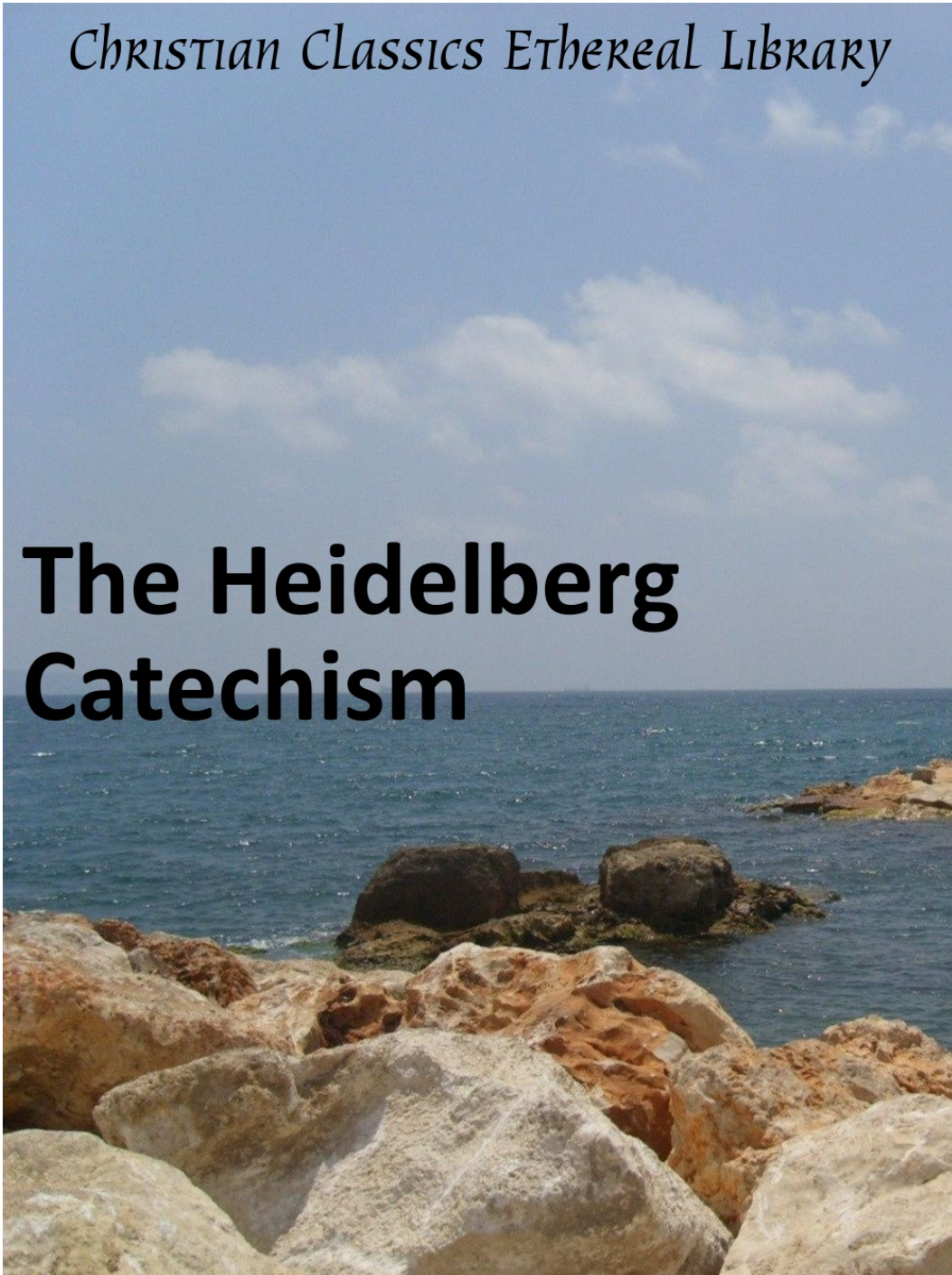


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The Heidelberg Catechism





The Heidelberg Catechism

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Description: With their movement rapidly gaining power, Protestant reformers knew they had to ensure that their followers could hold their ground in a volatile religious environment. In the mid-16th century, a German lord sympathetic to the movement commissioned the composition of a new Protestant Catechism for his territory. The resulting text—the Heidelberg Catechism—has served as a foundational document in Reformed Christianity ever since. In its current revised form, the Catechism consists of 129 questions and answers that fall under three main categories: the misery of man, the redemption of man, and the gratitude due from man.

Kathleen O'Bannon
CCEL Staff

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Heidelberg Catechism

Heidelberg Catechism (extended)

The Catechism

Method of Instruction in the Christian Religion

As the Same is Taught in the Reformed Churches and Schools

(with the Scripture references written out)

Note. This Catechism is fully based on the Scriptures. The references to Scripture are indicated in parentheses with a letter. For example, the letter (a) points to the texts (a) placed after the answer.

1. Lord's Day

Question 1.

What is thy only comfort in life and death?

Answer.

That I with body and soul, both in life and death, (a)
am not my own, (b)
but belong unto my faithful Saviour Jesus Christ; (c)
who, with his precious blood, has fully satisfied for all my sins, (d)
and delivered me from all the power of the devil; (e)
and so preserves me (f)
that without the will of my heavenly Father, not a hair can fall from my head; (g)
yea, that all things must be subservient to my salvation, (h)
and therefore, by his Holy Spirit,
He also assures me of eternal life, (i)
and makes me sincerely willing and ready, henceforth, to live unto him. (j)
(a)

[Rom. 14:7](#) For none of us liveth to himself, and no man dieth to himself.

[Rom. 14:8](#) 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.

(b)

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

(c)

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

[Tit. 2:14](#) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(d)

[1 Pet. 1:18](#) 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;

[1 Pet. 1:19](#) But with the precious blood of Christ, as of a lamb without blemish and without spot:

[1 John 1:7](#) 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 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

[1 John 2:12](#) I write unto you, little children, because your sins are forgiven you for his name's sake.

(e)

[Heb. 2:14](#) 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;

[1 John 3:8](#) 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.

[John 8:34](#) Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

[John 8:35](#) And the servant abideth not in the house for ever: but the Son abideth ever.

[John 8:36](#) If the Son therefore shall make you free, ye shall be free indeed.

(f)

[John 6:39](#) 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 10:28](#) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

[2 Thess. 3:3](#) But the Lord is faithful, who shall stablish you, and keep you from evil.

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

(g)

[Matt. 10:29](#) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

[Matt. 10:30](#) But the very hairs of your head are all numbered.

[Matt. 10:31](#) Fear ye not therefore, ye are of more value than many sparrows.

[Luke 21:18](#) But there shall not an hair of your head perish.

(h)

[Rom. 8:28](#) 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.

(i)

[2 Cor. 1:20](#) For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

[2 Cor. 1:21](#) Now he which stablisheth us with you in Christ, and hath anointed us, is God;

[2 Cor. 1:22](#) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

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

[Eph. 1:13](#) 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,

[Eph. 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Rom. 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God: (j)

[Rom. 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[1 John 3:3](#) And every man that hath this hope in him purifieth himself, even as he is pure.

Question 2.

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

Answer.

Three; (a)

the first, how great my sins and miseries are; (b)

the second, how I may be delivered from all my sins and miseries; (c)

the third, how I shall express my gratitude to God for such deliverance. (d)

(a)

[Matt. 11:28](#) Come unto me, all ye that labour and are heavy laden, and I will give you rest.

[Matt. 11:29](#) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

[Matt. 11:30](#) For my yoke is easy, and my burden is light.

[Luke 24:46](#) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

[Luke 24:47](#) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

[Luke 24:48](#) And ye are witnesses of these things.

[1 Cor. 6:11](#) 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.

[Tit. 3:3](#) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

[Tit. 3:4](#) But after that the kindness and love of God our Saviour toward man appeared,

Tit. 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Tit. 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

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

(b)

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

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

(c)

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

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

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

(d)

Eph. 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Eph. 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Eph. 5:10 Proving what is acceptable unto the Lord.

Eph. 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

1 Pet. 2:9 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. 2:10 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.

Rom. 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom. 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

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

Rom. 6:13 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.

The First Part - Of The Misery Of Man

2. Lord's Day

Question 3.

Whence knowest thou thy misery?

Answer.

Out of the law of God. (a)

(a)

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

Question 4.

What does the law of God require of us?

Answer.

Christ teaches us that briefly, [Matt. 22:37-40](#),

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength.

This is the first and the 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." (a)

(a)

[Deut. 6:5](#) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

[Lev. 19:18](#) Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself:

I am the LORD.

[Mark 12:30](#) And 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 commandment.

[Luke 10:27](#) 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.

Question 5.

Canst thou keep all these things perfectly?

Answer.

In no wise; (a)

for I am prone by nature to hate God and my neighbour.(b)

(a)

[Rom. 3:10](#) As it is written, There is none righteous, no, not one:

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

[Rom. 3:23](#) For all have sinned, and come short of the glory of God;

[1 John 1:8](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

[1 John 1:10](#) If we say that we have not sinned, we make him a liar, and his word is not in us.

(b)

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

[Eph. 2:3](#) 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.

[Tit. 3:3](#) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

[Gen. 6:5](#) 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. 8:21](#) And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

[Jer. 17:9](#) The heart is deceitful above all things, and desperately wicked: who can know it?

[Rom. 7:23](#) 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.

3. Lord's Day

Question 6.

Did God then create man so wicked and perverse?

Answer.

By no means; but God created man good, (a)

and after his own image, (b)

in true righteousness and holiness, that he might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him. (c)

(a)

[Gen. 1:31](#) 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.

(b)

[Gen. 1:26](#) 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.

[Gen. 1:27](#) So God created man in his own image, in the image of God created he him; male and female created he them.

(c)

[Col. 3:9](#) Lie not one to another, seeing that ye have put off the old man with his deeds;

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

[Eph. 4:23](#) And be renewed in the spirit of your mind;

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

[2 Cor. 3:18](#) 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.

Question 7.

Whence then proceeds this depravity of human nature?

Answer.

From the fall and disobedience of our first parents,

Adam and Eve, in Paradise; (a)

hence our nature is become so corrupt, that we are all conceived and born in sin. (b)

(a)

[Genesis 3.](#)

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

[Rom. 5:18](#) Therefore as by the offence 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.

[Rom. 5:19](#) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(b)

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

[Gen. 5:3](#) And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Question 8.

Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Answer.

Indeed we are; (a)

except we are regenerated by the Spirit of God. (b)

(a)

[Gen. 8:21](#) The imagination of man's heart is evil from his youth;

[John 3:6](#) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

[Gen. 6:5](#) 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.

[Job 14:4](#) Who can bring a clean thing out of an unclean? not one.

[Job 15:14](#) What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

[Job 15:16](#) How much more abominable and filthy is man, which drinketh iniquity like water?

[Job 15:35](#) They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

[Isa. 53:6](#) 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.

(b)

[John 3:3](#) 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 3:5](#) 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.

[1 Cor. 12:3](#) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that

Jesus is the Lord, but by the Holy Ghost.

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

4. Lord's Day

Question 9.

Does not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

Answer.

Not at all; (a)

for God made man capable of performing it;

but man, by the instigation of the devil, (b)

and his own wilful disobedience, (c)

deprived himself and all his posterity of those divine gifts.

(a)

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

[Eccl. 7:29](#) Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(b)

[John 8:44](#) 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.

[2 Cor. 11:3](#) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Gen. 3:4 And the serpent said unto the woman, Ye shall not surely die:

(c)

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

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

Gen. 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

1 Tim. 2:13 For Adam was first formed, then Eve.

1 Tim. 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Question 10.

Will God suffer such disobedience and rebellion to go unpunished?

Answer.

By no means; but is terribly displeased (a)

with our original as well as actual sins;

and will punish them in his just judgment temporally and eternally, (b)

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." (c)

(a)

Gen. 2:17 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.

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

(b)

Ps. 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

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

Nah. 1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Exod. 20:5 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;

[Exod. 34:7](#) 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.

[Rom. 1:18](#) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

[Eph. 5:6](#) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

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

(c)

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

[Gal. 3:10](#) 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.

Question 11.

Is not God then also merciful?

Answer.

God is indeed merciful, (a) but also just; (b) therefore 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 of body and soul.

(a)

[Exod. 34:6](#) And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

[Exod. 34:7](#) 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. 20:6](#) And shewing mercy unto thousands of them that love me, and keep my commandments.

(b)

[Ps. 7:9](#) Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

[Exod. 20:5](#) 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;

[Exod. 23:7](#) Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

[Exod. 34:7](#) 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.

[Ps. 5:5](#) The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

[Ps. 5:6](#) Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

[Nah. 1:2](#) God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

[Nah. 1:3](#) The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

The Second Part - Of Man's Deliverance

5. Lord's Day

Question 12.

Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?

Answer.

God will have his justice satisfied: (a)

and therefore we must make this full satisfaction, either by ourselves, or by another. (b)

(a)

[Gen. 2:17](#) 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.

[Exod. 20:5](#) 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;

[Exod. 23:7](#) Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

[Ezek. 18:4](#) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

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

[2 Thess. 1:6](#) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

[Luke 16:2](#) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

(b)

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

[Rom. 8:4](#) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Question 13.

Can we ourselves then make this satisfaction?

Answer.

By no means; but on the contrary we daily increase our debt. (a)

(a)

[Job 9:2](#) I know it is so of a truth: but how should man be just with God?

[Job 9:3](#) If he will contend with him, he cannot answer him one of a thousand.

[Job 15:15](#) Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

[Job 15:16](#) How much more abominable and filthy is man, which drinketh iniquity like water?

[Job 4:18](#) Behold, he put no trust in his servants; and his angels he charged with folly:

[Job 4:19](#) How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

[Ps. 130:3](#) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

[Matt. 6:12](#) And forgive us our debts, as we forgive our debtors.

[Matt. 18:25](#) But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

[Matt. 16:26](#) 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?

Question 14.

Can there be found anywhere, one, who is a mere creature, able to satisfy for us?

Answer.

None; for, first, God will not punish any other creature for the sin which man has committed; (a) and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it. (b)

(a)

[Ezek. 18:4](#) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[Gen. 3:17](#) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

[Heb. 2:14](#) 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;

[Heb. 2:15](#) And deliver them who through fear of death were all their lifetime subject to bondage.

[Heb. 2:16](#) For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

[Heb. 2:17](#) 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.

(b)

[Nah. 1:6](#) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

[Ps. 130:3](#) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Question 15.

What sort of a mediator and deliverer then must we seek for?

Answer.

For one who is very man, and perfectly (a) righteous; (b) and yet more powerful than all creatures; that is, one who is also very God. (c)

(a)

[1 Cor. 15:21](#) For since by man came death, by man came also the resurrection of the dead.

[Jer. 33:16](#) 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.

[Isa. 53:9](#) 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.

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

(b)

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

[Heb. 7:16](#) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

(c)

[Isa. 7:14](#) 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. 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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

[Jer. 23:5](#) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

[Jer. 23:6](#) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

[Luke 11:22](#) But when a stronger than he (a strong man armed) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

6. Lord's day

Question 16. Why must he be very man, and also perfectly righteous?

Answer.

Because the justice of God requires that the same human nature which has sinned, should likewise make satisfaction for sin; (a)

and one, who is himself a sinner, cannot satisfy for others. (b)

(a)

[Ezek. 18:4](#) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[Ezek. 18:20](#) The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

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

[Rom. 5:15](#) 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. 5:18](#) Therefore as by the offence 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.

[1 Cor. 15:21](#) For since by man came death, by man came also the resurrection of the dead.

[Heb. 2:14](#) 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;

[Heb. 2:15](#) And deliver them who through fear of death were all their lifetime subject to bondage.

[Heb. 2:16](#) For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

[Isa. 53:3](#) 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.

[Isa. 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isa. 53:5](#) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

[Isa. 53:10](#) 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. 53:11](#) 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.

(b)

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

[Heb. 7:27](#) 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.

[Ps. 49:7](#) None of them can by any means redeem his brother, nor give to God a ransom for him:

[Ps. 49:8](#) (For the redemption of their soul is precious, and it ceaseth for ever:)

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Question 17.

Why must he in one person be also very God?

Answer.

That he might, by the power of his Godhead (a)

sustain in his human nature, (b)

the burden of God's wrath; (c)

and might obtain for, and restore to us, righteousness and life. (d)

(a)

[Isa. 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[Isa. 63:3](#) I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

(b)

[Isa. 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isa. 53:11](#) 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.

(c)

[Deut. 4:24](#) For the LORD thy God is a consuming fire, even a jealous God.

[Nah. 1:6](#) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

[Ps. 130:3](#) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

(d)

[Isa. 53:5](#) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

[Isa. 53:11](#) 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.

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

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

[John 3:16](#) 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.

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[John 1:4](#) In him was life; and the life was the light of men.

Question 18.

Who then is that Mediator, who is in one person both very God, (a) and a real (b) righteous man? (c)

Answer.

Our Lord Jesus Christ: (d)

"who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (e)

(a)

[1 John 5:20](#) 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.

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

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

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

[Isa. 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[Jer. 23:6](#) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Mal. 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

(b)

Luke 1:42 And she (Elisabeth) spake out with a loud voice, and said, Blessed art thou (Mary) among women, and blessed is the fruit of thy womb.

Luke 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

Luke 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Rom. 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

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

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

Heb. 2:14 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;

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

Heb. 2:17 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. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(c)

Isa. 53:9 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. 53:11 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.

Jer. 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Luke 1:35 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.

[John 8:46](#) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

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

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

[1 Pet. 1:19](#) But with the precious blood of Christ, as of a lamb without blemish and without spot:

[1 Pet. 2:22](#) Who did no sin, neither was guile found in his mouth:

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

(d)

[1 Tim. 2:5](#) For there is one God, and one mediator between God and men, the man Christ Jesus;

[Heb. 2:9](#) 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.

[Matt. 1:23](#) 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.

[1 Tim. 3:16](#) 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.

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

(e)

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

Question 19.

Whence knowest thou this?

Answer.

From the holy gospel, which God himself first revealed in Paradise; (a)

and afterwards published by the patriarchs (b)

and prophets, (c)

and represented by the sacrifices and other ceremonies of the law; (d)

and lastly, has fulfilled it by his only begotten Son. (e)

(a)

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

(b)

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

[Gen. 12:3](#) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

[Gen. 49:10](#) 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.

[Gen. 49:11](#) 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:

(c)

[Isaiah 53.](#)

[Isa. 42:1](#) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

[Isa. 42:2](#) He shall not cry, nor lift up, nor cause his voice to be heard in the street.

[Isa. 42:3](#) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

[Isa. 42:4](#) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

[Isa. 43:25](#) I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

[Isa. 49:5](#) And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

[Isa. 49:6](#) And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

[Isa. 49:22](#) Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

[Isa. 49:23](#) And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that

I am the LORD: for they shall not be ashamed that wait for me.

[Jer. 23:5](#) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

[Jer. 23:6](#) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR

RIGHTEOUSNESS.

[Jer. 31:32](#) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

[Jer. 31:33](#) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their

God, and they shall be my people.

[Jer. 32:39](#) And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

[Jer. 32:40](#) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

[Jer. 32:41](#) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

[Mic. 7:18](#) Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

[Mic. 7:19](#) He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

[Mic. 7:20](#) Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

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

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

[Heb. 1:1](#) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[Acts 3:22](#) 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 3:23](#) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

[Acts 3:24](#) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

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

[John 5:46](#) For had ye believed Moses, ye would have believed me: for he wrote of me.

(d)

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

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

[Col. 2:7](#) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

[John 5:46](#) For had ye believed Moses, ye would have believed me: for he wrote of me.
(e)

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

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

[Gal. 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Gal. 3:24](#) Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

[Col. 2:17](#) Which are a shadow of things to come; but the body is of Christ.

7. Lord's Day

Question 20.

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

Answer.

No; (a)

only those who are ingrafted into him, and, receive all his benefits, by a true faith. (b)

(a)

[Matt. 7:14](#) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

[Matt. 22:14](#) For many are called, but few are chosen.

(b)

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

[John 1:12](#) 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:

[John 3:16](#) 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 3:18](#) 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 3:36 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.

Isa. 53:11 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.

Ps. 2:12 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.

Rom. 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Rom. 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

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

Rom. 3:22 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:

Heb. 4:2 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.

Heb. 4:3 For we which have believed do enter into rest, as he said, **Answer.**

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. 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

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

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Question 21.

What is true faith?

Answer.

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, (a)

but also an assured confidence, (b)

which the Holy Ghost (c)

works by the gospel in my heart; (d)

that not only to others, but to me also,

remission of sin, everlasting righteousness and salvation, (e)

are freely given by God, merely of grace, only for the sake of Christ's merits. (f)

(a)

[James 2:19](#) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

(b)

[2 Cor. 4:13](#) 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;

[Eph. 2:7](#) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

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

[Eph. 2:9](#) Not of works, lest any man should boast.

[Eph. 3:12](#) In whom we have boldness and access with confidence by the faith of him.

[Gal. 2:16](#) 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.

[Heb. 11:1](#) Now faith is the substance of things hoped for, the evidence of things not seen.

[Heb. 11:7](#) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

[Heb. 11:8](#) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

[Heb. 11:9](#) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

[Heb. 11:10](#) For he looked for a city which hath foundations, whose builder and maker is God.

[Heb. 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[James 1:6](#) 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.

[Matt. 16:17](#) 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.

[Philip. 1:19](#) For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

[Rom. 4:17](#) (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.

[Rom. 4:21](#) And being fully persuaded that, what he had promised, he was able also to perform.

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

Rom. 1:16 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. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

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

Rom. 4:16 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. 4:18 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. 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Rom. 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

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

Rom. 3:25 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;

(c)

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Matt. 16:17 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.

2 Cor. 4:13 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;

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

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

Philip. 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

(d)

[Rom. 1:16](#) 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. 10:17](#) So then faith cometh by hearing, and hearing by the word of God.

[1 Cor. 1:21](#) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

[Acts 10:44](#) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[Acts 16:14](#) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

(e)

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

[Gal. 3:11](#) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

[Heb. 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

[Heb. 10:38](#) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

[Gal. 2:16](#) 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.

(f)

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

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

[Rom. 5:19](#) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[Luke 1:77](#) To give knowledge of salvation unto his people by the remission of their sins,

[Luke 1:78](#) Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Question 22.

What is then necessary for a christian to believe?

Answer.

All things promised us in the gospel, (a) which the articles of our catholic undoubted christian faith briefly teach us.

(a)

[John 20:31](#) 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.

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

[Mark 1:15](#) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Question 23.

What are these articles?

Answer.

1. I believe in God the Father, Almighty, Maker of heaven and earth:
2. And in Jesus Christ, his only begotten Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into hell:
5. The third day he rose again from the dead:
6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead:
8. I believe in the Holy Ghost:
9. I believe a holy catholic church: the communion of saints:
10. The forgiveness of sins:
11. The resurrection of the body:
12. And the life everlasting.

8. Lord's Day

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.

Question 25.

Since there is but one only divine essence, (a) why speakest thou of Father, Son, and Holy Ghost?

Answer.

Because God has so revealed himself in his word, (b) that these three distinct persons are the one only true and eternal God.

(a)

[Deut. 6:4](#) Hear, O Israel: The LORD our God is one LORD:

[Eph. 4:6](#) One God and Father of all, who is above all, and through all, and in you all.

[Isa. 44:6](#) Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

[Isa. 45:5](#) I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

[1 Cor. 8:4](#) As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

[1 Cor. 8:6](#) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

(b)

[Isa. 61:1](#) 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;

[Luke 4:18](#) 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,

[Gen. 1:2](#) 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. 1:3](#) And God said, Let there be light: and there was light.

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

[Isa. 48:16](#) 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.

[Ps. 110:1](#) "A Psalm of David." The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

[Matt. 3:16](#) 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:

[Matt. 3:17](#) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

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

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

[Isa. 6:1](#) In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

[Isa. 6:3](#) And one cried unto another, and said, Holy, holy, holy, is the

LORD of hosts: the whole earth is full of his glory.

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

[John 15:26](#) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

[2 Cor. 13:13](#) All the saints salute you.

[Gal. 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[Eph. 2:18](#) For through him we both have access by one Spirit unto the Father.

[Tit. 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

[Tit. 3:6](#) Which he shed on us abundantly through Jesus Christ our Saviour;

Of God The Father

9. Lord's Day

Question 26.

What believest thou 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 is in them; (a) who likewise upholds and governs the same by his eternal counsel and providence) (b)
is for the sake of Christ his Son, my God and my Father; (c)
on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary for soul and body (d)
and further, that he will make whatever evils he sends upon me, in this valley of tears turn out to my advantage; (e)
for he is able to do it, being Almighty God, (f)
and willing, being a faithful Father. (g)

(a)

[Genesis 1](#) and 2.

[Exod. 20:11](#) 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.

[Job 33:4](#) The Spirit of God hath made me, and the breath of the Almighty hath given me life.

[Job 38](#) and [39](#).

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

[Acts 4:24](#) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

[Acts 14:15](#) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

[Isa. 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

(b)

[Matt. 10:29](#) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

[Heb. 1:3](#) 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;

[Ps. 104:27](#) These wait all upon thee; that thou mayest give them their meat in due season.

[Ps. 104:28](#) That thou givest them they gather: thou openest thine hand, they are filled with good.

[Ps. 104:29](#) Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

[Ps. 104:30](#) Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

[Ps. 115:3](#) But our God is in the heavens: he hath done whatsoever he hath pleased.

[Matt. 10:29](#) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

[Eph. 1:11](#) 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:

(c)

[John 1:12](#) 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:

[Rom. 8:15](#) 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.

Gal. 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Gal. 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

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

(d)

Ps. 55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Matt. 6:25 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?

Matt. 6:26 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?

Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

(e)

Rom. 8:28 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.

(f)

Rom. 10:12 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.

Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

Rom. 8:23 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.

Isa. 46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Rom. 10:12 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.

(g)

Matt. 6:25 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?

[Matt. 6:26](#) 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. 6:27](#) Which of you by taking thought can add one cubit unto his stature?

[Matt. 6:28](#) And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

[Matt. 6:29](#) And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

[Matt. 6:30](#) Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

[Matt. 6:31](#) Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

[Matt. 6:32](#) (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

[Matt. 6:33](#) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

[Matt. 6:34](#) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

[Matt. 7:9](#) Or what man is there of you, whom if his son ask bread, will he give him a stone?

[Matt. 7:10](#) Or if he ask a fish, will he give him a serpent?

[Matt. 7:11](#) 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?

10. Lord's Day

Question 27.

What dost thou mean by the providence of God?

Answer.

The almighty and everywhere present power of God; (a) whereby, as it were by his hand, he upholds and governs (b) heaven, earth, and all creatures; so that herbs and grass, rain and drought, (c) fruitful and barren years, meat and drink, health and sickness, (d) riches and poverty, (e) yea, and all things come, not by chance, but be his fatherly hand. (f)

(a)

[Acts 17:25](#) 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 17:26](#) 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 17:27](#) 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 17:28](#) 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.

[Jer. 23:23](#) Am I a God at hand, saith the LORD, and not a God afar off?

[Jer. 23:24](#) 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.

[Isa. 29:15](#) Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

[Isa. 29:16](#) Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

[Ezek. 8:12](#) Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

(b)

[Heb. 1:3](#) 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;

(c)

[Jer. 5:24](#) 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.

[Acts 14:17](#) 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.

(d)

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

(e)

[Prov. 22:2](#) The rich and poor meet together: the LORD is the maker of them all.

(f)

[Matt. 10:20](#) For it is not ye that speak, but the Spirit of your Father which speaketh in you.

[Prov. 16:33](#) The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Question 28.

What advantage is it to us to know that God has created, and by his providence does still uphold all things?

Answer.

That we may be patient in adversity; (a) thankful in prosperity; (b) and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, (c)

that nothing shall separate us from his love; (d)
since all creatures are so in his hand, that without his will they cannot so much as move. (e)

(a)

[Rom. 5:3](#) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

[James 1:3](#) Knowing this, that the trying of your faith worketh patience.

[Ps. 39:9](#) I was dumb, I opened not my mouth; because thou didst it.

[Job 1:21](#) 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 1:22](#) In all this Job sinned not, nor charged God foolishly.

(b)

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

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

(c)

[Ps. 55:22](#) Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

[Rom. 5:4](#) And patience, experience; and experience, hope:

(d)

[Rom. 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom. 8:39](#) 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.

(e)

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

[Job 2:6](#) And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

[Acts 17:28](#) 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](#) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

[Prov. 21:1](#) The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Of God The Son

11. Lord's Day

Question 29.

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

Answer.

Because he saveth us, and delivereth us from our sins; (a) and likewise, because we ought not to seek, neither can find salvation in any other. (b)

(a)

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

[Heb. 7:24](#) But this man, because he continueth ever, hath an unchangeable priesthood.

[Heb. 7:25](#) 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.

(b)

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

[John 15:4](#) 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.

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

[1 Tim. 2:5](#) For there is one God, and one mediator between God and men, the man Christ Jesus;

[Isa. 43:11](#) I, even I, am the LORD; and beside me there is no saviour.

[1 John 5:11](#) And this is the record, that God hath given to us eternal life, and this life is in his Son.

Question 30.

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

Answer.

They do not; for though they boast of him in words, yet in deeds they deny

Jesus the only deliverer and Saviour; (a)

for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation. (b)

(a)

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

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

[1 Cor. 1:31](#) That, according as it is written, He that glorieth, let him glory in the Lord.

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

(b)

Heb. 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Col. 1:19 For it pleased the Father that in him should all fulness dwell;

Col. 1:20 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. 2:10 And ye are complete in him, which is the head of all principality and power:

1 John 1:7 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.

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

12. Lord's Day

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, (a)

to be our chief Prophet and Teacher, (b)

who has fully revealed to us the secret counsel and will of God concerning our redemption;

(c)

and to be our only High Priest, (d)

who by the one sacrifice of his body, has redeemed us, (e)

and makes continual intercession with the Father for us; (f)

and also to be our eternal King, who governs us by his word and Spirit, and who defends

and preserves us in that salvation, he has purchased for us. (g)

(a)

Ps. 45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Heb. 1:9 Thou hast loved righteousness, and hated iniquity; therefore

God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa. 61:1 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;

[Luke 4:18](#) 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,

(b)

[Deut. 18:15](#) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

[Acts 3:22](#) 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 7:37](#) This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

[Isa. 55:4](#) Behold, I have given him for a witness to the people, a leader and commander to the people.

(c)

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

[John 15:15](#) 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.

(d)

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

(e)

[Heb. 10:12](#) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

[Heb. 10:14](#) For by one offering he hath perfected for ever them that are sanctified.

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

[Heb. 9:14](#) 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. 9:28](#) 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.

(f)

[Rom. 8:34](#) 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.

[Heb. 9:24](#) 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:

[1 John 2:1](#) 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:

[Rom. 5:9](#) Much more then, being now justified by his blood, we shall be saved from wrath through him.

[Rom. 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

(g)

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

[Zech. 9:9](#) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

[Matt. 21:5](#) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

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

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

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

[Rev. 12:10](#) And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

[Rev. 12:11](#) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Question 32.

But why art thou called a Christian? (a)

Answer.

Because I am a member of Christ by faith, (b)

and thus am partaker of his anointing; (c)

that so I may confess his name, (d)

and present myself a living sacrifice of thankfulness to him: (e)

and also that with a free and good conscience I may fight against sin and Satan in this life

(f)

and afterwards I reign with him eternally, over all creatures. (g)

(a)

[Acts 11:26](#) 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.

(b)

[1 Cor. 6:15](#) 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.

(c)

[1 John 2:27](#) 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.

[Acts 2:17](#) 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:

(d)

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

[Rom. 10:10](#) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

[Mark 8:38](#) 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.

(e)

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

[1 Pet. 2:5](#) 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.

[1 Pet. 2:9](#) 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:

[Rev. 5:8](#) 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.

[Rev. 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

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

(f)

[1 Pet. 2:11](#) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

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

[Rom. 6:13](#) 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.

[Gal. 5:16](#) This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

[Gal. 5:17](#) 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.

[Eph. 6:11](#) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

[1 Tim. 1:18](#) 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;

[1 Tim. 1:19](#) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

(g)

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

[Matt. 25:34](#) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

13. Lord's Day

Question 33.

Why is Christ called the "only begotten Son" of God, since we are also the children of God?

Answer.

Because Christ alone is the eternal and natural Son of God; (a) but we are children adopted of God, by grace, for his sake. (b)

(a)

[John 1:1](#) In the beginning was the Word, and the Word was with God, and the Word was God.

[John 1:2](#) The same was in the beginning with God.

[John 1:3](#) All things were made by him; and without him was not any thing made that was made.

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

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

[Heb. 1:1](#) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[Heb. 1:2](#) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

[John 3:16](#) 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.

[1 John 4:9](#) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

[Rom. 8:32](#) 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?

(b)

[Rom. 8:15](#) 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. 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Rom. 8:17](#) 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.

[John 1:12](#) 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:

[Gal. 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

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

[Eph. 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Question 34.

Wherefore callest thou him "our Lord"?

Answer.

Because he hath redeemed us, both soul and body, from all our sins, not with silver or gold, but with his precious blood, and has delivered us from all the power of the devil; and thus has made us his own property. (a)

(a)

[1 Pet. 1:18](#) 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;

[1 Pet. 1:19](#) But with the precious blood of Christ, as of a lamb without blemish and without spot:

[1 Pet. 2:9](#) 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 Cor. 6:20](#) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

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

[1 Tim. 2:6](#) Who gave himself a ransom for all, to be testified in due time.

[John 20:28](#) And Thomas answered and said unto him, My Lord and my God.

14. Lord's Day

Question 35.

What is the meaning of these words

"He was conceived by the Holy Ghost, born of the virgin Mary"?

Answer.

That God's eternal Son, who is, and continues (a)

true and eternal God, (b)

took upon him the very nature of man, of the flesh and blood of the virgin Mary, (c)

by the operation of the Holy Ghost; (d)

that he might also be the true seed of David, (e)

like unto his brethren in all things, (f)

sin excepted. (g)

(a)

[Rom. 1:4](#) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

[Rom. 9:5](#) Whose are the fathers, and of whom as concerning the flesh

Christ came, who is over all, God blessed for ever. Amen.

(b)

[1 John 5:20](#) 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.

[John 1:1](#) In the beginning was the Word, and the Word was with God, and the Word was God.

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

[Rom. 1:3](#) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

[Col. 1:15](#) Who is the image of the invisible God, the firstborn of every creature:

(c)

[Gal. 4:4](#) But when the fulness of the time was come, God sent forth his

Son, made of a woman, made under the law,

[Luke 1:31](#) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[Luke 1:42](#) And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

[Luke 1:43](#) And whence is this to me, that the mother of my Lord should come to me?

(d)

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

[Matt. 1:18](#) 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.

[Matt. 1:20](#) 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.

[Luke 1:35](#) 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.

(e)

[Ps. 132:11](#) 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.

[Rom. 1:3](#) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

[2 Sam.7:12](#) And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

[Luke 1:32](#) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

[Acts 2:30](#) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

(f)

[Philip. 2:7](#) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Heb. 2:14](#) 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;

[Heb. 2:17](#) 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.

(g)

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

Question 36.

What profit dost thou receive by Christ's holy conception and nativity?

Answer.

That he is our Mediator; (a) and with His innocence and perfect holiness, covers in the sight of God, my sins, wherein I was conceived and brought forth. (b)

(a)

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

[Heb. 7:27](#) 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. 2:17](#) 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.

(b)

[1 Pet. 1:18](#) 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;

[1 Pet. 1:19](#) But with the precious blood of Christ, as of a lamb without blemish and without spot:

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

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

[1 Cor. 1:31](#) That, according as it is written, He that glorieth, let him glory in the Lord.

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

[Rom. 8:4](#) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

[Isa. 53:11](#) 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.

[Ps. 32:1](#) "A Psalm of David, Maschil." Blessed is he whose transgression is forgiven, whose sin is covered.

15. Lord's Day

Question 37.

What dost thou understand by the words, "He suffered"?

Answer.

That he, all the time that he lived on earth, but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind: (a) that so by his passion, as the only propitiatory sacrifice, (b) he might redeem our body and soul from everlasting damnation, (c) and obtain for us the favour of God, righteousness and eternal life. (d)

(a)

[Isa. 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

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

[1 Pet. 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

[1 Tim. 2:6](#) Who gave himself a ransom for all, to be testified in due time.

(b)

[Isa. 53:10](#) 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. 53:12](#) 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.

[Eph. 5:2](#) And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

[1 Cor. 5:7](#) 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 John 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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

[Rom. 3:25](#) 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;

[Heb. 9:28](#) 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. 10:14](#) For by one offering he hath perfected for ever them that are sanctified.

(c)

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

[Col. 1:13](#) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

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

[1 Pet. 1:18](#) 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;

[1 Pet. 1:19](#) But with the precious blood of Christ, as of a lamb without blemish and without spot:

(d)

[Rom. 3:25](#) 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;

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

[John 3:16](#) 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 6:51](#) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[Heb. 9:15](#) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

[Heb. 10:19](#) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Question 38.

Why did he suffer "under Pontius Pilate, as judge"?

Answer.

That he, being innocent, and yet condemned by a temporal judge, (a)

might thereby free us from the severe judgement of God to which we were exposed. (b)

(a)

[John 18:38](#) Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

[Matt. 27:24](#) 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.

[Acts 4:27](#) 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,

[Acts 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done.

[Luke 23:14](#) 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:

[Luke 23:15](#) No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

[John 19:4](#) 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.

(b)

[Ps. 69:4](#) 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.

[Isa. 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isa. 53:5](#) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

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

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

Question 39.

Is there anything more in his being "crucified", than if he had died some other death?

Answer.

Yes there is; for thereby I am assured, that he took on him the curse which lay upon me; (a) for the death of the cross was accursed of God. (b)

(a)

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

(b)

[Deut. 21:23](#) 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.

16. Lord's Day

Question 40.

Why was it necessary for Christ to humble himself even "unto death"?

Answer.

Because with respect to the justice and truth of God, (a)

satisfaction for our sins could be made no otherwise, than by the death of the Son of God.

(b)

(a)

[Gen. 2:17](#) 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.

(b)

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

[Rom. 8:4](#) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

[Heb. 2:9](#) 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. 2:14](#) 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;

[Heb. 2:15](#) And deliver them who through fear of death were all their lifetime subject to bondage.

Question 41.

Why was he also "buried"?

Answer.

Thereby to prove that he was really dead. (a)

(a)

[Matt. 27:59](#) And when Joseph had taken the body, he wrapped it in a clean linen cloth,

[Matt. 27:60](#) 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.

[Luke 23:52](#) This man went unto Pilate, and begged the body of Jesus.

[Luke 23:53](#) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

[John 19:38](#) And after this Joseph of Arimathaea, 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.

[John 19:39](#) 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.

[John 19:40](#) Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

[John 19:41](#) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

[John 19:42](#) There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

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

Question 42.

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

Answer.

Our death is not a satisfaction for our sins, (a)
but only an abolishing of sin, and a passage into eternal life. (b)

(a)

[Mark 8:37](#) Or what shall a man give in exchange for his soul?

[Ps. 49:7](#) None of them can by any means redeem his brother, nor give to God a ransom for him:

(b)

[John 5:24](#) 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.

[Philip. 1:23](#) For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

[Rom. 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

Question 43.

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

Answer.

That by virtue thereof, our old man is crucified, dead and buried with him; (a)
that so the corrupt inclinations of the flesh may no more reign in us; (b)
but that we may offer ourselves unto him a sacrifice of thanksgiving. (c)

(a)

[Rom. 6:6](#) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

(b)

[Rom. 6:6](#) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

[Rom. 6:7](#) For he that is dead is freed from sin.

[Rom. 6:8](#) Now if we be dead with Christ, we believe that we shall also live with him:

[Rom. 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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

Col. 2:12 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.

(c)

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

Question 44.

Why is there added, "he descended into hell"?

Answer.

That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, (a)

but especially on the cross, has delivered me from the anguish and torments of hell. (b)

(a)

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

Ps. 18:6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

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

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

Heb. 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Isa. 53:10 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.

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

(b)

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

17. Lord's Day

Question 45.

What does the "resurrection" of Christ profit us?

Answer.

First, by his resurrection he has overcome death, that he might make us partakers of that righteousness which he had purchased for us by his death; (a)

secondly, we are also by his power raised up to a new life; (b)
and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection. (c)

(a)

[1 Cor. 15:16](#) For if the dead rise not, then is not Christ raised:

[Rom. 4:25](#) Who was delivered for our offences, and was raised again for our justification.

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

(b)

[Rom. 6:4](#) 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.

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

[Col. 3:3](#) For ye are dead, and your life is hid with Christ in God.

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

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

(c)

[1 Cor. 15:12](#) 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. 15:20](#) But now is Christ risen from the dead, and become the firstfruits of them that slept.

[1 Cor. 15:21](#) For since by man came death, by man came also the resurrection of the dead.

[Rom. 8:11](#) 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.

18. Lord's Day

Question 46.

How dost thou understand these words, "he ascended into heaven"?

Answer.

That Christ, in sight of his disciples, was taken up from earth into heaven; (a)

and that he continues there for our interest, (b)

until he comes again to judge the quick and the dead. (c)

(a)

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

[Matt. 26:64](#) 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.

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

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

(b)

[Heb. 7:25](#) 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. 4:14](#) 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. 9:24](#) 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:

[Rom. 8:34](#) 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.

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

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

(c)

[Acts 1:11](#) 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.

[Matt. 24:30](#) 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.

Question 47.

Is not Christ then with us even to the end of the world, as he has promised? (a)

Answer.

Christ is very man and very God; with respect to his human nature, he is no more on earth; (b) but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us. (c)

(a)

[Matt. 28:20](#) 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.

(b)

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

[Matt. 26:11](#) For ye have the poor always with you; but me ye have not always.

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

[John 17:11](#) 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.

[Acts 3:21](#) 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.

(c)

[John 14:17](#) 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.

[John 14:18](#) I will not leave you comfortless: I will come to you.

[John 14:19](#) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

[John 16:13](#) 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.

[Matt. 28:20](#) 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.

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

[Eph. 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Question 48.

But if his human nature is not present,
wherever his Godhead is,
are not then these two natures in Christ separated from one another?

Answer.

Not as all,
for since the Godhead is illimitable and omnipresent, (a)
it must necessarily follow that the same is beyond the limits of the human nature he assumed,

(b)

and yet is nevertheless in this human nature,
and remains personally united to it.

(a)

[Acts 7:49](#) 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?

[Jer. 23:24](#) 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.

(b)

[Col. 2:9](#) For in him dwelleth all the fulness of the Godhead bodily.

[John 3:13](#) 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 11:15](#) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

[Matt. 28:6](#) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Question 49.

Of what advantage to us is Christ's ascension into heaven?

Answer.

First, that he is our advocate in the presence of his Father in heaven; (a) secondly, that we have our flesh in heaven as a sure pledge that he, as the head,

will also take up to himself,

us, his members; (b)

thirdly, that he sends us his Spirit as an earnest, (c)

by whose power we "seek the things which are above,

where Christ sitteth on the right hand of God,

and not things on earth." (d)

(a)

[1 John 2:1](#) 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:

[Rom. 8:34](#) 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.

(b)

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

[John 17:24](#) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

[John 20:17](#) 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.

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

(c)

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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

[Acts 2:1](#) And when the day of Pentecost was fully come, they were all with one accord in one place.

[Acts 2:2](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Acts 2:3](#) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:33](#) 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.

[2 Cor. 1:22](#) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

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

(d)

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

[Philip. 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

19. Lord's Day

Question 50.

Why is it added,

"and sitteth at the right hand of God"?

Answer.

Because Christ is ascended into heaven for this end, that he might appear as head of his church, (a)

by whom the Father governs all things. (b)

(a)

[Eph. 1:20](#) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

[Eph. 1:21](#) 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:

[Eph. 1:23](#) Which is his body, the fulness of him that filleth all in all.

[Col. 1:18](#) 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.

(b)

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

[John 5:22](#) For the Father judgeth no man, but hath committed all judgment unto the Son:

Question 51.

What profit is this glory of Christ, our head, unto us?

Answer.

First, that by his Holy Spirit he pours out heavenly graces upon us his members; (a) and then that by his power he defends and preserves us against all enemies. (b)

(a)

[Acts 2:33](#) 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.

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

(b)

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

[Ps. 110:1](#) "A Psalm of David." The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

[Ps. 110:2](#) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

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

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

Question 52.

What comfort is it to thee that

"Christ shall come again to judge the quick and the dead"?

Answer.

That in all my sorrows and persecutions,
with uplifted head

I look for the very same person,

who before offered himself for my sake, to the tribunal of God,

and has removed all curse from me,
to come as judge from heaven: (a)
who shall cast all his and my enemies into everlasting condemnation, (b)
but shall translate me with all his chosen ones to himself, into heavenly joys and glory. (c)

(a)

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

[Rom. 8:23](#) 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.

[Philip. 3:20](#) For our conversation is in heaven; from whence also we look for the Saviour,
the Lord Jesus Christ:

[Tit. 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and
our Saviour Jesus Christ;

[1 Thess. 4:16](#) 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:

(b)

[2 Thess. 1:6](#) Seeing it is a righteous thing with God to recompense tribulation to them that
trouble you;

[2 Thess. 1:8](#) In flaming fire taking vengeance on them that know not
God, and that obey not the gospel of our Lord Jesus Christ:

[2 Thess. 1:9](#) Who shall be punished with everlasting destruction from the presence of the
Lord, and from the glory of his power;

[2 Thess. 1:10](#) 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.

[Matt. 25:41](#) 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. 25:42](#) For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me
no drink:

[Matt. 25:43](#) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and
in prison, and ye visited me not.

(c)

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

[2 Thess. 1:7](#) And to you who are troubled rest with us, when the Lord
Jesus shall be revealed from heaven with his mighty angels,

Of God The Holy Ghost

20. Lord's Day

Question 53.

What dost thou believe concerning the Holy Ghost?

Answer.

First, that he is true and coeternal God with the Father and the Son; (a)
secondly, that he is also given me, (b)
to make me by a true faith,
partaker of Christ and all his benefits, (c)
that he may comfort me (d)
and abide with me for ever. (e)

(a)

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

Gen. 1:2 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.

Isa. 48:16 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.

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

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

Acts 5:3 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?

Acts 5:4 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.

(b)

Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

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

Matt. 28:20 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.

2 Cor. 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

2 Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Eph. 1:13 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,

(c)

[Gal. 3:14](#) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

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

[1 Cor. 6:17](#) But he that is joined unto the Lord is one spirit.

(d)

[Acts 9:31](#) Then had the churches rest throughout all Judaea 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.

[John 15:26](#) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

(e)

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[1 Pet. 4:14](#) 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.

21. Lord's Day

Question 54.

What believest thou concerning the "holy catholic church" of Christ?

Answer.

That the Son of God (a)
from the beginning to the end of the world, (b)
gathers,
defends, and preserves (c)
to himself by his Spirit and word, (d)
out of the whole human race, (e)
a church chosen to everlasting life, (f)
agreeing in true faith; (g)
and that I am and forever shall remain, (h)
a living member thereof. (i)

(a)

[Eph. 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[John 10:11](#) I am the good shepherd: the good shepherd giveth his life for the sheep.

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock,

over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[Eph. 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Eph. 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[Eph. 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(b)

[Ps. 71:17](#) O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

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

[Isa. 59:21](#) 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.

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

(c)

[Matt. 16:18](#) 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.

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

[John 10:29](#) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

[John 10:30](#) I and my Father are one.

[Ps. 129:1](#) "A Song of degrees." Many a time have they afflicted me from my youth, may Israel now say:

[Ps. 129:2](#) Many a time have they afflicted me from my youth: yet they have not prevailed against me.

[Ps. 129:3](#) The plowers plowed upon my back: they made long their furrows.

[Ps. 129:4](#) The LORD is righteous: he hath cut asunder the cords of the wicked.

[Ps. 129:5](#) Let them all be confounded and turned back that hate Zion.

(d)

[Isa. 59:21](#) 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.

Rom. 1:16 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. 10:14 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. 10:15 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!

Rom. 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

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

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

Gen. 26:4 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;

Rev. 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

(f)

Rom. 8:29 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.

Rom. 8:30 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.

Eph. 1:10 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:

Eph. 1:11 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:

Eph. 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Eph. 1:13 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,
(g)

Acts 2:46 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,

[Eph. 4:3](#) Endeavouring to keep the unity of the Spirit in the bond of peace.

[Eph. 4:4](#) There is one body, and one Spirit, even as ye are called in one hope of your calling;

[Eph. 4:5](#) One Lord, one faith, one baptism,

[Eph. 4:6](#) One God and Father of all, who is above all, and through all,
and in you all.

(h)

[Ps. 23:6](#) 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.

[1 Cor. 1:8](#) Who shall also confirm you unto the end, that ye may be blameless in the day of
our Lord Jesus Christ.

[1 Cor. 1:9](#) God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ
our Lord.

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

[1 John 2:19](#) 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 Pet. 1:5](#) Who are kept by the power of God through faith unto salvation ready to be revealed
in the last time.

(i)

[1 John 3:14](#) We know that we have passed from death unto life, because we love the brethren.
He that loveth not his brother abideth in death.

[1 John 3:19](#) And hereby we know that we are of the truth, and shall assure our hearts before
him.

[1 John 3:20](#) For if our heart condemn us, God is greater than our heart, and knoweth all
things.

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

[2 Cor. 13:5](#) Examine yourselves, whether ye be in the faith; prove your own selves. Know
ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[Rom. 8:10](#) And if Christ be in you, the body is dead because of sin; but the Spirit is life because
of righteousness.

Question 55.

What do you understand by "the communion of saints"?

Answer.

First, that all and every one,
who believes,
being members of Christ,
are in common, partakers of him,

and of all his riches and gifts; (a)
secondly, that every one must know it to be his duty,
readily and cheerfully to employ his gifts,
for the advantage and salvation of other members. (b)

(a)

[1 John 1:3](#) 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 Cor. 1:9](#) God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

[Rom. 8:32](#) 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?

[1 Cor. 12:12](#) 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.

[1 Cor. 12:13](#) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[1 Cor. 6:17](#) But he that is joined unto the Lord is one spirit.

(b)

[1 Cor. 12:21](#) 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. 13:1](#) Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

[1 Cor. 13:5](#) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

[Philip. 2:4](#) Look not every man on his own things, but every man also on the things of others.

[Philip. 2:5](#) Let this mind be in you, which was also in Christ Jesus:

[Philip. 2:6](#) Who, being in the form of God, thought it not robbery to be equal with God:

[Philip. 2:7](#) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Philip. 2:8](#) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Question 56.

What believest thou concerning "the forgiveness of sins"?

Answer.

That God,
for the sake of Christ's satisfaction,
will no more remember my sins,
neither my corrupt nature,

against which I have to struggle all my life long; (a)
but will graciously impute to me the righteousness of Christ, (b)
that I may never be condemned before the tribunal of God. (c)

(a)

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

[1 John 1:7](#) 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.

[2 Cor. 5:19](#) 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. 5:21](#) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

(b)

[Jer. 31:34](#) 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.

[Ps. 103:3](#) Who forgiveth all thine iniquities; who healeth all thy diseases;

[Ps. 103:4](#) Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

[Ps. 103:10](#) He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

[Ps. 103:12](#) As far as the east is from the west, so far hath he removed our transgressions from us.

[Mic. 7:19](#) He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

[Rom. 7:23](#) 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. 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom. 7:25](#) 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.

(c)

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

[Rom. 8:2](#) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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

[Rom. 8:4](#) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

[John 3:18](#) 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 5:24](#) 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.

22. Lord's Day

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; (a) but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ. (b)

(a)

[Luke 16:22](#) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

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

[Philip. 1:21](#) For to me to live is Christ, and to die is gain.

[Philip. 1:23](#) For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

(b)

[1 Cor. 15:53](#) For this corruptible must put on incorruption, and this mortal must put on immortality.

[1 Cor. 15:54](#) 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.

[Job 19:25](#) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

[Job 19:26](#) And though after my skin worms destroy this body, yet in my flesh shall I see God:

[1 John 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

[Philip. 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Question 58.

What comfort takest thou from the article of "life everlasting"?

Answer.

That since I now feel in my heart the beginning of eternal joy, (a)
after this life, I shall inherit perfect salvation,
which "eye has not seen, nor ear heard,
neither has it entered into the heart of man" to conceive,
and that to praise God therein for ever. (b)

(a)

[2 Cor. 5:2](#) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

[2 Cor. 5:3](#) If so be that being clothed we shall not be found naked.

(b)

[1 Cor. 2:9](#) 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.

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

23. Lord's Day

Question 59.

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

Answer.

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

(a)

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

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

[John 3:36](#) 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.

Question 60.

How are thou righteous before God?

Answer.

Only by a true faith in Jesus Christ; (a)

so that,

though my conscience accuse me,

that I have grossly transgressed all the commandments of God,

and kept none of them, (b)
and am still inclined to all evil; (c)
notwithstanding, God,
without any merit of mine, (d)
but only of mere grace, (e)
grants and imputes to me, (f)
the perfect satisfaction, (g)
righteousness and holiness of Christ; (h)
even so, as if I never had had, nor committed any sin:
yea, as if I had fully accomplished all that obedience which Christ has accomplished for me;
(i)
inasmuch as I embrace such benefit with a believing heart. (j)

(a)

[Rom. 3:21](#) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

[Rom. 3:22](#) 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:

[Rom. 3:23](#) For all have sinned, and come short of the glory of God;

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

[Rom. 3:25](#) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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

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

[Rom. 5:2](#) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

[Gal. 2:16](#) 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.

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

[Eph. 2:9](#) Not of works, lest any man should boast.

[Philip. 3:9](#) 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:

(b)

[Rom. 3:9](#) 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;

(c)

[Rom. 7:23](#) 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.

(d)

[Tit. 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

[Deut. 9:6](#) Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

[Ezek. 36:22](#) Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

(e)

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

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

(f)

[Rom. 4:4](#) Now to him that worketh is the reward not reckoned of grace, but of debt.

[Rom. 4:5](#) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

[2 Cor. 5:19](#) 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.

(g)

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

(h)

[1 John 2:1](#) 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:

(i)

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

(j)

[Rom. 3:22](#) 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:

[John 3:18](#) 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.

Question 61.

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

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 God; (a)
and that I cannot receive and apply the same to myself any other way than by faith only. (b)
(a)

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

[1 Cor. 2:2](#) For I determined not to know any thing among you, save Jesus Christ, and him crucified.

(b)

[1 John 5:10](#) 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.

24. Lord's Day

Question 62.

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

Answer.

Because, that the righteousness,
which can be approved of before the tribunal of God,
must be absolutely perfect, (a)
and in all respects conformable to the divine law;
and also, that our best works in this life are all imperfect and defiled with sin. (b)
(a)

[Gal. 3:10](#) 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.

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

(b)

[Isa. 64:6](#) 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.

Question 63.

What! do not our good works merit,
which yet God will reward in this and in a future life?

Answer.

This reward is not of merit, but of grace. (a)

(a)

[Luke 17:10](#) 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.

Question 64.

But does not this doctrine make men careless and profane?

Answer.

By no means:

for it is impossible that those,
who are implanted into Christ by a true faith,
should not bring forth fruits of thankfulness. (a)

(a)

[Matt. 7:18](#) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

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

Of The Sacraments

25. Lord's Day

Question 65.

Since then we are made partakers of Christ and all his benefits by faith only,
whence does this faith proceed?

Answer.

From the Holy Ghost, (a)

who works faith in our hearts by the preaching of the gospel,
and confirms it by the use of the sacraments. (b)

(a)

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

[Eph. 2:9](#) Not of works, lest any man should boast.

[Eph. 6:23](#) Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

[John 3:5](#) 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.

Philip. 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

(b)

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

Matt. 28:20 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.

1 Pet. 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1 Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Question 66.

What are the sacraments?

Answer.

The sacraments are holy visible 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, viz., that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross. (a)

(a)

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

Rom. 4:11 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:

Deut. 30:6 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.

Lev. 6:25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

Heb. 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb. 9:8 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:

[Heb. 9:9](#) 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. 9:24](#) 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:

[Ezek. 20:12](#) 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.

[Isa. 6:6](#) Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

[Isa. 6:7](#) And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

[Isa. 54:9](#) For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Question 67.

Are both word and sacraments, then,
ordained and appointed for this end,
that they may direct our faith to the sacrifice of Jesus Christ on the cross,
as the only ground of our salvation? (a)

Answer.

Yes, indeed:
for the Holy Ghost teaches us in the gospel,
and assures us by the sacraments,
that the whole of our salvation depends upon that one sacrifice of Christ which he offered
for us on the cross.

(a)

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

[Gal. 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

Question 68.

How many sacraments has Christ instituted in the new covenant, or testament?

Answer.

Two: namely,
holy baptism,
and the holy supper.

Of Holy Baptism

26. Lord's Day

Question 69.

How art thou admonished and assured by holy baptism,
that the one sacrifice of Christ upon the cross is of real advantage to thee?

Answer.

Thus: That Christ appointed this external washing with water, (a)
adding thereto this promise, (b)

that I am as certainly washed by his blood and Spirit from all the pollution of my soul,
that is, from all my sins, (c)

as I am washed externally with water,

by which the filthiness of the body is commonly washed away.

(a)

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

(b)

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

[Acts 2:38](#) 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.

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

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall
be damned.

[John 1:33](#) 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.

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

[Rom. 6:4](#) 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.

(c)

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

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

[Luke 3:3](#) And he came into all the country about Jordan, preaching the baptism of repentance
for the remission of sins;

Question 70.

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

Answer.

It is to receive of God the remission of sins, freely,
for the sake of Christ's blood,
which he shed for us by his sacrifice upon the cross; (a)
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. (b)

(a)

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

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

[Rev. 1:5](#) 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. 7:14](#) 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.

[Zech. 13:1](#) 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.

[Ezek. 36:25](#) 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.

(b)

[John 1:33](#) 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 3:5](#) 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.

[1 Cor. 6:11](#) 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. 12:13](#) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[Rom. 6:4](#) 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.

[Col. 2:12](#) 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.

Question 71.

Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

Answer.

In the institution of baptism, which is thus expressed:

"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](#).

And

"he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.", [Mark 16:16](#).

This promise is also repeated, where the scripture calls baptism "the washing of regenerations" and the washing away of sins. [Tit. 3:5](#), [Acts 22:16](#). (a)

(a)

[Tit. 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

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

27. Lord's Day

Question 72.

Is then the external baptism with water the washing away of sin itself?

Answer.

Not at all: (a) for the blood of Jesus Christ only, and the Holy Ghost cleanse us from all sin. (b)

(a)

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

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

[Eph. 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[Eph. 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(b)

[1 John 1:7](#) 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 Cor. 6:11](#) 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.

Question 73.

Why then does the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins"?

Answer.

God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; (a) but especially that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water. (b)

(a)

[Rev. 1:5](#) 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. 7:14](#) 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.

[1 Cor. 6:11](#) 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.

(b)

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

[Gal. 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

Question 74.

Are infants also to be baptized?

Answer.

Yes:

for since they,
as well as the adult,
are included in the covenant and church of God; (a)
and since redemption from sin (b)
by the blood of Christ,
and the Holy Ghost,
the author of faith,
is promised to them no less than to the adult; (c)
they must therefore by baptism,
as a sign of the covenant,
be also admitted into the christian church;
and be distinguished from the children of unbelievers (d)
as was done in the old covenant or testament by circumcision, (e)
instead of which baptism is instituted (f)
in the new covenant.

(a)

Gen. 17:7 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.

(b)

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

(c)

Luke 1:15 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.

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

Isa. 44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Isa. 44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

Isa. 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Acts 2:39 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.

(d)

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

(e)

[Gen. 17:14](#) 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.

(f)

[Col. 2:11](#) 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:

[Col. 2:12](#) 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. 2:13](#) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Of The Holy Supper Of Our Lord Jesus Christ

28 Lord's Day

Question 75.

How art thou admonished and assured in the Lord's Supper,
that thou art a partaker of that one sacrifice of Christ,
accomplished on the cross,
and of all his benefits?

Answer.

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,
adding these promises: (a)
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 he feeds and nourishes my soul to everlasting life,
with his crucified body and shed blood,
as assuredly as I receive from the hands of the minister,
and taste with my mouth the bread and cup of the Lord,
as certain signs of the body and blood of Christ.

(a)

Matt. 26:26 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.

Matt. 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Matt. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14:22 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.

Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Luke 22:19 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.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

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

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

1 Cor. 11:23 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:

1 Cor. 11:24 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.

1 Cor. 11:25 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. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Question 76.

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

Answer.

It is not only to embrace with believing heart all the sufferings and death of Christ and thereby to obtain the pardon of sin, and life eternal; (a) but also, besides that,

to become more and more united to his sacred body, (b)
by the Holy Ghost,
who dwells both in Christ and in us;
so that we,
though Christ is in heaven (c)
and we on earth,
are notwithstanding "flesh of his flesh and bone of his bone" (d)
and that we live, and are governed forever by one spirit, (e)
as members of the same body are by one soul.

(a)

[John 6:35](#) 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.

[John 6:40](#) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life:
and I will raise him up at the last day.

[John 6:47](#) Verily, verily, I say unto you, He that believeth on me hath everlasting life.

[John 6:48](#) I am that bread of life.

[John 6:49](#) Your fathers did eat manna in the wilderness, and are dead.

[John 6:50](#) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

[John 6:51](#) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[John 6:52](#) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

[John 6:53](#) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

[John 6:54](#) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

(b)

[John 6:55](#) For my flesh is meat indeed, and my blood is drink indeed.

[John 6:56](#) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

(c)

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

[Acts 3:21](#) 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.

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

(d)

Eph. 3:16 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. 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph. 5:30 For we are members of his body, of his flesh, and of his bones.

Eph. 5:32 This is a great mystery: but I speak concerning Christ and the church.

1 Cor. 6:15 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.

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

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

1 John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

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

John 14:23 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.

(e)

John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

John 6:58 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 15:1 I am the true vine, and my Father is the husbandman.

John 15:2 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.

John 15:3 Now ye are clean through the word which I have spoken unto you.

John 15:4 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.

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

John 15:6 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.

[Eph. 4:15](#) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

[Eph. 4:16](#) 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.

Question 77.

Where has Christ promised that he will as certainly feed and nourish believers with his body and bleed,
as they eat of this broken bread, and drink of this cup?

Answer.

In the institution of the supper, which is thus expressed: (a)
"The Lord Jesus, the same night in which he was betrayed,
took bread,

and when he had given thanks, he brake it, and said:
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."

[1 Cor. 11:23-26.](#)

This promise is repeated by the holy apostle Paul, where he says
"The cup of blessing which we bless,
is it not the communion of the blood of Christ?

The bread which we break,
is it not the communion of the body of Christ?

For we being many are one bread,
and one body:

for we are all partakers of that one bread."

[1 Cor. 10:16,17.](#)

(a)

[1 Cor. 11:23](#) 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:

[1 Cor. 11:24](#) 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.

[1 Cor. 11:25](#) 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.

[Matt. 26:26](#) 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.

[Matt. 26:27](#) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

[Matt. 26:28](#) For this is my blood of the new testament, which is shed for many for the remission of sins.

[Mark 14:22](#) 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.

[Mark 14:23](#) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

[Mark 14:24](#) And he said unto them, This is my blood of the new testament, which is shed for many.

[Luke 22:19](#) 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.

[Luke 22:20](#) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

[1 Cor. 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1 Cor. 10:17](#) For we being many are one bread, and one body: for we are all partakers of that one bread.

2. Lord's Day

Question 78.

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

Answer.

Not at all: (a)

but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself,

being only the sign and confirmation thereof appointed of God; (b)

so the bread in the Lord's supper is not changed into the very body of Christ; (c)

though agreeably to the nature and properties of sacraments, (d)

it is called the body of Christ Jesus.

(a)

[Matt. 26:29](#) 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.

(b)

[Eph. 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,
[Tit. 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration,
and renewing of the Holy Ghost;

(c)

[Mark 14:24](#) And he said unto them, This is my blood of the new testament, which is shed for many.

[1 Cor. 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1 Cor. 10:17](#) For we being many are one bread, and one body: for we are all partakers of that one bread.

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

[1 Cor. 11:27](#) 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.

[1 Cor. 11:28](#) But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(d)

[Gen. 17:10](#) This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

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

[Gen. 17:14](#) 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. 17:19](#) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

[Exod. 12:11](#) And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

[Exod. 12:13](#) And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of

Egypt.

[Exod. 12:27](#) 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.

[Exod. 12:43](#) And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

[Exod. 12:48](#) 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.

[Exod. 13:9](#) And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

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

[1 Cor. 10:1](#) 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;

[1 Cor. 10:2](#) And were all baptized unto Moses in the cloud and in the sea;

[1 Cor. 10:3](#) And did all eat the same spiritual meat;

[1 Cor. 10:4](#) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Question 79.

Why then doth Christ call the bread "his body", and the cup "his blood", or "the new covenant in his blood"; and Paul the "communion of body and blood of Christ"?

Answer.

Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are fed to eternal life; (a) but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood by the operation of the Holy Ghost as we receive by the mouths of our bodies these holy signs in remembrance of him; (b) and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

(a)

[John 6:51](#) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[John 6:55](#) For my flesh is meat indeed, and my blood is drink indeed.

(b)

[1 Cor. 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1 Cor. 10:17](#) For we being many are one bread, and one body: for we are all partakers of that one bread.

30. Lord's Day

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 a full pardon of all sin by the only sacrifice of Jesus Christ,
which he himself has once accomplished on the cross; (a)
and, that we by the Holy Ghost are ingrafted into Christ, (b)
who, according to his human nature is now not on earth, but in heaven,
at the right hand of God his Father, (c)
and will there be worshipped by us. (d)

But the mass teaches,
that the living and dead have not the pardon of sins through the sufferings of Christ,
unless Christ is also daily offered for them by the priests;
and further, that Christ is bodily under the form of bread and wine,
and therefore is to be worshipped in them;
so that the mass, at bottom,
is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ,
and an accursed idolatry. (e)

(a)

[Heb. 7:27](#) 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. 9:12](#) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

[Heb. 9:25](#) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

[Heb. 9:26](#) 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.

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

[Heb. 9:28](#) 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. 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

[Heb. 10:12](#) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

[Heb. 10:13](#) From henceforth expecting till his enemies be made his footstool.

[Heb. 10:14](#) For by one offering he hath perfected for ever them that are sanctified.

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

[Matt. 26:28](#) For this is my blood of the new testament, which is shed for many for the remission of sins.

[Luke 22:19](#) 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.

[Luke 22:20](#) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

(b)

[1 Cor. 6:17](#) But he that is joined unto the Lord is one spirit.

[1 Cor. 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(c)

[Heb. 1:3](#) 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. 8:1](#) Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

[Heb. 8:2](#) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

[John 20:17](#) 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.

(d)

[Matt. 6:20](#) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

[Matt. 6:21](#) For where your treasure is, there will your heart be also.

[John 4:21](#) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

[John 4:22](#) Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

[John 4:23](#) 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.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Luke 24:52](#) And they worshipped him, and returned to Jerusalem with great joy:

[Acts 7:55](#) But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

[Acts 7:56](#) And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

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

[Philip. 3:20](#) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

[Philip. 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[1 Thess. 1:10](#) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

[Heb. 9:6](#) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

[Heb. 9:7](#) But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

[Heb. 9:8](#) 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:

[Heb. 9:9](#) 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. 9:10](#) Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(e)

[Heb. 9:26](#) 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.

[Heb. 10:12](#) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

[Heb. 10:14](#) For by one offering he hath perfected for ever them that are sanctified.

[Heb. 10:19](#) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

[Heb. 10:20](#) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

[Heb. 10:21](#) And having an high priest over the house of God;

[Heb. 10:22](#) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[Heb. 10:23](#) Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

[Heb. 10:24](#) And let us consider one another to provoke unto love and to good works:

[Heb. 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

[Heb. 10:26](#) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

[Heb. 10:27](#) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[Heb. 10:28](#) He that despised Moses' law died without mercy under two or three witnesses:

[Heb. 10:29](#) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[Heb. 10:30](#) For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

[Heb. 10:31](#) It is a fearful thing to fall into the hands of the living God.

Question 81.

For whom is the Lord's supper instituted?

Answer.

For those who are truly sorrowful for their sins,
and yet trust that these are forgiven them for the sake of Christ;
and that their remaining infirmities are covered by his passion and death;
and who also earnestly desire to have their faith more and more strengthened,
and their lives more holy;
but hypocrites,
and such as turn not to God with sincere hearts,
eat and drink judgment to themselves. (a)

(a)

[1 Cor. 10:19](#) What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

[1 Cor. 10:20](#) 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.

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

[1 Cor. 10:22](#) Do we provoke the Lord to jealousy? are we stronger than he?

1 Cor. 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1 Cor. 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Question 82.

Are they also to be admitted to this supper,
who, by confession and life,
declare themselves unbelieving and ungodly?

Answer.

No;
for by this, the covenant of God would be profaned,
and his wrath kindled against the whole congregation; (a)
therefore it is the duty of the christian church,
according to the appointment of Christ and his apostles,
to exclude such persons,
by the keys of the kingdom of heaven,
till they show amendment of life.

(a)

1 Cor. 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

1 Cor. 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Isa. 1:11 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.

Isa. 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

Isa. 1:13 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.

Isa. 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Isa. 1:15 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. 66:3 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.

Jer. 7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

Jer. 7:22 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:

Jer. 7:23 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.

Ps. 50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?

31. Lord's Day

Question 83.

What are the keys of the kingdom of heaven?

Answer.

The preaching of the holy gospel,
and christian discipline,
or excommunication out of the christian church;
by these two,
the kingdom of heaven is opened to believers,
and shut against unbelievers.

Question 84.

How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Answer.

Thus: when according to the command of Christ,
it is declared and publicly testified to all and every believer,
that,
whenever they receive the promise of the gospel by a true faith,
all their sins are really forgiven them of God,
for the sake of Christ's merits;
and on the contrary,
when it is declared and testified to all unbelievers, and such as do not sincerely repent,
that they stand exposed to the wrath of God,
and eternal condemnation,
so long as they are unconverted: (a)
according to which testimony of the gospel, God will judge them,
both in this, and in the life to come.

(a)

Matt. 16:18 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. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matt. 18:15 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.

Matt. 18:16 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.

Matt. 18:17 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.

Matt. 18:18 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. 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

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

Question 85.

How is the kingdom of heaven shut and opened by christian discipline?

Answer.

Thus: when according to the command of Christ, those, who under the name of christians, maintain doctrines, or practices inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, or to those, who are thereunto appointed by the church; and if they despise their admonition, are by them forbidden the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ;

and when they promise and show real amendment,
are again received as members of Christ and his church. (a)

(a)

Matt. 18:15 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.

Matt. 18:16 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.

Matt. 18:17 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.

Matt. 18:18 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.

1 Cor. 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

1 Cor. 5:3 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,

1 Cor. 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

1 Cor. 5:5 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.

1 Cor. 5:11 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.

2 Thess. 3:14 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.

2 Thess. 3:15 Yet count him not as an enemy, but admonish him as a brother.

2 Cor. 2:6 Sufficient to such a man is this punishment, which was inflicted of many.

2 Cor. 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

2 Cor. 2:8 Wherefore I beseech you that ye would confirm your love toward him.

The Third Part - Of Thankfulness

32. Lord's Day

Question 86.

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

Answer.

Because Christ,
having redeemed and delivered us by his blood,
also renews us by his Holy Spirit,
after his own image;
that so we may testify,
by the whole of our conduct,
our gratitude to God for his blessings, (a)
and that he may be praised by us; (b)
also,
that every one may be assured in himself of his faith, (c)
by the fruits thereof;
and that, by our godly conversation others may be gained to Christ. (d)

(a)

[Rom. 6:13](#) 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. 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

[Rom. 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

[1 Pet. 2:5](#) 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.

[1 Pet. 2:9](#) 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. 2:10 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 Cor. 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(b)

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

1 Pet. 2:12 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 Pet. 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1 Pet. 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

(c)

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

Matt. 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Gal. 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Gal. 5:23 Meekness, temperance: against such there is no law.

(d)

1 Pet. 3:1 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. 3:2 While they behold your chaste conversation coupled with fear.

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

Question 87.

Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

Answer.

By no means;

for the holy scripture declares that no unchaste person,
idolater, adulterer, thief,
covetous man, drunkard, slanderer,
robber, or any such like,
shall inherit the kingdom of God. (a)

(a)

[1 Cor. 6:9](#) 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,

[1 Cor. 6:10](#) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

[Eph. 5:5](#) 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. 5:6](#) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

[1 John 3:14](#) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

33. Lord's Day

Question 88.

Of how many parts does the true conversion of man consist?

Answer.

Of two parts;

of the mortification of the old,

and the quickening of the new man. (a)

(a)

[Rom. 6:1](#) What shall we say then? Shall we continue in sin, that grace may abound?

[Rom. 6:4](#) 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. 6:5](#) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[Rom. 6:6](#) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

[Eph. 4:22](#) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

[Eph. 4:23](#) And be renewed in the spirit of your mind;

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

Col. 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Col. 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Col. 3:7 In the which ye also walked some time, when ye lived in them.

Col. 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Col. 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

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

1 Cor. 5:7 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:

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

Question 89.

What is the mortification of the old man?

Answer.

It is a sincere sorrow of heart,
that we have provoked God by our sins;
and more and more to hate and flee from them. (a)

(a)

Rom. 8:13 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.

Joel 2:13 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.

Hos.6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Question 90.

What is the quickening of the new man?

Answer.

It is a sincere joy of heart in God, through Christ, (a)
and with love and delight to live according to the will of God in all good works. (b)

(a)

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

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

[Isa. 57:15](#) 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.

(b)

[Rom. 6:10](#) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

[Rom. 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[Gal. 2:20](#) 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 loved me, and gave himself for me.

Question 91.

But what are good works?

Answer.

Only those which proceed from a true faith, (a) are performed according to the law of God, (b) and to his glory; (c) and not such as are founded on our imaginations, or the institutions of men. (d)

(a)

[Rom. 14:23](#) And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

(b)

[Lev. 18:4](#) Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

[1 Sam. 15:22](#) 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.

[Eph. 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(c)

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

(d)

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

[Ezek. 20:18](#) But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments,

nor defile yourselves with their idols:

[Ezek. 20:19](#) I am the LORD your God; walk in my statutes, and keep my judgments, and do them;

[Isa. 29:13](#) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

[Matt. 15:7](#) Ye hypocrites, well did Esaias prophesy of you, saying,

[Matt. 15:8](#) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

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

34. Lord's Day

Question 92.

What is the law of God?

Answer.

God spake all these words,

[Exodus 20:1-17](#) and [Deuteronomy 5:6-21](#), saying:

I am the LORD thy God,

which have brought thee out of the land of Egypt,
out of the house of bondage.

1st commandment:

Thou shalt have no other gods before me.

2nd 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 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.

3rd 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.

4th commandment:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, 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.

5th commandment:

Honour thy father and thy mother:
that thy days may be long upon the land which the LORD thy God giveth thee.

6th commandment:

Thou shalt not kill.

7th commandment:

Thou shalt not commit adultery.

8th commandment:

Thou shalt not steal.

9th commandment:

Thou shalt not bear false witness against thy neighbour.

10th 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 any thing that is thy neighbour's.

Question 93.

How are these commandments divided?

Answer.

Into two tables; (a)
the first of which teaches us how we must behave towards God;
the second, what duties we owe to our neighbour. (b)

(a)

[Exod. 34:28](#) 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.

[Deut. 4:13](#) 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. 10:3](#) And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

[Deut. 10:4](#) And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

(b)

[Matt. 22:37](#) 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.

[Matt. 22:38](#) This is the first and great commandment.

[Matt. 22:39](#) And the second is like unto it, Thou shalt love thy neighbour as thyself.

[Matt. 22:40](#) On these two commandments hang all the law and the prophets.

Question 94.

What does God enjoin in the first commandment?

Answer.

That I, as sincerely as I desire the salvation of my own soul,

avoid and flee from all idolatry, (a)

sorcery, soothsaying, superstition, (b)

invocation of saints, or any other creatures; (c)

and learn rightly to know the only true God; (d)

trust in him alone, (e)

with humility (f)

and patience submit to him; (g)

expect all good things from him only; (h)

love, (i)

fear, (j)

and glorify him with my whole heart; (k)

so that I renounce and forsake all creatures,

rather than commit even the least thing contrary to his will. (l)

(a)

[1 John 5:21](#) Little children, keep yourselves from idols. Amen.

[1 Cor. 6:9](#) 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,

[1 Cor. 6:10](#) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

[1 Cor. 10:7](#) 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.

[1 Cor. 10:14](#) Wherefore, my dearly beloved, flee from idolatry.

(b)

[Lev. 19:31](#) Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

[Deut. 18:9](#) When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

[Deut. 18:10](#) 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,

[Deut. 18:11](#) Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

[Deut. 18:12](#) 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.

(c)

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

[Rev. 19:10](#) 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 thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[Rev. 22:8](#) 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.

[Rev. 22:9](#) 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.

(d)

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

(e)

[Jer. 17:5](#) 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. 17:7](#) Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

(f)

[1 Pet. 5:5](#) 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.

[1 Pet. 5:6](#) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

(g)

[Heb. 10:36](#) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

[Col. 1:11](#) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

[Rom. 5:3](#) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

[Rom. 5:4](#) And patience, experience; and experience, hope:

[1 Cor. 10:10](#) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

[Philip. 2:14](#) Do all things without murmurings and disputings:

(h)

[Ps. 104:27](#) These wait all upon thee; that thou mayest give them their meat in due season.

[Ps. 104:28](#) That thou givest them they gather: thou openest thine hand, they are filled with good.

[Ps. 104:29](#) Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

[Ps. 104:30](#) Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

[Isa. 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

[James 1:17](#) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(i)

[Deut. 6:5](#) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

[Matt. 22:37](#) 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.

(j)

[Deut. 6:2](#) That thou mightest fear the LORD thy God, to keep all his statutes and his 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.

[Ps. 111:10](#) 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.

[Prov. 1:7](#) The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Prov. 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Matt. 10:28 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.

(k)

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

Deut. 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Deut. 10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

(l)

Matt. 5:29 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.

Matt. 5:30 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. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Acts 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Question 95.

What is idolatry?

Answer.

Idolatry is,

instead of,

or besides that one true God,

who has manifested himself in his word,

to contrive, or have any other object,

in which men place their trust. (a)

(a)

Eph. 5:5 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.

1 Chron. 16:26 For all the gods of the people are idols: but the LORD made the heavens.

Philip. 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Gal. 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Eph. 2:12 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:

1 John 2:23 Whosoever denieth the Son, the same hath not the Father:

(but) he that acknowledgeth the Son hath the Father also.

2 John 1:9 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.

John 5:23 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.

35. Lord's Day

Question 96.

What does God require in the second commandment?

Answer.

That we in no wise represent God by images, (a)

nor worship him in any other way than he has commanded in his word. (b)

(a)

Deut. 4:15 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:

Deut. 4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Deut. 4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

Deut. 4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

Deut. 4:19 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.

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

Isa. 40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

Isa. 40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Isa. 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Isa. 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Isa. 40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

Isa. 40:24 Yea, they shall not be planted; yea, they shall not be sown:

yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

Isa. 40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

Rom. 1:23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom. 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Acts 17:29 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.

(b)

1 Sam. 15:23 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.

Deut. 12:30 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.

Deut. 12:31 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.

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

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

Question 97.

Are images then not at all to be made?

Answer.

God neither can, nor may be represented by any means: (a)

but as to creatures;

though they may be represented,

yet God forbids to make, or have any resemblance of them,

either in order to worship them or to serve God by them. (b)

(a)

[Isa. 40:25](#) To whom then will ye liken me, or shall I be equal? saith the Holy One.

(b)

[Exod. 23:24](#) 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.

[Exod. 23:25](#) 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.

[Exod. 34:13](#) But ye shall destroy their altars, break their images, and cut down their groves:

[Exod. 34:14](#) For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

[Exod. 34:17](#) Thou shalt make thee no molten gods.

[Num.33:52](#) Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

[Deut. 7:5](#) 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. 12:3](#) 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. 16:21](#) Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

[2 Kin.18:3](#) And he did that which was right in the sight of the LORD, according to all that David his father did.

[2 Kin.18:4](#) 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.

Question 98.

But may not images be tolerated in the churches,
as books to the laity?

Answer.

No:

for we must not pretend to be wiser than God,
who will have his people taught,
not by dump images, (a)

but by the lively preaching of his word. (b)

(a)

[Jer. 10:8](#) But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Hab.2:18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

Hab.2:19 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.

(b)

[Rom. 10:14](#) 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. 10:15](#) 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!

[Rom. 10:17](#) So then faith cometh by hearing, and hearing by the word of God.

2 Pet. 1:19 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 Tim. 3:16](#) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[2 Tim. 3:17](#) That the man of God may be perfect, throughly furnished unto all good works.

36. Lord's Day

Question 99.

What is required in the third commandment?

Answer.

That we, not only by cursing (a)

or perjury, (b)

but also by rash swearing, (c)

must not profane or abuse the name of God;

nor by silence or connivance be partakers of these horrible sins in others; (d)

and, briefly,

that we use the holy name of God no otherwise than with fear and reverence; (e)

so that he may be rightly confessed (f)

and worshipped by us, (g)

and be glorified in all our words and works. (h)

(a)

[Lev. 24:11](#) 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:)

[Lev. 24:12](#) And they put him in ward, that the mind of the LORD might be shewed them.

[Lev. 24:13](#) And the LORD spake unto Moses, saying,

[Lev. 24:14](#) 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.

[Lev. 24:15](#) And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

[Lev. 24:16](#) 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.

(b)

[Lev. 19:12](#) And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

(c)

[Matt. 5:37](#) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

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

(d)

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

[Prov. 29:24](#) Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

(e)

[Jer. 4:2](#) And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

[Isa. 45:23](#) 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.

(f)

[Rom. 10:9](#) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

[Rom. 10:10](#) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

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

(g)

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

1 Tim. 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

(h)

Rom. 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

1 Tim. 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

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

Col. 3:17 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.

Question 100.

Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

Answer.

It undoubtedly is, (a) for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death. (b)

(a)

Prov. 29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

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

(b)

Lev. 24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

Lev. 24:16 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.

37. Lord's Day

Question 101.

May we then swear religiously by the name of God?

Answer.

Yes:

either when the magistrates demand it of the subjects;

or when necessity requires us thereby to confirm a fidelity and truth to the glory of God,
and the safety of our neighbour:

for such an oath is founded on God's word, (a)

and therefore was justly used by the saints,

both in the Old and New Testament. (b)

(a)

[Deut. 6:13](#) Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

[Deut. 10:20](#) Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou
cleave, and swear by his name.

[Isa. 48:1](#) 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.

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

(b)

[Gen. 21:24](#) And Abraham said, I will swear.

[Gen. 31:53](#) 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.

[Gen. 31:54](#) 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.

[Jos.9:15](#) 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.

[Jos.9:19](#) 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.

[1 Sam.24:22](#) And David sware unto Saul. And Saul went home; but David and his men gat
them up unto the hold.

[2 Sam.3:35](#) And when all the people came to cause David to eat meat while it was yet day,
David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the
sun be down.

[1 Kin.1:28](#) Then king David answered and said, Call me Bathsheba. And she came into the
king's presence, and stood before the king.

[1 Kin.1:29](#) And the king sware, and said, As the LORD liveth, that hath redeemed my soul
out of all distress,

1 Kin.1:30 Even as I swear unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

[Rom. 1:9](#) 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;

[2 Cor. 1:23](#) Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Question 102.

May we also swear by saints or any other creatures?

Answer.

No;

for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; (a) which honour is due to no creature. (b)

(a)

[2 Cor. 1:23](#) Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

[Rom. 9:1](#) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

(b)

[Matt. 5:34](#) But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

[Matt. 5:35](#) Nor by the earth; for it is his footstool: neither by

Jerusalem; for it is the city of the great King.

[Matt. 5:36](#) Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

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

38. Lord's Day

Question 103.

What does God require in the fourth commandment?

Answer.

First,

that the ministry of the gospel and the schools be maintained; (a)

and that I,

especially on the sabbath,

that is, on the day of rest,
diligently frequent the church of God, (b)
to hear his word, (c)
to use the sacraments, (d)
publicly to call upon the Lord, (e)
and contribute to the relief of the poor. (f)

Secondly,
that all the days of my life
I cease from my evil works,
and yield myself to the Lord, to work by his Holy Spirit in me:
and thus begin in this life the eternal sabbath. (g)

(a)

[Tit. 1:5](#) 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:

[2 Tim. 3:14](#) But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

[2 Tim. 3:15](#) 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.

[1 Tim. 5:17](#) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

[1 Cor. 9:11](#) If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

[1 Cor. 9:13](#) 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?

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

[2 Tim. 2:2](#) 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.

(b)

[Ps. 40:10](#) 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.

[Ps. 40:11](#) Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

[Ps. 68:27](#) There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

[Acts 2:42](#) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[Acts 2:46](#) 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,

(c)

[1 Tim. 4:13](#) Till I come, give attendance to reading, to exhortation, to doctrine.

[1 Cor. 14:19](#) 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.

[1 Cor. 14:29](#) Let the prophets speak two or three, and let the other judge.

[1 Cor. 14:31](#) For ye may all prophesy one by one, that all may learn, and all may be comforted.

(d)

[1 Cor. 11:33](#) Wherefore, my brethren, when ye come together to eat, tarry one for another.

(e)

[1 Tim. 2:1](#) I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

[1 Tim. 2:2](#) 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. 2:3](#) For this is good and acceptable in the sight of God our Saviour;

[1 Tim. 2:8](#) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[1 Tim. 2:9](#) 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;

[1 Tim. 2:10](#) But (which becometh women professing godliness) with good works.

[1 Tim. 2:11](#) Let the woman learn in silence with all subjection.

[1 Cor. 14:16](#) 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?

(f)

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

(g)

[Isa. 66:23](#) 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.

39. Lord's Day

Question 104.

What does God require in the fifth commandment?

Answer.

That I show all honour, love and fidelity,
to my father and mother,
and all in authority over me,
and submit myself to their good instruction and correction,
with due obedience; (a)
and also patiently bear with their weaknesses and infirmities, (b)
since it pleases God to govern us by their hand. (c)

(a)

[Eph. 5:22](#) Wives, submit yourselves unto your own husbands, as unto the Lord.

[Eph. 6:1](#) Children, obey your parents in the Lord: for this is right.

[Eph. 6:2](#) Honour thy father and mother; (which is the first commandment with promise;)

[Eph. 6:3](#) That it may be well with thee, and thou mayest live long on the earth.

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

[Eph. 6:5](#) 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;

[Col. 3:18](#) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

[Col. 3:20](#) Children, obey your parents in all things: for this is well pleasing unto the Lord.

[Col. 3:21](#) Fathers, provoke not your children to anger, lest they be discouraged.

[Col. 3:22](#) Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

[Col. 3:23](#) And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

[Col. 3:24](#) Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

[Prov. 1:8](#) My son, hear the instruction of thy father, and forsake not the law of thy mother:

[Prov. 4:1](#) Hear, ye children, the instruction of a father, and attend to know understanding.

[Prov. 15:20](#) A wise son maketh a glad father: but a foolish man despiseth his mother.

[Prov. 20:20](#) Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

[Exod. 21:17](#) And he that curseth his father, or his mother, shall surely be put to death.

[Rom. 13:1](#) 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. 13:2](#) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom. 13:3 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:

Rom. 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom. 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom. 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Rom. 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

(b)

Prov. 23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Gen. 9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

Gen. 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

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

(c)

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

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

Col. 3:19 Husbands, love your wives, and be not bitter against them.

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

Col. 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Rom. 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom. 13:3 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:

Matt. 22:21 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.

40. Lord's Day

Question 105.

What does God require in the sixth commandment?

Answer.

That neither in thoughts,
nor words, nor gestures,
much less in deeds,
I dishonour, hate, wound, or kill my neighbour,
by myself or by another: (a)
but that I lay aside all desire of revenge: (b)
also, that I hurt not myself,
nor wilfully expose myself to any danger. (c)
Wherefore also the magistrate is armed with the sword,
to prevent murder. (d)

(a)

[Matt. 5:21](#) Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

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

[Matt. 26:52](#) 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.

[Gen. 9:6](#) Whoso sheddeth man's blood, by man shall his blood be shed:
for in the image of God made he man.

(b)

[Eph. 4:26](#) Be ye angry, and sin not: let not the sun go down upon your wrath:

[Rom. 12:19](#) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

[Matt. 5:25](#) 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. 18:35](#) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

(c)

[Rom. 13:14](#) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

[Col. 2:23](#) 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.

[Matt. 4:7](#) Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

(d)

Gen. 9:6 Whoso sheddeth man's blood, by man shall his blood be shed:
for in the image of God made he man.

Exod. 21:14 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.

Matt. 26:52 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.

Rom. 13:4 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.

Question 106.

But this commandment seems only to speak of murder?

Answer.

In forbidding murder,
God teaches us, that he abhors the causes thereof,
such as envy, (a)
hatred, (b)
anger, (c)
and desire of revenge;
and that he accounts all these as murder. (d)

(a)

Prov. 14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

Rom. 1:29 Being filled with all unrighteousness, fornication,
wickedness, covetousness, maliciousness; full of envy, murder, debate,
deceit, malignity; whisperers,

(b)

1 John 2:9 He that saith he is in the light, and hateth his brother,
is in darkness even until now.

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

(c)

James 1:20 For the wrath of man worketh not the righteousness of God.

Gal. 5:19 Now the works of the flesh are manifest, which are these;
Adultery, fornication, uncleanness, lasciviousness,

Gal. 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath,
strife, seditions, heresies,

Gal. 5:21 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.

(d)

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

Question 107.

But is it enough that we do not kill any man in the manner mentioned above?

Answer.

No:

for when God forbids envy, hatred, and anger, he commands us to love our neighbour as ourselves; (a) to show patience, peace, meekness, mercy, and all kindness, towards him, (b) and prevent his hurt as much as in us lies; (c) and that we do good, even to our enemies. (d)

(a)

[Matt. 7:12](#) 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. 22:39](#) And the second is like unto it, Thou shalt love thy neighbour as thyself.

[Rom. 12:10](#) Be kindly affectioned one to another with brotherly love; in honour preferring one another;

(b)

[Eph. 4:2](#) With all lowliness and meekness, with longsuffering, forbearing one another in love;

[Gal. 6:1](#) 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.

[Gal. 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Matt. 5:5](#) Blessed are the meek: for they shall inherit the earth.

[Matt. 5:7](#) Blessed are the merciful: for they shall obtain mercy.

[Matt. 5:9](#) Blessed are the peacemakers: for they shall be called the children of God.

[Rom. 12:18](#) If it be possible, as much as lieth in you, live peaceably with all men.

[Luke 6:36](#) Be ye therefore merciful, as your Father also is merciful.

[1 Pet. 3:8](#) Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

[Col. 3:12](#) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

[Rom. 12:10](#) Be kindly affectioned one to another with brotherly love; in honour preferring one another;

[Rom. 12:15](#) Rejoice with them that do rejoice, and weep with them that weep.

(c)

[Exod. 23:5](#) 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.

(d)

[Matt. 5:44](#) 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;

[Matt. 5:45](#) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

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

[Rom. 12:21](#) Be not overcome of evil, but overcome evil with good.

41. Lord's Day

Question 108.

What does the seventh commandment teach us?

Answer.

That all uncleanness is accursed of God: (a)

and that therefore we must with all our hearts detest the same, (b)

and live chastely and temperately, (c)

whether in holy wedlock, or in single life. (d)

(a)

[Lev. 18:27](#) (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

[Lev. 18:28](#) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

(b)

[Jude 1:23](#) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

(c)

[1 Thess. 4:3](#) For this is the will of God, even your sanctification, that ye should abstain from fornication:

[1 Thess. 4:4](#) That every one of you should know how to possess his vessel in sanctification and honour;

[1 Thess. 4:5](#) Not in the lust of concupiscence, even as the Gentiles which know not God:

(d)

[Heb. 13:4](#) Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

[1 Cor. 7:7](#) For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

[1 Cor. 7:8](#) I say therefore to the unmarried and widows, It is good for them if they abide even as I.

[1 Cor. 7:9](#) But if they cannot contain, let them marry: for it is better to marry than to burn.

[1 Cor. 7:27](#) Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

Question 109.

Does God forbid in this commandment, only adultery, and such like gross sins?

Answer.

Since both our body and soul are temples of the holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, gestures, words, (a) thoughts, desires, (b) and whatever can entice men thereto. (c)

(a)

[Eph. 5:3](#) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

[Eph. 5:4](#) Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

[1 Cor. 6:18](#) Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

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

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

(b)

[Matt. 5:27](#) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

[Matt. 5:28](#) But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

(c)

[Eph. 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[1 Cor. 15:33](#) Be not deceived: evil communications corrupt good manners.

42. Lord's Day

Question 110.

What does God forbid in the eighth commandment?

Answer.

God forbids not only those thefts, (a)
and robberies, (b)
which are punishable by the magistrate;
but he comprehends under the name of theft all wicked tricks and devices,
whereby we design to appropriate to ourselves the goods which belong to our neighbour:
(c)
whether it be by force, or under the appearance of right,
as by unjust weights, ells, measures, fraudulent merchandise, (d)
false coins, usury, (e)
or by any other way forbidden by God;
as also all covetousness, (f)
all abuse and waste of his gifts. (g)

(a)

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

(b)

1 Cor. 5:10 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.

Isa. 33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!

when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

(c)

Luke 3:14 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.

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

(d)

Prov. 11:1 A false balance is abomination to the LORD: but a just weight is his delight.

Prov. 16:11 A just weight and balance are the LORD'S: all the weights of the bag are his work.

Ezek. 45:9 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.

Ezek. 45:10 Ye shall have just balances, and a just ephah, and a just bath.

Ezek. 45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

Ezek. 45:12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

Deut. 25:13 Thou shalt not have in thy bag divers weights, a great and a small.

Deut. 25:14 Thou shalt not have in thine house divers measures, a great and a small.

Deut. 25:15 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. 25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

(e)

Ps. 15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Luke 6:35 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.

(f)

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

(g)

Prov. 23:20 Be not among winebibbers; among riotous eaters of flesh:

Prov. 23:21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Prov. 21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

Question 111.

But what does God require in this commandment?

Answer.

That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I desire to be dealt with by others: (a)

further also that I faithfully labour,

so that I may be able to relieve the needy. (b)

(a)

Matt. 7:12 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.

(b)

[Eph. 4:28](#) 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.

43. Lord's Day

Question 112.

What is required in the ninth commandment?

Answer.

That I bear false witness against no man, (a)
nor falsify any man's words; (b)
that I be no backbiter, nor slanderer; (c)
that I do not judge, nor join in condemning any man rashly,
or unheard; (d)
but that I avoid all sorts of lies and deceit,
as the proper works of the devil, (e)
unless I would bring down upon me the heavy wrath of God; (f)
likewise,
that in judgment and all other dealings
I love the truth,
speak it uprightly and confess it; (g)
also that I defend and promote, as much as I am able,
the honor and good character of my neighbour. (h)

(a)

[Prov. 19:5](#) A false witness shall not be unpunished, and he that speaketh lies shall not escape.

[Prov. 19:9](#) A false witness shall not be unpunished, and he that speaketh lies shall perish.

[Prov. 21:28](#) A false witness shall perish: but the man that heareth speaketh constantly.

(b)

[Ps. 15:3](#) He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

[Ps. 50:19](#) Thou givest thy mouth to evil, and thy tongue frameth deceit.

[Ps. 50:20](#) Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

(c)

[Rom. 1:29](#) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

[Rom. 1:30](#) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

(d)

[Matt. 7:1](#) Judge not, that ye be not judged.

[Matt. 7:2](#) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

[Luke 6:37](#) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

(e)

[John 8:44](#) 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.

(f)

[Prov. 12:22](#) Lying lips are abomination to the LORD: but they that deal truly are his delight.

[Prov. 13:5](#) A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

(g)

[1 Cor. 13:6](#) Rejoiceth not in iniquity, but rejoiceth in the truth;

[Eph. 4:25](#) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

(h)

[1 Pet. 4:8](#) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

44. Lord's Day

Question 113.

What does the tenth commandment require of us?

Answer.

That even the smallest inclination or thought, contrary to any of God's commandments, never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness. (a)

(a)

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

Question 114.

But can those who are converted to God perfectly keep these commandments?

Answer.

No: but even the holiest men, while in this life, have only a small beginning of this obedience; (a) yet so, that with a sincere resolution they begin to live,

not only according to some, but all the commandments of God. (b)

(a)

[1 John 1:8](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

[1 John 1:9](#) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

[1 John 1:10](#) If we say that we have not sinned, we make him a liar, and his word is not in us.

[Rom. 7:14](#) For we know that the law is spiritual: but I am carnal, sold under sin.

[Rom. 7:15](#) For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

[Eccl. 7:20](#) For there is not a just man upon earth, that doeth good, and sinneth not.

[1 Cor. 13:9](#) For we know in part, and we prophesy in part.

(b)

[Rom. 7:22](#) For I delight in the law of God after the inward man:

[Ps. 1:2](#) But his delight is in the law of the LORD; and in his law doth he meditate day and night.

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

Question 115.

Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?

Answer.

First, that all our lifetime we may learn more and more to know (a) our sinful nature,

and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; (b)

likewise, that we constantly endeavour and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us,

in a life to come. (c)

(a)

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

[1 John 1:9](#) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

[Ps. 32:5](#) I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

(b)

[Matt. 5:6](#) Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

[Rom. 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom. 7:25](#) 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.

(c)

[1 Cor. 9:24](#) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

[Philip. 3:11](#) If by any means I might attain unto the resurrection of the dead.

[Philip. 3:12](#) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

[Philip. 3:13](#) 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,

[Philip. 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Of Prayer

45. Lord's Day

Question 116.

Why is prayer necessary for christians?

Answer.

Because it is the chief part of thankfulness which God requires of us: (a) and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and are thankful for them. (b)

(a)

[Ps. 50:14](#) Offer unto God thanksgiving; and pay thy vows unto the most High:

[Ps. 50:15](#) And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

(b)

[Matt. 7:7](#) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

[Matt. 7:8](#) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

[Luke 11:9](#) 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.

[Luke 11:10](#) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy

Spirit to them that ask him?

[1 Thess. 5:17](#) Pray without ceasing.

Question 117.

What are the requisites of that prayer,
which is acceptable to God, and which he will hear?

Answer.

First, that we from the heart pray (a)
to the one true God only,
who has manifested himself in his word, (b)
for all things, he has commanded us to ask of him; (c)
secondly, that we rightly and thoroughly know our need and misery, (d)
that so we may deeply humble ourselves in the presence of his divine majesty; (e)
thirdly, that we be fully persuaded that he, notwithstanding that we are unworthy of it,
will, for the sake of Christ our Lord, certainly hear our prayer, (f)
as he has promised us in his word. (g)

(a)

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Ps. 145:18](#) The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

(b)

[Rev. 19:10](#) 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 thy brethren that have the testimony of
Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[John 4:22](#) Ye worship ye know not what: we know what we worship: for salvation is of the
Jews.

[John 4:23](#) 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.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

(c)

[Rom. 8:26](#) 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.

[1 John 5:14](#) And this is the confidence that we have in him, that, if we ask any thing according
to his will, he heareth us:

[James 1:5](#) 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.

(d)

2 Chron.20:12 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.

(e)

Ps. 2:11 Serve the LORD with fear, and rejoice with trembling.

Ps. 34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

Isa. 66:2 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.

(f)

Rom. 10:14 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?

James 1:6 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.

(g)

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:14 If ye shall ask any thing in my name, I will do it.

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Dan.9:17 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.

Dan.9:18 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.

(h)

Matt. 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Ps. 27:8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Question 118.

What has God commanded us to ask of him?

Answer.

All things necessary for soul and body; (a)

which Christ our Lord has comprised in that prayer he himself has taught us.

(a)

[James 1:17](#) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[Matt. 6:33](#) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Question 119.

What are the words of that prayer? (a)

Answer.

Our Father which art in heaven,

1 Hallowed be thy name.

2 Thy kingdom come.

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

4 Give us this day our daily bread.

5 And forgive us our debts,

as we forgive our debtors.

6 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.

(a)

[Matt. 6:9](#) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

[Matt. 6:10](#) Thy kingdom come. Thy will be done in earth, as it is in heaven.

[Matt. 6:11](#) Give us this day our daily bread.

[Matt. 6:12](#) And forgive us our debts, as we forgive our debtors.

[Matt. 6:13](#) 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.

[Luke 11:2](#) 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.

[Luke 11:3](#) Give us day by day our daily bread.

[Luke 11:4](#) 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.

46. Lord's Day

Question 120.

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

Answer.

That immediately,
in the very beginning of our prayer,
he might excite in us a childlike reverence for,
and confidence in God,
which are the foundation of our prayer:
namely, that God is become our Father in Christ,
and will much less deny us what we ask of him in true faith,
than our parents will refuse us earthly things. (a)

(a)

[Matt. 7:9](#) Or what man is there of you, whom if his son ask bread, will he give him a stone?

[Matt. 7:10](#) Or if he ask a fish, will he give him a serpent?

[Matt. 7:11](#) 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?

[Luke 11:11](#) If a son shall ask bread of any of you that is a father,

will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

[Luke 11:12](#) Or if he shall ask an egg, will he offer him a scorpion?

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Question 121.

Why is it here added, "Which art in heaven"?

Answer.

Lest we should form any earthly conceptions of God's heavenly majesty, (a)
and that we may expect from his almighty power all things necessary for soul and body. (b)

(a)

[Jer. 23:23](#) Am I a God at hand, saith the LORD, and not a God afar off?

[Jer. 23:24](#) 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.

[Acts 17:24](#) 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;

[Acts 17:25](#) 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 17:27](#) 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:

(b)

[Rom. 10:12](#) 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.

47. Lord's Day

Question 122.

Which is the first petition?

Answer.

"Hallowed be thy name";

that is,

grant us, first, rightly to know thee, (a)

and to sanctify, glorify and praise thee, (b)

in all thy works,

in which thy power,

wisdom, goodness, justice,

mercy and truth, are clearly displayed;

and further also, that we may so order and direct our whole lives,

our thoughts, words and actions,

that thy name may never be blasphemed,

but rather honoured and praised on our account. (c)

(a)

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

[Jer. 9:24](#) But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

[Jer. 31:33](#) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their

God, and they shall be my people.

[Jer. 31:34](#) 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.

[Matt. 16:17](#) 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.

[James 1:5](#) 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.

[Ps. 119:105](#) Thy word is a lamp unto my feet, and a light unto my path.

(b)

[Ps. 119:137](#) Righteous art thou, O LORD, and upright are thy judgments.

[Luke 1:46](#) And Mary said, My soul doth magnify the Lord,

[Luke 1:47](#) And my spirit hath rejoiced in God my Saviour.

[Luke 1:68](#) Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

[Luke 1:69](#) And hath raised up an horn of salvation for us in the house of his servant David;

[Rom. 11:33](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

[Rom. 11:34](#) For who hath known the mind of the Lord? or who hath been his counsellor?

[Rom. 11:35](#) Or who hath first given to him, and it shall be recompensed unto him again?

[Rom. 11:36](#) For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(c)

[Ps. 71:8](#) Let my mouth be filled with thy praise and with thy honour all the day.

[Ps. 115:1](#) Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

48. Lord's Day

Question 123.

Which is the second petition?

Answer.

"Thy kingdom come";

that is,

rule us so by thy word and Spirit,

that we may submit ourselves more and more to thee; (a)

preserve and increase thy church; (b)

destroy the works of the devil, and all violence which would exalt itself against thee;

and also all wicked counsels devised against thy holy word; (c)

till the full perfection of thy kingdom take place, (d)

wherein thou shalt be all in all. (e)

(a)

[Matt. 6:33](#) But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you.

[Ps. 119:5](#) O that my ways were directed to keep thy statutes!

[Ps. 143:10](#) Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

(b)

[Ps. 51:18](#) Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

[Ps. 122:6](#) Pray for the peace of Jerusalem: they shall prosper that love thee.

[Ps. 122:7](#) Peace be within thy walls, and prosperity within thy palaces.

[Ps. 122:8](#) For my brethren and companions' sakes, I will now say, Peace be within thee.

[Ps. 122:9](#) Because of the house of the LORD our God I will seek thy good.

(c)

[1 John 3:8](#) 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.

[Rom. 16:20](#) And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

(d)

[Rev. 22:17](#) 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.

[Rev. 22:20](#) He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

[Rom. 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[Rom. 8:23](#) 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.

(e)

[1 Cor. 15:28](#) 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.

49. Lord's Day

Question 124.

Which is the third petition?

Answer.

"Thy will be done on earth as it is in heaven";

that is,

grant that we and all men may renounce our own will, (a)

and without murmuring obey thy will,

which is only good; (b)

that every one may attend to,

and perform the duties of his station and calling, (c)

as willingly and faithfully as the angels do in heaven. (d)

(a)

[Matt. 16:24](#) Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

[Tit. 2:11](#) For the grace of God that bringeth salvation hath appeared to all men,

[Tit. 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

(b)

[Luke 22:42](#) Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

[Eph. 5:10](#) Proving what is acceptable unto the Lord.

[Rom. 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(c)

[1 Cor. 7:24](#) Brethren, let every man, wherein he is called, therein abide with God.

(d)

[Ps. 103:20](#) Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

[Ps. 103:21](#) Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

50. Lord's Day

Question 125.

Which is the fourth petition?

Answer.

"Give us this day our daily bread";

that is,

be pleased to provide us with all things necessary for the body, (a)

that we may thereby acknowledge thee to be the only fountain of all good, (b)

and that neither our care nor industry,

nor even thy gifts,

can profit us without thy blessing; (c)

and therefore that we may withdraw our trust from all creatures,

and place it alone in thee. (d)

(a)

[Ps. 104:27](#) These wait all upon thee; that thou mayest give them their meat in due season.

[Ps. 104:28](#) That thou givest them they gather: thou openest thine hand, they are filled with good.

[Ps. 145:15](#) The eyes of all wait upon thee; and thou givest them their meat in due season.

[Ps. 145:16](#) Thou openest thine hand, and satisfiest the desire of every living thing.

[Matt. 6:25](#) 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?

[Matt. 6:26](#) 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?

(b)

[James 1:17](#) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[Acts 14:17](#) 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 17:27](#) 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 17:28](#) 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.

(c)

[1 Cor. 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[Deut. 8:3](#) 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.

[Ps. 37:3](#) Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

[Ps. 37:4](#) Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

[Ps. 37:5](#) Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

[Ps. 37:16](#) A little that a righteous man hath is better than the riches of many wicked.

[Ps. 127:1](#) "A Song of degrees for Solomon." 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.

[Ps. 127:2](#) 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.

(d)

[Ps. 55:23](#) But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

[Ps. 62:11](#) God hath spoken once; twice have I heard this; that power belongeth unto God.

[Ps. 146:3](#) Put not your trust in princes, nor in the son of man, in whom there is no help.

[Jer. 17:5](#) 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. 17:7](#) Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

51. Lord's Day

Question 126.

Which is the fifth petition?

Answer.

"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 poor sinners,

our transgressions,

nor that depravity, which always cleaves to us; (a)

even as we feel this evidence of thy grace in us,

that it is our firm resolution from the heart to forgive our neighbour. (b)

(a)

Ps. 51:1 "To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Ps. 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

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

Ps. 51:4 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. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Ps. 51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Ps. 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

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

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

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

(b)

Matt. 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

[Matt. 6:15](#) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

52. Lord's Day

Question 127.

Which 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; (a)

and besides this, since our mortal enemies,

the devil, (b)

the world, (c)

and our own flesh, (d)

cease not to assault us,

do thou therefore preserve and strengthen us by the power of thy Holy Spirit,

that we may not be overcome in this spiritual warfare, (e)

but constantly and strenuously may resist our foes,

till at last we obtain a complete victory. (f)

(a)

[John 15:5](#) I am the vine, ye are the branches: He that abideth in me,

and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

[Ps. 103:14](#) For he knoweth our frame; he remembereth that we are dust.

(b)

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

[Eph. 6:12](#) 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.

(c)

[John 15:19](#) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(d)

[Rom. 7:23](#) 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.

[Gal. 5:17](#) 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.

(e)

[Matt. 26:41](#) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

[Mark 13:33](#) Take ye heed, watch and pray: for ye know not when the time is.

(f)

[1 Thess. 3:13](#) 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. 5:23](#) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Question 128.

How dost thou conclude thy prayer?

Answer.

"For thine is the kingdom, and the power, and the glory, forever";

that is,

all these we ask of thee,

because thou,

being our King and almighty,

art willing and able to give us all good; (a)

and all this we pray for,

that thereby not we,

but thy holy name, may be glorified for ever. (b)

(a)

[Rom. 10:11](#) For the scripture saith, Whosoever believeth on him shall not be ashamed.

[Rom. 10:12](#) 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.

[2 Pet. 2:9](#) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(b)

[John 14:13](#) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[Jer. 33:8](#) And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

[Jer. 33:9](#) And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Ps. 115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Question 129.

What does the word "Amen" signify?

Answer.

"Amen" signifies,

it shall truly and certainly be:

for my prayer is more assuredly heard of God,

than I feel in my heart that I desire these things of him. (a)

(a)

2 Cor. 1:20 For all the promises of God in him are yea, and in him

Amen, unto the glory of God by us.

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

End of the Catechism

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1 Timothy

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2 Timothy

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1 Peter

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1 John

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2 John

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