

Fashionable Faith: The Uniform of the Beast

John 5:30-47

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Peter Hiett

Video and audio versions available online:

<https://relentless-love.org/sermons/fashionable-faith-the-uniform-of-the-beast/>

Transcript document prepared by: Heather Eades.

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 email us at transcripts@thesanctuarydowntown.org. Thank you!

Message

Video clip: *The Wolfman*
Universal Pictures (2010)

Scene opens with a close-up shot of Lawrence Talbot's (Benicio Del Toro) face, bloodied and dirty. His father—Sir John Talbot (Anthony Hopkins) is trying to wake him by calling his name.

John Lawrence. Lawrence! Wake up. Lawrence.

Lawrence crawls out of a hollowed-out tree, in which he was sleeping. He is covered in blood and dirt, his clothes are tattered, and he is barefoot. A posse is riding up in the distance on horseback, shooting at Lawrence.

John Terrible things Lawrence, you've done terrible things.

Lawrence runs off and is surrounded by the posse. They command him to his knees at gun point. Inspector Aberline (Hugo Weaving) rides up to John.

John Ah, 'tis as you said inspector. It is as you said.

Inspector I'm sorry Sir John.

A constable hits Lawrence with the butt of his rifle, knocking him to the ground.

John Be strong.

I love that movie clip. It comes from the 2010 horror film titled *The Wolfman*. Lawrence Talbot wakes up in a nightmare, he comes into consciousness—conscious of himself—at the base of tree and to the sound of a voice. Lawrence is a very troubled individual because he suspects that his father, Sir John Talbot, might be a monster—part man and part beast, a wolfman. His mother and brother have already been devoured and he, himself, had been bitten just the night before.

He wakes to consciousness under the tree with a new knowledge of evil and the voice of his father, Sir John Talbot, saying, “You’ve done terrible things Lawrence, terrible things.” He looks down to see himself dressed in the evidence of his sins. Trying to save himself, he runs from his father only to be captured by the constable, chained, and imprisoned, as his father says, “Be strong.”

Sir John Talbott is a monster who tempts his son, then accuses his son, and so imprisons his son: a man in the body of a beast. Sound Familiar? I suspect that Adam came to consciousness—self-consciousness, that is—under a tree and to the sound of voice saying, “You’ve done a terrible things Adam, terrible things.” Tempted and then accused, Adam hid from God, trying to save himself from God, by trying to make himself God, but only making himself more of a beast... repeatedly taking life to make it his own. With every sin, we take the life of Christ on a tree, and a voice says, “you’ve done a terrible thing, a terrible thing.” And then we try to save ourselves from God and only make ourselves more beastly.

I think my very first memory is of guilt; It’s my first memory of self-consciousness; my first memory of judgment. My mother had said, “Don’t pull on the wallpaper.” And I remember staring at the wallpaper. It was beginning to rip from the drywall right above my head as I lay in my bed. I stared at it a long time and then, I pulled on the wallpaper. And I thought about “me;” I didn’t know what to do with “me,” for “me” was someone different than “she” and “I” who was thinking about “me.” I wondered if what I had done IS who it is that I am. I wondered if I was a monster. Of course, I couldn’t put all of that into words at the time; I felt it more than I thought it. I felt shame and “I” began to hide in “me,” who it is that I thought I am, but I am not.

Last week we made the point that, if your father is a monster, if he has two natures, like man and beast, like someone who loves you unconditionally and someone who wants to torture you forever without end, then you will most likely become a monster too. And even if you only suspect that your father is a monster, you will most likely become a monster and make monsters too.

Last week we preached from John 5 and the things that Jesus said in the old stone temple having just healed the invalid at the Pool of Bethesda, which means “house of Mercy.” You’ll remember that a “multitude of invalids” lay around that pool waiting for an angel to trouble the waters for the legend was that the first one into the pool after the angel troubled the water would be healed. They believed that the first would be first and the last would be last, it was “The Survival of the fittest” at the pool of Mercy, which means they had forgotten what Mercy is, at the pool of Mercy. They were beasts consuming Life. And Mercy is the Good, that is the Life. Mercy is the First making himself the Last, that all might be the first and the last in a Sacrificial Dance of Love called Life. Life is not “the survival of the fittest” but “The sacrifice of the fittest, one for all and all for one.”

The invalid didn’t want to be well, for he didn’t really know what well is, and so Jesus found the invalid and healed his body. But he still wasn’t well. For when Jesus found that invalid, now walking in the old stone temple, he said “Stop sinning that nothing worse may befall you.” And we realized that he was still a beast, surrounded by an even more terrifying type of beast—religious people competing for Mercy. You see, mercy comes from the Mercy Seat inside the Holy of Holies in the depths of the temple which is the presence of the 7th Day. They were, each and all, competing for Unconditional Love, Daddy Love. They were competing for Unconditional Love, because they didn’t actually believe in Unconditional Love; they thought that God was not One, but two; that he was Mercy to some, and nothing but torment to others. And so, they honored him with their lips, but their hearts were far from him. They sacrificed beasts, but they would not sacrifice themselves.

- And so, Jesus preaches the Gospel, that God is One and not two.
- And that God's Judgment is to give life to the dead—he says it twice.
- And he reveals that he is the manifestation of that Judgment.
- And so, whoever hears Jesus and so trusts our Father, passes from death into the Life, for that is the Judgment... and Jesus is that judgment in us, born of us, he is the Son of Man; He good judgment born out of our bad judgment.

²⁵“Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live... ²⁸Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment [*krisis*].

John 5:28: Truly, truly, I say to you, an hour is coming and is now here, when the dead (not some of the dead, just “the dead”) will hear the voice of the Son of God, and those who hear (the dead) will live.

John 5:28 & 29: Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹ and come out, those who have done [*poiein*] good to the resurrection of life... [They don't enter into judgment for they've already been judged and are already alive] and those who have ~~done~~ [*prasso*: practiced] evil to the resurrection of judgment [*krisis*].

And what is the Judgment “To give life to the Dead; it's the death of death which is life, it is to be made into the image and likeness of God. Nobody gets away with anything: we must all die with Christ. And nobody misses out on anything: we must all live in Christ with God. And nobody is exactly like anybody else, for God is writing His story of Mercy into the unique disobedience of each and every one of his children. John 5:29 is the most hopeful of all verses, and yet when the translators of the King James Version, translating under the authority of King James, translated the last word of John 5:29 they just changed the word Judgment into Damnation.

- Judgment, *krisis* in Greek, is a decision
- Damnation, *katakrisis* in Greek, is a decision against

So, to change judgment into damnation is to take the judgment from God like fruit from a tree and make God's judgment submit to your own judgment. The translators just changed it, and we have all just gone along with it, and even required it as a confession of faith—faith in God's inability to save and lack of desire to save, that is, faith that God is sometimes NOT salvation,

which literally means that sometimes God is not Jesus. And so, last time, we asked, “Why would we do such a thing?” And answered, “Well, perhaps we are the monsters? Maybe each one of us is actually two and NOT one, and Our Father is never two and always ONE?” “Hear oh Israel the Lord our God, the Lord is One” And that raises a question, doesn’t it? How did each one of us become two, and who’s voice was that that we each heard in our garden by the tree whispering “terrible things. You’ve done terrible things, now be strong which will require more terrible things.” Well, that was the Tempter, who is also the Accuser, and the Father of Lies.

In Ephesians 4 St. Paul tells us that, “There is one God and Father of all, who is over all and through all and in all.” There is one Father, and that Father is One.

But in John 8 Jesus tells the Jews who “had believed in him” that they were of their father the devil, who is the Father of lies. He’s not the father of true people; he’s the father of false people, in valid people, spiritual invalids, who believe they must create themselves, save themselves, justify themselves, and so redeem themselves. With his lies, the devil tempts us, and then accuses us, and so turns us into beasts, who project ourselves back on to God, and so hide from God, even as we try to compete for God... and become the most beastly of beasts

It’s the father of lies who whispers, “Terrible things, Lawrence; you’ve done terrible things, and you are what you have done” And it’s our Father in Heaven who declares, “You are not what you have done; You are what I have done, and what I am doing; You may have done terrible things, but I am showing you that you are not what you have done, you are and will always be the revelation of who it is that I am—You are the image and likeness of me. You’re having a nightmare; wake up.”

If there is no God, then at best (even though this is absurd)— at best we would be beasts, the most beastly beasts, the top of the food chain. And if you were the very best of beasts; you would’ve eaten all the other beasts until you were finally one but all alone, which sounds like hell. Well, you can see why people would suggest that “life is the survival of the fittest,” for it is a description of what we have done. But any scientist knows that competition doesn’t explain life; competition explains the limits of life, for life itself is not competition but cooperation—a communion of sacrifice, what the Bible would call Love. If there is no God, then at the very best, we’re the most beastly of all beasts. But if there is a God, and that God is the God of Scripture, then we’re not just beasts, we actually are a man—not just men, but actually, “the man.”

- Genesis 1:26 “So God created the man in his own image, in the image of God he created him; male and female he created them.”
- Genesis 1:30 “And it was so. And God saw everything he had made and behold it was very good.”
- Genesis 2:1 “It was all finished.” Genesis 2:2 “And on the 7th day he rested”

It must still be the 6th day for we all still act like beasts, but according to the Word of God, we will soon see that we are actually “the Man,” one man and a man who is One, just as God is One. If you’re a beast competing with other beasts, I can see how you would think that life is all about exalting yourself and beating your neighbor. But if you are part of “the man,” the very last thing you would ever want to do it to damn your neighbor to endless torment, for that would be

damning yourself to endless torment, for the judgment you pronounce is literally the judgment you receive, for you literally are your neighbor. Helping your neighbor into the pool would also be helping yourself into the pool, for your 'self' is actually the Man, "the Adam."

About 25 years ago this all became painfully clear to me, and about 18 years ago someone complained to the institution. They put me on trial. I wrote a 150-page paper titled *An Adventure in taking Scripture literally*, and a short book now titled *All things New*. But I soon realized that no one really wanted to discuss Scripture but only quote proof texts out of context. At my trial, the moderator even said, "We're not saying Peter isn't a Christian," for they couldn't figure out where I was unbiblical. He actually drew some circles on the overhead projector and said, "We're just saying that 'Peter doesn't fit.'" You see: The issue wasn't logic; it was fashion.

About 16 years ago, a few students at Denver Seminary wanted me to be their "mentor," but to do so, the Seminary required that I sign the NAE statement of faith which quotes John 5:29 from the King James Version. I said, "I'm happy to sign if I can add a footnote saying that damnation in John 5:29 is *krisis* not *katakrisis*, meaning Judgment and not damnation." And they wouldn't even discuss it, and then I realized. The issue isn't logic; it's fashion.

I was once a very popular preacher and so now some will say "Why isn't the Sanctuary packed with people like Lookout Mountain. was packed with people; You haven't changed; you even preach some of the same sermons?" Well, I know we're downtown. I know I go too long at times. I know I'm older now and less hip than I used to be, but I want to say, "The issue isn't logic; It's fashion."

People ask me all the time, "Why aren't there more churches preaching what you preach, and the early church preached? Why can't I find one in my town." Many of you have said to me, "Why do people get so angry when I tell them that Jesus will save all of us from our bad judgment, because he is the Good Judgment of God to Save?" Well, I don't think it's logic; it's fashion.

So, Jesus stands in the old stone temple surrounded by beasts competing for Mercy, competing for the presence of the 7th day, the Holy of Holies. He stands in the stone temple of which he's already said, "destroy this temple and I will rebuild it in three days," which you'll remember is the 7th sign. He stands in the temple surrounded by beasts destined to be "the man," and continues to Preach the Gospel and we wonder: why won't they believe?

John 5:30a:

"I can do nothing on my own. [literally, I can do nothing from myself]

Jesus literally IS NOT what he has done; He IS quite literally what God has done and is always doing. Jesus is the manifestation of the Judgment of God. He is "the Man," the Adam, The *Eschatos* Adam, the 7th sign that is the substance

John 5:30:

"I can do nothing on my own. As I hear, I judge, and my judgment is just [dikaios: right] **because I seek not my own will but the will of him who sent me.**

He talks as if the only thing that makes any decision right is whose will it is that you're seeking and who would know that? Only you and God.

John 5:31-33:

If I alone bear witness [*martureo*: to testify, to witness] about myself, my testimony [*marturia*: witness, testimony] is not true.³² There is another who bears witness [present active participle: "is testifying"] about me [He's saying "Right now this witness is testifying"]³² and I know that the testimony that he bears about me is true.³³ You sent to John, and he has borne witness to the truth.

We read this in John 1: The Priests and Levites sent messengers to John the Baptist, and he testified [*martureo*--it's where we get our word martyr]. John testified "I am the voice of one crying in the wilderness prepare the way of Yahweh." John was a witness and God in flesh and so lost his head. Jesus calls him the greatest and a Prophet. "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for great is your reward... for so they persecuted the prophets who were before you," said Jesus. "The Testimony of Jesus is the Spirit of Prophecy," writes John in Rev. 19:10. John has borne witness to the truth.

John 5:34-36a:

Not that the testimony that I receive [or take] is from man, but I say these things so that you may be saved³⁵ He was a burning and shining lamp, and you were willing to rejoice for a while in his light.³⁶ But the testimony that I have is greater than that of John.

John was a lamp; Jesus is the light in the Lamp. John spoke the Truth; Jesus is the Truth that John spoke.

John 5:36-41:

But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, [*teleioo*, to finish—This is the verb Jesus uses at the end of the 6th day, hanging on the tree in the garden on the Holy Mountain, when and where he cries "It is finished" and "delivered up his spirit..."] the very works that I am doing, bear witness about me that the Father has sent me.³⁷ And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen,³⁸ and you do not have his word [*logos*] abiding [at home] in you, for you do not believe the one whom he has sent.³⁹ You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me [He is the eternal Life],⁴⁰ yet you refuse to come to me that you may have life.⁴¹ I do not receive [or take] glory from people, I do not receive glory from people.

So why would we worship him—The Lamb upon the throne? Well, it must NOT be because he needs our worship, or to take glory from us. But maybe we need to give glory to him, for we're addicted to us?

John 5:42-43:

But I know that you do not have the love of God within you. ⁴³ I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him.

Maybe we like people that exalt themselves, for we all exalt ourselves, and we think maybe they'll help us to exalt ourselves as well. Even though people that exalt themselves do it by humiliating others, for they think they win because another has lost; that is, they're beasts.

John 5:44-47:

How can you believe [Do you ever struggle with belief?] when you receive [take] glory from one another and do not seek the glory that comes from [or, "The Glory of"] the only God? ⁴⁵ Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. ⁴⁶ For if you believed Moses, you would believe me; for he wrote of me. ⁴⁷ But if you do not believe his writings [Genesis, Exodus, Leviticus, Numbers, and Deuteronomy], how will you believe my words?"

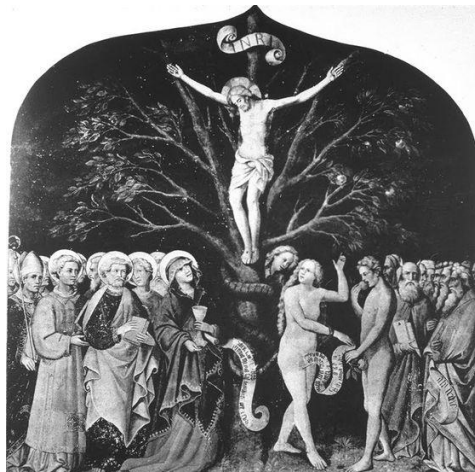
So why are they offended that Jesus would heal the invalid, under the five roofed colonnade, surrounding the pool of Mercy. Why are they trying to kill him for calling God his own father, even though he came to tell us that his father is our father? Why are they acting like beasts and like their father the Devil? Why do they hate the Grace that creates Faith? Why can't they believe? Verse 44: They receive glory from one another. In other words, they like compliments. They enjoy accolades, recognition, degrees, diplomas, and titles like Doctor, Reverend, Pastor or President. And so do we. We like emotional rewards for what we have done. And so, we receive glory from people and give glory to people for what we have done, not what God has done. Unless of course you're an infant, a little naked baby, then you receive glory. Not for what you have done but what God has done in you. But soon we learn to cover that up with fig leaves, that is fashion—misrepresentations of who it is that I actually am—it's the fall line. And it's like a drug. Isn't it?

Think about the last time that you received a compliment for something you had done. It felt great, didn't it? And then how did it feel? Perhaps, uncomfortable, like it didn't actually fit. And so, then what did you do? Probably you sought more compliments, and got nervous when people complimented others that do what you do—people like Karl Wheeler, Michael Heidel, John, Brett, Angie etc. etc. And so, you began to compete, hoping that others would lose so you would win. And then you felt alone, and began to worry about yourself, thinking how can I do what I'm supposed to do? And so, you got trapped in yourself, worried about yourself, unable to rest, unable to sabbath, unable to experience leisure. Think about that feeling. That's what it is to receive glory from men. Think about that feeling.

And now think about the feeling you get when you stand on a beautiful beach and watch the sunrise or the sunset. You didn't do that, did you? And yet, you feel glorious. And the glory fits; you can rest in that Glory; it's not your Glory; you merely reflect that Glory with a smile. Or think about the feeling you have at the end of a great movie, when instead of being praised you praise the love, the truth, the beauty, the plot, the Logos in the movie, and so you just exclaim:

that was a great movie! You didn't do it, but you can rest in it, and it fits—you'll wear it like a smile or a light in your eyes. Or think about the eyes of a little child that is happy to see you, not because of what you've done, for they don't know what you've done, they simply rejoice that you are—that glory is reflected glory. They're rejoicing in you as you rejoice in them, and both of you are reflecting the Glory of our Father rejoicing in you: what he has done and is doing. That's called worship, you lose yourself and find yourself in a glory that's larger than yourself. You can't possess Glory; Glory is something or someone that possesses you.

So, what does it mean to receive glory from men? It means that you're a slave to fashion; you dress yourself in fig leaves to cover your shame; you dress yourself with yourself trapped in yourself; it's what you do and what you've done; it's the fall line. And what does it mean to seek the Glory of God? It means you lose yourself and then find yourself worshipping, dressed in Faith, Hope, Love, Joy, Peace, Kindness. It's not what you have done, but what God has done; He dresses you. We have seen the glory of God shining in the face of Christ, writes Paul. He is the radiance of the glory of God, writes the author of Hebrews. It was the glory of God that was hanging on the tree in the middle of the garden on the Holy Mountain.



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

And so, the Father of lies, whispered, "Take it, eat it, consume it like a beast and make yourself glorious in the image of God." It was the Glory of God that would appear on top of the Ark. And it was the Glory of God hanging on the tree in the middle of the Garden. And it was the Glory of God who walked out of the tomb on Easter Morning and then, His Bride began to reflect his Glory and even give birth to his Glory. She doesn't consume the Glory; she surrenders to Glory and becomes his Glory.

At the seventh trumpet in the Revelation, John sees the most fascinating thing. He sees a woman clothed with the sun. Isn't it interesting that we all feel the need to separate ourselves from the rest of creation with fig leaves and polyester, the fall fashion. This woman is clothed with the sun and crowned with stars and she's giving birth; She's giving birth to the Son of Man. And then John sees the Dragon, the father of lies. He stands before the woman for he hates her child, but the child is caught up to heaven and the Dragon, who is the serpent, battles the woman with a river of lies. I think that woman is us, in the river of lies. But the earth, that is creation, that

which God has done, swallows the lies. It's hard to believe that you are what you have done, when surrounded by all God has obviously done and you have not done: creation.

The Serpent then rages and goes to war against the little brothers and sisters of the son of the woman, against those who keep the commandments and hold the testimony of Jesus and that's also us, Jerusalem above is our mother.

- Revelation 12:17 "He (the Dragon) stood on the sand of the sea." Next verse.
- Revelation 13:1 "And I saw a beast rising out of the Sea."

We've preached on all of this, and it's all available online, but the beast is political power and at that time this beast was obviously Rome. And in specific, Nero, who's name adds up to 666. Politicians come in their own name, don't they? Our system encourages it: exalting yourself and humiliating your opponents. And what is an empire? Isn't it a group of people that exalt themselves together by humiliating all their opponents. And so, the patriotic dress the same, talk the same, and think the same; in other words, uniform is the fashion and, actually, all fashion is uniform. Uniform is the fashion, and they make scapegoats of anyone that's out of fashion. That's not logic; that's fashion.

In the Old Testament God warns Israel against their desire for a King. In the New Testament they try to make Jesus King, and five days later the same crowd votes for Barabbas and then chants "crucify, crucify, crucify." "The crowd is like an envelope," Wrote Kierkegaard. "One receives a large package, thinks it is something important, but look, it is a package of envelopes." In other words, the Crowd will always chant for Barabbas, because faith is never fashion. Receiving glory from one another is fashion. The Crowd votes for Barabbas and the leaders of the Jews cry out "We have no king but Caesar."

In Revelation 13:11 John writes, "Then I saw another beast rising out of the *erets*. It had two horns like a lamb, and it spoke like a dragon." The Beast from the Land is religious power, and at that time it was the leaders of the Jews from the land of Israel, who would hand believers over to the Empire, just as the institutional church would later hand Jews, Moslems, and heretics over to kings who would then burn them at the stake. Faith is never Fashion, but in this world, religion is always in fashion. When the beast from the land teaches us to worship the beast from the Sea, the bride becomes the harlot who rides the beast, thinking that we're doing God a favor by going to war and hating our neighbors.

We don't believe, for we seek the Glory that comes from the crowd; in other words, we're slaves to fashion, which is the uniform of the beast. "How can you believe when you receive glory from one another" said Jesus. "And do not seek the Glory of God." "The Glory of God." Wouldn't that be what God has done? To Testify is glorify what someone else has done; it's reflected glory. And Jesus did just mention at least three that testify, and so if we listen to them, perhaps they will help us to believe and worship.

One is his works, which are signs. But we can't read the signs if we worship the signs, for signs point us to the substance. This man at the pool was the third sign, but it points to the 7th sign, which is also the substance, so the sign reads "it is finished." Jesus heals one man's body, but he

will heal everybody which is actually his Body—the living temple, the New Jerusalem, the 7th sign.

Another is the Prophets, like John the Baptist, Ezekiel, Jeremiah, Isaiah, Elijah and Moses... But I hope you've noticed that most of the time they were entirely out of fashion—Isaiah even had to prophesy naked (3 yrs!)ⁱⁱ They were stripped of fashion, stripped of culture, and often sent to the wilderness all alone, so they could then be sent back to the crowd with something of substance to say. They wrote Scripture but Jesus tells these jews they bear witness to me, but you refuse to come to me. Instead, they find proof texts taken out of context and actually use those texts to crucify the Plot—Jesus is the Plot and his name means “salvation.”

And the other that testifies must be the one that is always testifying and that must be his Father... the heavens proclaim his glory says the Psalms.ⁱⁱⁱ I think he testifies through all creation, and he testifies as the breath that's been planted in our hearts. And so, we recognize the Logos in the chaos, the Truth in the lies, the Good in the midst of Evil, the Life that rises from the Dead. Faith is never in fashion, for faith is surrender in the depths of your soul. Jesus says that Moses wrote of him, and he did.

- He is the Word spoken into the Void creating everything that's anything.
- He is the Good and the Life in flesh and hanging on the tree.
- He is the Promise, the Seed, and the Blessing.
- He is the Rock which followed them in the desert.
- He is the Manna that reigned down from heaven.
- He is the Angel of Yahweh, the Pillar of fire and smoke.
- He is the Prophet promised by Moses.
- He is the Man that the Law describes and the Presence that would appear upon the top of the coffin that we call the ark.
- He is the Testimony... He is the Way...
- He is NOT what we have done, BUT what God has done and is always doing.
- He is the rhythm of the song to which all creation dances.

At the end of Deuteronomy, Moses informs the Israelites that when they have broken the covenant and have been exiled from the Land, they are to remember this song: Deuteronomy 32:1-43 quoted extensively by Paul and ending with this line “(Yahweh) atones for his people, his land.”^{iv} It's not what we have done, but what God has done and is doing. And when you surrender to the song you will begin to dance in freedom, not in fear but in faith. Faith is surrender to the Word of God in the Sanctuary or your own soul, regardless of every other opinion. So, faith is never the fashion and it's always freedom from the Principalities and Powers of this world. John saw it in Revelation 13:3, “The sing the song of Moses and the Lamb.”

In Heaven, everyone sings and everyone dances, but none of it is uniform, everyone is different, and yet, all are united in the song. It's not a chant but a symphony. It's not fashion; it is the Glory of God. It's not a crowd; it's a living body. It's diversity in unity and all of it is freedom. And so, nothing is work—it's all rest, it's the Sabbath Rest of God. It's Leisure.

I don't know if you noticed but I'm wearing a Leisure Suit. I remember getting my very first leisure suit around about 1973. I was in junior high. It was awesome. In fact, I thought it was the ultimate breakthrough in fashion technology: double knit polyester. If in 1973, someone would have said, "Leisure suits are stupid!" I would have looked at them like they were some a total idiot. It was an obvious self-evident truth: Leisure suits are glorious. With the invention of the leisure suit, clothing design had reached the state of perfection. "It is finished!" 1973.

And yet, by 1978, you could pick up a leisure suit for, like, \$5.00. And whenever I wear my leisure suit now, very few think it glorious. You, see? There is no logic in fashion, no logos in fashion. (There is logic in design, style, patterns, color coordination, and beauty, but no logic in fashion.) There is no logical reason why I thought leisure suits were glorious in 1973 and totally hideous in 1978. No logical reason, only the illogical reason that everyone said leisure suits were glorious in 1973, and everyone said they were hideous in 1978. Because I sought glory from people, I was a slave to fashion.

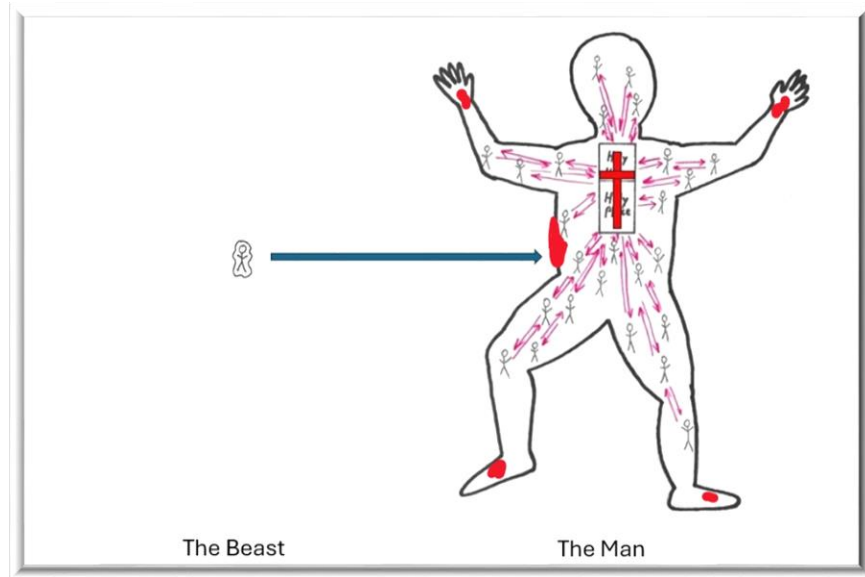
What if your faith is fashion? Well then it's not faith, it's bondage to the beast. When we seek the glory that comes from one another, we create uniform prisons of insecurity, shame and fear. And it doesn't fit, we cannot rest, and so fashion is always changing, and yet always the same—simply ridiculous. In this world faith is never in fashion, and yet in reality faith will never go out of fashion. I mean we still read Isaiah, Jeremiah, Ezekiel and Moses. And love, joy, peace, patience, kindness and goodness, they play well in any generation, whether in a healing service or at a hospital. God is Love and Jesus is the Word of Love in 1973 and 1978. And in reality, Jesus is the only thing that anyone will wear.

Moses writes that, after Adam and Eve invented the fall-line of fig leaves, shame and fear, God found them and covered them with garments of skin. It wasn't what they had done but what God had done and is doing. I bet it was a lamb, that was a man, that was God; it must've been Jesus. He covered them and is covering them with Jesus.

Communion

On the night he was betrayed, he took bread and broke it saying "This is my body given to you. Take and eat." And in the same manor he took the cup saying, "This is the covenant in my blood. Drink of it, all of you and do it in re—member—ance of me."

When we come to this table we confess the beast, what we alone have done. And we put on the Man, what God has done and is doing.



This is the beast (that thing on the left, an isolated lonely little man). And this is the Man (that thing on the right, all things in Christ Jesus). When we come to this table, we sacrifice the beast, and put on the Man. Who it is that I actually am. We will all put on the Man and wake from this dream that has become a nightmare: The illusion that we must each create ourselves.

Roman 11:36, “For from him and through him and to him are all things. To him be the glory forever. Amen. I appeal to you therefore, brothers, by the mercies of God, present your bodies a sacrifice to God, living, holy, and acceptable to God which is your *logikos*, your logical, worship.”

Endnotes

ⁱ I don’t think John believes that we can ultimately “do” evil, for evil is not actually something that is done but the absence of something that is done (He believes that God does everything that’s anything, Ecclesiastes 3:14-15). Lies are an absence of Truth, Murder is an absence of compassion, Lust is an absence of Love etc. etc. And so he doesn’t use the same verb (*poiein*) but uses *prasso* (practice).

ⁱⁱ Isaiah 20:1-6

ⁱⁱⁱ Psalm 97:6

^{iv} The first half of the verse in the ESV isn’t in the oldest manuscripts and even if it is, God repays those who hate him with his own body broken and blood shed.