

## **The Heidelberg Catechism**

The Heidelberg Catechism was composed in Heidelberg at the request of Elector Frederick III, who ruled the Palatinate, an influential German province, from 1559 to 1576. An old tradition credits Zacharius Ursinus and Caspar Olevianus with being coauthors of the new catechism. Both were certainly involved in its composition, although one of them may have had primary responsibility. All we know for sure is reported by the Elector in his preface of January 19, 1563. It was, he writes, "with the advice and cooperation of our entire theological faculty in this place, and of all superintendents and distinguished servants of the church" that he secured the preparation of the Heidelberg Catechism. The catechism was approved by a synod in Heidelberg in January 1563. A second and third German edition, each with small additions, as well as a Latin translation were published the same year in Heidelberg. Soon the catechism was divided into fifty-two sections so that one Lord's Day could be explained in preaching each Sunday of the year.

The Synod of Dort in 1618-1619 approved the Heidelberg Catechism, and it soon became the most ecumenical of the Reformed catechisms and confessions. The catechism has been translated into many European, Asian, and African languages and is the most widely used and most warmly praised catechism of the Reformation period.

The 1968 Synod of the Christian Reformed Church appointed a committee to prepare "a modern and accurate translation ... which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching." A translation was adopted by the Synod of 1975.

The English translation follows the first German edition of the catechism except in two instances explained in footnotes to questions 57 and 80. The result of those inclusions is that the translation therefore actually follows the German text of the third edition as it was included in the Palatinate Church Order of November 15, 1563. This is the "received text" used throughout the world.

Biblical passages quoted in the catechism are taken from the New International Version. In the German editions, biblical quotations sometimes include additional words not found in the Greek text and therefore not included in recent translations such as the NIV. The additions from the German are indicated in footnotes in Q & A 4, 71, and 119.

## LORD'S DAY 1

1 Q. What is your only comfort  
in life and in death?

A. That I am not my own,<sup>^1</sup>  
but belong--  
body and soul,  
in life and in death--<sup>^2</sup>  
to my faithful Savior Jesus Christ.<sup>^3</sup>

He has fully paid for all my sins with his precious blood,<sup>^4</sup>  
and has set me free from the tyranny of the devil.<sup>^5</sup>  
He also watches over me in such a way<sup>^6</sup>  
that not a hair can fall from my head  
without the will of my Father in heaven:<sup>^7</sup>  
in fact, all things must work together for my salvation.<sup>^8</sup>

Because I belong to him,  
Christ, by his Holy Spirit,  
assures me of eternal life<sup>^9</sup>  
and makes me wholeheartedly willing and ready  
from now on to live for him.<sup>^10</sup>

<sup>^1</sup> 1 Cor. 6:19-20

<sup>^2</sup> Rom. 14:7-9

<sup>^3</sup> 1 Cor. 3:23; Titus 2:14

<sup>^4</sup> 1 Pet. 1:18-19; 1 John 1:7-9; 2:2

<sup>^5</sup> John 8:34-36; Heb. 2:14-15; 1 John 3:1-11

<sup>^6</sup> John 6:39-40; 10:27-30; 2 Thess. 3:3; 1 Pet. 1:5

<sup>^7</sup> Matt. 10:29-31; Luke 21:16-18

<sup>^8</sup> Rom. 8:28

<sup>^9</sup> Rom. 8:15-16; 2 Cor. 1:21-22; 5:5; Eph. 1:13-14

<sup>^10</sup> Rom. 8:1-17

2 Q. What must you know  
to live and die in the joy of this comfort?

A. Three things:  
first, how great my sin and misery are;<sup>^1</sup>  
second, how I am set free from all my sins and misery;<sup>^2</sup>  
third, how I am to thank God for such deliverance.<sup>^3</sup>

<sup>^1</sup> Rom. 3:9-10; 1 John 1:10

<sup>^2</sup> John 17:3; Acts 4:12; 10:43

<sup>^3</sup> Matt. 5:16; Rom. 6:13; Eph. 5:8-10; 2 Tim. 2:15; 1 Pet. 2:9-10

## Part I: Human Misery

### LORD'S DAY 2

3 Q. How do you come to know your misery?

A. The law of God tells me.<sup>1</sup>

<sup>1</sup> Rom. 3:20; 7:7-25

4 Q. What does God's law require of us?

A. Christ teaches us this in summary in Matthew 22--

You shall love the Lord your God  
with all your heart  
and with all your soul  
and with all your mind  
and with all your strength.<sup>1^\*</sup>  
This is the great and first commandment.

And a second is like it:  
You shall love your neighbor as yourself.<sup>2</sup>

On these two commandments depend  
all the law and the prophets.

<sup>1</sup> Deut. 6:5

<sup>2</sup> Lev. 19:18

\*Earlier and better manuscripts of Matthew 22 omit the words "and with all your strength." They are found in Mark 12:30.

5 Q. Can you live up to all this perfectly?

A. No.<sup>1</sup>

I have a natural tendency  
to hate God and my neighbor.<sup>2</sup>

<sup>1</sup> Rom. 3:9-20, 23; 1 John 1:8, 10

<sup>2</sup> Gen. 6:5; Jer. 17:9; Rom. 7:23-24; 8:7; Eph. 2:1-3; Titus 3:3

## LORD'S DAY 3

6 Q. Did God create man  
so wicked and perverse?

A. No.

God created man good<sup>^1</sup> and in his own image,<sup>^2</sup>  
that is, in true righteousness and holiness,<sup>^3</sup>  
so that he might  
truly know God his creator,<sup>^4</sup>  
love him with all his heart,  
and live with him in eternal happiness  
for his praise and glory.<sup>^5</sup>

<sup>^1</sup> Gen. 1:31

<sup>^2</sup> Gen. 1:26-27

<sup>^3</sup> Eph. 4:24

<sup>^4</sup> Col. 3:10

<sup>^5</sup> Ps. 8

7 Q. Then where does man's corrupt nature  
come from?

A. From the fall and disobedience of our first parents,  
Adam and Eve, in Paradise.<sup>^1</sup>

This fall has so poisoned our nature<sup>^2</sup>  
that we are born sinners--  
corrupt from conception on.<sup>^3</sup>

<sup>^1</sup> Gen. 3

<sup>^2</sup> Rom. 5:12, 18-19

<sup>^3</sup> Ps. 51:5

8 Q. But are we so corrupt  
that we are totally unable to do any good  
and inclined toward all evil?

A. Yes,<sup>^1</sup> unless we are born again,  
by the Spirit of God.<sup>^2</sup>

<sup>^1</sup> Gen. 6:5; 8:21; Job 14:4; Isa. 53:6

<sup>^2</sup> John 3:3-5

## LORD'S DAY 4

9 Q. But doesn't God do man an injustice  
by requiring in his law  
what man is unable to do?

A. No, God created man with the ability to keep the law.^1  
Man, however, tempted by the devil,^2  
in reckless disobedience,^3  
robbed himself and all his descendants of these gifts.^4

^1 Gen. 1:31; Eph. 4:24

^2 Gen. 3:13; John 8:44

^3 Gen. 3:6

^4 Rom. 5:12, 18, 19

10 Q. Will God permit  
such disobedience and rebellion  
to go unpunished?

A. Certainly not.  
He is terribly angry  
about the sin we are born with  
as well as the sins we personally commit.

As a just judge he punishes them now and in eternity.^1

He has declared:

"Cursed be every one who does not abide by  
all things written in the book of the law, and do them."^2

^1 Ex. 34:7; Ps. 5:4-6; Nah. 1:2; Rom. 1:18; Eph. 5:6; Heb. 9:27

^2 Gal. 3:10; Deut. 27:26

11 Q. But isn't God also merciful?

A. God is certainly merciful,^1  
but he is also just.^2  
His justice demands  
that sin, committed against his supreme majesty,  
be punished with the supreme penalty--  
eternal punishment of body and soul.^3

^1 Ex. 34:6-7; Ps. 103:8-9

^2 Ex. 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30-31

^3 Matt. 25:35-46

## Part II: Deliverance

### LORD'S DAY 5

12 Q. According to God's righteous judgment we deserve punishment both in this world and forever after: how then can we escape this punishment and return to God's favor?

A. God requires that his justice be satisfied.<sup>^1</sup> Therefore the claims of his justice must be paid in full, either by ourselves or another.<sup>^2</sup>

<sup>^1</sup> Ex. 23:7; Rom. 2:1-11

<sup>^2</sup> Isa. 53:11; Rom. 8:3-4

13 Q. Can we pay this debt ourselves?

A. Certainly not. Actually, we increase our guilt every day.<sup>^1</sup>

<sup>^1</sup> Matt. 6:12; Rom. 2:4-5

14 Q. Can another creature--any at all-- pay this debt for us?

A. No. To begin with, God will not punish another creature for man's guilt.<sup>^1</sup> Besides, no mere creature can bear the weight of God's eternal anger against sin and release others from it.<sup>^2</sup>

<sup>^1</sup> Ezek. 18:4, 20; Heb. 2:14-18

<sup>^2</sup> Ps. 49:7-9; 130:3

15 Q. What kind of mediator and deliverer should we look for then?

A. He must be truly human<sup>1</sup> and truly righteous,<sup>2</sup> yet more powerful than all creatures, that is, he must also be true God.<sup>3</sup>

<sup>1</sup> Rom. 1:3; 1 Cor. 15:21; Heb. 2:17

<sup>2</sup> Isa. 53:9; 2 Cor. 5:21; Heb. 7:26

<sup>3</sup> Isa. 7:14; 9:6; Jer. 23:6; John 1:1

#### LORD'S DAY 6

16 Q. Why must he be truly human and truly righteous?

A. God's justice demands it: man has sinned, man must pay for his sin;<sup>1</sup> but a sinner can not pay for others.<sup>2</sup>

<sup>1</sup> Rom. 5:12, 15; 1 Cor. 15:21; Heb. 2:14-16

<sup>2</sup> Heb. 7:26-27; 1 Pet. 3:18

17 Q. Why must he also be true God?

A. So that, by the power of his divinity, he might bear the weight of God's anger in his humanity and earn for us and restore to us righteousness and life.<sup>1</sup>

<sup>1</sup> Isa. 53; John 3:16; 2 Cor. 5:21

18 Q. And who is this mediator-- true God and at the same time truly human and truly righteous?

A. Our Lord Jesus Christ,<sup>1</sup> who was given us to set us completely free and to make us right with God.<sup>2</sup>

<sup>1</sup> Matt. 1:21-23; Luke 2:11; 1 Tim. 2:5

<sup>2</sup> 1 Cor. 1:30

19 Q. How do you come to know this?

A. The holy gospel tells me.

God himself began to reveal the gospel already in Paradise;<sup>^1</sup>  
later, he proclaimed it

by the holy patriarchs<sup>^2</sup> and prophets,<sup>^3</sup>  
and portrayed it

by the sacrifices and other ceremonies of the law;<sup>^4</sup>

finally, he fulfilled it

through his own dear Son.<sup>^5</sup>

<sup>^1</sup> Gen. 3:15

<sup>^2</sup> Gen. 22:18; 49:10

<sup>^3</sup> Isa. 53; Jer. 23:5-6; Mic. 7:18-20; Acts 10:43; Heb. 1:1-2

<sup>^4</sup> Lev. 1-7; John 5:46; Heb. 10:1-10

<sup>^5</sup> Rom. 10:4; Gal. 4:4-5; Col. 2:17

LORD'S DAY 7

20 Q. Are all men saved through Christ  
just as all were lost through Adam?

A. No.

Only those are saved

who by true faith

are grafted into Christ

and accept all his blessings.<sup>^1</sup>

<sup>^1</sup> Matt. 7:14; John 3:16, 18, 36; Rom. 11:16-21



21 Q. What is true faith?

A. True faith is  
not only a knowledge and conviction  
that everything God reveals in his Word is true;<sup>^1</sup>  
it is also a deep-rooted assurance,<sup>^2</sup>  
created in me by the Holy Spirit<sup>^3</sup> through the gospel,<sup>^4</sup>  
that, out of sheer grace earned for us by Christ,<sup>^5</sup>  
not only others, but I too,<sup>^6</sup>  
have had my sins forgiven,  
have been made forever right with God,  
and have been granted salvation.<sup>^7</sup>

<sup>^1</sup> John 17:3, 17; Heb. 11:1-3; James 2:19

<sup>^2</sup> Rom. 4:18-21; 5:1; 10:10; Heb. 4:14-16

<sup>^3</sup> Matt. 16:15-17; John 3:5; Acts 16:14

<sup>^4</sup> Rom. 1:16; 10:17; 1 Cor. 1:21

<sup>^5</sup> Rom. 3:21-26; Gal. 2:16; Eph. 2:8-10

<sup>^6</sup> Gal. 2:20

<sup>^7</sup> Rom. 1:17; Heb. 10:10

22 Q. What then must a Christian believe?

A. Everything God promises us in the gospel.<sup>^1</sup>  
That gospel is summarized for us  
in the articles of our Christian faith--  
a creed beyond doubt,  
and confessed throughout the world.

<sup>^1</sup> Matt. 28:18-20; John 20:30-31

23 Q. What are these articles?

A. 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 Spirit,  
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 living and the dead.

I believe in the Holy Spirit;  
I believe a holy catholic church,  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body;  
and the life everlasting.

#### LORD'S DAY 8

24 Q. How are these articles divided?

A. Into three parts:  
God the Father and our creation;  
God the Son and our deliverance;  
God the Holy Spirit and our sanctification.

25 Q. Since there is but one God,<sup>1</sup>  
why do you speak of three:  
Father, Son, and Holy Spirit?

A. Because that is how  
God has revealed himself in his Word:<sup>2</sup>  
these three distinct persons  
are one, true, eternal God.

<sup>1</sup> Deut. 6:4; 1 Cor. 8:4, 6

<sup>2</sup> Matt. 3:16-17; 28:18-19; Luke 4:18 (Isa. 61:1); John 14:26; 15:26; 2 Cor. 13:14;  
Gal. 4:6; Tit. 3:5-6

## God the Father

### LORD'S DAY 9

26 Q. What do you believe when you say,  
"I believe in God the Father, almighty,  
Maker of heaven and earth"?

A. That the eternal Father of our Lord Jesus Christ,  
who out of nothing created heaven and earth  
and everything in them,<sup>^1</sup>  
who still upholds and rules them  
by his eternal counsel and providence,<sup>^2</sup>  
is my God and Father  
because of Christ his Son.<sup>^3</sup>

I trust him so much that I do not doubt  
he will provide  
whatever I need  
for body and soul,<sup>^4</sup>  
and he will turn to my good  
whatever adversity he sends me  
in this sad world.<sup>^5</sup>

He is able to do this because he is almighty God;<sup>^6</sup>  
he desires to do this because he is a faithful Father.<sup>^7</sup>

<sup>^1</sup> Gen. 1 & 2; Ex. 20:11; Ps. 33:6; Isa. 44:24; Acts 4:24; 14:15

<sup>^2</sup> Ps. 104; Matt. 6:30; 10:29; Eph. 1:11

<sup>^3</sup> John 1:12-13; Rom. 8:15-16; Gal. 4:4-7; Eph. 1:5

<sup>^4</sup> Ps. 55:22; Matt. 6:25-26; Luke 12:22-31

<sup>^5</sup> Rom. 8:28

<sup>^6</sup> Gen. 18:14; Rom. 8:31-39

<sup>^7</sup> Matt. 7:9-11

## LORD'S DAY 10

27 Q. What do you understand  
by the providence of God?

A. Providence is  
the almighty and ever present power of God<sup>1</sup>  
by which he upholds, as with his hand,  
heaven  
and earth  
and all creatures,<sup>2</sup>  
and so rules them that  
leaf and blade,  
rain and drought,  
fruitful and lean years,  
food and drink,  
health and sickness,  
prosperity and poverty--<sup>3</sup>  
all things, in fact, come to us  
not by chance<sup>4</sup>  
but from his fatherly hand.<sup>5</sup>

<sup>1</sup> Jer. 23:23-24; Acts 17:24-28

<sup>2</sup> Heb. 1:3

<sup>3</sup> Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2

<sup>4</sup> Prov. 16:33

<sup>5</sup> Matt. 10:29

28 Q. How does the knowledge  
of God's creation and providence  
help us?

A. We can be patient when things go against us,<sup>1</sup>  
thankful when things go well,<sup>2</sup>  
and for the future we can have  
good confidence in our faithful God and Father  
that nothing will separate us from his love.<sup>3</sup>  
All creatures are so completely in his hand  
that without his will  
they can neither move nor be moved.<sup>4</sup>

<sup>1</sup> Job 1:21-22; James 1:3

<sup>2</sup> Deut. 8:10; 1 Thess. 5:18

<sup>3</sup> Ps. 55:22; Rom. 5:3-5; 8:38-39

<sup>4</sup> Job 1:12; 2:6; Prov. 21:1; Acts 17:24-28

## God the Son

### LORD'S DAY 11

29 Q. Why is the Son of God called "Jesus," meaning "savior"?

A. Because he saves us from our sins.^1  
Salvation cannot be found in anyone else;  
it is futile to look for any salvation elsewhere.^2

^1 Matt. 1:21; Heb. 7:25

^2 Isa. 43:11; John 15:5; Acts 4:11-12; 1 Tim. 2:5

30 Q. Do those who look for their salvation and security in saints, in themselves, or elsewhere really believe in the only savior Jesus?

A. No.  
Although they boast of being his,  
by their deeds they deny  
the only savior and deliverer, Jesus.^1

Either Jesus is not a perfect savior,  
or those who in true faith accept this savior  
have in him all they need for their salvation.^2

^1 1 Cor. 1:12-13; Gal. 5:4

^2 Col. 1:19-20; 2:10; 1 John 1:7

## LORD'S DAY 12

31 Q. Why is he called "Christ," meaning "anointed"?

A. Because he has been ordained by God the Father and has been anointed with the Holy Spirit<sup>1</sup> to be our chief prophet and teacher<sup>2</sup> who perfectly reveals to us the secret counsel and will of God for our deliverance;<sup>3</sup> our only high priest<sup>4</sup> who has set us free by the one sacrifice of his body,<sup>5</sup> and who continually pleads our cause with the Father;<sup>6</sup> and our eternal king<sup>7</sup> who governs us by his Word and Spirit, and who guards us and keeps us in the freedom he has won for us.<sup>8</sup>

<sup>1</sup> Luke 3:21-22; 4:14-19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7)

<sup>2</sup> Acts 3:22 (Deut. 18:15)

<sup>3</sup> John 1:18; 15:15

<sup>4</sup> Heb. 7:17 (Ps. 110:4)

<sup>5</sup> Heb. 9:12; 10:11-14

<sup>6</sup> Rom. 8:34; Heb. 9:24

<sup>7</sup> Matt. 21:5 (Zech. 9:9)

<sup>8</sup> Matt. 28:18-20; John 10:28; Rev. 12:10-11

32 Q. But why are you called a Christian?

A. Because by faith I am a member of Christ<sup>1</sup> and so I share in his anointing.<sup>2</sup> I am anointed to confess his name,<sup>3</sup> to present myself to him as a living sacrifice of thanks,<sup>4</sup> to strive with a good conscience against sin and the devil in this life,<sup>5</sup> and afterward to reign with Christ over all creation for all eternity.<sup>6</sup>

<sup>1</sup> 1 Cor. 12:12-27

<sup>2</sup> Acts 2:17 (Joel 2:28); 1 John 2:27

<sup>3</sup> Matt. 10:32; Rom. 10:9-10; Heb. 13:15

<sup>4</sup> Rom. 12:1; 1 Pet. 2:5, 9

<sup>5</sup> Gal. 5:16-17; Eph. 6:11; 1 Tim. 1:18-19

<sup>6</sup> Matt. 25:34; 2 Tim. 2:12

LORD'S DAY 13

33 Q. Why is he called God's "only begotten Son" when we also are God's children?

A. Because Christ alone is the eternal, natural Son of God.<sup>^1</sup>  
We, however, are adopted children of God--  
adopted by grace through Christ.<sup>^2</sup>

<sup>^1</sup> John 1:1-3, 14, 18; Heb. 1

<sup>^2</sup> John 1:12; Rom. 8:14-17; Eph. 1:5-6

34 Q. Why do you call him "our Lord"?

A. Because--  
not with gold or silver,  
but with his precious blood--<sup>^1</sup>  
he has set us free  
from sin and from the tyranny of the devil,<sup>^2</sup>  
and has bought us,  
body and soul,  
to be his very own.<sup>^3</sup>

<sup>^1</sup> 1 Pet. 1:18-19

<sup>^2</sup> Col. 1:13-14; Heb. 2:14-15

<sup>^3</sup> 1 Cor. 6:20; 1 Tim. 2:5-6

## LORD'S DAY 14

35 Q. What does it mean that he  
"was conceived by the Holy Spirit,  
born of the virgin Mary"?

A. That the eternal Son of God,  
who is and remains  
true and eternal God,<sup>1</sup>  
took to himself,  
through the working of the Holy Spirit,<sup>2</sup>  
from the flesh and blood of the virgin Mary,<sup>3</sup>  
a truly human nature  
so that he might become David's true descendant,<sup>4</sup>  
in all things like us his brothers<sup>5</sup>  
except for sin.<sup>6</sup>

<sup>1</sup> John 1:1; 10:30-36; Acts 13:33 (Ps. 2:7); Col. 1:15-17; 1 John 5:20

<sup>2</sup> Luke 1:35

<sup>3</sup> Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14

<sup>4</sup> 2 Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Rom. 1:3

<sup>5</sup> Phil. 2:7; Heb. 2:17

<sup>6</sup> Heb. 4:15; 7:26-27

36 Q. How does the holy conception and birth of Christ  
benefit you?

A. He is our mediator,<sup>1</sup>  
and with his innocence and perfect holiness  
he removes from God's sight  
my sin--mine since I was conceived.<sup>2</sup>

<sup>1</sup> 1 Tim. 2:5-6; Heb. 9:13-15

<sup>2</sup> Rom. 8:3-4; 2 Cor. 5:21; Gal. 4:4-5; 1 Pet. 1:18-19



LORD'S DAY 15

37 Q. What do you understand by the word "suffered"?

A. That during his whole life on earth,  
but especially at the end,  
Christ sustained  
in body and soul  
the anger of God against the sin of the whole human race.^1

This he did in order that,  
by his suffering as the only atoning sacrifice,^2  
he might set us free, body and soul,  
from eternal condemnation,^3  
and gain for us  
God's grace,  
righteousness,  
and eternal life.^4

^1 Isa. 53; 1 Pet. 2:24; 3:18

^2 Rom. 3:25; Heb. 10:14; 1 John 2:2; 4:10

^3 Rom. 8:1-4; Gal. 3:13

^4 John 3:16; Rom. 3:24-26

38 Q. Why did he suffer "under Pontius Pilate" as judge?

A. So that he,  
though innocent,  
might be condemned by a civil judge,^1  
and so free us from the severe judgment of God  
that was to fall on us.^2

^1 Luke 23:13-24; John 19:4, 12-16

^2 Isa. 53:4-5; 2 Cor. 5:21; Gal. 3:13

39 Q. Is it significant  
that he was "crucified"  
instead of dying some other way?

A. Yes.  
This death convinces me  
that he shouldered the curse  
which lay on me,  
since death by crucifixion was accursed by God.^1

^1 Gal. 3:10-13 (Deut. 21:23)

LORD'S DAY 16

40 Q. Why did Christ have to go all the way to death?

A. Because God's justice and truth demand it:<sup>^1</sup>  
only the death of God's Son could pay for our sin.<sup>^2</sup>

<sup>^1</sup> Gen. 2:17

<sup>^2</sup> Rom. 8:3-4; Phil. 2:8; Heb. 2:9

41 Q. Why was he "buried"?

A. His burial testifies  
that he really died.<sup>^1</sup>

<sup>^1</sup> Isa. 53:9; John 19:38-42; Acts 13:29; 1 Cor. 15:3-4

42 Q. Since Christ has died for us,  
why do we still have to die?

A. Our death does not pay the debt of our sins.<sup>^1</sup>  
Rather, it puts an end to our sinning  
and is our entrance into eternal life.<sup>^2</sup>

<sup>^1</sup> Ps. 49:7

<sup>^2</sup> John 5:24; Phil. 1:21-23; 1 Thess. 5:9-10

43 Q. What further advantage do we receive  
from Christ's sacrifice and death on the cross?

A. Through Christ's death  
our old selves are crucified, put to death, and buried with him,<sup>^1</sup>  
so that the evil desires of the flesh  
may no longer rule us,<sup>^2</sup>  
but that instead we may dedicate ourselves  
as an offering of gratitude to him.<sup>^3</sup>

<sup>^1</sup> Rom. 6:5-11; Col. 2:11-12

<sup>^2</sup> Rom. 6:12-14

<sup>^3</sup> Rom. 12:1; Eph. 5:1-2

44 Q. Why does the creed add,  
"He descended into hell"?

A. To assure me in times of personal crisis and temptation  
that Christ my Lord,  
by suffering unspeakable anguish, pain, and terror of soul,  
especially on the cross but also earlier,  
has delivered me from the anguish and torment of hell.^1

^1 Isa. 53; Matt. 26:36-46; 27:45-46; Luke 22:44; Heb. 5:7-10

#### LORD'S DAY 17

45 Q. How does Christ's resurrection benefit us?

A. First, by his resurrection he has overcome death,  
so that he might make us share in the righteousness  
he won for us by his death.^1

Second, by his power we too  
are already now resurrected to a new life.^2

Third, Christ's resurrection  
is a guarantee of our glorious resurrection.^3

^1 Rom. 4:25; 1 Cor. 15:16-20; 1 Pet. 1:3-5

^2 Rom. 6:5-11; Eph. 2:4-6; Col. 3:1-4

^3 Rom. 8:11; 1 Cor. 15:12-23; Phil. 3:20-21

#### LORD'S DAY 18

46 Q. What do you mean by saying,  
"He ascended into heaven"?

A. That Christ,  
while his disciples watched,  
was lifted up from the earth into heaven^1  
and will be there for our good^2  
until he comes again  
to judge the living and the dead.^3

^1 Luke 24:50-51; Acts 1:9-11

^2 Rom. 8:34; Eph. 4:8-10; Heb. 7:23-25; 9:24

^3 Acts 1:11

47 Q. But isn't Christ with us  
until the end of the world  
as he promised us?<sup>1</sup>

A. Christ is true man and true God.  
In his human nature Christ is not now on earth;<sup>2</sup>  
but in his divinity, majesty, grace, and Spirit  
he is not absent from us for a moment.<sup>3</sup>

<sup>1</sup> Matt. 28:20

<sup>2</sup> Acts 1:9-11; 3:19-21

<sup>3</sup> Matt. 28:18-20; John 14:16-19

48 Q. If his humanity is not present  
wherever his divinity is,  
then aren't the two natures of Christ  
separated from each other?

A. Certainly not.  
Since divinity  
is not limited  
and is present everywhere,<sup>1</sup>  
it is evident that  
Christ's divinity is surely beyond the bounds of  
the humanity he has taken on,  
but at the same time his divinity is in  
and remains personally united to  
his humanity.<sup>2</sup>

<sup>1</sup> Jer. 23:23-24; Acts 7:48-49 (Isa. 66:1)

<sup>2</sup> John 1:14; 3:13; Col. 2:9

49 Q. How does Christ's ascension into heaven benefit us?

A. First, he pleads our cause  
in heaven  
in the presence of his Father.^1

Second, we have our own flesh in heaven--  
a guarantee that Christ our head  
will take us, his members,  
to himself in heaven.^2

Third, he sends his Spirit to us on earth  
as a further guarantee.^3  
By the Spirit's power  
we make the goal of our lives,  
not earthly things,  
but the things above where Christ is,  
sitting at God's right hand.^4

^1 Rom. 8:34; 1 John 2:1

^2 John 14:2; 17:24; Eph. 2:4-6

^3 John 14:16; 2 Cor. 1:21-22; 5:5

^4 Col. 3:1-4

LORD'S DAY 19

50 Q. Why the next words:  
"and sitteth at the right hand of God"?

A. Christ ascended to heaven,  
there to show that he is head of his church,^1  
and that the Father rules all things through him.^2

^1 Eph. 1:20-23; Col. 1:18

^2 Matt. 28:18; John 5:22-23

51 Q. How does this glory of Christ our head benefit us?

A. First, through his Holy Spirit  
he pours out his gifts from heaven  
upon us his members.^1

Second, by his power  
he defends us and keeps us safe  
from all enemies.^2

^1 Acts 2:33; Eph. 4:7-12

^2 Ps. 110:1-2; John 10:27-30; Rev. 19:11-16

52 Q. How does Christ's return  
"to judge the living and the dead"  
comfort you?

A. In all my distress and persecution  
I turn my eyes to the heavens  
and confidently await as judge the very One  
who has already stood trial in my place before God  
and so has removed the whole curse from me.^1  
All his enemies and mine  
he will condemn to everlasting punishment:  
but me and all his chosen ones  
he will take along with him  
into the joy and the glory of heaven.^2

^1 Luke 21:28; Rom. 8:22-25; Phil. 3:20-21; Tit. 2:13-14

^2 Matt. 25:31-46; 2 Thess. 1:6-10

## God the Holy Spirit

### LORD'S DAY 20

53 Q. What do you believe concerning "the Holy Spirit"?

A. First, he, as well as the Father and the Son, is eternal God.^1

Second, he has been given to me personally,^2 so that, by true faith, he makes me share in Christ and all his blessings,^3 comforts me,^4 and remains with me forever.^5

^1 Gen. 1:1-2; Matt. 28:19; Acts 5:3-4

^2 1 Cor. 6:19; 2 Cor. 1:21-22; Gal. 4:6

^3 Gal. 3:14

^4 John 15:26; Acts 9:31

^5 John 14:16-17; 1 Pet. 4:14

### LORD'S DAY 21

54 Q. What do you believe concerning the "holy catholic church"?

A. I believe that the Son of God through his Spirit and Word,^1 out of the entire human race,^2 from the beginning of the world to its end,^3 gathers, protects, and preserves for himself a community chosen for eternal life^4 and united in true faith.^5 And of this community I am^6 and always will be^7 a living member.

^1 John 10:14-16; Acts 20:28; Rom. 10:14-17; Col. 1:18

^2 Gen. 26:3b-4; Rev. 5:9

^3 Isa. 59:21; 1 Cor. 11:26

^4 Matt. 16:18; John 10:28-30; Rom. 8:28-30; Eph. 1:3-14

^5 Acts 2:42-47; Eph. 4:1-6

^6 1 John 3:14, 19-21

^7 John 10:27-28; 1 Cor. 1:4-9; 1 Pet. 1:3-5

55 Q. What do you understand by  
"the communion of saints"?

A. First, that believers one and all,  
as members of this community,  
share in Christ  
and in all his treasures and gifts.^1

Second, that each member  
should consider it his duty  
to use his gifts  
readily and cheerfully  
for the service and enrichment  
of the other members.^2

^1 Rom. 8:32; 1 Cor. 6:17; 12:4-7, 12-13; 1 John 1:3

^2 Rom. 12:4-8; 1 Cor. 12:20-27; 13:1-7; Phil. 2:4-8

56 Q. What do you believe  
concerning "the forgiveness of sins"?

A. I believe that God,  
because of Christ's atonement,  
will never hold against me  
any of my sins^1  
nor my sinful nature  
which I need to struggle against all my life.^2

Rather, in his grace  
God grants me the righteousness of Christ  
to free me forever from judgment.^3

^1 Ps. 103:3-4, 10, 12; Mic. 7:18-19; 2 Cor. 5:18-21; 1 John 1:7; 2:2

^2 Rom. 7:21-25

^3 John 3:17-18; Rom. 8:1-2



LORD'S DAY 22

57 Q. How does "the resurrection of the body" comfort you?

A. Not only my soul  
will be taken immediately after this life  
to Christ its head,<sup>^1</sup>  
but even my very flesh, raised by the power of Christ,  
will be reunited with my soul  
and made like Christ's glorious\* body.<sup>^2</sup>

<sup>^1</sup> Luke 23:43; Phil. 1:21-23

<sup>^2</sup> 1 Cor. 15:20, 42-46, 54; Phil. 3:21; 1 John 3:2

\*The first edition had here the German word for "holy." This was later corrected to the German word for "glorious."

58 Q. How does the article concerning "life everlasting" comfort you?

A. Even as I already now  
experience in my heart  
the beginning of eternal joy,<sup>^1</sup>  
so after this life I will have  
perfect blessedness such as  
no eye has seen,  
no ear has heard,  
no man has ever imagined:  
a blessedness in which to praise God eternally.<sup>^2</sup>

<sup>^1</sup> Rom. 14:17

<sup>^2</sup> John 17:3; 1 Cor. 2:9

LORD'S DAY 23

59 Q. What good does it do you, however,  
to believe all this?

A. In Christ I am right with God  
and heir to life everlasting.^1

^1 John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 5:1-2

60 Q. How are you right with God?

A. Only by true faith in Jesus Christ.^1

Even though my conscience accuses me  
of having grievously sinned against all God's commandments  
and of never having kept any of them,^2  
and even though I am still inclined toward all evil,^3  
nevertheless,  
without my deserving it at all,^4  
out of sheer grace,^5  
God grants and credits to me  
the perfect satisfaction, righteousness, and holiness of Christ,^6  
as if I had never sinned nor been a sinner,  
as if I had been as perfectly obedient  
as Christ was obedient for me.^7

All I need to do  
is to accept this gift of God with a believing heart.^8

^1 Rom. 3:21-28; Gal. 2:16; Eph. 2:8-9; Phil 3:8-11

^2 Rom. 3:9-10

^3 Rom. 7:23

^4 Tit. 3:4-5

^5 Rom. 3:24; Eph. 2:8

^6 Rom. 4:3-5 (Gen. 15:6); 2 Cor. 5:17-19; 1 John 2:1-2

^7 Rom. 4:24-25; 2 Cor. 5:21

^8 John 3:18; Acts 16:30-31

61 Q. Why do you say that  
by faith alone  
you are right with God?

A. It is not because of any value my faith has  
that God is pleased with me.  
Only Christ's satisfaction, righteousness, and holiness  
make me right with God.^1  
And I can receive this righteousness and make it mine  
in no other way than  
by faith alone.^2

^1 1 Cor. 1:30-31

^2 Rom. 10:10; 1 John 5:10-12

#### LORD'S DAY 24

62 Q. Why can't the good we do  
make us right with God,  
or at least help make us right with him?

A. Because the righteousness  
which can pass God's scrutiny  
must be entirely perfect  
and must in every way measure up to the divine law.^1  
Even the very best we do in this life  
is imperfect  
and stained with sin.^2

^1 Rom. 3:20; Gal. 3:10 (Deut. 27:26)

^2 Isa. 64:6

63 Q. How can you say that the good we do  
doesn't earn anything  
when God promises to reward it  
in this life and the next?^1

A. This reward is not earned;  
it is a gift of grace.^2

^1 Matt. 5:12; Heb. 11:6

^2 Luke 17:10; 2 Tim. 4:7-8

64 Q. But doesn't this teaching  
make people indifferent and wicked?

A. No.

It is impossible  
for those grafted into Christ by true faith  
not to produce fruits of gratitude.^1

^1 Luke 6:43-45; John 15:5

## The Sacraments

### LORD'S DAY 25

65 Q. You confess that by faith alone  
you share in Christ and all his blessings:  
where does that faith come from?

A. The Holy Spirit produces it in our hearts^1  
by the preaching of the holy gospel,^2  
and confirms it  
through our use of the holy sacraments.^3

^1 John 3:5; 1 Cor. 2:10-14; Eph. 2:8

^2 Rom. 10:17; 1 Pet. 1:23-25

^3 Matt. 28:19-20; 1 Cor. 10:16

66 Q. What are sacraments?

A. Sacraments are holy signs and seals for us to see.  
They were instituted by God so that  
by our use of them  
he might make us understand more clearly  
the promise of the gospel,  
and might put his seal on that promise.^1

And this is God's gospel promise:  
to forgive our sins and give us eternal life  
by grace alone  
because of Christ's one sacrifice  
finished on the cross.^2

^1 Gen. 17:11; Deut. 30:6; Rom. 4:11

^2 Matt. 26:27-28; Acts 2:38; Heb. 10:10

67 Q. Are both the word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Right!

In the gospel the Holy Spirit teaches us and through the holy sacraments he assures us that our entire salvation rests on Christ's one sacrifice for us on the cross.^1

^1 Rom. 6:3; 1 Cor. 11:26; Gal. 3:27

68 Q. How many sacraments did Christ institute in the New Testament?

A. Two: baptism and the Lord's Supper.^1

^1 Matt. 28:19-20; 1 Cor. 11:23-26

## **Baptism**

### **LORD'S DAY 26**

69 Q. How does baptism remind you and assure you that Christ's one sacrifice on the cross is for you personally?

A. In this way:  
Christ instituted this outward washing^1 and with it gave the promise that, as surely as water washes away the dirt from the body, so certainly his blood and his Spirit wash away my soul's impurity, in other words, all my sins.^2

^1 Acts 2:38

^2 Matt. 3:11; Rom. 6:3-10; 1 Pet. 3:21

70 Q. What does it mean  
to be washed with Christ's blood and Spirit?

A. To be washed with Christ's blood means  
that God, by grace, has forgiven my sins  
because of Christ's blood  
poured out for me in his sacrifice on the cross.^1

To be washed with Christ's Spirit means  
that the Holy Spirit has renewed me  
and set me apart to be a member of Christ  
so that more and more I become dead to sin  
and increasingly live a holy and blameless life.^2

^1 Zech. 13:1; Eph. 1:7-8; Heb. 12:24; 1 Pet. 1:2; Rev. 1:5

^2 Ezek. 36:25-27; John 3:5-8; Rom. 6:4; 1 Cor. 6:11; Col. 2:11-12

71 Q. Where does Christ promise  
that we are washed with his blood and Spirit  
as surely as we are washed  
with the water of baptism?

A. In the institution of baptism where he says:

"Go therefore and make disciples of all nations,  
baptizing them in the name of the Father  
and of the Son  
and of the Holy Spirit."^1

"He who believes and is baptized will be saved,  
but he who does not believe will be condemned."^2\*

This promise is repeated when Scripture calls baptism  
the washing of regeneration^3 and  
the washing away of sins.^4

^1 Matt. 28:19

^2 Mark 16:16

^3 Tit. 3:5

^4 Acts 22:16

\*Earlier and better manuscripts of Mark 16 omit the words "Whoever believes  
and is baptized . . . condemned."

LORD'S DAY 27

72 Q. Does this outward washing with water itself wash away sins?

A. No, only Jesus Christ's blood and the Holy Spirit cleanse us from all sins.<sup>^1</sup>

<sup>^1</sup> Matt. 3:11; 1 Pet. 3:21; 1 John 1:7

73 Q. Why then does the Holy Spirit call baptism the washing of regeneration and the washing away of sins?

A. God has good reason for these words. He wants to teach us that the blood and Spirit of Christ wash away our sins just as water washes away dirt from our bodies.<sup>^1</sup>

But more important, he wants to assure us, by this divine pledge and sign, that the washing away of our sins spiritually is as real as physical washing with water.<sup>^2</sup>

<sup>^1</sup> 1 Cor. 6:11; Rev. 1:5; 7:14

<sup>^2</sup> Acts 2:38; Rom. 6:3-4; Gal. 3:27

74 Q. Should infants, too, be baptized?

A. Yes. Infants as well as adults are in God's covenant and are his people.<sup>^1</sup> They, no less than adults, are promised the forgiveness of sin through Christ's blood and the Holy Spirit who produces faith.<sup>^2</sup>

Therefore, by baptism, the mark of the covenant, infants should be received into the Christian church and should be distinguished from the children of unbelievers.<sup>^3</sup> This was done in the Old Testament by circumcision,<sup>^4</sup> which was replaced in the New Testament by baptism.<sup>^5</sup>

<sup>^1</sup> Gen. 17:7; Matt. 19:14

<sup>^2</sup> Isa. 44:1-3; Acts 2:38-39; 16:31

<sup>^3</sup> Acts 10:47; 1 Cor. 7:14

<sup>^4</sup> Gen. 17:9-14

<sup>^5</sup> Col. 2:11-13

## The Lord's Supper

LORD'S DAY 28

75 Q. How does the Lord's Supper remind you and assure you that you share in Christ's one sacrifice on the cross and in all his gifts?

A. In this way:  
Christ has commanded me and all believers to eat this broken bread and to drink this cup. With this command he gave this promise:<sup>1</sup>

First,  
as surely as I see with my eyes  
the bread of the Lord broken for me  
and the cup given to me,  
so surely  
his body was offered and broken for me  
and his blood poured out for me  
on the cross.

Second,  
as surely as  
I receive from the hand of the one who serves,  
and taste with my mouth  
the bread and cup of the Lord,  
given me as sure signs of Christ's body and blood,  
so surely  
he nourishes and refreshes my soul for eternal life  
with his crucified body and poured-out blood.

<sup>1</sup> Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 11:23-25



76 Q. What does it mean  
to eat the crucified body of Christ  
and to drink his poured-out blood?

A. It means  
to accept with a believing heart  
the entire suffering and death of Christ  
and by believing  
to receive forgiveness of sins and eternal life.^1

But it means more.

Through the Holy Spirit, who lives both in Christ and in us,  
we are united more and more to Christ's blessed body.^2  
And so, although he is in heaven^3 and we are on earth,  
we are flesh of his flesh and bone of his bone.^4  
And we forever live on and are governed by one Spirit,  
as members of our body are by one soul.^5

<sup>1</sup> John 6:35, 40, 50-54

<sup>2</sup> John 6:55-56; 1 Cor. 12:13

<sup>3</sup> Acts 1:9-11; 1 Cor. 11:26; Col. 3:1

<sup>4</sup> 1 Cor. 6:15-17; Eph. 5:29-30; 1 John 4:13

<sup>5</sup> John 6:56-58; 15:1-6; Eph. 4:15-16; 1 John 3:24

77 Q. Where does Christ promise  
to nourish and refresh believers  
with his body and blood  
as surely as  
they eat this broken bread  
and drink this cup?

A. In the institution of the Lord's supper:

"The Lord Jesus on the night when he was betrayed,  
took bread, and when he had given thanks,  
he broke it and said,  
'Take, eat, this is my body, which is for you.  
Do this in remembrance of me.'  
In the same way also the cup, after supper, saying,  
'This cup is the new covenant in my blood.  
Do this, as often as you drink it,  
in remembrance of me.'  
For as often as you eat this bread and drink the cup,  
you proclaim the Lord's death  
until he comes."^1

This promise is repeated by Paul in these words:

"The cup of blessing which we bless,  
is it not a participation in the blood of Christ?  
The bread which we break,  
is it not a participation in the body of Christ?  
Because there is one bread, we who are many are one body,  
for we all partake of the one bread."^2

^1 1 Cor. 11:23-26

^2 1 Cor. 10:16-17

## LORD'S DAY 29

78 Q. Are the bread and wine changed into the real body and blood of Christ?

A. No.

Just as the water of baptism  
is not changed into Christ's blood  
and does not itself wash away sins  
but is simply God's sign and assurance,<sup>^1</sup>  
so too the bread of the Lord's Supper  
is not changed into the actual body of Christ<sup>^2</sup>  
even though it is called the body of Christ<sup>^3</sup>  
in keeping with the nature and language of sacraments.<sup>^4</sup>

<sup>^1</sup> Eph. 5:26; Tit. 3:5

<sup>^2</sup> Matt. 26:26-29

<sup>^3</sup> 1 Cor. 10:16-17; 11:26-28

<sup>^4</sup> Gen. 17:10-11; Ex. 12:11, 13; 1 Cor. 10:1-4

79 Q. Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood? (Paul uses the words, a participation in Christ's body and blood.)

A. Christ has good reason for these words.

He wants to teach us that  
as bread and wine nourish our temporal life,  
so too his crucified body and poured-out blood  
truly nourish our souls for eternal life.<sup>^1</sup>

But more important,  
he wants to assure us, by this visible sign and pledge,  
that we, through the Holy Spirit's work,  
share in his true body and blood  
as surely as our mouths  
receive these holy signs in his remembrance,<sup>^2</sup>  
and that all of his suffering and obedience  
are as definitely ours  
as if we personally  
had suffered and paid for our sins.<sup>^3</sup>

<sup>^1</sup> John 6:51, 55

<sup>^2</sup> 1 Cor. 10:16-17; 11:26

<sup>^3</sup> Rom. 6:5-11

## LORD'S DAY 30

\*80 Q. How does the Lord's Supper differ from the Roman Catholic Mass?

A. The Lord's Supper declares to us that our sins have been completely forgiven through the one sacrifice of Jesus Christ which he himself finished on the cross once for all.<sup>^1</sup> It also declares to us that the Holy Spirit grafts us into Christ,<sup>^2</sup> who with his very body is now in heaven at the right hand of the Father<sup>^3</sup> where he wants us to worship him.<sup>^4</sup>

But the Mass teaches that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests.

It also teaches that Christ is bodily present in the form of bread and wine where Christ is therefore to be worshiped.

Thus the Mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ and a condemnable idolatry.

<sup>^1</sup> John 19:30; Heb. 7:27; 9:12, 25-26; 10:10-18

<sup>^2</sup> 1 Cor. 6:17; 10:16-17

<sup>^3</sup> Acts 7:55-56; Heb. 1:3; 8:1

<sup>^4</sup> Matt. 6:20-21; John 4:21-24; Phil. 3:20; Col. 3:1-3

\*Question and answer 80 were altogether absent from the first edition of the catechism but were present in a shorter form in the second edition. The translation here given is of the expanded text of the third edition.

81 Q. Who are to come  
to the Lord's table?

A. Those who are displeased with themselves  
because of their sins,  
but who nevertheless trust  
that their sins are pardoned  
and that their continuing weakness is covered  
by the suffering and death of Christ,  
and who also desire more and more  
to strengthen their faith  
and to lead a better life.

Hypocrites and those who are unrepentant, however,  
eat and drink judgment on themselves.^1

^1 1 Cor. 10:19-22; 11:26-32

82 Q. Are those to be admitted  
to the Lord's Supper  
who show by what they say and do  
that they are unbelieving and ungodly?

A. No, that would dishonor God's covenant  
and bring down God's anger upon the entire congregation.^1  
Therefore, according to the instruction of Christ  
and his apostles,  
the Christian church is duty-bound to exclude such people,  
by the official use of the keys of the kingdom,  
until they reform their lives.

^1 1 Cor. 11:17-32; Ps. 50:14-16; Isa. 1:11-17

#### LORD'S DAY 31

83 Q. What are the keys of the kingdom?

A. The preaching of the holy gospel  
and Christian discipline toward repentance.  
Both preaching and discipline  
open the kingdom of heaven to believers  
and close it to unbelievers.^1

^1 Matt. 16:19; John 20:22-23

84 Q. How does preaching the gospel  
open and close the kingdom of heaven?

A. According to the command of Christ:  
The kingdom of heaven is opened  
by proclaiming and publicly declaring  
to each and every believer that,  
as often as he accepts the gospel promise in true faith,  
God, because of what Christ has done,  
truly forgives all his sins.

The kingdom of heaven is closed, however,  
by proclaiming and publicly declaring  
to unbelievers and hypocrites that,  
as long as they do not repent,  
the anger of God and eternal condemnation rest on them.

God's judgment, both in this life and in the life to come,  
is based on this gospel testimony.^1

^1 Matt. 16:19; John 3:31-36; 20:21-23

85 Q. How is the kingdom of heaven  
closed and opened by Christian discipline?

A. According to the command of Christ:  
If anyone, though called a Christian,  
professes unchristian teachings or lives an unchristian life,  
if after repeated brotherly counsel,  
he refuses to abandon his errors and wickedness, and  
if after being reported to the church, that is, to its officers,  
he fails to respond also to their admonition--  
such a one the officers exclude  
from the Christian fellowship  
by withholding the sacraments from him,  
and God himself excludes him from the kingdom of Christ.^1

Such a person,  
when he promises and demonstrates genuine reform,  
is received again  
as a member of Christ  
and of his church.^2

^1 Matt. 18:15-20; 1 Cor. 5:3-5, 11-13; 2 Thess. 3:14-15

^2 Luke 15:20-24; 2 Cor. 2:6-11

### Part III: Gratitude

#### LORD'S DAY 32

86 Q. We have been delivered  
from our misery  
by God's grace alone through Christ  
and not because we have earned it:  
why then must we still do good?

A. To be sure, Christ has redeemed us by his blood.  
But we do good because  
Christ by his Spirit is also renewing us to be like himself,  
so that in all our living  
we may show that we are thankful to God  
for all he has done for us,<sup>^1</sup>  
and so that he may be praised through us.<sup>^2</sup>

And we do good  
so that we may be assured of our faith by its fruits,<sup>^3</sup>  
and so that by our godly living  
our neighbors may be won over to Christ.<sup>^4</sup>

<sup>^1</sup> Rom. 6:13; 12:1-2; 1 Pet. 2:5-10

<sup>^2</sup> Matt. 5:16; 1 Cor. 6:19-20

<sup>^3</sup> Matt. 7:17-18; Gal. 5:22-24; 2 Pet. 1:10-11

<sup>^4</sup> Matt. 5:14-16; Rom. 14:17-19; 1 Pet. 2:12; 3:1-2

87 Q. Can those be saved  
who do not turn to God  
from their ungrateful  
and impenitent ways?

A. By no means.  
Scripture tells us that  
no unchaste person,  
no idolater, adulterer, thief,  
no covetous person,  
no drunkard, slanderer, robber,  
or the like  
is going to inherit the kingdom of God.<sup>^1</sup>

<sup>^1</sup> 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:1-20; 1 John 3:14

LORD'S DAY 33

88 Q. What is involved  
in genuine repentance or conversion?

A. Two things:  
the dying-away of the old self,  
and the coming-to-life of the new.^1

^1 Rom. 6:1-11; 2 Cor. 5:17; Eph. 4:22-24; Col. 3:5-10

89 Q. What is the dying-away of the old self?

A. It is to be genuinely sorry for sin,  
to hate it more and more,  
and to run away from it.^1

^1 Ps. 51:3-4, 17; Joel 2:12-13; Rom. 8:12-13; 2 Cor. 7:10

90 Q. What is the coming-to-life of the new self?

A. It is wholehearted joy in God through Christ^1  
and a delight to do every kind of good  
as God wants us to.^2

^1 Ps. 51:8, 12; Isa.57:15; Rom. 5:1; 14:17

^2 Rom. 6:10-11; Gal. 2:20

91 Q. What do we do that is good?

A. Only that which  
arises out of true faith,^1  
conforms to God's law,^2  
and is done for his glory;^3  
and not that which is based  
on what we think is right  
or on established human tradition.^4

^1 John 15:5; Heb. 11:6

^2 Lev. 18:4; 1 Sam. 15:22; Eph. 2:10

^3 1 Cor. 10:31

^4 Deut. 12:32; Isa. 29:13; Ezek. 20:18-19; Matt. 15:7-9



LORD'S DAY 34

92 Q. What does the Lord say in his law?

A. God spoke all these words:

"The First Commandment"

I am the Lord your God,  
who brought you out of the land of Egypt,  
out of the house of bondage.  
You shall have no other gods before me.

"The Second Commandment"

You shall not make for yourself a 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;  
you shall not bow down to them or serve them;  
for I, the Lord your God, am a jealous God,  
visiting the iniquity of the fathers upon the children  
to the third and fourth generation  
of those who hate me,  
but showing steadfast love to thousands of those  
who love me and keep my commandments.

"The Third Commandment"

You shall not take the name of the Lord your God in vain,  
for the Lord will not hold him guiltless  
who takes his name in vain.

"The Fourth Commandment"

Remember the Sabbath day, to keep it holy.  
Six days you shall labor, and do all your work,  
but the seventh day is a sabbath to the Lord your God.  
in it you shall not do any work,  
you, or your son or your daughter,  
your manservant or your maidservant,  
or your cattle,  
or the sojourner who is within your gates;  
for in six days the Lord made  
heaven and earth, the sea, and all that is in them,  
and rested on the seventh day;  
therefore the Lord blessed the Sabbath day  
and hallowed it.

"The Fifth Commandment"  
Honor your father and your mother,  
that your days may be long  
in the land which the Lord your God gives you.

"The Sixth Commandment"  
You shall not kill.

"The Seventh Commandment"  
You shall not commit adultery.

"The Eighth Commandment"  
You shall not steal.

"The Ninth Commandment"  
You shall not bear false witness  
against your neighbor.

"The Tenth Commandment"  
You shall not covet your neighbor's house;  
you shall not covet your neighbor's wife,  
or his manservant, or his maidservant,  
or his ox, or his ass,  
or anything that is your neighbor's.^1

<sup>^1</sup> Ex. 20:1-17; Deut. 5:6-21

93 Q. How are these commandments divided?

A. Into two tables.  
The first has four commandments,  
teaching us what our relation to God should be.  
The second has six commandments,  
teaching us what we owe our neighbor.^1

<sup>^1</sup> Matt. 22:37-39

94 Q. What does the Lord require  
in the first commandment?

A. That I, not wanting to endanger my very salvation,  
avoid and shun  
all idolatry,<sup>1</sup> magic, superstitious rites,<sup>2</sup>  
and prayer to saints or to other creatures.<sup>3</sup>

That I sincerely acknowledge the only true God,<sup>4</sup>  
trust him alone,<sup>5</sup>  
look to him for every good thing<sup>6</sup>  
humbly<sup>7</sup> and patiently,<sup>8</sup>  
love him,<sup>9</sup> fear him,<sup>10</sup> and honor him<sup>11</sup>  
with all my heart.

In short,  
that I give up anything  
rather than go against his will in any way.<sup>12</sup>

<sup>1</sup> 1 Cor. 6:9-10; 10:5-14; 1 John 5:21

<sup>2</sup> Lev. 19:31; Deut. 18:9-12

<sup>3</sup> Matt. 4:10; Rev. 19:10; 22:8-9

<sup>4</sup> John 17:3

<sup>5</sup> Jer. 17:5, 7

<sup>6</sup> Ps. 104:27-28; James 1:17

<sup>7</sup> 1 Pet. 5:5-6

<sup>8</sup> Col. 1:11; Heb. 10:36

<sup>9</sup> Matt. 22:37 (Deut. 6:5)

<sup>10</sup> Prov. 9:10; 1 Pet. 1:17

<sup>11</sup> Matt. 4:10 (Deut. 6:13)

<sup>12</sup> Matt. 5:29-30; 10:37-39

95 Q. What is idolatry?

A. Idolatry is  
having or inventing something in which one trusts  
in place of or alongside of the only true God,  
who has revealed himself in his Word.<sup>1</sup>

<sup>1</sup> 1 Chron. 16:26; Gal. 4:8-9; Eph. 5:5; Phil. 3:19

LORD'S DAY 35

96 Q. What is God's will for us  
in the second commandment?

A. That we in no way make any image of God<sup>1</sup>  
nor worship him in any other way  
than he has commanded in his Word.<sup>2</sup>

<sup>1</sup> Deut. 4:15-19; Isa. 40:18-25; Acts 17:29; Rom. 1:22-23

<sup>2</sup> Lev. 10:1-7; 1 Sam. 15:22-23; John 4:23-24

97 Q. May we then not make  
any image at all?

A. God can not and may not  
be visibly portrayed in any way.

Although creatures may be portrayed,  
yet God forbids making or having such images  
if one's intention is to worship them  
or to serve God through them.<sup>1</sup>

<sup>1</sup> Ex. 34:13-14, 17; 2 Kings 18:4-5

98 Q. But may not images be permitted in the churches  
as teaching aids for the unlearned?

A. No, we shouldn't try to be wiser than God.  
He wants his people instructed  
by the living preaching of his Word--<sup>1</sup>  
not by idols that cannot even talk.<sup>2</sup>

<sup>1</sup> Rom. 10:14-15, 17; 2 Tim. 3:16-17; 2 Pet. 1:19

<sup>2</sup> Jer. 10:8; Hab. 2:18-20

LORD'S DAY 36

99 Q. What is God's will for us  
in the third commandment?

A. That we neither blaspheme nor misuse the name of God  
by cursing,<sup>^1</sup> perjury,<sup>^2</sup> or unnecessary oaths,<sup>^3</sup>  
nor share in such horrible sins  
by being silent bystanders.<sup>^4</sup>

In a word, it requires  
that we use the holy name of God  
only with reverence and awe,<sup>^5</sup>  
so that we may properly  
confess him,<sup>^6</sup>  
pray to him,<sup>^7</sup>  
and praise him in everything we do and say.<sup>^8</sup>

<sup>^1</sup> Lev. 24:10-17

<sup>^2</sup> Lev. 19:12

<sup>^3</sup> Matt. 5:37; James 5:12

<sup>^4</sup> Lev. 5:1; Prov. 29:24

<sup>^5</sup> Ps. 99:1-5; Jer. 4:2

<sup>^6</sup> Matt. 10:32-33; Rom. 10:9-10

<sup>^7</sup> Ps. 50:14-15; 1 Tim. 2:8

<sup>^8</sup> Col. 3:17

100 Q. Is blasphemy of God's name by swearing and cursing  
really such serious sin  
that God is angry also with those  
who do not do all they can  
to help prevent it and forbid it?

A. Yes, indeed.<sup>^1</sup>  
No sin is greater,  
no sin makes God more angry  
than blaspheming his name.  
That is why he commanded the death penalty for it.<sup>^2</sup>

<sup>^1</sup> Lev. 5:1

<sup>^2</sup> Lev. 24:10-17

LORD'S DAY 37

101 Q. But may we swear an oath in God's name  
if we do it reverently?

A. Yes, when the government demands it,  
or when necessity requires it,  
in order to maintain and promote truth and trustworthiness  
for God's glory and our neighbor's good.

Such oaths are approved in God's Word<sup>^1</sup>  
and were rightly used by Old and New Testament believers.<sup>^2</sup>

<sup>^1</sup> Deut. 6:13; 10:20; Jer. 4:1-2; Heb. 6:16

<sup>^2</sup> Gen. 21:24; Josh. 9:15; 1 Kings 1:29-30; Rom. 1:9; 2 Cor. 1:23

102 Q. May we swear by saints or other creatures?

A. No.  
A legitimate oath means calling upon God  
as the one who knows my heart  
to witness to my truthfulness  
and to punish me if I swear falsely.<sup>^1</sup>  
No creature is worthy of such honor.<sup>^2</sup>

<sup>^1</sup> Rom. 9:1; 2 Cor. 1:23

<sup>^2</sup> Matt. 5:34-37; 23:16-22; James 5:12

## LORD'S DAY 38

103 Q. What is God's will for us  
in the fourth commandment?

A. First,  
that the gospel ministry and education for it be maintained,<sup>1</sup>  
and that, especially on the festive day of rest,  
I regularly attend the assembly of God's people<sup>2</sup>  
to learn what God's Word teaches,<sup>3</sup>  
to participate in the sacraments,<sup>4</sup>  
to pray to God publicly,<sup>5</sup>  
and to bring Christian offerings for the poor.<sup>6</sup>

Second,  
that every day of my life  
I rest from my evil ways,  
let the Lord work in me through his Spirit,  
and so begin already in this life  
the eternal Sabbath.<sup>7</sup>

<sup>1</sup> Deut. 6:4-9, 20-25; 1 Cor. 9:13-14; 2 Tim. 2:2; 3:13-17; Tit. 1:5

<sup>2</sup> Deut. 12:5-12; Ps. 40:9-10; 68:26; Acts 2:42-47; Heb. 10:23-25

<sup>3</sup> Rom. 10:14-17; 1 Cor. 14:31-32; 1 Tim. 4:13

<sup>4</sup> 1 Cor. 11:23-25

<sup>5</sup> Col. 3:16; 1 Tim. 2:1

<sup>6</sup> Ps. 50:14; 1 Cor. 16:2; 2 Cor. 8 & 9

<sup>7</sup> Isa. 66:23; Heb. 4:9-11

## LORD'S DAY 39

104 Q. What is God's will for us  
in the fifth commandment?

A. That I honor, love, and be loyal to  
my father and mother  
and all those in authority over me;  
that I obey and submit to them, as is proper,  
when they correct and punish me;<sup>1</sup>  
and also that I be patient with their failings--<sup>2</sup>  
for through them God chooses to rule us.<sup>3</sup>

<sup>1</sup> Ex. 21:17; Prov. 1:8; 4:1; Rom. 13:1-2; Eph. 5:21-22; 6:1-9; Col. 3:18-4:1

<sup>2</sup> Prov. 20:20; 23:22; 1 Pet. 2:18

<sup>3</sup> Matt. 22:21; Rom. 13:1-8; Eph. 6:1-9; Col. 3:18-21

LORD'S DAY 40

105 Q. What is God's will for us  
in the sixth commandment?

A. I am not to belittle, insult, hate, or kill my neighbor--  
not by my thoughts, my words, my look or gesture,  
and certainly not by actual deeds--  
and I am not to be party to this in others;^1  
rather, I am to put away all desire for revenge.^2

I am not to harm or recklessly endanger myself either.^3

Prevention of murder is also why  
government is armed with the sword.^4

^1 Gen. 9:6; Lev. 19:17-18; Matt. 5:21-22; 26:52

^2 Prov. 25:21-22; Matt. 18:35; Rom. 12:19; Eph. 4:26

^3 Matt. 4:7; 26:52; Rom. 13:11-14

^4 Gen. 9:6; Ex. 21:14; Rom. 13:4

106 Q. Does this commandment refer only to killing?

A. By forbidding murder God teaches us  
that he hates the root of murder:  
envy, hatred, anger, vindictiveness.^1

In God's sight all such are murder.^2

^1 Prov. 14:30; Rom. 1:29; 12:19; Gal. 5:19-21; 1 John 2:9-11

^2 1 John 3:15



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

A. No.

By condemning envy, hatred, and anger  
God tells us  
to love our neighbors as ourselves,<sup>^1</sup>  
to be patient, peace-loving, gentle,  
merciful, and friendly to him,<sup>^2</sup>  
to protect him from harm as much as we can,  
and to do good even to our enemies.<sup>^3</sup>

<sup>^1</sup> Matt. 7:12; 22:39; Rom. 12:10

<sup>^2</sup> Matt. 5:3-12; Luke 6:36; Rom. 12:10, 18; Gal. 6:1-2; Eph. 4:2; Col. 3:12; 1 Pet. 3:8

<sup>^3</sup> Ex. 23:4-5; Matt. 5:44-45; Rom. 12:20-21 (Prov. 25:21-22)

#### LORD'S DAY 41

108 Q. What is God's will for us  
in the seventh commandment?

A. God condemns all unchastity.<sup>^1</sup>  
We should therefore thoroughly detest it<sup>^2</sup>  
and, married or single,  
live decent and chaste lives.<sup>^3</sup>

<sup>^1</sup> Lev. 18:30; Eph. 5:3-5

<sup>^2</sup> Jude 22-23

<sup>^3</sup> 1 Cor. 7:1-9; 1 Thess. 4:3-8; Heb. 13:4

109 Q. Does God, in this commandment,  
forbid only such scandalous sins as adultery?

A. We are temples of the Holy Spirit, body and soul,  
and God wants both to be kept clean and holy.  
That is why he forbids  
everything which incites unchastity,<sup>^1</sup>  
whether it be actions, looks, talk, thoughts, or desires.<sup>^2</sup>

<sup>^1</sup> 1 Cor. 15:33; Eph. 5:18

<sup>^2</sup> Matt. 5:27-29; 1 Cor. 6:18-20; Eph. 5:3-4

LORD'S DAY 42

110 Q. What does God forbid  
in the eighth commandment?

A. He forbids not only outright theft and robbery,  
punishable by law.<sup>^1</sup>

But in God's sight theft also includes  
cheating and swindling our neighbor  
by schemes made to appear legitimate,<sup>^2</sup>  
such as:

inaccurate measurements of weight, size, or volume;  
fraudulent merchandising;  
counterfeit money;  
excessive interest;  
or any other means forbidden by God.<sup>^3</sup>

In addition he forbids all greed<sup>^4</sup>  
and pointless squandering of his gifts.<sup>^5</sup>

<sup>^1</sup> Ex. 22:1; 1 Cor. 5:9-10; 6:9-10

<sup>^2</sup> Mic. 6:9-11; Luke 3:14; James 5:1-6

<sup>^3</sup> Deut. 25:13-16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9-12; Luke 6:35

<sup>^4</sup> Luke 12:15; Eph. 5:5

<sup>^5</sup> Prov. 21:20; 23:20-21; Luke 16:10-13

111 Q. What does God require of you  
in this commandment?

A. That I do whatever I can  
for my neighbor's good,  
that I treat him  
as I would like others to treat me,  
and that I work faithfully  
so that I may share with those in need.<sup>^1</sup>

<sup>^1</sup> Isa. 58:5-10; Matt. 7:12; Gal. 6:9-10; Eph. 4:28

## LORD'S DAY 43

112 Q. What is God's will for you  
in the ninth commandment?

A. God's will is that I  
never give false testimony against anyone,  
twist no one's words,  
not gossip or slander,  
nor join in condemning anyone  
without a hearing or without a just cause.<sup>^1</sup>

Rather, in court and everywhere else,  
I should avoid lying and deceit of every kind;  
these are devices the devil himself uses,  
and they would call down on me God's intense anger.<sup>^2</sup>  
I should love the truth,  
speak it candidly,  
and openly acknowledge it.<sup>^3</sup>  
And I should do what I can  
to guard and advance my neighbor's good name.<sup>^4</sup>

<sup>^1</sup> Ps. 15; Prov. 19:5; Matt. 7:1; Luke 6:37; Rom. 1:28-32

<sup>^2</sup> Lev. 19:11-12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8

<sup>^3</sup> 1 Cor. 13:6; Eph. 4:25

<sup>^4</sup> 1 Pet. 3:8-9; 4:8

## LORD'S DAY 44

113 Q. What is God's will for you  
in the tenth commandment?

A. That not even the slightest thought or desire  
contrary to any one of God's commandments  
should ever arise in my heart.

Rather, with all my heart  
I should always hate sin  
and take pleasure in whatever is right.<sup>^1</sup>

<sup>^1</sup> Ps. 19:7-14; 139:23-24; Rom. 7:7-8

114 Q. But can those converted to God  
obey these commandments perfectly?

A. No.

In this life even the holiest  
have only a small beginning of this obedience.<sup>^1</sup>

Nevertheless, with all seriousness of purpose,  
they do begin to live  
according to all, not only some,  
of God's commandments.<sup>^2</sup>

<sup>^1</sup> Eccles. 7:20; Rom. 7:14-15; 1 Cor. 13:9; 1 John 1:8-10

<sup>^2</sup> Ps. 1:1-2; Rom. 7:22-25; Phil. 3:12-16

115 Q. No one in this life  
can obey the Ten Commandments perfectly:  
why then does God want them  
preached so pointedly?

A. First, so that the longer we live  
the more we may come to know our sinfulness  
and the more eagerly look to Christ  
for forgiveness of sins and righteousness.<sup>^1</sup>

Second, so that,  
while praying to God for the grace of the Holy Spirit,  
we may never stop striving  
to be renewed more and more after God's image,  
until after this life we reach our goal:  
perfection.<sup>^2</sup>

<sup>^1</sup> Ps. 32:5; Rom. 3:19-26; 7:7, 24-25; 1 John 1:9

<sup>^2</sup> 1 Cor. 9:24; Phil. 3:12-14; 1 John 3:1-3

## Prayer

### LORD'S DAY 45

116 Q. Why do Christians need to pray?

A. Because prayer is the most important part of the thankfulness God requires of us.<sup>^1</sup>  
And also because God gives his grace and Holy Spirit only to those who pray continually and groan inwardly, asking God for these gifts and thanking him for them.<sup>^2</sup>

<sup>^1</sup> Ps. 50:14-15; 116:12-19; 1 Thess. 5:16-18

<sup>^2</sup> Matt. 7:7-8; Luke 11:9-13

117 Q. How does God want us to pray so that he will listen to us?

A. First, we must pray from the heart to no other than the one true God, who has revealed himself in his Word, asking for everything he has commanded us to ask for.<sup>^1</sup>

Second, we must acknowledge our need and misery, hiding nothing, and humble ourselves in his majestic presence.<sup>^2</sup>

Third, we must rest on this unshakable foundation: even though we do not deserve it, God will surely listen to our prayer because of Christ our Lord. That is what he promised us in his Word.<sup>^3</sup>

<sup>^1</sup> Ps. 145:18-20; John 4:22-24; Rom. 8:26-27; James 1:5; 1 John 5:14-15

<sup>^2</sup> 2 Chron. 7:14; Ps. 2:11; 34:18; 62:8; Isa. 66:2; Rev. 4

<sup>^3</sup> Dan. 9:17-19; Matt. 7:8; John 14:13-14; 16:23; Rom. 10:13; James 1:6

118 Q. What did God command us to pray for?

A. Everything we need, spiritually and physically,<sup>^1</sup> as embraced in the prayer Christ our Lord himself taught us.

<sup>^1</sup> James 1:17; Matt. 6:33

119 Q. What is this prayer?

A. 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 also have forgiven our debtors;  
And lead us not into temptation,  
But deliver us from evil.  
For thine is the kingdom,  
and the power,  
and the glory, forever.  
Amen.^1\*

^1 Matt. 6:9-13; Luke 11:2-4

\*Earlier and better manuscripts of Matthew 6 omit the words "For thine is . . . Amen."

LORD'S DAY 46

120 Q. Why did Christ command us  
to call God "our Father"?

A. At the very beginning of our prayer  
Christ wants to kindle in us  
what is basic to our prayer--  
the childlike awe and trust  
that God through Christ has become  
our Father.

Our fathers do not refuse us  
the things of this life;  
God our Father will even less refuse to give us  
what we ask in faith.^1

^1 Matt. 7:9-11; Luke 11:11-13

121 Q. Why the words  
"in heaven"?

A. These words teach us  
not to think of God's heavenly majesty  
as something earthly,<sup>^1</sup>  
and to expect everything  
for body and soul  
from his almighty power.<sup>^2</sup>

<sup>^1</sup> Jer. 23:23-24; Acts 17:24-25

<sup>^2</sup> Matt. 6:25-34; Rom. 8:31-32

LORD'S DAY 47

122 Q. What does the first request mean?

A. "Hallowed be thy name" means,

Help us to really know you,<sup>^1</sup>  
to bless, worship, and praise you  
for all your works  
and for all that shines forth from them:  
your almighty power, wisdom, kindness,  
justice, mercy, and truth.<sup>^2</sup>

And it means,

Help us to direct all our living--  
what we think, say, and do--  
so that your name will never be blasphemed because of us  
but always honored and praised.<sup>^3</sup>

<sup>^1</sup> Jer. 9:23-24; 31:33-34; Matt. 16:17; John 17:3

<sup>^2</sup> Ex. 34:5-8; Ps. 145; Jer. 32:16-20; Luke 1:46-55, 68-75; Rom. 11:33-36

<sup>^3</sup> Ps. 115:1; Matt. 5:16

## LORD'S DAY 48

123 Q. What does the second request mean?

A. "Thy kingdom come" means,

Rule us by your Word and Spirit in such a way  
that more and more we submit to you.^1

Keep your church strong, and add to it.^2

Destroy the devil's work;  
destroy every force which revolts against you  
and every conspiracy against your Word.^3

Do this until your kingdom is so complete and perfect  
that in it you are  
all in all.^4

<sup>^1</sup> Ps. 119:5, 105; 143:10; Matt. 6:33

<sup>^2</sup> Ps. 122:6-9; Matt. 16:18; Acts 2:42-47

<sup>^3</sup> Rom. 16:20; 1 John 3:8

<sup>^4</sup> Rom. 8:22-23; 1 Cor. 15:28; Rev. 22:17, 20

## LORD'S DAY 49

124 Q. What does the third request mean?

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

Help us and all men  
to reject our own wills  
and to obey your will without any back talk.  
Your will alone is good.^1

Help everyone carry out the work he is called to,^2  
as willingly and faithfully as the angels in heaven.^3

<sup>^1</sup> Matt. 7:21; 16:24-26; Luke 22:42; Rom. 12:1-2; Tit. 2:11-12

<sup>^2</sup> 1 Cor. 7:17-24; Eph. 6:5-9

<sup>^3</sup> Ps. 103:20-21



## LORD'S DAY 50

125 Q. What does the fourth request mean?

A. "Give us this day our daily bread" means,

Do take care of all our physical needs<sup>^1</sup>  
so that we come to know  
that you are the only source of everything good,<sup>^2</sup>  
and that neither our work and worry  
nor your gifts  
can do us any good without your blessing.<sup>^3</sup>

And so help us to give up our trust in creatures  
and to put trust in you alone.<sup>^4</sup>

<sup>^1</sup> Ps. 104:27-30; 145:15-16; Matt. 6:25-34

<sup>^2</sup> Acts 14:17; 17:25; James 1:17

<sup>^3</sup> Deut. 8:3; Ps. 37:16; 127:1-2; 1 Cor. 15:58

<sup>^4</sup> Ps. 55:22; 62; 146; Jer. 17:5-8; Heb. 13:5-6

## LORD'S DAY 51

126 Q. What does the fifth request mean?

A. "And forgive us our debts,  
as we also have forgiven our debtors" means,

Because of Christ's blood,  
do not hold against us, poor sinners that we are,  
any of the sins we do  
or the evil that constantly clings to us.<sup>^1</sup>

Forgive us just as we are fully determined,  
as evidence of your grace in us,  
to forgive our neighbors.<sup>^2</sup>

<sup>^1</sup> Ps. 51:1-7; 143:2; Rom. 8:1; 1 John 2:1-2

<sup>^2</sup> Matt. 6:14-15; 18:21-35

## LORD'S DAY 52

127 Q. What does the sixth request mean?

A. "And lead us not into temptation,  
but deliver us from evil" means,

By ourselves we are too weak  
to hold our own even for a moment.<sup>^1</sup>

And our sworn enemies--  
the devil,<sup>^2</sup> the world,<sup>^3</sup> and our own flesh--<sup>^4</sup>  
never stop attacking us.

And so, Lord,  
uphold us and make us strong  
with the strength of your Holy Spirit,  
so that we may not go down to defeat  
in this spiritual struggle,<sup>^5</sup>  
but may firmly resist our enemies  
until we finally win the complete victory.<sup>^6</sup>

<sup>^1</sup> Ps. 103:14-16; John 15:1-5

<sup>^2</sup> 2 Cor. 11:14; Eph. 6:10-13; 1 Pet. 5:8

<sup>^3</sup> John 15:18-21

<sup>^4</sup> Rom. 7:23; Gal. 5:17

<sup>^5</sup> Matt. 10:19-20; 26:41; Mark 13:33; Rom. 5:3-5

<sup>^6</sup> 1 Cor. 10:13; 1 Thess. 3:13; 5:23

128 Q. What does your conclusion to this prayer mean?

A. "For thine is the kingdom,  
and the power,  
and the glory, forever" means,

We have made all these requests of you  
because, as our all-powerful king,  
you not only want to,  
but are able to give us all that is good;<sup>^1</sup>  
and because your holy name,  
and not we ourselves,  
should receive all the praise, forever.<sup>^2</sup>

<sup>^1</sup> Rom. 10:11-13; 2 Pet. 2:9

<sup>^2</sup> Ps. 115:1; John 14:13

129 Q. What does that little word "Amen" express?

A. "Amen" means,

This is sure to be!

It is even more sure  
that God listens to my prayer,  
than that I really desire  
what I pray for.^1

<sup>1</sup> Isa. 65:24; 2 Cor. 1:20; 2 Tim. 2:13