



STATEMENT OF FAITH

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1 Corinthians 14:40 — “But all things must be done properly and in an orderly manner.”

STATEMENT OF FAITH

INTRODUCTION

Our Statement of Faith is a summary of what we believe as a church. Shared fellowship begins with a common faith in Christ and is only as deep as shared beliefs and love. Our Statement of Faith is anchored in God's Word and evidenced in historic Christianity. It encourages sound doctrine, protects us from error, and fosters unity in Christ. We joyfully stand alongside our brothers and sisters in Christ throughout the ages and around the globe in glorifying the Lord by affirming His Word. We believe and confess the Apostles' Creed (2nd Century), the Nicene Creed (325 and 381), and the Five Solas of the Protestant Reformation. Additionally, we believe the Second London Baptist Confession (1689), the New Hampshire Confession (1853), and the Baptist Faith and Message (2000) provide helpful expositions of God's Word. We pray you are edified and moved to love and obedience as you reflect on the goodness and grandeur of God expressed in these faith statements.

THE SCRIPTURES

We believe the Holy Bible, completely canonized and preserved in the sixty-six books of the Old and New Testaments, was written by men who were divinely inspired by the Holy Spirit. As such, it is truly the Word of God. It is completely inerrant in the original writings, infallible in the rule of faith and practice, and completely reliable in everything it states. God is its author, revelation is its purpose, the glory of God is its primary message, and truth is its content. Scripture is the means to knowing God and Christ. Scripture reveals that all men have been condemned already to eternal punishment, but those who believe in Jesus Christ have been given eternal life as a gift. Scripture is the supreme authority in everything to which it speaks for it is the Word of Truth. It is the tool the Holy Spirit uses for teaching, for reproof, for correction, for training in righteousness; so that the people of God may be adequate, equipped for every good work.¹

We hold to a literal, grammatical, historical interpretation of Scripture, which affirms that whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently and consistently applies this interpretive method with the aid of illumination by the Holy Spirit.

GOD

We believe there is one, and only one, living and true God. He is the self-existent, eternal, infinite Creator and supreme Ruler of heaven and earth. He is all-powerful, all-knowing, all-loving, and all-wise. He is just, merciful, loving, and good and governs all things according to His sovereign will. He is infinite in all His perfections. He is inexpressibly glorious in holiness and is worthy of all possible honor, confidence, and love. God is one in essence (having one mind, one will, and one power), eternally existing in three coequal Persons of the same essence: the Father, the Son, and the Holy Spirit. They are equal in every divine perfection and carry out distinct but harmonious offices in every purpose and work, including the great work of redemption.²

¹ **Deuteronomy 4:1-2; 29:29; Psalm 19:7; 119:160; Isaiah 40:8; Jeremiah 9:23-24; Matthew 5:17-18; 15:26; 22:29; Luke 10:7; 21:33; 24:44; John 3:16-18; 5:39; 10:35; 17:3; Acts 1:16; Romans 10:14-16; 15:4; 1 Corinthians 2:12-14; Galatians 3:16; 1 Timothy 5:18; 2 Timothy 2:15; 3:16-17; 1 Peter 1:10-12; 2 Peter 1:20-21; 3:15-16; Jude 3, 17; Revelation 22:18-19**

² **Exodus 3:14; Deuteronomy 6:4; 32:39; 1 Samuel 2:2; Job 11:7-10; Psalms 139:7-10; Isaiah 6:3; 40:28; 44:6-8; 45:5-6, 21; 46:9; 48:12, 16; Jeremiah 10:6; 32:17; Malachi 3:1, 6; Mark 1:2; Luke 1:37; John 5:6; Acts 5:3-4; Romans 11:33; 1 Corinthians 8:4-6; 2 Corinthians 3:17; 1 Timothy 1:17; 6:15; Hebrews 13:8; James 1:13-14, 17; 1 John 3:20; 4:16**

A. God the Father

God the Father reigns with providential care over His universe, His creatures, and the flow of human history, according to His own purposes and grace. We believe God, from eternity, decrees and permits³ all things that come to pass and perpetually upholds, directs, and governs all creatures and all events. God the Father decreed the plan of salvation and those who would be saved from before the foundation of the world. However, God is not in any way the author or approver of sin, nor does He destroy the free agency and responsibility of mankind. God the Father is the father of all men in that He provides and cares for their material needs. This refers to God's common goodness to humanity. But most importantly, God the Father is the eternal, spiritual father to those who receive or believe in Jesus Christ. He desires all men to know Him, especially believers.⁴

B. God the Son

Jesus Christ is the eternal Son of God. In His incarnation, He was conceived of the Holy Spirit and born of the virgin Mary. Jesus' divine attributes were not diminished or surrendered in any way. He is completely, perfectly, and inseparably both man and God. Jesus perfectly revealed and did the will of God the Father by taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind, yet without sin. He perfectly fulfilled the Mosaic Law by His perfect obedience through the power of the Holy Spirit. In His substitutionary, vicarious, and propitiatory death on the cross, He made provision for the redemption of mankind from sin. He was physically raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. His resurrection revealed that His atoning work was accepted by the Father for our justification and bodily resurrection. He ascended into heaven and is now exalted at the right hand of God where He is the one mediator, fully God, fully man, in whose person the reconciliation between God and mankind is accomplished. He will return in power and glory to judge the world and to consummate His redemptive mission.⁵

C. God the Holy Spirit

God the Holy Spirit is fully divine. He inspired holy men to write the Scriptures. Through illumination He enables people to understand the Scriptures. He exalts Christ. He convicts men of sin, righteousness, and judgment. He calls men to the Savior and effects regeneration. At the moment of regeneration, He baptizes believers into the body of Christ, indwells, and sanctifies every believer. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bestow an eternal inheritance and bring the believer into the fullness of the stature of Christ. He

³ God's permissive decree is still His decree.

⁴ **Psalm 2:7; Isaiah 40:6; Jeremiah 9:23-24; Habakkuk 1:13; Matthew 6:9, 12, 14; John 1:12; 17:3, 26; Acts 1:7; 14:7; 17:26; Romans 1:19-21; 8:15; 1 Corinthians 8:6; 2 Corinthians 6:18; Ephesians 1: 4-6, 11; Hebrews 11:6; 12:5-9; James 1:13-14, 17; 1 Peter 1:17; 1 John 2:12-14**

⁵ **Psalm 2:7; Isaiah 53:3-6; Matthew 1:18-25; 4:1-11; 5:17; Luke 1:26-38; Luke 14:1, 14, 18; 10:21; John 1:1; 10:30; 14:9; John 4:34; 5:19, 30; 6:38; Acts 1:11; 2:22; 10:38; 17:30-31; Romans 3:24-25; 4:25; 5:8; 1 Corinthians 15:1-8; 2 Corinthians 5:21; Philippians 2:6-8; Colossians 2:9; 1 Timothy 2:5; Hebrews 4:15; 7:26; 1 Peter 1:18; 2:24; 3:22; 1 John 2:2: 4:10, 14**

empowers the believer and the church in worship, evangelism, and service. He helps believers to pray, not sin, and resist the evil one. He has poured the love of God into their hearts.⁶

HUMANITY AND THE FALL

We believe God created humanity with both a body made from the dust and a spirit given by Himself. God created human beings in His own image, giving them dominion over creation, and endowing people with a rational nature, intelligence, volition, and moral responsibility to God. Because of this, every person—regardless of culture, ethnicity, developmental stage, mental capacity, or any other factor—has inherent and equal value. God's intention in the creation of humanity was that we should glorify God by trusting His all-sufficient goodness, admiring His infinite majestic holiness, enjoying His fellowship, and lovingly obeying His all-wise counsel.

In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. Through the temptation of Satan, Adam, by his own free choice, transgressed the command of God and fell from his original innocence where he was without sin. Because all men were in Adam, united with him as the representative of humanity, the guilt of sin was imputed to Adam's descendants. Consequently, all men are inherently corrupt and completely unable to do any good work that earns eternal life. They died both spiritually and physically and became slaves to sin. Adam's sin caused the whole creation to be subjected to futility and now it groans. The environment and the cultures of man are corrupt for they are in the power of Satan. Therefore, men and women are sinners at birth and eventually sin by personal choice and external influence, thus revealing they are transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God.⁷

A. Sanctity of Life

We believe all human life is created by the Triune God in His image. Human life is a gift of God and therefore to be protected in all its dimensions, including pre-born babies, the aged, the physically or mentally handicapped, and every other stage or condition of life from conception through natural death. We are therefore called to defend, protect, and value all life regardless of its quality.⁸

B. Sanctity of Sexuality

We believe God wonderfully and immutably creates each person as male or female. God has uniquely designed each human as either a male or female as indicated by their sex at conception. This includes the differences in genetics (XX/XY chromosomes), reproductive systems, and external physical and emotional characteristics at conception. These two distinct, but complementary sexes together reflect the image and nature of God Himself. Rejection of one's biological sex is a rejection of God as the designer and His design for that person. Additionally, we believe any form of sexual immorality (including adultery, fornication,

⁶ **John 6:37, 44; 15:26; 16:8-10, 13-14; Acts 5:3-5; Romans 5:5; 8:9, 11, 14, 26-27; 1 Corinthians 2:12-14; 3:16; 12:3-11, 13, 28; Ephesians 1:13-14; 3:16; 4:11-14, 30; 5:17-6:5; 6:10-18; Galatians 5:16-23; Titus 3:5; 2 Peter 1:20-21**

⁷ **Genesis 1:26-28; 2:7; 3:1-7, 19; Psalm 51:5; Ecclesiastes 7:29; 12:7; Isaiah 1:16-18; 43:7; Matthew 5:16; John 21:15-17; Acts 17:27-29; Acts 20:24; Romans 3:12, 23; 5:12-13, 18-19; 6:6, 17, 20, 23; 8:22-23, 26; 1 Corinthians 10:31; 2 Corinthians 5:21; Ephesians 2:8-10; Colossians 1:16; 2 Timothy 2:15; Titus 2:11; James 1:14-15; 3:9; 1 Peter 4:3-5; 1 John 5:19**

⁸ **Genesis 1:26-28; 9:5-6; Exodus 21:22-25; Psalm 127:3; 139:13-16**

homosexual behavior, bisexual conduct, polyamory, bestiality, incest, and the use of pornography) is sinful and offensive to God.⁹

C. Sanctity of Marriage

We believe the term “marriage” has only one meaning: the uniting of one male, as determined by his sex at conception, and one female, as determined by her sex at conception, by covenant in a single, exclusive union, signifying the union that exists between Christ and His Church, so that they help each other, are not alone, and propagate the human race. God ordains sexual intimacy to occur only within marriage, prohibiting all forms of sexual activity outside of marriage.

Additionally, we believe singleness is a gracious gift God gives in order for believers to serve Him without distraction and divided interests. This reminds us that human marriage is not the final destiny of anyone, for all who are in Christ will ultimately and gloriously be wed to Christ Himself in a figurative sense in the future.¹⁰

SALVATION

Salvation is the work of God from beginning to end, where His eternal purpose, righteousness, and holiness unfold in a seamless "golden chain." From His sovereign election and the mediating work of Jesus Christ, through regeneration, repentance, faith, justification, and sanctification, God graciously brings His chosen people to Himself. Each step in this divine process reveals His unchanging love and power, ensuring those He calls are kept and preserved unto eternal glory.

A. God's Purpose of Grace

We believe God, before the foundation of the world, chose some persons in Christ to be holy and blameless and have eternal life, not because He foresaw merit in them, but solely because of His love, grace, and mercy, through which He called, justified, and glorified them, for Scripture says God has mercy on whom He will have mercy. Election displays God's sovereign goodness and His infinite freedom, wisdom, compassion, and unchangeable character. It is perfectly consistent with human free agency and includes all the means necessary to achieve God's purpose. Electing grace extinguishes boasting, cultivates humility, promotes love, fosters prayer, fuels evangelism, and motivates trust in God. He will keep all those who are His.¹¹

B. Jesus Christ, the Mediator

We believe the salvation of sinners is only by the grace of God through the redemptive work of Jesus Christ, apart from any human work. By the appointment of the Father, Jesus freely took on our nature, yet was without sin. He perfectly fulfilled the Mosaic Law by His personal obedience and made a full atonement for our sins by His vicarious, substitutionary death,

⁹ Genesis 1:26-28; 2:18-24; 9:5-6; **18:19**; Exodus 21:22-25; **Deuteronomy 6:5; 22:5; 23:1; Psalm 127:3-5; 139:13-16; Proverbs 5:18-19; Romans 1:26-27; 1 Corinthians 6:9-10; Ephesians 6:4**

¹⁰ **Genesis 2:21-25; Leviticus 20:10; Deuteronomy 22:22-24; Ezekiel 16:8; Malachi 2:14; Romans 1:26-27; 1 Corinthians 6:18; 7:2-7, 32-35; 2 Corinthians 11:1-3; Ephesians 5:23-32; Hebrews 13:4**

¹¹ Exodus 33:19; **Ezekiel 18:23, 32; 33:11; Matthew 21:32; John 3:16-18; 5:40; 6:37, 44, 65; Acts 11:17-18; 13:48; Romans 5:8-10; 8:29-30; 9:16-18; 11:32-36; Ephesians 1:3-4; 2:8-11; Philippians 1:29 1 Timothy 2:4; 2 Timothy 2:10; 2 Thessalonians 2:10-14; Titus 3:4-7; 1 Peter 1:1-9; 2 Peter 1:1-2**

satisfying God's justice and wrath. He rose from the dead and is now enthroned in heaven. Jesus is the promised Messiah and Savior of the world and the mediator of a new and better covenant between God and humanity. Jesus Christ is our high priest, who sympathizes with our weaknesses and grants mercy and grace in times of need. As such, He is our compassionate and all-sufficient Savior.¹²

C. Regeneration

We believe sinners must be regenerated, or born again, in order to be saved. Regeneration is the gift of a new heart and new spirit, instantly accomplished by the Holy Spirit, who resurrects those dead in trespasses and sins. God the Spirit enlightens sinners' minds to understand God's Word, and He enables their new nature to voluntarily trust and obey God. Regeneration is a work of God's free and saving grace alone, and its proper evidence appears in the holy fruits of repentance, faith, and newness of life.¹³

D. Repentance and Faith

We believe the power of the gospel is sufficient to save even the greatest sinner, and all persons everywhere are commanded to repent and believe in Jesus. Repentance and faith are sacred duties as well as inseparable graces. They are produced in our souls by the regenerating Spirit of God, who convinces us of our guilt, peril, and helplessness and of the way of salvation by Christ. Repentance is turning away from sin and turning to God with godly sorrow, confession, and a petition for mercy. Faith is heartily receiving the Lord Jesus Christ as prophet, priest, and king, and relying on Him alone as the only and all-sufficient Lord and Savior. Faith in Jesus does not guarantee a believer will enjoy physical health or wealth in this world; indeed, faithful believers will often suffer on this side of heaven. But even through earthly pain, true faith trusts God for help, hope, and the joy held out to us in the promises of the gospel.¹⁴

E. Justification

We believe justification is God's gracious and full acquittal of sinners wherein He removes our guilt, reconciles us to Himself, and declares us righteous. God justifies the ungodly through faith alone, in Jesus Christ alone, by grace alone. This justification is not through anything done by us. It is solely on account of Christ's substitutionary death and subsequent resurrection and on the basis of His perfect righteousness, which is freely credited to us by God. Justification immediately brings us into a relationship of peace and favor with God and secures every other blessing needed for time and eternity.¹⁵

F. Sanctification

¹² Psalm 2:7; **Matthew 5:17**; **Romans 3:25**; **4:3-5**; 8:34-35; **Ephesians 2:8-11**; 1 Timothy 2:5; **Titus 3:5**; **Hebrews 2:14**; 4:15; 9:14, 15; **10:5-10**; **12:24**; 1 Peter 2:24

¹³ Jeremiah 31:31-34; **Ezekiel 36:25-27**; John 3:3-7; **Romans 6:5-7**; **10:14-15**; **2 Corinthians 5:17**; **Galatians 5:22-23**; **Titus 3:5**; 1 Peter 1:23; 1 John 2:29

¹⁴ **Luke 5:32**; **13:5**; **24:46-47**; **John 8:24**; **11:25**; 16:8-10; Acts 3:16; **11:17-18**; 14:22; 20:21; **Romans 1:16**; 10:9; **2 Corinthians 7:10**; **Ephesians 2:8-9**; **Philippians 1:6, 29**; **2 Thessalonians 1:3**; **2 Timothy 2:25**; Hebrews 12:3-11

¹⁵ **Romans 3:24, 28**; **4:4-6, 25**; **5:1, 9-10**; **8:30, 33**; 1 Corinthians 1:30; **2 Corinthians 10:21**; **Galatians 2:15-16**; **3:24**; Titus 3:5-7; 2 Peter 1:3-4

We believe sanctification is God's immediate, decisive work of consecrating a believer unto holiness for His purposes. It is also a progressive work of conforming believers to the likeness of Jesus Christ. It begins at regeneration and is carried on for the duration of life in believing hearts, by the presence and power of the Holy Spirit. While growth in holiness is a gift of grace, it requires believers to actively and persistently fight sin through means such as reading and hearing God's Word, prayer, self-examination, ongoing confession and repentance, self-denial, and the mutual edification of Christian community.¹⁶

G. The Perseverance and Preservation of the Saints

We believe all genuine believers endure to the end. Their persevering trust and obedience to Christ and attachment to His people are the primary marks distinguishing them from superficial professors. Though true believers may fall into sin through neglect and temptation and thereby grieve the Holy Spirit, impair their fellowship with Christ, bring reproach on His name, and incur His loving discipline—yet they shall again be renewed unto repentance and kept by the power of God, through faith, unto salvation.¹⁷

THE CHURCH

We believe in the one universal church which is composed of all those who are chosen in Christ and by the Holy Spirit united to Him through faith and placed into one spiritual body, of which Christ Himself is the Head. We believe the ultimate purpose of the church is to glorify God by proclaiming and defending the truth of the gospel and by making disciples of Jesus Christ.

We believe it is God's will for the universal church to be manifested in independent, free, and local churches. A local church is a congregation of baptized believers, bound together by covenant in the faith and fellowship of the gospel. It observes the ordinances of Christ, submits to His commands, and exercises the gifts given by the Holy Spirit for mutual edification.

Christ is the head of the church. The local church is governed by the Word of God, which teaches that Jesus alone is its King and Lord. Elders are to be qualified men given to shepherd the church as pastors; deacons are to serve the church; and the congregation, comprised of all members, has the responsibility to affirm members, defend doctrine, hold its leaders accountable, and carry out discipline when Scripture requires. Church members are commanded to assemble together regularly, love one another, promote shared beliefs, seek the good of their neighbors, make disciples of the nations, and live for the glory of God.¹⁸

THE ORDINANCES OF THE CHURCH

¹⁶ John 17:17–19; Acts 20:32; 26:18; Romans 6:5–7, 8–14, 22; 8:29; 2 Thessalonians 2:13; 1 Corinthians 1:2, 30; 6:9–11; Galatians 5:16–24; Ephesians 5:17–6:5; Philippians 1:6, 29; 2:12–13; 1 Thessalonians 4:3–7; 5:23; 2 Thessalonians 2:13; Titus 3:5–7; Hebrews 10:10, 14, 24–25; 12:22–23; 1 Peter 1:1–2, 15

¹⁷ Matthew 13:23; John 3:16; 5:24; 6:37, 39, 40, 44, 47, 54; 10:27–29; Romans 8:30–39; Galatians 5:22–23; Ephesians 1:13–14; 2:8–9; 4:30; Philippians 1:6; Hebrews 3:12–14; 12:3–11; 1 Peter 1:3–9; 2 Peter 1:5–10; 1 John 2:19

¹⁸ Matthew 18:15–18; 28:19–20; Luke 24:46–47; Acts 1:8; 2:38, 41–42; 2:47; 8:1; 9:31; 10:47–48; 11:20–21, 13:1; Romans 6:3; 16:1; 1 Corinthians 1:12–17; 12:13; 14:33; 2 Corinthians 2:6–8; Galatians 1:2, 22; Ephesians 1:22–23; 2:13–22; 3:4–6; 3:21; 4:11–14; 5:23; Colossians 1:18, 24; 1 Timothy 2:6–16; 3:1–13; 5:19–25; 2 Timothy 2:1–2, 15; 3:16–17; Titus 1:5–9; Hebrews 10:23–25; 1 Peter 5:1–3, 4; 1 John 1:1–3; Jude 3, 17

We believe the two biblically mandated ordinances of the church—believer's baptism by immersion and the Lord's Supper—visibly and tangibly express the gospel and strengthen our faith. These ordinances belong to the gathered church, distinguishing believers from unbelievers, thus making the church visible on earth. The ordinances are not required for, nor play a role in, the salvation of our souls, for salvation is only accomplished through faith alone in Christ's finished work alone. Rather, the ordinances are a public testimony of one's salvation and identification with Christ.

A. Believer's Baptism

We believe Christian baptism is the immersion of a believer in water, in the name of the Father, the Son, and the Holy Spirit. It is a joyful duty and beautiful emblem declaring our faith in the crucified, buried, and risen Savior. Baptism visibly demonstrates our union with Christ in death to sin and resurrection to new life. Because baptism is an ordinance of the church, it is a prerequisite to the privileges of church membership.¹⁹

B. The Lord's Supper

We believe the Lord's Supper is a symbolic act of obedience whereby Christians, following earnest self-examination, commemorate together the saving sacrifice of Christ and their communion with Him and one another. Eating the bread and drinking the cup is in no sense a sacrifice, but rather commemorates Christ's dying love, confirms the faith of His people, and renews their mutual bond.²⁰

THE LORD'S DAY

We believe the first day of the week, Sunday, is the Lord's day. It is the day when the saints regularly gathered for the purpose of worshiping our God, which should include at least the teaching of the Scriptures, mutual fellowship, and prayer. The day is also for encouraging and stimulating one another to love and good deeds, for exercising spiritual gifts, and for the building up the body of Christ in the faith. It is a day for bountifully giving to God and thereby supporting the ministry of the church, its staff, and pastors.²¹

LAST THINGS

We believe that when Christians die their spirits depart from their bodies and are immediately received into paradise. They are taken consciously into the presence of Christ and will be made like Christ in immortality and perfect holiness. Dwelling in paradise with Christ will be infinitely more glorious and satisfying than any experience on earth.

We believe in the blessed hope that, at the end of this age, Jesus Christ will return to this earth personally, visibly, physically, and suddenly, in power and great glory. He will gather His elect, raise the dead, judge the nations, and consummate His kingdom. We believe the righteous will enter into the everlasting, conscious joy of their Master in a new heaven and a new earth, where righteousness

¹⁹ **Matthew 3:6; 3:13-17; 28:18-20; Mark 1:5; John 3:23; Acts 2:38-42; 8:36-38; 13:24; 16:32-33; 19:4; Romans 6:4; Galatians 3:27**

²⁰ **Matthew 26:26-29; Luke 22:19; Acts 20:7; 1 Corinthians 10:16; 11:28-34**

²¹ **Luke 4:15-16; John 18:20; Acts 20:7; 1 Corinthians 12:4-7; 16:1-2; 2 Corinthians 9:5-8; Galatians 6:6; Ephesians 4:11-13; 1 Timothy 2:1-4; 4:1-16; 5:17-18; Hebrews 6:10; 10:24-25**

alone dwells. Those who suppressed the truth in unrighteousness will be consigned to everlasting, conscious misery in hell.

We believe the end of all things in this age will be the beginning of a never-ending, ever-increasing happiness in the hearts of the redeemed as God displays more and more of His infinite and inexhaustible greatness and glory for the enjoyment of His people.²²

We also affirm that our understanding of last things will be made complete when we are with Christ. Therefore, we encourage believers to approach these matters with humility and grace, striving for unity in the hope of His glorious return.

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, the inspired and infallible Word of God, speaks with final authority concerning truth, morality, and the proper conduct of mankind. God's Word alone is the sole and final authority for all that we believe.

For the purposes of Desert Son Community Church's faith, doctrine, practice, policy, and discipline, the Board of Elders is Desert Son Community Church's final interpretive authority on the Bible's meaning and application.²³

²² **Daniel 12:3; Matthew 24:29-31; 25:31-46; Luke 23:43; 2 Corinthians 5:7-9; Philippians 1:21-24; Philippians 3:20-21; 2 Corinthians 3:18; 1 Thessalonians 4:15-17; 5:2-3; 2 Timothy 4:1; Hebrews 12:22-23; 2 Peter 3:10-13; 1 John 3:2; Revelation 20:11-15; 21:2-7; 22:1-7**

²³ **Acts 15:1-29; 1 Timothy 3:2; 5:17; Titus 1:9**