

Series: Ancient Faith

## **Eternity**

Acts 2:38, Romans 8:19-21, First Corinthians 15:42-44, Colossians 2:12-15

Sermon by Lead Pastor Paul Joslin

Waterstone Community Church, Littleton, Colorado

Sunday morning, June 29, 2025

Today we are wrapping up our series on the Nicene Creed. Basically, if you have not been around with us since about the week after Easter, we have been walking through this series on the Nicene Creed, this ancient statement of faith. It is the 1700th anniversary of the Creed. It was written in A.D. 325, and it is not just a statement of faith. It is this bold proclamation that has echoed throughout the walls of churches for 1700 years. It has stood the test of time. The faith that we adhere to, the faith that we believe in, the faith that we live out is not something that was invented just yesterday or even a hundred years ago. It goes all the way back to the life of Jesus two-thousand years ago, and it has withstood the rise and fall of empires and different world leaders and lasted longer than trends, and so we have been taking our time, walking through section by section, looking at who God the Father is and who Jesus the Son is and who the Holy Spirit is in our lives, and today as we close, we are going to look at the last three lines of the Creed. We are going to look at the acknowledgement of one baptism for the forgiveness of sins, and we are going to spend some time talking about baptism together, and then we are going to pivot, and we are going to look at the last line of the Creed, which says, “we look forward to the resurrection of the dead and the life of the world to come,” and so we are going to spend a little bit of time looking forward to eternity and the hope that awaits us. Then we are going to look at the very last word of the Creed, “amen,” and what that means, so that is where we are going today, but before we dive in, I would like to just start our time together in a moment of prayer.

Heavenly Father, God, as we come before you today, and as we open your word, and as we sit with the last few lines of the Creed, God, I just pray that anything that is said today would not just simply be my words, but that your Spirit would speak through me. God, I pray specifically as we look at these last few lines of the Creed, what we believe about baptism and forgiveness, God, I know that there are some people who are walking in today who are struggling with that idea of forgiveness, who carry a heavy heart because of things that they have maybe done in their past, maybe even current struggles, and they are walking in with the question, “Could God forgive me for that?” God, I pray as we examine this that you would bring freedom into this space, that for our hearts that are burdened with guilt or with shame, that God, you would bring liberation and freedom and forgiveness by the power of your Spirit. God, I also know that there are those walking in today that this last line about resurrection and the life of the world to come, God, I know that they are walking in with a heavy heart and that they, like me, honestly have experienced loss and are longing for the day when you will return and set all things right and make all things new. So God, wherever we are today, I pray that by the power of your Spirit, you would speak to us, that our hearts would be open to receive what you have for us, and that God, we could move forward from this place and from our time with the Creed, not just proclaiming and knowing more deeply what we believe about you and life with you, but that we would be called to live on mission for you, that we would live the things that we believe, and that the world would see, would recognize and come to know about

you what we know about you, that you are a loving Father, a Son who gave his life for us, and a Spirit that has empowered us to live on purpose and on mission for you. God, may that be true of our church, and it is in Christ's name we pray, amen.

All right, so we are just going to dive in this morning, the first of the last lines that we are going to look at, "We acknowledge one baptism for the forgiveness of sins." Now for many, this line from the Creed almost immediately raises some questions. In fact, I had a conversation with someone as we were starting this series, and they had a question about this line specifically. They were saying, "Does the Creed say that baptism is what provides forgiveness for us, that baptism is the way that we receive forgiveness from Christ?" Does anyone else have that question? You do not have to raise your hands if you do not want to, but I think for some of us it raises some questions, because at Waterstone we preach, we believe that we are saved through one declaration, one proclamation of faith in Christ alone, by grace alone, and that it is not anything we earn to receive forgiveness. It is a free gift of God that we receive, but this line from the Creed seems to say that in order to receive forgiveness of our sins, we need to be baptized, so what is going on here? What is this line trying to communicate to us? What is it teaching us?

This line actually comes from Acts 2:38, where the apostle Peter has just been anointed by the Holy Spirit at Pentecost, and as he is preaching to the Jews that are gathered for Pentecost, and the Spirit has descended, and everyone thinks, like, "Are these people drunk? They are speaking in weird ways," and he begins to proclaim the truth and tell the story of who Jesus Christ is, and he tells about how He came, and how He died, and how He was resurrected for the forgiveness of our sins, and then he turns to the crowd, and he says this: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins," and so it is not that the fathers are just pulling something out of context and they are making something up. This is a line from scripture that we are to be baptized. We were to repent and be baptized for the forgiveness of our sins, and so when Peter says this phrase, "Repent and be baptized," he is extending this very passionate plea that we should turn from our way of thinking and the heart that we are living where we are following after sin and the evil ways of this world, turn from those and repent, and then be baptized. As he is saying these words, it is this bold declaration that repentance and then baptism is not just some religious ritual we just step into where we take a bath for Jesus. It is this actual statement about what has happened in our lives, that we have experienced this redeeming work, that we have experienced a transformed life. It is not some empty ceremony. What Peter is saying is that God has flung open the doors of grace, that forgiveness is not something we have to earn. It is something we receive, we embrace, and then we live out publicly in the powerful symbol of baptism.

Now I get this question a lot from people: "If I have repented, if I have given my life to Jesus, if I have said I believe in Jesus, and I give my life to Him, then why do I have to be baptized? Why do I have to go in and before everyone, share some of my story, and then be dunked in the water? Isn't it enough that I just say I believe in Jesus, and I believe He died and rose again for me, and He has taken all my sin? Isn't that enough?" The simple reality is yes, in one way, all that is required to receive forgiveness is to put your faith in Jesus, but what baptism does is it declares publicly what has happened inwardly in us. If repentance is about changing direction, if it is about turning from sin toward God, it is this inward change of the heart and of the mind that is taking place in our lives, but baptism adds the essential dimension of publicly identifying ourselves with Christ. It symbolizes outwardly what has happened inwardly, that in

Jesus' death, burial, and resurrection, we are joining our story to his story, and baptism is the moment when faith becomes visible, connecting us to Christ's story. So essentially what Peter is saying is, "Do not allow your repentance, your faith to be held privately." It needs to be something that is expressed publicly for those around. It joins you with the family of God. It tells the world, "I used to be stuck in sin, and I was lost in separation from God," and it is declaring my story has changed. I have been transformed. I have been made new. Sin no longer has its hold on me, that I have been forgiven and freed because of what Christ has done for me. I belong to Jesus. His story is now my story. That is what we say when we are baptized.

Now I want you to think about it like this, and you have probably heard this illustration before, but I have been married to Steffi for fourteen years. Last night I said thirteen. That was incorrect, and today I am correcting that. It is fourteen, and we are coming up on our anniversary, and before that, we actually dated for about seven years, so we have been together in our life longer than we have been apart. When we got married, and when we stood at the altar and we exchanged rings, what was this ring symbolizing? What did this ring tell the world? You can say, yeah, that I was married. Yeah, that is right. Yeah. Pretty good answer. She just goes, "Duh. What is wrong with everyone?" They get that. Yeah. It just tells the world, it is a symbol of what has happened. Now what happens if, let's say I go play basketball, which I do a decent amount, and I take off my ring, because I do not want it to jam on my finger and my finger to break. Now, am I any less married when I take my ring off at all? Again, really obvious answer. Good job. No, no. I am just as married as I was, because the ring is not what makes me married. It is the covenant. It is the promise. It is the vows that I made before God and our families and our friends, our fellow believers, that says I am committing to this woman, and for some reason she's committing herself to me, and that we are going to be in relationship and married in a covenant for the rest of our lives. The ring just symbolizes all of that. It is just this proclamation, this declaration that tells the rest of the world what has happened, and if I take it off, it does not change anything, but I think sometimes when it comes to baptism, or when it comes to this idea of God forgiving us, I think sometimes we operate with this idea that it was this one-time event that happened in our lives, but we are not really sure all the time how well it took or whether or not it really actually mattered.

I mean, you do not have to raise your hands for this, but has anybody ever wondered, "Do I need to be baptized? Do I need to go through that? I am not sure." "Maybe I was little, and I did not quite understand, and so I was baptized, or maybe I was baptized at an older age, but then I walked away, and then I came back to the faith, and so was the baptism really real?" We misunderstand what is happening in a baptism, that it is this one-time event that declares what happened in our lives, that we have been saved, restored to relationship with Jesus, that sin no longer has a hold on us, even though we will continue sinning and living imperfect lives, that it does not have to be redone over and over and over again.

I think sometimes Christians and believers who have even been baptized, we live in this state of constant and perpetual wondering, "Have I done enough? Am I truly forgiving? Could God actually forgive me for these things that I have done in my past, or could He actually forgive me with the struggles that I am holding right now?" and what we do is we rehearse the story over and over and over again in our minds, and we tell ourselves, "You are too far gone for forgiveness. Forgiveness cannot actually be for you. God could not actually forgive you for what you have done," or we live in this place where we listen

to the voice of shame that tells us, “It is not just that you did those things. It is that you are those things, that you are a liar. You are unfaithful. You are an addict,” and we allow that to be the label of our identity, rather than what Christ has said He has done at the cross and the story that we lived out in baptism.

What baptism says is that when you go under the water, it is like you were united with Christ in his death, but you did not die a physical death. You died a spiritual death in baptism. It says you died to sin and the ways of this world and all of the evil and all of the things that have gripped your heart and your soul and pulled you away from God. You died to those things, and then when you came out of the water, you were made alive in Christ. That is the story of baptism, and when we believe that we have to die again and again and again and again, it turns into this weird “Edge of Tomorrow” movie with Tom Cruise, where we just have to continually lose ourselves, die to ourselves, and kill ourselves for the sake of the gospel, and it is completely contrary to the truth of the gospel. You do not have to die for your sins. Christ died for your sins. The story that we tell in baptism is that that happened once and for all.

I love the way that Paul puts it in Colossians 2:12 through 15, where he says this: “and having been buried with Him in baptism,” the story I just told you, “In which you were also raised with Him through your faith in the working of God, who raised Him from the dead. When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, having cancelled the charge of our legal indebtedness which stood against us and condemned us, and He has taken it all away and nailed it to the cross, and having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross.” You see the reality of what Christ has done, that the way that you feel like there is something you have to do to earn your way to God, he says that no, where you felt like you were in debt, He has cancelled the debt. You are free. Where you feel like you were guilty, He has taken the guilt and the shame, and He has nailed it to the cross. You no longer have to carry that burden. It is not something you have to earn, and so every time we witness a baptism, or we remember our baptism, we are retelling that story. We are proclaiming that good news that we do not have to be subject and carry the weight of sin anymore, because we have been made new, that our identity is now in Christ, not in the things that we have done, but what He has done for us. In baptism we visibly join Christ in his victory over sin and death and even the powers of darkness in this world. He has made a spectacle of all of them.

So, the question is, why are you still carrying the weight, the guilt of your shame? Why is your life still lingering in shame and unforgiveness? When we proclaim in the Creed that we have been baptized for the forgiveness of sins, we are proclaiming that we are new, that we are forgiven, that we are free to live as someone who has been fully raised with Christ. Baptism is not just a symbol of cleansing or washing. It is also a symbol of resurrection. It not only points to the forgiveness of the sins that we have experienced, but it actually ushers us into it. It tells the story that we have become new people, and when we go under the water, we are buried with Christ, and when we rise up, we are raised with Him in the likeness of his life, and baptism is a visible sign that we have already begun living under the power of Christ’s resurrection, that new life and resurrection life starts now, but baptism also points us to a future hope, something that is far greater than what we can even begin to imagine, that resurrection life starts when we give our life to Jesus, but then, as we walk with Him, that we are actually living in the reality of

resurrection that is to come, and that is why the Creed ends with this line, “We look for the resurrection of the dead and the life of the world to come.”

We have talked about this a lot, so when I say that I grew up with images like cartoon characters that when they died, their spirit left their body, and they were given a harp, and they started floating away with little, tiny, baby wings, to live on clouds, you all have seen those images, and my fear is that we sometimes allow those images in popular culture to influence the reality of the resurrection. When we think of eternal life and life with God forever in heaven, we have more images of that or becoming like angels than we do of what scripture and the Creed actually promises, and I think the church has done a lot of work to try to deconstruct some of our misconceptions about heaven and eternity and resurrection. So, some of this may not be new to you, but I want to remind us again of the hope that we are waiting for, because when the Creed speaks of resurrection, when scripture speaks of resurrection, it is proclaiming not that we are floating souls escaping the earth. It is actually a story about bones and breath, about gardens and glory. It is about renewal, not escape.

First Corinthians 15:42 through 44 says this: “So will it be with the resurrection of the dead. The body that is sown is perishable.” That is the body we live in now. It is perishable. It is decaying. Some of us experience that on a daily basis. We wake up, and we have cricks in our neck, or we feel like our feet do not work when we get out of bed in the morning, and it is perishable. It does not last forever, but it will be raised imperishable. One day that will no longer be true. “It is sown in dishonor,” all of the places and ways that our body struggles with sin. That is the reality of what we live in now, but one day we will be freed from that, and we will not be sown in dishonor, but it will be raised in glory. “What is sown in weakness,” a body that is not strong and that is falling apart. Some of you are like, “I’m pretty strong, Paul. I don’t know what you are talking about.” That is great for you. The rest of us do not know, “and it is raised in power, and what is sown in a natural body is raised in a spiritual body.”

Now this is where we get a little confused, because what it sounds like Paul is saying is that this physical body that we have that is falling apart and decaying and corrupted by sin, that it will be raised into a spiritual body, which sounds more like not really a true body, but just like a spiritual entity that we are. That is where we get some of that imagery of floating around like angels. “If there is a natural body, then there is also a spiritual body,” but here is what you need to understand. What Paul is actually saying in the Greek here is that we are often misunderstanding what it means when it says “spiritual.” The word “spiritual” here does not mean non-physical. It does not mean ethereal, and it does not mean invisible. Paul is using this word, “spiritual,” differently. It is about origin and empowerment, not about material composition, so when he says, “natural body,” it is the body we have now, that is mortal. It is subject to decay and weakness and death, but when he says, “spiritual body,” it is the resurrected physical body that has been transformed and empowered and fully animated by the Holy Spirit. It is just as physical there. You will still have bones. You will still have breath. It is just as physical as the body we have now. We’ll be able to touch things. We will not float through things, but it is animated by the Holy Spirit. It is perfect.

For Paul, a spiritual body means a body empowered and governed and transformed by the power of the Holy Spirit. You have to think of “spiritual,” describing what animates and directs the body, not what it is made of, so the hope we have as Christians and as believers in the resurrection is that resurrection is embodied, not disembodied hope. When we say we look for the resurrection of the dead and the life of

the world to come, we are saying we believe that what God started in Jesus at Easter, He is going to finish in us, and that just as He was risen from the dead in the physical body that ate and touched and experienced life in this world, you were made for that life, real life, and that Jesus is coming again to bring it to you. The question is where will that body, that physical body that has been animated by the Holy Spirit, that has been made new, where will it reside? Where will it live?

Again, as a as a young kid, I went to this small Bible church in Iowa, and I love that church. I have so many fond memories of that church, but the pastor there, and I do not even remember where this came from, but he seemed to indicate that when we get to heaven someday, it will essentially be a million-year worship service where we will sing songs forever. Have you heard some of this idea? I am sure you have heard some of this, and I remember thinking again, I love my church, but it was the kind of tiny church that it was like an elderly woman playing the piano for worship, and then a person who stood in front of the church with the little like, and we would sing the hymn, and I just thought as an eight-year-old, that that sounded terrible, to do that forever. It sounded awful to do it on a Sunday morning for an hour, and I did not want to do that, but then thinking about being stuck there for eternity sounded like the most boring thing that I could ever imagine. I mean, I used to look forward to communion during church, because it was the moment I got a snack in church. That was what I wanted to experience. That was how bored I was, and that was the image that we sometimes get of heaven, that it will be like God on his throne, and Jesus next to Him, and then just for thousands of miles, we are all sitting in rows and pews, and everybody has their Sunday best clothes on, and we are just singing songs forever and ever and ever and ever and ever and ever. It sounds so dull and so boring, and that is not actually the picture that scripture gives us of what we have to look forward to in the new heavens and the new Earth. It is not some spiritual place where we just sing songs forever, but it is actually a misunderstanding we have about the word, “worship.”

Worship is not just about what we sing. It is about how we live our lives, and so as we come to this understanding of new heavens and a new Earth, I want to turn our attention to Romans 8:19 through 21, which says this: “for the creation,” all of creation, “waits in eager expectation for the children of God to be revealed,” what we just talked about, about our physical bodies being remade. “Creation is groaning and waiting for that moment, for the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.” Creation itself is groaning and anticipating the day when all things will be made new. What Paul is saying is that the trees, the mountains, the oceans, the stars in our universe, he says all of it is groaning like a woman who is giving birth, aching and longing for the day when something new will come forth, when God will restore all things to how they are supposed to be.

It drastically reframes how we understand heaven, because when we talk about heaven now and the people who have fallen asleep and who have passed away, they are waiting in heaven. They are separated from their physical body now, but that is not their ultimate destination. That is the place that they wait for resurrection, when their spirit will be reunited with their body. Resurrection is what we are waiting for, and when that day comes, God’s goal is not to blow up this world like He is on the Death Star and to start over with something different. It is to actually make this world new.

When we talk about resurrection, it is not just about your body, your life being made new. It is about the entire cosmic universe. Every inch of creation will be renewed. Resurrection is about cosmic renewal. It is not just for you or for me. It is for everything. That is how big, how massive, how glorious our God is, that every corner of creation that has suffered under sin and death will be swept up into the freedom and glory of God's restored world. The Christian hope is not about escape. It is about restoration. It is not about evacuation from this world. It is about the transformation of this world. The end story is God remaking all things new. It is a wedding feast. It is a garden, remade. It is a city, the most beautiful city we have ever seen, where God is on his throne.

Now one of my favorite books, and if you have any curiosity around heaven, I cannot recommend Randy Alcorn's book to you enough. It is called "Heaven," so it is an easy title to remember, but I want to read a little bit of a longer quote from this book, and it is actually not going to be on the screen, because I want you to follow along, and I am going to try to provide some color, commentary for this longer quote, but I want you to just imagine, sit with the words, and experience the words as he paints a picture of what the new heavens and the new Earth will be like. He says this: "In the new heavens and new Earth, there is no death, no suffering. There are no funeral homes or abortion clinics or psychiatric wards. There are no assaults or missing children or drug rehabilitation centers. There is no bigotry, no muggings, no killings, no worry or depression or economic downturns." Can you imagine a world just like that? "There are no wars. There is no unemployment, no anguish over failure and miscommunication." How many times has a relationship been disrupted by miscommunication? In my marriage, it is probably about every day. "No more of that forever. No conmen, no locks." Think about why we need locks in our homes and in our cars when you go into the grocery store, because we are worried about people coming and taking things, and there will be a day when we do not have to worry about that reality anymore. "No death, no mourning, no pain, no boredom, and no arthritis." Can you imagine waking up without your joints aching anymore? "No handicaps, no cancer, no taxes, no bills." I thought I might get an "amen," on those last two, but that is okay. "No computer crashes, no weeds, no bombs," which feels like two really weird things to put together, weeds and bombs. They feel like two drastically different things, but neither of them will be there. "There is no drunkenness, no traffic jams or accidents. There are no septic tank backups," which is weird, but cool, I guess. "There is no mental illness, no unwanted e-mails." Can I get an amen on that one? "There are close friendships, but no cliques." Can you imagine close relationships with no cliques? "There is laughter, but no put-downs, no laughter at the expense of someone else. There is intimacy, but no temptation to immorality. There are no hidden agendas, no backroom deals, no betrayals. Imagine mealtimes full of stories, laughter and joy, without any fear of insensitivity or inappropriate behavior, anger, gossip, lust, jealousy, hurt feelings, or anything else that eclipses our joy. That will be heaven. Can you imagine the beauty?"

Over the last few weeks, as I shared, I have had a lot of opportunities to think about heaven. It has been very, very on the forefront of my mind as I did my grandma's funeral and then as I celebrated the life of Stephie's grandpa. As I have been thinking about their stories and thinking about the reality of what we are waiting for with the new heavens and new Earth and resurrection bodies and life on this world, but so much better, I have been thinking about their own stories. There was absolutely a deep grief at their loss, but there is also a recognition that both of them, ironically, both of them were ninety-one years old,

and they had lived very long, very full, beautiful lives. They had both experienced having kids and grandkids and great grandkids that they had gotten to meet and spend time with. Both of them made impacts for the kingdom of God, both publicly and quietly, in amazing ways. They worshipped, they served, they laughed. They had beautiful stories, beautiful lives, but as I think about that, it would be a misunderstanding to say they never experienced rejection or heartache or heartbreak. It would be completely untrue to say that there were not moments of deep, deep pain for both of them. Even at the end of their days, I saw my grandma's body wither as her mind stayed sharp, and we saw the opposite with Steffi's grandpa, whose mind began to deteriorate, even as his body stayed strong. It felt so unfair watching that decay of someone who mentally can still engage with the world but is limited by the physical limitations of her body that was falling apart, or vice versa, the strength that Stephie's grandpa had, but his inability to even recognize his own home that he had lived in for fifty years by the end. It just felt so unfair, and you have got this juxtaposition that I have been thinking about of all the beauty, all the goodness, all of the amazing ways they experienced God's blessing, but it was also an experience of suffering and hurt and longing, and the reality of heaven is that, what Randy Alcorn says is that the best of this Earth is simply a glimpse of what we will experience in heaven.

What I think that means is all of the moments of laughter and joy, every beautiful sunset, every fantastic meal that you experience, it is but a shadow of what we will one day experience on the new heavens and new Earth. It is just the tiniest glimpse of what we have to look forward to, but the real beauty, the real majesty of the new heavens and new Earth, is all of the suffering, all of the hardship, all of the pain, all of the moments when we wish things were different, we will not experience any of that again, ever. In fact, what scripture says is we may have memory of that reality of what this world was like, and it may bring tears to our eyes, but Jesus Himself will wipe the tears away. That is the hope that we look forward to, and I think that is one of the reasons why the Nicene Creed ends where it does. It is that we are a people, as Christians, as followers of Jesus, that we do not just look back at what God has done for us. We look forward to a future of what Christ has promised He will do when He returns and sets all things right, and it is better than we can possibly imagine.

When I think of my grandma or Steffie's grandpa now, I do not imagine them in some ethereal, floating baby bodies with their faces on them. I imagine seeing them again someday in the new heavens and new Earth. I think of my grandma, who was bent low in her later years, able to stand up straight again. I think of them as they struggled to breathe, being able to breathe deeply again. Eyes that had dimmed are bright again. Hearts are whole again. The promise of the new heavens and new Earth is a world made new, where flowers never fade, and the presence of Jesus fills the entire Earth like sunlight fills the air. You will be with Him forever. That is our hope, and it is not just that we get out of this world, but that this world is made new. It is not just that our souls are saved, but also that our bodies are raised. It is that all of the loss, all of the waiting, all of the longing will one day give way to joy and reunion and resurrection.

We look forward to the day, and it is not just like, the resurrection is not this fairy tale that we are grasping at. It is a promise that we stand on. It is a promise that because Christ has risen from the dead, one day, you too will rise. It is a promise that one day this world will be made new, and as we come to a close on our time in the Nicene Creed, there is one last line that I want to call our attention to, because the Creed ends with the statement, "amen," and "amen" is not just simply a word we say when we finish a



prayer or when we finish reciting the Creed. It actually has a really deep meaning. It is actually one of the words that Jesus used more than any other word in the New Testament. “Amen,” on a deeper level, means “let it be so.” It means, “So be it.” “This is true.” “This is established,” but it goes even deeper than that, because in the life of faith, “amen” is not just saying that we believe in something. It is saying that we live something. It is a declaration that our belief is something that gives way to allegiance. When we say “amen” at the end of the Creed, we are saying, “This is my story. This is my hope. This is the truth that I will stand on. I am confessing that this truth will guide my life.”

Theologian Philip Carey says this about the word “amen”: “To confess the faith and say ‘amen’ is to make what we believe into something shared and public and recognizable, not just a fleeting thought in the heart. When we say ‘I believe’ in our baptism, or ‘we believe’ in a Sunday liturgy, we are making a commitment that is a pledge of allegiance, joining us to other believers around the world in the body of Christ, some of whom are bound to get into trouble for making this commitment.” For the 1700 years that the Creed has been proclaimed, it has often been a pledge of allegiance that has caused people to lose their lives for their faith in Jesus. It is declaring a renunciation of the rest of the world and saying, “I choose to follow the way of Jesus, because what I believe is what I live,” and so as we close the Creed, my invitation to you today is to proclaim the Creed, not just here in church, but with your life, in your workplace, with your family, in your suffering, and in your hope, and so I am going to invite you one last time to stand today and proclaim the Creed together, and as we proclaim it, I want you to say it, that it is not just something you believe, but something you are committing to living out. Will you please proclaim the Creed with me?

“We believe in one God, the Father, the Almighty, maker of heaven and Earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father. Through Him, all things were made. For us men and for our salvation, He came down from heaven by the power of the Holy Spirit. He became incarnate of the Virgin Mary and was made man. For our sake, He was crucified under Pontius Pilate. He suffered death and was buried. On the third day He rose again in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit of the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son, He is worshipped and glorified. He has spoken through the prophets. We believe in one holy, catholic, and apostolic church. We acknowledge one baptism for the forgiveness of sins, and we look for the resurrection of the dead and the life of the world to come, amen.”

39:28 minutes

---

Edited by Tom Kenaston

Message #861