

# Psyched Out (and Back In)

Matthew 6:25-34

*The Living Law (no. 16 in the series)*

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*Video and audio versions available online:*

<https://relentless-love.org/sermons/psyched-out-and-back-in/>

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*This document was prepared by Heather Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Heather know. Thank you!*

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[Offertory song: "Stuck In a Moment" by U2]

## Prayer

Wasn't that awesome?!

Father, we do pray that you would sing to us through your Word, Jesus, to your people, your Bride—the church. I pray that you would preach, Lord Jesus, and that we would be your sermon incarnate. Father, we pray this in the name of Jesus, of course—the name means "God Saves." What a great name! Amen.

## Message

Because of the way our preaching schedule worked out, our last message from the Sermon on the Mount was three weeks ago. Hopefully you remember:

In Matt. 6:19, Jesus says to not treasure treasures to yourselves on earth, but rather treasure treasures to yourself in heaven, as if you have a self on earth and a self in heaven. Then he talked about pure eyes that can spot the treasure in this world. Then he said, "You cannot serve God and possessions (mammon)." So, what's the treasure? Something you possess?

Next verse:

**<sup>25</sup> "Therefore I tell you, do not be anxious about your life (*psyche*)<sup>i</sup>, what you will eat or what you will drink, nor about your body, what you will put on. Is not life (the *psyche*) more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father (—*your* heavenly Father!—) feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? [literally: "cubit to his stature"] <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What**

**shall we wear?’<sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness (as if it’s different than our righteousness), and all these things will be added to you.**

**<sup>34</sup> “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble [kakian: evil].**

*Don’t be anxious.* Well, that’s really encouraging at first.

*“I’m like a bird. I’m like a beautiful flower! ...I’m like grass.”*

At first, it’s encouraging...but then you consider the birds, the lilies, and the grass.

At first, it’s encouraging, but then you start worrying—even about worrying.

At first, it’s encouraging, but then you watch Animal Planet.

Someone says, “Consider the birds . . .”

And you think: *Many species don’t live very long... They work really hard, and they do feel pain.*

*Actually, I just had chicken for dinner. So, you smile and think: Poetry is stupid... This must be poetry.*

Jesus says, “Consider the birds . . . Consider the lilies of the field... ”

So, you do and think: *Okay, I just stepped on one... And Jesus, did you notice that deer eat the lilies of the field?*

Then it gets worse. It appears that Jesus *does* notice. He even says it: *Consider the grass, so beautifully clothed . . . before it’s thrown into the oven and burned! Therefore, don’t be anxious.*

If I were a bird, a flower, or some grass, I’d be so stressed out about dying, I doubt I could do any living. To live in this world—to live in time—is to constantly die. Every moment, we die to the last moment.

Jesus says, “Don’t be anxious about your life...”

*Well, easy for you to say, Jesus—You don’t live in the age of COVID 19, racial injustice, and police brutality. All you had to worry about was leprosy, Romans, and the occasional crucifixion of some Jews...*

“Don’t be anxious about your life...” says Jesus. But every newscast is nothing but a recitation of reasons as to why I should be anxious about my life... *I might die!*

These are remarkable times: In the middle of a global pandemic (in which everyone is literally terrified to breathe), we all watch a white man kneel on the neck of a black man, as over and over again he says, “I can’t breathe”... and then dies.<sup>ii</sup> A lot of black folks have felt like they can’t breathe for a long time. And now everyone’s too terrified to breathe. And if you don’t breathe, you die.

Jesus says, “Peter, don’t be anxious about your life, what you will eat, what you will drink, and what you will wear.”

*“But Jesus, if I don’t have food to eat and clothes to wear, I could freeze, starve, and lose my life—I could die!” (Mike drop.) “Jesus, I could die!” As if that’s the worst possible thing that could happen: “I could die!”<sup>iii</sup>*

Jesus says, “Don’t be anxious about your life, what you will eat, or drink, or wear. Is not life more than food, and the body more than clothing?”

For most of human history, that was a rhetorical question. Folks would laugh and say, “Of course life is more than food and the body is more than clothing!”

For the first time, in the twentieth century, a significant portion of humanity began to say:  
*“Well, actually, modern science has shown that life really isn’t much more than food—reconstituted chemicals animated by physical processes. That’s your body, that’s your life. Actually, Jesus, we now understand that the only real things are things you can touch, feel, and measure in a controlled environment. Actually, this thing called “life” is the manifestation of the violent struggle to consume more food than your neighbor—the survival of the fittest, ‘the will to power’ to quote Nietzsche.”<sup>iv</sup>*

In the twentieth century, theology was replaced by psychology. Theology has to do with powers beyond our control—so for most people, that means powers that don’t exist. In the twentieth century, if you really had a problem, you wouldn’t go to a theologian, but a psychologist or a psychiatrist.<sup>v</sup>

Now, Jesus didn’t ignore psychology and psychiatry, that is the chemical functioning of the brain; Jesus knew that a bottle of wine could significantly affect cognition rather significantly. He didn’t ignore the *psyche*; he just knew that it wasn’t all that there is.

Richard Wurmbrand wrote that one of his textbooks in atheist Romania defined the word “kiss” in the following way: *“A kiss is the approach of two pairs of lips, with reciprocal transmission of microbes and carbon dioxide.”*

That’s correct, but perhaps there’s *more* to a kiss.

- Perhaps a kiss is more than just a means of transmitting COVID 19.
- Perhaps a kiss hides treasure.
- Perhaps life is more than food or drink.
- Perhaps a flower is more than carbon and chemical processes.

Isaiah prophesied, saying, “All flesh is grass, and all it’s beauty (literally, “it’s *Hesed*, it’s steadfast love”) ...it’s beauty is like the flower of the field. The grass withers, the flower fades when the breath of [Yahweh] blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever.”<sup>vi</sup>

Jesus, the Word of God, was probably referencing this passage from Isaiah when he said to “Consider the birds, lilies, and grass.”

Sigmund Freud didn’t think there was such a thing as “The Word of God.” So, he considered the birds, lilies, and the human psyche, and he concluded that we’re all secretly motivated by a repressed fear of death... and I think he’s right (at least about our fears).

Maybe abnormal psychology is really just abnormal repression . . . and normal psychology is just socially acceptable repression— socially acceptable ways of denying our own death.

Think about it: What’s a psychologist supposed to say?

*“I understand your anxiety, I have knowledge of your repressed fear of death and the function of cortisol in your blood and brain. So... don’t worry!”*

“Thanks, doc... But am I still gonna die? I think I might die!!!

*“Repress that thought—take up a hobby, buy more stuff, have an affair, join a cause, worry about trivia! But, repress that thought—like a normal person. Repress that thought... or you won’t be able to live!”*

W. H. Auden labeled this modern age, “The Age of Anxiety.” I’ve really struggled with anxiety all of my life. I think it’s this inner conviction that I should be able to manage my life, combined with this constant realization that I’m not managing my life—I’m not in control of my life! Dying is losing control of your life.

And Jesus says, “Don’t be anxious about your life...”<sup>vii</sup>

In modern English translations, there are primarily two different Greek words that get translated as the English word “life.”

*Zoe*—from which we get our word “zoology”—*Zoe* gets translated as “life” something like 134 times in the English Standard Version. It gets translated as “life,” and only life (or “living,” twice, which is “life.”)

When Jesus said, “I am... the Life.” He said, “I am... the *Zoe*.”  
Paul wrote, “The Spirit is *Zoe*, the Breath is *Zoe*.”<sup>viii</sup>

*Psyche*—from which we get our words, “psyche,” “psychologist,” and “psychiatrist”—*Psyche* gets translated as “life” something like 41 times in the ESV, and as “soul” 45 times, as well as “person” three times, “heart” three times, “mind” two times, “thing” one time, and “being” one time.

Now pay attention—a *psyche* can die; you can lose it and it can be destroyed. But *the Zoe*, (Hebrews 7:16) is “indestructible,” and yet it must be surrendered, like a breath.

Jesus asks, “*Why do you worry about your psyche? Is not your psyche more than food, drink, and clothing?*”

So, what exactly is a *psyche*? Well “psyche” translates the Hebrew word *nephesh*.

In the Beginning, God breathed “the breath of life,” (in Greek, that’s the “breath of spirit, or the breath of *Zoe*”) ...He breathed the Spirit of *Zoe* into dust, and *Adam* became a “living soul,” a “*psychen zosan*,” a “*zoe psyche*,” a living *psyche*.

Jesus is “The Life,” (The *Zoe*). And the thing you call “your life,”—your experiences, your judgments, your accomplishments, your mental map, even your adult body—those make up your *psyche*. God made it at first—we call it “a baby”—but around the age of two or three, we took over construction of our own *psyche*.

Jesus says, *"Don't worry about your psyche."* What kind of a psychologist would Jesus make?

"Doc. I'm anxious about everything, I'm anxious about losing my life."

Jesus: *"Well, you need to stop taking your fear, shame, depression, reputation, failures, and achievements so seriously—stop worrying about your life. (Peter points to the cross behind him.) This is a cross. This is where the nails go. You need to lose your life, your psyche... and I'm here to help!"*

We want to yell, "Stop it, Jesus! You could do severe psychic damage!"

Perhaps he'd say, *"Yes . . . I'm aiming for total psychic damage. To quote myself in Matt. 16:25, '...Whoever would save his psyche, his life, will lose it, but whoever loses his psyche for my sake (the Zoe) will find it.'"*

Well, I'm just pointing out that there really is no psyche-logical solution to your anxieties, for you will die... or already have. So, let's hope there's more than psychology; maybe there's theology.

So, "Why are you anxious?"

The psychological answer is: "You're dying."

The theological answer is that: "You're dying, and actually are already dead."

The theological answer is the same, and yet, quite a bit more... for life is quite a bit more than what you can cram into your psyche.

Jesus asks: *"Why do you worry about 'your life'?"*

Well, the theological answer is: "We worry about our life, because long ago in a garden we lost it."



Figure 1 "Mystery of the Fall and Redemption of Man" by Giovanni da Modena (1420)

On the sixth day of Creation, God breathed the Spirit of Life into Adam, Humanity. And on the same day, a tree sprang up in the middle of the Garden: *The tree of Life*—the tree of *Zoe*—it must've looked like this:

[Peter points to the previous Modena image still on screen]

And in the same place—the tree of the knowledge of Good and evil—it must've also looked like this:

[Peter points again to same Modena image still on screen]

... for God is Good, and his Spirit is Life.

To the Bride of Adam, the snake says: "*When you eat of it, you will be like God, knowing good and evil...*" Which, ironically, turns out to be true. God even says so in Gen. 3:22.

The snake says, "*When you eat of it, you will be like God, knowing good and evil...*" But just before that statement, the snake spoke the lie. He said, "*Surely, dying, you will not die.*"

But God had already said, "The day you eat of it, dying, you will die."<sup>ix</sup>

I'm convinced that this day is that day, for numerous reasons, but one of which is the fact that *dying, we do die*. According to Scripture, we're all dead and dying even though we think we're alive. And so of course, we're all anxious for our lives, because we're already dead, or dying, and we can't stop it.

Why?

Well, what was on that tree? Jesus. Jesus is "The Life," the *Zoe*. Jesus is also "the knowledge of the Good," and his death is "knowledge of the evil," for evil is the absence of the Good, which is the Word of God and will of God. In Jesus "*are hidden all the treasures of wisdom and knowledge.*"<sup>x</sup> He is treasure. But how are you going to get it?

Jesus is on the tree. Why *do* we take his life on the tree?

- *Eve* took the fruit trying to make herself in the image of God; she was trying to create her own life by taking knowledge of the Good who is the Life.
- *The Pharisees* took the life of Christ on the tree, called the cross, for they were jealous of Jesus's life and wanted to save their own lives.
- *We all* take knowledge of the Good to justify ourselves.
- *Humanity, Adam*, takes the Life of Christ on the Cross, for we all think that we must create ourselves, save ourselves, and justify ourselves.

In other words, we're all constructing our own *psyche*.

We take *the Zoe* to construct our own *psyche*. But in doing so, we crucify *the Zoe*, and everything dies. We crucify the Good and are trapped by evil.<sup>xi</sup> To construct our own individual *psyches*, we break the *psyche* of the *Zoe*—Jesus, the ultimate man, the *eschatos* Adam.

When we sin, we create our own *psyches*, and psych ourselves out of the kingdom. Why? Because Jesus is the King of the Kingdom, the head of the body, and our "Helper," our husband.

*So, where is Jesus? Where is the Life now?*

Well... He's hanging on a tree in a garden.

*And where is that garden?*

Well, it's at the edge of time and eternity. And it's in a temple that is your own soul, the middle of Jerusalem—we are Jerusalem.

Jesus is in you. And Jesus is all around you.

Jesus is the Word of God and Will of God in everything that's anything.

Jesus is the beauty in every flower, and the *Hesed*—the Love—within the depths of your own soul.

*So how do you see him?*

The way you see him in your soul is how you see him all around you. The way you relate to him in your temple is how you relate to Life all around you; it's also how you come to know evil... and the Good.

Jesus just said, "You cannot serve God and possessions." So how do you see him, the King of the Kingdom on the tree, as a possession?

Is He something that you can possess?

In other words, is the King part of your Kingdom?

In other words, is he something you can use to create yourself?

In other words, is the Zoe, part of your psyche?

If so, you know evil, and it's no wonder you're nervous... You're not living in reality, but a nightmare sometimes called "hell."

So, is he something you possess? Or is he *someone* who possesses you?

In other words, is he the King, such that you are part of his Kingdom?

In other words, do you create him, or is he is the one that creates, saves, and justifies you?

In other words, does he simply belong to your psyche, or does your psyche and all things with it belong to Him?

If so, you've been known by the Good. And now you know:

Life is not what you make it.

But you are what the Life is making.

The Good is not a thing you come to know...

but more like the one who came to know you.

Heaven is not a thing you conquer,

but rather the reality you experience when the King conquers your heart, and you surrender to his Love.

You know that you can never be proud but will always be grateful.

You know that everything is Grace and anything else is just an illusion called "*ego*," or "*sin*," or "*false self*," your "*old Adam*," your own "*psyche*," or maybe "*hell*."

What I'm saying is that humanity has believed a lie, and so we've psyched ourselves out of the kingdom. Each of us has taken the fruit from the tree and tried to create ourselves—it probably first happened when you were just two or three years old. Every time we sin, we make ourselves king of the kingdom, crucify the King, and trap our selves in a false psyche—the illusion of our own sovereignty.

And that's why you worry about "your life"—It's an illusion!

And why do we worry about food and drink and clothing?

Well, the woman—the Bride (that's us)—"saw that the tree was good for food," so she took and ate. It was good, but then everything went bad. And the woman saw that it was "a delight to the eyes and to be desired to make one wise," so she took and ate.<sup>xii</sup> It was good, but suddenly she knew evil, and they were ashamed. So they covered themselves in fig leaves, and self-righteousness.

Why do we worry about food, drink, and clothing?

Well, because Jesus is the Bread of Life, and we constantly break him. His blood is the River of Life, and we constantly dam him. He is our righteousness, but we turn him into laws that we think we can obey. Then, we try to cover our shame with good deeds, but all our deeds are evil.

*"Why do you worry about your life, food, drink, and clothing?"* asks Jesus.

Well, Jesus knows the answer, but we're just beginning to comprehend—The Answer is Jesus. The name means, "God is salvation." And he obliterates the illusion that "*We* are salvation," our old psyches. He lets us live in that illusion for a time, but not forever without end.

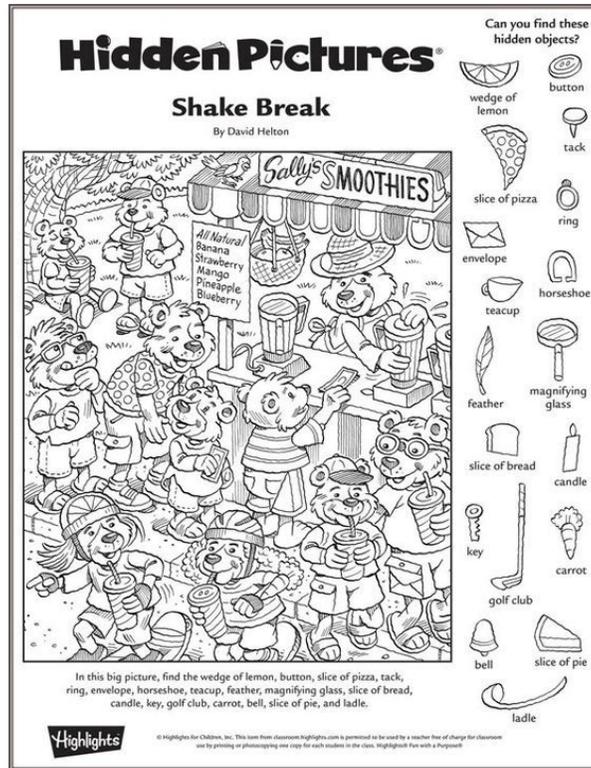
So why are we anxious?

We've been psyched out of the kingdom. And yet, the Kingdom is "at hand"—it's all around us—and even "within us." We've been psyched out of the kingdom, and into our own psyches like a prison.

We've been psyched out, and the problem is we can't just psyche ourselves back in. You can't heal yourself of anxiety with anxiety about your anxiety. You need a revelation of Jesus, the Prince of Peace.

At the tree in the garden on Mt. Calvary, we all took the Life of God. And at the tree in the garden on Mt. Calvary, God gave his own Life... and that's the Revelation of the Good—God is Good. And his Word is Good. Life is Good. And now you "know."

- Life is not what you make it, but God is making you with His Life all the time.
- He came to help you lose your psyche and find it.
- He came to help you die... and live His Life—eternal life.



Last time, we said that this world is like this *Highlights* Hidden Pictures picture. It contains hidden pictures, and you get to find them. It doesn't matter exactly what the initial picture is—it could be any moment in your life—what matters, what gives it meaning, beauty, and life, are the pictures hidden in the picture: the treasure. The key, printed on the side of the page, is the revelation of the treasure hidden in the picture.

This picture is like your perception of reality—your *psyche*. It's when you lose your *psyche* (like when you turn the picture upside down) that you begin to find the pictures hidden in the picture. It's when you lose your *psyche* that you find the treasure, and ironically, you find a *new psyche*, which is your *old psyche* filled with treasure.

Jesus said, “Do not treasure treasures to yourself on earth.” You see, you have an earthly self, which is your *old psyche*. That earthly man believes that he is the king of his kingdom, so he looks at everything as if it were his possession—and so, all the Life has died, there is no beauty, and certainly no wonder or worship, for the earthly man is king of everything in his kingdom.

Jesus said, “Don't treasure treasures to yourself on earth.” Rather, “Treasure treasures to yourself in heaven.” You see, you have an earthly self, and you have a heavenly self. You have an old man and a new and eternal man. The heavenly man believes he is the child of the King who is absolutely sovereign over his kingdom and loves without measure, and so the heavenly self looks at every moment as the gift of his Father, created with His Word.

I'm saying that this:

[Peter points back to previous Modena image “Fall and Redemption” still on screen]

...or this:

[Peter points to new image on screen depicting still image of Jesus hanging on the cross, from *The Passion of the Christ*]

...or this:



...or this:



...is the key. The key on the side of every picture in this world.

[Image on screen shows above image of Jesus the tree beside the previous *Highlights Hidden Pictures* image.]

You see, Jesus didn't just die and rise at one moment in space and time. Every moment in space and time died and rose in Jesus.

*"In him are hidden all the treasures of wisdom and knowledge."*

He is the Word of God, through whom our Father creates and sustains all things—He is the Good incarnate and He is the Life."

But if you look at your life as your possession... then for you, the Life has died and all the good has become evil; you're trapped in a psyche of horror which you think is your life but is actually a prison called death... or hell.

And now the Gospel: On the tree in the garden, Jesus descended into death and hell where he cried, "Father, forgive," and delivered up his Spirit, his Breath, his Life—the *Zoe*.

I'm saying that he can now be found in every moment of your *life*, your *psyche*. And in every moment of your life, he's asking you to seek him. For in every moment, he's fixing to rise from the dead, and he wants you to see. In every moment, he is the Way, the Truth, the Life, the Beauty, the Good, the Meaning of your story.

He can be found in every moment, but he is always found now.

- Now is the point where eternity touches time and gives time its meaning, its *logos*.
- Now is the point you can know, and be known, by a person.
- Now is the moment in which you surrender to the music and begin to dance.
- Now is the moment you lose your life and find it.
- Now is the moment that you love.
- Now is the moment that you breathe.

Last time, we said that you can think of each picture as a frame in a movie. A light from a projector shines on each frame in a film, as one frame is replaced by another frame, and you comprehend the plot as the plot reveals the meaning in each and every frame of the moving picture.

Because we've all believed the lie, we've all taken the Good, crucified the Life, and then closed the eyes of our hearts in fear—and so, don't see the Light in every frame.

We each have pictures in our past that fill us with anxiety and fear. We each have moments, even a lifetime of moments, in which we feel forsaken by people, forsaken by God, or forsaken by ourselves, for we crucified the Life. With our memory of those moments, we each construct a *psyche* that we call our "life", but it is actually a prison. For with that old *psyche*, we hang on to moments in the past as sorrow or shame, and we imagine moments in the future, that fill us with anxiety or fear, and so we're unable to live now. And Life is *now*; it is eternal.

*"Consider the birds, the lilies, and the grass," said Jesus. "They sing, grow, and display the glory of God..."*

Maybe that's because they don't fear death, but live every moment. They live *now*.

We try to hang on to Life, and the life dies...  
We get stuck in a moment, unable to live now...

We *psyche* ourselves out of the here and the now...  
We *psyche* ourselves out of the Kingdom that is at hand.

But Jesus is the Light, and the Light is eternal; that means that he can shine on all our moments—past, present, and even future—right now.

I've witnessed it time and time again, praying for victims of abuse (both the abused and the abusers). Jesus will appear in old memories as a vision; he will appear in the person's *psyche*, and even reveal that he had been there all along.

But when they choose to see him, everything becomes new:

Where there are wounds, he'll reveal that those wounds are on his body.

Where there is sin, he'll feed them with his body broken and blood shed.

Where there is shame, I've witnessed him taking off his robe and covering them with his righteousness... no longer anxious about what to eat, what to drink and what to put on.

In every memory, it's as if he dies, and rises with them.

In every memory, they lose their *psyche* and find it filled with *him*.

It's what happens every time you come to this communion table.

It's what happens every time you give a moment to Jesus, every time you see Jesus in a situation, every time you say, "Thank you, Jesus"— You treasure treasure to yourself in heaven—it actually is *heaven at hand*.

It's what happens in the office of a good psychologist...They help you die to your old psyche and see Jesus. A good psychologist is actually a theologian—I think Jesus called them "pastors." They help you lose your psyche and find the psyche of Christ. The Psyche of Christ is Faith. And Faith is the desire to surrender your life to Love.

Faith is Christ rising in you.

*"Into your hands I commit my Spirit, my Breath, the Zoe,"* said Jesus to his Father, and died. He expired, and then was inspired by God; He rose from the dead—"firstborn of all creation."

You know, I think you can think of your psyche or your body as a set of lungs. In the Beginning, God breathed his Zoe into your psyche, and you became a living psyche... but you took over construction and held the breath; you held the Zoe as if it was your own—and everything began to die.

Before my father died, he wanted to teach a class at church on dying. But one day he said to me, "I don't know that I have anything to say..."

And I said, "I don't know that you need to say anything, Dad; it's just who you are... and that you're willing to talk."

You see, the way you die...is also the way you live.

My dad died of a lung disease; he couldn't breathe. The last thing I said to my dad in this world was, "Dad, this is the body of Christ given to you, and this cup is the covenant in his blood."

The last thing he said to me was, "Thank you."

He expired carbon dioxide in this world, and God inspired him with Zoe in the next, his home... to live is to breathe—to expire and inspire the Life.

At his funeral, a friend had a vision of my dad walking through the gates of heaven with Jesus. And you know what? I think I was there, Susan was there, mom was there, his grandkids were there, the cabin in the mountains was there, birds were there, lilies were there, grass was there, and I'm sure some of you were there—I mean his entire psyche was there... and breathing.

Jesus said, "If you lose your psyche for my sake... you'll find it." You see, I'm part of my dad's Psyche; I'm some of the treasure he treasured to himself in heaven; the psyche you lose is the psyche you find, except that it's entirely new, and you know everything is a gift.

Don't you suppose you are a part of Jesus's Psyche? Treasure that he's treasured to himself in Heaven (his psyche)?

Well, you see, the worst thing that could happen to you is not death. The worst thing that could happen to you is the fear of death. For this is how the evil one keeps us in bondage.

The worst thing is that you would try to save your life, your psyche. And so, psych yourself out of the kingdom and into outer darkness.

You see, *Hades* is not a place in eternity. Hell is getting stuck in a moment right here.

On May 26 I remember watching the morning news in horror. I saw a skinny white man in a uniform, kneeling on the neck of a big black man named George Floyd who kept saying, “*I can’t breathe.*”

I felt terrible for George Floyd, but I don’t think I was scared for George Floyd. I think I knew, and now I know, that Jesus was in George Floyd. And Jesus helped George Floyd expire this age, and in the twinkling of an eye, our Father inspired George with the Life of Jesus—he lost his psyche and found it... his kids, his wife, and his girlfriend (imagine that), birds, lilies, and grass, all made new and revealing the glory of God.

I don’t think I was scared for George Floyd, but I was terrified for Derek Chauvin—I could see it in his face; I recognized the face. He wasn’t able to breathe. He couldn’t lose his life and find it.

He looked (to me) as if he was trapped in some painful old psyche... maybe from junior high gym class or something. And I was worried that he might already be trapped in what Jesus called “hell.” It starts here, but can trap you, even after your body turns to dust.

And so, I pray that Jesus will reveal himself in Derek Chauvin... even if, it’s in Hell. If he hasn’t already, I’m certain He will, because Derek Chauvin is now part of George Floyd’s psyche. George Floyd definitely wasn’t perfect, but he did surrender his psyche, his life, to Jesus. And Jesus makes “all things new.”

“So why are you anxious about your life?” asks Jesus. “What you will eat, what you will drink, or what you will put on?”

## Communion

Then he took bread and broke it saying, “This is my body given to you.” And he took the cup saying, “This is the covenant in my blood... Drink of it, all of you, and do it in remembering me.”

When you do this, you are surrendering your psyche to the zoe, and trusting that he will make all things new. Because God is good. And now you know. Amen.

## BENEDICTION

Some people will listen to a message like this and say, “Peter is saying that if we have faith we should never wear a mask.” (That’s like saying, “If you have faith you will throw yourself down from the temple and God’s angels will bear you up.” It’s putting God to the test.<sup>xiii</sup>)

Some people will listen and say, “This means we shouldn’t wear a mask.”

Others will listen and say “It means you should wear a mask within 25 feet of those not in your immediate family.

Some will listen and say, “This means we should defund all police departments.” Others will listen and say, “This means all policemen should be paid more.”

**And all of that is stupid—Sorry to get angry. But it’s the law.** Love is not a dead law; Love is your living Lord.

I’m saying you should do what love tells you and never let fear stand in the way. Consider the birds. Consider the lilies.

Consider Jesus: There would come a day when he would die for the sins of the world, a day when he would be stripped of glory far greater than Solomon’s, a day when he’d be cast into the fire. Yet he trusted his Father and let “each day’s trouble be sufficient for the day.” I believe Jesus lived each moment.

When someone told a joke, I bet he laughed loudest.  
When someone told a story, I bet he was the best listener.  
When the spring rains came, I bet he enjoyed them the most.  
When he drank a glass of wine, I bet he was most grateful.  
When someone was injured, I bet he felt their pain.  
When he went to a funeral, I bet he wept the deepest tears.  
When they danced in the courtyard of the temple, I bet his dance was the best.

And when his Father whispered, “*Son, today’s the day,*” ...he poured out his heart, picked up his cross, and trusted his Father unto death. And now death is swallowed up in victory.

**Don’t only live like Jesus. Live as Jesus.**

He is God in human flesh; he is Love in a body. And you are his body.

Believe the Gospel, and you will become the Gospel. Amen.

## Endnotes

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<sup>ii</sup> I should wear a mask, cause if I don’t, I could get COVID, I could lose my life; I could die. OR I should not wear a mask, cause I could lose my right to life, liberty, the pursuit of happiness, be over-run by radical lefties and lose my life; I could die.

<sup>iii</sup> That’s always the punch line to every political argument—“If not x then you could die... OH yeah, well if not Y you could die!”

<sup>iv</sup> In the twentieth century, these thoughts gave birth to the Third Reich, Atheistic Communism, and a whole lot of Consumer Capitalism.

<sup>v</sup> In the twentieth century, pastors stopped studying theology, and began studying psychology. Someone said, “Modern man has so many psychological problems because they’re the only kind of problems he’s allowed to have.”

<sup>vi</sup> *Comfort, comfort my people, says your God.*

<sup>2</sup> *Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins.*

<sup>3</sup> *A voice cries: "In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.*

<sup>4</sup> *Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.*

<sup>5</sup> *And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken."*

<sup>6</sup> *A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field.*

<sup>7</sup> *The grass withers, the flower fades when the breath of the Lord blows on it; surely the people are grass.*

<sup>8</sup> *The grass withers, the flower fades, but the word of our God will stand forever.*

-Isaiah 40:1-8

<sup>vii</sup> Ironically, the command, "Don't be anxious about your life," can make me so anxious about my anxiety, that I stop living my life. I get psyched out... of life.

<sup>viii</sup> Romans 8:10

<sup>ix</sup> This is a literal translation of the Hebrew in Genesis 2 and 3. "You will surely die" is literally "Dying you will die."

<sup>x</sup> Colossians 2:2-3

<sup>xi</sup> To create our own lives, we kill the Life or kill the life to us. It seems we can kill the Psyche of Christ, but not the Zoe. Even more God says, "you shall not eat," which makes me wonder, "did we actually eat?" Is this entire fallen world like a bad dream from which we must awake? Whatever the case, in Jesus God really did enter our dreams and really did die, for on his resurrected and eternal hands there are scars won in this temporal illusion we think is reality.

<sup>xii</sup> Genesis 3:6

<sup>xiii</sup> Notice that when satan tempts us to tempt God he always appeals to our individual ego.