

Statement of Faith

1. The Word of God

We believe that the Bible is the Word of God, fully inspired (God-breathed) and without error and infallible in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. (2 Tim. 3:16-17; 2 Pet. 1:3-4, 20-21)

2. The Trinity

We believe that there is one living and true God, eternally existing in three persons: Father, Son and Holy Spirit, that these are equal in every divine perfection—each co-eternal in being, co-identical in nature, co-equal in power and glory—and that they execute distinct but harmonious offices in the work of creation, providence and redemption. (Deut. 6:4; Psa. 2:7; Prov. 30:4; Isaiah 48:16-17; Matt. 3:16-17; 28:19; John 14:10,26; 1 Cor. 12:4-6; 2 Cor. 13:14; Heb. 1:1-14; 5:5; James 2:1 1 John 5:7)

3. God the Father

We believe in God, the Father, an infinite, personal spirit, perfect in holiness, wisdom, power and love. We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ. (Exod. 9:14; 34:6; Isaiah 46:9; Matt. 6:6; 7:11; 11:27; 24:36; John 10:29,30; 20:17; Phil. 2:11; 1 Pet. 1:2; Jude 1:1)

4. Jesus Christ

We believe in the Lord Jesus Christ, the eternal Son of God, who became man, without ceasing to be God, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth. (Isa. 7:14; Matt. 1:20; 17:5; 28:6; John 5:36; 17:4; 20:31; Acts 1:7-11; 1 Cor. 15:20; 1 Thess. 4:16-17; Heb. 7:25; 10:10-13; 12:12)

5. The Holy Spirit

We believe in God the Holy Spirit who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in Christ, and that He is an abiding helper, teacher and guide. We believe that the sign gifts of the Holy Spirit,

such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. (John 14:17, 26; 16:7-11; Rom. 8:11; 1 Cor. 1:22; 3:16; 12:13; 13:8; 14:21-22; Gal. 4:6; 1 John 3:24)

6. Regeneration

We believe that all men are sinners by nature and by choice and are, therefore, under condemnation. We believe that those who repent of their sins and trust in Jesus Christ as Saviour are instantly regenerated by the Holy Spirit. We believe that once a person is genuinely saved, he is kept by God's power and remains secure in Christ forever. (Matt. 12:31-32; John 1:12; 6:37-40; Rom. 8:1, 38-39; 10:9; 1 Cor. 12:13; Eph. 1:7; 2:8-10; 1 Pet. 1:4-5, 18-19)

7. The Church

We believe in the Church which began in Acts 2 through the coming of the Holy Spirit. We believe in the universal church, a living spiritual body of which Christ is the head, and is composed of all regenerated from Pentecost to rapture. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world. (Matt. 16:18; John 20:21; Acts 2; 14:23; 20:28; 1 Cor. 4:17; Eph. 5:23-32; Col. 1:18; 1 Tim. 3:15; 1 Pet. 5:2)

8. Christian Conduct

We believe that a Christian should live for the glory of God and the well-being of his fellowmen; that his conduct should be blameless before the world; that he should be a faithful steward of his possessions; and that he should seek to realize for himself and others the full stature of maturity in Christ. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances. We stand against any and all worldly philosophies that seek to destroy or undermine the truth of Biblical Christianity. (Lev. 19:28; Rom. 12:1-2; 14:3; 1 Cor. 6:19-20; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11)

9. The Ordinances

We believe that the Lord Jesus Christ has committed two ordinances to the local church: baptism and the Lord's Supper. We believe that Christian baptism is the immersion of a believer in water in the name of the triune God. We believe that the Lord's Supper was instituted by Christ for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ. (Acts 2:38; 10:48; 19:4-5; Rom. 6:3-6; Gal. 3:27; Col. 2:12; Luke 22:19-20; 1 Cor. 11:23-26)

10. Civil Government

We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. We believe that we must obey the state unless it requires us to act contrary to our faith at which time we must obey God rather than the state. (Matt. 22:15-22; Acts 5:29; Rom. 13:1-7; Eph. 5:22-24; 6:1-4; Titus 3:1-2; Heb. 13:17; 1 Pet. 2:13-14)

11. Church Cooperation

We believe that local churches are independent and autonomous and must be free from interference by any ecclesiastical or political authority; that they can best promote the cause of Jesus Christ by cooperating with one another in a denominational organization. Such an organization, whether a regional or district conference is voluntary and may be terminated at any time. Churches may likewise cooperate with interdenominational fellowships on a voluntary basis.

12. The Last Things

We believe in the personal and visible return and the establishment of Christ's kingdom. We believe in that blessed hope, the personal, imminent return of Christ, Who will rapture His church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom, which was promised to the nation of Israel. We believe in the resurrection of

the body, the final judgment, the eternal felicity of the righteous, and the endless suffering of the wicked. (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1 Thess. 1:10; 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6)

13. The Personality of Satan

We believe that Satan is a fallen angel who rebelled against God, the author of sin and the instigator of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10)

14. Creation

We believe that the Genesis account of creation is neither allegory nor myth, but a literal, historical account of God's creation of the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Gen. 1-2; Ex. 20:11)

15. Life

a. We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. On the other hand, discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment. (Ex. 20:13; 23:7; Matt. 5:21; Acts 17:28)

b. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable. (Job 3:16; Ps. 51:5; 129:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44) For further explanation of our beliefs on abortion, see Appendix I.

c. We believe that natural death is a part of life yet as Christians we can and should pray for healing. (James 5:14-16)

16. Lawsuits between Believers

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We

believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (Prov. 25:8; 1 Cor. 6:1-8; Eph. 4:31-32; Matt. 18:15-17)

17. Missions

We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to support local and foreign missions. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)

18. Giving

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church. We believe that God in the Old Testament has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully, as God has prospered him, to the support of the church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)

19. Human Sexuality

a. We believe that when God created humanity, he created them male and female after His own image. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one naturally-born man and one naturally-born woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; 19:5, 13; 26:8-9; Lev. 18:1-30; Matt. 19:1-6; Mark 10:6-9; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

b. We believe that the only Scriptural marriage is the joining of one naturally-born man and one naturally-born woman. (Gen. 2:24; Matt. 19:1-6; Mark 10:6-9; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

c. For further explanation of our beliefs on marriage and sexuality, see Appendix I of the Statement of Faith.

20. Marriage and Family Relationships

a. We believe that God has established marriage as a lifelong covenant between one man and one woman, to be broken only by the death of one of the spouses. (Gen. 1:27-31; 5:2; Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Cor. 7:15; Eph. 5:23-31; 1 Tim. 3:2, 12; Titus 1:6)

b. We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12)

c. We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the scriptural leadership of her husband as the church submits to the headship of Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7)

d. For further explanation of our beliefs on the family unit see Appendix I of the Statement of Faith.

21. Israel

We believe that Israel is God's chosen national people. In God's sovereign will, Israel serves as a channel of His blessing to the entire world for His glory, and His witness to the nations. God's election of Israel for this unique relationship is irrevocable. We believe Israel is distinct from the church and central to God's plan—past, present and future. The unfulfilled prophecies given to Israel in the Old Testament will find their literal fulfillment in Israel at a future time. (Gen. 12:3; 28:13; 1 Chron. 17:22; Psa. 94:14; 105:6-10; Is. 43:7,10; Rom. 11:28-29)

APPENDIX I. to the Statement of Faith Resolution on Marriage and the Family

1. The Family Unit
2. Statement on Marriage
3. Beliefs about homosexual behavior and ministering to homosexual persons
4. Our beliefs on abortion

Baptist General Conference Resolution on Marriage and the Family *Adopted by Olivet Baptist Church on June 20, 2004*

We live in a time when society is calling into question the validity of marriage. We reaffirm our historical commitment to the Biblical institution of marriage and thereby the definition of a family. We therefore resolve the reaffirmation of the following resolutions adopted by the delegates of Baptist General Conference in annual sessions 1974, 1977 and 1992 regarding the Family Unit, Marriage and Beliefs About Homosexual Behavior and Ministering to Homosexual persons. We call upon the pastors of the BGC to teach, and members to champion the truths set forth in these resolutions.

1. THE FAMILY UNIT (Adopted 1974)

We acknowledge the importance and dignity of the family as a God-given institution created for His glory.

We believe the family is the foundation of society and that it is presently in serious danger due to sociological changes, false ideologies and non-Christian practices which are gaining wide acceptance.

We believe sufficient spiritual resources can be found in the Scriptures and in Jesus Christ to enable families to survive and function in our day in a manner that will fulfill God's purposes for the family.

We believe that God intended that members of the family live in harmonious relationship with Him and with each other.

We believe that responsibilities of family members and of the family unit itself are set forth in the Scriptures.

We believe the local church should be zealous and active in nurturing the family, instructing the family and ministering to the family according to the Scriptures and through the power of the Holy Spirit.

We resolve, therefore, that:

1. The churches be encouraged to instruct the family concerning the responsibilities of family members given by God in the Scriptures as follows:
 - a. Jesus Christ as Savior and Lord of the family and duly recognized as the source of the love upon which the family is built.
 - b. The father as spiritual leader, provider, giving of himself in love for his wife and children as Christ gave Himself for the church (Eph. 5:21; 6:4; Col. 3:19-21).
 - c. The mother as partner, companion and helper to the father, submitting to the leadership of her husband, loving him and her children (Col. 3:18; Eph. 5:22; Prov. 31; Titus 2:4).
 - d. The children as obedient to the parents, respectful of their elders and attentive to the instructions of God and parents (Col. 3:21; Eph. 6:1-3; Luke 2:51-52; Lev. 19:32).
 - e. The family as submitting each to the other in obedience to God out of their love for Christ and for one another (Eph. 5:1,2,21; Phil. 2:3).
2. The churches be encouraged to instruct the family regarding holy and productive living that leads to freedom from sin and peace with man and God through consistent and creative public and family worship, frequent open communication, the mutual sharing of burdens and the recognition of Christ's lordship over the whole of life.
3. The churches be encouraged to assist rather than compete with the unity of the family by developing the program of the church so that it enhances the family unit assisting in the discernment and development of such areas as:
 - a. Our God-given individual talents, abilities and spiritual gifts.
 - b. Our function as witnesses to society through stable, happy and contributing family units.
 - c. Our relationships within the larger family of the local church.
4. The churches be encouraged to assist the family both materially and spiritually in combating the many rising problems that threaten the family such as poverty, unemployment, alcoholism, divorce,

chemical dependency, trial marriage, premarital and extramarital coitus, materialism, disease, covetousness and the host of other problems that exist as enemies of the family.

5. The churches be encouraged to minister with compassion and mercy to those individuals who remain single and/or who are members of families broken by death, separation, divorce, desertion and conflicting religious beliefs so that those persons who fail to meet the scriptural ideal for the family might within the church find the love and acceptance which may be lacking in their home situation.

2. STATEMENT ON MARRIAGE

(Adopted 1977)

Christian marriage is a sacred institution ordained of God for the happiness of mankind and the propagation of the race. It is a spiritual and physical union into which one man and one woman may enter for the glory of God and, according to the scriptural ideal, is to be broken only by death (Genesis 2:18, 24; Matthew 19:3-9; Romans 7:2).

The churches should exert a major effort to help their members uphold and preserve this ideal by providing preparatory classes for young people before marriage and special study classes for adult couples after marriage and by making available appropriate literature. Pastors should be encouraged to prepare themselves for extensive counseling with couples before uniting them in marriage and to include in their program of preaching sermons from God's Word about the responsibilities of Christian marriage and the home (Matthew 28:20; Ephesians 5:21-33).

Each local church, according to historic Baptist practices, interprets the Biblical principles and determines its own policies on these matters. The Church as a loving and healing community should nurture and teach individuals and families in the Biblical ideals of marriage and the Christian home. Churches should deal with people involved in divorce and remarriage with firmness, love, forgiveness, patience and prayer (Galatians 5:1-2; II Timothy 2:24-26; Colossians 3:16).

Although divorced persons or divorced and remarried persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon. (Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Cor. 7:15; 1 Tim. 3:2, 12; Titus 1:6)

3. BELIEFS ABOUT HOMOSEXUAL BEHAVIOR
AND MINISTERING TO HOMOSEXUAL PERSONS

(Adopted 1992)

We the delegates to the 114th Annual Meeting of the Baptist General Conference gathering in Estes Park, Colo., June 22-28, endorse the following two-part resolution:

Part 1

Our affirmation that the Bible is the infallible Word of God with “supreme authority in all matters of faith and conduct,” and our affirmation that “a Christian should live for the glory of God,” include the following six beliefs about heterosexuality and homosexuality:

1. We believe that heterosexuality is God’s revealed will for humankind and that, since God is loving, a chaste and faithful expression of this orientation (whether in singleness or marriage) is the ideal to which God calls all people.
2. We believe that a homosexual orientation is a result of the fall of humanity into a sinful condition that pervades every person. Whatever biological or familial roots of homosexuality may be discovered, we do not believe that these would sanction or excuse homosexual behavior, though they would deepen our compassion and patience for those who are struggling to be free from sexual temptations.
3. We believe there is hope for the person with a homosexual orientation and that Jesus Christ offers a healing alternative in which the power of sin is broken and the person is freed to know and experience his or her true identity in Christ and in the fellowship of Christ’s Church.
4. We believe that this freedom is attained through a process which includes recognizing homosexual behavior as sin, renouncing the practice of homosexual behavior, rediscovering healthy, nonerotic friendships with people of the same sex, embracing a moral sexual lifestyle, and in the age to come, rising from the dead with a new body free from every sinful impulse. This process parallels the similar process of sanctification needed in dealing with heterosexual temptations as well. We believe that

this freedom comes through faith in Jesus Christ by the power of His Spirit.

5. We believe that all persons have been created in the image of God and should be accorded human dignity. We believe therefore that hateful, fearful, unconcerned harassment of persons with a homosexual orientation should be repudiated. We believe that respect for persons with a homosexual orientation involves honest, reasoned, nonviolent sharing of facts concerning the immorality and liability of homosexual behavior. On the other hand, endorsing behavior which the Bible disapproves endangers persons and dishonors God.
6. We believe that Christian churches should reach out in love and truth to minister to people touched by homosexuality, and that those who contend Biblically against their own sexual temptation should be patiently assisted in their battle, not ostracized or distained. However, the more prominent a leadership role or modeling role a person holds in a church or institution of the Conference, the higher will be the expectations for God's ideal of sexual obedience and wholeness. We affirm that both heterosexual and homosexual persons should find help in the church to engage in the Biblical battle against all improper sexual thoughts and behaviors.

Part 2

We further endorse the following affirmation as an implication of the previous six beliefs.

Since beliefs about the sinfulness of homosexual behavior, like beliefs about the sinfulness of lying, stealing, murder, greed, etc., are an essential part of our commitment to the supreme authority of the Bible in all matters of faith and conduct, and since a person who believes that lying, stealing, murder or greed are Biblically acceptable lifestyles would not and should not be deemed qualified to serve in the leadership of our Conference, or teach in its educational institutions, or serve as pastors of Baptist General Conference churches, or as teachers and principles of all church-sponsored schools, or as missionaries of the Baptist General Conference, therefore we affirm that, in the same way, those who believe that homosexual behavior is a Biblically acceptable lifestyle are not qualified to serve in the leadership of the Conference or to teach in its educational institutions or to serve as pastors of

Baptist General Conference churches, or as teachers and principles of all church-sponsored schools, or as missionaries of the Baptist General Conference.

We further affirm that this affirmation is simply an effort to make explicit the implicit religious consensus of the Baptist General Conference concerning the meaning of Article One (The Word of God) and Article Eight (Christian Conduct) of our Affirmation of Faith adopted in 1951.

4. OUR BELIEF ON ABORTION

Being very much aware of the current concern about the liberalization of existing laws related to abortion; and, recognizing the necessity of periodic reevaluation of laws which are so intimately related to human well-being; Be it resolved that: We exhort our people to be guided by these basic Christian principles as they relate themselves to the controversy and concern surrounding the abortion problem:

1. The Stewardship of Life

Human life is a gift from God and as such is a sacred trust. In those areas of human experience where life is so basically involved such as conception and abortion we ought always to be governed by our awareness of the sacredness of life; and,

2. Individual Responsibility

We as Christians ought not regard abortion as a means of evading individual responsibility; and,

3. Christian Morality

Since many abortions are sought as a result of an immoral sexual relationship, we must submit that the most effective solution to the abortion problem is the revival of the Christian concept of morality wherein the fruits of sexual relationships are accepted as a trust from God and not an inconvenience to be disposed of; and,

4. Christian Love

The Christian community should respond in sympathetic understanding to the individuals immediately involved, whatever action is taken in regard to abortion.

Recognizing the critical nature and complexity of the issue of abortion, be it resolved that the Baptist General Conference opposes abortion on demand and encourages its members to influence public opinion in this regard and that our attitude toward those involved in abortion and abortion decisions, be able to speak the truth in love seeking to bring to bear the forgiveness of God and healing through Christ's body, the Church.

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teachings of the Bible and, therefore, is binding upon all members of this church. All literature, whether print or electronic, used in the church shall be in complete agreement with the Statement of Faith.

Church Covenant

Having been led, as we believe, by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other to walk together in Him, with brotherly love to His glory as our common Lord.

We do therefore, in His strength, commit:

1. That we will exercise a Christian care and watchfulness over each other and faithfully warn, exhort and admonish each other as occasion may require; (Titus 2:15; Col. 3:16; Gal. 6:1)
2. That we will not forsake the assembling of ourselves together but will uphold the public worship of God and the ordinance of His house; (Heb. 10:25)
3. That we will not omit private and family devotion at home, nor neglect the great duty of religiously training our children and those under our care for the service of Christ and the enjoyment of Heaven; (Deut. 6:4-7)
4. That we will seek divine aid to enable us to deny ungodliness and every worldly lust and to walk circumspectly in the world that we may win the souls of men; (Titus 2:11-15)
5. That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us for the support of the poor and to spread the Gospel over the earth; (1 Cor. 9:7; 16:1-2)
6. That we will in all conditions, even till death, strive to live to the glory of Him who has called us out of darkness into His marvelous light. (1 Pet. 2:9; Eph. 5:8)

“And now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever, Amen.” (Heb. 13:20-21)