count you **worthy of this calling,**” (invitation) “and fulfill all the **good pleasure of his goodness, and the work of faith with power:**” (“**Dunamis**” – miracle working power.

That is **John 14:12** being expressed in and through you). **12** “That the name of our Lord Jesus Christ may be **glorified IN** you, and **ye in him,** according to the grace of our God and the Lord Jesus Christ.”

So we see there is to come a certain time when this is to be fulfilled and that is when he comes to manifest Himself in us as He said also in **John 14.**

John 14:16 “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; **17 Even the Spirit of truth;**” (the Spirit of the Word) “whom the world cannot receive, because it seeth him not, neither **knoweth** him:” (the World can never experientially know him) “**but ye know him;**” (but you experientially will know him) “for he dwelleth with you, and **shall be IN** you.”

Now, in the next verse Jesus tells us when this time will come. He says,

18 “I will not leave you **orphans: I will come to you.**”

And when is an orphan no longer an orphan? When he is adopted. So he’s telling us this will take place at the time of adoption, when he comes to us, and in us, at His Appearing and Presence.

And we should know by now that His Parousia Presence has 84 signs and events which Jesus, Paul, Peter, James and John warned us would take place at His Parousia. And we know that 79 have already taken place, so this Scripture then is in the process of taking place in this very hour we are living.

19 “Yet a little while, and the world **seeth** me no more;” (the world cannot perceive my presence, nor can they discern My presence) “**but ye see me**” (but you will perceive me, and you will discern that I am in your presence. So how is this that you can perceive and discern His Presence? He tells you next.) “**because I live, ye shall live also.**” (So we see it is His Life in us is the reason why we live and can tell He is here)

20 “**At that day ye shall know**” (“You shall Ginosko”, “you shall know experientially”) “that **I am in my Father, and ye in me, and I in you.**” **21** “He that hath” (he that echoes) “my commandments, and **keepeth** them,” (he that guards my words, and prevents them from escaping) “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.**”

And so how will He manifest himself to them and not to the world? He said “**I will be in you**”. “**Even the Spirit of Truth whom the world knoweth not, yet you will know him**”. Because You will experience Him in you.

Now, this is the exact same language the Apostle Paul uses in **Romans 8:13** “For if ye live after the flesh,” (let’s say it this way, For if you live after **the veil** of flesh) “ye shall die: but **if ye through the Spirit do mortify the deeds of the body,**” (that’s your veil) “ye shall live. **14** For as many as are led **by the Spirit of God,** they are the sons of God. **15** For ye

have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

Now, remember, “*Those who are led by The Spirit of God are sons.*” Not those who are led by men, or by flesh and blood, nor by the veil of their own flesh. You have to go inside that veil to live.

And then Paul says, **16** “*The Spirit*” (and there is only one “*The Spirit*” and that is God’s Spirit. So Paul is telling us that God’s Spirit) “*Itself will*” (Notice now what he says here, “*God’s Spirit will*) **bear witness with**” (that means he will jointly testify “**with our spirit, that we are the children of God:**”

Therefore, how does “*God’s Spirit jointly testify with your spirit?*”

Notice that Paul said “*as He is so are we in this world*”

Then when you look within the veil you see Christ, and what you see inside your own soul is the image of the first born son cleansed by the washing of water by the word. And beholding the Word within we become conformed into that image.

17 “*And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*”

Heirs of what? Heirs of His Word, heirs of His nature, heirs of His Life, heirs of His Glory, heirs of His opinions, heirs of his Values, and heirs of his judgments.

You know we sing that song, “*you can have all this world, but give me Jesus*” and we don’t even know what we are singing about.

*In the morning when I rise, In the morning when I rise, In the morning when I rise
Give me Jesus*

Give me Jesus, Give me Jesus, You can have all this world, just give me Jesus.

When I am alone, when I am alone, when I am alone,

Give me Jesus

Give me Jesus, Give me Jesus, You can have all this world, just give me Jesus.

When I come to die, When I come to die, When I come to die, Give me Jesus

Give me Jesus, Give me Jesus, You can have all this world, just give me Jesus.

Give me Jesus, Give me Jesus, You can have all this world, just give me Jesus.

Paul goes on to say in **Romans 8:22** “*For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but we ourselves also groan, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*”

Waiting and groaning for the day when this veil will reflect outside what is living by our desire to be like him on the inside or within the veil.

That is why when Brother Hickerson wanted to share this Message with his sister who was living in Louisville, br. Branham said, don’t do it, it’s not for her. She could never live it. But don’t worry because she will be there in the new earth and will come to the city and you will go out to visit with her, because she desires in her heart to have what you have but she

doesn't have it. But God will look at her desire at the white throne and that is how she will be given life.

You see, God does not look at this veil of our flesh, he looks *within the veil* and that's where he wants to meet with us. You have got to see this, because God is dealing within your Spirit down inside of your soul. And your soul is who you really are. That is where the gene seed of God lives. And when you get your eyes focused on the veil of this flesh, you lose sight of who you really are.

You are a son or daughter of God and God is Spirit, and therefore His children are born of His Spirit which is His Word. But as long as you are focused on *the veil* of flesh, you will never become an over comer.

The Apostle Paul goes on to say in verse **24** *"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"*

So we are still waiting for the full manifestation of what is living within you to completely take over your vessel and express or fully manifest you as sons of God. But since there is no perfection this side of the resurrection, then our perfection has nothing to do with the body of this death that Paul spoke of in **Romans 7**, But altogether it has to do with *God working in you both to will and to do*. And we're perfected by the blood of Gods first born son.

From his sermon **Five identifications 60-0911E P:82** *One Body... How do we come into that Body, how do we get into it? "By one Spirit we're baptized into one Body". And when in that Body, free, guarantee of the resurrection. "God placed upon Him the iniquity of us all." Not by "one handshake," not "one church letter," but by one Holy Spirit, Jew, Gentile, yellow, black, white, have all been baptized by one Spirit into that one Body, through the Blood of His Own covenant. "And when I see the Blood, I'll pass over you," and are free from death, free from pain, free from sin. "He that's born of God, does not commit sin, 'cause the seed of God remains in him and he cannot sin". No sin... "Be ye therefore perfect, even as your heavenly Father is perfect," Jesus said. How can you be perfect? You can't do it. "You was born in sin, shaped in iniquity, come to the world speaking lies." But when you accept Christ as your sin-bearer, when you accept Him by faith, you believe that He saved you, and He died in your place and took your sins, then God accepts you and baptizes you into the Body and cannot see no more sin. How can I be a sinner when there's an atonement on the altar for me?*

As Martin Luther said, *"when I look at myself, I don't see how I can be saved"*. (because when you look at yourself you are looking at the veil, the body of sin,) but he went on to say, *"But when I look at Christ, I don't see how I can be lost."*

And so Paul continues, **25** *"But if we hope for that we see not, then do we with patience wait for it."*

And I don't know about you, but I am still hoping for what I don't yet see concerning this veil, So there is one thing to do, *"For when you have done all you can to stand, then just stand"*. And *"then do we with patience wait for it."*

Paul Continues, **26** *“Likewise **the Spirit** (God’s Spirit) **also helps our infirmities:**”* (that’s our frailties of the veil) *“for we know not what we should pray for as we ought: but **the Spirit** **Itself maketh intercession for us with groanings which cannot be uttered.** 27 **And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.**”*

And what is that intercession? Paul tells us in **Philippians 3:15** *“Let us therefore, as many as be perfect, (mature) be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto.”*

And when God reveals to you something in his Word that is contrary to an action you have done or something you have said, His Spirit in you, *“within the veil”* convicts you and you are washed by the washing of water by the word. It’s Just that simple. It is no more you than nothing,

As Paul said in **Philippians 2:13** *“For it is God which worketh in you both to will and to do of his good pleasure.”* And when you can recognize that the one speaking to your soul is God leading you to straight paths, and correcting your error, then you no longer are tossed about as an angry wave, but you are being led by the Spirit of God and He is cleansing you by His Word *“Within you.”*

Now, back to **Romans 8:28** *“And we know that all things work together for good to them that love God, to them who are the called”* (to those who have received the invitation) *“according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called”* (Them He also invited) *“and whom he called,”* (Whom He invited) *“them he also justified:”* (And to be justified means you might have done it but you never receive credit for what you did.)

If anyone understood justification it was kind David, for he said, **Psalms 32:1** *“Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.”*

Oh, my, that is the Soul *“within the veil.”* So don’t ever look at the veil, you’ve got to go *within the veil* as brother Branham said, or you will have to give your own blood in the tribulation, because *it is death not to go within the veil.*

God back to **pp 184** where brother Branham said, *“We’re in the last days, just the coming of the Lord. And if you find yourself outside that veil, which is death to stay out, will you by faith this morning, say, “By God’s help. And with Your help, Lord, I want to break through that veil. I want to get in where You’re at to see the full Word of God”?*

And then he said in **pp 185** those three statements we are examining this morning.

No1) **Just be who you are, but be a Christian.**

No2) *“raise your hands to God and say, “Lord God, **help me inside the veil.**”*

No3) **“God sees the real heart.”**

As the Apostle Paul said in **Titus 2:14** *“Who gave himself for us, that **he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**”*

And God promised in **Hebrews 10:17** “*And their sins and iniquities will I remember no more.*”

And again in **Hebrews 8:12** “*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*”

And Paul quotes David in **Romans 4:7** “*Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*”

And we all owe it to God sending forth his first born son. **Acts 3:26** “*Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*”

And so we hear Paul tell us in **Romans 8:30** “*and whom he justified, them he also glorified.*”

31 “*What shall we then say to these things? If God be for us, who can be against us? **32** He that spared not his own Son, but delivered him up for us all, **how shall he not with him also freely give us all things?** **33** Who shall lay any thing to the charge of God's elect? It is God that justifieth. **34** Who is he that condemneth? **It is Christ that died**, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. **35** Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **37** Nay, in all these things we are more than conquerors through him that loved us. **38** For **I am persuaded**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*

That I why Martin Luther could say, “*when I look at myself, I don't see how I can be saved. But when I look at Christ, I don't see how I can be lost.*”

Let us pray...