The Fountain

John 7:37-8:1

September 7, 2025

Peter Hiett

Video and audio versions available online:
https://relentless-love.org/sermons/the-fountain/
Transcript document prepared by: Heather Eades.

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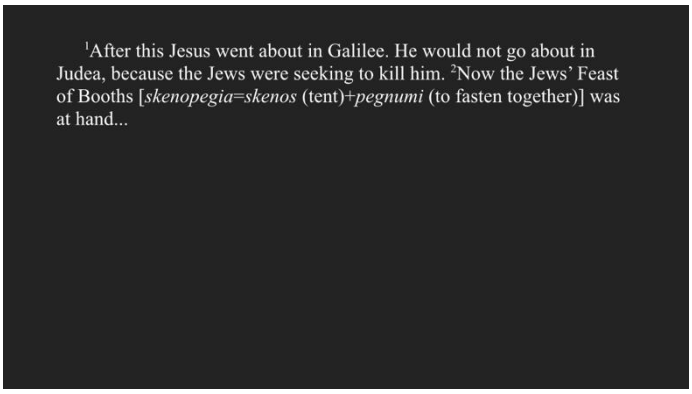
Message

Video clip: *The Chosen,* Season 2. Episode 4: *The Perfect Opportunity*
5 & 2 Studio (2021)

Scene opens on Jesus and his disciples dining at table.

James (Abe Bueno-Jallad]	Rabbi, I have a question.
Jesus [Jonathan Roumie]	Yes?
James	In the prophet Zechariah it is written, "and everyone who has survived, of all the nations that have attacked Jerusalem, shall go up year after year to worship the King—the Lord of Hosts—and to celebrate the Feast of Tabernacles."
Thomas [Joey Vahedi]	Wait, what?
Simon [Shahar Isaac]	Zechariah says that?
Andrew [Noah James]	They read that passage at the feast every year. You just don't pay attention.
Simon	Well there's a lot of readings. They sort of run together.
Jesus	What exactly is your question, Big James?
James	One day our enemies will celebrate this feast? With us? Babylonians? Assyrians? The Romans? Jews and gentile at this table? What would have to happen for that to be possible?
Jesus	Something will have to change.
John [George H. Xanthis]	But the booths won't mean anything to them.
James	We're the ones who dwelt in temporary shelters while we wondered the wilderness, not them
Jesus	Everyone has wondered through the wilderness at some point.
Matthew	If all the nations came to celebrate at Jerusalem, there will not be enough room, not by…I will not bore you with the calculations.
Jesus	I think it will not be Jerusalem as we know it now.
Thomas	Certainly not.
Ramah [Yasmine Al-Bustami]	But if Zechariah prophesied it, it will be fulfilled, right?
Andrew	It just sounds impossible.
Mother Mary [	I know a thing or two about prophecies that sound impossible.
Jesus	(smiles) Anyone have other questions.

That's where we began our sermon last week, Jesus at the Feast of Booths. The video depicts Jesus first trip to the Feast, taken from John chapter 5. But this week and last week we're talking about Jesus last trip to the feast from John chapter 7.



John 7:1 After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. [2] Now the Jews' Feast of Booths was at hand. The Feast of Booths (or Tabernacles) was always in Jerusalem, the last of the three great pilgrim feasts: Passover, Pentecost, and Tabernacles. This time Jesus goes in private, then reveal himself, and then stays in Judea until they kill him in Jerusalem on the following Passover.

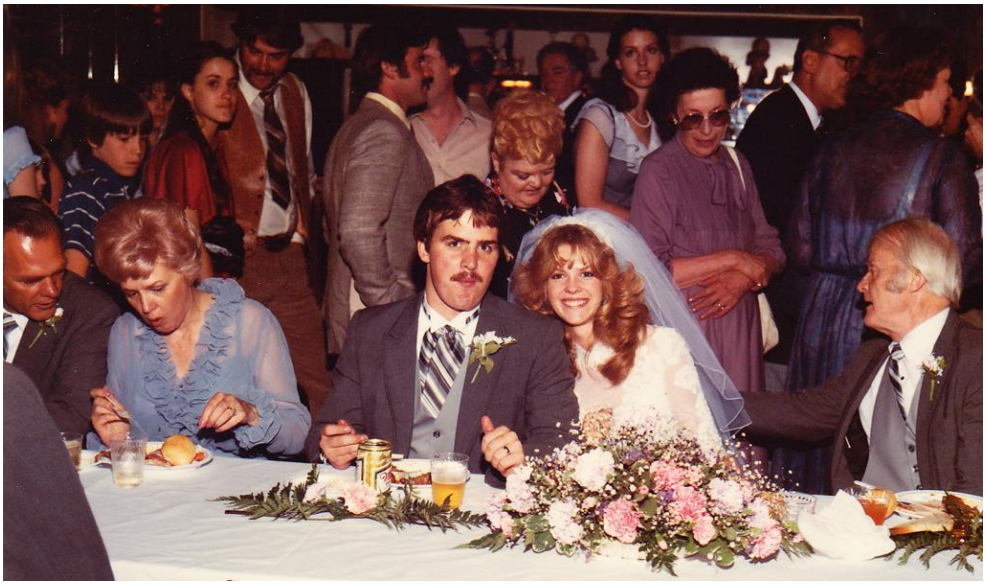
In the video, James asks about the prophecy in Zechariah 12-14, that all will look on him whom they have pierced, and so, on that day, a fountain of tears will be opened—tears that turn into a river of life and ecstatic joy. That on that day, time will be different, and the name of God will be one. That on that day, the Lord will be king over all the earth, the flesh will fall from the bones of the enemy as they stood before the city, and all who survive will join in the feast of booths and celebrate as one. For on that day the house of the Lord will no longer be a house of trade. In other words, every interaction will be free, the dance of infinite Grace. It's a stunning picture. And, as we saw last time, John quotes Zechariah in John 19, as if that day had come, and the fountain had been opened when Christ was crucified on the tree in the garden on the Holy Mountain.

In Revelation 19, John sees the Word ride out on a white horse, with a sharp sword coming from his mouth. He tramples the wine press as they trampled it at the feast of Tabernacles. And, apparently, he cuts the flesh from all men, jew and gentile, for he calls to the birds to come eat the flesh of all men. But in the next chapter, those very men start riding into the feast, into the city, as the voice on the throne says, "Behold I make all things new." The city is made of living stones; the 12 foundations are inscribed with the names of the 12 apostles—which means that John sees himself in Heaven while standing on the earth... as well as James, Peter, and apparently Judas.

In Ephesians. Paul tells us that it's the plan for the fullness of time to unite all things under the head who is Jesus the Christ. In 1 Corinthians 15 he even maps it out: Passover, Pentecost, and then Tabernacles when God will be all in all, for Christ will have descended into each and all and

subjected them to the Father from the inside out, as the Righteousness rising in us—the Faith, Hope, and Love in each of us.

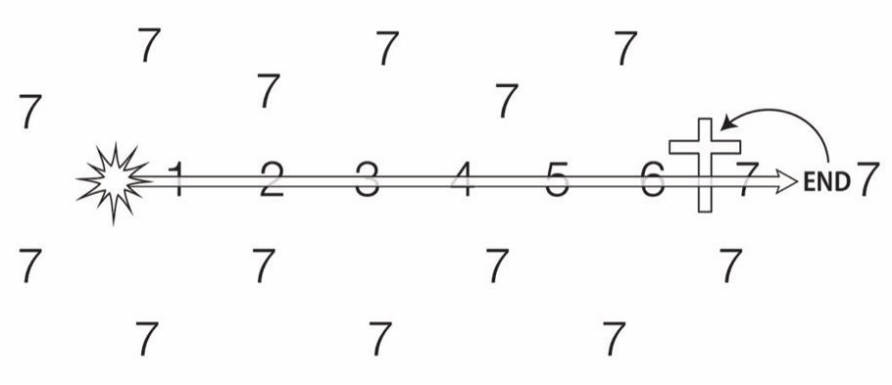
Tabernacles was the greatest of the feasts, which summed up all the other feasts. And the great day of the feast was the last day of the feast, the 8th day sabbath, when everyone dismantled their own tabernacles and gathered as one living tabernacle singing "He is good; His love endures forever." The Feast of Tabernacles was to be the greatest party that any person could imagine... actually better than anyone could imagine. Every great party has weird people that wouldn't normally hang out together, hanging out together, and for some reason, enjoying each other. Babylonians, Assyrians, Palestinians, and Jews were more than James and John could imagine...and so, like Jesus said, something would have to change.



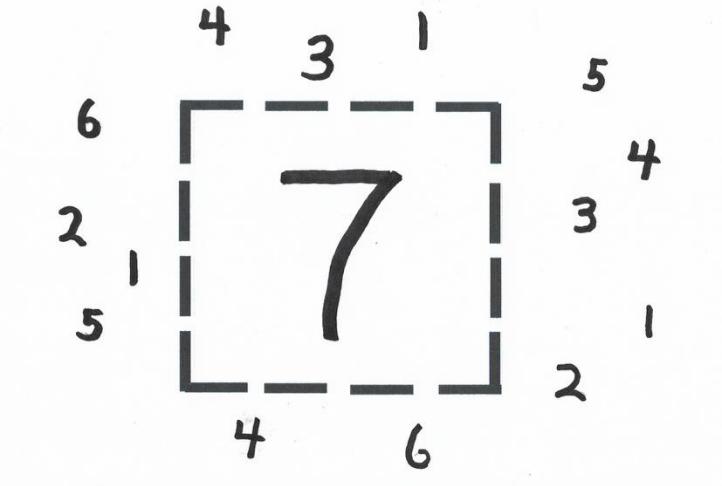
I think the greatest party that I ever attended was my own wedding banquet. I was so excited for the honeymoon, but I didn't want to leave the party, for everyone I knew (my red-neck cousins, the church ladies, my family and my college friends, all 500 of them) all seemed to be having such an incredible time—dancing, laughing, beer can stacking, and truck pushing.

All the pieces of my life—pieces that often seemed to be at war with each other—they all seemed to just delight in each other. Or maybe, I just delighted so much in each one of them, because I wasn't at all worried about me, OR about what any of them thought of me. For that day, I had married Susan, kissed her at the altar, and so believed that she would always be kissing me and giving me her love. So, it didn't matter what everyone else thought of me, which strangely allowed me to thoroughly enjoy everyone else.

You know the Bible actually begins with the Feast of Tabernacles. Genesis 1:26 "Let us make man (*ha adam*) in our image… So, God created the Man in his own image, in the image of God he created him, male and female he created them… God saw everything he had made, and it was very good and there was evening and there was morning, the sixth day. Thus, the heavens and the earth were finished and all the host of them… So, God blessed the 7th day and made it Holy."



The 7th day is not like the other days; in Genesis it has no morning nor evening. Everything and everyone are good and all they do is good, which is to love LOVE, who is GOD, who is all in all and flowing through all. So, of course, this isn't the 7th day; this is the 6th day for we're all still being made in the image of God... even if it's the 7th day in your heart. So, the Bible begins with the Feast of Tabernacles and ends with the Feast of Tabernacles coming down from Heaven in Revelation chapter 21. John sees a new heaven and a new earth; he sees the Holy city, The New Jerusalem coming down from God adorned as a bride for her husband. And the voice on the throne says, "Behold I make all things new."



The inside of the city is the endless 7th day, which is an 8th day; it's eternity. So, outside of the city is this world of space and time, things that haven't yet been made new, or things that cannot be made new because they aren't actually things, but only shadows of things, no things and lies. The gates of the city are always open. So, it's not as if things outside can never go in, but that things outside the city don't want to go into the city. And how do you want what you do not want but should want—that's what we talked about last time. The city is shaped like the inner sanctuary of the temple, a square. But it's also shaped like the body of a man.

"Behold I make all things new," says the voice on the throne in the man. And for 1500 years, most of the institutional church, under the control of the Empire, has said "That's impossible. People can't change unless we change them with our knowledge of Good and evil, our threats and promises, with our rituals, our laws, and our textbooks. It's impossible."

The Revelation actually ends with a quote from our text this morning. John sees the fountain, he sees the river flowing from the throne, he sees the tree of life on either side of the river. Then, Revelation 22:17, "The Spirit and the Bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who desires take the water of life without price." Without payment. And Now our Text.

> **<u>John 7:37-39</u>:**
> **On the last** [*eschatos*] **day of the feast, the great day** [the endless 7th day]**, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.**
> **38 Whoever believes [the one trusting] in me, as the Scripture has said, 'Out of his heart** [*Koilias*: belly or womb] **will flow rivers of living water.' " 39 Now this he said about the Spirit** [The Breath]**, whom those who believed** [trusted] **in him were to receive, for as yet the Spirit ~~had not been~~** [was not] **~~given~~, because Jesus was not yet glorified.**

That's as far as we read last time. And I hope it raises some questions like: How do I come to Jesus? How do I drink Jesus? What do I do now? Well let's finish reading our text, review a few things and then take a shot at an answer.

> **<u>John 7:40-53</u>:**
> **When they heard these words, some of the people said, "This really is the Prophet."** [Like Moses] **41 Others said, "This is the Christ."** [like David] **But some said, "Is the** [42-52] **Christ to come from Galilee? 42 Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem,**

the village where David was?” [43] So there was a division among the people over him. [44] Some of them wanted to arrest him, but no one laid hands on him.
[45] The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring him?” “No one ever spoke like this man!” [Think about it: Every man that they had ever heard, had been divided, up until they heard Jesus speak—All of them had willed evil and maybe some good. So, none of them spoke without doubt, anxiety and shame. None of them had a free will, God’s will.] **[46] The officers answered, “No one ever spoke like this man!” [47] The Pharisees answered them, “Have you also been deceived? [48] Have any of the authorities or the Pharisees believed in him?[i] [49] But this crowd that does not know the law is accursed.”** [How ironic. The Pharisees say, “The crowd is accursed; they need knowledge of the law, more knowledge of Good and evil.”] **[49] But this crowd that does not know the law is accursed.” [50] Nicodemus who had gone to him before, and who was one of them, said to them, [51] “Does our law judge a man without first giving him a hearing and learning what he does?” [52] They replied, “Are you from Galilee too? Search and see that no prophet arises from Galilee.”** [It’s impossible] **[53] They went each to his own house. 8[1] but Jesus went to the Mount of Olives.**

They each went to their own house. Do you see the picture that John is painting? The Religious Establishment undid The Feast of Tabernacles. The Feast was all about people journeying through the wilderness in their own tabernacles, just like our own individual bodies of flesh, but then losing themselves and finding themselves in one body—the body of Christ. But the establishment said “Impossible!” And each went to his “own house” but Jesus went to the Mount of Olives. In Scripture, That’s an ominous picture of Judgment.

Zechariah 14:4, “On that day his feet, the feet of the Lord, will stand on the Mount of Olives.” (The Mt. of Olives is just East of Jerusalem, across the Kidron Valley from the Temple). In Matthew and Mark, Jesus sits on the Mount of Olives with his disciples, who ask him about the sign of his coming and the end of the age. Jesus tells them about the destruction of the Temple, which happened in 70AD AND, according to Scripture, the end of the ages happened when Jesus was crucified on the tree, in the garden, on the Holy Mountain. This is an ominous picture of judgment and an outrageous hope. It’s actually The Last Sign that is also The Substance, which we learned about on Jesus first trip to Jerusalem in John 2. You’ll remember that he had just turned water to wine at a wedding banquet, which was his first sign. Then he went to the temple, that was supposed to be like the wedding banquet, overturned all the tables, and quoted Zechariah saying, “Do not make my Father’s house a house of trade.” And when they asked him, “What sign do you show us for doing these things?” He said, “Destroy this temple, and in three days I will raise it up.”

They each went to their own house. All the ingredients for a great party were there, but no one wanted to party. The Kingdom was at hand but they each went to their own house. You know Scripture refers to your body of flesh as “a house,” or more accurately “a tabernacle”, “a tent”, a temporary dwelling. And the problem that Scripture has with “flesh” is not that it’s physical, but that it’s your own, it’s alone; it’s not good for Adam to be alone, said God. And you know it wasn’t always like that; you began your journey through this world of space and time within the

body of your mother. And even after you were born out of your mother; you drank from your mother's fountain, and you thought of your mother as yourself. You didn't know who she was, who you were, and what is "the good" is.

But one day you began to judge yourself and decided to make yourself in the image of your mother and your father, and whatever you thought was good. And of course, you took knowledge of Good and evil to do so.

You took knowledge of the Good and tried to make yourself Good, that is you tried to make yourself in the image of God. And you grew one of these: A grown ass man, like me. We think of ourselves as one and God as two—love and not love. But Scripture teaches that God is one and each of us is two. A self that God has made—and a baby sure is a picture of that, Mom gives birth to the baby but knows that God made the Baby. So, we're each a self that God has made and a self that we think we have made, that is a self-made man but that's an obvious illusion.

No man can create himself. What we create is a prison of fig leaves, fear, lust, and shame, actually something of a monster, a body of self-centered flesh. The problem that Scripture has with "flesh" is not that it's physical, and not that it forms a body, but that it forms its own body which only feels its own sorrow and pain—It literally eats life and excretes death. We call it food. "I've got a river of... something coming out of me..." and it's not life.

Jesus shares in our flesh. And yet HE does have something else coming out of him, and it is a river of life, and "the life (the breath) is in the blood." And he said that he had food—food of which we did not know, and that food is doing the will of his Father. "His commandment is eternal life," said Jesus. My daughter, Elizabeth, recently had something come out of her, and it wasn't death it was my grandson, James.

She didn't eat another life to make her own life, as we normally do. She communed with another life and out came James. Don't dwell on that now; just take note of that now, and get my point, that each one of us is just like James, but trapped in a big old body of aging flesh. And here's the weird thing about James—all he does is eat, drink, and make a mess. And I just can't stop kissing him. He can really do nothing for me, and yet he does everything for me, for I just can't stop adoring him, which makes me forget about me, which makes me strangely happy. I lose myself and find myself kissing sweet baby James. But when I see you, I usually don't kiss you, and if I do, I find it easy to stop. And that's good for if I kissed you, like I kissed James, you'd call the police. And yet, in you, is a sweet baby James, or baby Wills, or Brett, or whomever.

James has no trouble drinking from the fountain, AND he seems to have no trouble with all of my kisses. Because I've done this before, I know that he'll love my kisses more and more every day. But one day, at some point, he'll try to earn my kisses; he'll try to earn my love. He'll draw me a picture... And I'll say, "Thank you James!" And kiss him. I'll kiss him but not because of the picture that he has drawn. I'll kiss him for I just love him who loves drawing me pictures.

But at some point, he'll draw me a picture, I'll give him a kiss, and he will be tempted to think that his drawing earned my kiss. But if he thinks that he's earned my kiss, he can no longer receive my kisses, for our relationship has become a house of trade. He'll be thirsty for my kisses, but can't receive my kisses, for he thinks he has to earn every kiss. And he'll hate the fact that other children (like a brother or sister) would draw me a picture and that I would also give them a kiss. You know if I think a sermon earns me a kiss, how could I believe the Gospel, let alone preach the Gospel or enjoy the Gospel being preached?

My favorite sermon is one that James's mother wrote for me, when she watched my struggling to write a sermon one day long ago. It's a terrible sermon; it's utterly unintelligible; It's literally scribbles on a page—she must've been about three. She just handed it to me, smiled, and didn't even wait for a thank you or a kiss, for she already knew that she was the apple of my eye.

My Dad used to kiss me all the time—it drove me crazy. He'd drop me off at Grant Junior High and even if I asked him not to do it, he seemed to always find a way to do it—give me a big old wet kiss. Not because he had to; I could tell, he just wanted to; he couldn't help it. And I'd wipe them off: they burned my ego, especially in front of my friends. But now I'd give anything to feel one of those kisses once again. Now I know what they are; they're better than anything in this world. My Sister Rachel is here today; And I think she would agree.

My point is that each of us have a self that receives love like a little child. And a self that thinks it must earn love like an adult. As we preached two weeks ago:

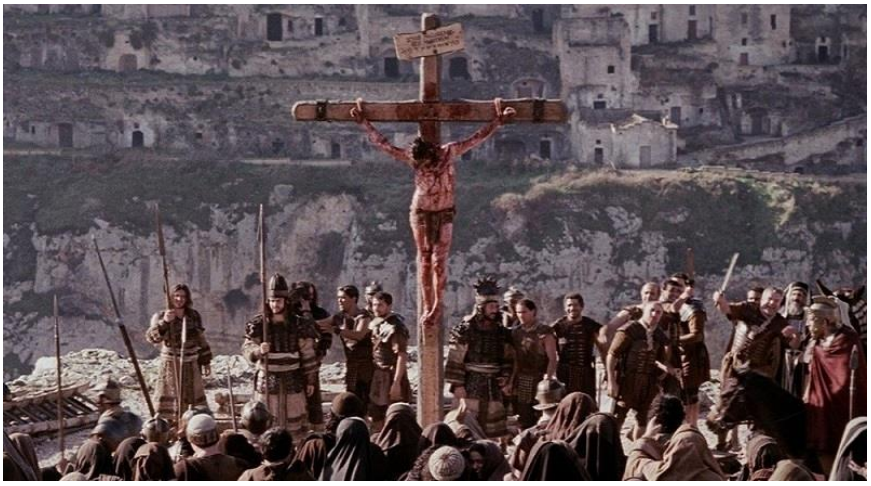
- The first is the true self and the second is the false self.
- The first is the new and always new man, and the second is the old Adam.
- The first is Light and the second is darkness—the shadow self.
- The first is the story God has written and is writing, and the second is the story that I think I alone am writing.

Jesus asks the first, did I not choose you? and the first answers, "Yes Abba!" But the second answers "no, I chose you so you must choose me."

- The first believes that Yahweh is Salvation, Yeshua, which is the name Jesus.
- The second is me-sus from whom I need to be saved by Jesus.
- The first is who it is that I am, and the second is who it is that I am not.
- The first is the Little child of God and the second is the monster.
- The first is the saint, the holy one, and the second is the sinner.

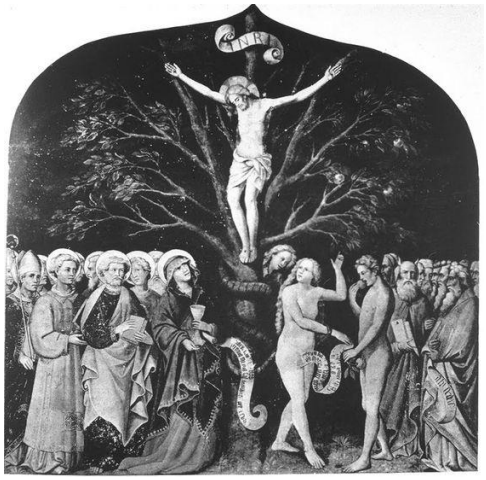
John, in 1st John, actually teaches that the first becomes one SPIRIT with Christ and is incapable of sin, but the second can do nothing but sin. And I hope you notice that the picture on the Screen looks like a temple. The inner person is the inner man, the inner tent, the Holy of Holies.

And that outer person, is like the old stone temple. My consciousness can dwell in either identity, in who I am or in who I am not. So, when people ask me, “What does God want me to do?” I really have a hard time answering for I need to know, “Who’s asking?” If it’s that Old Adam, that false self, that’s asking, I know the answer, and the answer is “Do nothing, shabbat, stop! For whatever you do is called sin.” And if it’s the New Man, the true self, that’s asking, I know the answer, and that is “Do whatever you want for whatever you want is Good.” And now I know you want to ask me, “How do you know the difference?” And I need to answer, “I usually don’t; I can’t judge.” And yet, I can point you to the Judgment.



Gibson, Mel (Director). (2004). The Passion of the Christ [Motion picture]. USA: Icon Productions.

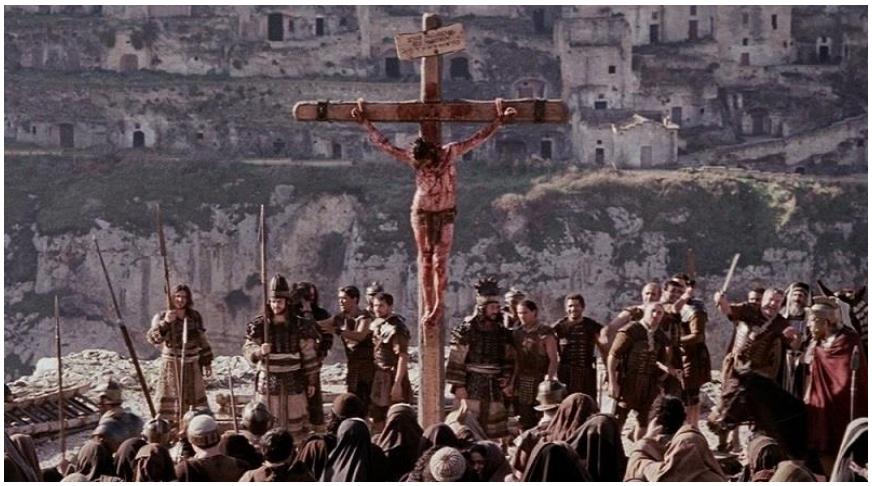
This is the Judgment—this tree in the middle of the garden on the Holy Mountain upon which hangs the Life and the Good in flesh. God alone is Good and Jesus is the Life. This is the tree of the knowledge of Good and evil AND the Tree of Life.



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

JESUS just told us in the last chapter, unless you eat my flesh and drink my blood you have no life in you. And they all knew that the life was in the blood. At this tree we all took the Life of God trying to make ourselves like God. We took knowledge of the Good to make ourselves good. That’s what sin is—with every sin we judge the Good and take the Life. And now this will

make your head spin, but didn't God already make us Good? or at least, tell us that He would make us good? And hasn't he always given us his life, Moses say that God is our life, and his word is our life, his Word is His Life in our flesh. So, something convinced us that we needed to take life when God had always given us life. And that something is the lie from the liar.



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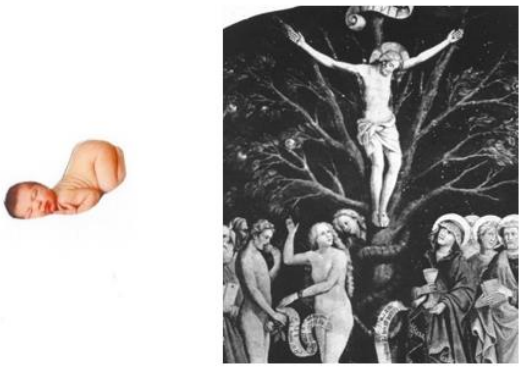
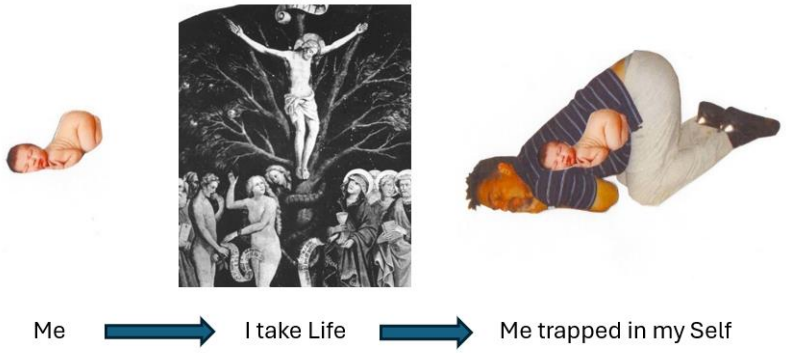
And something else must convince us that God will always give us his life, even when we take his life, and that's the Truth. And that's the plan of salvation, which is also the story of your creation. ADAM means "man," and each of you is "a man" including every "wo-man."

Me

YOU are a creation of God—a little child of God.



At some point, YOU took knowledge of the Good to make yourself like God, and you took the life to make yourself alive.



But YOU didn't live; everything died; YOU didn't make yourself good you trapped yourself in a body of sin and death—a monster.

But there was SEED in the fruit, and the SEED is a promise, and HE rises in you and brings you back to the tree—where you see that all you've taken has always been given—everything is forgiven to you.

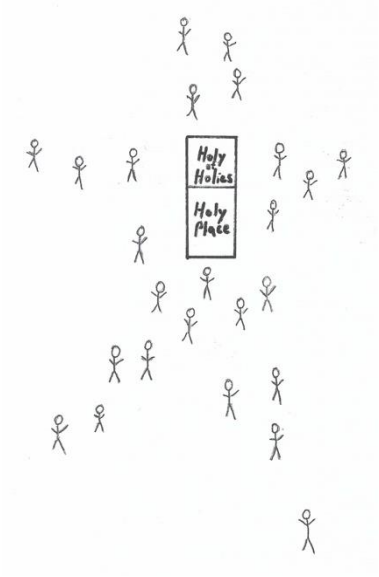
THAT destroys the monster, the EGO, and liberates ADAM—that's YOU

So then, you can receive his love and feel his kisses once again. And begin to sing him songs, draw him pictures, and dance in his love, NOT because you have to, but because you want to, because you love Love. ONCE AGAIN you drink from the fountain, BUT NOW you know what the fountain is, or I should say, you know WHO the fountain is. The Fountain is LOVE and Jesus is the Logos of Love given to you. I want you to see that this is what makes the man—Grace that makes a man. He consigned all to disobedience, that he may have mercy on all.
It's how God makes every man AND the Man, the *Eschatos* Man, the last Adam.

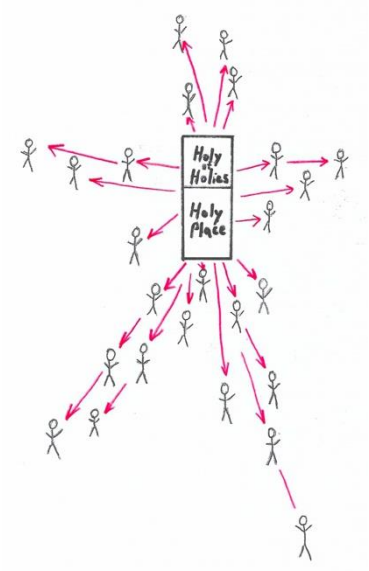
Last week I shared how I took Susan's Love and broke her heart one night back in 1977, BUT in the morning. When I saw how I had broken her heart, for she allowed it to be broken, it broke my heart, killed the monster and opened the fountain. When I beheld her suffering for me, I stopped wanting to take from her and actually wanted to give everything to her—I wanted to bleed for her. I wanted to sacrifice for her.

"In this is love" writes John, "not that we loved God, but that he loved us and sent his son"—who is his own heart. (You do realize that it was the heart of our Father that was hanging on the tree in the garden on the holy mountain.) "In this is love, not that we loved God, but that he loved us and sent his Son to be the sacrifice for our sins;" to bleed for us when we refuse to bleed for him. "And not for our sins only," writes John, but the sins of the whole world. "In this is Love;" Sacrifice is the revelation of Love.

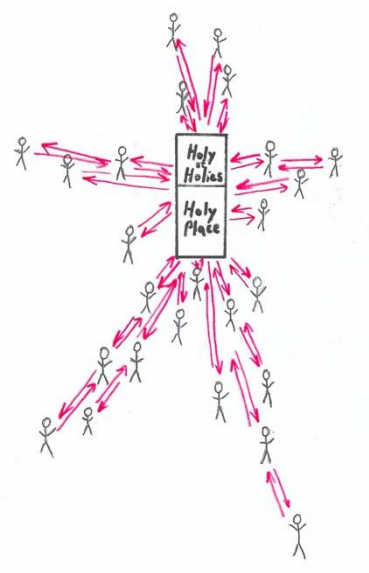
And this is the wonder that Modern American Evangelicals seem to have entirely forgotten: Jesus didn't die, so that you would never have to die. Jesus died, so that you would die with him, rise with him and never be dead again—for life itself is a constant communion of living sacrifice. You see Jesus is the fountain that turns the old stone temple into the eternal body of the living Christ. And this is what's so utterly shocking, mysterious, and wonderful about that old temple—that something so terrifying could become our deepest delight.



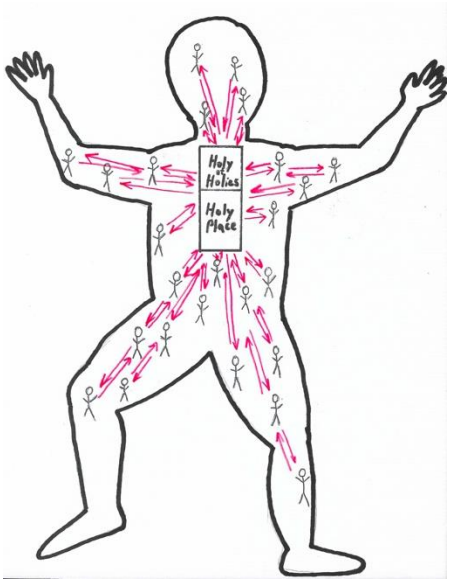
As we learned in John chapter 2, worship at the temple was all about blood flow. Worshippers would eat the meat in a giant barbecue with God.



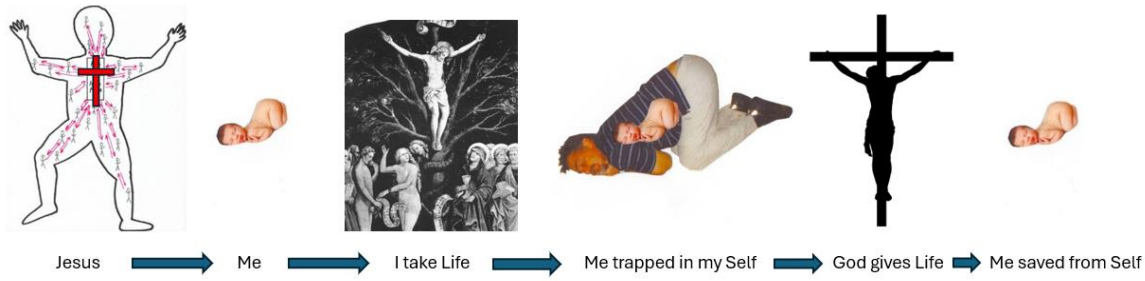
Fully aware that All life, including human life, comes from God, for “God is your Life,” as Moses said, and “the Life (the breath) is in the blood.



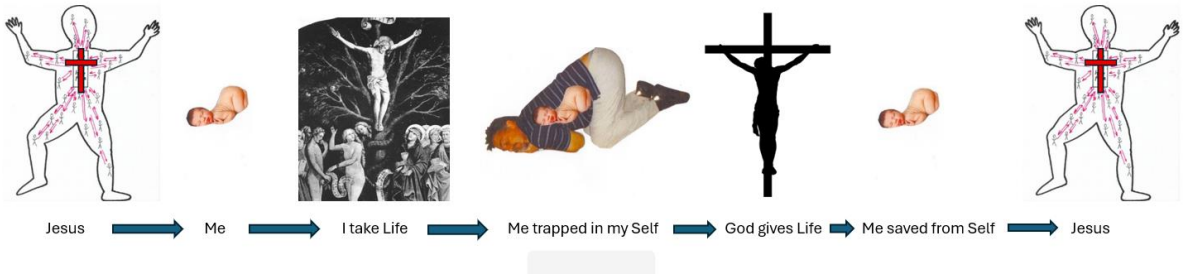
So, worship in the temple was all about thanking God for Life. And returning Life, particularly your own life, to HIM in The Holy of Holies, the heart of the temple, from which he would again give Life back to you.



But what happens if the temple is actually made of you and your neighbor, AND it's all the body of one man? The last man, The Eschatos Adam. Well then bleeding for my neighbor isn't death, its actually the very definition of Life. Life is a constant communion of sacrifice in freedom. Every member of my body constantly bleeds for every other member of my body, and I experience all that bleeding as the delight of my life. The thing that I get at the fountain is the desire to give; I love because I am loved. And Love is a river that brings everything to life. If Love is only a law, nothing could be more terrifying. But when Love becomes the Life in me, nothing could bring greater delight. So, what's the story of my life? The plan of my salvation and creation?

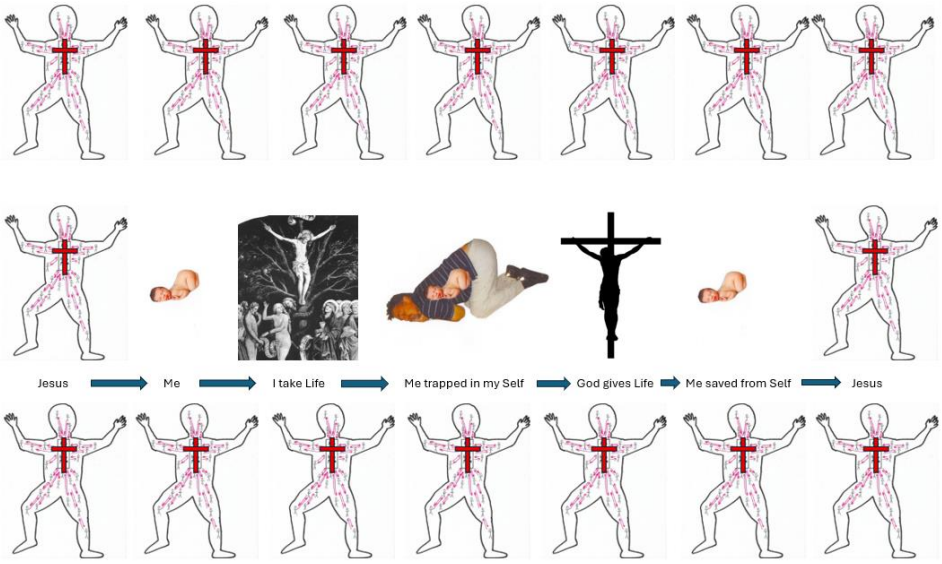


I somehow came from God, the Breath of God, AND I looked like James, until I ate from the tree and made myself a body of sin and death. But I come back to the tree and see that when I did my worst, God revealed his best, that what I've taken has always been given. And so, I could never earn a single kiss and yet I receive a constant string of kisses. Beholding this, kills the monster, and sets me free of me to actually be me. And so, I love as I have been loved. It's not only HOW God makes a man; It's HOW he makes the man, the *Eschatos* Adam, the Body of Christ.

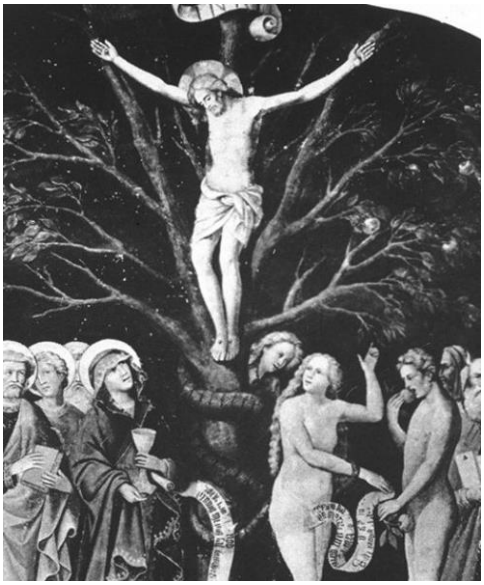


So, I came from God, and I return to God, and when I do, I know him as I would not have known him and as no one else knows him and in a way into which angels long to look—I know HIM from the inside out. Do you see? Jesus is my decision to love; Jesus is the fountain in me, that is me.

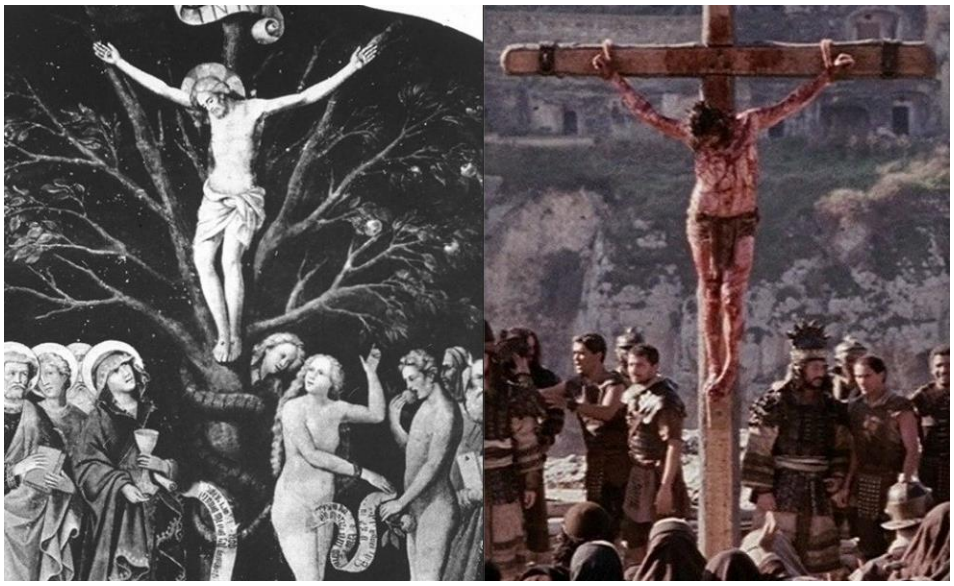
- Some of you may be thinking: "Where's hell?"
- Hell is in the middle of this picture; Hell is me trapped in myself, afraid to die, which is the exact same thing as being afraid to live
- And where's heaven?



Well, this is the really crazy thing. Jesus is the same yesterday, today, and forever; Heaven is always at hand and your already seated in the heavenly places Him. According to Scripture So, believing the Gospel isn't wishful thinking; it's waking up, because Christ has descended into you, and is waking you to the reality of Love. Jesus is the fountain that give Life to all creation, Jesus is the Judgment of God.



This tree is the kiss of our Father; It's the judgment of God. It was there in the Beginning in the garden of Eden.



It was revealed to us in the garden on Mt. Calvary.

And it's there in the End, in the garden city, the New Jerusalem. We don't change the Judgment of God, but the Judgment of God changes us. Which brings us back to our question: How do we come to the fountain? How do we drink from the fountain? How do we become the fountain?

> **<u>John 7:37-38</u>:**
> **On the last** [*eschatos*] **day of the feast, the great day** [the endless 7th day]**, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.**
> **38 Whoever believes** [the one trusting] **in me, as the Scripture has said, 'Out of his heart** [Koilias: belly or womb] **will flow rivers of living water.' "**

If anyone thirsts, let him come to me. Do you realize that's the only requirement for baptism and communion. Paul warns of taking communion in an unfitting manor, which is thinking that you earn communion, that you earn our father's kisses. How twisted is it that the institutional church

has created endless regulations about who can and cannot come to communion? They actually make us unfit to come to communion, for they teach us that we can earn what can never ever be earned: Our Father's Kisses. They turn every temple into a house of trade. If anyone thirsts, let him come to me.

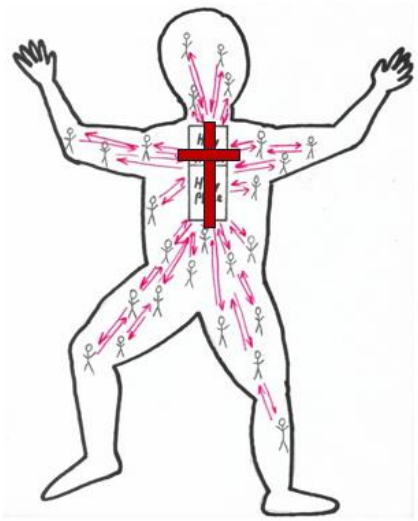
- John 6:37 he just told us "All the father gives me, will come to me..."
- John 6:44 "no one can come to me unless the father draws him..."
- John 12:32 "I, When I am lifted up from the earth, will draw all people to myself."

That means that if you do come to him, you were drawn to him. So, if you're proud of coming to him, you didn't actually come to him. But when you do come to him, you will be entirely grateful. If anyone thirsts, let him come to me. Where is HE? Moses said, "The Word is in you; the Word of God is your life" I think HE's in the Sanctuary of your soul. HE may be at home there; He may abide there. Or perhaps HE's imprisoned there, and you won't let him out. If anyone thirsts, let him come to me.

He didn't say, come to me but let him come to me. Who is Jesus talking to? The little child in you is thirsty for the fountain and the river of kisses. But the monster, in which he is hidden, refuses to acknowledge that thirst. And maybe you are aware of both, but you're having trouble sorting them out. So, this is my suggestion: bring them both to the fountain and let the father kiss you, all of you. Take time every day to simply sit in his presence. He's always present, but you and I are very rarely present in space and in time, in the moment that eternity touches time, which is always NOW.

- The false self will always try to hide from right now.
- The false self is my responsible self, that refuses to see that Jesus is my ability to respond.
- The false self needs the past, for it thinks I created myself. And
- The false self needs the future, for it thinks I need to create myself.
- The false self is my anxious self, that's worried about me, that's stuck on me, that thinks I am not enough.
- While the true self is I am that I am in me.

So just by sitting in the presence of God, my false self begins to burn away, and my true self finds itself as the apple of his eye. You cannot make him love you anymore than he does, and you cannot make him love you any less than he does. Jesus said abide in me as I abide in you, and where is Jesus? John 1:18 He is in the bosom, He is on the lap, of the Father. So, picture yourself in Jesus and feel the kisses of the Father. It will burn away the old man and liberate the new man. When Jesus was baptized in the Jordan, he heard the Father say This is my beloved son in whom I'm well pleased, then all his doing rose out of his being. We are baptized in him, that all our doing would arise out of his being.



The Last (*eschatos*) Thing
The 7th Sign that is the Substance
"Destroy this temple and in three days I will raise it up."

Baptism represents the death of the old self, which liberates the fountain, which is the life of Christ in you and you in Christ. Communion is remembering your baptism and drinking from the fountain. Prayer is daily communion. And Scripture tells us to pray constantly.

> **John 7:38-39:**
> **"If anyone thirsts, let him come to me and drink. 38 Whoever** [the one trusting] **in me, as the Scripture has said, 'Out of his** [womb] **will flow rivers of living water.'" 39 Now this he said about the Spirit** [The Breath]**, whom those who believed** [trusted] **in him were to receive, for as yet the Spirit** [the breath] ~~**had not been**~~ [was not] ~~**given**~~**, because Jesus was not yet glorified.**

But on the day that he was glorified, he delivered up his breath. You see we learn to breathe at the foot of the cross. He delivered up his spirit that's the spirit that turns the old stone temple into the Body of Christ. That's the Spirit that falls on the Church at Pentecost and will fall on all people at the feast of Tabernacles. That's the Communion of love between God the Father and God the Son. That's the kiss of the Father, and the kiss of the Son. My False Self likes to think it earns my father's kisses and that's why it draws pictures, sings songs, and writes sermons. And once upon a time it was an easier illusion to maintain, for I received a lot of glory from men who

said, “Just look at all the kisses you’re earning.” But 17 years ago, that all came crashing down, and I no longer wanted to live.

We had just started the Sanctuary, and I was still preaching for I believed God told me to keep preaching—I had to. One night as we were singing, I felt a puff on my neck, turned, looked and no one was there. I felt it again, and again, over the next several weeks. I’ve told you the story; Once it was so strong, I watched it move my notes. One night it was just ridiculous, and I knew it must be God, but I was worried that it might stop and that night, it did stop. Then I saw Susan writing something on a slip of Paper. It read: Peter, sometimes my kisses are sweet; Sometimes my kisses burn. But you must believe this: I am always kissing you. It makes me actually want to sing, draw pictures and write sermons even if no one is listening.

Communion

On the night that Jesus was betrayed by all of us, when we knew we couldn’t earn any of our Father’s kisses, he took bread and broke it saying this is my body broken for you. And he took the cup saying this cup is the covenant in my blood. Poured out for the forgiveness of sins, Drink of it all of you and do it in remembrance of me.

This is the Kiss of Your Heavenly Father. And I think he wants me to tell you just what he told me. Sometimes my kisses are sweet; sometimes they burn. But you must believe this: I Am always kissing you.

Benediction

I hope you noticed that what Jesus says in Jerusalem at the Feast of Tabernacles in John chapter 7. Is what he also says to the Woman at the well in Samaria in John chapter 4. The only real difference is that the woman at the well believes him, and a three-day party breaks out in Samaria. Her well turns into a fountain: she preaches the gospel, and all these Samaritans start partying saying, “Truly you are the Savior of the World.” So, what’s the difference between Samaria and Jerusalem? Samaria had come to believe she couldn’t pay for the kisses. And Jerusalem had convinced herself she could.

So, even your failures, turn out to be blessings, for they prepare you to receive your Father’s kisses. They make you thirsty. LET Him who thirst come and drink from the fountain.

Endnotes

[i] The Pharisees received glory from people. Jesus did not (John 5:41-44, 7:18)