

Becoming Who You Already Are

Ephesians 4:20-32

#20 in our Ephesians Series

March 17, 2013

Peter Hiatt

[Peter explains that the accoutrements he has up on stage are there to remind us of what we've already talked about during previous sermons from Ephesians: an empty earthen vessel, an earthen vessel full of earth, another earthen vessel full of blood...life...wine. A PVC FrankenChrist constructed out of earthen vessels, brought together, in order to circulate the blood.]

Prayer

Father, we ask that you would help us to preach this morning.

Holy Spirit, I ask that you would help us to believe.

I don't know that we can really understand, but we can believe because of you. And so Lord God we ask, would you help us to believe the things in scripture? They are utterly astounding to me, so I'm saying this as a preacher, I believe Lord, help my unbelief.

In Jesus' name, Amen.

Message

So, why did you come to church? Don't answer out loud...but in your heart.

I imagine there are all sorts of answers for which we use a bunch of spiritual argon, but under it all isn't there the realization that something is terribly wrong with this world? And you think: "Maybe it's me...What's wrong with me?"

So you came to church hoping to get some "knowledge of good and evil;" so you can judge yourself and hopefully redeem yourself and make yourself in the image of God. You came to church to look in a mirror [There is a mirror on stage, which Peter looks into and while making "adjustments" to himself] and see how you're doing.

I often come to church to preach a sermon and see how I'm doing. And so, I make you my mirror, church is our mirror. And so the Bible is our mirror. And so we use the word as our mirror, in order to take "knowledge of good and evil" and apply it to our lives. So let's give it a whirl...

Our text from last week:

Therefore, having put away falsehood [literally, "the false"], let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. [the accuser] Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Ephesians 4:25-32

See? This is a mirror. Paul is saying, “Speak Truth, Incarnate Love, give Grace. Forgive as God in Christ forgive you.”

See? It’s the “knowledge of good and evil” and I can use it to simply point out our good and our evil.

How we lie, and love lies, and all the ways we assist the accuser, the devil.

How we don’t love, and don’t give Grace, and don’t even begin to forgive as God in Christ forgave.

I could make you so insecure using “the knowledge of good and evil” that you might just hide yourself in fig leaves. I mean...we all might lie, and love lies, and become lies-actors acting. We could get so self-conscious that we couldn’t even see another, let alone love another. In fact, we’d start accusing and slandering the others to feel better about ourselves, so insecure, self conscious and shamed we couldn’t give Grace because we couldn’t believe Grace. We couldn’t forgive, because we wouldn’t believe grace. We couldn’t forgive, because we wouldn’t believe we were forgiven.

You see? We could take “knowledge of good and evil” in such a way that it made us evil. To fix me, with me, only makes more of me; an earthen vessel full of itself, [Peter holds up a glass jar full of sand] A Body part cut off and [Peter holds up one piece of the PVC Frankenchrist]

H.A. Williams wrote:

When I attempt to make myself virtuous, the me I can thus organize and discipline is no more than the me of which I am aware. And it is precisely the equation of my total self with this one small part of it, which is the root case of all sin...there is a sort of devilish perversity in this organizing me not to sin by means of the very thing which ensures that I shall.

It is a “devilish perversity” and come to think of it—it’s exactly what the devil does: He tempts me to take “knowledge of good and evil” in order to fix me, complete me, and make me in the image of God; Genesis 3:3: “The serpent said to the woman, ‘Dying you will not die, for God know that when you eat of it your eyes will be opened and you will be like God knowing good and evil.’”

Now the tree is good; “the knowledge of good and evil is good.” In other words the Law is good...right?

And to desire to be in the image of God is good, right?

It’s God’s desire: “Let us make them in our image,” right?

But Eve’s desire to use the Law to make herself in God’s image is original sin, the heart of sin. And dang! It sounds exactly like religion—all religion. In fact, it sounds like all human effort—the work of the flesh. Judging ourselves to save ourselves, redeem ourselves, and create ourselves.

In the Sci-fi novel, *Perelandra*, by C.S. Lewis, The devil (In the body of the Un-man) tempts the brand new Eve on the new planet Venus. She is beautiful, naked, green and deeply happy, until the devil holds up a mirror.

Lewis writes:

“Oh—oh,” she cried. “What is it? I saw a face.” “Only your own face, beautiful one,” said the Un-man. “I know,” said the Lady, still averting her eyes from the mirror. “My face—out there—looking at me...I feel my heart is beating too hard. I am not warm. What is it?” “It is called fear,” said the Un-man. “Things being two when they are one,” replied the Lady decisively. “It is called fear,” said the Un-man. “That thing” (she pointed at the mirror) is me and not me.”

We look in a mirror to project an image. [Peter looks at the mirror on stage]

We look in a mirror to judge ourselves and create ourselves.

But the more we try to project an image of ourselves the less we are ourselves and the less we are the image of God.

It's a “devilish perversity,” a deceitful desire.”

So, Eve and old Adam took the fruit and did not create the image of God but something more like the shadow of the image of God—a lie about the image of God, a false image of God.

Ephesians 4:25 begins:

Therefore, having put away falsehood [literally, “the false”],

Not falsehood, but *the* false, the false what?

And what is the therefore...there for? It's there for the verses immediately preceding:

But that is not the way you learned Christ! — assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, [“old man”] which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, [new man] created after the likeness of God in true righteousness and holiness. Therefore, having put away [the false]...

-Ephesians 4:20-25

Verse 21 says, “assuming that you have heard about him...” “This new man...assuming you heard.”

You know I grew up in church and got mostly A's in seminary and I'm not sure I heard (maybe in old devotionals that no one took seriously). I suspect that I didn't hear much because few believed it much. It often gets translated out in modern versions but Paul is explicit here in Romans 5 and 6, 1 Corinthians 15, Colossians 3, explicit and implicit in all his letters: Paul teaches that, “I” have two “ME's, an old self and a new self, an old me and a new me, an old man and a new man, an old Adam and a new Adam—“*Eschatos Adam*.”

Well, we didn't call him the "old man" but we certainly talked about the old man because we were always trying to improve the old man, patch him up, dress him up and psyche him up, to look like the new man—the image of God. But when I try to save the old man, I just corrupt the old man through "deceitful desire," *epithumia*, lust.

The old man is the "me" that I think I create, but Paul says there's another "me" that has already been created "in true righteousness and holiness"—the true image of God.

Well, if in my mind...

the Spirit of my mind, I reckoned that me, myself,

was already perfectly created.

Maybe I'd stop trying to create me, with more of me,

which is the "deceitful desire," "original sin."

Maybe I'd stop...

Assuming that I'd heard and believed...

that there is a new and perfect Me already created.

Maybe you've heard but struggle to believe.

Modern folks especially struggle to believe.

Many Historians argue that the Modern Era began in the 17th Century when Rene Descartes doubted everything and then said, "I think; therefore I am."

Modern thinking begins with me and my judgment.

It starts with psycho-logos and works to Theo-Logos.

Biblical thinking starts with Theo-Logos and works to Psychology:

Literally: "God thinks; therefore I am"— "Theo-Logos; therefore psyche-logos."

My daughter told me that they now know how Rene Descartes died, it's true: He ordered some coffee, at a coffee shop, and the waitress said, "Would you like some cream with that?" Descartes said, "I think not" and he was not.

Well, if God, who is I am, ever stopped thinking or speaking, if there was no Theo-Logos there would be no psyche-logos; in fact, there would be no creation, there would be no space and time.

Since the modern man exists in space and time, because his thinking starts with himself. Modern men have argued that space and time is all that there is.

Ancient philosophers like Plato didn't talk that way. The Bible doesn't talk that way: It talks about SPIRITUAL things; things not imprisoned in space and ETERNAL things not imprisoned in time.

Modern people think Spiritual things and eternal things are really no things, called "metaphors."

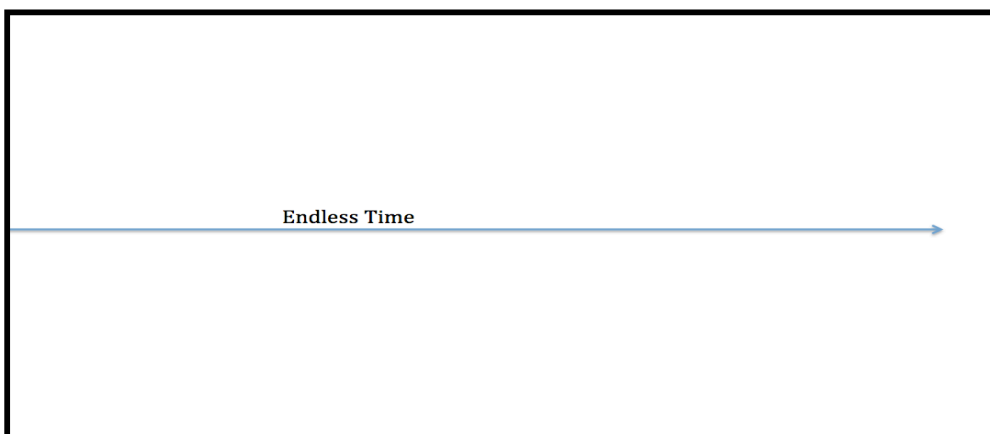
But the Bible doesn't talk that way: In fact, scientists no longer talk that way because "that way," they argue, is an illusion. Einstein said, "The distinction between past, present, and future is only a stubbornly persistent illusion." That would mean that the distinction between our current self and our future self—our unfinished self and our finished self is only a "stubbornly persistent illusion."

In Ephesians 2:5 Paul wrote, "God made us alive together with Christ— by grace you have been saved—and raised us up with him and seated us (past tense) with him in the heavenly places in Christ Jesus." So we say, "Nice metaphor Paul, but I'm not in Heaven and not in the future; I'm here now." But Saint Paul and Albert Einstein would say, "It's not a metaphor!" And, "Actually, you, yourself are imprisoned in space and time. You are a stubbornly persistent illusion," like a false self, a shadow self, a lie about your true self.

In Ephesians 5:8 Paul writes, "at one time you were darkness, but now you are light in the Lord."

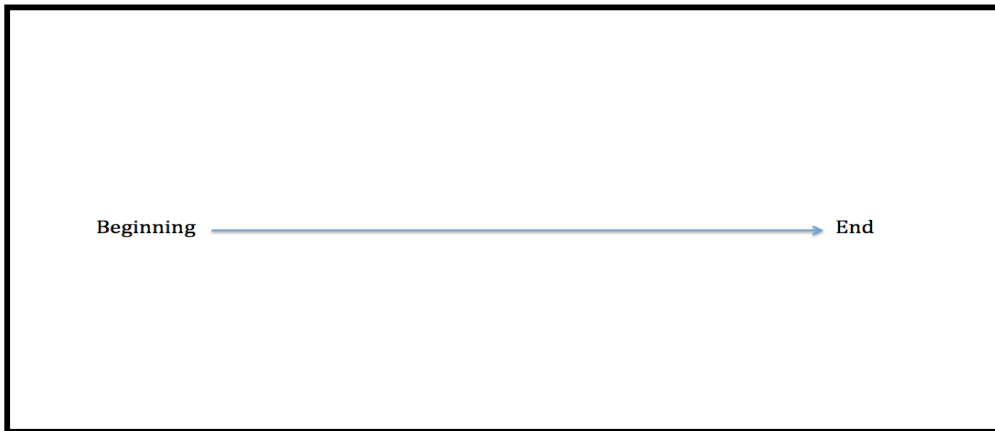
According to Einstein, if you travel at the speed of Light all time is present to you in an eternal now: Not that time lasts forever, but forever is now. A photon of Light doesn't exist in time (and so never ages); it's more like time exists in a photon of Light. And Scripture says, "God is Light" and you are becoming Light, and being filled with Eternal Life as you walk with Him, travel with Him—The Light—Eternal Life.

Well, the modern mind doesn't believe in Eternity. That mind has never been biblical and now it's unscientific. The modern mind thinks that space and time are all that there is and that time is endless. So it pictures time like this:

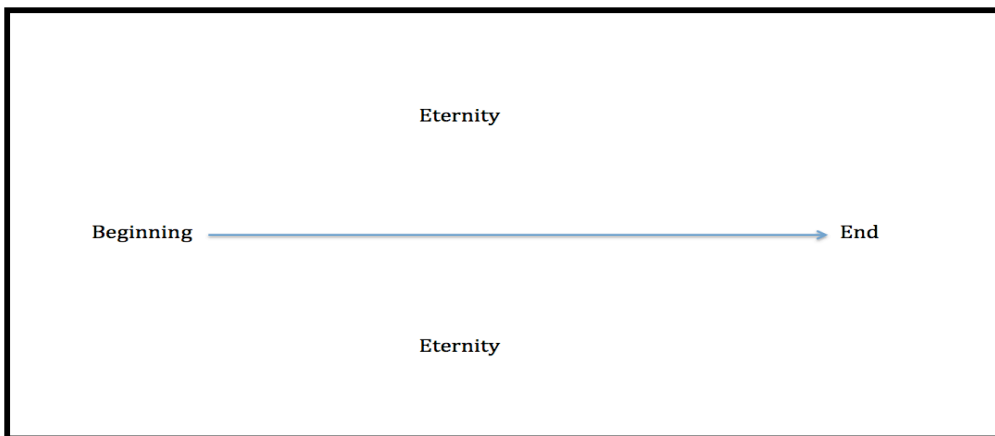


An endless line.

But the Biblical mind and now the scientific mind pictures time like this:



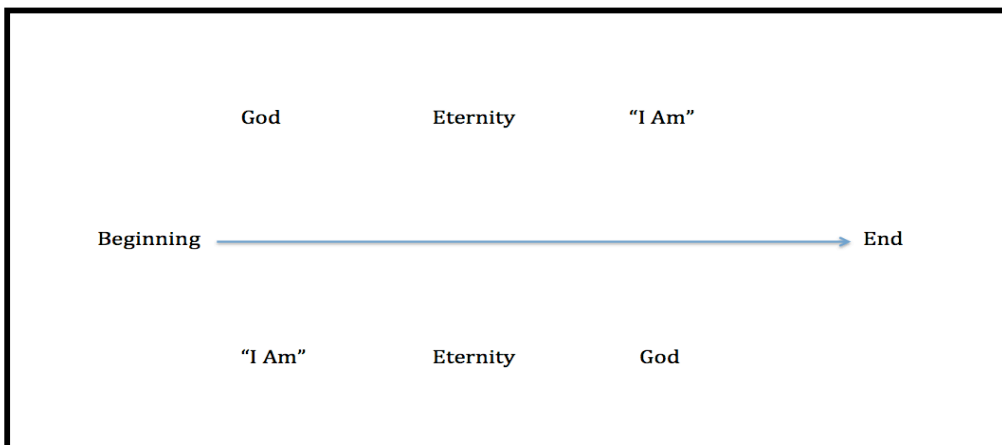
It has a beginning and an end, and space and time are not all that is.



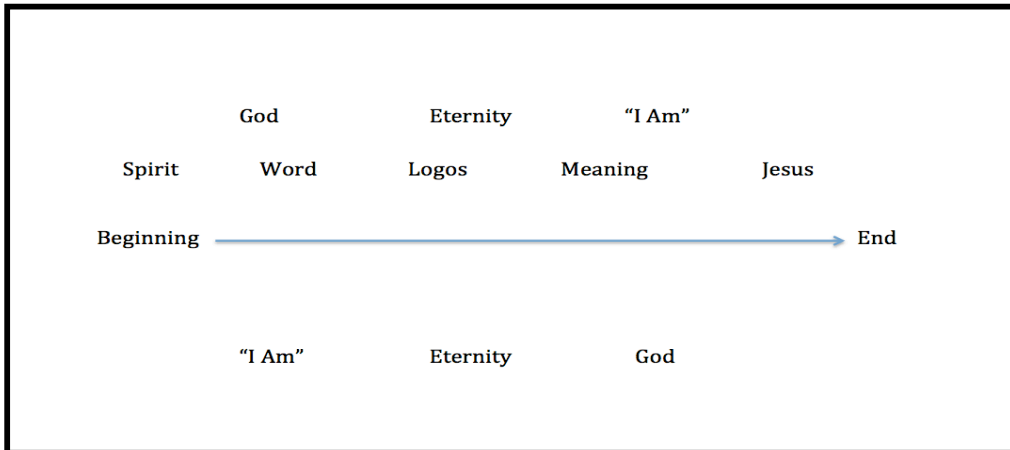
So Eternity, is not endless time, Eternity is categorically different than time. Yet it embraces time, gives birth to space and time, then fills space and time with Meaning, which is itself....

Karl Barth writes:

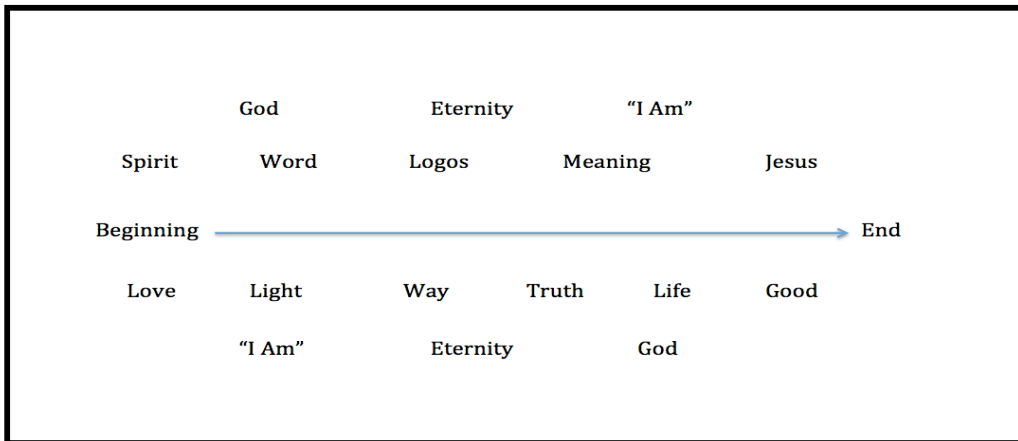
To say that God is eternal means that God is "the One who is and rules before time, in time, and again after time, the One who is not conditioned by time, but conditions it absolutely in his freedom" (II/1, p. 619).



God is uncreated and Eternal. God is "I AM WHO I AM."
 God's Spirit is eternal.



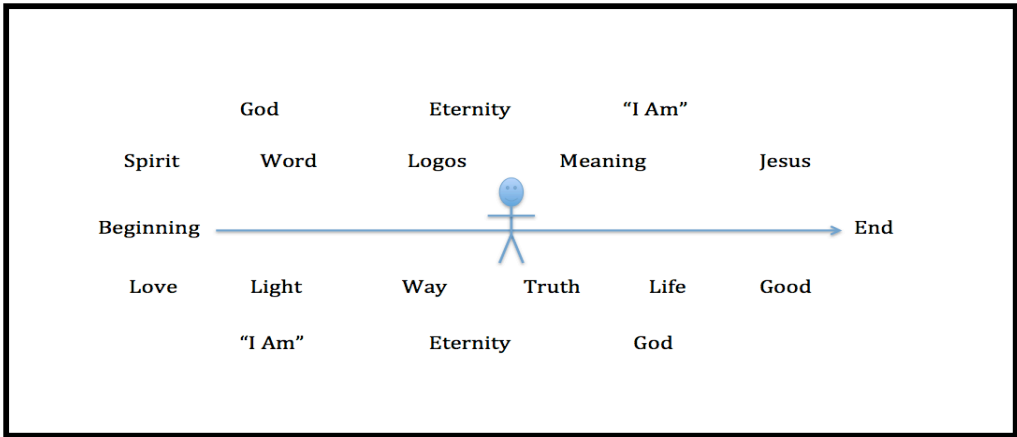
And God's Word is Eternal—Logos and Meaning are Eternal, which means Jesus is Eternal—"Beginning and End."
 God is Light and Jesus is the Light of the world.



God is Love and Jesus is the Way, the Truth and the Life. God is Good.

The modern mind thinks that things like Love and the Good are nothing...
 When in fact, they're the foundation of everything—literally the Creator or everything.

And now think about old Adam, my old man.



He lives in space on this timeline, where he “takes” “knowledge of the Good” trying to make himself Good but only crucifies the Good, making himself bad. Do you see how profoundly ARROGANT he is? (Look at his big head) To think that I could make myself Truthful, Loving, and Good...when Jesus is The Truth, God is Love and He *alone* is Good. I can't make Love...

But maybe...Love can make me.

I can't create myself in God's image...

But what if *God* created me in His own image?

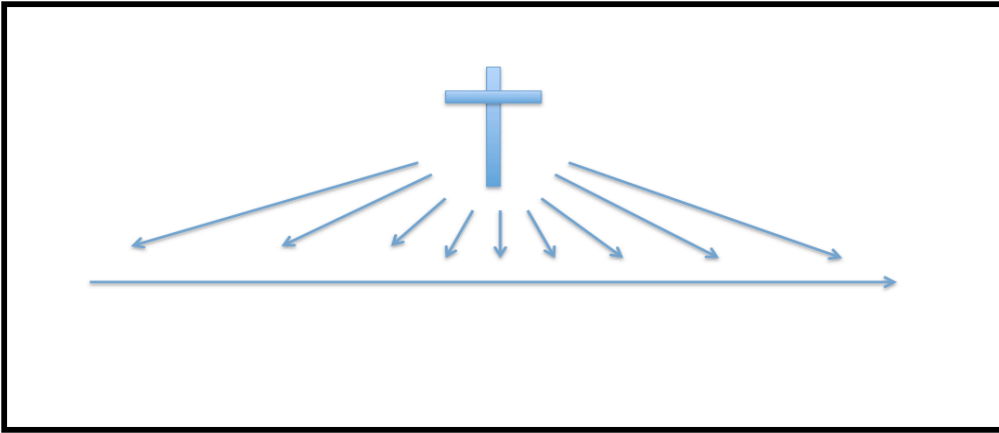
So I spoke truth because He filled me with Truth,
 I lived Love because He filled me with Love,
 I gave Grace because He filled me with Grace,
 I forgave because I'd been forgiven,
 I bled for others because He bled for me and into me.

That Truth,
 That Love,
 That Life, in me,
 Would be,
 God alive in me,
 Eternity in me,
 And that me,
 Would be,
 Eternal...

Which means, that “me” would not be stuck in time or be conditioned by time, but would condition time, like an idea in a Creator's mind conditions how the idea is created in time. Perhaps there is an Eternal me and that me is “in Christ.”

Paul has been telling us that we are HIS BODY. You know, the identity of *every* part of my Body is me (all of me) and every vessel bears my blood, *all* my blood, like a river, and every cell is marked with the same mark, my DNA, the mark of *all* of me, not some of me.

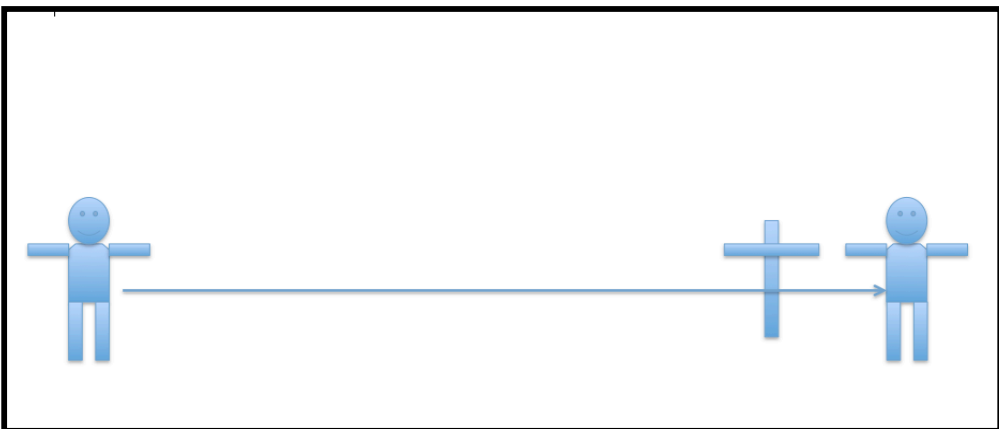
The New Man is a New Me and the New Man is Jesus. And that New Man is Eternal. He isn't conditioned by time; He conditions all of time. He is the Logos, the Idea in the Creator's mind—the Word He speaks to create time and fill all time.



Scripture says, “Jesus Christ is the same yesterday, today and forever.” Hebrews 13:8 And yet the very same book of the Bible says that He “learned obedience through what he suffered.” (Hebrews 5:8) I think that mean Jesus is eternal but Jesus was revealed in time, even made or perfected in time.



He was finished in time, on a tree in a Garden, on the sixth day, as He cried, “It is finished,” and gave up His Spirit. He was raised in an eternal and incorruptible body, a spiritual body, a body that could walk through walls and did not age, not less than physical—more than physical. Modern theologians speculate about His pre-incarnate body as opposed to his post-incarnate body. But if He is Eternal, “the same yesterday, today and forever,” isn’t His “pre-incarnate body” the same as His “post-incarnate body?”



Isn’t His body Eternal? And are we not His Body?

Just as Paul wrote in Ephesians 1:4: “God chose us in Him before the foundation of the cosmos.” So maybe you’re being made and revealed in time and yet you already exist in Eternity.

He wants you to believe that,

“You were chosen in Christ before the foundation of space and time.” (Ephesians 1:4) and although “you were dead” in space and time (Eph. 2:1) “you are seated in the heavenly places with God in Christ.” (Eph. 2:6) “You are his masterpiece, created in Christ Jesus for good works, which God prepared beforehand that you would walk in them. (Eph. 2:10) So although you have an “old self,” (Eph. 4:22) You also have a “new self,” (Eph. 4:24) a new man “already created in righteousness and holiness,” the perfect image of the invisible God.

It’s imperative that you believe that He, the New Man is already created...

so that you stop creating the old man by trying to create the New Man.

It’s imperative that you believe he already exists...

so you can take the old one off and put the new one on.

If you feel like an empty earthen vessel [Peter points to an empty glass] or a vessel full of yourself, [Peter points to a glass filled with sand] longing to be filled with Him...Paul is not saying this might happen. [Peter holds up a glass filled with wine] He is saying this *has* already happened and must happen in time.

[Peter holds up a piece of PVC pipe (part of the “FrankenChrist,” a body made out of PVC pipes, which represents the Body of Christ.)

If you feel lonely, separated, and dead, like a Body part separated from the Body.

Paul is not saying that this *might* happen in time.

[Peter connects the PVC pipe to the “FrankenChrist.”]

He is saying this *has* happened and must happen in time.

In the resurrection of Jesus, The End has happened and is happening in time.

And His Glory is being revealed in time: He is being revealed in you.

The Old Man

The Man I think I create
“My Life”
My Judgment, My Choice
A Bad Will in Bondage
Temporal
Deceitful “Lust” - *Epithumia*
Lusts to be alone (lusts for Hell)
Enslaved in Self
Psycho Logic
A Stone Heart
Dead
Un-forgiven and Unforgiving
A Vessel of Wrath
Made of “Flesh”
Exposed and Condemned at the Cross
Darkness
Meaningless Time
Empty Space
Imprint
Shadow
Sin
A Lie about “Me”

The New Man

The Man that God HAS CREATED
Christ’s Life, “The Life”
God’s Judgment, God’s Choice
A Good Free Will
Eternal
God’s “Lust” - *Epithumia*
Lusts for Communion (Heaven)
Free in Christ
Theo Logic
A Bleeding Heart
Dead to Death – Alive
Forgiven Forgiver
A Vessel of Mercy
Made of Spirit
Revealed and Created at the Cross
Light
Meaning Full Time
Filled Space
“Imprinter”
Substance
Grace
The Truth that is “Me”

- So the old man is the man I think I create. The new man is the Man that God has created.
- The old man is my judgment. The new man is God’s judgment.
- The old man is temporal. The new man is eternal.
- The old man is corrupted with deceitful desire and lust: “I want! I need! I take!” The old man lusts for himself, and the old man is alone. The new man is filled with God’s desire, God’s lust. Do you know that Jesus lusted? That’s what Luke said. In Luke 22:15 Jesus literally says, “In lust, I have lusted to eat this Passover with you.” Jesus lusts for communion. And the old man is alone.
- The old man is a slave. The new man is free.
- The old man is dead. The new man is dead...to death, which means he is eternally alive.
- The old man is made of flesh. The new man is made of spirit.
- The old man is a vessel of wrath. The new man is a vessel of mercy.
- The old man is exposed and condemned at the cross. The new man is revealed and created at the cross.
- The old man is darkness. The new man is light.
- The old man is meaningless time. The new man is meaningful time.
- The old man is an empty space where the new man is created and revealed.
- The old man is like a shadow cast by the new, sin that’s set for the revelation of grace.
- The old man is the product of a lie about you, and the new man is the truth that is you.

Romans 5:14 says, “Adam...was a *tupos*—“a type,” the word literally means “imprint.” Like an imprint left by something ... “Adam was an “imprint” of the one who was to come and already came and left an imprint. Adam means man, and man means us.

15 But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many... 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

So Karl Barth writes:

Therefore the status of Adam is lower than the status of Christ, the sin of Adam counts for [far?] less than the righteousness of Christ. So also the relationship of the many to Adam is less significant than their other relationship to Christ....Our relationship to Adam is a subordinate relationship, because the guilt and punishment we incur in Adam have no independent reality of their own but are only the dark shadows of the grace and life we find in Christ.

Do you see what Paul and Barth are saying?

The thing that’s most true about you...is Christ, not Adam.
It’s not the you that you have created, it’s Jesus.
He is your mirror.

And in case you say, “Well I bet he’s not my mirror.” I remind you of what Paul just said, “the many made sinners are the many made righteous”

1 Corinthians 15:22 “For as in Adam all die, so also in Christ shall all be made alive”

So Barth writes:

We have come to Christ as believers and Christians, because we had already come from Christ, so that there was nothing else for us to do but believe in Him...What is Christian is secretly but fundamentally identical with what is universally human...

We all come from Christ and belong to Christ and must return to Christ...for a time you may hide yourself in fig leaves outer darkness and even Hell, but all must come to His throne and come to believe who they truly are... and eternally are.

Julian of Norwich wrote of what she saw in her famous vision:

And in spite of all our feelings, weal and woe, God wants us to understand and believe that we are more truly in Heaven than on earth.

God wants us to believe...And yet it’s a struggle to believe, for the devil doesn’t want us to believe, for as long as we don’t believe we’re trapped by Hell.

But God wants us to believe and Paul wants us to believe that we have a New Man, so that we'll stop creating the old man, "put off the old man and put on the New Man." Paul doesn't say, "Punish the old man;" "Fix the old man;" "Go to war with the old man;" not even "Renounce the old man;" just take him off.

In Romans Paul goes on to say it this way:

We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin... So you also must consider yourselves dead to sin and alive to Christ Jesus.

Once you see it's a corpse, you get rid of the corpse. I remember sitting with my Dad's corpse after he had died. And I remember thinking we need to get rid of this thing, it's dead. Dad's not here it's dead. The body of sin may look alive, for a time, but it's already dead. It's been "brought to nothing." Don't act like it's something. You don't need to justify self, exhort the self or fix the self...just lose yourself!

Christ has made it nothing.

He bore it to destruction in His Body on the tree.

Don't give power to the lie.

Don't listen to the lie.

Don't give power to the darkness.

Just see it for what it is...*no*-thing, and...

The Light exposes it as nothing.

The Life exposes it as death.

Grace exposes it as sin, unattractive sin.

And then...

The devil has nothing to accuse and no one to slander. If there is no "me" that I think I must defend, then the devil has no game plan. What is wrong with me, is me, and I freely confess me. And what's right with me is Jesus and He needs no defense.

So Paul writes, "Put off the old man and put on the new."

The "me" I thought I created,

is the old man.

And Jesus is the New Man; Jesus is my mirror.

See?

The Word is a mirror but not just a dead mirror; it's a living mirror,

Not just a law but a person.

If I lust for law, I crucify the Person.

"The Good" is a person.

If I take His Life...

And try to apply His Life to my life as a law, a dead law...

I desecrate His person and uncreate myself.

But if I receive His Life...

and know Him as a person...

I commune with Life and give birth to Life.

James refers to the Law as a mirror: We look in the Law and see our own face, “But the one who looks into the perfect law, the law of love and perseveres,” writes James, “being no hearer who forgets but a doer who acts is blessed in his doing.” When we come to the cross and see Jesus has died, we see that we are evil and Jesus is the Good. But when we persevere at the cross and we see Jesus has risen, we look in His eyes and see God is Good and God has made us Good—He’s given us His Life.

In the Old Testament, God tells His people that they are the “apple of His eye.” In Hebrew the *Ishon* of His eye. (Berry Brown pointed this out to me) *Ishon* doesn’t mean pupil but little man. If you look into someone’s eyes, you’ll see a little man and the little man is you, reflected in their eye. See? You are the little man in God’s eye, your Father’s eye. His eyes are your mirror. And His eyes are Christ’s eyes. “We’ve seen the glory shining in the face of Christ, writes Paul. “If you’ve seen Me, you’ve seen the Father,” said Jesus.

Looking in His eyes, you will see who you truly are.

We’re only beginning to see but I know this.

You are His treasure and you are His blood.

In the movie *Blood Diamond*, rebels raid a village in Sierra Leon and capture a little boy named Dia. They put him to work in the diamond mines and train him as a rebel soldier. They brainwash him, telling him that he has no father and making him do terrible things. Well, his father, Solomon loves Dia and searches long for Dia. He teams up with a diamond hunter agreeing to help him retrieve a rare red diamond from the earth if he’ll help Solomon retrieve his blood diamond, Dia, from the power of darkness. They find Dia and now they find the diamond. But Dia no longer knows who he (Dia) is. Well, this is how you “put off the old man” and “put on the New.”

Clip from *Blood Diamond*

[Solomon is hunting with the diamond hunter for the red diamond. He has just dug up something and begins to unwrap it.]

Diamond hunter: *Have you got it?*

Solomon: *Yes, got it.*

[Suddenly a boy approaches them and points a gun at them.]

Diamond hunter: *Simon!*

Solomon: *Dia what are you doing?*

Dia! Look at me! What are you doing?

You are Dia Vandy, from our tribe (Solomon names the tribe)

You are a good boy who loves soccer and school.

Your mother loves you so much.

She waits for you at home making plantains and stew with your sister.
[Solomon slowly approaches his son and looking him in the eye.]

The cows wait for you and our wild dog who loves no one but you.

[Tears pour down Solomon's face and Dia starts crying as well but still points the gun at his father's face.]

I know they made you do bad things but you are not a bad boy.

I am your father who loves you, and you will come home with me and be my son...again

[Tears stream down Dia's face as he hears his father's voice and finally puts down the gun. The father touches his son's head and then pulls him close to himself. Dia slightly resists and then resting, leans into his father's chest.]

That's how you "put off the old man" and "put on the new."
You look into your Father's eyes and you persevere as you listen to His Word...
He knows who you are.

This is not your mirror.
[Peter holds up the mirror]
This is your mirror.
[Peter points to the cross]

We hold a gun to our Father's head. We even pull the trigger and He speaks His Word:

I am your Father, who loves you.
And you will come home and be my son (be my daughter).
I know they made you do bad things but you are not a bad boy (girl).
"You are my beloved son in whom I am well pleased."

We hold a gun to our Father's head and this is His Word, He says:

Communion

This is my body given to you, take and eat.
This is my blood, drink it all of you.
You are my Flesh; you are my Blood.

This is why we come to church:
We come not to fix the self...

But to lose the self...

And put the New Man on.

In Jesus' name, believe the gospel and put it on.
Come to the table and believe who you truly are.

Prayer/Benediction

Just close your eyes if you would. I want you to just picture yourself as a child because that's what you are. Maybe you are the age of Dia in that movie clip, and you are standing before the throne. And you realize that your Father, the Lord God, Creator of Heaven and Earth is looking at you. Can you look at him? Maybe you feel insecure or ashamed. I have to tell you, I often do things that I feel bad about or ashamed of. I get frustrated with myself; I get sick of myself; I don't like myself. Sometimes I'm proud of myself...but I get stuck on myself.

Now I want you to look up at the throne again because there's something standing on the throne, it's a slaughtered lamb. Or even more, you see a man hanging on a tree, he's hanging on a cross. I want you to look at that cross and realize, that self that you are so insecure of, that you are ashamed of, that self that you feel guilty about, it's nailed to the cross with him...and it dies!

And now, you are standing outside of a tomb, and the stone rolls away, and a man walks out of the tomb, and his eyes sparkle with light. He looks at you, he delights in you, he longs for you; he adores you. Look in his eyes. The little man in his eyes is who you are. It's all because of him...that I am.
Believe it, in Jesus' name.
Put off the old and put on the new.