

Heidelberg Catechism

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Arthur M. Byers Jr.

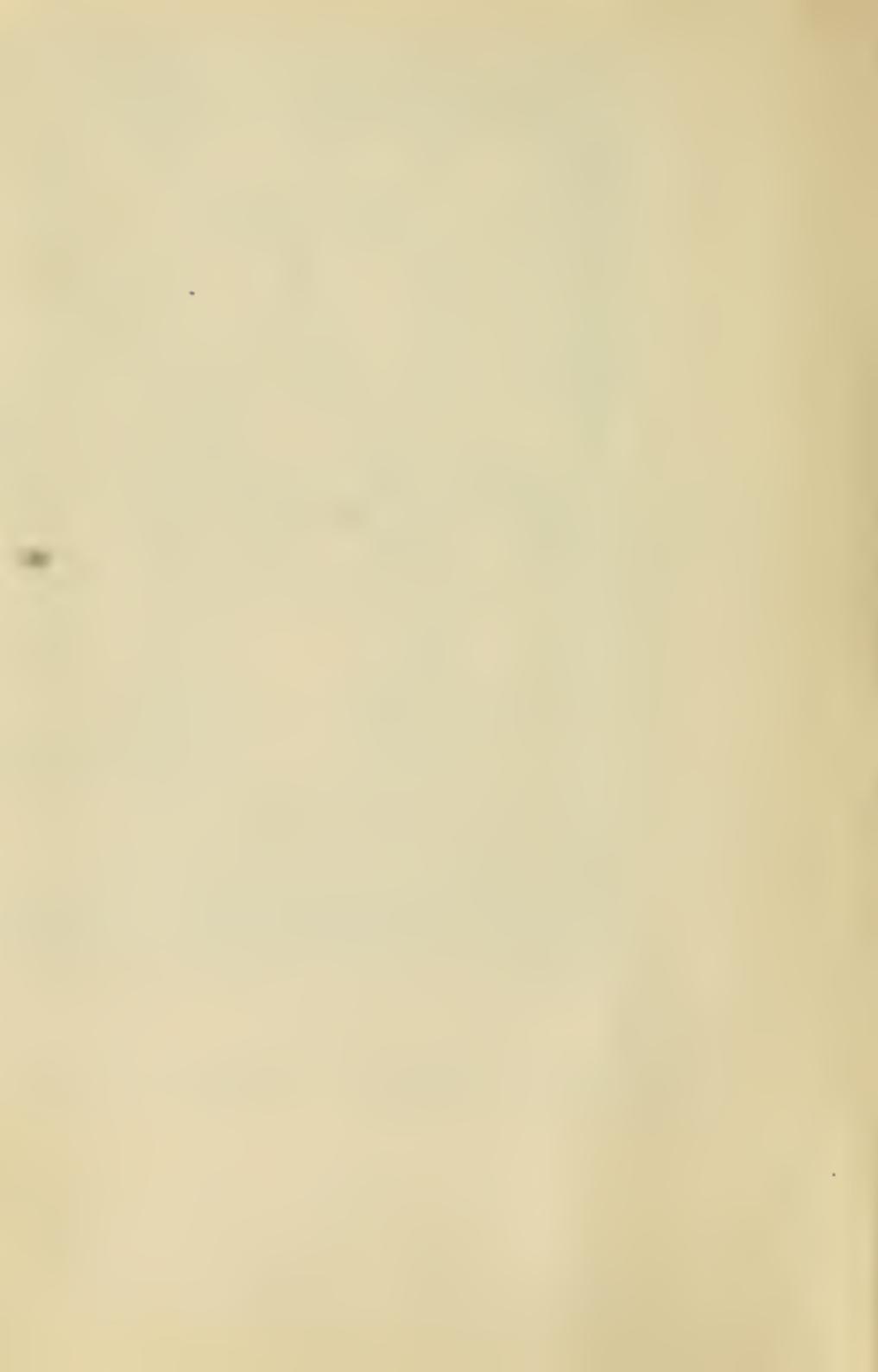
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Heidelberg catechism :
a short history of
the Heidelberg Catechism ...

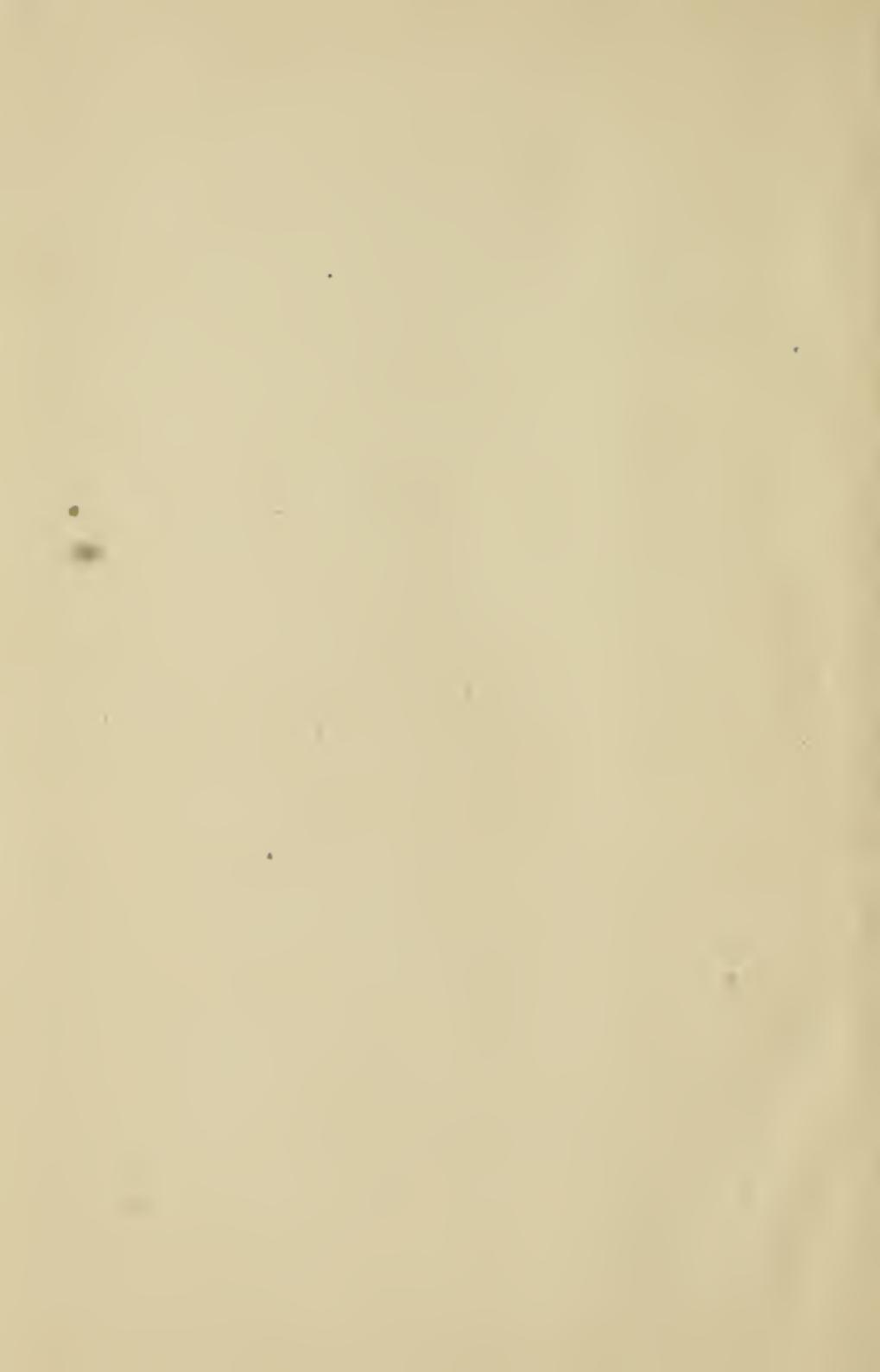
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HEIDELBERG CATECHISM.



A Short History of the Heidelberg Catechism,
Introduction, Tercentenary Text, Selected Bible Passages,
Suitable Hymns and Selections from the
Scriptures.

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A Short History of the Heidelberg Catechism.

IN the year 1559 Frederic III, surnamed the Pious, became elector of the Palatinate, a country on the upper Rhine. He found, on his accession, great confusion and excitement on account of the doctrine of the holy Communion; one party was inclined to the Lutheran, the other, to the Reformed view. In fact the doctrine of the Lord's Supper gave rise, at that time, to violent contentions throughout Germany. For after Luther's death (1546) a large number of evangelical theologians would recognize only those doctrines as Lutheran, which Luther had delivered against Reformed doctrine, but ignored what he had taught before and besides in a milder spirit. They considered themselves the true Lutherans and contended sharply against all who differed in doctrine. Melanchthon, who lived to 1560, and the theologians in touch with him, did not approve of this, and so a controversy arose, which led many to more diligent research and convinced them that according to the Scriptures the Reformed was the true doctrine.

This was true of the Palatinate also. Elector Frederic, who took the greatest interest in mat-

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ters pertaining to God's kingdom, had experienced the power of the Gospel in his heart. He diligently studied the Bible and theological writings, and after a public disputation of five days, which took place in Heidelberg in 1560, he declared himself in favor of the Reformed doctrine.

He introduced the Reformed order of worship throughout his country and abolished the pictures, crucifixes, candles and altars from the churches. He also introduced a simple and sober form of worship in place of unbiblical pomp and substituted German psalms for the still customary Latin hymns.

Then he directed his attention to the doctrine, for he knew very well, that much depended upon pure doctrine, even more than upon pure worship. He, therefore, instructed two pious theologians to prepare a catechism that could be understood by the people; that would be free from human opinions and an alive and clear witness to true Christianity. These two men were Olevianus and Ursinus.

CASPAR OLEVIANUS was born at Treves and had studied in the law-schools of France. When on a pleasure trip in a boat, he met with an accident and was in great danger of drowning. He was awakened and made a solemn vow that he would make a full surrender to the Lord if he should be saved. The Lord helped him, and

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Olevianus kept his vow. He went to Switzerland and studied in Geneva, Lausanne and Zurich. When twenty-three years old he returned to Treves and was appointed a teacher of Latin. As he found the whole city still in Roman Catholic superstition, he could not remain quiet but preached the Gospel with great power. A persecution arose against him and the authorities put him into prison.

Elector Frederick III released him from prison and appointed him court-preacher in Heidelberg. His trustful faith is disclosed in his last words which he spoke in the hour of his death. When asked by his associates, whether he was certain of his salvation as he had taught others that they must be, he replied: "Certissimus," that is, most certainly, and then expired.

ZACHARIAS URSINUS was born at Breslau. He had studied at Wittenberg with Melanchthon and completed his studies under Calvin in Switzerland. He was so thorough in his studies, that, when doubts as to the doctrine of election had arisen in his mind, he immediately began to read the Bible from the beginning to the end for the purpose of gaining a firm conviction. The Lord permitted him to gain a thorough understanding of this doctrine, which he taught to the end of his life.

After the completion of his studies he was first called to Breslau, his native city, as teacher

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of theology. He fell into disfavor, however, when it was found that he adhered to the teachings of Calvin. In the year 1560 Elector Frederic called him to Heidelberg as professor of theology.

In a letter he once gave the following clear testimony as to his faith. "If you think that it cannot be said definitely of anyone that he will be saved, you are right if you speak of others. But in reference to oneself or one's own conscience and one's own conviction concerning himself, this is horrible, godless, devilish, blasphemous; it subverts the whole ground of salvation.

"Whoever taught you this, taught you like a devil, even if he had come from heaven. Yes, I will tell you more: If you are not certain before the end of your life, that you will be an heir of life eternal, you will not be after this life, which God forbid!"

With the aid of these two men Elector Frederic prepared the Heidelberg Catechism. The first edition was published in the spring of the year 1563.

The catechism shows on the face of it that it is no dry schoolbook written by learned men and philosophers who stake everything on their methods and forms, but a book of the heart and experience.

It, therefore, has no philosophical introduction

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but begins with the clear and simple testimony of a pardoned soul, of the only comfort in life and in death and then presents the truths of salvation in the order in which the children of God experience them in life, namely first the misery of the awakened sinner; then the believer's salvation in Christ and finally the thankfulness of the redeemed Christian in works and prayer.

This is not an arbitrary order, but is taken from that epistle of the New Testament, which embodies the whole doctrine of salvation, the epistle to the Romans.

The epistle to the Romans follows the same threefold division of man's misery, to chapter 3: 21; of redemption, to chapter 12, and then of thankfulness.

The following questions are especially celebrated on account of their precious contents: question 1, of our only comfort; question 21, of faith; question 60, of justification; question 81, who is worthy to come to the Lord's Supper, and question 114, the imperfection of the saints.

Immediately after its appearance, the catechism was assailed most violently in many writings of the strict Lutherans; they even hastened to report Elector Frederic to the Emperor as an innovator who must be excluded from the protection promised them by treaty.

At the Diet of Augsburg, in the year 1566, a

formal complaint was lodged against him on May 14th. The motion was made that he be required to abolish all his ecclesiastical arrangements together with his new catechism, otherwise he was to be dealt with most severely.

Elector Frederic then arose, followed by his son, who carried a Bible, and delivered a speech. This speech was remarkable for its joyous faith and fearlessness and made a lasting impression. He closed with the following words:

"As to religion, that I should change or abolish the same, I announce, that in matters of conscience or faith I recognize only one Lord, the King of kings, and therefore am not concerned for a capful of flesh*), but for my soul and its salvation, the care of which my Lord and Saviour Christ has given me. Am also bound and ready to keep the same for Him.

"I, therefore, cannot concede jurisdiction over the same to your Imperial Majesty but to God only, who created you.

"As to my catechism, I acknowledge the same. Its margin is fortified with reasons from the Holy Scriptures that it shall not be subverted but, as I hope, remain unsubverted.

"Moreover, I confidently hope that my Lord and Saviour Christ Jesus has given me and all

*¹) That is, I am ready to lose my head for it.

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His believers His sure promise, that in the world beyond He will restore to me a hundredfold whatever I shall lose for His glory's and His name's sake. I herewith humbly commend myself to your Imperial Majesty."

After this testimony, the Elector and the Heidelberg Catechism were preserved by the grace of God, in spite of their enemies. The Elector was permitted to rule his country till he peacefully passed away in 1576. His motto was engraved on his tombstone: Lord, according to Thy will!

The Catechism was gradually introduced into all Reformed countries of Germany, into Holland, several Swiss Cantons, Hungary and Poland.

In the year 1618, at the Synod of Dort, which was composed of Reformed delegates from all countries, it was recognized as a confession of faith of the whole Reformed Church of all tongues.

Immigrants from Holland and Germany brought the catechism to America where it remains to this day the confession of faith of the Reformed Church and its only lawfully recognized book of instruction for its youth.

Introduction.



The Books of the Bible.

The Bible, which is also called the Word of God, Holy Scriptures, Testament, is divided into the Old and New Testaments.

The Old and New Testaments are divided into historical, doctrinal and prophetic books.

THE OLD TESTAMENT.

The seventeen historical books are

Genesis,	The five books of Moses.	Ruth,
Exodus,		Samuel, (2 books),
Leviticus,		Kings (2 books),
Numbers,		Chronicles (2 books),
Deuteronomy,		Ezra,
Joshua,		Nehemiah,
Judges,		Esther.

The five doctrinal books are

Job,	The Proverbs of Solomon,
The Psalms,	Ecclesiastes (Solomon),
Canticles, or Song of Songs (Solomon).	

The sixteen prophetic books are

The Four Major Prophets.

Isaiah,	Lamentations (Jeremiah),
Jeremiah,	Ezekiel,
Daniel.	

Introduction.

The Twelve Minor Prophets.

Hosea,	Nahum,
Joel,	Habakkuk,
Amos,	Zephaniah,
Obadiah,	Haggai,
Jonah,	Zechariah,
Micah,	Malachi.

THE NEW TESTAMENT.

The five historical books are

The Gospel according to St. Matthew,	The Gospel according to St. Luke,
The Gospel according to St. Mark,	The Gospel according to St. John,
The Acts of the Apostles, by St. Luke.	

The twenty-one doctrinal books are

The Epistle of St. Paul to the Romans,	Two Epistles of St. Paul to the Thessalonians.
Two Epistles of St. Paul to the Corinthians,	Two Epistles of St. Paul to Timotheus,
The Epistle of St. Paul to the Galatians,	The Epistle of St. Paul to Titus,
The Epistle of St. Paul to the Ephesians,	The Epistle of St. Paul to Philemon,
The Epistle of St. Paul to the Philippians,	The Epistle to the Hebrews.
The Epistle of St. Paul to the Colossians.	The Epistle of St. James.
	Two Epistles of St. Peter,
	Three Epistles of St. John.
The Epistle of St. Jude.	

The only prophetic book is

The Revelation of St. John the Divine.

The Holy Scriptures.



1. The whole decree of God for our salvation is revealed in the Bible or the collection of sacred writings of the Old and New Testaments. The writings of the Old Covenant contain the revelation of God to the fathers of antiquity and to the people of Israel, through Moses and the prophets. They relate how sin entered the world, and give the promises of God of a coming redemption, and the preparation for this redemption. The writings of the New Covenant contain the revelation of the Son of God to the whole human race, how God Himself fulfilled our redemption in Christ, and how we participate therein. These writings as a whole (or Scriptures), are called the Canon or rule of faith and life.

2. God accredited His prophets and apostles before the world,

a) Through miracles: works of omnipotence which no one can do, except God be with him.

b) Through prophecies: fortelling future things, which no one can know beforehand, unless God Omnipotent reveals them to him.

Introduction.

3. The Bible differs from all other books in this that it is the Word of God.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 16, 17.

The certainty that the whole of the Holy Scriptures is the Word of God, is attested

a) By the testimony of the Son of God as to the divinity of the Old Testament:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. 5: 17-19.

b) By the testimony of the apostles:

That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 15.

c) By the testimony of the Church of the Old and the New Testament.

d) By the continued experience of the believers, of the divine power of the Holy Spirit.

If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7: 17.

4. The divine glory of the Holy Scriptures is disclosed as follows:

a) They are living and powerful, a seed of regeneration:

Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. 23: 29.

b) They form a whole, beginning with the creation, Gen. 1: 1, and closing with the coming of Christ, Rev. 22: 20.

c) They are many-sided in this unity.

d) Christ is their Alpha and Omega.

e) They are arranged for all times, for every station, for every age. They satisfy our deepest needs, and no one is able to exhaust them.

f) Their divinity is proven by the prophecies that have been fulfilled,

a) as to Christ,

b) as to the descendants of Shem, Japhet and Ham,

c) as to Jerusalem and the lot of the Jews,

d) as to Tyre,

e) as to Nineveh,

f) as to Babylon.

Introduction.

5. In the Holy Scriptures we accordingly possess the pure source of divine instruction and the only rule of our faith and life, in accordance with which all dissensions in the Church are to be decided and the teachers of the Word to be examined:

Thy Word is a lamp unto my feet, and a light unto my path. Ps. 119. 105.

This is done in our Reformed Church which holds to the Word of God, neither adding to, nor taking from it.

The principle rules for profitable Bible-reading: read

- a) humbly and reverently,
- b) believably,
- c) devoutly, intent upon salvation,
- d) prayerfully,
- e) with proper application to oneself,
- f) with the earnest resolution, to be guided thereby in all things.

GENERAL VIEW.

God created man to live in communion with Him in righteousness and holiness: to be wise in God, holy in God, blessed in God.

Through the temptation of Satan man fell into

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a sinful state and now continues to walk in sin,

unwise, unholy, unblessed,

separated from God and under the power of Satan. In order to restore the communion which was destroyed, God becomes man to be

our Mediator,

our wisdom, righteousness, sanctification, redemption, our Prophet, High Priest and King.

CHRIST OUR LORD,

those whom He purchased with His blood, His own.

In order to impute this communion restored by Christ, to the individual, the Father and the Son send their Holy Spirit.

The Spirit of wisdom, peace, power, glory, revelation, discipline, and blessedness. Through the Word of God the Holy Spirit gives light, peace, power, and blessedness.

The order in which this is wrought in those who are called, is as follows:

Illumination, justification, sanctification and preservation.

In this wise man is regenerated to the image of God, in true righteousness and holiness;

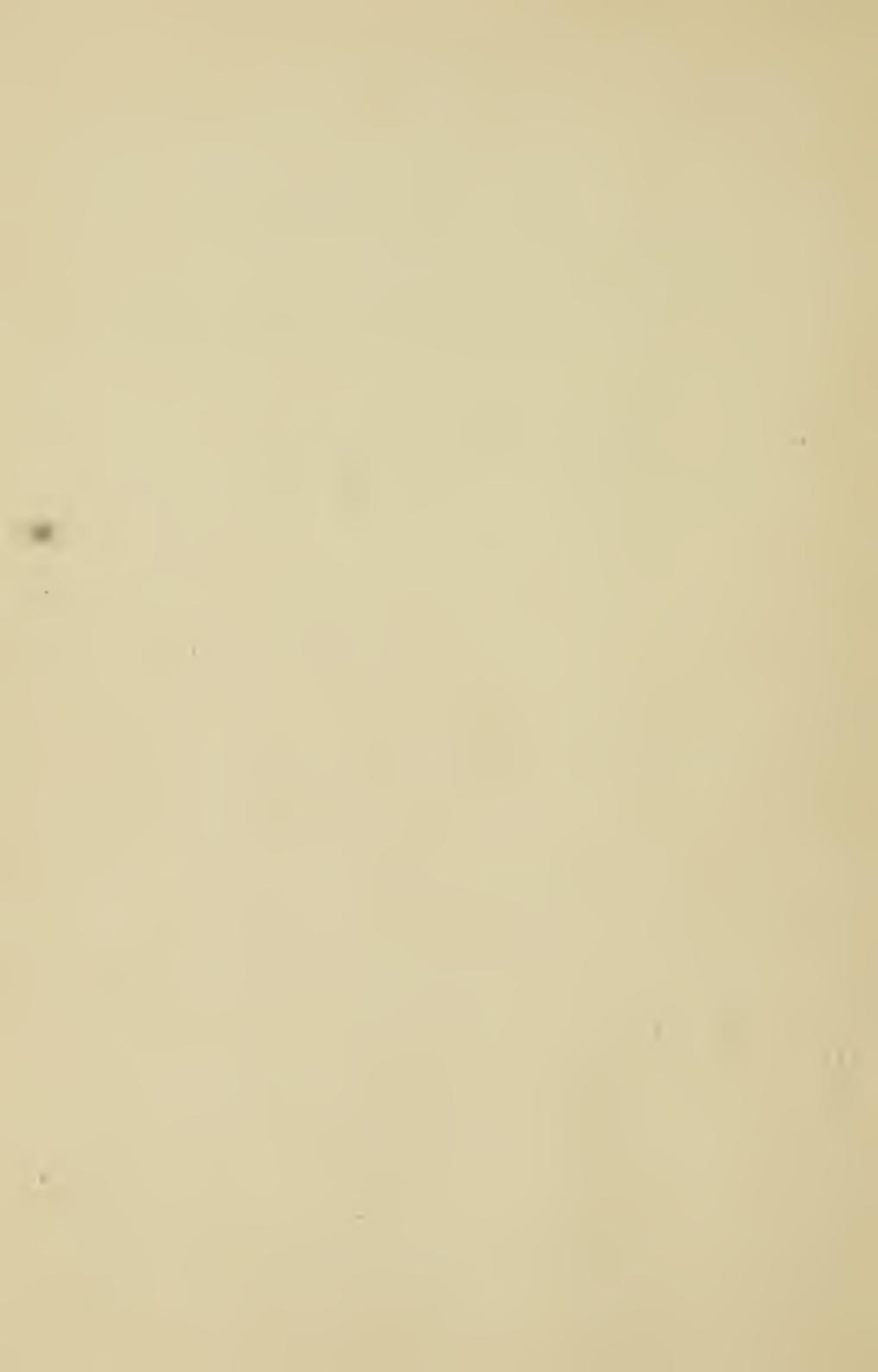
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A child of light, just, holy, blessed in hope.

The same Holy Spirit confirms through the use of the holy sacraments, the forgiveness of sins, the power for a holy life.

Good works are then the fruits of thankfulness. Converse with God in prayer is the life of the

COMMUNION WITH GOD.



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1. *Sunday.*

Bible Lesson: John 10: 12-16; 27-29.

Hymn No. 183. Jesus, Thy boundless love.

QUESTION 1. *What is thy only comfort in life and in death?*

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour *Jesus Christ*, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me, that without the will of my *Father* in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His *Holy Spirit*, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

This question and answer form the introduction or preface to the catechism. It presents in Bible words the sum of salvation in Christ: redemption through the blood of Christ, preservation through the love of God, assurance and sanctification through the Spirit. Only few children and young people possess this comfort in full, but they are to strive for it. The in-

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struction in the catechism is to help to attain it. Many a one has joyfully confessed this only comfort on his death-bed, as indeed, this question and answer is praised frequently as a precious word.

Rom. 14: 7, 8. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

1 Cor. 6: 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Tit. 2: 14. Our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

1 Pet. 1: 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

Heb. 2: 14, 15. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

1 Pet. 1: 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Matt. 10: 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered.

The Only Comfort.

Rom. 8: 28. We know that all things work together for good, to them that love God, to them who are the called according to His purpose.

I John 4: 13. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

Ezek. 36: 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Examples: Mary, one thing is needful, Luke 10: 38-42. Dan. 3, preservation in the fiery furnace. Luke 19: 15-23, shows what it means to live unto Him.

QUESTION 2. *How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?*

Three things: First, the greatness of my sin and *misery*. Second, how I am *redeemed* from all my sins and misery. Third, how I am to be *thankful* to God for such redemption.

In accordance with this question and answer the whole catechism is divided into three parts: of man's misery, of man's redemption, of thankfulness. The epistle to the Romans is divided in the same manner, treating in chapters 1 to 3 verse 20 of man's misery, to chapter 12 of man's redemption, and from there to the end, of thankfulness and good works. The spiritual life of every true Christian likewise consists of these three parts, for example the misery of the jailer at Philippi, Acts 16: 27-30, his redemption, verses 31 and 32, his thankfulness, verses 33 and 34.

Rom. 7: 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.

FIRST PART.

Of Man's Misery.



2. *Sunday.*

Bible Lesson: Rom. 7.

Hymn No. 175. My sins, my sins, my Saviour.

QUESTION 3. *Whence knowest thou thy misery?*
Out of the Law of God.

Rom. 3: 20. Therefore by the deeds of the law, there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

Rom. 7: 7.

QUESTION 4. *What does the Law of God require of us?*

This Christ teaches us in sum, Matt. 22: Thou shalt *love* the Lord, thy *God* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt *love* thy *neighbor* as thyself. On these two commandments hang all the law and the prophets.

Rom. 13: 10. Love is the fulfilling of the law.

Deut. 6: 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Lev. 19: 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.

"Neighbor" illustrated Luke 10, the good Samaritan.

QUESTION 5. *Canst thou keep all this perfectly?*

No: for I am *by nature* prone to *hate* God and my neighbor.

Rom. 3: 10-12. There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom. 8: 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Perfect, Jas. 2: 10. The rich young man, Mark 10: 17-22.

3. *Sunday.*

Bible Lesson: John 3: 1-15.

Hymn No. 163. Lord, I am vile.

QUESTION 6. *Did God create man thus wicked and perverse?*

No, but God created man good, and after His own *image*, that is, in righteousness and true holiness; that he might rightly know

God his Creator, heartily love Him, and *live with Him* in eternal blessedness, to praise and glorify Him.

Gen. 1: 27. So God created man in His own image, in the image of God created He him; male and female created He them.

Gen. 1: 31. And God saw everything that He had made: and behold, it was very good.

Eph. 4: 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Rightly know, Col. 3: 10. Glorify, Prov. 16: 4.

QUESTION 7. *Whence then comes this depraved nature of man?*

From the *fall* and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so *corrupt*, that we are all conceived and born in sin.

THE FALL.

Rom. 5: 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Ps. 51: 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Gen. 5: 3. John 3: 6. 1 Cor. 8: 46. Gen. 3: The whole chapter.

QUESTION 8. *But are we so far depraved, that we are wholly unapt to any good and prone to all evil?*

Yes; unless we are *born again* by the Spirit of God.

REGENERATION.

Gen. 8: 21. The imagination of man's heart is evil from his youth.

2 Cor. 3: 5. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.

John 3: 3. Except a man be born again, he cannot see the kingdom of God.

4. *Sunday.*

Bible Lesson: Acts 5: 1-II.

Hymn No. 17. Day of wrath.

QUESTION 9. *Does not God then wrong man, by requiring of Him in His law that which he cannot perform?*

No: for God so made man, that he *could* perform it; but man, through the instigation of the devil, by *wilful disobedience* deprived himself and all his posterity of this power.

Ps. 51: 4. Against Thee only have I sinned, and done that which is evil in Thy sight: that Thou mayest be justified when Thou speakest, and be clear when Thou judgest.

Gen. 3: 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

John 8: 14. Who was the serpent? Rev. 12: 9.

QUESTION 10. *Will God suffer such disobedience and apostasy to go unpunished?*

By no means; but He is *terribly displeased* with our inborn as well as actual sins, and will punish them in just judgment *in time and eternity*, as He has declared: Cursed is every one that continueth not in all things which are written in the book of the law, to do them. Deut. 27: 26.

ACTUAL SINS MAY BE DONE:

1. *Knowingly and unknowingly;*

Ps. 19: 12. Who can discern his errors? Clean Thou me from hidden faults.

Ps. 40: 12. Mine iniquities have overtaken me, so that I am not able to look; they are more than the hairs of my head.

2. *In thoughts, words, and deeds;*

Matt. 15: 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Matt. 12: 36. But I say unto you, that every

idle word that men shall speak, they shall give account thereof in the day of judgment.

3. By the omission of good and the commission of evil.

James 4: 17. To him that knoweth to do good, and doeth it not, to him it is sin.

James 3: 2. For in many things we offend all.

THE PUNISHMENT OF SIN IS

1. Temporal.

Rom. 5: 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rom. 1: 18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

2. Eternal.

Matt. 25: 41. Then He shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

QUESTION II. *Is then God not merciful?*

God is indeed merciful, but He is likewise *just*; wherefore His justice requires that sin, which is committed against the *most high majesty of God*, be also punished with

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extreme, that is, with everlasting punishment both of body and soul.

Ex. 34: 6, 7. The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.

Rom. 2: 5, 6. But (thou) after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.

Gen. 6: the Deluge. Gen. 19: Sodom. II. Sam. 12: 1-12: Nathan's Sermon. Dan. 5: 18-30: mene, tekel upharsin.

SECOND PART.

Of Man's Redemption.



5. Sunday.

Bible Lesson: Is. 53.

Hymn No. 242. O Lamb of God.

QUESTION 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, what is required that we may escape this punishment and be again received into favor?

God wills that His justice be *satisfied*, therefore must we make full *satisfaction* to the same, either by ourselves or by another.

Ezek. 18: 4. The soul that sinneth, it shall die.

Matt. 5: 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

2 Thess. 1: 6. Luke 16: 2. Rom. 8: 34.

QUESTION 13. Can we ourselves make this satisfaction?

By no means: on the contrary, we daily increase our guilt.

Matt. 16: 26. For what is a man profited, if he

gain the whole world, and lose his soul? or what shall a man give in exchange for his soul?

Job 9: 2. Job 15: 15, 16. Ps. 130: 3.

QUESTION 14. *Can any mere creature make satisfaction for us?*

None: for first, God will not punish, in any other creature, that of which man has made himself guilty; and further, no mere creature can sustain the burden of God's eternal wrath against sin, and redeem others therefrom.

Heb. 2: 16. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

That is, since He desired to suffer the punishment for *man* He could not do it in the nature of *angels*.

Heb. 9: 12. Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us.

That is, the punishment was not suffered by the creatures *goats and calves*.

Ps. 49: 7, 8. None of them can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious, and it ceaseth forever.

QUESTION 15. *What manner of mediator and redeemer then must we seek?*

One who is a true and sinless *man*, and

yet more powerful than all creatures, that is, one who is at the same time true *God*.

1 Cor. 15: 21. For since by man came death, by man came also the resurrection of the dead.

Heb. 7: 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Jer. 23: 6. The Lord our Righteousness.

6. Sunday.

Bible Lesson: Heb. 1.

Hymn No. 407. My faith looks up to Thee.

QUESTION 16. *Why must he be a true and sinless man?*

Because the justice of God requires, that the same *human* nature, which has sinned should make satisfaction for sin; but no man, being *himself* a sinner, could satisfy for *others*.

The Redeemer must be:

a) *a true man;*

Rom. 8: 3. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

1 Tim. 2: 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

b) *a sinless man;*

Is. 53: 11. He shall see the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant make many righteous: and He shall bear their iniquities.

John 8: 46. Which of you convinceth me of sin?

QUESTION 17. *Why must He be at the same time true God?*

That by the *power* of His Godhead He might bear, in His manhood, the burden of God's wrath and so obtain for and restore to us righteousness and life.

c) *true God.*

2 Cor. 5: 21. For He (God) hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

Rom. 5: 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

QUESTION 18. *But who now is that Mediator, who is at the same time true God and a true, sinless Man?*

Our Lord *Jesus Christ*, who is freely given unto us for complete redemption and righteousness.

d) *therefore God-man.*

John 1: 14. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

e) *ready for the work of redemption.*

John 10: 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again.

f) *given and made by God Himself.*

1 Cor. 1: 30. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Acts 4: 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Rom. 8: 3. God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

1 Tim. 2: 5. For there is one Mediator between God and men, the man Christ Jesus.

1 Cor. 1: 30. Rom. 9: 5.

QUESTION 19. *Whence knowest thou this?*

From the Holy *Gospel*: which God Himself first revealed in *Paradise*; afterwards proclaimed by the holy *Patriarchs* and

Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son.

Gen. 3: 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.

Gen. 22: 18. And in thy seed shall all the nations of the earth be blessed.

Acts 10: 43. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

Heb. 10: 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect.

Gal. 4: 4. But when the fulness of the time was come, God sent forth His Son.

7. *Sunday.*

Bible Lesson: Heb. 11.

Hymn No. 364. Faith is the brightest.

QUESTION 20. *Are all men then saved by Christ, as they have perished by Adam?*

No; only such as by true faith are ingrafted into Him, and receive all His benefits.

Matt. 7: 13, 14. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

John 3: 16, 36. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

John 12. John 17: 9. Matt. 7: 24.

Luke 23: 39–43. Only one of the two crucified with Jesus is saved.

QUESTION 21. *What is true faith?*

It is not only a certain *knowledge*, whereby I hold for truth all that God has revealed to us in His Word; but also a *hearty trust*, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, *merely of grace*, for the sake of Christ's merits.

Heb. 11: 1. Now faith is the substance of things hoped for, the evidence of things not seen.

Eph. 3: 12. In whom we have boldness and access with confidence by the faith in Him.

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Eph. 1: 13. In whom ye also trusted after ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with the Holy Spirit.

Eph. 2: 8, 9. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Historical examples: The man of Ethiopia, Acts 8; the sinner, Luke 7; Lydia, Acts 16.

Simply holding for truth: Judas Iscariot, Simon the sorcerer, Acts 8: 9—15.

QUESTION 22. *What is then necessary for a Christian to believe?*

All that is promised us in the Gospel, which the articles of our catholic, undoubted Christian faith teach us in sum.

Acts 24: 14. So worship I the God of my fathers, believing all things which are written in the law and the prophets.

Proofs that the Bible is the Word of God:

- 1) Its own testimony, II. Pet. 1: 21, II. Tim. 3: 15, II. Pet. 1: 19, I. Tim. 6: 3, 4.
- 2) The fulfillment of its prophecies.
- 3) The effect upon single persons and whole nations.

QUESTION 23. *What are these Articles?*

I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH.

AND IN JESUS CHRIST, HIS ONLY BEGOTTEN SON, OUR LORD: WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN

MARY; SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD AND BURIED; HE DESCENDED INTO HELL; THE THIRD DAY HE ROSE FROM THE DEAD; HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY; FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

I BELIEVE IN THE HOLY GHOST; THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS; THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

Eph. 4: 5, 6. One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all.

8. Sunday.

Bible Lesson: Matt. 21: 33-44.

Hymn No. 343. Adore the Father.

QUESTION 24. How are these Articles divided?

Into three parts: the first is of God the *Father*, and our creation; the second, of God the *Son*, and our redemption; the third, of God the *Holy Ghost*, and our sanctification.

The Trinity consists

a) of three persons.

1 Pet. 1: 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

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Matt. 28: 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 John 5: 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Isa. 48: 16. Come ye near unto me, hear ye this; from the beginning have I not spoken in secret; from the time that I was, there am I: and now the Lord God hath sent me and His Spirit.

QUESTION 25. *Since there is but one Divine Being, why speakest thou of three, Father, Son and Holy Ghost?*

Because God has so revealed Himself in His Word, that these three distinct Persons are the *one*, true, eternal God.

b) who have one divine essence.

Deut. 6: 4. Hear, O Israel: The Lord our God is one Lord.

Matt. 3: 16, 17. And Jesus, when He was baptized, went up straightway out of the water: and, lo the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John 10: 30. I and the Father are one.

2 Cor. 13: 14. The grace of the Lord Jesus

Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Eph. 4: 6. One God and Father of all.

Of God the Father.

9. *Sunday.*

Bible Lesson: Matt. 6: 25-34.

Hymn No. 385. Commit thou all thy griefs.

QUESTION 26. What dost thou believe when thou sayest: I believe in God the Father Almighty, Maker of heaven and earth?

That the eternal Father of our Lord Jesus Christ, who of nothing *made* heaven and earth, with all that in them is, who likewise *upholds* and *governs* the same by His eternal counsel and providence, is for the sake of Christ His Son *my God and my Father*; in whom I so trust, as to have no doubt that He will *provide* me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears He will *turn to my good*; for He is able to do it, being Almighty God, and willing also, being a faithful Father.

Eph. 1: 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Eph. 3: 14-16. For this cause I bow my knees

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unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.

OF GOD THE CREATOR.

a) Creation.

Heb. 11: 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

b) Preservation.

Ps. 145: 15, 16. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

c) Government.

Luke 1: 51-54. He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of His mercy.

CONCERNING THE ANGELS.

The Good Angels.

Col. 1: 16. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.

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Ps. 34: 7. The angel of the Lord encampeth round about them that fear Him, and delivereth them.

Evil Angels and the Devil.

John 8: 44. He (the devil) was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

I Pet. 5: 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.

THE ATTRIBUTES OF GOD.

1. *Everlasting.*

Ps. 90: 1-4. Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

2. *Omnipotence.*

Gen. 17: 1. I am God Almighty; walk before me, and be thou perfect.

Ps. 115, 3. Our God is in the heavens: He hath done whatsoever He pleased.

3. *Omniscience.*

Heb. 4: 13. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

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Matt. 6: 8. Your Father knoweth what things ye have need of, before ye ask Him.

4. Infinite Wisdom.

Rom. 11: 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!

Ps. 37: 5. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.

5. Holiness.

Isa. 6: 3. Holy, holy, holy is the Lord Sabaoth: the whole earth is full of His glory.

1 Pet. 1: 15, 16. But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

6. Justice.

Job 34: 10-12. Far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to his ways. Yea, of a surety, God will not do wickedly, neither will the Almighty pervert judgment.

Rom. 2: 11. For there is no respect of persons with God.

7. Omnipresence.

Acts 17: 27. 28. He is not far from every one of us: for in Him we live, and move, and have our being.

Jer. 23: 24. Can any hide himself in secret

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places that I shall not see him? saith the Lord.
Do not I fill heaven and earth? saith the Lord.

8. Goodness, Love, Grace, Compassion, Mercy, Patience, Long-suffering, Faithfulness.

1 John 4: 16. God is Love.

Ps. 145: 8. The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and His tender mercies are over all His works.

1 Thess. 5: 24. Faithful is He that calleth you, who also will do it.

9. Truth and Unchangeableness.

Num. 23: 19. God is not a man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?

Ps. 33: 4. For the word of the Lord is right; and all His work is done in faithfulness.

10. All-sufficiency and Blessedness.

Acts 17: 24, 25. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands: neither is He worshiped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things.

11. Glory and Majesty.

Ps. 104: 1, 2. Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art

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clothed with honor and majesty. Who coverest Thyself with light as with a garment.

Jer. 10: 6. There is none like unto Thee, O Lord; Thou art good, and Thy name is great in might.

10. Sunday.

Bible Lesson: Psalm 104.

Hymn No. 47. God moves in a mysterious way.

QUESTION 27. *What dost thou understand by the Providence of God?*

The almighty everywhere present power of God, whereby, as it were by His hand, He still *upholds* heaven and earth, with all creatures; and *so governs* them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come *not by chance*, but by His fatherly hand.

General, special, and very special Providence of God.

Ps. 103: 19. The Lord hath established His throne in the heavens; and His kingdom ruleth over all.

Jer. 5: 24. Let us now fear the Lord our God, that giveth rain, both the former and the latter, in its season; that reserveth unto us the appointed weeks of the harvest.

Ps. 145: 15, 16. The eyes of all wait upon Thee; and Thou givest them their meat in due

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season. Thou openest Thine hand and satisfiest the desire of every living thing.

Historical examples: Joseph, David, Christ.

NO OBJECTION TO BE MADE AGAINST GOD'S GOVERNMENT OF THE WORLD

a) because of evil in nature;

Rom. 5: 3, 5. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope, and hope maketh not ashamed.

b) because of sin;

Ps. 50: 21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Gen. 50: 20. Ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.

c) because of the sufferings of the pious.

Isa. 26: 16. Lord, in trouble they looked for Thee, they poured out a prayer when Thy chastening was upon them.

Isa. 55: 8, 9. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

QUESTION 28. *What does it profit us to know that God has created, and by His providence still upholds all things?*

That we may be *patient* in adversity; *thankful* in prosperity; and for what is future, have *good confidence* in our faithful God and Father, that no creature shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.

I Thess. 5: 18. In everything give thanks: for this is the will of God in Christ Jesus concerning you.

Ps. 71: 7. I am as a wonder unto many; but Thou art my strong refuge.

Rom. 8: 35, 38, 39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

God's providence is described most beautifully in the 23rd Psalm.

Of God the Son.

11. *Sunday.*

Bible Lesson: Luke 2: 21-39.

Hymn No. 477. Exalted Jesus.

QUESTION 29. *Why is the Son of God called JESUS, that is Saviour?*

Because He *saves* us from our sins; and

no salvation is to be either sought or found in any other.

Matt. 1: 21. And thou shalt call His name Jesus: for He shall save His people from their sins.

Acts 4: 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John 6: 38. 1 Tim. 1: 15. 1 Cor. 3: 11.

QUESTION 30. Do such then believe in the only Saviour Jesus, who seek their salvation and welfare of saints, of themselves, or anywhere else?

No; although they may make their boast of Him, yet in act they deny the only Saviour Jesus. For either Jesus is not a complete Saviour, or they who by true faith receive this Saviour, must have in Him all that is necessary to their salvation.

Col. 1: 19, 20. For it pleased the Father that in Him should all fulness dwell; and by Him to reconcile all things unto Himself, whether they be things in earth, or things in heaven.

1 Cor. 1: 13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Gal. 5: 4. Historical examples: Acts 14: 8—18. Paul and Barnabas at Lystra.

12. Sunday.

Bible Lesson: Matt. 3.

Hymn No. 209. To Christ.

QUESTION 31. *Why is He called CHRIST, that is, Anointed?*

Because He is ordained of God the Father, and *anointed* with the Holy Ghost, to be our chief *Prophet* and Teacher, who fully reveals to us the secret counsel and will of God concerning our redemption; and our only *High Priest*, who by the one sacrifice of His body has redeemed us, and ever liveth to *make intercession* for us with the Father; and our eternal *King*, who governs us by His Word and Spirit, and defends and preserves us in the redemption obtained for us.

CHRIST HAS THREE OFFICES.

a) *The office of Teacher and Prophet,*

in which He revealed the counsel of God concerning our redemption, prophesied, performed miracles, and sealed His doctrine with holy conduct.

Isa. 61: 1, 2. The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set

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at liberty them that are bruised, to preach the acceptable year of the Lord.

Matt. 11: 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

b) The office of High-priest,

in which He offered sacrifice, prayed, blessed.

1 Pet. 2: 24. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Luke 24: 50. And He led them out as far as Bethany, and He lifted up His hands and blessed them.

c) The office of King,

in which He gave commandments, rules over His subjects and protects them.

John 15: 12. This is my commandment, That ye love one another, as I have loved you.

Matt. 28: 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Rev. 19: 16. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords.

QUESTION 32. But why art thou called a Christian?

Because by faith I am a member of Christ, and thus a *partaker* of His *anointing*; in order that I also may *confess* His name;

may present myself a living sacrifice of thankfulness to Him; and may with free conscience fight against sin and the devil in this life, and hereafter, in eternity, reign with Him over all creatures.

I John 2: 20, 27. But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of Him abideth in you.

Matt. 10: 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Eph. 6: 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Sunday.

Bible Lesson: John 1.

Hymn No. 102. Lord divine.

QUESTION 33. *Why is He called God's ONLY BEGOTTEN SON, since we also are the children of God?*

Because Christ alone is the *eternal, natural* Son of God; but we are children of God by *adoption* through grace for His sake.

QUESTION 34. *Why callest thou Him our LORD?*

Because, not with silver or gold, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the devil, to be His own.

THE DIVINITY OF CHRIST IS SET CLEAR, INASMUCH AS THE SCRIPTURES AScribe TO THE REDEEMER

i. Divine Names.

John 20: 28. And Thomas answered and said unto Him, My Lord and my God.

Rom. 9: 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.

Acts 2: 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

1 Pet. 1: 18, 19. Heb. 2: 14, 15.

2. Divine Perfection,

for instance omniscience, John 21: 17, Lord, Thou knowest all things. Omni-presence, Matt. 28: 20, Lo, I am with you alway, even unto the end of the world. Omnipotence, Matt. 28: 18, All power is given unto me in heaven and in earth. Everlasting, John 17: 5, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was. Unchangeableness Heb. 13: 8, Jesus Christ the same yesterday, and today, and forever.

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3. Divine Works.

John 1: 1-3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.

4. Divine Honor.

John 5: 23. That all men shall honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.

14. Sunday.

Bible Lesson: Luke 1: 26-38.

Hymn No. 697. No more sadness now.

QUESTION 35. *What is the meaning of: CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY?*

That the eternal Son of God, who is and continues true and eternal God, took upon Him the *very nature of man*, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; so that He also might be the true seed of David, like unto his brethren in all things, *sin excepted*.

THE STATE OF HUMILIATION OF CHRIST:

First step. His human birth.

Isa. 9: 6, 7. Unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting

Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever.

Rom. 1: 3, 4. Concerning His Son, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit.

Heb. 4: 15. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

QUESTION 36. What benefit dost thou receive from the holy conception and birth of Christ?

That He is our Mediator, and with His innocence and perfect holiness covers, in the sight of God, my sin, wherein I was conceived.

1 Tim. 2: 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

Rom. 8: 3. For what the law could not do, in that it was weak through flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

1 Pet. 1: 19. 2 Cor. 5: 21.

15. Sunday.

Bible Lesson: Matt. 27.

Hymn No. 241. O sacred Head now wounded.

QUESTION 37. What dost thou understand by the word: SUFFERED?

That all the time He lived on earth, but especially at the end of His life, He bore, in *body* and *soul*, the *wrath of God* against the sin of the whole human race; in order that by His passion, as the only *atoning sacrifice*, He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness, and eternal life.

Second step. His suffering in body and soul.

Ps. 22: 14-16. I am poured out like water, and all my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; they pierced my hands and my feet.

Matt. 26: 38. My soul is exceeding sorrowful, even unto death.

1 Pet. 2: 24. Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2 Cor. 5: 21. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

QUESTION 38. Why did He suffer UNDER PONTIUS PILATE, as judge?

That He, being *innocent*, might be condemned by the temporal judge, and thereby

deliver us from the severe judgment of God, to which we are exposed.

Luke 23: 14, 15. Behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

Matt. 27: 24. John 18: 38; 19: 4.

The Catechumens ought now to learn to relate the passion of Christ connectedly.

What are the seven last words of Jesus?

QUESTION 39. *Is there anything more in His having been CRUCIFIED, than if He had died some other death?*

Yes: for thereby I am assured, that He took on Himself the curse which lay upon me; because the death of the cross was accursed of God.

Gal. 3: 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Deut. 21: 22, 23. If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land.

16. Sunday.

Bible Lesson: John 19: 28-42.

Hymn No. 184. Jesus, Thy blood and.

QUESTION 40. *Why was it necessary for Christ to suffer DEATH?*

Because, by reason of the justice and truth of God, *satisfaction* for our sins could be made no otherwise than by the death of the Son of God.

Third step. His death.

Rom. 6: 23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom. 5: 10. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Gen. 2: 17. But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

QUESTION 41. *Why was He BURIED?*

To show thereby that He was *really* dead.

Fourth step. His burial.

1 Cor. 15: 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried.

Christ's burial related Mark 15: 42-47. Isa. 53: 9.

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Phil. 1: 21, 23. For me to live is Christ, and to die is gain.—I having a desire to depart, and to be with Christ; which is far better.

John 8: 51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

QUESTION 42. *Since then Christ died for us, why must we also die?*

Our death is not a satisfaction for our sin, but only a dying to sins and entering into eternal life.

QUESTION 43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

That by His power *our old man* is with Him crucified, slain and buried; that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

Rom. 6: 6. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

See also verses 11 and 12.

2 Cor. 5: 15. He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

Rom. 12: 1, 2. Rom. 6: 12, 13.

QUESTION 44. *Why is it added: HE DESCENDED INTO HELL?*

That in my greatest temptations I may be assured that Christ, my Lord, by His *inexpressible anguish*, pains, and terrors which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell.

Ps. 18: 4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

Matt. 27: 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken me?

Hos. 13: 14. Ps. 116: 3.

17. Sunday.

Bible Lesson: 1 Cor. 15.

Hymn No. 366. Jesus lives.

QUESTION 45. *What benefit do we receive from the RESURRECTION of Christ?*

First, by His resurrection He has *overcome death*, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, *we also* are now by His power *raised up* to a new life. Thirdly, the resurrection of Christ is to us a *sure pledge* of our blessed resurrection.

THE STATE OF EXALTATION OF CHRIST.

First step. His resurrection.

I Cor. 15: 55-57. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

I Pet. 1: 3. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

I Cor. 15: 20, 21. But now is Christ risen from the dead, and became the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

Rom. 4: 25. Rom. 6: 4, 5. Rom. 8: 11.

The resurrection-story is given at the close of the four Gospels. Try to bring it into its proper order and sequence.

18. Sunday.

Bible Lesson: Acts 1: 1-II.

Hymn No. 308. Hail, Thou once despised.

QUESTION 46. *How dost thou understand the words: HE ASCENDED INTO HEAVEN?*

That Christ, in sight of His disciples, was taken up from the earth into heaven; and in our behalf there continues, until He shall come again to judge the living and the dead.

Second step. His ascension.

Acts 1: 9. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

Col. 3: 1. Seek those things which are above, where Christ sitteth on the right hand of God.

Matt. 24: 30. And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

QUESTION 47. Is not then Christ with us even unto the end of the world, as He has promised?

Christ is true Man and true God: according to His *human* nature, He is now *not* on *earth*; but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us.

Matt. 28: 20. Lo, I am with you alway, even unto the end of the world.

John 16: 28. I came forth from the Father, and am come into the world; again, I leave the world and go to the Father.

Matt. 26: 11. For ye have the poor always with you; but me ye have not always.

Matt. 18: 20. Heb. 8: 4. John 14: 18.

QUESTION 48. But are not, in this way, the two natures in Christ separated from one another, if the Manhood be not wherever the Godhead is?

By no means; for since the *Godhead* is

incomprehensible and *everywhere* present, it must follow that it is indeed *beyond the bounds* of the Manhood which it has assumed, but is yet none the less *in the same* also, and remains personally united to it.

John 1: 48. Nathanael saith unto Him, whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

John 11: 15. And I am glad for your sakes that I was not there.

I Kings 8: 27. Eph. 4: 9, 10.

In the first of these two passages Christ is omnipresent according to His divinity; in the second, He is not omnipresent according to His humanity.

QUESTION 49. *What benefit do we receive from Christ's ascension into heaven?*

First, that He is our *Advocate* in the presence of His Father in heaven. Secondly, that we have our flesh in heaven, as a sure *pledge*, that He, as the Head, will also take us, His members, up to Himself. Thirdly, that He sends us His Spirit, as an *earnest*, by whose power we seek those things which are above, where Christ sitteth on the right hand of God, and not things on the earth.

I John 2: 1. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

John 14: 2, 3. In my Father's house are many

mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 16: 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

Heb. 9: 24. Rom. 8: 31. John 17: 24. 2 Cor. 1: 21, 22. Col. 3: 1.

19. Sunday.

Bible Lesson: Acts 7: 55-59.

Hymn No. 306. Let us awake our joys.

QUESTION 50. *Why is it added: AND SITTETH AT THE RIGHT HAND OF GOD?*

Because Christ ascended into heaven for this end, that He might there appear as *Head* of His Church, by whom the Father governs all things.

Third step. His sitting at the right hand of God.

I Pet. 3: 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.

Eph. 1: 20-23. John 5: 22, 23. Ps. 110: 1. Matt. 26: 84.

QUESTION 51. *What benefit do we receive from this glory of our Head, Christ?*

First, that by His Holy Spirit He *sheds*

forth heavenly gifts in us, His members; then, that by His power He *defends* and preserves us against all enemies.

Eph. 4: 8. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

The gift of the Holy Spirit, Acts 2.

John 10: 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Ps. 110. 1, 2. 1 Cor. 15: 25, 26.

QUESTION 52. *What comfort is it to thee, that Christ SHALL COME AGAIN TO JUDGE THE QUICK AND THE DEAD?*

That in all my *sorrows* and persecutions, with uplifted head, I look for the selfsame *One*, who has before offered Himself for me to the judgment of God and removed from me all curse, to *come again* as Judge from heaven; who shall cast all His and my *enemies* into everlasting *condemnation*, but shall take me, with all His *chosen ones*, to Himself, into heavenly *joy* and glory.

Phil. 3: 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Luke 21: 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Acts 1: 10. 11. The angel's annunciation.

Matt. 25: 41. Then shall He say also unto them on the left hand, Depart from me, ye

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cursed, into everlasting fire, prepared for the devil and his angels.

Matt. 25: 34. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. 24. The last adversity and the coming of Christ.

1 Thess. 4: 16. 2 Thess. 1: 6-10. Rev. 21: 1-7.
Rev. 20: 10.

Of God the Holy Ghost.

20. Sunday.

Bible Lesson: Acts 2. The first Pentecost.

Hymn No. 326. Come, gracious Spirit.

QUESTION 53. *What dost thou believe concerning the HOLY GHOST?*

First, that He is co-eternal *God* with the Father and the Son. Secondly, that He is also *given* unto me; makes me by a true faith partaker of Christ and all His benefits; comforts me; and shall abide with me forever.

Acts 5: 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, thou hast not lied unto men, but unto God.

Gen. 1: 2. The Spirit of God.

1 John 4: 13. Hereby know we that we dwell

in Him, and He in us, because He hath given us of His Spirit.

Eph. 1: 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise.

SOME OF THE BENEFITS OF THE HOLY SPIRIT (GHOST): CALLING, ILLUMINATION, FAITH, THE WITNESS OF SONSHIP OF GOD, POWER FOR PRAYER AND SANCTIFICATION, THE SEALING UNTO REDEMPTION AND THE EFFICACIOUS COMFORT IN LIFE AND DEATH.

2 Thess. 2: 13, 14. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Rom. 8: 26. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom. 15: 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

John 14: 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 14: 16. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

Acts 9: 31. Gal. 3: 14. Rom. 8: 9. 1 John 2: 27.

The Samaritans receive the Holy Ghost, Acts 8: 14, ss.
The Ephesians likewise, Acts 19: 1, ss.

21. Sunday.

Bible Lesson: 1 Cor. 12: 4-27.

Hymn No. 436. I love Thy kingdom.

QUESTION 54. What dost thou believe concerning the HOLY CATHOLIC CHURCH?

That, out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and Word, gathers, defends and preserves for Himself unto everlasting life, a *chosen communion*, in the unity of the *true faith*; and that I am, and forever shall remain, a *living member* of the same.

THE CREED DESCRIBES THE CHURCH

a) as one.

Eph. 4: 4-6. One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all.

b) as holy.

I Pet. 2: 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.

c) as catholic (universal).

Gal. 3: 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither

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male nor female: for ye are all one in Christ Jesus.

d) a Christian.

1 Cor. 3: 11. For other foundation can no man lay than that is laid, which is in Jesus Christ.

THE CHURCH IS ALSO

a) invisible.

Eph. 1: 4. According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love.

b) visible.

Acts 2: 41, 42. They that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

THE CHURCH IS FINALLY

a) militant on earth.

Eph. 6: 10-12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

b) triumphant in heaven.

Rev. 19: 6, 7. Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come.

QUESTION 55. *What dost thou understand by the COMMUNION OF SAINTS?*

First, that believers, all and every one, as *members of Christ* have part in Him and in all His treasures and gifts; secondly, that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of *other members*.

I John 1: 3. That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

QUESTION 56. *What dost thou believe concerning the FORGIVENESS OF SINS?*

That God, for the sake of Christ's satisfaction, will *no more remember* my sins, neither the sinful nature with which I have to struggle all my life long; but graciously imparts to me the righteousness of Christ, that I may *nevermore* come into *condemnation*.

Eph. 1: 7. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Rom. 4: 7, 8. (Ps. 32.) Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

John 3, 18. He that believeth on Him, is not condemned.

Rom. 7: 23–25, concerning our sinful nature.

Matt. 9: 1–8. The man sick of the palsy receives forgiveness of his sins. Also the sinner, Luke 7: 48.

22. Sunday.

Bible Lesson: 1 Cor. 15: 35 ss.

Hymn No. 273. Jesus lives.

QUESTION 57. *What comfort does the RESURRECTION OF THE BODY afford thee?*

That not only my *soul*, after this life, shall be immediately taken up to Christ its Head; but also that this my *body*, raised by the power of Christ, shall again be united with my soul, and made like unto the glorious body of Christ.

The soul is immortal.

The soul goes to Christ immediately, Luke 23: 43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

2 Cor. 5: 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

The body goes to Christ finally, Phil. 3: 21. Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself.

John 5: 28, 29. Job 19: 25-27.

QUESTION 58. *What comfort hast thou from the article of the LIFE EVERLASTING?*

That, inasmuch as I now feel in my heart the beginning of eternal joy, I shall after this life possess complete bliss, such as eye

hath not seen, nor ear heard, neither hath entered into the heart of man; therein to praise God for ever.

Rom. 8: 23. But ourselves, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1 Cor. 2: 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

Rev. 12: 11. They overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rom. 8: 6. To be carnally minded is death; but to be spiritually minded is life and peace.

1 Pet. 1: 8. Rev. 7: 15. 1 Cor. 13: 10.

23. Sunday.

Bible Lesson: Luke 15: 11-32. *The Prodigal Son.*

Hymn No. 398. Grace 'tis a charming sound.

QUESTION 59. But what does it help thee now, that thou believest all this?

That I am *righteous* in Christ before God, and an *heir* of eternal life.

QUESTION 60. How art thou *righteous* before God?

Only by *true faith* in Jesus Christ. That is: although my conscience accuse me, that

I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prone always to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart.

QUESTION 61. *Why sayest thou, that thou art righteous only by faith?*

Not that I am acceptable to God, on account of the worthiness of my faith; but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God, and I can receive the same and make it my own in no other way than by faith only.

THE JUSTIFICATION OF THE SINNER BEFORE GOD
consists

a) in the imputation of the merits of Christ;

Gal. 2: 16. Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.

Rom. 4: 5. But to him that worketh not, but

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believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

b) in the forgiveness of sins and the remission of punishment.

Isa. 53: 5. But he was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

c) in the reconciliation with God.

Rom. 5: 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

d) is acquired only by faith, without merit of works.

Gal. 3: 22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Rom. 7: 19. For the good that I would, I do not; but the evil, which I would not, that do I.

Rom. 3: 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

Phil. 3: 9. Not having mine own righteousness, which is of the law, but that which is

through faith of Christ, the righteousness which is of God by faith.

e) is a gift of the grace of God.

Eph. 2: 8, 9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

Rom. 4: 16. Therefore it is of faith, that it might be by grace.

Grace prepares, converts, and perfects. Eph. 2: 10. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1 John 5: 10. Heb. 11: 6.

24. Sunday.

Bible Lesson: Gal. 3: 1-14.

Hymn No. 361. We give but Thine own.

QUESTION 62. *But why cannot our good works be the whole or part of our righteousness before God?*

Because the righteousness which can stand before the judgment-seat of God, must be *perfect throughout* and wholly conformable to the divine law; whereas even our best works in this life are all *imperfect* and defiled with sin.

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James 2: 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Isa. 64: 6. We are all as an unclean thing, and all our righteousnesses are as filthy rags.

Gal. 3: 10. Ps. 143: 2.

QUESTION 63. *How is it that our good works merit nothing, while yet it is God's will to reward them in this life and in that which is to come?*

The reward comes not of merit, *but of grace.*

Rom. 11: 6. If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

Luke 17: 10.

Remark. The parable of the laborers in the vineyard. Matt. 20: 1-15, shows that the reward is not given according to merit, but of goodness, verse 15.

QUESTION 64. *But does not this doctrine make men careless and profane?*

No, for it is *impossible* that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.

Rom. 6: 1, 2. Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

Compare verse 15 and 18.

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Matt. 7: 18. A good tree cannot bring forth evil fruit.

John 15: 5.

Of the Holy Sacraments.

25. Sunday.

Bible Lesson: Gen. 17.

Hymn No. 493. My God, Thy covenant.

QUESTION 65. *Since then we are made partakers of Christ, and all His benefits, by faith only, whence comes this faith?*

The Holy Ghost works it in our hearts by the *preaching* of the Holy Gospel, and *confirms* it by the use of the *Holy Sacraments*.

MEANS OF GRACE ARE THE PREACHING OF THE WORD OF GOD, AND THE SACRAMENTS.

Rom. 10: 17. So then faith cometh by hearing, hearing by the word of God.

Compare question 21 and John 6: 29.

Rom. 4: 11. He received the sign of circumcision, a seal of righteousness of the faith which he had yet being uncircumcised.

QUESTION 66. *What are the Sacraments?*

The Sacraments are visible, holy *signs* and *seals*, appointed of God for this end, that by the use thereof He may the *more fully declare* and *seal* to us the promise of

the Gospel: namely, that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the cross.

Luke 8: 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

1 Cor. 5: 7. For even Christ our passover is sacrificed for us.

Gen. 9: 12 ss. Noah's Covenant — the rainbow.

QUESTION 67. *Are both these, then, the Word and the Sacraments, designed to direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?*

Yes truly; for the Holy Ghost *teaches* in the Gospel, and by the Holy Sacraments *assures* us, that our whole salvation stands in the *one sacrifice* of Christ made for us on the cross.

QUESTION 68. *How many sacraments has Christ appointed in the New Testament?*

Two: Holy Baptism, and the Holy Supper.

Luke 22: 19. This is my body which is given for you. V. 20. This cup is the new testament in my blood, which is shed for you.

Rom. 6: 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

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Acts 2: 41, 42. Then they that gladly received His word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 John 5: 6. This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood.

Cf. John 19: 34.

The Old Testament also has only two sacraments, circumcision and passover.

Of Holy Baptism.

26. Sunday.

Bible Lesson: 2 Kings 5: 1-14. Naaman.

Hymn No. 510. Sing of Jesus.

QUESTION 69. *How is it signified and sealed unto thee in Holy Baptism, that thou hast part in the one sacrifice of Christ on the cross?*

Thus: that Christ has appointed this outward washing with water, and has joined therewith this *promise*, that I am washed with His blood and Spirit from the pollution of my *soul*, that is, from all my sins, as *certainly*, as I am washed outwardly with water, whereby commonly the filthiness of the *body* is taken away.

Institution and promise. Matt. 28: 19. Mark 16: 16.

Luke 3: 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

Cf. Acts 2: 38.

1 Pet. 3: 21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

1 John 1: 7. Eph. 5: 26, 27.

QUESTION 70. *What is it to be washed with the BLOOD and SPIRIT of Christ?*

It is to have the *forgiveness* of sins from God, through grace, for the sake of Christ's blood, which He shed for us in His sacrifice on the cross; and also, to be renewed by the Holy Ghost, and *sanctified* to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.

Ezek. 36: 25-27. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

1 Pet. 1: 2. Rev. 7: 14. Zech. 13: 1. Heb. 9: 14.

QUESTION 71. *Where has Christ promised, that we are as certainly washed with His blood and Spirit as with the water of Baptism?*

In the institution of Baptism, which runs

thus: *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* This promise is also repeated, where the Scripture calls Baptism the washing of regeneration, and the washing away of sins.

Matt. 28: 19. Titus 3: 5.

27. *Sunday.*

Bible Lesson: 1 Cor. 10: 1-12.

Hymn No. 512. Shepherd of tender youth.

QUESTION 72. *Is then the outward washing with water itself the washing away of sins?*

No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

Matt. 3: 11. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.

1 Pet. 3: 31. 1 Cor. 6: 11.

QUESTION 73. *Why, then, doth the Holy Ghost call Baptism the washing of regeneration, and the washing away of sins?*

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God speaks thus not without great cause: namely, not only to *teach* us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token He may *assure* us, that we are as really washed from our sins spiritually, as our bodies are washed with water.

Titus 3: 5.

Rem. According to these two questions baptism without faith has no promise. The word "we" throughout the Catechism refers to the believers.

QUESTION 74. *Are infants also to be baptized?*

Yes. For since they, as well as their parents, belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents: they are also by Baptism, as a sign of the Covenant, to be *ingrafted into the Christian Church*, and distinguished from the children of unbelievers, as was done in the Old Testament by *Circumcision*, in place of which in the New Testament *Baptism* is appointed.

Gen. 17: 7. And I will establish my covenant

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between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto Thee and to thy seed after thee.

Joel 2: 16. 1 Cor. 7: 14.

Matt. 19: 14. Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Acts 2: 39. For the promise is unto you, and to your children.

Circumcision in the Old Testament: Gen. 17: 12. 13.

Circumcision in the New Testament: Col. 2: 11. 12, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh *by the circumcision of Christ: buried with Him in baptism.*

Ps. 22: 11. Acts 10: 47. At the pouring out of the Spirit and baptism in the house of Cornelius the whole household was included, the children not excepted; so was that of the jailer at Philippi, Acts 16: 31. 32, and that of Lydia, mentioned in the same chapter. Likewise salvation was declared for the whole house of Zacchaeus, Luke 19.

Of the Holy Supper of the Lord.

28. Sunday.

Bible Lesson: Gen. 14: 17-20.

Hymn No. 521. 'Twas on that dark and.

QUESTION 75. *How is it signified and sealed unto thee in the Holy Supper, that thou dost partake of the one sacrifice of Christ on the cross and all His benefits?*

Thus; that Christ has commanded me

and all *believers* to eat of this broken bread, and to drink of this cup, and has joined therewith these *promises*: First, that His body was *offered*, and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that, with His crucified body and shed blood, He Himself feeds and nourishes my soul to *everlasting life*, as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, which are given me as *certain tokens* of the body and blood of Christ.

Matt. 26: 26-28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14: 22-24.

Luke 22: 19, 20. And He took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after the supper, saying, This cup is the new testament in my blood, which is shed for you.

QUESTION 76. *What is it to eat the crucified body and drink the shed blood of Christ?*

It is not only to *embrace* with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal; but moreover also, to be so *united* more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless *flesh of His flesh* and bone of His bones, and live and are governed for ever by *one Spirit*, as members of the same body are by one soul.

John 6: 54. Whoso eateth My flesh, and drinketh My blood, hath eternal life.

This whole chapter (6) treats of the first part of the foregoing question.

I Cor. 10: 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Eph. 5: 30. We are members of His body, of His flesh, and of His bones.

That our union and communion with Christ in the Lord's Supper is not bodily, but *spiritual*, as the Catechism teaches in the words "By the Holy Ghost", we learn from the following verses: I. Cor. 12: 13, By one Spirit are we all baptized into one body..... and have been all made to drink into one Spirit.

I. Cor. 10: 4. *Spiritual* drink.

Col. 3: 1. If ye then be risen with Christ, seek

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those things which are above, where Christ sitteth on the right hand of God.

I Cor. 11: 26. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

He is therefore not present in the Lord's Supper in a bodily sense, or it would not say, "till He come."

QUESTION 77. *Where has Christ promised that He will thus feed and nourish believers with His body and blood, as certainly as they eat of this broken bread and drink of this cup?*

In the institution of the Supper, which runs thus: *The Lord Jesus Christ, the same night, in which He was betrayed, took bread; and when He had given thanks, He brake it, and said: Take, eat, this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This cup is the New Testament in My blood: This do ye as often as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.*

And this promise is repeated also by St. Paul, where he says: *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread.*

1 Cor. 11: 23-26. Chap. 10: 16, 17.

Translated more exactly, it is "a" communion and not "the" communion.

29. Sunday.

Bible Lesson: John 6: 52-69.

Hymn No. 190. Come, ye disconsolate.

QUESTION 78. *Do then the bread and wine become the real body and blood of Christ?*

No: but as the water, in Baptism, is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the *divine token and assurance* thereof, so also, in the Lord's Supper, the sacred bread does not become the body of Christ itself, though agreeably to *the nature and usage of sacraments* it is called the body of Christ.

1 Cor. 10: 17. For being many are one bread,

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and one body: for we are all partakers of that one bread.

After the institutional words it is here expressly called "bread", it has, therefore, not been changed.

Matt. 26: 29. I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

I. Cor. 11: 26—28, after the institutional words, it is still called bread and cup.

Agreeably to the *nature and usage of sacraments* Gen. 17: 10. 11, Circumcision is called the covenant, Ex. 12: 11, the lamb is called the passover, I. Cor. 11: 25, the cup is called the new testament.

QUESTION 79. *Why then doth Christ call the bread His body, and the cup His blood, or the New Testament in His blood; and St. Paul, the communion of the body and blood of Christ?*

Christ speaks thus not without great cause: namely, not only to teach us thereby, that, like as bread and wine sustain this temporal life, so also His crucified body and shed blood are the *true meat* and drink of our souls unto life eternal; but much more, by this visible sign and pledge to assure us, that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His sufferings and

obedience are as certainly *our own*, as if we had ourselves suffered and done all in our own person.

John 6: 54-56. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6: 55, 56. 1 Cor. 10: 16.

30. Sunday.

Bible Lesson: Dan. 12: 31-39.

Hymn No. 279. Abide with me.

QUESTION 80. *What difference is there between the Lord's Supper and the Popish Mass?*

The *Lord's Supper* testifies to us, that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself has *once* accomplished on the cross; and that by the Holy Ghost we are ingrafted into Christ, who with His true body is now *in heaven* at the right hand of the Father, and is to be there worshiped. But the *Mass* teaches, that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is *still daily offered* for them by the priests; and that Christ is bodily *under the*

form of bread and wine, and is therefore to be worshiped in them. And thus the Mass at bottom is nothing else than *a denial of the one sacrifice and passion of Jesus Christ*, and an accursed idolatry.

Rem. The last sentence is wanting in the very first edition of the Catechism, but was added in the first year (1563) by the direction of the authorities, and it has since been generally accepted by the Reformed Church.

Heb. 10: 10, 12, 14. By the which will are we sanctified through the offering of the body of Jesus Christ once for all. But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering He hath perfected for ever them that are sanctified.

Matt. 4: 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Heb. 7: 27. Heb. 8: 1. John 4: 23, 24.

Rem. The Roman Catholic doctrine of the Mass is given in *In Canone Missae, Concil. Trid. Sess. 13, 5.*

QUESTION 81. *Who are to come unto the table of the Lord?*

Those who are *displeased* with themselves for their sins, yet *trust* that these are forgiven them, and that their remaining infirmity is covered by the passion and death of Christ; who also *desire* more and more to strengthen their faith and amend their

life. But the *impenitent* and hypocrites eat and drink *judgment* to themselves.

a) Preparation for the Lord's Supper.

1 Cor. 11: 28, 29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Ps. 51: 3. For I acknowledge my transgressions: and my sin is ever before me. Verse 17. The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, Thou wilt not despise.

Luke 15: 21. Father, I have sinned against heaven, and in Thy sight, and I am no more worthy to be called thy son.

b) Communion.

Is. 55: 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

John 7: 37, 38. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

c) Thanksgiving.

Ps. 103: 1-4. Bless the Lord, O my soul, and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all His ben-

efits. Who forgiveth all thine iniquities. Who healeth all thy diseases. Who redeemeth thy life from destruction. Who crowneth thee with lovingkindness and tender mercies.

QUESTION 82. *Are they then also to be admitted to this Supper, who show themselves to be, by their confession and life, unbelieving and ungodly?*

No: for by this the covenant of God is profaned, and His wrath provoked against the whole congregation; wherefore the Christian Church is bound, according to the order of Christ and His Apostles, by the office of the keys to exclude such persons, until they amend their life.

Matt. 7: 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine.

1 Cor. 11: 30-32. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Titus 3: 10, 11. Matt. 18: 17. 2 Thess. 3: 6.

Judas was purposely sent away by the Lord during the eating of the passover, that is before the institution of the Lord's Supper. Jn. 13: 30.

31. Sunday.

Bible Lesson: John 20: 19-23.

Hymn No. 391. God of all power.

QUESTION 83. What is the Office of the Keys?

The *Preaching* of the Holy Gospel and *Church Discipline*; by which two things, the kingdom of heaven is opened to believers and shut against unbelievers.

THE SERMON, ITS CONTENTS AND METHOD.

Matt. 16: 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

John 20: 23 and Matt. 18: 17. 18 show that the keys were not only given to Peter, but also to all the apostles.

Luke 24: 46, 47. Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

I Cor. 1: 23, 24. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

QUESTION 84. How is the kingdom of heaven opened and shut by the Preaching of the Holy Gospel?

In this way: that according to the command of Christ, it is proclaimed and openly witnessed to *believers*, one and all, that as often as they accept with true faith the promise of the Gospel, all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, to all *unbelievers* and hypocrites, that the wrath of God and eternal condemnation abide on them, so long as they are not converted; according to which witness of the Gospel, will be the judgment of God both in this life and in that which is to come.

Acts 10: 43. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

Is. 58: 1. Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

Luke 24: 47. Rom. 10: 17.

Nathan's sermon: 2 Sam. 12.

2 Cor. 2: 15, 16. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death; and to the other the savour of life unto life.

2 Tim. 4: 2. 1 Tim. 5: 20.

QUESTION 85. *How is the kingdom of heaven shut and opened by Church Discipline?*

In this way: that according to the com-

mand of Christ, if any under the Christian name show themselves *unsound* either *in doctrine or life*, and after repeated brotherly *admonition* refuse to turn from their errors of evil ways, they are *complained* of to the church or to its proper officers, and, if they neglect to hear them also, are by them *excluded* from the Holy Sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show *real amendment*, they are again *received* as members of Christ and His Church.

Matt. 18: 15-17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Tim. 5: 19. 2 Thess. 3: 6, 14.

Examples: Excommunication and restoration of the incestuous person in Corinth. I. Cor. 5: 1-5 and II. Cor. 2.

THIRD PART.

Of Thankfulness.



32. Sunday.

Bible Lesson: Luke 19: 2-10. (Zachaeus.)

Hymn No. 459. O Thou the Lord.

QUESTION 86. Since then we are redeemed from our misery, by grace through Christ, without any merit of ours, why must we do good works?

Because Christ, having redeemed us by His blood, renews us also by His Holy Spirit after His own image, that with our whole life we may show ourselves *thankful* to God for His blessing, and that He may be glorified through us; then also, that we ourselves may *be assured* of our faith by the fruits thereof, and by our godly walk may *win* others also to Christ.

1 Cor. 6: 20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Matt. 5: 16. 1 Pet. 2: 12: Rom. 12: 1, 2.

2 Pet. 1: 10. Wherefore the rather, brethren, give diligence to make your calling and elec-

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tion sure: for if ye do these things, ye shall never fall.

Never fall means here not to doubt, but to be sure of faith
1 Pet. 3: 1, 2. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.

Rom. 14: 19. (Edification of one another.)

QUESTION 87. *Can they then not be saved, who do not turn to God from their unthankful, impenitent life?*

By no means: for, as the Scripture saith, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

1 Cor. 6: 9, 10. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Eph. 5: 5, 6. 1 John 3: 14, 15. Rev. 21: 8; 22: 15.

33. Sunday.

Bible Lesson: Matt. 5: 18-36.

Hymn No. 478. Oh, for a heart.

QUESTION 88. *In how many things does true repentance or conversion consist?*

In two things: the *dying* of the old man, and the *quicken*ing of the new.

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Eph. 4: 22-24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

Rom. 6: 4-6.

QUESTION 89. *What is the dying of the old man?*

Heartfelt sorrow for sin; causing us to hate and turn from it always more and more.

a) *Knowledge of sin.*

Jer. 3: 13. Know thine iniquity, that thou hast transgressed against the Lord thy God.

The seven penitential psalms are: 6, 32, 38, 51, 102, 130, 143.

b) *Repentance.*

2 Cor. 7: 10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

c) *Confession and Prayer for Forgiveness.*

Prov. 28: 13. He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy.

d) *Hating sin and turning from it.*

Isa. 55: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him

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return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Phil. 2: 12. Work out your own salvation with fear and trembling.

Peter wept bitterly. Matt. 26: 75.

QUESTION 90. *What is the quickening of the new man?*

Heartfelt joy in God; causing us to take delight in living according to the will of God in all good works.

Rom. 14: 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom. 7: 22. For I delight in the law of God after the inward man.

QUESTION 91. *But what are good works?*

Those only which are done from true faith, according to the Law of God, for His glory; and not such as rest on our own opinion, or the commandments of men.

Rom. 14: 23. For whatsoever is not of faith is sin.

Deut. 12: 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

I Cor. 10: 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Num. 15: 39. Remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go a whoring.

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Matt. 15: 9. But in vain they do worship me,
teaching for doctrines the commandments of men.

I. Sam. 15: 22. Saul's disobedience.

Deut. 4: 2. The false (good) works of monks and sectarians described. Col. 2: 18—23.

34. Sunday.

QUESTION 92. *What is the Law of God?*

God spake all these words, saying:

FIRST COMMANDMENT.

I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE ME.

SECOND COMMANDMENT.

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM. FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

Of Thankfulness.

THIRD COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

FOURTH COMMANDMENT.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD; IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES. FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.

FIFTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

SIXTH COMMANDMENT.

THOU SHALT NOT KILL.

SEVENTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

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EIGHTH COMMANDMENT.

THOU SHALT NOT STEAL.

NINTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS
AGAINST THY NEIGHBOR.

TENTH COMMANDMENT.

THOU SHALT NOT COVET THY NEIGHBOR'S
HOUSE; THOU SHALT NOT COVET THY
NEIGHBOR'S WIFE, NOR HIS MANSERVANT,
NOR HIS MAIDSERVANT, NOR HIS OX, NOR
HIS ASS, NOR ANYTHING THAT IS THY
NEIGHBOR'S.

a) The Law and the Gospel.

Matt. 5: 17-19. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

b) The relation of true Christians to the law.

Rom 8: 1, 2. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

c) *The Law the standard of sanctification.*

Rom. 3: 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

Ps. 119: 9. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.

Ex. 20: 1-17. Deut. 5: 6-11.

QUESTION 93. *How are these Commandments divided?*

Into two tables: the first of which teaches us, in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.

QUESTION 94. *What does God require in the first Commandment?*

That, on peril of my soul's salvation, I avoid and flee all idolatry, sorcery, enchantments, invocation of saints or of other creatures; and that I rightly acknowledge the only true God, trust in Him alone, with all humility and patience expect all good from Him only, and love, fear and honor Him with my whole heart; so as rather to renounce all creatures than do the least thing against His will.

QUESTION 95. *What is idolatry?*

It is instead of the one true God who has revealed Himself in His Word, or along with the same, to conceive or have something else on which to place our trust.

a) FORBIDDEN ARE

i. *Gross Idolatry.*

Ps. 81: 8, 9. Hear, O my people, and I will testify unto thee: O Israel, if thou wouldest hearken unto me! There shall no strange god be in thee; neither shalt thou worship any strange god.

Deut. 18: 10-12. There shall not be found with thee any one that useth divination, one that practiseth angury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord.

2. *Refined idolatry.*

Jer. 17: 5, 7. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

Matt. 6: 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

b) COMMANDED:

Matt. 4: 10. Thou shalt worship the Lord thy God, and Him alone shalt thou serve.

Ps. 62: 5-7. My soul, wait thou only upon

God; for my expectation is from Him. He only is my rock and my salvation: He is my high tower; I shall not be moved. With God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Ps. 73: 25, 26. Whom have I in heaven but Thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: But God is the strength of my heart and my portion for ever.

35. Sunday.

Bible Lesson: Deut. 4: 15-27.

Hymn No. 670. Come sing His praise.

QUESTION 96. What does God require in the second commandment?

That we in no wise *make* any *image* of God, nor worship Him in any other way than He has *commanded* in His word.

I. FORBIDDEN ARE

a) *Gross worship of images.*

Rom. 1: 22, 23. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Deut. 4: 23, 24. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image in the form of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a devouring fire.

John 4: 24. God is a Spirit: and they that

- worship Him must worship Him in spirit and in truth.

Isa. 40: 18. 1 Sam. 15: 23.

This question also implies, that all human images of God are caricatures.

QUESTION 97. Must we then not make any image at all?

God may not and cannot be imaged in any way; as for *creatures*, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to *worship* them, or by them to serve Himself.

John 1: 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

Isa. 40: 18. To whom then will ye liken God? or what likeness will ye compare unto Him?

Psalm 9: 7.

Ex. 35: 30—35. Bezaleel's skill in depicting creatures is ascribed to God. and is therefore not forbidden.

II. King 18: 4. The brazen serpent was made in accordance with God's will; but when Israel began to worship it, it had to be destroyed.

Ps. 97: 7. Ashamed be all they that serve graven images, that boast themselves of idols.

QUESTION 98. But may not pictures be tolerated in churches as books for the laity?

Laity: ignorant people.

No: for we should not be *wiser than God*, who will not have His people taught by

dumb idols, but by the *lively preaching* of His Word.

Jer. 10: 8. But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Rom. 10: 17. So then faith cometh by hearing, and hearing by the word of God.

2 Pet. 1: 19. Heb. 4: 12.

b) Refined worship of images.

Matt. 15: 8, 9. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.

2. COMMANDED:

John 4: 24. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

Ps. 93: 5. Thy testimonies are very sure: holiness becometh Thine house, O Lord, for evermore.

36. Sunday.

Bible Lesson: Lev. 24: 10-16.

Hymn No. 334. Holy, holy, holy.

QUESTION 99. *What is required in the third commandment?*

That we must not by *cursing*, or by *false swearing*, nor yet by *unnecessary oaths*, profane or abuse the name of God; nor even by our *silence* and connivance be partakers of these horrible sins in others; and in sum,

that we use the holy name of God no otherwise than with *fear* and *reverence*, so that He may be *rightly confessed* and *worshiped* by us, and be *glorified* in all our words and works.

QUESTION 100. *Is then the profaning of God's name, by swearing and cursing, so grievous a sin, that His wrath is kindled against those also who seek not, as much as in them lies, to hinder and forbid the same?*

Yes truly: for no sin is greater, or more provoking to God, than the profaning of His name. Wherefore He even commanded it to be punished with *death*.

a) FORBIDDEN:

Lev. 25: 15, 16. And thou shalt speak unto the children of Israel, saying, Whosoever curseth His God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.

Lev. 19: 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Matt. 5: 34-37. But I say unto you, Swear*) not at all; neither by heaven; for it is God's throne; nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the

*) Swear not at all — that is in common conversation. The final clause, But let your communication etc. shows this.

great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

James 5: 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Lev. 5: 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Prov. 29: 24, 25. Whoso is partner with a thief, hateth his own soul: he heareth cursing, and betrayeth it not. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

37. Sunday.

Bible Lesson: Ezek. 17. Zedekiah's violation of his oath.

Hymn No. 406. O worship the King.

QUESTION 101. *But may we not swear by the name of God in a religious manner?*

Yes; when the *magistrate* requires it, or it may be *needful* otherwise, to maintain and promote fidelity and truth, to the glory of God and our neighbor's good. For such swearing is grounded in *God's Word*, and therefore was rightly used by the saints in the Old and New Testament.

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QUESTION 102. *May we swear by the saints, or any other creature?*

No: for a lawful oath is a *calling upon God*, as the only searcher of hearts, to bear witness to the truth, and to punish me if I swear falsely; which honor is due to no creature.

Deut. 6: 13. Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name.

Heb. 6: 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Examples of pious swearing: Abraham unto Abimelech, Gen. 21: 24. Jacob unto Laban, Gen. 31: 54. Joshua unto the Gibeonites, Josh. 9: 15. David unto Saul, I. Sam. 24: 22, 23 and unto Bathsheba, I. Kings 1: 23—30. Paul II. Cor. 1: 23; Rom. 1: 9; Rom. 9: 1.

Jer. 5: 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods.

2 Cor. 1: 23. I call God for a record upon my soul.

Isa. 65: 16. So that he who sweareth himself in the earth shall swear by the God of truth.

Matt. 5: 34. Christ interprets this commandment, that we shall not swear by any *creatures*.

I Kings 8: 31, 32.

38. Sunday.

Bible Lesson: Heb. 4.

Hymn No. 645. Thine earthly Sabbaths.

QUESTION 103. *What does God require in the fourth commandment?*

In the first place: that the ministry of the Gospel and schools be maintained; and that I, especially on the *day of rest*, diligently attend church, to learn the Word of God, to use the Holy Sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place: that *all the days* of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath.

SIX DAYS SHALT THOU LABOR:

1 Cor. 9: 14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Gal. 6: 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

GOING TO CHURCH:

Acts 2: 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20: 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

1 Cor. 16: 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

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Heb. 4: 9, 10. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His.

Acts 2: 46. And they, continuing daily with one accord in the temple, and breaking bread from house to house.

1 Cor. 9: 13, 14. 1 Tim. 2: 1. Ps. 68: 26.
Isa. 66: 23.

39. Sunday.

Bible Lesson: Ruth 1.

Hymn No. 688. How shall the young.

QUESTION 104. What does God require in the fifth commandment?

That I show all *honor, love and faithfulness* to my father and mother, and to all in authority over me; submit myself with due *obedience* to all their good instruction and correction; and also *bear patiently* with their infirmities: since it is God's will to govern us by their hand.

a) Duties of children towards their parents, of wards towards their guardians.

Eph. 6: 1-3. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

Prov. 1: 8, 9. My son, hear the instruction of

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thy father, and forsake not the law of thy mother: for they shall be a chaplet of grace unto thy head, and chains about thy neck.

Prov. 30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Deut. 27: 16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

b) Duties of parents towards their children.

Eph. 6: 4. Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Deut. 32: 46. Set your heart unto all the words which I testify unto you this day; which ye shall command your children, to observe to do all the words of this law.

Prov. 13: 24. He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.

c) Duties of subjects towards the authorities.

Rom. 13: 1. Let every soul be subject unto the higher powers. For there is no power but of God.

I Tim. 2: 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

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d) Duties of pupils and church-members towards their teachers.

1 Tim. 5: 17. Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine.

Col. 3: 18, 20, 22. Heb. 13: 7. 1 Pet. 5: 5.

Examples: Gen. 9: 20—27, Ham, Canaan. John 19: 26.

Heb. 13: 17, 18. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

e) Duties of servants towards their masters.

1 Pet. 2: 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the foward.

Cf. verses 13, 14, 17.

f) Duties of the authorities, teachers and masters towards their subjects and those under their care.

Eph. 6: 9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

Ps. 82: 3, 4. Judge the poor and fatherless: do justice to the afflicted and destitute. Rescue the poor and needy: deliver them out of the hand of the wicked.

40. Sunday.

Bible Lesson: Gen. 4. Cain and Abel.

Hymn No. 348. Our God is love.

QUESTION 105. What does God require in the sixth commandment?

That I neither in thought, nor in word or look, much less in deed, revile, hate, insult or kill my *neighbor*, whether by myself or by another; but lay aside all desire of revenge; moreover, that I harm not *myself*, nor wilfully run into any danger. Wherefore also, to restrain murder, the magistrate is armed with the sword.

a) FORBIDDEN :

Matt. 5: 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Rom. 12: 19. Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Rom. 12: 18, 19. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Murder of the soul is forbidden:

Matt. 18: 6, 7. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh.

QUESTION 106. *But this commandment speaks only of killing?*

In forbidding this, however, God means to teach us that He abhors the *root* of murder, namely, envy, hatred, anger, and desire of revenge; and that all these are in His sight hidden murder.

James 3: 16. For where envying and strife is, there is confusion and every evil work.

1 John 3: 15. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

James 1: 19, 20.

1 John 2: 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

QUESTION 107. *Is it then enough that we do not kill our neighbor in any such way?*

No: for in condemning envy, hatred and anger, God requires us to *love* our *neighbor* as ourselves, to show patience, peace,

meekness, mercy and kindness towards him, and, so far as we have power, to prevent his hurt; also to *do good* even unto our *enemies*.

b) COMMANDED: I COR. 13.

Col. 3: 12-14. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, weakness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.

Rom. 12: 20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Matt. 22: 39. Rom. 12: 10. Gal. 6: 1, 2.

Stephen: Act 7: 59.

Matt. 5: 5. Blessed are the meek: for they shall inherit the earth.

Matt. 5: 7. Blessed are the merciful: for they shall obtain mercy.

41. *Sunday.*

Bible Lesson: Gen. 39. Joseph's chastity.

Hymn No. 515. Abide with me.

QUESTION 108. *What does the seventh commandment teach us?*

That *all unchastity* is accursed of God; and that we should therefore loathe it from

the heart, and live chastely and modestly whether *in holy wedlock or single life*.

Heb. 13: 4. Marriage is honorable in all, and the bed undefiled.

II. Sam. 11. David and Bathsheba. Jude 23. I. Cor. 7: 1-9.

I Thess. 4: 3, 4. This is the will of God, even your sanctification, that ye abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor.

QUESTION 109. *Does God in this commandment forbid nothing more than adultery and such like gross sins?*

Since our body and soul are both temples of the Holy Ghost, it is His will that we keep both pure and holy; for which reason He *forbids* all unchaste actions, gestures, words, thoughts, desires, and whatever may entice thereto.

Likewise forbidden: Intemperance in meat and drink, idleness, evil company, indecent songs and lustful novels.

I Cor. 6: 18, 19. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all

filthiness of flesh and spirit, perfecting holiness in the fear of God.

1 Cor. 15: 33. Be not deceived: evil communications corrupt good manners.

Eph. 5: 18, 19. Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

42. *Sunday.*

Bible Lesson: Luke 19. Zacchaeus.

Hymn No. 353. Though I speak with.

QUESTION 110. *What does God forbid in the eighth commandment?*

Not only such *theft* and robbery as are punished by the magistrate; but God views as theft also *all wicked tricks* and devices, whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury, or any means forbidden of God; so moreover all *covetousness*, and all useless *waste* of His gifts.

FORBIDDEN.

1 Cor. 6: 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Luke 3: 14. Do violence to no man, neither accuse any falsely; and be content with your wages.

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1 Thess. 4: 6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such.

1 Tim. 6: 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

John 6: 12. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.

Prov. 11: 1. Amos 8: 4-7. Ps. 15: 5. Luke 12: 15. Prov. 23: 20, 21.

QUESTION III. But what does God require of thee in this commandment?

That I further my *neighbor's good*, where I can and may; deal with him as I would have others deal with me; and *labor faithfully*, that I may be able to help the poor in their need.

Commanded: Industry, contentment, thriftiness, benevolence, restitution.

Phil. 2: 4. Look not every man on his own things, but every man also on the things of others.

Matt. 7: 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.

Eph. 4: 28. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

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Gen. 3: 19. In the sweat of thy face shalt thou eat bread.

I Tim. 6: 6-8. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

Isa. 58: 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?

43. Sunday.

Bible Lesson: James 3. Sins of the tongue.

Hymn No. 484. Jesus, Lord, we look to Thee.

QUESTION 112. *What is required in the ninth commandment?*

. That I bear *false witness* against no one; wrest no one's words; be no *backbiter*, or slanderer; join in condemning no one unheard and rashly; but that I avoid, on pain of God's heavy wrath, all *lying* and *deceit*, as being the proper works of the devil; in matters of judgment and justice and in all other affairs love, honestly speak and confess the *truth*; and, so far as I can, defend and promote my neighbor's *good name*.

Likewise forbidden: *Flattery, gossip, vain-glory and boastfulness, scolding and abuse.*

Ps. 15: 3, 5. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh

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up a reproach against his neighbor, shall never be moved.

John 7: 24, 51. Judge not according to the appearance, but judge righteous judgment. Doth our law judge any man, before it hear him, and know what he doeth?

John 8: 44. The devil is a liar, and the father of it.

1 Pet. 4: 8. Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins (i. e. of others).

Prov. 19: 5. Luke 6: 37. James 4: 11. Eph. 4: 25.

The false witness against Christ. Matt. 26: 60. 61.

Haman's slander, Esther 3: 8.

Naboth, I. Kings 21: 13.

James 3: 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Prov. 10: 19. In the multitude of words there wanteth not transgression: but he that refraineth his lips is wise.

Rom. 12: 3. Every man that is among you, not to think of himself more highly than he ought to think.

1 Pet. 2: 21-23. Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judged righteously.

Commanded: Sincerity, kindness, candor, discretion.

Col. 4: 6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

1 Pet. 3: 9, 10. Not rendering evil for evil, or railing with railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

44. Sunday.

Bible Lesson: Rom. 7.

Hymn No. 471. Alas, what hourly dangers.

QUESTION 113. *What is required in the tenth commandment?*

That not even the *least inclination* or thought against any of God's commandments ever enter into our heart; but that, with our *whole heart*, we continually hate all sin, and take pleasure in all righteousness.

Prov. 4: 23. Keep thy heart with all diligence; for out of it are the issues of life.

James 1: 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Matt. 15: 19, 20. Rom. 7: 7. Ps. 139: 22.

Josiah's conversion with all his heart, II. Kings 23. 25.

QUESTION 114. *Can those who are converted to God keep these commandments perfectly?*

No: but even the holiest men, while in this life, have only a *small beginning* of this

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obedience; yet so, that with *earnest purpose* they begin to live, not only according to some, but according to all the commandments of God.

QUESTION 115. *Why then doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?*

First, that all our life long, we may learn more and more to *know* our sinful nature, and so the more earnestly *seek* forgiveness of sins and righteousness in Christ; secondly, that we may continually *strive*, and *beg* from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.

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I John 1: 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

James 3: 2. For in many things we offend all.

Ps. 19: 13. Eccl. 7: 21. Ps. 130: 3. 1 Kings 8: 46.

Phil. 3: 12-14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark

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for the prize of the high calling of God, in Christ Jesus.

Rom. 7: 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Matt. 5: 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Ps. 51: 10. Create in me a clean heart, O God; and renew a right spirit within me.

I John 1: 9. Ps. 32: 5. 1 Cor. 9: 24.

Examples of perfection and imperfection in the same persons:

Noah, Gen. 6: 8 and 9: 21.

David, II. Sam. 11 and Acts 14: 22.

Job. 1: 1 and 3: 1.

Lot, II. Pet. 2: 7, 8 and Gen. 19: 33.

Peter, Gal. 2: 11, 13 and Phil. 3: 13.

Of Prayer.

45. Sunday.

Bible Lesson: Matt. 15: 21-28.

Hymn No. 759. Sweet hour of prayer.

QUESTION 116. *Why is Prayer necessary for Christians?*

Because it is the chief part of the *thankfulness* which God requires of us; and because God will give His grace and Holy Spirit *only* to such, as earnestly and with-

out ceasing beg them from Him, and render thanks unto Him for them.

Ps. 50: 14, 15, 23. Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Luke 11: 9, 10. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Luke 11: 5–8. The friend at midnight.

Luke 18: 1–8. The unjust judge.

QUESTION 117. *What belongs to such prayer, as God is pleased with and will hear?*

First, that from the heart we call *only* upon the one true *God*, who has revealed Himself to us in His word, for all that He has commanded us to ask of Him; secondly, that we thoroughly know our need and misery, so as to *humble* ourselves before the face of His Divine Majesty; thirdly, that we be *firmly assured*, that notwithstanding our unworthiness He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.

Matt. 4: 10. Thou shalt worship the Lord thy God, and Him only shalt thou serve.

John 4: 24. God is a Spirit: and they that

worship Him must worship Him in spirit and in truth.

Luke 18: 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

James 1: 6, 7. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

John 16: 23. Ps. 27: 8. Dan. 9: 18.

Examples: Hanna, I. Sam. 1. Jacob, Gen. 32. Hezekiah, II. Kings 19: 14—19. Manasseh, II. Chron. 33: 12, 13. Simeon, Luke 2: 25 ss. The congregation, Acts 4: 24—31.

QUESTION 118. *What has God commanded us to ask of Him?*

All things necessary for *soul* and *body*, which Christ our Lord has comprised in the prayer taught us by Himself.

James 1: 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 Pet. 5:7. Casting all your care upon Him; for He careth for you.

QUESTION 119. *What is the Lord's Prayer?*

OUR FATHER WHO ART IN HEAVEN: HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY

BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

Matt. 6: 9 ss. Luke 11: 2 ss.

46. *Sunday.*

Bible Lesson: Luke 11: 1-13.

Hymn No. 629. O God, we praise Thee.

QUESTION 120. *Why has Christ commanded us to address God thus: OUR FATHER?*

To awaken in us, at the very beginning of our prayer, that *filial* reverence and trust toward God, which are to be the ground of our prayer; namely, that God has become *our Father* through Christ, and will much less deny us what we ask of Him in faith, than our parents refuse us earthly things.

Gal. 4: 6. Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Matt. 7: 9-11. What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

1 Pet. 1: 17. Isa. 63: 16. Eph. 3: 14, 15.

QUESTION 121. *Why is it added: WHO ART IN HEAVEN?*

That we may have no *earthly* thought of the heavenly majesty of God; and may expect from His almighty power *all things necessary* for body and soul.

Acts 17: 24, 25. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things.

Rom. 10: 12. The same Lord over all is rich unto all that call upon Him.

47. *Sunday.*

Bible Lesson: Psalm 96.

Hymn No. 6. God eternal.

QUESTION 122. *What is the first petition?*

HALLOWED BE THY NAME. That is: Enable us rightly to *know* Thee, and to hallow, *magnify* and praise Thee in all Thy works, in which shine forth Thy power, wisdom, goodness, justice, mercy and truth; and likewise so to order *our whole life*, in thought, word and work, that Thy name may not be blasphemed, but honored and praised on our account.

Ps. 100: 3, 4. Know ye that the Lord He is

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God: it is He that has made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him, and bless His name.

Matt. 5: 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ps. 92: 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to shew forth Thy loving-kindness in the morning, and Thy faithfulness every night.

James 1: 5. Ps. 71: 16.

Children too, praise the Lord: Matt. 21: 15.

Anthems in the Old Testament: Moses', Ex. 15. Deborah's, Judges 5. David's, II. Sam. 22: 4.

In the New Testament: Zacharia's, Luke 1: 64. Mary's, Luke 1: 45. Simeon's, Luke 2: 29. The congregation's, Acts 4: 24.

48. Sunday.

Bible Lesson: Rev. 22.

Hymn No. 437. Far as Thy name is known.

QUESTION 123. What is the second petition?

THY KINGDOM COME. That is: So govern us by Thy word and Spirit, that we *submit* ourselves unto Thee always more and more; preserve and increase *Thy Church*; destroy the works of the devil, every power that exalteth itself against Thee, and all wicked devices formed against Thy holy word, until the *full coming* of *Thy kingdom*, wherein Thou shalt be all in all.

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Ps. 103: 19. The Lord hath established His throne in the heavens; and His kingdom ruleth over all.

Ps. 86: 11. Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name.

The realm of Nature.

Isa. 40: 26. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.

Ps. 102: 13, 14. Thou shalt arise, and have mercy upon Zion: for it is time to have pity upon her, yea, the set time is come. For Thy servants take pleasure in her stones, and have pity upon her dust.

The realm of Grace.

Heb. 12: 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

The realm of Glory.

Rev. 11: 15. The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever.

1 Cor. 15: 24. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. Verse 28.

Matt. 6: 33. Ps. 51: 20. Rom. 16: 20.

49. Sunday.

Bible Lesson: Matt. 26: 36-46.

Hymn No. 745. Thy will be done.

QUESTION 124. *What is the third petition?*

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. That is: Grant that we and all men may *renounce* our own will, and *yield* ourselves, without gainsaying, to Thy will which alone is good; that so every one may fulfill his *office and calling*, as willingly and truly as the angels do in heaven.

1. *The hidden will of God.*

Matt. 26: 39. O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.

Matt. 16: 24. Jesus said unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Rom. 12: 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Luke 12: 42. Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

2. The sum of the will of God as fully revealed by Christ.

John 6: 40. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

3. The executive will of God.

1 Sam. 26: 23. The Lord shall render to every man his righteousness and his faithfulness.

Heb. 13: 21. God make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

50. Sunday.

Bible Lesson: Matt. 6: 19-34.

Hymn No. 597. O blessed Lord.

QUESTION 125. What is the fourth petition?

GIVE US THIS DAY OUR DAILY BREAD. That is: Be pleased to provide for all our bodily need; that we may thereby know that *Thou art the only fountain* of all good, and that without Thy blessing, neither our care and labor, nor Thy gifts can profit us; and may therefore withdraw *our trust* from all creatures, and place it alone in Thee.

Ps. 145: 15, 16. The eyes of all wait upon

Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

Ps. 127: 1, 2. Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep.

Jer. 17: 5, 7. Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope is in the Lord.

Ps. 37: 25. James 1: 17. Acts 17: 25. Ps. 55: 22. Matt. 16: 8.

Jesus feeds the hungry. Matt. 14: 15–21, Chap. 15: 33–38. Elijah I. Kings 17: 2–7. The Temptation of Jesus, Matt. 4: 3.

51. *Sunday.*

Bible Lesson: Matt. 18: 21–35.

Hymn 166. Just as I am.

QUESTION 126. *What is the fifth petition?*

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS. That is: Be pleased for the sake of Christ's blood, not to impute to us, miserable sinners, our manifold transgressions, nor the evil which still always cleaves to us; as we also find this witness of Thy

grace in us, that it is our full purpose heartily to forgive *our neighbor*.

The seven penitential psalms: 6, 32, 38, 51, 102, 139, 143.

Ps. 51: 7-9. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities.

Matt. 6: 14, 15. If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

I. John 1: 12. The publican, Luke 18: 3. Simon and Mary Magdalene, Luke 7: 36—50.

52. *Sunday.*

Bible Lesson: Matt. 4: 1-II.

Hymn No. 784. Bless the Lord.

QUESTION 127. *What is the sixth petition?*

AND LEAD US NOT INTO TEMPTATION ; BUT DELIVER US FROM EVIL. That is: Since we are so *weak* in ourselves, that we cannot stand a moment; while our *deadly enemies*, the devil, the world and our own flesh, assail us without ceasing; be pleased to *preserve* and strengthen *us* by the power of Thy Holy Spirit, that we may make *firm stand* against them, and not sink in this spiritual

war, until we come off at last with complete *victory*.

Matt. 26: 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

I Pet. 5: 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Eph. 6: 13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

I Thess. 3: 13.

The world: John 15: 19. The flesh: Gal. 5: 17.

Moses and the Amalekites, battle and prayer, Ex. 17: 11.

QUESTION 128. *How do you close this Prayer?*

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. That is: All this we ask of Thee, because as our King, having power over all things, Thou art both willing and able to give us all good; and that thereby not we, but Thy holy Name may be glorified for ever.

Rom. 10: 12. For there is no difference, for the same Lord over all is rich unto all that call upon Him.

Ps. 115: 1. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.

John 14: 13. I Chron. 29 or 30: 10-12.

Of Thankfulness.

QUESTION 129. *What is the meaning of the word AMEN?*

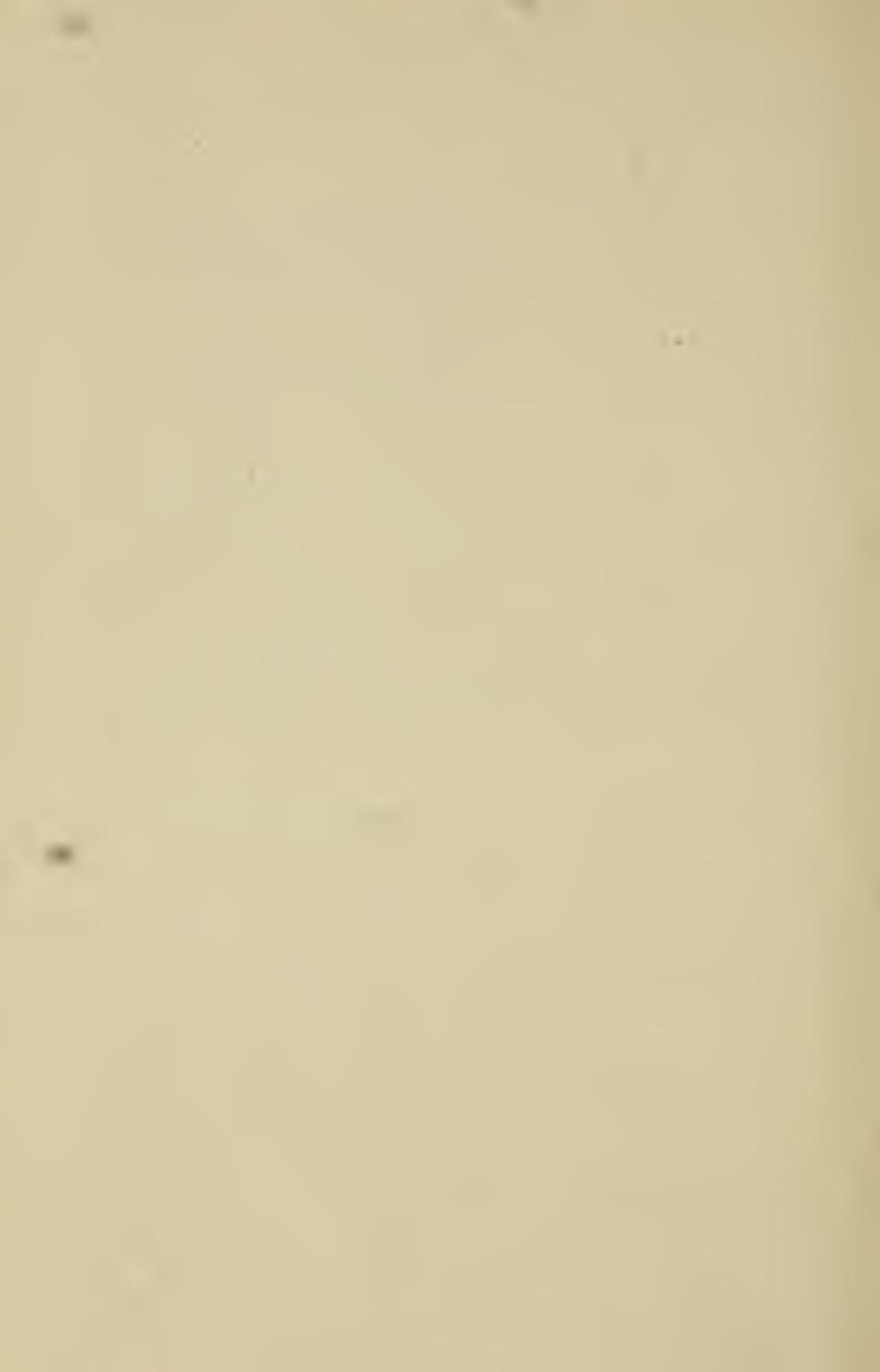
AMEN means: So shall it truly and surely be. For my prayer is much more certainly heard of God, than I feel in my heart that I desire these things of Him.

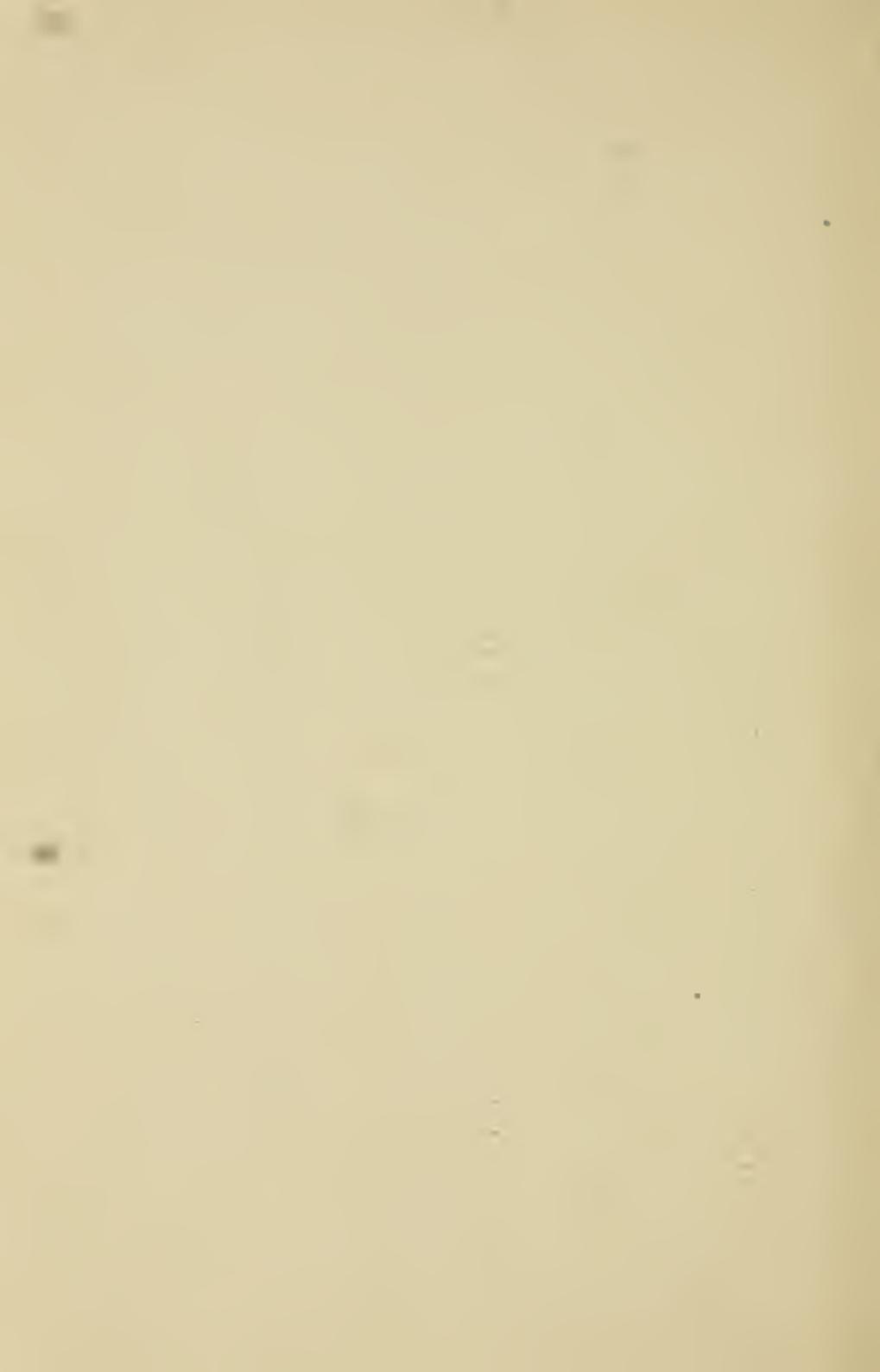
2 Cor. 1: 20. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

Ps. 145: 18, 19. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him; He also will hear their cry, and will save them.

Eph. 3: 20, 21. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us

UNTO HIM BE GLORY IN THE CHURCH
BY CHRIST JESUS
THROUGH ALL AGES,
WORLD WITHOUT END.
AMEN.







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