

26. The Veil Again

Here we enter the first part of “speculation,” for we have not been this way before.

Yet we are not “making things up,” for we have our eyes set on and as Jesus, and we have God’s Pattern to follow.

Here are the same instructions for us. “When you see the ark of the covenant of the Lord your God, and the **priests... bearing it, then you shall set out from your place and go after it. ...that you may know the way by which you must go, for you have not passed this way **before****” (Joshua 3:3-4).

Just as He is, so are we in this world (1 John 4:17).

A Wide-Open Veil.

On our way into the Holiest, we learned that the Veil is Jesus' flesh, and that we are one flesh with Him.

We entered into the Holiest, that is, knowing and speaking that we live only inside of John 14:20, by allowing Jesus to be our flesh, to be fully responsible for us.

To us now, the Veil is wide open. There is nothing separating God's Spirit-filled Church from Himself; they are His full expression in the present moment.

They imagine the Veil still there, however, that their flesh and Jesus' flesh cannot be the same thing. They imagine that they are not the revelation of Jesus Christ.

Our Judgment.

The great issue of “The Veil Again” is how we see, that is, our judgment. Seeing begins with us, not with God’s people in the Holy Place.

I recently read an article by Mel Acheson at the Thunderbolts Project titled “[Really](#).” I am including a PDF of this article with this lesson; look at it online as well.

What Mel Acheson explains is how I have understood things from the moment I heard “Speak what God says you are,” that is, that we have seen everything **WRONG!**

I simplified Mel Acheson’s article and include that simplification here, with explanations, because it is crucial.

Mel Acheson – “Really” - Simplified

Astronomers imagine that they are studying what they “see” through modern telescopes. They think that the information coming through their enhanced “eyes” is reality.

But they exclude the fact that knowing does not work that way. What we call “reality” is likely quite different from what is actually real.

You do not “see” because that IS the thing. You see only the way you taught yourself to see from the time you were born. A vast series of nerve tinglings are passing from your eyes to your brain. Your mind taught itself what those sensations should mean.

Adults who are given sight for the first time cannot “see” anything except blurry colors. These adults, then, in first learning to “see,” slowly learned to interpret the sensations by things they “knew” from their other senses.

Yet “seeing” is even more complicated than that. The brain receives millions of on/off “notes” as differing nerves spark or not. The ONLY way it can make sense of that vast array of information is to arrange everything into complex patterns by order of importance.

This “dynamic classification system” is not reality, but your own metaphor of what you call real. (“Dynamic classification” MEANS self-chosen underlying ruling ideas.) For instance, there is no such thing as purple, but the brain “sees” purple at the joining of two different wavelengths.

What you “see” does NOT tell you what you know. It’s quite the reverse. What you KNOW tells you what you “see.” Then, what you “know” is called a theory or pattern; it could just as easily be fantasy.

The thing that determines how all those sensations and associations of millions of sparks then become what you think you see is JUDGMENT. Yet judgment can and does change with new information and new ways to understand coming in. A massive shift of understanding can change how the eyes see everything.

True reality can be very different from what we have imagined we were “seeing.” This is exactly what God says – We walk by faith and not by sight. – Because what you think you see is not true.

The human self-made definitions of “reality” then become the stumbling stones over which we fall. We even “make up” for ourselves what we think other people are seeing and judging.

We then turn and create great “stories” based on what we imagine we are “seeing.” Those stories are only metaphors of our self-made descriptions, yet they rule over how we judge reality. We imagine we have simplified things until we have it “all figured out.” Yet all we have done is made ourselves blind.

As Jesus said, **“If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.”** That is, what we think we see “bites us on the ankle.”

What We See.

For us, as believers in Jesus, the RULES we choose to govern how we are to perceive everything are the most important decisions we could make.

Everything is governed by how we see.

And so I have attempted to explain this reality of human thinking from the start.

We become what we see; we see what we speak.

This is what God means when He says to us – That you may know the way by which you must go, for you have not passed this way before.

Now it is others who become what we see them to be.

We First See Them.

Other Christians will not see us as Christ until we first see them as Christ, and this seeing is not general, but one with one. Here is a set of verses that finds its meaning here.

We all, then, having been unveiled in face, are reflecting **the glory of the Lord [to one another] as a mirror... We** are making the truth visible and are establishing ourselves towards all the consciousness of men as the face and presence of God. If, however, our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of the unbelieving inside of them so that they do not shine forth the illumination of the gospel of the glory of Christ, who is the image of God.

As The Face of Jesus.

For we do not proclaim ourselves, but Christ Jesus as Lord and ourselves as your servants through Jesus. For **the God who said, “Out of darkness light shall shine”** (Genesis 1:3), this same God shines inside our hearts towards the illumination of the knowledge of the glory of God as the face and presence of Jesus Christ (2 Corinthians 3:18-4:6).

Do you see what this is saying?

We do not go into the Church as ourselves, but as the face and presence of Jesus, and we go in as their servants, that they also might see and know that they are ALREADY the light and image of God!

As Christ to Us.

The Veil, then, is transformed from blockage to face, that is, to our faces.

But they will see us only as we first see them.

“You will not see Me (Jesus) again, until you say, ‘Blessed is this one who comes in the name of the Lord.’”

They will never see Jesus until they see Him as us, and they will never see Jesus as us, until they KNOW that we see them as the Lord Jesus Himself.

Our boldness to speak in the Day of Judgment is not a speaking of ourselves, but rather, our speaking into all who belong to Jesus, that they are as Christ to us.

How We Call Others.

And now we are beginning to merge this Tabernacle Teaching with “A Highway for God.”

Our completion inside the Holiest is a changing of what we see and how we see everything that exists.

Now, “The Veil Again,” is our calling of God into being seen and known inside His creation.

And this is the CRITICAL point.

“Calling God in is defined as what the one speaking calls the believer in Jesus.... And at the center of calling God in is the definition given to the human heart.”

We call God into His creation by calling these fearful and unbelieving Christians by Christ alone.

Turning from Pain.

We must try to understand what this means.

My last visit to Blueberry was in September of 2000, when Kyle and I had bussed up to bring our blue step-van filled with our belongings back down to Lubbock, Texas.

We went out to Blueberry for a meal. We were received, **certainly, but with blank faces, for I had “left the move.”**

That meant to them that I had turned my back on God and was no longer in any part of truth; fellowship was no longer a possibility.

From then until now, I have never “looked at” the faces of Blueberry in my mind’s eye, for there was only pain.

My Seeing Changed.

Writing the chapter I just sent out, “In the Womb of the Church,” has, I think, changed my life more than anything I have written thus far.

In fact, upon completing it, I felt so giddy with joy, I could hardly breath. I felt like a little boy squirming on the floor on Christmas Eve, unable to contain his excitement for the good things about to come to him.

Writing that chapter was a process of a few weeks, and of asking God to enable me to understand.

And in that process, my seeing has changed forever. It’s a simple thing – I separated away their wrong words to see them as Jesus in their true hearts, yet no longer “above” me.

Firstfruits.

I am now the one receiving each one of them into the joy of Christ their only life; I am the firstfruits of God.

And **that's** what firstfruits means, those who first see all others in their life as Jesus Himself.

As Paul said in Ephesians 1, the firstfruits of Christ are those who share with Jesus the receiving of all into Christ.

To be **firstfruits** is to be “without guile” (Revelation 14), that is, to possess true and honest hearts, knowing that nothing is of us, but all things are out from our Father.

Thus our entrance into the Church is always a “going under” with Father, that others might be lifted up.

Defining Placement.

I want to bring in here an important balance, the difference between “above me” and “going under.” The first is of the evil one, the second is of God.

To see all others as “better,” as God does, is not to impose inferiority on one’s self. Quite the contrast, “going under” with Father for the sake of others is what God calls the highest quality in the universe.

On the other hand, establishing a hierarchy of top-down control, that makes people feel an obligation of servitude, is the opposite of what it seems. God calls those who do such a thing the lowest of the low.

Honoring others is NEVER a dishonoring of self.

Demeaning others is ALWAYS a dishonoring of self.

Calling God In.

Look at another believer in Jesus in your mind's eye.

God dwells inside of Jesus inside the heart of the one you are picturing. The problem is that they do not know that.

Calling God into their knowing is a calling of them by the Father as their source through the good-speaking of Jesus.

But God cannot enter out from their hearts and into their world except Heart with heart through faith, that is, through their willing and joyful permission.

Thus, what we are really doing, in calling God into His creation, is reaching deep into Father's heart and reaching deep into this **person's heart and joining the two as one.**

Knowing One Another.

In Symmorph V: Life, I developed the understanding of our knowing of one another, heart with heart.

It is this knowing of one another that is the outward form of God revealing Himself to all.

Yet our knowing of one another can be true only as it comes out from our knowing of God's knowing of us.

What I mean to say is that calling God into His Church is a deeply personal recognition of Father's Heart and the heart of each one who belongs to Him, that we might know both, that we might see both joined together, and that we might regard that joining together with the highest honor.

Father's Heart in Ours.

To be the face of Christ to His Church is to see each one as **Father's Heart** revealed, to seek to know them by heart, and to know Father through them by Hheart.

I now understand fully why I wept inside all through the years of my move-of-God community experience, knowing that I was not finding what I longed to partake.

And that reality is knowing one another and honoring one another heart together with heart and thus knowing Father with us, expressing His own Heart as ours together.

We could not know Father because we never knew one another, and we never knew one another because we called our hearts by Satan, that is "evil."

Our Only Motive.

And so, very simply, to call God into His creation, that Father might be seen and known by all, is to approach all other believers in Jesus, one with one, without any imposition upon them, but rather, with one desire only, to know them as they are, to value them as they are, to joy in them as they are.

I am falling in love with the Church – for you are my joy and crown of rejoicing; you are my great reward.

This is our only motive, then, as we enter the Church with Father, and that is to know each individual one in their person and in their hearts, as a wondrous expression of Father to us.