

Martin Luther
Johann Conrad Dietrich

Dr. Martin Luther's Small
Catechism Explained in
Questions and Answers

*Translated by Anonymous for the Ev.
Lutheran Synod of Missouri, Ohio &c.*



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Dr. Martin Luther's Small Catechism Explained in Questions and Answers

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Dr. Martin Luther's Small Catechism Explained in Questions and Answers

For Schools and Families

By J. C. Dietrich

With additions from the Dresden Catechism and the Symbolical
Books of the Evangelical Church, and with additional proof passages
from the Holy Scriptures.

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Lutheran Synod of Missouri, Ohio, Etc.

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Preface by Lutheran Librarian

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A Note about Typos [Typographical Errors]:

Over time we are revising the books to make them better and better. If you would like to send the errors you come across to us, we'll make sure they are corrected.

Preface

In this little book the reader will find, first of all, the Small Catechism of **Dr. Martin Luther** without alteration. This is followed by the shorter explanation of this Catechism, in questions and answers, by **Dr. Conrad Dietrich**, formerly Pastor, Superintendent, and Director of the Gymnasium in Ulm, Wuerttemberg, born Jan. 9, 1575, in Gemuende, Hesse Cassel, died at Ulm, March 22, 1639. But as in this explanation many questions with their answers were wanting, which are needed in a Catechism with explanations in these days, and as, furthermore, passages of Scripture as proof texts were furnished too sparingly, the questions and answers were increased and supplied, wherever it was deemed necessary, and the requisite number of texts were added. The principle was observed that in this public manual of doctrine nothing but that which is old and tried should be admitted, and therefore no newly prepared additions were made, but these were drawn from the sources mentioned in the title, and from the more extended Catechism of Conrad Dietrich. In the selection of biblical proof texts also the example of old orthodox Catechisms was kept in view; only here and there it was deemed necessary, by words enclosed in parenthesis, to give an indication as to the parts of the answer to which the passages quoted were designed to apply; in most cases, however, the difference in the matter to which the passages refer, is indicated by a larger space between the texts, or by commencing a new class of proof texts in a new line. To save room, the passages are not printed repeatedly, but, with but few exceptions, when they occur more than once the question is referred to under which they are printed.

As this Explanation of the Catechism is designed for the lower as well as the higher classes of elementary schools, and for the instruction of catechumens preparatory to confirmation, at the same time that its purpose is to promote knowledge unto salvation in young people already confirmed and in grown persons, questions have been introduced which the teacher

should take up only with more advanced pupils; some of them, indeed, he should leave entirely to those of maturer years. These have been marked with a star [*]. The same holds good also respecting the proof texts. Only those which are printed in full should, so far as possible, be memorized by all the pupils, while those which are merely cited should be turned to only by those who are especially gifted, and learned rather as to their contents than as to their precise wording.

As regards the appendixes, the first is designed only for the higher classes, the second only for catechumens and adults.

It is perhaps superfluous to remind the teacher that, before using this Catechism as the basis of his instruction, he should have thoroughly studied it in all its parts.

To the blessing of Him, “who will have all men to be saved, and to come unto the knowledge of the truth,” (1 Tim. 2:4.) this little book is commended. Amen.

Introduction by Dr. Gregory L. Jackson

I am much more a fan of Luther's Small Catechism than all the expanded explanations of Luther's explanations. Moreover, the Seminex conquest of Missouri and WELS has leaked its toxins everywhere, including adding Objective Justification furtively to 432 page CPH edition. Was that supposed to be a joke or just a money-maker?

The various editions, such as the original, sublime Gausewitz, are compared to each other, so it is important that the Lutheran Library Publishing Ministry is gathering them under the Lutheran catechism category.

We do not know much about Dietrich, but he was close to the Luther's era. Although Schwan's Catechism was requested and published by the Missouri Synod, the Dietrich Catechism was still used and influenced future catechetical works.

GREGORY L. JACKSON

Enchiridion. The Small Catechism Of Dr. Martin Luther

For Pastors and Preachers.

In the translation authorized by the Evangelical Lutheran Synodical
Conference of North America.

Preface.

Martin Luther To All Faithful, Pious Pastors And Preachers: Grace, Mercy, And Peace In Christ Jesus, Our Lord!

The deplorable destitution which I recently observed, during a visitation of the churches, has impelled and constrained me to prepare this Catechism or Christian Doctrine in such a small and simple form. Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments, and live like the poor brutes and irrational swine. Still they have, now that the Gospel has come, learned to abuse all liberty in a masterly manner,

O ye bishops! how will ye ever render account to Christ for having so shamefully neglected the people, and having never for a moment exercised your office! May the judgment not overtake you! You command communion in one kind, and urge your human ordinances; but never ask, in the meantime, whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of God's word. Woe, woe unto you everlastingly

Therefore I entreat you all, for God's sake, my dear brethren who are pastors and preachers, to devote yourselves heartily to your office, and have pity upon the people who are committed to your charge. Help us to inculcate the Catechism upon them, especially upon the young. Let those who are not able to do better, take these tables and forms and set them word for word before the people, in the manner following:—

First, the minister should above all things avoid the use of different texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc.

Let him adopt one form and adhere to it, using it one year as the other; for young and ignorant people must be taught one certain text and form, and will easily become confused if we teach thus today and otherwise next year, as if we thought of making improvements. In this way all effort and labor will be lost. This our honored fathers well understood, who all used the Lord's Prayer, the Creed, the Ten Commandments in one and the same manner. Therefore we also should so teach these forms to the young and inexperienced as not to change a syllable, nor set them forth and recite them one year differently from the other.

Hence choose whatever form you think best, and adhere to it forever. When you preach among the learned and judicious, you may show your art, and set these things forth with as many flourishes, and turn them as skilfully as you wish; but among the young, adhere to one and the same fixed form and manner, and teach them, first of all, the text of the Ten Commandments, the Creed, the Lord's Prayer, etc., so that they can say it after you word for word, and commit it to memory.

But those who are unwilling to learn it should be told that they deny Christ and are no Christians; neither should they be admitted to the Sacrament, accepted as sponsors at baptism, nor be accorded the exercise of Christian liberty; but they are simply to be remanded to the pope and his officials, yea, to the devil himself. Parents and employers should also refuse them meat and drink, and give them to understand that the prince will drive such rude fellows from the country. For although we cannot and should not force anyone to believe, yet we should lead and urge the masses to perceive what those consider right and wrong, among whom they live and find their sustenance. Whoever would live in a city and enjoy its privileges, should know and observe its laws, whether he believe or be at heart a rogue or knave.

Secondly, when they have well learned the text, teach them the sense also, that they may know what it means. Again take the form of these tables or some other short fixed form of your choice, and adhere to it without the change of a single syllable, as was said of the text; and take your time to it; for it is not necessary to take up all the parts at once, but take one after the other. When they well understand the first Commandment, proceed to the second, and thus continue; otherwise they will be overburdened, and be able to retain nothing well.

Thirdly, after you have taught them this short Catechism, take up the Large Catechism, and impart to them a richer and fuller knowledge; dwell on each commandment, petition, and part, with its various works, uses, benefits, dangers, and harm, as you may find these abundantly pointed out in many books treating of these subjects; and especially give most attention to the commandment or part, which is most neglected among your people. For example, the seventh Commandment, which forbids stealing, you must particularly enforce among mechanics and merchants, and also among farmers and servants; for among such people all kinds of unfaithfulness and thieving are frequent. Again, you must urge the fourth Commandment among children and the common people, that they may be quiet, faithful, obedient, peaceable, always adducing frequent examples from the Scriptures to show how God punished or blessed such persons.

Especially should you here urge civil rulers and parents, to govern well and educate children for service in schools, showing them their duty in this regard, and the greatness of their sin if they neglect it; for by such neglect they overthrow and destroy both the kingdom of God and that of this world, and show themselves to be the worst foes both of God and man. Dwell on the great harm they do, if they will not help to educate children for the ministry, clerkships, and other offices, etc., and on the terrible punishment God will visit upon them for it. It is necessary to preach of these things; for parents and rulers sin unspeakably in them, and the devil has a horrific object in view.

Lastly, since the people are freed from the tyranny of the pope, they no longer desire to go to the Sacrament, but despise it. It is necessary to be urgent on this point, remembering, however, that we are to force no one to believe, or to receive the Sacrament, nor to fix any law, time, or place for it; but so to preach, that they will be urged of their own accord, without our law, and will, as it were, compel us pastors to administer the Sacrament. This is done by telling them that if a person does not seek nor desire the Lord's Supper at least some four times a year, it is to be feared that he despises the Sacrament and is not a Christian, just as he is not a Christian who refuses to believe or to hear the gospel. For Christ did not say, Omit this, or, Despise this; but, This do ye, as oft as ye drink it, be. Truly, He wants it done, and by no means neglected or despised: "This do ye", is His command.

Whoever does not highly prize the Sacrament, thus shows that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe that they exist, although he is in them over head and ears, and is doubly the devil's. On the other hand, he needs no grace, life, Paradise, heaven, Christ, God, nor anything good: for if he believed that he has so much that is evil, and needs so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither would it be necessary to force him to the Sacrament by any law, but he would hasten to it of his own accord, and constrain himself and compel you to administer it to him.

Therefore you need not make any law in this matter, as the pope does; only set forth clearly the benefit and harm, the necessity and use, the danger and blessing, connected with this Sacrament, and the people will come of themselves, without your compulsion. But if they do not come, let them alone, telling them that they are of the devil, as they do not regard nor feel their great need, and God's gracious help. Should you, however, fail to urge this matter, or make a law or a bane of it, it is your fault if they despise the Sacrament. How could they be otherwise than slothful, if you sleep and keep silence? Therefore look to it, ye pastors and preachers; our office is a different thing now from what it was under the pope; it has now become earnest and salutary. Hence it involves much more trouble and labor, danger and trial, and secures but little reward and gratitude in the world. But Christ Himself will be our reward, if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks in eternity, through Christ our Lord!

The Ten Commandments, As The Head Of The Family Should Teach Them In All Simplicity To His Household.

The First Commandment.

Thou shalt have no other gods before me.

What does this mean? Answer:

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the LORD thy God in vain.

What does this mean? Answer:

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

The Third Commandment.

Thou shalt sanctify the holy-day.

What does this mean? Answer:

We should fear and love God, that we may not despise preaching and His word; but hold it sacred, and gladly hear and learn it.

The Fourth Commandment.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean? Answer:

We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem.

The Fifth Commandment.

Thou shalt not kill.

What does this mean? Answer:

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

The Sixth Commandment.

Thou shalt not commit adultery.

What does this mean? Answer:

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

The Seventh Commandment.

Thou shalt not steal.

What does this mean? Answer:

We should fear and love God, that we may not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What does this mean? Answer:

We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What does this mean? Answer:

We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

What does this mean? Answer:

We should fear and love God, that we may not estrange, force or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty.

What does God say of all these commandments? Answer:

He says thus: *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.*

What does this mean? Answer:

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

The Creed,

**As The Head Of Of The Family Should Teach It In All Simplicity
To His Household.**

The First Article. Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What does this mean? Answer:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article. Of Redemption.

And in Jesus Christ, His only 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 again 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.

What does this mean? Answer:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed

me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article. Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean? Answer:

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

The Lord's Prayer,

As The Head Of The Family Should Teach It In All Simplicity To His Household.

Our Father who art in heaven.

What does this mean? Answer:

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him, as dear children ask their dear father.

The First Petition.

Hallowed be Thy name.

What does this mean? Answer:

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done? Answer:

When the word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

The Second Petition.

Thy kingdom come.

What does this mean? Answer:

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done? Answer:

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word and lead a godly life, here in time, and hereafter in eternity.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What does this mean? Answer:

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done? Answer:

When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His word and faith unto our end. This is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What does this mean? Answer:

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What then is meant by daily bread? Answer:

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean? Answer:

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much and indeed deserve nothing but punishment: so will we also heartily forgive and readily do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What does this mean? Answer:

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

The Seventh Petition.

But deliver us from evil.

What does this mean? Answer:

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

Amen.

What does this mean? Answer:

That I should be certain that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded us so to pray, and has

promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

The Sacrament Of Holy Baptism,

As The Head Of The Family Should Teach It In All Simplicity To His Household.

First

What is Baptism? Answer:

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's word.

Which is that word of God? Answer:

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Secondly

What does Baptism give or profit? Answer:

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God? Answer:

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

THIRDLY

How can water do such great things? Answer:

It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water.

For without the word of God the water is simple water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life, This is a faithful saying.

Fourthly

What does such baptizing with water signify? Answer:

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written? Answer:

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The Office Of The Keys,

As The Head Of The Family Should Teach It In All Simplicity To His Household.

What is the office of the keys? Answer:

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent.

Where is this written? Answer:

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on his disciples, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

What do you believe according to these words? Answer:

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

How the unlearned should be taught to confess.

What is confession? Answer:

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution or forgiveness from the confessor¹ as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

What sins should we confess? Answer:

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

Which are these? Answer:

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected or wasted aught, or done other injury.

Pray, give me a brief form of confession. Answer:

Say to the confessor, Reverend and dear Sir, I beseech you to hear my confession, and pronounce forgiveness to me, for God's sake.

Proceed!

I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, etc., but, alas! I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them to anger and profane words, have been negligent and have not prevented injury, have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, etc. For all this I am sorry, and implore grace; I promise amendment.

A master, or mistress may say:

Especially do I confess before you that I have not faithfully trained my children and household to the glory of God; I have used profane language, set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure;—

and whatever else he has done against God's Commandments and his station, etc.

But if any one does not find himself burdened with such or greater sins, he should not trouble himself on that account, nor seek or invent other sins, and thus make confession a torture; but simply mention one or two that you know, after this manner: Especially do I confess that I have once been

profane; I have once used improper words; I have once neglected this or that, etc. Let that suffice.

But if you are conscious of none at all, which, however, is scarcely possible, then mention none in particular, but receive absolution upon the general confession which you make before God to the confessor.

Then shall the confessor say:

God be merciful to thee, and strengthen thy faith. Amen.

Furthermore:

Dost thou believe that my forgiveness is God's forgiveness? Answer:

Yes, I believe.

Then he shall say:

Be it unto thee as thou believest. And I, by the command of our Lord Jesus Christ, forgive thee thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Depart in peace.

Those, however, whose conscience is heavily burdened, or who are troubled and tempted, the confessor will know how to comfort and incite to faith with more passages of Scripture. This is designed merely to be a general form of confession for the unlearned.

1. or pastor. ↩

The Sacrament Of The Altar,

As The Head Of The Family Should Teach It In All Simplicity To His Household.

What is the Sacrament of the Altar? Answer:

It is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written? Answer:

The holy Evangelists Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

What is the benefit of such eating and drinking? Answer:

That is shown us by these words, “Given, and shed for you for the remission of sins”; namely, that in the Sacrament forgiveness of sin, life, and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation.

How can bodily eating and drinking do such great things? Answer:

It is not the eating and drinking, indeed, that does them, but the words here written, ‘Given, and shed for you for the remission of sins’; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words, has what they say and express, namely, the forgiveness of sins.

Who, then, receives such Sacrament worthily? Answer:

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, “Given, and shed for you for the remission of sins.” But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, “For you”, require all hearts to believe.

How The Head Of The Family Should Teach His Household To Pray Morning And Evening.

Morning Prayer.

In the morning, when you get up, make the sign of the holy cross, and say,

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer;

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee that Thou wouldst keep me this day also from sin and every evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

Then go joyfully to your work, singing a hymn, like that on the Ten Commandments, or whatever your devotion may suggest.

Evening Prayer.

In the evening, when you go to bed, make the sign of the holy cross, and say,

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

Then go to sleep at once and in good cheer.

How The Head Of The Family Should Teach Its Household To Ask A Blessing And Return Thanks.

The children and servants shall go to the table reverently, fold their hands, and say:

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hands and satisfiest the desire of every living thing.

Then shall he said the Lord's Prayer, and the following:

Lord God, Heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.

Thanks.

Also, after eating they shall, in like manner, reverently and with folded hands say:

O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food; and to the young ravens which cry. He delighteth not in the strength of a horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the Lord's Prayer, and the following:

We thank Thee, Lord God, Heavenly Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest for ever and ever. Amen.

Table Of Duties: Or, Certain Passages Of Scripture For Various Holy Orders And Estates, Whereby These Are Severally To Be Admonished Of Their Office And Duty.

To Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, 1 Tim, 3:2,3,4,6. Tit. 1:9.

What the Hearers owe to their Pastors.

Eat and drink such things as they give: for the laborer is worthy of his hire. Luke 10:7.

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

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:6,7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and the laborer is worthy of his reward. 1 Tim. 5:17, 18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly

in love for their work's sake. And be at peace among yourselves. 1 Thess. 5:12, 13.

Obeys 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. Heb. 13:17.

Of Civil Government.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13:1-4.

Of Subjects.

Render unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22:21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13:5-7.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of 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. For this is good and acceptable in the sight of God our Saviour. 1 Tim. 2:1-3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3:1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2:13, 14.

To Husbands.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. And be not bitter against them. 1 Pet. 3:7. Col. 3:19.

To Wives.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5:22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Pet. 3:5, 6.

To Parents.

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

To Children.

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. Eph. 6:1-3.

To Servants, Hired Men, and Laborers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6:5-8.

To Masters and Mistresses.

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. Eph. 6:9.

To the Young in general.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5:5, 6.

To Widows.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, is dead while she liveth. 1 Tim. 5:5, 6.

To All in Common.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13:9. And persevere in prayer for all men. 1 Tim. 2:1.

Let each his lesson learn with care,
And all the household well shall fare.

Christian Questions With Their Answers, Drawn Up By Dr. Martin Luther For Those Who Intend To Go To The Sacrament.

After confession and instruction in the Ten Commandments, Creed, Lord's Prayer, and the sacraments of Baptism and the Holy Supper, the confessor may ask, or one may ask himself:—

1. Do you believe that you are a sinner? Answer:

Yes, I believe it; I am a sinner.

2. How do you know this? Answer:

From the Ten Commandments; these I have not kept.

3. Are you also sorry for your sins? Answer:

Yes, I am sorry that I have sinned against God.

4. What have you deserved of God by your sins? Answer:

His wrath and displeasure, temporal death and eternal damnation. Rom. 6:21, 23.

5. Do you also hope to be saved? Answer:

Yes, such is my hope.

6. In whom, then, do you trust? Answer:

In my dear Lord Jesus Christ.

7. Who is Christ? Answer:

The son of God, true God and man.

8. How many Gods are there? Answer:

Only one; but there are three persons, Father, Son, and Holy Ghost.

9. What, then, has Christ done for you that you trust in Him? Answer:

He died for me, and shed His blood for me on the cross for the forgiveness of sins.

10. Did the Father also die for you? Answer:

He did not; for the Father is God only, the Holy Ghost likewise; but the Son is true God and true man; He died for me and shed His blood for me.

11. How do you know this? Answer:

From the holy gospel and from the words of the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. How do those words read? Answer:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it unto His disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

13. You believe, then, that the true body and blood of Christ are in the Sacrament? Answer:

Yes, I believe it.

14. What induces you to believe this? Answer:

The word of Christ, Take, eat, this is my body; Drink ye all of it, this is my blood.

15. What ought we to do when we eat His body and drink His blood, and thus receive the pledge? Answer:

We ought to show and remember His death and the shedding of His blood, as He taught us: This do, us oft as ye do it, in remembrance of me.

16. Why ought we to remember and show His death? Answer:

That we may learn to believe that no creature could make satisfaction for our sins, but Christ, true God and man; and that we may learn to look with terror at our sins and to regard them as great indeed, and to find joy and comfort in Him alone; and thus be saved through such faith.

17. What was it that moved Him to die and make satisfaction for your sins? Answer:

His great love to His Father, and to me and other sinners, as it is written in John 14. Rom. 5. Gal. 2. Eph. 5.

18. Finally, why do you wish to go to the Sacrament? Answer:

That I may learn to believe that Christ died for my sin out of great love, as before said; and that may also learn of Him to love God and my neighbor.

19. What should admonish and incite a Christian to receive the Sacrament frequently? Answer:

In respect to God, both the command and the promise of Christ, the Lord, should move him, and in respect to himself, the trouble that lies heavy on him, on account of which such command, encouragement, and promise are given.

20. But what shall a person do, if he be not sensible of such trouble, and feel no hunger and thirst for the Sacrament? Answer:

To such a person no better advice can be given than that, in the first place, he put his hand into his bosom and feel whether he still have flesh and blood, and that he by all means believe what the Scriptures say of it, in Gal. 5. and Rom. 7.

Secondly, that he look around to see whether he is still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say, in John 15. and 16, 1 John 2. and 5.

Thirdly, he will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him, in John 8. and 16, 1 Pet. 5. Eph. 6, 2 Tim. 2.

Note.

These questions and answers are no child's play, but are drawn up with great earnestness of purpose by the venerable and pious Dr. Luther for both young and old. Let each one take heed and likewise consider it a serious

matter; for St. Paul says, to the Galatians, chapter sixth: Be not deceived; God is not mocked.

**Brief Explanation of the
Doctrines of the Catechism By
Dr. John Conrad Dietrich.**

Introductory Questions.

1. Of what faith are you?

I am a Christian. Acts 11:26.

2. Why are you a Christian?

Because I believe in God the Father, Son, and Holy Ghost, and am baptized in His name.

Matt. 28,19. Jesus said to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (That is: Go ye, and make disciples of all nations by baptizing them in the name of the Father, etc.) Gal. 8:26-27.

3. What do you believe concerning God the Father, Son, and Holy Ghost?

Everything that is contained in the six chief parts of Christian doctrine, which are taught by Christ Himself and handed down by the Apostles.

4. What book teaches you these six chief parts of Christian doctrine?

The Catechism.

1 Pet. 2:2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. Heb. 6:1-2; 5:12-18,

5. Whence is the Catechism taken?

From the word of God, which God gave us in writing through the Prophets in the Old, and through the Evangelists and Apostles in the New Testament, for our instruction and salvation.

2 Tim. 3:15-17. And 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. 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 Pet. 1:19-21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arrive in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

1 Cor, 2:18. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. Luke 10:16; Matt. 10:19, 20.

[*] The principal proofs of the divine authority of the Holy Scriptures and of the Christian religion are:

1. Miracles: Mark 16:15-20; Heb. 2:3, 4; John 10:37-38; 3:2;
2. Prophecy, Is. 41:22-27; 34:16;
3. The witness of the Holy Spirit in the heart, John 7:17; 1 John 5:6; Heb. 4:12-13.

6. Which are those six chief parts of Christian doctrine?

- [1] The holy Ten Commandments;
- [2] The Three Articles of the holy Christian Faith;
- [3] The Lord's Prayer,
- [4] The Sacrament of Holy Baptism;
- [5] The Office of the Keys;
- [6] The Sacrament of the Altar.

7. What, in general, is the right use and benefit of all these chief parts?

- [1] That we may know ourselves, and how we stand in the sight of the Lord our God;
- [2] That we may know the Lord our God, and how we may be reconciled to Him and united with Him.

John 5:39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 11:28 Blessed are they that hear the word of God and keep it. Jam. 1:22-24.

Part 1. The Holy Ten Commandments.

[8] What forms the first part of the Catechism?

The holy Ten Commandments.

[9] What are the holy Ten Commandments?

They are the solemn repetition and explanation of the divine law, which was implanted in the hearts of men at the creation; which repetition and explanation was written on tables of stone by God Himself on mount Sinai, and was proclaimed by Moses.

Rom. 2:14-15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

Ex. 19:1-20:20. Comp. Acts 7:53.

10. How are the holy Ten Commandments divided?

Into two parts, called the two tables.

Ex. 31:18; 32:15-16; Deut. 4:13; 10:1-4.

Of The First Table Of The Holy Ten Commandments.

11. Which is the first table?

It is that which contains the commandments treating immediately of the service and love of God.

12. What is the sum of this table?

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Matt. 22:37.

13. How many commandments does the first table contain?

The first three.

Of The First Commandment.

14. Which is the first commandment?

Thou shalt have no other gods before me.

16. What does this mean?

We should fear, love, and trust in God above all things.

16. What do you understand by other gods?

Every thing which men devise in the place of God, and to which, in an ungodly manner, they ascribe the attributes, works and worship of the true God, as:

[1] The idols of the heathen;

1 Cor. 12:2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Ps. 115

[2] The pictures and graven images which are set up for adoration, Ex. 20:4-5; 32:1-5;

[3] The departed saints, so far as they are invoked, Is. 63:16; Rev. 19:10;

[4] The gifts of soul and body, the benefits which are enjoyed, and indeed every thing else, so far as men put their trust in it and make a boast of it, Col. 3:5; Eph. 5:5; Phil. 3:19; Job 31:24; Acts 12:21-23.

17. What is meant by having other gods?

It means having either no God, or many gods, or another beside the one true God who is revealed to us, acknowledging him as such, trusting in him, and praying and hoping for help and support from him, without true fear of the true God.

Ps. 14:1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works.

1 Cor. 3:4-6; 1 John 2:23; 2 John 9.

Is. 42:8. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.

18. What is therefore forbidden in this commandment?

The practice of every kind of idolatry, image worship, superstition, invocation of saints or of other creatures, or in any manner putting our trust in them.

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

Matt. 10:28. Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.

Matt. 10:37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

Jer. 17:5. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

19. What, on the other hand, is commanded in it?

That we should have the one true God only, know Him according to His revealed Word, fear Him above all things, love Him with all our heart, trust in Him alone, submit ourselves in true humility and patience to Him, and look to Him alone for every blessing.

John 17:3. This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. Jer. 9:23-24.

Ps. 33:8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.

Gen. 39:9. How then can I do this great wickedness, and sin against God?

Ps. 73:25-26. Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever. 1 John 2:14-17.

Prov. 3:5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Ps. 118:8-9. It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes.

Ps. 42:11. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God.

20. Why does Luther introduce the explanation of each commandment with the words: "We should fear and love God"?

He would show the source whence all the works required in the holy Ten Commandments flow, which is the fear and love of God; for if these do not proceed from child-like fear and true love to God, they are hypocritical works and can not truly please Him. 1 Tim. 1:5.

21. But why is it that you do not recite all the words of the holy Ten Commandments, just as God inscribed them upon the tables of stone, and Moses by This command proclaimed them

This is not necessary.

[1] Because several things are contained in the Ten Commandments which are not obligatory upon mankind in general, but pertain only to the Jews and the Mosaic polity;

[2] Because several things are identical in sense, and we therefore need not repeat them precisely word for word.

22. What are these things?

In the first Commandment they are these words:

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Ex. 20:2.

“Thou shalt not make unto thee any graven image, or any likeness of any thing 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.” Ex. 20:4-5.

[*] 23. Why is this omitted?

[1] Because the bringing forth out of Egypt was a temporal blessing which pertained alone to the Jews, and therefore does not now concern Christians;

[2] Because the commandment forbidding the worship and adoration of images is, in general, included in the words: “Thou shalt have no other gods before me.”

[*] 24. But should not the respecting images form a separate commandment, and be numbered as the second?

Which is the first, or which is the second or third commandment, neither God nor Moses has indicated; we know only that there are ten commandments.

[*] 25. How, then, is the precept respecting images to be regarded?

It is an appendix to the first commandment, or an explanation of it, containing a particular example to illustrate it.

26. How do you prove this?

Other gods in general, whether strictly or figuratively so called, are forbidden in the first commandment; but, according to the testimony of Scripture, graven images and pictures, which are made and used for purposes of worship, are other gods: therefore they are forbidden in the first commandment.

27. But could not the commandments, with a conscience, be recited fully in the very words which Moses used?

Certainly; but in the whole New Testament we nowhere find them thus repeated, and we therefore justly follow the apostolic practice.

Eph. 6:3. Comp. Ex. 20:12.

[*] 28. May not pictures and graven images be tolerated with a good conscience?

If they are exhibited for the purpose of worship, of adoration and of superstition, they should be abolished; but if this is not the case, and if they contain nothing scandalous or indicative of levity, they may be used: 1. as salutary memorials; 2. as helps to edification; 3. as means of teaching history; 4. as aids to memory; and 5. as ornaments.

Lev. 26:1; 2 Kin. 18:4. Comp. Num. 21:8, 1 Sam. 7:12; 1 Kin. 6:23; 7:29; Matt. 22:20; Acts 28:11.

Of The Second Commandment.

20. Which is the second commandment?

Thou shalt not take the name of the Lord thy God in vain.

30. What does this mean?

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

31. What is meant by the name of God?

[1] God Himself, Ex. 3:13-15;

[2] God's attributes, Ex. 34:5-7;

[3] God's will or command, Deut. 18:19;

[4] Every thing that is revealed in Scripture concerning God, and that serves to promote the knowledge, worship, glory, praise and confession of God, Ps. 48:10; Mich. 4:5; Acts 21:13.

32. What is meant by taking His name in vain?

It is using the name of God either thoughtlessly, unprofitably and triflingly, or falsely, and blasphemously.

Eph. 4:29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Gal. 6:7. Be not deceived; God is not mocked, Matt. 27:46-47; Dan. 5:2-4. (2 Macc. 4:17.)

33. What is therefore forbidden in this commandment?

All cursing, swearing, using witchcraft, lying, or deceiving by the name of God.

34. What is cursing by the name of God?

It is either blaspheming God, or wishing evil to ourselves or our neighbors by the holy name of God.

Jam. 3:9-10. By the tongue bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.

Rom. 12:14; Matt. 26:74; 2 Sam, 16:13; Lev. 24:10-23.

35. What is swearing by the name of God?

It is calling upon God to witness the truth and to avenge untruth. 2 Cor. 1:23.

36. Is swearing in all cases forbidden?

No; every Christian, to accredit himself and to attest the truth, may and should swear when

[1] The honor of God demands it;

[2] The welfare of our neighbor makes it necessary;

[3] The government commands it;

[4] The exigencies of his office or calling require it.

37. Why do you maintain this?

[1] Because the Scriptures teach that there is swearing which is lawful. Jer. 4:2; Deut. 6:13;

[2] Because the saints of the Old Testament, Abraham, Moses, David, etc., used the oath, Gen. 14:22-23; 24:3-9; Jos. 14:9; 2 Sam. 21:7;

[3] Because Christ and the Apostles in the New Testament did the same, John 16:20; Matt. 26:63-64; 2 Cor. 11:31; Rom. 9:1;

[4] Because swearing for the confirmation of the truthfulness of witnesses and of the truth which is witnessed, was introduced for the welfare of the Church and of the community, that there might be an end of all strife. Heb. 6:16. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife."

38. What kind of swearing is forbidden?

That which is in conflict with the Word of God, and which consists in taking an oath in matters that are either false, or uncertain, or not allowable, or impossible, or trivial and vain.

Matt. 5:33-37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, 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 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, Matt. 26:72; Jos. 9:14-15; Acts 23:12; Matt. 14:7.

1 Sam. 14:24-30 and 37-45. (This ungodly oath it was not allowed to keep.)

39. What is using witchcraft?

It is not only, by the aid of the devil, to injure our neighbor in person or property, but also, by superstitious misuse of the name or Word of God, or by other means which in their nature cannot effect the end for which they are used, to cure diseases in men and animals, discover secrets, quench fires, render invulnerable, and the like.

Deut. 18:10-12, There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. Lev. 19:31; 1 Sam. 28:5-25; Is. 8:19-20; Acts 19:19; Tob. 6:9; Rev. 21:8; 22:15; Jer. 10:2.

40. What is lying or deceiving by the name of God?

It is either corrupting the Word of God by false interpretations, and representing false doctrines to be divine truth; or having the name of God upon our lips, but not in our hearts, or otherwise misusing it for purposes of falsehood or deception.

Jer. 23:31-32, Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord, Ex. 13:18-19; Matt. 5:19; Rev. 22:18-19.

Matt. 15:8 This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

Ps. 50:16-17. But unto the wicked God saith, What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.

Matt. 7:21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

41. But what is enjoined upon us in this commandment?

That we should always use the name of God devoutly, piously and reverently, and call upon it in every trouble, pray, praise, and give thanks.

Matt. 6:9. Hallowed be Thy name.

Ps. 50:15, Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

1 Thess. 5:17, Pray without ceasing.

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Ps. 50:14. Offer unto God thanksgiving; and pay thy vows unto the Most High. Ps. 103:1-2; 106:1.

42. What is the particular threat directed against the transgressors of this commandment?

“The Lord will not hold him guiltless that taketh His name in vain.” Ex. 20:7; Deut. 5:11. “I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers.” Mal. 3:5; Ex. 17:11-20.

Of The Third Commandment.

43. Which is the third commandment?

Thou shalt sanctify the holy day.

44. What does this mean?

We should fear and love God, that we may not despise preaching and His word; but hold it sacred, and gladly hear and learn it.

45. Why is it that, in this commandment, also you do not rehearse the words exactly as they are found in Ex. 20:8-11?

Because some of them refer merely to the Jewish sanctification of the Sabbath, and therefore belong to the ceremonies and types which concern only the Jews, not the Christians in the New Testament.

Matt 12:8 The Son of Man is Lord even of the Sabbath day.

Col. 2:16-17. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ, Gal. 4:9-11.

Deut. 5:15; Ex. 16:23, 29; 35:3; Jer. 17:21-27.

46. What is meant by Sabbath or holy-day?

Sabbath means ceasing from labor, or rest, and is so called because it was the seventh day of the week, on which the Lord rested, after having in six days made heaven and earth. Gen. 2:2-3.

[*] 47. Is it therefore necessary that the seventh day should be appointed as the day of rest?

Christians are at liberty to appoint any day for worship; but because the Apostles and other Christians of their times, for the purpose of separating themselves from the Jewish Church, appointed the Lord's day, for public worship, and transferred to it all the honors of the Jewish Sabbath, it is meet that we should observe it also.

Rom. 14:5-6. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind, He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

1 Cor. 16:2; Acts 20:7; Rev. 1:10.

[*] 48. Why was this day chosen?

Because on this day our Lord Jesus Christ arose from the dead, and introduced the spiritual Sabbath by His resurrection. Mark 16:2; Acts 2:1.

49. But is it allowable to celebrate annually other festivals, as of the Lord, of the Apostles and other saints, besides the Lord's day?

Certainly this may be done, in the exercise of Christian liberty, if it only be done without superstition, and without the vain fancy that this is doing God service. Gal. 5:1.

50. Why therefore are the festivals of our Lord, as that of His birth, circumcision, resurrection, ascension, and of the mission of the Holy Ghost, etc., solemnly celebrated?

[1] That the sacred history may be learned in regular order;

[2] That the great blessings which come to us through these events may be particularly considered, Acts 2:11.

[3] That we may give due thanks to God especially for these benefits, and apply them to His glory and to our salvation, Ps. 77:12-13; 26:6-7.

[*] 51. Why are the festivals of the Apostles and other saints celebrated?

[1] Because of the seemly order which should be observed in the Church;

1 Cor. 14:40, Let all things be done decently and in order.

[2] In annual commemoration of the history and of the great benefits conferred upon the Church of Christ through the saints, which it is proper that Christians should gratefully remember;

[3] For the sake of the example, that we may piously imitate the life, faith, confession, steadfastness, patience, and other virtues of the saints.

Heb. 13:7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Phil. 3:17, Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Heb. 11

52. What is meant by sanctifying the holy day?

It means, in general, to devote the day to holy worship and to the performance of holy works.

1 Tim. 4:4-5, For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer.

John 17:17.

53. What then is enjoined in this commandment?

That we should hold the Word of God sacred, willingly hear it in the assembly for worship, meditate upon it and learn it, and use the holy sacraments according to their divine institution; and further, that we should engage in prayer and thanksgiving, and in other exercises of piety and Christian love, by which the holy day is properly and truly sanctified.

Is. 66:2, To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

Eccl. 5:1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.

Ps. 26:6-8. So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works, Lord, I have loved the habitation of thy house, and the place where Thine honor dwelleth.

1 Thess. 2:13. When ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe. Jas. 1:21; Luke 11:28; Jas. 1:22; Ps. 119:72.

1 Cor. 11:20; Acts 20:7.

1 Tim. 2:1-3; 1 Cor. 14:26.

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

James 1:27, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. 1 Cor. 16:1, 2; Luke 13:10-17; Luke 14:1-6; Matt. 12:1-13.

54. But what is forbidden in this commandment?

Despising public preaching and the Word of God, neglecting the sacraments, performing ordinary daily labor, or engaging in other works which are ungodly and belong to the vanity of the world, and by which the holy day is desecrated.

Hos. 4:6. Because thou hast rejected knowledge, I will also reject thee.

Luke 10:16, He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me.

John 8:47, He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

Heb. 10:25, Not forsaking the assembling of ourselves together as the manner of some is.

Luke 7:30.

1 Pet. 4:4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. Comp. v.3. Num. 15:32-36.

55. What is the particular threat and penalty annexed to this commandment?

“Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death.” Ex. 31:14.

Of The Second Table Of The Holy Ten Commandments.

56. Of what does the second table of the commandments treat?

Of love to our neighbor.

57. What is the sum of this table?

“Thou shalt love thy neighbor as thyself.” Matt. 22:39. And: “All things whatsoever ye would that men should do to you, do ye even so to them.” Matt. 7:12.

58. Who is our neighbor?

All men in general who need our counsel, help or assistance, whether they be friends or foes, acquaintances or strangers, poor or rich, or whoever they may be.

Matt. 5:44-48. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Luke 10:25-37. (1 Tim. 5:8; Gal. 6:10, Mark the distinction!)

59. How should we love our neighbor?

Not above all things, for such love belongs to God; but as ourselves, so that we should as heartily, sincerely and constantly wish him well, do him all the good we can in spiritual and bodily things. and speak well of him, as we do this for ourselves and desire others to do it toward us. Matt. 22:39; 7:12; 2 Cor. 8:13, 14; 1 John 3:16.

60. How many commandments are contained in this second table?

The last seven, namely: the 4th, 5th, 6th, 7th, 8th, 9th, and 10.

Of The Fourth Commandment.

61. Which is the fourth commandment?

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

62. What does this mean?

We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem.

63. What is meant in this place by the word parents?

All superiors, whom God has placed over others for their government and protection, as:

[1] Our parents proper, as well as grand-parents, step-parents, foster-parents, and parents-in-law, Gen. 28:13; Luke 2:48; John 19:26-27; 1 Sam. 24:12;

[2] Guardians and tutors of minors, Est. 2:7 and 20;

[3] Ministers and pastors, 2 Kin. 13:14; 1 Cor. 4:15; Gal. 4:19; 1 John 2:18;

[4] Teachers in schools and colleges, 2 Kin. 2:12;

[5] The civil government and its officers, Ezra 1:4;

[6] The masters of the house, 2 Kin. 5:18;

[7] Aged persons, Acts 22:1; 1 Tim. 5:1-2; Rom. 16:13.

64. What therefore is meant by the word children?

All subordinates, whom God has placed under others for their government and protection, as:

[1] Children;

[2] Minors;

[3] The hearers of God's Word;

[4] Pupils;

[5] Subjects;

[6] Servants and domestics;

[7] Young persons.

65. What is enjoined upon parents and all superiors in this commandment?

To exercise paternal care, love and benevolence toward all their subjects, provide for them, protect them, faithfully instruct them in the Lord, and set them a blameless example of pure faith, upright conversation and good morals.

Eph. 6:4; Deut. 6:6-9; Prov. 22:15; 23:13-14; Gen. 18:19.

1 Tim. 5:8.

Matt. 18:6, 10.

Compare the table of duties.

66. What is commanded and forbidden to all children and subjects?

That they should give due honor to their parents and to all who are placed over them, serve them with fear and simpleness of heart, obey them, not despise them, not provoke them to anger, but love and esteem them.

67. What is required by the honor which is due to parents and superiors?

That on account of the divine order we should highly esteem them, and deport ourselves humbly and respectfully towards them.

Mal. 1:6, A son honoreth his father, and a servant his master.

Eph. 6:2-3, 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 earth.

Lev. 19:3. Ye shall fear every one his mother and his father.

1 Kin. 2:19.

[*] 68. But are all superiors to be obeyed in all things without distinction?

We should obey them in all things that are not contrary to God and the love due to our neighbor; but if they enjoin anything that is against the divine commandment, we must obey God rather than men.

Col. 3:20. Children, obey your parents in all things: for this is well-pleasing unto the Lord.
Eph. 6:1.

Prov. 28:22, Hearken unto thy father that begat thee, and despise not thy mother when she is old, 6:20-22; Luke 2:51.

Acts 5:29. We ought to obey God rather than men.

69. What is required by love to parents?

That on account of the benefits which they have conferred upon us we desire their welfare and seek to requite them, and that we bear their faults and weaknesses patiently, and pray for them.

1 Tim. 5:4. To requite their parents: for that is good and acceptable before God. Sir. 3:1-18.

70. What is meant by despising our parents and superiors?

It means thinking less highly of them than God desires, using contemptuous and derisive gestures and words towards them, and refusing to render the obedience which is due to them.

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. 2 Kin. 2:23-24.

71. What is meant by provoking them to anger?

It means not only withholding from them the honor and obedience which are their due, but rendering them the reverse, opposing them, and offending and insulting them in words, works or gestures.

Prov. 20:20; Gen. 9:20-25; Deut. 21:18-21.

72. What is the special promise annexed to this commandment?

“That it may be well with thee, and thou mayest live long upon the earth.” Eph. 6:3.

73. Why did God particularly annex this promise?

- [1] To urge us the more to obedience by setting before us this reward;
- [2] To testify publicly how highly He esteems the honoring of parents;
- [3] To show us the great necessity of obedience to this commandment.

74. What is the special threat and penalty pertaining to this commandment?

“Cursed be he that setteth light by his father or his mother.” Deut. 27:16.
“He that curseth his father or his mother shall surely be put to death.” Ex. 21:17. Lev. 20:9.

Of The Fifth Commandment.

75. Which is the fifth commandment?

Thou shalt not kill.

76. What does this mean?

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

77. What is meant by “kill” in this commandment?

It means doing harm or injury to our neighbor in regard to his life or his bodily welfare, either

[1] By internal emotions of the mind, as wrath, hatred, envy, revenge, or

[2] By external gestures, wicked looks, or

[3] By abuse or vilification with the tongue, or

[4] By any external act.

Matt. 5:21-22. Ye have heard that it was said by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment, 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. 15:19.

1 John 3:15. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. James 1:9.

Gen. 27:41 (Purpose.) Gen. 4:5.

Jer. 18:18. Come and let us smite him with the tongue. Ps. 57:4.

Gen. 4:8; 2 Sam. 11:15; comp. 12:9; Ex. 21:28-29; Deut. 22:8; Matt. 26:51-52.

1 Sam. 31:4; 2 Sam. 17:23; 1 Kin. 16:18-19; Matt. 27:5; 2 Cor. 7:10; Prov. 24:8. (Suicide.)

78. What is accordingly forbidden in this commandment?

Either directly or indirectly rendering it difficult for our neighbor to support life, or doing him hurt or harm in his body.

Eph. 4:26. Be ye angry and sin not; let not the sun go down upon your wrath. Gal. 5:14, 15.

Rom. 12:19-20. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 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. Prov. 28:29-30; Acts 7:52; 1 Kin. 3:19; Luke 10:31-82.

79. But what is enjoined in it?

That we should with all kindness and benevolence help and befriend our neighbor in every bodily need and danger.

Col. 3:12-13. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, 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.

Matt. 5:25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officers, and thou be cast into prison.

Is. 58:7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house: when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

Heb. 18:16. To do good and to communicate, forget not; for with such sacrifices God is well pleased. Jam. 2:15-16; Rom. 13:14; Col. 2:23.

80. What is the promise respecting this commandment?

“Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God.” Matt. 5:5, 7, 9.

81. What is the threat and penalty pertaining to this commandment?

“Whoso sheddeth man’s blood, by man shall his blood be shed.” Gen. 9:6. “All that take the sword shall perish with the sword.” Matt. 26:52. Lev. 24:19-20.

Of The Sixth Commandment.

82. Which is the sixth commandment?

Thou shall not commit adultery.

83. What does this mean?

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

84. What is adultery?

It is giving way, outside of the lawful marriage relation, to forbidden desires of the flesh, either

[1] By internal impure inclinations of the heart, or

[2] By external unchaste gestures, or

[3] By external filthy language, or

[4] By external acts, fornication, adultery, incest, seduction, sodomy, and the like.

Matt. 5:27-28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. 15:19.

2 Pet. 2:14. Having eyes full of adultery. 2 Sam. 11:2; Prov. 7:10-13; 5:20: Hist. of Sus. 8-12.

Eph. 5:3-4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Col. 3:5-6. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience.

Matt. 19:9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery. Compare 5:3-8.

1 Cor. 5:1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. Comp. Mark 6:18.

Eph. 5:12. For it is a shame even to speak of those things which are done of them in secret. Rom. 1:24-27.

85. What is enjoined in the sixth commandment?

That we should be chaste and decent in our thoughts, words and deeds, each one also loving and honoring his spouse.

86. What must we do to be chaste in heart?

We must resist the sinful inclination to unchastity by prayer, temperance, industry and the fear of God.

Ps. 51:10. Create in me a clean heart, O God; and renew a right spirit within me.

Prov. 23:31-33. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Prov. 20:1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Eph. 5:18: Rom. 13:13-14; 1 Cor. 9:27.

Gen. 34:1.

Gen. 39:9. How then can I do this great wickedness and sin against God? 1 Cor. 6:15.

87. What must we do to be chaste in words?

We must shun all indecent conversations, jests, and offensive language, and strive to be pure in all our words.

1 Cor. 15:38. Evil communications corrupt good manners. Phil. 4:8.

88. What must we do to be chaste in deeds?

We must avoid all lewd behavior, fornication and carnal defilement, together with all that occasions such sins, and keep body and soul unspotted.

1 Tim. 2:9. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety 2 Kin. 9:30.

1 Cor. 6:18. Flee fornication.

1 Tim. 5:22. Keep thyself pure.

2 Tim. 2:22. Flee also youthful lusts.

Job. 31:1. I made a covenant with mine eyes; why then should I think upon a maid.

Prov. 1:10. My son, if sinners entice thee, consent thou not.

Matt. 6:13. Lead us not into temptation. Matt. 14:6.

89. What is the promise respecting this commandment?

“He that hath not defiled his neighbor’s wife shall surely live.” Ez. 18:6, 9.

90. What is the threat and penalty pertaining to this commandment?

“Whoremongers and adulterers God will judge.” Heb. 18:4. “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.”

1 Cor. 6:9-10. Gal. 5:19-21.

Of The Seventh Commandment.

91. Which is the seventh commandment?

Thou shalt not steal.

92. What does this mean?

We should fear and love God, that we may not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business.

93. What is stealing?

It is to seek and to obtain our neighbor's property either

[1] By an internal desire of the heart, or

[2] By externally looking on it with longing eyes, or

[3] By external acts, namely, getting it by force or deceit, or unjustly holding and using it.

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

Prov. 23:5. Wilt thou set thine eyes upon that which is not? Prov. 27:20; 1 John 2:16; Jos. 7:21.

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.

Hab. 2:6. Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay.

Prov. 28:24.

Deut. 27:17; Jer. 9:5.

Lev. 19:35-36, Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have: I am the Lord your God.

Luke 3:13. Exact no more than that which is appointed you.

Prov. 28:8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Ezek. 18:18.

Ps. 37:21. The wicked borroweth, and payeth not again.

Jer. 22:13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.

Jam. 5:4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Comp. 1-3.

Lev. 19:13. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Deut. 24:14

2 Thess. 3:10-12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among, you disorderly, working not at all, but are busy-bodies, Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Prov. 18:9.

Prov. 29:24. Whoso is partner with a thief hateth his own soul.

Matt. 23:14; Is. 1:23; Luke 19:8; Lev. 6:2-5.

94. What then is forbidden in this commandment?

Taking our neighbor's money or goods, or getting them by false ware, or by deceit, no matter on what pretense, and unlawfully retaining them.

95. And what is enjoined in it?

That we should do what lies in our power to protect his property and improve his means of subsistence.

96. When is this done?

When we assist him according to our ability in word and deed, give alms, lend, warn against injury, aid him to obtain what is his due, and to this end labor diligently and take care of our means, that in case of necessity we may be able to help him.

1 John 3:17. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Matt. 5:42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Luke 6:34-35; Ex. 23:4-5; Deut. 22:3; Eph. 4:28; John 6:12.

97. What is the penalty visited upon theft?

In the Old Testament restitution was required either four-fold or five-fold, and sometimes sevenfold, according to the character of the crime. Prov. 6:31, Comp. 1 Cor. 6:9-10. 'Thieves shall not inherit the kingdom of God.'

Of The Eighth Commandment.

98. Which is the eighth commandment?

Thou shalt not bear false witness against thy neighbor.

99. What does this mean?

We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything.

100. What is bearing false witness?

It is either secretly or publicly suspecting, saying or testifying that which in any way injures another's good name.

Zech. 8:17. Let none of you imagine evil in your hearts against his neighbor. Matt. 9:4; 15:19; Eccl. 7:30.

101. What, then, is forbidden in this commandment?

Deceitfully belying, betraying, slandering, or defaming our neighbor, or condemning him without cause or without giving him a hearing.

Eph. 4:25, Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Is. 5:20: Prov. 10:19.

Prov. 11:13. A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. 20:19.

Jam. 4:11. Speak not evil one of another, brethren.

Ps. 50:16, 19-22. Unto the wicked God saith, Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.

Luke 6:37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. Comp. 41-42

102. How is this done before the court?

When the judge gives an unjust decision, or the accuser brings false charges against an innocent neighbor, or the accused denies what he knows to be true, or the witness bears false testimony, or the attorney delays or hinders a good cause and makes an evil one appear right.

2 Chron. 19:6. Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

Prov. 17:15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. Deut. 1:17; Ex. 23:8.

Luke 23:2, 1 Cor. 6:7-8. (Comp. 1-6.) Rom. 12:18 (Of the right to call upon the government for help, comp. Acts 23:12-17; 25:11.)

Jos. 7:19.

Prov. 19:5. A false witness shall not be unpunished; and he that speaketh lies shall not escape. Matt. 26:59-61; Acts 6:13-14; 1 Kin. 21:13.

Ex. 28:1; Acts 24:1-8.

103. But what is enjoined in it?

That we should defend our neighbor when he is belied and slandered, think and speak well of him, put the best construction on every thing, and in all things seek constantly to speak the truth.

Prov. 31:8-9. Open thy mouth for the dumb in the cause, of all such us are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Comp. 1 Sam. 19:4; 22:13-14.

1 Cor. 13:7. Charity believeth all things, hopeth all things, endureth all things.

1 Pet. 4:8. Charity shall cover the multitude of sins.

Matt. 5:37. Let your communication be, Yea, yea: nay, nay: for whatsoever is more than these, cometh of evil. Jam. 5:12; 2 Cor. 1:17; 1 Pet. 2:21-22.

Prov. 2:7. God is a buckler to them that walk uprightly.

Matt. 18:15-18. If thy brother shall 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 a heathen man and a publican. Lev. 19:17; Prov. 28:23; Ps. 141:5.

104. What is the promise of this commandment?

“He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, he shall abide.”
Ps. 15.

105. What is the penalty of disobeying it?

“Lying lips are abomination to the Lord.” Prov. 12:22, “Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.” Ps. 5:6. Matt. 12:36.

Of The Ninth Commandment.

106. Which is the ninth commandment?

Thou shalt not covet thy neighbor’s house.

107. What does this mean?

We should fear and love God, that we may not craftily seek to get our neighbor’s inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it.

108. What is meant by the neighbor’s house?

Not only the buildings and dwelling of our neighbor, but all the property which he possesses. Is. 38:1.

109. What is coveting his house?

It is with a wicked emotion of the heart and an unlawful inclination to desire that which belongs to another.

James 1:14-15; Prov. 21:10.

110. What is accordingly forbidden in this commandment?

Desiring by craftiness to gain possession of our neighbor’s inheritance or house, or what belongs to it, or obtaining it unjustly by show of right.

Is. 5:8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. Micah 2:1-2.

Matt. 23:14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

1 Tim. 6:6-10. But godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out; and having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; 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. Eccl. 5:9; Prov. 20:21; 23:4; 28:20.

111. But what is enjoined in it?

That we should, as far as we are able, help and be of service to our neighbor in keeping his goods and property uninjured.

Gal. 5:13. By love serve one another.

Phil. 2:4. Look not every man on his own things, but every man also on the things of others.

Of The Tenth Commandment.

112. Which is the tenth commandment?

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

113. What does this mean?

We should fear and love God, that we may not estrange, force or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty.

114. What is forbidden in this commandment?

Estranging, forcing, or enticing away from our neighbor his wife, servants, or cattle.

115. Does this mean that the coveting of another's wife, servants and cattle only, and not the coveting of other things is forbidden?

No; but these are mentioned because men generally long after these with stronger desires and greater craftiness than after other things; while everything else is included in the words, "nor anything that is thy neighbor's." Ex. 20:17.

Rom. 13:9. Thou shalt not covet. Rom. 7:7; 1 Kin. 21.

116. What is enjoined upon us in this commandment?

That we should admonish and urge our neighbor's wife and servants to stay and do their duty.

Gen. 16:9. Philemon 11.

117. What is here commanded in general?

That we should be entirely holy, righteous, and free from every inclination to evil, as we were when originally created in the image of God.

Lev. 19:2. Ye shall be holy: for I the Lord your God am holy.

Matt. 5:8. Blessed are the pure in heart: for they shall see God.

118. What is the warning pertaining to this and the preceding commandment?

“Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” James 1:15.

119. What does God say of all these commandments?

He saith thus: I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Ex. 20:5-6.

120. What does this mean?

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

[*] 121. Why did Dr. Luther introduce these words at the close of the Ten Commandments, whilst in the Bible they are attached to the first commandment?

[1] Because they contain the general reason why all the divine commandments must be obeyed, namely, because the Lawgiver is the Lord our God; (See Lev. 26:2);

[2] Because they contain the general threat directed against the transgressors not only of the first, but of all the other commandments;

[3] Because they contain the general promise to all who obey His precepts in all the commandments, not only in the first.

[*] 122. Had Luther the authority to do this?

Why not? For

[1] Moses, in the repetition of the Ten Commandments, Deut. 5:21, does not rehearse the ninth and tenth commandments in the same order and in the same words as in Ex. 20:27;

[2] Neither Christ nor Paul proceed with scrupulous exactness in the enumeration of the commandments; for our Lord in Matt. 19:18-19 places the eighth before the fourth, and the apostle in Rom. 13:9 places the sixth

before the fifth. Not so much the order of the commandments, as their fulfillment is to be accurately observed.

123. Does God punish the children for the sins of their fathers?

Strictly speaking the punishment is visited only upon him who has sinned; but when the children walk in the footsteps of their wicked parents, they receive at the same time the punishment of their own wickedness and that of their parents.

Ex. 18:20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Comp. 1-4; Gen. 9:25, comp. 18. Matt. 27:25.

Of The Fulfillment Of The Law.

124. Can we perfectly fulfill the law or the commandments of God?

No; for we are wicked by nature and are born sinners.

Gen. 8:21. The imagination of man's heart is evil from his youth. Acts 15:10; Rom. 8:7.

Ps. 143:2, Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

Is. 64:6. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Ps. 14:2-3; Gal. 3:22; Rom. 3:9-10.

125. But how are they then fulfilled?

That there might be help for us, God the Father gave us His only begotten Son Jesus Christ, who knew no sin and who perfectly fulfilled all the commandments of God; therefore if we believe in Jesus Christ, God accepts us through pure grace for Christ's sake, just as if we had fulfilled all His commandments ourselves.

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

Matt. 3:15. It becometh us to fulfill all righteousness.

Rom. 8:3-4. 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; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth.

126. Can therefore not even the regenerate fulfill the law of God?

No; for

[1] There is not a just man upon earth, that doeth good, and sinneth not;

[2] The law is spiritual, but the regenerate are carnal, as the Scriptures declare, Rom 7:14;

[3] Even the regenerate must confess with St. Paul that they are imperfect, and that in their flesh dwelleth no good thing, and with St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Eccl. 7:20. There is not a just man upon earth, that doeth good and sinneth not.

Job 14:4. Who can bring a clean thing out of an unclean? not one.

Prov. 20:9. Who can say, I have made my heart clean, I am pure from my sin?

Rom. 7:14. We know that the law is spiritual; but we are carnal, sold under sin.

Phil. 3:12. 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. 1 Thess. 4:1.

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

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

1 Cor. 4:4. I know nothing by myself; yet am I not hereby justified.

Of The Use Of The Law.

127. But if no one can fulfill the holy Ten Commandments, for what purpose are they given?

They are given to us

[1] That by them we may be led to a knowledge of our sins before God:

[2] That we may learn from them what works are pleasing to God and must be performed by us in order to live honorably;

[3] That the unregenerate may be kept under external discipline and thus restrained from outward gross sins.

Rom. 3:20. By the law is the knowledge of sin. 7:7.

Gal. 3:24. The law was our school-master to bring us unto Christ, that we might be justified by faith. (Mirror.)

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

Ps. 119:105. Thy word is a lamp unto my feet, and a light unto my path. Jos. 1:8 (Rule.)

1 Tim. 1:9-10. (Curb.)

Of Sin.

128. As we are to obtain a knowledge of sin from the Ten Commandments, tell me: what is sin?

Sin is a departure from the rule of the divine law, by which God is grievously offended and moved to inflict severe punishment.

1 John 3:4. Sin is the transgression of the law.

Ps. 5:4. Thou art not a God that has pleasure in wickedness; neither shall evil dwell with thee.

Prov. 14:34. Sin is a reproach to any people. Ps. 7:12-14.

129. What is the cause of sin?

The principal cause is the devil, who of his own accord first turned away from God, and sinned from the beginning;

The second cause is the perverted will of man, who voluntarily permits himself to be blinded by the devil's deceit and craftiness, and obeys the wicked lusts of the flesh.

1 John 3:8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. John 8:44; Gen. 2:1-7.

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. 2 Cor. 4:4; James 1:13-14; Ps. 5:5; 92:16.

130. How many kinds of sin are there?

Two: original sin and actual sin.

131. What is original sin?

It is that most deep depravity of our whole human nature, in virtue of which this is robbed of its original righteousness and perfection, and is inclined to all evil; which depravity all men inherit by natural birth from Adam, and by it all who are not born again through the Holy Spirit unto eternal life are subjected to God's temporal and eternal punishment.

[*] 132. Prove both that original sin exists and that it is propagated to all.

This is evident from the following unquestionable testimonies of Scripture:

[1] Of man's natural depravity in general;

John 3:5-6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

Rom. 3:23. There is no difference: for all have sinned, and come short of the glory of God.

Rom. 7:18. I know that in me (that is, in my flesh) dwelleth no good thing.

Eph. 2:1. Ye were dead in trespasses and sins. Luke 11:13; Gen. 6:5; 8:21; Job. 14:4.

[2] In the Intellect:

1 Cor. 2:14; Eph. 5:8; 2 Cor. 3:5; Eph. 4:18.

[3] In the Will:

Phil. 2:15; Rom. 8:7.

[4] Propagation:

Ps. 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Rom. 5:12. (Quest. 129.)

[5] Damnableness:

Eph. 2:3. We were by nature the children of wrath, even as others.

133. What is actual sin?

Actual sin is every deed, word, thought, or desire against the law of God, by which any evil is committed or any good is omitted.

Matt. 15:19; 12:36; 1 Cor. 4:5; James 4:17.

Of conscious and unconscious sins, sins of weakness and of malice, prevailing and crying sins, and the sin against the Holy Ghost:

Num. 15:27-31; Luke 12:47-48; Ps. 19:13; Rom. 6:12-14; John 8:34; James 5:4; Matt. 12:31; 1 John 5:16; Heb. 6:4-8.

Of Repentance.

134. How is forgiveness of sins obtained?

By sincere repentance and true conversion to God.

Acts 3:19; 2:37-38.

Of Repentance.

135. What is repentance?

Repentance is the conversion to God, by faith in Christ Jesus, of a poor sinner who has a knowledge of his sins by the law and experiences sorrow for them.

Luke 18:13. 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 sinner. 16:11-32.

136. How many parts belong to repentance?

Two: Contrition and faith.

Ps. 51:17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. 2 Cor. 7:10; Is. 66:2; Joel 2:12-13.

Acts 16:30-31. The keeper of the prison said; Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. John 8:24.

[*] 137. But how can faith be a part of repentance, when in the New Testament faith and repentance are often placed side by side?

When in the New Testament faith and repentance are joined together, repentance is taken in the sense of contrition.

Mark 1:15; Acts 20:21; Matt. 21:32.

138. What is contrition?

Contrition is the true and sincere sorrow of a heart which, on account of its sins as disclosed by the divine law, is terrified and distressed in view of the wrath of God and His righteous punishments.

Jer. 3:12-13. Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

Is. 38:15. I shall go softly all my years in the bitterness of my soul. Ps. 38.

139. What is faith?

Faith is that act of the soul by which, having known the truth of God's Word, it confidently, by the power of the Holy Ghost, lays hold of the grace and mercy of God set forth in the Gospel promise, for the purpose of obtaining eternal life.

1 Thess. 2:18. (Qu. 53.)

Mark 16:15-16. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

John 3:16. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 4:50.

2 Tim. 1:12. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

1 Cor. 12:3. No man can say that Jesus is the Lord, but by the Holy Ghost.

Col. 2:12. Ye are risen with Him through the faith of the operation of God. Matt. 16:17; John 6:44, 65; Heb. 12:2.

[*] That the Holy Ghost works faith through the word of the Gospel and through the holy sacraments: Rom. 10:17; 1 Cor. 12:13.

(Comp. Qu. 185.)

[*] 140. Is not new obedience also a part of repentance?

Properly speaking it is not a part but an effect of repentance, because it is expressly called a “fruit meet for repentance,” Matt. 3:8; Luke 3:8; Acts 26:20, and therefore it follows conversion.

Rom. 4:5. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. John 6:37; Is. 55:1-3.

Of Good Works.

141. By what fruits must therefore a true repentance be shown?

By good works.

Tit. 2:14; Hos. 7:16; Is. 58:5-7.

142. What are good works?

Good works are actions of the regenerate, performed by the power of the Holy Spirit, proceeding from true faith, conforming to God's commandments, and designed solely to glorify God and manifest due gratitude.

Matt. 7:17-18; Gal. 5:22.

Rom. 14:23. Whatever is not of faith is sin.

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

John 15:5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

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

Col. 3:17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

143. Can the regenerate perform perfectly good works, without any fault or blemish?

No; for as the renewal in this life is but commenced and imperfect, the good works which the regenerate perform by the power of the Holy Spirit are but imperfectly good, being tainted by the infirmities of the flesh.

Rom. 7:21, 24; Heb. 12:1; 1 Cor. 4:4; Gal. 5:17.

144. Why are these imperfect works of the regenerate pleasing to God?

[1] Because the persons reconciled by faith are pleasing to Him;

[2] Because their imperfections are covered with the robe of the complete perfection of Christ, their Mediator.

Rom. 8:33. Who shall lay anything to the charge of God's elect? It is God that justifieth. Rom. 8:1; 1 Pet. 2:5.

145. Why must we do good works?

Not that we may by them atone for our sins and merit eternal life; for Christ alone has made atonement and merited for us life everlasting; but that we may by them manifest our faith and give God thanks for the benefits received.

Rom. 10:2-4.

[*] 146. Do you therefore regard good works to be necessary?

Certainly they are necessary:

[1] On God's account, that we may dutifully obey the command and will of God;

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.

Eph. 2:10. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[2] On our own account, that we may by them manifest our faith before men;

James 2:17-18. Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and will show thee my faith by my works. John 13:35; 2 Pet. 1:10.

[3] On our neighbor's account, that by them we may assist, support and edify him.

Tit. 3:8; Phil. 2:15.

[*] 147. But why are they not necessary to merit for us righteousness before God and salvation?

Because we are justified and saved by grace, alone through faith in Christ Jesus.

Rom. 3:28. We conclude that a man is justified by faith, without the deeds of the law. v. 20.

Eph. 2:8. 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.

[*] 148. But are they not necessary to preserve righteousness and salvation?

No; for we are kept by the power of God through faith unto salvation.

1 Pet. 1:5; Phil. 1:6.

Part 2. The Three Articles of the Holy Christian Faith.

149. What forms the second part of the Catechism?

The three articles of the holy Christian Faith, or the Apostles' Creed.

150. What is the Apostles' Creed?

It is a brief summary of all the chief articles of the Christian religion and faith, by which the Church distinguishes itself and its members from others.

151. Why is this called a symbol or standard?

Because this public confession of faith is a reliable mark, by which Christians are known, and distinguished from the enemies of the Church.

152. Why is it called Apostolic?

[1] Either because it contains a summary of the apostolic doctrine, and rests upon this as its firm, immovable foundation.

[2] Or because the Apostles compiled it and transmitted it to the Church.

(It is also called the catholic, that is, universal symbol, because it is the one faith of all Christians in the whole world.)

153. Whence was this doctrine of the Apostles' Creed taken?

From the Gospel.

154. What is the Gospel?

The Gospel is the divine doctrine of the gracious forgiveness of sins through faith in Jesus Christ unto eternal life.

Rom. 1:16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. 1 Tim. 1:15.

[*] 155. What is the difference between the Law and the Gospel?

It is manifold:

[1] The Law was implanted in all men at the creation, and is therefore known to all by nature; the Gospel is a mystery which was kept secret since the world began. Rom. 2:14-15; 16:25.

[2] The Law precedes, the Gospel follows, in its nature, proclamation, and office. Gal. 3:24.

[3] “The Law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17.

[4] The Law contains commandments, telling us what we should be, what we should do, and what we should leave undone; the Gospel contains the announcement of the forgiveness of sins, the grace of God, and the benefits of Christ. Eph. 2:14-18.

[5] The essence of the Law consists in enjoining and commanding, which requires acts and the performance of works: the essence of the Gospel consists in promising, offering, and bestowing, which requires assent, faith and acceptance. Gal. 3:12; 2 Cor. 5:19-20.

[6] The promises of the Law are conditional, being made only on the condition that it be perfectly fulfilled; the promises of the Gospel are gracious promises, which are given to faith. Luke 10:28, Rom. 3:24.

[7] The Law teaches good works, but gives no power to perform them; the Gospel is an office of the Holy Ghost, by whom the law is written in our hearts and fulfilled. Gal. 3:21; Jer. 31:33. The Law reveals the disease of sin, accuses, terrifies, proclaims the wrath of God, and condemns those who do not perfectly obey it, but does not avert the divine wrath; the Gospel covers sin, heals the disease, comforts the terror-stricken, and promises grace and eternal life to those that believe. Rom. 4:15; 2 Cor. 3:6.

[8] The Law must be preached to the secure, to the unjust, to the ungodly, vicious, and unholy; the Gospel must be brought to the alarmed consciences that thirst for the grace of God. 1 Tim. 1:9; Matt. 11:28.

[*] 156. Are Law and Gospel both found in the Old as well as in the New Testament?

Yes; as the promises of grace which are contained in the Old Testament, belong to the Gospel, so the legal requirements which are found in the New Testament belong to the Law.

Gen. 3:15. 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; 49:10; Deut. 18:18; Is. 53.

Matt. chap. 5-7. (Sermon on the Mount.)

157. Which are the words of the Apostles' Creed?

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ, His only 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 again 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 Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

158. How many articles does the Apostles' Creed contain?

It contain three principal articles:

[1] Of Creation;

[2] Of Redemption;

[3] Of Sanctification.

159. Wherein does the use of these articles consist?

That we may learn from them to know our God who and what He is, and what is His good and gracious will toward us.

160. What is God?

God is a Spirit who is eternal, almighty, omniscient, omnipresent, holy, righteous, merciful and faithful.

John 4:24. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. Luke 24:39.

Ps. 90:1-2. Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

Luke 1:37. With God nothing shall be impossible. Ps. 115:3; 2 Kin. 7.

Ps. 139:1-4. Lord, Thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. Thou compassed my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Mal. 3:16; Ps. 94:7-11.

Jer. 23:23-24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Ps. 139:7-10; 145:18-19; 91:14-16; 23:4; Isa. 43:1-2.

Is. 6:3. Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. Lev. 19:2.

Dan. 9:7. O Lord, righteousness belongeth unto thee: but unto us confusion of face.

Ex. 34:6-7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin. Luke 6:36; Ps. 103:8-14; Micha 7:18-19; Lam. 3:22-24 & 31-33.

Ps. 33:4. The word of the Lord is right, and all His works are done in truth. 1 Sam. 15:29; Heb. 6:18; Is. 54:10.

[*] 161. Of how many kinds is the knowledge of God?

Two: natural and revealed.

[*] 162. What is called natural knowledge of God?

That which

[1] is implanted in the hearts of all men by nature, and which:

[2] is obtained from the works of God in the creation and in all nature.

Rom. 2:14-15. (Qu. 9.)

Rom. 1:18-20. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them; for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. Ps. 19:2-7; Heb. 3:4.

[*] 163. Can a person secure salvation by his natural knowledge?

By no means; for our natural knowledge of God is very imperfect and faint, and is entirely insufficient to attain salvation.

[*] 164. Of what use then is the natural knowledge of God?

It serves a

[1] To promote external discipline, 1 Cor. 5:1;

[2] To induce men to seek God, Acts 17:26-27.

[8] To render them without excuse, Rom. 1:19-20.

[*] 165. What is called revealed knowledge of God?

That which is given in the written Word of God, in which God has revealed both Himself and His will.

1 Cor. 1:23; John 1:18; Matt. 11:27.

166. Who is the true God in His essence?

He is God the Father, God the Son, God the Holy Ghost: three distinct persons in one eternal, undivided, and indivisible essence.

167. Are there then three Gods, as you mention God the Father, Son, and Holy Ghost?

By no means: there is one God only, who has revealed Himself in three distinct persons, and who is therefore one in essence, triune in persons.

168. How do you prove that God is one in His essence?

This is proved by the following clear testimonies of Scripture:

“Hear, O Israel, the Lord our God is one Lord.” Deut. 6:4.

“There is none other God but one.” 1 Cor. 8:4.

“One God and Father of all, who is above all, and through all, and in you all.” Eph. 4:6.

“There is one God, and one Mediator between God and men, the man Christ Jesus.” 1 Tim. 2:5.

169. How do you prove that God is Triune in persons?

This is proved:

[1] From the glorious revelation made of each person of the Holy Trinity in the baptism of Christ. (The *Father's* voice is heard from heaven: “This is my beloved Son;” the *Son* is baptized in the Jordan; the *Holy Spirit* descends in the form of a dove and lights upon Him), Matt. 3:16; John 1:32. Comp. Matt. 17:5.

[2] From the formula of baptism in which it is commanded that all nations should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

[3] From 1 John 5:7, where three persons are expressly mentioned: “There are three that bear record in heaven, the Father, the Word (the Son), and the

Holy Ghost.”

Gen. 1:1-3. Comp. Ps. 33:6. Num. 6:24-26; Is. 6:3; 2 Cor. 13:13; Eph. 4:6; Rom. 11:36.

Gen. 1:26; 3:22; 11:7. Is. 6:8. (God speaks of Himself in the plural.)

170. Who is God the Father

He is the first person of the Godhead, who from eternity begat the Son as His image, and created, and preserves, and governs all things.

171. Who is God the Son?

He is the second person of the Godhead, begotten of the Father from eternity, who assumed our human nature and thus became the Christ, our Redeemer and Mediator.

172. Who is God the Holy Spirit?

He is the third person of the Godhead, who from eternity proceeds from the Father and the Son, and regenerates and sanctifies us through the Word and the Sacraments.

[*] 173. But how is the Father the first, the Son the second, and the Holy Ghost the third person?

In the Holy Trinity none of the persons is the first or the last, the greater or the less; the terms first, second and third are therefore used in respect to the order and source, not in respect to time, degree or dignity; for all persons are alike eternal and glorious.

[*] 174. But as the Father, Son, and Holy Ghost are different persons, how are these distinguished from each other?

In two ways, internally and externally.

John 5:32. Comp. v. 37. (“Another.”) 14:16. (Another Comforter.)

[*] 175. What do you call the internal difference?

That according to which the persons are distinguished among themselves by their personal attributes, without reference to the creatures.

[*] 176. Which are those personal attributes?

The personal attribute of the Father is that He is not begotten; that of the Son is that He is begotten of the Father; that of the Holy Ghost is that He from eternity proceeds from the Father and the Son.

Ps. 2:7. Thou art my Son; this day have I begotten thee. John 1:14, 18.

John 15:26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4:6.

[*] 177. What do you call the external difference?

That according to which the persons are distinguished by the attributes of the benefits conferred upon the creatures, but especially upon the Church, and of the principal works performed in their behalf.

[*] 178. Which are these?

To the Father is ascribed the creation, to the Son the redemption, and to the Holy Ghost sanctification and regeneration.

179. What is the gracious will of God?

His will is to forgive us our sins through grace for Christ's sake, and to be and remain a merciful Father to us.

[*] 180. Where is this will of God revealed to us?

It is made known to us in His heavenly Word, and confirmed by many indubitable testimonies:

Ex. 38:11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

John 3:16. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.

1 Tim. 2:4. God will have all men to be saved, and to come unto the knowledge of the truth.

2 Pet. 3:9. The Lord is not willing that any should perish, but that all should come to repentance. Rom. 11:32.

181. But of what use is this knowledge of the divine essence and will?

That we may from it derive the true faith, and by faith obtain everlasting life. John 17:3.

Of The First Article Of The Holy Christian Faith.

182. Which is the first article concerning the Creation?

I believe in God the Father Almighty, Maker of heaven and earth.

183. What does this mean?

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

184. Why do we say I believe, and not WE believe?

Because each one must believe for himself, if he would be saved.

Hab. 2:4. The just shall live by his faith. Gal. 2:20.

185. What is meant in this article by faith?

Faith means

[1] Not only to have a *knowledge* of, and

[2] Not only to give *assent* to that which is presented in the articles of faith and in the Gospel.

[3] But also with undoubting *confidence* of the heart to approve it and find peace in it.

Rom. 10:14. How shall they believe in Him of whom they have not heard? (*Knowledge.*)

John 3:36. He that believeth not the Son shall not see life. 20:29; Rom. 4:20-21. (*Assent.*)

Heb. 11:1. Faith is the substance of things hoped for, the evidence of things not seen. Job. 19:25; Is. 9:6; 2 Tim. 1:12; John 20:28. (*Confidence.*)

Acts 15:9. God put no difference between us and them, purifying their hearts by faith.

Gal. 5:6. In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. (The living, active faith of the heart.)

James 2:19-20. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? 1:3; Tit. 1:16; 2 Tim. 3:5. (The historical, dead faith of the head and mouth.)

(Comp. Qu. 139.)

186. What is meant by believing in God?

Believing in God means to be assured, with firm confidence of the heart, that God, the Father of our Lord Jesus Christ, is the one, true, living God, and that He is also my Father, Protector and Defender through Christ and for His sake, in whom He has adopted me as His child. Rom. 8:15.

187. Why do you call God Father?

[1] In respect to His only begotten Son, whom He begat from eternity out of His own essence;

[2] In respect to ourselves, because He

[a] Created us,

[b] Adopted us in His dear Son as His own children, and

[c] Embraces us with His paternal love and providence, and supplies us with all necessities, as a father does his children.

Eph. 3:14-15

Mal. 2:10; Deut. 32:6.

John 1:12. (8:41-44; Deut. 32:5. (The wicked are not children of God.)

Ps. 103:13.

188. Why do you add the words: Almighty, Maker of heaven and earth?

To indicate the eternal majesty of God and the omnipotence, wisdom, righteousness and goodness, which are displayed most plainly in the work of creation.

Ps. 104:24. O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches, 92:6-7.

189. What benefits are enumerated in the explanation of this article?

Chiefly two:

[1] In general, the *creation* of all things;

[2] The *preservation* of all created things, or Providence.

190. What is creating?

Creating is to bring forth something of nothing, by the mere power of the Word.

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. Gen. 1:1-3; Rev. 4:11.

191. What is meant by creatures?

The visible and the invisible; chief among the invisible are the angels, chief among the visible are men. Col. 1:16-17.

192. Of how many kinds are the angels?

Two: good and bad.

193. What are the good angels?

The good angels are holy and invisible *spirits*, who are now confirmed in blessedness, and whose *employment* consists in

[1] Praising God always.

[2] Executing His commands, and

[3] Protecting mankind.

Matt. 18:10. In heaven their angels do always behold the face of my Father which is in heaven. (Confirmed in goodness.)

Matt. 25:31. Luke 15:10 (holy). 2 Sam. 14:20 (wise). 2 Kin. 19:35 (mighty). Dan. 7:10 (great number). Gen. 3:24. Is.6:2. Col. 1:16, 1 Thess. 4:16 (orders). Dan. 10:13. Luke 1:19 (names).

Ps. 103:20. Bless the Lord, ye his angels, that excel in strength, that do His commandments, hearkening to the voice of His word. Is. 6:3; Luke 2:14.

Ps. 104:4. Who maketh His angels spirits; His ministers a flaming fire.

Heb. 1:14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Ps. 91:11-12. He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Ps. 34:7. The angel of the Lord encampeth round about them that fear Him, and delivereth them. Luke 16:22.

Gen. 19:1, etc.; 28:12; 32:1-2; 2 Kin. 2:11; 6:15-17; Dan. 3:23, etc.; 6:22; Acts 5:18, etc.; 12:5, etc.

194. What are the bad angels?

The bad angels were created good and holy by God, but voluntarily fell from Him, and became declared enemies of God and men; therefore they strive to offend God and to mislead men and deprive them of salvation.

Jude 6. The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.

John 8:44. The devil abode not in the truth.

Matt. 13:28 (enemy). Eph. 6:11 (wiles). 2 Pet. 2:4 (blinded). Luke 11:21 (strong). Matt. 8:31-32 (impotence). Mark 5:9 (great number). Luke 11:15 (chief).

Matt. 4:1; Gen. 3:1; comp. Rev. 12:9.

1 Pet. 5:8. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

James 4:7, Resist the devil, and he will flee from you. Eph. 6:12; Luke 8:12; 11:24-26.

Luke 22:31; Job 1:2; 1 Chron. 21:1; John 13:2, 27; Acts 5:3; 2 Thess. 2:9.

195. What is meant by visible creatures?

All living and inanimate creatures, as wild and domestic animals, birds, fishes, reptiles, the sun, moon and stars, the grass, flowers, trees, and the like, of which mention is made in Gen. 1:1; but chiefly man.

196. How do you prove that man is the chief of all visible creatures?

By the fact that God not only created him, like the other living beings, beautifully forming his body and soul, eyes, ears, and all his members, and giving him reason and all his senses, but that He also, by especial grace, created him in His own image.

Gen. 2:7, 21:22; Ps. 139:14.

Gen. 1:26-27. God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.

197. What is that image of God?

It is the righteousness and true holiness in which the first man was created, which consisted in the highest perfection of the whole man, in the rectitude, integrity and purity of all the powers of body and soul, and their coincidence with the divine law.

Eph. 4:24. Put on the new man, which after God is created in righteousness and true holiness. Eccl. 7:30; Gen. 1:31. (Will.)

Col. 3:10. Put on the new man, which is renewed in knowledge after the image of Him that created him. Gen 2:19, 20, 23. (Intellect.)

Gen. 1:26 (dominion). 2:8 (happy abode). 2:17 (immortal). 2:25 (without evil lust).

[*] 198. Was this image of God propagated by Adam to his posterity?

By no means; but by Adam's fall it was lost and became sadly deranged and corrupted.

Gen. 3:1-24; 5:1-3.

[*] 199. But is it in no way restored to us?

In this life a beginning is made in believers in its restoration through the gracious satisfaction made by Christ and through the renewal of the Holy Ghost, but in the life to come it will be fully restored in the elect.

2 Cor. 5:17; 3:18.

Col. 3:10; Eph. 4:24. (Qu. 197.)

Ps. 17:15; 1 Cor. 15:49; 1 John 3:2.

200. In what words of the explanation are the benefits of providence and of the preservation of creatures enumerated?

"I believe that God still preserves me and all creatures; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil.

201. Why is this added to the article of the creation?

Because God has not forsaken His work, as the architect leaves the house when it is finished, but He preserves all created things and governs them by His paternal providence.

Acts 17:27-28. He is not far from every one of us; for in Him we live, and move, and have our being. John 5:17.

[*] 202. What is divine providence?

It is that act of God in which He governs all created things freely, wisely, powerfully and benevolently, to the glory of His name and to the welfare and salvation of the pious.

Heb. 1:3. He upholds all things by the word of His power, Rom. 11:36.

Col. 1:17. By Him all things consist. Gen. 8:22. (Preservation)

Ps. 145:15-16. The eyes of all wait upon Thee, Lord; and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desires of every living thing 104:27-82; Job 10:12; 1 Pet. 5:7; Matt. 6:25-32; 5:45; Acts 14:17. (Providence.)

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 all numbered. Acts 17:26; Prov. 16:9; Is. 28:29; Jer. 10:23; Ps. 31:16; Job 14:5. (Government of life.)

Ps. 33:13-15. The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works. Prov. 21:1. (Direction of the heart.)

Gen. 50:20. Ye thought evil against me; but God meant it unto good. (Control of evil.) Rom. 8:28.

203. But how do we merit such great benefits?

We merit none of them, but our kind heavenly Father does “all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in us.”

Gen. 32:10. I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant. Ps. 144:38; 1 Cor. 4:7.

204. What is therefore due to our kind Father in heaven?

We are in duty bound

[1] From our heart to *thank* Him for all this, Sir. 50:24.

[2] With our lips to *praise* Him, Ps. 103:1-2;

[3] To *serve* Him with child-like reverence, Ps. 95:6-7; and

[4] To *obey* Him faithfully throughout our whole lives.

205. Why are the words, “This is most certainly true,” added to the explanation of this and the following articles?

To testify our joyful confidence in this faith and its immovable certainty, of which we dare not have the least doubt.

Of The Second Article Of Our Holy Christian Faith.

206. Which is the second article, concerning the redemption?

I believe in Jesus Christ, His only 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 arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

207. What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

208. How many parts are contained in this Article and its explanation?

Chiefly two:

[1] Of the Person of our Lord Jesus Christ;

[2] Of the Office of our Lord Jesus Christ.

I. Of The Person Of Christ.

209. Which words of this Article treat especially of Christ's Person?

The words: "And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost born of the Virgin Mary."

210. Who accordingly is Jesus Christ?

Jesus Christ is the second person or the Godhead and true man, born in time of the Virgin Mary,— the only Redeemer of the human race; or: He is the Son of God and of Mary, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord.

2 Sam. 7:19; Rom. 9:5. (Qu. 213.)

211. Why is He called Jesus?

He is called Jesus, that is Saviour, by the angel, because He should save His people from their sins, and because there is salvation in no other, an there is none other name under heaven given among men whereby we must be saved.

Matt. 1:21. She shall bring forth a son, 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.

212. Why is He called Christ?

He is called Christ, or Messiah, that is the Anointed, because He was anointed without measure by the Holy Ghost to be our Prophet, High Priest, and King.

Ps. 45:7. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. Acts 10:38; John 1:41-49; Is. 61:1-3. (Comp. Luke 4:17-21.)

Ex 23:41; 1 Kin. 19:15-16.

213. How do you prove that Christ is true God?

By the following evidence:

[1] In the Scriptures He is expressly and without any limitation called Lord (Jehovah) and God.

Jer. 23:6. This is His name whereby He shall be called The Lord our Righteousness. Gen. 4:1; Luke 2:11.

John 20:28. Thomas answered and said unto Him, My Lord and my God. 1:1.

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

1 John 5:20. This (Jesus Christ) is the true God and eternal life, Gal. 1:1.12.

[2] He is and is called God's own Son, the only begotten Son of God, and the eternal Son of the Father;

Rom. 8:32. God spared not His own Son. John 1:18

[3] The essential attributes of God are ascribed to Him; for He is

[a] Eternal:

Prov. 8:22-23. The Lord possessed me in the beginning of His way, before His works of old, and I was set up from everlasting, from the beginning, or ever the earth was. Micha 5:1; Is. 9:6.

John 1:1-2. In the beginning was the Word, and the Word was with God, and the Word was God. same was in the beginning with God. John 8:58; Heb. 13:8.

[b] Unchangeable:

Ps. 102:26-28. (Comp. Heb. 1:10-12.)

[c] Omnipresent:

Matt. 18:20. Where two or three are gathered together in My name, there am I in the midst of them.

Matt. 28:30. To, I am with you alway, even unto the end of the world.

[d] Almighty:

Matt. 28:18. All power is given unto Me in heaven and in earth.

[e] Omniscient:

John 2:25. For He knew what was in man. (Comp. Kin. 8:39.) John 21:17.

Col. 2:3. In Him are hid all the treasures of wisdom and knowledge.

[f] Good, merciful, faithful, righteous, etc., as the Scriptures testify in various places.

[g] Equal with God:

John 14:9. He that hath seen Me, hath seen the Father.

John 10:30. I and My Father are one. John 5:18.

[4] He performs truly divine works by His own power, for His glory;

[a] The creation:

John 1:3. All things were made by Him; and without Him was not any thing made that was made. Cal 1:16; Heb. 1:1-2.

[b] Preservation:

Col. 1:17; Heb. 1:3

[c] Miracles:

Luke 7:14. Young man, I say unto thee, Arise. Comp. Acts 3:6, 12, 16. John 2:11. Acts 10:38.

[d] Foretelling future events:

Luke 18:31-33. Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Propets concerning the Son of man shall he accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again. Matt. 21:2; Luke 22:10; Matt. 24.

[e] The power to forgive sins and execute judgment:

Matt. 9:6. The Son of man hath power on earth to forgive sins. v. 2.

John 5:27. The Father hath given Him authority to execute judgment also, because He is the Son of man.

[5] Divine honor is ascribed to Him.

Heb. 1:6. When He bringeth in the First-begotten into the world, he saith, And let all the angels of God worship Him.

John 5:23. All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him. Phil. 2:10; Acts 7:58-59; 9:14; Matt. 10:37; John 3:16.

These and other evidences prove beyond doubt that Christ is truly, really and by nature God.

214. How do you prove that Christ is true man?

By the following evidence:

[1] He is expressly, truly, and literally called man;

1 Tim. 2:5-6. There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time. Luke 23:47; Ps. 45:3.

[2] Human attributes are ascribed to Him;

Gen. 3:15; 22:18; 2 Sam. 7:12; Is. 7:14; Matt. 1.

[3] The essential parts of man are found in Him, namely:

[a] A rational *soul*;

Matt. 26:38. My soul is exceeding sorrowful, even unto death. Luke 28:46.

[b] A true, natural body.

Luke 24:39. Behold my hands and my feet, that it is I Myself: handle Me, and see: for a spirit hath not flesh and bones, as ye see Me have. Matt. 27:58; Heb. 2:14.

[4] That which is peculiar to these parts belong to Him; as, increase in wisdom and stature, sadness, weeping, emotion, thirst, hunger, weariness, etc.; also

[5] Human works and acts; as, knowing, willing, choosing, speaking, teaching, eating, drinking, walking, resting, suffering, dying, etc.

These and other evidences prove that Christ is truly, really and by nature man.

215. If Christ is true God and true man, how many natures has He, what are they?

Two: the divine and the human.

216. But are there not also two persons in Christ?

By no means; for there is one Lord Jesus Christ, and therefore but one such person, but He has two distinct natures, which are united. 1 Cor. 8:6.

Of The Personal Union.

[*] 217. What kind of a union is that between the two natures in Christ?

It is a *personal* union, because it takes place in the person of the Son of God, and in it both natures subsist.

[*] 218. What is the personal union?

The personal union consists in this, that the Son of God assumed into the unity of His person the true and perfect humanity from the essence of the Virgin Mary, so that God and man are one person, without a confusion of the natures.

Col. 2:9. In Him dwelleth all the fullness of the Godhead bodily:

John 1:14. 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.

1 Tim. 3:16. Without controversy, great is the mystery of godliness: God was manifest in the flesh. 2 Cor. 5:19; Gal 4:4; 1 John 4:2-3.

[*] 219. Did this personal union take place without any communication?

Not at all; for as this union is entirely perfect, it does not consist merely in a mutual communication of the *natures*, which constitutes the proper essence of the personal union, but the communication of the *attributes* of both natures also follows as a consequence.

[*] 220. What is the communication of natures?

It is the most intimate mutual permeation and unspeakable communion of the natures themselves, on account of which God is truly and really predicated of man and man of God.

2 Sam. 7:19.

Jer. 23:5-6; Is. 9:6, (Everlasting Father.)

1 Cor. 15:47. The second man is the Lord from heaven.

Matt. 16:13. Whom do men say that I, the Son of man, am? — Thou art the Christ, the Son of the living God.

Of The Communication Of Attributes.

[*] 221. What is the communication of attributes?

The communication of attributes is the participation, resulting from the personal union, in that which is proper to the divine and the human nature, which takes place in Christ the God-Man, who is spoken of sometimes with reference to the one, sometimes with reference to the other nature, sometimes with reference to both.

John 6:62. Ye shall see the Son of man ascend up where He was before.

Rom. 1:3. The Son of God was made of the seed of David according to the flesh.

Heb. 13:8. Jesus Christ the same yesterday, and today, and for ever.

Rom. 9:5. Of the fathers concerning the flesh Christ came.

[*] 222. What is the nature of this communication?

It is real and true, and therefore personal; for the communication of attributes is of the same nature as the union.

[*] 223. Is there but one kind of such communication of attributes?

No; there are three different kinds or degrees, of which the *first* is called the communication of attributes, the *second* the communication of majesty, the *third* the communication of official works.

[*] 224. What is the first kind of communication of attributes?

That in which the properties of the natures are ascribed to the whole person. Thus it is said: God suffered, the Son of God was born of a woman, the Son of Mary was before Abraham, Christ created all things.

Acts 3:15. Ye killed the Prince of life.

1 Cor. 2:8 Had they known it, they would not have crucified the Lord of glory.

1 John 1:7. The blood of Jesus Christ His Son cleanseth us from all sin. Acts 20:28; Rom. 8:32; John 8:58.

[*] 225. What is the second kind?

That in which, on account of the personal union, divine majesty, honor and power are ascribed to the human nature.

[*] 226. What is that majesty and given to Christ, and what is its character?

It is truly divine, unmeasurable and eternal, namely:

[1] Omnipotence:

Matt. 28:18, (Qu. 213.) 11:27; Heb 2:8.

[2] Omniscience:

Col. 2:3; John 2:25. (Qu. 213.)

John 21:17. Lord, Thou knowest all things. Comp. Is. 1:1-2.

[3] Power to give life:

John 6:51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

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

John 6:26-27. As the Father hath life in Himself, so hath He given to the Son to have life in Himself, because He is the Son of man.

[4] Power to forgive sin and execute judgment:

See passages under Qu. 213. No. 4.

[5] The honor of worship:

See Qu. 118, No. 5. Comp. Ps. 72:11; Rev. 5:12.

[6] Omnipresence:

John 3:13. No man hath ascended up to heaven, but he that came down from heaven, even the of man which is in heaven. 1:48

Eph. 4:10. Christ ascended up far above all heavens, that He might fill all things.

Comp. texts under Qu. 213, No. 3, c.

[*] 227. But according to which nature is this divine majesty given to Christ?

It is given to Him according to His human nature.

[*] 228. How do you prove this!

By the well-known and undeniable rule of all orthodox antiquity, that whatever the Scriptures declare to have been given to Christ *in time*, must be understood as having been given Him not according to His Divinity, but according to His assumed human nature.

Ps. 102:28. Thou art the same.

Dan. 7:13-14: Phil. 2:9: Heb. 1:4.

[*] 229 What is the third kind of communication of attributes?

That in which the works of His office are ascribed to Christ not according to one nature only, but, according to both natures. Thus Christ is called our Mediator, Prophet, High Priest, Redeemer, Saviour, King, Lord, etc.

[*] 230. But are both natures active in the same manner in these official works?

No; but each nature in Christ performs what is *proper* to itself in *communion* with the other.

[*] 231. If Christ then performs the works of His office according to both natures, is He not also our Mediator according to both natures?

Of course, according to both the Divine and the human natures, as the Scriptures expressly teach.

[*] 232. How do you prove that Christ is our Mediator according to the Divine nature?

Gal. 4:4-5. God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. 1 John 1:7.

1 John 3:8 For this purpose the Son of God was manifested, that He might destroy the works of the devil.

(Comp. Rom. 5:10; 8:32; 2 Cor. 5:19; Jer. 23:5-6; 33:16; Is. 35:4; Hos. 1:7; Acts 20:28.)

[*] 233. How do you prove that Christ is our Mediator according to the human nature?

Gen. 3:15. The seed of the woman shall bruise the serpent's head.

Luke 9:56. The Son of man is not come to destroy men's lives, but to save them.

1 Tim. 2:5-6, (Qu. 214); Heb, 2:14; 4:15.

[*] 234. Why was it necessary that Christ should be both true God and true man?

It was necessary for Him to be a man that He might suffer and die; but as no mere man could bear the sin of the human race, together with the wrath of God and the curse of the law, nor satisfy infinite divine justice, nor overcome death, hell and the devil, it was necessary that He should at the same time be true God.

Ps. 49:8-9. 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 for ever. Rom. 8:3-4.

II. Of Christ's Office.

235. What is the office of Christ?

It is the office of Christ to redeem us from sin, to reconcile us with His heavenly Father, to govern and protect us, and finally to save us.

1 Tim. 2:5. (Qu. 214) Matt. 1:21. (Qu. 211.) 1 John 3:8. (Qu. 232.)

236. Of how many kinds is the office of Christ?

It is threefold: the prophetic, the priestly and the kingly.

237. What is the prophetic office of Christ?

It is that by which Christ reveals to us the will of His heavenly Father and teaches us the way of salvation.

Deut. 18:15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

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.

238. How does Christ execute His prophetic office?

In two ways:

[1] By proclaiming, in His own person, through the Gospel, the counsel of God respecting the redemption of the human race;

[2] By instituting the ministry of the Word and the use of the Sacraments, and working effectually through them in the Church.

Eph. 2:17; Matt. 17:5. Mark 16:15, 16, 20; 2 Cor. 5:18-20; John 4:1-2

239. What is the priestly office of Christ?

It is that by which

[1] He rendered most perfect obedience to the divine law;

[2] He offered Himself as a sacrifice for the sins of the whole world; and

[3] He intercedes for us before His heavenly Father.

Gal. 4:4-5. When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Matt. 5:17; Rom. 5:19. (Active obedience.)

Is. 53:4-5. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. 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. Phil. 2:8. (Passive obedience.)

1 Pet. 2:24. Christ 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.

Heb. 7:26. Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. 4:15.

1 John 2:1-2. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Rom. 8:34; Heb. 7:23-25.

240. What is the kingly office of Christ?

It is that by which He mightily reigns over all things in heaven and on earth, but especially governs and protects His Church.

John 18:37. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth, Every one that is of the truth, heareth my voice. Ps. 2.

241. Of how many kinds is Christ's kingdom?

It is threefold:

[1] The kingdom of power;

[2] The kingdom of grace;

[3] The kingdom of glory.

242. What is His kingdom of power?

It is the general sovereignty over all creatures in heaven and on earth.

Ps. 8:7-9; Dan. 7:13-14; Eph. 1:20-21; 1 Cor. 15:27; Ps. 110:1-2.

243. What is His kingdom of grace?

It is the special operation of the mercy and goodness of Christ in His Church.

Matt. 21:5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Jer. 28:5-6.

244. What is His kingdom of glory?

It is the full possession of salvation in heaven, where Christ will crown the elect, after their resurrection from the dead, with heavenly glory, so that they shall live and reign with Him forever.

2 Tim. 4:18. The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.

245. What is the nature of Christ's kingdom?

It is not temporal but

[1] *Spiritual*, because it is administered in this life by the power of the Word;

John 18:36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, but I should not be delivered to the Jews: but now is my kingdom not from hence. 2 Cor. 10:4-5.

[2] *Eternal*, because of His kingdom there shall be no end. Luke 1:88; Dan. 2:44.

Of The Two States Of Christ.

246. Did Christ always exercise His office in the same way?

No; for the Apostles' Creed, according to the Scriptures, mentions two different states, one of which is called the state of humiliation, the other the state of exaltation.

[*] 247. What is the state of humiliation!

That in which Christ did not employ the divine majesty which He received according to His human nature, but for our sakes freely and deeply humbled Himself, so that in such humiliation He might redeem us by His obedience and suffering, which could not have been done if He had constantly and fully made use of His glory.

Phil. 2:5-8. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Heb. 12:2; John 10:18; Luke 2:51-52; Matt. 8:20.

John 1:14; 2:11; 11:40; 18:6. (Rays of glory in the state of humiliation.)

248. What belongs to the state of humiliation?

All that took place in the history of Christ, according to the Creed, from His conception to His burial.

249. What is the conception of the Son of God?

It is that act in which by a miraculous operation of the Holy Ghost, the Son of God was conceived a true man in the womb of the Virgin Mary, and thus purified us from our sinful conception.

Luke 1:35. The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. Ps. 51:7. (Qu. 132.)

250. What is the birth of Jesus Christ?

It is that act in which He, for our benefit and consolation, was brought forth by the Virgin Mary without injury to her virginity.

Is. 9:6. Unto us a child is born, unto us a son is given.

Luke 2:11. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Is. 7:14.

251. What do we believe concerning the sufferings of Christ?

That He truly suffered, both externally in His body and internally in His soul, for us and for our sins; and all this took place under Pontius Pilate, which is added to indicate the certainty of the history of the passion. (Comp. the history of the passion in the four Evangelists.)

252. Why did Christ suffer and die?

That He might redeem me, a lost and condemned creature, purchase and win me from all sins, from death, from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death.

1 Pet. 1:18-19. 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.

Ps. 69:5. I restored that which I took not away. 2 Cor. 8:9; Is. 53:12

2 Cor. 5:21. He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. 2 Cor. 5:14; Is. 53:4-6; 43:24-25; Rev. 5:9-10; Gal. 3:13.

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. Hos. 13:14.

253. Whom then did Christ redeem?

Me, a lost and condemned creature, and therefore all other persons, as all are lost and condemned on account of sin.

Matt. 18:11. The Son of man is come to save that which was lost.

John 1:29. Behold the Lamb of God, which taketh away the sin of the world. 1 John 2:1-2. (Qu. 289) 1 Tim. 2:5-8. (Qu. 214.)

254. But why do we say, I believe He has redeemed me?

Because I must appropriate to myself the universal redemption, and be certain in faith that He has also redeemed me, a lost and condemned creature, from sin, death, and the devil.

Gal. 2:20.

255. For what purposes did He redeem, secure and deliver you?

That I might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.

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. Luke 1:74-75; Rom. 14:8-9.

256. Why was He buried?

[1] That it might be certain that He really died;

[2] That He might consecrate our graves as sleeping chambers until the resurrection day.

Is. 57:2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness, Comp. Gen. 3:19. Matt. 12:40.

257. What is Christ's state of exaltation?

That in which He was exalted to a full and unceasing use, according to His human nature, of His communicated Divine majesty.

Phil. 2:9-11. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Luke 24:46; Heb. 2:9.

258. In which words of the Creed is this state of exaltation expressed?

In these: "He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

259. Why did He descend into hell?

That He might show Himself to the infernal spirits as the conqueror of the devil, of hell, and of all hellish foes, and mightily triumph over them.

1 Pet. 3:13-19. Christ was put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison. Col. 2:15; Eph. 4:9-10.

260. Why did Christ rise from the dead on the third day?

[1] That by the resurrection He might declare Himself with power to be the Son of God.

John 2:19. Destroy this temple, and in three days I will raise it up. (Comp. 5:18-22.) 10:17-18 Rom. 1:4.

[2] That He might show that He has made satisfaction for our sins and secured for us true righteousness.

1 Cor. 15:17-18. If Christ be not raised, your faith is vain; ye are yet in your sins, Then they which are fallen asleep in Christ are perished.

Rom. 4:25. Christ was delivered for our offenses, and was raised again for our justification. 5:18.

[3] That He might also raise up our bodies on the last day and make us joint-heirs of all the treasures of His kingdom and glory.

John 11:25-26. I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth, and believeth in Me, shall never die.

John 14:19. Because I live, ye shall live also. 1 Cor. 15:22; Rom. 5:10; Rom. 8:11; 1 Pet. 1.3-4; Job 19:25-97.

261. Why did He ascend into heaven?

That He might sit at the right hand of His Father and discharge the office of our Mediator and Advocate with Him.

Mark 16:19; Acts 1:9.

Ps. 68:18. Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also. (Comp. Eph. 4:8.)

John 12:26. Where I am, there shall also my servant be.

John 14:2. I go to prepare a place for you. Rom. 8:34; Heb. 7:24-25.

262. Where is that heaven to which Christ ascended, and what is its nature?

Where that heaven is, what is its nature, and how the body of Christ is in heaven, are overcurious and useless questions; for eye hath not seen, nor ear heard these things, nor have they entered into the heart of man. 1 Cor. 2:9.

[*] 263. What is meant by the right hand of God, at which Christ is seated?

The Scriptures mean by it nothing else than the eternal and truly infinite power and Divine Majesty, by which He works, governs, and fills all things.

(See Ps. 77:11; 118:16; Ex. 15:6; Is. 48:13: hence it is called the right hand of the Majesty on high, Heb. 1:3, and the right hand of power, Matt. 26:64.)

[*] 264. What is accordingly meant by sitting at the right hand of God?

It means ruling and reigning, with infinite and eternal majesty and power, over all creatures and works of God's hand, by virtue of the personal union

and the consequent exaltation.

Ps. 110:1. Sit Thou (the Father says to Christ) at my right hand, until I make Thine enemies Thy footstool. (Comp. Matt. 22:41-45.)

Eph. 1:20-22. God set Him (Christ) at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet.

[*] 265. According to which nature was Christ exalted to the right hand of God?

According to that nature as to which He was born, suffered, died and was buried, rose again, ascended into heaven and could be exalted; for this is clearly shown by the order in which the articles of faith are mentioned in the Creed. But all this pertains to Christ according to His human nature; therefore He was also exalted according to His human nature.

Comp. the texts in Qu. 228.

[*] 266. Do you then believe that your Redeemer Jesus Christ, who has ascended into heaven, can be present with you on earth?

Certainly I believe this, with all my heart, because Jesus Christ my Lord, true God and man, Lord over all, is with me and all believers, according to His promise. He is also my Lord and King, and as He has redeemed me, so He governs and protects me, and will finally receive me and all believers into His eternal kingdom.

Matt. 18:20; 28:20. (Qu. 213, 3.)

[*] 267. Why then do we say in the Creed: From thence He shall come to judge the quick and the dead?

The words “from thence” do not denote a local inclusion in heaven, but indicate that Christ our Saviour will come again from heaven in a visible form, Acts 1:11, and will with great glory and majesty judge the living and the dead.

Acts 3:21. Whom the heaven must receive.

Eph. 4:10. He that descended is the same also that ascended far above all heavens, that He might fill all things.

[*] 268. Do you then believe that the judgment of the living and the dead will certainly take place?

Certainly I believe it, because this is proved by clear texts of Scripture.

Acts 17:31. God hath appointed a day, in which He will judge the world in righteousness, by that man whom He hath ordained. 10:42; John 5:22; Matt. 24:30. (The Judge.)

1 Thess. 4:16. The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Matt. 14:41; 24:81; 1 Cor. 6:2-3. (The instruments of the Judge.)

2 Cor. 5:10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rev. 20:12; Jude 14, 15, 6. (Who are judged.)

Eccl. 11:9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. 12:14; Matt. 12:36; 1 Cor. 4:5. (What is to be judged.)

John 12:48. The word that I have spoken, the same shall judge him in the last day. Heb. 4:12; Rom. 2:16; Rev. 30:12. (Rule of judgment.)

Matt. 25:31-46; 6:4; 10:32-38; John 5:24; 2:18 Rom. 2:5-11. (Nature of the judgment.)

2 Pet. 3:10. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Rev. 20:11-15; 21:1.

Matt. 25:46. These shall go away into everlasting punishment: but the righteous into life eternal. (What follows after the judgment.)

269. When will the judgment take place?

That it will take place at the end of the world and on the last day, we know; but the year, the month, the day, and the hour, we do not know, that we may not be secure, but be ready ever day and hour for the coming of Christ, and vigilant, lest that day come upon us unawares.

Mark 13:32. Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Luke 21:34-36; 1 Thess. 5:1-3, Matt. 24:42-51; 25:1-12.

270. Should we believe that the coming of the Lord to judgment is near at hand?

Yes; as we know that it is the last time, that the end of all things is at hand, and that the signs which precede His coming have partly been fulfilled and are partly in process of fulfillment, the coming of the Lord is no doubt near.

1 John 2:18. Children, it is the last time.

1 Pet. 4:7. The end of all things is at hand. 1 Cor. 10:11; Jam. 5:8-9.

1 Tim. 4:1-8; 2 Thess. 2:1-12; Matt. 24:11-14; 37-39; 2 Pet. 3:3-12 (Signs of the last times.)

271. Why will Christ execute this judgment?

That every one may receive according to the deeds done in the body,
whether good or bad. 2 Cor. 5:10; Jude 15.

Of The Third Article Of The Holy Christian Faith.

272. Which is the third Article, of our Sanctification?

I believe in the Holy Ghost; the Holy Christian Church, the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life everlasting. Amen.

273. What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

274. How many members has this Article?

Chiefly five:

- [1] Of the Holy Ghost;
- [2] Of the Christian Church;
- [3] Of the Forgiveness of sins;
- [4] Of the Resurrection of the Body;
- [5] Of Eternal Life.

I. Of The Holy Ghost.

275. Which words of the third Article treat of the Holy Ghost?

“I believe in the Holy Ghost.”

276. Why do you say: I believe in the Holy Ghost?

Because He is the third person of the Godhead who from eternity proceeds from the Father and the Son, and is thus the true God, in whom alone we are to believe and who alone is to be worshiped.

Jer. 17:5; Matt. 4:10. (Qu. 18.)

[*] 277. How do you prove that the Holy Ghost is God?

[1] Because in the Scriptures He is expressly and without any limitation called Lord (Jehovah) and God;

Acts 5:3-4. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God. 2 Pet. 1:21. (Qu. 5.)

1 Cor. 3:16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Is. 6:8-9. Comp. Acts 28:25-26; 2 Sam. 23:2-3.

[2] Because the essential attributes of God are ascribed to Him;

[a] Ommnipresence:

Ps. 139:7-12. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me, Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.

[b] Ommniscience:

1 Cor. 2:10. God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[e] Ommnipotence:

1 Cor. 12:11. All these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

[3] Because from eternity He proceeds, in an unspeakable manner, from the Father and the Son;

John 15:26. (Qu. 176.) Gal. 4:6.

[4] Because He is of the same essence with the Father and the Son.

1 John 5:7. (Qu. 169.)

[5] Because He performs truly divine works by His own power; such are:

[a] Creation:

Gen. 1:2. The Spirit of God moved upon the face of the waters.

Ps. 33:6. By the word of the Lord were the heavens made: and all the host of them by the breath (Spirit) of His mouth.

[b] Preservation:

Job 33:4. The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life.

[c] Foretelling future events:

2 Pet.1:21. (Qu. 5.)

[d] Miracles:

Matt. 12:28.

[e] Regeneration:

John 3:5. (Qu. 132.)

[f] Renewing:

Tit. 3:5. According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[g] Moving to prayer:

Rom. 8:15, 26.

[6] Finally, because truly divine service and honor are given Him.

Matt. 28:19. (Qu. 1.) Is. 6:3. (Qu. 160.)

These and other proofs show clearly that the Holy Ghost is truly, really and naturally God.

[*] 278. How do you prove that the Holy Ghost is really a distinct person from the Father and the Son?

By the following evidence:

[1] Because in the Creed we confess our faith severally in God

- a. The Father.
- b. The Son.

c. The Holy Ghost;

[2] Because in the baptism of Christ He revealed Himself as a person distinct from the Father and the Son, Matt. 3:16; John 1:32;

[3] Because He is expressly called another Comforter by Christ. Therefore He must be another person, distinct from the Father and the Son.

John 14:16-17. I will pray the Father, and He shall give you another Comforter, that He may abide with you or ever; even the Spirit of truth, whom the world cannot receive.

[*] 279. How do you prove that the Holy Ghost proceeds from the Father and the Son?

That He proceeds from the Father we are expressly assured in John 15:26; that He proceeds also from the Son is proved by this fact, among others, that He is called the Spirit of the Son, Gal. 4:6, the Spirit of Christ, Rom. 8:9, the Spirit of the mouth of Christ and the breath of His lips, 2 Thess. 2:8; Is. 11:4, and that He is sent by the Son, John 15:26; 16:7.

[*] 280. Why is the Holy Spirit called Spirit?

[1] Because He is in truth a divine, spiritual, incorporeal being;

[2] Because within the pure and undivided essence of the Godhead He proceeds, in an unspeakable manner, from the Father and the Son;

[3] Because He excites spiritual emotions in the hearts of men. John 3:8.

281. Why is He called the Holy Spirit?

[1] Because He is essentially holy;

[2] Because He is the author of true holiness, and truly sanctifies all the elect.

1 Cor. 6:11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

282. What is meant by the sanctification of which the third Article treats?

It is properly that act of the Holy Spirit in which He calls us through the Gospel, enlightens us by His gifts, and sanctifies and preserves us in the true faith.

283. Can then no one, in his conversion to God, do anything by his own power?

Not at all; for just on this account “I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him.”

284. Why is this?

Because by the fall of our first parents all the powers of our intellect and will are so entirely corrupted, that we are not able of ourselves to think anything as of ourselves.

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

1 Cor. 2:14, The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (Intellect.)

John 15:5, Without me ye can do nothing. Eph, 2:1. (Qu. 132.) Rom. 8:7. (Will.)

285. Has man then, since the fall, a free will before conversion?

[1] In civil and external actions he has, although it is weakened in various ways, on account of

- a. The corruption of nature.
- b. The wiles of the devil.
- c. The power of passion.
- d. The errors of judgment.

[2] In spiritual matters man is wholly dead and has no freedom of will, so that he cannot prepare himself for divine grace, nor accept it when it is offered, nor awaken himself to conversion and renewal, just as a dead man cannot restore himself to life or communicate any power to himself.

286. When then does conversion to God and faith in Jesus Christ come?

It is a gracious gift of the Holy Ghost, who works both in us by His mighty power.

Phil. 2:18. It is God which worketh in you both to will and to do of His good pleasure. 29.

Jer. 31:18. Turn Thou me, and I shall be turned; for Thou art the Lord my God. 1 Cor. 12:3: Col. 2:12. (Qu. 139.) Matt. 16:17; John 6:44, 65.

Ps. 51:12 (Qu. 86.) Ez. 36:26-27. Phil. 1:6.

287. By what means does the Holy Ghost work this in us?

By the Word of God and the Holy Sacraments; for through the Gospel He calls us, enlightens us by His gifts, and sanctifies and preserves us in the

true faith.

Rom. 10:17. So then faith cometh by hearing, and hearing by the word of God. Gal. 3:2.

Tit. 3:5-6, 1 Cor. 12:18.

288. What is the call?

It is the act of the Holy Spirit by which He through the Gospel graciously calls and gathers us, offers us the grace of God, and gives us power to accept it.

2 Tim. 1:9. God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

1 Pet. 2:9. Ye are a chosen generation, a royal priesthood, an 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. Matt. 22:1-14; 23:37; Is. 65:2; Rev. 3:20.

289. What is enlightening?

It is that act of the Holy Spirit in which, by the bright light of the Gospel, He enlightens our darkened understandings with His gifts, that we may know Christ as our Saviour, believe in Him, and thus be saved.

2 Cor. 4:6. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. v. 3-4; Acts 26:18.

290. What is sanctifying, as used here in the narrow sense?

It is the act of the Holy Spirit in which He sanctifies us through the Gospel in the true faith in Jesus Christ, and moves us to holy works which are pleasing to God.

Acts 15:9. Gal. 5:6. (Qu. 185.) Eph. 2:10. (Qu. 146.) Tit. 2:14.

Heb. 12:14. Follow with all men, and holiness without which no man shall see the Lord.

1 Thess. 4:3. This is the will of God, even your sanctification.

291. What is preserving?

It is the act of the Holy Spirit in which through the Gospel and faith He preserves us to eternal life.

1 Pet. 1:5. Ye are kept by the power of God through faith unto salvation. Phil. 1:6.

II. Of The Church.

292. Which words of the third Article treat of the Church?

The words: “I believe in a Holy Christian Church, the Communion of Saints.”

293. What do we understand by the word Church?

Not the buildings of wood or stone which we are accustomed to call churches; but the Church here properly is the congregation of those who are called to the kingdom of Christ, who adhere to the Word of God and the Holy Sacraments, and who are built up by them in the true faith unto eternal life.

Eph. 2:19-22, Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit.

294. Why do we say: “I BELIEVE in the Church”?

Because the true Church of Christ is *invisible*, and no one can see into the heart, or know infallibly who, among those that are found in the visible congregation, possess true faith in Christ and are thus living members of the true Church.

Heb. 11:1. (Qu. 185.)

2 Tim. 2:19. The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.

Luke 17:20, 21. The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you. 1 Kin. 19:14, 18; 2 Sam. 15:11; Heb. 12:22-23; 4:26.

295. How therefore does the Creed itself explain the word Church?

By the words “Communion of Saints,” that is, an assembly in which there are none but saints, or, still more clearly, a holy assembly.

Eph. 5:25-27. Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

[*] **296. But does not Christ Himself compare the kingdom of God to a net full of good and of bad fishes, etc.?**

When Christ says that the kingdom of heaven is like unto a net, or unto ten virgins, He does not mean that the wicked are the Church, but teaches how the Church *appears* in this world; therefore He says that it is *like unto* these things, that is, as in a mass of fishes the good and the bad are mingled together, so the Church on earth is hidden among the mass of the ungodly; and He desires that the pious should not be offended at this.

Matt. 18:24-26; 47-48; 22:10-13; 25:1-12.

Matt. 13:38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

[*] 297. Do then the wicked and the hypocrites not belong to the Church?

Although the wicked and ungodly hypocrites have fellowship with the true Church in external signs, in name and offices, still, if we would speak of the Church in its *proper* sense, we must speak of the Church which is the body of Christ and has communion not only in external signs, but has the gifts, the Holy Spirit and faith, in the heart.

Gen. 4:3-5; 9:18; 21:9; 27:41; 37:4; Matt. 10:2-4; 1 Cor. 5:1; 15:12; 2 Cor. 12:20-21; Gal. 5:4; Acts 20:29-30; Rev. 2:14-15, (Communion of signs.)

Rev. 3:1. Comp. Acts II, 26; 8:13-24. (Communion of names.)

John 11:49-51; 2 Cor. 11:13-14; 3 John 9-10; Rev. 3:14-18. (Communion of offices.)

Rom. 2:28-29; 9:6; 1 John 2:19.

Eph. 1:22-23. God gave Christ to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all.

Rom. 8:9, If any man have not the Spirit of Christ, he is none of His.

[*] 298, Why is the Church called One?

[1] Because God the Father, Son and Holy Ghost, by whom it is gathered and whom it worships, is one;

[2] Because it has but one foundation, which is Christ;

[3] Because in it the saints have one and the same communion of

a. Doctrine and faith.

b. The sacraments, Baptism and the Holy Supper.

c. The spiritual body, whose head is Christ.

d. The Spirit, and

e. The hope of eternal life.

Eph. 4:3-6. Endeavoring to keep the unity of the Spirit in the bond of peace. There is 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 all, who is above all, and through all, and in you all.

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

Eph. 2:19-22. (Qu. 293.) Rom. 12:4-5; 1 Cor. 12:12-13.

[*] 299. Why is the Church called HOLY?

[1] Because Christ sanctifies it with His blood;

[2] Because it is purified by His merits through the Word and the Sacraments, and through faith;

[3] Because it serves God with holy and righteous works;

[4] Because it lives in the holy exercise of worship and Christian love.

Eph. 5:25-27. (Qu. 296.) 1 Cor. 1:2; Luke 1:74-76.

[*] 300. Why is the Church called CHRISTIAN or CATHOLIC, that is, universal?

[1] Because it is gathered from among all people, throughout the whole world;

[2] Because it confesses with one consent the catholic, that is, universal doctrine of the Prophets, of Christ, and of the Apostles, and clings to it; in which sense it is also called *apostolic*.

John 10:16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. Col. 1:56-6:23; Rev. 5:9-10.

301. What are the true and infallible marks of this holy Christian Church?

They are these two:

[1] The pure preaching of the Word of God.

[2] The legitimate administration of the Sacraments which God has instituted.

[*] 302. Why so?

Because these marks

[1] Unerringly indicate the true Church;

Is. 55:10-11. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

[2] Belong to it alone and always;

John 8:31-82. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. Matt. 28:19-20. (Qu. 1).

Matt. 16:18. You art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

[3] Distinguish it from all other assemblies;

John 10:27-28. My sheep hear my voice, and I know them, and they follow me: and give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. v. 5; 14:23-24.

[4] Cannot be separated from it.

[*] 303. How are the pure preaching of the Word and the legitimate administration of the Sacraments inseparable from the Church?

This is to be understood of the Church as long as it is and remains such; for where these are corrupted the Church is also corrupted, and where these are entirely abandoned the Church also ceases to exist.

Rev. 3:10-11; Acts 15:1; Gal. 1:2. Comp. 3:1; 4:10-11; 5:4, 9.

Ps. 26:5. I have hated the congregation of evil doers and will not sit with the wicked. Rev 2:13.

304. When is the doctrine of the Church rightly used?

[1] When we are concerned to know which is the true Christian Church and adhere to it;

[2] When we diligently avoid all churches and assemblies that have a false faith;

[3] When we earnestly take heed that we do not belong only to the external communion of saints, as all hypocrites and sham Christians are accustomed to do, but that we belong to the internal communion, avoiding all wicked

fellowship, and using all diligence to remain in the communion of saints unto our end, and thus in eternity.

Matt. 10:23-33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Acts 17:11; 2:42; 1 Cor. 1:10.

2 Cor. 6:14-18. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Rom. 16:17. Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. Ps. 26:5-8. (Qu. 303 and 53.)

Matt. 7:15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Tit. 3:10-11; 1 John 4:1; 2 John 10-11; Matt. 7:21. (Qu. 40.) 8:11-12; Ps. 1.

Matt. 24:13. He that shall endure unto the end, the same shall be saved.

Rev. 2:10. Be thou faithful unto death, and I will give thee a crown of life. Heb. 10:38-39.

III. Of the Forgiveness of Sin, or Justification.

305. Why do you say in this article: I believe in the forgiveness of sins?

Because I am fully assured that I cannot by my own power or my own works be justified before God, but that forgiveness of sins is bestowed upon me by grace, through faith in the Lord Jesus Christ. For where there is forgiveness of sin there is also true justification.

Ps. 130:3-4. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. Ps. 143:2; Is. 64:6. (Qu. 124.) Job 25:4-6

306. What is justification?

Justification is that act of God by which, from pure grace and mercy, for the sake of Christ's merits, He forgives the sins of a poor sinner who truly believes in Christ, and receives him to eternal life.

307. How then do you become just before God and obtain eternal salvation?

Not by the merit of works, or by an indwelling and infused righteousness, but only through the grace and mercy of God, for the sake of the merit of Christ alone, which I have apprehended and appropriated by true confidence of the heart.

Or:

By the most holy obedience, and by the sufferings and death of our Lord and Saviour Jesus Christ, not by any other works. To this I cling with undoubting faith and upon this I fix my heart's entire confidence.

308. By what texts of Scripture do you prove this?

Especially by the following, selected from the great number:

Rom. 3:22-25. There is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

Rom. 3:28; Eph. 2:8. (Qu. 147.) 2 Tim. 1:9. (Qu. 288.) Rom. 4:5. (Qu. 140.) Rom. 10:4. (Qu. 125.) Ps. 32:1-2. (Comp. Rom. 4:6-7.) Gen. 15:6. (Comp. Rom. 4:3.) Is. 53:11; Rom. 11:6.

[*] 309. But how can it be said that we are justified alone by grace, alone for the sake of Christ's merit, alone through faith, and still through the Word of God and the Sacraments?

We are justified

[1] By the grace and mercy of God, as the *efficient* cause:

[2] For the sake of Christ's merits, as the *meritorious* cause;

[3] Through faith alone, as the only *instrumental* cause, or the hand which grasps salvation;

[4] Through the Word and Sacraments as the *means of grace*, which either convey or seal salvation.

310. Can and should believers be certain of their faith and of their justification and salvation?

Yes, undoubtedly; for as the evangelical promises of the forgiveness of sins, of perseverance in faith, and of the attainment of eternal life are

[1] Immovable and certain.

[2] Confirmed by a divine oath.

[3] Sealed by the Holy Ghost in the hearts of the pious, and

[4] Ratified by the Holy Sacraments as seals, believers can and should be certain that neither death nor life shall be able to separate them from the love of God which is in Christ Jesus our Lord.

2 Cor. 1:20; Ex. 33:11. (Qu. 180.) Comp. Heb. 6:17-18; 2 Cor. 1:21-22; Rom. 4:11.

Rom. 8:38-39. 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. 2 Tim. 1:12 (Qu. 139.)

IV. Of The Resurrection Of The Body.

311. Why do you say: I BELIEVE in the resurrection of the body?

Because I can in no wise comprehend it with my reason, but expect a resurrection of the dead in firm faith only on account of the divine promises.

Acts 17:32; 23:8; 1 Cor. 15:12; 2 Tim. 2:18.

312. But why do you believe in the resurrection of the body only?

Because, properly speaking, only that shall rise which has perished; but the body only has perished; therefore only the body shall rise again. The soul can literally neither die nor rise again, because it is immortal.

Matt. 10:28. (Qu. 18.) Eccl. 12:7; Acts 7:58; 1 Pet. 3:19; Rev. 6:9; Wis. 3:1.

313. By what texts of Scripture do you prove that there will certainly be a resurrection of the body?

Job 19:25-26. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God. John 11:95 (Qu. 260.) John 6:40, 54; Luke 20:37-38.

1 Kin. 17:17 etc.; 2 Kin. 13:21; Luke 7:14-15; Mark 5:41; John 11:43-44; Acts 9:36 etc.; 20:9-10; Matt. 27:52-53; 17:3-4. (Examples.)

314. Who shall rise again?

All human beings, without exception, who have lived from the beginning of the world and shall live to the end of time, whatever their sex, age or condition may be, whether good or bad, just or unjust.

John 5:28-29. The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Rev. 20:18; 1 Cor. 15:51-52.

[*] 315. Will the bodies with which men shall rise be the same which they had here, or will they be new bodies?

They will be the same in all their parts, because

[1] The Lord keepeth all the bones of the saints, so that not one of them is broken, Ps. 34:20;

[2] Every one shall receive the the things done in the body, 2 Cor. 5:10;

[3] This corruptible must put on incorruption, 1 Cor. 15:53;

[4] In this flesh and with these eyes we shall see our Redeemer, Job 19:26-27;

[5] It is meet that the body which shares the cross should also have part in the glory.

316. What difference will there be in their resurrection?

They that have done good shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of damnation, and to shame and everlasting contempt.

Dan. 12:2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. John 3:28-29. (Qu. 314.)

Phil. 3:20-21. Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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. 1 Cor. 15:41-44; Luke 20:36.

V. Of Eternal Life.

317. Why do you say: / BELIEVE in the life everlasting?

Because I cannot ascertain it by my senses, but am assured that there is such a life by the Word of God only, which I apprehend in firm faith.

318. How do you prove that there is an eternal life?

By clear testimonies of Holy Scripture:

Matt. 25:46. These shall go away into everlasting punishment, but the righteous into life eternal. (Qu. 316.)

John 10:27-88. (Qu. 302.) 3:16. (Qu. 139.)

Heb. 13:14. Here we have no continuing city, but we seek one to come.

319. What will man's condition be in eternal life?

There will be eternal salvation, combined with unspeakable happiness, joy and glory, which eye hath not seen, ear hath not heard, neither have entered into the heart of man, 1 Cor. 2:9.

Rev. 21:4 God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 2 Tim. 4:18. (Qu. 244) (Deliverance from all evil.)

Matt. 5:8 (Qu. 117.) 1 Cor. 13:12 (Seeing God.)

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. Ps. 17:15; 2 Pet. 3:13. (Renewal of the image of God.)

Ps. 16:11. At Thy right hand there are pleasures for evermore, Luke 6:21; Ps. 126:5-6.

Rev. 14:18. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Rom. 8:18. I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Matt. 25:21, 34; Rev. 2:10; 2 Tim. 4:8; Matt. 13:43; Luke 23:43; Rev. 21. (Joy, rest, glory.) Wis. 5:1-17.

2 Cor. 9:6. He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. 1 Cor. 15:41-42; Dan. 12:3; Matt. 19:28. (Degrees.)

320. For whom is this glory and happiness of eternal life designed?

Only for believers, who continue in the true faith unto their end, Matt. 24:18; because for these, by the election of God, the kingdom is prepared from the foundation of the world. Matt. 25:34.

Of The Election To Eternal Life.

[*] 321. What then is the divine election of grace?

It is that act of God by which He, according to the purpose of His will, alone out of His grace and mercy in Christ, has resolved to save all those who shall steadfastly believe in Christ, to the praise of His glorious grace.

Eph. 1:3-6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

John 15:16. Ye have not chosen me, but I have chosen you. Matt. 25:34; Acts 13:48; Phil. 4:3; Luke 10:20; Dan. 12:1; Rev. 20:15; Heb. 12:23.

[*] 322. What is the nature of that decree of God, according to which He has resolved to save those who believe in Christ?

It is not unconditional, but is so fixed, according to a certain order, as to embrace all the causes and means of our salvation.

Rom. 8:28-30. We know that all things work together for good, to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born of many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

323. What are those causes and means of salvation?

[1] The boundless mercy of God, 2 Tim. 1:9. (Qu. 288);

[2] The infinite merit of Christ, which is to be proclaimed through the Gospel, Eph. 1:3-6. (Qu. 321).

[3] Persevering faith in Christ, 2 Thess. 2:13.

324. But are not these means of salvation appointed for all men without exception?

Certainly; for

[1] God sincerely desires to have mercy upon all men; and wills that all should be saved and that none should perish;

Ex. 33:11; John 3:16; 1 Tim. 2:4; 2 Pet. 3:9. (Qu. 180); Rom. 11:32.

John 6:37. Him that cometh to me, I will in no wise cast out. Rom. 10:12-13; 5:20; Is. 1:18. (Universal will of grace.)

[2] Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world; He is the Saviour of all men, especially of those who believe;

1 John 2:1-2 (Qu. 239.) 1 Tim. 4:10; 1 Tim. 2:5-6. (Qu. 214) 2 Pet. 2:1. (Qu. 253.) John 1:29. (Qu. 253.) 2 Cor. 5:14; V. 15. (Qu. 255.) John 4:42. (Universal redemption.);

[3] God calls all to the benefits of Christ, with the sincere will that all should become partakers; and the Gospel is preached to every creature, to the end that all men every where should repent and come to the knowledge of the truth.

Matt. 11:28. Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

Mark 16:15-16, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 17:30. The times of this ignorance God winked at; but now commandeth all men every where to repent. Gen. 3:9; 9:8-9. (Calling of all men in the time of Adam, Noah, and the Apostles.)

Matt. 22:2-9; Luke 19:41. (Universal and sincere calling.)

[*] 325. Whence is it then that not all and every person, for whom these means of salvation are designed, is equally chosen for eternal life?

It is because God has purposed not to elect them absolutely and unconditionally, but with this appointment and in this order, that they should through the Gospel believe in Jesus Christ, and by true faith in Him be saved. But because the greatest number do not believe, it necessarily follows that only those who believe unto the end, and therefore but few, are chosen.

John 6:40. 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.

1 Tim. 1:15-16. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting. Heb. 4:2.

Matt. 22:14. Many are called, but few are chosen. Luke 12:32, (Qu. 388.) Matt. 7:13-14. (Qu. 330.)

[*] 326. But why is it that not all are endowed with faith through the Gospel, and believe in Christ?

This is because of their own fault, inasmuch as they voluntarily despise and reject the Word preached, and thus resist the operations of the Holy Ghost.

Matt. 23:37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

Acts 13:46. It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Acts 7:51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Luke 14:16-24; 8:12; 1 Sam. 6:6, (Comp. Ex. 5:2; 8:32.) Prov. 1:24-32.

[*] 327. But whence does it come that the greater number is rejected and damned?

This also is due to their own fault, to their impenitence and unbelief; for he that believeth not shall be damned, and the wrath of God abideth on him.

Hos. 18:9. O Israel, thou hast destroyed thyself; but in me is thine help. 1 Thess. 5:9. John 3:36.

[*] 328. But can those who are truly regenerated and elected, by mortal sins reject and lose faith and the grace of the indwelling Holy Spirit?

Assuredly; but with the difference that this may indeed be done totally by the elect, but not persistently until death, whilst a regenerate person may both fall away totally and remain so until death.

Matt. 24:24, For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Eph. 1:3-6, (Qu. 321.) Is. 54:10; Luke 22:32, (Certainty of the salvation of the elect.)

2 Sam. 12, (Comp. v. 5-7.) 1 Kin. 11:4. (Comp. Luke 13:28.) Matt. 26:69 etc.. (Temporary fall of the elect.)

Luke 8:13, They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 1 Tim. 1:18-19; 2 Pet. 2:20-22; Luke 11:24-26; Ex. 18:24; 2 Tim. 4:10. (Comp. Philem. 24.) (Fall of believers until death,)

Of Hell.

329. What will be the punishment of the unbelieving and damned?

They will be cast alive into a lake of fire burning with brimstone, where they shall suffer terrible torments in body and soul, and be punished with everlasting destruction.

Luke 16:28-24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. V. 25-26; Matt. 10:28 (Qu. 18) 22:13; Heb. 10:26-27; Rev. 14:9-11. (Nature of the punishment of hell.)

Luke 12:47-48, And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Matt. 11:20-24; 28:14. (Degrees of damnation.)

Is. 66:24. Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh. Comp. Mark 9:43-48; Matt. 25:46. (Qu. 268.) Dan. 12:2. (Qu. 316.)

Prov. 11:7. When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth. Rev. 14:11; 2 Thess. 1:9. (Eternity of the torments of hell.)

[*] 330 What then do you think of that purgatory, which the Papists represent as a place in which the souls of the dead are purified from all taint of sin, that they may enter heaven in purity?

I regard it as nothing but an empty human invention, which is unknown to the Scriptures, inasmuch as these mention but two places to which the souls of the departed are brought, namely, heaven and hell. The souls of the wicked go down alive to hell, where no hope remains for them, but the righteous are in the hand of God, and no torment shall touch them.

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 thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Heb. 9:27. It is appointed unto men once to die, but after this the judgment. 3:13.

Eccl. 11:3. If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be. Prov. 11:7. (Qu. 329.)

John 9:4. The night cometh, when no man can work. (The wicked go to hell immediately when they die.)

Rev. 14:13. Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Wis. 3:1.

Luke 23:43. Today shalt thou be with me in Paradise. (The believers go to heaven immediately when they die.)

[*] 331. But does not St. Paul, in 1 Cor. 3:12-15, speak of a purgatory?

No; for the word fire, in this passage, means the fire of tribulation; besides, the Apostle says not that men, but only their works, shall be tried by fire.

Is. 48:10; 1 Pet. 1:6-7. (The purifying fire is accordingly in this world.)

332. What, in brief, is the utility of the articles of the Christian faith?

They are of use to me in this, that by this faith I am accepted as righteous and holy before God, for Christ's sake, and also that the Holy Spirit is given to me, to the end that I may through Him call upon God as my Father and order my conversation according to His commandments.

Part 3. The Lord's Prayer.

333. What forms the third part of the Catechism?

The Lord's Prayer.

334. What is the Lord's Prayer?

It is a brief form of prayer prescribed by Christ Himself, which contains, in a short summary, everything that we need for this life and for that which is to come.

335. Why is it called the Lord's Prayer?

Because it was originally given to us by our Lord Jesus Christ, and by Him commanded to be used.

Luke 11:1-4; Matt. 6:9-13.

336. What, in general, is contained in this third part concerning the Lord's Prayer?

It contains two parts:

[1] It treats of prayer in general;

[2] It explains the Lord's Prayer in its several parts in particular.

337. What is prayer?

It is that divine service in which we call upon the true and living God, in true faith, through our Mediator Jesus Christ, for those things which we need, and give to Him praise and thanks for the blessings received.

338. Must our prayers always be oral and expressed in words?

A devout heart and praying lips are indeed pleasing to God, but He also hears the sighings of our hearts.

Ps.10:17. Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear. Is. 65:24. (Qu. 443.) Rom. 8:26-27.

339. Why should we pray?

Not only on account of our wants and necessities, but also on account of the divine command and promise.

James 4:2. Ye have not, because ye ask not.

Ps. 27:8. When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek. 50:14-15. (Qu. 41.)

340. Who should be called upon?

Only and alone the true and living God, who is the Father, Son, and Holy Ghost, one in essence, three in persons.

341. Why so?

Because:

[1] It is expressly commanded in the Scriptures to worship and invoke this true God only;

Matt. 4:10. (Qu. 18.)

[2] He alone is the Giver of all good gifts, and He alone will and can hear the cries of all men, and deliver us from every danger.

Ps. 65:2. O Thou that hearest prayer, unto Thee shall all flesh come. James 1:17. Ps. 91:14-16. (Qu. 433.)

[3] All saints have always called upon this true God alone

Gen. 18:27; Ex. 32:11; Judg. 13:8; 2 Sam. 22:1 etc.; Judith 9:1 etc. The Psalms.

342. Should we also call upon the angels and departed saints?

By no means:

[1] Because for the invocation of angels and saints we have in the Scriptures no express command, no promise, and no example of a truly pious man;

[2] Because angels and saints can neither hear the sighings of the heart, nor be everywhere present in danger, nor graciously deliver those who call upon them.

Jer. 17:9-10. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins.

Is. 63:16. Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer: Thy name is from everlasting. Rev. 19:10.

[*] 343. If the saints are not to be invoked, what honors are to be shown to their relics?

Their bones and other relics are to be decently buried and brought to their resting place in the bosom of the earth, after the example of the saints of old.

Gen. 15:15. (Comp. Jer. 8:1-2.)

[*] 344. Should we adore the images and statues of the saints?

By no means; for it is heathen idolatry to worship wood, stone, and things which can neither see, nor hear, nor walk, nor help, and this is condemned throughout the whole Scriptures as an abomination.

Ps. 115:3-8. (Wis. 13:10. Bar. 6:3-5.)

345. What should we ask of God in our prayers?

Everything that tends to God's glory and to our salvation, whether it be spiritual or temporal gifts and blessings.

Phil. 4:6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

346. What do you call spiritual gifts or blessings?

Those which are necessary for the salvation of the soul and for the attainment of eternal life, such as forgiveness of sin, the grace of God, faith, righteousness, renewal, guidance of the Holy Spirit, steadfastness in faith, perseverance amid tribulation, etc.

347. What do you call temporal gifts and blessings?

Those which are necessary for our bodily welfare and for the preservation of this life, such as good health, riches, skill, wisdom, beauty, food, raiment, and other things innumerable.

348. Should both kinds of gifts and blessings be asked in the same manner?

No; for the spiritual, because they are absolutely and unconditionally necessary for our righteousness and salvation, should be asked of God without any exception or condition; but the temporal, because they are not absolutely necessary for our salvation, should be asked under a certain condition.

Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Matt. 8:2. Lord, if Thou wilt, Thou canst make me clean.

Luke 22:42, Father, if Thou be willing, remove this cup from me: nevertheless, not my will, but Thine, be done. Matt. 20:20-22.

349. What is this condition?

That God would be pleased to grant these gifts if they tend

[1] To the praise of His divine glory, and

[2] To the promotion of our salvation.

1 John 5:14. This is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us.

350. For whom should we pray?

For ourselves and all others, without distinction, whether they be friends or foes, pious or ungodly, in health or in sickness, but especially for them that are of the household of faith.

1 Tim. 2:1-3. I Exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of 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. For this is good and acceptable in the sight of God our Saviour. (For all men.)

Matt. 5:44. (Qu. 58.) Luke 23:34; Acts 7:59. (For foes.) Eph. 6:18. (For the pious.) Ex. 32:31-32; Is. 53:12. (For the ungodly.) James 5:14. (For the sick.) Matt. 19:13. (For children.) 9:37-38. (For the Church.) Jer. 29:7. (For the public welfare.)

351. Should we pray also for the dead?

By no means; for we have in the Scriptures

[1] No command for it.

[2] No promise of being heard, and

[3] No example of it.

[*] 352. But is this not refuted by 2 Maccab, 12:43-46?

Not at all; for the books of Maccabees are not canonical, or inspired by the Holy Ghost, but apocryphal; that is, they are human books which must not be placed on an equality with the Holy Scriptures.

1 Thess. 5:21. Prove all things; hold fast that which is good.

353. How should we pray?

[1] In the name of Christ;

John 16:23, Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.

[2] In true faith;

Matt. 21:22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

[3] Without doubting;

James 1:5-7.

[4] In spirit and in truth.

John 4:24. (Qu. 160.)

Matt.6:7. When ye pray, use not vain repetitions, as the heathen do: for they think that the shall be heard for their much speaking. Matt. 15:8. (Qu. 40.)

354. When do we pray in Jesus' name?

When in our prayers we do not trust in our own righteousness or works, but only upon the merits and righteousness of Christ, the Mediator, and humbly implore the mercy of God for His sake.

Dan. 9:18. We do not present our supplications before Thee for our righteousness, but for Thy great mercies.

Luke 18:13. Lord, be merciful to me a sinner.

355. Can the ungodly also pray in faith?

No; as faith is the gift of the Holy Spirit, but the Holy Spirit does not dwell in a soul which is controlled and polluted by sin, he who would call upon the name of the Lord must depart from all unrighteousness.

Ps. 66:18. If I regard iniquity in my heart, the Lord will not hear me.

Prov. 28:9. He that turneth away his ear from hearing the law, even his prayer shall be abomination. Is. 1:15-16; John 9:31.

356. When should we pray?

Always; as often as necessity requires it in times of tribulation.

1 Thess. 5:17. (Qu. 41.) Eph. 6:18; Luke 18:1-7.

Is. 26:16. Lord, in trouble have they visited Thee; they poured out a prayer when Thy chastening was upon them. Ps. 92:2-3; 55:17-18. (See the morning and evening prayers, and the grace and thanks before and after meat in the Catechism.)

357. Where should we pray?

In all places, also in secret in the closet.

1 Tim. 2:8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

Matt. 6:6. Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. V.5; Gen. 24:63; Dan. 6:10; Jon. 2:2; Matt. 14:23; Acts 1:14; 16:25.

[*] 358. In what language should we pray publicly?

Not in a foreign language, but in the vernacular, which can be understood also by the unlearned and by the whole congregation, for the edification of the whole Church, as the Apostle expressly commands, 1 Cor. 14:13-17.

359. With what gestures should we pray?

There are no particular gestures prescribed in the Scriptures, but this is left to the suggestion of each one's devotion, according to the example of the saints.

1 Tim. 2:8. (Qu. 357.) Ps. 141:2; Ps. 95:6; Eph. 3:14; Gen. 18:22; Luke 18:13; 5:12; Is. 38:1-2.

360. Should we bend the knees when the name of Jesus is mentioned in prayer?

Yes;

[1] Because this posture is, in various places of the Scriptures, commended us appropriate to godliness and prayer, and

[2] Because Paul expressly says that in the name of Jesus every knee shall bow.

Phil. 2:10. (Qu. 257.)

[*] 361. Is it right to uncover the head at the mention of Jesus' name?

Why should this not be right? For it is an external ceremony, by which we manifest in our action the internal devotion and reverence of our hearts towards our Redeemer, who bears this holy name.

Judg. 8:20; Neh. 8:5.

[*] 362. Are Christians at liberty to make the sign of the cross in prayer?

This is done, according to an ancient custom of the Church, for the purpose

[1] Of calling to mind the cross and sufferings of Christ, and

[2] Of attesting our faith in Christ crucified.

When it is done to this end, Christians are free to observe this custom. But we must guard against the superstition which ascribes to this outward sign

what is effected only by the death of Christ itself.

Of The Lord's Prayer In Particular, And Of Its Several Parts.

363. Repeat the Lord's Prayer.

Our Father, who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

364. Of how many parts does the Lord's Prayer consist?

Of three: 1. The introduction; 2. The seven petitions; 3. The conclusion.

365. What is the introduction?

Our Father, who art in heaven.

366. What does this mean?

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him, as dear children ask their dear father.

367. Who is meant by the word Father?

By the term Father in this place is not meant the first person of the Holy Trinity, who has from eternity begotten the Son, of like substance with Himself, but the entire Holy Trinity, Father, Son, and Holy Spirit, who is the only true, one and triune God.

Eph 4:6. (Qu. 298.) Mal. 2:10; Deut. 32:6; Matt. 23:9; Is. 9:6. (Christ is the everlasting Father.)

368. Why does the prayer begin with the word FATHER?

That a child-like confidence in our heavenly Father might be awakened in us, by which we should be encouraged to call upon Him with stronger trust and to banish all doubt of being heard.

Luke 11:11-13; Ps. 103:13.

369. Why do we say OUR Father?

[1] Because all believers are brethren in Christ and have the same heavenly Father; and

[2] Because, therefore, all should call upon this heavenly Father on behalf of each other.

Matt. 23:8. One is your Master, even Christ; and all ye are brethren. James 5:16.

370. Why do we add: “who art in heaven”?

Not because we suppose God to be confined to a certain place in heaven (1 Kin. 8:27.), but

[1] That we may not think of an earthly lord, but of the heavenly and almighty Lord, who is able to do exceeding abundantly above all that we ask or think (Eph. 3:20.);

[2] That our invocation may be made with the greater fervor of spirit;

[3] That those who pray may raise their hearts and thoughts to heaven.

[*] **371. What is the meaning of the words: “who art in heaven”?**

They indicate the heavenly, infinite and supremely exalted majesty, might and power of God; so that the words: “Our Father, who art in heaven,” would say: who art everywhere present, whose care extends over all things, and who hearest prayer — Thou almighty Creator and Lord of all.

Jer. 23:23-4. (Qu. 160.) Ps. 115:3.

372. How many petitions does the Lord’s Prayer contain?

It contains seven.

373. What is the order and division of these petitions?

They are divided into two classes, in the first of which we pray for the bestowal of good, in the other for the averting of evil.

374. In which petitions do we pray for the bestowal of good?

In the first three petitions we pray for spiritual gifts: namely, in the first for the sanctification of the Divine Name, in the second for the coming of God’s Kingdom, in the third for obedience in this Kingdom according to the will of God; in the fourth petition all bodily blessings are embraced in general in the words “daily bread.”

375. In which do we pray for the averting of evil?

In the three last; namely, in the fifth for the averting of sin, in the sixth for the averting of temptations to evil, in the seventh for the averting of evils of every kind.

The First Petition.

376. Which is the first petition?

Hallowed be Thy Name.

377. What does this mean?

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

378. How is this done?

When the word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

379. What is to be understood by the name of God?

(See Qu. 31.)

380. How is the name of God hallowed among us?

In two ways:

[1] In general, when the Word of God is taught in its truth and purity;

John 17:17. Sanctify them through Thy truth: Thy word is truth.

[2] In particular, when every Christian, as a child of God, leads a holy life in accordance with it.

Matt. 5:16. (Qu. 146.)

381. Does this lie in our power?

No; therefore we pray that our Heavenly Father would graciously help us.

2 Cor. 3:5. (Qu. 284.) Phil. 2:13. (Qu. 286.)

382. How is the name of God profaned among us?

Also in two ways:

[1] By false doctrine, when a person teaches otherwise than as God's Word prescribes;

Ez. 22:26. Her priests have violated my law, and have profaned mine holy things.

[2] By ungodly and unholy life, when a person lives otherwise than as God's Word prescribes.

Ps. 50:16-17. (Qu. 40.) Rom. 2:23-24. (Qu. 390.)

383. How is this to be averted?

We pray that our heavenly Father would graciously preserve us from this evil. Gal. 5:12.

The Second Petition.

384. Which is the second petition?

Thy kingdom come.

385. What does this mean?

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

386. When is this effected?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and lead a godly life, here in time, and hereafter in eternity.

387. What is meant by the kingdom of God in this petition?

Chiefly the kingdom of grace and of glory. (See Qu. 241-245.)

Col 1:12-14 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins.

Luke 13:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

388. What is then our petition when we pray that the kingdom of God may come to us?

We pray:

[1] That our heavenly Father would, through the Gospel, gather to Himself a church among us;

[2] That He would give us His Holy Spirit, by His grace to work in us regeneration, forgiveness of sin and faith; so that we may

[a] Believe His holy Word.

[b] Live in true holiness here upon earth, and finally

[c] Attain everlasting glory in heaven.

Ps. 119:38. Stablish Thy word unto Thy servant, who is devoted to Thy fear.

Rom. 14:17-18 The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. 2 Tim. 4:18 (Qu. 244)

389. What therefore does this petition require of us?

We should earnestly take heed that the kingdom of the devil be not strengthened by our unbelief or ungodly life, and exert ourselves to spread abroad the Word of God and to extend the Church of Christ, so that a constantly increasing number of souls may be converted to God and be saved.

Rom. 2:23-24. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles, through you, as it is written. 1 Tim. 6:1; Luke 11:23.

Luke 22:32. When thou art converted, strengthen thy brethren. Ps. 51:15.

James 5:19-20. Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Is. 60:1-6. (Conversion of the Gentiles.)

The Third Petition.

390. Which is the third petition?

Thy will be done on earth, as it is in heaven.

391. What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

392. How is this done?

When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His word and faith unto our end. This is His gracious and good will.

393. What is meant by the will of God in this petition?

His good, gracious will respecting our salvation, which is presented and revealed in the Gospel, according to which He would have all men to believe in Christ, to live a godly life, and to obtain eternal salvation.

John 6:40. (Qu. 325.) 1 Thess. 4:3. (Qu. 290.) John 3:16; Ez. 33:11; 1 Tim. 2:4; 2 Pet. 3:9. (Qu. 180.)

394. What do we then pray for in this petition?

We confess that we cannot, by our own powers, fulfill God's good and gracious will, which is set before us in His Word, and therefore pray that He would give us grace that it may be done in our hearts also.

Phil. 2:13; Jer. 31:18. (Qu. 286.) Pe.51:12 (Qu. 86.)

Ps. 148:10. Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness.

[*] 395. When is the will of God done in our hearts?

[1] When by the power of God we break and hinder every evil counsel and will which is suggested by the devil, by the world, that is, by ungodly men, and by the wicked lusts of the flesh, in order to keep us from hallowing the name of God and to prevent His kingdom from coming to us.

1 Pet. 5:8; James 4:7, (Qu. 194.)

1 John 2:15-17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Gen. 4:7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

[2] When God keeps us steadfast in His Word and in the faith unto the end of our lives.

1 Pet. 1:5. (Qu. 291.) Phil. 1:6.

[3] When we show our faith by loving one another.

John 13:35. By this shall men know that ye are my disciples, if ye have love one to another.
Gal. 5:6. (Qu. 185.)

[4] When we humbly submit ourselves to His will in all things, and give thanks to God for the benefits received.

Matt. 26:39; Luke 9:23; Col. 3:17.

396. Why are the words added: "on earth, as it is in heaven"?

To show that our will should be in harmony with that of the holy angels, so that as the angels with the greatest cheerfulness perform the will of our heavenly Father in true holiness and purity, we should follow their example, live in holiness, and perform the will of God on earth with cheerful hearts.

Ps. 103:21. Bless ye the Lord, all ye his hosts; ye ministers of His that do His pleasure.

The Fourth Petition.

397. Which is the fourth petition?

Give us this day our daily bread.

398. What does this mean?

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

399. What then is meant by daily bread?

Every thing that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

400. Why do we mention only bread in our petition?

That we may be reminded that we should not pray for great riches, to the ends of luxury or vanity, but merely for the necessary food and clothing.

Prov. 30:7-9. Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the game of my God in vain. 1 Tim. 6:6-10. (Qu. 110.) John 6:1-13.

401. But why is all that called bread which is necessary to sustain this life?

Because there are other gifts of God which are as necessary as bread. (See Qu. 399.)

402. Why do we say OUR bread?

[1] To remind us that we are to earn our bread by honest labor, and not in an unlawful manner to take others' bread.

[2] To teach us that we are to pray, in Christian love, for the support of others.

2 Thess. 3:10-12. (Qu. 93.) Is. 58:7. (Qu. 79.)

403. Why do we say DAILY bread?

This word, in the original Greek, means the additional bread which is necessary each day for the support of our lives.

Matt. 6:25. Is not the life more than meat, and the body than raiment? (Meat and raiment are something yet added.)

404. Why are the words THIS DAY added?

Because we are not to be anxiously concerned about the morrow, but, having with the proper industry performed the work of our calling, day by day commit the success of our labor to God.

Matt. 6:34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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.

405. Why do we pray that bread may be GIVEN to us

To testify that before God we are nothing but beggars, and that therefore all that we have is owing not to our industry, but to the divine goodness of the supreme Giver of all good, according to Psalm 145:15-16. (Qu. 202.)

1 Cor. 4:7. What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Ps. 127:1-2. (Qu. 404.)

406. But God gives all these things also to the ungodly who do not ask for them, why then is it necessary that we should pray to God for them?

God does indeed give them also to the wicked who do not pray for them; but we pray in this petition that He would lead us to know that we receive them from His bountiful hand, so that they may be a blessing to us and we may use and enjoy them with thanksgiving.

Matt. 5:45. He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Ps. 17:14; 78:12. Luke 16:25. Jer. 5:23-24.

1 Tim. 4:3-5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

Ps. 128:1-2. Blessed is every one that feareth the Lord that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Ps. 132:15; 37:25; 33:18-19.

The Fifth Petition.

407. Which is the fifth petition?

And forgive us our trespasses, as we forgive those who trespass against us.

408. What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment: so will we also heartily forgive and readily do good to those who sin against us.

409. What is here meant by the words: "our trespasses"?

Our trespasses are all our sins; all the internal emotions, the thoughts, the words and actions which are contrary to the divine law; the sins of commission and of omission, by which we deserve temporal and eternal punishment.

Matt. 18:23-27. (Comp. Qu. 128 to 133.)

410. Why do we pray: forgive US OUR trespasses, and not rather: forgive ME MY trespasses?

Because Christ desires that we should pray for each other, and therefore we should also ask God to forgive our neighbor's trespasses.

James 5:16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke 23:34; Acts 7:59; Gal. 6:1-2.

411. What is required of us according to the fifth petition?

We should seek refuge solely in the mercy of God, and ask Him for the gracious forgiveness of sins, which has been acquired for us by the merits of Christ, beseeching Him that He would of His grace and goodness pardon and forgive all.

Ps. 130:3-4. (Qu. 305.) Micha 7:18-19.

412. When should we pray for the forgiveness of sin?

Daily, yea, without ceasing, because we daily sin much and deserve nothing but punishment.

Ps. 32:5-6. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my Sin. Selah. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. (See the passages at Qu. 126.)

Ps. 19:12. Who can understand his errors? cleanse Thou me from secret faults.

[*] 413. Why are the words added: "as we forgive those who trespass against us"?

Christ would teach us that if we would receive the gracious forgiveness of our sins we must, on our part, both heartily forgive and readily do good to those who have sinned against us, and that, if this is not done, we must not expect that God will graciously forgive us.

Matt. 5:23-26. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Matt. 18:28-35; Luke 6:36-38.

[*] 414. Is then our forgiveness the cause of the divine forgiveness?

By no means; for the divine forgiveness precedes ours, and rests alone upon the gracious merits of the Son of God; therefore our forgiveness cannot be

the efficient cause of the divine forgiveness and cannot merit it; ours, on the contrary, is an effect of God's, because no one can forgive his neighbor unless he believes that God has forgiven him.

Luke 7:47. To whom little is forgiven, the same loveth little.

Ps. 119:32. I will run the way of Thy commandments, when Thou shalt enlarge my heart.
130:3-4. (Qu. 305.) 1 John 4:11, 19; 3:14.

The Sixth Petition.

415. Which is the sixth petition?

And lead us not into temptation.

416. What does this mean?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

417. What do you understand by the word temptation in this petition?

Not the temptation which is a trial designed to lead us to the good, and which comes alone from God; for the saints rather pray to God that they may be thus proved; but the temptation which is designed to lead us to the evil and which comes from Satan, who applies it in every possible manner and is therefore especially called the tempter. Matt. 4:3.

Gen. 22:1-2; John 6:5-6.

Ps. 139:23-24. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

[*] 418. Does God then not tempt us also to the evil?

“Let no man say, when he is tempted, I am, tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed.” James 1:13-14.

[*] 419. Why then do we here pray that God would not LEAD us into temptation?

The words, “lead us not into temptation,” do not signify an activity of God, by which he cooperates unto the evil, but, after the manner of the Hebrew language, merely a permission. The sense is therefore this: Do not permit us to be led into temptation.

420. In what manner does the devil tempt us?

By evil suggestions and incitements to sin, and, when sin has been committed, to despair.

John 13:2. Comp. Matt. 27:3-5; 1 Chron. 22:1.

1 Pet. 5:8; James 4:7. (Qu. 194.)

421. How does the world tempt us?

[1] By incitement and enticement, through its evil examples, offenses and sinful habits;

[2] By force, through its threats, persecutions, and manifold tribulations.

Matt. 18:6-7. 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 offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Prov. 1:10.(Qu. 88.)

James 4:4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

John 15:19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Matt. 26:69, etc.

422. How does our flesh and blood tempt us?

By internal evil motions and lusts of the heart.

James 1:13-14. (Qu. 418.)

423. To what end are we tempted by our flesh, by the world, and by Satan?

That they may deceive us and lead us away from the true faith into misbelief, despair, and other great shame and vice.

424. How can we and should we resist these temptations?

We pray in this petition that our Heavenly Father would guard and preserve us from such evil temptations, and that, though they may be assailed by them, He would protect us by His grace, that we may not be conquered by

the temptations and suggestions of Satan, but resist them by the power of the Holy Spirit, and finally overcome and obtain the victory.

Eph. 6:10-17; 1 Pet. 5:8; James 4:7. (Qu. 194.)

The Seventh Petition.

425. Which is the seventh petition?

But deliver us from evil.

426. What does this mean?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

427. What is meant by “evil” in this place?

Everything that hurts us and injures us, in body or soul, property or character, temporally or eternally.

428. What is the evil affecting the body?

Sickness, infirmity, pain, hunger, want, and every other burden that afflicts the body.

Rom. 8:35.

429. What is the evil affecting the soul?

Every thing that injures the soul, such as the malice of the devil, sin, an evil conscience, unbelief, impenitence, melancholy, despair, and eternal damnation.

430. What is the evil affecting property?

All injury that is done to our temporal possessions by fire, water, storms, conjuration, robbery, theft, etc.

431. What is the evil affecting character?

Lies, slander, evil reports and suspicion, by which we are brought into contempt and disgrace.

432. What do we pray for then in this petition?

[1] That our Heavenly Father would deliver us from all manner of evil and danger of body and soul, property and honor;

Job 5:19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Ps. 91:14-16. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.

[2] That finally when, according to His paternal good pleasure the hour of death which He has appointed shall arrive, He would preserve us in the true faith and grant us a happy end;

Luke 2:29-32. Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

Rom. 7:24. O wretched man that I am! who shall deliver me from the body of this death. 2 Cor. 5:8; Phil. 1:23-24; 1 Kin. 19:4.

[3] That in His grace, goodness, and mercy, He would take us from this vale of tears to Himself in heaven.

Acts 14:22. We must through much tribulation enter into the kingdom of heaven. 2 Tim. 4:18. (Qu. 244.)

433. Why do we not pray “deliver ME” instead of “deliver US from evil?”

Because a true Christian is concerned as well for the sufferings of others as for his own.

1 Cor. 12:26. Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Rom. 12:15; Gen. 4:9.

The Conclusion.

434. What is the conclusion of the Lord's Prayer?

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

435. Why did Luther omit the explanation of these words in his Catechism?

[1] Because this is included in the general explanation of the word Amen;

[2] Because these words are also omitted in Luke 11:2-4.

436. What is meant by this conclusion?

It is a thanksgiving annexed to our petitions, in which we offer thanks to God as if we had already obtained our requests, and confirm and preserve our confidence that He will and can grant us what we ask.

437. What is the praise which we give to God in these words?

[1] Thine is the *kingdom*, we say; that is: Thou art our Lord and King, therefore Thou wilt not withhold from us Thy help, grace, and blessing;

[2] Thine is the *power*; that is: Thou canst do all things, and it is easy for Thee to grant our petitions;

[3] Thine is the *glory*; that is: Thou wilt hear us, and wilt be praised and gloriously exalted by us.

438. What is meant by the word Amen?

That I should be certain that these petitions are acceptable to our Father in heaven, and heard; for He himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yes, yes, it shall be so.

439. Why, then, does the Lord's Prayer end with the word Amen?

That I should be certain that these petitions are acceptable to our Father in heaven and heard.

2 Cor. 1:20.

440. Whence can you with certainty infer that these petitions are acceptable to God?

Because He Himself has commanded us so to pray. Matt. 6:9; Luke 11:2.

441. Whence can you further with certainty conclude that your petitions are heard by God?

Because He has promised with an oath that He will hear us.

John 16:23. (Qu. 353.) Ps.50:15. (Qu. 41.) John 14:18.

442. Does then God always hear our prayers?

Yes, He hears us always when we pray according to His will.

1 John 5:14. (Qu. 349.)

Mark 11:24. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Is. 65:24. It shall come to pass that before they call, I will answer; and while they are yet speaking I will hear.

Matt. 18:19. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

James 5:16-18. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Matt. 7:7-8. Ask, and it shall be given you seek, and ye shall find; knock, and it shall be open unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Ps. 145:18-19.

[*] 443. Shall we then receive everything, without distinction, that we ask in Christ's name?

As regards spiritual gifts, which are necessary for our salvation, God hears our prayers always; but as regards temporal things, He does indeed hear us always also, if not according to *our* will, still according to *His* will and our *need*, as Augustine says.

[*] 444. Why does God often long delay His help?

He thus proves our patience and perseverance in faith, fans the flame of our devotion by His tarrying, reminds us of our disobedience, as we also frequently let Him call us long and in vain, and makes His gifts, which we receive after long delay, so much the more acceptable.

Rom. 12:12. Rejoicing in hope, patient in tribulation, continuing instant in prayer.

Lam. 3:26, 31-33. It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.

Is. 54:7-8. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Ps. 27:14

445. What purpose, finally, shall the Lord's Prayer serve for us?

To teach us that we can obtain those things which are needed for the preservation of our temporal life, and for the attainment of life eternal, only from God, and that we should therefore ask and receive these things with believing hearts.

Part 4. Holy Baptism.

446. What forms the fourth part of the Catechism?

The sacrament of Holy Baptism.

Of The Sacraments In General.

447. What is a sacrament?

A sacrament is a sacred act, ordained of God, in which heavenly things are communicated by certain external means, through which the gracious promise of the Gospel is offered, conveyed, and sealed to men.

448. Who instituted the sacraments?

God alone; for He only can bestow and confirm the grace, of which the sacraments are the means and seals.

449. Of what does a sacrament consist?

The *earthly* thing of which a sacrament consists is an external element or sign, which is designated by a certain word of the institution. The *heavenly* thing of which it consists is that which, according to the words of the institution, is offered and communicated under the external sign.

[*] 450. What makes it a sacrament?

The solemn and correct administration according to the institution of God.

[*] 451. Is not faith also necessary to this end?

No; faith does not belong to the *essence* and to the *integrity* of the sacrament, but to its salutary *use*, *object* and *benefit*, which consists in the appropriation and sealing of the gracious promise of the forgiveness of sins.

Rom. 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

[*] 452. What are the ends for which the holy sacraments are instituted?

They are principally the two following:

[1] They are designed to be *instruments* or *means*, by which the divine promise of the gracious forgiveness of sin, of righteousness, and of eternal salvation is offered, communicated and applied;

Tit. 3:5. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost

[2] They are designed to be *seals, testimonies*, and, as it were, pledges for our faith in the divine promises.

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

1 John 5:8. There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (The Word, Baptism, and the Lord's Supper.)

453. Who are those, to whom God, through the holy sacraments, offers, applies, and seals the gracious promises of the Gospel?

They are *offered* through them to all who use the sacraments, but they are *applied* and *sealed* through them only to *believers*.

Luke 7:30. The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. (Offer.)

Mark 16:16. (Qu. 824.) (Application.)

454. Have the sacraments any other ends of secondary import?

Yes; they are

[1] External marks, by which the people of God are distinguished from others;

Rom. 4:11. (Qu. 452.)

[2] Certain pledges, as it were, by which we devote ourselves to God and are received into the company of His people;

1 Pet. 3:21. (Qu. 482.)

[3] Symbols of certain spiritual virtues, of love, unity, etc.

Rom. 6:4; 1 Cor. 10:17; Jer. 4:4.

[4] Finally, a certain bond of the assembly for public worship.

1 Cor. 11:20.

455. How many kinds of sacraments are there?

Two: sacraments of the Old, and sacraments of the New Testament.

456. How many sacraments are there of the Old Testament?

Two: circumcision and the passover, or the paschal lamb.

Gen. 17; Ex. 12.

[*] 457. Wherein do, the sacraments of the Old and of the New Testament agree?

[1] In regard to the *Author*, who is God;

Gen. 17:1:

[2] In regard to their *constituent parts*, which are two, the word and the external sign;

Gen. 17:7, 11.

[3] In regard to the general *object*, which is the confirmation and sealing of divine grace;

Rom. 4:11. (Qu. 452.)

[4] In regard to the *effects*, such as the forgiveness of sins, justification, regeneration, and other spiritual gifts, which God communicates through them, as efficacious means, to those who use them.

[*] 458, Wherein do they differ?

They differ as the type does from the reality, the shadow from the body, the figure from the substance.

Col. 2:16-17. (Qu. 45.) Heb. 10:1; 8:5; Col. 2:11-12; 1 Cor. 5:7.

459. How many sacraments are there of the New Testament?

Two: Baptism and the Holy Supper.

1 John 5:8. (Qu. 452.) 1 Cor. 12:13; John 19:34.

Of Holy Baptism.

I.

460. What is Baptism?

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's Word.

461. Why is it not simply water?

Because it has a far greater efficacy than *common* water, and is connected with God's Word and comprehends heavenly things.

462. In what ways is the Word of God in Baptism?

In two ways: first, there is the word of command and institution; secondly, there is the word of promise.

463. Which is that COMMAND and word of God?

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

464. Who instituted Holy Baptism?

God Himself; for John did not baptize of his own accord, but by the command of God.

Luke 3:2-3; 7:30; John 1:33; Matt. 21:25; 28:19.

[*] 465. Who should administer Baptism?

Ordinarily all legitimately called ministers of the Church, to whom the authority to baptize has been committed by certain command.

1 Cor. 4:1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

[*] 466. But is it not allowable for a private person, male or female, to administer Baptism?

Yes, if the words of institution are correctly used; but only in cases of extreme necessity.

Ex. 4:25; 1 Pet. 29. (Qu. 288.)

[*] 467. Is that also a true and salutary Baptism which is administered by an ungodly pastor?

Certainly; for as the power and efficacy of the sacraments in general do not depend upon the faith, nor on the piety of the minister, but alone upon the institution, promise, authority and faithfulness of God, the same holds good also of Holy Baptism.

Matt. 28:2-3. The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not. Rom. 3:3. (Qu. 451.)

468. Of what does Holy Baptism consist?

The *earthly* element of which it consists is water, true and natural water, as God has appointed it for this sacrament.

John 1:31; 3:5, 23; Eph. 5:26.

The *heavenly* element is the Holy Trinity, God the Father, Son, and Holy Spirit, in whose name Holy Baptism is administered.

Matt. 28:19. (Qu. 2.)

469. What constitutes it a Baptism?

The immersion of a person in water, or the sprinkling or pouring of water upon a person in the name of the Father, the Son, and the Holy Spirit.

[*] 470. Is it then indifferent whether Baptism be administered by immersion, by sprinkling, or by pouring?

Yes, perfectly indifferent; for the Greek word baptizein, which is translated baptize, signifies every kind of washing, whether it is performed by dipping into the water, or by sprinkling or pouring water.

Mark 7:4. And when they (the Pharisees) come from market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and tables. (In the original Greek it reads: "baptizing of cups," etc.)

Acts 22:16. Arise, and be baptized, and wash away thy sins.

Matt. 3:11. He shall *baptize* you with the Holy Ghost and with fire. (Comp. Acts 2:16-17. This is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. Tit. 3:5-6. (Qu. 478.) 1 Cor. 10:2. (Pouring.)

Heb. 10:22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Sprinkling.)

471. How must this dipping or pouring be performed?

This belongs to the matters which are entirely free; it is therefore indifferent whether the water be applied to the forehead, to the breast, or to the whole body, or whether it is applied once, twice, or thrice; for in this regard the Holy Scriptures give us neither a command nor an example.

[*] 472. But is it allowable to change the words: "In the name of the Father, and of the Son, and of the Holy Ghost"?

By no means; because in these words

[1] Christ Himself has prescribed the form and manner of Baptism;

[2] Because express mention is made of three Persons; and

[3] Because in them the presence, confession, and invocation of the whole Trinity is confirmed.

[*] 473. But is it not said in Acts 19:5.: They were baptized in the name of the Lord Jesus?

This does not describe the form of Baptism, but merely designates the efficient cause, namely Christ, who instituted Baptism, and its efficacy and design, inasmuch as it derives its power and efficacy from Christ alone, and is administered at His command and in His name. Comp. Acts 2:38.

474. What is meant by baptizing in the name of the Father and of the Son, and of the Holy Spirit?

It means: to sprinkle or pour water upon the person to be baptized, or to immerse him in water for the forgiveness of sins, at the command and with the invocation of the Holy Trinity.

John 4:1-2.

475. What is the end for which Holy Baptism was instituted?

That we might be rendered more certain by it that God has adopted us as His children, and will in all things show us His paternal love.

Gal. 3:26-27. (Qu. 479.)

II.

476. What does Baptism give or profit?

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

477. Which are such words and promises of God?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

III.

478. How can water do such great things?

It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water.

For without the word of God the water is simple water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

479. How does Baptism work forgiveness of sins?

Because in Baptism we put on Christ, all our sins, both inherited and actual, are covered by His righteousness and washed away with His blood.

Gal. 3:26-27. Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ.

Acts 2:38. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 22:16. (Qu. 470.) Zech. 13:1.

480. How does it deliver from death?

Because it takes away sin, the sting of death, and unites with Christ Jesus, so that *temporal* death cannot harm a baptized Christian, and *eternal* death (or damnation) can have no power over him, but he lives in Christ and Christ in him, and temporal death is to him only the entrance into eternal life.

1 Cor. 15:55-57. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

481. How does Baptism deliver from the devil?

Because we are removed by it from the kingdom of the devil and transferred into the kingdom of the Son of God, and receive faith and the forgiveness of sins, so that the devil no longer has a claim upon us, and, in the power of the baptismal covenant, we can defend ourselves against him and vigorously resist his temptations.

Col 1:12-14, (Qu. 387.) 1 John 4:4; 5:4.

482. How does Baptism give everlasting salvation?

By making us children of God it also renders us heirs of eternal salvation, whose full possession a baptized Christian may confidently hope.

1 Pet. 3:20-21. The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 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. Gal. 3:26-27. (Qu. 479.) Rom. 8:17. Tit. 3:5. (Qu. 478.)

[*] 483. Is Baptism then not a mere SIGN of regeneration and renewing?

Not at all; for Baptism is expressly called in the Scriptures a washing of regeneration and renewing of the Holy Ghost, by which men are regenerated and purified from sin, put on Christ, and are saved.

Tit. 3:5. (Qu. 478.) John 3:5. (Qu. 132.) Eph. 5:25. (Qu. 295.) Gal. 3:27. (Qu. 479.) 1 Pet. 3:21. (Qu. 482.)

484. But does not the Holy Ghost work regeneration?

Certainly; Baptism is only the instrument and means, *through* which the Holy Spirit effectually works and accomplishes regeneration in the baptized.

485. How is baptism also a washing of renewing in the Holy Ghost?

Because the Holy Ghost is not idle, but active in the baptized Christian, enlightens his understanding, moves his will to all good, and gives him power to live as a child of God, to resist his inborn evil lusts, and to be renewed more and more as a new creature after the image of God.

Rom. 8:14. As many as are led by the Spirit of God, they are the sons of God. 2 Cor. 5:7: Gal. 5:16-18.

486. Whence does baptismal water derive such power and efficacy?

From the *Word*, command and promise of God, which, on the part of man, is apprehended and appropriated by *faith*.

Eph. 5:26. (Qu. 295.) Gal. 3:26-27. (Qu. 479.)

[*] 487. Are all baptized persons equally regenerated?

No; for we must here make a distinction between children and adults. All *children*, indeed, who are baptized according to the institution of Christ, are regenerated; not all *adults*, however, but only those who believe and do not resist the operation of the Holy Ghost.

Mark 10:14. (Qu. 500.)

Mark 10:16. (Qu. 324.)

[*] 488. Will all those be damned who are not baptized?

If any person despised Baptism, and thus wantonly deprived himself of the ordinary means of salvation, such contempt would undoubtedly bring damnation upon him. But the children born in the Church, who, being early overtaken by death, are deprived of Baptism without their fault, are not on that account to be regarded as lost; for it is the purpose of God, who has not bound Himself, but us, to the use of the ordinary means, to bestow faith upon them immediately. Therefore Christ does not say: He that believeth not and is not baptized shall be damned, but only: He that believeth not.

Luke 7:30. (Contempt of Baptism.)

Gen. 17:12. (Accordingly the uncircumcised children were even ordinarily saved, if they died before the eighth day.)

Luke 28:43. (The thief dying unbaptized was saved.)

Ez. 18:20. (Qu. 123.) Gen. 17:7.

489. But may a person who has fallen after his Baptism, derive comfort from his baptismal covenant?

Certainly; for although on his part he violates the baptismal covenant and subjects himself to the displeasure of God, on God's part the covenant remains unbroken, wherefore God will receive him into favor again as often as he repents.

Is. 54:10. The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

2 Tim. 2:18. If we believe not, yet he abideth faithful: He cannot deny Himself. Rom. 11:29. (Baptism is therefore not to be repeated.)

IV.

490. What does such baptizing with water signify?

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

491. Where is this written?

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

492. What is meant by the “old Adam”?

All sins and evil lusts, which are entailed upon us by the fall of Adam and which we have inherited from our parents.

Eph. 4:22. Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.

493. How is this old Adam drowned in us?

By daily contrition and repentance, when we resist the evil desires, suppress them, and prevent them from breaking out in actual sins.

494. What is meant by the “new man”?

The person regenerated by the Holy Ghost, who lives in righteousness and purity, that is, who lives in true faith and unfeigned holiness before God forever.

Eph. 4:24; Col. 3:10. (Qu. 197.)

495. Of what vow should we as baptized persons be always mindful?

Of our baptismal vow, in which we have renounced the devil and all his ways and works, and have promised to serve God alone as our Father and Lord.

1 Pet. 3:21. (Qu. 482.) 2 Cor. 5:15. (Qu. 255)

496. Who are to be baptized?

Only living persons; for

[1] These alone God commanded to be baptized, Matt. 28:19: “Go ye and teach all nations” (that is, all men without exception,) “baptizing them,” etc.;

[2] To them alone belong the promise, the design, and the efficacy of Baptism, namely regeneration, adoption, renewing;

[3] Of these alone we read that they were baptized by the apostles.

497. But are all to be baptized without distinction?

No; according to the example of the apostles a difference must be made between adults and children.

[*] 498. What do you hold with regard to the baptism of adults?

I hold that not all should be baptized, but only such adults, whether male or female, as have been previously instructed in the elements of the Christian religion and faith, because Christ says: — “*Preach* the Gospel to every creature. He that *believeth* and is baptized shall be saved,” Mark 16:15-16.

[*] 499. What do you hold with regard to the baptism of children?

I hold that a difference should be made between the children of unbelievers, who are born outside of the Church, and the children of Christians, who are born within the Church, and that the latter should be baptized while the former should not be in like manner.

1 Cor. 5:12.

Gen. 17:7; Acts 2:39.

[*] 500. What proofs have you that children should be baptized?

The proofs are these:

[1] Because the command of Christ to baptize the nations is universal;

Matt. 28:19. Go ye, and teach all nations, baptizing them, etc. (Qu. 2.)

[2] Because children are flesh born of flesh; it is therefore necessary for them to be born again of water and the Spirit, that they may center into the kingdom of God.

John 3:5-6. (Qu. 132.)

[3] Because the *covenant of grace* and the *promise* of the kingdom of heaven belongs to children; therefore the *seal* of the covenant and of the promise, which is *Baptism*, must belong to them also;

Gen. 17:7; Acts 2:39.

Mark 10:14. Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God.

[4] Because Baptism in the New Testament has taken the place of *circumcision*; but circumcision in the Old Testament took place in children on the eighth day: therefore Baptism must be administered to them also;

Col. 2:11-12. Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in Baptism.

[5] Because Baptism is a treasure which belongs to the whole Church, and is necessary, applicable, and serviceable to children; therefore it dare not be denied to them;

Eph, 5:25-26. (Qu. 295.)

[6] Because the benefits of Christ must be imparted to children, since He came to save them as well as others; but this impartation to children can take place in the New Testament by no other means than Baptism;

Matt. 18:10-11. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost.

[7] Because we read that the apostles baptized whole households and families, and therefore must have baptized children also;

Acts 16:15, 33; 1 Cor. 1:16.

[8] Because, finally, Infant Baptism was a custom in the Church, ever since the times of the apostles.

[*] 501. But does not Christ say: **TEACH** all nations and baptize them?

In the Old Testament children were first circumcised and afterwards instructed in the law, why should not our children in the New Testament receive the same treatment? Besides, Christ did not say: Teach *first*, then baptize. Comp. Qu. 2.

[*] 502. But does not faith belong to the salutary use of Baptism?

Yes; but on this account children should be baptized, that through Baptism, as the ordinary means, faith may be wrought and at the same time sealed in them by the power of the Holy Ghost, by which Baptism then becomes salutary.

[*] 503. Can children believe?

Yes; for

[1] Christ expressly speaks of the “little ones which *believe* in me,” Matt. 18:6;

[2] The Lord says: “Of such is the kingdom of heaven,” Mark 10:14; whence it follows that they must have faith, since without this no one can please God and be saved;

Heb. 11:6. Without faith it is impossible to please God. John 3:18.

[3] They are regenerated and justified, John 3:5; therefore they must have faith, because it is written: The just shall live by faith, Rom. 1:17;

[4] Ordinarily faith is given indeed through the *Word*, but by the *visible* word, which is Baptism and the Lord’s Supper, as well as by the *audible*.

Luke 1:15, 44

[*] 504. With what ceremonies should Baptism be administered?

With such as are indicated by the words of institution, or by other testimonies of Holy Scripture, as: prayer, thanksgiving, and admonitions respecting Baptism and its salutary fruits.

[*] 505. Is it right, among other baptismal usages, to select sponsors at the Baptism of children?

This ancient custom is properly retained:

[1] That the sponsors may devoutly pray for baptized children;

Matt. 8:5, etc.

[2] That they may be witnesses of the Baptism received;

Matt. 18:16. That in the mouth of two or three witnesses every word may be established.

[3] That they may give Christian names to the baptized;

Luke 1:59-63.

[4] That they, as well as the parents, may instruct them in the faith and the fear of God.

[*] 506. Where should Baptism be administered?

Ordinarily only in the public assembly of the Church; but in cases of necessity it may be administered also in other places.

1 Cor. 14:40. Let all things be done decently and in order.

[*] 507. At what time or hour should Baptism be administered?

Christians are at liberty to administer Baptism at any time, on any day, or at any hour; but care should be taken in this, as in other indifferent matters, that all things are done decently and in order.

Part 5. The Office Of The Keys And Confession.

508. Of what does the fifth part treat?

Of the office of the keys and of confession.

509. What is the office of the keys?

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent.

510. What accordingly is the power of the keys?

It is twofold:

[1] The one is called the releasing key, which absolves from sin and opens heaven, hence the *absolution*, or declaration of release;

[2] The other is called the binding key, which retains sins and closes heaven against those who are in the bonds of sin, hence the *excommunication* or expulsion.

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

511. Why is the office of the keys called the peculiar power of the Church?

Because outside of the Christian Church, or of Christendom, where there is no Gospel, there is also no forgiveness of sins.

Eph. 2:11-12, Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Deut. 4:7; Ps. 147:20.

Acts 4:12. (Qu. 211.)

John 14:6. I am the way, the truth, and the life; no man cometh unto the Father, but by me.

[*] 512 Are then these keys not given to some one person only?

No; “we must rather confess that the keys are not given and do not belong to anyone person only, but to the whole Church. For as the promise of the Gospel belongs certainly and immediately to the whole Church, so the keys belong immediately to the whole Church.”

Matt. 18:17-20. If he neglect to hear the church, let him be unto thee as an heathen man and a publican Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them, 1 Pet. 2:9. (Qu. 288.) 1 Cor. 3:21-23.

[*] 513. Why so?

“Because the keys are nothing else than the office whereby this promise is communicated to all who desire it.”

Rom. 1:16. (Qu. 154)

Luke 24:46-47. Thus it is written and 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.

514. May accordingly every Christian, without a call, presume to exercise the office of the keys?

By no means; for “no man should publicly in the Church teach, or administer the sacraments, except he be rightly called.”

Rom. 10:15, How shall they preach except they be sent.

1 Cor. 12:29. Are all teachers? 1 Cor. 4:1.

James 3:1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Jer. 23:21. I have not sent these prophets, yet they ran.

Heb. 5:4. No man taketh this honor unto himself, but he that is called of God, as was Aaron.

[*] 515. Who are regular ministers of the Church?

Those who, by a legitimate call, are appointed of God rightly to teach the Word of God and rightly to administer the sacraments.

[*] 516. Of how many kinds is the legitimate call?

Of two kinds; the one is the immediate, the other is the mediate.

[*] 517. Which is the immediate call?

That which God gives Himself, without employing the service of man.

Gal. 1:1; Jer. 1:4, etc.; Matt. 10:1, etc.

[*] 518. Is the immediate call still to be expected at the present?

No, because we have neither a command nor a promise to this effect; therefore those who claim such a call are to be rejected and accounted as false prophets.

Ex. 4:1-9 (The immediate call is proved by miracles.)

Matt. 7:15. (Qu. 304. Come to you.)

[*] 519. Which is the mediate call?

That which God gives through the Church, in a certain order and in accordance with certain laws, which are laid down in His Word.

1 Cor. 12:28.

Acts 20:28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

[*] 520. To whom then do the right and power to call ministers belong?

To the *whole* Church:

[1] Because the office belongs to the whole Church;

Matt. 18:17. (Qu. 512.) 1 Cor. 3:21-23.

1 Cor. 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. 1:24.

2 Cor. 4:5. We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 1 Pet. 5:2-3; Ps. 68:13.

[2] Because upon the whole Church is laid the duty of distinguishing pure teachers from deceivers and of departing from error;

Matt. 7:15. (Qu. 304.) John 10:5.

[3] Because this is shown by the custom of the Church in the election of Matthias and of the deacons and elders, wherefore the ancient Church pronounced all elections null which were effected without the consent of the people.

Acts 1:15-26; 6:1-6; 14:23.

521. What are the words in which our Lord Jesus Christ instituted the office of the keys?

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on the disciples, and said unto them, Receive ye the Holy Ghost:

Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

522. What do you believe according to these words?

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

523. Can ministers then forgive sins?

Yes; God alone, indeed, can forgive sin, that is, by His own power; the ministers forgive them only as the instruments of God or in virtue of the external office of the ministry; but through this the Holy Ghost works effectually.

Mark 2:7. Who can forgive sins but God only?

2 Cor. 2:10. If I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ. Luke 24:46-47. (Qu. 513.) 2 Cor. 5:18-20; 3:6-8.

[*] 524. But how if the minister who pronounces absolution were an ungodly person?

Like the sacraments, absolution is “not without efficacy and power because it is imparted by unworthy and wicked men. For these, on account of the call given by the Church, act not for their own persons, but as Christ; as the Lord testifies: He that heareth you, heareth me.”

Luke 10:16.

525. Are those, who come to confession as hypocrites, merely for the sake of the appearance, also released from their sins by absolution?

As the minister of Christ cannot prove the heart, he exercises his office upon all who externally manifest repentance; but because the impenitent and hypocrites make themselves unworthy before God this holy office cannot exert its power in them, and they accordingly remain in their sin and condemnation.

Is. 26:10. Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Luke 10:5-6.

[*] 526. What is the ban or anathema?

It is

[1] The announcement made in the name of Christ, by the regular minister of the Church, to unbelieving and obstinate sinners, that their sins are retained, and

[2] The expulsion of such from the fellowship of the Church until they repent.

1 Cor. 5:11-13. I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat. Put away from among yourselves that wicked person. 2 Thess. 3:14.

[*] 527. May the anathema be pronounced at pleasure?

By no means; on the contrary, it should be well observed that the anathema dare not be pronounced arbitrarily, but that the process is accurately determined by the express word of God.

Matt. 18:15-17. If thy brother shall 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 a heathen man and a publican. 1 Cor. 5:11. (Qu. 528.) V. 3-5; 2 Cor. 2:6. (Legitimate ban.)

John 16:2; 3 John 10. (Unjust ban.)

[*] 528. Can a sinner be released from the ban and received again?

Certainly; the purpose of the binding key is not the destruction, but the preservation of the soul. Therefore, when the hitherto hardened sinner turns from his evil way, truly repents, and sincerely amends his life, he should be assured again of the grace of God and be cheered by the comfort of the Gospel.

2 Cor. 2:6-8.

529. What is confession?

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

530. What sins should we confess?

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

Ps. 32:3-5. When I kept silent, my bones waxed old: through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and Thou forgavest the iniquity of my sin. Selah.

Prov. 28:13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Ps. 19:12. Who can understand his errors? cleanse Thou me from secret faults. (Confession before God.)

Matt. 3:5-6; Ps. 19:12. (Confession before the minister.)

Matt. 5:23-25. (Qu. 413.) Jam. 5:16. (Confession before the neighbor whom we have offended.)

531. Which are these?

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected or wasted aught, or done other injury.

532. What brief form of confession did Luther set forth in the Small Catechism?

Say to the confessor, Reverend and dear Sir, I beseech you to hear my confession, and pronounce forgiveness to me, for God's sake.

Proceed!

I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, etc., but, alas! I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them to anger and profane words, have been negligent and have not prevented injury, have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, etc. For all this I am sorry, and implore grace; I promise amendment.

A master, or mistress may say:

Especially do I confess before you that I have not faithfully trained my children and household to the glory of God; I have used profane language, set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure;— and whatever else he has done against God's Commandments and his station, etc.

533. But if anyone does not find himself burdened by these or greater sins, what should he then do, according to Dr. Luther's counsel?

He should not trouble himself on that account, nor seek or invent other sins, and thus make confession a torture; but simply mention one or two that you know, after this manner: Especially do I confess that I have once been profane; I have once used improper words; have once neglected this or that, etc. Let that suffice.

But if you are conscious of none at all, which, however, is scarcely possible, then mention none in particular, but receive absolution upon the general confession which you make before God to the confessor.

534. What are the words of the general confession?

O Almighty God, merciful Father, I a poor, miserable sinner, confess unto Thee all my sins and iniquities, with which I have offended Thee and merited temporal and eternal punishment. I am heartily sorry for them and sincerely repent of them, and I pray Thee, for the sake of Thine infinite mercy and of the holy, innocent, and bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

535. What other form of confession may be used?

I, a poor sinner, confess before God and before thee, in God's stead, that I have been conceived and born in sin and that I have transgressed the commandments of God in manifold ways. If God would deal with me in strict justice, I must needs die in my sins and be eternally condemned and lost. But I grieve and am heartily sorry for all my offenses. Therefore I confess my sins and seek refuge in the infinite mercy of God and the precious merits of my Redeemer and Ransom, Jesus Christ, in the firm confidence that God will graciously pardon all my sins for the sake of His Son. I beseech thee, reverend Sir, to absolve me in God's stead from all my

sins, and I dutifully promise, by the help of the Holy Ghost, to amend my life and live more piously.

Part 6. The Lord's Supper.

536. What forms the sixth part of the Catechism?

The second sacrament of the New Testament, which is generally called the Lord's Supper, or the sacrament of the altar.

537. Why is it called the sacrament of the ALTAR?

Because in ancient times it was customary to celebrate it at the altar in the Christian Church.

[*] 538. What is meant by the word altar?

By the word altar is meant the table upon which Christians offered their gifts, of which such were set apart as were necessary for the celebration of the Holy Supper, while the rest were used for the support of the ministers and for the benefit of the poor.

1 Cor. 10:21.

[*] 539. If then a table is the same as an altar, why do we not, according to Christ's own example, use a table in celebrating the Lord's Supper than an altar?

Both are free, but in the exercise of Christian liberty we use such tables as have only the external form of altars, because

[1] Christ has not forbidden altars.

[2] Nor has He commanded the use of wooden tables, and

[3] The Scriptures do not state whether Christ used a table, nor whether it was of wood or stone.

1 Cor. 10:29. Why is my liberty judged of another man's conscience? Rom. 14:14.

540. Why is this sacrament called a SUPPER?

It is called a supper because it was instituted in the evening after the passover was eaten.

Matt. 26:19, etc.

541. Why is it called the LORD'S Supper?

It is called the Lord's Supper after its Author, because it was first instituted by our Lord Jesus Christ.

Matt. 26:26, etc.; 1 Cor. 11:20, 23.

542. What is the sacrament of the altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

543. Where is it so written?

The holy evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

"Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 11:23-25.

544. Who is the author or institutor of the Holy Supper?

The author or institutor is our Lord Jesus Christ, the God-Man, the true, all-wise and almighty.

Rom. 9:5; Col. 2:3; Matt. 28:18 (Qu. 213.)

John 14:6. I am the way, the truth, and the life: no man cometh unto the Father but by me. Luke 1:37. (Qu. 160.) Eph. 3:20.

545. Of what does the Holy Supper consist?

The *earthly* element of which it consists is bread and wine; the *heavenly* is the body and blood of Christ.

Of The Visible Earthly Elements Of The Holy Supper.

546. What is here meant by bread?

By this is meant true bread, which is made of flour from ground grain and of water.

547. Of what nature and form must this bread be?

If it is only baked of flour and water it makes no difference whether it is leavened or unleavened, whether it is made of wheat, rye, or other grain, whether it is round or oblong, or square or has any other shape; for Christ has not forbidden one kind of bread nor commanded another kind. Therefore all this is a matter of Christian liberty.

[*] 548. How do you regard the small, round bread which is commonly called the wafer: is it real bread?

Why not? for 1. it consists of the essential parts of bread, being baked of the finest wheat flour and of water; and 2. it has the properties of bread, namely, the color, taste, nutritiousness, etc. Therefore it is undoubtedly true bread.

[*] 549. Is it therefore right to use such wafers in the celebration of the Holy Supper?

Certainly it is right, in accordance with an old custom of the Church, to use them, because they are real bread and are especially convenient for distribution and reception.

1 Cor. 11:34.

[*] 550. Is it necessary that the bread should be broken in the Holy Supper?

The *distribution* of the bread is necessary indeed, but the *manner* of distribution is indifferent. Therefore whether it be cut with a knife before or during the distribution, or be broken with the hand, or be prepared for distribution in any other way, is of no importance; for in any case it attains the end, if it is only broken for the purpose of being *distributed* to the communicants.

Is. 58:7. (Qu. 79.)

[*] 551. But is not the breaking of the bread necessary to represent the breaking of the Lord's body upon the cross?

By no means; for

[1] There is nothing of this in the words of the institution;

[2] The office of the bread in the Holy Supper is not to signify, represent or symbolize, but to *be* the communion, the sanctified means or instrument for distributing the Lord's body, that it may be eaten and that all its benefits may be enjoyed;

1 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?

[3] The Scriptures expressly deny that the body of Christ, properly speaking, was broken upon the cross: how then can the breaking of bread into small pieces be a representation of the breaking of Christ's body?

John 19:31-33.

[4] Even the paschal lamb in the Old Testament did not prefigure the body of Christ in that it was broken, much less, therefore, can a breaking in the New Testament represent it.

Ex. 12:46. Num. 9:12

[5] If any such representation were designed with regard to the bread, it would require also a spilling of the wine to represent the shedding of Christ's blood; but of such outpouring there is no mention in the words of institution.

[*] 552. But did not Christ, in the words "Do this," also command the breaking of the bread?

Not at all; for that the Lord's command is not to be referred to all that precedes, without distinction, but only to that upon which all depends in the Lord's Supper, namely the eating and drinking, St. Paul expressly declares in 1 Cor. 11:25-26: This *do*, as oft as ye *drink* it, in remembrance of me. For as often as ye *eat* (not *break*) this bread and drink this cup, ye do show forth the Lord's death till He come.

Comp. 1 Cor. 10:16-17., where the apostle omits the word eat and uses the word break, thus using the latter in the sense of the former.

[*] 553. Why do we use wafers and omit the breaking of the bread, since both are matters of indifference?

We give place to the innovators by subjection, no, not for an hour, according to the example of Paul, that the truth of the Gospel and Christian liberty may not be endangered.

Gal. 2:4 5.

[*] 554. Must the bread be taken with the hands or only with the mouth?

Strange question! The taking and eating which takes place with the mouth, is certainly necessary, but the manner of receiving is indifferent.

John 19:30. When Jesus therefore had received the vinegar, He said, It is finished. (Alone with the mouth.)

555. What kind of wine is to be used in the Lord's Supper?

As real and natural bread, so real and natural wine is to be used, which is the fruit of the vine and is pressed from grapes.

Matt. 26:29; Luke 22:18.

[*] 556. Must it be white wine or red?

It makes no difference whether, according to the custom of the church, it be white or red wine; but care must be taken not to give offense to the weak by an innovation.

557. Should the wine be administered in a gilt chalice, or in a wooden or glass cup?

What kind of a cup Christ used in the Holy Supper is not mentioned in the words of institution; but because our Lord 1. did not prohibit gilt chalices, nor 2. command the use of others of any material or in any form, whether wooden, glass, silver or copper, we do right when, in the exercise of our liberty, we use gilt chalices, according to the ancient custom of the Church.

Of The Invisible Heavenly Elements Of The Holy Supper.

558. As the body and blood of Christ are the heavenly gift in the Holy Supper, what body and blood are here meant?

That true and natural human body of Christ is meant, which was, in the womb of the virgin Mary, received into the person of the Son of God, and which was given into death for us; and that true and natural blood which was shed upon the altar of the cross for the remission of our sins.

Luke 22:19-20.

[*] 559. What kind of a union takes place between the bread and the body of Christ, and between the wine and the blood of Christ?

It is a *sacramental* union.

[*] 560. What is this sacramental union?

The sacramental union in the Holy Supper is a true and real or actual union of the bread and the body of Christ, and of the wine and the blood of Christ, in virtue of which union, when the Holy Supper is administered and received, the true body of Christ is received with the bread in one undivided sacramental eating, and the true blood of Christ is received with the wine in

one undivided sacramental drinking, according to Christ's order and institution. (See Qu. 567.)

[*] 561. How is this sacramental union proved?

By the words of institution, where our Lord says of the bread which is administered, *Eat, this is my body*, and of the cup which is offered, *Drink, this is my blood*; in which words He expressly declares that He gives not only bread, but with the bread His body to be eaten, and not only wine, but with the wine His blood to be drank.

562. But are not these words of the institution figurative?

By no means. For every figurative use of words is the exchange of their proper meaning for one that is foreign to them. But in the words of the institution, "This is my body, This is my blood," there is no such exchange of the proper meaning for one that is foreign, inasmuch as every word retains its original and proper signification. Therefore the words of institution are not figurative.

Luke 19-20. This is my body *which is given for you*. This cup is the New Testament in my blood, *which is shed for you*. (Hence not a figurative body and blood.)

[*] 563. But may not the word "IS"; as the Reformed claim, by a figure of speech stand for REPRESENTS?

No; for

[1] The figure always refers to the things compared, not to the word. "*is*"

John 1:29. Behold the Lamb of God, which taketh away the sin of the world. (Christ does not represent the Lamb of God, but in a figurative sense He *is* the Lamb of God.) 15:1-5; 10:7; 1 Cor. 10:4; Rev. 5:5.

[2] If the word "is" had been intended to mean "represents," Christ, or one of the Evangelists, or St. Paul, would undoubtedly have indicated this;

[3] This opinion lacks the testimony and assent of all orthodox antiquity;

[4] Such an interpretation would remove the distinction between the Old and the New Testament; for it is peculiar to the Old Testament to have mere signs, but not to the New.

Col. 2:16-17. (Qu. 45.)

Heb. 10:1. The law has a shadow of good things to come, and not the very image of the things.

564. But how do you prove that these words of the institution cannot be taken in a figurative, but must be taken in their original sense, literally, just as they stand?

There are many proofs of this, of which I adduce especially the following:

[1] These are the words of a testament;

Gal. 3:15. Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Heb. 9:15-17.

[2] They are the words of a divine command;

Gen. 22:1-8. Comp. Heb. 11:17-19.

[3] They are the words of an article of faith;

[4] They are words of a covenant mystery: all of which it is customary to express in proper, not in figurative words.

[*] **565. Is there then no necessary article of faith which is not in some passage of the Scriptures stated in proper words, without a figure?**

No: for then our faith would not rest upon the sure Word of God, but upon human opinion. Every part of an article of faith that is set forth figuratively in the Scriptures, can and must be proved from other evident, plain and clear parallel passages.

John 2:19. comp. 21. (By the temple we are to understand the body of Christ, according to the explanation of Scripture.) Luke 11:20, comp. Matt. 12:28. (By the finger of is accordingly meant the Holy Ghost.)

566. Wherein consists the essence of the Holy Supper, by which it becomes the Holy Supper?

The essence of the Holy Supper consists in the *action*, which is prescribed and accurately set forth by the express Word of God, namely, in the *eating* of the bread and the body of Christ, and the *drinking* of the wine and the blood of Christ, according to the words of institution: *Eat, this is my body; drink, this is my blood.*

[*] **567. But are there not two different kinds of eating and drinking in the Lord's Supper, so that the bread and wine are eaten and drank naturally, while the body and blood of Christ are eaten and drank spiritually?**

By no means: for the eating of the bread and of the body of Christ is one, not twofold, and the drinking of the wine and of the blood of Christ is one, not twofold; and this eating and drinking is neither alone a natural nor alone a spiritual, but a *sacramental* eating and drinking.

568. What is a NATURAL eating and drinking?

It is that by which mere bread and wine are literally eaten and drank.

569. What is a SPIRITUAL eating and drinking?

It is that by which only Christ's body and blood with all its benefits are immediately received *by faith*.

John 6:51-58.

570. What is a SACRAMENTAL eating and drinking?

It is that by which, in virtue of Christ's institution, in one undivided sacrament, the bread and the body of Christ are, in a mysterious manner, eaten at the same time with the mouth, and the wine and the blood of Christ are drank at the same time with the mouth, through and on account of the sacramental union.

571. Are then the body and blood of Christ eaten and drank in a NATURAL manner?

By no means, but in a heavenly, mysterious, incomprehensible manner.

John 6:52. (The Capernaïtes thought that Christ spoke of a *natural* eating of His body.)

[*] 572. But does Luther call it a bodily eating?

Because it takes place with the bodily mouth, according to Christ's words: Take, eat.

[*] 573. But how can the body of Christ be eaten with the mouth?

In the same way in which God dispenses spiritual gifts (as the Word of the Gospel) through the organs of the body.

[*] 574. Wherein chiefly does the sacramental eating differ from the spiritual?

[1] The sacramental takes place with the mouth, the spiritual by faith;

[2] The sacramental can be unto condemnation, the spiritual is always and only salutary;

John 6:54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

[3] The sacramental refers to Christ's body and blood in its substance, the spiritual refers to Christ as to His benefits, which are apprehended through faith;

[4] The sacramental does not take place at all times, and is not for all unconditionally necessary to salvation; the spiritual can take place at any

time and is absolutely necessary for all Christians to salvation.

John 6:53. Then Jesus said unto them, Verily, verily, I say unto you. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

575. What do you then receive in the blessed Supper of the Lord?

I believe that in the Lord's Supper I truly receive with the bread and wine the true body and blood of my Lord and Saviour Jesus Christ.

576. By what arguments do you prove this true and substantial presence and reception of Christ's body and blood with the bread and wine in the Lord's Supper?

The proofs are these:

[1] Because the words of the testament and institution: "This is my body, This is my blood," are so plain and clear, that they must be taken according to the letter, in the proper sense, not figuratively;

[2] Because Christ, who made this testament, is true, all-wise and almighty, and therefore can, by the power of His mere will, accomplish what He wills and has instituted and promised:

See Qu. 544.

[3] Because the bread of the Holy Supper is the communion of the body of Christ, and the wine is the communion of the blood of Christ; wherefore the body must necessarily be united and present with the bread, and the blood with the wine;

1 Cor. 10:16. (Qu. 551.)

[4] Because the impenitent or unbelieving, by eating and drinking unworthily (without faith), are guilty of the body and blood of Christ itself; hence they must really eat and drink the body and blood of Christ;

1 Cor. 11:27. (Qu. 600.)

[5] Because the Holy Supper, as a sacrament of the New Testament, has not the shadows and types, but the body and substance of the treasures themselves;

Mark 14:24. This is my blood of the new testament. Luke 22:20; Col. 2:17. (Qu. 45.) Heb. 10:1. (Qu. 568.)

[6] Finally, because the blood of Christ, which was shed for us, is imparted in the Lord's Supper and bears witness on earth; hence it must of necessity be present.

1 John 5:8 (Qu. 452)

[*] 577. But can Christ, then, since He has ascended into heaven, be present on earth according to His humanity?

His *visible* presence has, indeed, been withdrawn by His ascension; but He not only ascended into heaven, but is exalted far above all heavens, to the right hand of the majesty and power of God; therefore the whole Christ, God and man, has the power and the will to be *invisibly* present, according to both natures, to every creature, but especially to His Church, and is thus present.

Eph. 4:10. (Qu. 267.)

[*] 578. When does the sacramental union begin and how long does it continue?

According to the promise and the command of Christ it begins in the sacramental act and use, consisting in the benediction, the distribution, the eating and drinking; when this is finished the union ceases.

579. By what means is the benediction or consecration performed?

By devoutly repeating the Lord's Prayer and Christ's words of institution, through which not only are the bread and wine separated from common use, but also the assurance is given that what our Lord has promised in this sacrament shall also be bestowed.

1 Cor. 10:16. (Qu. 551.)

[*] 580. Whereby is the the body and blood of Christ in the Holy Supper effected?

Not by any man's faith, worthiness or work, much less by his word and utterance, but solely by the omnipotence, power, institution and ordinance of our Lord Jesus Christ.

Of Transubstantiation.

581. If then with the bread Christ's body is eaten and with the wine Christ's blood is drank, does it follow that the substance of the bread and wine is essentially CHANGED into the substance of the body and blood of Christ, so that of the bread and wine nothing remains but the external appearance of their accidents?

Not at all; for

[1] This transubstantiation is a purely papistic figment, and has no foundation in the words of institution nor in any other part of the Scriptures;

[2] Paul himself expressly mentions bread and wine as well *after* as *before* the consecration;

1 Cor. 11:23, 26-28. (Qu. 600, 609.) 10:16. (Qu. 551.) V. 17. (Qu. 589.)

[3] It is nonsense to assert that the accidental properties of a thing remain without the thing whose properties they are, as no attribute can exist without an object in which it inheres.

[*] 582. But must not the doctrine of transubstantiation be accepted if the words "This is my body" are to be taken literally?

By no means;

[1] For then it would follow also from the expression of Peter, "Thou art the Son of the living God," that the substance of the Son of Man was *changed* into the substance of the Son of God:

Matt. 16:13, 16. (Qu. 220.)

[2] The form of speech is here used rather, according to which, when two things are in a certain manner *united*, only the principal thing is expressed, while the other is not excluded, but understood.

[*] 583. But do you not affirm consubstantiation, or at least the inclusion of the body of Christ in the bread, when you maintain that the body of Christ is distributed and eaten IN, WITH, and UNDER the bread?

Far from it; for since the bread is the body of Christ, not by a change of substance, nor by mixing the substances, but by the sacramental *union*, it follows that the body of Christ is and is eaten *in*, *with*, and *under* the bread.

584. But why do we use these words?

[1] To reject the figment of papistic transubstantiation;

[2] To express the true and real presence of the body and blood of Christ in the Holy Supper;

[3] To speak in harmony with the holy Fathers.

Of The Benefit And Use Of The Holy Supper.

585. What is the benefit of such eating and drinking?

That is shown us by these words, “Given, and shed for you for the remission of sins”; namely, that in the Sacrament forgiveness of sin, life, and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation.

586. How do the words “for you” indicate these benefits?

They certify each one who receives the sacrament that the body and blood of Christ were offered for him also.

587. But have we not already received forgiveness of sin, life and salvation in Holy Baptism?

Certainly; but as we often sin after Baptism and must come to God through repentance, the Holy Supper gives us renewed assurance of the grace of God, by which we are preserved unto eternal life.

588. What is the design of the institution of the Holy Supper as respects GOD?

That we should remember the benefits of Christ conferred upon us in the Holy Supper, and give to Him the thanks for them which are due.

1 Cor. 11:24-25. (Qu. 543.)

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

Ps. 111:4 He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion.

589. What is the design of the reception of the Holy Supper as respects our NEIGHBORS?

[1] To attest and approve the confession and doctrine which is publicly proclaimed in the Church in which we commune;

[2] To pledge ourselves to the performance of works of charity, declaring that we will

[a] Heartily forgive our neighbor his faults.

[b] Support the needy according to our ability.

[c] Acknowledge all as brethren and members of the mystical body whose Head is Christ.

1 Cor. 10:17. For we being many are one bread, and one body: for we are all partakers of that one bread.

1 Cor. 10:21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

590. For what purpose do you then go to the Lord's Supper?

To strengthen my faith in my Lord Jesus Christ, and by receiving His body and blood to refresh and quicken my hungry and thirsty soul.

591. How can bodily eating and drinking do such great things?

It is not the eating and drinking, indeed, that does them, but the words here written, "Given, and shed for you for the remission of sins"; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words, has what they say and express, namely, the forgiveness of sins.

592. What is meant when we say that the eating and the drinking do not, indeed, produce these effects?

We mean this, that by mere eating and drinking in the Lord's Supper the salutary effects are not secured.

593. Do not all then, who use this sacrament, become partakers of those benefits?

By no means; only the believers, who believe Christ's words of institution and promise, have that which they say and express, namely, the forgiveness of sins.

594. Who, then, receives such Sacrament worthily?

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, "Given, and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, "For you," require all hearts to believe.

595. What is meant by fasting and bodily preparation?

To be temperate and sober before the use of the sacrament, and to appear at the altar in clean and becoming clothing and with humble deportment.

596. Who then are worthy?

Those are truly worthy and well prepared who believe in these words, "Given and shed for you, for the remission of sins," and who savingly appropriate to themselves, in true faith, all the benefits of Christ.

597. Who are unworthy?

The impenitent and unbelieving, who do not believe these words, “Given and shed for you, for the remission of sins,” or who doubt; these are unworthy and unfit, for the words “for you” require all hearts to believe.

598. Are those who are weak in faith to be classed with the unworthy?

No, not by any means; for it was for their comfort that the Holy Supper was instituted, and through it Christ would strengthen them and give them a pledge of His love, redemption and grace; for as they use His appointed means, it is His will to work effectually through them.

Is. 42:8. A bruised reed shall He not break, and the smoking flax shall He not quench.

Ps. 22:26. The meek shall eat and be satisfied; they shall praise the Lord that seek Him: your heart shall live for ever.

Rom. 8:1. There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 8:33. (Qu. 144.)

[*] 599. What do those unworthy persons then receive in the Holy Supper?

They receive, indeed, the whole sacrament, namely, the true body sacramentally with the bread, and the true blood sacramentally with the wine; but its salutary *fruit*, namely, the forgiveness of sin and other spiritual benefits, they do not receive.

[*] 600. How do you prove this?

By the declaration of the apostle Paul, who expressly says that the unworthy are guilty (not of the *signs* of bread and wine, but) of the *body* and *blood* of Christ, and that they receive it unto damnation, inasmuch as in this eating and drinking they do not discern the Lord’s body.

1 Cor. 11:27-29. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 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.

Of The Communion Of The Laity In One Kind.

[*] 601. Is it the proper and complete use of the sacrament when among the Papists the laity receive the communion only in one kind, namely bread?

No; for

[1] Christ instituted the sacrament and commanded it to be used in both kinds, bread and wine;

[2] He thus Himself administered it also to the apostles;

[3] The apostles moreover thus used it, who *all* drank of the cup;

Mark 14:23.

[4] They also directed others thus to use it;

1 Cor. 11:23, 25-26.

[5] The early Church, with the approbation of the holy apostles, also celebrated it in the same manner, for example the Corinthian.

1 Cor. 10:16; 11:23. etc.

[*] 602. Do not the laity receive the blood of Christ already with the body, since the body is not without blood?

I answer:

[1] We must judge of the sacrament according to that which the Scriptures state; and since Christ has ordained different external elements under which to eat His body and to drink His blood, it is a grave sin to depart in the least from His institution;

[2] If this *natural* union of the body and blood took place, the priests would receive a double body;

[3] The presence of the body and blood of Christ which results from a *natural* union of the body and the blood, is not sacramental.

[*] 603. What kind of a presence and union is the sacramental?

One that is illocal, heavenly, and supernatural.

[*] 604. What do you think of the SACRIFICE OF THE MASS, in which it is pretended that Christ is daily offered by the priests, in an unbloody manner, for the sins of the living and the dead?

I hold this to be an abominable desecration of the Holy Supper, which directly conflicts with

[1] The institution of Christ itself, as it was designed for the living (not for the dead), to be *eaten and drank* (not to be *offered*);

Comp. Qu. 330, 351, 352, 565.

[2] The entire Holy Scriptures, which tell us of but one *High Priest*, Christ, and but *one atoning sacrifice*, the sufferings and death of Christ, which sacrifice was offered, with the shedding of blood, but *once*.

Heb. 10:11, 12, 14. Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: 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.

Heb. 10:18, Where remission of sins is, there is no more offering for sin.

Heb. 9:22. Without shedding of blood is no remission. V. 25-28.

Who Should Be Admitted To The Holy Supper, And Other Secondary Topics.

605. To whom should the sacrament be administered?

Only to those,

[1] Who desire to use it in the proper manner;

[2] Who can eat, drink, show forth the Lord's death, and examine themselves.

Matt. 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

1 Cor. 11:28. Let a man examine himself, and so let him eat of that bread and drink of that cup. (Therefore not to children, lunatics, and unconscious persons.)

Ex. 12:43-44. (Therefore only to such as confess the true doctrine and are baptized.)

606. As a communicant must first examine himself, what is therefore required of him?

[1] He must be able to give an account of his faith;

[2] He must acknowledge the sins which he has committed against the law of God, and repent of them;

[3] He must firmly believe that God graciously forgives him his sins for Christ's sake;

[4] He must have the sincere and earnest purpose to amend his life and to forsake his sins in the future.

1 Cor. 11:28. (Qu. 605.) 2 Cor. 13:5; Matt. 5:23-26. (Qu. 413.) 22:11-13.

[*] 607. In what PLACE is the Lord's Supper to be celebrated?

Ordinarily in the public worship or assembly of Christians, according to the example of the Corinthian congregation. In case of necessity, however, the Lord's Supper may also be celebrated in private houses.

[*] 608. At what TIME should the Lord's Supper be celebrated?

Respecting this neither our Lord nor His apostles have given any commandment, and it is therefore a matter of Christian liberty. But on this point also we must be careful not to offend the weak by innovations.

609. How OFTEN should the Holy Supper be received?

Not only once in a life-time, nor only once in a year, nor only on the principal festivals, but frequently — as often as the requirements of conscience demand it.

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

610. Why should it be received frequently?

Because, on account of the weakness of our flesh, we need

[1] A frequent confirmation of our faith.

[2] A repeated renewal of our life.

[3] A constant refreshing of mutual love of the brethren.

1 Cor. 10:12. Let him that thinketh he standeth take heed lest he fall.

Appendix 1. Of The Holy Scriptures.

1. What are the Holy Scriptures?

The Holy Scriptures are the Word of God, which was written by the immediate inspiration of the Holy Ghost through the prophets, evangelists, and apostles, that we might be instructed in the true knowledge and worship of God unto eternal life.

Compare the texts at qu. 6 in the Catechism, and also the following: John 5:46-47; Heb. 1:1-2; 3:7; (comp. Ps. 95:7-3;) Ps. 45:1; Acts 1:16, (comp. Ps. 41:9;) 2 Sam. 23:2.

2. Which are properly the books of the Old Testament?

They are those which, *before* the incarnation of Christ, were written in the *Hebrew* tongue by Moses and the prophets, moved by the Holy Ghost, and which were committed to the Jewish Church.

Luke 24:27:44; Rom. 3:2.

3. Which are properly the books of the New Testament?

They are those which, *after* the birth of Christ, were written in the *Greek* tongue by the evangelists and apostles, moved by the Holy Ghost, and which were committed to the Church of Christ.

Eph. 2:19-20. (Qu. 293.)

4. What are the books of the Old as well as of the New Testament otherwise usually called?

They are commonly called *canonical*, because they are, as it were, an entirely safe canon (rule) and a perfectly sure and sufficient standard, according to which all other sayings, writings, and doctrines are to be judged, so that what accords with them must be received, what is in conflict with them must be rejected.

Acts 17:11; Is. 8:20; John 10:35; Gal. 1:8-9.

5. Are there any others besides these canonical books contained in the Holy Bible?

Yes, those which are usually called *apocryphal*.

6. What are apocryphal books?

Apocryphal (i.e., secret) books are those respecting whose authors and authority there were doubts in the Church of God; therefore they were publicly used neither to establish, to confirm nor to judge articles of faith.

7. How do we know that the books from Judith to the Prayer of Manasseh are apocryphal?

- [1] Because they were issued after the times of the prophets;
- [2] Because they lack the prophetic spirit and manner of speaking;
- [3] Because they are not written in the Hebrew language;
- [4] Because they are not quoted by Christ or the apostles in the New Testament;
- [5] Because they were never received by the Hebrew Church;
- [6] Because they were not regarded as canonical in the early Church, for four centuries after the birth of Christ;
- [7] Because, finally, they contain much that is in conflict with the canonical books. (Tob. 6:8-9; 2 Macc. 12:43. etc.; 14:41. etc.) Therefore they are not of equal authority with the canonical.

8. What is the difference between the prophetical and the apostolical Scriptures?

In the *doctrine* there is no difference at all, for in both one and the same doctrine respecting faith and life is set forth. But there is a difference in regard to *time*: for the writings of the prophets contain the prophecies of the *future appearance* of Christ; those of the apostles, on the other hand, contain the history of Christ *who has appeared*, and show how those prophecies were fulfilled and are to be explained. Therefore the Old Testament is called the ground of the New, and the New Testament is called the fulfillment of the Old.

John 5:39; Acts 26:22; 10:43; Rom. 15:4.

9. Are laymen also permitted to read the Scriptures?

Why not? For

- [1] Christ commands all, without distinction, to search the Scriptures;

John 8:39.

[2] We read that the Bereans searched the Scriptures daily, whether those things were so which Paul had preached to them;

Acts 17:11.

[3] The apostles wrote their epistles to entire congregations and to all the saints who were called;

Rom. 1:7; 1 Thess. 5:27; Col. 4:16; 1 John 2:13.

[4] They desire that the Word of God should dwell in all in all wisdom.

Col. 3:16.

10. Are the Holy Scriptures obscure, as the Papists pretend, or are they CLEAR?

On account of our ignorance they are, indeed, obscure in some passages, whose mode of speaking it is difficult to understand. These can be illustrated and explained, however, by clearer passages. But in all points that pertain to instruction in faith and life they are so clear and plain that all may not only read, but also understand them.

2 Pet. 1:19; Ps. 119:105; 19:8-9; 2 Cor. 4:3-4. (Clearness.) 1 Thess. 5:20; 2 Pet. 1:20; Rom. 12:7. (Interpretation.)

11. Are the Holy Scriptures also PERFECT?

Yes; for they contain every thing necessary to faith and the attainment of eternal salvation and to a truly pious life. Therefore the Papists err, who maintain that the Scriptures are insufficient, and that not everything necessary to saving faith are contained in them, but must be derived from unwritten *traditions*.

2 Tim. 3:15-17. (Qu. 5 of Catechism.) Deut. 4:2; Rev. 22:18-19; John 16:12-13; 2 Thess. 2:2; Matt. 15:1-9.

Appendix 2. Of The Symbolical Books Of The Evangelical Lutheran Church.

1. What does the word SYMBOL mean?

The word symbol is a Greek word, and properly means a sign, a mark of distinction, an ensign or watchword.

2. What therefore do we generally understand by a symbol?

A confession of faith, by which orthodox Christians are distinguished from infidels and those who have a false faith.

3. What accordingly are Symbolical Books?

Such books as “are set forth in the name of the churches, which confess the same doctrine and religion, and are approved and received by them.”

4. To what end are such books necessary?

[1] That we might have a “compendious formula and type, as it were, approved by unanimous consent, presenting the general doctrine as derived from the Word of God, and as professed by the churches of the pure Christian religion.”

[2] That according to them “the pure doctrine might be distinguished and separated from the false.”

[3] “That turbulent and contentious men may not be free, according to their inclination, to excite controversies inseparable from offense, nor, as they do not suffer themselves to be attached to any formula of pure doctrine, to propose and propagate enormous errors, from which nothing can result but that the pure doctrine will be obscured and lost.”

5. What is the book in which all the symbolical writings of the Ev. Lutheran Church are contained?

Concordia, or the Book of Concord, which was first published complete in 1580.

6. What are the public Confessions of the Ev. Lutheran Church, contained in the Book of Concord?

1. The Apostles' Creed;
2. The Nicene Creed;
3. The Athanasian Creed;
4. The Unaltered Augsburg Confession;
5. The Apology of the same;
6. The Smalcald Articles;
7. The Small Catechism of Luther;
8. The Large Catechism of Luther;
9. The Formula of Concord.

7. By what term are the first symbols designated?

The ecumenical, or general symbols.

8. Whence does the Apostolic symbol derive its name?

From the holy apostles. (Sec Qu. 149 to 153 of the Catechism.)

9. Whence has the Nicene Creed its name?

From the first general Council or Synod, which was held in the year 325 at Nice, in Bithynia (Asia Minor), where the arch-heretic Arius was condemned.

10. From whom did the Athanasian Creed receive its name?

From the great hero of the faith and brave defender of the divinity of Christ, *Athanasius*, Bishop of Alexandria in Egypt, who died in the year 373.

11. Why do we Lutherans adopt these ecumenical symbols?

Because in them “the pure doctrine of Christ in its genuine and original sense, was collected long ago from the Holy Scriptures, and comprised in articles or very brief chapters opposed to the corruption of heretics.”

12. Whence has the Augsburg Confession its name?

From the city of Augsburg in Bavaria; for there this Confession was presented at a great Diet on the 25. of June, 1530, to the emperor Charles V. by several electors, princes and estates of the empire, as “their confession and that of their ministers and teachers, the doctrine of which, drawn from

the Holy Scriptures they preach, teach, hold and deliver in their provinces, dukedoms, principalities, and cities.”

13. Why do we Lutherans receive this Augsburg Confession?

“Since in these latter days Almighty God, in great mercy, has by the faithful agency of that most pious and excellent man, Dr. Luther, restored the purity of His Word, which had been involved in gross darkness under the papacy, and since that pure doctrine, as opposed not only to popery, but also to the corruption of other sects, as been comprised, agreeably to the Word of God, in the articles or several parts of the Augsburg Confession, we receive also the original and unaltered Augsburg Confession: and we do this, not because it was written by our theologians, but because it is drawn from the Word of God and is firmly established on the foundation of the Holy Scriptures.”

14. How do true Lutherans receive this unaltered Augsburg Confession?

“With their whole heart,” and therefore “adhere to that simple, pure and perspicuous sense which its own expressions exhibit; they conceive this Confession to be a pure Christian symbol, which true Christians in our day ought to adopt next to the Word of God; as also in former times Christian symbols and confessions were drawn up in the Church of God with reference to controversies which arose, and were heartily received by the pure teachers and hearers and publicly professed.”

15. Whence has the Apology its name?

It is called Apology, or Defense, “because in it not only is the Augsburg Confession clearly explained and vindicated, but it is also fortified by the clearest and most decisive evidences of the Holy Scriptures.”

16. Why have we Lutherans accepted this Apology also among our Confessions?

“That we might explain and defend ourselves more fully over against the Papists, and that errors which have been condemned might not insinuate themselves into the Church of God under the garb and patronage of the Augsburg Confession.”

17. Why do the Smalcald Articles bear this name?

Because they were written by Luther, and “approved and adopted at Smalcald,” in the electorate of Hesse Cassel, “by a very large number of theologians, at their meeting in the year 1537.”

18. Why were these Articles prepared?

They were to be presented at the Council called by the pope to meet at Mantua, or wherever it might be held, for the purpose of setting forth “what we could accept or relinquish.”

19. Why do we Lutherans also accept these Smalcald Articles?

Because in them “the doctrine of the Augsburg Confession is recapitulated and several articles are more fully presented from the Word of God; and, besides, the grounds and grave reasons are set forth, on account of which we have withdrawn from popish errors and idolatries and cannot have any fellowship or come to any agreement with the pope in respect to these points.”

20. What is the Catechism?

Luther furnishes an answer to this question in his preface to the Large Catechism, where he says: “This little work was prepared with no other view than to adapt it to the instruction of the young and illiterate. Hence among the ancients, in the Greek language, it was called a Catechism, which signifies juvenile instruction, with which all Christians should be acquainted, so that if anyone should not have a knowledge of it, he might justly not be considered in the number of Christians, nor be admitted to the sacraments.”

21. When did Luther write the Catechisms?

In the year 1529, after having, by a visitation to which he had been appointed, learned the deplorable condition of many churches, as he informs us in the preface to the Small Catechism.

22. Why are the two Catechisms of Dr. Luther also embraced in the symbolical books of our Church?

“As the subject of religion relates also to the salvation of the people, or those who are called the laity, and as it is necessary, in view of their salvation, that they should distinguish the pure doctrine from the false, we receive also the Small and Large Catechisms of Dr. Luther, because in them also the Christian doctrine, derived from the Word of God, has been comprised and set forth, for the use of the laity, with the utmost perspicuity and simplicity.”

23. What do the words Formula Concordia mean in English?

Form of Concord.

24. By whom was this written?

Especially by the theologians Martin Chemnitz of Brunswick, Jacob Andres of Tuebingen, Nicholas Selnecker of Leipzig, David Chytraeus of Rostock, Andrew Musculus and Christopher Koerner of Frankfort on the Oder, who completed the work at the cloister of Bergen, near Magdeburg, in the year 1577.

25. Was it then necessary that this additional confession should be prepared?

Yes, because after Luther's death "some theologians, in several articles of chief importance, departed from the Augsburg Confession, and either have not arrived at its true sense, or have certainly failed to adhere to it uniformly; while some also have endeavored to fix to it a sense really foreign to it, who nevertheless professed that they embraced the Augsburg Confession, and pretended to glory in the profession of it. But from this circumstance very grievous and pernicious controversies arose in the pure evangelical churches."

26. What is accordingly the object of the Formula of Concord?

"Distinctly to explain these controverted articles from the Word of God and from approved writings, so that all pious and intelligent persons may perceive whose opinion, in these controversies, is conformable to the Word of God and the Christian Augsburg Confession."

27. What are the approved writings from which, in submission to the Word of God, the Formula of Concord explains these disputed articles?

The Augsburg Confession, the Apology, the Smalcald Articles, and Luther's Small and Large Catechisms.

28. For what reason is this done?

"Because it has always been adjudged that they present the common or unanimously received doctrines of our Church, since these writings were confirmed by the most distinguished and excellent theologians of those times, and both received their signatures and also were adopted in the evangelical churches and schools."

29. Was it then designed to introduce something new by the Formula of Concord?

Not at all; it was the purpose rather not to depart in the least from the former confessions, "neither in the subjects nor phrases employed in them, but, assisted by the Spirit of God, to abide by them constantly, with one consent."

30. In what light are her symbolical books regarded by the Lutheran Church herself?

As "a definite form of doctrine approved by universal consent, which all our evangelical churches at once may recognize and adopt, and by which, as *having been itself taken from the Word of God*, all other writings may be tried and proved, which are set forth for our approbation and adoption.

31. Are then the symbolical books not to be placed on an equality with the Word of God?

By no means; "for even as the foundation which we lay is the immutable truth of God's Word; so these writings are set forth by us as witnesses of the truth, comprising the unanimously received and sound doctrine of our ancestors, who remained steadfast in the pure faith."

32. With what words did therefore our pious ancestors subscribe the Book of Concord?

"In confirmation that this is the doctrine, faith, and confession of us all, for which we shall answer on the last day before the just Judge, our Lord Jesus Christ, and against which we shall neither speak nor write anything either secretly or publicly, but hope, by means of the grace of God, to adhere to it, we have, after due consideration, in the true fear of God, and after invoking His name, subscribed our names with our own hands."

**God's Word And Luther's Doctrine Pure
Shall To Eternity Endure**

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