

The Ghost Buster: One Little Word

John 8:21-59

October 26, 2025

Peter Hiatt

Video and audio versions available online:

<https://relentless-love.org/sermons/the-ghost-buster-one-little-word/>

Transcript document prepared by: Heather Eades.

This document was prepared by Heather Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please email us at transcripts@thesanctuarydowntown.org. Thank you!

Message

[Video trailer for the investigative story plays. “What is this darkness caught on tape? Thursday on Fox 31 News at 9.”]

I've never shown you that whole video clip for obvious reasons. It's not the best advertisement for increasing church attendance. So, you need to know that this building has been entirely different. And yet, just talking about these things often turns people away. I used to be known for church growth, but now I'm kind of known for church shrinkage. But I still keep preaching, and I'm still showing you that video because I want you to believe me when I talk about what happened next, and I want you to believe what Jesus says in John Chapter 8, and I want you to believe in one little word—a living word, a seed.

Last week I told you how my old friend Robert Gelinias, the pastor of Colorado Community Church, took that cell phone video of the flying shadow. I told you how the following week, Heidie Hemet and her husband saw that shadow fly out of the Sanctuary as the worship service began. I told you how Susan and I prayed through the building, bound an evil spirit named “Secrets,” and then Susan heard a bunch of confused voices. I told you how she said, “It has something to do with the Masons” and I scoffed saying “Everyone blames the Masons.”

I told you how Investigative Reporter Heidi Hemmat later informed me that the old church building that we had been renting was built on an old masonic cemetery in 1890. And I told you how that first day that Susan and I prayed, we encountered a ghost, how I told her about Jesus, how she left, how Susan heard Jesus say, “Welcome home Elise,” and how she heard Elise say, “I was lost.”

And now I also need to say that you certainly don't need to have these same experiences, I don't—at least not like my wife and a few others that I know. And you don't need to be afraid of Susan. Last week she said to me, “Peter, I hate it when you tell these stories. People won't look at me; they think I might see something.” And so, I also need to reassure you: “Susan only sees what God wants her to see, so most of the time she's as dumb as a rock, which is to say she's dumb as me. My name, Peter, means Rock.

This is frightening stuff, but I tell you the frightening stuff, because this world is frightening and I want us to know that when we walk into our fears with Jesus, the Truth, He sets us free from our fears that we might live in his Joy. And I tell you these frightening stories, because God has used them in my life to help me understand the frightening texts of Scripture, which then turn into the most beautiful texts in Scripture, that is the Gospel: Good News. You know we all have a world view, or paradigm, with which we interpret our experiences as well as the words of Scripture. If I assume the theological paradigm of the American Evangelical Church, in which I was educated, I would be utterly lost in explaining the events in that old church building. And I would be utterly lost, confused, and terrified by John Chapter 8, and just about everything else John wrote, and I used to be, In fact, I just skipped most of this chapter when I preached on it 30 years ago.

If I were to read John 8, the way I've been taught, I couldn't believe the first section: what Jesus says to the woman caught in adultery ("I don't condemn you") or what he says next (I don't even judge). And I'd be utterly terrified by what follows; I think I would be forced to conclude these three things:

1. All of us, or most of us, will die in our sins, which means endless torture at the hand of God, for
2. even those that believe in Jesus seem to be "children of the devil." And so,
3. although I should honor God with my lips, I would do best to hide my heart from God for I am not of God and he can't be trusted.

We read Chapter 8:21-47 last time and it raised these 3 questions:

1. What does it mean to "die in your sin?"
2. How can "Jews who had believed in Jesus," be "of [their] father, the devil?"
3. How can anything, or anyone, be "not of God?"

Let's review. I'm just going to read most of what we read last week. Feel free to just close your eyes and listen. As usual I'll try to give the most literal translation, but I'll also have the ESV on the screen so you can go back and study it later if you'd like. We could spend a week on each sentence, AND you won't understand it all, but hopefully I can help you believe. In the end I'll reduce this entire text, this whole sermon, and indeed all things, down to one little word.

John 8: In the temple at the Feast of Tabernacles, Jesus tells the woman caught in adultery that he doesn't condemn her. Then he explains himself to everyone, saying "I judge no one," and yet he has "much to judge" for He and his father are the Judgment. As you listen, you'll be tempted to think that Jesus is angry, but consider the idea that he might just be matter of fact and filled with compassion, like a great physician explaining a diagnosis and procedure to a dearly beloved patient.

John 8:21-28:

So he said to them again, "I ~~am going away~~, and you will seek me, and you will die in your [the] sin [of you all]. Where I ~~am going~~ [I go], you ~~cannot~~-[are not able to] come."²² So the Jews ~~said~~-[were saying], "Will he kill himself, since he says,

‘Where I am going [I go], you cannot [are not able to] come?’”²³ He said to them, “You are from below; I am from above. You are of this world; I am not of this world.²⁴ I told you that you would die in your sins, for unless you believe that [*hoti*: for, because, since] I am [*ego eimi*] ~~he~~ you will die in your sins.”²⁵ So they said [were saying] to him, “Who are you?” Jesus said to them, “Just what I have been telling you: ~~from~~ the beginning.²⁶ I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.”²⁷ They did not understand [know] that he had been speaking to them about the Father.²⁸ So Jesus said to them, “When you have lifted up the Son of [the] Man, then you will know that [*hoti*: for, because] I am [*ego eimi*]...

That’s the name of God. They don’t know, but they will know. In John 17, Jesus prays “this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.” In John 12, Jesus says “Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, I will draw all people to myself.”

John 8:28-33:

So Jesus said to them, “When you have lifted up the Son of [the] Man, then you will know that [I am] [*hoti*: for, (and) because, since] I am [*ego eimi*], and-that I do nothing on my own authority, but speak just as the Father taught [teaches] me.²⁹ And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.”³⁰ As he was saying these things, many believed in him.³¹ So Jesus said [was saying] to the Jews who had believed him, “If you abide [*meno*] in my word [logos. And He is the Logos, so abiding in his word is abiding in him], you are truly my disciples,³² and you will know the truth, and the truth will set you free³³ They answered him, “We are offspring [*sperma*: seed] of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free?’”

They think that they are free and have a free will. But Jesus just offended their freedom, dignity, and sense of response-ability. They say...How is it that you say, ‘You will become free?’”

John 8:34-41a:

Jesus answered them, “Truly, truly, I say to you, everyone who practices [doing the] sin is a slave to [of] [the] sin.³⁵ The slave does not remain [*meno*: abide] in the house forever [into the age]; the son remains [abides] forever [into (for) the age].³⁶ So if the Son sets you free, you will be free indeed.³⁷ I know that you are offspring [*sperma*; seed] of Abraham; yet you seek to kill me because my word [logos... And He is THE WORD] finds no place in you.³⁸ I speak of what I have seen with my Father, and you do what you have heard from your father.”³⁹ They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did,⁴⁰ but now you seek to kill me, a man who has told you the truth that I heard from God This is not what Abraham did.⁴¹ You are doing the works your father did.” They said to him, “We were not born [begotten] of sexual immorality [*porneia*: fornication, prostitution] ii. We have one Father...

As you know, God is One and we are two, but Satan tempts us to think that each of us are one and God is Two, and one of those looks an awful lot like him.

John 8:41b-47:

We have one Father—even God.”⁴² Jesus said to them, “If God were your Father, you would love [be loving] me, for I came from [ek: out of] God and I am here. I came not of my own accord [self], but he sent me.⁴³ Why do you not understand what I say? It is because you cannot bear [are not able] to hear my word [logos].⁴⁴ You are of your father the devil,ⁱⁱⁱ and your will [desire] is to do your father’s desires. He was a murderer [*anthropoktonos*: man-killer] from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.⁴⁵ But because I tell the truth, you do not believe me.⁴⁶ Which one of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷ Whoever is of God hears the words [rhema] of God. The reason why you do not hear them is that you are not of God.” Ouch...

That’s as far as we went last time and we started to answer these questions:

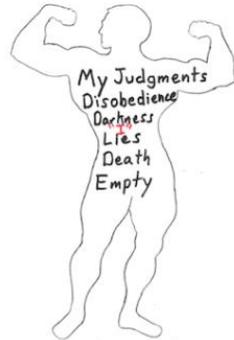
1. What does it mean to die in [the] sin?
2. How can a person be born of God and yet “of the devil”?
3. Who or what is not of God?

Last time we noticed that “nothing” is “not of God” and nothing is the absence of all something. A lie is the absence of the Truth and Jesus is the Truth. A shadow is the absence of Light and Jesus is the Light. Chaos (disorder) is the absence of Logos (order) and Jesus is the Logos. Maybe evil is the absence of the Good and God alone is Good said Jesus... the incarnation of God.

So, #3, Who or what is not of God? Well, ultimately, nothing, which is evil. We thought evil was the equal opposite of the Good, but evil is the absence of the Good, who is God. Evil is like a nothing that I perceive as a something.

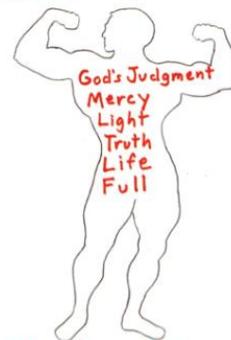
So, #2, How could a person be “of God,” a true person made of the breath of God and clay, but also be “not of God,” that is a false person constructed with lies? Last week, we talked about the fact that “I”... I have two “me’s,” two identities, two psyches, two selves.

The "Me" that I create



The Old Adam

The "Me" that GOD creates



The New Adam

Hopefully you recognize these slides from past sermon series. There is the "me" that I think I create with my judgments—the old man. And there the "me" that God creates with his judgment, his Word—the New man, the forever new and eternal man.

The "Me" that I create



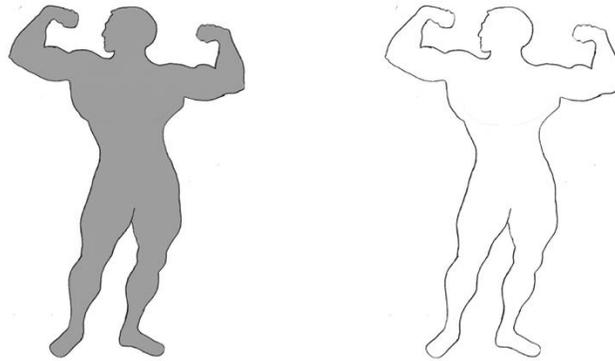
The Old Adam

The "Me" that GOD creates



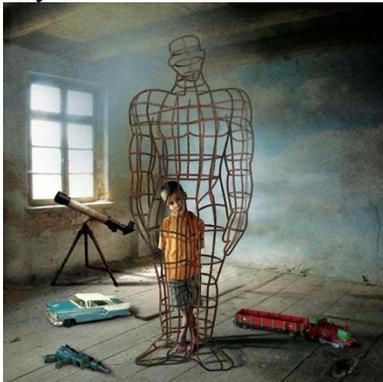
The New Adam

One is who I am NOT, the false self. And the other is who I truly am, the true self. So maybe I have two selves, but they are not equal opposite selves.



One is a shadow self, a ghost. The other is my true self. Jesus just said: “the Devil is the father of lies,” NOT people, but false people. Paul wrote to the Ephesians saying, “At one time, you were darkness but NOW you are Light in the Lord.”

You know I thought God was two and I was one, but God is one and I’ve been two—a false self and a true self. So, Question #1: What does it mean to die in your sin? Last time we suggested that “the sin” is actually your self—that false self. So, to get trapped in your sin, is to get trapped in yourself.



Like this

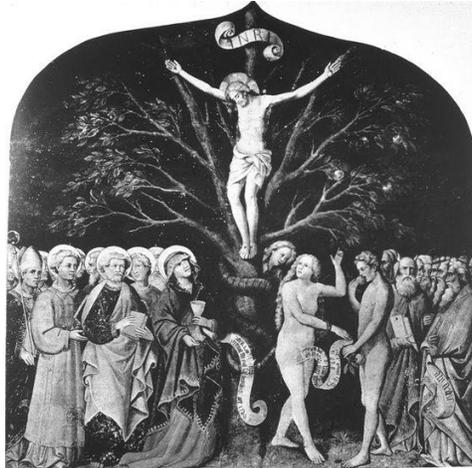


or this



or maybe this.

And when did that happen?



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

Well, it happened the day you took the knowledge of the Good and attempted to apply it to your life in the power of your own flesh in order to make yourself in the image of God... in order to glorify yourself. And why did you do that? Well, you were tempted by the devil—Jesus said he was a man-killer from the beginning. The work of the devil is to convince you to take the life of Christ and attempt to make it your own—it's self-righteousness which true wrongness. It's the nothing that I have made into a something and I now perceive to be who it is that I am, but it is who it is that I am not, and a prison for who it is that I actually am. The day you do that, is the day you die, according to God in the Garden. And according to Scripture it appears that this has already been done. In fact, Jesus, John, and Paul, seem to think that we are already dead, or at least were dead, even if our bag of dust—our flesh—is still walking around. Which means I may be trapped in a ghost even before my body dies. And “to die in my sin” is to be stuck with myself even after my body does dies. Perhaps ghosts won't die, for they won't admit that they're already dead. “I see dead people. And they only see what they want to see.”^{iv} Creepy, huh? Let's continue.

John 8:47-48a:

Whoever is of God hears the words [rhema] of God. The reason why you do not hear them is that you are not of God.”⁴⁸ The Jews answered him...

Let me just remind you that John is not antisemitic. John is a Jew. Jesus is the King of the Jews. The Jews are God's chosen, whom he has repeatedly promised to save, and that's why this is all so shocking!

John 8:48-49:

⁴⁸ The Jews answered him “Are we not right in saying that you are a Samaritan and have a demon?”⁴⁹ Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.

Notice that he doesn't say, “I'm not a Samaritan” but he does say “I honor my father.” We honor our father by loving our brothers. The Samaritans are descendants of Joseph, and the Jews are the descendants of his brother, Judah. I honor my Father, and you dishonor me.

John 8:50a:

Yet I do not seek my own glory (So Jesus isn't offended because Jesus isn't proud.) I do not seek my own glory; there is One who seeks it...

In John 16:14, Jesus tells his disciples that he is glorified because the Spirit will take what is his and declare it to them... and all that the Father has (glory, people, everything) is his... He is glorified by giving his glory to us.

John 8:50b-56:

he is the judge. 51 Truly, truly, I say to you, if anyone keeps my word [logos: Jesus is the Word], he will never [not] see death [into, in, the age].” 52 The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never [not] taste death [into the age].’ 53 Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” [They assume that, like themselves, Jesus is making himself out to be something; but Jesus is the something that makes everything to be] 54 Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ 55 But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word [logos]. 56 Your father Abraham [He acknowledges that Abraham is also their father. In chapter 10 he'll even tell these folks that they are “gods,” *elohim*] rejoiced that he would see my day. He saw it and was glad.”

Jesus is the Lord of the Sabbath, the eternal 7th day. He says that Abraham saw his day. Perhaps he saw it in Genesis 12 when God said, “In you will all the nations of the earth be blessed.” And Genesis 15 when God cut the covenant and kept both sides. And Genesis 18 when God appeared to him as a man. Or Genesis 22, when God stopped Abraham's hand and provided a lamb.

John 8:57-59:

So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” 58 Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am [*ego eimi*].” 59 So they picked up stones to throw at him [Maybe they were the same stones that they were going to throw at the woman caught in the act of adultery], but [*de:* and] Jesus ~~hid himself~~ was hidden [The translator writes “hid himself,” but the Greek is “was hidden.” So who hid Jesus, and where was he hidden?^v] and went out of the temple.

“Destroy this temple and in three days I will raise it up,” said Jesus. That's the 7th sign in John that is also the substance.

Well, all of that just adds to our list of questions:

1. What does it mean to “die in your sin?”
2. How can “Jews who had believed,” also be “of their father, the devil?”
3. How can anything, be “not of God?”

4. What is Death and Life? He seems to teach that everyone has died, and now some will not die.
5. What is the Judgment? No one judges, but everyone seems to be getting judged, as if reality itself is the Judgment.
6. Why is he telling us these things? He hasn't given us anything to do, not even told us to believe—in fact, in three chapters, he'll tell these folks that they can't believe, although one day they will see and will believe. So,
7. What can we do?

Last week I told you that I'd tell you more ghost stories. A little over a year after we learned about the Masons, and we prayed for Elise, the little old lady in the basement of the stairwell. A friend, visiting from Florida, saw another black shadow at our Christmas Eve Service, prayed about it, and heard that there was a treasure box under that southeast corner of the church containing things of great value and other things of great evil. To make a very long story very short, Susan and I took communion and prayed—binding a bunch of evil spirits down in that old building. I know that's weird for most folks, and yet Scripture claims that we battle principalities and powers all the time.^{vi} It's just that sometimes Jesus lets us know, when we need to know.

Well, soon after that, Susan, Pam and Norm Renter (from our prayer team), and I were directed to go down into the basement by the old coal shoot. It's this large room on the other side of the door from where we prayed for Elise—the room where they kept the coal for the furnace back in 1890. We took bread and wine for communion and the sword that I have hanging on the back of our cross every Sunday—it represents the Word of God, who is the Truth. We prayed for about two hours, and now I can't recall everything or even begin to share everything, but I can tell you the best things.

We took communion for the eternal covenant supersedes every other covenant. Then, together, we prayed a long-written prayer renouncing all the oaths, secrets and covenants with which Masons bind themselves seeking to advance to the highest degrees of masonry, seeking to glorify themselves. I don't think all forms of Masonry are the same. But we prayed through the 33rd degree renouncing a declaration that Lucifer is God. We then bound a bunch of spirits, including Lucifer, placing them in a box and then Jesus appeared next to the box. At one point Susan said, "I see children all over." They were standing in a circle in the middle of the room. In the middle of the circle a man had slaughtered a goat, cut it in pieces, and was holding a knife and threatening the children with the idea that it could happen to them. We asked Jesus to take away the box that contained the demons, but he took it to the middle of the room for all the children to see. And then he shrunk the box, picked it up, and put it in his pocket. I said, "Jesus, do you want me to tell them about you?" And then I did: I told them, "He doesn't condemn you; he loves you." And then I said, "Jesus, would you do what you do?" (because I didn't know what he would do!) And Jesus put the Goat back together and it came to life.

At first, the children struggled to see. Susan said, "It's because their fathers are standing behind them in dark robes holding them by the shoulders." I told the fathers to release their grip. And then the children started coming to Jesus and petting the goat. They started smiling and laughing. The fathers didn't move. So, I asked the children to look at Jesus and then turn and say to their fathers "I forgive you." I then said to the fathers, "In the name of Jesus take off those hoods."

Susan then said, “Peter, They’re Naked, and Old and like Totally Worn Out.” I said, “You must become like children to enter the Kingdom.” Then I said, “Jesus says ‘My father is your father.’” Pam said, “Tell the children to go get their fathers.” I did, and they did as I said to the kids, “Jesus can do to your dads what he did to the goat.” Then suddenly, the man with the knife tried to attack Jesus—Susan panicked and said something like “Oh my God, he’s attacking Jesus, do something Peter,” and I’m thinking “Like what?” So, I said “ah Jesus?” Jesus turned, the guy burst into flames and then turned to dust. And you need to remember that Jesus can do great things with dust—he made you with dust and he could do it again

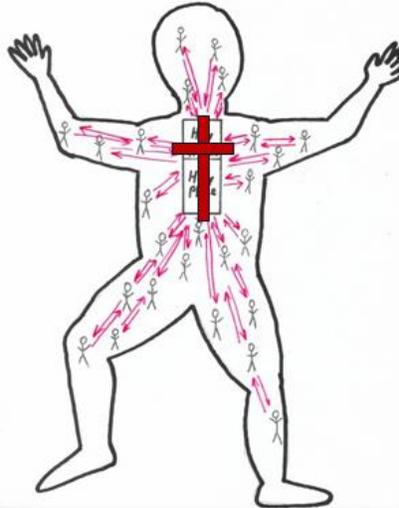
Meanwhile all the fathers were now going to Jesus (That children were leading them by the hand). And as the fathers approached him, they grew young, started laughing, smiling and playing with the goat. But one man wouldn’t move. Jesus said, “He is the Steward.” We didn’t know what that meant, but he had key to the church building. I said, “You must give those to Jesus,” and he did. Then Pam, Norm, and Susan described to me how everything in the room down in the basement had, like, turned into this wonderful party with Jesus laughing, playing with the goat, running around. I didn’t know what to do at that point, so I said, “Jesus can they go home?”

A door suddenly opened in the back wall of that room in the basement. On the other side there were trees and green hills and sunshine. And they all started walking through the door. Susan laughed out loud and said, “Oh Peter, I wish you could’ve seen it but the last one through was that little goat bleating and running after all the others, just before the door closed and they all went where Jesus goes.” Now, I know that you may think I’m crazy and that’s just fine. It’s not important that you believe me or my stories, but it is important that you believe Scripture and those stories help me understand John 8 and all the Bible.

So back to our questions: Question #4 What is death and what is life? We think death is simply the cessation of life, but Jesus is “the Life,” he died, and he doesn’t change. So, perhaps, death is a bit of life “cut off.” I think Death is attempting to glorify yourself and so trapping yourself in yourself, alone. That’s a theological statement and a very practical existential statement. You know this: Exalt yourself and you feel a rush for a moment, but then you feel scared and very alone. You can’t believe God is Salvation if you believe that you are your own salvation. And you can’t love your neighbor if you’re competing with your neighbor for glory. “Take knowledge of Good and evil and make yourself in the image of God.” It’s what we’re all tempted to do at a very young age. And so, Jesus John and Paul talk as if everyone is already dead. In fact, religious folks can be most dead, for we take knowledge of good and evil to exalt ourselves to heaven, while wishing our enemies to hell.

Ironically, Death is saving yourself, and Life is losing yourself that you might find yourself in another, and no longer alone. Life is quite literally seeking someone else’s glory. Jesus is the Life, and he does not seek his own glory. And because he gives himself away, he is your glory, and you are glorified in him. In John 5, Jesus said, “Whoever hears my word and trusts in him who sent me has eternal life. He does not come into judgment but has passed from death (you were dead) into life.” The second death is the death of death which is eternal life. Death is being “cut off,” and so the death of death is reunion and communion. Those souls in the basement of the church were dead, but they experienced the death of death, the second death, which is eternal

life. Eternal Life is that party that broke out in the middle of the room and the eternal reality on the other side of that curtain, that door. The Gospel is that you don't have to wait until your body dies. You can experience eternal life now and not descend into the earth as a ghost like everyone in the Old Testament and those that reject Jesus in the New Testament. You can walk out of your bag of dust and right into the body of Christ.



The Last (*eschatos*) Thing
The 7th Sign that is the Substance

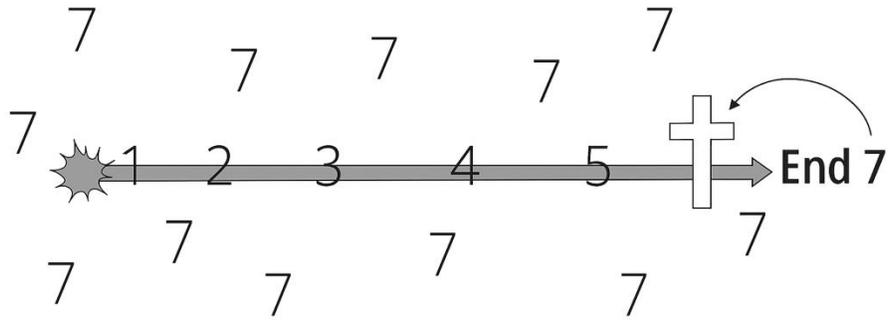
“Destroy this temple and in three days I will raise it up.”

Life is the 7th sign that is the substance. Life is not saving yourself, but losing yourself and finding yourself in Jesus.

Question #5 What is the Judgment? I once thought it was a decision that God will make, but it is the decision that is, in fact, God: God is Love. Eternal life is a communion of sacrificial Love.

- Love is the decision to glorify another.
- Love is the decision to give yourself away.
- Love is the courage to die that all might live.
- Love is not the survival of the fittest, love is the sacrifice of the fittest for all, in all, through all, and with all.

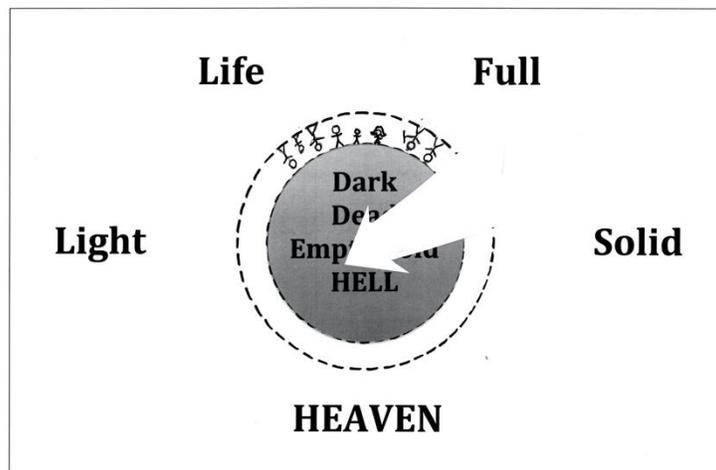
God is Love and Jesus is the Word, the Logic, of Love. In Isaiah God says, “I give my glory to no other,” and yet Isaiah sees “the whole earth filled with the glory of God,” for God is the glory that fills all things. Think it through and I think you have to conclude that a lie can only exist in time where one moment can be hidden from another moment. And emptiness can only exist in space, where one point is not present to every other point.



But Scripture reveals that time is being filled with eternity (the age to come).



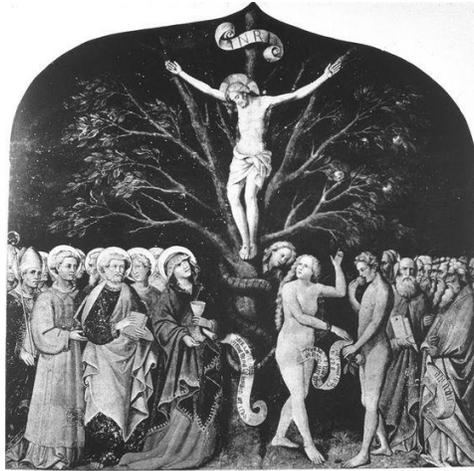
And the whole earth, (the emptiness of this world)^{vii}



is being filled with the Glory of God that is God.

And that means that your false self will be filled with your true self, the old man will become the new man, for where sin increased Grace abounded all the more and that's the substance of every party—Grace. Hell, Hades, Death & Sheol, cannot last forever without end for Jesus is the End.

So, Question #6: Why is Jesus telling us this stuff? Well, maybe, so that when it all happens, we'll be grateful. See, I thought there was something I needed to do, but maybe first, I need to know that I'm something that God has done. And maybe he's doing it right now—He does everything with his Word, and Jesus is His Word. "Jesus," the name, means "God is Salvation."



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

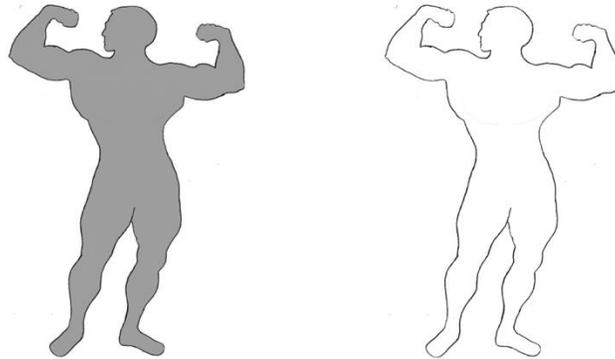
We took his life on the tree, for we believed a lie that we must be our own salvation... and we trapped ourselves in our own damnation—in Me-sus.



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

But when we come back to the tree, we see that what we took has always been given, actually fore-given—in Jesus: Yeshua: God is Salvation. In John 8:28 Jesus said, "When you have lifted up the son of man you will know because I Am." That's the Good News that's the Gospel and it comes to us as a Word. I suspect that Christ has never left us or forsaken us, for it's his Spirit

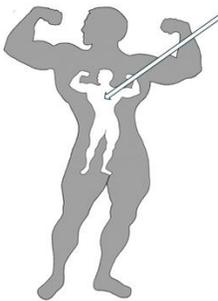
that was breathed into us in the beginning. So, he gets stoned, for he gets stoned in us when we stone each other for he descended into the dust which becomes us—descended as a seed.



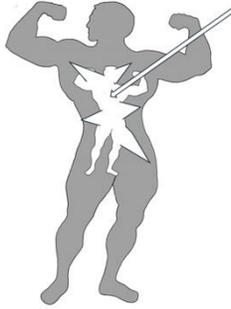
Genesis 3:14 God says to the Devil, “I will put enmity between your seed and her seed. Her seed will strike your head, and you will strike his heel.”



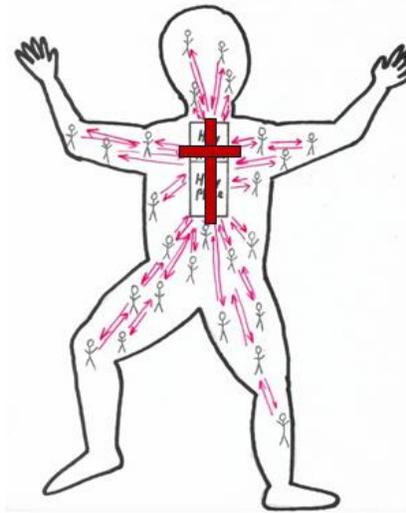
The Spirit of God is in you like the seed of the woman in you, like an egg.



And the Spirit of God comes to you in a Word that you hear, like a sperm.



And when it finds a place in you, the curtain rips, and the glory of God begins to fill your whole temple so that old Me-sus is filled with Jesus.



The Last (eschatos) Thing
The 7th Sign that is the Substance

“Destroy this temple and in three days I will raise it up.”

Dark becomes light, lies become truth, sin becomes Grace, and you begin to live. You begin to love your neighbor as yourself for you know that your neighbor is yourself, and together you are the Body of Christ. John 8:59, “Jesus was hidden from them” for he was being hidden in them for they would become his temple of living stones. Absolutely nothing is wasted for all the nothing becomes the something of God... desolation becomes his eternal creation, the kingdom of God. All because of The Word; It’s not you. It’s the Word of God that’s living and active. The Word of God does everything that’s anything including you.^{viii}

After that day in the basement room by the coal chute, Susan, who was our church custodian at the time, would routinely come get me, and say things like “There’s a girl under the stairs, go talk to her.” Once she was praying while vacuuming: “God I’m so tired of the Masons” she said out loud, and she heard a voice say, “I wasn’t a Mason; I’m the clan.” She then sensed that the voice knew that she heard and wished he hadn’t spoken out loud. We introduced him and his companions to Jesus.

The last time it happened in the Old Building on 30th and Vallejo, Susan had heard weeping through a locked crawl space door in a basement closet. Then heard a voice that said, “Leave me alone.” We prayed outside that little door, and Susan said that she saw figures cowering in the dark. Jesus appeared to them, however Susan said, “Peter, they won’t look up at Jesus. He is so bright and they are so ashamed.” And so, I preached the Gospel to them, certainly not with eloquence or notes... I just told them that God is Salvation, I told them about Jesus. Susan said “they’re all marked.” The mark of the beast is 666. It’s the number of man. Day six is the day man tries to create man, the lie that I am my own father. But I preached the Truth that our father is I am that I am and that his face, his presence, is Jesus. Susan then got excited. “Peter, the moment they look up they rise and go to Jesus and then on through the door... but there are some that won’t look up.” Finally, Jesus said, “I am leaving this door for those that will still come.” Later that day we got a key to that little door from our landlord who lived next door, we crawled into the space and found bulletins from 1904 and discovered that all the church leaders held the title of “Steward.” We also realized that that room was directly under the spot where I would preach on Sunday mornings. I remember so many Sunday mornings, those first few years, after I had been defrocked for believing that Jesus saves the whole world—I remember looking out and thinking no one’s here and no one’s listening. But then I would remember that door under the floor and preach the Word with conviction. “The gate of hell (hades) shall not prevail against my church,” said Jesus.

We must all stand before the Judgment seat of Christ. I figure that it really doesn’t matter how many people think I’m cool, or how many people join our non-profit organization, or how many seats I fill. But it does matter that on that day, people trust Jesus, and look up...

Question #7 What can I do? In Christ, I can speak the Word that destroys the work of the devil and makes all things new, and so can you. It’s not a transaction; It’s not a threat; It’s not something to do; It’s not an argument; It’s the Statement of fact: “God is Salvation.” In a word Jesus. “The prince of darkness grim, we tremble not for him. His rage we can endure for lo his doom is sure. One little word shall fell him.” You can speak the Word for you know that the Word has first spoken you. Actually, you can do all things in Christ Jesus who strengthens you. We prayed one last little prayer in the dark room under the stage. And Susan heard the Word, He said, “Children of the desolate; you are desolate no longer.” Maybe you feel desolate this morning. “Well children of the desolate; you are desolate no longer.” For Jesus.

Communion

On the night he was betrayed by all of us, took bread and broke it saying this is my body given to you. And he took the cup saying this 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.

Take a piece of bread, dip it in the cup, and put it in your old stone temple. The Truth will destroy the work of the devil and set you free. Free from yourself and free to join the party.

Benediction

I titled this sermon *The Ghost Buster*, and then I said *One Little Word*. The ghost you really need to worry about is the one that you make, the one that you walk around with. And the ghost buster is that one little word, Jesus. You know I always do the benediction by saying “believe the Gospel”—I’m not asking, I’m just telling, because God’s all bossy like that. And people are always asking this question now, in the church in America today, “What is the Gospel?” I love that question because we turn it into something weird, but the Gospel is one word—Jesus. The word literally means ‘God is salvation,’ or you can change it into the sentence ‘God saves.’ And that’s it. It’s a proclamation—God is salvation—and it’s offensive to my ego because I think I am salvation. So ‘God is salvation’ destroys the work of the devil, which is ‘Peter Hiett thinks he is salvation’—which is my resume, and everything I feel proud about, and everything I get trapped in—but he destroys the work of the devil in order to set me free to join the party. So, in the name of Jesus, believe the Gospel. You will, but how cool is it that you can believe today. In his name, Amen.

Endnotes

ⁱ Children are fertilized seed... we are all conceived, begotten, by the Word.

ⁱⁱ Jews accused Mary of being unfaithful to Joseph with a Roman named “panthera.” P.28 Barclay

ⁱⁱⁱ ⁶No one who abides in him sins; no one who sins has either seen him or known him. ⁷Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous. ⁸Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil. ⁹Those who have been born of God do not sin, because God’s seed abides in them; they cannot sin, because they have been born of God. – 1 John 3:6-9 NRSV

Everyone committing sin is a child of the devil! Is Jesus condemning them? No but they are condemning themselves... They drop their stones and leave. They leave the garden, they leave the vineyard, they love darkness more than light.

^{iv} Malcolm in the Sixth Sense (Awesome Movie!)

^v The master became a legend in his lifetime. It was said that God once sought his advice: "I want to play a game of hide-and-seek with humankind. I've asked my angels what the best place is to hide in. Some say the depth of the ocean. Others the top of the highest mountain. Others still the far side of the moon or a distant star. What do you suggest?"

Said the master, "Hide in the human heart. That's the last place they will think of!"
-Anthony DeMello, Writings selected by William Dych, S.J., *Anthony DeMello* (Maryknoll, New York: Orbis Books, 1999), p. 82

^{vi} It’s just that sometimes Jesus lets us know when we need to know.
They went by names like loathing, archetype, and hiding, all under the authority of one named antichrist, which means imitation Christ...
In fact, those low-level demons seemed to think they were serving Christ...
But antichrist was under the authority of Lucifer, to whom Masons are said to swear allegiance when entering the highest degrees.

""Then those people are right who say that Heaven and Hell are only states of mind?" "Hush" said he sternly, "Do not blaspheme. Hell is a state of mind-ye never said a truer word. And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind-is, in the end, Hell. But Heaven is not a state of mind. Heaven is reality itself. All that is fully real is Heavenly. For all that can be shaken will be shaken and only the unshakable remains. [Look at Hebrews 12. Only the unshakable remains, that which has been "made" or "done."]

"The choice of every lost soul can be expressed in the words 'Better to reign in Hell than serve in Heaven.' There is always something they insist on keeping, even at the price of misery. There is always something they prefer to joy-that is, to reality. Ye see it easily enough in a spoiled child that would sooner miss its play and its supper than say it was sorry and be friends. Ye call it the Sulks. But in adult life it has a hundred fine names . . . Revenge and Injured Merit and Self-Respect and Tragic Greatness and Proper Pride. . . .

"The whole difficulty of understanding Hell is that the thing to be understood is so nearly Nothing..."

"All Hell is smaller than one pebble of your earthly world: but it is smaller than one atom of this world, the Real World. Look at yon butterfly. If it swallowed all Hell, Hell would not be big enough to do it any harm or to have any taste."

"It seems big enough when you're in it, Sir."

"And yet all loneliness, angers, hatreds, envies and itchings that it contains, if rolled into one single experience and put into the scale against the least moment of joy that is felt by the least in Heaven, would have no weight that could be registered at all. Bad cannot succeed even in being bad as truly as good is good. If all Hell's miseries together entered the consciousness of yon wee yellow bird on the bough there, they would be

swallowed up without a trace, as if one drop of ink had been dropped into that Great Ocean to which your terrestrial Pacific itself is only a molecule.”

"I see," said I at last. "She couldn't fit into Hell."

He nodded. "There's not room for her," he said. "Hell could not open its mouth wide enough."

"And she couldn't make herself smaller?-like Alice, you know."

"Nothing like small enough. For a damned soul is nearly nothing: it is shrunk, shut up in itself. Good beats upon the damned incessantly as sound waves beat on the ears of the deaf, but they cannot receive it. Their fists are clenched, their teeth are clenched, their eyes fast shut. First they will not, in the end they cannot, open their hands for gifts, or their mouths for food, or their eyes to see."

"Then no one can ever reach them?"

"Only the Greatest of all can make Himself small enough to enter Hell. For the higher a thing is, the lower it can descend—a man can sympathise with a horse but a horse cannot sympathise with a rat. Only One has descended into Hell."

"And will He ever do so again?"

"It was not once long ago that He did it. Time does not work that way when once we have left the Earth. All moments that have been or shall be were, or are, present in the moment of His descending. There is no spirit in prison to whom He did not preach."

- C. S. Lewis, *The Great Divorce* p. 69, 75, 123-124

^{vii} Even physicists now argue that according to quantum field theory, what we think of as full, that is matter, is actually more empty than empty space.

^{viii} I didn't have time to point this out in the message, but what we witnessed in the basement was a beautiful picture of the Day of Atonement and the work of the scapegoat.

Jesus is the Scapegoat that becomes the Sin offering and Jesus is the High Priest that eats the flesh of the sin offering which then becomes his own body.

Jesus descends into each of us in the wilderness and he bears our sin as his own. We are his body of sin and death, we are his old Adam, we are the flesh that is circumcised at the cross. On the cross Jesus "gives up the ghost," and we are that ghost, we are his false self that becomes his true self. He brings all of us in from the wilderness, offers up our bodies of sin and death as the sin offering, and he himself is the burnt offering which unites us all in his resurrected body.

The children were drawn to Jesus in the reconstituted and resurrected body of the goat—they had compassion on the goat and were drawn together in the goat. One day we'll see that all the old testament sacrificial system is fulfilled in the body of Christ. The other side of the curtain in the temple is everything in communion in the body of Christ.

¹⁸ And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. —Matthew 3:18 ESV

⁸ To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, ⁹ and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, ¹⁰ so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. — Ephesians 3:8-10 ESV