

NEW ENGLAND PASTOR

"One interest will prevail . . . Christ our righteousness."

January/February 2009



A MATTER OF CONFIDENCE
SALVATION THROUGH GOD'S EYES

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The Repentance of Jesus

by Bill Brace

Jesus repented? No way! That was my reaction over twenty years ago when I was first confronted with such an idea. Today, I can't remember who it was that introduced me to what appeared to be an insane concept, nor where I was when I first heard it. However absurd it sounded to me at the time, I decided to give it a deeper investigation. After all, as a Seventh-day Adventist who was taught that our understanding of truth is progressive, I needed to be fair and not simply dismiss the assertion out of hand.

I would be surprised if there are not a few who are reading this editorial right now whose reaction was similar and equal to mine of two decades ago—what in the world are you talking about? How could a sinless Jesus repent? Repent for what?

In fairness to the speaker that day, I gave a sympathetic ear as he/she proceeded to give coherent Biblical and Spirit of Prophecy support for the assertion. As I pondered the “shocking” subject, I decided to make it a personal study.

Perhaps like you right now, I had an immediate prejudice against the pronouncement. After all, I had, for most of my schooling, been educated in Seventh-day Adventist institutions, attended Sabbath School on a regular basis, heard hundreds, perhaps thousands, of sermons, graduated from seminary and pastored for ten years, and yet had never, ever heard such a thing broached by anyone.

Now, these years later, I can honestly say that it all makes sense. In light of the amazing gospel message bestowed upon the remnant, it fits together perfectly with what I have come to know. In this wonderful truth I now more clearly see

the enormity of God's humbleness of character and the ramifications of the gospel's practicality for every one of us who minister in the Lord's behalf. Its truth has the potential to eradicate the problem of self-righteousness that we all fight each day of our lives.

Let's take a look. First, remember that John the Baptist was baptizing into a “baptism of repentance.”¹ We're told, of course, that Jesus was baptized by John. The question that should come to mind is this: Would Jesus have entered into a baptism of repentance if He Himself had not repented? If He had not done so, it would have made Him hypocritical.

Next, we know that Jesus Himself called His contemporaries to repentance. Mark tells us that Jesus proclaimed, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.” Mark 1:15.² Again, would Jesus call upon others to repent when He Himself had not done so? It would appear inconsistent on His part. After all, the One who calls us to pick up our cross did likewise. The One who calls us to die demonstrated such for us with the gift of His own life.

Then we see what Peter proclaimed in Acts 5:30,31: “The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.” In order to give such things to Israel Jesus had to have possessed and experienced them Himself.

Finally, if you're like me, it's always nice to see some type of affirmation in the writings of Ellen White. Someone directed me to quotes from the Spirit of Prophecy like this one: “Christ came not confessing

His own sins; but guilt was imputed to Him as the sinner's substitute. He came not to repent on His own account; but in behalf of the sinner. . . .As their substitute, He takes upon Him their sins, numbering Himself with the transgressor, taking the steps the sinner is required to take, and doing the work the sinner must do.”³

Suddenly, I had a whole new and exciting perspective on the gospel. I saw a Savior who so closely identified with us that He was willing to repent in our behalf. I now reason, “Lord, let me do likewise with my fellow man!” And I better understand Ellen White's advice that we should have an attitude of repentance for another until we can lead that person to repentance. Yes, this truth has an explosive power to it!

Of course, there are many other ramifications to this concept. May we study to know and experience them!

1 See Matt 3:2,11; Mark 1:4; Luke 3:3; Acts 13:24; Acts 19:4.

2 All scriptures taken from the *New King James Version*.

3 Ellen G. White, *Review and Herald*, January 21, 1873. See also Idem., *The General Conference Bulletin* (1901), 36.

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A Matter of Confidence: Salvation through God's Eyes—Part One

by Fred Bischoff



There were ever a time when we should see the importance of it, now is the time. We might think this modern, global “Babylon” in which we’re all immersed, runs on hedonism, power, and greed,¹ but nothing runs without confidence. Even ask a con man. After all, where does he get his dubious title?

Perhaps no one has said it more simply in our current crisis than Joe Nocera, business columnist for the *New York Times*, and author of *Good Guys and Bad Guys*. Recently, when asked what gets credit moving again, his answer was, “It’s confidence.” He added, regarding the solution attempted so far to fix the system, “instead of restoring confidence, it is helping to destroy confidence.” He further noted, “If banks don’t have confidence in each other, they won’t do inter-bank lending, and if banks don’t have confidence in businesses and customers, they won’t lend the money. It’s really, really that simple. . . . It’s so clear that nobody trusts anybody to pay anything back. . . . Banks are scared.”² If banks are scared, where does that leave the rest of us? We’re just beginning to see. But perhaps, hopefully, we’re looking for and leaning on something more secure.

Cosmic Confidence

But what does this have to do with the bigger picture, from a biblical perspective? Could the cosmic system run the same way? Could it be really, really that simple? The issues that call for our attention at present are bigger than any global system.

Babylon is fallen, but it has been surviving for a long time, at least from a human perspective. The dynamics revealed to us through Scripture’s view of earth’s history meet their ultimate development in the events cryptically described in Revelation. Babylon’s core principle, selfishness, shows its ultimate

doom.³ The final destructive reaping of what has been sown is actually pictured as restrained supernaturally⁴ until everyone has opportunity to internalize God’s ownership/identity/character.⁵ This principle from God Himself, opposite to that of Babylon, actually has a preserving quality, for a while, on the doomed system.

So what does confidence have to do with this process? Revelation makes it clear that the historical precedent continues through the end—the majority reject the very thing needed to continue any organization, system, or government. Nocera spoke of “a psychological answer . . . not a physical answer . . . not a monetary answer.” I would submit it is a *spiritual* answer. The Spirit’s work has preserved faith—immature at best in Babylon, but still effective. This is the source of confidence. Even one phase of Babylon is shown to have its strength (symbolized by horns) in its lamb-like qualities.⁶

There is no question who the Lamb is in Revelation. What is His strength? What might we find in the New Testament that is described as “of Jesus”? A quick check of this phrase describing character qualities yields “the name of Jesus,”⁷ “the blood of Jesus,”⁸ and “the testimony of Jesus”⁹—all different ways to say the same reality, His character revealed in the witness He gave of pouring out His life for others. But another descriptor jumps out of the gospel accounts, especially Paul’s, and that is “the faith of Jesus.”¹⁰ So what does the Lamb have in the way of faith that could explain both why the final, global collapse is a final loss of faith, genuine faith, and why the Lamb’s kingdom will last forever? Remember, things don’t work without confidence.

Love’s Faith

Love—self-sacrificing, other-centered love—is the strongest power in the universe, being the essence of God’s character,¹¹ the fruit of the Spirit,¹² and

that which motivates anything good that exists.¹³ We see its relationship with faith simply and clearly by reflecting on two texts, both from Paul. The first could be paraphrased, “In Jesus Christ, the only thing that has power to overcome is faith working by love.”¹⁴ Paul shows more of this dynamic of love by a phrase buried in his extensive description of it. Love “believeth all things.”¹⁵

Vastly different from saying *agape* is gullible, Paul in essence is stating, “If you value others as God does, it will empower a view of them that will enable you to see and treat them not as your physical eyes see them, but as your spiritual eyes can—not as they are but as they can be.” And we ask most emphatically at this point, can we picture God doing that very thing? I submit unless we do, we have yet to believe what He believes. In *Christ’s Object Lessons*, Ellen White writes,

Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem.¹⁶

Can we see what He sees? We must, in order to love as He loves. Of course, this way of “seeing” is not natural to our self-bent hearts. It is a gift of His Spirit that alone can enable such confidence, one that is willing to invest and even to lose, not for selfish gain, but to benefit another. That is why the answer to lack of

confidence is a spiritual one. Only those with the Spirit at the end will have genuine faith in anyone or anything.

The “Merchantman” doing the business described above is the author and finisher of faith.¹⁷ Can we grasp how He does business? It’s more secure than anything we see around us. Can we see His life here as a demonstration of such “faith working by love”? To shine a light on it, let’s attempt a paraphrase of what is perhaps Paul’s most significant passage on this reality—Romans 3:22-26,

The righteousness of God is manifested through the faith of Jesus, the faith that God manifested through Jesus. This righteousness is into all. It is upon all the believing ones. There is not a difference, for all have sinned. All come short of the glory of God. Since all have this great need, all are being justified freely by His grace through the redemption that is in Christ Jesus. God has set forth Jesus Christ as a mercy seat. He did this through the faith He expressed when Jesus poured out His life. And this was done in order to declare His righteousness through the passing over of the past sins, through His forbearance. God’s setting forth Jesus Christ as the mercy seat declares His righteousness in the present time. This leads one into the reality that He is both just and the One who is justifying the individual sinner, again, out of the faith of Jesus.

The atonement, the gift of Jesus, was *the* act of faith and love in response to no faith and no love. This is Paul’s repeated theme, especially in this chapter. Through God’s faith seen in Jesus’ faith, His righteousness is commended (3:5), abounds (3:7), is manifested (3:21), and is declared (3:25, 26). God Himself is righteous by faith—not that He needs faith-righteousness (as we do), but that He is full of it. He is its source. That is how He functions. He is faithful!¹⁸ He is

not simply saying, “You can trust in Me.” His actions show He has placed trust in us. This faith in the face of unbelief is His righteousness in passing over past sins. And how was this just? He sets forth the atonement to declare He was still righteous in being forbearing in His goodness and longsuffering (2:4). And Paul emphatically affirms that God’s faith will prove effective even in the face of a response of unbelief (3:2, 3).¹⁹

The Faith of the Gospel

Let’s consider that effectiveness further from a practical viewpoint, as seen in the life of Jesus. His entire time here could be described as an expression of

God Himself is righteous by faith—not that He needs faith-righteousness (as we do), but that He is full of it. He is its source. That is how He functions. He is faithful! He is not simply saying, “You can trust in Me.” His actions show He has placed trust in us.

faith and love directed to the fallen human race. Everyone He encountered felt the pull of selfless love, the vision of faith projected to each one individually, full of hope. The self-deceived and self-satisfied resisted the idea that He saw something better for them. Of course, we know His closest disciples battled and often were overcome by this self-sufficiency and self-focus.

But in the other-centeredness of this faith and love, He was looking for fellowship. Let’s state it plainly—love was

looking for love, and faith for faith. And when He found it, He was ecstatic! He was constrained to verbalize it. “I have not found so great faith, no, not in Israel.”²⁰ “O woman, great is thy faith.”²¹ Sadly, these happy occasions were few and far between for Him. Usually He was dealing with the life-draining lack of faith. “O ye of little faith” was His recurring lament.²²

His own people, the recipients of “the oracles of God” that chronicled His deeds of faith and love through the millennia, too often responded to His faith with unbelief.²³ “He came unto His own”²⁴ with faith and love, and they responded, by and large, with unbelief²⁵ and homicidal hatred.²⁶

To the end, as His faith and love entered His final firestorm, He was looking for faith, for those who saw what He saw. He wept when a vision of foreknowledge, seeing the fruit of unbelief, attacked His vision of faith.²⁷ But He kept looking, hoping.²⁸ He decided to show His disciples what the result of no faith was, by illustrating it in a tree.²⁹ In twenty-four hours it was “dried up from the roots.”³⁰ Peter acted as if Jesus might miss the sight, but it was the twelve that were struggling to see what they needed to. So Jesus pointedly told them, “Have the faith of God.”³¹ To Peter He later said, “I have prayed for thee, that thy faith fail not.”³² He knew the storm the twelve faced, and how weak their faith was.

He drove the faithless merchants of grace, takers not givers, from the house that was called “My house,” but the leaders responded by challenging the authority of faith and love.³³ He left His house for the last time with the heart-broken, ominous words, “Your house is left unto you desolate.”³⁴ Who wants to live in a house with no faith and no love? Why should it even be left standing? And so He left it to its doom. With what measure they had measured (no faith, no love), they would sadly, reluctantly, be measured.³⁵ As He had warned them, “Thou knewest not the time of thy visitation.”³⁶

The greatest demonstration of faith and love was also the ultimate revelation of no faith and no love. It was not a fig tree

that withered from the roots in twenty-four hours. It was another tree, on a hill nearby, on which the Lamb was placed. It was not the nails that held Him there. It was His faith and love. But what killed Him was our lack of faith and love, a world of unbelief and lovelessness. In six hours He was dead, His heart broken from its core with no faith and no love. How else to describe sin in the language of the heart? Ellen White describes it:

Christ would never have given His life for the human race if He had not faith in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may, and can if it will, respond to that love that is without parallel. "My sheep hear my voice," Christ said. A heart yearning for God will recognize the voice of God. God cannot respond to one soul that does not respond to His grace offered, His love bestowed. He is waiting for a response from souls.³

1 See Rev 18:3. Scripture sources are *King James Version* unless otherwise noted.
 2 On Bill Moyer's *Journal*, November 21, 2008.
 3 Compare Daniel 5; see the same in 2 Chron 36.
 4 Rev 7
 5 Compare Rev 14.
 6 Rev 13:11. The word here "lamb" (*arnion*) occurs some 30 times, all in Revelation save once. It is actually a diminutive form of the noun, speaking clearly of the spirit of the One who described Himself as "meek and lowly in heart" (Matt 11:29), who gave Himself in the ultimate sacrifice of self (Gal 1:4; 2:20; Eph 5:2, 25; 1Tim 2:6; Tit 2:14). This two-phase or two-part symbol ("two horns") likely speaks of the dual face of genuine *agape* love that the Lamb addressed precisely—love primarily toward the Creator God, and secondarily to one's fellow humans (Matt 22:37-39). Another way Jesus described this was, give to God what is His, and to the government what belongs to it (Matt 22:21). It is not insignificant that John Adams described explicitly that the new experiment in human society in his day (that has come to be known as the United States of America, and

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which is easily identified with Rev 13:11) was repudiating the failed methods of mandating what is God's (canon law) and what is the government's (feudal law) in his *A Dissertation on the Canon and Feudal Law* (1765). This document is easily available in PDF form on the Internet, and actually references the prophecies in 2 Thes 2 and Rev 17.

7 Acts 2:38; 3:6; 4:10,18; 5:40; 8:12; 9:27; 16:18; 26:9; 1 Cor 1:2; Phil 2:10.
 8 Heb 10:19; 1 Pet 1:2; 1 John 1:7.
 9 Rev 1:2,9; 12:17; 17:6; 19:10; 20:4.
 10 Rom 3:22; Gal 2:16; 3:22; Rev 14:12 (compare Gal 2:20; Eph 3:12; Phil 3:9; James 2:1; consider also Rom 3:25, 26 in the Greek). We will not address the long-running scholarly debate on whether the original language intended "faith of Jesus" or "faith in Jesus" (see Sigve Tonstad, "pistis christou: Reading Paul in a New Paradigm," *Andrews University Seminary Studies*, Spring 2002, Vol. 40, No. 1, 37-59). We are simply looking at evidence that faith is a dynamic of divine origin, an expression of God's own *agape*.

11 1 John 4:8, 16.
 12 Gal 5:22.
 13 1 Cor 13:1-3; compare 2 Cor 5:14.
 14 Gal 5:6.
 15 1 Cor 13:7.
 16 Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Publishing Association, 1941), 118.
 17 Heb 12:2.
 18 Paul equates righteousness with faith and love (Eph 6:14; 1 Thes 5:8). The NT clearly describes God as faithful: 1 Cor 1:9; 10:13; 2 Cor 1:18; 1 Thes 5:24; 2 Thes 3:3; 2 Tim 2:13; Heb 2:17; 3:2; 10:23; 11:11; 1 Pet 4:19; 1 John 1:9; Rev 1:5; 3:14; 19:11.

19 Observe in these two verses that God's action of faith ("committed") is contrasted with the Jews' action of no faith ("did not believe"), and His "faith" is contrasted to their "unbelief." The verb and noun attributed to God are the basic ones used throughout the NT.
 20 Matt 8:10.
 21 Matt 15:28.
 22 Matt 8:26; 14:31; 16:8.
 23 Rom 3:2, 3.
 24 John 1:11.
 25 Matt 13:58; 17:20; Mark 6:6; 16:14.
 26 Mark 11:18; Luke 19:14; John 7:7; 8:59; 10:31-33; 11:8; 15:18, 23-25.
 27 Luke 19:41-44; see Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publishing Association, 1940), 575.3-578; foreknowledge: "He saw . . . the city . . . plowed like a field"; faith: "He saw . . . what Jerusalem might have been."
 28 Mark 11:11.
 29 Mark 11:13, 14.
 30 Mark 11:20.
 31 Mark 11:22 (Greek; see *The Bible in Basic English*, "Have God's faith"; *Douay Rheims Bible*, "Have the faith of God"; *Young's Literal Translation*, "Have faith of God.")
 32 Luke 22:32.
 33 Mark 11:15-17, 27, 28.
 34 Matt 23:38.
 35 Mark 4:24; compare Rom 12:3.
 36 Luke 19:44.
 37 See White, *Manuscript Releases*, vol. 21 (Silver Spring, Md.: Ellen G. White Estate, 1981, 1987, 1990, 1993), 370.

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The Investigative Judgment: Is it Biblical? Part Three

by Herbert E. Douglass

The word used for “cleansed” in Daniel 8:14 has

“such a breadth of meaning that it cannot be captured by a single English word.” The Hebrew, *nitsdaq*, conveys at least three English “nuances” such as “(1) to ‘set right/restore’ (as emphasized in Isa. 46:13, (2) to ‘cleanse’ (as emphasized in Job 15:14; 4:17; and 17:9), and (3) to ‘vindicate’ (as in Isa. 50:8).”¹

In view of the Great Controversy, all three “nuances” together convey what transpires during Christ’s role as our High Priest during the investigative judgment.

- “To set right or to be restored.”² Since 1844, the first angel of Revelation 14 proclaims that once again the world will hear the full-orbed, “everlasting gospel.” For centuries this world has heard a limited gospel, one that focuses primarily on forgiveness while muting the empowering grace that God has promised to overcomers. But the “everlasting gospel” truly “restores” the truth about God’s salvation plan—more than “cheap grace,”³ more than rigorous pilgrimages, more than good fellowship and warm spiritual feelings.
- “To cleanse.”⁴ In this text, so much of the Old Testament typology looms depicting how the “sins” of the people, transferred to the sanctuary during the year, are finally “cleansed” on the annual Day of Atonement.⁵ When we look at the larger picture that God intended the sanctuary service to teach us, we learn that “the tabernacle, through its service of sacrifice, was to teach—the lesson of pardon of sin, and power through the Saviour for obedience unto life.”⁶

The earthly sanctuary revealed many

aspects of Christ’s role as our sacrifice and mediator for one transcending purpose: “In all [earthly sanctuary services], God desired His people to read His purpose for the human soul.” It was the same purpose Paul had emphasized: “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16).⁷

Ellen White connects the earthly sanctuary with its divine purpose even more directly when she notes that the “Jewish tabernacle was a type of the Christian church,” that those “faithful and loyal to God” form the ““true tabernacle,”” and “Christ is the . . . high priest of all who believe in Him as a personal Saviour.”⁸

A review of those who can be trusted with eternal life

During the pre-advent judgment, unfallen worlds and the angels are reviewing (investigating) the characters of those who have died and the maturing characters now living to see who have been truly serious about joining them in a sin-free universe.

Especially will this be true of those whom Christ is preparing to represent Him during the endtime when His loyal witnesses will indeed proclaim the “everlasting gospel” to all the world (Matthew 24:14). In fact, the successful completion of the gospel commission depends on “cleansed” Christians who want God’s character as well as His power. Only then will their witnessing be believable.⁹

In a special sense, in view of the larger, antitypical meaning of the sanctuary symbolism, the investigative judgment since 1844 is a matter of “cleansing” the human temple from the defilement of sin.

In a sermon delivered at the Minneapolis General Conference in 1888, Ellen White emphasized this point:

Now Christ is in the heavenly sanctuary. And what is He doing?

Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must ‘cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’¹⁰

Many last-day events are held in suspension until this “cleansing” reaches that point where God will not be embarrassed to give His endtime people the promised “latter rain.”¹¹ The eyes of the unfallen universe are not on this world’s dreary parade of wars, famines, and natural disasters as they try to figure out when Jesus will return. They have been patiently waiting for God’s professed people to cooperate with Him in “hastening the advent” (2 Peter 3:12).¹²

Now, our third “nuance” reflected in Daniel 8:14: “to vindicate.”¹³ God’s loyalists in the endtime eventually vindicate His patience, wisdom, and “grace to help in time of need” (Hebrews 4:16). In Ezekiel 36, we can see God’s big picture as to how essential to God’s plan is the faithful response of His faithful.

Running down parallel tracks in the endtime, the truth about Satan’s wicked plans will be dramatically revealed as well as the truth about God’s character and His promises to His faithful. In both cases, God is vindicated.¹⁴

Here is how Frank Holbrook describes it:

We must keep our reasoning straight here. The controversy that began with God does not merely end with the judgment of *man*. If it began with God, it must end with God. That is, if the great moral controversy, which has troubled our universe for millennia, began with false accusations against

the Deity, it can only terminate—with a secure universe—if the Deity is cleared or vindicated of these charges. In actuality, God ‘cannot’ reaffirm the justification of His genuine, repentant people unless He Himself and His plan of salvation are acknowledged by the loyal universe as true and just, and the same loyal intelligences agree with God that Satan is a wicked rebel and his accusations against God are false. The ultimate purpose of final judgment is not simply to vindicate an omniscient Deity, but also to draw all created intelligences both loyal and redeemed—and the lost—into a willing agreement with God and His view of matters.¹⁵

Hour of rejoicing, not fear

After outlining all this good news about the investigative judgment which God and His loyalists have looked forward to for thousands of years, one more thought needs to be said: For those living during this time of judgment, it should be their hour of rejoicing, not fear. Fear, yes, for those who have a wrong picture of God that Satan has painted so effectively since his rebellion in heaven. Fear, yes, for the shame they will feel when, after spending their lives in self-seeking, they at last look into the eyes of Jesus whom they had resisted for so long. But for those who see God through Jesus, judgment time is good news—His coming is near!

Loyalists today rejoice in Daniel’s categorical declaration that the investigative judgment is “made in favor of the saints of the Most High” (Daniel 7:22). Loyalists rest in our Lord’s assurance that “he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life” (John 5:24).

Loyalists sing with Job, even during tough times: “For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God” (Job 19:25, 26).

Loyalists daily thank the Lord for the assurance that they are “accepted in the Beloved” (Ephesians 1:6), that if they keep

“walk[ing] in the light as He is in the light . . . the blood of Jesus Christ . . . cleanses us from all sin” (1 John 1:9), that all who make Jesus the Savior and Lord of their lives can claim His promise, “I give them eternal life and they shall never perish; neither shall anyone snatch them out of My hand. My Father who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand” (John 10:28, 29).

Loyalists have discovered that “the faith of Jesus” (Revelation 14:12) helps them to endure life’s troubles, that “perfect love casts out fear” (1 John 4:18).

Men and women of faith are not afraid of the investigative judgment. They know that Jesus as their Intercessor, their Mediator, met Satan face-to-face on this earth. With the same human equipment we all have, without any special advantages, He proved that men and women this side of Eden can overcome any temptation hurled by Satan.¹⁶ He gave us courage and took away our excuses. He not only led the way through a world of “fiery darts of the wicked one” (Ephesians 6:16) to show it could be done, but He also comes back through His Holy Spirit to give us the same power He had.¹⁷ That is why John could pass on to us our Lord’s promise that we too “may overcome” even as He “overcame” (Revelation 3:21).

Our all-powerful Mediator

In the investigative judgment, as our “all-powerful Mediator”¹⁸ Jesus can face down all of Satan’s charges against His people. When Satan objects to God’s rulings in favor of those men and women of faith who have honored Him with their loyalty, Jesus points first to His own unsullied record in His dueling with Satan; then He points to the records of His loyal followers, to their “diligent” faithfulness and their maturing faith trajectory.¹⁹

Further, His loyalists know that Jesus stands in the courts above as their High Priest today, not only as their Example showing the way to overcome sin, but also as their Enabler to help them prove Satan wrong, even as He did. This insight sparkles with heavenly dynamics:

Everyone who will break from the slavery and service of Satan, and will

stand under the blood-stained banner of Prince Immanuel will be kept by Christ’s intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession.²⁰

A powerful Intercessor

If I should see a man with a baseball bat entering the room behind your back, my instincts would be to intercede and do all I could to keep him from hurting you. I would be your “intercessor” at that point in your life. Jesus is doing just that every hour of the day and night for you and me through angels and the Holy Spirit.²¹ We can count on His powerful intercessions in our lives today, even as we have been counting on the fact that He died for us on that horrible Cross!

All that adds up to sky-high assurance for loyalists during the investigative judgment! One day soon, if we keep abiding in Christ, walking into the Light He gives us daily, we will be part of that great multitude that declares God’s judgments to be “true and righteous” (Revelation 19:2). We will be part of the eternal answer to Satan’s lies. We will be part of the reason that guarantees to the unfallen worlds and unfallen angels that the whole universe will finally and eternally be secure from all rebellion.²² We will be telling the universe that God did not risk his universe on human beings in vain!

The faithful know that their loyalty to God is not based on their efforts to seek His favor but in the sense of privilege that they can honor God in “the hour of His judgment.” The question always is: Do I enjoy known duty and am I responding as one who wants to honor God in every aspect of my life? If so, God is winning and Satan is losing!

Those who live daily with the “assurance of faith” (Hebrews 10:22) know, with a quiet humility, void of pride, that the investigative judgment is

nothing more than an on-going record that reflects one's daily walk with the Spirit. This heavenly review mirrors those in the endtime who have taken Peter's counsel seriously: "Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved being on fire, and the elements will melt with fervent heat" (2 Peter 3:11, 12).

- 1 Richard M. Davidson, "In Confirmation of the Sanctuary Message," *Journal of the Adventist Theological Society*, vol. 2, no. 1, 1991; "The Meaning of Nitsdaq in Daniel 8:14," *Ibid.*, vol. 7, no. 1, 1996.
- 2 RSV (1952) reflects this understanding: "... then the sanctuary shall be restored to its rightful state"; TEV: "... will be restored."
- 3 Dietrich Bonhoeffer's famous phrase. See *Excursus O: Summary of Bonhoeffer Exposé of "Cheap Grace."*
- 4 KJV, ASV, Moulton's.
- 5 "In the ancient sanctuary the solemn services of the annual Day of Atonement brought the yearly ritual cycle to a close (Lev.16). The work of atonement, or reconciliation, performed on that day brought to completion all that the sanctuary and the priests could do for repentant sinners, and cleansed the sanctuary and the people."—Don F. Neufeld, editor, *The Seventh-day Adventist Encyclopedia*, Revised Edition (Washington, D.C.: Review and Herald, 1976), 95.
- 6 Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1952), 36.
- 7 *Ibid.*
- 8 *Idem.*, *Signs of the Times*, February 14, 1900.
- 9 "By revealing in our own life the character of Christ we cooperate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world." *Idem.*, *Christ's Object Lessons* (Washington, D.C.: Review and Herald, 1941), 340.
- 10 Cited in A. V. Olson, *Thirteen Crisis Years*, (Washington, D.C.: Review and Herald, 1981),

276.

- 11 White, White, *Testimonies for the Church*, vol. 5 (Mountain View, Calif.: Pacific Press, 1948), 214.
- 12 See Herbert E. Douglass, *The End* (Brushton, N.Y.: TEACH Services, Inc., 2001) for 31 references in the writings of Ellen G. White which support Peter's admonition in 2 Peter 3:12.
- 13 See NASB, margin. See *The International Critical Commentary* (New York: Scribner's, 1927), 342. "A significant feature of the final judgment is the vindication of God's character before all the intelligences of the universe. The false charges that Satan has lodged against the government of God must be demonstrated as utterly groundless. God must be shown to have been entirely fair in the selection of certain individuals to make up His future kingdom, and in the barring of others from entrance there. . . . Thus the Heb. *sadaq* [cleansed, restore, vindicate] may convey the additional thought that God's character will be fully vindicated as the climax to "the hour of his judgment" (Rev. 14:7), which began in 1844."—*SDABC*, vol. 4, 845.
- 14 "In the antitype also, against Satan's false claim that God cannot fulfill His new covenant promises, God gathers an entire generation to Himself at the consummation of history who demonstrate the ultimate effectiveness of the gospel. . . . Not only do the *saints* serve to vindicate God's character. Ezekiel uses the same language to describe the final judgment upon the *wicked*, and in particular their leader (Ezekiel 38:16, 22, 23, RSV). The final judgment reveals not only the ultimate effectiveness of the gospel but also the full ripening of iniquity."—Richard M. Davidson, "The Good News of Yom Kippur," *Journal of the Adventist Theological Society*, vol. 2, no. 2, 1991.
- 15 Frank B. Holbrook, *The Atoning Priesthood of Jesus Christ* (Berrien Springs, Mich.: Adventist Theological Society Publications, 1996), 174.
- 16 White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press, 1940), 24, 762.
- 17 "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to

overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." *Ibid.*, 671. "The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what had been wrought out by the world's Redeemer."—White, *Manuscript Releases*, vol. 2 (Silver Spring, Md.: Ellen G. White Estate, 1981, 1987, 1990, 1993), 14.

- 18 *Idem.*, *The Great Controversy* (Mountain View, Calif.: Pacific Press, 1950), 488.
- 19 *Ibid.*, 425.
- 20 Ellen White Comments on Romans 8:34, *SDABC*, vol. 6, 1078.
- 21 "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."—*Idem.*, *The Great Controversy*, 489.
- 22 *Idem.*, *The Desire of Ages*, 759.

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W^e

attended the “Sabbath and Sanctuary” weekend at the

West Lebanon, New Hampshire Church the weekend before Thanksgiving. Richard and Jo Ann Davidson were the speakers, and we were very blessed. After his final presentation, which was on the sanctuary, Richard was taking questions. My question was, “What would ‘coming to the holy place’ (Leviticus 16:3) look like for us?” His answer so moved me and has since affected my devotional life that I have to write about it.

He explained that “coming to the holy place” means going there in our imaginations that “where (He is) there (we) may be also”(John 14:3). It’s one thing to invite Jesus to help us with this and that and to enter in to all of our activities, but to realize that He has also invited us to come to where He is, is something even more delightful to consider and do. He went on to illustrate his point with a story.

Richard teaches at Andrews Theological Seminary, and once upon a time he had a favorite student. Perhaps this student was to Richard what John the disciple was to Jesus. So we’ll call him John. One day the Davidsons invited John to their home, perhaps for a meal, I don’t remember all the details. Well, at one point during John’s visit to the Davidson’s home that day, John said, “Doc, can I have a hug?” Richard, who had had his back to John at the time, smiled and turned around, expecting this good old slap-on-the-back type of hug that men do, but instead he saw tears streaming down John’s face.

Now Richard had been to many of John’s activities, maybe sporting events, things like that, and had shown special concern for John’s welfare and

progress and had followed his life at the seminary with great interest. John knew that Richard cared deeply for him, but the fact that the Davidsons had invited him to their home, spent time with him in their home, was something altogether different. He said, “I knew you cared about me, but you invited me to your home!” Clearly, John was deeply moved by this, and no doubt it has had a profound impact on him.

My purpose here, pastors, is not to get you to invite people to your homes (although it’s a good thing to do). My purpose is to broadcast this simple

To realize that God has also invited us to come to where He is, is something even more delightful to consider and do.

kindergarten illustration, if you will, of the invitation that Jesus gives to you every day to come to Him in His home, the “holy place.” Let me just say that I and my whole family (and that’s six extra chairs at the table) have shared a Friday evening meal at Bill and Melanie Brace’s home on numerous occasions, so I know whereof I speak. This is a powerful tool to bind our hearts and blend our lives. I can’t tell you how refreshed I have been by these “oases in the desert.” Due to the intensity of life, though, these occasions can only take place a limited number of times throughout the year—maybe once a year now, or less. But how many times can it happen in our fellowship with Jesus? At least once a day, and preferably several! Jesus is inviting you to come

refresh yourself in His home as many times and for as long as you want!

Maybe some of you are chuckling at the simplicity of my telling you this, when it is just so elementary, something you have known and believed all your life, perhaps. Well, then, just be encouraged that the light has finally gone on for this writer and her heart now is more bound to Jesus than ever. Maybe some of you, like me, are affected in a disorderly way (if you know what I mean, SAD), especially this time of year here in the Northeast. Well, Henry W. Frost once wrote: “Nothing so blesses the man who prays as the praise which he offers, ” and this idea of going to where God is in my imagination puts a whole new light on prayer and praise. So when shadows fall, let us ”praise God in His sanctuary . . . and let everything that hath breath praise the Lord!” (Psalm 150)¹

1 At that same conference, Ellen Busl, the principal at Estabrook School there in West Lebanon, sort of wondered out loud if there would ever be such a thing as a really good, up-to-date children’s textbook on the Heavenly Sanctuary. We were all delighted to hear that God had answered Ellen before she asked (Isaiah 65:24), because Richard Davidson has been asked to write just such a book, and our prayers are with him in that endeavor.

Kristin McGuire writes from Topsham, Maine. She lives there with her husband, Norman, and their four children, Tim, Becky, Shawn, and Gavin. Before becoming active in the local church in music ministry and Sabbath School work, she served in full-time restaurant evangelism for four years and Bible work for three years after that. In 1984 she both graduated from Purdue University with a BS in General Management/Marketing and was baptized into the Seventh-day Adventist Church. She enjoys tennis, as well as cooking, walking, reading, and writing.



The Cross and the Faith of Jesus: Implications for the Cleansing of the Sanctuary— Part One

By Lyndi Schwartz

“For God so loved the world.” John the Apostle of love—whose

gospel alone details Jesus’ act of washing the disciples’ feet, an act of humility that bored a hole deep in his heart and mind—strangely gives us very little of the events in Gethsemane. John, who throughout his gospel never mentions his own name, who refuses to speak of himself in reference to himself, who never paints himself in the foreground as a hero, but rather uses every reference to himself to honor Christ, refers to himself simply as “the disciple whom Jesus loved.” He is in awe of the marvel that Christ loved him and in a unique way, gripped the reality and was humbled and transformed by it. In 1 John 1:1, he says “That which was from the beginning . . .

In John 12, Jesus was standing in the shadow of the cross, and the Greeks came to see Him. His response to the visitants seemed strange. He said, “Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain” (v. 24). After a period of silence that seemed to carry Him far away, He cried out in v. 27, “Now My soul is troubled and what shall I say? ‘Father, save Me from this hour?’ But for this purpose I came to this hour.” Ellen White says of this expression of dread, “The message of the Greeks, foreshadowing as it did the gathering of the Gentiles, brought to the mind of Jesus His entire mission. The work of redemption passed before Him from the time when in heaven the plan was laid, to the death that was now so near at hand. A mysterious cloud seemed to enshroud the Son of God.”²

becoming a curse for us. And *knowing* all this, He went to the Father and willingly volunteered to save mankind. Ellen White tells us in *The Story of Redemption* that He went to the Father in heaven three times and pled with Him for the right to die for fallen humanity.

Now an amazing contrast takes shape in the Garden of Gethsemane as He pleads with His three closest companions to pray for Him and His sweat becomes like great drops of blood. In the Garden of Gethsemane, He would again go to the Father three times, only this time, He pleads not for the right to die for mankind, but He pleads to be released from the responsibility of dying for mankind. As He stood in the shadow of the cross, He was no longer eager to enter into the steps required for the redemption of mankind. He was distressed and perplexed. As Ellen White describes,

All heaven was risked at Calvary.

. . . that which we have seen with our eyes, which we have looked upon . . . that which we have seen and heard we declare to you.”¹

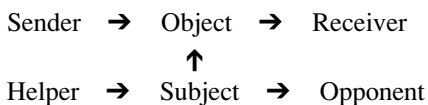
At first glance it seems redundant to say “he saw it and he looked upon it.” However, there are two different Greek words used. The first “seen” is *optanomai*, which is to gaze with wide open eyes as at something remarkable! It is not simple voluntary observation or mechanical, passive, casual vision. Even more emphatic is the second word *theaomai*, translated “looked upon.” This word signifies an earnest, continued inspection. John, moved by what he saw, asks us to look not with mechanical, passive, casual vision, but to inspect with earnestness the *agape* of Jesus Christ. So let us with earnestness do what John has asked us to do.

Five days later having eaten the final Passover supper with His disciples, we see Him in Matthew 26 with them in Gethsemane. He takes His three closest friends, Peter and the two “sons of thunder,” and began to be exceedingly sorrowful and deeply distressed. In fact, He told them flat out in v. 38 that His soul was exceedingly sorrowful even to death. Then He asks for intercessory prayer. Why would the Son of God need intercessory prayer? Before Christ came to our world, He understood the *facts* of all that would be required of Him to redeem mankind. He knew that He would experience terrible feelings, terrible emotional distress, and terrible pain. He knew the *fact* that He would die of a broken heart, that He would drink the cup of the Father’s wrath, and that He would die the death of the cross by

A mysterious cloud seemed to enshroud the Son of God. His humanity shrank from the hour of abandonment, when to all appearance He would be deserted even by God, when all would see Him stricken, smitten of God and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. A foreboding of His conflict with the powers of darkness, a sense of the awful burden of human transgression, and the Father’s wrath because of sin caused the spirit of Jesus to faint, and the pallor of death to overspread His countenance.³

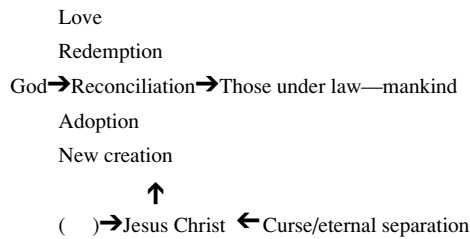
Later when He was on the cross, the Psalmist gives us a glimpse into the state of His mind when Christ cries out “My God, My God, why have you forsaken me?” (Psalm 22:1) This statement, bland in English, is infused with emotion as we look at the original languages. Christ no doubt knew several languages, including Latin, Greek, Aramaic, and Hebrew. Even though Christ knew beforehand of this experience, He is perplexed, troubled, distressed by the strangeness of it, and under the strain, He cries out in two languages, “Eli, Eli lama [Hebrew] Sabachthani [Syriac, an ancient Aramaic language].” Jesus Christ is experiencing the veiled promise in Genesis 15, given to Abraham in his deep sleep—may God be ripped from God, like these two animals have been ripped apart, if We are not faithful to the covenant. In this passage the emphasis is on the smoking gun and the burning torch that passed between the pieces, signifying God the Father and God the Son and their covenant to save mankind at any cost to themselves. Christ was experiencing this on the cross.

What kept Him on the cross? What sustained Him in Gethsemane? A model put forth by A.J. Greimas has been helpful in elucidating the tremendous conflict enveloping the mind of Christ on the cross.⁴



The top line is called the “axis of communication” because it represents the sender’s act of communicating the message (object) to the receiver. The bottom line is called the “axis of power.” The “axis of power” represents the story’s conflict played out in which the success or failure of the subject is determined by the relative power of the helper vs. the opponent. If the opponent is too strong, the subject will fail to carry out the mission, and the communication of the object to the receiver will not occur. If, on the other hand, the helper is stronger than the opponent, the subject will succeed in his task of communicating the sender’s message.

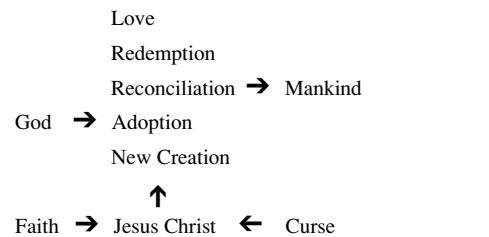
As we apply these facts to the cross, it is helpful to recall our opening text. “For God so loved the world that He gave His only begotten Son” (John 3:16). Galatians 4:4, 5 also says: “When the fullness of the time had come, God sent forth His son born of a woman made under law to redeem those who were under law that we might receive the adoption of sons.”



Putting the “axis of power” under the microscope, Ellen White makes some poignant statements in *The Desire of Ages*.

All His life, Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love. . . . But now with the terrible weight of guilt He bears, He cannot see the Father’s reconciling face. Satan with his fierce temptations wrung the heart of Jesus. The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal.⁵

Psalm 22 describes for us this dark struggle and, hence, the two languages He spoke on Calvary. It also tells us what we must do when the darkness of doubt and the lack of faith threaten to undo us. He reviewed how the Father had been with Him during His sojourn on earth. Ellen White says, “In those dreadful hours, He relied upon the evidence of His Father’s acceptance heretofore given Him. . . . By faith He rested in Him Whom it had ever been His joy to obey.”⁶ Going back to the model we fill in the helper.



In the axis of power we see Jesus struggling with the opponent of the curse, the feelings of God’s abandonment and hopelessness, the struggle to say not My will, but Yours be done. And in the end, faith was the victory. Faith was the power that enabled Him to carry out the heavenly errand. Jesus Christ, by the power of faith, has performed the act of redemption which allows mankind to choose to accept the Gift. “Saving faith is the faith of Jesus,” Gerald Finneman writes, “This is the faith that not only believes in the absence of feelings, but against them.”⁷

All heaven was risked at Calvary. It was possible for Him to fail, and had He failed, it would have been a failure of cosmic proportions. Finneman adds: “When Jesus was driven to the edge of insanity, when He got to the end of His rope of faith, it held!”⁸

“For God so loved the world.”

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- 1 All texts are from the *New King James Version* unless otherwise specified.
 - 2 Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publishing Association, 1940), 624.
 - 3 Ibid.
 - 4 Referenced in Richard B. Hays, *The Faith of Jesus: The Narrative Substructure of Galatians 3:1-4:11* (Grand Rapids, Mich.: Eerdmans, 2002), 91-106.
 - 5 White, 753.
 - 6 Ibid., 756.
 - 7 Gerald L. Finneman, *Christ in the Psalms* (Berrien Springs, Mich.: Glad Tidings Publishers, 2004), 32.
 - 8 Ibid., 39.

Lyndi Schwartz, M.D., is a physician practicing Internal Medicine in Kettering, Ohio. Her first love is teaching the Gospel.



Preaching Mozart

by Shawn Brace

I had an “aha!” moment a few months ago during Prayer Meeting at one of my churches. I don’t lead out in this particular Prayer Meeting for now, so it gives me a little more time for reflection. And as we were talking about the Holy Spirit and prayer, the fellow who was leading quoted Romans 10:17, “So then faith comes by hearing . . .” And that’s when the “aha!” moment came.

This verse lays out the divine imperative of the preacher. As Paul writes just a few verses earlier, “How shall they hear without a preacher?” (Romans 10:14). Thus, the pastor’s primary responsibility is not to be a counselor, not to create a board agenda, not to be a visionary. The pastor’s primary job is to draw faith from the heart of his people.

This, of course, speaks especially to our preaching. When I stand up each week and deliver my message, what does that message chiefly elicit from my audience? Guilt? Boredom? Fear? A sense of duty or responsibility? I am afraid, far too often, that this is what my audience feels after too many of my sermons. And if that is the case, then I have failed to a large degree in performing my chief goal: drawing faith from their hearts.

The truth is, maybe God places more responsibility into the hands of the preacher than we realize. While everyone is ultimately responsible for his or her own salvation and the implementation of faith, Paul unabashedly tells us that the way this faith is exercised is by “hearing,” and the way that a person hears is by listening to a preacher. Of course, in Paul’s day, very few people actually had access to the written Word.

Their primary encounter with the Bible was through the weekly readings that took place in the synagogue.

But is it all that different these days? For most people, though they have access to the Bible on their bookshelves, their only encounter with the Bible from week to week is what they hear from the preacher on Sabbath or Sunday morning. This causes the burden to fall all the more on the preacher to make sure that the one time that person meets the Word, that Word is drawing upon the faith that God has placed into every heart.

And that faith, of course, is nothing more than a heart-experience with God. Faith, as Paul tells us elsewhere, “works through love” (Gal 5:5). So it is my job to raise the appreciation, in the hearts of my listeners, for Christ and His *agape* love. And by so doing, I am drawing a faith-response from them.

This cannot be done by preaching a 45-minute sermon on how we should all be “prayer warriors” or against the evils of television. If it is devoid of the truth about God’s saving love, then I am simply giving a humanistic sermon, and rather than drawing faith from my listeners, I am trying to play off their sense of duty. Which doesn’t work in the end.

Some may not realize that Albert Einstein was an accomplished violinist. He would often pick up his violin and begin to strum the instrument profusely when he was stumped by a certain mathematical problem and trying to work through the problem in his head. He would create melodies as he strummed, and then he would, all of a sudden, put his violin down and return to his math problem, having figured out the solution as he was playing.

But Einstein didn’t always love the violin. In fact, he didn’t like it at all when he first started playing. His mother, as so many other mothers have done throughout the ages (just like my mother with me), insisted that he take lessons and practice. He was on the verge of giving up the instrument altogether when, one day, he came across Mozart’s sonatas. He instantly fell in love with the instrument and could hardly put it down. And reflecting on that experience, he later observed, “I believe that love is a better teacher than a sense of duty.”¹

His experience and subsequent observations are poignant. How often do we try to coax people into a “faith-experience” by trying to elicit a sense of duty and responsibility from them? Instead, we should be preaching Mozart to them and drawing faith from their hearts.

Do our parishioners hear Mozart when we preach? “So then faith comes by hearing. . .”

¹ Quoted in Walter Isaacson, *Einstein* (New York: Simon & Schuster, 2007), 14.

Shawn Brace pastors four congregations in New Hampshire and Vermont. His first book, Waiting at the Altar, was recently published by TEACH Services. He and his wife, Camille, live in Warner, New Hampshire, and they enjoy anything involving the outdoors. They are expecting their first child in May.

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