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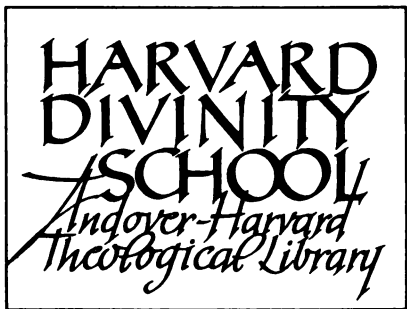
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Heidelberg catechism





HEIDELBERG
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QUESTION 1.

What is thy only comfort in life and in death?

ANSWER.

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

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.

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.

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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 Pet. 1, 18. 19.

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

1 Pet. 1, 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.

Tit. 2, 14. Hebr. 2, 14. 15. Matth. 10, 29. 30.
1 John 4, 13. Ezek. 36, 27.

QUESTION 2.

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

ANSWER.

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

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

FIRST PART.

◆◆◆
Of Man's Misery.
◆◆◆

QUESTION 3.

Whence knowest thou thy misery ?

ANSWER.

Out of the Law of God.

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.

Rom. 7, 7.

QUESTION 4.

What does the Law of God require of us ?

ANSWER.

This Christ teaches us in sum, Matth. 22: Thou shalt love the Lord, thy God with all thy heart and with 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

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neighbor as thyself. On these two commandments hang all the law and the prophets.

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

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

Deut. 6, 5.

QUESTION 5.

Canst thou keep all this perfectly?

ANSWER.

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

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.

Rom. 3, 10—12.

QUESTION 6.

Did God create man thus wicked and perverse?

ANSWER.

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

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

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

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

Eph. 4, 24.

QUESTION 7.

Whence then comes this depraved nature of man?

ANSWER.

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

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.

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

Gen. 5, 3. John 3, 6. 1 Cor. 8, 46. Gen. 3, 1—24.

QUESTION 8.

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

ANSWER.

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

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

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

John 3, 5.

QUESTION 9.

Does not God then wrong man, by requiring of Him in His Law that which he cannot perform?

ANSWER.

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

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

Ps. 51, 6.

QUESTION 10.

Will God suffer such disobedience and apostasy to go unpunished?

ANSWER.

By no means; but He is terribly displeased with our inborn as well as actual sins, and will punish them in just judgment in

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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.

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.

It is a fearful thing to fall into the hands of the living God. Hebr. 10, 31.

Rom. 1, 18. Nah. 1, 2. 3. Ps. 90, 11. Rom. 2, 2. 5. 6.

QUESTION II.

Is then God not also merciful?

ANSWER.

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

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, 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. Exod. 34, 6. 7.

Rom. 2, 5. 6.

SECOND PART.

♦♦♦

Of Man's Redemption.

♦♦♦

QUESTION 12.

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

ANSWER.

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

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

Ezek. 18, 4. 2 Thess. 1, 6. Luk. 16, 2. Rom. 8, 34.

QUESTION 13.

Can we ourselves make this satisfaction?

ANSWER.

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

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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? Matth. 16, 26.

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

QUESTION 14.

Can any mere creature make satisfaction for us?

ANSWER.

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

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

Hebr. 2, 16.

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.

Hebr. 9, 12.

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

Ps. 49, 7. 8.

QUESTION 15.

What manner of mediator and redeemer then must we seek?

ANSWER.

One who is a true and sinless man, and

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

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

The Lord our Righteousness. Jer. 23, 6.
1 Cor. 15, 21.

QUESTION 16.

Why must he be a true and sinless man?

ANSWER.

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

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

QUESTION 17.

Why must he be at the same time true God?

ANSWER.

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

Who can stand before His indignation? and who

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can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. Nah. 1, 6.

Rev. 19, 15 16.

QUESTION 18.

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

ANSWER.

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

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. Rom. 8, 3.

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

Rom. 1, 2—4. 1 Cor. 1, 30. Rom. 9, 5.

QUESTION 19.

Whence knowest thou this?

ANSWER.

From the Holy Gospel: which God Himself first revealed in Paradise; afterwards proclaimed by the holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son.

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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.

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

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

Gen. 22, 18. Hebr. 10, 1.

QUESTION 20.

Are all men then saved by Christ, as they have perished by Adam?

ANSWER.

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

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

Matth. 7, 13. 14. John 1, 12. John 17, 9. Matth. 7, 24.

QUESTION 21.

What is true faith?

ANSWER.

It is not only a certain knowledge, whereby I hold for truth all that God has

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revealed to us in His word; but also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace, for the sake of Christ's merits.

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

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

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.

Eph. 1, 13.

QUESTION 22.

What is then necessary for a Christian to believe?

ANSWER.

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

I believe all things which are written in the law and in the prophets. Acts. 24, 14.

QUESTION 23.

What are these Articles?

ANSWER.

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

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

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

QUESTION 24.

How are these Articles divided?

ANSWER.

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.

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

1 Pet. 1, 2.

QUESTION 25.

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

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ANSWER.

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

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

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

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

Matth. 3, 16. 17. John 14, 16. 17. Eph. 4, 6. John 10, 30.



OF GOD THE FATHER.

QUESTION 26.

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

ANSWER.

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son my God and my Father; in whom I so trust, as to have no doubt that He

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will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears He will turn to my good; for He is able to do it, being Almighty God, and willing also, being a faithful Father.

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

In six days the Lord made heaven and earth, the sea and all that in them is. Exod. 20, 11.

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. Ps. 23, 1. 2.

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

Ps. 104, 2, 3. Eph. 1, 5, 6. Isa. 49, 15. 16.

QUESTION 27.

What dost thou understand by the Providence of God?

ANSWER.

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

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Neither is He worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things. For in Him we live, and move, and have our being. Acts. 17, 25. 28.

The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. 1 Sam. 2, 7.

Jer. 5, 24. Ps. 145, 15. 16.

QUESTION 28.

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

ANSWER.

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

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.—5.

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

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

Rom. 8, 35. 38. 39.

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OF GOD THE SON.

QUESTION 29.

Why is the Son of God called *Jesus*, that is Saviour?

ANSWER.

Because He saves us from our sins; and no salvation is to be either sought or found in any other.

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

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.

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

QUESTION 30.

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

ANSWER.

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

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

Col. 1, 19, 20.

QUESTION 31.

Why is He called *Christ*, that is, Anointed?

ANSWER.

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

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luk. 4, 18, 19.

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. Hebr. 7, 24, 25.

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And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

Luk. 1, 33.

Luk. 7, 16. Acts 10, 38. Hebr. 10, 14. 1 John 2, 1.

QUESTION 32.

But why art thou called a Christian?

ANSWER.

Because by faith I am a member of Christ, and thus a partaker of His anointing; in order that I also may confess His name; may present myself a living sacrifice of thankfulness to Him; and may with free conscience fight against sin and the Devil in this life, and hereafter, in eternity, reign with Him over all creatures.

But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of Him abideth in you. 1 John 2, 20. 27.

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

If we suffer, we shall also reign with Him.

2 Tim. 2, 12.

Rom. 12, 1. Eph. 6, 12. 1 Cor. 16, 10. 2 Cor. 1, 21. 22. 1. Tim. 1, 18. 19. Acts 11, 26.

QUESTION 33.

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

ANSWER.

Because Christ alone is the eternal Son

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of God; but we are children of God by adoption through grace for His sake.

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.

But as many as received Him, to them gave He power to become the sons of God. John 1, 12.

John 8, 58.

QUESTION 34.

Why callest thou Him *our Lord*?

ANSWER.

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

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.

1 Pet. 1, 18. 19. Hebr. 2, 14. 15.

QUESTION 35.

What is the meaning of: *Conceived by the Holy Ghost, born of the Virgin Mary*?

ANSWER.

That the eternal Son of God, who is and continues true and eternal God, took upon

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Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; so that He also might be the true seed of David, like unto his brethren in all things, sin excepted.

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. Luk. 1, 35.

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.

Hebr. 4, 15.

Rom. 1, 3. 4. Rom. 9, 5. John 1, 14. Phil. 2, 6. 7. Hebr. 2, 17.

QUESTION 36.

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

ANSWER.

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

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

Rom. 8, 3. 1 Pet. 1, 19. 2 Cor. 5, 21.

QUESTION 37.

What dost thou understand by the word: *Suffered*?

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ANSWER.

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

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

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

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.

1 Pet. 2, 24. 1 John 2, 2. Hebr. 5, 7. 8.

QUESTION 38.

Why did He suffer *under Pontius Pilate*, as judge?

ANSWER.

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

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and

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washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
Matth. 27, 24.

Luke 23, 14, 15. John 18, 38. John 19, 4.

QUESTION 39.

Is there anything more in His having been *crucified*, than if He had died some other death?

ANSWER.

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

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.

Deut. 21, 22, 23.

QUESTION 40.

Why was it necessary for Christ to suffer *death*?

ANSWER.

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

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.

Hebr. 1, 14, 15. Rom. 1, 32.

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QUESTION 41.

Why was He *buried* ?

ANSWER.

To show thereby that He was really dead.

And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

Isa. 53, 9.

1 Cor. 15, 3. 4.

QUESTION 42.

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

ANSWER.

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

For to me to live is Christ, and to die is gain.

Phil. 1, 21.

QUESTION 43.

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

ANSWER.

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

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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, 6.

2 Cor. 5, 15. Rom. 12, 1. 2. Rom. 6, 12. 13.

QUESTION 44.

Why is it added: *He descended into hell?*

ANSWER.

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.

The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. Ps. 18, 4. 5.

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?

Matth. 27, 46.

Hos. 13, 14. Ps. 116, 3.

QUESTION 45.

What benefit do we receive from the *Resurrection* of Christ?

ANSWER.

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, we

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also are now by His power raised up to a new life. Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15, 54. 55. 57.

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. 1 Pet. 1, 3.

1 Cor. 15, 20. 21. Rom. 4, 25. Rom. 6, 4. 5. Rom. 8, 11.

QUESTION 46.

How dost thou understand the words: *He ascended into heaven?*

ANSWER.

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

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.

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.

Matth. 24, 30.

Col. 3, 1.

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QUESTION 47.

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

ANSWER.

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

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

For ye have the poor alway with you; but me ye have not alway. Matth. 26, 11.

John 16, 28. Matth. 18, 20. Hebr. 8, 4. John 14, 18.

QUESTION 48.

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

ANSWER.

By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the Manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it.

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

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And I am glad for your sakes that I was not there.

John 11, 15.

1 Kings 8, 27. Eph. 4, 9. 10.

QUESTION 49.

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

ANSWER.

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

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

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

John 14, 2, 3. Hebr. 9, 24. Rom. 8, 31. John 17, 24. 2 Cor. 1, 21. 22. Col. 3, 1.

QUESTION 50.

Why is it added: *And sitteth at the right hand of God?*

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ANSWER.

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

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.

Eph. 1, 20—23. John 5, 22. 23. Ps. 110, 1. Matth. 26, 64.

QUESTION 51.

What benefit do we receive from this glory of our Head, Christ?

ANSWER.

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

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

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

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

QUESTION 52.

What comfort is it to thee, that Christ *shall come again to judge the quick and the dead?*

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ANSWER.

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

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

Phil. 3, 20.

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

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

Matth. 25, 34.

Matth. 25, 41. 1 Thess. 4, 16. 2 Thess. 1, 6—10. Rev. 21, 1—7. Rev. 20, 10.

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OF GOD THE HOLY GHOST.

QUESTION 53.

What dost thou believe concerning the *Holy Ghost* ?

ANSWER.

First, that He is co-eternal God with the Father and the Son. Secondly, that He

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is also given unto me; makes me by a true faith partaker of Christ and all His benefits; comforts me; and shall abide with me forever.

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

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

1 John 4, 13. Eph. 1, 13. Acts 9, 31. Gal. 3, 14. Rom. 8, 9. 1 John 2, 27.

QUESTION 54.

What dost thou believe concerning the *Holy Catholic Church*?

ANSWER.

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

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 Pet. 2, 9.

Upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16, 18.

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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. Ps. 23, 6.

Rev. 5, 9. Rom. 8, 16.

QUESTION 55.

What dost thou understand by the *communion of saints*?

ANSWER.

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

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.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pet. 4, 10.

Acts 2, 44—47. 1 Pet. 2, 5. 1 Cor. 12, 15—21.

QUESTION 56.

What dost thou believe concerning the *forgiveness of sins*?

ANSWER.

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither the sinful nature with which I have to

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struggle all my life long; but graciously imparts to me the righteousness of Christ, that I may nevermore come into condemnation.

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

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

Rom. 4, 7. 8. (Ps. 32.)

QUESTION 57.

What comfort does the *resurrection of the body* afford thee?

ANSWER.

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

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

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

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, 21.

John 5, 28. 29. Job 19, 25—27.

QUESTION 58.

What comfort hast thou from the article of the *life everlasting*?

ANSWER.

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

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

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.

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

QUESTION 59.

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

ANSWER.

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

That being justified by His grace, we should be made heirs according to the hope of eternal life.

Tit. 3, 7.

QUESTION 60.

How art thou righteous before God?

ANSWER.

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

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

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

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.

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

Gal. 2, 16. Gal. 3, 22. Rom. 4, 6. Rom. 10, 10^a
Isa. 1, 18. Ps. 32, 1. 2.

QUESTION 61.

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

ANSWER.

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

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God, and I can receive the same and make it my own in no other way than by faith only.

What hast thou that thou didst not receive ?

1 Cor. 4, 7.

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.

1 Cor. 1, 30. 1 John 5, 10. Hebr. 11, 6.

QUESTION 62.

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

ANSWER.

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

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

Jak. 2, 10. Gal. 3, 10. Ps. 143, 2.

QUESTION 63.

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

ANSWER.

The reward comes not of merit, but of grace

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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. Luk. 17, 10.

Rom. 11, 16.

QUESTION 64.

But does not this doctrine make men careless and profane ?

ANSWER.

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

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.

A good tree cannot bring forth evil fruit.

Matth. 7, 18.

John 15, 5.



OF THE HOLY SACRAMENTS.

QUESTION 65.

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

ANSWER.

The Holy Ghost works it in our hearts

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by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Hebr. 6, 18.

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

Rom. 4, 11.

QUESTION 66.

What are the Sacraments?

ANSWER.

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

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.

QUESTION 67.

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

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ANSWER,

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

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

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.

Rom. 6, 3.

QUESTION 68.

How many sacraments has Christ appointed in the New Testament ?

ANSWER.

Two: Holy Baptism, and the Holy Supper.

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

1 John 5, 6.

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OF HOLY BAPTISM.

QUESTION 69.

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

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

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

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 Pet. 3, 21.

1 Joh. 1, 7. Ephes. 5, 26. 27.

QUESTION 70.

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

ANSWER.

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

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

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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.

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.

1 Pet. 1, 2. Rev. 7, 14. Hebr. 9, 14.

QUESTION 71.

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

ANSWER.

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

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. Tit. 3, 5.

Matth. 28, 19.

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QUESTION 72.

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

ANSWER.

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

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. Matth. 3, 11.

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

QUESTION 73.

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

ANSWER.

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

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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. Joh. 3, 5.

QUESTION 74.

Are infants also to be baptized?

ANSWER.

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

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

Matth. 19, 14.

For the promise is unto you, and to your children.

Acts 2, 39.

Gen. 17, 7. Joel 2, 16. 1 Cor. 7, 14.

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OF THE HOLY SUPPER OF THE LORD.

QUESTION 75.

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

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ANSWER.

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

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. Matth. 26, 26—28.

Marc. 14, 22—24. Luk. 22, 19. 20.

QUESTION 76.

What is it to eat the crucified body and drink the shed blood of Christ?

ANSWER.

It is not only to embrace with a believing heart all the sufferings and death of

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Christ, and thereby to obtain the forgiveness of sins and life eternal ; but moreover also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed for ever by one Spirit, as members of the same body are by one soul.

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

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? 1 Cor. 10, 16

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

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.

1 Cor. 11, 26.

QUESTION 77.

Where has Christ promised that He will thus feed and nourish be-lie-vers with His body and blood, as certainly as they eat of this broken bread and drink of this cup?

ANSWER.

In the institution of the Supper, which runs thus: *The Lord Jesus Christ, the same night, in which He was betrayed, took bread;*

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

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

For we, being many, are one bread, and one body: for we are all partakers of that one bread.

1 Cor. 10, 17.

1 Cor. 11, 23—26. 1 Cor. 10, 16.

QUESTION 78.

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

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ANSWER.

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

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. Matth. 26, 29.

QUESTION 79.

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

ANSWER.

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

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the body these holy tokens in remembrance of Him; and that all His sufferings and obedience are as certainly our own, as if we had ourselves suffered and done all in our own persons.

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.

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? 1 Cor. 10, 16.

QUESTION 80.

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

ANSWER.

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

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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, and an accursed idolatry.

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. Hebr. 10, 10. 12. 14.

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.

Matth. 4, 10.

Hebr. 7, 27. Hebr. 8, 1. John 4, 23. 24.

QUESTION 81.

Who are to come unto the table of the Lord ?

ANSWER.

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

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.

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Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. 10, 21.

Matth. 11, 28. 2 Cor. 13, 5. Ps. 24, 3. 4.

QUESTION 82.

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

ANSWER.

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

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

1 Cor. 11, 30—32. Tit. 3, 10. 11. Matth. 18, 17.
2 Thess. 3, 6.

QUESTION 83.

What is the Office of the Keys?

ANSWER.

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

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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.

Matth. 18, 18.

Matth. 16, 19.

QUESTION 84.

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

ANSWER.

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

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. 2 Cor. 2, 15, 16.

Acts 10, 43. Luk. 24, 47. Rom. 10, 17. 2 Sam. 12. 2 Tim. 4, 2. 1 Tim. 5, 20.

QUESTION 85.

How is the kingdom of heaven shut and opened by Church Discipline?

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ANSWER.

In this way: that according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or life, and after repeated brotherly admonition refuse to turn from their errors 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 excluded from the Holy Sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and His Church.

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 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. Matth. 18, 15—17.

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

THIRD PART.

♦♦♦

Of Thankfulness.

♦♦♦

QUESTION 86.

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

ANSWER.

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

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.

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.

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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. 1 Pet. 3, 1.

Matth. 5, 16. 1 Pet. 2, 12. Rom. 12, 1. 2. 2 Pet. 1, 10.

QUESTION 87.

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

ANSWER.

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

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.

1 Cor. 6, 9. 10. 1 John 3, 14. 15. Rev. 21, 8. Rev. 22, 15.

QUESTION 88.

In how many things does true repentance or conversion consist?

ANSWER.

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

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;

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and that ye put on the new man, which after God is created in righteousness and true holiness.

Eph. 4, 22—24.

Rom. 6, 4—6.

QUESTION 89.

What is the dying of the old man ?

ANSWER.

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

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

Rom. 8, 13.

QUESTION 90.

What is the quickening of the new man ?

ANSWER.

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

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

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

QUESTION 91.

But what are good works?

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ANSWER.

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

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

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

Deut. 12, 32.

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

1 Cor. 10, 31. Num. 15, 39.

QUESTION 92.

What is the Law of God?

ANSWER.

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 any thing that is in heaven above or that is in the earth be-

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neath, or that is in the water under the earth ; thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me ; and showing mercy unto thousands of them that love Me, and keep my commandments.

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,

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and rested the seventh day : wherefore the Lord blessed the Sabbathday, 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 neighbor.

TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Exo. 20, 1—17. Dent. 5, 6—21.

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QUESTION 93.

How are these Commandments divided?

ANSWER.

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

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.

Matth. 22, 37—39.

QUESTION 94.

What does God require in the first Commandment?

ANSWER.

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

Little children, keep yourselves from idols.

1 John 5, 21.

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose

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heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.
Jer. 17, 5, 7.

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

Deut. 18, 10—12. Rev. 19, 10. Mich. 7, 7.
Jam. 1, 17. Matth. 22, 37. Matth. 10, 28. Matth. 4, 10.

QUESTION 95.

What is idolatry?

ANSWER.

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

QUESTION 96.

What does God require in the second commandment?

ANSWER.

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

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 four-footed beasts, and creeping things.

Rom. 1, 22, 23.

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

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

QUESTION 97.

Must we then not make any image at all?

ANSWER.

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

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

QUESTION 98.

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

ANSWER.

No: for we should not be wiser than God, who will not have His people taught by dumb idols, but by the lively preaching of His word.

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

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

2 Pet. 1, 19. Hebr. 4, 12.

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QUESTION 99.

What is required in the third commandment?

ANSWER.

That we must not by cursing, or by false swearing, nor yet by unnecessary oaths, profane or abuse the name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in sum, that we use the holy name of God no otherwise than with fear and reverence, so that He may be rightly confessed and worshipped by us, and be glorified in all our words and works.

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

Matth. 5, 34—37. Mal. 4, 2. Matth. 10, 32. Col. 3, 17.

QUESTION 100.

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

ANSWER.

Yes truly: for no sin is greater, or more provoking to God, than the profaning

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of His name. Wherefore He even commanded it to be punished with death:

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

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.

Lev. 24, 16.

QUESTION 101.

But may we not swear by the name of God in a religious manner?

ANSWER.

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

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

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

Hebr. 6, 16.

QUESTION 102.

May we swear by the saints, or any other creature?

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ANSWER.

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

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

I call God for a record upon my soul.

2 Cor. 1, 23.

Isa. 65, 16. 1 Kings 8, 31, 32.

QUESTION 103.

What does God require in the fourth commandment?

ANSWER.

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

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

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

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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.

Hebr. 4, 9, 10.

1 Cor. 16, 2. Acts 2, 46. 1 Cor. 9, 13, 14. 1 Tim. 2, 1. Ps. 68, 27. Isa. 66, 23.

QUESTION 104.

What does God require in the fifth commandment?

ANSWER.

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

Honor thy father and mother, which is the first commandment with promise. Eph. 6, 2.

Let every soul be subject unto the higher powers. For there is no power but 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 forward. 1 Pet. 2, 18.

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

QUESTION 105.

What does God require in the sixth commandment?

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ANSWER.

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

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.
Matth. 5, 22.

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.

Prov. 24, 8. Matth. 29, 52. Matth. 4, 7. Rom. 13, 4.

QUESTION 106.

But this commandment speaks only of killing?

ANSWER.

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

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

Whosoever hateth his brother, is a murderer: and

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ye know that no murderer hath eternal life abiding in him. 1 John 3, 15.

1 John 2, 11. Jam. 1, 19. 20.

QUESTION 107.

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

ANSWER.

No: for in condemning envy, hatred and anger, God requires us to love our neighbor as ourselves, to show patience, peace, meekness, mercy and kindness towards him, and, so far as we have power, to prevent his hurt; also to do good even unto our enemies.

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

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

Matth. 22, 39. Rom. 12, 10. Gal. 6, 1. 2. Matth. 5, 5. 7. 9. 44. 45.

QUESTION 108.

What does the seventh commandment teach us?

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ANSWER.

That all unchastity is accursed of God; and that we should therefore loathe it from the heart, and live chastly and modestly whether in holy wedlock or single life.

Marriage is honorable in all, and the bed undefiled. Hebr. 13, 4.

1 Thess. 4, 3. 4.

QUESTION 109.

Does God in this commandment forbid nothing more than adultery, and such like gross sins?

ANSWER.

Since our body and soul are both temples of the Holy Ghost, it is His will that we keep both pure and holy; for which reason He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice thereto.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. 6, 18. 19.

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. Matth. 5, 27. 28.

QUESTION 110.

What does God forbid in the eighth commandment?

ANSWER.

Not only such theft and robbery as are punished by the magistrate; but God views as theft also all wicked tricks and devices, whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury, or any means forbidden of God; so moreover all covetousness, and all useless waste of His gifts.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6, 10.

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such. 1 Thess. 4, 6.

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.

Luk. 3, 14. Prov. 11, 1. Amos 8, 4—7. Ps. 15, 5. Luk. 12, 15. Prov. 23, 20. 21.

QUESTION 111.

But what does God require of thee in this commandment?

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ANSWER.

That I further my neighbor's good, where I can and may; deal with him as I would have others deal with me; and labor faithfully, that I may be able to help the poor in their need.

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

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Eph. 4, 28.

Matth. 7, 12.

QUESTION 112.

What is required in the ninth commandment?

ANSWER.

That I bear false witness against no one; wrest no one's words; be no backbiter, or slanderer; join in condemning no one unheard and rashly; but that I avoid, on pain of God's heavy wrath, all lying and deceit, as being the proper works of the devil; in matters of judgment and justice and in all other affairs love, honestly speak and confess the truth; and, so far as I can, defend and promote my neighbor's good name.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall never be moved. Ps. 15, 3. 5.

Judge not according to the appearance, but judge

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righteous judgment. Doth our law judge any man, before it hear him, and know what he doeth?

John 7, 24. 51.

The devil is a liar, and the father of it.

John 8, 44.

1 Pet. 4, 8. Prov. 19, 5. Luk. 6, 37. Jam. 4, 11. Eph. 4, 25.

QUESTION 113.

What is required in the tenth commandment?

ANSWER.

That not even the least inclination or thought against any of God's commandments ever enter into our heart; but that, with our whole heart, we continually hate all sin, and take pleasure in all righteousness.

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. Jam. 1, 14. 15.

Matth. 15, 19. 20. Rom. 7, 7. Ps. 139, 22.

QUESTION 114.

Can those who are converted to God keep these commandments perfectly?

ANSWER.

No: but even the holiest men, while in this life, have only a small beginning of this

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obedience; yet so, that with earnest purpose they begin to live, not only according to some, but according to all the commandments of God.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1, 8.

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.

Jam. 3, 2. Ps. 19, 13. Ecc. 7, 21. Ps. 130, 3. 1 Kings 8, 46.

QUESTION 115.

Why then doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?

ANSWER.

First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive, and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.

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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.

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

Ps. 51, 12. 1 John 1, 9. Ps. 32, 5. 1 Cor. 9, 24.

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OF PRAYER.

QUESTION 116.

Why is Prayer necessary for Christians?

ANSWER.

Because it is the chief part of the thankfulness which God requires of us; and because God will give His grace and Holy Spirit only to such, as earnestly and without ceasing beg them from Him, and render thanks unto Him for them.

Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. Ps. 50, 14. 15. 23.

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. Luk. 11, 9. 10.

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QUESTION 117.

What belongs to such prayer, as God is pleased with and will hear?

ANSWER.

First, that from the heart we call only upon the one true God, who has revealed Himself to us in His word, for all that He has commanded us to ask of Him; secondly, that we thoroughly know our need and misery, so as to humble ourselves before the face of His Divine Majesty; thirdly, that we be firmly assured, that notwithstanding our unworthiness He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.

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

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

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.
Luk. 18, 13.

Jam. 1, 6. John 16, 23. Ps. 27, 8. Dan. 9, 18.

QUESTION 118.

What has God commanded us to ask of Him?

ANSWER.

All things necessary for soul and

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body, which Christ our Lord has comprised in the prayer taught us by Himself.

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. Jam. 1, 17.

QUESTION 119.

What is the Lord's Prayer ?

ANSWER.

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

Matth. 6, 9. etc. Luk, 11, 2 etc.

QUESTION 120.

Why has Christ commanded us to address God thus: *Our Father* ?

ANSWER.

To awaken in us, at the very beginning of our prayer, that filial reverence and trust toward God, which are to be the

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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.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Gal. 4, 6.

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? Matth. 7, 9—11.

1 Pet. 1, 17. Isa. 63, 16. Eph. 3, 14, 15.

QUESTION 121.

Why is it added: *Who art in heaven?*

ANSWER.

That we may have no earthly thought of the heavenly majesty of God; and may expect from His almighty power all things necessary for body and soul.

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.

The same Lord over all is rich unto all that call upon Him. Rom. 10, 12.

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QUESTION 122.

What is the first petition ?

ANSWER.

HALLOWED BE THY NAME. That is: Enable us rightly to know Thee, and to hallow, magnify and praise Thee in all Thy works, in which shine forth Thy power, wisdom, goodness, justice, mercy and truth; and likewise so to order our whole life, in thought, word and work, that Thy name may not be blasphemed, but honored and praised on our account.

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.

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

Jam. 1, 5. Ps. 71, 16. 1 Cor. 10, 31.

QUESTION 123.

What is the second petition ?

ANSWER.

THY KINGDOM COME. That is: So govern us by Thy word and Spirit, that we submit ourselves unto Thee always more and more; preserve and increase Thy Church; de-

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stroy the works of the Devil, every power that exalteth itself against Thee, and all wicked devices formed against Thy holy word, until the full coming of Thy kingdom, wherein Thou shalt be all in all.

Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name. Ps. 86, 11.

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.

Ps. 102, 14. 15. Matth. 6, 33. Ps. 51, 20. Rom. 16, 20.

QUESTION 124.

What is the third petition?

ANSWER.

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. That is: Grant that we and all men may renounce our own will, and yield ourselves, without gainsaying, to Thy will which alone is good; that so every one may fulfill his office and calling, as willingly and truly as the angels do in heaven.

Jesus said unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Matth. 16, 24.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye

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may prove what is that good, and acceptable, and perfect, will of God. Rom. 12, 2.

Luk. 12, 42. 1 Sam. 3, 18. Tit. 2, 11. 12. •1 Cor. 7, 24.

QUESTION 125.

What is the fourth petition ?

ANSWER.

GIVE US THIS DAY OUR DAILY BREAD.
That is: Be pleased to provide for all our bodily need; that we may thereby know that Thou art the only fountain of all good, and that without Thy blessing, neither our care and labor, nor Thy gifts can profit us; and may therefore withdraw our trust from all creatures, and place it alone in Thee.

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.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth his beloved sleep. Ps. 127, 1. 2.

Jer. 17, 5. 7. Ps. 37, 25. Jam. 1, 17. Acts 17; 25. Ps. 55, 23. Matth. 16, 8.

QUESTION 126.

What is the fifth petition ?

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AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS. That is: Be pleased for the sake of Christ's blood, not to impute to us, miserable sinners, our manifold transgressions, nor the evil which still always cleaves to us; as we also find this witness of Thy grace in us, that it is our full purpose heartily to forgive our neighbor.

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. Matth. 6, 14. 15.

Ps. 51, 9—11.

QUESTION 127.

What is the sixth petition ?

ANSWER.

AND LEAD US NOT INTO TEMPTATION ; BUT DELIVER US FROM EVIL. That is: Since we are so weak in ourselves, that we cannot stand a moment; while our deadly enemies, the Devil, the world and our own flesh, assail us without ceasing; be pleased to preserve and strengthen us by the power of Thy Holy Spirit, that we may make firm stand against them, and not sink in this

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spiritual war, until we come off at last with complete victory.

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

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, 13.

Matth. 26, 41. 1 Thess. 3, 13.

QUESTION 128.

How do you close this Prayer ?

ANSWER.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. That is: All this we ask of Thee, because as our King, having power over all things, Thou art both willing and able to give us all good; and that thereby not we, but Thy holy Name may be glorified for ever.

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.

John 14, 13. 1 Chron. 29 or 30, 10—12.

QUESTION 129.

What is the meaning of the word *Amen* ?

ANSWER.

AMEN means: So shall it truly and surely

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be. For my prayer is much more certainly heard of God, than I feel in my heart that I desire these things of Him.

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.

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. AMEN. Eph. 3, 20. 21.

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