

HEIDELBERG CATECHISM

REVISED ACCORDING TO THE ORIGINALS

Traditional Language Version 2014 Edition

Preface to the 2014 Edition

This edition is presented in answer to many requests for a re-publication of the 1979 Edition (Traditional Language). The wording is unchanged. The Scripture references are from the Authorized Version (King James), and they have been carefully edited to remove typographical errors in the original 1979 edition. It is our prayer that this edition, which has proved a comfort to the saints of God for generations, may continue to be used in the churches to the glory of God.

The Permanent Publications and Promotions
Committee of the Reformed Church in the United
States

Preface to the 1979 Edition

This edition of the Heidelberg Catechism is issued in response to many requests for a parallel German-English catechism.

Careful comparative studies of the original and the modern German versions, as well as the Latin, Dutch, and English translations, were made, and realizing that words and sentence construction become hallowed by use, alterations were made only with great caution after much deliberation to improve diction where possible, or to state the intent of the original more accurately. The Tercentenary version of 1863 is followed closely.

The Bible passages added as proof texts are numbered for ready reference and are those used in the original edition of 1563. Passages marked with an asterisk (*) were selected as addenda.

We call to remembrance what Frederick III of the Palatinate affirmed before the Emperor Maximilian II over four hundred years ago (1566): “As to my Catechism, I shall stand by the same. It is also so thoroughly fortified with scripture passages that it cannot be overthrown, and I am confident, with the help of God, shall remain unassailable.”

In accord with this testimony it is our sincere prayer that this edition may likewise turn the attention of readers and students with renewed interest to the immeasurable blessings of that “ONLY COMFORT IN LIFE AND IN DEATH.”

— Reformed Church in the United States.

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The Heidelberg Catechism is the finest literary fruit of The Reformation, tried and proven in the furnace of affliction.

Holding forth the gospel of salvation in Christ Jesus as our only comfort in life and in death, it presents, very personally and divinely eloquently, what is necessary to know, that we may live and die happily in that only comfort, the gospel of Jesus Christ.

In three main divisions, as in the epistle to the Romans, we are taught first, how great our sin and misery is; second, how we are redeemed from all our sin and misery; third, how we are to be thankful to God for such redemption.

The voice of the good Shepherd is heard throughout, teaching and comforting His own, and His own hear His voice and follow Him, and He gives us eternal life, and we shall never perish, neither shall any man pluck us out of His hand.

Elector Prince Frederick III of the Palatinate had called men of Reformed principles to professorships at the University of Heidelberg. He entrusted them with the preparation of a clear, concise and popular statement of the doctrines of salvation in catechetical form; a booklet that could be used by young and old alike, in the home, in the church and in the school. The responsible authorship was placed upon two young professors, Casper Olevianus and Zacharias Ursinus.

Numerous catechisms were already in use, in fact, too many; their very number caused endless confusion, and none received any general nor whole-

hearted approval. It became apparent, therefore, that a catechism was needed that would meet every requirement; a catechism so comprehensive, in which all the cardinal doctrines would be clearly stated, and yet so simple that the common folk and even children could grasp the truths of salvation.

Frederick III, a man of culture and an ardent student of the Bible, was determined to have such a catechism. Being a man of grace, faith and prayer, strong in the Lord, as were also his co-laborers, the work progressed unto full fruit. The finished manuscript, presented near the close of the year 1562, received the hearty approval of the entire faculty, and the pastors and teachers. Submitted to the synod which met at Heidelberg at this time, it was received with applause. A resolution was passed on January 19, 1563, to have it published immediately by government authority. The first edition (German) came off the press early in 1563. A Latin edition, a second German edition, and an edition with the church liturgy followed the same year. The spread and influence of this little book within the bounds of the Palatinate and beyond, in fact in all the world, was phenomenal, exceeding all expectations. Though it was welcomed by the Reformed everywhere, it was destined to meet the fierce hostility of the Roman Catholic Church and the disapproval and unwarranted fury of the Lutherans. Lifting up the Calvinistic standard in the land of Luther was considered treason, and injurious to his name and memory.

It was made mandatory in all the schools and churches of the Palatinate to teach the Heidelberg Catechism, and to read it from the pulpit every

Sunday according to its divisions of fifty-two Sundays.

Catechetical preaching and exposition was made a fixed institution for Sunday afternoon services. The liturgy for the Reformed Church of the Palatinate, issued 1563, contained not only the order of worship and church regulations, but also the Heidelberg Catechism as the authoritative expression of the doctrine that is to be taught and preached. All education, whether in the home, in the schools, or at the university was based upon it, and the theological training of students for the ministry centered around it. Ursinus, at the “College of Wisdom”, immediately started his lectures on its contents. These lectures were published by David Pareus, of which an English edition appeared as early as 1587.

Besides the two original German and the Latin editions, a translation into the Dutch and another into Saxon-German appeared within a year. The English Turner edition, used in the Anglican Church, appeared in 1567, a Hungarian translation in 1567, a French in 1570, a Scotch in 1571, a Hebrew in 1580 and a Greek in 1597. During the early years of the following century the catechism was translated into Polish, Lithuanian, Italian, Bohemian and Romanian. The Dutch East India and West India Companies were zealous missionaries for the Heidelberg Catechism. Circling the globe with it, they prepared a Malay translation in 1623, a Javanese in 1623, a Spanish in 1628, a Portuguese in 1665, a Singhalese in 1726 and a Tamil in 1754. In the nineteenth century the Dutch Reformed Church prepared

translations in Amhari, Sangiri, Arabic, Persian, Chinese, and Japanese.

The Heidelberg Catechism was accepted by the Anglican Church, England, in 1567, as the standard expression of her faith; by the Dutch Synod of Wesel in 1568; by the Synod of Dort in 1571; by the Scottish Church in 1571; and by the great ecumenical Synod of Dort in 1618-19. The British delegates at the Synod of Dort agreed that neither in their own nor in the French church was there a catechism so suitable and excellent. They reported: "Our Reformed brethren on the continent have a little book whose single leaves are not to be bought with tons of gold."

In 1859 the General Synod of the Reformed Church in the U.S. appointed a committee for "the preparation of a critical standard edition of the Heidelberg Catechism in the original German, and Latin, together with a revised English translation, and an historical introduction, to be published in superior style as a centennial edition in 1863." This very fine, comprehensive edition appeared in 1863, giving an excellent historical and theological review of the catechism and the text in parallel columns in the original German, Latin, modern German and an English translation conforming closely to the original German. This is known as the Tercentenary Edition.

The English versions in use up to this time - the Anglican (1567), Parry (1591), Laidle (1764) - were translations from the Latin and the Dutch, and their sentence construction often deviated from the original German.

The committee, preparing the Tercentenary Edition, was governed by three leading principles. First,

To translate only from the German edition of 1563, as being the ultimate standard of judgment, and refer to translations and all subsequent German editions, not as possessing coordinate authority, but as subordinate aids to the correct understanding of the original. Secondly, to make a faithful translation, to express the true sense of the German correctly in the idioms of the English language, without weakening or strengthening a single phase of thought. Thirdly, to employ Anglo-Saxon words, avoiding, as far as practicable, the use of Latin and Greek derivatives.

CONTENTS

The authors of the Tercentenary edition give us an eloquent resume of the contents.

The fundamental concept, the key-note, the grand solemn chord from which is built up and proceeds the great salvation oratorio, is the first question and answer, 'What is thy only comfort in life and in death? That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ....' The tone throughout is not didactic, as in many other catechisms, but confessional. The Heidelberg moves in the

bosom of the new life of grace in Christ Jesus, for 'God 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.' The teaching is from faith to faith: 'Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. For we are all the children of God by faith which is in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ'.

The Heidelberg is at once a Creed, a Catechism, a Confession, and a very Liturgy. Imbued with the full spirit of worship and devotion, it is both simple and profound, a fit manual of instruction for the young, and yet a whole system of divinity for the older. Its utterances rise at times to a height of heavenly pathos and breathe forth lyrical strains of devotion. The language and style are ineffably beautiful, at times even grand and sublime, full of religious eloquence. It speaks the language of faith, of life, of devotion, of authority, of priestly solemnity and unction. As the Bible, its thoughts clothe themselves with a sort of necessary eloquence in all languages.

The body of its content is the Creed, which enters into the whole constitution of the Catechism, wherefore its tone throughout is confessional, and its cardinal doctrine is justification by faith through imputation of

Christ's satisfaction, righteousness and holiness. All is grace which is in Christ Jesus, based upon God's covenant of grace, of which baptism is the holy pledge, sign and seal. Rooted in this covenant of grace, baptism and Christian education and Church have their rightful, divinely appointed sphere.

The Heidelberg Catechism, being the spontaneous utterance of the Reformed Faith, is the old Classical Symbol of the Reformed Church in all lands.

HISTORICAL SETTING

Our catechism received its name "Heidelberg" from the ancient capital city Heidelberg of the lower Palatinate (Unterpfalz) and its noted university. The founding of this seat of learning dates back to the year 1385.

The Reformation of the sixteenth century did not immediately find favor in the Palatinate, although Luther was heard in Heidelberg as early as 1518. His message, however, left a powerful impression on the minds of young theologians, whose names became conspicuous afterwards in the Protestant movement. The university was bound to the Church of Rome and therefore it was impossible for any belonging to it to take any other position than that of hostility to The Reformation. The government also remained apathetic, fearing turmoil and changes. Nevertheless, the impact of church reformation found its mark. The people themselves took the matter into their own hands at a fitting occasion, when mass was about to

be celebrated at the principle church of Heidelberg, by singing “Es ist das Heil uns kommen her” (To us salvation now is come). This occurred on Sunday, Dec. 20, 1545. But the struggle for church reformation lasted another ten years, when finally the Peace of Augsburg (1555) established religious freedom, and “Sapienz College,” the “College of Wisdom,” an institution for the education of ministers, was opened in the Augustinian convent at Heidelberg.

The following decade, however, proved most critical for the reform movement. The followers of Luther were already divided amongst themselves: the ultra-Lutherans maintained the bodily presence of the Lord in the sacrament, while the Melanchthonians held to a spiritual presence, as taught by Calvin. The *Augustana Variata*, prepared by Melanchthon and in which the idea of the material and bodily presence of the Lord in the sacrament was modified, now was furiously attacked by those who strove to retain the *Augustana Invariata* (unchanged).

The Palatinate, and especially Heidelberg, became the very battleground for these and other factions. Lutheranism finally became fixed in the Formula of Concord, while the several Calvinistic confessions, which appeared in the midst of this controversy, were embodied in the Heidelberg Catechism as the expression of the Reformed Faith.

In 1559 the electoral power of the Palatinate passed into the hands of Frederick III, who subsequently merited the reputation of being the Father of the Heidelberg Catechism. He determined to carry out The Reformation among his people in a way

sued to his own convictions of truth and right without any further regard for impractical schemes of compromise and union. This meant that in the Palatinate, religion should be ordered and established, both in regard to doctrine and worship, after the Reformed standard, and not after the Lutheran views. Church should not mean Lutheranism, proclaiming the name of Luther; she is to proclaim Christ and hold forth the Word of truth and life. It was made mandatory that only the words of the institution of the Lord's Supper were to be used in the celebration of the Lord's Supper. All crosses, candles, altars, and pictures were removed from the churches, and the singing of the Psalms in the German language was introduced. Dissatisfied and contentious teachers and ministers were disqualified and dismissed. Teachers and ministers with Calvinistic and Melancthonian principles were called to fill the pulpit and the lectern. It was by this reform that the able young men, Caspar Olevianus and Zacharias Ursinus, the renowned authors of our catechism, came to Heidelberg.

Caspar Olevianus, born on August 10, 1532, in the city of Treves on the French border, applied himself diligently to the study of the general knowledge and sciences of his day. After attending various noteworthy schools, he studied jurisprudence at the University of Bourges. One of his schoolmates was a son of Count Frederick of Simern (later Frederick III of the Palatinate); this promising young man, together with two other students, drowned when their boat turned over while they attempted to cross a river. Olevianus witnessed this tragedy and tried to rescue his friend, almost losing his own life in the

attempt. Then and there he vowed to dedicate his life to the gospel of God. He finished his studies in jurisprudence and returned to his home with the degree of Doctor of Civil Law. His great desire now was to prepare himself by proper studies for the ministry of the gospel, and so he went to Geneva, Switzerland, and attended the lectures of the renowned theologian and teacher, John Calvin. At Zurich he made the acquaintance of Peter Martyr and at Lausanne, Theodore Beza. At Geneva the zealous reformer, William Farel, prevailed upon him to return to his home to preach. In 1559, at the age of twenty-seven, he returned to Treves, where he took charge of a school and also began preaching with fearless fervor. Treves was thrown into commotion. Olevianus and other reform leaders were cast into prison and after ten months of negotiations, were set free under condition of heavy fines and banishment from the city. The temper of the men of God is forged in the furnace of tribulation, and the Lord always has a greater task ready for those who are thus tempered.

Frederick III of the Palatinate, recalling that this same Olevianus, as a young student, had risked his life to save his son, and realizing that he was now being persecuted and banished for the sake of the gospel, called him into the service of the gospel at Heidelberg.

In 1560 he became lecturer at the university, and the following year Professor of Dogmatics. Within a year, however, he exchanged his position for the pastorate of a city church. Although there were many very able and older men at Heidelberg, Olevianus, still very young but tried in the furnace of affliction,

was an eminent preacher of the gospel of Jesus Christ. Clad in the full armour of God, he proclaimed:

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord. (Rom. 8:35-39)

Zacharias Ursinus, born at Breslau, Silesia, on July 18, 1534, entered the University of Wittenberg, Germany, at the age of sixteen. He remained there for seven years and it was during this time that he became strongly attached to his eminent teacher, Philip Melanchthon, with whom he attended the conference at Worms in the year 1557. After this he made personal contacts with the leaders of The Reformation at Heidelberg and Strasburg in Germany, at Basel, Lausanne and Geneva in Switzerland, and at Orleans and Paris in France. In 1558 he became the rector of the Elizabethan Gymnasium at Breslau, his native city. The views of the sacraments, whether the Lord was materially or spiritually present in the elements, were being discussed in church circles. It was apparent from the

beginning that Ursinus held to the views of Melancthon, and for this reason the fury of the ultra-Lutherans rose against him and he was branded as an anti-Lutheran Calvinist. He ably defended and vindicated his teaching on the sacraments and on the person of Christ in a tract which he published at that time. This, however, did not bridge the differences as Ursinus had hoped; instead, it increased the antagonism, and early in 1560 he resigned his position. "I will go," he said, "to the Zurichers, whose reputation indeed is not great here, but who have so famous a name among other churches that it cannot be obscured by our preachers. They are God-fearing, thoroughly learned men with whom I have resolved to spend my life. God will provide for the rest."

He went to Zurich and here he again greeted his old friends Bullinger and Peter Martyr. It so happened that Frederick III at this time had requested the help of Peter Martyr to continue The Reformation in the Palatinate. Martyr considered himself too old for such a difficult task and recommended his capable young friend Zacharias Ursinus, who, in the year 1561, was called to the professorship of theology at the University of Heidelberg and also to the rectorship of Sapienz College.

For many years Ursinus lectured at these institutions of learning. He was very exacting in his studies and lectures, always clear and concise. For this reason he was eminently fitted for the teaching profession and also for the great task of preparing a catechism so comprehensive as to include all the principal doctrines and yet so simple, clear and practical, that young and old, students and

theologians, would cherish and love the “only comfort in life and in death.”

Under the supervision of Frederick III the preliminary work was done by the faculty of the university, but the final form of the catechism and its edition was entrusted to Olevianus and Ursinus. The finished manuscript was ready by the end of 1562 and was unanimously approved. The first edition came off the press early in 1563.

The appearance of this catechism immediately aroused not only the Roman Catholic Church but also the Lutherans and even Emperor Maximilian II. At the Diet of Augsburg in 1566, Frederick III, Elector of the Palatinate, was charged with innovations and the use of a catechism not agreeing with the Augsburg Confession. By decree it was demanded of him that he change or disown the catechism, and if he refused to do so he would be excluded from the peace of the Empire, and that he would have to suffer the consequences both in respect to himself and his province. The Elector then withdrew from the Diet for a moment. He returned soon with his son Casimir who carried a Bible, and began modestly but firmly to make his defense, appealing to the Emperor’s sense of justice and right, that

in matters of faith and conscience he could acknowledge but one Master, the Lord of lords and King of kings. As for his Catechism, it was all in accord with the Bible, so well-fortified with marginal proof texts, that it cannot be overthrown. What he had publicly declared before, he now solemnly professed again, that if any one of

whatever order or condition could show him anything better from the Scriptures, he would take it as the highest favor, and willingly yield himself to God's truth. The Bible is here for this purpose. If his Majesty, or any of those present, were pleased to do him the service, he should have his most hearty thanks. Till this were done, he trusted in his Majesty's gracious forbearance. Should this expectation, however, be disappointed, he would still comfort himself by the sure promise of his Lord and Saviour Jesus Christ, made to him as well as to all believers, that what he might lose for his Name in this life, should be restored to him a hundredfold in the next.

This manly address in the defense of the faith gained for him a signal victory over the Diet. Disagreeing with the judgment of the emperor, the Diet voted that the Elector of the Palatinate was to be regarded and treated as belonging to the Alliance of Augsburg and within the jurisdiction of the Peace of the Empire.

The Heidelberg Catechism thus gained general recognition, and while Prince Frederick III was governor of the Palatinate the catechism was the medium for instructing his people in the *only comfort*. The Elector was called to his reward on October 26, 1576, at the age of sixty-one years. On his death-bed he confessed to those present: "I have lived here long enough for you and for the Church; I am called now to a better life. I have done for the Church what I could, but my power has been small. He who is almighty and who has cared for his Church before I

was born, lives and reigns in heaven. He will not forsake us, neither will He allow the prayers and tears, which I so often shed upon my knees in this chamber for my successors and the Church, to go unanswered and without effect.”

God endued this princely man with wisdom and courage as well as unpretentious humility. When it came to defending the cause of the gospel of God, his province and his very life before the Diet of Augsburg, 1566, he stood ready to declare the whole counsel of God concerning our salvation set forth in his catechism of the Christian faith.

Unique in its classic perfection, its language is that of the Spirit of Truth testifying that we are the children of God through Jesus Christ our Lord, praying with childlike reverence:

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For Thine is the kingdom, and the power,
and the glory, forever.
Amen.

THE BOOKS OF THE BIBLE

OLD TESTAMENT BOOKS (39)

Genesis	Ecclesiastes
Exodus	Song of Solomon
Leviticus	Isaiah
Numbers	Jeremiah
Deuteronomy	Lamentations
Joshua	Ezekiel
Judges	Daniel
Ruth	Hosea
1 Samuel	Joel
2 Samuel	Amos
1 Kings	Obadiah
2 Kings	Jonah
1 Chronicles	Micah
2 Chronicles	Nahum
Ezra	Habakkuk
Nehemiah	Zephaniah
Esther	Haggai
Job	Zechariah
Psalms	Malachi
Proverbs	

NEW TESTAMENT BOOKS (27)

Matthew	Acts
Mark	Romans
Luke	1 Corinthians
John	2 Corinthians

Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon

Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

PSALM 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

HEIDELBERG CATECHISM

1. SUNDAY

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

That I, with body and soul, both in life and in death,¹⁾ am not my own,²⁾ but belong to my faithful Saviour Jesus Christ,³⁾ who with His precious blood⁴⁾ has fully satisfied for all my sins,⁵⁾ and redeemed me from all the power of the devil;⁶⁾ and so preserves me,⁷⁾ that without the will of my Father in heaven not a hair can fall from my head;⁸⁾ yea, that all things must work together for my salvation.⁹⁾ Wherefore, by His Holy Spirit, He also assures me of eternal life,¹⁰⁾ and makes me heartily willing and ready henceforth to live unto Him.¹¹⁾

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

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

3) ...And ye are Christ's; and Christ is God's. 1 Cor. 3:23.

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

5) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7.

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:2.

6) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8.

7) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 6:39.

8) 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. Matt. 10:29, 30.

But there shall not an hair of your head perish. Luke 21:18.

9) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28.

10) Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. 1:21, 22.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13, 14.

The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:16.

11) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8:1.

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

Three things:¹⁾ the first, how great my sin and misery is;²⁾ the second, how am redeemed from all my sins and misery;³⁾ the third, how I am to be thankful to God for such redemption.⁴⁾

1) ... And said unto them, Thus it is written, and thus it behoved 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. Luke 24:46, 47.

And such were some of you: 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. 1 Cor. 6:11.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, 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; 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. Titus 3:3-7.

2) Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. John 9:41.

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. John 15:22.

3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.

4) For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5:8-11.

But 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 marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that,

whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:9-12.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 6:11-14.

* O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Rom. 7:24, 25.

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

* And 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. Col. 3:17.

First Part: Of Man's Misery

2. SUNDAY

3. Whence knowest thou thy misery?

Out of the Law of God.¹⁾

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

* What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7:7.

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

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

1) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Luke 10:27.

* And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. Deut. 6:5.

* For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. Gal. 5:14.

5. Canst thou keep all this perfectly?

No,¹⁾ for I am prone by nature to hate God and my neighbor.²⁾

1) ...As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one... For all have sinned, and come short of the glory of God. Rom. 3:10-12,23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make him a liar, and his word is not in us. I John 1:8, 10.

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

...Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. 2:3.

3. SUNDAY

6. Did God create man thus wicked and perverse?

No,¹⁾ but God created man good and after His own image,²⁾ that is, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him.³⁾

1) And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Gen. 1:31.

2) And 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. Gen. 1:26, 27.

3) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. 3:18.

...And have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3:10.

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

7. Whence then comes this depraved nature of man?

From the fall and disobedience of our first parents, Adam and Eve, in Paradise,¹⁾ whereby our nature became so corrupt that we are all conceived and born in sin.²⁾

1) Gen. 3 (the whole chapter).

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: Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5:12, 18, 19.

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

* The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Ps. 14:2, 3.

8. But are we so depraved that we are wholly incapable of any good and prone to all evil?

Yes,¹⁾ unless we are born again by the Spirit of God.²⁾

1) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:6.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6:5.

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

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isa. 53:6.

2) 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. John 3:5.

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

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

* For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Rom. 7:18.

* The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17:9.

4. SUNDAY

9. Does not God then do injustice to man by requiring of him in His Law that which he cannot perform?

No, for God so made man that he could perform it,¹⁾ but man, through the instigation of the devil, by

willful disobedience deprived himself and all his posterity of those divine gifts.²⁾

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

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

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

By no means,¹⁾ but He is terribly displeased with our inborn as well as our actual sins, and will punish them in just judgment in time and eternity, as He has declared: “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”²⁾

1) And as it is appointed unto men once to die, but after this the judgment... Heb. 9:27.

2) Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Deut. 27:26.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. 3:10.

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

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

11. Is then God not also merciful?

God is indeed merciful,¹⁾ but He is likewise just;²⁾ His justice therefore requires that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment both of body and soul.

1) And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ex.34:6, 7.

2) ...Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Ex. 20:5.

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. Ps. 5:5, 6.

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. 2 Cor. 6:14-16.

* ...And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. 14:11.

Second Part: Of Man's Redemption

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

God wills that His justice be satisfied;¹⁾ therefore we must make full satisfaction to the same, either by ourselves or by another.²⁾

1) ...Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me... Ex. 20:5.

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. Ex. 23:7.

2) 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. 8:3, 4.

13. Can we ourselves make this satisfaction?

By no means, on the contrary, we daily increase our guilt.¹⁾

1) ...I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job 9:2, 3.

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? Job 15:15, 16.

And forgive us our debts, as we forgive our debtors. Matt. 6:12.

* For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. 16:26.

14. Can any mere creature make satisfaction for us?

None, for first, God will not punish any other creature for the sin which man committed;¹⁾ and further, no mere creature can sustain the burden of God's eternal wrath against sin²⁾ and redeem others from it.

1) 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. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. 2:14-18.

2) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? Ps. 130:3.

15. What kind of a mediator and redeemer then must we seek?

One who is a true¹⁾ and righteous man,²⁾ and yet more powerful than all creatures, that is, one who is also true God.³⁾

1) For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive...For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. I Cor. 15:21, 22, 25, 26.

2) In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. Jer. 33:16.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. 53:11.

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

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. Heb. 7:15, 16.

3) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 7:14.

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

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16. Why must he be a true and righteous man?

Because the justice of God requires¹⁾ that the same human nature which has sinned should make satisfaction for sin, but one who is himself a sinner, cannot satisfy for others.²⁾

1) But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom. 5:15.

2) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 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. Isa. 53:3-5.

17. Why must he also be true God?

That by the power of His Godhead He might bear in His manhood the burden of God's wrath,¹⁾ and so obtain for²⁾ and restore to us righteousness and life.³⁾

1) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Isa. 53:8.

...Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Acts. 2:24.

2) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

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. Acts 20:28.

3) ...(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John 1:2.

18. But who now is that Mediator, who in one person is true God and also a true and righteous man?

Our Lord Jesus Christ,¹⁾ who is freely given unto us for complete redemption and righteousness.²⁾

1) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. 1:23.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3:16.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2:11.

2) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30.

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

19. Whence knowest thou this?

From the Holy Gospel, which God Himself revealed first in Paradise;¹⁾ afterwards proclaimed by the holy patriarchs²⁾ and prophets, and foreshadowed by the sacrifices and other ceremonies of the law;³⁾ and finally fulfilled by His well-beloved Son.⁴⁾

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

2) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. 22:18.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. Gen. 49:10, 11.

...(Which he had promised afore by his prophets in the holy scriptures)... Rom. 1:2.

God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets... Heb. 1:1.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 3:22-24.

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

3) For had ye believed Moses, ye would have believed me: for he wrote of me. John 5:46.

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Heb. 10:7.

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

But 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. Gal. 4:4, 5.

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

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20. Are all men then saved by Christ as they perished in Adam?

No, only those who by true faith are ingrafted into Him and receive all His benefits.¹⁾

1) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13.

For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15:22.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Ps. 2:12.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. Rom. 11:20.

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. Heb. 4:2, 3.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. 10:39.

21. What is true faith?

True faith is not only a certain knowledge whereby I hold for truth all that God has revealed to us in His Word;¹⁾ but also a hearty trust,²⁾ which the Holy Ghost³⁾ works in me by the Gospel,⁴⁾ that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God,⁵⁾ merely of grace, only for the sake of Christ's merits.⁶⁾

1) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. James 1:6.

2) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Rom. 4:16-18.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

3) We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. 2 Cor. 4:13.

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. ...For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. 1:19, 29.

4) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

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

5) Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Heb. 11:1, 2.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. 1:17.

6) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. 2:7-9.

...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. 3:24, 25.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. 2:16.

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

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

All that is promised us in the Gospel,¹⁾ which the articles of our catholic, undoubted Christian faith teach us in sum.

1) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31.

...Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:20.

* 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. 2 Pet. 1:21.

* ...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. 2 Tim. 3:15.

23. What are these articles?

I believe in God the Father, almighty, maker of heaven and earth.

And in Jesus Christ, His only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead.

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

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24. How are these Articles divided?

Into three parts: the first is of God the Father and our creation; the second, of God the Son and our

redemption; the third, of God the Holy Ghost and our sanctification.¹⁾

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

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

25. Since there is but one Divine Being,¹⁾ why speakest thou of three persons: Father, Son and Holy Ghost?

Because God has so revealed Himself in His Word,²⁾ that these three distinct persons are the one, true, eternal God.

1) Hear, O Israel: the LORD our God is one LORD. Deut. 6:4.

2) The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. 61:1.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. 110:1

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

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

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

* The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13:14.

OF GOD THE FATHER

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

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth with all that in them is,¹⁾ who likewise upholds and governs the same by His eternal counsel and providence,²⁾ is for the sake of Christ, His Son, my God and my Father,³⁾ in whom I so trust, as to have no doubt that He will provide me with all things necessary for body and soul;⁴⁾ and further, that whatever evil He sends upon me in this vale of tears, He will turn to my good;⁵⁾ for He is able to do it, being almighty God,⁶⁾ and willing also, being a faithful Father.⁷⁾

1) And God saw everything that he had made, and, behold it was very good. And the evening and the morning were the sixth day. Gen. 1:31.

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. Ps.33:6.

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

* 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. Heb.11:3.

2) Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariots:

who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. Ps.104:2-5.

But the very hairs of your head are all numbered. Matt. 10:30.

...Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. 1:3.

But our God is in the heavens: he hath done whatsoever he hath pleased. Ps. 115:3.

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

3) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John1:12.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Rom. 8:15.

...To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal.4:5-7.

...Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph.1:5.

* For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Eph.3:14-16.

* Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. Matt. 6:8.

4) Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Ps. 55:22.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what

ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. 6:25, 26. (See also Luke 12:22-24).

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. Ps. 90:1, 2.

5) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28.

* ...That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:27, 28.

6) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:12.

7) Or what man is there of you, whom if his son ask bread, will give him a stone? or if he ask a fish, will ye give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. 7:9-11.

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

10. SUNDAY

27. What dost thou understand by the providence of God?

The almighty, everywhere present power of God,¹⁾ whereby, as it were by His hand, He upholds heaven and earth with all creatures,²⁾ and so governs them

that herbs and grass, rain and drought, fruitful and barren years, meat and drink,³⁾ health and sickness,⁴⁾ riches and poverty,⁵⁾ yea, all things come not by chance, but by His Fatherly hand.

1) ...Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts 17:25, 26.

2) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. 1:3.

3) Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Jer. 5:24.

* Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts 14:17.

4) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. John 9:3.

5) The rich and poor meet together: the LORD is the maker of them all. Prov. 22:2.

* The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Ps. 103:19.

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

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

That we may be patient in adversity,¹⁾ thankful in prosperity,²⁾ and for what is future have good confidence in our faithful God and Father, that no creature shall separate us from His love,³⁾ since all creatures are so in His hand, that without His will they cannot so much as move.⁴⁾

1) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience. Rom. 5:3.

...Knowing this, that the trying of your faith worketh patience. James 1:3.

And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. Job 1:21.

2) When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Deut. 8:10.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5:18.

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

4) And the LORD said unto Satan, Behold, all that be hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Job 1:12.

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him,

though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25-28.

The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will. Prov. 21:1.

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

* ...Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. 2 Cor. 1:10.

OF GOD THE SON

11. SUNDAY

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

Because He saves us from our sins,¹⁾ and because salvation is not to be sought or found in any other.²⁾

1) And she shall bring forth a son, and thou shall call his name JESUS: for he shall save his people from their sins. Matt. 1:21.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:25.

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

* And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2:10, 11.

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

No, although they make their boast of Him, yet in deeds they deny the only Saviour Jesus¹⁾ for either Jesus is not a complete Saviour, or they who by true faith receive this Saviour, must have in Him all that is necessary to their salvation.²⁾

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

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. 1:30, 31.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal. 5:4.

2) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isa. 9:7.

...And, having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, I say whether they be things in earth, or things in heaven. Col. 1:20.

And ye are complete in him, which is the head of all principality and power. Col. 2:10.

And of his fulness have all we received, and grace for grace. John 1:16.

* Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Matt. 23:28.

12. SUNDAY

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

Because He is ordained of God the Father and anointed with the Holy Ghost¹⁾ to be our chief **Prophet** and **Teacher**,²⁾ who has fully revealed to us the secret counsel and will of God concerning our redemption,³⁾ and our only **High Priest**,⁴⁾ who by the one sacrifice of His body, has redeemed us and ever liveth to make intercession for us with the Father;⁵⁾ and our eternal **King**, who governs us by His Word

and Spirit and defends and preserves us in the redemption obtained for us.⁶⁾

1) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1:9.

2) 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. Deut. 18:15.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 3:22.

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

Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. John 15:15.

4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. Ps. 110:4.

...(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:). Heb. 7:21.

5) Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Romans 5:9, 10.

6) Yet have I set my king upon my holy hill of Zion. Ps. 2:6.

...And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1:33.

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

* The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the

captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn. Isa. 61:1, 2.

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

* And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. 19:16.

32. But why art thou called a Christian?

Because by faith I am a member of Christ¹⁾ and thus a partaker of His anointing,²⁾ in order that I also may confess His Name,³⁾ may present myself a living sacrifice of thankfulness to Him,⁴⁾ and that with a free conscience I may fight against sin and the devil in this life,⁵⁾ and hereafter in eternity reign with Him over all creatures.⁶⁾

1) And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 11:26.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John 2:27.

But ye have an unction from the Holy One, and ye know all things. 1 John 2:20.

2) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Acts 2:17.

3) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall

the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:38.

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

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.... And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:8,10.

But 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 marvellous light. 1 Peter 2:9.

...And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 1:6.

5) This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. 1 Tim. 1:18, 19.

6) If we suffer, we shall also reign with him: if we deny him, he also will deny us. 2 Tim. 2:12.

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

* To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3:21.

13. SUNDAY

33. Why is He called God's "only begotten Son", since we also are the children of God?

Because Christ alone is the eternal, natural Son of God;¹⁾ but we are children of God by adoption, through grace, for His sake.²⁾

1) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth... No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1:14, 18.

2) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:15-17.

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. Eph. 1:5, 6.

* Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 John 3:1.

34. Why callest thou Him "our Lord"?

Because, not with gold or silver, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the devil, to be His own.¹⁾

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

But 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 marvellous light. 1 Peter 2:9.

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

Ye are bought with a price; be not ye the servants of men. 1 Cor. 7:23.

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

* ...Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2:14.

* ...In whom we have redemption through his blood, even the forgiveness of sins. Col. 1:14.

14. SUNDAY

35. What is the meaning of “conceived by the Holy Ghost, born of the Virgin Mary”?

That the eternal Son of God, who is¹⁾ and continues true and eternal God,²⁾ took upon Himself the very nature of man, of the flesh and blood of the virgin Mary,³⁾ by the operation of the Holy Ghost;⁴⁾ so that He might also be the true seed of David,⁵⁾ like unto His brethren in all things,⁶⁾ sin excepted.⁷⁾

1) In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1.

...Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. 1:3, 4.

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

3) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Gal. 4:4.

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

4) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Matt. 1:18-20.

And the angel answered and said unto her, 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. Luke 1:35.

5) The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. Ps. 132:11.

6) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. 2:7.

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

* And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 5:20.

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

That He is our Mediator,¹⁾ and with His innocence and perfect holiness covers, in the sight of God, my sin, wherein I was conceived.²⁾

1) For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2:16, 17.

2) Blessed is he whose transgression is forgiven, whose sin is covered. Ps. 32:1.

* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

15. SUNDAY

37. What dost thou understand by the word “suffered”?

That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race;¹⁾ in order that by His passion, as the only atoning sacrifice,²⁾ He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness and eternal life.

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

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isa. 53:12.

2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:2.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10.

...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; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Rom. 3:25, 26.

* I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and feet. Ps. 22:14-16.

* Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Matt. 26:38.

* For when we were yet without strength, in due time Christ died for the ungodly. Rom. 5:6.

38. Why did He suffer “under Pontius Pilate” as judge?

That He, being innocent, might be condemned by the temporal judge,¹⁾ and thereby deliver us from the severe judgment of God, to which we were exposed.²⁾

1) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts 4:27, 28.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. Luke 23:13-15.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. John 19:4.

2) They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. Ps. 69:4.

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

* When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Matt. 27:24.

39. Is there anything more in His having been “crucified” than if He had suffered some other death?

Yes, for thereby I am assured that He took upon Himself the curse which lay upon me;¹⁾ because the death of the cross was accursed of God.²⁾

1) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. 3:13, 14.

2) And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise

bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance. Deut. 21:22, 23.

* And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2:8.

16. SUNDAY

40. Why was it necessary for Christ to suffer “death”?

Because the justice and truth ¹⁾ of God required that satisfaction for our sins could be made in no other way than by the death of the Son of God.²⁾

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

2) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Heb. 2:9.

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

41. Why was He “buried”?

To show thereby that He was really dead.¹⁾

1) And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Matt. 27:59, 60.

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then they took the body of Jesus, and wound it in clean linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never a man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. John 19:38-42.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. Acts 13:29.

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

Our death is not a satisfaction for our sin, but only a dying to sin and an entering into eternal life.¹⁾

1) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phil. 1:23.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Rom. 7:24, 25.

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

That thereby our old man is crucified, slain and buried¹⁾ with Him, that so the evil lusts of the flesh may no more reign in us,²⁾ but that we may offer ourselves unto Him a sacrifice of thanksgiving.³⁾

1) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Rom. 6:6-8.

...Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2:12.

2) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom. 6:12.

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

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

44. Why is it added: “He descended into hell”?

That in my greatest temptations I may be assured that Christ my Lord, by His inexpressible anguish, pains and terrors, which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell.¹⁾

1) Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall

see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Isa. 53:10.

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

* The sorrows of hell compassed me about: the snares of death prevented me. Ps. 18:5.

* The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Ps. 116:3.

17. SUNDAY

45. What benefit do we receive from the “resurrection” of Christ?

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which He has obtained for us by His death.¹⁾ Secondly, by His power we are also now raised up to a new life.²⁾ Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.³⁾

1) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.... And if Christ be not raised, your faith is vain; ye are yet in your sins. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. 15:15, 17, 54-55.

...Who was delivered for our offenses, and was raised again for our justification. Rom. 4:25.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to

an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you...Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 1 Peter 1:3, 4, 21.

2) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6:4.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3:1-4.

...Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) Eph. 2:5.

3) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. 15:12.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. 8:11.

* But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 1 Cor. 15:20, 21.

46. How dost thou understand the words: “He ascended into heaven”?

That Christ, in the sight of His disciples, was taken up from the earth into heaven;¹⁾ and continues there in our behalf ²⁾ until He shall come again to judge the living and the dead.³⁾

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

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. 26:64.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16:19.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24:51.

2) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. 4:14.

But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:24, 25.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building... Heb. 9:11.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34.

He that descended is the same also that ascended up far above all heavens, that he might fill all things. Eph. 4:10.

3) ...Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11.

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

* And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:20, 21.

47. Is Christ then not with us even unto the end of the world¹⁾, as He has promised?

Christ is true man and true God. According to His human nature He is now not on earth,²⁾ but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us.³⁾

1) ...Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28:20.

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

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

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. John 17:11.

3) ...Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. John 14:17, 18.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. John 16:13.

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

* For where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20.

* For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law. Heb. 8:4.

48. Since His human nature is not present wherever His Godhead is, are not then these two natures in Christ separated from one another?

Not at all; for since the Godhead is incomprehensible and everywhere present,¹⁾ it must follow that the same is not limited with the human nature He assumed, and yet remains personally united to it.²⁾

1) Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Acts 7:49.

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. Jer. 23:24.

2) For in him dwelleth all the fullness of the Godhead bodily. Col. 2:9.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 3:13.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. John. 11:15. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. Matt. 28:6.

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

18. SUNDAY

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

First, that He is our Advocate in the presence of His Father in heaven.¹⁾ Secondly, that we have our flesh

in heaven as a sure pledge, that He as the Head, will also take us, His members, up to Himself.²⁾ Thirdly, that He sends us His Spirit as an earnest,³⁾ by whose power we seek those things which are above, where Christ sitteth at the right hand of God, and not things on earth.⁴⁾

1) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34.

2) In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 14:2.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. John 20:17.

...And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. 2:6.

3) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John 14:16.

Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Acts 2:33.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. 5:5.

4) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1.

* And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:3.

* For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. 9:24.

50. Why is it added: “And sitteth at the right hand of God”?

Because Christ ascended into heaven for this end, that He might there appear as the Head of His Church,¹⁾ by whom the Father governs all things.²⁾

1) ...Which he wrought in Christ, when he raised him from the dead, and set him 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, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. 1:20-23.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Col. 1:18.

2) For the Father judgeth no man, but hath committed all judgment unto the Son. John 5:22.

* Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 Pet. 3:22.

* The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. 110:1.

19. SUNDAY

51. What does this glory of Christ, our Head, profit us?

First, that by His Holy Spirit He bestows the heavenly gifts upon us, His members;¹⁾ then, that by His power He defends and preserves us against all enemies.²⁾

1) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4:10-12.

2) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Ps. 2:9.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. John 10:28-30.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. 15:25, 26.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Acts. 2:33.

52. What comfort is it to thee that Christ “shall come to judge the living and the dead”?

That in all my sorrows and persecutions, with uplifted head, I look for the selfsame One, who before offered Himself for me to the judgment of God, and removed all curse from me, to come as Judge from heaven,¹⁾ who shall cast all His and my enemies into everlasting condemnation,²⁾ but shall take me with all His chosen ones to Himself into heavenly joy and glory.³⁾

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

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within

ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Rom. 8:23, 24.

For 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. Phil. 3:20, 21.

...Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:13.

2) ...Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.... When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Thess. 1:6, 10.

For 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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. 4:16-18.

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

* And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:10, 11.

* So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:28.

OF GOD THE HOLY GHOST

20. SUNDAY

53. What dost thou believe concerning the HOLY GHOST?

First, that He is co-eternal God with the Father and the Son.¹⁾ Secondly, that He is also given unto me,²⁾ by true faith makes me a partaker of Christ and all His benefits,³⁾ comforts me⁴⁾ and shall abide with me forever.⁵⁾

1) And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen. 1:2.

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

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3:16.

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

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Acts 5:3, 4.

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

Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. 1:21, 22.

3) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Peter 1:2.

But he that is joined unto the Lord is one spirit. 1 Cor. 6:17.

4) Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Acts 9:31.

5) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John 14:16.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 1 Peter 4:14.

* Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John 4:13.

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

21. SUNDAY

54. What dost thou believe concerning the “holy, catholic Church”?

That, out of the whole human race,¹⁾ from the beginning to the end of the world,²⁾ the Son of God,³⁾ by His Spirit and Word,⁴⁾ gathers, defends and preserves for Himself unto everlasting life a chosen communion⁵⁾ in the unity of the true faith;⁶⁾ and that I am and forever shall remain a living member of the same.⁷⁾

1) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. 26:4.

2) ...I am come that they might have life, and that they might have it more abundantly. John 10:10b.

3) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise. Eph. 1:10-13.

4) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Isa. 59:21.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. Rom. 10:14-17.

...That he might sanctify and cleanse it with the washing of water by the word. Eph. 5:26.

5) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among 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. Rom. 8:29, 30.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. 16:18.

...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. Eph. 4:3-6.

6) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Acts 2:46.

Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Ps. 71:18.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 11:26.

...And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. John 10:28-30.

...Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1:8, 9.

7) Beloved, if our heart condemn us not, then have we confidence toward God. 1 John 3:21.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1 John 2:19.

* There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3:28.

55. What dost thou understand by the “communion of saints”?

First, that believers, one and all, as members of the Lord Jesus Christ, are partakers with Him in all His

treasures and gifts;¹⁾ secondly, that each one must feel himself bound to use his gifts readily and cheerfully for the advantage and welfare of other members.²⁾

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

2) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 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. 1 Cor. 12:12, 13.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 1 Cor. 12:21.

...(Charity) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. 1 Cor. 13:5, 6.

Look not every man on his own things, but every man also on the things of others. 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. Phil. 2:4-6.

* For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. 3:14.

56. What dost thou believe concerning the “forgiveness of sins”?

That God, for the sake of Christ’s satisfaction,¹⁾ will no more remember my sins, nor the sinful nature with which I have to struggle all my life long;²⁾ but graciously imputes to me the righteousness of Christ, that I may nevermore come into condemnation.³⁾

1) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:2.

2) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.... For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him: 2 Cor. 5:19, 21.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Rom. 7:24, 25.

Who forgiveth all thine iniquities; who healeth all thy diseases.... He hath not dealt with us after our sins; nor rewarded us according to our iniquities.... As far as the east is from the west, so far hath he removed our transgressions from us. Ps. 103:3, 10, 12.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jer. 31:34.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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. 8:1-4.

3) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:18.

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

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

* For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Rom. 7:18.

22. SUNDAY

57. What comfort does the “resurrection of the body” afford thee?

That not only my soul after this life shall be immediately taken up to Christ its Head;¹⁾ but also, that this my body, raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.²⁾

1) And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Luke 23:43.

For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phil. 1:21-23.

2) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15:53, 54.

For 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: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19:25-27.

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. 1 John 3:2.

58. What comfort hast thou from the article of “life everlasting”?

That, inasmuch as I now feel in my heart the beginning of eternal joy,¹⁾ I shall after this life possess complete bliss, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man,²⁾ therein to praise God forever.³⁾

1) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. 2 Cor. 5:2, 3.

2) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

3) And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3.

* And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. 8:23.

* ...Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Peter 1:8.

23. SUNDAY

59. What does it help thee now, that thou believest all this?

That I am righteous in Christ before God, and an heir of eternal life.¹⁾

1) Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Hab. 2:4.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. 1:17.

He that believeth in the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36.

* ...That being justified by his grace, we should be made heirs according to the hope of eternal life. Titus 3:7.

* Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

* The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:16.

60. How art thou righteous before God?

Only by true faith in Jesus Christ;¹⁾ that is, although my conscience accuse me, that I have grievously sinned against all the commandments of God, and have never kept any of them,²⁾ and am still prone always to all evil;³⁾ yet God without any merit of mine,⁴⁾ of mere grace,⁵⁾ grants and imputes to me the perfect satisfaction,⁶⁾ righteousness, and holiness of Christ,⁷⁾ as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me;⁸⁾ if only I accept such benefit with a believing heart.⁹⁾

1) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for 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. 3:21-25.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal 2:16.

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

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9.

2) What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one. Rom. 3:9, 10.

3) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 7:23.

4) ...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. Titus 3:5.

5)... Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3:24.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2:8.

6) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:2.

7) My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1.

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4:4, 5.

...To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5:19.

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

9) He that believeth on him is not condemned: but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God. John 3:18.

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

* For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10.

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

Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God,¹⁾ and I can receive the same and make it my own in no other way than by faith only.²⁾

1) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30.

For I am determined not to know any thing among you, save Jesus Christ, and him crucified. 1 Cor. 2:2.

2) He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 1 John 5:10.

* 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. Isa. 53:5.

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

* Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. Rom. 4:16.

24. SUNDAY

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

Because the righteousness which can stand before the judgment-seat of God, must be perfect throughout and wholly conformable to the divine law;¹⁾ but even our best works in this life are all imperfect and defiled with sin.²⁾

1) For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. 3:10.

Cursed be he that confirmeth not all the words of the law to do them. And all the people shall say, Amen. Deut. 27:26.

2) But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isa. 64:6.

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

* 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. Phil. 3:12.

63. Do our good works merit nothing, even though it is God's will to reward them in this life and in that which is to come?

The reward comes not of merit, but of grace.¹⁾

1) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke 17:10.

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

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

No, for it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.¹⁾

1) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matt. 7:18.

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

* 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. John 15:5.

THE SACRAMENTS

25. SUNDAY

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

The Holy Ghost works faith in our hearts¹⁾ by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments.²⁾

1) 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. John 3:5.

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

2) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Rom. 4:11.

* And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8:37.

66. What are the Sacraments?

The Sacraments are visible holy signs and seals appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel: namely, that of free grace, He grants us the forgiveness of sins and everlasting life

for the sake of the one sacrifice of Christ accomplished on the cross.¹⁾

1) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Gen. 17:11.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Rom. 4:11.

And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. 10:6.

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Heb. 9:8, 9.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Ezek. 20:12.

67. Are both the Word and the Sacraments designed to direct our faith to the sacrifice of Christ on the cross as the only ground of our salvation?

Yes truly, for the Holy Ghost teaches in the Gospel and assures us by the Holy Sacraments, that our whole salvation stands in the one sacrifice of Christ made for us on the cross.¹⁾

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

* For as many of you as have been baptized into Christ have put on Christ. Gal. 3:27.

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

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

68. How many Sacraments has Christ instituted in the New Testament?

Two: Holy Baptism and the Holy Supper.

OF HOLY BAPTISM

26. SUNDAY

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

Thus: that Christ instituted this outward washing with water¹⁾ and joined therewith this promise:²⁾ that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away.³⁾

1) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:19, 20.

Then Peter said unto them, 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. Acts 2:38.

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

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also, should walk in newness of life. Rom. 6:3, 4.

3) John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Mark 1:4.

70. What is it to be washed with the blood and Spirit of Christ?

It is to have the forgiveness of sins from God through grace, for the sake of Christ's blood, which He shed for us in His sacrifice on the cross;¹⁾ and also, to be renewed by the Holy Spirit and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.²⁾

1) ...And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 12:24.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied. 1 Peter 1:2.

...And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. Rev. 1:5.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. 13:1.

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

2) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. John 1:33.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:3.

And such were some of you: 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. 1 Cor. 6:11.

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. 1 Cor. 12:13.

* How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9:14.

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

In the institution of Baptism, which says: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.¹⁾ He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”²⁾ This promise is also repeated, where Scripture calls Baptism the washing of regeneration,³⁾ and the washing away of sins.⁴⁾

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

2) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

3) 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. Titus 3:5.

4) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22:16.

27. SUNDAY

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

No,¹⁾ for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.²⁾

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

...That he might sanctify and cleanse it with the washing of water by the word... Eph. 5:26.

2) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7.

And such were some of you: 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. 1 Cor. 6:11.

73. Why then does the Holy Ghost call Baptism the washing of regeneration and the washing away of sins?

God speaks thus not without great cause, namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins are taken away by the blood and Spirit of Christ;¹⁾ but much more, that by this divine pledge and token He may assure us, that we are as really washed from our sins spiritually as our bodies are washed with water.²⁾

1) And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7:14.

2) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

* Then Peter said unto them, 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. Acts 2:38.

74. Are infants also to be baptized?

Yes, for since they belong to the covenant and people of God as well as their parents,¹⁾ and since redemption from sin through the blood of Christ,²⁾ and the Holy Ghost who works faith, are promised to them no less than to their parents,³⁾ they are also by Baptism, as the sign of the Covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers,⁴⁾ as was done in the Old Testament by Circumcision,⁵⁾ in place of which in the New Testament Baptism is instituted.⁶⁾

1) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Gen. 17:7.

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

3) And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Luke 1:14, 15.

I was cast upon thee from the womb: thou art my God from my mother's belly. Ps. 22:10.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39.

4) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts 10:47.

5) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen. 17:14.

6)... In whom also 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, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. 2:11-13.

OF THE HOLY SUPPER

28. SUNDAY

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

Thus: that Christ has commanded me and all believers to eat of this broken bread and to drink of this cup in remembrance of Him, and has joined therewith these promises:¹⁾ First, that His body was offered and broken on the cross for me and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister and taste with my mouth the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ.

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

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Mark 14:22-24.

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

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor. 10:16, 17.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said: Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. 11:23-25.

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. 1 Cor. 12:13.

76. What does it mean to eat the crucified body and drink the shed blood of Christ?

It means not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal;¹⁾ but moreover also, to be so united more and more to His sacred body by the Holy Spirit,²⁾ who dwells both in Christ and in us, that, although He is in heaven³⁾ and we on earth, we are nevertheless flesh of His flesh and bone of His bone,⁴⁾ and live and are governed forever by one Spirit, as members of the same body are by one soul.⁵⁾

1) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. John 6:35, 40, 47, 48.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. John 6:50-54.

2) For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John 6:55, 56.

3) ...Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:21.
For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 11:26.

4) ...That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3:16-19.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. This is a great mystery: but I speak concerning Christ and the church. Eph. 5:29, 30, 32.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members

of an harlot? God forbid. But he that is joined unto the Lord is one spirit. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. 6:15, 17, 19.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John 4:13.

5) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14:23.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. John 6:56-58.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:1-6.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. 4:15, 16.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6:63.

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

In the institution of the Supper, which says: “The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”¹⁾

And this promise is also repeated by St. Paul,²⁾ where he says: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.”

1) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this. do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. 11: 23-25.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the

communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor. 10:16, 17.

29. SUNDAY

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

No, but as the water in Baptism is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof; so also in the Lord's Supper the sacred bread¹⁾ does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

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

2) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 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. 1 Cor. 11:26-28.

3) And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Ex. 12:26, 27.

And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is

born in the land: for no uncircumcised person shall eat thereof. Ex. 12:43, 48.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat: and did all drink the same spiritual drink: For they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor. 10:1-4.

79. Why then does Christ call the bread His body, and the cup His blood, or the new testament in His blood, and St. Paul, the communion of the body and the blood of Christ?

Christ speaks thus not without great cause, namely, not only to teach us thereby, that like as the bread and wine sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal;¹⁾ but much more, by this visible sign and pledge to assure us, that we are as really partakers of His true body and blood by the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him;²⁾ and that all His sufferings and obedience are as certainly our own, as if we ourselves had suffered and done all in our own person.

1) John 6:51-55. (See question 76).

2) 1 Cor. 10:16, 17. (See question 78).

30. SUNDAY

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

The Lord's Supper testifies to us, that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself once accomplished on the cross;¹⁾ and that by the Holy Ghost we are ingrafted into Christ,²⁾ who, with His true body, is now in heaven at the right hand of the Father,³⁾ and is there to be worshipped.⁴⁾ But the Mass teaches, that the living and the dead do not have forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests, and that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them. And thus the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ,⁵⁾ and an accursed idolatry.

1) ...Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. 7:27.

...Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:12, 25-28.

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

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. John 19:30.

2) But he that is joined unto the Lord is one spirit. 1 Cor. 6:17.

3) ...Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. 1:3.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Heb. 8:1.

4) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:21-24.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. John 20:17.

And they worshipped him, and returned to Jerusalem with great joy. Luke 24:52.

But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts 7:55.

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1.

For 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. Phil. 3:20, 21.

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. 1:9, 10.

5) See Hebrews, chapters 9 and 10.

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

81. Who are to come to the table of the Lord?

Those who are displeased with themselves for their sins, yet trust that these are forgiven them, and that their remaining infirmity is covered by the passion and death of Christ; who also desire more and more to strengthen their faith and to amend their life. But the impenitent and hypocrites eat and drink judgment to themselves.¹⁾

1) What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 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. Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. 10:19-22.

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 1 Cor. 11:28, 29.

* For I acknowledge my transgressions: and my sin is ever before me. Ps. 51:3.

* In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John 7:37, 38.

* Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. Ps. 103:1-4.

* Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Matt. 5:6.

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

No, for thereby the covenant of God is profaned and His wrath provoked against the whole congregation;¹⁾ wherefore the Christian Church is bound, according to the order of Christ and His Apostles, to exclude such persons by the Office of the Keys until they amend their life.

1) When ye come together therefore into one place, this is not to eat the Lord's supper. And if any man hunger, let him eat at home. 1 Cor. 11:20, 34a.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many

prayers, I will not hear: your hands are full of blood. Isa. 1:11-15.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. Isa. 66:3.

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. 7:21-23.

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 casteth my words behind thee. Ps. 50:16, 17.

* 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. Matt. 7:6.

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

* A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Titus 3:10, 11.

* Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. 3:6.

31. SUNDAY

83. What is the Office of the Keys?

The preaching of the Holy Gospel and Christian discipline; by these two the Kingdom of Heaven is opened to believers and shut against unbelievers.¹⁾

1) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven. Matt. 16:18, 19.

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. Matt. 18:18.

* Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John 20:23.

* And said unto them, Thus it is written, and thus it behoved 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. Luke 24:46, 47.

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

84. How is the Kingdom of Heaven opened and shut by the preaching of the Holy Gospel?

In this way: that according to the command of Christ, it is proclaimed and openly witnessed to believers, one and all, that as often as they accept with true faith the promise of the Gospel, all their sins are really

forgiven them of God for the sake of Christ's merits; and on the contrary, to all unbelievers and hypocrites, that the wrath of God and eternal condemnation abide on them so long as they are not converted.¹⁾ According to this testimony of the Gospel, God will judge men both in this life and in that which is to come.

1) Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John 20:21-23.

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

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

* For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. 2:15, 16.

* I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. John 8:24.

85. How is the Kingdom of Heaven shut and opened by Christian discipline?

In this way: that according to the command of Christ, if any under Christian name show themselves unsound either in doctrine or in life, and after several brotherly admonitions do not turn from their errors or evil ways, they are complained of to the Church or to

its proper officers; and, if they neglect to hear them also, are by them denied the Holy Sacraments and thereby excluded from the Christian Communion, and by God Himself from the Kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and His Church.¹⁾

1) Moreover 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 or more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 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. Matt. 18:15-18.

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But now 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. 1 Cor. 5:3-5, 11.

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2 Thess. 3:14, 15.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds. 2 John 10, 11.

Third Part: of Thankfulness

32. SUNDAY

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

Because Christ, having redeemed us by His blood, also renews us by His Holy Spirit after His own image, that with our whole life we show ourselves thankful to God for His blessing,¹⁾ and that He be glorified through us;²⁾ then also, that we ourselves may be assured of our faith by the fruits thereof;³⁾ and by our godly walk win also others to Christ.⁴⁾

1) Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. 6:13.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. 12:1, 2.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But 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 marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:5, 9, 10.

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

2) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16.

...Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:12.

3) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matt. 7:17, 18.

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5:6, 22, 23.

4) Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Rom. 14:19.

Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 1 Peter 3:1, 2.

* Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. 2 Peter 1:10.

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

By no means, for, as the Scripture saith, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or the like shall inherit the Kingdom of God.¹⁾

1) Know ye not that the unrighteous shall not inherit the kingdom of God? 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.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Eph. 5:5, 6.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 John 3:14, 15.

33. SUNDAY

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

In two things: the dying of the old man,¹⁾ and the quickening of the new.

1) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:4-6.

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

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: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3:5-10.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 1 Cor. 5:7.

89. What is the dying of the old man?

Heartfelt sorrow for sin, causing us to hate and turn from it always more and more.¹⁾

1) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8:13.

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel 2:13.

90. What is the quickening of the new man?

Heartfelt joy in God through Christ,¹⁾ causing us to take delight in living according to the will of God in all good works.²⁾

1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

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

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. 57:15.

2) And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. 8:10, 11.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who saved me, and gave himself for me. Gal. 2:20.

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

91. What are good works?

Those only which proceed from true faith,¹⁾ and are done according to the Law of God,²⁾ unto His glory;³⁾ and not such as rest on our own opinion or the commandments of men.⁴⁾

1) And he that doubteth is damned if he eat, because he eateth not in faith: for whatsoever is not of faith is sin. Rom. 14:23.

2) And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. 15:22.

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

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

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

But I said unto their children in the wilderness, Walk ye not in the statutes of your father, neither observe their judgments, nor defile yourselves with their idols. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. Ezek. 20:18, 20.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Isa. 29:13.

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

* And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring. Num. 15:39.

THE LAW OF GOD

92. What is the Law of God?

God spake all these words, saying:

First Commandment

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage, thou shalt have no other gods before me.

Second Commandment

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Third Commandment

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

Fourth Commandment

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Fifth Commandment

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Sixth Commandment

Thou shalt not kill.

Seventh Commandment

Thou shalt not commit adultery.

Eighth Commandment

Thou shalt not steal.

Ninth Commandment

Thou shalt not bear false witness against thy neighbour.

Tenth Commandment

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

See Exodus 20 and Deuteronomy 5.

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

* For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. 10:5.

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

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

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93. How are these Commandments divided?

Into two tables:¹⁾ the first of which teaches in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.²⁾

1) And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the

tables the words of the covenant, the ten commandments. Ex. 34:28.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. 4:13.

2) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. 22:37-40.

94. What does God require in the first Commandment?

That on peril of my soul's salvation, I avoid and flee all idolatry,¹⁾ sorcery, enchantments,²⁾ invocation of saints or of other creatures;³⁾ and that I rightly acknowledge the only true God,⁴⁾ trust in Him alone,⁵⁾ with all humility⁶⁾ and patience⁷⁾ expect all good from Him only,⁸⁾ and love,⁹⁾ fear¹⁰⁾ and honor¹¹⁾ Him with my whole heart; so as rather to renounce all creatures than to do the least thing against His will.¹²⁾

1) Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. Wherefore, my dearly beloved, flee from idolatry. 1 Cor. 10:7, 14.

2) Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God. Lev. 19:31.

There shall not be found among you any one 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: and because of these abominations the LORD thy God doth drive them out from before thee. Deut. 18:10-12.

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

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of my brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Rev. 19:10.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Rev. 22:8, 9.

4) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.

5) Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Jer. 17:5.

6) 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 Peter 5:5, 6.

7) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb. 10:36.

...And increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Col. 1:10b-11.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope. Rom. 5:3, 4.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Cor. 10:10.

8) These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die,

and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Ps. 104:27-30.

I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Isa. 45:6b, 7.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

9) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6:5.

10) ...That thou mightest fear the LORD thy God, to keep all his statutes and commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Deut. 6:2.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Ps. 111:10.

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Pro. 9:10.

And 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. 10:28.

11) Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. 10:20.

12) And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. 5:29, 30.

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. Matt. 10:37.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. Acts 5:29.

95. What is idolatry?

Idolatry is to conceive or have something else on which to place our trust instead of, or besides the one true God who has revealed Himself in His Word.¹⁾

1) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. 5:5.

...Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Phil. 3:19.

...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. Eph. 2:12.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. John 2:23.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.

...That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. John 5:23.

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

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

My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Ps. 62: 5-7.

* Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but

God is the strength of my heart, and my portion for ever. Ps. 73:25, 26.

35. SUNDAY

96. What does God require in the second Commandment?

That we in no wise make any image of God,¹⁾ nor worship Him in any other way than He has commanded us in His Word.²⁾

1) Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Deut. 4:15-19.

To whom then will ye liken God? or what likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal? saith the Holy One. Isa. 40:18, 25.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. Rom. 1:22-24.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts 17:29.

2) For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 1 Sam. 15:23.

Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut. 12:30-32.

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

* Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which be made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God. Deut. 4:23,24.

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

97. May we not make any image at all?

God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to worship them, or to serve God by them.¹⁾

1) Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Ex. 23:24, 25.

But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God. Ex. 34:13, 14.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Deut. 7:5.

And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Deut. 12:3.

Neither shalt thou set thee up any image; which the LORD thy God hateth. Deut. 16:22.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. 2 Kings 18:4.

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

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

No, for we should not be wiser than God, who will not have His people taught by dumb idols,¹⁾ but by the lively preaching of His Word.²⁾

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

What profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. Habakkuk 2:18, 19.

2) 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 arise in your hearts. 2 Peter 1:19.

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

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

36. SUNDAY

99. What is required in the third Commandment?

That we must not by cursing,¹⁾ or by false swearing,²⁾ nor yet by unnecessary oaths,³⁾ profane or abuse the Name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in sum, that we use the Holy Name of God in no other way than with fear and reverence,⁴⁾ so that He may be rightly confessed⁵⁾ and worshipped⁶⁾ by us, and be glorified in all our words and works.⁷⁾

1) And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) and they put him in ward, that the mind of the LORD might be shewed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the

children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. Lev. 24:10-16.

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

3) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Matt. 5:37.

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

4) I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Isa. 45:23.

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

6) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim. 2:8.

7) For the name of God is blasphemed among the Gentiles through you, as it is written. Rom. 2:24.

Let as many servants as are under the yoke count their own master worthy of all honour, that the name of God and his doctrine be not blasphemed. 1 Tim. 6:1.

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. And 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. Col. 3:16, 17.

* But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 Peter 3:15.

100. Is the profaning of God's name, by swearing and cursing, so grievous a sin, that His wrath is kindled against those also who do not help as much as they can to hinder and forbid the same?

Yes truly,¹⁾ for no sin is greater and more provoking to God than the profaning of His Name; wherefore He even commanded it to be punished with death.²⁾

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

2) And thou shall speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. Lev. 24:15, 16.

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

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

37. SUNDAY

101. But may we swear reverently by the Name of God?

Yes, when the magistrate requires it, or when it may be needful otherwise, to maintain and promote fidelity and truth to the glory of God and our neighbor's good; for such an oath is grounded in

God's Word,¹⁾ and therefore was rightly used by the saints in the Old and New Testament.²⁾

1) Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. 10:20.

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. Isa. 48:1.

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

2) And Abraham said, I will swear. Gen. 21:24.

The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. Gen. 31:53, 54.

And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. Joshua 9:15, 19.

And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold. 1Sa 24:22

And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress... 1Ki 1:29

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. Rom 1:9

102. May we swear by the saints or by any other creatures?

No, for a lawful oath is a calling upon God, that He, as the only searcher of hearts, may bear witness to the truth, and punish me if I swear falsely;¹⁾ which honor is due to no creature.²⁾

Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2Co 1:23

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. Mat 5:34-36. *How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. Jer. 5:7.

* That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. Isa. 65:16.

38. SUNDAY

103. What does God require in the fourth commandment?

In the first place, God wills that the ministry of the Gospel and schools be maintained,¹⁾ and that I, especially on the day of rest, diligently attend church,²⁾ to learn the Word of God,³⁾ to use the Holy Sacraments,⁴⁾ to call publicly upon the Lord,⁵⁾ and to give Christian alms.⁶⁾ In the second place, that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath.⁷⁾

1) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Titus 1:5.

These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. 3:14, 15.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. 4:13, 14.

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

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ... Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. 9:11, 13, 14.

2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. 2:2.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. Ps. 40:10, 11.

Bless ye God in the congregations, even the Lord, from the fountain of Israel. Ps. 68:26.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart... Acts 2:42, 46.

3) Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.... Let the prophets

speak two or three, and let the other judge.... For ye may all prophesy one by one, that all may learn, and all may be comforted. 1 Cor. 14:19, 29, 31.

4) Wherefore, my brethren, when ye come together to eat, tarry one for another. I Cor. 11:33.

5) 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. 1 Tim. 2:1, 2.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. 1 Tim. 2:8-10.

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. 1 Cor. 14:16.

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

7) And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. Isa. 66:23.

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

* And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:7.

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

39. SUNDAY

104. What does God require in the fifth commandment?

That I show all honor, love and faithfulness to my father and mother,¹⁾ and to all in authority over me;²⁾ submit myself with due obedience to all their good instruction and correction, and also bear patiently with their infirmities, since it is God's will to govern us by their hand.³⁾

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

Children, obey your parents in the Lord: for this is right. Honour 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. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 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 eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart. Eph. 6:1-6.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.... Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Col. 3:18, 20-24.

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. Prov. 1:8, 9.

Hear, ye children, the instruction of a father, and attend to know understanding. Prov. 4:1.

A wise son maketh a glad father: but a foolish man despiseth his mother. Prov. 15:20.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Prov. 20:20.

And he that curseth his father, or his mother, shall surely be put to death. Ex. 21:17.

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Gen. 9:24, 25.

2) 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. Rom. 13:1.

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

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. 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; honour to whom honour. Rom. 13:2-7.

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22:21.

3) And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.... 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. 6:4, 9.

Husbands, love your wives, and be not bitter against them...
Fathers, provoke not your children to anger, lest they be discouraged. Col. 3:19, 21.

* 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. Prov. 30:17.

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

* And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Deut. 32:46.

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

* 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. 1 Tim. 2:1, 2.

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

* Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. Heb. 13:17, 18.

40. SUNDAY

105. What does God require in the sixth commandment?

That I do not revile, hate, insult or kill my neighbor either in thought, word, or gesture, much less in deed, whether by myself or by another,¹⁾ but lay aside all desire of revenge;²⁾ moreover, that I do not harm

myself, nor willfully run into any danger.³⁾ Wherefore also to restrain murder the magistrate is armed with the sword.⁴⁾

1) Ye have heard that it was said of 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. Matt. 5:21, 22.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Matt. 26:52.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. 9:6.

2) Be ye angry, and sin not: let not the sun go down upon your wrath. Eph. 4:26.

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

Agree with thine adversary quickly, whiles 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. Matt. 5:25.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18:35.

3) Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Matt. 4:7.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. Rom. 13:14.

Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh. Col. 2:23.

4) But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Ex. 21:14.

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

106. Does this commandment speak only of killing?

No, but in forbidding murder, God teaches us that He abhors its very root, namely: envy,¹⁾ hatred,²⁾ anger,³⁾ and desire of revenge; and that in His sight all these are hidden murder.⁴⁾

1) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 1:28-32.

2) He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John 2:9-11.

3) For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. James 2:13.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions,

heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5:19-21.

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

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

* Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. James 1:19.

107. But is this all that is required, that we do not kill our neighbor?

No, for in condemning envy, hatred, and anger, God requires us to love our neighbor as ourselves,¹⁾ to show patience, peace, meekness,²⁾ mercy,³⁾ and kindness⁴⁾ toward him, and to prevent his hurt as much as possible;⁵⁾ also to do good even unto our enemies.⁶⁾

1) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7:12.

And the second is like unto it, Thou shalt love thy neighbour as thyself. Matt. 22:39.

2)...With all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4:2.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:1, 2.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12:18.

3) Blessed are the merciful: for they shall obtain mercy. Matt. 5:7.

Be ye therefore merciful, as your Father also is merciful. Luke 6:36.

4) Be kindly affectioned one to another with brotherly love; in honour preferring one another. Rom. 12:10.

5) If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Ex. 23:5.

6) But 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 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. Matt. 5:44, 45.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12:20, 21.

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

* Blessed are the peacemakers: for they shall be called the children of God. Matt. 5:9.

41. SUNDAY

108. What does the seventh Commandment teach us?

That all unchastity is accursed of God,¹⁾ and that we should therefore loathe it with our whole heart,²⁾ and live chastely and modestly,³⁾ whether in holy wedlock or in single life.⁴⁾

1) (For all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. Lev. 18:27, 28.

2) And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Jude 22, 23.

3) For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God. 1 Thess. 4:3-5.

4) Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Heb. 13:4.

Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 1 Cor. 7:1-4.

109. Does God forbid nothing more in this Commandment than adultery and such gross sins?

Since both our body and soul are temples of the Holy Ghost, it is His will that we keep both pure and holy; therefore He forbids all unchaste actions, gestures, words,¹⁾ thoughts, desires,²⁾ and whatever may entice thereto.³⁾

1) 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. Eph. 5:3, 4.

Flee fornication. Every sin that a man doth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:18-20.

2) 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. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. 5:27-30.

3) And be not drunk with wine, wherein is excess: but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Eph. 5:18, 19.

Be not deceived: evil communications corrupt good manners. 1 Cor. 15:33.

42. SUNDAY

110. What does God forbid in the eighth Commandment?

God forbids not only such theft¹⁾ and robbery²⁾ as are punished by the magistrate, but God views as theft also all wicked tricks and devices, whereby we seek to get our neighbor's goods, whether by force or by deceit,³⁾ such as unjust weights,⁴⁾ ells, measures,⁵⁾ goods, coins, usury,⁶⁾ or by any means forbidden of

God; also all covetousness⁷⁾ and the misuse and waste of His gifts.⁸⁾

1) ...Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6:10.

2) ...Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 1 Cor. 5:10.

3) And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Luke 3:14.

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have. forewarned you and testified. 1 Thess. 4:6.

4) A false balance is abomination to the LORD: but a just weight is his delight. Prov. 11:1.

A just weight and balance are the LORD'S: all the weights of the bag are his work. Prov. 16:11.

5) Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. Ye shall have just balances, and a just ephah, and a just bath. Ezek. 45:9, 10.

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. Deut. 25:13-15.

6) He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be removed. Ps. 15:5.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Luke 6:35.

7) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6:10.

...8) Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger. Prov. 5:10.

* For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6:10.

* When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. John 6:12.

111. But what does God require of thee in this Commandment?

That I further my neighbor's good where I can and may, deal with him as I would have others deal with me,¹⁾ and labor faithfully, so that I may be able to help the poor in their need.²⁾

1) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7:12.

2) Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4:28.

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

* In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return. Gen. 3:19.

* But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. 6:6, 7.

43. SUNDAY

112. What does the ninth Commandment require?

That I bear false witness against no one,¹⁾ wrest no one's words,²⁾ be no backbiter or slanderer,³⁾ join in condemning no one unheard or rashly;⁴⁾ but that on pain of God's heavy wrath, I avoid all lying and deceit⁵⁾ as the very works of the devil;⁶⁾ and that in matters of judgment and justice and in all other affairs, I love, speak honestly and confess the truth;⁷⁾ also in so far as I can, defend and promote my neighbor's good name.⁸⁾

1) A false witness shall not be unpunished, and he that speaketh lies shall not escape. A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov. 19:5, 9.

2) He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbor. Ps. 15:3.

3) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. Rom. 1:28-30.

4) Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Matt. 7:1, 2.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Luke 6:37.

5) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he

speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:44.

6) Lying lips are an abomination to the LORD: but they that deal truly are his delight. Prov. 12:22.

A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. Prov. 13:5.

7) ...Rejoiceth not in iniquity, but rejoiceth in the truth. 1 Cor. 13:6.

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

8) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 1 Peter 4:8.

* Judge not according to the appearance, but judge righteous judgment. Doth our law judge any man, before it hear him, and know what he doeth? John 7:24, 51.

* For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. Who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Peter 2:21, 23.

* Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4:6.

*...Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 1 Peter 3:9.

44. SUNDAY

113. What does the tenth Commandment require?

That not even the least inclination or thought against any commandment of God ever enter our heart, but that with our whole heart we continually hate all sin and take pleasure in all righteousness.¹⁾

1) What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin is dead. Rom. 7:7, 8.

* Keep thy heart with all diligence: for out of it are the issues of life. Prov. 4:23.

* But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:14, 15.

* Not that which goeth into the mouth defileth man; but that which cometh out of the mouth, this defileth a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man. Matt. 15:11, 19, 20.

114. Can those who are converted to God keep these Commandments perfectly?

No, but even the holiest men, while in this life, have only a small beginning of this obedience;¹⁾ yet so, that with earnest purpose they begin to live not only according to some, but according to all the Commandments of God.²⁾

1) If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John 1:8-10.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Rom. 7:14, 15.

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

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

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit not adultery, yet if thou kill, thou art become a transgressor of the law. James 2:10,11.

* I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job 9:2,3.

* Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Ps. 19:13.

115. Why then does God so strictly enjoin the Ten Commandments upon us, since in this life no one can keep them?

First, that as long as we live we may learn more and more to know our sinful nature,¹⁾ and so the more earnestly seek forgiveness of sins and righteousness in Christ;²⁾ *secondly*, that without ceasing we diligently ask God for the grace of the Holy Spirit, that we be renewed more and more after the image of God, until we attain the goal of perfection after this life.³⁾

1) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John 1:9.

I acknowledge 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. Ps. 32:5.

2) O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Rom. 7:24, 25.

3) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. 1 Cor. 9:24, 25.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:12-14.

* Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Matt. 5:6.

* Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. Ps. 51:12.

PRAYER

45. SUNDAY

116. Why is prayer necessary for Christians?

Because it is the chief part of thankfulness which God requires of us;¹⁾ and because God will give His grace and Holy Spirit only to those who earnestly and without ceasing beg them of Him, and render thanks unto Him for them.²⁾

1) Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. 50:14, 15.

2) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. 7:7, 8.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.... 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? Luke 11:9, 10, 13.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Matt. 13:12.

*...Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; Eph. 6:18.

117. What belongs to such prayer which is acceptable to God and which He will hear?

First, that with our whole heart¹⁾ we call only upon the one true God, who has revealed Himself to us in His Word,²⁾ for all that He has commanded us to ask of Him;³⁾ *secondly*, that we thoroughly know our need and misery,⁴⁾ so as to humble ourselves in the presence of His divine majesty;⁵⁾ *thirdly*, that we be firmly assured⁶⁾ that notwithstanding our unworthiness, He will, for the sake of Christ our Lord, certainly hear our prayer,⁷⁾ as He has promised us in His Word.⁸⁾

1) Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. John 4:22-24.

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

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 1 John 5:14.

3) When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Ps. 27:8.

4) O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee. 2 Chron. 20:12.

5) Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Ps. 2:10.

The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Ps. 34:18.

For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to

him that is poor and of a contrite spirit, and trembleth at my word. Isa. 66:2.

6) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10:14.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. James 1:6.

7) And whatsoever, ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; John 14:13-16.

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. Dan. 9:17, 18.

8) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. 7:8.

Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness, Ps. 143:1.

* And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18:13.

118. What has God commanded us to ask of Him?

All things necessary for soul and body,¹⁾ which Christ our Lord comprised in the prayer, which He Himself taught us.

1) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

* Casting all your care upon him; for he careth for you. 1 Peter 5:7.

* Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

119. What is the Lord's Prayer?

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power and the glory for ever. Amen.¹⁾

1) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Matt. 6:9-13.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. Luke 11:2-4.

46. SUNDAY

120. Why did Christ command us to address God thus: “Our Father”?

To awaken in us at the very beginning of our prayer that childlike reverence for and trust in God, which are to be the ground of our prayer, namely, that God has become our Father through Christ, and will much less deny us what we ask of Him in faith than our parents refuse us earthly things.¹⁾

1) Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. 7:9-11.

If a son shall ask bread of any of you that is a father, will ye give him a stone? or if he ask a fish will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? 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? Luke 11:11-13.

* And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear... 1 Peter 1:17.

* 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. Isa. 63:16.

121. Why is it added, “which art in heaven”?

That we may have no earthly thought of the heavenly majesty of God,¹⁾ and from His almighty power expect all things necessary for body and soul.²⁾

1) 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. Jer. 23:23, 24.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;... That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us... Acts 17:24, 25, 27.

2) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:12.

* Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: 1 Kings 8:28.

* But our God is in the heavens: he hath done whatsoever he hath pleased. Ps. 115:3.

47. SUNDAY

122. What is the first petition?

“Hallowed be Thy name,” that is: Grant us first, rightly to know Thee,¹⁾ and to hallow, magnify and praise Thee in all Thy works, in which Thy power, goodness, justice, mercy and truth shine forth;²⁾ and further, that we so order our whole life, our thoughts, words, and deeds, that Thy Name may not be blasphemed, but honored and praised on our account.³⁾

1) And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. 16:17.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.

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

2) Righteous art thou, O LORD, and upright are thy judgments. Ps. 119:137.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. 11:33-36.

3) Let my mouth be filled with thy praise and with thy honour the day. Ps. 71:8.

* Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. Ps. 100:3, 4.

* It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night. Ps. 92:1, 2.

*...Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: Eph. 1:16, 17.

* I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only. Ps. 71:16.

48. SUNDAY

123. What is the second petition?

“Thy kingdom come,” that is: So govern us by Thy Word and Spirit, that we submit ourselves to Thee always more and more;¹⁾ preserve and increase Thy Church;²⁾ destroy the works of the devil, every power that exalteth itself against Thee, and all wicked devices formed against Thy Holy Word,³⁾ until the fulness of Thy kingdom come,⁴⁾ wherein Thou shalt be all in all.⁵⁾

1) O that my ways were directed to keep thy statutes!
Ps. 119:5.

Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness. Ps. 143:10.

2) Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps. 51:18.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. Ps. 122:6, 7.

3) He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8.

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Rom. 16:20.

4) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. 22:17, 20.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan

within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. 8:22, 23.

5) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15:28.

* But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. Ps. 102:12, 13.

* Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. 12:28.

* And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. 11:15.

* Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 1 Cor. 15:24.

49. SUNDAY

124. What is the third petition?

“Thy will be done in earth as it is in heaven,” that is: Grant that we and all men renounce our own will,¹⁾ and without gainsaying obey Thy will which alone is good;²⁾ that so every one may fulfill his office and calling as willingly and faithfully³⁾ as the angels do in heaven.⁴⁾

1) Then said Jesus unto his disciples, If any man wilt come after me, let him deny himself, and take up his cross, and follow me. Matt. 16:24.

2) ...Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Luke 22:42.

...Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Titus 2:12.

3) Brethren, let every man, wherein he is called, therein abide with God. 1 Cor. 7:24.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Ps. 103:20, 21.

* And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. 12:2.

* ...Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 13:21.

50. SUNDAY

125. What is the fourth petition?

“Give us this day our daily bread,” that is: Be pleased to provide for all our bodily need,¹⁾ so that we may thereby acknowledge Thee to be the only fountain of all good,²⁾ and that without Thy blessing neither our care and labor, nor Thy gifts can profit us;³⁾ that we may therefore withdraw our trust from all creatures and place it alone in Thee.⁴⁾

1) These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Ps. 104:27, 28.

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

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. 6:25, 26.

2) Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts 14:17.

...That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:27, 28.

3) Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. 15:58.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Deut. 8:3.

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.... A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. Ps. 37:3-7, 16, 17.

4) Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. Ps. 55:22.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. Ps. 62:10.

* Except the LORD build the house, they labour 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. Ps. 127:1,2.

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

* While I live will I praise the LORD: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. Ps. 146:2, 3.

51. SUNDAY

126. What is the fifth petition?

“And forgive us our debts as we forgive our debtors,” that is: Be pleased for the sake of Christ’s blood, not to impute to us miserable sinners our manifold transgressions, nor the evil which still always cleaves to us;¹⁾ as we also find this witness of Thy grace in us, that it is our full purpose heartily to forgive our neighbor.²⁾

1) Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest and be clear when thou judgest. Ps. 51:1-4.

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

My little children, these things write I unto you, that ye sin not. And 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. 1 John 2:1, 2.

2) For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14, 15.

* Behold I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ps. 51:5-7.

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

52. SUNDAY

127. What is the sixth petition?

“And lead us not into temptation, but deliver us from evil,” that is: Since we are so weak in ourselves that we cannot stand a moment,¹⁾ and besides, our deadly enemies, the devil,²⁾ the world³⁾ and our own flesh,⁴⁾ assail us without ceasing, be pleased to preserve and strengthen us by the power of Thy Holy Spirit, that we may make firm stand against them and not be overcome in this spiritual warfare,⁵⁾ until finally complete victory is ours.⁶⁾

1) 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. John 15:5.

For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he

flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. Ps. 103:14-16.

2) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 1 Peter 5:8, 9.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Eph. 6:12, 13.

3) 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. John 15:19.

4) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 7:23.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gal. 5:17.

5) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26:41.

Take ye heed, watch and pray: for ye know not when the time is. Mark 13:33.

6) ...To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess. 3:13.

And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body he preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thess. 5:23, 24.

* And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 2 Cor. 12:7.

128. How do you close this Prayer?

“For Thine is the Kingdom, and the power, and the glory, for ever,” that is: All this we ask of Thee, because as our King, having power over all things, Thou art willing and able to give us all good;¹⁾ and that thereby not we, but Thy Holy Name may be glorified for ever.²⁾

1) For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:11, 12.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2:9.

2) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14:13.

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Ps. 115:1.

129. What is the meaning of the word “Amen”?

Amen means: So shall it truly and surely be, for my prayer is much more certainly heard of God than I feel in my heart that I desire these things of Him.¹⁾

1) For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us. 2 Cor. 1:20.

...If we believe not, yet he abideth faithful: he cannot deny himself. 2 Tim. 2:13.

* The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. Ps. 145:18, 19.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

**Unto him be Glory in the Church
by Christ Jesus
throughout all ages,
world without end.
A M E N.**

Eph. 3:20,21



What shall we then say to these things?

If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay anything to the charge of God's elect?

It is God that justifieth.

Who is he that condemneth?

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ?

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in

CHRIST JESUS OUR LORD.

(Romans 8:31-39)