

My Yoke Is Easy...

'Life Within the Veil'



“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

Matthew 11:28-30

By
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My Yoke Is Easy

(Life Within The Veil)

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“MY YOKE IS EASY...”

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***“Stand fast therefore in the liberty wherewith
Christ hath made us free, and be not entangled
again with the yoke of bondage.”***

Galatians 5:1



An Exegetical Exposition on Matthew 11

*The wilderness and the wasteland shall be glad for them,
And the desert shall rejoice and blossom as the rose; ² It
shall blossom abundantly and rejoice, Even with joy and
singing. The glory of Lebanon shall be given to it, The
excellence of Carmel and Sharon. They shall see the glory
of the LORD, The excellency of our God. ³ Strengthen the
weak hands, And make firm the feeble knees.*

*⁴ Say to those who are fearful-hearted, "Be strong, do not
fear! Behold, your God will come with vengeance, With the
recompense of God; He will come and save you." ⁵ Then
the eyes of the blind shall be opened, And the ears of the
deaf shall be unstopped. ⁶ Then the lame shall leap like a
deer, And the tongue of the dumb sing. For waters shall
burst forth in the wilderness, And streams in the desert. ⁷
The parched ground shall become a pool, And the thirsty
land springs of water; In the habitation of jackals, where
each lay, There shall be grass with reeds and rushes. ⁸ A
highway shall be there, and a road, And it shall be called
the Highway of Holiness. The unclean shall not pass over
it, But it shall be for others. Whoever walks the road,
although a fool, Shall not go astray. ⁹ No lion shall be
there, Nor shall any ravenous beast go up on it; It shall not
be found there. But the redeemed shall walk there, ¹⁰ And
the ransomed of the LORD shall return, And come to Zion
with singing, With everlasting joy on their heads.
They shall obtain joy and gladness, And sorrow and
sighing shall flee away.*

(Isaiah 35:1-10) ^{NKJ}

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*To God our Savior,
who is able to keep you from falling.*

Forward

The Lord cares for His people, however wretched their situation may be. It gives great consolation to learn that the whole world is governed by God's sovereignty. All things are directed to the end that He may be glorified. Israel's deliverance from oppression was but typical of Christ's greater salvation to come. Those whom He has elected will be saved eternally and will not be overtaken by tribulations, however numerous, that shall come upon them.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Corinthians 10:13)

Though we may be confined and bound by snares and chains in every direction, we have God as our deliverer, who is able to remove all tribulations, afflictions, difficulties and all sorrows whenever He pleases and at the appointed time. God's election is eternal and we were chosen in Him before the foundation of the world. (*Ephesians 1:4*) In a description of this life in Christ from Matthew 11:28-30, our Lord's invitation enjoins us – ***“Come unto me, all ye that labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light.”*** I know of no other anchor of hope, no other ground of consolation, no way to heaven except through Him. **Jesus is His name!**

We know that tribulations and suffering are a part of the Christian life (or any life for that matter), but for the saints living within the veil, this is just a trying of your faith which leads to perfection and enables you to count it all joy. After much contemplation over the scriptural writings of the

Apostles themselves, this book is an attempt to correctly exegete *Matthew 11:28-30* for a better harmony of our interpretation of the scriptures and an understanding of the subject with greater lucidity.

Using the analogy of the structure of the tabernacle, verse thirty infers that once we spiritually enter '*within the veil*' into the '*Holy-of-Holies,*' we enter into a new and living way that brings peace and joy to our souls which makes the yoke easy and the burden light. The dialectical nature of this discourse voiced by those who speak of a rhetorical paradox addresses an increase in suffering and tribulations after confessing Christ and a seemingly heavier yoke and added burdens. These assertions must be viewed contextually and spiritually with additional revelation for clarity. You recall how the apostles **rejoiced** that they were counted worthy to suffer for His name (*Acts 5:41*).

I maintain that *a text without a context is a pretext* which requires us to look into the entire chapter to properly understand the closing three verses of Matthew 11. One should never suppose that a verse or a word or phrase within that verse means the same thing in every book in which it occurs. This is especially true of figurative language. We must know what the text *says* and understand what the text *means*. The study of the language of a text (*semantics*) should also take into account the study of the circumstances surrounding the individual linguistic expressions (*pragmatics*). I've found that good Bible students who study correct grammar will take the time to explore word meanings (*lexicology*), word forms (*morphology*), and word relationships along with the rules of sentence structure (*syntax*).

When we seriously examine the speech forms used in Scripture we see that our Lord Jesus in His earthly ministry,

as well as the writers of the Old and New Testament books, all used various forms of the language of analogy. Analogy is “similarity in some respects between things otherwise unlike; a partial resemblance.” These are communication modes which use comparison, resemblance, or correspondence (whichever term best expresses it) to lead us from familiar ground to new, unexplored realms of thought.

To my mind, these represent the ultimate in pedagogy on God's part. In them He reveals truth in concealed forms, thus intriguing the human mind. Like all Biblical teachings, the doctrine of Scripture will be credible to you only if the Holy Spirit opens your mind to it because there is never a one-to-one correspondence between the original intent of the Biblical text and the human conceptualization or understanding of that text apart from the Spirit's work within. Without the illumination of the Holy Spirit, communication will not take place. Strict definitions and strict adherence to them are essential to intelligible discussion. If one contender has one idea in mind, or perhaps no clear idea at all, while the other party entertains a different notion, or is equally vague, the result of the dialog is bound to be complete confusion. With that in mind, chapter one opens with the context concerning John the Baptist as the foundation for this study. Subsequent chapters will provide insight using semantic analysis, word study, and a thematic synthesis of the whole.

All the chapters are held together by their connection to the invitation of Christ as He bids us to *“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”*

Chapter One opens with the context concerning John the Baptist who was the herald voice preparing the way of the

Lord. The expectant multitudes came to hear John's view of the nature of the kingdom which was at variance with their own views.

Chapter Two follows with an account of Jesus' response to the disciples of John who had some reservations as to whether He was the Messiah that should come. In sermonic fashion, the walk of Christ is matched to His talk and the prophecies of Isaiah 35 and 61 are brought to bear.

Chapter Three: Christ then reminds them that their journey into the wilderness must have had a fixed object in view for those who went out to see John. He challenges them with the question – *“What went ye out into the wilderness to see?”* The natural blindness of the people would be sharpened by what was revealed to their inner spirit. Until we can see with the heart the meaning of the great things that have been done in our midst, we will not be able to understand.

In **Chapter Four**, a generation that refused to hear is described under the title, *‘Children In The Marketplace.’* An ancient Yoruba philosophy is translated in the statement: *“The world is a marketplace in which we visit,”* where they firmly believed that their home was in the spiritual realm. In Jesus' example in Matthew 11:16-17 (*also in Luke 7:31-32*), He equates the leaders with children for their ignorance, and lack of understanding. Their folly and weakness showed that they were not pleased with anything, neither with John's ministry, nor with His.

In **Chapter Five** the Divine wisdom of God is vindicated and the stubborn and perverse conduct of the people is summed up as a maxim or proverb implying that some will gain wisdom, and others will be left inexcusable because of their indifferent disposition and deportment.

In **Chapter Six**, after Jesus had confirmed His doctrine by many wonderful works, He righteously began to reproach the people because of their ingratitude and unbelief in Him and is thus entitled – *‘Jesus Foretells Judgement.’* The objective in exhibiting the manifestations of His power was to invite men to Himself; and since we are all sinners from birth, it is necessary to begin with repentance. The hardness and impenitence of their hearts would not move them to repent of their evil ways. Jesus announces judgement noting the condemnation for the sins of Chorazin and Bethsaida will be greater, and their punishment more intolerable as contrasted with those of the cities Tyre and Sidon. Capernaum is singled out from all the rest, and spoken to particularly.

In **Chapter Seven**, the title is in the form of a question – *‘Who Is Wise?’* With serene trust, Jesus gives thanks to The Father and speaks of hidden wisdom. God may be said to “hide” this wisdom when either He does not afford the outward revelation of the Gospel nor the light of His Spirit and grace. Often, it is given forth in parables to the elect. He leaves the unrepentant to their own darkness and blindness.

The **Great Invitation** is the focus of **Chapter Eight** and is the overall thrust of the book. It is designed to establish complementary paradigms as opposed to contradictory concepts relating to the “yoke” and “burdens” and the “*new living way*” within the veil. In this chapter, Christ graciously invites those whom He acknowledges to be fit to become His disciples. The reason why many people despise His grace is because they have no sense of their inward poverty. A study of the key words of the original text is provided along with a semantic analysis which will reveal that the struggle with the world’s yoke and bondage is *within* as well as *without*.

A close observation of the things that comprise the “yoke” and “burden” are examined in detail. So when we look at the cross and the judgement that befell our Lord, we can be of good cheer even in tribulation, for He has overcome the world. Our victory as a citizen of heaven unfits us for the world of men. The commandments of the Lord are good and amiable in their own nature, and are cheerfully complied with because of His love for us and our love for Him. When you stand for Christ in spite of your condition, the gift of the Holy Spirit will make your burden light.

Chapter Nine continues with an analogy of the Tabernacle where entering the presence of God is beautifully illustrated. While the tabernacle stood, only the high priest could enter there, once a year, with blood which he offered for his sins and the sins of the people. Ransomed men and women no longer need to pause in fear to enter the **Holy of Holies**. It is the innermost part of our being as believers that God has invited into His **Holy-Place**. God wills that we should push on into His Presence and live our whole life there in conscience experience which makes our yoke easy and our burden light.

Chapter Ten closes with a description of *‘Life within the Veil.’* When the veil of the temple was rent following the sacrificial work of Christ, this opened up for us the way to the heavenly sanctuary by His blood. It was this last veil which was rent when our Lord gave up the ghost on Calvary. The sacred writer further explains that this rending of the veil provided a way for every child of God to come by the new and living way **straight into the divine Presence of Jehovah**. Most of us live our lives away from the “hallowed center” which is our right and proper dwelling place. Because we left our first estate, life apart from God became the root

cause of our unceasing restlessness, thus, creating a yoke of bondage and burdens. The whole work of God in redemption is to undo the tragic effects of our fall from grace and to ***'deliver them who through fear of death were all their lifetime subject to bondage.'*** (Hebrews 2:15) This deliverance brings us back again into a right and eternal relationship with our Creator which seals the invitation of Christ to make our yoke easy and our burden light.

Finally,

“ For as many as are led by the Spirit of God, these are sons of God. ¹⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." ¹⁶ The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs – heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. ¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ” Romans 8:14-18 NKJV

Dr. Pennon Lockhart

Prayer

Our Father and our God, the heavens declare your glory. For You, LORD, are most high above all the earth; far above all creation. There is nothing hidden from you, even the thoughts and intents of our heart to the dividing asunder of soul and spirit, and of the joints and substance of our being. We praise you today for who you are. We still remember the place where you found us as we searched for identity in places that did not hold our names. For some, it was in the waste howling wilderness of this world or the cesspools of the streets and back alleys. But You, O Great God found us and saved us by your grace and filled us with your love.

Unlike the Good Shepherd, we have abandoned your sheep and have become more concerned with our own reputations and positions. We've taken refuge in our own self-centered pride. O God, drive us to the place of prayer where we may wrestle with principalities and powers and the rulers of the darkness of this world. Teach us self-discipline that we may be good soldiers of Jesus Christ.



Agyinda Wuru
Symbol of Faithfulness

Chapter 1

Behold I Send My Messenger...

The Context concerning John

The foundation for our focal text begins with a prophecy of John the Baptist as the forerunner of Christ; and of the heralded coming of the Messiah. John was of priestly descent. His mother, Elisabeth, was of the daughters of Aaron, while his father, Zacharias, was a priest of the course of Abija and did service in the temple at Jerusalem. It is said of them that ***“they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”*** (Luke 1:6) This priestly ancestry is an interesting contrast with John’s prophetic mission.

John’s background is summed up in the angelic prophecy, ***“Many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother’s womb”*** (Luke 1:14-16), and in Luke’s brief statement, ***“And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.”*** John’s dress and habits were strikingly suggestive of Elijah, the Old Testament prophet of national judgment. It was fitting that the one who called men to repentance and the beginning of a self-denying life would show renunciation and self-denial in his own life.

The effects and consequences of John’s mission impacted both the righteous and the wicked. Accusations and charges of sin had been leveled against the Jews which were intermixed with exhortations to repentance. John the Baptist was promised to be sent as the words of the prophet Malachi echoes the words of Christ in chapter 3, verse 1.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

These are the words of Christ, in answer to the question put in the last verse of Malachi 2:17, ***“Where [is] the God of judgment?”*** intimating that He would quickly appear, and prior to His coming, send His messenger or angel who is none other than John the Baptist. John is described by his office as a messenger, and by his work which was to prepare the way of the Lord. The Messiah in Malachi’s prophesy is described with respect to Jesus as the Lord and Messenger of the covenant. To the godly among the people He was viewed as the object of their desire and delight whose coming was certain.

The fundamental thrust of John’s message was the announcement of the near approach of the Messianic age. While he announced himself as the herald voice preparing the way of the Lord, the expectant multitudes crowded to hear his word. John’s view of the nature of the kingdom was quite at variance with that of his hearers and the religious leaders who expected a temporal deliverer who would free them from the Roman yoke of tyranny, and bring them into a state of liberty, prosperity, and grandeur.

Others looked for a spiritual Savior to deliver them from sin, law, hell, and death, and save them with an everlasting salvation. Such a one was Simeon whom God had promised would behold his Son. Simeon is said to have come into the temple by the Spirit; that is, by an undoubted revelation, that he might see the Christ. As to Simeon’s condition in life we are not informed: he may have been a person of humble rank and of no reputation. Luke bestows on him the commendation

of being just and devout; and adds that he had the gift of prophecy: for the Holy Spirit was upon him. **Devotion** and **Righteousness** are the marks an upright life. It was a proof of his being a devout man, that he waited for the consolation of Israel: **for no true worship of God can exist without the hope of salvation**, which depends on what was promised through Christ. Now, since this expectation is commended in Simeon as an uncommon attainment, we may conclude, that there were few in that age, who actually cherished in their hearts the hope of redemption. All had on their lips the name of the Messiah, and of prosperity but hardly any one was to be found, who patiently and earnestly waited with anticipation.

God gets in the way of our agendas. (*We can hardly get through the program, they say, because the Holy Spirit wants to change things.*) Simeon's piety and others of his outlook was evidenced in the hope of the promised salvation, so it is for those who wish to prove themselves the children of God. Simeon had good reason for continuing in a state of suspense, and must have lived in some anxiety until he obtained his expectation according to God's word. It should be one's desire to see God in every activity that you undertake – to understand why you do what you do.

Instead of the expected day of deliverance from their oppressors, John projected it to be a day of judgment for Israel. His coming is represented as terrible to the wicked, and as trying and purifying to the righteous. It meant good for the penitent, but destruction for the ungodly. **"He will gather his wheat into the garner, but the chaff he will burn up with ... fire"** (Matthew 3:12). **"The axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire"** (Luke 3: 9).

The delay in the Messiah's coming due to the sinfulness of the people and their lack of repentance was commonplace in the message of their teachers.¹

The message of John was of greatest importance in that the Messiah was just ready to appear. His kingdom was at hand and the Jews were admonished to believe in him. The allusion is to kings and great men sending persons before them when on a journey to give notice of their coming. John declared to them that the Messiah was born and was in the midst of them. His divine majesty would shine openly and brightly in the Gospel, and there do **“we all,”** as Paul says, **“behold as in a glass the glory of the Lord.”**

The prophets had also pointed out the purpose for which Christ was to be presented by the Father before all nations. It was that He might enlighten the Gentiles, who had been formerly in darkness, and might be the glory of His people Israel. Hence we infer, that we are by nature destitute of light, till Christ, **“the Sun of Righteousness,”** (*Mal 4:2*), shines upon us. This was pointed out to them by preaching the doctrine of repentance, and exhorting them to believe in Him; and by administering the ordinance of baptism in general to all proper subjects and to Christ in particular.



The manner in which He would come, **“suddenly”**, may refer to the manifestation of the Messiah which occurred quickly after John the Baptist had prepared His way by his doctrine and baptism. John was an

¹ Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, p169)