

Lexington Community Church Confession of Faith *revised 2.6.25*

This confession of faith draws heavily from the orthodox creeds, confessions, and catechisms that have grounded the Protestant Reformed Faith for centuries. Following the layout of the 1689 London Baptist Confession, paraphrases and quotes from the 2000 Baptist Faith and Message and the Heidelberg Catechism have also been used.

Chapter 1: Regarding the Bible, we believe:

1. The Bible is the only true authority in all things regarding faith, salvation, and proper obedience to God.

- a. Creation does reveal the goodness, wisdom, and power of God in many ways – and this leaves man without excuse for our failure to love and worship God properly. However, creation is not sufficient to give us the true knowledge of God and of his will – both of which are necessary to understand faith, salvation, and proper obedience.
- b. It pleased God to graciously reveal himself and declare his will to us by breathing his Word into writing through human authors, a method of revelation that has now ceased. This inspired Word of God, the Bible, gives us the knowledge that we need to understand faith, salvation, and proper obedience.
- c. The Bible also serves as a means of grace that strengthens us and encourages us in the faith as we engage in the battle against Satan, the world, and the flesh.
- d. As God's inspired Word, the Bible is both unable to contain error (infallible) and completely without error (inerrant) in everything that it speaks to regarding faith, salvation, and proper obedience to God.

2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19-21; Romans 2:14,15; Psalms 19:1-3; Hebrews 1:1; Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19,20

Chapter 2: Regarding God and the Holy Trinity, we believe:

1. God is the one and only, true and living God; infinite and perfect.

- a. God is a spirit and does not have a body like men.
- b. God's attributes include independence, sovereignty, eternity, immutability, holiness, wisdom, love, grace, omnipresence, omniscience, omnipotence, faithfulness, patience, goodness, and incomprehensibility.
- c. God works all things for His glory – through the redemption of some, forgiving their sins according to His grace and mercy; and through the judgement of others, pouring out His wrath in punishment against their sin and rebellion according to their sin and rebellion.

2. God exists in a manner of all sufficiency and does not need anything to continue to exist.

- a. God does whatever pleases Him.
- b. God has infinite and perfect knowledge of all His creation.
- c. God exacts His providence on all of creation.

3. God exists in three persons referred to as the Trinity: the Father, the Son, and the Holy Spirit

- a. These three persons are eternally of one substance, power, and essence.
- b. These three persons each carry the whole divine essence of being God and are not divided in nature or being.
- c. These three persons are all infinite and without beginning.

(2) John 5:26; Psalms 148:13, Psalms 119:68; Job 22:2-3; Romans 11:34-36; Daniel 4:25, 35-35; Hebrews 4:13; Ezekiel 11:5; Acts 15:18; Psalms 145:17; Revelation 5:12-14

(3) 1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14-18; John 15:26; Galatians 4:6

Chapter 3: Regarding God's Sovereign Decree, we believe:

1. God's decree refers to His sovereign and unchanging plan that He has freely established according to His perfect will.

- a. God has decreed all that comes to pass. However, God's decree is not limited by time – God's decree existed before the creation of the world.
 - b. God being sovereign over all that comes to pass does not make him the author of sin. God does not tempt or force man to sin.
 - c. God's decree includes the liberty of man to make choices, and man is accountable for those choices.
2. **According to His perfect and unchanging purpose, God has freely determined to redeem His chosen people to eternal life through Jesus Christ.**
- a. God has determined to redeem His people before the foundation of the world.
 - b. This redemption is an act of pure grace and mercy from God and is not influenced by anything outside of God. He is motivated by His love.
3. **God's sovereign decree includes all that is necessary to bring his chosen people to Himself.**
- a. God gives his people - who were born dead in sins and trespasses - new, eternal life through faith in Christ.
 - b. By grace and through faith in Christ, God's people are justified, adopted, and kept by God's power.

(1) Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 18; James 1:13; 1 John 1:5; Acts 4:27, 28; Acts 15:18; Romans 9:11, 13, 16, 18; John 19:11; Numbers 23:19; Ephesians 1:3-5

(2) 1 Timothy 5:21; Matthew 25:34; Ephesians 1:5, 6; Romans 9:22, 23; Jude 4

(3) 1 Peter 1:2; 2 Thessalonians 2:13; 1 Thessalonians 5:9, 10; Romans 8:30; 2 Thessalonians 2:13; 1 Peter 1:5; John 10:26; John 17:9; John 6:64

Chapter 4: Regarding Creation, we believe:

- 1. **In the beginning, God was pleased to speak into existence all that exists.**
 - a. God's creation includes things both visible and invisible.
 - b. God's act of creation took place over the span of 6 24-hour days.
 - c. God affirmed throughout the days of creation and upon the completion of creation that His creation was good.
 - d. God's purpose for creation was to display the eternal glory of His power, wisdom, and goodness.
- 2. **After creating everything else, God created human beings.**
 - a. God created human beings male and female - the first humans were Adam and Eve
 - b. God created human beings with souls that cannot die.
 - c. God created human beings in His image.
 - d. When God created Adam and Eve, He placed them in the Garden of Eden. His design and purpose at creation was for humans to enjoy and exercise dominion over creation as part of knowing, enjoying, and worshipping Him.
- 3. **Adam and Eve also received instruction from God not to eat of the tree in the Garden called the Tree of the Knowledge of Good and Evil.**
 - a. As long as Adam and Eve kept this command, humans would live in a worshipful and harmonious relationship with their Creator God, enjoying unhindered fellowship with him.
 - b. In addition to His command, God also gave Adam and Eve liberty to choose between right and wrong.

(1) Genesis 2:17; Genesis 1:26, 28

(2) John 1:2, 3; Hebrews 1:2; Job 26:13; Romans 1:20; Colossians 1:16; Genesis 1:31

(3) Genesis 1:27; Genesis 2:7; Ecclesiastes 7:29; Genesis 1:26; Romans 2:14, 15; Genesis 3:6

Chapter 5: Regarding God's Divine Providence, we believe:

- 1. **God's providence extends over all created things.**
 - a. God is the good Creator of all things, and He establishes their purposes.
 - b. God continues to actively govern all creatures and things according to His will and according to the purpose for which they were created.
 - c. God – in His divine providence – gives special care and attention to His Church, the Bride of Christ
- 2. **God's providence extends over all events.**

- a. Everything is ordered by God (past, present, and future).
- b. Nothing comes to pass by chance or without God's providence.

3. In God's providence, He uses any means He chooses according to His good pleasure.

4. God's providence has not overlooked the fall and sin of mankind.

- a. Anything God permits, He does for His holy and good ends.
- b. Allowing these things does not make God the author of sin, nor does He approve of sin

5. As believers fall to temptations and sins, God's providence allows these seasons and struggles for the ultimate good worship and glory that will be worked toward Him.

- a. These seasons and struggles are allowed by God but does not violate His goodness or love.
- b. These seasons and struggles reveal need for renewed relationship with God and need for repentance of the believer.
- c. These seasons and struggles result in Spiritual growth, and ultimately point toward worship and glory to God as the growth takes place.
- d. Spiritual growth is the work of the Holy Spirit awakening and working internally, pointing believers to Christ.

6. In His providence, God allows unbelievers to live in an unrepentant, unbelieving, hardened state.

- a. This natural state of sin and unbelief is in accordance with man's natural will and desires.
- b. In his sinful state, man is still responsible for his rejection and unbelief.

(1) Hebrews 1:3; Job 38:11; Isaiah 46:10, 11; Psalms 135:6; Matthew 10:29-31; Ephesians 1:11

(2) Acts 2:23; Proverbs 16:33; Genesis 8:22

(3) Acts 27:31, 44; Isaiah 55:10, 11; Hosea 1:7; Romans 4:19-21; Daniel 3:27

(4) Romans 11:32-34; 2 Samuel 24:1, 1 Chronicles 21:1; 2 Kings 19:28; Psalms 76:10; Genesis 1:20; Isaiah 10:6, 7, 12; Psalms 1:21; 1 John 2:16

(5) 2 Chronicles 32:25, 26, 31; 2 Corinthians 12:7-9; Romans 8:28

(6) Romans 1:24-26, 28; Romans 11:7, 8; Deuteronomy 29:4; Matthew 13:12; Deuteronomy 2:30; 2 Kings 8:12, 13; Psalms 81:11, 12; 2 Thessalonians 2:10-12; Exodus 8:15, 32; Isaiah 6:9, 10; 1 Peter 2:7, 8

Chapter 6: Regarding the Fall of Man, Sin, and God's Punishment, we believe:

1. God created man in a state of perfection, with instructions to live according to God's righteous law.

- a. Adam and Eve, as man's representatives before God, willingly committed sin by breaking the law.
- b. The consequence of breaking this law was death.

2. As a result of this sin and rebellion against God, all mankind is now born into the fallen state of sin and misery. This curse on mankind and creation is the just consequence for rebellion against a good and holy Creator God.

- a. Living in a fallen state, man no longer enjoys the harmony and communion with God that Adam and Eve enjoyed in the Garden of Eden.
- b. Living in a fallen state, all living things are constantly moving towards physical death.
- c. Living in a fallen state, all mankind is spiritually dead – headed for eternal condemnation in continuous rebellion against God, unable to see and embrace the beauty and goodness of God.

Chapter 7: Regarding God's Covenant, we believe:

1. Being spiritually dead, man is unable and unwilling to reconcile himself to God. In response, it pleased God to provide the Covenant of Grace - offering salvation to man.

- a. Through the Covenant of Grace, salvation is given to all who place their faith in Jesus Christ alone as Savior.
- b. Faith in Christ that brings fallen man into the Covenant of Grace is the gift of God as He regenerates the hearts of man, giving man both the ability and the desire to believe.

2. The Covenant of Grace is revealed in progressing fashion from Genesis to Revelation.

- a. Genesis 3 offers the initial promise of redemption.
- b. The Old Testament points to God's Covenant of grace by continuously looking forward to the coming Savior Jesus Christ.
- c. The New Testament reveals fully the person and work of Jesus Christ and his role as our Mediator in the Covenant of Grace.

(1) Genesis 2:17, Job 35:7; Galatians 3:10, Romans 3:20-21, Romans 8:3, Mark 16:15, Luke 17:10, John 3:16, John 6:44-45, Ezekiel 36:26-27, Psalm 110:3

(2) Genesis 3:15; Hebrews 1:1; 2 Timothy 1:9; Titus 1:2; Hebrews 11:6, 13; Romans 4:1, 2, &c.; Acts 4:12; John 8:56

Chapter 8: Regarding Christ as Mediator, we believe:

- 1. It pleased God to choose and ordain Jesus Christ, His only begotten Son, according to their covenant between them, to be the Mediator between God and man**
 - a. This includes Christ as the greatest Prophet, the greatest Priest, and the greatest King
 - b. This includes Christ as the Head and Savior of the Church
 - c. This includes Christ as the Heir and Judge of all things.
 - d. These offices belong exclusively to Christ as the Mediator.
 - e. As Mediator, Christ calls, justifies, sanctifies, and glorifies the elect.
- 2. The Son of God is the second person of the Trinity and is eternally of one substance and equal with the Father.**
 - a. According to God's timing, the Son took on human flesh, yet was without sin
 - b. The Son was conceived by the Holy Spirit and born of the virgin Mary, which resulted in two whole and distinct natures: Fully God and Fully man.
- 3. The Lord Jesus, in His human nature was sanctified and anointed with the Holy Spirit, and in Him dwelt the fullness of the Father.**
- 4. Christ took on flesh and was made subject to the law, perfectly fulfilling it. Yet He underwent our punishment due to us as He was made to be sin (yet knew no sin)**
 - a. Christ suffered sorrows and suffering on our behalf
 - b. He was killed, yet not corrupted
 - c. He rose from the dead, taking victory over sin and death
 - d. He arose into heaven, and sits at the right hand of the Father
 - e. He shall return to judge men and angels
- 5. Jesus's perfect obedience and perfect sacrifice of Himself fully satisfies the justice of God for all believers.**
 - a. This provides eternal reconciliation between believers and God
 - b. This purchases an everlasting spiritual inheritance and adoption for believers
 - c. The perfect sacrifice of Christ is sufficient for all believers who repent and believe upon Him as they look upon His work on the cross.
 - d. The perfect sacrifice of Christ is sufficient for Old Testament believers who were looking forward and trusting in God's promises for the Savior to come.
- 6. To all those for whom Christ has obtained an eternal redemption, He effectually calls and perfects them, governs their hearts by Word and Spirit, and overcomes their enemies without condition.**

(1) Isaiah 42:1; 1 Peter 1:19, 20; Acts 3:22; Hebrews 5:5, 6; Psalms 2:6; Luke 1:33; Ephesians 1:22, 23; Hebrews 1:2; Acts 17:31; Isaiah 53:10; John 17:6; Romans 8:30
(2) John 1:14; Galatians 4:4; Romans 8:3; Hebrews 2:14, 16, 17; Hebrews 4:15; Matthew 1:22, 23; Luke 1:27, 31, 35; Romans 9:5; 1 Timothy 2:5; John 3:13; Acts 20:28; 1 Timothy 2:5

(3) Psalms 45:7; Acts 10:38; John 3:34; Colossians 2:3; Colossians 1:19; Hebrews 7:26; John 1:14; Hebrews 7:22; Hebrews 5:5; John 5:22, 27; Matthew 28:18; Acts 2:36
(4) Psalms 40:7, 8; Hebrews 10:5-10; John 10:18; Gal 4:4; Matthew 3:15; Galatians 3:13; Isaiah 53:6; 1 Peter 3:18; 2 Corinthians 5:21; Matthew 26:37, 38; Luke 22:44; Matthew 27:46; Acts 13:37; 1 Corinthians 15:3, 4; John 20:25, 27; Mark 16:19; Acts 1:9-11; Romans 8:34; Hebrews 9:24; Acts 10:42; Romans 14:9, 10; Acts 1:11; 2 Peter 2:4

(5) Hebrews 9:14; Hebrews 10:14; Romans 3:25, 26; John 17:2; Hebrews 9:15; 1 Corinthians 4:10; Hebrews 4:2; 1 Peter 1:10, 11; Revelation 13:8; Hebrews 13:8

(6) John 6:37; John 10:15, 16; John 17:9; Romans 5:10; John 17:6; Ephesians 1:9; 1 John 5:20; Romans 8:9, 14; Psalms 110:1; 1 Corinthians 15:25, 26; John 3:8; Ephesians 1:8

Chapter 9: Regarding the Will of Man, we believe:

1. **God designed and created human beings with a will that has the power and liberty to make choices that are not forced.**
2. **Before the Fall, the will of man had freedom and power of choice to do the things that are good and pleasing before God or to choose the opposite of these things (evil).**
3. **In the Fall, man lost the freedom and liberty of the will to choose the things that are good and pleasing before God.**
 - a. In other words, through the Fall, the will of man fell into bondage. Now, man has a strong, internal disdain for God and the things of God. As a result, man *can not* and *will not* choose the things that are good and pleasing before God.
 - b. This especially applies to salvation. Due to the fallen will, man is unable, in and of himself, to desire reconciliation to God. Man is also unable, in and of himself, to look to and trust in Christ alone as his Savior.
4. **God, though, has the power and the grace necessary to rescue the fallen, spiritually dead sinner.**
 - a. When God rescues sinners, He graciously, mercifully, lovingly frees the sinner from the natural bondage of sin. This means that the will of the redeemed sinner is now able to love God while learning to appreciate and embrace the things of God.
 - b. Even as the redeemed sinner is now able to love God, there is a remaining sinful corruption within the redeemed sinner that prevents the redeemed sinner from loving God perfectly. The sinner still can and does choose to do that which is sinful.
 - c. It will only be in the glorified, eternal state (after we pass on from this earth) that we are able to enjoy perfect freedom from the presence of sin.

(1) Matthew 17:12; James 1:14; Deuteronomy 30:19

(2) Ecclesiastes 7:29; Genesis 3:6

(3) Romans 5:6; Romans 8:7; Ephesians 2:1, 5; Titus 3:3-5; John 6:44

(4) (Colossians 1:13; John 8:36; Philippians 2:13; Romans 7:15, 18, 19, 21, 23; Ephesians 4:13)

Chapter 10: Regarding God's effectual calling we believe:

1. **God calls His elect from a state of sin and misery to new life of faith in Jesus Christ. He calls according to His will, in His timing, by His means, and in His power alone.**
2. **This effectual calling is an act of grace God provides to man. Man, who is dead in trespasses and sins, does not have the power or permission to answer this call in his own being, but is born again by the Holy Spirit to accept this calling in the power of the Spirit.**
3. **Since God is the one who calls the elect to salvation, He is able to call any individual at any time, regardless of age or mental ability.**

(1) Romans 8:30; Romans 11:7; Ephesians 1:10, 11; 2 Thessalonians 2:13, 14; Ephesians 2:1-6; Acts 26:18; Ephesians 1:17, 18; Ezekiel 36:26; Deuteronomy 30:6; Ezekiel 36:27; Ephesians 1:19; Psalm 110:3; Song of Solomon 1:4

(2) 2 Timothy 1:9; Ephesians 2:8; 1 Corinthians 2:14; Ephesians 2:5; John 5:25; Ephesians 1:19, 20

(3) John 3:3, 5, 6; John 3:8

Chapter 11: Regarding Justification, we believe:

1. **Those whom God effectually calls, He also justifies by pardoning their sins and granting them righteousness through the person and work of Jesus Christ**
 - a. Christ's perfect obedience to the Law provides a substitutionary righteous life.
 - b. Christ's undeserved death provides a substitutionary payment for sins
2. **Faith in Christ, which is given by God, is an instrument of justification. Faith and justification are both distinct from each other and connected to each other.**
3. **Christ, by His obedience and death, fully satisfies God's wrath on the elect, showing God to be fully just as He punishes sin, and abundantly gracious by paying our penalty for us.**

4. **In eternity, God decreed to justify the elect. In the fullness of time, Jesus died and rose as a sacrifice. However, the elect are not justified personally until the Holy Spirit causes them to be born again and have faith in Christ.**
5. **God's justification of the elect ensures they can never fall from His state of justification.**
 - a. The sacrifice of sins covers past, present, and future sins.
 - b. While believers can (and certainly do) sin – which grieves the Holy Spirit - they cannot lose their salvation.
6. **Ever since the Fall in the Garden of Eden, God's people have always been justified by faith alone.**

(1) Romans 3:24; Romans 8:30; Romans 4:5-8; Ephesians 1:7; 1 Corinthians 1:30, 31; Romans 5:17-19; Philippians 3:8, 9; Ephesians 2:8-10; John 1:12; Romans 5:17

(2) Romans 3:28; Galatians 5:6; James 2:17, 22, 26

(3) Hebrews 10:14; 1 Peter 1:18, 19; Isaiah 53:5, 6; Romans 8:32; 2 Corinthians 5:21; Romans 3:26; Ephesians 1:6,7; Ephesians 2:7

(4) Galatians 3:8; 1 Peter 1:2; 1 Timothy 2:6; Romans 4:25; Colossians 1:21,22; Titus 3:4-7

(5) Matthew 6:12; 1 John 1:7, 9; John 10:28; Psalms 89:31-33; Psalms 32:5; Psalms 51; Matthew 26:75

(6) Galatians 3:9; Romans 4:22-24

Chapter 12. Regarding Adoption, we believe:

1. **Our justification is graciously given to us by God.**
 - a. God graciously gives us justification in and through his only Son Jesus Christ
 - b. God graciously gives us justification for the sake of his only Son Jesus Christ
 - c. God graciously gives us justification to make us partakers of adoption
2. **It is through our adoption in Christ - by God - that we are brought into his kingdom and his eternal covenant family, where we enjoy the liberties and privileges of the children of God.**
 - a. As God's adopted children in Christ, we have his name put upon us, we receive the spirit of adoption, we have access to the throne of grace with boldness, and we are enabled to cry Abba, Father.
 - b. As God's adopted children in Christ, we are pitied, protected, provided for, and disciplined by him as our loving heavenly Father.
 - c. As God's adopted children in Christ, he promises never to leave us, he has sealed us for the day of redemption, and we inherit his steadfast promises as heirs of everlasting salvation.

(1) Ephesians 1:5; Galatians 4:4, 5; John 1:12; Romans 8:17; 2 Corinthians 6:18

(2) Revelation 3:12; Romans 8:15; Galatians 4:6; Ephesians 2:18; Psalms 103:13; Proverbs 14:26; 1 Peter 5:7; Hebrews 12:6; Isaiah 54:8, 9; Lamentations 3:31; Ephesians 4:30; Hebrews 1:14; Hebrews 6:12

Chapter 13. Regarding Sanctification, we believe:

1. **Those who are born again and saved by the work of Christ are also sanctified.**
 - a. Sanctification is the work of the Holy Spirit working to shape God's people into the image of Christ throughout their lifetime.
 - b. This is not simply moral conformity apart from the work of God, but rather is the product of the work of God in the life of the believer.
2. **The remnants of sin in the believer linger, causing the flesh to war against Spirit continually throughout the lifetime of the elect.**
3. **The sanctifying work of the Holy Spirit can be seen in the life of believers. Fruit of the Holy Spirit's work include joy, peace, patience, kindness, goodness, faithfulness, goodness, self-control, faith in Christ, living hope, love for God, love for others, conviction over sin, and repentance.**

(1) Acts 20:32; Romans 6:5, 6; John 17:17; Ephesians 3:16-19; 1 Thessalonians 5:21-23; Romans 6:14; Galatians 5:24; Colossians 1:11; 2 Corinthians 7:1; Hebrews 12:14

(2) 1 Thessalonians 5:23; Romans 7:18, 23; Galatians 5:17; 1 Peter 2:11

(3) Romans 7:23; Romans 6:14; Ephesians 4:15, 16; 2 Corinthians 3:18; 2 Corinthians 7:1; Galatians 5:22-23

Chapter 14. Regarding Saving Faith, we believe:

1. **Faith in Jesus Christ that saves the soul is the work of the Holy Spirit in the hearts of lost sinners.**
 - a. This saving faith is the accepting, receiving, and resting in Jesus Christ alone for justification, sanctification, and eternal life
 - b. All of the above are given to the believer by virtue of being brought into the Covenant of Grace.
2. **This saving faith is then nurtured and strengthened in the life of the believer through the means of grace, which include the following: the preaching and teaching of God's Word, baptism, the Lord's Supper, prayer, and Christian fellowship.**
 - a. By this saving faith, a believer is able to believe the truths that God has revealed about himself in the Bible.
 - b. By this saving faith, a believer is able to accept and embrace the excellency of the Bible.
 - c. Through saving faith, believers begin to see that the Bible reveals the glory of God in his attributes, the excellency of Jesus Christ in his nature as the God-man and his offices of Prophet, Priest, and King, and the power of the Holy Spirit in his divine work and roles.
3. **As the Christian begins to understand the excellencies of the Bible and believes the truths within it, it becomes possible to trust in the truths that the Bible proclaims**
 - a. These truths are embraced as the good and loving promises and instructions of God
 - b. Trusting in these biblical truths will begin to shape the thoughts, motives, attitudes, actions, and words of the Christian.
4. **At times, this saving faith of the Christian may be weak, at other times it may be very strong.**
 - i) And yet, even as the Christian's faith comes under attack and can be weak, this saving faith in Christ always delivers the full victory of Christ; he is both the author and finisher of our faith.
 - ii) Even at its weakest, saving faith in Jesus Christ alone unites the believer fully to Christ, and gives all of the benefits of Christ to the believer. We are called to rest, by faith, in assurance of these divine promises.

(1) 2 Corinthians 4:13; Ephesians 2:8; Romans 10:14, 17; Luke 17:5; 1 Peter 2:2; Acts 20:32

(2,3) Acts 24:14; Psalms 27:7-10; Psalms 119:72; 2 Timothy 1:12; John 14:14; Isaiah 66:2; Hebrews 11:13; John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11

(4) Hebrews 5:13, 14; Matthew 6:30; Romans 4:19, 20; 2 Peter 1:1; Ephesians 6:16; 1 John 5:4, 5; Hebrews 6:11, 12; Colossians 2:2; Hebrews 12:2

Chapter 15. Regarding Repentance, we believe:

1. **Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from sin to God, with the full purpose of, and endeavor after, new obedience.**
2. **The true sense of sin and apprehension of the mercy of God in Christ is the God's gracious work through the Holy Spirit in the heart and mind of the believer.**
3. **Turning from sin to God with the full purpose of, and endeavor after, new obedience includes:**
 - a. Confession of sin and self-righteousness.
 - b. Praying for forgiveness.
 - c. Praying for the desire and strength to walk in obedience.
4. **While Christians do fall into sin and temptations over their lives, God continues to grant believers a conviction over sin, and the grace to repent.**
5. **While the awareness of sin grows over time, so does repentance continue over the life of the believer.**
6. **The grace of God covers the sin of the elect, whether past, present, or future. The conviction of sin and repentance that follows is an act of obedience and worship, driven by the redemptive work in the heart of the believer.**

(1-3) Zechariah 12:10; Acts 11:18; Ezekiel 36:31; 2 Corinthians 7:11; Psalms 119:6; Psalms 119:128; Titus 3:2-5

(4) Ecclesiastes 7:20; Luke 22:31, 32

(5) Luke 19:8; 1 Timothy 1:13, 15

(6) Romans 6:23; Isaiah 1:16-18 Isaiah 55:7

Chapter 16: Regarding Good Works, we believe:

1. **Good works are thoughts, attitudes, and actions that align with God's instructions in Scripture and are done with proper motive.**
 - a. Thoughts, attitudes, and actions that do not align with God's Word are not considered good works, even if there is zeal and good intention behind them.
 - b. The proper motive behind good works are faith, hope, love, and worship toward God.
2. **Good works - done in obedience to God's commands - are the result of faith that is real and alive.**
 - a. Through good works, believers show their thankfulness to God, strengthen their assurance of salvation, encourage other Christians, and proclaim the excellencies of God for his glory.
 - b. God promises to produce good works in the lives of believers who have been united to Christ.
3. **The ability to do good works does not come from us as Christians. We are enabled to do good works only by the Holy Spirit working in us, producing the fruit of the Spirit:**
 - a. The Holy Spirit renews our minds to understand and embrace the thoughts, attitudes, and actions that align with God's Word.
 - b. The Holy Spirit grows within us the proper motives of faith, hope, love, and a desire to honor and worship God with our lives.
4. **Even by our very best works, Christians remain unworthy to deserve God's pardon from sin or eternal life in Christ. This is because of the infinite distance between us and God. Even the most faithful Christians cannot earn God's favor by their good works.**
 - a. When we have done all that we can do in this life, we have simply done our duty as sinners saved by God's grace. We haven't earned anything before God.
 - b. This is because the good works that we do in this life are produced by the Holy Spirit. As the Holy Spirit produces these good works in us, we stain them with our sinfulness. As a result, the good works that the Holy Spirit produces in us are imperfect and unable to earn God's favor.
5. **And yet, Christians are accepted by God through Christ, and the good works of Christians, stained and imperfect, are accepted by God through Christ as well.**
 - a. This is not because the good works are holy and pure
 - b. God is pleased to accept the good works of his people, though they are stained and imperfect, because he sees us in Christ.
6. **It is good for non-believers to do the things that God commands. These things can be beneficial to those doing them as well as to those around them.**
 - a. However, these things are not considered good works because they are not done in faith, hope, or love toward God, and they are not done for the glory of God or out of worship toward God.
 - b. As a result, these things, though commanded by God, are not pleasing to God when performed by non-believers.

(1) Micah 6:8; Hebrews 13:21; Matthew 15:9; Isaiah 29:13

(2) James 2:18, 22; Psalms 116:12, 13; 1 John 2:3, 5; 2 Peter 1:5-11; Matthew 5:16; 1 Timothy 6:1; 1 Peter 2:15; Philippians 1:11; Ephesians 2:10; Romans 6:22

(3) John 15:4, 5; 2 Corinthians 3:5; Philippians 2:13; Philippians 2:12; Hebrews 6:11, 12; Isaiah 64:7

(4) Job 9:2, 3; Galatians 5:17; Luke 17:10; Romans 3:20; Ephesians 2:8, 9; Romans 4:6; Galatians 5:22, 23; Isaiah 64:6; Psalms 143:2

(5) Ephesians 1:6; 1 Peter 2:5; Matthew 25:21, 23; Hebrews 6:10

(6) 2 Kings 10:30; 1 Kings 21:27, 29; Genesis 4:5; Hebrews 11:4, 6; 1 Corinthians 13:1; Matthew 6:2, 5; Amos 5:21, 22; Romans 9:16; Titus 3:5; Job 21:14, 15; Matthew 25:41-43

Chapter 17: Regarding the Perseverance of the Saints, we believe:

1. **Those trust in Jesus Christ for the forgiveness of their sins cannot totally or finally fall away from the salvation that has been given to them by God's grace.**
 - a. This is because God is the one who saves us. God calls us to himself, God sets us apart from the world by the work of the Holy Spirit, and God gives us the precious gift of faith to believe in Jesus.

- b. In addition, God is at work in the lives of his people. God not only gives us the gift of faith, but He also nourishes that faith. God also grows His people in repentance, love, joy, hope, and all other virtues of the Holy Spirit that belong to eternal life.
 - c. As a result, those who believe in Jesus are kept by God, and are eternally secure in their salvation, kept with certainty by the power of God for the day of salvation.
 - d. This promise remains true even as the believer experiences highs and lows in their Christian walk.
- 2. Christians are not kept secure in their salvation by their own strength and determination. The security of salvation for the Christian depends entirely on these divine realities:**
- a. The unchanging nature and promises of God.
 - b. The person and work of Jesus Christ poured out on behalf of sinners.
 - c. The Holy Spirit being present and living within each believer.
 - d. These divine realities exist outside of the Christian, and through them the Christian is brought securely and eternally into the covenant family of God.
- 3. Though Christian's salvation is secure in this life, the life for the believer is not perfect.**
- a. The Christian battles the temptations of Satan, the world, and their own fleshly desires.
 - b. This can cause the Christian to experience doubt, and even commit grievous sins that grieve the Holy Spirit
 - c. Christians will also battle hard hearts and hardened consciences that cause them to hurt themselves and others.
 - d. And yet, in spite of all of these struggles, God will continue to faithfully call his people to repentance and he will preserve us through faith in Christ until the end.

(1) John 10:28, 29; Philippians 1:6; 2 Timothy 2:19; 1 John 2:19; Psalms 89:31, 32; 1 Corinthians 11:32; Malachi 3:6

(2) Romans 8:30 Romans 9:11, 16; Romans 5:9, 10; John 14:19; Hebrews 6:17, 18; 1 John 3:9; Jeremiah 32:40

(3) Matthew 26:70, 72, 74; Isaiah 64:5, 9; Ephesians 4:30; Psalms 51:10, 12; Psalms 32:3, 4; 2 Samuel 12:14; Luke 22:32, 61, 62

Chapter 18: Regarding the Assurance of Grace and Salvation, we believe:

- 1. It is possible for people to say they believe, and not actually have saving faith in Jesus Christ. However, those with true, saving faith in Jesus Christ can rest in the assurance of their salvation.**
 - a. True, saving faith includes the confession that one has sinfully rebelled against a holy God, and an acknowledgement that this sinful rebellion deserves the eternal wrath of God.
 - b. True, saving faith is then trusting in Jesus Christ alone as the Savior who delivers us from the wrath of God that we justly deserve. Through faith in Christ, we receive his righteousness and the forgiveness of our sins.
 - c. True, saving faith then begins to produce in believers the fruit of faith, hope, love, thankfulness, and worship for eternal life that has been graciously given through Christ.
- 2. The assurance that Christians have is not based on incomplete information or chance that could change or be proven wrong. Hope and assurance for the Christian are flow from faith that is anchored to the blood and righteousness of Jesus Christ revealed in the gospel.**
- 3. Not all Christians recognize or experience this immediately. Coming to know and rest in this assurance generally takes time. As Christians continue to grow in the knowledge of God and learn to trust him more throughout life, they learn to rest in this promised and real assurance.**

(1) Job 8:13, 14; Matthew 7:22, 23; 1 John 2:3; 1 John 3:14, 18, 19, 21, 24; 1 John 5:13; Romans 5:2, 5

(2) Hebrews 6:11, 19; Hebrews 6:17, 18; 2 Peter 1:4, 5, 10, 11; Romans 8:15, 16; 1 John 3:1-3

(3) Isaiah 50:10; Psalm 88; Psalm 77:1-12; 1 John 4:13; Hebrews 6:11, 12; Romans 5:1, 2, 5; Romans 14:17; Psalms 119:32; Romans 6:1,2; Titus 2:11,12, 14

Chapter 19: Regarding the Law of God, we believe:

- 1. God provided Adam with a universal law of obedience written on the heart.**
 - a. This was in the form of a command not to eat of the fruit of the tree of knowledge of good and evil.
 - b. The same law of obedience written on the heart of man continued after the fall.
- 2. The law was given on Mount Sinai, delivered by God through Moses.**

- a. God provided ceremonial law. Some of these found their purpose in worship and ordinances. Some of these found their purpose in pointing toward Christ.
- b. God provided civil or judicial law. Through the civil law, God keeps the sinful pursuits of sinners in check, so that things in the world do not get as bad as they possibly could.
- c. God provided moral law in the form of the 10 commandments. The moral law binds all of mankind to obedience to God as the One who defines and judges with supreme authority.

3. The moral law further explained in the life of believers:

- a. The moral law points us to Christ and reminds us that our lives will never measure up to God's perfect standard of holiness and righteousness. In this way, the moral law points us to the reality that Christ lived a sinless life that does measure up to God's perfect standard of holiness and righteousness – and he lived that sinless life on our behalf.
- b. Additionally, the moral law reminds us that we justly deserve God's wrath and punishment as a result of our sinfulness. In this way, the law points us to Christ, who drank the cup of God's wrath and punishment, taking the penalty for our sins in our place.
- c. The law first points us to Christ – as our Savior. And, for those who have been reconciled to God through faith in Christ, the moral law now serves as a guide to instruct us in right thoughts, attitudes, and actions as the Holy Spirit works to transform us into the image of Christ.

(1) Genesis 1:27, Ecclesiastes 7:29, Romans 10:5, Galatians 3:10-12

(2) Romans 2:14-15, Deuteronomy 10:4

(3) Hebrews 10:1, Colossians 2:17, 1 Corinthians 5:7, Colossians 2:14-17, Ephesians 2:14-16, 1 Corinthians 9:8-10; Romans 13:8-10, James 2:8-12, Matthew 5:17-19, Romans 3:31; Galatians 2:16, Romans 8:1, Romans 10:4, Romans 3:20, Romans 7:7; James 2:8-12 Romans 6:12-14, 1 Peter 3:8-13

Chapter 20: Regarding the Gospel, we believe:

1. The Gospel is the good news of Jesus Christ – that Jesus Christ has come as the Savior to redeem fallen man from the sin, misery, and hopelessness of self-worship and rebellion against God. Through the person and work of Jesus Christ, lost and fallen sinners are reconciled to God and eternally adopted into God's covenant family, where we can know and worship the God who created us and loves us.

- a. When Adam and Eve sinned in the Garden of Eden, all of mankind fell into sin and misery with no hope for eternal life. In that moment, God was pleased to promise the coming of a Savior who would provide salvation for lost sinners.
- b. The promised Savior to come is Jesus Christ. This promise of the coming Savior and the salvation that he brings is revealed only by the Word of God. Apart from God's Word, we would remain lost in our sin and misery, unable to see and believe in Jesus Christ as the Savior that we need.

2. When it comes to the proclamation of the gospel, God does not show partiality.

- a. God doesn't send the gospel only to those who look the right way, act the right way, or speak the right way, or those who meet any other qualification.
- b. God commands that the gospel of salvation through faith in Jesus Christ be preached to the people and nations of the world, without partiality.

3. The gospel is the good news of Jesus Christ that is able to save sinners from the wrath they justly deserve.

- a. This gospel is revealed in the Word of God and spread through preaching and teaching.
- b. However, the Holy Spirit must work on the inside of a person, regenerating the heart and renewing the mind, in order to receive the gospel of Jesus Christ as the good news of salvation for lost sinners.

(1) Genesis 3:15; Revelation 13:8; Romans 1:17; Romans 10:14, 15, 17; Proverbs 29:18; Isaiah 25:7; Isaiah 60:2, 3

(3) Psalms 147:20; Acts 16:7; Romans 1:18-32

(4) Psalms 110:3; 1 Corinthians 2:14; Ephesians 1:19, 20; John 6:44; 2 Corinthians 4:4, 6

Chapter 21: Regarding Christian Liberty and the Conscience, we believe:

1. **Flowing from the gospel is the good news that Christ has purchased liberty (freedom) for Christians.**
 - a. This liberty in Christ includes freedom from the guilt of not keeping God's law perfectly.
 - b. Our liberty in Christ also gives us free, bold, humble access to God and the freedom to obey him - not out of fear or an attempt to earn his favor, but out of love and gratitude for what he has done for us in Christ.
2. **Abusing Christian liberty by embracing sin in one's life is an attack on God's design for his people. Sin - which is rooted in self-love and self-worship - is bondage that hinders us from experiencing true freedom in Christ, namely loving and worshiping God as we love and serve others.**
3. **God alone is the Lord of our conscience. People do not have the authority to bind the consciences of other people with man-made rules, regulations, or commands that are contrary to or added to the Word of God.**

(1) Galatians 3:13; Galatians 1:4; Acts 26:18; Romans 8:3; Romans 8:28; 1 Corinthians 15:54-57; 2 Thessalonians 1:10; Romans 8:15; Luke 1:73-75; 1 John 4:18; Galatians 3:9, 14; John 7:38, 39; Hebrews 10:19-21

(2) Romans 6:1, 2; Galatians 5:13; 2 Peter 2:18, 21

(3) James 4:12; Romans 14:4; Acts 4:19, 29; 1 Corinthians 7:23; Matthew 15:9; Colossians 2:20, 22, 23; 1 Corinthians 3:5; 2 Corinthians 1:24

Chapter 22: Regarding Worship, we believe:

1. **God is just and good in all that he does, and he alone is supremely worthy to be feared, loved, praised, trusted in, and served with all of our heart, soul, mind, and strength.**
 - a. As God's image bearers, we are created and designed by God to worship him as we enjoy his goodness toward us.
 - b. We seek to worship God according to his design and for his glory.
2. **Worship according to God's design include the motives (faith, hope, love, gratitude) and actions, including:**
 - a. Prayer with thanksgiving according to God's will, in the name of the Son, and with the help of the Holy Spirit
 - b. The reading, preaching, and hearing of God's Word
 - c. Singing hymns and songs of praise
 - d. The administration of baptism and the Lord's Supper
3. **According to God's design, worship of him is not restricted to a particular place. We are set free to worship God everywhere in spirit and in truth - in our individual lives, as families, and when we come together for corporate worship in the church setting.**

(1) Matt. 4:9,10; John 4:23; Matthew 28:19; Romans 1:25; Colossians 2:18; Revelation 19:10

(2) Psalm 95:1-7; 65:2; 1 Tim 4:13; 2 Tim 4:2; Luke 8:18; Colossians 3:16; Ephesians 5:19; 1 Cor 11:26

(3) John 4:21; Malachi 1:11; 1 Tim 2:8; Acts 10:2; Matthew 6:11; Psalm 55:17; Matthew 6:6; Hebrews 10:25; Acts 2:42

Chapter 23: Regarding the Life of the Christian in the World, we believe:

1. **God has shone the light of Christ into our hearts, causing us to be born again by the power of the Holy Spirit.**
2. **As God's redeemed people, we are called to be in the world but not of the world, proclaiming the excellencies of God as lights who are holding fast to the word of life - so that through us others may see the goodness of God and even come to know him.**
 - a. This call governs our stewardship. God is the source of all blessings. Our time, talents, and material possessions are entrusted to us for the glory of God as we help and serve others.
 - b. This call governs how we interact with the world around us. It is good and right for Christians to make the will of Christ supreme in our lives and, as much as we are able, in human society. We should oppose sin as we seek to humbly serve those around us with the love of Christ.

(1) Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

(2) Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

Chapter 24: Regarding Governing Authorities, we believe:

- 1. God is the supreme Lord and King of the world.**
 - a. For his own glory and the public good, God has ordained governments and governing authorities to be under Him and over the people.
 - b. Accordingly, God has given those who govern the authority to defend and encourage those who do good and the authority to punish those who do evil.
- 2. As God's people who are free in Christ, we are called to submit to the governing authorities, providing the governing authorities are not requiring God's people to sin against God.**
- 3. God also instructs us to make supplications and prayers for governing authorities so that under them we may live quiet and peaceful lives in all godliness and honesty.**

(1) Romans 13:1-4

(2) Romans 13:5-7; Acts 5:29

(3) 1 Peter 2:17; 1 Timothy 2:1, 2

Chapter 25: Regarding Marriage and the Family, we believe:

- 1. 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.**
- 2. Marriage is designed by God to be the uniting of one man and one woman in covenant commitment for a lifetime.**
 - a. It is God's unique gift to reveal the union between Christ and His church
 - b. And 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.
- 3. 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. 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.
 - b. 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.
- 4. Children, from the moment of conception, are a blessing and heritage from the Lord.**
 - a. Parents are to demonstrate to their children God's pattern for marriage.
 - b. 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.
 - c. Children are to honor and obey their parents.

(1&2) Genesis 1:26-28

(3) Colossians 3:18, 19; Ephesians 5:22-24, 5:25-33; 1 Thessalonians 2:7, 2:11-12

(4) Colossians 3:20, 21; Ephesians 6:1-4

Chapter 26: Regarding the Church, we believe:

- 1. The universal Church is made up of all people who have been reconciled to God through faith in Jesus Christ alone as their Savior.**

2. **The Lord Jesus Christ is the Head of the Church. As the Head of the Church, Jesus is the supreme and sovereign authority over all that the church is and all that the church does.**
3. **It is according to God's will and design for believers to gather and worship together as members of local churches.**
 - a. As members of the local church, believers are formally, publicly, and willingly agreeing to walk together through life in relationship with the other members of the local church
 - b. Also, as members of the local church, believers are formally, publicly, and willingly agreeing to come under the oversight of church leadership that is charged with caring for the souls within the local church.
4. **According to God's design, the government of the church consists of two roles - elders and deacons.**
 - a. The elders are charged with caring for the spiritual needs of the church.
 - b. The deacons are charged with overseeing the physical needs of the church.
5. **While both men and women are gifted for service in the church, the offices of pastor/elder and deacon is limited to men as qualified by Scripture.**
6. **Christ has given the local church the authority to oversee and carry out both worship and discipline according to God's design. At the same time, Christ, as the supreme authority over God's church, has given the church instructions for the proper application and execution of its authority.**

(1) Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22, 23; Ephesians 5:23, 27, 32; 1 Corinthians 1:2; Acts 11:26; Romans 1:7; Ephesians 1:20-22

(2) Colossians 1:18; Matthew 28:18-20; Ephesians 4:11, 12; 2 Thessalonians 2:2-9

(3) Romans 1:7; 1 Corinthians 1:2; Acts 2:41, 42; Acts 5:13, 14; 2 Corinthians 9:13

(4 & 5) Acts 20:17, 28; Philippians 1:1

(6) Matthew 18:17, 18; 1 Corinthians 5:4, 5; 1 Corinthians 5:13; 2 Corinthians 2:6-8

Chapter 27: Regarding Christian Fellowship, we believe:

1. All believers are united to Jesus Christ in faith and through the Spirit have fellowship in Christ's grace, suffering, death, resurrection, and glory.
2. All believers are united to each other in love and grace and are called to maintain fellowship with each other as a way to encourage and exhort each other in the faith.
 - a. This fellowship can be expressed privately with one another in individual lives
 - b. This fellowship can be expressed publicly with one another in corporate worship
3. All believers are called to maintain fellowship in worship through participation in corporate worship, using gifts for the church, and serving one another.

(1) 1 John 1:3, John 1:16, Philippians 3:10, Romans 6:5-6, 1 Corinthians 12:7, 1 Corinthians 3:21-23,

(2) Ephesians 4:15-16, 1 Corinthians 12:7, 1 Corinthians 3:21-23, 1 Thessalonians 5:11-14, Romans 1:12, 1 John 3:17-18, Galatians 6:10

(3) Hebrews 10:24-25, Hebrews 3:12-13, Acts 11:29-30, Ephesians 6:4, 1 Corinthians 12:14-27

Chapter 28: Regarding Baptism and the Lord's Supper, we believe:

1. **Baptism and the Lord's Supper are sovereignly instituted ordinances which Christ commanded to be continued in the church.**
2. **Believers who confess repentance towards God, exhibit a desire to obey God, and profess faith in Jesus Christ alone as Savior are eligible to receive the sign of baptism.**
 - a. Baptism is a sign of the believer's union and fellowship with Christ in his death and resurrection.
 - b. Baptism is a sign of the forgiveness that comes through faith in Christ and being united to him.
 - c. Baptism is a sign of the believer being devoted to God and desiring to walk in newness of life.
 - d. The sign of baptism is given with water in the name of the Father, the Son, and the Holy Spirit.
 - e. Being a church ordinance, being baptized by immersion as a believer is necessary to become a church member.

3. **The Lord's Supper is an act of obedience whereby members of the church, through partaking of the elements (bread and the fruit of the vine), remember the death of the Redeemer and anticipate His second coming.**
 - a. The elements of the Lord's Supper are to be received by faith by those who have put their faith in Christ alone for forgiveness of sins and salvation are invited to participate in the Lord's Supper.
 - b. As believers take the elements, we spiritually receive, and feed upon, Christ crucified, and all of the benefits of his death.

(1) *Matthew 28:19-20, 1 Corinthians 11:26*

(2) *Matthew 28:19, 20; Acts 8:38; Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8; Romans 6:3-5; Colossians 2:12; Galatians 3:27; Mark 1:4; Acts 22:16; Romans 6:4*

(3) *1 Cor 10:16; 11:23-26*

Chapter 29: Regarding the End Times and Last Judgement, we believe:

1. **God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness.**
 - a. The unrighteous will be consigned to Hell, the place of everlasting punishment.
 - b. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in the new heavens and new earth with the Lord.

(1) *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.*