

# You Are Accepted

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*Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. Romans 5:20.*

(1) These words of Paul summarize his apostolic experience, his religious message as a whole, and the Christian standing of life. To discuss these words, or to make them the text of even several sermons, has always seemed impossible to me. I have never dared to use them before. But something has driven me to consider them during the past few months, a desire to give witness to the two facts which appeared to me, in hours of retrospection, as the all-determining facts of our life: the abounding of sin and the greater abounding of grace.

(2) There are few words more strange to most of us than "sin" and "grace". They are strange, just because they are so well-known. During the centuries they have received distorting connotations, and have lost so much of their genuine power that we must seriously ask ourselves whether we should use them at all, or whether we should discard them as useless tools. But there is a mysterious fact about the great words of our religious tradition: they cannot be replaced. All attempts to make substitutions, including those I have tried myself, have failed to convey the reality that was to be expressed; they have led to shallow and impotent talk. There are no substitutes for words like "sin" and "grace". But there is a way of rediscovering their meaning, the same way that leads us down into the depth of our human existence. In that depth these words were conceived; and there they gained power for all ages; there they must be found again by each generation, and by each of us today. Let us therefore try to penetrate the deeper levels of our life, in order to see whether we can discover in them the realities of which our text speaks.

(3) Have the people of our time still a feeling of the meaning of sin? Do they, and do we, still realize that sin does not mean an immoral act, that "sin" should never be used in the plural, and that not our sins, but rather our sin is the great, all-pervading problem of our life? Do we still know that it is arrogant and erroneous to divide people by calling some "sinners" and others "righteous"? For by way of such a division, we can usually discover that we ourselves do not quite belong to the "sinners", since we have avoided heavy sins, have made some progress in the control of this or that sin, and have been even humble enough not to call ourselves "righteous". Are we still able to realize that this kind of thinking and feeling about sin is far removed from what the great religious tradition, both within and outside the Bible, has meant when it speaks of sin?

(4) I should like to suggest another word to you, not as a substitute for the word "sin", but as a useful clue in the interpretation of the word "sin", "separation." Separation is an aspect of the experience of everyone. Perhaps the word "sin" has the same root as the word "asunder". In any case, sin is separation. To be in the state of sin is to be in the state of separation. And separation is threefold: there is separation among individual lives, separation of men/women from themselves; and separation of all people from the Ground of Being (God). This three-fold separation constitutes the state of everything that exists; it is a universal fact; it is the fate of every life. And it is our human fate in a very special sense. For we know that we are separated. We not only suffer with all other creatures because of the self-destructive consequences of our separation, but also know why we suffer. We know that we are estranged from something to which we really belong, and with which we should be united. We know that the fate of separation is not merely a natural event like a flash of sudden lightning, but that it is an experience in which we actively participate, in which our whole personality is involved, and that, as fate, it is also guilt. Separation which is fate and guilt constitutes the meaning of the word "sin". It is this which is the state of our entire existence, from its very beginning to its very end. Such separation is prepared in the mother's womb, and before that time, in every preceding generation. It is manifest in the special actions of our conscious life. It reaches beyond our graves into all the succeeding generations. It is our existence itself. Existence is separation! Before sin is an act, it is a state.

(5) We can say the same things about grace. For sin and grace are bound to each other. We do not even have a knowledge of sin unless we have already experienced the unity of life, which is grace. And conversely, we could not grasp the meaning of grace without having experienced the separation of life, which is sin. Grace is just as difficult to describe as sin. For some people, grace is the willingness of a divine king and father to forgive over and over again the foolishness and weakness of his subjects and children. We must reject such a concept of grace; for it is a merely childish destruction of a human dignity. For others, grace is a magic power in the dark places of the soul, but a power without any significance for practical life, a quickly vanishing and useless idea. For others, grace is the benevolence that we may find beside the cruelty and destructiveness in life. But then, it does not matter whether we say "life goes on", or whether we say "there is grace in life"; if grace means no more than this, the word should, and will, disappear. For other people, grace indicates the gifts that one has received from nature or society, and the power to do good things with the help of those gifts. But grace is more than gifts. In grace something is overcome; grace occurs in spite of something; grace occurs in spite of separation and estrangement. Grace is the reunion of life with life, the reconciliation of the self with itself. Grace is the acceptance of that which is rejected. Grace transforms fate into a meaningful destiny; it changes guilt into confidence and courage. There is something triumphant in the word grace: in spite of the abounding of sin grace abounds much more.

(6) And now let us look down into ourselves to discover there the struggle between separation and reunion, between sin and grace, in our relation to others, in our relation to ourselves, and in our relation to the Ground and aim of our being. If our souls respond to the description that I intend to give, words like "sin" and "separation", "grace" and "reunion", may have a new meaning for us. But the words themselves are not important. It is the response at the deepest levels of our being that is important. If such a response were to occur among us this moment, we could say that we have known grace.

(7) Who has not, at some time, been lonely in the midst of a social event? The feeling of our separation from the rest of life is most acute when we are surrounded by it in noise and talk. We realize then much more than in moments of solitude how strange we are to each other, how estranged life is from life. Each one of us draws back into himself. We cannot penetrate the hidden centre of another individual; nor can that individual pass beyond the shroud that covers our own being. Even the greatest love cannot break through the walls of the self. Who has not experienced that disillusionment of all great love? If one were to hurl away his self in complete self-surrender, he would become a nothing, without form or strength, a self without self, merely an object of contempt and abuse. Our generation knows more than the generation of our fathers about the hidden hostility in the ground of our souls. Today we know much about the profuse aggressiveness in every being. Today we can confirm what Immanuel Kant, the prophet of human reason and dignity, was honest enough to say: there is something in the misfortune of our best friends which does not displease us. Who amongst us is dishonest enough to deny that this is true also of him? Are we not almost always ready to abuse everybody and everything, although often in a very refined way, for the pleasure of self-elevation, for an occasion for boasting, for a moment of lust? To know that we are ready is to know the meaning of the separation of life from life, and of "sin abounding".

(8) The most irrevocable expression of the separation of life from life today is the attitude of social groups within nations towards each other, and the attitude of nations themselves towards other nations. The walls of distance, in time and space, have been removed by technical progress; but the walls of estrangement between heart and heart have been incredibly strengthened. The madness of the German Nazis and the cruelty of the lynching mobs in the South provide too easy an excuse for us to turn our thoughts from our own selves. But let us just consider ourselves and what we feel, when we read, this morning and tonight, that in some sections of Europe all children under the age of three are sick and dying, or that in some sections of Asia millions without homes are freezing and starving to death. The strangeness of life to life is evident in the strange fact that we can know all this, and yet can live today, this morning, tonight, as though we were completely ignorant. And I refer to the most sensitive people amongst us. In both mankind and nature, life is separated from life. Estrangement prevails among all things that live. Sin abounds.

(9) It is important to remember that we are not merely separated from each other. For we are also separated from ourselves. *Man Against Himself* is not merely the title of a book, but rather also indicates the rediscovery of an age-old insight. Humankind is split within self. Life moves against itself through aggression, hate, and despair. We are wont to condemn self-love; but what we really mean to condemn is contrary to self-love. It is that mixture of selfishness and self-hate that permanently pursues us, that prevents us from loving others, and that prohibits us from losing ourselves in the love with which we are loved eternally. One who is able to love self is able to love others also; one who has "learned to overcome self-contempt has overcome contempt for others." But the depth of our separation lies in just the fact that we are not capable of a great and merciful divine love towards ourselves. On the contrary, in each of us there is an instinct of self-destruction, which is as strong as our instinct of self-preservation. In our tendency to abuse and destroy others, there is an open or hidden tendency to abuse and to destroy ourselves. Cruelty towards others is always also cruelty towards ourselves. Nothing is more obvious than the split in both our unconscious life and conscious personality. Without the help of modern psychology, Paul expressed the fact in his famous words, "For I do not do the good I desire, but rather the evil that I do not desire." And then he continued in words that might well be the motto of all depth psychology: Now if I should do what I do not wish to do, it is not I that do it, but rather sin which dwells within me." The apostle sensed a split between his conscious will and his real will, between himself and something strange within and alien to him. He was estranged from himself; and that estrangement he called "sin". He also called it a strange "law in his limbs", an irresistible compulsion. How often we commit certain acts in perfect consciousness, yet with the shocking sense that we are being controlled by an alien power. That is the experience of the separation of ourselves from ourselves, which is to say "sin", whether or not we like to use that word.

(10) Thus, the state of our whole life is estrangement from others and ourselves, because we are estranged from the Ground of our being, because we are estranged from the origin and aim of our life. And we do not know where we have come from, or where we are going. We are separated from the mystery, the depth, and the greatness of our existence. We hear the voice of that depth; but our ears are closed. We feel that something radical, total, and unconditioned is demanded of us; but we rebel against it, try to escape its urgency, and will not accept its promise.

(11) We cannot escape, however. If that something is the Ground of our being, we are bound to it for all eternity, just as we are bound to ourselves and to all other life. We always remain in the power of that from which we are estranged. That fact brings us to the ultimate depth of sin: separated and yet bound, estranged and yet belonging, destroyed and yet preserved, the state which is called despair. Despair means that there is no escape. Despair is "the sickness unto death." But the terrible thing about the sickness of despair is that we cannot be released, not even through open or hidden suicide. For we all know that we are bound eternally and inescapably to the Ground of our being. The abyss of separation is not always visible. But it has become more visible to our generation than to the preceding generations,

because of our feeling of meaninglessness, emptiness, doubt, and cynicism -- all expressions of despair, of our separation from the roots and the meaning of our life. Sin in its most profound sense, sin, as despair, abounds amongst us.

(12) <sup>1</sup> "Where sin abounded, grace did much more abound", says Paul in the same letter in which he describes the unimaginable power of separation and self-destruction within society and the individual soul. <sup>2</sup> He does not say these words because sentimental interests demand a happy ending for everything tragic. <sup>3</sup> He says them because they describe the most overwhelming and determining experience of his life. <sup>4</sup> In the picture of Jesus as the Christ, which appeared to him at the moment of his greatest separation from other men, from himself and God, he found himself accepted in spite of his being rejected. <sup>5</sup> And when he found that he was accepted, he was able to accept himself and to be reconciled to others. <sup>6</sup> The moment in which grace struck him and overwhelmed him, he was reunited with that to which he belonged, and from which he was estranged in utter strangeness. <sup>7</sup> Do we know what it means to be struck by grace? <sup>8</sup> It does not mean that we suddenly believe that God exists, or that Jesus is the Savior, or that the Bible contains the truth. <sup>9</sup> To believe that something is, is almost contrary to the meaning of grace. <sup>10</sup> Furthermore, grace does not mean simply that we are making progress in our moral self-control, in our fight against special faults, and in our relationships to others and to society. <sup>11</sup> Moral progress may be a fruit of grace; but it is not grace itself, and it can even prevent us from receiving grace. <sup>12</sup> For there is too often a graceless acceptance of Christian doctrines and a graceless battle against the structures of evil in our personalities. <sup>13</sup> Such a graceless relation to God may lead us by necessity either to arrogance or to despair. <sup>14</sup> It would be better to refuse God and the Christ and the Bible than to accept them without grace. <sup>15</sup> For if we accept without grace, we do so in the state of separation, and can only succeed in deepening the separation. <sup>16</sup> We cannot transform our lives, unless we allow them to be transformed by that stroke of grace. <sup>17</sup> It happens; or it does not happen. <sup>18</sup> And certainly it does not happen if we try to force it upon ourselves, just as it shall not happen so long as we think, in our self-complacency, that we have no need of it. <sup>19</sup> Grace strikes us when we are in great pain and restlessness. <sup>20</sup> It strikes us when we walk through the dark valley of a meaningless and empty life. <sup>21</sup> It strikes us when we feel that our separation is deeper than usual, because we have violated another life, a life which we loved, or from which we were estranged. <sup>22</sup> It strikes us when our disgust for our own being, our indifference, our weakness, our hostility, and our lack of direction and composure have become intolerable to us. <sup>23</sup> It strikes us when, year after year, the longed-for perfection of life does not appear, when the old compulsions reign within us as they have for decades, when despair destroys all joy and courage. <sup>24</sup> Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying: "You are accepted. <sup>25</sup> You are accepted, accepted by that which is greater than you, and the name of which you do not know. <sup>26</sup> Do not ask for the name now; perhaps you will find it later. <sup>27</sup> Do not try to do anything now; perhaps later you will do much. <sup>28</sup> Do not seek for anything; do not perform anything; do not intend anything. <sup>29</sup> Simply accept the fact that you are accepted!" <sup>30</sup> If that happens to us, we experience grace. <sup>31</sup> After such an experience we may not be better than before, and

we may not believe more than before. <sup>32</sup> But everything is transformed. <sup>33</sup> In that moment, grace conquers sin, and reconciliation bridges the gulf of estrangement. <sup>34</sup> And nothing is demanded of this experience, no religious or moral or intellectual presupposition, nothing but acceptance.

(13) In the light of this grace we perceive the power of grace in our relation to others and to ourselves. We experience the grace of being able to look frankly into the eyes of another, the miraculous grace of reunion of life with life. We experience the grace of understanding each other's words. We understand not merely the literal meaning of the words, but also that which lies behind them, even when they are harsh or angry. For even then there is a longing to break through the walls of separation. We experience the grace of being able to accept the life of another, even if it be hostile and harmful to us, for, through grace, we know that it belongs to the same Ground to which we belong, and by which we have been accepted. We experience the grace which is able to overcome the tragic separation of the sexes, of the generations, of the nations, of the races, and even the utter strangeness between man and nature. Sometimes grace appears in all these separations to reunite us with those to whom we belong. For life belong to life.

(14) And in the light of this grace we perceive the power of grace in our relation to ourselves. We experience moments in which we accept ourselves, because we feel that we have been accepted by that which is greater than we. If only more such moments were given to us! For it is such moments that make us love our life, that make us accept ourselves, not in our goodness and self-complacency, but in our certainty of the eternal meaning of our life. We cannot force ourselves to accept ourselves. We cannot compel anyone to accept himself. But sometimes it happens that we receive the power to say "yes" to ourselves, that peace enters into us and makes us whole, that self-hate and self-contempt disappear, and that our self is reunited with itself. Then we can say that grace has come upon us.

(15) "Sin" and "grace" are strange words; but they are not strange things. We find them whenever we look into ourselves with searching eyes and longing hearts. They determine our life. They abound within us and in all of life. May grace more abound within us!