

## Chapter 8

### Blessed Are the Genuine

*Blessed are the pure in heart, for they will see God.*

—Matthew 5:8

Looking for a church ministry can be a very humbling and discouraging process. As many seminary graduates and inactive pastors will tell you, one's outlook can go from excitement and hope to the cold water realities of the "church search." Within many of the established Protestant denominations, there is more support and a regimented process by which ordinands must proceed. Largely, this is a positive process (at least in structure) as it helps churches and clergy narrow down the kind of "fit" that is being looked for by both parties.

For many non-denominational, evangelical clergy, finding a church that will legitimately consider a resume can often resemble the throwing of dice against a wall in a back alley. In the end, a freelance clergy search is a hard road without a network, a connection, or some kind of placement support.

However, even within denominational support systems, there is no guarantee of a meaningful call from a church unless one meets the criteria that a certain parish is looking for in the "model pastor." "For heaven's sake," clergy are told, "do not include anything overtly theological or philosophical in your Personal Information Forms (or questionnaires), and at no time should you reveal vulnerabilities or weaknesses. Put your best foot forward, promote yourself, and give committees what they want to hear." So where then does authenticity fit into this kind of search process for either the clergy or the parishioners?

Many search committees are looking for a messianic type who will bring their church to the next level. Someone who will help them move on from the past while bringing their largely aging congregation into the hope of brighter days. Of course, when clergy buy into this fantasy, they unwittingly set themselves up to be either

the future savior for a church or their sacrificial goat; the designation usually depends on the rate of growth and/or decline in the institution. In the end, there are few other real choices in a milieu where uninvestigated or undiscerned results are the real template of ultimate worth.

I am in no way suggesting that a vetting process is unnecessary or unimportant. Nor am I saying that communication between search committees and clergy be filled with pious platitudes and mind-numbing theological jargon removed from wisdom, clarification, and purpose.

What I *am* suggesting is that a clergy search process is one of the best indicators for seeing what truly matters to American Protestant congregants, clergy, and denominational leadership. When pressed to make a large monetary investment involving our beloved institution, we tend to reveal who we are as a parish. Because we have a vested interest in the future of *our* church (and the clergy in the future of their vocation), we want the spending of our money to be in line with our highest values.

We clergy are first responsible for teaching and living out the word of God regarding what it means to be a child of the kingdom in a faithful covenant community. We are to model the teachings of our king and savior. If our spirit does not reflect an honest and appropriate authenticity, where are we hoping our people will encounter such things? If we are not passionate, wisely vulnerable, kingdom people, how in the world do we expect our parishioners (especially new disciples) to know what this kind of living involves?

So often, the clergy avoid the *sticky* kingdom teachings of Jesus as fanciful ideas unrelated to everyday Christian living. The self-talk seems to go something like this:

“We have mortgages to pay and pensions to protect. Winning souls to Jesus, being there for some pastoral care, and giving some basic moral theology will have to do. All that crazy, risky ‘kingdom stuff’ will just cause tension in the church and at home.” We think, “Better to just appreciate the ‘idealized’ teachings of Jesus with professional care and try starting yet another program or initiative.

This will enable us to keep a safe distance from having to deal with real, messy, and hurting people, while avoiding potential confrontation or disapproval from church members.”

And yet we wonder why our ministries inspire few people and seem to lack spiritual power. We don’t walk the risky, passionate, and obedient life of Christ, yet within our professions, we desire our churches to thrive.

If we clergy were taking to heart the instruction of Jesus to “*Seek first the Kingdom of God, and all these things will be added unto you,*” would there be positions available to those more concerned with what our flocks need from Christ than what they would prefer from us as their under-shepherds? The cruciform<sup>144</sup> life seems like an awfully big risk.

## **A Fly in the Wine**

I don’t do well on beaches. I enjoy the beauty of the creation and watching my family splash around in the water, but I don’t usually last long on the beach itself. I burn easily, sweat profusely, and while in the water am constantly concerned about something swimming under or around me.

In addition, the beach is a tough place to eat food, at least for me. No matter how careful I am, it seems I invariably end up getting some amount of sand in my lunch. The worst is biting into a sandwich only to feel the crunch of the sand that has made its way into my turkey and cheese delight. It only takes a few grains to ruin the entire experience.

*Matthew 5:8*

*“Blessed are the pure in heart, for they will see God.”*

Similarly, it doesn’t take much to contaminate that which is pure. This is closely aligned to the base understanding of the word “purity” (καθαρότης). Whether referring to ceremonial purity, moral

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<sup>144</sup> Borrowed term from many of the better commentaries; not original to author.

consistency, or to the contents of a literal substance<sup>145</sup>, καθαρός is that which has integrity unto itself unspoiled by an outside contaminate. This means that there is no sand in purity's sandwich.

*“‘Pure in heart’ refers to the condition of the inner core of a person, that is, to thoughts and motivation, and hence anticipates the internalizing of the commandments by Jesus in the material that follows in the sermon (on the mount).”<sup>146</sup>*

—Donald Hagner

The pure in heart are those who are righteous in status and therefore do that which is righteous. For them, life has little to do with religious show but is indeed motivated by true holy living. The pure in heart then are the “utterly sincere”<sup>147</sup> who have an undivided commitment to the Kingdom of God.<sup>148</sup>

Psalm 24:3-4

*3 Who may ascend the hill of the LORD?  
Who may stand in his holy place?*

*4 He who has clean hands and a **pure**<sup>149</sup> heart,  
who does not lift up his soul to an idol  
or swear by what is false.*

Psalm 51:10

*10 Create in me a **pure heart**<sup>150</sup>, O God,  
and renew a steadfast spirit within me.*

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<sup>145</sup> Whether a metal, crystal, oil, or water. (See [καθαρός] BAGD, Abridged Kittle, and Lowe and Nida lexicons.)

<sup>146</sup> Word Biblical Commentary, *Matthew*, Vol 33a, Hagner, p.94.

<sup>147</sup> Expositors Commentary, *Matthew*, Carson, p. 135.

<sup>148</sup> Ibid.

<sup>149</sup> The Septuagint also translates the Hebrew word here as καθαρός.

<sup>150</sup> Ibid.

Psalm 73:1

*Surely God is good to Israel,  
to those who are **pure in heart**.*<sup>151</sup>

The pure in heart are *genuine*. Their “yes” means “yes,” and their “no” means “no.” They are driven to love God and their neighbor because they *want to* not just because they *must*, or are *supposed to*. They are actively engaged in *why* they do what they do and desire to love their Lord through actions of *grateful* obedience.

The pure in heart are not wrapped up with fear, anxiety, and false guilt because they are no longer frightened by the picture of an unloving God who delights in punishing them if they don’t behave. They instead believe in a gracious, loving God. He is a Father who lovingly corrects them to help them avoid self-destruction, and therefore, they put themselves into the hand of this God who guides them with tenderness, wisdom, and love.

As a New Covenant follower of Christ, if you see yourself falling short at times regarding the above characteristics, join the club. Like the Psalmist above tells us, we still need our God to “create a clean heart in us” through the Holy Spirit. As Christians, we *will* grow in our purity of life and in our desires and ability to “produce fruit in keeping with repentance.” We might prefer to avoid the darkness we still battle, but *the truth is the truth* when it comes to our failings and blindness of heart.

Whatever our feelings are, we must live by what we *believe* God has declared is true, not what we *fear*. The more fearful we are, the more vulnerable we are to the world's ways of plugging, killing, and dealing with fear. Performance, success, approval, and wealth are just a few of the slave masters that never stop their whipping. A true faith in Christ finds a “gentle yoke” and a “light burden.” What kind of master(s) do you want?

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<sup>151</sup> The Septuagint uses εὐθέσι in this verse, which means “straight” or a “path that is straight”/upright” (BAGD, *A Greek-English Lexicon of the New Testament*).

Jesus is kind, patient, and full of forgiveness. He will walk with us, helping us with our load. But he calls us all to a complete surrender of our wills and a genuine obedience to his ways no matter how crazy or frightening they may seem at times.

Matthew 11:28,30

*Come unto me all you that are weary and heavy-laden . . . and you will find rest for your souls.*

Matthew 10

*<sup>38</sup>and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup>Those who find their life will lose it, and those who lose their life for my sake will find it.*

Do we view our Christianity as “losing our lives in Christ,” or do we prefer throwing Jesus on top of our already ingrained beliefs and convictions? Is Jesus our all in all, or is he expected to compete with our already established loyalties to family, friends, organizations, movements, and nations? Do our individualistic journeys and subjective experiences trump his clear teaching, the establishment of apostolic authority (his doing), and the need for historic communal confirmation (again, the church being his idea)?

Is it Jesus we are following, or are we developing our beliefs about life and salvation in reaction to the abuse, manipulation, and thoughtlessness of those who have harmed us while using his name? Are we the determiners of our own Christianity, or is he?

No, Jesus is not the problem. He is a gentle and peace-giving master. That said, his church is still the place where he desires to bless, NOT harm those who enter. We lose our lives in Christ, not in human beings, and we hold whatever church that exists (even those to whom we have the highest respect or emotional connection) to the scrutiny of *his* definitions of what is genuine and that which is counterfeit.

## **No Place for Fear**

The more we believe that our triune God can be trusted, the more we find healing and a growing authenticity which cannot be hidden by

a “bushel basket” if we tried. Authenticity doesn’t stand out because it is moral and pushy; it stands out because it is so rare that people are a bit surprised when they encounter it.

Unfortunately, in the historic life of the English word “purity,” the idea of integrity or authenticity has often been lost. Instead, the word tends to denote a measurement of visible good works and/or the avoidance of sexual deviance, while at its worst it is associated with hypocrisy and self-righteous behavior.

But these narrow interpretations will not do. Authenticity is something that cannot be faked and, in time, reveals a person’s true character through patterns of behavior. These patterns can be storytellers to us and need not frighten us. In Christ, we can view the clarity regarding our need as an opportunity to change.

But for those still hanging on to moralistic denial and fear, their “occasional mistakes” must be handled quickly, succinctly, and covered up like teenage acne. These kinds of people get “frustrated” but never angry. They are “concerned” not fearful. They don’t have “blind spots” but are just misunderstood by those who may suggest a critique.

Those in denial know theologically that they are still sinners, but they have no desire to engage with sin’s practical outworking in their everyday life and relationships. Hell will freeze over before any other person will hurt them or cause them pain, thus one had better not try to challenge or criticize their behavior. “Iron sharpening iron” and the “confessing of sins one to another” has little place in the heart of a moralist. The scriptures dealing with these concepts are taken as suggestions for others who may be concerned about such verses.

Some who can no longer keep their pain at bay may start looking for shortcuts – just the right superstitious experience, just the right event, just the right book, or some other road that will take them around the dark forest ahead. They figure that the magic answer is out there somewhere, but a constant overhaul involving a change in their thinking, believing, and living is asking for far too much.

In the end, it is the way we live our life over time that reveals the multiple masters we truly serve. If we accept the depth of our need while embracing love, forgiveness, and grace, our self-evaluation can be a blessing. In humility, our need of repentance and growth can spur us to remember the reality of God's mercy and the hope of our continuing (and needed) salvation. If we are inauthentic, frightened, and hiding from God (and others), just the *idea* that these patterns exist will terrify and continue to enslave us.

II Timothy 1:

*<sup>7</sup>for God did not give us a **spirit of cowardice**, but rather a spirit of **power and of love and of a sound mind**.*

I John 4:

*<sup>18</sup>There is no **fear** in love, but **perfect love casts out fear**; for fear has to do with punishment, and whoever fears has not reached perfection in love.*

Romans 8:

*There is therefore now **no condemnation for those who are in Christ Jesus**. <sup>2</sup>For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.*

*<sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.*

*<sup>15</sup>For you did not receive a spirit of slavery **to fall back into fear**, but you have received a spirit of adoption. When we cry, "Abba! Father!" <sup>16</sup>it is that very Spirit bearing witness with our spirit that we are children of God,<sup>17</sup> and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.*

A person who continually holds an emotional shield for their own protection (gripping it tightly with both hands) can never open their arms to understand the growing and developing embrace of love and intimacy with God . . . or anyone else.



*“To love at all is to be vulnerable. Love anything and your heart will be wrung and possibly broken. If you want to make sure of keeping it intact you must give it to no one, not even an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements. Lock it up safe in the casket or coffin of your selfishness. But in that casket, safe, dark, motionless, airless, it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. To love is to be vulnerable.”<sup>152</sup>*

— C. S. Lewis

Ironically, the one holding the shield encourages an environment where existing wounds can never be dressed or tended to because those who could help are shut out. Many who might aid their healing will never be welcomed to inspect or treat their illness long enough to truly make a difference. It is only during strategic and personal times of need that the shield must be dropped for any lasting healing to occur. The Lord himself must be welcomed into the darkness of our fears.

Safety and self-protection that never comes out of the dark promotes the stinking, festering decay of our anger and fear. It is only in the light of the truth that we can then look at our lives and honestly assess what is there. When the Spirit illumines us, we can see the truth about our lives as God already sees it. We can turn from our ways, our own attempts at self-medication, and our own self-idolatry to follow him. This is called confession. This is called discipleship.

But the triune God must first be trusted unconditionally. When we ask him to heal and lead us, he can be taken at his word. But to stay vigilant with this kind of courageous faith, we will need to embrace the power of the Holy Spirit.

James 1:

*<sup>2</sup>My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, <sup>3</sup>because you know that the testing of your faith produces endurance; <sup>4</sup>and let endurance have its full*

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<sup>152</sup> Lewis, *The Four Loves*, p. 121.

*effect, so that you may be mature and complete, lacking in nothing.*

*<sup>5</sup>If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you. <sup>6</sup>But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind; <sup>7,8</sup>for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord.*

When we avoid the dark forest, we avoid the triune God. Troubles, trials, and pain provide a way to spiritual life, growth, and the healing of the wounds we have sustained from others. When we decide to trust ourselves and continue that which is convenient and comfortable (in our ways of engaging life and relationships), we choose a continual idolatry and slavery. Whether stated or not, our choices reveal if we trust and believe God or prefer to stay with the destructive lords of our own existence.

As we learn to trust the Lord, we prepare ourselves to live life with others who want these same things. A central way that we experience the hope, joy, and peace of Jesus is through the intimate and honest relationships we have with those in the covenant community. While we need wisdom in how and with whom we go about such things, intimacy will always take an enormous amount of courage. Can God and others ever be trusted? It is in the incarnation of Christ that God says YES, and it is in the way that Jesus lived where we see the possibilities.

### **It's Hard to Fake Authenticity**

Every once in a while, I get hooked into a documentary about art forgery. It is amazing the detail and work that goes into a good forgery, and correspondingly, the hours and expertise it takes to spot one.

But why make such a fuss over a good reproduction? If a painting looks so much like a Picasso that no one else can tell the difference without a special scanning device, then why all the uproar?

But for the art community, it does matter, and it matters to the tune of thousands and sometimes millions of dollars. A painting by Picasso holds great value and prestige, not only because of the beauty of the painting, but because of the history, skill, and context of an artist's life in a certain place and time. Authenticity, i.e., artistic purity, is highly valued.

Moralism is the enemy of purity, integrity, and authenticity. On its surface, moralism looks helpful, but the *surface* is deceiving. Moralism is very concerned with what it does and how it looks. It is obsessed with public relations and the perceptions of those that it is trying to impress or motivate. Moralism, in its most basic definition, is the doing of good things, the embrace of good behavior, and the *measurability of said things in comparison with others*. Moralism is self-serving under the guise of serving and sacrificing for others. This is why it is such a dangerous, capricious, and duplicitous enemy. It (and the Evil One's subtle use of it) often fools us all.

Moralism produces visible and short-lived behaviors without changing a person's beliefs and character. In other words, if the "heart" of a person or an organization does not change, a lasting, loving, authentic behavior will not take root. Integrity cannot be faked, and in the end is seen most clearly when one has something to be gained or lost. Only a "heart of flesh"<sup>153</sup> can be genuine in its intentions and good works.

Character is what you do when it matters, when the pressure is on, and when doing what is right trumps every other option . . . even if it means our pain and discomfort. We can fake activity and surface do-gooding, but our motivations remain what they are. Only resurrection power that is welcomed and embraced can change the condition of our true character.

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<sup>153</sup> Ezekiel 11:19-20.

## **A Different Kind of Community**

What about our shallow surfaces? How much time do we invest in digging below the surface of people, churches, and those we allow to shape our thinking and actions?

If we truly love people, why don't we spend more time getting to know them? How can we truly disciple people that we really don't know? Can people sense when we are truly concerned for them versus when we are trying to "cover our bases," relieve our guilt, do what is expected, or get something from them?

How much time, effort, or monetary support do we put toward being people of self-evaluation, thoughtful discernment, or patient discovery? Where does the "testing of the spirits" fit into our approach with those convinced that they have special insights or abilities from God, those churches we are so excited about that we barely know, that moving of the Spirit in some distant part of the globe?

If we want the truth, then why do we keep pursuing "experts" who are personable and entertaining, but vapid? We seem drawn to churches who present a God akin to a genie, a waiter, or a retail website. We often desire clergy who present a simple, controlled, and safe Christianity with a God who lacks the mystery, complexity, or magnificence of the triune God of the Scriptures. We want a "tame God," but God isn't tame.

What I am suggesting is that an authentic, living, breathing, kingdom-growing church is rarely sexy or impressive in the world's eyes, but it contains Christians who actually want to be with one another. This doesn't mean that they always get along, but that they are constantly looking to learn and grow through any conflict or disagreement they encounter. Because they expect relational difficulties, they are not surprised when they occur.

These kinds of churches are led by clergy that see their God-given roles and authority not as an opportunity to get power or control, but as a responsibility to help the people of God focus on those important and central things that must be prioritized about God's character and

ways. The applications for faithfulness are varied, but loving under-shepherds know that their task is to encourage a spirit that embraces ministry applications together.

Healthy disagreement and discernment are encouraged, but a Spirit-led submission to appropriate and final decisions is required. This type of leader holds his or her “visions” loosely and develops disciples who are, in time, able to walk thoughtfully and wisely. He or she encourages a culture of accountability for all; there is an embrace of complexity without the sacrificing of integrity.

These churches contain people who have each other’s backs when another is at their most vulnerable. They step up to support or help during a time of illness or crisis, look out for a brother if they are being overloaded, tell their sister the truth because it is the way of love.

They are disciples who will walk with one another no matter what, but out of love will refuse to do the needed spiritual work that another must embrace in courage and faith. When hurting believers reject their love, the authentic Christian community continues to love and engage them without encouraging their troubled behavior.

In their outreach with the gospel, kingdom people reach out to those in their deepest need but do so with compassionate and direct honesty. They are prayerfully patient with the unstable who are not yet ready to follow Christ but still want a connection to their church; they see this relationship as an opportunity, not an obstacle. Who knows how God might move in the future or may be working unseen?

Kingdom people know that God is always moving and going ahead of them, and they are looking and prepared to be faithful in being Christ to the world. Thus, the child of the Kingdom of God is out in the world, in the way, looking to be “light” and “salt.” They are unhurried, but present. Ready and prepared, but not anxious. Loving, but trusting of God’s timing and ways. They model and

embrace the “gentle patience” of the people of God because of his “nearness.”<sup>154</sup>

Does this describe the kind of *disciples* we are making? Are these the kind of *clergy* we are training? Are these the kind of denominational leaders that shepherd us?

## Seeing the Face of God

We have been taught by many in the American church that constant “otherworldly” experiences coupled with highly emotional and visible highs are necessary to handle our pain and placate our impatience. But does this teaching come from Jesus?

Matthew 12:

*<sup>38</sup> Then some of the scribes and Pharisees said to him, “Teacher, we wish to see a sign from you.” <sup>39</sup> But he answered them, “**An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.**”*

Luke 16:

*<sup>28</sup> for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ <sup>29</sup> Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ <sup>30</sup> He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ <sup>31</sup> He said to him, ‘**If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.**’”*

John 6:

*<sup>30</sup> So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?”*

*<sup>35</sup> Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be*

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<sup>154</sup> Philippians 4:1-8.

*thirsty. <sup>36</sup> But I said to you that you have seen me and **yet do not believe.**"*

Hebrews 11:1

*Now faith is the assurance of things hoped for, the conviction of things **not seen.***

Why must we have everything right away, avoiding the hard work that produces something lasting and genuine? By settling for cheaper forgeries, we skip the development of an artistic skill, avoid the time (and satisfaction) of finding just the right materials, and forego the future maintenance that a painting of great worth might require.

We have no idea that the forgeries we embrace erode our spiritual lives, and yet we often wonder why our churches have no staying power. We wonder why people do not see Christ in us or among us but instead view us as just another grasping, insecure, religious group looking for constant help from a seemingly reluctant god. This god must be constantly placated by the anxious, babbling incantations of a people who seem characterized by their frantic busyness<sup>155</sup> and the firm conviction that everything is up to them.

*"American religion is conspicuous for its messianically pretentious energy, its embarrassingly banal prose, and its impatiently hustling ambition. None of these marks is remotely biblical."*

*"With programs shaping the agenda – not amazing grace, not stubborn sin – the pastor doesn't have to be patient. We set a goal,*

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<sup>155</sup> Matthew 6:7-14; The context here being a pagan expectation due to the right incantations, done just the right way, for just the right amount of time so that their god will give them just what they desire. We don't manipulate God, nor is he the small, reluctant, and petty gods of paganism. We follow an awesome and loving God who doesn't need our help and can be trusted to do what is best. He wants us to seek him and uses our prayers in his plan, but ultimately, he knows best and leads us in HIS wisdom. We passionately pursue him because he is worth it, not because he will make us successful on our own timetable and our own terms.

*work out a strategy, recruit a few Christian soldiers, and go to it. If, in two or three years, the soldiers haven't produced, we shake the dust off of our feet and hire on as captain to another group of mercenaries. When a congregation no longer serves our ambition, it is abandoned for another under the euphemism of 'a larger ministry.' In the majority of such cases, our impatience is rewarded with a larger salary."*<sup>156</sup>

—Eugene Peterson

Our anxious, self-righteous busyness is not reflective of the God of the scriptures or of his faithful, lasting, historic church. It is reflective of the god of many self-centered American Christians (of multiple stripes) that insist on a religion of their own making. In the end, many of us would prefer the forgeries that come quickly and easily to enduring the cruciform life which is only lived in authenticity.

No one turns the lights on spiritually except the Lord, and no one can give authenticity to another who doesn't get it or want it. That said, God wants to use his redeemed, Covenant People to bring others to faith and salvation in their response to the gospel, leading them into the waters of new birth (baptism). He calls us to walk as fellow brothers and sisters in the household of God (discipleship). He wants all to find a purity of life that only comes from the inner conversion of a person in the deepest part of their being.

*Matthew 5:8*

*"Blessed are the pure in heart, for they will see God."*

In the end, those with a bigger, richer, and more substantive view of life will find the real "heaven" that the scriptures promise. It is not an eternity which provides them with a grandiose Caribbean vacation as envisioned by those fixated on the "American Dream." It is a salvation where, through Christ, his disciples can experience *the*

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<sup>156</sup> Peterson, *The Contemplative Pastor*, p. 49.



*presence of God* in the most realized sense possible for a limited, created human being.<sup>157</sup>

*“ . . . when we speak of heaven, we do not really mean streets of gold and crystal seas, still less having everything we want. We cannot rest in that kind of thing. We cannot doubt that any world that is wholly God’s creation is altogether lovely and beautiful, but when we think about heaven as our home it is not because heaven is beautiful, but because God is there and we find our abiding-place in His Heart . . . ‘we do not find God in heaven, but we find heaven in God.’ ”*<sup>158</sup>

—Father Andrew

New Creation (heaven) is a new world, where everyone experiences to the fullest the humanity that we have always been meant to know in a restored relationship with the God who makes everything new . . . and, thus, makes everything right.<sup>159</sup>

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<sup>157</sup> Exodus 33:20-23; Rev. 22:3-5.

<sup>158</sup> Father Andrew, *Meditations*, p. 203.

<sup>159</sup> Rev. 21:5.

