

# One Tree and Two “Me’s”

Romans 6:10-23

*Romans (no. 15 in the series)*

Feb 27, 2022

Peter Hiett

*Video and audio versions available online:*

<https://relentless-love.org/sermons/one-tree-and-two-mes/>

*Transcript document prepared by: Brett Eades ([brett@thesanctuarydowntown.org](mailto:brett@thesanctuarydowntown.org))*

*This document was prepared by Brett 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 Brett know. Thank you!*

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## Call For Offering

Since Covid restrictions began, we haven’t passed the offering plate, during the service, but have asked people to give online or drop their financial offerings in the basket by the stairs on the way out. We’d still like you to do that this morning, with your money.

And yet, this morning we’d like you to make an offering that is yourself. On one side of the piece of paper that will be handed to you, I’d like you to give your best to the Lord. Let’s say that you were applying for the position of Ambassador of the Kingdom of God, what would you put on your resume? Perhaps something like:

- Ten years of leading a home bible study
- Consistent church attendance and giving
- Kind personality, forgiving attitude, tendency to withhold judgment

Now, flip it over and write what you don’t like about yourself, that is what you wouldn’t want on your resume. Perhaps something like:

- I had an affair
- I got an abortion in college
- Or I can’t forgive my dad for what he did to me

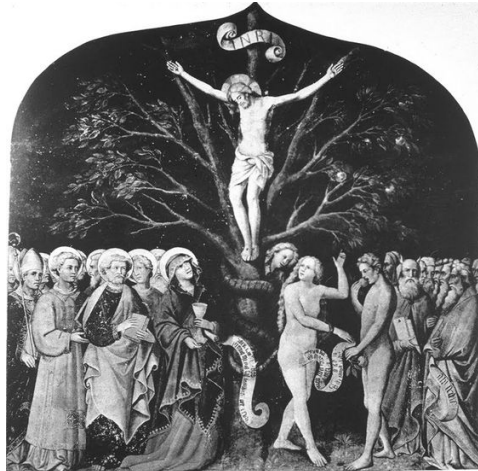
Don’t sign your name. Feel free to fold them in half so the good is on the outside and the bad is on the inside (it’s what we normally do), then put them in the plate and offer yourself to the Lord. Ok? I won’t read them.

## Prayer

Father, I pray that you would take Vladimir Putin out of power. And I think I want to pray that you would take the evil out of his heart by filling it with the good. And I suppose that

evil has spread. So would you take it out of the heart of every young Russian soldier who was handed a rifle and told to start shooting his neighbors. And would you take it out of the heart of every enraged Ukrainian who just lost his or her loved ones and saw their own life turn to dust. Take it out of Russians, Ukrainians, and Americans who think we would never do such things—Take it out of all of us! Take us all back to the tree in the middle of the Garden and judge the hell out of us and your Heaven into us. And make us ambassadors, not of the United States of America, but of the Kingdom of God. Amen

## Message



*"The Fall and Redemption of Man" by Giovanni da Modena*

If you've been around the Sanctuary for a while, you know that I seem to always find a way to show you this picture. It's not because I'm into the artist but because I think he saw something that artists and poets see, but theologians and Bible scholars seem to miss. I think he sees that there's just one tree in the garden, and on the tree is the Judgment of God. I think he sees what St. Paul also sees and we don't want to see, that when we took knowledge of the Good, we took the Life of God. In Romans Paul has been talking about Adam and Judgment and law and grace. And he's argued that the judgment doesn't change, but we do change.

In Genesis God puts Adam, which means humanity, in a garden. And in the middle of the garden in one spot he put two trees, or one tree that does two things: it brings death and gives life. In the Gospel of John, Jesus is crucified on a tree in a garden in the very same place, at least according to orthodox Jews. It's on the temple mount, where Jesus hung like fruit on a tree and was offered up for the sins of the world. Taking his Life on the tree is the epitome of evil. And that he gave his life on the tree is the revelation of the Good.

In the Revelation, we don't read anything of the tree of the knowledge of good and evil, and yet everyone in the New Jerusalem has a knowledge of evil for they constantly praise God for the Good and that he has overcome the evil in the form of a slaughtered lamb. And in the middle of the city is the Tree of Life, whose leaves are for the healing of the nations—that's humanity.

God had placed a flaming sword, at the entrance to the garden, so that humanity would not eat of the tree and live forever, at least not as we were when we left the garden—that would be an endless death. And yet in the garden city of the New Jerusalem all the nations do eat of the tree and never die. And so, dying, they had to have died but now they live and never die. Perhaps the judgment of God is that each of us would die with Christ and rise with Christ? And perhaps the judgment of God has never ever changed.

So, if you would, hold up your thumb just about a foot from your face. Hold it in front of your face while looking at the tree, while looking at the cross here in the middle of the stage. And now remind yourself, my thumb is “me.” Say “my thumb is me.” Now, focus on your thumb, and count the trees. You see two trees, right? But, if you focus on the Tree, you will see one tree and two “Me’s,” right?

Do you understand? If you see yourself as one, you’ll see the judgment of God as two. And so, you’ll think, God might decide to bless me with eternal life, or He might decide to kill me and torture me without end for, perhaps, he just wants to demonstrate his power to do so,<sup>i</sup> or perhaps he does so because I smoked one cigarette too many or harbored just a little too much resentment in my heart.<sup>ii</sup>

On the other hand, if you see that the judgment of God is one. (And remember—Paul just wrote “let God be true and every man be a liar.”) If you see that the judgment of God is one, you’ll also see that every Adam is two. In the words of Paul: There’s an Old Adam and a New Adam. In other words: “I” have an Old “Me” and a New “Me.” I have two “Me’s,” according to Paul.

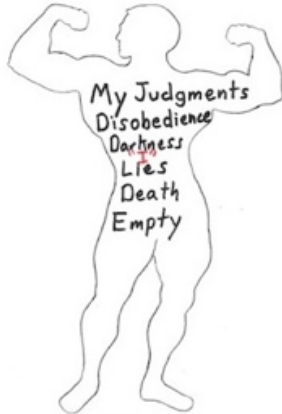
Well, because we tend to think that everything begins with “Me,” because we tend to think that man is the measure of all things, because we tend to think that each of us is One; we tend to think God is Two, and that he changes, so if we just tried harder, we could change the judgment of God. I think that’s why we find the Bible so bewildering and then assume that after all the talk of time and eternity, sovereignty and predestination, vessels of wrath and vessels of mercy, the Bible is really just saying “try harder.” “Get more knowledge of Good and evil and try harder!” “Try harder and you can change the Judgment of God.”

But if we really paid attention, I think we’d hear Scripture say, “You can never change the judgment of God; but it will change you.” “The judgment of God is to destroy the old you and create a new you—

- a you that knows the evil, but constantly chooses the good,
- a you that lives and never dies—the very image and likeness of God.”

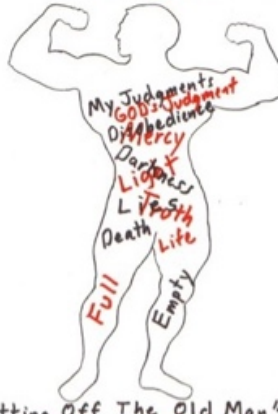
So, in the last few weeks, we’ve been chewing on Paul’s incredible statement in Romans 5:14 that Adam is a type (a *tupos*, an imprint) of the one “being about to be,” whom we know to be the Eschatos Adam, the perfect image of the invisible God, Jesus. You’ll remember we said that this Superman is like the *Escahtos* Adam, the perfect image of the invisible God—Jesus. And this [the *tupos*; block of imprinted clay], is the Old Adam—the experience of the presence of an absence of the one that we all want to be, the one being about to be (the Superman).

The "Me" that I create



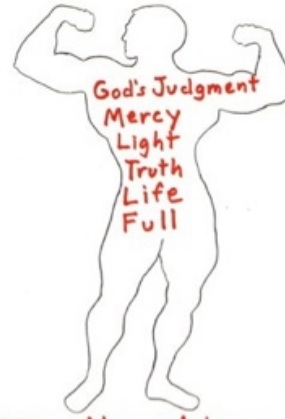
The Old Adam

Me being created  
in Space and Time



"Putting Off The Old Man"  
and "Putting On The New Man"

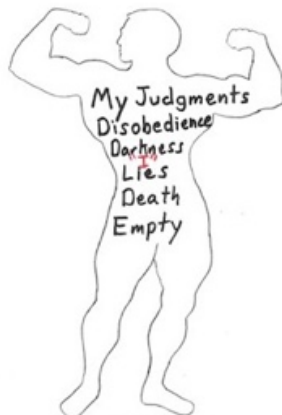
The "Me" that GOD creates



The New Adam

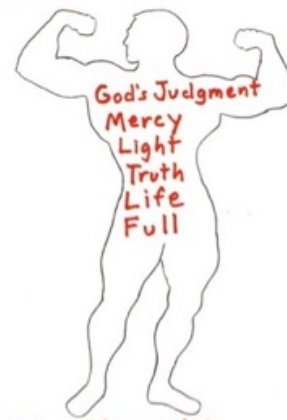
At the end of last week's message, just before I told you about walking into the lake of fiery love, I put this picture on the screen. It's a picture that I've used in several different sermons, from several different sermon series, on different books, that we've preached through in the past. I like using these pictures over and over, because I'm lazy but also because I want you to see that all of Scripture is testifying to the same thing.

The "Me" that I create



The Old Adam

The "Me" that GOD creates

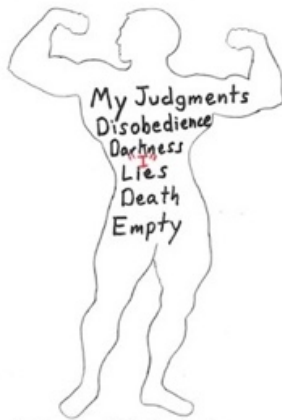


The New Adam

For now, just think about the "Me" on the left and the "Me" on the right.

The *Tupos* (the "type")

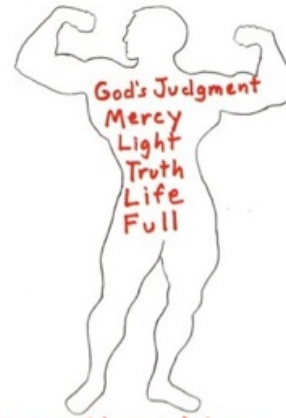
The "Me" that I create



The Old Adam

The One Being About to Be

The "Me" that GOD creates



The New Adam

The "Me" on the left is the Tupos, the "type" of "the one being about to be."

He is the "me" that I think I create. I may not be much, but all I think about is me—that "Me" I think I create. He's constructed with my judgments in the absence of God's Judgments. You remember that the snake tempted Adam—Adam in the form of Eve (for Eve is Adam and Adam is Eve) He tempted her to take the fruit from the tree of the knowledge of Good and evil to make herself in the image of God. He tempted her to take the law, judge herself, and justify herself. Last week we saw that this is "the sin," the archetypical sin and the root of all sin; it's the root of all disobedience.

When Adam took the knowledge of the Good, he also took the life of the One who is good, just as we all did, on the tree in the garden of Calvary. And so, Adam knew what he should be, which is what he couldn't be, for when he took the Good, he took the Life, which meant he was dead, dying, and evil. It's what each of us do, every time we sin, we build a body of sin and death—a false self, constructed on a lie

John 8:31 "to the Jews that had believed in him," Jesus said, "you are of your father the devil he is the father of lies." The devil can't create true people, but with lies, he gets us to construct false people, hypocrites—hypocrites and actors. In that way, "I" become imprisoned in a self that I pretend is me, and convince myself is me, but is in reality hell for I am alone or think I'm alone.

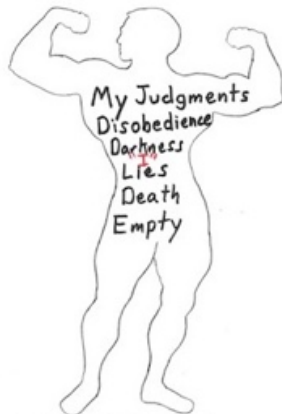
If "I"—that spirit God breathed into me in the beginning (see the "I" in the old Adam on the left?)—if "I" don't die to myself, my old psyche, before my physical body dies. I can get stuck in my psychic body without my physical body—a ghost trapped in outer darkness where men weep and gnash their teeth. So every time we sin, we trap ourselves in death and enslave ourselves to evil, even if we say that we believe in Jesus or cry out, "Lord, Lord," like the Sons of the Kingdom that Jesus describes in Matthew 7 and 8.<sup>iii</sup> So, believing the lie, and so taking the law to justify myself, I become imprisoned in myself, which is what I think I should be, but I am not.

- It's the presence of the experience of an absence.
- Just as darkness is the presence of the absence of the Light.
- Just as lies are the presence of the absence of the Truth.
- Just as death is the presence of the experience of the absence of the Life.

The old man is comprised of those things that we wrote on the back of our sheet at the offering; It's the reality that we're all tempted to hide. And yet, even more it may be those things we're tempted to advertise—the things we wrote on the front of our offering—our resume'. If I'm proud of me and so boast in me, it reveals that I think I created me, which reveals that I don't believe I am created. Wherever I have faith in Me-sus it reveals that I have no faith of Jesus.

The Tupos (the "type")

The "Me" that I create

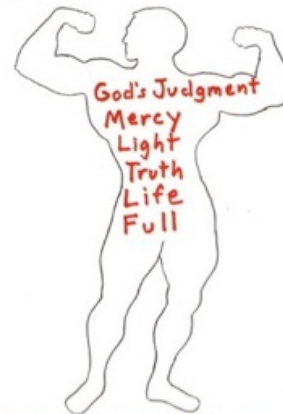


The Old Adam

Faith in Me-sus

The One Being About to Be

The "Me" that GOD creates



The New Adam

Faith of Jesus

If I think I "should love" because I have knowledge of love, it reveals that I don't love and don't want to love, except to get some reward for Love, which is not Love—and God is love, the law reveals that I don't love God. You know when Paul mentions the sins of his own flesh in Philippians, he says nothing about divorce, abortions, or drug abuse; he only mentions religious accomplishments and that he was blameless under the law.<sup>iv</sup>

In Chapter 3, Paul told us, "None is righteous, no not one." So "self-righteousness" must be the greatest unrighteousness. And that could very well be the things you wrote on the front of your sheet. But here's a wild thought—if you offered those things that you wanted to hide, they're no longer hidden, but exposed to the light. And Paul points out that anything exposed to the light becomes light.<sup>v</sup> And maybe that would even include self-righteousness, which is the greatest unrighteousness—it's the greatest darkness. Perhaps that darkness could become the greatest light—just like old Rabi Saul became the Apostle Paul.

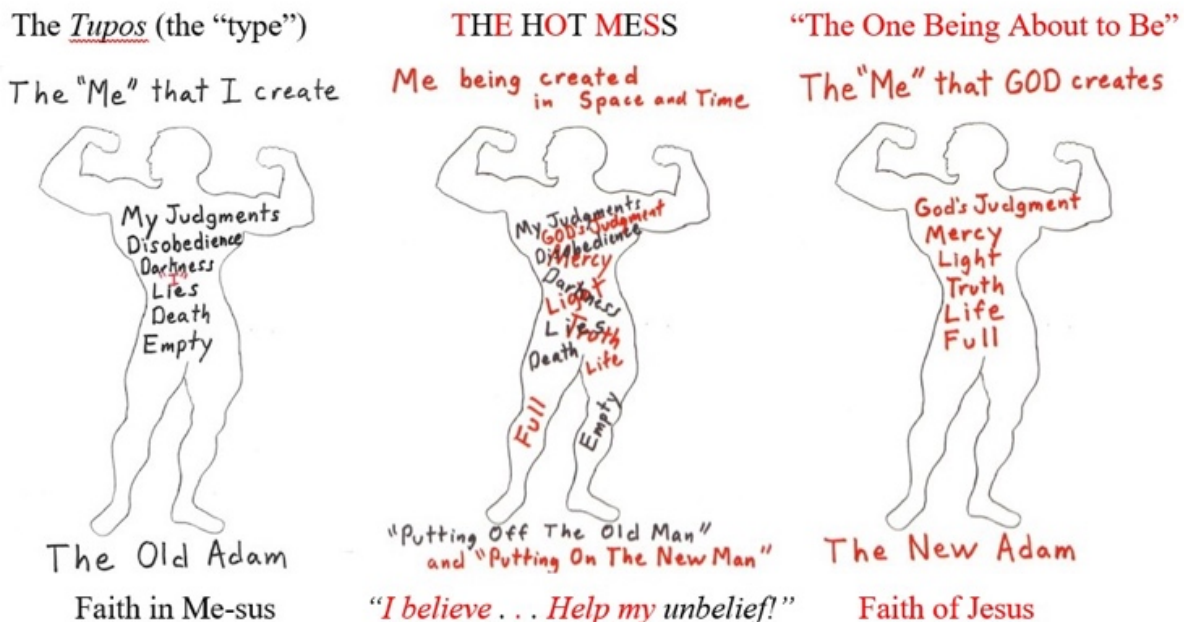
Well, the man on the left is the "Me" that I think I Create. Ironically, he's ultimately empty; he's nothing. For apart from Jesus, I can do nothing. But the man on the right is not what I have done, but what God has done, will do and does do, with the faithfulness of Jesus. He is the Superman,



the Eschatos man, God's Word in flesh, Jesus. And, amazingly, somehow, he becomes "me," the true "me" In the words of Paul, The New Me is God's workmanship, created (that's already created) in Christ Jesus for Good works which God prepared beforehand that we should walk in them.<sup>vi</sup> The New "me" is not what I should do, the New "me" is who I am. The "Me" that God creates doesn't love because he should love; he loves because he's been loved and now is filled with Love.

Love is the Judgment of God in "Me." Love bears all things, believes all things, hopes all things, and endures all things. Love does all things. So, when I love, Love is being me, and then I am free—I do what I want, I want what I do, and in Jesus I can do all things. Apart from Jesus I can do nothing. But in Jesus, says Paul, I can do all things.

Last week, at the end of the message a good friend came forward. She took the tupos, the empty clay vessel in one hand. And she took the Superman in the other. She said "I think I get what you mean by this old Adam. And I think I get what you mean by this New Adam. But what was that thing—that hot mess—in the middle?"



I said, "Yeah, sorry to just throw that at you. But that is you, that is your "Me," being created in space and time. The Old man is temporal and fading away. The New man is eternal and cannot be destroyed. And you, are both, you are the revelation of Jesus in Space and time. You're like a field of wheat and tares; wheat and tares look alike but they're entirely different species, and you can tell them apart. You can't judge, for if you try to judge, you'll uproot them all."

Then she said, "Ok, but how do I get from one to the other, from Me-sus to Jesus, from the Adam that thinks he can justify himself, to the Adam that is eternally justified? And I said something like, "Well that's the rub; you can't, and I can't, and if I could, I wouldn't have faith in Jesus (God is salvation), I'd have faith in Me-sus (that I am my own salvation), which wouldn't be salvation, but an even deeper damnation."

Paul isn't saying try harder; he's saying, "You're dead." Salvation isn't something I can do. And yet it is something that is done. So, what can I do? Well, by the Grace of God, I think I can observe the death and resurrection of "me." Apparently, it makes me who it is that I eternally am. It finishes "me" in the image and likeness of God. Now let's read Romans 6, even though there's not time to explain all of Romans 6 and then I'll tell us what can be done, which we cannot do.

**Romans 6:5:**

**For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup> We know that our old self [man] was crucified with him in order that the body of [the] sin might be brought to nothing, so that we would no longer be enslaved to [the] sin. <sup>7</sup> For one who has died has been set free [*dikaiotai*: justified] from [the] sin. <sup>8</sup> Now if we have died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup> For the death he died he died [to, in or by] [the] sin, once for all...**

In 2<sup>nd</sup> Corinthians 5:14 Paul writes, "the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died." It's as if Jesus absorbed all our bad will into his good will and bled all of his good will into our bad will. We all took the life of Christ, and we all died when his life was taken and if we rise it will be because he's risen in us. Jesus died once at the edge of time and eternity, but he died for all throughout space and time. So, if death is the penalty for sin, there is no longer a penalty for sin, unless some people are terrified of Life and so hide in death for Eternal Life is the burning Judgement of God. So, no one goes to Hell—the outer darkness—because they were judged; they only go to Hell and stay in Hell because they refuse to be Judged—they are terrified of the Judgment.

**Romans 6:10-16:**

**...the death he died he died to sin, once for all, but the life he lives he lives [to, in or by] God. <sup>11</sup> So you also must consider yourselves dead [to, in or by] [the] sin and alive [to, in or by] God in Christ Jesus. <sup>12</sup> Let not [the] sin therefore reign in your mortal [*thnetos*, death like] body to make you obey its passions. <sup>13</sup> Do not present your members [body parts] to [the] sin as instruments [of] unrighteousness but present yourselves [as if you were a body part] to God as those who have been brought from death to life, and your members to God as instruments [of] righteousness. <sup>14</sup> For sin will have no dominion over you, since you are not under law [trying to justify yourself] but under grace [believing that you are justified]. <sup>15</sup> What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?**

So why not sin? Well, because it means you're trying to justify yourself, which means you don't believe your justified, which means you're not yet saved. It means you're a slave to the sin, which is inhabited by the devil. It means your trapped by hell and terrified of Heaven. It means you crucify Jesus for you don't believe he died and rose for you. There are these scary passages



in Hebrews about there no longer remains a sacrifice for sin. Well, there always remains a sacrifice for sin—he is eternal—but what is happening? We must shut our eyes and we ourselves do not have the power to open them. By all means, don't sin and yet be grateful that you did sin. Just look at what Paul writes next:

**Romans 6:17:**

**But thanks** [or "Grace"] **be to God, that you ~~who~~** ["who" is added by a stressed-out translator] **were once slaves of** [the] **sin** [in other words, thank God for the tupos], **but you have become obedient from** [*ek*: out of] **the heart to the standard** [tupos, the imprint] **of teaching** [doctrine] [the tupos is what I "should do" and don't truly do. But from the heart flows what I want to do] **to** [*eis*: into] **which you were committed** [*paradidomai*: "handed over, betrayed, or delivered up"],

Well, how were you delivered up? Well, maybe you were delivered up with Jesus; I mean your life is literally his Life bled into the empty space that was your old man—the tupos. And because of that, your new man is not the absence of what you should do; it the presence of what God does do in you; it is the Grace which fills the temple that is you; it flows from the throne in the sanctuary of your soul.

"God consigned all to disobedience" writes Paul in Romans 11:32 (the turning point of Romans), "that he might have mercy on all, [to all, and in all]". Thanks be to God for your old man for it's how he creates the new man.

**Romans 6:18-19:**

**and, having been set free from** [the] **sin, have become slaves of** [the] **righteousness** <sup>19</sup> **I am speaking in human terms, because of your natural limitations** [the weakness of your flesh]. **For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.**

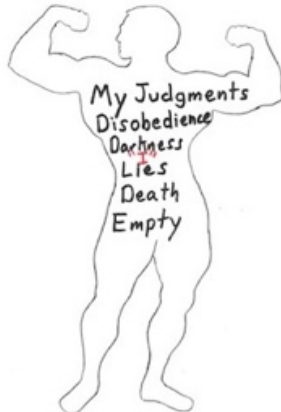
Slaves don't have a choice, and you're a slave of sin or righteousness. But Jesus is our righteousness, and our husband, and the Life that flows in our veins, so when his choice becomes our choice, it's not bondage but freedom.

**Romans 6:20-23:**

**For when you were slaves of sin, you were free in regard to righteousness.** <sup>21</sup> **But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.** <sup>22</sup> **But now that you have been set free from** [the] **sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.** <sup>23</sup> **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

The Tupos (the "type")

The "Me" that I create

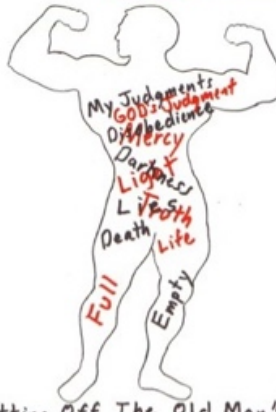


The Old Adam

Faith in Me-sus

THE HOT MESS

Me being created  
in Space and Time



"Putting Off The Old Man"  
and "Putting On The New Man"

"I believe . . . Help my unbelief!"

"The One Being About to Be"

The "Me" that GOD creates



The New Adam

Faith of Jesus

Death is a wage—it's what I can do—create an old me (the man on the left). Eternal life is a gift—it's what God does do—and it's who I truly am (the man on the right). But what do I do with that hot mess in the middle? What do I do with this? [Peter holds the stack of papers] Do you know what people want me to do with this? They want me to help them judge this, so they can adjust this... hopefully hide some things, advertise some things, and maybe change some things so they can change the judgment of God.

But I can't judge this, and you can't judge this. We can't separate the wheat from the tares in your heart. How would I know at what point your thoughts are no longer love but lust, but we know that you do have lust and yet love also has you? How would I know when the wine is worship and when it's idolatry, and how would you—is it one glass, two glasses, 10 ounces or 11.6 ounces? And just by thinking we could know, we make ourselves the judge, and so become the idol, such that we glory in our ego—which is our shame—and hide our stinky manglers where the Christ Child is waiting to be born. For "where sin increased," that "Grace abounded all the more." So, I can't judge this, and you can't judge this, but hopefully I can help you get judged. I can help us do this: [Peter nails the papers to the cross]

At the turning point of Romans, chapter 12, Paul writes: "Therefore... by the mercies of God present your bodies [your physical bodies, psychic bodies] as a living sacrifice... which is your logical worship."

I hope this is why you come to church—to worship each week. To surrender your judgments to the judgement of God.

God has consigned all to disobedience, that he may have mercy on all...

Therefore... by the mercies of God... present your bodies as a living sacrifice... which is your [logical] worship.

Romans 11:32-12:1 (ESV)

The greatest relief for the neurotic sack of anxiety that I think is me is to come back to the tree and surrender me, watch myself die with him and feel him rise in me. It is to come back to the tree and surrender the knowledge I take and receive the life he gives, which is the living knowledge that I need.

In all my encounters with him—like the one I shared last week—I’ve always been amazed by this about him: He just doesn’t seem interested in telling me how many beers I can drink, which movies I can watch, or for whom I should vote. As if He doesn’t want me to trust the knowledge I take, but trust the life he constantly gives, as if his living love is all the knowledge I need.

You know the Old Man is what you have done and if you think you will be justified for what you’ve done, then all you’ve done is evil. The New Man is what God is doing, which is always now, and so always new, and cannot be destroyed for he is eternal. At the cross, the old man is destroyed, and the new man is set free, and that new man is me—the true me.

Every list on this tree reflects a confusing jumble of old me and new me, and we can’t judge me. But the Burning Mercy of God destroys the old me and liberates the new me, just by “the appearance of his coming”<sup>vii</sup>—His presence. I can’t judge, and you can’t judge, but I can help you get judged, by preaching the judgment of God, who is the Word of God, who is Jesus. He goes out like a seed. And he draws each of us back to the tree. He cuts us like a knife, and then sets us free. Once Susan heard the Lord say, “Tell Peter my Word is a clean cut.”

God’s Word is Jesus which means “God is Salvation.” You can’t believe “God is Salvation” and “me is my own salvation” at the same time in the same place. So just be preaching God is Salvation, we deliver “Me” is salvation up to Judgment. Just by focusing on the man on the tree we reveal the old me and the new me; we reveal there’s one tree and two “Me’s”. And by coming to the tree, we bring both “Me’s” to the tree, and watch Jesus makes them one. [Peter walks his thumb to the tree.]

And this is what I think is so cool. I don’t have to judge me, just present me to judgment; I just need to know there is one tree and two “me’s”, and that my old me gets filled with my new me. The New “me” is the “me” that God has created and cannot be desecrated. The New “me” has been justified and so needs no justification. And the Old “me” cannot be justified, for he’s already been condemned. The Old “me” is the “me” that I think I have created but doesn’t actually exist. Old me and new Me, but there is no “me” that needs to be justified. I may not know, quite yet, exactly who I am, but there is no “me” that I need to defend, no me that I need to hide, no me that I need to worry about—One is dead and cannot live, and the other lives and cannot die. And if I do worry about me, it means I’ve lost sight of tree, so I can just bring me back to the tree, where once again I can see that I am free. Free to be me

Video clip: *Little Superheros – Spiderman and Superman Outdoor Adventure*  
New Sky Kids (2015, April 3, YouTube, <https://www.youtube.com/watch?v=uNFse0z5aI0>)  
*Two five-year-old boys run around the yard dressed in Superman and Spiderman outfits, playing superheroes.*

That boy isn't trying to be who it is that he feels responsible to be. That boy isn't trying to be superman; he's just being super, because someone told him that he is. I don't have to judge me; I just need to know there is one tree and two "me's". And I don't have to judge you, I just need to know that there are two of you and one Judgment—and that the Judgment is Love. Every person has an "old man" only because he's the imprint of the "new man."

I don't have to hate the old man, judge the old man, or do battle with the old man—which only grows the old man and make him stronger. I don't have to condemn the old man; I just need to know he has been condemned and so he's already dead. Actually, I can thank God for the old man, because the old man is how God reveals the beauty of the new man—the treasure in every earthen vessel. Actually, Grace for the old man, is how God creates the new man and I can help him create the new man, by speaking his word into the heart of every old woman or man that I meet.

In a lecture to Swiss Clergy Carl Jung once said:

*"The truly religious person has this attitude; he knows that God has brought all sorts of strange and inconceivable things to pass and seeks in the most curious ways to enter a man's heart. He therefore senses in everything the unseen presence of the divine will...[If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche. He never feels it when he passes judgment.] It is a moral achievement on the part of the doctor who ought not to let himself be repelled by sickness and corruption.*

*"We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But, if the doctor wishes to help a human being, he must be able to accept him as he is and he can do this, in reality, only when he has already seen and accepted himself as he is."*<sup>viii</sup>

I think that means that if I've accepted my old man, I can have compassion on my fellow man. If you've been to the tree, you can take others to the tree. And isn't that what Jesus does with you and with me? He accepts me as I am, and so changes me into who it is that I AM is. Jesus didn't sin and yet he became sin that we might become the righteousness of God.<sup>ix</sup> "The first Adam became a living soul," writes Paul, "the Eschatos Adam—the Superman—became a life-giving Spirit."<sup>x</sup>

Jesus delivered up his Spirit, and then in the Spirit, descended into every man. To the Pharisees, he said "You judge according to the flesh; I judge no one, yet if I judge my judgment is true."<sup>xi</sup> Jesus is the Judgment of God. We took his life from the tree, and yet he brings us back to the tree, to be judged with us, that we might live with him.

And he said, "as the Father sent me, so send I you."<sup>xii</sup> You cannot judge your neighbor but when you accept your neighbor and love him as he is, you bring him to the tree and reveal "I am." You destroy the old man and liberate the new; You are the judgment of God. You are the body of Christ—His Ambassador. What qualifies you is nothing that you have done. But that you've seen that all you have done is dead and all that he has done has come to life in you.

"The Love of Christ controls us" writes Paul in 2<sup>nd</sup> Corinthians, "because we have concluded this: that one has died for all, therefore all have died; and he died for all that the living might no longer live for themselves but for him who died and was raised for them..." Then he writes, "Therefore, we are ambassadors for Christ."<sup>xiii</sup> You know Paul must've had the very worst resume'—chief of sinners, persecuted the church to justify himself by works of the law. And he made it clear that apart from Christ he could do nothing. And yet Christ chose him to be his greatest ambassador. He could do nothing, yet you are here because of what Christ has done in Paul.

You can do nothing until you see that you are something that is done. And how do I do that, you ask? You don't, it's done by a Word that you are hearing right now. It brings you back to the tree, and it cuts you in two. It destroys the old and liberated the new. It creates you in the image and likeness of God.

## Communion

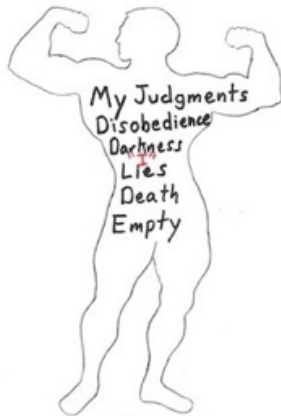
And so, he took bread and broke it is saying this is my body given to you. And he took the cup saying this is the covenant in my blood—the life is in the blood—poured out for the forgiveness of sins. Drink of it all of you and do it in remembrance of me.

So, what can you do? By the mercies of God, you can see that you are what God has done. And then, you will do all things with freedom gratitude and joy. Amen.

## Benediction

The Tupos (the "type")

The "Me" that I create



The Old Adam

Faith in Me-sus

THE HOT MESS

Me being created in Space and Time



"Putting Off The Old Man" and "Putting On The New Man"

"I believe . . . Help my unbelief!"

"The One Being About to Be"

The "Me" that GOD creates



The New Adam

Faith of Jesus

So, if you're like me, you're neurotic, you're a hot mess and you just kind of get a look at the tree every now and then, a glance over your shoulder. And then you look at yourself and you think there's two of me. You start making a list and that makes you even more neurotic—was three beers bad or is that good; was two beers good or is that bad? And Paul says this, therefore present your bodies a living sacrifice. So I don't think he means once a week at church, he means all the time—every moment, every morning, every evening—when you get that neurotic feeling because you're looking at the tree and you see two of you. And what does God say? "Just come to the tree. Bring your me's to the tree because you see, we're going to do this together. We're going to die together and we're going to rise together because you are Me. And now I want you to forget that other me. Put on the red cape and blue leotard and run around the yard."

It looks utterly terrifying. But it's the door to unspeakable joy and who it is that you truly are. So, in Jesus' name, believe the gospel. What should you do? By the mercies of God, present yourself a living sacrifice. This is exactly what it means: stop (shabot)!. Stop running old man because you're running in the wrong direction. Just stop and let me judge you. Then you can start running again. And when you get nervous, stop again, and again, until you find yourself home. In Jesus' name, believe the Gospel, Amen.

## Endnotes

<sup>i</sup> Calvinism

<sup>ii</sup> "Arminian-ism"

<sup>iii</sup> Matthew 7:21-23, Matthew 8:10-12

<sup>iv</sup> For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup> as to zeal, a persecutor of the church; as to righteousness under the law, blameless. – Philippians 3:5-6  
Circumcision hurts!

But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all who call on your name.” But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name (Jesus).” – Acts 9:13-16

Perhaps Paul’s sufferings were not “retribution” but discipline, it hurts to have all that flesh cut away. Jesus is the circumcision of Me-sus.

But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead. – Philippians 3:7-11

<sup>v</sup> Ephesians 3:7-14

<sup>vi</sup> Ephesians 2:10

<sup>vii</sup> 1 Thessalonians 1:7-8, 2:8

<sup>viii</sup> “People forget that even doctors have moral scruples and that certain patient’s confessions are hard even for a doctor to swallow yet the patient does not feel himself accepted unless the very worst in him is accepted too. No one can bring this about by mere words. It comes only through reflection and through the doctor’s attitude towards himself and his own dark side.

“If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person’s psyche. He never feels it when he passes judgment. Whether he puts his judgments into words or keeps them to himself makes not the slightest difference. To take the opposite position and to agree with the patient offhand is also of no use. Feeling comes only through unprejudiced objectivity.

“This sounds almost like a scientific precept and it could be confused with a purely intellectual, abstract attitude of mind, but what I mean is something quite different. It is a human quality, a kind of deep respect for the facts, for the man who suffers from them, and for the riddle of such a man’s life.

“The truly religious person has this attitude; he knows that God has brought all sorts of strange and inconceivable things to pass and seeks in the most curious ways to enter a man’s heart. He therefore senses in everything the unseen presence of the divine will. This is what I mean by unprejudiced objectivity. It is a moral achievement on the part of the doctor who ought not to let himself be repelled by sickness and corruption.

“We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But, if the doctor wishes to help a human being, he must be able to accept him as he is and he can do this, in reality, only when he has already seen and accepted himself as he is.

“Perhaps this sounds very simple but simple things are always the most difficult. In actual life, it requires the greatest art to be simple. And so, acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ – all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself, that these are within me, and that I myself stand in need of my own kindness, that I myself am the enemy whom must be loved, what then?

“Then, as a rule, the whole truth of Christianity is reversed. There is then no more talk of love and long suffering. We say to the brother within us, Raka, and condemn and rage against ourselves. We hide him from the world. We deny ever having met this least among the lowly in ourselves and had it been God himself who drew near to us in this despicable form we should have denied him a thousand times before a single cock had crowed. - <https://www.faena.com/aleph/carl-jung-on-acceptance-as-healing#:~:text=During%20a%20lecture%20before%20an,be%20invaded%20by%20moral%20prejudice.&text=In%20Jung's%20words%2C%20%E2%80%9CCondemnation%20does%20not%20liberate%2C%20it%20oppresses.>

<sup>ix</sup> 2 Corinthians 5:21

<sup>x</sup> 1 Corinthians 15:45

<sup>xi</sup> John 8:15-16

<sup>xii</sup> John 20:21

<sup>xiii</sup> 2 Corinthians 5:14-20