

Evangelical Catechism

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Herman Berends
EVANGELICAL CATECHISM.

REVISED EDITION.

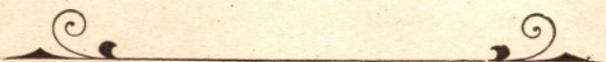
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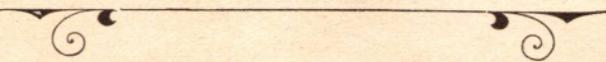
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INTRODUCTION.

- * 1. What should be the chief concern of man ?

Man's chief concern should be the eternal salvation of his soul.

Matth. 6, 33. Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.

Matth. 16, 26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

- * 2. How can you secure the eternal salvation of your soul?

We secure the eternal salvation of our soul through faith in our Lord Jesus Christ.

- * 3. Wherein is that which is essential to faith revealed unto us?

All that is essential to faith God has revealed unto us in His word, the Holy Scriptures, which were written by inspiration of the Holy Ghost.

2 Peter 1, 21. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost.

2 Tim. 3, 15-17. That from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.

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

- ** 4. What are the contents of the Holy Scriptures?

The contents of the Holy Scriptures are the law and the gospel.

- ** 5. Where do we find the law of God in a concise form?

We find the law of God concisely expressed in the Ten Commandments.

PART I.

THE TEN COMMANDMENTS.

* 6. Rehearse the First Commandment.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.

** 7. What does God require in the First Commandment?

God requires that we fear and love Him, and trust in Him above all things.

Eccles. 12, 13. This is the end of the matter; all hath been heard: fear God, and keep His commandments; for this is the whole duty of man.

I John 5, 3. This is the love of God, that we keep His commandments: and His commandments are not grievous.

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

Prov. 3, 5. Trust in the Lord with all thine heart, and lean not upon thine own understanding.

8. What does God forbid in this Commandment?

God forbids all idolatry.

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

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

I John 2, 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

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

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

* 9. Rehearse the Second Commandment.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

** 10. What does God say in the Second Commandment?

God says that we shall not worship Him in any image, but as He has taught in His word and revealed Himself unto us in His Son Jesus Christ.

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

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.

* 11. Rehearse the Third Commandment.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

12. What does God forbid in this Commandment?

God says that we shall not by His name curse, swear, use witchcraft, lie or deceive, neither maliciously nor thoughtlessly.

James 3, 10. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

Lev. 19, 12. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the Lord.

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

** 13. What does God require in this Commandment?

God requires that we call upon His holy name in all our needs, and worship Him with prayer, praise and thanksgiving.

Rom. 10, 13. Whosoever shall call upon the name of the Lord shall be saved.

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

Matth. 10, 32-33. Every one who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Ps. 92, 1. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

* 14. Rehearse the Fourth Commandment.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the 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.

* * 15. How is the Sabbath hallowed ?

We hallow the Sabbath by resting from worldly employment, by devoutly using God's word in church and at home and by devoting the whole Sabbath to our own and our neighbor's salvation, and thereby to the honor of God.

Ezekiel 20, 20. Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Col. 3, 16-17. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Ps. 26, 6-8. So will I compass thine altar, O Lord: that I may make the voice of thanksgiving to be heard, and tell of all thy wondrous works. Lord, I love the habitation of thy house, and the place where thy glory dwelleth.

16. How is the Sabbath profaned ?

The Sabbath is profaned by worldly employment, spiritual indolence, and sinful pleasures.

Hebrew 10, 25. Let us not forsake the assembling of ourselves together, as the custom of some is.

Eccles. 5, 1. Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools; for they know not that they do evil.

Luke 11, 28. Blessed are they that hear the word of God, and keep it.

* 17. Rehearse the Fifth Commandment.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

** 18. What does God require in this Commandment?

God requires that I always honor father and mother by truly loving, cheerfully obeying and filially serving them, and that I likewise honor all who by God's order are my superiors.

Prov. 1, 8. My son, hear the instruction of thy father, and forsake not the law of thy mother.

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

Prov. 19, 26. He that spoileth his father, and chaseth away his mother, is a son that causeth shame and bringeth reproach.

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

Hebr. 13, 17. Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

Rom. 13, 1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

Ephes. 6, 5-7. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart.

Acts 5, 29. We must obey God rather than men.

* 19. Rehearse the Sixth Commandment.

Thou shalt not kill.

20. What does God forbid in this Commandment?

God forbids murder, also every deed, word and thought, whereby my own life or the life of my neighbor is shortened or embittered.

Gen. 9, 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Rom. 12, 19. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

Matth. 5, 21, 22, Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one that is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

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

Matth. 5, 44-45. Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Luke 21, 34-35. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth.

21. Whereby is this Commandment furthermore seriously transgressed?

This commandment is seriously transgressed when we injure the soul of our neighbor, or our own soul by enticement or negligence.

Matth. 18, 6-7. But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

Prov. 24, 1-2. Be not thou envious against evil men, neither desire to be with them: for their heart studieth oppression, and their lips talk of mischief.

II Cor. 6, 14-15. Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?

* * 22. What does God require in this Commandment?

God requires that we assist our neighbor in every need and aid him in his temporal and eternal welfare on all occasions.

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

Hebr. 13, 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

I Peter 4, 10. According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

Ephes. 4, 32. Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.

Isaiah 1, 17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Matth. 5, 7. Blessed are the merciful: for they shall obtain mercy.

* 23. Rehearse the Seventh Commandment.

Thou shalt not commit adultery.

24. What does God forbid in this Commandment?

God forbids adultery and fornication, likewise all unchaste thoughts, words and deeds.

I Cor. 3, 17. If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Ephes. 5, 3-4. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

I Cor. 15, 33. Evil company doth corrupt good manners.

* * 25. What does God require in this Commandment?

God requires that we lead a chaste and discreet life in body and soul, and that in wedlock husband and wife faithfully love and honor each other.

Prov. 4, 23. Keep thy heart with all diligence; for out of it are the issues of life.

Ps. 51, 12. Restore unto me the joy of thy salvation: and uphold me with a free spirit.

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

I Cor. 6, 19-20. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

* 26. Rehearse the Eighth Commandment.

Thou shalt not steal.

27. What does God forbid in this Commandment?

God forbids robbery and theft, likewise trickery and fraud in business and conduct, also covetousness, avarice, envy, extravagance, idleness, etc.

Habak. 2, 9. Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil!

Deut. 25, 13-15. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have.

I Thess. 4, 6. That no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things.

Deut. 27, 17. Cursed be he that removeth his neighbor's landmark.

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

Jerem. 22, 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire.

James 5, 4. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

Prov. 10, 4. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.

** 28. What does God require in this Commandment?

God requires that we assist in protecting and improving our neighbor's possessions and livelihood, and that we be content with that which He gives us.

II Corinth. 9, 7. God loveth a cheerful giver.

Ephes. 4, 28. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

I Thess. 4, 11-12. That ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

I Tim. 6, 6-10. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

I Tim. 6, 17-19. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

* 29. Rehearse the Ninth Commandment.

Thou shalt not bear false witness against thy neighbor.

30. What does God forbid in this Commandment?

God forbids perjury and all manner of falsehood in speech and action, likewise treachery, slander, and deceit of every kind.

Prov. 19, 5. A false witness shall not be unpunished; and he that uttereth lies shall not escape.

John 8, 44. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood 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 thereof.

Ephes. 4, 25. Wherefore, putting away falsehood; speak ye the truth each one with his neighbor: for we are members one of another.

Ps. 5, 6. Thou shalt destroy them that speak lies: the Lord abhorreth the bloodthirsty and deceitful man.

Prov. 11, 13 He that goeth about as a talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Lev. 19, 16. Thou shalt not go up and down as a talebearer among thy people.

Luke. 6, 37. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released.

Isaiah 5, 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

* * 31. What does God require in this Commandment?

God requires that we promote and maintain the honor and good name of our neighbor, also to be true and sincere throughout our life.

Ps. 34, 13-14. Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

Phil. 4, 8. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

* 32. Rehearse the Tenth Commandment.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-

PART II.

THE CHRISTIAN FAITH.

* 40. What do the Holy Scriptures teach concerning God?

The scriptures teach us that God is one God, Spirit: that is, He is Life, Light, and Love; and therefore eternal, unchangeable, omnipresent;—true, omniscient, all-wise, holy, omnipotent, just;—blessed, good, gracious and merciful.

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

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

I John 5, 20. This is the true God, and eternal life.

I John 1, 5. God is light and in him is no darkness at all.

I John 4, 8. God is love.

41. What is the meaning of: God is eternal?

God is independent of everything, therefore he had no beginning and will have no end.

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

Revel. 1, 8. I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

Isaiah 26, 4. Trust ye in the Lord forever: for in the Lord Jehovah is an everlasting rock.

42. What is the meaning of: God is unchangeable?

In His being and in His will God is always the same.

Ps. 102, 24-27. Thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.

James 1, 17. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

43. What is the meaning of: God is omnipresent?

God fills heaven and earth and works everywhere at the same time.

Jeremiah 23, 23-24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and earth? saith the Lord.

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

Ps. 139, 7-10. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Ps. 23, 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.

44. What is the meaning of: God is true?

God is truth itself, and certainly does fulfill all His promises and threats.

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

I John 5, 10. He that believeth not God hath made him a liar; because he hath not believeth in the witness that God hath borne concerning His Son.

Ps. 119, 89-90. Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations.

45. What is the meaning of: God is omniscient?

God sees all, hears all, knows all,—the past, the present and the future: He discerns everything as it is.

Ps. 139, 1-3. O Lord thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways.

Ps. 139, 16. Thine eyes did see mine unperfect substance, and in thy book were all my members written, which day by day were fashioned, when as yet there was none of them.

Hebr. 4, 13. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do.

I Sam. 16, 7. For man looketh on the outward appearance, but the Lord looketh on the heart.

Ps. 94, 9. He that planted the ear, shall he not hear? He that formed the eye, shall he not see?

Matth. 6, 8. Your Father knoweth what things ye have need of.

46. What is the meaning of: God is all-wise?

God ordains and directs all things to His own glory and to the salvation of man.

Rom. 11, 33-34. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? or who hath been His counsellor?

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

Ps. 104, 24. O, Lord how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

Rom. 8, 28. And we know that to them that love God all things work together for good.

I Peter 5, 7. Casting all your anxiety upon Him, because He careth for you.

James 1, 5. But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not.

47. What is the meaning of: God is holy?

In His being and in His will God is good and pure; therefore He loves only that which is good and pure; but judges and condemns that which is evil.

Matth. 19, 17. One there is who is good.

Isaiah 6, 3. Holy, holy, holy, is the lord of hosts: the whole earth is full of His glory.

I Peter 1, 15-16. But like as He which called you is holy, be ye yourselves also holy in all manner of living, because it is written, Ye shall be holy; for I am holy.

48. What is the meaning of: God is omnipotent?

All things are made and sustained by God; He can do and create whatsoever He will.

Isaiah 40, 26. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.

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

Luke 1, 37. For no word from God shall be void of power.

Ps. 33, 8-9. Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him. For He spake and it was done; He commanded and it stood fast.

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

49. What is the meaning of: God is just?

God is just in all His ways; He deals with every one according to his needs; He rewards the good and punishes the evil.

Ps. 145, 17. The Lord is righteous in all His ways, and gracious in all His works.

Rom. 2, 6-8. God will render to every man according to his works: to them that by patience in well-doing seek for glory and honors, and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation.

Ps. 103, 6. The Lord executeth righteous acts, and judgments for all that are oppressed.

Isaiah 41, 10. Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Ps. 37, 25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread.

Matth. 5, 12. Rejoice and be exceeding glad: for great is your reward in heaven.

Ps. 5, 4. For thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee.

I John 2, 29. If ye know that He is righteous, ye know that every one also that doeth righteousness is begotten of Him.

50. What is the meaning of: God is blessed?

God has complete peace in Himself, and is eternally selfsufficient.

I Tim. 6, 15-16. God is the blessed and only Potentate, the King of kings, and the Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen.

Acts 17, 24-25. The God that made the world and all things therein. He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands as though He needed anything, seeing He himself giveth to all life, and breath, and all things.

51. What is the meaning of: God is good?

God does only good to all His creatures.

Ps. 145, 9. The Lord is good to all; and His tender mercies are over all His works.

Ps. 107, 1. O give thanks unto the Lord; for He is good; for His mercy endureth forever.

Ps. 36, 5. Thy loving kindness, O Lord, is in the heavens; thy faithfulness reacheth unto the skies.

52. What is the meaning of: God is gracious and merciful?

God in His mercy and compassion condescends to forgive us all our sins for Jesus' sake; to bear with us in patience and long-suffering, although we daily sin greatly, and He is always willing to hear us when we come to Him with believing heart.

Ps. 103, 8-10. The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep His anger forever. He hath not dealt with us after our sins, nor rewarded us after our iniquities.

Ps. 103, 17-18. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them.

Lament. 3, 22-23. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is Thy faithfulness.

Ps. 103, 13. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

II Peter 3, 9. The Lord is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance.

II Peter 3, 15. And account that the long-suffering of our Lord is salvation.

Rom. 2, 4. Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

* * 53. What mystery concerning the Divine Being do the Holy Scriptures especially reveal unto us?

They teach us that in the one God there are three persons, the Father, the Son, and the Holy Ghost, and that these three are One.

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

Numb. 6, 24-26. The Lord bless thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

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

- * 54. With what creed does the whole Christian church confess its faith in the Triune God?

The whole Christian church confesses its faith in the Triune God with the Apostolic Creed, which is as follows:

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

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

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

THE FIRST ARTICLE OF THE CHRISTIAN FAITH.

- ** 55. Of what does the first article of the Christian faith treat?

The first article of the Christian faith treats of God the Father and of the work of creation.

- ** 56. What is the meaning of: God is the Almighty Maker?

God created heaven and earth by the power of His almighty word.

Gen. 1, 1. In the beginning God created the heaven and the earth.

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.

Hebr. 11, 3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

Revel. 4, 11. Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

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

57. Whereby does God continually prove Himself to be the Creator?

God continually proves Himself to be the Creator by His paternal providence, whereby He preserves and governs all things.

Gen. 8, 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Job. 10, 12. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

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

Ps. 121, 3-4. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep.

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

Ps. 33, 13-15. The Lord looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh forth upon all the inhabitants of the earth; He that fashioned the hearts of them all, that considereth all their works.

Prov. 16, 9. A man's heart deviseth his way: but the Lord directeth his steps.

Ps. 111, 2. The works of the Lord are great, sought out of all them that have pleasure therein.

Deut. 8, 10. And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which He hath given thee.

Matth. 6, 25. Be not anxious 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 the food, and the body than the raiment?

Matth. 10, 29-31. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

* 58. What is the substance of your faith in God, the Almighty Creator?

I believe that God has made me and all creatures; that He has given me and still preserves my body and soul, eyes, ears and all my members, my reason and all my senses, also food and raiment, home and family, and all my possessions; that He daily and abundantly provides me with all the necessaries of life, protects and preserves me from all danger; and all this he does purely out of paternal and divine goodness and mercy, without any merit or worthiness on my part. For all this I am in duty bound to thank, praise, serve and obey Him. This is most certainly true.

** 59. Which are the principle creatures in heaven?

The principal creatures in heaven are the angels.

** 60. What are the angels?

The angels are holy and blessed spirits, who always do the will of the Father in heaven.

Hebr. 1, 14. Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

Luke 15, 10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Ps. 103, 20. Bless the Lord, ye angels of His: ye mighty in strength, that fulfill His word.

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

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

61. Did all angels remain as they were created ?

No; many angels sinned against God and are banished to hell as enemies of God and man. Their chief is called devil, or satan.

Ephes. 6, 12. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

I Peter 5, 8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

James 4, 7. Resist the devil, and he will flee from you.

II Peter 2, 4. God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.

* * 62. Which is the principal creature on earth ?

The principal creature on earth is man, created in the image of God, so that he might know God and live in blessed communion with Him.

Gen. 1, 27. And God created man in His own image, in the image of God created He him.

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

* * 63. Did man remain in this blessed state ?

No; our first parents were by satan led astray from God.

Gen. 3.

64. What were the sad consequences of this fall of man ?

Man lost the image of God, came under the power of satan, sin and death, and this corruption is transmitted from Adam upon all mankind.

Rom. 5, 12. Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

I John 3, 8. He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the devil.

Gen. 2, 17. In the day that thou eatest thereof thou shalt surely die.

Rom. 7, 14. For we know that the law is spiritual: but I am carnal, sold under sin.

Gen. 3, 17-19. Because thou hast harkened 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 toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat bread, till thou return unto the ground for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

* * 65. What is now the natural state of man?

Since the fall man is corrupt, therefore unfit for anything good, but prepared for and inclined to evil. This inherited corruption is called original sin.

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.

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

* * 66. What grows out of original sin?

Out of original sin grows actual sin; that is, all thoughts and desires, words and deeds, whereby evil is done or good is neglected. The most grievous sins are those committed with malice aforethought.

Matth. 15, 18. But that things which proceed out of the mouth come forth out of the heart; and they defile the man.

Ps. 19, 12. Who can discern his errors? Clear thou me from hidden faults.

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

Luke 12, 47. And the servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes.

I Tim. 5, 22. Neither be partaker of other men's sins.

* * 67. What is the punishment of sin?

The punishment of sin is death, as it is written Rom. 6, 23: The wages of sin is death.

68. How manifold is this death?

This death is threefold; physical, spiritual and eternal.

Ps. 90, 7-8. For we are consumed in thine anger, and in thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance.

Rev. 21, 8. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

69. Did God leave mankind to perish in this state of sin and misery?

No; God in His mercy resolved from all eternity to redeem fallen mankind by His only begotten Son.

II Tim. 1, 9. God saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal.

70. How did God prepare mankind for this redemption?

God prepared mankind for redemption by the promise given in paradise, by the preaching of the prophets, and by various typical institutions in the old covenant.

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

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

Gen. 49, 10. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be.

Jer. 33, 15-16. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The Lord is our righteousness.

Micah 5, 2. But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

Isaiah 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, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 53, 7. He was oppressed, yet He humbled Himself and opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, He opened not His mouth.

Acts 10, 43. To Him (Jesus) bear all the prophets witness, that through His name, everyone that believeth on Him shall receive remission of sins.

* * 71. How did God accomplish man's redemption?

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

Gal. 4, 4-5: "But when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons."

THE SECOND ARTICLE OF THE CHRISTIAN FAITH.

* * 72. Of what does the second article of the Christian faith treat?

The second article of the Christian faith treats of Jesus Christ, the son of God, and of the work of redemption.

* * 73. Who is Jesus Christ?

He is true God and true man in one person; my Saviour, Redeemer and Lord.

74. How do the Holy Scriptures expressly testify that Jesus Christ is true God?

In the Holy Scriptures Jesus Christ is expressly called God; furthermore divine attributes and works are ascribed to Him, and divine honor is demanded for Him.

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

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

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

John 17, 5. And now, O Father, glorify thou me with thine own self with the glory, which I had with thee before the world was.

John 8, 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Matth. 11, 27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him,

John 5, 21-26. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself.

Matth. 9, 6. But that ye may know that the Son of man hath power on earth to forgive sins (then said He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

John 5, 22-23. For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him.

Coloss. 2, 9. For in Him dwelleth all the fulness of the Godhead bodily.

75. How do we know that Jesus Christ became true man?

Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary; He thereby entered into human nature and became in all things as we are, yet without sin.

Luke 1, 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.

John 1, 14. And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth.

Luke 2, 52. And Jesus advanced in wisdom and stature, and in favor with God and men.

Matth. 4, 2. And when He had fasted forty days and forty nights, He afterward hungered.

John 19, 28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

John 4, 6. Jesus, therefore, being wearied with His journey, sat thus by the well.

Matth. 8, 24. He was asleep.

Luke 19, 41. And when He drew nigh, He saw the city and wept over it.

John 11, 35. Jesus wept.

John 19, 30. And He bowed His head, and gave up His spirit.

Hebr. 4, 15. But one that hath been in all points tempted like as we are, yet without sin.

76. Whereby did Christ reveal Himself as the Redeemer, even before his death?

Christ revealed Himself as the Redeemer, even before His death, by His holy life, in which He perfectly fulfilled the law of God in our stead; by His preaching the forgiveness of sins through faith in His name; by His miracles, which are all works of life, to abolish misery and death.

John 4, 34. Jesus unto them, My meat is to do the will of Him that sent me, and to accomplish His work.

John 8, 46. Which of you convicteth me of sin? If I say truth, why do ye not believe me?

Mark 1, 15. Jesus saith, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

John 3, 17-18. For God sent not the Son into the world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Luke 19, 10. For the Son of man came to seek and to save that which was lost.

Acts 10, 38. Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

John 5, 36. The very works that I do, bear witness of me, that the Father hath sent me.

** 77. Whereby did Christ accomplish our redemption?

Christ accomplished our redemption by His sufferings and death, in which He endured, in our stead, the wrath of God against sin, thereby redeeming us from sin, satan and death.

Isaiah 53, 4-6. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. 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.

II Corinth. 5, 19-21. God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.

I John 2, 2. And He is the propitiation for our sins; and not for ours only, but also for the whole world.

I 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, His Son, cleanseth us from all sin.

Hebr. 9, 14. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

I Peter 2, 24. Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

I Peter 1, 18-19. Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life, handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.

Titus 2, 14. Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.

II Tim. 1, 10. Jesus Christ abolished death, and brought life and incorruption to light.

Coloss. 1, 13-14. God delivered us out of the power of darkness, and translated us into the Kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins.

78. Why is the death of Christ the most important fact in redemption?

The death of Christ is the most important fact in redemption, because we, lost sinners, could be redeemed neither by precept nor example, but only by the all-sufficient offering in the suffering and dying of our Lord Jesus Christ.

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

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

John 1, 29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world.

Hebr. 7, 26-27. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needed not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this He did once for all, when He offered up Himself.

79. Of what importance is Christ's burial?

Christ's burial is a testimony that he had really died.

80. Why did Christ descend into hell?

Christ descended into hell to triumph over the dominion of darkness, and there to reveal Himself as the Redeemer of mankind.

I Peter 3, 18-20. Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water.

* * 81. Of what importance is the resurrection of Christ?

The resurrection of Christ clearly establishes the redemption as all-sufficient for all eternity. It is, therefore, the foundation of all faith, the source of all new life, and a positive pledge for our future resurrection and perfection.

Rom. 1, 4. Christ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead.

Rom. 4, 25. Jesus was delivered up for our trespasses, and was raised for our justification.

I Cor. 15, 17-18. If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.

Rom. 6, 4. That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

II Cor. 5, 15. And He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again.

John 11, 25-26. I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.

I Cor. 15, 20-22. But now hath Christ been raised from the dead, the firstfruits of them that are asleep. 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 dwelleth in you, He, that raised up Christ Jesus from the dead, shall quicken also your mortal bodies through His Spirit that dwelleth in you.

* * 82. What is the meaning of the words: He ascended into heaven?

Forty days after His resurrection Christ was visibly taken up into heaven. All gifts of faith are thereby declared celestial and eternal, and our faith and hope directed heavenward.

John 14, 2-3. For I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

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

John 17, 24. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me.

- ** 83. What do you mean by the words: He sitteth at the right hand of God, the Almighty Father?

Christ is in heaven in the perfection of His divine nature, and to Him, as the glorified Son of man, the Almighty Father has given all power in heaven and on earth, and as eternal Prophet, eternal Priest and eternal King, He enlightens, intercedes for, and governs His church.

Ps. 110, 1. The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot-stool.

Ephes. 1, 20-23. God raised Christ from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all.

Ephes. 5, 14. Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Rom. 8, 33-34. Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

- * * 84. What do we confess with the words: From thence
He shall come to judge the quick and the dead?

Christ will come again on the last day with great power and glory to take the righteous into eternal glory, and to deliver the wicked over to eternal punishment.

Acts 1, 11. This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

Matth. 25, 31-32. But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats.

II Cor. 5, 10. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what He hath done, whether it be good or bad.

Luke 21, 27-28. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

85. In which passage of the Holy Scripture do we find the humiliation and the exaltation of Christ briefly described?

We find the humiliation and the exaltation of Christ briefly described in the passage Phil. 2, 5-11, which is as follows: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as

a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

86. What is the substance of your faith in Jesus Christ?

I believe that Jesus Christ—true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary—is my Lord, who has redeemed, purchased and delivered me, a lost and condemned creature, from all sins, from death and from the power of Satan, not with silver or gold, but with His holy, precious blood, and with His innocent suffering and death; that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness; even as he is risen from the dead, lives and reigns in all eternity.

THE THIRD ARTICLE OF THE CHRISTIAN FAITH.

* * 87. Of what does the third article of the Christian faith treat?

The third article of the Christian faith treats of God, the Holy Ghost, and of the work of sanctification.

* * 88. What do we believe concerning the Holy Ghost?

We believe that the Holy Ghost is the third person in the Holy Trinity, with the Father and the Son, true and eternal God, a Lord and distributor of all gifts, who enables us to come to Christ, our Lord, and to remain with Him forever.

89. What offices are ascribed to the Holy Ghost?

Three offices are ascribed to the Holy Ghost; the office of punishment, in which He reproveth man for his sins; the office of comforting, in which He assures the sinner of the grace of God; the office of teaching, in which He guides believers into all truth, and impels them to do all that is good.

John 14, 16-17. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth: whom the world can not receive, for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

John 14, 26. But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you.

John 16, 13-14. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify me; for He shall take of mine, and shall declare it unto you.

90. By what means does the Holy Ghost accomplish this work?

The Holy Ghost works by the word of God and the holy sacraments, which are the means of grace instituted by God.

James 1, 21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

Acts 2, 38. Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.

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

- * * 91. In what order and in what manner does the Holy Ghost impart salvation to the individual ?

The order and manner observed by the Holy Ghost in imparting salvation to the individual is as follows : Calling and enlightenment, repentance and faith, justification and sanctification.

92. What is meant by the calling of the Holy Ghost ?

We distinguish between a general and a special calling. In the general calling the Holy Ghost invites all mankind to enter into the Kingdom of God. In the special calling the Holy Ghost brings the general calling so effectually to the individual person, that he is compelled to either accept or reject it.

II Peter 3, 9. The Lord is not wishing that any should perish, but that all should come to repentance.

I Tim. 2, 4. God willeth that all men should be saved, and come to the knowledge of the truth.

John 6, 44. No man can come to me, except the Father which sent me draw him : and I will raise him up in the last day.

Luke 14, 16-24. Matth. 22, 1-14.

Matth. 11, 28-30. Come unto me, all ye that labor and are heavy laden, and I will give you rest. 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. For my yoke is easy, and my burden is light.

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

Rev. 3, 20. Behold, I stand at the door and knock : if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

93. What is meant by the enlightenment of the Holy Ghost ?

Enlightenment is the work of the Holy Ghost, by which He convinces the sinner of his lost state, and shows him how he can be saved.

Ephes. 5, 8. Ye were once darkness, but are now light in the Lord.

Ephes. 1, 17-18. God may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints.

94. What is repentance?

True repentance consists in conviction of sin, contrition for sin, confession and renunciation of sin, and longing for grace.

Matth. 9, 13. I came not to call the righteous, but sinners.

Ps. 38, 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

I John 1, 8-9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

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

Luke 15, 18-19. I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.

Luke 18, 13. God, be merciful to me a sinner.

Ps. 32, 5. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

James 5, 16. Confess therefore your sins one to another.

II Cor. 7, 10. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death.

Matth. 5, 4. Blessed are they that mourn: for they shall be comforted.

Ps. 51, 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isaiah 55, 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Rom. 12, 9. Abhor that which is evil; cleave to that which is good.

Luke 19, 8. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

Ps. 42. 1-2. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

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

95. What is faith?

Faith is the firm confidence with which the sinner accepts and retains the grace of God in Christ.

Hebr. 11, 1. Now faith is the assurance of things hoped for, the proving of things not seen.

Hebr. 11, 6. Without faith it is impossible to be well-pleasing unto Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.

Rom. 4, 20-21. Abraham was looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what He had promised, He was able also to perform.

I Tim. 1, 15. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

John 6, 40. For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life.

John 6, 68-69. Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.

Acts 16, 31. Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

Gal. 2, 20. That life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me.

96. What is justification?

Justification is the forgiveness of sins for Christ's sake, the imputation of the righteousness of Christ, and the adoption as children of God, and all this purely by paternal grace.

Isaiah 43, 24-25. Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake; and I will not remember thy sins.

Ps. 32, 1-2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Phil. 3, 8-9. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be

found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith.

Gal. 3, 26. For ye are all sons of God, through faith, in Christ Jesus.

I John 3, 1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are.

Rom. 3, 28. We reckon therefore that a man is justified by faith apart from the words of the law.

Rom. 3, 22-23. There is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus.

Ephes. 2, 8-9. For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God; not of works, that no man should glory.

97. What other terms are used to denote this state of justification?

The terms regeneration and conversion are often used to denote the state of justification.

98. What is regeneration?

Regeneration is the beginning of the new life in man, as wrought by the triune God through baptism of water and the Spirit.

John 3, 5. Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

Gal. 3, 27. For as many of you as were baptized into Christ did put on Christ.

I Peter 1, 23. Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

99. What is conversion?

Conversion is the faithful acceptance of the new life, wrought by God, hence a turning from the broad way and entrance upon the straitened way.

Ezekiel 33, 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways.

Ezekiel 18, 21. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

I Peter 2, 25. For ye were going astray like sheep, but are now returned unto the Shepherd and Bishop of your souls.

100. Whereby are we assured of our justification?

We are assured of this state of grace by the testimony of the Holy Ghost, as it is written Rom. 8, 15-16: For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God.

101. What is sanctification?

Sanctification is that work of the Holy Ghost, by which the whole man is transformed and daily renewed in all his actions, and made acceptable to God.

I John 5, 4. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.

II Cor. 5, 17. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.

II Peter 3, 18. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

II Peter 2, 1-2.

Ephes. 4, 22-24. That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness and truth.

Phil. 3, 12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus.

Hebr. 12, 14. Follow after peace with all men, and the sanctification without which no man shall see the Lord.

I Thess. 5, 23. And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

* * 102. What name is given in the apostolic creed to the entire body of Christians?

The entire body of Christians is called the one, Holy, Universal Christian Church.

103. Why do we speak of the Christian church as being one church?

The Christian church is called the one church because it has one Lord, one faith, one baptism, one God and Father of all, as it is written Ephes. 4, 3-6: Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

104. Why is the Christian church called a Holy Church?

The Christian church is called holy, because the Holy Ghost works mightily in it by word and sacrament; and because every one of its members shall thereby be sanctified and made perfect.

Ephes. 5, 25-27. Christ loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

105. Why is the Christian church called a Universal Church?

The Christian church is called a universal church, because every sinner of all nations and times can and shall be admitted into it, according to the will of God, and because every one finds there what he needs.

John 10, 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Mark. 16, 15. Go ye into all the world, and preach the gospel to the whole creation.

106. Why is the church called the Christian church?

The church is a Christian church, because Christ alone is its foundation, its head and the object to which all its efforts are directed.

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

Coloss. 1, 18. And He (Christ) is the head of the body, the church.

Ephes. 4, 13.

107. Has the church already become all that we confess concerning it?

The church has indeed existed at all times as the true church; but has frequently erred and been corrupted; its future perfection, however, is certain, according to God's promise.

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

Matth. 13, 24-26. The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

** 108. What is understood by the "communion of saints?"

By the communion of saints we understand that all Christians, as members of one body, be united in love, and aid one another in their temporal and eternal welfare.

I Cor. 12, 12-13. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

Ephes. 4, 15-16. But speaking truth in love, may grow up in all things into Him, which is the head, even Christ.

Phil. 2, 2-4. Fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

I Cor. 12, 26. And whether one member suffereth, all the members suffer with it, or one member is honored, all the members rejoice with it.

** 109. What do we confess with the words: "I believe in the forgiveness of sins?"

The forgiveness of sins is offered in Christ to all mankind, so that through the Holy Ghost every person of every time can and may have part therein, according to the will of God.

Luke 24, 46-47. Thus is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations,

Acts 17, 30-31. The times of ignorance therefore God overlooked; but now He commandeth men that they should all, everywhere, repent: inasmuch as He hath appointed a day, in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

* * 110. What do we understand by "the resurrection of the body?"

On the last day Christ will raise up all the dead,—the righteous to eternal life, the unrighteous to everlasting punishment.

John 5, 28-29. For the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

I Cor. 15, 42-44. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.

Phil. 3, 20-21. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.

Matth. 25, 41. Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

* * 111. What is meant by "life everlasting?"

They, who are justified and perfected in Christ after receiving in the resurrection the glory of Christ, in body and soul, shall enter into eternal bliss and glory.

John 17, 24. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me.

I John 3, 2. It is not yet made manifest, what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is.

I Cor. 13, 12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

I Peter 1, 7-9. 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 honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Matth. 25, 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Isaiah 35, 10. The ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Rev. 21, 3-4. Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more.

* 112. What is the substance of your faith in the Holy Ghost?

I believe that I can not by my own reason or strength, believe in my Lord Jesus Christ, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and preserved me in the true faith; as He calls, gathers, enlightens and preserves the whole Christian church on earth and keeps it with Jesus Christ in the one true faith; in which Christian church He daily and abundantly forgives me and all believers all sins, and on the last day will raise up me and all the dead, and will give unto me and all believers in Christ everlasting life. This is most certainly true.

PART III.

PRAYER.

* 113. What is prayer?

Prayer is the conversation of the heart, addressed to God in making supplications, in giving thanks and in offering praise.

Ps. 19, 14. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.

Matth. 6, 6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

Ps. 34, 3. O magnify the Lord with me, and let us exalt His name together.

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

Matth. 7, 7-8. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Matth. 21, 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Matth. 18, 19-20. If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Ephes. 5, 20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.

Ps. 50, 23. Whoso offereth the sacrifice of thanksgiving glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God.

Ps. 92, 1. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

I Tim. 2, 1-2. I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

I Thess. 5, 17. Pray without ceasing.

* 114. In what prayer has the Lord Jesus taught us how to pray and what we shall pray for?

In the "Lord's Prayer," which is as follows:

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

15. What is the meaning of: "Our Father who art in heaven?"

God desires us and all His children to call upon Him with cheerful confidence, as beloved children of a great and affectionate father, knowing that He is both willing and able to help us.

Matth. 7, 9-11. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, béing 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?

John 16, 27. For the Father Himself loveth you, because ye have loved me, and have believed that I came forth from the Father.

Ephes. 3, 14-15. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory.

Rom. 10, 12. For the same Lord is Lord of all, and is rich unto all that call upon Him.

Ps. 121, 1-2. I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the Lord, which made heaven and earth.

116. What do we pray for in the petition: "Hallowed be thy name?"

God's name is indeed holy in itself, but we pray in this petition that it may be holy among us also. This is done when the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life in accordance with it. To this help us dear Father in heaven!

Ps. 72, 18, 19. Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name forever; and let the whole earth be filled with his glory.

Gal. 1, 8. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.

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

117. What do we pray for in the petition: "Thy kingdom come?"

The kingdom of God is indeed established by the redemption; but we pray in this petition that we and

all others may participate in this kingdom, and that the same may be completed in every respect.

Luke 17, 20-21. And being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

Tit. 2, 13. Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.

118. What do we pray for in the petition: "Thy will be done on earth as it is in heaven?"

God's good and gracious will is indeed done without our prayer, but we pray in this petition that it may also be done among us, and everywhere, and that every one on the earth may do His will as cheerfully as the angels in heaven.

Matth. 16, 24. If any man would come after me, let him deny himself.

I John 2, 17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

Rom. 12, 2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Hebr. 13, 21. Even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is wellpleasing in His sight, through Jesus Christ; to whom be the glory forever and ever.

119. What do we pray for in the petition: "Give us this day our daily bread?"

God indeed gives daily bread without our prayer, even to all the wicked, but we pray in this petition that he would lead us to know this, and enable us to receive with thanksgiving what we daily need for body and soul.

Matth. 5, 45. For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

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

Prov. 30, 8-9. Give me neither poverty nor riches; feed me with the food that is needful for me: lest I be full, and deny thee, and say, who is the Lord? Or lest I be poor, and steal, and use profanely the name of my God.

Matth. 6, 34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Ps. 127, 1-2. Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so He giveth unto His beloved sleep.

II Thess. 3, 10. For even when we were with you, this we commanded you, if any will not work, neither let him eat.

Deut. 8, 10. And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which He hath given thee.

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

Matth. 4, 4. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

120. What is meant by the petition: "Forgive us our debts as we forgive our debtors?"

We pray in this petition that our Father in heaven would not regard our sins, nor on their account refuse us the forgiveness of all our sins; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace, for we daily sin much and deserve nothing but punishment. We promise also, on our part, heartily to forgive and willingly to do good to those who sin against us.

Ps. 51, 1-3. Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.

Matth. 6, 14-15. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matth. 18, 21-22. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

121. What do we pray for in the petition: "Lead us not into temptation?"

God indeed tempts no one, but we pray in this petition that God would protect and keep us, that satan, the world and our own flesh may not deceive us, nor lead us into sin, infamy and vice; mistrust, unbelief and despair; and though we be assailed by them, we may nevertheless conquer and finally obtain the victory over them.

James 1, 13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man.

I Cor. 10-13. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Luke 22, 31-32. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not.

I Peter 2, 11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

II Tim. 2, 5. And if also a man contend in the games, he is not crowned, except he have contended lawfully.

I John 5, 4-5. This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

122. What do we pray for in the petition: "But deliver us from evil?"

We pray in this petition as in a summary that the Father in heaven would deliver us from every evil of body and soul; and, finally, when our last hour has come, grant us a happy end, and graciously take us from this world of sorrow to Himself in heaven.

John 17, 15. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.

II Tim. 4, 18. The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom.

Rom. 8, 23. We ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

123. What is meant by the conclusion: "For thine is the kingdom, and the power, and the glory forever. Amen?"

With these words we express a confident assurance that such petitions are agreeable to our Father in heaven and heard of Him; for He Himself has commanded us thus to pray and promised that we shall be heard. "Amen." Amen, that is, yea, yea, it shall be so.

II Cor. 1, 20. For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us.

Ephes. 3, 20. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

124. What is a Sacrament?

A sacrament is a holy ordinance instituted by Christ Himself, in which by visible signs and means He imparts and maintains the new life.

125. How many sacraments has Christ instituted ?

Christ has instituted two Sacraments, the Holy Baptism and the Lord's Supper.

* * 126. What is Holy Baptism ?

Holy Baptism is the sacrament by which the triune God imparts the new life unto man. Thereby man is admitted into the communion of God and the whole Christian church.

127. What is the visible sign in Baptism ?

The visible sign in Baptism is water, in which the candidate for Baptism is immersed or with which he is sprinkled in the name of the triune God ; as it is written Matth. 28, 18-20 : "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations ; baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world."

128. What does Holy Baptism require of us ?

Holy Baptism requires of us that we, by daily contrition and repentance, renounce all sinful longings and desires, and by faith arise to a new life.

Rom. 6, 3-4. Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death ? We were buried therefore with Him through baptism into death : that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

Col. 3, 9-10. Seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him.

129. Why should infants be baptized ?

Infants should be baptized because the new life is a divine gift of grace, which the infants are as needy

and capable of receiving as adults; hence the Lord has explicitly promised His kingdom unto them.

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

Mark 10, 13-14-16. And they brought unto Him little children, that He should touch them: and the disciples rebuked them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God.—And He took them in His arms, and blessed them, laying His hands upon them.

130. What does baptism of the children daily require of the parents?

Parents shall, by education and instruction, by prayer and example promote the growth of the new life in their baptized children.

Matth. 28, 20. Teaching them to observe all things whatsoever I commanded you.

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

131. What is confirmation?

Confirmation is the renewal of the baptismal covenant, that is, the baptized children, having been instructed in the Christian faith, publicly confess their faith and promise unto their Lord obedience until death.

PART V.

THE SACRAMENT OF THE LORD'S SUPPER.

** 132. What is the Lord's Supper?

The Lord's Supper is that sacrament by which we receive the body and the blood of our Lord Jesus Christ as the nourishment of our new life, sustain and confirm the communion with Christ and all believers, and proclaim that the Lord has died for us.

John 6, 51. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world.

John 6, 55-56. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him.

Ephes. 5, 30. We are members of His body.

I Cor. 10, 17. Seeing that we, who are many, are one bread, one body: for we all partake of the one bread.

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

133. What are the visible signs and means of this
Sacrament?

The visible signs and means of this sacrament are bread and wine, the worthy partaking of which is the eating and drinking of the body and blood of our Lord Jesus Christ; as it is stated in the words instituting this Holy Supper.

* 134. With what words did Christ institute the Holy
Supper?

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

“After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the New Testament in My blood, which is shed for you, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.”

Matth. 26, 26-28. Mark 14, 22-24. Luke 22, 19-20. I Cor. 11, 23-25.

** 135. What do we receive by thus eating and drinking?

By thus eating and drinking we receive the remission of sins, life and salvation; as it is stated in the words: "broken and shed for you for the remission of sins."

136. Who, then, receives such Sacrament worthily?

He, who eats and drinks with heartfelt repentance and with true faith; for he alone is truly worthy and well prepared, who has faith in these words: "Given and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared; for the words: "for you" require truly believing hearts.

I Cor. 11, 28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

II Cor. 13, 5. Try your own selves, whether ye be in the faith; prove your own selves.

Ps. 139, 23-24. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting.

I Cor. 11, 27. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

I Cor. 11, 29-30. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep.

Matth. 5, 23-24. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

137. What does our communion daily require of us?

Our communion requires that we daily keep in remembrance the crucifixion of our Lord Jesus, and that we consider well how hard it was for our Saviour to bear our sins and the sins of the whole world, and to gain eternal salvation for us by offering up His

life and shedding His blood. And since our sins caused the Lord Jesus the greatest sufferings, yea bitter death, we should have no pleasure in sin, but earnestly flee and avoid it; and being reclaimed by our Saviour and Redeemer we should live, suffer and die to His honor, so that at all times and especially in the hour of death we may cheerfully and confidently say:

* *Lord Jesus, for Thee I live, for Thee I suffer, for Thee I die! Lord Jesus, Thine will I be in life and death! Grant me, O Lord, eternal salvation! Amen.*

—==APPENDIX.==—

The Confirmation Vow.

Minister: Dearly beloved, you may now make your confession of faith.

The candidates recite the Apostles' Creed: I believe in God, the Father Almighty, etc.

Minister: I ask you, my friends, before this assembly and in the presence of God who knows the secrets of all hearts:

Do you sincerely believe in God, the Father and the Son and the Holy Spirit, desiring to be received into the fellowship of the Church of the Lord Jesus Christ? If so, then answer each one severally: I do.

Answer: I do.

Minister: Do you renounce all evil, the vanities of the world, and the sinful desires of the flesh?

Answer: I do.

Minister: Do you promise, with the assistance of the Holy Spirit, to live according to the doctrine and precepts of Christ, as presented in the Holy Scriptures, and to remain faithful to the confession of the Evangelical Church?

Answer: Yes, by the help of God.

The Confessional.

Almighty God, Father of our Lord Jesus Christ, I, a poor sinner, acknowledge and bewail my manifold sins and wickedness, which I have from time to time committed against Thy Holy Commandments by

BRIEF HISTORY OF THE GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

On the 15th day of October, 1840, six clergymen assembled in Gravois Settlement, Mo. They came in response to an invitation extended by Rev. L. E. Nollau, who was then in charge of a small German congregation at that place. The place of meeting was a little log church of the most primitive construction. This was destined to be the cradle of the German Evangelical Synod of North America, an organization which, in the providence of God, was to contribute much toward making religion and conscience a constant active force, first in St. Louis, Mo., and vicinity, and later on to extend its activity throughout the length and breadth of the land, wielding a potent influence as a spiritual and moral power in the American Commonwealth. St. Louis was then a small town of 11,000 inhabitants, but, if we are to believe the chronologists, it made up for its size in wickedness. Skepticism and antagonism to all things pertaining to Church and Christianity prevailed among a certain class of Germans, who had come to the "Land of Freedom," and prided themselves in having cut loose from God and the Church, but were fettered hand and foot by the evil passions in their hearts.

It was to these people that missionaries were sent from Basel, Switzerland, and Barmen, Germany. The first men to bring the Gospel to the Germans, living in and near St. Louis, Mo., which was then considered

as being in the "Far West," were Rev. G. W. Wall, Rev. Joseph Rieger, Rev. J. J. Riess and Rev. Philip Jacob Heyer. These pioneers were at work in the cause of their Master as early as 1836, Rev. Riess and Rev. Heyer still earlier. Later on others came to assist in the work, Rev. L. E. Nollau and Rev. Hermann Garlich in 1837, the latter laboring at Femme Osage, Mo., and vicinity. Add to these Rev. Carl Ludwig Dauber, who had charge of a congregation at Quincy, Ill., and Rev. John Gerber, and we have the founders of the German Evangelical Synod of North America. Rev. Joseph Rieger and Rev. John Gerber were abroad at the time of the organization, but signed the protocol of the conference immediately upon their return. The following is the Article of Confession which these fathers have laid as a foundation on which they built, and on which the entire structure of the Evangelical Synod now rests, viz:

"The German Evangelical Synod of North America, as a part of the Evangelical Church, defines the term "Evangelical Church" as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testament as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed Church, the most important being: The Augsburg Confession, Luther's and the Heidelberg Catechisms, in so far as they agree; but where they disagree the German Evangelical Synod of North America adheres strictly to the passages of Holy

Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church.”

The foundation of the new organization was well laid, for it rests firmly on the Word of God, and this Word is not to be interpreted arbitrarily, but in accordance with the doctrine and precepts as enunciated in the Augsburg Confession, Luther's Small Catechism and the Heidelberg Catechism. These are the chief books on doctrine of the Evangelical Church. These books do not fully agree on all points of doctrine, but the Evangelical Church maintains that the points of difference are not sufficiently grave to justify a separation of the Lutheran and the Reformed Church, and advocates a common basis on which these may meet. In view of the fact that there is much on which both churches agree, and so little on which they disagree, the Evangelical Church advocates union of these two branches. It grants liberty of conscience in the interpretation of those passages of Scripture, on which they base their diverging views; provided, however, that they agree with either the Lutheran or Reformed doctrine. This is done in the expectation, that, as far as the Lutheran and the Reformed Church is concerned, the prayer of the Savior may become a reality, “That they all may be one; as Thou, Father, art in me, and I in Thee, that they may be one in us: That the world may believe that Thou has sent me.” John XVII. 21.

These principles found favor with many earnest Christian men and women, who had become wearied

and disgusted with the spirit of hostility, which so often prevailed between the Lutheran and the Reformed Churches, and they gladly welcomed the peace policy of the "Evangelical Association of the West," as the Synod was then called. To the early pioneers of the Synod, deserving honorable mention, we add the pastors: A. Baltzer, later President of the Synod for many years, and a very potent factor in the development of this organization, and Prof. A. Irion, who was for many years president of the theological seminary of the Synod.

The additions to the Synod were, however, not restricted to individual pastors and churches that were occasionally added to the organization. Four distinct church organizations presented themselves for admission at different times during the first half century of the Synod's existence. The first asking admission was the "German Evangelical Church Association of Ohio." This Association was received in 1858 at Cincinnati, Ohio. Two years later a still greater addition was made to the "Association of the West" at Mansfield, Ohio, when the "United Evangelical Synod of the East" joined the "Evangelical Church Association of the West." Though this was not a great acquisition in point of numbers, yet by this union a territory hitherto closed to the "Association of the West," was opened to them and the assimilation that then took place proved a great blessing to the "Association." It was found expedient to amend the name by striking out the word "Association" and putting in lieu thereof "Synod." This was done in the year

1866. The Church was then called the "Evangelical Synod of the West." An acquisition to the Synod surpassing in numbers any of those mentioned was the union with the "Evangelical Synod of the Northwest," numbering forty-eight clergymen, and the "United Evangelical Synod of the East," numbering twenty-five. This took place at the General Conference, held at Quincy, Ill., 1872. Five years later the name was again changed to: "The German Evangelical Synod of North America," which it still retains. The Synod is divided into seventeen districts and four missions, as follows: Atlantic, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New York, North Illinois, Ohio, Pacific, Pennsylvania, South Illinois, Texas, West Missouri, Wisconsin, Mission District, The North-west Mission, Manitoba, Canada, and Foreign Missions in India, and numbers 1,013 clergymen, 1,338 congregations and 259,593 communicant members in 1909. The Evangelical Teachers Association numbers ninety-three teachers.

Eden Theological Seminary, the theological school of the Synod, is located at St. Louis, Mo. The pastors of the Synod receive their training at this institution.

Elmhurst College, located at Elmhurst, Ill., is the institution where Christian young men receive their training, preparatory to entering Eden Seminary. The teachers for the parochial schools of the Synod also receive their education at this institution. Eden Publishing House is located at 1716--1718 Chouteau Ave., St. Louis, Mo.

The periodicals of the Synod are:

“Der Friedensbote”; “Magazin für Evangelische Theologie und Kirche”; “Messenger of Peace”; “Evangelischer Kalender”; “Evangelical Year-book”; “Lektionsblatt für Evangelische Sonntagschulen”; “Christliche Kinderzeitung”; “Evangelical Companion”; “Deutsch-Amerikanischer Jugendfreund”; “Unsere Kleinen”; “The Children’s Comrade.”

The Synod supports nine pastors, five women and three unmarried lady missionaries in the Central Provinces of India; besides these 67 native helpers and 114 teachers are engaged in this mission work.

Though the Synod has, up to the present time, carried on its work almost exclusively in the German language, it is becoming more apparent every day that it must avail itself of the English language, in order to continue the work so nobly begun by the founders, that our posterity, though they may lose the language of their ancestors, may be brought up in their faith.

We cherish the hope that the German Evangelical Synod of North America may continue in the enjoyment of the blessings of the Almighty God in the future as in the past, and succeed in the accomplishment of all the duties that may present themselves, and show still greater results in the second half century of its history than in the first, all in compliance with the apostolic admonition: “Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.” Eph. 4: 1—6.

