

Apostles' Creed Devotional Booklet
Summer 2010

Welcome to this opportunity for faith development! We trust that this devotional booklet will be a great companion as we journey through the Apostles' Creed together this summer.

For each week of the series there are two components, the first consists of a series of questions and readings designed to be completed in conjunction with the topic of the most recent sermon. This can be completed individually or as a group with you family or friends.

The second section includes daily readings from Scripture and other sources to be completed during the week that follows.

Both components include additional readings from a variety of sources. These additional readings are provided on the pages following the lead page for each particular week.

While the authority of Holy Scripture is foundational to our Reformed Theology, there are additional voices that help us better understand what scripture intends to teach concerning life and faith. Some are used in this devotional booklet. A brief explanation of these resources are provided below.

Reformed Confessions: The Reformed Church in America has four Confessions: The Heidelberg Catechism, The Belgic Confession, The Canons of Dort, and The Belhar Confession. Three are used in this devotional:

Heidelberg Catechism: Composed in a question and answer format, this Confession was originally composed to promote religious unity within the Protestant movement of the Reformation.

Belgic Confession: The Confession provided a clear and comprehensive statement of Reformed faith in the midst of religious persecution during the Reformation.

Canons of Dort: In reaction to theological controversy, this Confession articulates a biblically Reformed perspective on matters central to the Christian life and experience.

Theologians: Many people have influenced our Reformed Theology. Two important individuals are quoted in this booklet.

John Calvin: Known as the fore-father of Reformed Theology, Calvin's theology is instrumental in how we understand God, salvation, scripture, and so much more.

Karl Barth: This 20th century Reformed theologian provided additional insight and depth to Reformed Theology, particularly in relation to our understanding of the Word of God incarnated, written, and proclaimed.

We hope this explanation of additional sources grants greater validity of their use in this booklet.

May God richly bless each of us as we continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ!

Pastor Dustyn and Pastor Josh

I believe in God the Father...
July 11, 2010

- Read 1 Peter 1:1-9 and name the actions God the Father does or the words used to describe the Father.
- Which of these stands out to you? Do any of these descriptions of God as Father surprise you?
- God shows us what kind of Father he is through descriptions like the one in 1 Peter 1. How has God been like a Father to you?
- Read Heidelberg Catechism Question and Answer #26; when is it difficult for you to trust that God will provide what you need or turn adversity to good?
- Read Heidelberg Catechism Question and Answer #120; If you had childlike faith what would you pray for?
- Spend some time in prayer praying to God as the Father who desires to provide all that is good for you. Try ending with the Lord's Prayer.

How do these passages inform our understanding of God as Father?

Mon: Matthew 7:7-11 paragraph from Karl Barth

Tue: Psalm 103

Wed: Luke 15:11-32

Thu: Isaiah 64:1-8

Fri: Matthew 6:25-34

Sat: Romans 8:12-17

Heidelberg Catechism Question and Answer #26

Q: What do you believe when you say, "I believe in God the Father almighty, maker of heaven and earth"?

A: That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and everything in them, who still upholds and rules them by eternal counsel and providence, is my God and Father because of Christ, God's Son. I trust God so much that I do not doubt that God will provide whatever I need for body and soul, and will turn to my good whatever adversity God sends me in this sad world. God, being almighty God, is able to do this; God, being a faithful Father, desires to do this.

Heidelberg Catechism Question and Answer #120

Q: Why has Christ commanded us to address God: "Our Father"?

A: That at the very beginning of our prayer he may awaken in us the childlike reverence and trust toward God which should be basic to our prayer, which is that God has become our Father through Christ and will much less deny us what we ask in faith than our human fathers and mothers will refuse us earthly things.

Karl Barth, Dogmatics in Outline, 1959, p. 43

“When Holy Scripture along with the Confessions of the Church calls God the Father, its meaning is that God is first of all Father. He is Father in Himself, by nature and in eternity, and not that there is first of all human fatherhood and then a so-called divine Fatherhood, but just the reverse: true and proper fatherhood resides in God, and from this Father hood of God what we know as fatherhood among us [human beings] is derived. The divine Fatherhood is the primal source of all natural fatherhood. As is said in Ephesians, every fatherhood in heaven and on earth is of Him. We are thinking the truth, the first and proper truth, when we see God the Father in the ultimate, when we recognize Him as the Father, and may be called His children.”

I Believe in the Creating and Sustaining God...

July 18, 2010

- Read through Psalm 104. Name at least five great works of creation that you particularly enjoy and appreciate.
- Is God still at work creating? Share a time in which you saw God's creative power at work.
- What's the difference between creating and sustaining? Give an example of one way that you have witnessed God's sustaining power.
- Read Heidelberg Catechism Q&A #27 and put the term "providence" into your own words.
- In the Apostle's Creed it says "Almighty." In what ways can we affirm that God is "Almighty" today?
- Re-read Psalm 104:31-35. Spend some time in prayer thanking God for the great work of creation, His faithful provision, and His glory we witness in all of this.

How do these passages and readings continue to broaden our understanding of the creating and sustaining God?

Mon: Genesis 1 and 2, Psalm 19:1-6

Tues: John 1:1-14, Colossians 1:15-20

Wed: Matthew 6:25-34, Romans 8:28-39

Thu: Romans 5:1-11 and Belgic Confession #13

Fri: Read Psalm 139 and write a prayer to God thanking Him for the ways you've experienced His presence in your life.

Sat: Revelation 21:1-22:6

Heidelberg Catechism Question and Answer #27

Q. What do you understand by the providence of God?

A. Providence is

the almighty and ever present power of God
by which he upholds, as with his hand,
heaven
and earth
and all creatures,
and so rules them that
leaf and blade,
rain and drought,
fruitful and lean years,
food and drink,
health and sickness,
prosperity and poverty—
all things, in fact, come to us
not by chance
but from his fatherly hand.

Belgic Confession - Article 13

The Doctrine of God's Providence

We believe that this good God,
after he created all things,
did not abandon them to chance or fortune
but leads and governs them
according to his holy will,
in such a way that nothing happens in this world
without his orderly arrangement.

Yet God is not the author of,
nor can he be charged with,
the sin that occurs.

For his power and goodness
are so great and incomprehensible
that he arranges and does his work very well and justly
even when the devils and wicked men act unjustly.

We do not wish to inquire
with undue curiosity
into what he does that surpasses human understanding
and is beyond our ability to comprehend.
But in all humility and reverence
we adore the just judgments of God,
which are hidden from us,
being content to be Christ's disciples,
so as to learn only what he shows us in his Word,
without going beyond those limits.

This doctrine gives us unspeakable comfort
since it teaches us
that nothing can happen to us by chance
but only by the arrangement of our gracious
heavenly Father.
He watches over us with fatherly care,
keeping all creatures under his control,
so that not one of the hairs on our heads
(for they are all numbered)
nor even a little bird
can fall to the ground
without the will of our Father.

In this thought we rest,
knowing that he holds in check
the devils and all our enemies,
who cannot hurt us
without his permission and will.

For that reason we reject
the damnable error of the Epicureans,
who say that God involves himself in nothing
and leaves everything to chance.

I Believe in the Person of Jesus... **July 25, 2010**

- In your own words, describe the uniqueness and importance of each name/title of God the Son.
 - Jesus
 - Christ
 - Son of God
 - Lord(* When finished with these devotions, spend time praying and intentionally naming these different titles/names when appropriate.)
- Another title for Jesus is “Emmanuel” which means ‘God with us.’ Share one experience in which you knew God was with you through His Son, Jesus?
- How does one make Jesus Lord of their life each day?
- Read Romans 8:5-17. How are we heirs of God and co-heirs with Christ, if Jesus is God’s only Son? After answering, read Heidelberg Catechism Q&A #33.
- Read Romans 10:9-10. In addition, Acts 4:12 says, “Salvation is found in no one else, for there is no other name under heaven given to people by which we must be saved.” Have you asked Jesus to be your Savior and Lord? If so, reflect on the difference that makes in your life today. If not, what is stopping you from making that decision?

How do these readings help us understand the person of Jesus?

Mon: 1 John 2:1-2, 2 Timothy 1:3-12, 2 Peter 3:17-18
Tues: John 1:1-18, Hebrews 2:14-18 Belgic Confession #19
Wed: Deuteronomy 18:14-22, Acts 3
Thu: Hebrews 3:1-6, 4:14-5:10, 7:11-28
Fri: Ephesians 1:15-22, Matthew 28:18
Sat: Revelation 1:4-8, 22:7-17, Quote from John Calvin

Heidelberg Catechism Question and Answer #33

Q. Why is he called God's "only Son" when we also are God's children?

A. Because Christ alone is the eternal, natural Son of God. We, however, are adopted children of God—adopted by grace through Christ.

Belgic Confession - Article 19

The Two Natures of Christ

We believe that by being thus conceived the person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single person, with each nature retaining its own distinct properties.

Thus his divine nature has always remained uncreated, without beginning of days or end of life, filling heaven and earth.

His human nature has not lost its properties but continues to have those of a creature— it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death.

So then, what he committed to his Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such.

These are the reasons why we confess him to be true God and true man— true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

John Calvin – Institutes of the Christian Religion, II.xvi.19

We see that our whole salvation and all its parts are comprehended in Christ. We should therefore take care not to derive the least portion of it from anywhere else. If we seek salvation, we are taught by the very name of Jesus that it is “of him.” If we seek any other gifts of the Spirit, they will be found in his anointing. If we seek strength, it lies in his dominion; if purity, in his conception; if gentleness, it appears in his birth. For by his birth he was made like us in all respects that he might learn to feel our pain.

If we seek redemption, it lies in his passion; if acquittal, in his condemnation; if remission of the curse, in his cross; if satisfaction, in his sacrifice; if purification, in his blood; if reconciliation, in his descent into hell, if mortification of the flesh, in his tomb, if newness of life, in his resurrection, if immortality, in the same, if inheritance of the Heavenly Kingdom, in his entrance into heaven, if protection, if security, if abundant supply of all blessings, in his Kingdom; if untroubled expectation of judgment, in the power given to him to judge.

In short, since rich store of every kind of good abound in him, let us drink our fill from this fountain, and from no other.

I Believe in the Work of Jesus...
August 1, 2010

- Paul encourages us in Philippians 2:5 to have the same attitude as Christ Jesus. What is the attitude of Christ? How do you live out the attitude of Jesus in your home? At work? At school? Other?
- How does Philippians 2:5-11 articulate both the divine and human natures of Jesus? Why is it important that Jesus is both fully divine and fully human?
- Did Jesus have to die? Did his blood have to be shed? Is it significant that Jesus died on a cross?
- After thinking about the previous set of questions, read the following passages: Romans 8:1-4, Hebrews 2:9-10, Hebrews 9:11-15, 22, Colossians 1:19-20, Deuteronomy 21:22-23, and Galatians 3:10-14.
- The Apostles Creed states that Jesus is “seated at the right hand of God.” What is the purpose of this? What does this mean for us today? As you contemplate your answer, read Heidelberg Catechism Q&A #50.

What do these passages and readings teach us about the work of Jesus?

Mon: Luke 1:26-38, 2:1-20

Tues: Luke 22-23

Wed: Luke 24:1-49, Belgic Confession #21

Thu: Matthew 28:16-20, Acts 1:1-11

Fri: John 5:22-23, Revelation 19:11-16

Sat: Matthew 25:31-46, 2 Thessalonians 1:5-10

Heidelberg Catechism Question and Answer #50

Q. Why the next words: "and is seated at the right hand of God"?

A. Christ ascended to heaven,
there to show that he is head of his church,
and that the Father rules all things through him.

Belgic Confession - Article 21

The Atonement

We believe
that Jesus Christ is a high priest forever
according to the order of Melchizedek—
made such by an oath—
and that he presented himself
in our name
before his Father,
to appease his wrath
with full satisfaction
by offering himself
on the tree of the cross
and pouring out his precious blood
for the cleansing of our sins,
as the prophets had predicted.

For it is written
that "the chastisement of our peace"
was placed on the Son of God
and that "we are healed by his wounds."
He was "led to death as a lamb";
he was "numbered among sinners"
and condemned as a criminal by Pontius Pilate,
though Pilate had declared
that he was innocent.

So he paid back
what he had not stolen,
and he suffered—

the "just for the unjust,"
in both his body and his soul—
in such a way that
when he senses the horrible punishment
required by our sins
his sweat became like "big drops of blood
falling on the ground."
He cried, "My God, my God,
why have you abandoned me?"

And he endured all this
for the forgiveness of our sins.

Therefore we rightly say with Paul that
we "know nothing but Jesus and him crucified";
we consider all things as "dung
for the excellence of the knowledge
of our Lord Jesus Christ."
We find all comforts in his wounds
and have no need to seek or invent any other means
to reconcile ourselves with God
than this one and only sacrifice,
once made,
which renders believers perfect
forever.

This is also why
the angel of God called him Jesus—
that is, "Savior"—
because he would save his people
from their sins.

I Believe in the Holy Spirit... **August 8, 2010**

- Read John 14:15-27 and 15:26-16:16. Name all the different ways Jesus says the Holy Spirit will be at work.
- List any other attributes and workings of the Holy Spirit that you can think of. Then read Heidelberg Catechism Q&A #53 and Belgic Confession #11.
- In John 14-16, Jesus refers to the Holy Spirit as the 'Counselor' on multiple occasions. What are some of the roles of a counselor? How does that match your experience of the Holy Spirit?
- Recall a time that you felt the leading of the Holy Spirit. What was happening? How did you 'feel' the Spirit's leading? How was the Spirit's leading confirmed?
- In what ways have you felt the power of the Holy Spirit in your life? In the past year? Month? Week?

How do these passages inform our understanding of the Holy Spirit?

Mon: Genesis 1:1-2, Psalm 51, Isaiah 63:7-19

Tues: 1 Corinth. 6:19-20, Ephesians 1:15-23, 1 Corinth. 2:6-16

Wed: Acts 1:6-8, 2:1-21, 4:8-14, Romans 15:13, 2 Tim. 1:7

Thu: John 3:1-21, Galatians 4:3-7, Romans 8:1-27

Fri: Read 1 Corinthians 12 and spend time reflecting on the spiritual gifts God has given you and offer a prayer of thanksgiving.

Sat: Galatians 5:22-23. Reflect on which aspects of the fruit of the Spirit come easier or more difficult for you. Spend time praying that God would manifest the fruit of the Spirit fully within you.

Heidelberg Catechism Question and Answer #53

Q. What do you believe concerning "the Holy Spirit"?

A. First, he, as well as the Father and the Son,
is eternal God.

Second, he has been given to me personally,
so that, by true faith,
he makes me share in Christ and all his blessings,
comforts me,
and remains with me forever.

Belgic Confession - Article 11

The Deity of the Holy Spirit

We believe and confess also
that the Holy Spirit proceeds eternally
from the Father and the Son—
neither made,
nor created,
nor begotten,
but only proceeding
from the two of them.

In regard to order,
he is the third person of the Trinity—
of one and the same essence,
and majesty,
and glory,
with the Father and the Son.

He is true and eternal God,
as the Holy Scriptures teach us.

I believe in the Church...

August 15, 2010

- Read Romans 16:1-27 (don't worry about pronunciation on the names – no one will know if you're right or wrong!)
- The author only gives us a short description of each person – who's story do you wish you knew more about? What about them makes you want to know more?
- Are there any saints past or present at North Holland whose stories you wish you knew better? Why?
- List some of the ways Paul knows the people in this passage. Why does Paul describe fellow church members this way? What does this tell us about what Church is in general?
- Read Heidelberg Catechism Question and Answer #54. Why is it important to you that Jesus Christ is the one who established the church and continues as the head of it? Should this truth change how we talk about church in our culture? In what ways?
- In John chapter 17 Jesus prays for all believers. What is your prayer for the church? Spend some time in prayer, especially for the church Christ so loves.

What do these passages teach us about the Church?

Mon: 1 Corinthians 12:4-30, & Heidelberg Q&A #55

Tue: Matthew 16:13-20 & Matthew 18:15-20

Wed: John 17

Thu: Ephesians 4:1-16 & Belgic Confession Article 28

Fri: Acts 2:1-47 & Belgic Confession Article 29

Sat: 1 Corinthians 11:17-34 & Ephesians 2:11-22

Heidelberg Catechism Question and Answer #54

Q: What do you believe concerning the holy catholic church?

A: I believe that the Son of God through his Spirit and Word out of the entire human race, from the beginning of the world to its end gathers, protects, and preserves for himself a community chosen for eternal life and united in true faith. And of this community I am and always will be a living member.

Heidelberg Catechism Question and Answer #55

Q. What do you understand by "the communion of saints"?

A. First, that believers one and all, as members of this community, share in Christ and in all his treasures and gifts. Second, that each member should consider it a duty to use these gifts readily and cheerfully for the service and enrichment of the other members.

Belgic Confession - Article 28

The Obligations of Church Members

We believe that, since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, believers ought not to withdraw from it, content to be by themselves, regardless of their status or condition. But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body. And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to distinguish themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result. And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

Belgic Confession - Article 29

The Marks of the True Church

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church-- for all sects in the world today claim for themselves the name of "the church." We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves "the church." The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church-- and no one ought to be separated from it. As for those who can belong to the church-- we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works. Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him. As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on humans, more than on Jesus Christ; it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry. These two churches are easy to recognize and thus to distinguish from each other.

I Believe in Forgiveness...

August 22, 2010

- Read Matthew 6:9-15. When have you experienced forgiveness from someone else? When have you forgiven someone though it was difficult? How do your experiences of forgiveness help you understand God's forgiveness better?
- Even though "the wages of sin is death" (Rom. 6:23), God forgives us, counts us righteous, gives us the gift of eternal life. If sin is so serious, why does God forgive us?
- What does God's forgiveness accomplish for us? When have you experienced God's forgiveness in a tangible way?
- Read Heidelberg Catechism Answer #126. Why does Jesus teach his disciples to pray for the forgiveness of their sins?
- In our worship we regularly pray prayers of confession followed by an assurance of God's forgiveness. Why do we continue to pray for forgiveness if we know we have already been forgiven?
- As you prepare to end your devotional time in prayer make a list of sins that are both personal or individual and also communal, that is sins we commit as a group (ex. How might ways we do things as a family, a church, a community or a nation be sinful). Remember that we can boldly approach God in a prayer of confession because Christ died for us and we are forgiven.
- After you pray remind yourself of this truth by saying aloud: "the goodness of the gospel is this: In Jesus Christ we are forgiven" or another affirmation of that truth in your own words.

How do these passages help us understand forgiveness?

Mon: Matthew 18:21-35 & Matthew 5: 21-28

Tue: Psalm 51

Wed: Romans 4:4-17 Belgic Confession Article 23

Thu: Psalm 32

Fri: Hebrews 10:15-39 Canons of Dort V Articles 4-6

Sat: Leviticus 5:5-10 and Hebrews 9:11-28

Heidelberg Catechism Answer #126

"Forgive us our debts, as we also have forgiven our debtors" means: Because of Christ's blood, do not hold against us, poor sinners that we are, any of the sins we do or the evil that constantly clings to us. Forgive us just as we are fully determined, as evidence of your grace in us, to forgive our neighbors.

Belgic Confession - Article 23

The Justification of Sinners

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Saint Paul teach us when they declare that man blessed to whom God grants righteousness apart from works. And the same apostle says that we are "justified by God's grace as a gift, through redemption that is in Jesus Christ." And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting on the sole obedience of Christ crucified, which is ours when we believe in him. That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God's approach, without doing what our first parents did, who trembled as they tried to cover themselves with fig leaves. In fact, if we had to appear before God relying-- no matter how little-- on ourselves or some other creature, then we would be swallowed up. Therefore everyone must say with David: "Lord, do not enter into judgment with your servants, for no one living is righteous before you."

The Canon's of Dort

Fifth Main Point of Doctrine: Perseverance of the Saints

Article 4: The Danger of True Believers' Falling into Serious Sins

The power of God strengthening and preserving true believers in grace is more than a match for the flesh. Yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only is it possible for them to be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes are carried away--witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

Article 5: The Effects of Such Serious Sins

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time--until, after they have returned to the right way by genuine repentance, God's fatherly face again shines upon them.

Article 6: God's Saving Intervention

For God, who is rich in mercy, according to the unchangeable purpose of election, does not take the Holy Spirit from the chosen completely, even when they fall grievously. Neither does God let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by God, into eternal ruin.

I Believe in the Resurrection and the Life...

August 29, 2010

- Read John 11:25-26 How can someone live even though he or she dies?
- Read 1 Corinthians 15: 12-19 and Heidelberg Catechism Question and Answer #45. What does Jesus' resurrection mean for us? How do you feel when you reflect on this? What would be the ramifications if Jesus' resurrection hadn't happened?
- Read 1 Corinthians 15: 35-57. What will our resurrection bodies be like? Why must we "put on the imperishable" when the last trumpet sounds?
- Read Heidelberg Catechism, in Question and Answer #58. When have you been aware of "the beginning of eternal joy" in your heart lately? In your whole life with Christ?
- What you have learned about God during this series on the Apostle's creed that you praise God for? Spend some time in prayer, especially thanking God for your learning and praising God for who he is!

What do these passages teach us about resurrection and life?

Mon: 2 Kings 4:8-36 & John 11:1-44

Tue: Luke 24

Wed: Romans 6

Thu: Matthew 19:16-30 & Belgic Confession Article 37

Fri: Isaiah 65: 17-25 & Revelation 7:9-17

Sat: Revelation 21-22

Heidelberg Catechism Question and Answer #45:

Q: How does Christ's resurrection benefit us?

A: First, by his resurrection he has overcome death that he might make us share in the righteousness which he has obtained for us through his death. Second, we too are now raised by his power to a new life. Third, the resurrection of Christ is a sure pledge to us of our blessed resurrection.

Heidelberg Catechism Question and Answer #58:

Q: How does the article concerning "life everlasting" comfort you?

A: Even as I already now experience in my heart the beginning of eternal joy, so after this life I will have perfect blessedness such as no eye has seen, no ear has heard, no human heart has ever imagined: a blessedness in which to praise God forever.

Belgic Confession - Article 37

The Last Judgment

Finally we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it. Then all human creatures will appear in person before the great judge-- men, women, and children, all who have lived from the beginning of the world until the end. They will be summoned there 'with the archangel's call and with the sound of God's trumpet." For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed "in the twinkling of an eye" from perishable to imperishable. Then "the books" (that is, the consciences) will be opened, and the dead will be judged according to the things they did in the world, whether good or evil. Indeed, all

people will give account of all the careless words they have spoken, which the world regards as only playing games. And then the secrets and hypocrisies of humans will be publicly uncovered in the sight of all. Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world. The evil ones will be convicted by the witness of their own consciences, and shall be made immortal-- but only to be tormented in the eternal fire prepared for the devil and the fallen angels. In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will confess their names before God his Father and the holy and elect angels; all tears will be wiped from their eyes; and their cause-- at present condemned as heretical and evil by many judges and civil officers-- will be acknowledged as the cause of the Son of God. And as a gracious reward the Lord will make them possess a glory such as the human heart could never imagine. So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.