

**BEYOND  
THE VEIL**



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**BEYOND  
THE VEIL**

By  
Boyce Mouton

With Introduction  
By  
Knofel Staton

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. . . As His Spirit leads

. . . And for God's glory

. . . You are encouraged to use this material

. . . For the building up of His Body

. . . And for the evangelization of the world



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## *INTRODUCTION*

There is hardly any difference between a God who is dead and a God who is impotent.

But our God is neither.

Christianity has done a great disservice to the nature of God by pretending that God shelved His power when either the apostles died or when the last book of the Bible was written.

We have done global evangelism a disservice by sending missionaries to places where the devil has been actively involved in manifesting his power to tell the good news about a god who checked in His power at the end of the first century. They tell about a god who had power then, but not power today. Do we really think that people will give up the gods with their powers for the true God with no power?

Boyce Mouton in this book has shown contemporary evidences that God is still alive and active.

## BEYOND THE VEIL

The true events in this book should not surprise us. After all, there is no such thing as “natural” laws that govern this planet. All of the laws are “supernatural.” God created them and thus can go beyond them or intervene in them any time He wishes without bringing imbalance. He has said, “I have made the laws that control earth and sky” (Jer. 33:25, TEV). And we read, “all things remain to this day because of your command, because they are all your servants” (Ps. 119:91). Did you catch that? All of creation are servants of God. He is the Master. Consequently, “He gives a command to the earth and what He says is quickly done” (Ps. 147:15, TEV). And “by His command they were fixed in the places forever, and they cannot disobey” (Ps. 148:6, TEV).

That is why God could command the sun to stand still and it obeyed. What He really did was cause the earth to quit its rotation for awhile; yet nothing got out of balance. He is the Master. He can command a storm to stop. He can command lions’ mouths to close. He can command the flames not to burn in a furnace. He can command a fish to swallow a man and then later command that fish to spit him out on the dry land. That is a powerful God!

Our prayers affect God. He is a Father who is pleased when we pray and delights to hear us pray. And God changes His mind in direct response to the prayers of His people (Exod. 32:9-14, 2 Kings 20:1-8, Amos 7:3, 6, Jonah 4:1, 2). After all, that is partly what it means when we pray “Our Father *who art in Heaven.*” He is not trapped by circumstances, environment, the “laws” of earth. He is above it all and is indeed in control of what He has created.

Some readers may be uncomfortable and then ask, “why do these wonderful things happen to those people but not to me?”

Through the years, we have probably asked our parents the same question in essence. The answer is not that God is a respecter of persons, nor is it that God loves some people less than others. His love is everlasting and inclusive. Nor is the answer God does not care. He cares for all.

## INTRODUCTION

We must allow God to be God with all of His mercy, love, wisdom, and power. We will never be able to answer the why's except to affirm that "His ways and His thoughts are far above ours as the heavens are above the earth."

One thing is certain. We must not try to capture the power of God for our self-centered interests. God has made it clear to us that our life on earth is temporary. We are all like vapor; we are in the process of dying. We must not become so attached to this world, this body, this life that our expectations of God's intervention is primarily because we love the now too much to let it go.

Boyce Mouton's book reminds us of two important truths: God is God with all of the power that belongs to Him. Man is man with all the perplexities that belong to us.

Let's let God be God. Let's commit ourselves to be His people, depending upon Him with faith and serving Him with love.

Knofel Staton



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## A "HOW TO" BOOK?

This is a book about the supernatural. There is a possibility that by reading these words your faith will grow and your understanding of God will deepen. Because of this God may choose to use you in some new dimension or capacity which is now beyond your wildest imagination.

This is, however, not a "How To" book in the traditional sense of the word. God is not Someone whom we can manipulate or control by human pressure and finite reasoning. He is the Sovereign of the universe to Whom we offer our unconditional surrender. We need to pray like Job: "Though He slay me, yet will I trust Him" (Job 13:15).

Even if it were possible for us to do all of the things which God commands us to do we would still need to confess; "We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

*BEYOND THE VEIL*

Our boldness and confidence to enter in beyond the veil do not come from the merits of human achievement, but from the blood of Jesus Christ. This new and living way has been consecrated for us through the veil, that is to say, His flesh.

Let us prepare to enter in!

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## *PREFACE*

The purpose of a veil is to cover or conceal. The first use of this word in the Bible is Genesis 24:65. When Rebekah lifted up her eyes and saw Isaac, The Scriptures state that “. . . she took a veil, and covered herself.”

The next use of the word in Scripture is found in association with Tamar who used a veil to conceal her identity from the unsuspecting Judah. He even fathered a child by Tamar without recognizing her true identity, for she was covered with a veil (Gen. 38:14, 19).

The next time the Holy Bible mentions a veil is in association with the Tabernacle (Exod. 26:31),

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 . . .

## *BEYOND THE VEIL*

This veil was to hang before the Holy of Holies to conceal that room from the world outside.

Each time a veil was used it was to conceal something!

### THE FLESH OF JESUS WAS A VEIL

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. 10:19-20).

The spiritual implications of this verse are far-reaching and revolutionary. It causes us to reassess our total perspective of the Life of Christ on earth.

There is obviously a sense in which Jesus came to "reveal" God. This is the literal meaning of the word "revelation." It signifies to "draw back" as a curtain or unveil that which has been concealed.

The Scriptures teach that Jesus came to "declare" God.

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).

The Greek word translated in this verse as "declared" is "exegomai" which literally means to "lead out." It is the basis of our English word "exegete" which means to "explain." An exegetical sermon, for example, is one which merely explains a passage of Scripture.

Jesus came to "explain" God. But God is a Spirit. There is therefore a sense in which the flesh of Jesus needs to be drawn aside that we might truly see God.

### IT IS POSSIBLE TO KNOW JESUS IN THE FLESH AND YET NOT KNOW GOD.

Perhaps no people on the face of the earth were more familiar with the fleshly Jesus than were His neighbors in Nazareth.



They had lived with Him for almost thirty years. They knew the members of His family by name. As a matter of fact, they were so familiar with the flesh of Jesus, that they found it all but impossible to see the nature of His miracle working power.

It seems that there in Nazareth, where people were more familiar with the flesh of Jesus than anywhere else on earth, He had the greatest difficulty penetrating into the world of the supernatural. Mark states it succinctly:

And He could there (at Nazareth) do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

And He marvelled because of their unbelief . . . (Mark 6:5-6).

But the problem of knowing Jesus from only the fleshly point of view was not unique to His neighbors in Nazareth. It was a problem also for His closest friends.

The night before Jesus was crucified, Philip, one of His disciples, said to Him in the upper room: "Lord, show us the Father and it sufficeth us" (John 14:8).

Jesus answered: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father . . ."

These words are both interesting and profound. Philip certainly knew Jesus in the flesh. He could recognize the fleshly Jesus in a crowd of many thousands, which in fact he did on many occasions.

Moreover, Philip knew virtually every Bible story which is recorded in the four Gospels. He could tell you about the Samaritan woman at Jacob's well, the ten lepers, the healing of the Nobleman's son, etc.

Yet, it is obvious that Philip had missed something very significant.

Again we remind you that the flesh of Jesus Christ is called a veil. The Greek word so translated in Hebrews 10:19 is "katapetasma." This is the very word used of that veil between the Holy Place and the Holy of Holies.

## *BEYOND THE VEIL*

The Old Testament priests could memorize that veil without ever spending one moment in the presence of God. They could draw a likeness of the cherubim and explain every beautiful color and intricate design without ever having the thrill of a first-hand experience with Deity. They could interrogate the High Priest about his experience, but they could have no personal experience of their own.

In the same way, it is possible for people today to memorize Bible facts and study Bible stories without ever meeting Jesus face to face in the intimate experience of conversion.

### THE LIFE OF CHRIST

If you were to enroll in a class on the "Life of Christ" you would probably expect to start with the story of the nativity in Bethlehem and conclude with the resurrection and ascension. This story basically covers a period of some 33 years.

In reality, the Life of Christ has no beginning or end. Jesus existed before there was a single atom of creation or even an angel to revolt in heavenly places. As a matter of fact, the Scriptures teach explicitly that Jesus created everything, and without Him was not anything made that was made (John 1:3).

Neither does the life of Christ conclude with His ascension from Mt. Olivet. The Gospels only record what Jesus "began to do and teach" (Acts 1:1). Jesus is alive and well today . . . and praise God, He will never die! The book of Acts describes what Jesus did in the lives of men like Peter and Paul.

### BOLDNESS TO ENTER IN

There is a dramatic difference between the age of Law and the age of Grace. The devout Jew not only would never think of entering beyond the veil, he would not even attempt to pronounce the name of God. The name Jehovah, therefore, was an ineffable name, or a name too sacred to even be spoken.

The Christian, by contrast, rushes boldly into the Holiest of all and cries out to God with the most intimate terms of endearment, "Abba, Father."

In this regard there are many Christians who are living B.C. lives in an A.D. world. They can recite from memory every fleshly story about Jesus, but they have never had an intimate experience beyond the veil. They can see a two-dimensional Jesus like a curtain before God, but they fear to enter into that new dimension which confronts God in the here and now. They feel comfortable with the concept that Christ is safely tucked away in a little cubical 33 years by 33 years by 33 years, but they fear to step through that veil of the flesh and experience the personal glory which causes our bodies to become temples of the Holy Spirit, and our own hearts the Ark of His blessed Covenant.

If you have a spirit of fear, you did not get it from God, for God hath not given us a spirit of fear, but of power, and of love, and of a sound mind (II Tim. 1:7).

### THE NEED FOR BALANCE

Technically speaking, a clock is only accurate when its pendulum is in the middle. When the pendulum is at one extreme, the gear which it controls is locked in place and the clock is a fraction too slow. When the pendulum is at the other extreme, the clock is a fraction too fast. Technically speaking, the clock is only accurate when the pendulum is in the middle.

Certainly, the Bible is an inspired and accurate record of God's revelation to man. It is profitable for doctrine, reproof, correction, and instruction in righteousness. Every Christian would certainly be well advised to sink spiritual roots deep into the Sacred Scriptures.

Yet, the Scriptures do not deal specifically with every question which confronts the child of God. The principles of Scripture will certainly help you in selecting a job, choosing a mate, etc.,

but the specific answers to our personal problems demand a new dimension with Deity.

The Bible teaches:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways . . . (James 1:5-8).

If we forget our spiritual roots and do not ground ourselves in the Word of God, there is the ever-present danger that we might wind up following some false prophet.

Such a danger should never dissuade us, however, from obeying the Scriptural injunction to enter in boldly into the Holiest of all by the blood of Jesus. When we pray, we must pray boldly . . . nothing doubting.

## LIGHT AND DARKNESS

A friend once wrote a booklet on the subject of grace. He was criticized by a colleague who feared that someone would turn such teaching into license. In the discussion which followed, they concluded that any time we teach about grace in such a way that no one can misunderstand, we are teaching it differently than Paul did. The true teaching about grace will leave open the possibility that some unstable soul may believe that they should do evil that good may come, or that they should continue in sin that grace might abound. God forbid! The Scriptures do not teach such abominations . . . but they do teach grace in such a way that some people thought that they did.

To state the same truth in another way, every time we try to protect light we produce darkness.

Thus, when we teach about God working in our own day and age, we are running the risk that someone will abuse this teaching to their own destruction.

The obedient believer, however, does not have an option! We are commanded to enter into the Holiest by the blood of Jesus . . . and we are commanded to enter in boldly.

If we try to protect this beautiful light, we shall only produce shadows which will prove much more dangerous than light. We are not children of the night who love darkness; we are children of the day who love light.

The Scriptures teach in I Corinthians 7 that to avoid fornication, every man is to have his own woman and every woman is to have her own man. When men and women are denied a legitimate way to express their most intimate desires, they will frequently wind up in perversion or other forms of immorality.

So also in the world of the Spirit, when Christian people are denied a proper expression of their most intimate spiritual desires, they are sometimes driven to extremes which harm the Body of Christ and hurt the cause of world evangelism. Just as perversion sometimes rears its ugly head on board a ship at sea where men are denied a normal contact with their wives, a perversion of the Gospel will sometimes break out like fire in the most dead and dry of denominations.

## YOUR PERSONAL INVITATION

Since the veil of the temple was rent in twain, the Holy Bible invites you to enter in boldly for a personal encounter with Deity. It is not necessary for you to merely listen to someone else tell you what it is like to be in the presence of God, to have answers to prayer, or to operate on a power that is able to do exceeding abundantly above all that we can ask or think. You have a personal invitation from God to enter in yourself.

This little book is written with the hope and prayer that it will provide you with information and inspiration to help you enter in. Christ did not just come that you might have life—but life abundant.