

# Ligonier Baptist Church

## Statement of Faith

Adopted December 2008

### The Scriptures

We accept the Bible, including the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. The Bible is the only essential and infallible record of God's self-disclosure. It leads us to salvation through faith in Jesus Christ. Being given by God, the Scriptures are both fully and verbally inspired by God. Therefore, as originally given, the Bible is free of error in all it teaches. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. The Scriptures are the authoritative and normative rule and guide of all Christian life, practice, and doctrine. They are totally sufficient and must not be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom. Every doctrinal formulation, whether of creed, confession, or theology must be put to the test of the full counsel of God in Holy Scripture.

*Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.*

### God Is Triune

There is one God: infinite, eternal, almighty, and perfect in holiness, truth, and love. In the unity of the godhead there are three distinct persons, Father, Son and Holy Spirit, co-existent, co-equal, co-eternal, with distinct personal attributes. These three are one God without division of nature, essence, or being, and worthy of precisely the same homage, confidence, and obedience. This truth is the foundation of Christian faith and life.

*Genesis 1:26; 3:22; Isaiah 6:3, 8; 11:2, 3; 42:1; 48:16; 61:1-3; 63:9, 10; Matthew 3:11, 16; 12:18, 28; 28:18-19; Mark 1:8; 12:29; Luke 1:18, 20, 35; 3:16, 22; 4:1, 14, 18; John 1:14, 32, 33; 3:34, 35; 7:39; 14:16, 17, 26; 15:26; 16:7, 13-15; 20:22; Acts 1:2, 4, 5; 2:33; 5:3-4; 10:36-38; Romans 1:3, 4; 8:9-11, 26, 27; 1 Corinthians 2:10, 11; 6:19; 8:6; 12:3-6; 2 Corinthians 1:21, 22; 3:17; 5:5; 13:14; Galatians 4:4, 6; Philippians 1:19; Ephesians 1:3, 5, 13; Colossians 2:2; 2 Thessalonians 2:13, 14, 16; 1 Timothy 3:16; Titus 3:4-6; Hebrews 1:1-3; 9:14; 1 Peter 1:2; 3:18; 1 John 5:6, 7; Revelation 1:4-6; 4:8.*

### God the Father

God the Father is the Creator of heaven and earth. We accept the Genesis account of creation, and believe that God created the universe in the seven consecutive, 24 hour literal days there recorded. By God's word and for his glory, he freely and supernaturally created the world from nothing. Through the same Word he daily sustains all his creatures. He rules over all and is the only Sovereign. His plans and purposes cannot be thwarted. He is faithful to every promise, works all things together for good to those who love him, and in his unfathomable grace gave his Son Jesus Christ for mankind's redemption. He made man for fellowship with himself, and intended that all creation should live to the praise of his glory.

*Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26;*

14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

## **Jesus Christ**

Jesus Christ, the only begotten Son of God, was the eternal Word made flesh, supernaturally conceived by the Holy Spirit, born of the Virgin Mary. He was perfect in nature, teaching and obedience. He is fully God and fully man. He was always with God and is God. Through him all things came into being and were created. He was before all things and in him all things hold together by the word of his power. He is the image of the invisible God, the first-born of all creation and in him dwells the fullness of the godhead bodily. He is the only Savior for the sins of the world, having shed his blood and died a vicarious death on Calvary's cross. By his death in our place, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness and for a period of forty days appeared to over five hundred witnesses, performing many convincing proofs of his resurrection. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all. He is the Head of his body, the Church, and should be adored, loved, served, and obeyed by all.

*Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.*

## **The Holy Spirit**

The Holy Spirit, fully divine, the Lord and Giver of life, convicts the world of sin, righteousness and judgment. Through the proclamation of the gospel he persuades men to repent of their sins and confess Jesus as Lord. By the same Spirit a person is led to trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth, and dwells within the regenerate. The Holy Spirit has come to glorify the Son who in turn came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored, and worshipped as God the Third Person of the Trinity.

*Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.*

## **Angels**

We believe in the existence of created spiritual beings called angels now divided into two categories: elect and fallen. Fallen angels (demons) are enemies of God and all people; they further divide into two

classes: imprisoned and free. The Bible reveals a conflict between Satan and his forces (the fallen angels) and Michael, an archangel, and the elect angelic forces. This conflict has real impact on Christians, and thus, they are to prepare themselves for effective spiritual warfare. Through observing man, angels learn the wisdom of God.

God's Word reveals the personality, fall, and program of Satan, the leader of the fallen angels. We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We affirm him to be man's great tempter; the enemy of God and his Christ; the accuser of the saints; the author of all false religions, the chief influencer of the present apostasy; and the author of all powers of darkness; destined to final defeat at the hands of God's Son; and to the judgment of an eternal justice in hell, a place prepared for him and all his angels. There they will experience everlasting conscious torment.

*2 Samuel 14:20; Nehemiah 9:6; Job 1:6-7; 4:18; Psalms 68:17; 103:2, 20-21; Isaiah 6:3; Ezekiel 28:12-17; Daniel 6:22; 10:11, 13; Matthew 1:20, 21; 25:31, 41; 28:5-7; Mark 8:38; Luke 2:10-12, 13, 14; 15:7, 10; John 1:51; Acts 1:11; 7:53; 12:5, 7, 23; Ephesians 3:10; 6:10-18; Colossians 1:16; 1 Timothy 4:1; 5:21; Hebrews 12:22; 2 Peter 1:12; 2:4; Jude 6, 9; Revelation 12:7-9; 19:10; 20:10.*

## **Man**

God made man - male and female - in his own image, as the crown of creation, that man might have fellowship with him. The gift of gender is thus part of the goodness of God's creation. We believe that God's creation of man was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Being estranged from his Maker, yet responsible to him, he became subject to divine wrath, inwardly depraved and, apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.

*Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.*

## **The Gospel**

Jesus Christ is central to the gospel. The good news is revealed in his birth, life, death, resurrection and ascension. Christ's crucifixion is the heart of the gospel, his resurrection is the power of the gospel, and his ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies the demands of God's holy justice and appeases his holy wrath. It also demonstrates his mysterious love and reveals his amazing grace. Jesus Christ is the only mediator

between God and man. There is no other name by which men must be saved. At the heart of all sound doctrine is the cross of Jesus Christ and the infinite privilege that redeemed sinners have of glorifying God because of what he has accomplished. Therefore, we want all that takes place in our hearts, churches and ministries to proceed from and be related to the cross. This gospel of grace is to be sincerely preached to all men in all nations.

*Isaiah 61:1–3; Matthew 4:23; 11:4–6; 28:18–21; Mark 16:15; Luke 16:16; John 1:16, 17; 4:14; Acts 10:36; 13:26, 32, 33; 14:3; 20:24, 32; Romans 1:16, 17; 10:8, 15–18; 15:16; 16:25, 26; 1 Corinthians 1:18, 21, 24, 25; 2:4–7, 9; 4:20; 9:16–18; 15:1, 2; 2 Corinthians 3:8; 4:3, 4, 6; 5:19; 6:7; Ephesians 1:13; 3:4; 6:15, 19; Philippians 2:16; Colossians 1:5, 6, 23, 26–29; 3:16; 1 Thessalonians 1:5; 2:13; 1 Timothy 3:16; 6:3; 2 Timothy 1:13; Hebrews 4:2.*

## **Salvation**

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner who is dead in trespasses and sins responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to him as Lord and Savior. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom service or works. While neither repentance nor works save, unless a person is willing to deny himself, pick up his cross, and follow Christ, he cannot become his disciple.

B. Justification is God's gracious and full acquittal upon principles of His righteousness. It is bestowed not in consideration of any works or righteousness which we have done, but solely through faith in the Redeemer's blood, His righteousness is imputed unto us. Anyone turning from sin in repentance and looking to Christ and his substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift. He is justified and fully accepted by God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes so that we love and practice holiness. Without holiness, no one will see the Lord. The Holy Spirit is the active agent in our sanctification and seeks to produce his fruit in us as our minds are renewed and we are conformed to the image of Christ. Though indwelling sin remains a reality, as we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring to so live in the world that all people may see our good works and glorify our Father who is in heaven. All believers are exhorted to persevere in the faith knowing they will have to give an account to God for their every thought, word and deed. The spiritual disciplines, especially Bible meditation, prayer, worship and confession, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve his people until the end which is most certain.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed, our introduction into our eternal home of the new heavens and new earth where

righteousness dwells. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like His own.

*Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14;12:14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.*

## **Empowered by the Spirit**

In addition to effecting regeneration and sanctification, the Holy Spirit also empowers believers for Christian witness and service. While all genuine believers are indwelt by the Holy Spirit at conversion, the New Testament indicates the importance of an ongoing, empowering work of the Spirit subsequent to conversion as well. Being indwelt by the Spirit and being filled (empowered) with the Spirit are theologically distinct experiences. The Holy Spirit desires to fill each believer continually with increased power for Christian life and witness, and imparts his supernatural gifts for the edification of the Body and for various works of ministry in the world. All the gifts of the Holy Spirit at work in the church of the first-century are available today and are vital for the mission of the church. These gifts are to be earnestly desired and cautiously practiced with biblical discernment.

*Exodus 31:3; 35:30-31; Numbers 11:17, 25; 24:2; Deuteronomy 34:9; Judges 3:10; 6:34; 11:29; 14:6, 19; 15:14; 1 Samuel 10:10; 11:6; 16:13; 19:20, 23; 1 Chronicles 12:18; 2 Chronicles 15:1; 24:20; Isaiah 61:1; Ezekiel 3:24; 11:15; Luke 1:15, 41, 53, 67; 4:1, 14; Acts 1:8; 2:4; 4:8, 31; 7:51; 8:29, 39; 10:17-19, 46; 11:12; 13:2, 4, 9-11; 15:28; 16:6f; 19:6, 21; Romans 8:1-11; 12:6-8; 1 Corinthians 1:5-7; 12:7-11; 13:8-12; 14:1-40; Eph. 4:11; Galatians 5:16, 18, 25; 6:8; 1 Peter 4:11.*

## **The Church**

God by his Word and Spirit creates the Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, he guides and preserves that new redeemed humanity. The Church is not a religious institution or denomination. Rather, the Church universal is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God as Father, Son and Holy Spirit. It also exists to serve him by faithfully doing his will in the earth. This involves a commitment to see the gospel preached and churches planted in all the world for a testimony. The ultimate mission of the Church is the making of disciples through the preaching of the gospel. When God transforms human nature, this then becomes the chief means of society's transformation.

All members of the Church universal are to be a vital and committed part of a local church, in which they devote themselves to teaching, fellowship, the Lord's Supper and prayer. A New Testament church is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ. In this context they are called to walk out the New Covenant as the people of God and demonstrate the reality of the kingdom of God.

Each congregation operates under the Lordship of Christ. In such a congregation each member is responsible and accountable to Christ as Lord. The congregation's scriptural officers are pastors (or elders, overseers, bishops) and deacons. Women play a vital role in the life of the church but in keeping with God's created design, they are not permitted "to teach or to have authority over a man" (1 Tim 2:12). Leadership in the local church is male. In the context of the local church, God's people receive pastoral care and leadership and the opportunity to employ their God-given gifts in his service in relation to one another and to the world.

*Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.*

## **Ordinances of the Church**

A. Water baptism is only intended for the individual who has received the saving benefits of Christ's atoning work and become his disciple. Therefore, in obedience to Christ's command and as a testimony to God, the Church, oneself and the world, a believer should be immersed in water in the name of the Father, Son and Holy Spirit. Water baptism is a visual demonstration of a person's union with Christ in the likeness of his death and resurrection. It signifies that his former way of life has been put to death and vividly depicts a person's release from the mastery of sin. It is prerequisite to local church membership and to participation in the Lord's Supper.

B. As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ. This ordinance is in no sense a sacrifice, but through partaking of the bread and the fruit of the vine, it symbolizes the breaking of Christ's body and the shedding of his blood on behalf of believers. It is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we partake of the Lord's Supper with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls, signify our unity with other members of Christ's body, and anticipate His return.

*Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.*

## **The Lord's Day**

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

*Matthew 28:1ff; Mark 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.*

## **The Family**

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

*Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.*

## **The Consummation**

At the end of this age, after God's people have endured much tribulation, the Consummation of all things will occur once and for all. It includes the visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the Consummation, Satan with his hosts and all those outside Christ are finally separated from the benevolent presence of God, enduring conscious eternal punishment, but the righteous, in glorious bodies, shall live and reign with him forever. Married to Christ as his Bride, the Church will be in the presence of God forever, serving him and giving him unending praise and glory. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

*Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.*