

# Take a Walk (With the Unmoved Mover)

## Genesis 5:1-6:9

May 23, 2021

Peter Hiatt

*Video and audio versions available online:*

<https://relentless-love.org/sermons/take-a-walk-with-the-unmoved-mover-2/>

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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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[Opening song: "Who Do You Love?" by George Thorogood]

I love Vince and the band! But seriously, that's a strange choice for the offertory—(Peter laughs) Why would you pick that? You know, it's interesting—I was just researching this week (I don't know why), but there are like 73 renditions of that song since Bo Diddley first wrote it and recorded it back in the fifties. Then there are all these songs where that is the title, but the songs are different; it's almost like that question: "Who do you love?" is like the most asked question in the universe. Is that weird or what? ...So let's pray.

## Prayer

So, Father, we ask that you would help us to preach. In Jesus's name, Amen.

## Message

Along about the 5th Century B.C., a Greek fellow named Parmenides said, "'What is' *is*, and 'what is not' *is not*." Correct? So, "'what is' cannot be divided and cannot move."

"What is" cannot be divided. For imagine if "what is" *could* be divided; what would separate "what is"? Either: a piece of "what is" or a piece of "what is not."

If it is "what is" that separates "what is," then "what is" is not divided. On the other hand, if it is "what is not" that separates "what is," then "what is not" *is* separating "what is." Which is to say, "what is not" *is*.

But we have already agreed that "what is" *is*, and "what is not" *is not*. And if "what is not" *is*, then "what is" is undivided. So, "what is" is undivided: It is one.

And, said Parmenides, "what is" cannot move. For imagine if "what is" *could* move—where would "what is" move to? ...To "what is not?" Well then, we would be saying, "what is not" is the place to which "what is" moves. Yet "what is not" cannot be a *place* that is, for as we agreed, "what is" *is*, and "what is not" *is not*.

So, "what is," cannot move. And so logically, if you are divided and you move, you must be "what is not."

Heraclitus, another contemporary of Parmenides said, “Cut it out, Parmenides, you’re giving me the willies! It is obvious that the only thing that does not change is the truth that everything changes.”

There is something rather attractive about the God of Parmenides. I mean: If God is “what is” – undivided and unmoving, he might leave me alone. Something attractive and something terrifying because he might leave me alone.

“The reason the mass of men dislike God and at the bottom fear him,” wrote Herman Melville, “is because they imagine him all brain — like a watch.”<sup>ii</sup> All perfection and no passion.

Likewise, there is something rather attractive about the God of Heraclitus. If you did not like God, maybe he will change—there is something attractive and something terrifying about that as well. I mean, have you ever dated someone that is all change and only passion?

Parmenides believed in “What is” and what never changes. Heraclitus believed in the unchanging logic of constant change. He referred to this as “the Logos” and argued that everything that is anything is fire.

Plato suggested that neither Parmenides nor Heraclitus were completely insane. He argued that there is a realm of “What is,” but that we live in “what is not” with a vague memory of “what is.” He learned that from his teacher Socrates.

Plato pointed out that a shadow is “what is not,” produced by “what is.” A shadow *is* what is not light. Plato’s student was Aristotle.

Aristotle referred to “What is” as The Unmoved Mover. <sup>iii</sup> If you think of everything that moves and then asked, “What moves everything that moves?” the answer, according to Aristotle, would be the Unmoved Mover, the Uncreated Creator, Necessary Beingness, What is... that is.<sup>iv</sup>

So, the big questions for the Greeks were:

- How could “what is” know a “what is not” like me?
- And how could a “what is not” like me ever know what is?
- How and why would an Unmoved Mover move to create an apparently unnecessary being like me—that is, what is what is not—that is me? What could possibly be his logic—his logos—his reason?

Well, all of that philosophy might have stayed in Greece except that a student of Aristotle, named Alexander, conquered the known world, including a small nation of wild-eyed fanatics that worshipped “I Am that I Am,” which sounds an awful lot like “What is undivided and unchanging... unmoving.”

And yet this “I Am that I Am” moved. He spoke Creation into existence with a Word, and this Logos was fire. And he and his Word seemed to be incredibly passionate about us—about what is what is not... that is, me.

How that could be was a mystery... at least until Jesus said, “If you have seen me, you have seen the Father. I am (like I Am that I Am) the light of the world.”

Physicists tell us that a photon of light does not experience the passage of time—it just is what is, eternal and undivided.

God is light, and Jesus is the light of the world, and he referred to us as “children of light,” destined to inherit eternal life—that is the Life of the Age that Is. And so, in space and time, we are like what is not and divided, destined to be filled with what is and what is undivided.

Well, if in eternity (the age that “is”) you actually are “what is,” like God, and you were to know who God is and what you are, perhaps it might be necessary to watch yourself become. But of course, this would be quite a challenge while you were becoming, for you would necessarily not know what you actually are. Except that someone might tell you: You are “what is not,” observing yourself as you become “what is;” You are a “false self,” observing yourself as you become a “true self.” You are a “shadow-self” being filled with eternal light.

It would be like watching yourself being born as you were being born, as if you were being born... again. And of course, Jesus did say that we must be born again, or “from above.”

He is the firstborn of all Creation, firstborn from the dead, firstborn from this womb of space and time. Faith in him is his eternal life already in you. “Whoever (has faith) in the son, has eternal life,” said Jesus.

Well, that is just too much to think about, and I am sure I have already given you a splitting headache—so just forget about all of that... for now.

My point this morning, quite simply, is that Jesus likes to go on walks.

Thousands of years of philosophy and religion, then the Unmoved Mover appears in human flesh, and what does he want? He wants to go on a walk.

“The Word (the logos) was with God (I Am that I Am). “The Word was with God and the Word was God... the Word became flesh” and said to these twelve guys: “Come on, take a little walk with me Baby, and tell me, who do you love?” It turns out that this behavior on the part of God is nothing new.

Last week, we started talking about the way in which God creates faith in Adam—that is humanity—so that Adam would love in God’s own image. Last week, we preached on the story of Cain and Abel (that is, *hebel*, which means “breath”).

We said that Faith is like breathing—it is a decision to lose yourself and find yourself filled with the breath of God; it is a decision to expire and be inspired by “what is,” eternal and undivided.

Faith is the breath of God in you... Or God breathing you, for you are his breath in an earthen vessel. You are “what is” in “what is not.”



Well, in Genesis 3, Adam and Eve listen to a snake and take the fruit from the tree in the middle of the Garden. They hide from each other and hide from God; they hold their breath.

God finds them and kicks them out of the Garden. And yet, as we saw last time, he goes with them.

In Genesis 4:3, “At the end of days,” their two sons, Cain and Abel, each make offerings to the Lord... who is with them. Cain (which means “I possess”) is condemned to wander. And Abel (which means “breath”) is lifted.

At the end of days, we must each surrender our flesh, that is, our ego, our “Cain,” in order that our *hebel*, our spirit, might be lifted into the lungs of God. We come to the end of days, the end of the ages, whenever we come to Jesus—he causes us to breathe. You have to breathe to keep walking.<sup>v</sup>

Then, Genesis 5:1:

**This is the book of the generations of Adam (Mankind). When God created man (Adam), he made him in the likeness of God. <sup>2</sup> Male and female he created them, and he blessed them and named them Man (Adam) when [literally, “in the day”] they were created.**

So, this day, May 23, 2021, is still that day until the “end of days.” And that means these ancient stories are about way more than mythical weird people in the distant past—these stories are a description of your own creation... in the Sixth Day of Creation; for on the Seventh Day, “It is finished,” and “everything is very good.”

Genesis 5:3:

**When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.**

- 5:6 · **When Seth had lived 105 years, he fathered Enosh.**
- 5:9 · **When Enosh had lived 90 years, he fathered Kenan.**
- 5:12 · **When Kenan had lived 70 years, he fathered Mahalalel.**
- 5:13 · **When Mahalalel had lived 65 years, he fathered Jared.**
- 5:18 · **When Jared had lived 162 years, he fathered Enoch.**

Enoch means “dedicated” or “trained up,” and Enoch is the seventh generation... as if Adam has been walking for six days, then arrived at seven with Enoch, who is then “lifted” at the end of 987 years, which is about 1000 years, which is “as a day” in God’s reckoning.<sup>vi</sup>

**<sup>21</sup> When Enoch had lived 65 years, he fathered Methuselah. <sup>22</sup> Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. <sup>23</sup> Thus all the days of Enoch were 365 years (which is a curious number). <sup>24</sup> Enoch walked with God, and he was not, for God took him.**

Enoch did not die... And remember what Jesus said, “Whoever believes in me (has faith), though he die, yet shall he live. And everyone who lives and believes in me shall never die.”<sup>vii</sup>

Enoch had what that first Adam lacked in the Garden: faith. Enoch walked with God, and God took him, “It is finished.” Enoch is finished.

In seven generations, Enoch, son of Adam, is created in the image of God. In three more generations, Noah is saved by God.

**Genesis 6:9 · These are the generations of Noah. Noah was a righteous man [and remember “faith is reckoned as righteousness”]. Noah was a righteous man, blameless in his generation. Noah walked with God.**

Only three people are said to have walked with God in the Old Testament:

- Enoch walked with God and God just took him.
- Noah walked with God and God saved him.
- Levi, the high priest, walked with God, according to God in Malachi 2:6, but apparently none of the other priests did the same.

But then, when Jesus, our High Priest and Savior and *eschatos* Adam, appears—when God in human flesh appears—what does he do? He finds twelve guys and says, “Come on take a little walk with me Baby, and tell me, who do you love?” They just walk around for three years, until God takes everyone home.

At the end of the Sixth Day, and edge of the Seventh day, “it is finished.” “It is finished,” said Jesus from the tree in the middle of the garden. And on the third day, he is lifted... but he comes back... and what does he do? He goes for a walk with two disciples on their way to Emmaus.

I am just saying that God, the Unmoved Mover, really wants to go for a walk with Adam—that is us. And he seems incredibly passionate about this, as if he was, once upon a time, stood up for a date.

And hopefully you remember that he *was* stood up for a date.

Genesis 3:8 • “And they heard the sound of the Lord God walking in the garden in the cool [the *Ruach*] of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. <sup>9</sup> But the Lord God called to the man and said to him, ‘Where are you?’”

And we were hiding.

It is interesting that “the cool” of the day is literally “the *Ruach*,” “the wind,” or “the Spirit” of the day, in Hebrew.

God is walking—so God has legs in Genesis 3. God in flesh invites humanity to go walking in his own Spirit—as if, “in him we all live and move and have our being.” God, the three in one, invites us to go for a walk...and we are all hiding.

We think God is hiding, but maybe we are all hiding. God is Love, his Word is Truth, and both are Light. Do you ever hide from Love or Truth... or Light? Do you ever choose the shadow; do you sin?

- When God speaks to Abraham, he takes him on a walk.
- When God appears to Moses and Israel, he takes them on a walk—they think he is hiding in the tabernacle, but maybe they are hiding from him, and he is all around them and in the midst of them and going before them, all the time.
- When Jesus appears to his disciples at the end of Matthew, he says, “And lo, I am with you always... [wherever you walk].”

Maybe your life is a walk, and your soul is the tabernacle, and God is all around you... but your eyes are shut, for you do not yet know that he is Good. Maybe God never stopped walking with Adam. (He followed Adam out of the garden.) It is Adam who stopped walking with God.

He is walking with you... but are you walking with him?

“Come on and take a little walk with me, baby, and tell me who do you love?” Who do you love?

See, I think that is what he was asking Adam in the garden, before he made him male and female, before he talked to the snake, before he took the fruit from the tree—he was asking, “Who is your helper, Adam? Who do you Love?” And when Adam did not answer... he took us all on a walk.

[On screen is slide with the following words:]

When someone says, “Hey let’s go for a walk,” what do they want... really?

[New slide on screen shows beginning of bulleted list.]

When someone says, “Would you go for a walk with me...”

- It’s not about where you go but who you are with....

As I have told you before, years ago, I led a group trip to visit our sister church in the Dominican Republic. My father went on that trip, and Susan and the kids met us at the airport upon our return. Becky was three or four at the time... and I will never forget what she said when she saw me: She

ran to me, gave me a huge hug, and said, “Daddy! Daddy! I was so scared that you would get lost... but then I remembered that you couldn’t get lost, because you were with your daddy!”

Jesus said, “You must become like a little child to enter.” Little children do not navigate with maps but with the presence of a person they trust. Jesus said, “If you have seen me, you have seen the Father... I am the way.... and I will never leave you nor forsake you.”

If you are with the Way, you are never lost.

“The road [the way] is how it is walked,” wrote Soren Kierkegaard.<sup>viii</sup>

We always worry about God’s direction—“Should I go this way or that way?” Solomon says, “Acknowledge him in all your ways and he will make straight your paths” (Proverbs 3:6).

You do realize that your Father, who is One, undivided, and eternal, speaks reality into existence with a Word—called the Way. It is not a big deal for him to move the earth under your feet to make your path straight—whether you go this way or that way... But he hung on a cross to get you to trust him.

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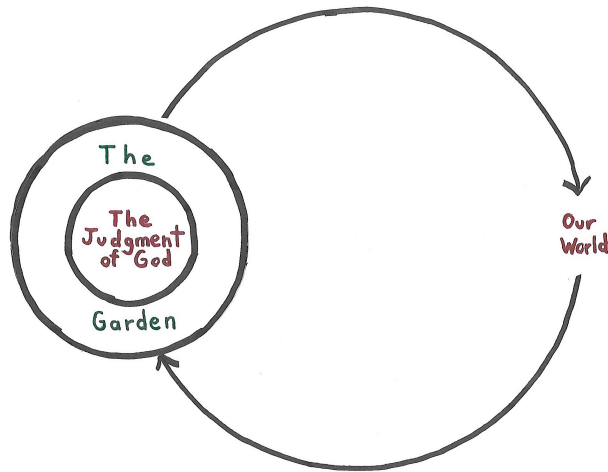
- You go for a walk, not to get to a place but to a person.

When you go for a walk, the beginning is also the end, and both are a person. And yet after the walk, you know the person and the place in a new way.

And so, T.S. Elliot wrote:

**“...And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.  
Through the unknown, unremembered gate...”**

Jesus is the Gate, Jesus is the Way, Jesus is the Presence of your Father. Jesus is the *Parakletos* in Greek, and he sends his Spirit—who is also the *Parakletos*. It is translated “Helper” in the ESV, and it literally means, “called alongside,” “one who walks with you.”



In the beginning, you left a garden with a tree in the middle of that garden. In the end, you will return to the same place and know it for the first time. It has an inner sanctuary that contains the Judgment of God And it has an outer sanctuary where “what is” mingles with “what is not.” It is a garden... but not simply just a garden.<sup>ix</sup>

[Image on screen continues bulleted list.]

- The things you encounter on your walk are the raw material of relationship.

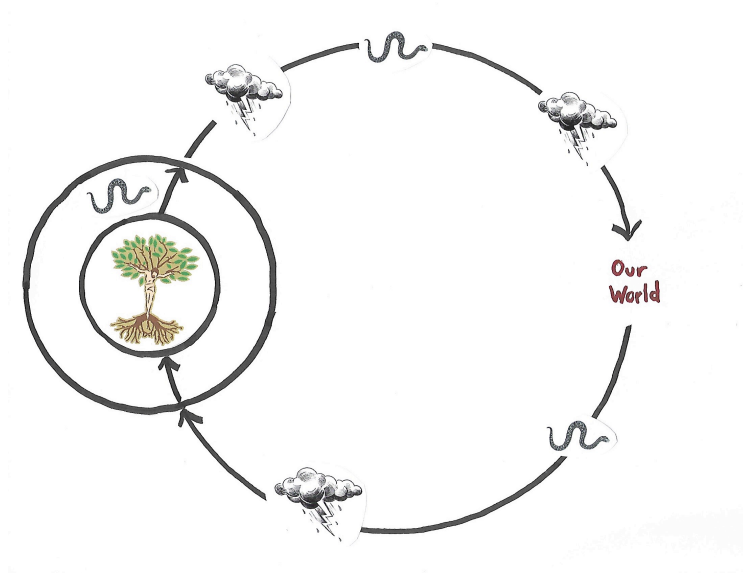
When you get with friends and family, you naturally tell stories of shared experiences: “Remember when we had no money, but we had each other? Remember what you said to me in the hospital? Remember where I was when you said, “I’m pregnant?”

Jesus said, “As often as you do this, do it in remembrance of me.” [Peter motions to the communion table.] Like, it is to be a shared experience—a communion.

[Image on screen continues bulleted list.]

- The things you encounter on your walk are the raw material of relationship... even storms and snakes... especially, storms and snakes.





Two years ago, my son, Coleman, and my new daughter- in-law, Natalie, invited me and Natalie's father on a three-day backpacking trip through the Canyonlands in April.



At the trailhead, Coleman said, "Dad, you don't need a heavy coat... We don't need tents... It will be plenty dry and warm." The first night, there was an absolute downpour.



We all snuggled together under a tarp, wondering if we would die of hypothermia. And for the next three days, I think Coleman almost did die, because he kept giving his coat to me—He sacrificed for me.

And now, I am grateful for the storm—it is how I got to know my new family, shivering together under that tarp in the rain... and how I encountered new and wonderful depths in the heart of my son.



This is Elizabeth and Becky on a hike. Elizabeth and Coleman were our two strong-willed children. For Christmas, Elizabeth wanted a punching bag and a snake. She was constantly trying to prove how tough she was.

She wanted a snake for a pet, until one day when she somehow managed to get a garter snake stuck in her flip-flop, and ran screaming down the street to get away from the snake; but of course, the poor little snake went with her, for it was stuck in her flip-flop.

I hate snakes, but I am grateful for her encounter with that snake. For then, she started calling on me to deliver her from every garter snake that she encountered in the back yard. I became her helper, her savior that day.

You may remember that on Israel's journey through the wilderness, they encountered a variety of storms—the Egyptian army, warring tribes, and even God who appeared in a storm. They encountered storms, and when they would not stop complaining, they encountered fiery serpents....until God told Moses to have them look at a bronze serpent lifted on a pole.

In John 3:14, Jesus says, "As Moses lifted up the serpent in the desert, so (it is necessary for) the Son of Man to be lifted up. That everyone believing in him may have life eternal."<sup>x</sup>

It is there that he destroys the work of the devil. And now he sings: "I walked forty-seven miles of barbed wire, I got a cobra snake for a necktie... Come on take a little walk with me child, and tell me, who do you love? ...I gotta tombstone hand and a graveyard mind...I'm just thirty-three and I don't mind dying... Now who do you love?"

I hate snakes, but I am becoming grateful for all my encounters with the snake. If I never encountered the snake, I might never have seen Jesus high and lifted up. And so, I might never have known who loves me and who it is that I love. I might never have known my helper, and so might have remained forever alone—that is, forever "not-good."

Perhaps, none of the snakes that you have encountered were there by accident, including the one we all encountered at the beginning in the outer court of the garden.

[Image on screen continues bulleted list.]

- No two walks are just the same.

I have gone for a walk with each of my kids, often at the same time, and yet each of their experiences of that walk was different, for they are different. Every Israelite followed the pillar of fire and cloud, but every Israelite had a different experience.

We idolize each other's walks; we take the living God, who wants to have a unique relationship with each of us, and turn him into a formula, or a map that we can manipulate and use to help ourselves and judge our neighbor. But he is not a map—he is a helper, a husband, a friend.

No two walks are just the same, and yet:

- The one we walk with remains the same: eternal, undivided, and true.

God is Love, his Word is Truth, and both of them are Light. Now you may have been thinking, "I'm not sure there is a God because I don't see him walking next to me."

- Well, do you see Love? Did you think that it was just a chemical in your brain?
- Do you hear Truth? Do you think He's just an idea that you can manipulate?
- Are you drawn to the Light, that is "Truth in Love"—the Glory of Grace?

Scientists are utterly baffled by light: "Is it a particle or a wave?" Well, maybe it's not two but one, and we are not one but two?

Maybe Love, Truth, and Light are undivided, and we are thoroughly divided. Perhaps they are “What is” and we are “what is not.” Whatever the case, according to Scripture, neither Love, Truth, nor Light is a thing, but a person.

Perhaps you take his life from the tree every moment that you don’t believe. And perhaps you receive his life as a gift every moment you do believe. Perhaps he has arranged everything so that you would come to believe.

“All things work together for good with those who love God and are called according to his purpose.”

His purpose is to make you in his own image and likeness. And so, he foreknew you, predestined you, called you, justified you, and even glorified you... and he would like you to know, and so believe.<sup>xi</sup>

[Bulleted list on screen continues.]

- The one you walk with changes the way you walk... and whether or not you keep walking at all.

I have a dear friend who struggles with alcohol. Many years ago, she went on a drinking binge and found herself utterly ashamed and alone in a hospital room in detox. She writes:

“Peter... I have never told anyone this. When I finally made it to my room that night my parents delivered me to detox, I saw a vision. I saw Jesus. You might scoff that I was merely a drunk hallucinating, but I recall this image with great clarity. When I saw him I said, “What are you doing here?”

He answered, “You brought me with you.” I remember thinking the next day that if that was true, then he was there when I got drunk, when I couldn’t walk, when I tried to drink my own urine. He was in me. I was in him.”

It changed the way she walked, for she believed that God is good to her, for her, in her, and with her. And now she helps others walk, including me, and she hasn’t stopped walking.

I know another woman who decided to bag her faith, run from Jesus, and give in to her own self-destructive passions. She was sitting in an appointment at a sex-club, a submissive being interviewed by a dominant, when he said to her, “I think God is chasing me down.” At that, my friend heard Jesus in the sanctuary of her own soul. She cried out, “What are you doing here?”

And His Spirit answered, “You brought me here.”

It changed the way she walked. She walked out and into the arms of Jesus. She used to say, “Peter, tell people that they can talk to Jesus wherever they are.”

I have prayed with several friends who have gotten stuck in the most horrifying moments of space-time and demonic oppression. They got unstuck when they realized that Jesus was with them, is still with them, and will not leave them nor forsake them. He is the Way.

Hell is for people who stop walking with Love, Truth, and Light.

But Love, Truth, and Light will not stop walking with them.

When they come to see the Glory of “What is” shining in the midst of “What is not,” they will trust what is and begin walking once again.

When you are walking through hell, don’t stop; keep walking. Jesus is “the Way, the Truth, the Resurrection and the Life”

[Continuation of bulleted list on screen.]

- It takes a walk to create a faith. (It forces you to breathe.)

Forty-one years ago, this girl, Susan, kept asking me to go on a walk. I pretended not to hear her, so I could get her a ring and ask her to go on a walk. Thirty-eight years ago this Friday, we agreed to go on a walk together.

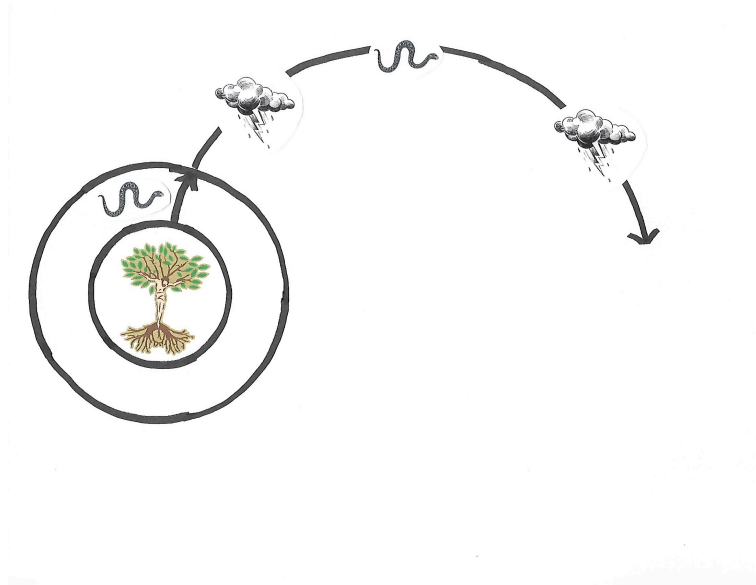
I must admit that I was initially drawn to the idea because I could see that she was, like, “good for food,” “a delight to the eyes,” and to be “desired to make one wise.” (Everyone thought I’d be a fool not to marry her.) Initially, I suppose I wanted to take her life, but on this thirty-eight-year walk, I have watched her constantly lose her life and give her life to me. And now I trust her; I have faith in her; I believe in and through her.

But suppose I said, “I’ve decided to trust my wife, and this faith I have in her is really quite impressive of me; it’s been hard, but I did it; I believe in Susan.”

You would be right to wonder, “Does Peter trust Susan or trust himself in the name of Susan...? And does Peter trust Jesus or trust Peter in the name of Jesus? Is Peter the imitation Christ—that is, the antichrist?”

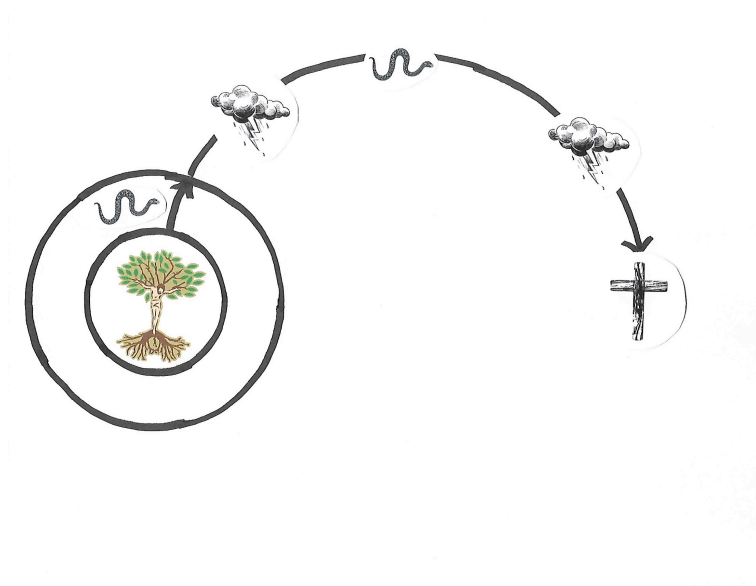
Do you get my point? Faith is something that your helper creates in you by taking you on a walk and helping you when you need help. So, if you boast in your faith in your helper, you actually don’t have faith in your helper, but faith in yourself—the imitation Christ, the anti-Christ.

In the beginning, we were alone, and that is not good. We did not know our Helper and had no faith in our Helper, and so, of course, we could not find our Helper—God is our Helper. And so, our Helper arranged for us to go on a walk...with him.

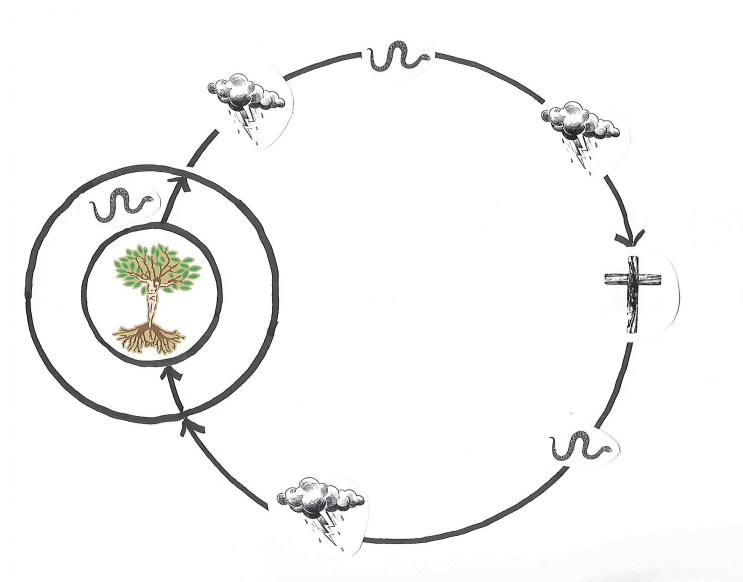


We left the realm of “What is” to walk through “What is not.”  
We left the God’s Age to walk through space and time.  
We left undivided Love, Truth, and Light to walk in shadows.

We are now walking now through the valley of the shadow of death, that we might learn to trust the Way, the Truth, and the Life—our Helper. We will trust our Helper, when we see that his Judgment is Good. His Judgment is, and has always been, Salvation.



At a certain point on our journey, we will each and all come to see that although we have always taken his life, he has always given his Life—Himself. The Judgment of God, Father, Son, and Spirit, is and *always has been*, salvation.



It is this knowledge that produces Faith, which brings us home.

- You go on a walk, so that when you get to the end, which is the beginning, you'll know the place for the first time, for you will know your Helper as you have never known Him before.

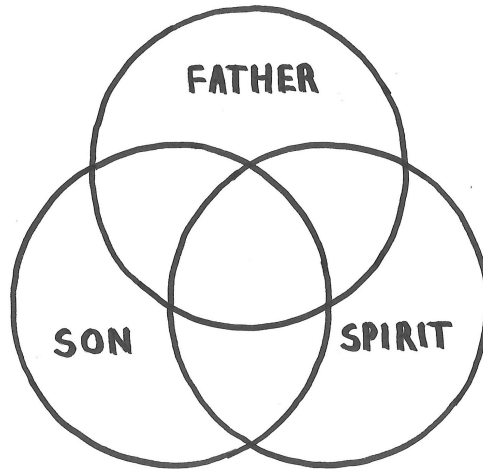
It is getting to the point where almost anywhere I go (except maybe Bed Bath and Beyond)... almost anywhere I go with Susan... is Good. And I've discovered that my Helper lives in Susan. And I'm starting to see that anywhere I go with Him... is Heaven.

Adam, that is humanity, will return to the Garden and know it for the first time. And now this is impossible to describe, for it transcends space and time... But you will see that the Beginning is the End, and also the Way. You will see that the Garden is also a tabernacle and a temple. You will see that it was with you, on your walk, the entire time.

And you will see that this temple is a city.  
And you will see that this city contains an entire new creation.  
And you will see that this new creation is also a body.  
And you will see that this body is the body of your helper.  
And you will see that this body is you—for you are his body and his bride.<sup>xii</sup>

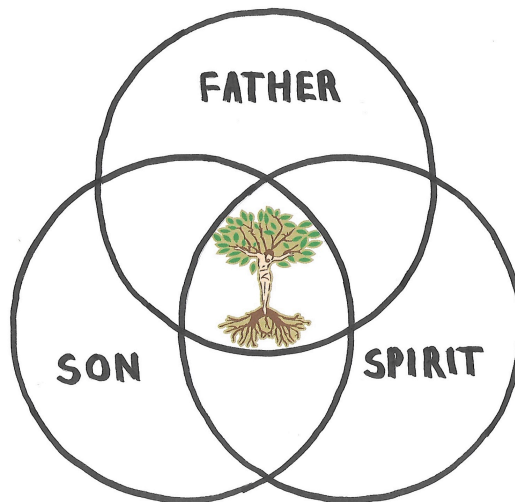
Adam—that is humanity—will return to the Garden and know it for the first time, for we will know him for the first time, and he will fill all things. So you see, the Garden is not simply a place; it is a person.

To be technical, theologians would say, he is three persons and one substance.



He is the Unmoved Mover who is constantly moving; He is Love.

- Love is unchanging, undivided, and yet constantly moving.
- Love is a noun: the unmoving foundation of all reality... and,
- Love is a verb: the sacrifice of self for another.
- Love is a dance... and love is the act of dancing... Love is eternal Life.
- Love is three persons—Father, Son, and Holy Spirit—constantly dancing.<sup>xiii</sup>



Three persons unified in one eternal, unchanging decision, one choice, one Judgment, made in perfect freedom—called Love... “In this is Love.”

[Peter goes to the table.]

So in the Garden, in the Spirit of that eternal Day, the Lord went for a walk... but I suspect it was really a dance.... and he would like us to join him. But we did not know him, so we could not freely



choose him. And to really join a dance, you must freely decide to dance, and that decision is called “faith.”

And so, he took us on a walk... And on that walk, when we do our worst, he reveals his best. When we make bad judgments, he reveals his judgment: the Good.

## Communion

He takes the bread and breaks it, saying, “This is my body given to you. Would you remember this always?” And he takes the cup, saying, “This is the covenant in my blood (it’s a marriage covenant) poured out for the forgiveness of sins; drink of it all of you. And do it in remembrance of me.”

Now, “Who do you love?” If the answer is “him,” well, that is called “Faith.”<sup>xiv</sup>

And now we invite you to take communion. [Peter takes communion.]

## Prayer

And so, Lord God, we thank you that you are love...and you never fail. Father, Son, Holy Spirit—you are our Helper. And Lord God, I thank you this morning for my helper, Susan. It seems right to thank you for her, as we celebrate 38 years of walking. And Lord God, even as I’m speaking, I’m looking out and seeing two friends who recently lost their helper—a good helper. And yet, Lord God, you were the goodness in that helper. And yet you are the one who says, “I gave you my only begotten Son; did I not give you all things with him?” And so God, I thank you that we get all these helpers back, and yet when we get them back, we realize that they were helpers because our Help is in them. And you never leave us; you never forsake us. And so Father, there are a lot of people in this room who have always wanted a great helper or think they don’t have a helper. There are other people who had a helper for a while and their helper cheated on them. Or maybe they cheated on their helper. There are people confused about what a helper is, but I pray for all of us, that you would help us remember that you are the Helper. And after you reveal that you, in fact, are the Helper, you give us all things. So Lord God, thank you for walking with us. Thank you that nothing happens by chance. And thank you that you are always whispering to our heart, “Now who do you love?” Lord God, I thank you that the answer is Good...because you are Good. In Jesus’s name, we see it and we believe it and we say, “Thank you.” Amen.

## BENEDICTION:

If you are new to the Sanctuary, much of this may seem unfamiliar. I think that is because Christians haven’t taken the Bible literally. We have taken our judgment and our perception of space-time literally. But now physicists like Albert Einstein tell us that space and time cannot be taken literally, for they are in fact “a stubbornly persistent illusion.”<sup>xv</sup>

What you need to take seriously is the One who is walking with you. You are on a walk. Nothing happens merely by chance. God is constantly asking you, “Who do you Love?” And he is constantly creating a response within you...and that is called “Faith.”

So, talk to him, so you don't get stuck; trust him. Now, if you just thought, "I want to trust him," you didn't just think that thought, so much as that thought just "think" you.

God (Father, Son, and Holy Spirit) is thinking you into existence. So, say, "Thank you," and you are no longer stuck.

Another way to say that is: "Believe the Gospel." In Jesus's name, Amen.

## Endnotes

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<sup>ii</sup> Philip Yancey, *Disappointment With God* (Grand Rapids, MI: Zondervan Publishing House, 1988), p. 54

<sup>iii</sup> It is clear then that there is neither place, nor void, nor time, outside the heaven. Hence whatever is there, is of such a nature as not to occupy any place, nor does time age it; nor is there any change in any of the things which lie beyond the outermost motion; they continue through their entire duration unalterable and unmodified, living the best and most self sufficient of lives... From [the fulfilment of the whole heaven] derive the being and life which other things, some more or less articulately but other feebly, enjoy."<sup>[15]</sup>

— Aristotle, *De Caelo*, I.9, 279 a17–30 (from Wikipedia article for "unmoved mover")

<sup>iv</sup> The Stoics who followed Aristotle spoke of the *Logikos Spermatikos*, the "seed of logic," or "logical seed," or "logos" that is also a "seed" or "sperm." The Neo Platonists spoke of the logos spoken into the chaos or descending into the chaos from the Unmoved Mover. So, when John wrote, "In the beginning was the word (logos) and the word was with God (Yahweh, "I am that I am") and the word was God. All things were made through him and without him was not anything made that was made. In him was life and the

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life was the light of men... The word became flesh and dwelt among us..." When he wrote that, he was summarizing thousands of years of Greek Philosophy and Hebrew religion (the law and the prophets), all while pointing to its consummation and revelation in Christ Jesus.

<sup>v</sup> At the end of days, God perfects our faith with his judgment of Love.  
Then, Genesis 4:25, Eve gives birth to Seth, which means "God has appointed or chosen." Faith is God's choice in us.

<sup>vi</sup> There are 987 years from the creation of Adam until Enoch is lifted.

<sup>vii</sup> John 11:25-26

<sup>viii</sup> In a physical sense a road is an external actuality, no matter whether anyone is walking on it or not, no matter how the individual travels on it - the road is the road. But in the spiritual sense, the road comes into existence only when we walk on it. That is, the road is how it is walked [Proverbs 3:6]. . . .

For example, when we read in the Gospel about the good Samaritan, there is mention of the road between Jericho and Jerusalem. The story tells of five people who walked "along the same road." Spiritually speaking, however, each one walked his own road. . . .

The traveler who in truth walks life's road does not ask, "Where is the road?" but asks how one ought to walk along the road. Yet, because impatience does not mind being deceived it merely asks where the road is, as if that decided everything as when the traveler finally has found the highway. Worldly wisdom is very willing to deceive by answering correctly the question, "Where is the road?" while life's true task is omitted, that spiritually understood the road is: how it is walked.

Worldly sagacity teaches that the road goes over Gerizim, or over Moriah, or that it goes through some science or other, or that the road is certain doctrines, or certain behaviors. But all this is a deception, because the road is how it is walked. It is indeed as Scripture says - two people can be sleeping in the same bed - the one is saved, the other is lost. Two people can go up to the same house of worship - the one goes home saved, the other is lost. Two people can recite the same creed - the one can be saved, the other is lost. How does this happen except for the fact that spiritually speaking, it is a deception to know where the road is, because the road is: how it is walked?

- Kierkegaard, *Provocations* (Farmington, PA: The Plough Publishing House, 1999), p. 55-57

<sup>ix</sup> According to Paul, she is actually your Mother, beginning and end. You are born of her—the people of God—and you will return to her, and know her for the first time.

<sup>x</sup> *The RSV Interlinear Greek – English New Testament*, (Zondervan Grand Rapids, 1970). I've moved just one phrase to match English usage. Without moving that phrase, or changing "it behoves" to "it is necessary that," the text reads, "As Moses lifted up the serpent in the desert so it behoves to be lifted up the Son of Man. That everyone believing in him may have life eternal."

<sup>xi</sup> We know that in everything God works for good with those who love him, who are called according to his purpose. <sup>29</sup> For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. <sup>30</sup> And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

<sup>31</sup> What then shall we say to this? If God is for us, who is against us?

- Romans 8:28-31 RSV

<sup>xii</sup> And I saw no difference between God and our essential being, it seemed to be all God, and yet my understanding took it that our essential being is in God: that is to say that God is God, and our essential being is a creation within God; for the almighty truth of the Trinity is our father, he who made us and keeps us within him . . .

- Julian of Norwich, *Revelations of Divine Love* (London, England: Penguin Books, 1998), p. 130

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<sup>xiii</sup> All sorts of people are fond of repeating the Christian statement that “God is love.” But they seem not to notice that the words “God is love” have no real meaning unless God contains at least two Persons. Love is something that one person has for another person. If God was a single person, then before the world was made, He was not love. . . .

And that, by the way, is perhaps the most important difference between Christianity and all other religions: that in Christianity God is not a static thing—not even a person—but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance. . . .

And now, what does it all matter? It matters more than anything else in the world. The whole dance, or drama, or pattern of this three-Personal life is to be played out in each one of us: or (putting it the other way round) each one of us has got to enter that pattern, take his place in that dance. There is no other way to the happiness for which we were made.

-C. S. Lewis, *Mere Christianity* p.152-153

St. Bonaventure (1221-1274) called the Trinity a “fountain fullness... an eternal waterwheel of self-emptying and outpouring love—that knows it can completely self-empty because it will always be filled back up.” [PH: That’s breathing].

- Bonaventure, *Breviloquium*, part 1, “On the Trinity of God.” Adapted from Richard Rohr with Mike Morrell, *The Divine Dance: The Trinity and Your Transformation* (Whitaker House: 2016). In Rohr’s newsletter 4-29-2018.

<sup>xiv</sup> This is how he creates faith... in Love... which is Life.

This is the decision to join the dance.

- When one person chooses to dance in a world that doesn’t dance it looks like body broken and blood shed.
- When two persons dance in a world that doesn’t dance it looks like a good marriage that produces life.
- When all persons dance... We’re home.

<sup>xv</sup> "Now he has departed from this strange world a little ahead of me. That means nothing. People like us, who believe in physics, know that the distinction between past, present, and future is only a stubbornly persistent illusion." (Supposedly in the Eulogy at Niels Bohr's funeral)