

The Apostles' Creed is a simple but eloquent statement that was already in use by 150 A.D. to answer the questions: Do you believe in God the Father? God the Son? God the Holy Spirit? that were asked in Baptism, even as the water was applied. Thus, it became known as the Baptismal creed. Therefore, we use this Creed in our Baptisms, confirmations and reception to membership by statement of faith.

Apostles' Creed: The First Article

I believe in God the Father Almighty, Maker of heaven and earth.

In today's world, our society and culture is focused on spirituality, but not God. Our philosophical and educational institutions have left us with the notion that nothing is knowable, especially when it comes to God. Therefore, it was postulated that we should try to move on without God, because He was either dead or unknowable or uninvolved. But this hasn't worked—schools try to put morality back into schools, but without God chaos and violence reigns. Without faith in God, the only possible result is 'might makes right' and 'survival of the fittest', which brings only anarchy, self-love (self-esteemism) and hopelessness. Without absolute truth—and Christ is Truth—there are no rules to follow. Each becomes a 'god' unto themselves (Deuteronomy 12:8).

In times past when there was a general acceptance of God, even if someone didn't attend church, there was a general respect for a supreme being to which you had to answer for your behavior. Society accepted there was something bigger than government and no one depended on the "goodness of human nature." We are without excuse in these natural consequences of abandoning belief in God. We know there is a God even without the Scripture because it has been written on our hearts (Romans 2:14-15) and is evident in the world around us (Romans 1:20).

I

Faith is always personal. No one can believe for you; you must be the one who believes. Therefore, this confession begins with 'I.' That is why it is totally impossible to begin the Apostles' Creed with "We believe." It must always be "I believe." (The Lord's Prayer is a prayer for others. We pray for them and they pray for us; therefore we use the pronouns "we, us, and our" in this greatest of all prayers.)

Believe

To 'believe' means to trust, as a little child trusts a parent—unflinching, unquestioning, and always followed by action based upon that trust. Faith of this depth and effect has three aspects: knowledge, assent and assurance. First, we must know in Whom and in what we believe (Romans 10:14). Faith must be placed in something that can be effective. A belief in a false god—no matter how sincere the faith—can never save us. Second, one must agree that what the Bible says about Christ is true. It is not enough just to know Who Jesus is, but one must also accept it as Truth (I John 2:23). Finally, there must be a confidence, a trust, that depends upon God and acts upon it (Proverbs 29:25; I Timothy 4:10). Even the demons confess Jesus as Lord, but they do not trust in Him (James 2:19), and so cannot be saved.

In God the Father

We believe, teach and confess that by means of our Baptism, we have become adopted as children to God the Father (Galatians 3:26-27). But more than that, He is our beloved Father (*Abba*—Romans 8:15) who provides and cares for us as a father cares for His beloved children (Luke 11:13). This is a startling privilege. What an intimate and familiar way that we can approach the living God. He is our Father because He created us in His own image (Genesis 1:26-27), but more than that we "...are all sons of God through faith in Christ Jesus" (Galatians 3:26). He works all things for our good—i.e. He gives faith to us—because He has given us a love for Him (Romans 8:28). And we love

Him because He first loved us (I John 4:19) and so, while we were still in rebellion against Him, He sent His Son to die for us (Romans 5:6, 8).

Almighty

God is omnipotent, and thus nothing is impossible for Him (Matthew 9:26; Genesis 17:1; Job 42:2; Jeremiah 32:17, 27; Revelation 19:6). God is so completely above us in every way that we can never understand Him completely while we are here on earth (Isaiah 55:8). We can never see more than *“through a glass, darkly”* (I Corinthians 13:12). He is inconceivably great and wise and wonderful (Romans 11:34-35; Psalm 92:5) and no one is like Him (Psalm 86:8; Jeremiah 10:6). We can’t even approach Him or see Him (I Timothy 6:15-16), except through His Son (John 14:6; John 14:7-11). But, one day by the grace of Christ we shall see God *“face to face”* (I Corinthians 13:12) as He is (I John 3:2). What a joy that shall be!

Maker of Heaven and Earth

Today we see more and more scientists coming to the conclusion that the world is just too complex to have happened accidentally or as your science textbook may have put it “by random chance.” Even the great defender of Evolution—Dr. Richard Dawkins—admits to this. God created all things and sustains them. He fills the universe and yet is a personal God who knows you inside and out and desires a one to one relationship with you. He has revealed Himself as a three in one God—the Trinity of Father, Son, and Holy Spirit. Not three Gods, but three persons in one God. He is holy and perfect and cannot tolerate any sin or evil. The only way we can have the personal relationship with Him is through His Son Jesus the Christ. That is only possible through faith in Him given to us by the Holy Spirit.

The real issue is not that people believe in no god, but that they are tempted to believe in a god who is not the one, true God. Or, that they are tempted to put in the place of the true God, the “gods” of our culture, like money, success, popularity or pleasure.

“For there is to us only one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, through whom are all things, and we by Him.” (I Corinthians 8:6) We believe that God the Father has made us and has given us all the good things we have in this life (James 1:17). This He has done purely out of the love He has for us as our Father (John 3:16). He not only gives us life, He also defends us, guards us, and protects us during this life, so that we will join Him in heaven for all eternity (Psalm 23).

There is nothing in us that makes us worthy of the good things God gives us (Romans 5:8; 9:16). It is all from His love as a father. How glorious it is to know that the same God who created heaven and earth also created each one of us and cares for us personally. We are to respond to His overwhelmingly great blessings by serving God by serving others (Matthew 25:34-40) and praising Him (Hebrews 13:15), and loving one another (I John 4:9-11). Thanking, praising, serving and obeying all flow not from us—for we are dead—but from the Christ that lives within us (Romans 6:6-8; 8:11; Galatians 2:19-20; II Corinthians 5:14; I Corinthians 15:22-23; Colossians 2:12; II Timothy 2:11ff).

There is a temptation, even in the church, to make up our own statements of faith. Creeds are thus a way to pass on the faith and rightly state what Scripture teaches. The Apostles’ Creed is the universal statement of the Christian faith. The Nicene Creed defends and explains further the Apostles’ Creed, as the Athanasian Creed does for the Nicene Creed, and as the Augsburg Confessions do for the Athanasian Creed. All of the Christian faith, then, stands or falls on the Apostles’ Creed. When we confess the Apostles’ Creed, and the other historic creeds, we confess the faith of the Christian Church. And thus, with confidence in the Lord’s sure and certain Word, we say, “This is most certainly true.”

The Apostles' Creed: The Second Article

And in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead.

This Second Article answers the question of who is the Second Person of the Trinity, for the Church is founded on Christ (Matthew 16:18; I Corinthians 3:11; Ephesians 2:20). In this part of the Creed we confess, along with Peter, that Jesus is the Christ, the Son of the living God (Matthew 16:16).

And in Jesus Christ, His only Son, our Lord

The Son is true God—*“This [Jesus Christ] is the true God, and eternal life”* (I John 5:20). Paul says of Him that He *“is over all, God blessed forever”* (Romans 9:5). He is not merely similar to the Father, as Arius taught, but He is coequal with, and of the same essence as, the Father (John 10:30; cf. John 14:9). Hence, *“all men should honor the Son, even as they honor the Father”* (John 5:23).

Yet, He is a distinct person from the Father (John 3:16; Galatians 4:4) and from the Holy Spirit, whom He calls *“another Comforter”* than Himself (John 14:16-17). He is begotten from the Father from eternity (Psalm 2:7, John 3:16), and together with the Father He sends forth the Spirit of Truth (John 15:26).

Therefore, following a strong statement against Gnosticism—that Jesus is both God and human—Luther in his explanation of the 2nd Article proceeds directly to doctrine that the believer is a lost and condemned person, whose life and freedom was “redeemed”, that is, purchased by Jesus’ blood. This is the heart of the Gospel.

In Biblical times, names described the person so well that knowing someone’s name was the equivalent of knowing who that person was—their very nature. The same is true of “Jesus” (Greek for the Hebrew Joshua or Jonah)—His name matches who He is—“God is Salvation.” His title also tells us something about who He is. He is “**the Christ**” (Greek for “the Messiah”) which means “the Anointed One” or “the Promised One.” The Old Testament is filled with the promise that one day this Messiah would come and bring hope to a doomed world (Isaiah 9:2-7). He was anointed with the Holy Spirit at His Baptism (John 1:32, 33; Isaiah 11:2) as this Messiah. And those who call on His Name will be saved (Romans 10:13; 10:9; Acts 2:21).

He is also the **only Son of God of the Father** (John 20:31), not just one of many sons of the Father, as the Mormons teach, but the only Son. So He is true God and yet true man at the same time (John 1:14; I Timothy 2:5), yet each nature remains intact, just as soul and body remain what they are, though united in one person (Colossians 2:9).

Each nature is absolutely necessary for the work of Salvation to be accomplished. Each nature had its part to play. The Divine nature, the eternal Son of God, lived to fulfill God’s Law, to do perfectly what we could never hope to manage on our own. The human nature was necessary so that He could act in our place under the Law. Jesus also needed to be able to suffer and die for our guilt, which He could not do in His Divine nature alone (Galatians 4:4).

Since Jesus is the promised Savior and Messiah, He is also our “**Lord.**” Therefore, as our Lord, we owe Him our allegiance and obedience, not because of duty, but rather because we trust Him and follow Him, knowing this perfect King loves us and wants the best for us. We know that because He “has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death.”

Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

Mary, when told by an angel that she was going to have a baby, reacted with surprise, “*But how shall this be? I’ve never slept with a man.*” Mary was given the answer that this would be a supernatural conception—an incarnation—God becoming a man, thus fulfilling another of His Names—“Immanuel”—“God with us” (Isaiah 7:14). We see the **Holy Spirit** hovering over the chaos in Creation, and in the breath of God to give life—a spirit—to Adam. And so, too, we see the Holy Spirit overshadowing Mary to incarnate the Christ with Jesus.

It was a **Virgin birth** because it was a unique, once-and-only-once event—never to have been before and never to be again. It was a miraculous sign—an unmistakable one that pointed to the second of three great seminal events in Scripture—1) the Fall and Promise of a Savior—2) the Virgin birth, miraculous life, sin atoning death and resurrection of Jesus the Christ—and finally, 3) the future Seconding Coming of Jesus the Christ to raise the dead, condemn the lost and bring His chosen to spend eternity with Him.

By His birth, Jesus became a man in the full sense of the word. He took on the flesh and blood of a human (Hebrews 2:14; Romans 9:5; John 1:14), had a real body and soul and a human will—ate, drank, grew weary, and died a real death. Only in one respect did Jesus differ from the rest of us—He was without sin (original as well as actual—Hebrews 7:26; Romans 5:18, 19; II Corinthians 5:21) and hence free from the corruption of death (Romans 6:23; John 10:18).

So why mention **Pontius Pilate**? Pilate, though not a believer, is immortalized for all time because he is an anchor in time, an historical figure that allows the placement of this event at a specific time and place. God wanted to make sure all knew of the absolute historical nature of His Son and His Son’s work on earth. Indeed, there is more authentic evidence of Jesus’ birth, life, miracles, teachings, death and resurrection than that of Julius Caesar.

We also can be sure of His **death**. This is because the good Dr. Luke carefully noted that the piercing of Jesus’ side produced blood and water. The thrust was underneath the rib cage from below in order to pierce Jesus’ heart and break the pericardium—a sac filled with clear fluid surrounding the heart. You see, the penalty for those soldiers to let Jesus live was to lose their own lives on a cross. Roman soldiers never failed to carry out a death sentence—a **crucifixion**—to its grisly conclusion.

This is also true of those Romans soldiers placed before Jesus’ tomb where He was **buried**. It was closed with a large stone and sealed with Pilate’s wax seal (Matthew 27:62-66). To have fallen asleep or allowed the body to be removed would also have meant their deaths. Only a Divine power could have disturbed His body.

He descended into hell. On the third day He rose again from the dead.

We can piece together from Scripture some of what Jesus was doing between His death and resurrection. When Jesus was crucified, His Spirit “*descended first into the lower parts of the earth*” (Ephesians 4:9) where He went into **hell** or Hades (*Sheol*, Luke 16:19-31), took the title to Earth (Revelations 5:1; Matthew 28:18) and the keys to Hades and death (Revelation 1:18) from Satan.

Then Jesus preached to those who died without faith—condemned souls—waiting in the punishment side of *Sheol* for judgment on the Last Day (I Peter 3:18-19). He also proclaimed His victory to some evil angels (I Peter 3:19) that He imprisoned in a bottomless pit (II Peter 2:4). Some of these evil angels are to be freed (loosed) near the time of Christ’s return (Revelations 9:1-11; 20:1-3; Luke 10:17-18; John 12:31-32) and some are restrained permanently (II Peter 2:4; Jude 6; I Peter 3:20) awaiting their judgment.

Christ then bound Satan (limited his powers), and freed the Old Testament saints from “Paradise” (the blissful side of *Sheol*—the bosom of Abraham) whose sins had now been atoned (Luke 16:22; Luke 4:18). When Jesus was resurrected, He “*led captivity captive*” (Ephesians 4:8) taking the saved Old Testament saints out of Paradise (Luke 16:22). Some reentered their bodies and went into Jerusalem and proclaimed Christ (Matthew 27:52-53), but no one believed (Luke 16:30-31).

Jesus then came to the grave, **raised His body from the dead** and met Mary Magdalene (John 20:14-16) but He would not let her hold on to Him because He had not yet ascended to heaven (John 20:17). Jesus ascended to heaven with the saints (Ephesians 4:10; II Corinthians 12:2-4) and poured His blood on the mercy seat on the Ark of the Covenant (Revelations 11:19) to make the once and for all sacrifice (Hebrew 9:12). He then came back to the grave to meet “*the other Mary*” (mother of James) and the others, but now they can hold on to Him (Matthew 28:9).

He spent time walking around, eating with friends, and encouraging them to touch His body to prove He was more than a ghost (John 20:27; Matthew 14:26). And He not only appeared to small groups of His closest friends (Luke 24:34-43), but He showed up before more than 500 people at one time (I Corinthians 15:6).

When Jesus said, “*It is finished,*” it was completed—The New Covenant of the Lord’s Supper. He had paid the price we owed for our sin. This was mercy, for we didn’t get what we deserved—eternal punishment and banishment from His presence. Similarly, by His resurrection—and our being tied to both His death and His resurrection through our Baptism—we will get what we didn’t deserve—complete bliss and eternity in His presence (Romans 6:3-5; c.f. I Thessalonians 4:13-17).

He ascended into heaven and sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead.

This part of the creed ends with our glorified and risen Lord taking His place upon His throne in heaven where He intercedes for us with the Father and waits for the day when He will return in glory to take us all to His side. Come quickly, Lord Jesus! Amen.

His disciples had seen their Lord come back from the dead, win the battle against sin and evil, and suddenly **ascend victoriously into heaven** (Luke 24:50-51) to **sit at the right hand of God the Father** (Mark 16:19). This is the place of honor, trust, responsibility and power (Ephesians 1:20-23). Jesus rules. He, like His **Almighty Father**, has power over everything (Matthew 28:18).

But, there are so many unwilling and unable to believe in Him—this is where the last part comes in: “**from there He shall come to judge the living and the dead.**” We tend to think of Jesus as being the safe One of the Trinity. He is all and only about love. Yes, love is God’s nature, but so is holiness and righteousness. Those whose sins are not covered by the blood of the Lamb, God cannot stand to be in His sight.

So, instead of **judgment** think justice. Think about wrong being made right, good conquering bad, love wiping out hate. This type of justice-seeking is the role Christ plays as He “**sits at the right hand of God.**” He will make things right and restore justice to a world full of injustice. Ultimately, justice will be done, evil will pay and good will triumph forever and ever—to both those who are **alive** when He returns and those who have **fallen asleep** in times past. (I Peter 4:5; I Thessalonians 4:13-17; Revelation 20:11-22:5).

This means that we too are to seek justice in this world; stand up for the weak, the poor, the “least of these” and bring them a measure of God’s justice (Matthew 25:31-46). But, justice is also very personal. God’s Spirit of justice nudges us to do what we can to heal our hurting relationships. We don’t need to fear justice, because the judge is also our Savior and Forgiver of our sins. Our Merciful Judge Who sets all things right. His love conquers hate, and His grace forgives each one of us again and again and again.

Christ gave you His all so that you may “be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness.” That’s a picture of what we are now. The name, “Lord,” says so! His Word, Baptism and Holy Supper keep it so.

The Apostles’ Creed: The Third Article

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

I believe in the Holy Spirit

“I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith.” These are the opening words of Luther’s explanation of the Third Article of the Apostles’ Creed. I learned them by heart in preparation for Confirmation, heard them quoted frequently, and use them in my preaching and teaching.

We often do not give much thought to their meaning. What we are confessing is that despite the love of our Father, and despite the gracious sacrificial atonement of Christ Jesus, there is no salvation, but for the action of the **Holy Spirit** in us. Paul echoes that thought in Romans 8: 9-11: *“But if God’s Spirit lives in you, you are under the control of your spiritual nature, not your corrupt nature. Whoever doesn’t have the Spirit of Christ doesn’t belong to Him. However, if Christ lives in you, your bodies are dead because of sin, but your spirits are alive because you have God’s approval. Does the Spirit of the One who brought Jesus back to life live in you? Then the One who brought Christ back to life will also make your mortal bodies alive by His Spirit who lives in you.”*

In spite of such a fact, however, Luther already in his day needed to say: “In our day the Holy Spirit suffers great ignominy!” Yet we should ever not lift the Holy Spirit up apart from Christ, for Jesus says in John 15:26, *“The Helper whom I will send to you from the Father will come. This Helper, the Spirit of Truth who comes from the Father, will declare the truth about Me.”* This glorification of the Holy Spirit apart from Christ is often the sin of Pentecostal and charismatic churches that emphasize feelings over God’s promises.

Even so, we still tend to not place enough emphasis on His work. Notice the lack of attention to Jesus’ Ascension in which He declares it is good that He goes away so that He can send the Comforter (Gr. *parakletos*). We celebrate the fulfillment of that promise at the Festival of Pentecost.

The Holy Spirit lives in everyone who follows Jesus as Lord and Savior (I Corinthians 6:19). He is there to help us pray when we feel too weak to talk to God (Romans 8:26). He gives us spiritual gifts to use in serving the Church (I Corinthians 12:4). He helps us see when we’re sinning or heading in the wrong direction (John 16:7-9, Romans 8:5-9). And He nudges us to make good decisions and empowers us to live like Jesus (Ephesians 3:16-17, Galatians 5:22-23).

Jesus gave us the Holy Spirit so we wouldn’t be on our own as we struggle to follow Him. In every trial, every joy, every temptation, every sadness, every celebration, and in every single moment, the Spirit of Christ dwells in us. The Bible calls Him such names as the Great Comforter, the Counselor, the Spirit of Truth, the Spirit of Wisdom, the Spirit of Holiness and the Spirit of Life.

The English word “comforter” does not fully convey the meaning of the term “*paraclete*.” While the English term “comforter” captures a beautiful part of its meaning, it actually has a much richer meaning. It includes the thought of one’s advocate in a court of justice. It refers also to one who remains as an aid at one’s side. The Spirit would be sent, Jesus explains, *“that He may be with them forever.”* So then this Name points us already to the wondrous blessing which is ours in the Holy Spirit—the abiding presence of God enlightening us in the grace that is ours in Him.

He is also Truth itself (John 14:17) and testifies to the truth of Who Christ is (John 15:26). This is more than truthfulness, the Holy Spirit is the One who brings it, reveals it, and causes it to be effective in us. Jesus makes this clear in John 16:13-14: *“When the Spirit of truth comes, He will guide you into all the truth, for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify Me, for He will take what is Mine and declare it to you.”*

That’s what we declare when we say: I believe in the Holy Spirit. He lives in our hearts, reminds us of our salvation and helps us to live and love like Jesus.

the holy catholic church, the communion of saints

Henry Nouwen once said, “Community is the place where the person you’d never want to live with always lives.” Maybe that person is there for a reason—not just for their sake, but for your sake—to teach you how to serve. Jesus came *“not to be served, but to serve and to give His life.”* We believe that God’s Word is *“living and active”* (Hebrews 4:12) and applicable to daily life. In other words, while we believe that Jesus Christ came to deliver us from the sting of death, we also believe that He came to show us how to really live and more abundantly (John 10:10). So we are to act in whatever we do, *“heartily, as to the Lord and not to men”* (Colossians 3:23).

But, we do not pursue this life of service alone. Paul advised Timothy, *“But flee youthful lusts, and follow righteousness, faith, love, peace, with those who call on the Lord out of a pure heart.”* Notice that Paul says, *“with those”* fellow Christians. Now, why then the phrase, **“holy catholic church”**? Well, here it is not capitalized, so it is not referring to the Roman Catholic Church, but rather to its original meaning of “universal” or “entire”. So, all of those who embrace the Christian faith are included.

But the creed doesn’t stop there, the next phrase **“the communion of saints”** is all about what the term “church” means. The Church is the community of saints, the community of believers living life together (Hebrews 10:24). It’s about comfort, encouragement, accountability, fellowship, mentoring, helping, teamwork, strengthening and loving—especially the loving. Jesus said, *“If you love each other, everyone will know that you are My disciples”* (John 13:35). Indeed, the Church is the very body of its focus—Jesus Christ.

I believe in the forgiveness of sins

Sin is anything that separates us from God, so we need a Redeemer to reconcile us to a holy God that cannot stand sin (II Corinthians 5:19). God knows what is in your heart, and it isn’t pretty—in fact, it is filled with deceit (Jeremiah 17:9). We are helpless to change that (Romans 7:18-21), as we are born in sin (Psalm 51:5; Ephesians 2:3) and we can, by ourselves, only sin (Romans 3:23), which Paul emphasizes in Romans 9:15-16, *“For [God] says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ So then it depends not on human will or exertion, but on God, who has mercy.”*

Forgiveness of sins is an act of divine grace by appropriating, through this faith God gives, the merits of Christ’s payment for all sin. It is offered fully and freely to all (John 3:16) and is given to those who believe and confess the Name of Jesus (Romans 10:10). We are declared innocent of our sin, while being guilty of every charge (Ephesians 2:8; II Corinthians 5:21). And it all happened two-thousand years ago, when Christ on the cross said, *“It is complete.”*

the resurrection of the body

The **resurrection of the body** happens immediately to all when Christ returns at the end of time (Matthew 25:31-32). It is universal (II Corinthians 5:10; Revelation 20:12) and without interruption (John 5:26; I Corinthians 15:51-52; I Thessalonians 4:16). Some will be sent to their eternal doom (Daniel 12:2; Matthew 25:41-46) in the lake of fire (Revelation 19:20). But those of us whom God has chosen will rise with a spiritual body (I Corinthians 15:44), yet it is still our own body (Job

19:25-26) fashioned like Christ's glorified body (Luke 24:39; I Corinthians 15:51-52; Philippians 3:21; I John 3:2).

and the life everlasting, Amen.

Our resurrected body, then, is finally in communion in **the life everlasting** with the God who made us for that purpose which is the end purpose of our faith, hope and striving (Philippians 3:13-14). It is an eternal kingdom (Luke 12:32) in which we receive an inheritance that never fades or is corrupted (I Peter 1:4). It is an eternal bliss that we can only understand as beyond anything we could ever conceive of (II Corinthians 12:4; II Corinthians 4:17)—the crown of life (Revelation 2:10) in which our Savior Himself has prepared a mansion for each believer (John 14:2). All of Creation is restored to the perfection that sin had corrupted (II Peter 3:13; Revelation 21:1). **Amen**—all of this is certainly true because God Himself promised us so and therefore it is.