



THE CREED

WHAT WE BELIEVE



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Week 10 - "From there He will come to judge the living and the dead."

So in the Apostles' Creed, we've seen that all Christians through all time can profess:

**I believe in God, the Father Almighty,
Creator of Heaven and Earth.**

I believe in Jesus Christ, His only Son, Our Lord

Who was conceived by the Holy Spirit

Born of the Virgin Mary

He suffered under Pontius Pilate,

Was crucified, died, and was buried;

He descended to the dead,

And on the third day rose again

He ascended to heaven and is seated at the right hand of God the Father Almighty

And the next line in the Creed is:

"From there He will come to judge the living and the dead."

The last words of the Bible, in the last couple of verses of Revelation, are these:

**Revelation 22 "20 He who testifies to these things says, "Surely I am coming soon."
Amen. Come, Lord Jesus!21 The grace of the Lord Jesus be with all. Amen."**

For 2000 years, Christians have been expecting that history will culminate with the literal bodily return of Jesus to earth.

And this is central to the way we think about where history is headed, how we think about our future, and to how we live. We live with a specific day in mind, the day when Jesus returns and returns as judge.

This gives us both hope and sobriety. Hope because we believe that God is not done with the world. We believe that as amazing as the works of Jesus have been in human history, He will once again come to this world, to finish the work that He started. And sobriety because we know that we will one day give an account to him.

Christians believe that Jesus, who reigns in heaven now, will one day return to judge the living and the dead.

Now Christians don't all agree on some of the details around that event. Because the texts about the end times are harder to interpret, Christians have come to different conclusions about issues like the timeline of events in the end times, whether things will get better until Jesus returns or whether they'll get worse. They disagree about things like the nature of the millennial reign of Christ that the book of Revelation talks about. So we don't all have exactly the same ideas of what the end times will be like.

But when the church around the world got together to put what they all agreed that they believed about the end times into words, they all agreed on this: **"From there He will come to judge the living and the dead."**

This is what the New Testament authors said Christians were expecting. When Paul charges young Timothy to preach the word, he says:

2 Timothy 4:1 "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom... (preach the word).

Acts 17:30-31 "The times of ignorance God overlooked, but now he commands all people everywhere to repent,31 because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

Christians believe that Jesus will come to judge the living and the dead.

Whatever else we believe the future might or might not hold, no Christian denies that Jesus will return and judge.

Preterism

One of the errors that has had to be corrected by Biblical teaching since the beginning of New Testament days is the false belief that Jesus has already returned.

Jesus warned about people who would say this:

Matthew 24:26-27 “So if they tell you, ‘There He is in the wilderness,’ do not go out; or, ‘Here He is in the inner rooms,’ do not believe it. 27For just as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.

There have always been those who say Jesus already returned but most people missed Him. This is a belief called preterism, which says that all of the end-times apocalyptic passages in the Bible have been fulfilled in our past.

Now most Christians agree that some of the apocalyptic passages did refer to events that happened in the past, many that we might take as end-times passages were fulfilled in 70 AD when Jerusalem fell. So being a partial preterist doesn't put you outside the bounds of Christian belief. There were passages that talked about the future for the original hearers that are now past for us. That's no problem.

But a full preterist says Jesus already returned. And that is outside the bounds of faithful Christianity, because Christians can't deny that Jesus will return to judge the living and the dead.

Usually preterist teachings emerge when some preacher comes along and sets a date for the return of Jesus, Jesus doesn't show, and he has to save face so he says, “Ya see, I was right, Jesus did return! Just not like we thought He would, it was in our hearts, or he spiritually returned, or his return was secret and we missed Him.”

But there are far too many promises of what will happen at his coming for us to ever believe it already happened:

1 Thessalonians 4:16-17 “For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God.

And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.”

So this clearly hasn't happened yet. Jesus will be returning some day.

So as we look out over the mountain range of future events, the high peak that stands above all other events is the judgment of the living and the dead by Jesus Christ.

That's where things are headed. And what we believe about the future very much affects the way we live in the present. We were made by God to be heading toward a future, to walk toward something, and believing that this day is in all of our futures affects how we live today.

Everybody has an idea of what the future will be.

The old theologian Herman Bavinck said that if we don't believe we are headed toward judgment where Christ comes and changes everything, we will be given to either **illusions of utopia** or to **despair**.

So maybe we'd be given to Marxist utopian dreams, where sin and struggle vanish and everyone lives a carefree life of contentment.

Or often, as Christians, we give in to pseudo-Christian utopian dreams, where we expect near perfection here on earth before Jesus returns, and we always end up disillusioned, and frustrated with the church because it never delivers in making the perfect utopia.

And churches can make the problem way worse by always spinning things and saying, "Our church is amazing and we can solve all your problems," not quite, but almost promising that Jesus has already finished his work of setting all things right here in our church. And then you run into the very real sins and problems and you're shocked because this was supposed to be the perfect community. We can, in the church, expect what is promised in the future to be fulfilled now, and that will always leave us disappointed. Jesus hasn't come back yet.

So we might think things are headed to some Utopia without Christ coming back.

Or we might give in to despair. Which, if Jesus isn't real, makes a lot more sense. Because regardless of how much progress we make here, the sun can't last forever. The world is spinning 1 second slower every 600,000 years, so eventually that stops and all life is gone¹. It appears from looking at nature that one day everything humanity has ever accomplished will be completely gone.²

So we can be disillusioned and disappointed because the utopian future never pans out, or despairing because of where all things seem to be eventually headed.

But Christians don't believe Jesus has already returned. We're not at the port yet, we are still sailing through storms. And Christians are not naturalists, we believe there is a reality beyond what we can perceive with our senses and our telescopes. And though what we see through telescopes might tell us this will all culminate with a total collapse or the heat death of the universe, we believe that we are headed toward a future where Jesus breaks right back in, and comes as judge.

So we don't despair - and we know some progress toward justice may be made here, great civilizations will be built and collapse, and given enough time there can be remarkable improvements made and Christians should be making them. But things might fall apart, even when we make our best efforts. So we're really not sure how much improvement our efforts will bring. But regardless, we'll be meeting Jesus at that throne.

And we should be soberly living like people who will give an account of how we live.

Romans 14:12 So then each of us will give an account of himself to God.

2 Corinthians 5:10 "For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

All without distinction will appear before the judgment seat of God - you will be there.

This is a sure thing.

¹ Bavinck, Hermann. *Reformed Dogmatics Volume 4: Holy Spirit, Church, and New Creation*. Edited by John Bolt. Translated by John Vriend. Grand Rapid: Baker, 2008. 700.

² Ibid.

And it's wise to live like sure things are sure things and really important things. And less sure things are less important.

So, for example, I think it's good and wise to save for retirement. I think it's humble: recognizing I won't always be able to work at the same level I work at now. And probably if you invest over time that will grow. So I do that and I'd recommend you do that if you can. But my retirement is not definitely going to happen. I may not live that long. Those investments may not grow. And so if I can't save or invest even though I try, it isn't the worst thing.

But I will definitely stand before the judgment seat of Christ. And if I live like the most important thing is to save for retirement, but I don't give any thought to that judgment, I'm not living in light of reality.

Your kids might be, but probably won't be, division 1 athletes. And they almost certainly won't play pro ball. Kids playing sports is a good thing, there are opportunities to learn discipline, to share the gospel, to work hard. But in their future, they will probably not be pro athletes. But they definitely will stand before the judgment seat of Jesus. So in prioritizing the main things in their lives, prioritizing the things that prepare them for that day makes far more sense.

That day is sure to come for all of us.

So let's look at Revelation 20 starting in verse 11. There, John paints for us a picture of that sure-to-come day in the future:

Revelation 20:11-15 “11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

So there's coming this day, when the dead stand before Christ.

Now one question is about whether Christians will be there. Will Christians stand before Christ in judgment? Well, in this passage it says there are some whose names are not found written in the book of life, implying that there are before that throne those whose names are found in the book of life. So this seems to be painting a picture of a universal judgment, and that Christians too give an account.

And John describes it as the opening of books that, verse 12, have an account of what we have done.

Which is certainly an unpleasant thought. That we will stand before Jesus as judge, He won't be fooled, there will be no getting away with anything. All of our words, our secret motives, our deeds will be revealed and judged.

Ecclesiastes 12:13-14 “The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. 14 For God will bring every deed into judgment, with every secret thing, whether good or evil.

So deeds will be judged, secrets revealed, nothing will remain hidden.

Which raises a question: I thought we were saved by grace through faith in Jesus. (Ephesians 2:8-9, Titus 3:5-6 say this and make clear that it isn't our works that save us.)

But what's up with us being judged by works?

Well in a courtroom, evidence is brought forward. If it's a murder trial, they're going to bring the weapon, and some blood samples, and DNA evidence. And the evidence proves the murder. It seems that in the judgment passages of scripture, the works don't save us, but they are the evidence that we did have saving faith.

One of the things I hope the Apostles' Creed series is driving home is that we need to get away from any notion that we can have a spiritual-only faith that we still call Christian. To be a Christian is to believe in a real God who really made heaven and earth, in Jesus who is really his Son, who was really born of a virgin, really in history on a specific date, suffered under pontius pilate. In his body was crucified, died a real death, was buried, descended, and really rose. He then physically ascended and will one day really return here.

Christians don't just encourage themselves with positive notions about a sky fairy who gives us good feelings, we believe in these realities and they make a huge difference in the real material world.

Likewise, we can't claim to have faith in Jesus and have no regard for obedience. Jesus said this:

Luke 6:43-44 "For no good tree bears bad fruit, nor again does a bad tree bear good fruit, 44 for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

Our faith produces things in us, it changes us, it causes us to live differently, or we don't have it. So that's why our works will be considered in the judgment - they are the evidence of faith.

Now, if we left it with that, we'd probably be nothing but discouraged. Because who can stand? The evidence is mixed.

We have some works that show there is real faith, but even our best works are tainted by some bad motives. And we have all kinds of sins and failures.

If this is a judgment where the sins go on one side of the scale and the good works go on the other and if the good outweighs the bad we are in, but if the bad outweighs the good we're out, I don't know how that would go for me.

But notice in the Revelation passage how that judgment worked. The books were opened and the dead were judged out what was written in the books, verse 12. But there's another book opened, and that's the book of life.

It seems in that book there are no works listed, just names.

The way to make it through that judgment of our works and not be thrown into the lake of fire is not by having perfect works. It's by having our names written in the book of life.

There is another book that lists the names of those who have trusted in Christ. So that, though their sins will be revealed and disclosed on that day, they will be revealed as forgiven sins.

Now honestly I don't know how that day will go, I don't know exactly how that judgment will work. But another good description is:

1 Corinthians 3:12-15 “**12Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14If the work that anyone has built on the foundation survives, he will receive a reward. 15If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.**

It seems the judgment day will be a day for trembling, even for us, a day of being saved, but saved as through a fire. So we should think about our works in this life with that day in mind.

But if we have believed and we are written in that book of life, though we stand before the judgment throne, we don't come under judgment:

John 5:24 “**Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.**

Romans also tells us there is no condemnation for those who are in Christ Jesus.

Christians often dramatize that judgment day and talk about how it will all work, and sometimes those dramatic guesses are presented as literal reality. And I don't want to do that here - but it seems that it will work something like this:

The books will be opened. Our secrets will be disclosed. We will look into the eyes of God as we are judged. The pile of evidence will not appear to be in our favor - our fingerprints are all over the crime scene.

And then, our advocate, Jesus steps forward. And says, “I am taking the blame for that.” Yes, those sins deserve punishment, but I took it on the cross, and for all of those whose names are written in the book of life, that's the reality. And the evil deeds burn up, what's

left is the the good works done in faith, and we are ultimately saved if we had Jesus as our advocate.

We know we are supposed to tremble at the thought of our judgment, we know that God calls us to repent in light of it. And if we don't repent in light of His coming judgment, we don't believe, our names aren't in that book of life, then it's just works on a scale and impending judgment.

So in light of that judgment, we should repent, and trust in Jesus's work on that cross for us.

But what if this talk of judgment just causes us to recoil? Is this God good - a God who would punish sins like that? Do I want to believe in a God that is to be feared?

Let me just present some of the ways this is good and right.

1. This gives us hope of true justice.

Now as scary as this sounds and as much as we think Christianity would be better if we just phased out this idea of judgment, this is an important part of our faith, and there are some important comforts in it.

For one, knowing that God will come to sort things out can free us from feeling like we have to.

Now this is no call for inaction - I don't need to care for victims of injustice because God will - not at all. But particularly when we are living out our calling to comfort victims, to seek justice, it can be a frustrating process. Human evil is really dark and dirty and frustrating. Even just in the last couple of years in a couple of unspeakably awful situations I've had to work to oppose some of the worst evil, so gross and cruel and deceptive and damaging - the kind that can mess your head up just knowing it exists.

When we are working against human evil, we will feel how bad and persistent and seemingly triumphant evil is that we long for Jesus to come back to make things right. Justice so often seems to miscarry, and we feel we are making so little progress. So much injustice goes on with little consequence. People get away with so much.

Even a guilty verdict in court for some people is very imperfect justice. The victims get nightmares for years and he gets a year in jail. They experience injustice and loss and he gets a slap on the wrist, or even no punishment at all. We want better justice.

Some of the damage that is done by injustices is that those who are mistreated, abused, cheated, or are wrongly accused, or those who stand with those on the receiving end of injustice can become incredibly bitter because justice just doesn't get done. The bitterness that comes from that sense of there being no justice for you or someone you love can fester and wreck you.

But knowing that God will judge can be a comfort. It is comforting to know that human justice isn't the final word, that God will come and give exact retribution, and that nobody gets away with anything in the end.

We need this hope when we're wronged and if we're going to help the weak and help victims, but not be consumed by the injustices ourselves. It's a battle to have joy in this life, and joy gets leached away when we are consumed with the unfairness and injustice of the world. Things will be set right

Paul uses this knowledge of the coming vengeance of God as the grounds for our not having to feel like we have to avenge:

Romans 12:14-21 “**Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. 16 Do not be haughty, but associate with the lowly. Never be wise in your own sight. 17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” 20 To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” 21 Do not be overcome by evil, but overcome evil with good.**

Knowing that God will avenge can free us from bitterness. From allowing the evils that were done against us to continue to do even more damage because we're so mad at how little justice there is, or at how they got away with it. God will repay.

Do you want to be the person who is always bitter about an ex, or always angry about a wrong done to you? Those wrongs are real and I'm not making light of them, but they do even more damage when the bitterness festers in us. God will repay.

Another reason the justice of God is a good thing is that all gods have wrath, but only Jesus offers mercy.

2. Every "god" has wrath

Every god is a judge - it doesn't have to be a personal god that you worship in religion, but anything that you make ultimate ends up judging you.

If you make the success of your children ultimate, that standard will be a fierce judge when they fail.

If you make your own perfect moral reputation ultimate, when you inevitably fall short, that standard will judge you when you're exposed as less than you've made yourself out to be.

If you make beauty your ultimate and give your life to maintaining it, that god will judge you as you age and can't keep up.

Every god-substitute, every idol, only enslaves us and demands more from us. Every god we pursue has wrath when we don't give enough.

Yes, God too is judge. A thorough and just one. But with God there is the potential for tremendous mercy.

God sent His son to die so we could be redeemed. So we could have an advocate in that court room. So sins could be fully paid for and we could be declared righteous.

Another reason knowing that Jesus will come to judge the living and the dead is good for us is so we have a healthy fear of the Lord, which is a life-giving fear, that can liberate us from all of the other fears that ruin us.

3. Fear of God is The Alternative to the Other Fears That Ruin Us

Many of our fears revolve around what's most important to us. We fear sickness and death because this life is so important. We fear failure because success is so important. We fear financial loss because self-sufficiency is so important. We fear the government because our rights and freedoms are so important. And health, wealth, and freedom are all good things.

But they're not ultimate.

And in the last couple of years we lived like those things were ultimate - or at least the ultimacy of those things in our lives got exposed. And we responded with fear - because we must stay healthy, we must stay free, we must stay financially well-off. And the fears that come from putting these good things into the place of god in our lives have ripped up apart.

But if we fear displeasing God most, then those other fears become smaller.

Yes, we should try to stay healthy. But the sting of death has been removed.

Yes, we should work hard and try to provide for our families, but a man's life does not consist in the abundance of things that he possesses. Don't fear the losses in this life, fear losses in the next.

Yes, freedom is good and a tremendous blessing. But we have been made free by Christ, we can't lose that. We don't need to panic.

A healthy fear for the answers we give on that day puts all of our other fears in order.³

4. This should cause us to live lives of sober reflection

This is one of the purposes of the Lord's supper.

1 Corinthians 11:23-32 "23For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." 25In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in

³ More on this can be found in [Recovering Our Sanity:How the Fear of God Conquers the Fears That Divide Us](#) by Michael Horton

remembrance of me.” 26For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

27Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28Let a person examine himself, then, and so eat of the bread and drink of the cup. 29For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30That is why many of you are weak and ill, and some have died. 31 But if we judged ourselves truly, we would not be judged. 32But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So when we take the Lord’s Supper, we are supposed to do it examining whether we are worthy. It’s almost like a practice run for that judgment day, where we examine ourselves, knowing that the Lord, who is to be feared, says there is discipline for taking the supper in an unworthy manner.

So what does it mean to be worthy?

Certainly we should examine our works. When we take the supper, we should be asking how we are living. How will our works hold up on judgment day?

But the supper was not given for non-sinful people. Jesus gave it to his sinful disciples.

This supper is a reminder that Jesus’s body was torn for sinners and his blood spilled for sinners. It isn’t supposed to tell us that we are only ok if our works are OK, we are OK to approach God because of what Jesus did.

But while this supper is for sinners like us, it is not for unrepentant sinners. It is not for those who don’t believe in Christ and have him as our advocate.

And it isn’t for those who are clinging to our sin like it’s ok. To eat without confessing and renouncing our sin is to eat in an unworthy manner. So we should eat this trembling, allowing ourselves to be judged by the Lord, confessing our sin, and clinging afresh to Jesus.

Let’s pray quietly and confess our sins before taking this supper.

Father, you have given us these warnings so we would fear you. But not so we would run away in fear, so we would run to your son in fear. But we confess that so often we are cavalier with our sin, at peace with it, as if there will be no account for it to give. Forgive us.

Jesus, we thank for you living perfectly and yet still enduring judgment day for us on the cross. Thank you that you were condemned so that, though we give an account, there will be no condemnation left for us. As we take this supper remind our hearts of this.

Spirit, let us take all of these warnings to heart.

Assurance:

Romans 8:1-4 “There is therefore now no condemnation for those who are in Christ Jesus.1 2 For the law of the Spirit of life ihas set you2 free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin,3 he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Works Cited During the Apostles' Creed Series (This is a Work in Progress)

Affirming the Apostles Creed by J. I. Packer

The Ascension of Christ by Patrick Schreiner

The Creedal Imperative by Carl Trueman

Christless Christianity by Michael Horton

Christian Apologetics by Cornelius Van Til

This book takes into account the “noetic effects” of sin. That is, sin corrupts our minds and our wills, so that scientific and philosophical proofs alone cannot lead us to God. The need is for the power of the Spirit to overcome the circular reasoning of the secular worldview. This book is a needed addition to the above books because it provides an explanation for how someone becomes savingly convinced of the faith.

The Christian Faith: A Systematic Theology for Pilgrims on the Way by Michael Horton

A unique and refreshing systematic theology that explains the major doctrines of the Christian Faith.

Christian Theology by Millard J. Erickson

This serious systematic theology textbook explores each of the main areas of theology, with a strong biblical foundation and fair treatment of opposing views.

The Deity of Christ edited by Christopher W. Morgan and Robert A. Peterson

To Everyone an Answer, edited by Beckwith, Craig, and Moreland

This book presents the case for God’s existence, for Christ, and for miracles. It answers philosophical, cultural, and religious challenges to the Christian faith. 20+ authors each write in an area of their specialty in this edited volume.

The Glory of Christ by John Owen. Available here: Owen, John; Spurgeon, Charles H.; Winslow, Octavius; Flavel, John; Plumer, William S.; Watson, Thomas. The Glory of Christ (Free Grace Broadcaster Book 244) . Chapel Library. Kindle Edition.

The Knowledge of the Holy by A.W. Tozer

Memoir and Remains of the Rev. Robert Murray McCheyne by Robert Murray McCheyne and Andrew A. Bonar

Off the Edge: Flat Earthers, Conspiracy Culture, and Why People Will Believe Anything by Kelly Weill.

Orthodoxy by G.K. Chesterton

Considered one of G. K. Chesterton's best works and a masterful apologetic, the British critic and philosopher makes compelling arguments here as to the rationale of belief and more. In its Preface, Chesterton writes that the purpose of this book is to "attempt an explanation, not of whether the Christian faith can be believed, but of how he personally has come to believe it."

The Psychology of Conspiracy Theories by Jan-Willem Van Prooijen

Recovering Our Sanity:How the Fear of God Conquers the Fears That Divide Us by Michael Horton

The Reason for God by Tim Keller

This book answers a number of common philosophical arguments against the existence of God, including the problem of evil. Keller's intelligent and humble approach is helpful for those who doubt, for those who are skeptical, and for the believers aiming to help both see Jesus more clearly.

Reasonable Faith by William Lane Craig

This extensive work builds a case for the Christian faith starting with the existence of God, and then answering the problem of historical knowledge (which is important in proving the resurrection.) From there he explains who Jesus understood Himself to be, followed by an extensive historical proof for the resurrection of Jesus, and refutations of the claims against the resurrection.

Reformed Dogmatics by Harman Bavinck -

This is a four volume work on Christian Theology written by the great Dutch Calvinist theologian.

The Rise and Triumph of the Modern Self by Carl Trueman.

This book explains so much of how modern people think of themselves. It expands on the corrupt way of thinking that jettisons the past and strives to find the true

self in an unencumbered state of nature as opposed to in glorifying God and enjoying Him forever. This seeking after the self finds its expression in many facets of the sexual revolution, and explains why our culture is the way it is in our day.

Signature in the Cell by Steven C. Meyer

Westminster Shorter Catechism

This is one of the greatest summations of the Christian faith ever written by English speaking people.

What we Believe: Understanding and Confessing the Apostles' Creed by R.C. Sproul