

Leo Jud
The Shorter Catechism

translated by
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Introduction

1. Leo Jud and His Catechisms

Leo Jud (1482–1542) is important as Ulrich Zwingli's colleague in Zurich from 1523. They had become friends as students at the University of Basel in 1505. Jud was from Alsace, a province adjacent to Basel, in what was then the Holy Roman Empire; Zwingli came from the Toggenburg region of canton St. Gall in Switzerland.

Jud was begotten and reared in a priest's family. Despite canons on clerical celibacy, many medieval priests had a common-law wife and carried on their priestly duties while raising a family. Rather than being expelled from the priesthood, they paid an annual fee, adjustable according to the size of their family – as a fine for breaking canon law or as a payment for an indulgence for a sin. Leo intended to become a physician; but during initial study under a pharmacist in Basel, he attended a class on Romans at the university, taught by Thomas Wittenbach. There he befriended Zwingli and switched to theology. After graduation, he became a deacon at St. Theodulf in Basel; then in 1512, became a priest in St. Hippolyte, Alsace. He and Zwingli continued their friendship and theological development by correspondence.

When Zwingli left the parish of Einsiedeln at the end of 1518 to become “people’s priest” at Zurich’s Greatminster (1519–1531), Jud took his place in Einsiedeln; so the friends were now separated by only 40 km/25 mi. Already in 1522, he was involved with Zwingli’s reforms; in that year, he supported Master Ulrich’s petition against mandatory celibacy for clergy. When he became the parish priest at Zurich’s St. Peter’s church in February 1523, he became Zwingli’s “most faithful helper” (Oskar Farner), although they did not always agree. He seconded him in the disputations at Zurich and elsewhere in Switzerland, Alsace and southern Germany. His first publication was a reformed baptismal service “for believers weak in faith” (1523).

His contributions to the Reformation multiplied after Zwingli’s death in 1531. Master Leo worked with Heinrich Bullinger, Zwingli’s successor at the Greatminster, to further reform the church of Zurich. He translated the Hebrew Scriptures into Latin, a version that several generations of Reformed theologians preferred over the Vulgate. His Swiss-German translation of the prophets was part of the first *Zuricher Bible* (1531); and he served as the general editor for the first revision of that Bible (1534). He translated the first *Helvetic Confession* into German, having helped compose it in Latin in 1536, and continued to be a notable biblical and theological authority among the Reformed churches of western Europe until his death in 1542.

Jud published a large catechism in the Swiss-German dialect in 1534 (foreword by Heinrich Bullinger); in it, the student poses the questions and the teacher gives long or shorter answers. Dissatisfied with the length (225 pages) and other aspects of his first catechism, he wrote a briefer two-part text (88 pages for “the mature and thoughtful;” 14 pages for “very young children”). The format also was reversed to the now common pattern; the teacher asks the questions and the student responds. In 1539, he published a third catechism, this one in Latin; it was more essay-like (no questions and answers). The *Shorter Catechism* was reprinted (without revision) at least ten times from 1541 to 1585. The second printing (1541) was reprinted in an early 20th-century investigation¹ by Au-

¹ August Lang, *Der Heidelberger Katechismus und vier verwandte Catechismen*, Leipzig 1907.

gust Lang of the background to a more famous Reformed catechism.

Karl Barth, using the Lang reprint, discusses Jud's *Shorter Catechism* briefly in his 1923 lectures at the University of Göttingen on *The Theology of the Reformed Confessions*.² In his own project of extracting "the positive doctrine of Christianity," what was essential to their thought, from the early Reformed confessions, he saw it as a final piece in the strictly Zwinglian line. Barth's use and commendation sparked my interest in the catechism; reading Lang's reprint resulted in the labour to put it into other Anglophone hands, minds and hearts.

Oskar Farner produced a slightly paraphrased transcription of both Jud's Swiss-German catechisms into New High German.³ Emil Brunner welcomed Farner's version for making available to average modern readers two classic Reformation handbooks for popular use. He described them as "exceptional not only by impressionable, succinct wording but also by special emphases as, for example, the description of the doctrine of the human likeness to God and of God's covenant, which to my knowledge are found only in these catechisms".⁴

This translation is from the first printing of 1538, unknown to Lang and Barth, Farner and Brunner: *Der kürtzter Catechismus. Ein kurtze christenliche Underwysung der Jugend in Erkenntnuß und Gebotten Gottes, im Glouben, im Gebätt, und anderen notwendigen Dingen, von den Dieneren deß Worts zu Zürich gestelt in Fragens Wyß* (Zurich: Christoph Froschauer, 1538).⁵

With Barth, may you find it "valuable as a further contribution" to understanding early Reformed theology. With Brunner, may you find it an "outstanding presentation of Christian doctrine with the stamp of the Reformers." May it excite your mind and enrich your heart as it has mine.

² Karl Barth, *The Theology of the Reformed Confessions*, Louisville, KY 2002, 90f.

³ Leo Jud: *Katechismen*, ed. Oskar Farner, Zurich 1955.

⁴ *Zwingliana* 10/5 (1956), 342.

⁵ Manfred Vischer, *Bibliographie der Zürcher Druckschriften des 15. und 16. Jahrhunderts*, Baden-Baden 1991, no C 274.

2. Translator's Note

Sixteenth-century printings did not number the questions; they are added for convenient reference.

Numbering Bible verses within chapters also was introduced much later; so Jud's references to book and chapter are supplemented by my survey of the chapters he indicated. I also supplied full references in square brackets for quotations or direct allusions where he neglected to give any.

His text sometimes ran in lengthy blocks or simply listed ideas. I have broken up the long passages into shorter paragraphs in order to help readers to follow his thought more easily or to see the listed ideas more clearly. Those breaks are marked by // after the period.

I trust you will find it both a devotional "instruction in the knowledge and commandments of God" (as the title says) and a warm example of early Reformation teaching for people making the transition out of medieval Christianity.

3. Structure of the Shorter Catechism

[Author's Foreword]

[Part I]

[Questions for "the mature and thoughtful"]

| | |
|--|-----------|
| The first article: on God and God's covenant with us | Q 1-21 |
| On the two tables of the Ten Commandments | Q 22-61 |
| What the purpose is for all God's commands | Q 62-67 |
| The second article: on faith | Q 68-88 |
| [The Apostles Creed] | Q 89-163 |
| The third article: on the prayer of God's children | Q 164-167 |
| On the Lord's prayer | Q 168-197 |
| [The fourth article:] on the holy sacraments | Q 198-201 |
| About baptism | Q 201-206 |
| About the Supper of Christ | Q 207-212 |

[Part II]

Questions for very young children

| | |
|---------------------------|---------|
| On God | Q 1 |
| On God's covenant with us | Q 2-6 |
| On the Ten Commandments | Q 7-21 |
| On faith | Q 22-35 |
| On prayer | Q 36-52 |
| [On the sacraments] | |
| On baptism | Q 53-54 |
| On the Lord's supper | Q 55-56 |

[Supplement]

A useful divine teaching for believing parents and their children

Several prayers for children

[A blessing by] priest or parent

The Shorter Catechism

A short Christian instruction for the young
in the knowledge and commandments of God,
in faith, in prayer and other necessary things,
by the servants of the word at Zurich,
set in the form of questions.

Printed in Zurich by Christoph Froschauer,
in the year as is numbered
M.D.XXXVIII.

Author's Foreword

Leo Jud, a minister of the church at Zurich, wishes all Christians salvation and grace through Christ.

Since, my dearest ones, I am told by God's word that it is a service well-pleasing to God when one leads the young to Him and rears them from childhood on to a knowledge of God and a devout life; I have been urged regarding the earlier children's catechism [1534], which perhaps is too long and difficult for young children, to provide a shorter one. In it, whoever teaches children may question and investigate, be they pastor, schoolteacher or parents and however much they have learned and advanced. I have been inclined, even more, urged to do so, as I understood at the latest synod that that would please my superiors and the esteemed lords and brothers who work together in the word of the Gospel in city and country. The first part serves the mature and thoughtful; the second, the young child. May God grant that I diligently care for the young who have been commended to me. May God grant all parents that they raise their children to His praise. May God give the children his Spirit that they become devout, God-fearing people. Amen.

[Part I]
[Questions for “the mature and thoughtful”]

*The first article:
On God and God’s covenant with us.*

The teacher asks;
the child answers.

1 *Teacher.* Since you are an intelligent and created being, namely, a human being, tell me, who created you?

Child. God created me (Gen. 1.27 and 2.7).

2 *T.* How and what for?

C. Though I did not exist at all, He created me out of His goodness and grace (Jer. 31.3; Matt. 5.45; Eph. 1.18); nothing moved him to do it other than His inexpressible goodness, that I may share in His great riches and all His goodness.

3 *T.* But how did he create you?

C. The body he made from the earth and very skilfully formed with all its parts (Gen. 2.7; Job 10.8–11; Psalms 136.5–9). After that, he poured into it a precious, immortal soul and life.

So God made humans after his likeness that people should be a graphic and living image of God in the world on earth; in that image, God gave and designed himself to be recognized in some measure.

4 *T.* How is God illustrated and portrayed in people?

C. God is eternal and immortal (1 Tim. 1.17); so also is the human soul. //

God is Lord of all things; so he also set people as lord over all physical creatures (Gen. 1.26–28; 2.15–20) and made them all subordinate to him, for all things are created for the service and good of people (Psalms 8.6).

God does good to all his creatures and scatters his riches abundantly over them; so we also should enjoy them ourselves and do good to everyone (Matt. 5.45).

God is merciful, faithful and gracious; so we also should be to our neighbour (Luke 6.36–38; Matt. 18.35).

God is a clear, pure, holy goodness; so we also should practice purity and godliness on earth (Lev. 19.2; 20.7, 26; Psa. 99.8; 145.17).

God is just and an enemy to all unrighteousness; so we also should maintain justice and be an enemy of all unrighteousness (Psa. 111.7; 5.4, 7; 118.19f).

God imprinted such an image on us and created us for it. //

But the devil has devastated, corrupted and almost entirely erased this image of God in us. But through Christ, this image of God is renewed again, as Paul teaches in his letters.

5 T. Tell me Paul's words.

C. In the letter to the Colossians, he says, "Lay aside everything, namely, anger, bad temper, vileness, slander, scandalous or shameful talk from your mouth. Do not lie to others, since you have put off the old humanity with its deeds and have put on the new, which is being renewed according to the knowledge and image of him who created it. As the elect of God, as the holy and beloved, put on the organs of compassion, friendliness, humility, gentleness, patience" etc. (3.8–10, 12).

In the letter to the Ephesians, he admonishes, "If you have heard Christ correctly and are correctly instructed and taught in him, as the truth is in Jesus, then lay aside the old humanity with its old conduct, for it with its desires and temptations to error is destroyed, and be renewed in the spirit of your minds, putting on the new humanity, which is created after God through righteousness and holiness of the truth" (4.21–24). Read the whole chapter on this.

Christ teaches this in John 3.3–11, where he talks with Nicodemus about rebirth. Peter teaches this, how we should be childlike (1 Pet. 2.2). And Christ teaches us to be like innocent children (Matt. 18.3f).

6 T. What do you learn from this?

C. That I should be thankful to God for his gifts which he gives me so richly to enjoy and over which he has set me as a lord. And if he has made all things subject and obedient to

me, it is right that I also be obedient to him as my overlord and practice his will and all godliness. And if he shares all his treasures so richly with me, I rightly should also share all I have with my neighbour, who also is created in God's likeness.

7 T. To what end did God create you? Are you to be here in this world always?

C. The end for which I was created is God, whom I should learn to know, to love him alone above all things and, after this time, to enjoy him forever in eternal life. Therefore, with the heart, I should excell all creatures and cling to God my creator alone.

8 T. Prove this to me from the holy Scriptures.

C. In the Book of Creation, God says to Abraham, "I am the strong God Shaddai; walk diligently before me; be devout and honest" (Gen. 17.1).

9 T. Why does he call himself a strong God?

C. So we weak, stupid people will seek help, shelter and protection from him; he wants to jump and help us in every need. Without him, we can do nothing; with him, we can do everything (John 15.5; Phil. 4.13). He is our strength (Deut. 8.18; 2 Sam. 22.40; Jer. 16.19; 20.11; Ex. 15.2; 2 Chron. 20.6; Psa. 28.7f).

10 T. Why does God call himself "Shaddai;" or, what is "Shaddai?"

C. In order to show us that he is the right and only treasure; in him we poor people find all riches; he is a fountain to satisfy all, from which all his creatures, whatever they need and lack, may dip richly (Psa. 36.8; Isa. 12.3; Jer. 2.13; John 4.14; Matt. 5.45). This fountain gushes out abundantly into all his creatures.

He shows us this in Abraham with whom he made a covenant and friendship and gave him a great promise, that is, that he would be his God (Gen. 17.1-8).

11 T. What do you take for yourself from what he promised Abraham?

C. What God promised Abraham applies to me and all believers.

12 T. On what basis?

C. That Abraham is a father of all who believe (Gen. 17.4f), as Paul writes to the Romans (4.11); and since he believed the promises of God, God counted it to him for righteousness; so he became a friend of God, as it stands in the Book of Creation (Gen. 15.6) and in the letter of James (2.23).

But this is written not only regarding Abraham but also regarding all of us whom God considers godly and righteous (Rom. 4.12). Also, he will fulfill faithfully what he has promised if we believe in him who raised from the dead Jesus our Lord, that Jesus Christ who died for our sins and was raised again for our justification. Therefore, God did not promise only Abraham that he would be his God but the God of his children, also (Rom. 9.8; Gal. 3.26). Now if we believe God's promises, then we are children of Abraham, not according to the flesh but according to the spirit; and the covenant and oath of God stand firm and fast with us as with Abraham.

13 T. What promise did he make to him? What covenant did he make with him? Or what are the articles of this covenant?

C. The first article of the covenant is that he will be his God and the God of his children forever. The second article is that Abraham and his children will walk diligently before him and that they will be godly and honest people.

14 T. Show me Scripture for that.

C. In the Book of Creation, it is written "I will establish my covenant between me and you and between me and your seed in their generations with an eternal covenant, that I will be your God and the God of your seed after you" (Gen. 17.7). This is the eternal covenant of grace which will be with all believers and lasts to the end of the world, that he will be our God and we will be his people (Jer. 33.9). Christ, the son of God, renewed this covenant (Jer. 31.31) and sealed it with his blood; therefore, he said to his disciples, "This is the drink of the new testament in my blood that is poured out for you" (Luke 22.20). And in Matthew, he says, "Drink from this, all of you, for this is my blood of the new testament that

is poured out for many” (26.27f). So Hebrews also calls it, “the blood of the eternal testament” (13.20).

15 T. Prove to me from more Scripture that he wants to be our God.

C. In the 50th Psalm, he says, “Hear, my people, I will speak; O Israel, hear, I beseech you, that I am your God, yes, that I am your God” (v.7). The whole Psalter is full of this.

16 T. But you are not Israel.

C. If I believe, then I am Israel. For Paul says to the Romans that those who believe are Israel (9.8, 30).

17 T. Show me from the New Testament that God is our God.

C. The whole New Testament shows it. Christ, in John 3.16, says: “God so loved the world that he gave his only-begotten son for it, that everyone who believes in him will not be lost but have eternal life.” Now if God gave us his Son to be our own, how can he not also thereby have given us himself and all things (Rom. 8.32)? If he gives us the Son, then by that he will certainly guarantee that he will be our God, as he promised in the covenant.

Christ said to Mary Magdalene, “Tell my brothers, I ascend to my Father and to your Father, to my God and to your God” (John 20.17).

18 T. Tell me, what is God?

C. God is an inexpressible, inexhaustible fountain of all goodness. What we lack we should seek from him alone; what oppresses us we should complain about to him alone; to him alone should we run in all our needs; from him alone should we seek help, comfort, shelter and protection. As he promised us, he will be our God (Deut. 30.15–20; Jas. 1.5, 7; Psa. 34.4, 17; 46.1, 7, 11; Jer. 14.22), that is, he wants to give us every good and make us free of all evil; so, too, we should receive and acknowledge and trust him for them (Psa. 81.10; 91.1).

Then, since he so faithfully keeps this covenant, which he made with us, and is our gracious God, we also should be diligent to walk before him devoutly and guiltlessly.

19 T. How does one walk devoutly before God?

- C. If one believes what he promised in the covenant and does what he commands in it.
- 20 T. What is that?
C. If one does what he commands and guards against what he forbids.
- 21 T. What does he command? What does he forbid?
C. God put it in a brief summary and has written it in the heart of everyone, as Paul testifies in Romans 2.15.
- 22 T. What did he write in the heart of everyone?
C. "All that you want people to do to you do that to them, also; that is the law and prophets" (Matt. 7.12).

On the two tables of the Ten Commandments.

But so no one may excuse himself that he didn't know, God further opened his will in the Ten Commandments and with more words explicitly showed it. And he wrote these Ten Commandments on two stone tables, as the Book of the Departure shows (Ex. 20.2-17).

- 23 T. How are they written?
C. On the first table are four commandments which teach us how we should behave toward our God, to serve him and to reverence him.
On the second table are six commandments which instruct us how we should behave toward our neighbour.
- 24 T. Recite them for me, in order.
Child:

The First Table.

The first commandment.

I am the Lord your God, who led you out of Egypt, out of the house of servitude; you shall have no other or strange gods before me.

The second commandment.

You shall not make a sculpted or carved image, not any image or likeness at all, neither of things that are in heaven

above or those below on the earth nor those that are in the waters under the earth. You shall not bow before them; you shall not serve them, neither honour or worship them. For I am the Lord your God, one, strong, jealous. I punish the evil of the fathers on the children unto the third and fourth generation, if they hate me; but I show compassion and friendship to the thousandth generation, if they love me and keep my commandment.

The third commandment.

You shall not take the name of the Lord your God unnecessarily, frivolously, thoughtlessly or arrogantly, for the Lord will not hold him guiltless who takes his name frivolously or thoughtlessly.

The fourth commandment.

Remember to sanctify and celebrate the Sabbath. Six days you shall work and do all your work; but on the seventh day, is the Sabbath to the Lord your God; on it you shall do no work, neither your sons nor your daughters, neither your servant nor your maid nor your cattle, not even the stranger who lives within your gates. For in six days, the Lord made the heaven and the earth, the sea and all that is in them; but on the seventh day, he rested from all work; therefore, the Lord celebrated and sanctified the Sabbath.

The Second Table.

The fifth commandment.

Hold your father and your mother in high honour so that you will live long in the land that the Lord your God will give 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 give false testimony against your neighbour.

The tenth commandment.
You shall not covet your neighbour's house. You shall not covet your neighbour's wife, neither his servant nor his maid, neither his ox nor his ass; indeed, all that is your neighbour's you shall not covet.

Questions on the first commandment.

- 25 T. What does he mean when he says, "I am the Lord, your God?"
C. He reminds us of the covenant which he made with Abraham, renews and refreshes for us the most gracious promise that he will be our God, in order to draw our hearts to him alone, that we consider him alone the treasury of all good things.
- 26 T. Where did he lead us out of Egypt?
C. The Jewish people long ago lay harshly imprisoned in the land of Egypt. There they cried to God for help; there God sent them his servant who led them out of the land, through the Red Sea, into the land God had promised them and killed all their enemies and made them independent. //
- Likewise, God made us who, under the heavy yoke of sin, had served the prince of this world, the devil, independent and free through Jesus Christ and led us out of darkness into the kingdom of his beloved Son (Col. 1.13).
- 27 T. How many gods are there?
C. There is no more than one only true, living God.
- 28 T. Prove it to me.
C. In Deuteronomy 6.4, it says, "Hear, Israel, the Lord our God is one," or, "one only." In Ephesians 4.6, Paul says, "one God and Father of all, who is over all things and in you

all.” In 1 Timothy 2.5, Paul says, “There is one God and one only mediator and reconciler of God and humanity, the man Christ Jesus.” In Galatians 3.20, “There is one only God.”

For although sometimes gods are mentioned, whether in heaven or on earth (as the heathen have many gods and many lords), yet we Christians have “one only God, who is the Father from whom all things are and we in him and one only Lord Jesus Christ through whom all things are and we through him” (1 Cor. 8.6).

Questions on the second commandment.

- 29 T. Should or may we also have images?
C. Images to be venerated should neither be made nor kept.
- 30 T. Why?
C. Because God forbids it.
- 31 T. Why does God forbid it?
C. Because he who is the eternal and invisible goodness (Isa. 40.18–28) does not want to be pictured in any physical thing. He forbids it with great, severe punishment by the mouth of all his prophets (Isa. 44.8–20; Ezek. 14.4–8; Hos. 8.4–14 etc.).
- Whoever represents God by anything created has despised the known God and falls into blindness of spirit and abominable vice, as Paul points out to the Rom. in 1.22–32.
- 32 T. May not children and the uneducated be led and directed to God by images?
C. No. Images lead people away from God and make them forget God (Jer. 23.1; Hos. 2.16f). To venerate images is idolatry and a work of the flesh (Gal. 5.20).
- 33 T. Then how should children be taught?
C. With the word of God from holy, divine Scripture and from the living images that are made by God and not by human hands.
- 34 T. What kind of images are these?
C. Humanity which is created in God’s image, heaven and earth, sun and moon, leaves and grass and all God’s creatures (Gen. 1) – we should set these before ourselves and learn to

recognize in them the power, wisdom and goodness of God; Paul teaches us that in Romans 1.20.

Whoever venerates and makes images will not become intelligent from it but mute, blind and insensitive like the images, “who have ears and do not hear, eyes and do not see” (Psa. 135.16f); they have hands and grasp nothing; they have feet and cannot move. We need no painters, carvers or goldsmiths to make mute, dead images for us; God has the whole world full of living images which he made himself, which proclaim his splendor and might daily (Psa. 19.1).

35 T. How is God jealous?

C. He himself has endowed our souls with eternal love and highest faithfulness; He will not and cannot allow us to cling with love to the creatures (Hos. 2.4–13), for he alone is our husband (John 3.29); therefore, we should love him above all things with whole hearts.

36 T. When does God punish the children for the sake of the fathers’ evil?

C. When the children are like the parents in evil and follow in their evil way (Ex. 20.5; Ezek. 18.10–13).

37 T. When does God do good to the children for the sake of the fathers?

C. When the children are God-fearing and imitate the parents in godliness (Ezek. 18.5–9; 33.11).

Questions on the third commandment.

38 T. What is taking God’s name frivolously and thoughtlessly?

C. When one insults and curses him, as happens with those who blaspheme God with thoughtless cursing; when one falsely swears an oath and uses God’s name for falsehood; and whenever one uses the holy name not for the praise and honour of God and not to truly benefit one’s neighbour.

39 T. What is, sanctifying the name of God?

C. When one praises his name (Psa. 50.14) and certifies the truth by him; when we live devoutly and guiltlessly; when we call on his name in need; when we give him praise and thanks; when we ask him for forgiveness of sin.

Questions on the fourth commandment.

- 40 T. What is celebrating or sanctifying the Sabbath?
C. It is serving God and our neighbour.
- 41 T. How does one serve God?
C. When one is thankful for his benevolence; when one exalts and praises him; when one listens to his word with an eager heart; when one asks and calls on him.
- 42 T. How does one serve one's neighbour?
C. With works of love and compassion.
- 43 T. What are works of love?
C. To help and advise the neighbour; to save and protect him from wicked and unfair force and shelter him with body and goods, food and drink; to clothe, advise, teach, admonish, discipline, comfort and strengthen him; to pray for him, sympathize with him, forgive him. In short, to do for him as we want him to do for us (Matt. 7.12). To sanctify the holy day is to not neglect anything godly.
- 44 T. What is desecrating the holy day?
C. When one does ungodly works.
- 45 T. What are ungodly works?
C. Works of the flesh.
- 46 T. What are they?
C. Paul teaches them in the letter to the Galatians.
- 47 T. Recite it to me.
C. "Adultery, fornication, impurity, indecency or wantonness, idolatry, sorcery, animosity, strife, jealousy, anger, quarrelling, deprivations, divisions, envy, hatred, murder, drunkenness, gluttony and the like. Whoever does these things will not inherit the kingdom of God" (5.19-21). People should cease from these works on Sunday and be diligent in God's works.
- 48 T. Why did God rest on the seventh day and command us to rest and celebrate?
C. He wanted to show us what the end of our works will be, namely, eternal rest with him.

Questions on the fifth commandment.

- 49 T. What is honouring father and mother?
 C. When one is obedient to them; when one loves them, regards and cares for them as precious and valuable; when one gives them courtesy and honour; when one helps and supports them in their old age and poverty (Mark 7.10).
- 50 T. What is the benefit to those who do such things for their parents?
 C. That God will let them live long in honour and health and give them an honourable and blessed old age, bestowing happiness and health wherever they may be.

Questions on the sixth commandment.

- 51 T. How do you understand the sixth commandment; should no one ever be killed?
 C. No one should kill another arbitrarily or criminally, out of anger, envy or hatred or to avenge oneself (Matt. 5.22; Deut. 32.35; Rom. 12.19).
- 52 T. Who may kill?
 C. Those whom God has ordered to.
- 53 T. Who are they?
 C. The worldly authorities whom God appointed for that purpose and those to whom he has given the sword to punish the evil and to protect the good (Rom. 13.1-4).
- 54 T. How should they kill?
 C. With justice and fairness and according to those statutes which are godly (2 Chron. 19.6f; Wisd. Sol. 1.1; Deut. 1.16f; 24.17; Lev. 24.22; 19.15; Ex. 33.13).
- 55 T. What does God forbid in this commandment?
 C. He forbids anyone to spill innocent blood. He also forbids all envy and hate, all uncontrolled anger, all resentment and ill will against one's neighbour, all bad temper (whether in word or conduct), all criminal and vengeful force, all injury that may be done to one's neighbour in body and life.

Questions on the seventh commandment.

- 56 *T.* What does God forbid in the seventh commandment?
C. All indecent, improper love; all unchastity and what is done outside marriage for fornication and physical impurity, whatever it might be called.
God wants us to be clean and holy in body, soul and spirit (Lev. 19.2; 1 Thess. 5.22).

- 57 *T.* Why?
C. Because we are a temple of God (2 Cor. 6.16) and have been bought, washed and softened with the costly, precious blood of Jesus Christ the Son of God.
Therefore, also, all impure and physical lusts and temptations are forbidden.
Our body should not be subject to fornication but to Christ.
Also, all shameful words, ways and behaviour which are not proper for the children of God are forbidden here.

Questions on the eighth commandment.

- 58 *T.* What does God forbid in the eighth commandment?
C. All injustice through which one gets or takes someone else's goods and possessions against his will, secretly or openly, whatever it may be called, for that is theft, robbery, usury, financial dealing, trickery, deceit or fraud by which damage is done to one's neighbour's temporal goods.

Questions on the ninth commandment.

- 59 *T.* What does God forbid in the ninth commandment?
C. All false accusation, whether defamation and slander, false report and testimony; all talk which causes injury to the neighbour's body, reputation and property. All lies and untruths.

Questions on the tenth commandment.

- 60 T. What does God forbid in the tenth commandment?
 C. All improper desires of the heart. For desire is also sin; therefore, Paul quotes, "You shall not covet" (Rom. 7.7). God wants our heart's desire, mind and thought to be clear, pure and unblemished. Greed, a root of all vice, is forbidden here.
- 61 T. Give me a short summary of these ten commandments and all God's laws.
 C. "'You shall love the Lord your God with your whole heart, with your whole soul, with your whole mind, with your whole strength and ability.' This is the foremost and greatest commandment; the second is like it: 'Love your neighbour as yourself.' On these two commandments, hang the whole law and all the prophets" (Matt. 22.37-40; Deut. 6.5; Lev. 19.18). In Matthew 7.12, Christ says, "All that you want people to do to you do that to them, also, for that is the law and the prophets."

What the purpose is for all God's commandments.

- 62 T. What is the aim of all God's laws; or, what is their end?
 C. All laws and commands of God, all prophets and divine writings, teach faith and love.
- 63 T. Prove that to me with Scripture.
 C. Paul says to the Romans, "Christ is the fulfillment of the law to make all who believe godly. If with your mouth you confess and assert the Lord Jesus and in your heart believe that God has raised him from the dead, you will be saved. For with the heart one believes unto righteousness; but with the mouth affirmation and confession are made unto salvation" (10.4, 9f).
- 64 T. Show me Scripture on love.
 C. Paul says to the Romans, "You owe or are obligated to no one for anything except to love one another, for whoever loves others has fulfilled the law. For these commandments: 'You shall not commit adultery; you shall not kill; you shall

not steal; you shall not give false testimony; you shall not covet;’ and whatever else is commanded is all included in one summary, in these words, ‘Love your neighbour as yourself.’ Love does nothing evil or harmful to one’s neighbour; therefore, love is the fulfillment of the law” (13.8–10).

“The end of the commandment is love from a clean heart, from a good conscience and true, unpretended faith” (1 Tim. 1.5).

65 T. Might the law also save us and make us godly?

C. No.

66 T. Then why did God give it?

C. So that we, as in a mirror, learn to recognize our defects and sicknesses (Rom. 1.20; Gal. 3.24) and so that our temptations are extinguished to some extent and our transgressions diminish so that they do not burst out so wildly.

Therefore, God’s law is for our good, so that we learn to recognize that in all our works we are imperfect and defective. “For all our righteousness is like an unclean, corrupted cloth” (Isa. 64.6). Hence, we dare not nor cannot hope in our works before God, the clear, pure perfection (Psa. 142.6); rather, even if we had done everything that is commanded in God’s law, we still would have to say we were “useless servants” (Luke 17.10). Since now we do not keep the law as God requires of us, then each of us must present ourselves as sinners before the High Majesty and confess our sin with sorrow and humility (1 John 1.9) and confess also that we are rightly condemned. For we are all under the curse that in the law comes upon all those who do not keep what is commanded (Deut. 27.26; Gal. 3.10)

67 T. If I am hearing rightly, we are all condemned.

C. Yes, so far as depends on us and so long as we are not helped.

The second article:

On faith.

68 T. Who helps us? Who makes us free and exempt from the law and the curse?

C. The grace which God has shown us through Christ Jesus his Son provides that we now are no longer under the law but under grace (Rom. 6.14). For God sent his Son, who was “born of a woman and made subject to the law, that he might redeem those who were under the law” (Gal. 4.4f).

“God so loved the world that he gave his only begotten Son for it, that whoever believes in him will not perish or be condemned but have eternal life” (John 3.16).

To the Galatians, “Christ has redeemed us from the curse of the law in that he became a curse for us, for it is written, ‘cursed is anyone who hangs from wood’” (3.13 [Deut. 21.23]). Christ was hanged on the cross and died for us, that the blessing of Abraham would come through Christ Jesus, that we would receive the promise of the Spirit through faith.

69 T. From your words, if I understand rightly, we are free and exempt from the law; from that would follow that we no longer serve anyone, obey anyone, owe or are obligated to anyone for anything, should not keep the law or do good works any more.

C. That understanding cannot be drawn from my words.

70 T. Did you not say that Christ has made us free and exempt from the law?

C. Yes. But one must understand that correctly, not fleshly.

71 T. How should it be understood?

C. He has taken away from us the heavy burden of the Jewish laws on ceremonies and outward customs, such as circumcision and sacrifice. He also has exempted us from the punishment of the law; he takes from us the terror which the law causes in us and the eternal pain to which we are liable if we do not keep the law. Paul calls that a curse.

72 T. You said we are free.

C. Yes. Christ has made us free from sin and from the punishment and eternal death that we have earned by our sins, that is, by transgressing the law. Likewise, he has made us free from the power of the devil. Also, he has made us exempt from the constraint of the law.

73 T. Explain that.

C. He gives us his Holy Spirit who makes our hearts new and

gives us a second birth and writes the law of God in our hearts.

74 T. Explain “write God’s law in the heart.”

C. When the Spirit pours love into our hearts and gives us a cheerfully inclined will, desire and love for the law of God to which we previously had an aversion and dislike, so that from now on we willingly and cheerfully abide by his law. And what before was impossible for us to keep he makes easy and possible for us. This is a very high freedom which we Christians have in our Lord Christ; but it is spiritual, not fleshly.

75 T. What is spiritual freedom?

C. That those who believe through Christ are made exempt and free from sin and from the devil’s reign and power.

76 T. How are we exempt from sin if, while we live here, we still are always sinners?

C. We are sinners while we live. That is, the flesh, the devil and sin always entice us; but they cannot master and overcome us if we believe in Christ. We are free from sin and from the devil, not from the condition that they do not tempt, entice and attack us; but we are free in that from now on they cannot master us and bring us under their yoke. For those whom the Son of God has made exempt and free are really and truly free [John 8.36]. God has taken us out of the power of darkness into the kingdom of his beloved Son Jesus Christ [Col. 1.13], so that from now on he will be our Lord and King and we may live devoutly under him as our head. But those who use Christian freedom for the wantonness and lusts of the flesh, who do not pay their debts or want to submit or serve and obey anyone but live in their wantonness, without regard or attention to their neighbour, are neither believers nor Christians but are fleshly, unbelieving people.

77 T. If we are free, then why should we serve our neighbour? To be free and to serve are contradictory.

C. Whoever has become free from sins and vices through Christ has thereby become a servant of Christ and his neighbour. When he is taken out of servitude, he enters into the

service of Christ. Therefore, it goes together that we are free in spirit and exempt from the devil's reign and, nonetheless, with heart and soul serve God our Lord; and from the heart, with body and goods, we also serve our neighbour obediently and willingly through love.

78 T. If I am hearing correctly, we still must keep the law. But I thought, if Christ has made us free from the law, that now we no longer would be under the law but under grace.

C. That is well said, so long as it is properly understood; and enough has been said already to go on from that. //

So then, God, our dear and faithful Father, when we still were his enemies and worthy of eternal punishment and pain, offered us his grace, showed us his love and promised to make a new covenant of grace with us. This new covenant is nothing other than the promise of forgiveness of sins and of eternal life in Christ Jesus, his dear Son, which he also promised in Jer. 31.33. Thus, God makes us free and exempt from sin and accepts us into his covenant of grace and into his friendship, that is, he snatches us out of the power of darkness into the kingdom of his beloved son. //

To be under grace and not under the law is: there God takes our hard, stony heart and gives us a lovely, soft heart that has a desire, joy and pleasure in God's law, which was unpleasant and difficult for us before we had been given that soft heart by his grace. Whoever keeps the law with reluctance lives under the law; and the law lies on him like a heavy burden and a hard yoke on his neck, crushes him and loads him down. But whoever has received the spirit of Christ through faith has a desire and joy in God's law day and night; and the law does not crush him who is now under grace. //

For our nature is so broken, polluted and blinded by the poison of sin inherited from Adam that it does not understand God's laws by itself and in its own strength but is completely inclined against wanting and doing it; therefore, it never can keep it by its own strength. For our nature and flesh, until it is born again by the spirit of God, is from birth and from childhood on bad and evil and disposed toward

everything bad; then what good can it want or do? But the law is good and holy, for it is the good and holy will of God; therefore, it should and must be kept diligently and exactly by everyone. So the Lord says, “If you want to enter into life, then keep the commandments” [Matt. 19.17]; and “whoever does not keep everything written in the law is cursed and damned” [Gal. 3.10; Deut. 27.26]. Since, then, from our mother’s body we are so evil and blind that we can neither understand our congenital wickedness and vileness nor seek help and so must eternally perish, the merciful Father gave us his law in Scripture that our vileness, our sin and defect as well as God’s wrath and the punishment we earned would be set clearly before our eyes; so that we might learn to know ourselves and, seeing we rightly are condemned, might seek help, grace and medicine from him alone. Therefore, Paul says, “from the law is knowledge of sin” (Rom 3.20). But sin cannot be removed by the law; therefore, the law is given to strike down and humble conceited, arrogant people so that they would be eager for the grace of God and earnestly seek it. //

Now there is no grace of God, no medicine for the wounds of our sin except in Christ Jesus, who became a mediator between God the Father and humanity. Therefore, the law is not taken away from those who believe so that they do not have to keep it; but it compels them to run to the mercy of God, that when they become aware of and discover the defects of sin, they will run to the true physician of the soul, Jesus. And when they discover that because of the weakness of their flesh they cannot keep the law, they yield themselves to Christ who completely fulfilled God’s law in all things and gives and shares that fulfillment with us (if we are in him) (1 Cor. 1.30; Rom. 10.4). Whoever recognizes, examines and considers the Gospel properly discovers that the Gospel includes not only a taking away and lifting off of the law but also a fulfillment of the law for Christ says, “I have not come to abolish but to fulfill the law” [Matt. 5.17]. In addition, Christ obtained the Holy Spirit for us, whom he gives to us. //

Although the flesh again and again fights and struggles against the law and the Spirit and hinders us from fulfilling the law, yet God the Father through Christ, in whom we believe, surely wants to forgive such remnants of the flesh and sin, never again to charge us with punishment and condemnation, but to consider and treat us as godly and righteous; and he does so on account of his Son, in whom we believe. For such sin as is left over in us displeases us; and we want it to be completely rooted out. That very uprooting and disposal of sin occurs daily, so long as we live here, but never completely until the resurrection of the dead. Therefore, we are obliged to keep the law of God and his commands; but since we still are partly fleshly, it is impossible for our strength, yet it is possible for us through the grace and the spirit of Christ. For Christ gives strength, power and will; indeed, he keeps the law in us. Alone, we recognize our impotence and weakness and long for help from him.

But such fulfillment of the law still proceeds in us with difficulty and in weakness afterwards; but we have the advantage, if we truly believe in Christ and remain in him, that from then on God pardons the leftover sin in the flesh for Christ's sake. For if we are almost everywhere mortally wounded and half dead, then Jesus the true physician (Luke 10.34) certainly has taken us into his care to heal us; therefore, such wounds will not suffice to kill all the while that we depend on the physician. Just as the law does not save people and make them godly (Christ alone does that), still it prepares people and exercises them in godliness. For it frightens people and shows them how great their sin is so that they lower and humble themselves and crawl to the cross, seeking help and pardon of sins from Christ.

- 79 T. If I am hearing correctly, faith alone saves us.
 C. Yes, faith alone, for Christ says, "whoever believes in me has eternal life" [John 6.47]. Likewise, "whoever believes in the Son has eternal life" (John 3.36; Rom. 3.22; Tit. 3.8).
- 80 T. Who gives the faith? Or who makes people believe?
 C. God alone, out of his mercy and grace. "No one comes to me unless the Father draws him" (John 6.44). Likewise,

“flesh and blood has not revealed it to you but the Father in heaven” (Matt. 16.17; John 1.13). Likewise, “I have chosen you, not you me” (John 15.16).

81 T. So if faith alone, without works of the law, saves us and makes us godly, then it would follow that good works would be neither necessary nor useful and from that people would become crazy and bad.

C. I do not divide works from faith; I also do not separate faith from works. Rather I say that faith neither can nor ever will be without good works. But I attribute godliness and salvation to faith alone, not to works. I understand faith to be trust in the mercy of God through Christ. When I do that, I do not discard good works; rather, I point out the proper source and fountain of all good works, namely, faith. For what a person does without faith, however pretty and good anyone might want it to appear, is neither good nor pleasing to God but is sin (Rom. 14.23). “Without faith, no one can please God” (Heb. 11.6).

82 T. But Paul says and concludes that everyone is saved and becomes godly through faith without the works of the law (Rom. 3.28). How do you understand that?

C. Paul does not want to discard works, for he talks about faith which works through love (Gal. 5.6), not about a dead, powerless faith (Jas. 2.17). He wants to say only that God, when he saves sinners and makes them godly, does not look at the works which have been done but at his mercy and grace, on which the sinner by faith firmly depends. He does not discard works but the confidence that hypocrites place in works.//

Where there is proper faith in Christ there is love; where love is there one does good works without ceasing and keeps everything that God has commanded. The believer does not pay attention only to what one should believe about Christ, how he is a saviour and redeemer, but also to the teaching and life of Christ, what God says through Christ and requires of us; and he strives for what is due to him from anyone who now has been accepted as a child of God through Christ and is incorporated into the body of Christ. Everyone who has

committed himself to God through faith in Christ turns away from dead works and practices godliness from love of divine grace and does not continue in the wantonness of the flesh. For from now on he belongs to Christ, the crucified, who suffered in the flesh; he has been implanted into his body through baptism, has begun to crucify and block fleshly desires and wants to live rightly and godly in him (1 Pet. 4.2).

83 T. Give me a short summary.

C. Everyone who believes is drawn and illuminated by God (John 6.44). Whoever comes and is drawn to faith calls on the name of the Lord (Rom. 10.13). //

Whoever calls on God's name in faith turns from all evil and puts on Christ like new clothing (2 Tim. 2.22; Rom. 13.14). //

Where Christ is there is faith, for by faith Christ dwells in our hearts (Eph. 3.17); and faith is built on the true foundation, on Christ (1 Cor. 3.11). //

Where faith is there also is a strong, vigorous love; for where Christ is there his spirit also is (Rom. 8.10), who pours love into our hearts. Love is never idle; love is a fulfiller of all God's commandments (Rom. 13.10). //

Whoever believes in Christ practices his will and his commandments. His will and commandment is that we believe and love (1 John 3.23) and live godly. //

Whoever believes does not practice sin any more (2 Pet. 2.9); but where from weakness he sins, he longs for grace through Christ and turns back (1 John 2.1). //

"The healing grace of God which has appeared to us teaches us to depart from all ungodly and worldly desires and from now on to live devoutly, godly and honourably in this time" (Tit. 2.11f).

84 T. If then works neither save nor make godly, why should we do them; what purpose do they serve?

C. There are two sorts of good works: works of Christ which he has done; and works which we perform and do from faith. Between these two sorts of works there is a very great difference. The works of Christ have earned and obtained for us the grace and friendship of God, pardon for sins, godliness

and eternal blessedness, eternal life; they save us and make us godly if we accept, grasp and make them our own by faith. For he alone is our redeemer, pardoner, mediator, justifier and saviour. //

But our works, which we do from faith, do not earn us such exalted things. For although they similarly occur by grace and faith, they still, on account of the flesh (in which we dwell), have much weakness, impurity and defect attached to them; so they cannot earn such exalted things. Nonetheless, we should never cease from good works nor become faint but practice them without ceasing. For although they do not save us and make us godly, yet they still have their own necessity and use.

85 T. What are good works and what purpose do they serve?

C. Good works are those which the spirit of Christ assigns, which one does by faith and with a free, willing heart to honour God and for the benefit and improvement of one's neighbour. Those who believe should do such good works all the time but should not attribute them to their own strength but to faith (which is a work and gift of God) (Eph. 2.8; John 6.65). They also should place no confidence or blessedness in such good works which they do unceasingly; but all their confidence should be based upon God's grace through Christ, for though we do all that is commanded, we still are useless servants (Luke 17.10).

86 T. Then what good are the works?

C. First, God is exalted and praised by the good works of believers, as Christ teaches. "Your light should shine before people so that they would see your good works and the Father who is in heaven would be honoured and praised" (Matt. 5.16). As God's name is slandered and blasphemed among people because of evil works (Rom. 2.23f), so good works serve to honour God (Ezek. 36.36f). Therefore, Paul also teaches that we should do everything to the honour of God [1 Cor. 10.31]. //

Second, good works are an obligation and service we owe to God. For if God by his grace has accepted us into his covenant and friendship and taken us out of the muck of sin

into grace, out of the power of darkness into the kingdom of his beloved Son, then it is right and proper for us to keep the article of the covenant which applies to us, namely, that we walk devoutly and guiltlessly before his face. And that happens when we do what he orders us and we avoid what he forbids us. For it is right that we be obedient to our Lord, indeed our Father, and live according to his will, according to his commandments. For faith and baptism obligate us to obey God to whom we have bound ourselves as by a sworn duty and have committed ourselves to serve. So we always owe God service. But we can serve him in no other way than according to what he says. And he says that we should listen to the Son and do what he says [Matt. 17.5]. Now Christ says, “If you love me, keep my commandments; and this is my commandment, that you love one another” [John 14.15]. Likewise, when he sent his disciples into the world to baptize and to teach, he ordered them to teach those who believe and are baptized that they should keep all that he had commanded them [Matt. 28.20]. And if the good works seem to bring no benefit, yet one still should respect the command of the Son of God and practice them for love of him. God requires good works from us and prepared and called us to walk in them (Eph. 2.10); that is our service and the same as a thanksgiving we do for God, for we always are creatures obliged to serve our Creator. //

Third, good works testify to faith. Who would believe that we were believers if we did nothing good? It is true that good works do not make us godly; but they indicate that we are godly and children of God. Fruits do not make the tree good; but they give evidence that it is good. For who would know or believe that a tree that never produced any good fruit is good and fruitful? By the good works one notices and sees that we are children of God and believe; that is why James says, “show me your faith by your works;” “faith without works is dead and powerless” [2.18, 20]; and those who claim to be believing people but do no good works are hypocrites, not believers. //

Fourth, good works are an exercise in faith, through which faith grows and increases, grace multiplies and sin is prevented. A person can never go lazily; he must always think, talk or do. If it is not good, then it must be evil; if it is evil, then he abuses the grace of God, loses his good conscience and suffers shipwreck of faith (1 Tim. 1.19). But if it is good, then sin is destroyed and grace multiplies. Therefore, Peter says, “where these things are in you richly, it will not let you be lazy or unfruitful in the knowledge of our Lord Jesus Christ. But he who does not have them is blind and fumbles with his hand” etc. (2 Pet. 1.8f). //

Fifth, good works are good in that a neighbour receives benefit from them and by their brightness is attracted and drawn to them (Matt. 5.16). As a glowing coal ignites another lying beside it and makes it glow, so a believer stimulates others to do good. So Hebrews admonishes, “Let us pay attention to stimulate one another to love and good works” [10. 24]; “do not forget benevolence and love” (13.16). //

Sixth, our election, calling, faith and salvation will be assured by good works. From them follow a good, happy conscience and a sure, living hope in which we may wait peacefully and cheerfully for the coming of Christ, when each believer will be rewarded according to his works [Rom. 2.7]. For when I help my neighbour, when I do him good and love him, then I am one with him and am certain that my faith is justified, not false or artificial, and that I am a true Christian; therefore, Peter says we should be very careful to make our election and calling sure (2 Pet. 1.10). //

Finally, good works have great promise and rewards from God – physical, here in time, and eternal, after this life. Not that our works earn something or that God is obliged or owes us something; rather he promises such reward out of his free grace and mercy; and when he promises it, then he will faithfully keep it, also. Now when a believer views such a promise with trust and faith, then out of such faith he does good and pleases God; and God gives him what he promised him. For God knows our nature, that we are stimulated to work and virtue by a promise of reward; so he also sets such

reward before us in his promises in order to stimulate us to good works. There is no one so entirely spiritual that he is godly out of a mere love of virtue; therefore, God promises temporal and eternal rewards to those who are his. From all this it follows that faith is the foundation of all good works, of all godliness and of all blessing.

87 T. What is faith?

C. "Faith is a lasting existence of those things one hopes for and a sure grasp of those things one does not see" (Heb. 11.1), namely, God and his perfections. We are talking here about faith that is fixed on God (2 Cor. 4.18). Faith stands firmly on the promise and grace of God and not on works, although it is never without work. Faith is a sure confidence and a firm trust in the real, true, living God.

88 T. What is love?

C. Paul describes it in 1 Cor. 13. Faith looks to God alone; love looks to God and at one's neighbour, for we should love one another as Christ loved us (John 13.34).

[The Apostles Creed]

89 T. Recite for me the articles of the ancient, true, indubitable Christian faith.

C. I believe in one God, Father almighty, one creator of heaven and earth. And in Jesus Christ, his only Son, our Lord. Who was conceived by the Holy Spirit. Born of Mary, the pure virgin. Who suffered under Pontius Pilate, was crucified, died and was buried. Descended into hell. On the third day, he rose again from the dead. Ascended into heaven where he sits to the right of God, the almighty Father, from where he is coming to judge the living and dead. I believe in the Holy Spirit. One, holy, universal church, communion of the holy. Pardon of sin. Resurrection of the flesh and eternal life.

90 T. Why do you say, "I believe in God?"

C. Because we should believe in no one but God alone, for he alone is the fountain of everything good. "All people are liars; God alone is truthful" (Jas. 1.17; Rom. 3.4).

- 91 T. Why do you believe in one God?
C. Because there is one only God, as we heard in the first commandment (Deut. 6.4; Eph. 4.6; 1 Tim. 2.5; Gal. 3.20; 1 Cor. 8.6).
- 92 T. Why do you say, “in God the Father?”
C. Because I recognize the three persons in the undivided deity and give to each what belongs to him.
- 93 T. Who are they?
C. God the Father, God the Son and God the Holy Spirit, one only, true, living God (1 John 5.7 [see KJV]).
- 94 T. Why do you say, “in the almighty?”
C. Because he has all things in his power and is a treasury of all good; therefore, he also is called “Shaddai,” as we heard above (Gen. 17.1 [Q 10]).
- 95 T. Why do you call him a creator?
C. Because he created everything in heaven and earth.
- 96 T. Did he not create the Son and the Spirit?
C. God the Father created all things by his eternal Word and by his eternal Wisdom, that is, by his Son and with the Holy Spirit (Gen. 1.2; John 1.3, 10; Psa. 102.25; Heb. 1.2; 3.4; Psa. 33.6).
- 97 T. Show me Scripture on the creation.
C. In the Book of Creation, it reads, “In the beginning, God created the heaven and the earth” (Gen. 1.1) and finished all the work on the world in six days.
- 98 T. What was the work of the first day?
C. God said, “Let there be light; and there was light. And God saw the light that it was good and divided the light from the darkness and called the light, ‘Day,’ and the darkness he called, ‘Night;’ and it was evening and morning, the first day” [Gen. 1.3–5].
- 99 T. What did he make on the second day?
C. The undershot⁶ between the waters, which we call heaven.
- 100 T. What was the third day’s work?
C. He divided the water from the earth, each in its place, so

⁶ NB: An undershot is that part of the structure of a mill which funnels water under the millwheel to turn it. Oskar Farner’s modern German edition of this catechism (1955) changes the word to “partition; dividing wall.”

the creatures would have suitable places to live. But so the earth would not be bare, on the third day God told the earth to bring forth green plants and all kinds of fruitful bushes and trees, each in its nature and kind.

- 101 T. What did he create on the fourth day?
C. Two great lights, sun and moon – one for the day, the other for the night.
- 102 T. What did he make on the fifth day?
C. All animals which live in the air and water – birds and fish.
- 103 T. What was the work of the sixth day?
C. All animals on the earth and the human, their lord.
- 104 T. What did he do on the seventh day?
C. He rested from all work.
- 105 T. Who administers, who rules the whole world?
C. God, who still works continually in his creatures and maintains all his creation (John 5.17).
- 106 T. Why is the Son of God called “Jesus?”
C. Because he is a physician, redeemer and saviour to his people (Matt. 1.21; 9.1–35; Luke 2.11).
- 107 T. Who gave him the name?
C. God specified it through the angel (Matt. 1.21; Luke 1.31; 2.21).
- 108 T. Why is he called “Christ?”
C. “Christ” and “Messiah” is the same as saying, “someone anointed” or a king.
- 109 T. With what was he anointed or by whom?
C. God the heavenly Father anointed him with his Holy Spirit and with the abundance of all gifts and graces (Isa. 61.1–3; Psa. 45.7b; 1 John 2.20).
- 110 T. For what purpose did he anoint him?
C. To be a king and high priest for all who believe (Psa. 2.6). He rules those who are his through his Spirit and sacrificed himself on the cross for our sin and with his blood washed away our sin.

From this head, all gifts and graces flow richly into his members; therefore, we also are called Christians, from Christ.

This king and high priest, Jesus Christ, is comfort and salvation for all the world.

111 *T.* Why do you call Christ the “only Son of God” if we also are children of God?

C. Because he is the proper, naturally eternal Son of God the Father (Matt. 3.17). But we, through him and in him, by grace, are accepted to be children of God (Rom. 8.15–17; Gal. 4.5–7; Eph. 1.5).

112 *T.* Why do we call Christ Jesus “our Lord?”

C. Adam, by his transgression, made us subordinate to a horrible lord, namely, the devil, the prince of this world (Rom. 5.14). But Christ shattered his yoke and made us free from his power (Isa. 9.4; Matt. 12.28); from now on, he should be our lord and king. We should serve him, for he has bought us with a precious treasure, namely, with his blood (Col. 1.14, 20; 1 Cor. 6.11). We are not our own; we should not live according to our will but his will, for not everyone who by mouth says to him, “Lord, Lord,” will be saved but those who do the will of his heavenly Father (Matt. 7.21).

113 *T.* Why must Christ have been conceived by the Holy Spirit?

C. If he had been conceived humanly, he would have been conceived in sin, for what is from the flesh is fleshly (John 3.6); all flesh is defective and sinful (Psa. 51.5). But he is here by the Holy Spirit (Matt. 1.20; Luke 1.35). Therefore, he is holy, pure, without any limit.

114 *T.* Why was that necessary?

C. Since he wanted to reconcile and wash away the sin of the whole world, it was not appropriate that he would have sin in himself. Therefore, by his holy, pure and heavenly conception, he sanctified our unholy, blemished and earthly conception, in turn. Also, it was not seemly that a polluted flesh be united with deity.

115 *T.* Why do you say, “born of a pure virgin” (Isa. 7.14)?

C. Because I believe that the Son of God, the eternal Word (John 1.14), took on human nature and became a true human, born of Mary in this world.

Through this supernatural and holy birth our polluted birth is sanctified. He wanted to be a human son so we might

become children of God through him. He wanted to be human in order to bring us to God, for if we were not born again by his Spirit and baptism, we could not be saved.

116 T. What is, “be born again from God?”

C. It is to trust in the mercy and grace of God which he has shown us through Christ and to believe that he is our saviour. But no one does that unless he has been given the Holy Spirit from God.

117 T. How does that happen?

C. The Son of God, Jesus, takes on our flesh and takes the sin from humanity onto himself, so that sin no longer masters us but we master sin, that is, the good desires grow in us, which roots out the desires and temptations of sin. So through the birth of Jesus Christ, we are born again through faith and Spirit, for flesh and blood do nothing toward this spiritual new birth. Christ is the eternal Word of God; and as through this Word all things were created, so also all things are renewed through him. Christ came down from heaven and took on the weak nature of humanity, washed away sin and gave us the spirit of godliness. Whoever says of him that he believes and depends on what he brought us from God his Father and lays his sin on Christ, who by faith calls on the name of Christ and has a desire for godliness, is now a child of God and born anew (John 1.13).

118 T. What purpose does this birth serve?

C. Any who are born again and become new persons begin from that hour on to die to sin; they become enemies to sin and fight against sin; and they carry on with that all the while they live here in this time. They put on the Lord Christ like clothing, so that he radiates everywhere from them in word and works; they are humble, patient, obedient, gentle; they love their neighbours and serve them willingly and happily; and they commit themselves completely to Christ to live in all godliness.

119 T. Why did Christ suffer?

C. For the sake of our sins, he paid for them with his suffering (1 Pet. 4.1; Isa. 53.6); the suffering which we should suffer on account of our sin he took from us; and so he made

all suffering sweet and pleasant for us. His suffering is a satisfaction and payment for our sin. By his suffering, he took the eternal suffering from us. By his suffering, all our suffering becomes blessed and fruitful.

120 T. What moved him to suffer?

C. In part, the obedience with which he wanted to be obedient to the Father, even to death (Phil. 2.8); second, the great love which he bore toward us (Rom. 8.38f; Gal. 2.20).

121 T. What do you learn from this?

C. To be obedient to God, my heavenly Father, even to death and to bear patiently all suffering that my heavenly Father lays on me. For if God did not spare his beloved Son but imposed such great suffering on him for my sake, why should I resist suffering myself (1 Pet. 3.14, 18)? “The servant is not better than the master” (John 13.16). So if Christ had to suffer (Luke 24.26, 46) and undergo it for his honour, then I can easily understand that that is the path all believers should go and that through the cross and much suffering we must enter the kingdom of heaven (Acts 14.22). “For all those who want to live blessed by God in Christ Jesus must suffer much antagonism” (2 Tim. 3.12). “But if we suffer with him, then we also will reign with him” [2 Tim. 2.12]. Whoever suffers in the flesh stays away from sin and does not live according to the desires of the flesh but according to the will of God (1 Pet. 4.1f).

122 T. Why did Christ have to die on the cross?

C. “As the snake was hung up in the desert, so must the son of man be lifted up and hanged on the cross, that everyone who believes in him will not be damned but have eternal life” (John 3.14f; Num. 21.9).

123 T. What purpose does the cross of Christ serve for you?

C. That I take my cross upon myself and courageously follow the Lord (Mark 8.34; Luke 14.27). //

That I am crucified to the world and the world to me (Gal. 6.14). //

That I crucify my impure, wanton flesh daily and make it obedient to God (Gal. 5.24). //

That I seek and have all salvation, joy and glory in the cross of Christ (Gal. 6.14). The cross is the Christian's victory sign. Through the cross, I understand the fruit of the suffering of Jesus Christ which works through faith in the hearts and lives of those who believe.

124 T. Why did Christ die?

C. For the sake of our sins (Rom. 4.25). The death of Christ is our life (Rom. 5.10, 17). With his death, he takes away from us the eternal death into which Adam had brought us (Heb. 2.14). As we all died in Adam, so we all are alive again in Christ [1 Cor. 15.22].

125 T. What do you learn from the death of Christ?

C. I learn to die to the flesh and the world and to live to Christ Jesus my Lord alone (Rom. 6.4-6).

The suffering and death of Christ should be a powerful, living example to work in all who believe that as he died for the sake of our sin, so also his Spirit begins to kill sin in us (1 Pet. 2.24; 4.1f).

126 T. What do we learn from the burial of Christ?

C. Paul in Romans teaches us with these words, "Do you not know that all we who are baptized into Christ Jesus are baptized into his death? Therefore, we are buried with him through baptism into death, that as Christ is risen from the dead by the glory of his Father, we also walk in newness of life" (6.3f).

127 T. Why did Christ descend into hell?

C. That is a sign that he truly died. Also, the fruit, power and energy of his suffering do not come only to those who were still alive on the earth but also to those who died since the times of Adam and Noah, for the death of Christ is a redemption for all those who from the beginning of the world have waited for his salvation and have rested in the bosom of Abraham (1 Pet. 4.6; 3.19f; Acts 2.27; Psa. 16.10).

128 T. What do you learn from the resurrection of Christ?

C. To rise daily by the power and spirit of God into new life. Second, I receive a hope that my mortal body also will rise on the last day to immortal life (Rom. 4.24f; 6.4, 8; 1 Cor. 15.52).

The Christian life is a new life; and as through Adam death came into the world, so through a human, Christ, comes the resurrection of the dead (Rom. 5.17; 1 Cor. 15.21).

129 T. Why did Christ go into heaven?

C. In order to unlock and open the way to heaven for us poor people (Heb. 10.20) and in order to prepare a place where we always will be with him (John 14.3). For no one enters heaven except he who came from heaven, Jesus Christ, and all who believe through him and in him as their head and way (Luke 22.69; John 3.13).

130 T. What benefit does the ascension of Christ bring us?

C. Since he has withdrawn his physical presence from us, he gives us his Spirit (John 16.7) and draws our hearts upward to the place where he sits, that our walk may be in heaven (Col. 3.1; Phil. 3.20).

Likewise, I learn from this that as God the Father exalted his Son, after the cross and suffering, to eternal joy and honour, so he also will set us, his believers, after suffering and death, into eternal joy (Phil. 3.21).

131 T. What is God's "right?"

C. It is his majesty and splendour. Christ sits to God's right, that is, Christ has exalted an assumed human nature to the highest honour and splendour of God. He reigns over all things and all things have been given into his power (Matt. 28.18).

If we suffer with him, then we also will be exalted with him. Our nature is exalted in Christ; where the head is there the members also will be (John 17.24).

Since all things have been given into Christ's hands, no one can tear us who believe out of his hand (John 10.28f).

132 T. When will Christ come to judge?

C. At the end of the world, on the last day.

133 T. When will that day be?

C. We are not to know that; but we should watch so that that day will not overtake us unprepared (Luke 12.37; Matt. 24.42, 44; 1 Thess. 5.6). The coming of the Lord should frighten us away from sin and make us diligent to live godly, that we may rejoice at his coming.

- 134 T. Who are the living?
C. Those who are still alive at the coming of Christ (1 Cor. 15.51).
- 135 T. Who are the dead?
C. Those who have passed away before the day of the Lord.
- 136 T. What should we do during this time, until that day?
C. Serve God the Lord in fear; guard ourselves from every spotting by this world; use the gifts our Lord has granted us to the honour of God; suffer all adversity with patience (1 Pet. 4.7-11; 2 Pet. 1.3f; Phil. 2.1-4; Jas. 1.27); earnestly watch and pray; love one another fervently; and prepare ourselves daily for the day of the Lord, so we can happily go to meet him in the air and have eternal joy with him (Matt. 26.41; 1 Thess. 4.17).
- 137 T. Why do you say, “in the Holy Spirit?”
C. Because there also are other evil, unholy spirits; but I understand by the Holy Spirit the divine spirit.
- 138 T. How does one recognize the Holy Spirit?
C. By the fruits.
- 139 T. What are the fruits of the Spirit?
C. “Love, joy, peace, patience, friendliness, goodness, faith and fidelity, gentleness, temperance or self-discipline” (Gal. 5.22f).
- 140 T. What are the works of the evil spirits?
C. The works of the flesh as they were explained above in the third commandment [Q 38].
- 141 T. What effect does the Holy Spirit have on those who believe?
C. The fruits which I have just listed. Likewise, he comforts and strengthens us, pours love into our hearts (John 16.7; Acts 1.8; Rom. 5.5), teaches and instructs us (1 John 2.27). He also testifies to our spirit that we are children of God (Gal. 4.5f; Rom. 8.16; Luke 11.13). In the Spirit, we cry to God confidently, “O Father” (Rom. 8.15). He helps us tame and conquer the flesh. He teaches us how to pray.
Since this Spirit is holy and lives in those who believe, he also makes them holy in body and soul.

- 142 T. Why do you call the church “holy” and a “communion of the holy?”
C. For the reasons sketched above: that the Holy Spirit gathers and dedicates them to a godly, holy walk and life in body and soul (1 Cor. 6.18–20); that Christ also sanctifies them with his blood (John 17.19).
- 143 T. Why is it called a “communion?”
C. Because all those who believe in Christ, however scattered in the wide world wherever they want, are one body with their head Jesus Christ (1 Cor. 12.13; 10.17), who brought them into communion with God the Father and the Son (1 John 1.3).
- 144 T. On what is the church of Christ built?
C. On the foundation of Jesus Christ (Matt. 16.18; Eph. 2.20f; 1 Cor. 3.10f), which foundation the prophets and apostles laid, and on the most precious cornerstone on which any building rises and grows into a holy temple in the Lord (Luke 24.27). And though the holy stones are many and scattered widely, for the sake of the body they all are still through the Spirit in a unity of faith and love fitted together into one body (1 Cor. 6.11) and all are called one only church, congregation, house and temple of God, united in one God, in the same faith, in the same baptism (Eph. 4.4–6).
- 145 T. Who gathers the church?
C. The Holy Spirit, who inwardly draws hearts toward Christ and makes them believing (John 6.37, 44; Rom. 10.10). Outwardly, however, he calls the ministers of his word, who gather and teach by the holy Scripture and by the word of God. Therefore, in the holy church, nothing should be taught except the holy Scriptures (Mark 16.20).
- 146 T. What is the holy Scripture?
C. The Old and New Testament.
- 147 T. From where does the holy Scripture come?
C. It was given by the Holy Spirit in the hearts of those who wrote it and left it behind them (2 Pet. 1.21; Rom. 1.2; 2 Tim. 3.16).
- 148 T. What purpose does the Scripture serve?
C. For our use and good (John 5.39), it teaches, it admonish-

es, it punishes, it comforts, it prepares people for all good (2 Tim. 3.16f; Rom. 15.3-5).

149 T. Who explains the Scripture?

C. The Holy Spirit (John 16.13; Luke 24.27, 44f), for he opens the heart and understanding. Therefore, whoever wants to read fruitfully asks God for his good Spirit (Luke 11.13), who will lead him and give the correct understanding.

150 T. What are human teachings?

C. Those which are taken and imagined neither from the holy Scriptures nor from the Holy Spirit but from human intellect (2 Thess. 2.10). They are not useful but injurious; they are not from God but from the devil (Jer. 14.14; 23.16; 1 Tim. 4.1f; 2 Tim. 3.13); they also are not called divine teachings but devilish (Matt. 15.9; Isa. 29.13).

151 T. What should be used in the church? Or what ceremonies are needed?

C. Nothing but what Christ and the apostles used.

152 T. What are those?

C. Preaching the true, pure word of God and the holy Gospel clearly and purely (Mark 16.15; Acts 2.14, 22, 38), through which we are taught, admonished, comforted and punished and the grace of God is presented to everyone and all are called. Baptism and the Supper of Christ. Warm, fervent, thoughtful prayer to God. And that we earnestly stimulate one another to love and good works, serve one another in love, visit the sick and help the poor (Heb. 10.24; Jas. 5.13-15). These things indicate godly people and true Christians. //

Ceremonies make many hypocrites (Matt. 6.2, 5, 16). No one opposes more fiercely the clear, pure teaching of Jesus Christ than those who rivet ceremonies for themselves and attribute godliness and salvation to them.

153 T. Where is pardon for sins?

C. In the church of Jesus Christ. Outside the church of Christ, there can be no hope for forgiveness of sin. Whoever is outside the church of Christ and separates himself from its members is also not in the Head. Without Christ, no sin will

be forgiven, for God has set him to be the mediator and saviour by whom forgiveness of sin is given to us (Rom. 3.25). And there is no other name under heaven or in heaven by which one obtains salvation (Acts 4.12; 5.31).

154 *T.* Who forgives sins in the church?

C. God alone by his grace (Isa. 43.3; Matt. 9.6). “The blood of Jesus Christ washes away our sin” (1 John 1.7), insofar as it is sprinkled on the heart through the Spirit by faith.

155 *T.* Cannot the ministers of the church and the word also wash away sin?

C. To speak precisely, no. But since they are appointed by Christ to proclaim pardon for sin in the name of Jesus to the whole world (Luke 24.47), they do carry the key that binds and releases people (Matt. 16.19; John 20.23). Therefore, Scripture allows them to forgive sin, not in their own name but in Christ’s. They do this as ministry and not as those who have the power in their own hand. They forgive sin, that is, they proclaim and promise pardon for sin in Christ to those who believe (Mark 16.20). Paul says, “So people should consider us as ministers of Christ and stewards or distributors of the mysteries of God” (1 Cor. 4.1).

156 *T.* Are our sins forgiven in such a way that we have no more in us at all? And that we no longer are sinners?

C. We are conceived and born in sin and bring sin with us into the world; and the poison of sin is in our ruined nature and flesh. Such evil seeds produce evil fruit so long as we live; therefore, Matt. 15.19 and Gal. 5.19–21 say that we are damned for our own sakes and worthy of eternal pain and punishment. But God through Christ takes this condemnation and eternal punishment away from us, forgives us our guilt and sin, takes away from us the eternal pain and punishment which we owe for our sins, accepts us as friends and children and makes us godly and righteous.

157 *T.* If we are godly and righteous through Christ, then we are sinners no longer.

C. “The blood of Christ Jesus, the Son of God, cleanses and washes away our sin. But if we say that we have no sin, we deceive ourselves and there is no truth in us. But if we confess

our sin, then he is faithful, true and just and washes all sin from us. But if we say, ‘we have not sinned,’ we make him deceitful and his word is not in us” (1 John 1.7-10).

158 T. If we are godly, then we are not sinners; if we are forgiven of sin, then we have none.

C. We have sin and have none; we are godly and are sinners. On our account, we have sin; but on account of his grace, we are godly and righteous. As much as it applies to our nature and weak flesh, we are sinners; but insofar as he has shared his Spirit with us, we are godly. How much, then, we can be godly in this life is much discussed. Out of his mercy and grace, he wants to consider us godly and righteous because we believe in his Son and remain in him. The poison of sin remains in us and does not stop producing evil fruit and fleshly works. The spark of sin lies in our flesh; and where it finds opportunity it breaks out and burns, like a fiery oven flames and sparks scatter and blaze up and like a fountain constantly gushes out water. The evil nature and sinful defect we inherited from Adam can never be completely rooted out of us until we are free through death. For since we dwell here in time, in the crumbling prison of the fleshly body, remnants of sin will always remain. But if we believe in Christ, then they cannot dominate or overcome us.

159 T. But this makes people miserable and indifferent.

C. No, for John says, “Dear sons, I write this to you so you do not sin. But if anyone has sinned, then we have an advocate before God the Father, Jesus Christ the righteous, who is a pardon for our sin” (1 John 2.1f). Now if it is said, “sin always remains in us,” no one should use that in order to sin or continue in sin or be pleased with and justify his own sins; rather, one says it in order that sinners do not despair or doubt when they are tempted by the flesh and do it; rather they are more mindful that they are still on the way and that they have improved greatly. So they discover that every day some of the evil desires have diminished until it comes to where they are gone. //

Believing Christians are in the number of those who have overcome evil (1 John 2.13f). For though they seem to be a

unity, they in fact are two, flesh and spirit. Flesh is from father and mother; spirit is from God and rebirth. The flesh is weak; the spirit suppresses and smothers the flesh so it does not get the upper hand (Rom. 6.19). Christ overcame the devil; he gives those who believe in him strength so they also overcome him. God lets the evil desires and temptations remain in our flesh so that we have a task and an exercise and fight valiantly.

160 T. Why do you believe “resurrection of the flesh?”

C. Because Christ my Head is risen, therefore, I believe that on the last day my body also will rise from the dead and have eternal joy with God (1 Cor. 15.52). He who raised Christ will also make our mortal bodies alive again (Rom. 6.8).

161 T. What is “eternal life?”

C. A joy that God has prepared for those who love him, which no eye has seen, no ear has heard, no human heart has conceived (Isa. 64.4; 1 Cor. 2.9).

162 T. Who will have eternal life?

C. All who believe in Christ (John 3.36; 5.46; 6.35, 40, 47, 54).

163 T. How must one believe in Christ?

C. One must believe that he is the Son of the true, living God, who comes from God, came into this world, took on human nature and for our sin entered into death and died on the cross (John 6.69; Matt. 16.16; 1 John 4.2).

Likewise, one must believe in his heart and affirm with his mouth that God has raised the Lord Jesus from the dead (Rom. 10.9).

The third article:

On the prayer of the children of God.

164 T. Who gives us faith in Christ?

C. God, our dear Father, if we ask him for it urgently and earnestly. For Christ assured us that all that we ask of the Father in his name he will grant and give us (John 15.16; 16.23f). Therefore, we should pray with the disciples of Christ: “Lord, increase our faith” (Luke 17.5).

- 165 T. Can you pray?
C. Yes.
- 166 T. How can you pray?
C. As Christ taught me.
- 167 T. So pray for me the prayer Christ taught his disciples.
C. O, our Father, who is in heaven. Hallowed be your name. Your kingdom come. Your will be done on earth as in heaven. Our daily bread give us today. And forgive us our debts as we forgive our debtors. Do not lead us into temptation but redeem us from the evil. Amen (Matt. 6.9–13a).

Questions on the Our Father.

- 168 T. Why do you ask God for these things?
C. Because I lack them and can have nothing good by my own strength (John. 15.5), I seek them from God, the fountain of all good.
- 169 T. Who shows you that you lack what is good?
C. The law and the commandments of God, which are given to me so that through them I learn to recognize my sinful life and nature (Rom. 3. 20; 7.7), which struggle unceasingly against these commands, and see them as in a mirror. And so, being brought to acknowledge my sin and discover my inability to keep God's law, I am humbled, motivated and driven to call on God's grace through Christ.
- 170 T. Does God not know what we lack?
C. Yes, he knows before we ask him, as Christ teaches in Matt. 6.8.
- 171 T. So why is it necessary that we show it to him?
C. On his part, it is not out of necessity. But for us it is useful and good to acknowledge that we have nothing by ourselves but everything from God; that makes us humble and fervent. That is why God wants to be prayed to about everything.
- 172 T. On what do you focus in prayer?
C. On God's promise and grace, on his great power and riches. Second, on my misery and defects. That stimulates me and makes me run to God and seek his help. Since I consider that he is an abundant fountain of all good which can never

fail and that he wants to be my God (Gen. 17.1), I should call on him in need and fear, for he wants to help me (Psa. 50.15); from this, I comfort myself and ask him (Isa. 55.6; John 7.37f).

173 T. How dare you come to him if you are a sinner? God does not listen to sinners but to those who honour God and are obedient to his will (John 9.31).

C. Yes, I am a sinner; but when I confess, lament and deplore my sin before God, then God is faithful and just and washes away my sin (1 John 1.9). For although I have sinned, I still have an advocate before God my Father, namely, Jesus Christ the righteous who is a pardon for my sin (1 John 2.1f). He calls me to him and says, "Come here, all who work and are burdened; I will give you rest" (Matt. 11.28). Christ takes the burden of my sins upon himself in order that they cannot condemn me in the future (Rom. 8.1, 34). He himself sends me to his Father and says, "Truly, truly, I say to you, all that you will ask my Father in my name he will give you. Ask so you will receive" (John 16.23f).

Since I now have a free, sure entrance into God's sanctuary through the blood of Jesus (Heb. 10.19), the way he has softened, a new and fresh way through his flesh, I also have the high priest Christ for whom the house of God is prepared (Heb. 10.21); so I walk with a true heart in certainty of faith and sprinkle the blood of Christ on my heart and drive away the bad conscience.//

Yes, since I have such a high priest, Christ Jesus, who gave himself as a sacrifice for my sin and can have sympathy with my weakness (Heb. 4.15), then I approach him with trust and confidence and fall before the throne of grace in order to obtain mercy and grace at the appropriate time (Heb. 4.16).//

I also can show God no higher respect than to call on him in need and ask help from him; and so he shows me to thank him diligently (Psa. 50.14f). And that is called praying (Psa. 91.15).

And since I receive from my gracious Father all that I ask from him and he gives me all things through Jesus Christ and shows me such great grace and benevolence, it is right that I

also be compassionate toward my neighbour and do good and walk carefully before my dear faithful God (Mic. 6.8).

Father.

174 T. How dare you call God a father?

C. How could I not dare to call him a father since he tells me to. In Jer. 3.19, he says, “Call me a father.” He showed me that he is my father in that he gave Christ Jesus, his only-begotten, beloved son in death for me (John 3.16). By that, he surely showed that he wants to be my father. In addition, Christ tells me to call him that: “When you want to pray, then say, ‘O, our Father’” (Matt.6.9). God’s Spirit also testifies to my spirit that I dare to call him a father [Rom. 8.15f], for my heart shows me nothing but good in God.

175 T. What follows from that?

C. That I am a child of God (John 1.13). If God is my Father, then I should live in a godly way and not according to what the flesh offers (Rom. 8.4f). And if God is my Father, then I should honour him as a father with a guiltless life and a clean spirit (Mal. 1.6).

Our.

176 T. Why do you say, “our Father” and not, “my Father?”

C. Because he is Father of us all (Mal. 2.10; Matt. 23.9). Since, then, we all have one Father and all are brothers, I should love my neighbour.

In heaven.

177 T. Why do you say that he is in heaven if he is present in all places?

C. God is in all places with his grace and power; nevertheless, he shows himself much more openly in heaven in his sanctuary, in his holy temple, where he also gives himself more openly to his own to enjoy, where the brightness of the deity is more openly exposed, as it says often in the Psalms, God is or sits in heaven (Psa. 2.4). Likewise, David lifts his eyes, heart and hands to God in heaven (Psa. 123.1; 121.1; 86.4). God also says through Isaiah, “the heaven is his seat” (Isa.

66.1). And so it says in Eph. 6.9 that the masters have their Master in heaven. Likewise, in Matt. 23.9, Christ says, “Call no one on earth ‘father,’ for there is only one Father of you all in heaven.” //

I also call him a heavenly Father so that I distinguish between my physical father who is on earth and God, my heavenly Father. I should honour that physical father, according to the commandment of God. But should he want to lead me away from the heavenly Father, I should abandon him and be obedient to the heavenly Father (Luke 14.26; Matt. 19.29).

Hallowed be your name.

178 T. Why do you say, “Hallowed be your name,” when he actually is holy from eternity? Or how can we impure, unholy people make God’s name holy?

C. The name of God is holy in itself (Psa. 99.3; 111.9; Luke 1.49). We pray, however, that he also would be held high, precious and holy and be made holy on earth among people (Isa. 6.3; Hos. 11.9). As Christ explained and hallowed God’s name when he was on earth (John 17.4), so all God’s children also should make the name of God, their Father, holy on earth.

179 T. How is the name of God made holy by us?

C. When we proclaim to everyone his mercy and grace, his righteousness and punishment; when we praise him; when we call upon him; when we trust in him alone; when we live godly and guiltlessly, so the brightness of our good works shines to the honour of God our Father (Matt. 5.16). God our Father exhorts us to do that (Ezek. 20.11; 28.25; 38.23; Lev. 20.7f; Psa. 99.4). Indeed, all peoples whom God created should come and worship God and honour his name (Psa. 86.9).

Christ exhorts us to do that (Matt. 5.16); Paul says, “Do what you do to honour God” (1 Cor. 10.31). And since all our strength is not able to do that, we pray our faithful Father in heaven that he would grant it to us through his Holy

Spirit, so that his holy Name is not slandered because of any of us.

180 T. How is God's name slandered or desecrated?

C. When one does not further the honour of God; when one does not worship and praise him but blasphemes with thoughtless and wicked curses and swearing; when one does not call on him alone; when we trust in our righteousness and works; when we live profanely, dishonourably and shamefully. God also deplores these (Isa. 52.11; Ezek. 39.23). So here we ask that God would give us the grace to keep the third commandment.

[Your kingdom come.]

181 T. What is the kingdom of God?

C. "The kingdom of God is godliness, peace and joy in the Holy Spirit" (Rom 14.17). The kingdom of God is a God-fearing, virtuous, devout life here in time and, after this, the eternal life that God our heavenly Father wants to give us through his dear Son, our Lord Jesus Christ, so long as we cling to him with true faith and proper love. About this kingdom, read 1 Chron. 29.11f; Psa. 22.28; 144.12-15; Dan. 2.21; Matt. 13.1-52; Luke 12.31f; 22.29f. Since God has taken us out of the kingdom of this world and of darkness into the kingdom of light and of his only-begotten Son (1 Cor. 15.24f; Col. 1.13), we should seek this kingdom above all things (Matt. 6.33); and since we are unable to do this in our own strength, we ask God for it.

Your will be done.

182 T. Why do you ask that his will be done?

C. Because he is holy and good, he cannot want evil. And if we do not know his will and also cannot accomplish it without his Spirit, we ask him to disclose and teach his will to us and to accustom us to it (Psa. 143.10). Thus, Christ teaches us that not everyone will be saved who says "Lord" but the one who does the will of the Father who is in heaven (Matt. 7.21). And John 9.31, God listens to whoever has God before his eyes and practices his will. For we are dishes and holy

utensils with which God does his holy will (Eph. 2.10); therefore, Paul admonishes us to take seriously what the well-pleasing will of God is (Rom. 12.1f).

We should not live according to our will but to the will of the heavenly Father, as Christ also did not come to do his will but the will of his heavenly Father (John 5.30; Luke 22.42; John 6.38; Psa. 40.7f). “Remain in my love. If you keep my commands, then you remain in my love, as I kept my Father’s command and remain in his love” (John 15.9f).

183 T. What is the Father’s will?

C. The Father and the Son have one identical will. Therefore, we should learn the will of God, our heavenly Father, from Christ Jesus, his Son.

184 T. Where?

C. In John, he says, “This is the will of my heavenly Father, that you believe in him whom he sent; for whoever believes in him will not be condemned but will have eternal life; and Christ will raise him on the last day” (6.40 [expanded, cf. 6.29; 3.16]). Likewise, he says, “The will of my Father is that anyone who comes to me I will not throw away, that I will lose none of them” (6.39). Therefore, Christ says, “Come to me, all who work and are burdened; and I will make rest for you” (Matt. 11.28). From this we learn that the will of our Father is to save us through faith in Christ. If you believe in the Son, then you will have no doubt that God the Father is favourable to you and wants to save you.

Likewise, Paul also teaches us what the will of God is; in 1 Thessalonians he says, “This is the will of God, that you be holy, clean and godly; that you guard against whoredom; that each one know to possess his dish with holiness and honour, not with lustful desires like the pagans who do not know God; that no one deceive or betray his neighbour in business; for all these things the Lord punishes” (4.3–6). Likewise, in the same letter, he says, “Pray without ceasing; thank God in all things, for this is the will of God through Christ Jesus regarding you” (5.17) etc.

185 T. Tell me briefly what the will of the heavenly Father is.

C. Trust him completely; love him above all things; call upon

him in need; believe in Christ; walk godly and guiltlessly before God and people; practice all the good works of faith and love.

186 T. Why do you say, “on earth as in heaven?”

C. In heaven, no one opposes the will of God; on earth, there still are many who resist the will of God. Therefore, we ask God to tame the flesh that opposes the law and will of God and grant us, according to his divine, holy will, to live here on earth as it is done in heaven.

187 T. What benefit, what reward follows if one does the will of God?

C. If we do the will of God, then we are God’s children and friends, brothers and sisters of our Lord Jesus Christ (John 15.15; Matt. 12.50) and will share in the promise at the end (Heb. 10.36). Therefore, we should listen diligently to Christ Jesus, the Son of God, whom the Father sent us from heaven and said we should listen to him [Matt. 17.5]. He revealed the will of God his heavenly Father to us more clearly and brightly than any before him.

Our daily bread.

188 T. What is the daily bread you ask for from the heavenly Father?

C. It is all the nourishment and accommodation for life. For the Father also nourishes his children, providing us with food and drink and all necessities. He did that for Abraham, Isaac and Jacob when they fell into thirst and hunger (Gen. 12.10; 26.3; 28.15; 47.12). He fed David also in his misery (Psa. 23.5). He feeds all those who have him before their eyes (Psa. 111.5). And he feeds all flesh (Psa. 136.25); lets his sun shine on evil and good (Matt. 5.45). Everyone’s eyes should be directed on him with firm hope because he gives them food in his time. When he opens his hand, he fills and richly provides for all that has life (Psa. 145.15f; 147.9; Job 38.41; Psa. 104.28). So he fed the children of Israel for forty years in the desert with bread from heaven (Deut. 8.3; Ex. 16.4). He also fed, nourished and sustained Elijah his prophet by a raven who brought him bread (1 Kings 17.6). //

Since from the beginning of the world, he has supplied his own with food and physical nourishment and he is my Father and I am his child, how can I then doubt his goodness? So I trust the faithful God and dear Father will nourish me. Christ, his only-begotten Son, admonishes me not to have an anxious concern about food and clothing and tells me to look at the ravens and birds whom God the Father feeds, at the flowers which God clothes (Matt. 6.26, 28; Luke 12.24, 27). The Father knows what we need; he takes care of his children (Psa. 55.22; Wisd. Sol. 6.7; 12.13). When we diligently seek his kingdom and his righteousness, then he will give us all these things. Peter and Paul also teach us this (1 Pet. 5.7; 2 Cor. 9.8; Phil. 4.6).

189 T. What do you learn from this?

C. To be compassionate toward my neighbours (Luke 6.38; Isa. 58.10), for if God the Father so graciously cares for me and gives me my nourishment, then I also should take care of my neighbour and feed him if he is hungry.

190 T. Do you also pray for food for the soul?

C. Yes, for if God so graciously feeds and sustains me in body, if he takes such great care for my weak, stupid body, then how can I doubt that he would forget my soul?

191 T. What is food for the soul?

C. The word of God (Deut. 8.13f; Matt. 4.4). Christ is the bread of life that has come down from heaven; whoever eats of this bread will live eternally (John 6.51). He feeds our souls with his flesh and gives us drink with his blood; he gives us his Spirit so that we believe that on the cross he gave his body a sacrifice for our redemption and his blood for washing away our sin.

192 T. Why do you ask for daily bread?

C. I ask for what serves daily needs, not for an abundance, so that I can provide for myself honourably and offer my neighbour a hand (Eph. 4.28) and so that I am not urged to steal because of poverty and that I do not become lazy and wasteful and forget God because of an abundance (Prov. 3.9, 27; Deut. 8.11-14).

Forgive us our debts etc.

193 T. What is the debt which God should forgive and cancel for you?

C. It is my great, heavy sin which I daily do against God (Luke 7.44-48; 1 John 1.8-10), for which I must daily ask him for forgiveness. So all saints confess themselves to be sinners before God and ask without ceasing for grace (Psa. 32.5; 51.3).

194 T. Who forgives sin?

C. God alone, through the blood of Christ (1 John 1.7; Isa. 43.11; Luke 24.46f; Eph. 1.7; Matt. 26.28; 1 Pet. 2.24; 1 John 2.1f).

195 T. What do you learn from that?

C. That I, since God so graciously forgives my great guilt, should also forgive my neighbour his little guilt by which he has injured me (Luke 6.37; Matt. 6.14; 18.33). Whoever does not forgive his neighbour God also will not forgive. Whoever shows no compassion or love to his neighbour God also will not love, will neither do him good nor show him mercy (Matt. 5.7; Luke 6.32-34, 36; Psa. 41.1; Jas. 2.8). "Whoever hates his neighbour is a murderer" (1 John 3.15). The murderer has no part in the kingdom of God (Gal. 5.21). "Whoever does not love his neighbour also does not love God" (1 John 4.20).

196 T. How do you get to where you can forgive your neighbour who offended you and love him from the heart and do good to him?

C. When I consider and really believe that Christ, when I still was his enemy, forgave me my sin and died for me (Rom. 5.8). The love that God and Jesus Christ have for us, really grasped in the heart, drives out all envy and gives birth to love for the neighbour. Therefore, Christ says, "Love one another as I have loved you" (John 13.34). "If he loved us, we rightly should love one another, also" (1 John 4.11).

And lead us not into temptation.

197 T. What are the temptations into which God should not lead us?

C. Those which the devil, the flesh and the world repeatedly offer and stir up. For since we live here in time (Job 7.1), we stand in an eternal ongoing battle with those three enemies. Since we are weak and in our strength cannot resist such strong and powerful temptations, since we cannot overcome these crafty, difficult enemies by ourselves, we ask God, our heavenly Father, to help and strengthen us and not let us be defeated in the conflict. Christ taught us this (Matt. 26.41). No one should miscalculate; no one should trust in his own strength; “whoever stands, see to it that he does not fall” (1 Cor. 10.12). But whoever stands on God and walks in fear of him God can deliver from tribulation (2 Pet. 2.9). There is much tribulation for the godly through which God protects them as gold in fire; but God will redeem them all from it (if they call on Him and desire help) (Psa. 91.9f; 34.6, 22). When I experience temptations and remember the cross, then I run with confidence to my faithful dear Father who is in heaven and ask him to not let me be overcome and to redeem me from the evil, that it, from the devil and what the devil directs against me.

Amen.

*[The fourth article:]
On the holy sacraments.*

198 T. What are the sacraments?

C. First, the sacraments are visible images, positive proclamations and holy memorials of divine grace and promises to us. There, in earthly, visible, physical signs, God presents to us again and sets before our eyes his heavenly gifts and diverts our hearts from earthly things and directs and lifts them upward to heavenly things. He also reminds and stimulates our outward senses to the ministry of the Spirit and faith. For since we still have the weak and stupid flesh in us, God wants to display his spiritual gifts by visible, physical things, allowing for our stupidity.

Second, the sacraments are words and signs of Christian unity and fellowship through which one visibly assembles, is accepted, identified and enrolled in the church and people of God here in time. With them, we are bound, as by an oath of allegiance, to serve and live for God our Lord. Therefore, they also are called signs of obligation and signs of the covenant.

By the use of the sacraments, we also testify our faith to our brothers and fellow members, practice faith, stimulate one another to reflect, open ourselves to each other and commit ourselves to Christian love and unity; we want to consider and recognize each other as members. For it has pleased God to gather a people to himself and to identify them by specific signs by which he also encourages them to their obligation.

- 199 T. How many sacraments are there in the church of Christ?
C. Two were instituted and ordained by Christ.
- 200 T. What are they?
C. Baptism and the Supper of Christ.
- 201 T. Tell me about each in particular.

About baptism.

What is Christian baptism?

- C. An order of Christ our Lord to baptize people with water in the name of the Father, of the Son and of the Holy Spirit (Mark 16.16; Matt. 21.25; John 1.33).
- 202 T. Why are people baptized?
C. For repentance and mending of life, as John the Baptist says, “I baptize you with water for repentance and amendment” (Matt. 3.11; Mark 1.4; John 1.31; Acts 1.5).
- 203 T. What should follow baptism?
C. Such fruit and works by which one can discern that we regret and are displeased with our previous bad life. This is why John says to the hypocrites, “Bring fruit which is suitable to repentance” (Matt. 3.8; Rom. 6.4).
- 204 T. Is not baptism a washing away of sin, as Peter says?
C. Strictly speaking, not; but the Holy Spirit in the holy

Scriptures often mentions the outward thing as if it were the thing he means, as in the Book of Creation circumcision is called a covenant (Gen. 17.13), yet it is only a sign of the covenant. Moses calls the Easter lamb, the Passover (Ex. 12.21); and the lamb actually was nothing more than a memorial of the Passover. So baptism in places is called a bath of regeneration, not that the outward water regenerates but that it pictures rebirth for us. Thus, Peter says, "Baptism saves" (1 Pet. 3.21). There are many similar ways of talking.

205 T. Then who washes away sin?

C. The blood of Christ is sprinkled on the soul by the Spirit. Therefore, John says, "I baptize you with water for repentance; but one comes after me who will baptize you with the Holy Spirit" (Matt. 3.11).

206 T. What does the minister of the church do?

C. He baptizes with water for repentance; but Christ baptizes internally with the Holy Spirit and cleanses the soul. Therefore, Peter says, "baptism saves;" but so that no one understands water to be baptism, he says right after, "not the outward water that washes away the dirt of the body but," what happens through it, "that a good conscience answers well before God by the resurrection of Jesus Christ" (1 Pet. 3.21). So people are baptized in Christ into one body and people of Christ so that they, having died and been buried with Christ into his death, are raised with Christ to a new grace-filled life (Rom. 6.4; Col. 3.1-3; Eph. 4.5).

About the Supper of Christ.

207 T. What is the Supper of our Lord Jesus Christ?

C. A remembrance of the suffering of Christ and a proclamation of his death.

208 T. Recite the Scripture.

C. "Jesus, on the night when he was betrayed and sentenced to death, took bread and, after he said thanks, he broke it and said, 'Take, eat, this is my body which is given for you; do this to remember me.' Likewise (when the supper was ended), he took the drink, said thanks and gave it to them;

‘This drink is the new testament in my blood; as often and much as you do it, you do it to remember me.’ For as often as you eat this bread and drink this drink, you proclaim and exalt the Lord’s death until he comes”. (1 Cor. 11.23–26) etc. //

Therefore, when we take bread and wine, eat and share them among ourselves, in that way we remember in our hearts the death of Christ, our saviour. We thank him that he gave his holy flesh as a sacrifice and his blood for the washing away of our sin. We also declare with our mouth the saving death of our Redeemer, that is, we confess that we cannot be godly or saved except through the death of Christ.

209 T. What follows from that?

C. Since we all eat from one bread (1 Cor. 10.17), we are put together into one body, are joined in true brotherly love and should love one another as Christ loved us. For where anyone does not properly discern the body of Christ, that is, his holy congregation, and so does not eat this bread as it deserves, he eats judgment against himself.

210 T. Who eats this bread unworthily?

C. Whoever does not believe that Jesus died for him and does not diligently take care to love his neighbour.

211 T. What is eaten in this Supper?

C. Whoever believingly eats bread and drinks wine with the body’s mouth, inwardly, in his reverent heart, eats the body of Christ and drinks his blood; when he believes that Jesus died on the cross for him and poured out his blood for him, he eats the bread of life by faith, the bread of which the outward bread reminds him. But whoever unbelievingly eats bread and drinks wine tastes the sign outwardly; but inwardly, he does not receive the power and fruit.

212 T. Give me a brief summary of both.

C. Baptism is a holy sign that God ordained and instituted that proclaims and presents to us how the heavenly Father by his grace has washed and cleansed us from the filth of sin and of our former life; he has incorporated us into his Son Christ and birthed us anew in him and endowed us with innocence, godliness and a new life. Therefore, by baptism we are ex-

horted and obliged by an oath for the renown of God the Father and Christ our head, that we who have been accepted into the covenant and friendship of God should be reared from childhood on in his fear and honour. Baptism also exhorts us to be very careful our whole lives to walk devoutly and guiltlessly (as is appropriate before the eyes of his majesty) before God, who chose us and accepted us to be his children without any merit of our own. For we have died with Christ and are buried into his death – renouncing the flesh, the world and the devil – and should consider daily how to live conformed and pleasing to Christ until our death, when the flesh completely perishes and dies.

The Supper of Christ is a holy sign that proclaims and presents to us how the flesh and blood of the only-begotten Son of God was offered on the cross for us and has redeemed us from eternal death, by which it also has become food for our souls which feeds and sustains us for eternal life. Since, then, the Lord feeds us with the heavenly and life-giving bread and sacrificed himself to the Father for us and gave his body in death and poured out his blood for us, it is indeed proper that we seriously consider and publicize such a great beneficence and give him praise and thanks for his death which makes us alive. So trust in God the Father grows and love for him is ignited in us more and more. It is the remembrance of the offered body and poured out blood that the church celebrates. So we have a sure sign of our redemption and reflect upon the fact that by faith we have become one body and that from now on we should not be members of another body than the body of which Christ is head, not the one that is gathered together out of the world whose head and prince is the devil, but. Therefore, it is proper that we exert ourselves to the utmost to be one body in inseparable love with all those who call on the name of the Lord, that we remain joined together in the bond of love and peace and that we love one another as Christ loves us. We also are exhorted in this holy meal to give ourselves completely, body and soul, to Christ who gave himself in death for our lives.

*[Part II]**These are questions for the very young children.*

First, on God.

- 1 T. What is God?
 C. God is the highest and supreme good, a fountain and source of all good; from this fountain, all creatures, whatever characteristics they have, are created (Gen. 17.1; John 1.3; Jas. 1.17).

On God's covenant with us.

- 2 T. What is the covenant and promise of God?
 C. That he wants to be our God and give us all that satisfies.
- 3 T. What should we do for him for that?
 C. Walk before him devoutly and guiltlessly, be devout and honest.
- 4 T. How is one godly and honest?
 C. When one believes what he promised and does what he orders and avoids what he forbids.
- 5 T. What does he order? What does he forbid?
 C. It is contained in the Ten Commandments.
- 6 T. Tell me the Ten Commandments.
 C. The first etc. (as it is written above [Part I, Q 24]).

On the Ten Commandments.

- 7 T. How many gods are there?
 C. There is no more than one only God (Deut., 6.4; 1 Cor. 8.6).
- 8 T. Should there be pictures in the community of God?
 C. One should not picture God in any image; and all images which are made for worship are forbidden.
- 9 T. How does one take the name of God vainly or arrogantly.
 C. When one uses God's name unnecessarily, as with frivolous swearing, blasphemy, cursing and committing perjury.
- 10 T. What is it to make Sunday holy?

- C. It is to hear God's word, remember his benevolence and give him thanks for it, pray and serve one's neighbour in love for God's sake.
- 11 T. What is it to honour father and mother?
C. When one highly treasures and loves them; when one is obedient to them; when one helps them in their old age.
- 12 T. What is the children's reward when they honour father and mother?
C. That God lets them live long here in time with honour, happiness and joy.
- 13 T. Who should kill?
C. No one other than those to whom God has given the sword.
- 14 T. Who is that?
C. The authorities instituted and ordained by God for the good of the righteous and for the punishment of the evil.
- 15 T. What is forbidden in the commandment, "you shall not kill?"
C. Envy and hatred, anger and bad temper and all criminal force which might physically injure the neighbour.
- 16 T. What is forbidden in the seventh commandment?
C. Adultery and all unchastity and impurity of the flesh which worldly people practice, in thought, word and deed; all obscene words, songs and desires which entice us to unchastity.
- 17 T. What is forbidden in the eighth commandment?
C. All criminal taking, theft, usury and all that can injure the neighbour in his temporal goods and possessions; all injustice by which one's neighbour is injured.
- 18 T. What is forbidden in the ninth commandment?
C. All lying, all untruth, deceit, fraud and false information in general.
- 19 T. What is forbidden in the tenth commandment?
C. All evil, improper desire which ends in injury to the neighbour.
- 20 T. What is the summary which includes all commandments?
C. Love God your Lord above all things, with a whole heart, with a whole soul, with all your understanding and your

neighbour as yourself. All that you want people to do to you do to them.

- 21 T. Who gives the strength to keep the commandments?
C. God alone, through Christ, when one believes in him.

On faith.

- 22 T. What is faith?
C. A lasting existence of those things one hopes for and a sure grasp of those things one cannot see, namely, God and his perfections. Faith is a sure confidence and trust in the true, living God.
- 23 T. What is Jesus?
C. A saviour and physician of the whole world.
- 24 T. What is Christ?
C. An anointed king of all believers and a high priest who, with the sacrifice of his body on the cross, paid for all our sin.
- 25 T. Why do you say, "His only Son?"
C. Because he is the naturally eternal Son; and we through him are children accepted by grace.
- 26 T. What follows from that?
C. If we are children of God, we should love our Father and live godly, as is becoming for children of God. If Jesus is our physician, then we should ask no one other than him to treat the wounds of our souls. If Christ is our high priest, then we should look for no other sacrifice or mediator.
- 27 T. What benefit is the death and the suffering of Christ?
C. The death of Christ is life for all the world; his suffering is a comfort to us in our suffering and teaches us patience; his death works in us a daily dying away from the world and all vice.
- 28 T. What purpose does the resurrection serve?
C. It makes us rise from sins into a new life and gives us hope that our body also will rise to eternal, undying life.
- 29 T. What does the ascension teach us?
C. It opens the way to heaven for us and shows us where we will dwell eternally with Christ, our head.

- 30 T. What does the final future teach us?
C. That we should guard against sins and live godly; that we can appear with joy before the judge.
- 31 T. What is the Holy Spirit?
C. He is the divine power.
- 32 T. What is the Christian Church?
C. An assembly of all who believe.
- 33 T. Who forgives sin?
C. God alone, through the blood of Christ.
- 34 T. When will we rise?
C. On the last day.
- 35 T. Who gives eternal life?
C. Faith in Christ.

On prayer.

- 36 T. What is prayer?
C. To complain about one's need and requests to God with a proper faith and trust; to desire from him help, protection and shelter and what we lack; to give him praise and thanks, for he gives us those things himself.
- 37 T. Can you pray?
C. Yes.
- 38 T. How?
C. Our Father etc. [Part I, Q 167].

Questions on the Our Father.

- 39 T. Why do you call him a Father?
C. Because he accepted me as a child through Christ, his Son, and made me an heir of all his goods.
- 40 T. Why do you say, "Our?"
C. It exhorts me to love and brotherhood toward my neighbour.
- 41 T. Why do you say, "In heaven?"
C. Since heaven is his dwelling, where I also hope to arrive in that fatherland, for here I am a pilgrim.
- 42 T. What is to make God's name holy?

- C. To call upon him, praise him, give him thanks, live godly and honourably.
- 43 T. What is the kingdom of God?
C. Godliness, peace and joy in the Holy Spirit. A devout, sober, God-fearing life here in time and eternal life there.
- 44 T. What is the will of God?
C. That we believe in Christ his Son, live devoutly and guiltlessly and finally be saved through Christ.
- 45 T. What is “daily bread?”
C. The nourishment and accommodation suitable to the body and what serves life. The heavenly Father gives all that. He also gives the food for souls, his holy word and Spirit.
- 46 T. Who forgives sins?
C. God alone, through the blood of Christ.
- 47 T. What is sin?
C. All that is done contrary to the commandments of God.
- 48 T. What brings a person to where he can forgive his neighbour and stamp out envy and hate?
C. Considering well the great love of God the Father, who gave his only-begotten Son for us when we still were his enemy, and the excellent love of Jesus Christ, who died for us poor sinners. So we also should love one another as he has loved us.
- 49 T. Why do you ask God not to lead you into temptation?
C. Since temptation is strong and I am weak and can do nothing without God’s help.
- 50 T. What are temptations?
C. Evil desires of the flesh, enticement of the devil and luxury of the world.
- 51 T. Who is “the evil?”
C. The devil and what he directs against those who believe.
- 52 T. What is “Amen?”
C. Something like “firm and true.” For I am without doubt and believe firmly that God will give me what I ask from him in this prayer.

[On the holy sacraments]

On Baptism.

- 53 T. What is baptism?
C. An order of Christ our Lord that water be poured on us in the name of the Father, the Son and the Holy Spirit.
- 54 T. What purpose does baptism serve? Or, why are people baptized?
C. For repentance and mending of life. Because living as a Christian is a new, godly life. Therefore, we are baptized into the death of Christ and buried with him so that we should be dead to sin and the world and from now on live for God alone.

On the Supper of the Lord.

- 55 T. What is the Lord's supper?
C. A remembrance of the death of Christ. A proclamation and thanksgiving of his suffering.
- 56 T. What purpose does it serve?
C. That we are reminded of his love; and we also love each other and live godly.

[Appendix]

*A useful divine teaching
for believing parents and their children*

Deuteronomy 6.4–9.

Hear, O Israel! The Lord our God is one only. You shall love the Lord your God fervently with your whole heart, with your whole soul and with all your power. These words that I command you today shall be in your heart. You shall teach them diligently and impress them deeply on your children. You shall discuss them with them and talk about them, whether you are in your house or go

out in the world, whether you lie down or stand up. You shall bind them as a sign on your hand,. They shall wave before your eyes all the time. You shall write them on your doors and gates.

Micah 6.8.

I will show you, O man, what is good and what God requires and desires of you. Nothing other than that you keep justice and do justly, practice benevolence and walk humbly before God your Lord.

James 1.27.

This is a clean and unspotted service before God our Father, to visit widows and orphans in their troubles, fear and need and keep yourselves unspotted from the world.

1 Timothy 1.5.

The end and fulfillment of all the law is love from a clean heart, a good conscience and true, unpretended faith.

John 13.35.

By this all people will recognize that you are my disciples, if you love one another as I have loved you.

1 John 4.16b, 7b-8, 12b; 5.3; 3.23.

God is love; and he who remains in love remains in God and God in him.

Whoever loves is born of God and knows God. Whoever does not love does not know God, for God is love. If we love one another, then God remains in us and his love is perfected in us.

By this we know that we love the children of God, when we love God and keep his commands.

But this is his command, that we believe in the name of his Son Jesus Christ and love one another.

Several prayers for the child.

A prayer in the morning when one rises.

O, Lord God, heavenly Father, I praise and thank you that you protected me from all evil this night. Continue to protect me by your grace and drive all darkness from my heart that the light of your truth may lighten all my ways. Amen.

A prayer when one lies down at night.

O Lord God, heavenly Father, protect us this night from all evil craftiness of the enemy and grant us that, although our eyes sleep, our minds may always be awake to you. Amen.

Another [bedtime prayer].⁷

Christ, who is day and light,
From you nothing is hidden;
You fatherly gleam of light,
Teach us your whole path of truth.

We pray, Lord, your godly power
To protect us all in this night,
That our rest will remain in you;
Drive all stress and unrest from us.

Let no troubled sleep befall us;
Give us rest also from the enemy,
That our flesh not fall to him
And that we not fall into sin before you.

Though our eyes sleep peacefully,
Yet may our heart be awake to you.
Protect those, Lord, with your hand
Who are bound in your love.

Watch over us, our protection and shelter;
Banish the enemy so he stays away.

⁷ Jud's translation of a ninth century Latin hymn. Lines in English disregard meter or rhyme.

Rule your servants well, Lord,
Whom you purchased with your blood.

Remember us, O Lord, for we
Stand always in a hard battle;
The soul lies bound in the body.
Give help, O Lord, for it is time.

Desert us not, O Lord God,
For we, in grave fear and need,
Call on you alone for grace;
Come quickly, so the enemy does not harm.

A prayer before one eats.

O merciful Father, who feeds and nourishes all creatures, give us food and drink with your gifts, that we do not misuse them but are strengthened for every honest work and every good, so we can walk and live devoutly and guiltlessly before you. Amen.

When one has eaten, a thanksgiving.

Lord, we praise and thank you for all your gifts and benevolence, you, God, Who live and reign forever. Amen.

Another thanksgiving.

We praise and thank you, Lord God, heavenly Father, and pray that as you have fed our bodies you also will graciously sustain our souls at all times in true faith and knowledge of you. Amen.

Ecclesiastes 12.13f

Let us hear the conclusion of everything: fear God and keep his commandments, for that applies to everyone; my son, look no further than this. God will bring all that is hidden to judgment, whether it be bad or good.

The parents or priest
can say to the young:

The God of all grace and mercy strengthen you in the knowledge of his Son, our dear Lord Jesus Christ, in the strength of the divine Spirit. To him be praise, thanks, glory, power, strength and riches, forever and eternally. Amen. Go forth in peace and pray to God for one another.

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Abstract: English translation of Leo Jud's "Kuertzzer Catechismus" (1538) with biographical sketch.

Keywords: Leo Jud; catechism; early Reformed theology; Zwinglianism

