

Hallelujah in Hell (and the Sanctuary)

June 29, 2014

Peter Hiatt

To the choirmaster: According to the Doe of the Dawn. A Psalm of David.

Psalm 22: 27-31

My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

O my God, I cry by day, but you do not answer,

and by night, but I find no rest.

Yet you are holy,

enthroned on the praises of Israel.

In you our fathers trusted;

they trusted, and you delivered them.

To you they cried and were rescued;

in you they trusted and were not put to shame.

But I am a worm and not a man,

scorned by mankind and despised by the people.

All who see me mock me;

they make mouths at me; they wag their heads;

“He trusts in the LORD; let him deliver him;

let him rescue him, for he delights in him!”

Yet you are he who took me from the womb;

you made me trust you at my mother’s breasts.

On you was I cast from my birth,

and from my mother’s womb you have been my God.

Be not far from me,

for trouble is near,

and there is none to help.

Many bulls encompass me;
strong bulls of Bashan surround me;
they open wide their mouths at me,
like a ravening and roaring lion.
I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet—
I can count all my bones—
they stare and gloat over me;
they divide my garments among them,
and for my clothing they cast lots.
But you, O LORD, do not be far off!
O you my help, come quickly to my aid!
Deliver my soul from the sword,
my precious life from the power of the dog!
Save me from the mouth of the lion!
You have rescued me from the horns of the wild oxen!
I will tell of your name to my brothers;
in the midst of the congregation I will praise you:

You who fear the LORD, praise him!

All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!

For he has not despised or abhorred
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.

From you comes my praise in the great congregation;
my vows I will perform before those who fear him.

The afflicted shall eat and be satisfied;
those who seek him shall praise the LORD!

May your hearts live forever!

All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.

For kingship belongs to the LORD,
and he rules over the nations.

All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.

Posterity shall serve him;
it shall be told of the Lord to the coming generation;
they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

Watch the film at <https://www.youtube.com/watch?v=F27jxwHDrzM> or read the inserted script at the end of this transcript

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that he has done it.

So, "Keep singing Ariel."

I think that's our calling as a church...to keep singing, keep saying, keep praying, keep preaching:
"He has done it. God has done it in Jesus Christ our Lord."

Back in 2011, the Sanctuary board adopted the following statement:

The Sanctuary seeks to represent these Under-Represented Truths:

- God is One, and so His judgment is Love.
- God is Love, and so desires to save.
- God is Almighty, and so *can* save.
- God is Jesus, and so *does* save.

"For in him all the fullness of God was pleased to dwell. And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross." (Col. 1:19-20)

God is better than you thought.

The Love of **Jesus** is deeper than you know.

And the **Spirit** is everywhere working the wonders of Mercy.

I think every church has a unique purpose and, as near as I can tell, this is ours. Together, as a community we are to represent, proclaim, and announce: God wins absolutely: "He has done it."

If you're new you may not know that six and a half years ago, I was removed from my former denomination for two beliefs that are really one belief.

First, I would not profess that God will torture a group of people endlessly in a place we call Hell.

Secondly, I did profess that when Jesus says, "*I make all things new*," He probably means, "*I make all things new*," which means, "Everything that's anything will be made new."

Both of these beliefs are really one belief: God wins, Jesus wins, Love wins. This means that that things Jesus did on the cross worked and we're watching it work in space and time. That "Good News" is what we're called to preach and sing, and it matters. It matters for too many reasons to list here but I will mention a few:

It Matter Because

1) It's Biblical.

The idea that God tortures people forever, without end, is profoundly unbiblical on multiple levels. And over and over, Scripture testifies that God will get His way. Jesus *is* His way, and Jesus is the End. Jesus makes all things new including you.

2) It's Honest

I know of all sorts of religious folks that believe what we're saying or consider that we're saying a real possibility but won't talk about what we're saying. And I think that's because human religious institutions hate what we're saying and will make religious folks pay for saying what we're saying.

It means...

3) "God is Salvation," and we are *not* salvation.

The phrase "God is salvation" in Hebrew is a name, and the name is Jesus, which means: God is Salvation! What we're saying means that God gets the glory (Alleluia means: Praise God), and we do not get the glory...except by grace. It means God is the Savior, and we are *not* the savior.

Human institutions always want to be the Savior.

Our flesh always wants to be the Savior.

The temptation of the evil one is to make ourselves, our own will, the savior.

The testimony of Scripture is:

a. We've all sinned and all sin merits death.

b. We're all forgiven and being saved by Grace.

Our choice doesn't save us.

God's choice saves, and sets us free to choose God...to choose Love.

"God is salvation" and God wins; Jesus wins; Love wins.

4) It means there's no point in beating your neighbor. There's only a point in loving your neighbor.

God doesn't grade on a curve; it's all pass or fail.

We've all failed, and we all pass by loving our neighbor not beating our neighbor, and we can only do that by the Grace of God: "*We love because He first loved us.*"

5) It means the world is not a test to see who's "good enough" for God.

This world is a test to make us all in the image of God, who is good. (We're tested like gold) So God is not waiting to see who will love. God is using all space and time to teach us all to love, to create in us a good free will—faith, hope, and love.

So God does not torture because we have not loved.

God disciplines so that we would love. He is Love.

6) It means God is not two but ONE.

He is not Love and the opposite of Love.

He is not Love and something else we call justice.

God is Love and His Love is Justice.

It devours evil and purifies the good, like gold tested by fire.

So God does not change...we change.

God is not two but ONE, so...

7) It means that we can trust God absolutely. And that's quite literally all that matters.

The Biblical word for trust is Faith.

Faith is not coming to the conclusion that God exists (Demons believe that God exists.)

Faith is trusting God's character—God's person—God's heart.

So, if God has children, and God has an enemy. It makes sense that that enemy's most powerful lie might be to suggest to God's children that although their father might say, "I am Love." He is also the opposite of Love—not one but two: Love and Not Love. And so He doesn't just discipline in love. He also torments endlessly in hate or at least allows evil to torment endlessly in hate.

So, either He abhors many of the children he's made, and has predestined them for endless evil, or perhaps He's unable to save many of the children He's made, and therefore surrenders them to endless evil. But either way, "God is Salvation" can't be trusted. That's the Enemy's lie! In other words, "Jesus" can't be trusted.

And like I said in the film, that's Hell: Not trusting God is Hell.

Sadly, since about 500 AD, much of the church "The sons of the Kingdom," has taught that, for most of humanity, Hell wins, and so for most of humanity God can't be trusted. Yet, in the gospels it's "The sons of the Kingdom" not most of humanity that Jesus warns about doing some time in outer darkness.

Hades is not endless, but *Hades* is *Hades* none-the-less. So you see, there's an urgency in what we're saying and the greatest urgency is for the "sons of the kingdom"—religious folks that think they aren't going to Hell but are content to consign their enemies to Hell. "*The measure you give is the measure you get.*" So, perhaps church folks are the ones most in danger of doing some time in Hell.

And so, I believe that we The Sanctuary are called to sing the song to the church and to the world. SING...even though Satan hates the song and even though our own prideful arrogant flesh hates the song and even though so much of the institutional church hates the song.

We need to sing the song, for Jesus is the song, and He conquers Hell and sets people free...both in this life and after this life. We need to sing the song but make no mistake: It is a battle for the principalities and powers of this world hate the song.

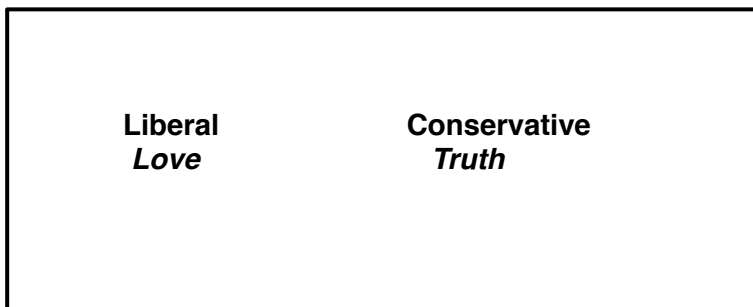
At one time in my life, the church I led grew by about fifty percent per year for seven years. I was the evangelical gold boy of Denver. But when I learned the song and wouldn't stop singing the song. I was literally defrocked and blacklisted, and doing church became a much more challenging proposition.

I don't know what God will do with The Sanctuary. Sometimes I feel like I've led a bunch of people into the wilderness...I think: "We're following God (like a pillar of fire). Much of the time, I feel embarrassed, and I feel like a failure (there are always ways to improve). But maybe I feel like a failure because we're singing the song, and this world and the church of this world are afraid of the song, and so hate the song.

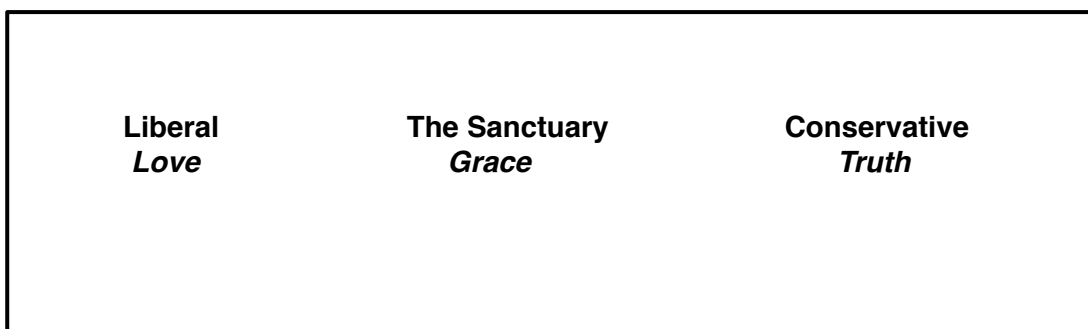
I don't know what God will do with us, but I think we're singing the song in a world that doesn't sing the song. You know, I get e-mails from people around the country asking things like: "Do you know of any churches like The Sanctuary in my city or town?" Sometimes I can say, "I know of a great church, but I really don't know of any church like The Sanctuary." And now, it's not because we're in some radical edge; I think it's because we're in the radical middle.



You know, some churches preach: "God is love," but they don't preach: "His Word is truth," so people ask: "Well, how do I know it's true that God is love?" We loosely call those churches... "Liberal" churches.



Some churches preach that Jesus is the truth, and the Bible is true, but they really don't preach that God is love. Even though the Bible says: "God is love," and Jesus is the revelation of love. We often call those churches "Conservative" churches.



At The Sanctuary, I hope we all preach and we all sing BOTH: "God is Love" and "God's Word is Truth," that is: "God is Grace."



Some churches preach that God is sovereign, God is free. So His choice is stronger than our choice, but God doesn't choose to save all. We call them Calvinist or Augustinian churches.



S o m e churches preach: "We are free, and our choice is sovereign." So our choice to be damned is stronger than God's choice to save. So God wants to save all but can't save all. We call them Armenians, or maybe American churches because Americans idolize their freedom.

[Peter moves to the middle of the Sanctuary, at the foot of the cross.] At the Sanctuary, we preach God is free and He's making us free. He's drawing all people to Himself. John 12:32 He's romancing us with the unstoppable power of His Grace. God is love, and God's Love for us is Grace.

Well, I hope you get the picture. I don't think we're on the radical edge. I think we're in the radical middle, and that radical middle can hurt like a cross, and that's why many won't sing the song (not yet anyway). But you are singing the song. That's why The Sanctuary is here...because you keep singing the song.

About three years ago, Ben Sullivan came to me and said, "Peter, I'm quitting, (Ben had been on staff for several years) and by doing so, I think I can better help us sing the song." He didn't use that phrase, but he would've if he'd heard this sermon. Well, Ben quit working here and after a time started his own film company, and then along with Nate Bullis, and some of you, this thing called Downside Up.

So far we've made three short films:

An introductory film called *The Cutting Room Floor*. It's about Bible verses banned by Bible believing believers.

And we made a film called *The Flaming Toilet of Death* about fear and love...that "fear is the beginning of wisdom," And Love is the End.

And now, *Hallelujah in Hell*. Really it was made by us, The Sanctuary. I hope you recognized some of those homeless folks and the names in the credits.

You see? We're singing the song. And I hope every weekend we're singing the song. I think God has called us to show up and worship from the perspective that Love wins. And everyday, I hope you sing the song to your family, your friends, your neighbors. In fact, it would be awesome if you used these videos to do that. It would be awesome if you went online and just started forwarding them to everyone you know...and don't know.

You're singing the song and others are also singing the song. For the first five hundred years of the church's existence, much or most of the early church believed that God would ultimately redeem all.

Much of the Eastern Orthodox church has believed that all along. The Roman Catholic church has officially stated that since Vatican II in 1965. And things are rumbling among the Protestants...even if most are afraid to say, out loud:

God is **One**, and so his judgment is Love.

God is **Love**, and so desires to save.

God is **Almighty**, and so can save.

God is **Jesus**, and so does save.

"For in him all the fullness of God was pleased to dwell. And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. This is the plan for the fullness of time, to unite all things in him."

That's the Song: Jesus wins. God wins. Love wins. He has done it.
That is the Song.

Communion

On the night that Jesus was betrayed He took bread and broke it saying, "This is my body given to you; take and eat. Do this in remembrance of me." And in the same manner, after supper, He took the cup saying, "This is the new covenant in my blood, poured out for the forgiveness of sins. Drink of it all of you; do it in remembrance of me."

This is the Song...and it will work, for it is the Word of God, and the Word of God does not return void but will accomplish that for which it was sent. In the beginning, God spoke into the void saying, "Let there be light," and there was light. And "Let the ground sprout vegetation," and it was so. And "Let the waters team with life," and it was so. And "Let us make man in our image and likeness," and it will be so. For He speaks His Word into the void, and He speaks His word into you, and His Word accomplishes that for which it was sent.

He accomplishes it in you and through you because you are Ariel. You're His body, His bride; you are His temple. So, come to the table, ingest the song and sing the song. One day everything will be full of the song. Let's pray.

Prayer

Lord God, we confess that we have believed that we are our own saviors, that we are our own creator, savior, judge, redeemer. But salvation does not belong to us. We confess that we have believed a lie, and we confess that you are salvation. And that's good. You are good; you are showing us the Good. You are Good, and we choose the Good by your Grace given to us in Christ Jesus our Lord. Thank you Father. Alleluia. Praise God!

Benediction

So this is the song, God in flesh, and it's a song that cannot be stopped. It will accomplish that for which it was sung, and is being sung even by the Father now. And you know it; you know it in a world that doesn't know it, in a world that's trapped in doubt, and fear, and confusion. And all of us are trapped a bit by that, but you at least know the song a little bit. You may sing it off key. You may not know all the words or how goes, but you know it. And it will grow, and it will not be stopped.

So you came forward, you took communion, you ingested the song; now go out into the world and sing it! Sing it to yourself. Sing it to your neighbor! Sing to everyone you know: "God is good and He wins!" See, we doubted that He was good, but He's showing us...I *am* good.

Believe the gospel. Amen.

Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio version of the sermon on this website and don't be shy about informing us of errors.

Hallelujah in Hell

Movie Script

A black screen.

"The Little Mermaid" is audible playing on a TV. The tinny, dramatic cartoon music plays. The voice of the Sea Witch cuts through.

SEA WITCH (O.S.)

(on the TV) Ha! Ha! Ha! I've got you now, Ariel! There's nothing that can save you now!

1 INT. PETER'S OFFICE - DAY

FADE IN:

PETER is up in his office working on a sermon. He's trying to concentrate, but the sound from the movie keeps distracting him. He tries to focus, but it's no use. He gets up from his desk a bit impatiently.

2 INT. LIVING ROOM - DAY 2

He approaches the TV room and but he stops himself when he surveys the situation.

3 INT. TV ROOM - DAY 3

BECKY is about three-years-old and is standing about 12" from the TV, totally engrossed in the movie. She's dressed in a princess costume, holding a toy trident. She's put lipstick on her face rather sloppily, and bright blue-green eye shadow. The audio from the movie continues as some sort of a scuffle is going on.

SEA WITCH (O.S.)

(on the TV) Well, don't let her get
away, you fools. Get her!

4 INT. LIVING ROOM - DAY 4

Peter watches his daughter from the doorway, smiling at the situation. Looking at the camera, Peter begins.

PETER

When my daughter Becky was about

three, she was a little mermaid fanatic. I have this memory burned in my brain: Becky standing in front of the TV.

(MORE)

PETER (CONT'D)

Ariel the little mermaid has lost

her voice to the Sea Witch in an effort to make herself human. She's about to be imprisoned in the depths of the sea. All Hell is breaking loose, but she gets her voice back and starts singing.

The audio of Ariel singing on the TV.

5 INT. TV ROOM - DAY 5 Still right in front of the TV, Becky is very distressed.

PETER (V.O.)

At that point, I remember Becky
standing in front of the TV yelling.

BECKY

Keep singing Ariel! Keep singing!

6 INT. LIVING ROOM - DAY

PETER

How do you sing about Heaven when

you feel like Hell? Sometimes that a rather pertinent question for me. "Hallelujah, Hallelujah" I'm sure you've heard that song. "I heard there was a secret chord that David played and it pleased the Lord." You know King David seemed to think he had spent some time in Hell. Read Psalm 16, 18, 86, 139 in the King James. In Psalm 6, from the Hebrew, He writes, "In death there is no remembrance of you. In SHEOL—that is Hell—who will give you praise?" Good question. In Psalm 22 He seems to think He's in Hell. I wonder where that was?

7 INT. A HOMELESS SHELTER - NIGHT

At a homeless shelter soup kitchen, a dozen or so HOMELESS PEOPLE wait in line for their turn. ONE of them staggers a bit, drinking from a bottle in a brown paper sack. ANOTHER mutters to herself incoherently. One HOMELESS MAN enters the room and gets in line.

PETER

(VO) At one point David loved well,

but lost everything and hid in a cave buried by betrayal and rejection. Later He used his power to commit adultery and murder the woman's husband and was buried in shame. Maybe it was then?

8 INT. A BACK ROOM AT A CHURCH - NIGHT

The door to a cabinet is ajar revealing several communion chalices, pitchers, and bread still in plastic bags. But one tall shelf is empty. The camera pans to reveal a PRIEST sitting in an overstuffed chair. Several empty wine bottles lie scattered around him. He takes another drink from one of the bottles.

PETER

(VO) He was the political and

spiritual king of Israel and yet a slave to his own desires.

9 INT. A HOSPICE CARE ROOM - DAY 9

An ELDERLY WOMAN lies in a hospital bed, an oxygen tube under her nose. She is very pale and weak. She stares blankly at an empty room.

PETER

(VO) Toward the end of His life, he

found himself abandoned by his own son, who murdered his other son, stole his throne and raped his wives.

10 EXT. A STONY FIELD - DAY 10

An arm is stretched out on wood. A hammer silently drops on a spike.

PETER

(VO) I wonder where David was when

He wrote Psalm 22. Verse 1 says, "My God My God, why have you forsaken me? Why are you so far from the sound of my groaning?"

11 INT. PETER'S OFFICE - NIGHT 11 Peter sits at his desk, looking up from his Bible.

PETER

Did you know that the Psalms are songs? The Psalms formed the song book of ancient Israel. And David must've sung some of them in Hell. How do you sing in Hell?

Do you believe in Hell? No, of course you don't. You may believe there is a Hell, but no one believes *in* Hell. That's what makes it Hell - not believing is Hell. Believing is Faith and Faith means Trust. To trust no one, is to be entirely alone. That's Hell. No one believes in Hell - except of course for one man. He believes. He prays. He sings. He is the song in Hell... and I'm not talking about David. And when I say "hell," of course I'm talking about Hell #1.

Peter gets up from his desk and walks to a chalk board. As he talks, he writes on the chalk board.

PETER (CONT'D)

In Scripture, there are at least 3

different realities that we often refer to, with the one English word, "Hell." The first you can't believe in, the second is belief itself and the third is the boundary between the other two. The Bible uses the Hebrew word, "Sheol" and the Greek word, "Hades" to describe Hell #1. It's "the outer darkness where men weep and gnash their teeth." It's pictured in "the abyss of the sea" and "the depths of the earth." It's in this world. It's in space and time. It begins on the surface of the earth and continues after the body dies. It's the grave; the realm of the dead and the demonic. It's a prison of lies in which people hide from the truth and so nothing and no one connects. It's the realm of faithlessness, hopelessness and love-less-ness. In Sheol, no one sings. In Sheol, all feel forsaken.

(MORE)

PETER (CONT'D)

Hell #2 is not the same as that,

but just the opposite of that. It's not the Experience of God's Absence but the Manifestation of God's Presence. And who is God? Scripture tells us that our God is a Consuming Fire. Our God is Love. And our God is One. He's not part fire and part Love. He's all Love and all consuming fire. Sodom was destroyed with that fire and the disciples were filled with that Fire on Pentecost. And check this out Hell #1 cannot be the same as Hell #2, for in Revelation 20:13, Hell #1 is thrown into Hell #2, Hades is thrown into the lake of fire and theion... and death shall be no more. The Bible never calls the "Lake of Fire" Hell, but we think of it as Hell... And that's too bad, for I think it's the very substance of Heaven. It's faithfulness that destroys faithlessness. It's Logos that destroys chaos. It's Light that destroys dark. Truth that destroys lies. It's Life that is the very death of death. And oh yeah, it's eternal. And in heaven, no one feels forsaken. Everyone sings. There's one last word or idea that gets translated as "Hell" and that's Gehenna. It's a place. I've been there and ironically, they were having a barbecue... no cries of pain and agony, just Jewish people playing volleyball and eating chicken. Gehenna is the valley just to the south and west of Jerusalem. In Jesus day it was a picture of Judgment; a place where garbage, corruption and death are consumed by fire; the place Hell #1 is burned by Hell #2, which is the very presence of God. Hell #3 is the Judgment of God. It's the place where Light, Life and Love consume darkness death and apathy. It's the burning boundary between time and eternity; between the fallen creation and the new creation; between Hell #1 and heaven; between that old man made Jerusalem and the eternal Jerusalem.

Peter hears the sound from the movie again. He looks at the door.

PETER (CONT'D)

Did you know that "Ariel" is a

biblical name for Jerusalem? And God's people are referred to as Jerusalem. In Hebrew, "Ariel" means "lioness of God." Well, 2,000 years ago, Ariel had completely lost her voice, and the Word of God, Judgment of God, Lion of Judah, Jesus the Christ, hung nailed to a tree, just outside her city walls. So Ariel, how do you sing like Heaven when you feel like Hell? Ask Jesus. On the cross, Jesus cried, "My God, my God, why have you forsaken me?" There on the cross, he bore our griefs and carried our iniquities, he entered my Hell and your Hell. According to Scripture, He descended into the "lower parts of the earth" (Eph. 4:9) where He "preached to the spirits in prison" (1 Peter 3:19). Or maybe He sang to them. In Jesus day, there were no numbers on the Psalms, so to reference a psalm or a song, you'd quote the first verse. And everyone knew this song. It was Psalm 22. We know that Jesus started to sing it on the cross. I think He must've kept singing it in Hell. This is how it goes:

Peter reads from his Bible.

PETER (CONT'D)

"My God, My God. Why have you

forsaken me? Why are you so far from saving me, from the words of my groaning? Verse 16: "For dogs encompass me, a company of evildoers encircles me; they have pierced my hands and my feet..." Verse 18: "They divide my garments among them, and for my clothing they cast lots" He felt forsaken, but he sang that He was not forsaken.

(MORE)

PETER (CONT'D)

Verse 24 "He has not despised or

abhorred the affliction of the afflicted, he has not hidden His face from him, but has heard when he cried to him. From you comes my song of "Halal," My Hallelujah. Verse 27 "All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you." Now the end of the song: "...before him shall bow all who go down to the dust, (ALL!) ...even the one who could not keep himself alive. Posterity shall serve him; it shall be told to the coming generation; they shall come and proclaim his righteousness to a people yet unborn, that he has done it!" "It is done, It is Finished."

Peter stands with arms outstretched as if crucified. Then he looks at the chalk board, now filled with writing.

PETER (CONT'D)

See, I think Jesus descended into

Hell singing and finished the song on the cross. Then He bowed His head and delivered up His Spirit, His breath, His Voice. That is the Spirit that descends on Ariel Jerusalem, as tongues of fire, on Pentecost. It is the Spirit that descended on David as he composed his songs in darkness. It is the Spirit that causes you to call to God saying, "Abba Father." It is the 'Hallelujah.' At the end of time, hell is cast into heaven, and death is no more. At the cross, heaven is cast into hell, and the King of Heaven won't stop singing. Whatever will not move to the resonate frequencies of Heaven is shattered by the Sound of Praise. And so the Israelites sang and the walls came tumbling down. Paul and Silas sang in prison, and the earth shook and the doors flew open. Jonah sang to God in the belly of the beast in the depths of the sea and the beast couldn't stomach the song.

(MORE)

PETER (CONT'D)

Jesus sang hallelujah in Hell and

shattered the gates of Hell from the inside out. The Gospel records that when Jesus died, tombs were opened. The song breaks the power of hell, yet it's at the edge of hell-where Christ is crucified, where the garbage is burned-it's at the edge of hell, that we meet the singer and learn his song.

12 INT. A HOMELESS SHELTER - NIGHT 12

The homeless man is eyeing the old piano on the stage. Finally, he makes his way towards the stage. He sits down begins to play a mournful song as Peter continues.

PETER (V.O.)

Music is based on a 7-chord scale;

like the 7 days of Creation. In a major chord, we hear perfect harmony. But in a minor chord, one note is one half-step off. The minor chord makes us long for the major chord. A minor chord makes us long for harmony-for completion. The fall on the 6th day makes us long for the completion of the 7th day. Just like the song says, "it goes like this, the fourth, the fifth, the minor fall, and the major lift." Well, at the minor fall, David didn't stop singing because Jesus didn't stop singing... in David. David played the chord - He surrendered the dis-chord. He didn't hide his heart. He surrendered his pain, shame, sin and sorrow. And Jesus gave him the words. David sang "My God. My God, why have you forsaken me?" And Jesus met him there and finished the song - singing dischord into harmony; turning Sin into Grace and forsakenness into Faith. David couldn't write that song or finish that song, but the song finished David. "A baffled King composing Hallelujah?" Maybe you're a "baffled King" composing Hallelujah even as Hallelujah composes you.

The homeless man plays and begins to sing. The rest of the homeless people look up at the man as he plays and sings.

HOMELESS MAN

(singing) Hallelujah, Hallelujah,

Hallelujah.

13 INT. A BACK ROOM AT A CHURCH - NIGHT 13

The priest sits in the chair. All the bottles are empty now. He sings along quietly.

HOMELESS MAN (V.O.) (singing) Hallelujah, Hallelujah,

Hallelujah.

14 INT. A HOSPICE CARE ROOM - DAY 14

The elderly woman in the hospital bed can barely keep her eyes open. But she softly sings along with the song.

HOMELESS MAN (V.O.) (singing) Hallelujah, Hallelujah,

Hallelujah.

17 INT. LIVING ROOM - DAY 17

PETER

On the cross in 33 AD Jesus quoted

David -- or to be more accurate, sometime around 1000 BC, David quoted Jesus -- or to be even more accurate, Jesus sung his song in the midst of David's hell -- in David. As David sung the song, God was singing David into His own image. Jesus was singing His song in my three-year-old daughter Becky watching "The Little Mermaid." Jesus was singing the song to me, singing it into me, until he was singing it out of me.

18 INT. TV ROOM - NIGHT 18

The last "hallelujah" of the verse holds in a sustained ritardando as we see Becky watching the TV looking very distressed.

BECKY

Keep singing, Ariel! Keep singing!

Very tentatively at first but becoming more confident, Becky begins to sing a scale that ends in harmony with the still lingering sustained chord from “Hallelujah.”

19 INT. A HOMELESS SHELTER - NIGHT 19

The homeless man smiles to himself, and then resolves the tension as he begins the chorus of “Hallelujah” as Peter continues.

There's a reason for the cave, the bottom of the sea, the outer darkness- it's there we learn to sing the song. It's there we meet Jesus. Jesus is the Rhythm, the Reason and the Meaning of the Song. He is the Song. Jesus descends into every Hell in which the children of Adam find themselves and there he sings and causes them to sing. And when I see it and believe it, I don't feel like I have to sing. I want to sing. And that's faith. Even if it feels like hell, keep singing Ariel!

FADE OUT