

# IMPORTANT DOCTRINES OF THE BIBLE

A Union Catechism for all Evangelical Christians

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*In one hundred Questions and Answers  
With Numerous Scripture Quotations  
for  
Schools, Inquirer Classes and  
Private Bible Study*

BY

Pastor P. KRANZ.

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This is an English Translation of my *Chinese Catechism* 聖經要道, which was published in Mandarin in 1896 and is for sale at the S. D. K. Depot 380 Honan Road, Shanghai, for 30 cents (Mexican) per copy. In it the scripture-quotations are printed in full. The Chinese text without the scripture-quotations is for sale at the Presbyterian Mission Press for 5 cents. The latter edition may be used as text-book in Classes, and from the former the teacher may easily select those scripture-verses, which he wants to be memorized. P. KRANZ.



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PRINTED BY  
LACY & WILSON,  
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## CORRECTIONS.

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Before using the Catechism, please enter the following corrections:

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P. KRANZ.



## ORIGINAL PREFACE.

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1. On following Jesus.
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## ORIGINAL PREFACE.

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IN the Chinese Classic on the Great Learning it is said: "Wishing to govern their country, they first regulated their own families; wishing to regulate their families, they first reformed their personal character; wishing to reform their personal character, they first rectified their own heart." True indeed are these words! One can see from them, that in governing a country, there is nothing more important than to *rectify men's hearts*. But at the present time the rulers and people of China desire to find only the principles of getting rich and strong. They bring forward schemes and submit plans, which regard it all as most important, to drill soldiers, to buy arms, to open mines, to build railroads and to make all kinds of machinery. These propositions are quite good and these plans are quite right; but, alas, if men's *hearts* are not yet rectified, although you may have good propositions and laudable plans, of what use are they all? Only to think of wealth and strength, which ought to be the last and to forget to *rectify the heart*, which ought to be the first, this is almost enough to ruin one's country. But how ought we to rectify our heart? The Great Learning says: "Wishing to rectify their heart, they first made their thoughts sincere; wishing to make their thoughts sincere, they first completed their knowledge. The completion of knowledge consists in the distinction (or correctly measuring) of things. The commentary of Chu-futse says: "To distinguish means to get at, to exhaust; the principles of things mean affairs."

To rectify the thoughts, to complete one's knowledge and to examine the principles of all things, these three propositions are excellent indeed, but in order to rectify the heart, they are not yet sufficient. For, the heart of man has its origin in God (Shangti) and desires to return to God; one must rely on the strength of God, in order to control the desires and to purify the heart. If you leave out God and only speak of those three propositions, then there is *no strength* to control the desires. When the desires are not controlled and the heart is not purified,

how can you say, that you are able to rectify the heart? No, when you wish, that men should rectify their heart, they must return in submission to God, then it is possible. God is the all-present, all-knowing, almighty Creator of all things and the root of all virtuous conduct. If the rulers and people of China despise God, how can they hope, that their country shall flourish? If they really love their country, they ought first to receive the "Tao" (true philosophy, doctrine) of God. This true philosophy recognises God as the source of all blessings and happiness, and it has really the power to rectify the heart, to reform the character, to regulate the family, to govern the country and to bring peace to the whole world. It is not confined to one country, but it is suitable for all nations. If all men would *submit their hearts to God*, then all families would be well regulated and all countries well governed; and if all nations would truly submit themselves to God, then 'all under heaven' would have peace.—How can one understand this philosophy? God has revealed it in the Bible, so that all men are able to study it and cannot excuse themselves. But the Bible contains many different little books, and their inner meaning is very profound; one cannot by a superficial glance and by a few times listening ascertain their deeper sense. Therefore the preachers of the gospel have collected and edited the most important doctrines of the Bible in form of a small book, called "Questions and Answers according to the Bible," as if two men were questioning and answering each other, the one asking about the holy doctrine, and the other answering according to the Bible, so that the student may easily learn it. The present book is also made according to that style. In altogether one hundred questions and answers, it embraces the most important doctrines of the Bible, and it directs all men to seek the way of the soul's salvation. After each answer some quotations from the Bible are given as proof, in order to explain more fully the meaning of the answer.—Formerly Dr. Martin Luther, the famous German reformator, complained in his Catechism, saying: "Many people think themselves so clever, that they do not need every day to study this easy kind of book, but I tell them: I am a doctor of theology and a preacher, and my scholarship and

attainments are not less than theirs, and yet I do as a little boy, who learns the Catechism, and every morning and when I have leisure, I repeat the ten commandments, the Lord's Prayer, the Creed, or some Psalms, and although I practise thus every day, yet I do not understand it as I would like to, and so I must all my life remain a learner of the Catechism, just like a little boy." From these words of the great scholar you can see that the Catechism is not only made for the young, but also for grown-up people and for men with scholarship. Therefore I would that all parents, teachers and preachers should teach their children, pupils and church-members this Catechism and they ought to explain the Doctrines of the book by Bible stories, by examples of history, by daily occurrences, and by parables, so that they may understand its true meaning. In this way they will realize later on, that the principles contained in this book are more precious than wonderful pearls and jewels. For, is not the salvation of my soul more valuable than to obtain the wealth of the whole world? Short is this life, quick as a glance; but the eternal life has no limits, and its pure happiness no end. Only Jesus can give us eternal life. Why should we not quickly follow Him?





## THE CATECHISM.

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**Question 1.**—What must thou know and make to be the principal concern of thy life, if thou wouldst rectify thy heart, be saved and obtain eternal life?

*Answer*:—First, I must recognize my heavy *Sin* and the punishment, which I ought to suffer; secondly, I must know, how I can obtain the sin-forgiving *Grace* of God; thirdly, I must know, how I may, trusting in the strength of God, live a *New Life*.

I John 1, 8-10. Psalm 51, 3.—John 3, 16. I John. 4, 9. 10.—I John 4, 11. 16-18. Matth. 5, 48.

*Part I. On my Sin and the punishment of my Sin, or:  
On the Law of God.*

**Question 2.**—How canst thou recognize thy sin?

*Answer*: From the Law of God, namely the ten holy commandments, I can recognize my sin. God has given us this law through Moses and he has explained and fulfilled it through the teaching and the example of Jesus Christ. When I take this law, as it has been explained and fulfilled by Jesus Christ, and compare therewith the character of my own heart, then I can recognize my sin.

Rom. 3, 20. Matth. 5, 17-19. Luke 16, 17. Matth. 15, 3. Matth. 19, 17; 25. 26. Luke 3, 24. Rom. 8, 4. Rom. 3, 31. I Cor. 9, 21. Gal. 6, 2. James 2, 8. Rom. 13, 10. I Joh. 3, 4.

**Question 3.**—What is the *first* commandment?

*Answer*: God says, I am the Lord thy God. Thou shalt have no other gods beside me.

*Explanation*:—(In Chinese literally: What is the deep meaning of this first commandment?)—God wants us to acknowledge Him as the only true God, who alone is to be worshipped, and that we shall only adore Him, fear Him, love and trust Him, more than anything else.

Deuter. 6, 4. 5. Matth. 4, 10. Matth. 6, 24. Psalm 111, 10. Psalm 33, 8. Matth. 10, 28. I John. 4, 19. Psalm 18, 1, 2. I John 5, 3. Psalm 118, 8. Psalm 37, 5. Prov. 3, 5-7. Psalm 73, 25-29.

**Question 4.**—What is the *second* commandment?

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

*Explanation:*—God does not want us to make according to our own vain ideas an outward image or an idol of His invisible Majesty, and He does not want us to worship and serve that, which we ourselves have made; because God will punish severely all idol-worshippers and their descendants.—But we ought to obey the revelation of God, which He has given us in the Bible, and ought to worship Him in spirit and in truth. Thus we shall not fail to receive his blessing.

Psalm 115, 3-8. Act. 7, 48-50. Act. 17, 24-31. Is. 42, 8. Is. 1, 2-6. Jer. 2, 3. Is. 44, 6-23. Is. 40, 18-26. Is. 45, 16-24. Jer. 10, 2-16. Rom. 1, 19-26. Psalm 86, 8-10. Psalm 95, 6-8. Psalm 96, 1-13. Psalm 100, 1-4. Psalm 117, 1. 2.—John 4, 24. (God *seeks* such worshippers, verse 23). I Joh. 4, 16. Hebr. 1, 1. 2. John 1, 13. John 14, 9. Col. 1, 15. Hebr. 1, 3. Psalm 103, 17. 18.

**Question 5.**—What is the *third* commandment?

*Answer:*—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that takes his name in vain.

*Explanation:*—God does not want us to use His holy Name lightly and at random, and not to swear at men, not to follow superstitious practices, not to be hypocritical, not to swear a false oath and, besides the oath which the government officials may

demand, not to swear at all ; because all, who do these things, dishonour the name of God. But God wants us in all things to pray to him, to praise him and to thank him with a reverential and believing heart.

Matth. 6, 9. Psalm 111, 9. James 3, 9. 10. Gal. 6, 7. Rom. 12, 14. Lev. 19, 31. Deuter. 18, 10-12. Matth. 15, 7. 8. Lev. 19, 12. Matth. 5, 33. Matth. 5, 37. Matth. 26, 63. 64. Hebr. 6, 16. Matth. 12, 36.—Psalm 22, 22. Psalm 50, 15. Psalm 145, 18. 19. Phil. 4, 6. Psalm 103, 1-4. Psalm 106, 1.

**Question 6.**—What is the *fourth* commandment ?

*Answer* :—Remember the sabbath day, to keep it holy.

*Explanation* :—God does not want us to think lightly of the Lord's day (the day of united worship) ; because the Lord's day contains benefits for all men. On this day we ought not to continue such of our ordinary week-day's labour, as can be intermitted, but we ought with a truly reverential heart go to the worshipping assembly and study the Bible and seek after such things, as are a benefit to the soul and to the church.

Mark 2, 22. Matth. 4, 4. Exod. 20, 8-10. Mark 2, 22. 23. John 5, 16. 17. Matth. 12, 11. 12. Col. 2, 16. 17. Gal. 4, 10. 11. Rom. 14, 4-6. Rom. 14, 19. Rom. 14, 23,—Mark 16, 9. John 20, 1. Act. 20, 7. I Cor. 16, 2.—Psalm 26, 8. Psalm 27, 4. Luke 11, 28. Eccles. 4, 17. Col. 3, 16. Hebr. 10, 24. 25. II Pet. 1, 19. II Pet. 1, 20. 21. II. Tim. 3, 15-17. James 1, 22. Luke 8, 15. James 1, 27. Rom. 12, 1.—Hebr. 4, 9. 10.

**Question 7.**—What is the *fifth* commandment ?

*Answer* : Honour thy father and thy mother : that thy days may be long upon the land, which the Lord thy God gives thee.

*Explanation* :—God wants us not to disrespect our father and mother and our superiors, or to cause them to be angry with us ; but He wants us to honour them, to serve and in all good things to obey them and with our whole heart to love them ; because God has ordained them to be our parents and our superiors. When our parents die, we ought to remain thankful to them during the whole of our life, and ought to remember them in our hearts and to follow their admonitions, but we ought not to sacrifice to them ; because they were human beings and to sacrifice to departed men or to the spirits, is a sin against God.

Deuter. 27, 16. Prov. 23, 22. Prov. 30, 17. Matth. 15, 4-6. Luke 2, 51. John 19, 26. 27. Eph. 6, 1-3. I Tim. 5, 4.—Hebr. 13, 17. I Thess. 5, 12. 13. I Pet. 2, 13, 14. Matth. 22, 21. Rom. 13, 1-7. I Tim. 1, 1. 2. Eph. 6, 5-8. I Pet. 2, 18. I Pet. 5, 5. Lev. 19, 32.—Matth. 10, 32. Act. 5, 29. Exod. 20. 2. 3. Matth. 4, 10.

**Question 8.**—What is the *sixth* commandment ?

*Answer* :—Thou shalt do no murder.

*Explanation* :—God does not want us to injure the body or the life of other men, neither to hate them, but He wants us constantly to love them, in their difficulties and afflictions willingly to help them, and even, although they may be our enemies, yet to do them good.

Genes. 9, 6. Rom. 13, 4. 12, 19-21.—Matth. 5, 21. 22. I Joh. 3, 15. James 1, 19. 20. Eph. 4, 26. I Pet. 3, 9. Matth. 5, 38. 39. Matth. 5, 43-48. I Pet. 2, 19-24. Rom. 13, 8-10. I Joh. 4, 20. 21. Is. 58, 7. Hebr. 13, 16. Matth. 5, 5. Matth. 5, 7. Prov. 12, 10.

**Question 9.**—What is the *seventh* commandment ?

*Answer* :—Thou shalt not commit adultery.

*Explanation* :—God wants all men not only in their outward actions, but also in their words and in the inner thoughts of their hearts to be pure and holy. Men and women, old and young ought all to regard matrimony as a most honourable and solemn institution. The husband must on no account take a second wife, the wife must be peaceful in the home, both must love and help each other and together journey on the heavenly road, with united heart and united soul, until the last hour.

Matth. 5, 8. Genes. 2, 18. Matth. 19, 4-6. Matth. 5, 32. Mark 10, 11. 12. I Cor. 7, 10. 11. Eph. 5, 25. Eph. 5, 33. I Pet. 3, 7. Eph. 5, 22-24. Col. 3, 18. 19. I. Pet. 3, 1-4. Gal. 6, 2. I Cor. 6, 19. 20. I Cor. 3, 17. Eph. 5. 3-7. I Cor. 6, 9. 10. I Thess. 4, 3-5. I Cor. 15, 33. Eph. 4, 29. 30. Luke 6, 45. Matth. 5, 27. 28. II. Tim 3, 22. Hebr. 12, 14. I Pet. 1, 15. 16. Gal. 6, 7. 8. Gal. 5, 24. Rom. 8. 13, 14. Gal. 5. 16. I Cor. 9, 27.—John 15, 5. Luke 20, 34-36.

**Question 10.**—What is the *eighth* commandment?

*Answer:* Thou shalt not steal.

*Explanation:*—God does not want us secretly to take away other men's money or things, neither to cheat and defraud men, but He wants us to help men to preserve and protect their goods. And we ourselves ought in a proper way to earn our own living, as it becomes us, and we ought to live economically, so that we may have something over, to give to the poor.

Lev. 25, 14. Lev. 19, 35, 36. Deut. 25, 13-16. Prov. 11, 1. I Thess. 4, 6. Psalm 37, 21. Matth. 6, 19-21. Matth. 16, 26. I Tim. 6, 6-10. I Tim. 6, 17-19. Eph. 4, 28. Luke 19, 8. Luke 16, 9. Luke 16, 10-13. John 6, 12. Hebr. 13, 16. Prov. 19, 17. I Thess. 4, 11. 12. II Thess. 3, 10. II Thess. 3, 11. 12. I Tim. 5, 8. Act. 20, 33-35. Matth. 7, 12.

**Question 11.**—What is the *ninth* commandment?

*Answer:*—Thou shalt not bear false witness against thy neighbour.

*Explanation:*—God does not want us to speak a lie, to accuse men falsely, to calumniate men or to judge them uncharitably, and also not to betray men's secrets; but He wants us to speak well of other men, to excuse them, to promote peace and in all things to speak the truth.

Eph. 4, 25. Col. 3, 9. Prov. 19, 5. I Pet. 2, 1. Matth. 7, 1. 2. Matth. 7, 3-5. John 8, 7. James 4, 12. Rom. 14, 10-13. I Cor. 4, 7. Phil. 2, 2. 3. Prov. 11, 13. Psalm 105, 5. Matth. 12, 36. James 3, 3-10. James 1, 26. I Pet. 3, 10. Gal. 6, 1. I Pet. 2, 12. I Pet. 2, 21-23. I Pet. 4, 8. I Cor. 13, 6. 7. Rom. 12, 18. Matth. 5, 9. Eph. 4, 15. Joh. 14, 6.

**Question 12.**—What is the *tenth* commandment?

*Answer:*—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything, that is thy neighbour's.

*Explanation:*—God does not want us to covet other men's things but to preserve a modest mind, to be free from all envy, and with a true heart to love other men and gladly see them getting all kinds of advantage.

Matth. 15, 19. Prov. 4, 23; 21, 10. James 1, 14. James 4, 1-3. I Tim. 6, 6-8. Prov. 15, 17. Hebr. 13, 5. I Joh. 2, 15-17. Col. 3, 2. Matth. 26, 41.

**Question 13.**—How has our Saviour Jesus combined these comandments together?

*Answer* :—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets. (Matth. 22, 37-40.)

Mark 12, 29-34. Matth. 7, 12. I Cor, 13, 4-8. Rom. 13, 10.

**Question 14.**—Thou shouldst now before the all-knowing and omnipresent God *examine thy heart*, whether thou hast *obeyed* the law of God.—Hast thou never been disobedient to thy parents and teacher? Hast thou been grateful enough and rewarded them in due measure for all their kindness? (cf. 5th commandment.)—Hast thou felt hatred against or been angry with any man, and didst thou wish in thy heart, that he should come into difficulties? Wast thou not willing, to help him or to forgive him his offences against thee? (cf. 6th com.).—Didst thou hide in thy heart impure thoughts, or speak indecent words? Didst thou quarrel in the house with an angry temper and treat the members of thy family sometimes not in a kind, peaceful and loving way? (cf. 7th com.).—Didst thou in thy business commit something, which was a little dishonest? Wast thou slow and lazy in performing thy duty, only desirous to please thyself, and didst thou not like to do thy duty? Didst thou spend too much on thyself and not delight in helping the poor? (cf. 8th com.). Didst thou speak one word, which was not true? Didst thou run down other people behind their back? Didst thou neglect to examine thy own faults and didst thou judge other people's mistakes? (cf. 9th com.).—Didst thou at times envy other people's happiness, and wast thou dissatisfied with thy own circumstances? Hast thou still a selfish, self-loving heart and dost thou not really love other men? (cf. 10th com.).—And with

regard to thy duties towards *God*, dost thou in thy heart really only worship Him, fear Him, love Him, trust in Him more than in anything else? Dost thou really first seek the kingdom of God and really wish to serve Him with thy life and thy property? Dost thou really manage all thy affairs according to His will? Or dost thou at times forget the all-present and all-knowing Majesty of God, and not desire to obtain His approval, not thank Him for His grace, not delight to hear His word; not diligently and earnestly continue in prayer; not willingly submit to His appointments; not dare openly to confess thy faith in God before men; not really trust in God's providing care, not really with your whole heart, soul and mind love Him, not really let Him be the Lord of thy whole life? (cf. 1st-4th com.)—If thou in this manner examinest thy heart, dost thou still dare to say, that thou hast always obeyed the law of God?

*Answer*:—Alas! Alas! I acknowledge that I have many sins and I confess, that from my childhood on until now I have in my *thoughts, words* and *deeds* often transgressed God's holy commandments. What I ought to have done, I have not done, and what I ought not to have done, I have done. I have really deserved to suffer God's present and future eternal punishment.

“God be merciful to me, a sinner,” Luke 18, 13. Luke 15, 18. 19. I Joh. 1, 8. Prov. 20, 9. Gal. 3, 10. James 2, 10. James 4, 17. Psalm 19, 12. Psalm 90, 8. Psalm 139, 1-4. Psalm 38, 4. Psalm 51, 3. Psalm 130, 3. Rom. 3, 20,

**Question 15.**—What is sin?

*Answer*:—Sin is disobedience against God's holy will, i.e., all what we think, speak or do not in accordance with the love to God and the love to our fellow-men.

I Joh. 3, 4. I Joh. 3, 23. Rom. 14, 23.

**Question 16.**—Where does sin come from?

*Answer*:—The origin of sin is not in God and does not come from God, because God wants men most certainly to be good. When God in the beginning created one man and one woman, the original nature of these two was good, and God created them even according to his own image. But these first two men followed the temptation of the devil, and disobeyed the command-

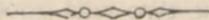
ment of God, and in this way all their descendants fell into sin.

Gen. 1, 27. Gen. 1, 31. Gen. 2, 16. 17. Gen. 3. 4-6. Rom. 5, 12. Rom. 5, 18-19. Rom. 3, 10-12. Rom. 3, 23. John 7, 19. Gen. 8, 21. James 1, 13-15.

**Question 17.**—What are the consequences of sin?

*Answer.*—The consequences of sin are the world's sufferings and death. Because God is a holy God, he cannot have communion with sin. Sin therefore does separate the sinner from God, and all men deserve because of sin to suffer God's punishment. But God has sent his own Son to atone for the sin of all men. If now a man does not want to repent, does not want to obey and submit to God's method of salvation, does not want to believe and follow the Saviour, then the wrath of God abides on such a sinner and he will have to suffer in future the eternal punishment of hell.

Is. 59, 2. Gen. 3, 14-19. Rom. 8, 19-21. (Note: man is the head of all the creatures of God. Because man fell into sin, God has subjected all things to vanity; thus the creation was subjected to suffering and death not because of its own will, but because of the sin of man and the appointment of God. But at the end of time, when God completes the redemption of man, then the whole creation also shall be delivered with all the children of God from death and shall obtain eternal glory). James 1, 15. Rom. 5. 12. Rom. 6, 20-21. Rom. 6, 23. Exod. 22, 5-6. Rom. 1, 18. Eph. 2, 3. Gal. 3, 10. John 8, 34. Rom. 7, 21-25. Rom. 8, 6. Is. 48, 22. Prov. 14, 34. Gal. 6, 7-8.—Luke 16, 22-26. Matth. 8, 12. Matth. 22, 13. Matth. 24, 51. Matth. 25, 30. Matth. 13, 40-42. Matth. 13, 49-50. Mark 9, 43-48. Matth. 23, 33. Matth. 25, 41. Matth. 25, 46. II Thess. 1, 7-9. Rev. 14, 10-11. Rev. 20, 10. Rev. 20, 15. Rev. 21, 8. Luke 21, 33. Luke 12, 4. 5. I Pet. 1, 17. Col. 3, 25. Rom. 2, 16. Hebr. 10, 26-31. Hebr. 12, 19. Psalm 119, 120.—Rom. 3, 20. Gal. 3, 24. Matth. 7. 13. 14. Hebr. 4, 7. I Tim. 2, 4. John 3, 35. 36.



*Part II. How I can obtain the sin-forgiving Grace of God.*

**Question 18.**—How can we be redeemed from sin?

*Answer* :—By trusting in our own strength, we cannot be redeemed from sin. Because, although we may with a firm desire wish not to sin again, yet this our heart's desire is originally our bounden duty, and we cannot hope through this to make good our previously committed sins ; these sins are still accusing us before God. Moreover, we ourselves alone have really *no strength* to deny and control ourselves so as not to sin again, and thus our sins are only accumulating daily more and more. Only through the Grace of God and Jesus Christ, which has been revealed in the gospel, can we escape the punishment of sin and overcome the power of sin, so that our soul may obtain salvation. For God has sent his only begotten Son into this world, that we might trusting in him obtain eternal life (I. Joh. 4, 9).

Matth. 16, 26. Psalm 49, 27-28. John 3, 16. Tit. 3, 4-7. Eph. 2, 4-10. Eph. 1, 4-7. Col. 1, 14. I. Tim. 2, 4. II. Pet. 3, 9. II. Cor. 5, 19. I. Cor. 1, 30. Act. 4, 12. Gal. 2, 16. Rom. 3, 20. Rom. 3, 31. Rom. 3, 26. I. Cor. 9, 21. James 2, 17. Gal. 5, 6.

**Question 19.**—What must thou do, therefore, to be saved?

*Answer* :—I must believe on the Lord Jesus.

Act. 16, 30. 31. John 14, 6. 7. Matth. 11, 26-28. John 6, 40. John 3, 35. 36. Mark 16, 16. Rom. 10, 4. Hebr. 11, 1. Hebr. 11, 6.

**Question 20.**—In which confession of the Church is this doctrine of (obedient) Faith comprehensively grasped together?

*Answer* :—In the apostolic Creed, which reads as follows :

I believe in God the Father, Almighty, Maker of heaven and earth. I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ;

he descended into Hades ; on the third day he rose again from the dead, he ascended into heaven and sitteth on the right hand of God, the Father Almighty, from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, one holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

*First Chapter. On God, our heavenly Father.*

**Question 21.**—What is the first article of the Creed ?

*Answer* :—I believe in God the Father, Almighty, Maker of heaven and earth.

*Explanation* (What is the deep meaning of this article ?) :—I believe that God has created me together with all things, that he has given me both body and soul, eyes and ears, the five senses and all members, intelligence and understanding, and that he preserves them to me until this day. He also gives me food and drink and clothing and everything else, what I need. Moreover, through the merit of Jesus Christ, he has forgiven me all my sins and adopted me to be his child. Therefore my heart can cease to be anxious and I can trust in him, that he protects me and cares for me, and that he will give me daily what I need. And I also know, that he governs this world for the true benefit of myself and all his other children, so that I cannot fall into any danger, sickness or calamity without the will of God. And he uses all the affairs of this present life, to prepare me and to teach me as a good teacher in order that my soul may obtain eternal life. And all this not because of any merit or virtue of myself, but because of his own deep and loving heart and his inexhaustible grace. Therefore I ought to thank him all my life long, and serve and obey him, which I also truly desire.

Psalm 139, 14-18. Genes. 1, 27-29. Genes. 9, 1-3. Act. 14, 16. 17. Psalm 103, 13. I. Joh. 4, 9. 10. Rom. 8, 28. Matth. 10, 29-31. Hebr. 12, 6. 7. Psalm 103, 1-4.

**Question 22.**—What proof do we have, whereby we can recognize God ?

*Answer* :—We can recognize God, because he has revealed himself to us. In the order of all things, in the beauty of the world, in the voice of our conscience, in the history of all nations he has revealed to us his omnipotence, wisdom, justice and love. And moreover he has, through his own Son Jesus Christ, completed his self-revelation to us and has given us to know his sin-forgiving grace, in order that we may be enabled to trust in his holy Love.

Psalm 14, 1. Rom. 1, 19. 20. Psalm 19, 2. Psalm 97, 6. Rom. 2, 14-15. Psalm 42, 1-2. Psalm 77, 13-14. Psalm 96, 10. Hebr. 1, 1-2. John 17, 25. John 1, 14. John 1, 18. John 14, 9. John 7, 16-17.

**Question 23.**—What are the qualities and the nature of God?

*Answer* :—God is the all-perfect Spirit, the origin of all life, the ruler of all things. He is without beginning and without end, eternally living and never changing. He is almighty, omnipresent and all-knowing; the depth of his wisdom is unfathomable. These are his great abilities. The nature of his character is altogether holy Love. He is holy and pure, he is just, he is kind and merciful, he is faithful and true. These are the great virtues of his nature.

John 4, 24. Jer. 10, 10. John 5, 26. I. Tim. 6, 15-16. Psalm 90, 1-2. Psalm 102, 25-27. James 1, 27. Psalm 115, 3. Psalm 135, 6-7. Job 38, 4-41. Psalm 33, 9. Jer. 32, 17. Luke 1, 37. Psalm 139, 1-12. Psalm 94, 9. Jer. 23, 23-24. John 16, 32. Psalm 23, 4. I. Kings 8, 39. Psalm 33, 13-15. I. Sam. 16, 7. Psalm 104, 24. Is. 55, 8-9. Rom. 11, 33-36.

I. Joh 4, 16. I. Joh. 4, 9-10. John 3, 16. Is. 6, 3. Psalm 5, 4. John 17, 11. I. Pet. 1, 15-16. Rev. 4, 8. Psalm 145, 17. Psalm 11, 7. Psalm 103, 17-18. I. Joh. 1, 9. II. Tim. 4, 8. Rom. 2, 5-6. Rom. 2, 11. Psalm 145, 8-9. Exod. 34, 6. Psalm 36, 5. Psalm 86, 15. Psalm 116, 5. James 5, 11. Luke 6, 36. Psalm 33, 4. Num. 23, 19. Is. 54, 10. Hebr. 10, 23. I. Thess. 5, 24. II. Thess. 3, 3. Rev. 7, 11-12.

**Question 24.**—What dost thou believe about the doings and the government of God?

*Answer* :—I believe that God through his omnipotent will has created and preserves all things, and that he rules this world and the lives of all men in accordance with his love, so that all things must serve his holy purpose. Because he loves men, he has himself established a method of salvation and sent his own Son Jesus to become our Saviour, and through Jesus he has revealed his loving heart to all men and has given us in the Bible his true word, and now influences and admonishes all men under heaven to repent and to follow the Saviour.

Genes. 1, 1. Hebr. 11, 3. Psalm 19, 1. Psalm 33, 5-9. Act. 7, 49-50. Is. 40, 25-26. Psalm 147, 4, 5. Neh. 9, 6. Psalm 74, 12-17. Rev. 4, 11. Genes. 1, 27-28. John 5, 17. Psalm 145, 15-16. Psalm 104, 13-15. 27-33. Psalm 147, 7-9. 15-18. Psalm 148, 1-14. Matth. 10, 29-31. Matth. 6, 26. Act. 17, 26-28. Amos 9, 7. Job 12, 23. Psalm 66, 7-8. Psalm 119, 52. Psalm 2, 1-5. Psalm 67, 3-5. Genes. 50, 20. Rom. 11, 33-36. John 3, 16. Rom. 3, 25. II. Cor. 5, 18-20. John 16, 27. Rom. 8, 23. Act. 17, 30-31. Mark 13, 26-32. I. Cor. 15, 28. Rev. 21, 1. Rev. 21, 3-4.

**Question 25.**—What comfort does it give to your heart, to know that God rules all things in this way ?

*Answer* :—This truth fills my heart constantly with joy and thankfulness. In times of prosperity, it makes me kind and humble ; in times of adversity, it makes me patient and hopeful, so that I surrender my life into the hand of God ; and it makes me rest assured, that nothing can separate me from the loving heart of God.

Phil. 4, 4. Neh. 8, 10. Psalm 103, 2-4. Eph. 5, 20. Psalm 37, 5. Phil. 4, 6. Psalm 56, 11. Psalm 118, 6. Hebr. 13, 6. James 4, 13-15. I. Cor. 16, 7. Act. 14, 22. Hebr. 12, 6-11. Rom. 5, 3-5. II. Cor. 4, 17. I. Pet. 5, 6-7. Psalm 23, 1-4. Psalm 73, 23-27. Is. 46, 4. Is. 49, 15. Is. 66, 13. Rom. 12, 12. Rom. 8, 38-39.

### *Chapter II. On Jesus Christ, the Son of God.*

**Question 26.**—What is the second article of the Creed ?

*Answer* :—I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary,

suffered under Pontius Pilate, was crucified, dead and buried ; he descended into Hades, the third day he rose again from the dead, he ascended into heaven and sitteth on the right hand of God, the Father Almighty, from thence he shall come to judge the quick and the dead.

*Explanation* :—I believe that Jesus Christ, before the beginning of the world, was originally in the form of God, begotten of the Father, and when the time was fulfilled, he became man, born of the virgin Mary. He is my Lord. He has saved me, a lost, condemned man. He has atoned for all my sins and has rescued me from the power of evil, from the fear of death and from eternal suffering, in order that I may be reunited with God. Not with corruptible silver or gold, also not only with his perfect doctrine, but with his holy and precious blood and with his innocent suffering and death, he has redeemed me, in order that I might be his own, and under his eyes might serve him, and trusting in his strength might become a righteous, innocent and happy man, and after death go up to heaven and in the kingdom of heaven enjoy the blessedness of everlasting life, just as he has been raised from the dead and obtained all power in heaven and on earth, for ever and ever. Amen.

Phil. 2, 6-7. John 1, 1-3. Col. 1, 15-17. Col. 2, 9. Hebr. 1, 3. John 17, 5. 24. John 8, 58. Matth. 11, 27. John 14, 6-7. John 14, 9. John 14, 10-11. John 10, 30. John 10, 35-38. John 20, 28. I. Joh. 4, 2-3. Gal. 4, 4. Luke 2, 40. 51-52. Rom. 8, 3. Hebr. 2, 17-18. Hebr. 4, 15. Matth. 4, 2. Matth. 21, 18. John 4, 8. John 19, 28. John 4, 6. Matth. 8, 24. Matth. 8, 20. II. Cor. 8, 9. Mark 9, 36. Mark 10, 15-16. Joh. 13, 23. Joh. 11, 5. Mark 10, 21. Matth. 9, 36. Luke 7, 13. John 13, 21. Luke 12, 50. John 12, 27-28. Matth. 26, 38. Luke 22, 44. Hebr. 5, 7. Luke 19, 41. John 11, 33-35. John 7, 16-17. John 5, 30. John 14, 28. Mark 13, 32. I. Tim. 2, 5. Rom. 5, 15-19. Hebr. 4, 15. John 8, 46. I. Pet. 2, 22.—(Jesus prayed to God, which is a proof of his real humanity). Mark 1, 35. Luke 11, 1. Luke 6, 12. Matth. 14, 23. Matth. 11, 25-26. John 11, 21-22. John 11, 41-43. John 17, 1. Matth. 26, 39. Luke 23, 34-46. John 20, 17. John 14, 16. Hebr. 7, 25.

I. Joh. 2, 1. Rom. 8, 34. I. Cor. 8, 6. John 17, 3. Act. 2, 33. Act. 5, 30-31. Act. 10, 42. Act. 17, 31. Hebr. 5, 8-9. Phil. 2, 4-11. John 5, 23. (other passages, see below).

**Question 27.**—What is the meaning of the two names Jesus and Christ?

*Answer.*—Jesus really means Saviour, and the Son of God has received this name Jesus, because he has saved us from the punishment and from the power of sin.—The name Christ (or Messias) signifies, that God has given his Holy Spirit to Jesus and has appointed him to be our most honoured *prophet*, our eternal *highpriest* and our eternal *king* (cf. question 28-30). Matth. 1, 21. Luke 19, 10. John 10, 10. I Tim. 1, 15. Act. 4, 12. John 6, 68. 69. Act. 10, 38. John 3, 34. 35. Luke 4, 18. 19. Luke 24, 19. Hebr. 7, 26. John 18, 37.

**Question 28.**—Wherein consists the prophetic office of Jesus Christ?

*Answer.*—The prophetic office of Jesus consists therein, that he has revealed to us in a perfect manner, through his life and his doctrine, the will of God and the way of salvation.

Deut. 18, 15. John 6, 14. Luke 7, 16. Matth. 9, 35. 36. Luke 4, 43-44. Matth. 7, 28-29. Matth. 13, 3. Mark 4, 33-34. John 6, 63. John 1, 17-18. John 7, 16-17. Matth. 11, 27-28-30. John 8, 12. John 5, 36. John 4, 34. John 7, 7. John 15, 18. John 14, 31. John 14, 9. John 14, 7.

**Question 29.**—Wherein consists the highpriestly office of Jesus Christ?

*Answer.*—His highpriestly office consists therein, that he, out of his own loving heart, in accordance with the will of God, in order to make an atonement for our sins, has offered himself up to God, has given up his holy life as a sweet-smelling sacrifice, and acts as our mediator, in order to reunite us with God. Moreover, this his highpriestly office never changes, because he liveth for ever and maketh intercession for us.

John 17, 19. Hebr. 10, 9-10. John 10, 17-18. Phil. 2, 8-9. Rom. 5, 19. Hebr. 2, 10. Hebr. 5, 8-9. Hebr. 2, 17-18. Hebr. 4, 15. Hebr. 7, 26-27. Hebr. 9, 12. Hebr. 9, 14-15. Hebr. 9, 26-28. Hebr. 10, 12-14. John 19, 30. Hebr. 12,

24. cf. Genes. 4, 10 (Note: The blood of Christ is like a prayer, which rises from the cross up to God, praying that God may forgive our sins so that we may be reunited with God. This was the firm intention and purpose of the whole life of Jesus, and he has now with his own blood put his seal upon it, as a proof of his real desire to save men. God allows men through prayer to influence his heart and moreover he loves most of all his only begotten and holy Son Jesus, and is well pleased with the intention of Jesus to save men. God therefore most willingly grants that, which Jesus through the self-sacrifice of his body asks for, and gives salvation to all who believe and follow Jesus).

John 1, 29. I Pet. 2, 24. Is. 53, 4. 5. I Tim. 2, 5-7.  
I John 2, 1. 2. Hebr. 7, 24. 25. Hebr. 9, 24. Rom. 8, 34.  
Rev. 5, 9. 12.

**Question 30.**—Wherein consists the royal office of Jesus?

*Answer:*—The royal office of Jesus does not mean, that he is a king after the manner of the kings of this world, but he is the king in heaven. He is the true Lord of all souls and he rules us through his word and his Holy Spirit, and through his great power he protects and helps us, because God has given unto him all authority in heaven and on earth.

John 18, 36. Matth. 26, 52-54. Matth. 20, 25-28. John 18, 37. Phil. 2, 8-11. John 16, 15. John 17, 10. Eph. 1, 20-22. Matth. 28, 18-20. Rev. 11, 15.

**Question 31.**—What does it mean, that God sent his "only begotten Son" into this world?

*Answer:*—Jesus is called the only begotten Son of God, because he is originally the only Son of God and the perfect image of his Father. Therefore he is different from us; because we can only by trusting in his merits and believing in his name receive the grace of God and thus *become* the children of God.

John 1, 1-3. John 1, 14. John 3, 16. Matth. 17, 5.  
John 6, 18-19. Hebr. 1, 1-3. Col. 1, 15-17. Col. 1, 19.  
Col. 2, 9. Phil. 2, 6. John 8, 58. John 10, 30. John 14, 9.  
John 1, 12. I. Joh. 2, 23. Gal. 3, 26.

**Question 32.**—What does it mean, “conceived by the Holy Ghost, born of the virgin Mary?”

*Answer* :—It means this, that Jesus Christ, who before the beginning of the world was begotten of God, entered this world without any sin. He became really a true man, in all outward appearance being like unto us, only differing from us in this, that he had no sin. We are all born of sinful men and have ourselves committed sin. But Jesus through the great power of God was born without any sin and he himself committed no sin in his whole life.

Matth. 1, 18. Luke 1, 35. Luke 1, 37. Gal. 4, 4. Luke 2, 31. Phil. 2, 7. Hebr. 5, 8. Hebr. 4, 15. I Pet. 2, 22, 23. John 8, 46. John 8, 29.

**Question 33.**—What are the results of Jesus’ suffering and death on the cross in our behalf?

*Answer* :—By thus completing his work of saving men and by willingly giving up his life, Jesus manifested his obedience, his deep love, his sinlessness and his ardent desire to redeem men. *Because of this* and in accordance with God’s own preordained plan of salvation, Jesus moved the heart of God in such a way, that God will, to all those who trust in Jesus and are willing to follow Jesus, forgive their sins and will treat them as his children, and all this because of the merits of Jesus their mediator. Thus, when we obtain *forgiveness of sin* and are enabled to be *reunited with God*, this is all the result of the suffering and death of Christ.—Besides this, when we carefully think about the bitter pain, which Jesus suffered on our behalf, we ought to feel ashamed over our sins, and be grieved and full of sorrow, and ought to be thankful for the grace of Jesus and God. In this way, the suffering and cross of Jesus stirs us up and moves our hearts, that we in an increasing measure regret our sins and repent. If he on our behalf suffered such bitterness, *what should we do for him?* He gave up his life for us in order that we should henceforth no longer follow our own desires and seek our own pleasure, but should trust and obey him, our Saviour, who died for us. Thus we are enabled to overcome the selfish desires, which delight in sin, and to establish a real

*hatred of sin* in our heart. This is also the result of the suffering and death of Christ on our behalf.

John 10, 17, 18. (Therefore does the Father love me, *because* I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself, etc.). Matth. 17, 5 (in whom I am well pleased). Eph. 5, 2. Eph. 1, 4-11 (foreordained . . . . . according to the good pleasure of his will, . . . . . according to his good pleasure, which he purposed in him . . . . . according to the purpose of him, who worketh all things after the counsel of his will). Hebr. 10, 9. Hebr. 10, 10 (by which will we have been sanctified etc.) Rom. 5, 19 (through the *obedience* of the one). Phil. 2, 8, 9 (*wherefore* God exalted him). Hebr. 5, 8, 9 (he learned obedience and having been made perfect). Matth. 20, 28 (a ransom for many). Matth. 26, 28 (my blood of the new covenant, shed for many unto remission of sins). John 19, 30 (it is finished). I Pet. 1, 18-21 (with the precious blood of Christ, who was foreknown indeed before the foundation of the world). I Pet. 2, 24 (who his own self bare our sins in his body upon the tree). II Cor. 5, 19-21 (*God* was in Christ *reconciling* the world unto himself, not reckoning unto them their trespasses; God *intreats*, that we might be reconciled to him; him who knew no sin, he has made to be sin on our behalf, *i.e.* he treated him as a sinner, as representing the world's sin). Gal 3, 13 (Christ redeemed us from the curse (*katáras*) of the law, having become a curse for us, for it is written (Deut. 21, 22, 23): "Cursed (a different word in Hebrew!) is every one that hangeth on the tree. Col. 2, 13-15 (having forgiven us all our trespasses, having blotted out the bond written in ordinances that was against us . . . . . nailing it to the cross). Rom. 10, 4. Eph. 2, 13. Rom. 3, 23, 24.—John 12, 23, 24. Tit. 2, 14. Rom. 8, 2-4. II Cor. 5, 14, 15 (the love of Christ constraineth us). Gal. 6, 14. Gal. 2, 20 (the Son of God, who loved me and gave himself up for me). Rom. 14, 7, 8 (we live unto the Lord).

**Question 34.**—What is the meaning of the sentence in the Creed: "he descended into Hades"?

*Answer:*—The fact, that Jesus after his death went to the abode of the souls of the departed, to preach to them, indicates,

that we may hope, that Jesus does not only wish to save those who are living at present, but also those departed souls, who formerly never heard the gospel. *But we have the gospel* and can hear it and can believe in Jesus. If *we* do not believe in him, then our sin has *no excuse*. I Pet. 3, 18-20 (*foretheis*, "he went," following after the *thanatotheis*: *apeithesosen* has no article: "such as were once disobedient"). I Pet. 4, 6. (on the same page!) For unto this end was *the gospel* preached (*euengelistiche*) even to the dead, *that they might* be judged according to men in the flesh, but *live according to God in the spirit*. Rom. 14, 9 (Christ is *Lord* of both the *dead* and the living). Rom. 10, 14 (how shall they believe in him, whom they have not heard?) John 15, 22. Matth. 12, 31. 32 (Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven). Luke 13, 23. 24. Hebr. 2, 3. Hebr. 10, 26. 27.

**Question 35.**—What results has the *resurrection* of Jesus for us?

*Answer*:—That Jesus rose from the dead, is the evidence of his victory over the power of sin and death, and it makes us rest assured and satisfied and gives us to know, that God does not want us either, who believe in Jesus, to perish after death, but he wants us through Jesus to obtain eternal life. Therefore we need not fear death any more, but ought constantly to rejoice and be thankful.

I Cor. 15, 17-19. I Cor. 15. 20. I Cor. 15, 3-8. Act. 1, 3. John 20, 1-18 (1, Mary Madgalene). Luke 24, 34 and I Cor. 15, 5 (2, Simon Peter). Luke 24, 13-31 (3, the two disciples of Emmaus). John 20, 19-24 (4, the disciples without Thomas). John 20, 26-31 (5, the disciples with Thomas). I Cor. 15, 6 (6, above five hundred brethren at once, probably in Galilee). I Cor. 15, 7 (7, James, the brother of Jesus). John 21, 1-23 (8, the seven disciples, near the lake of Tiberias). Matth. 28, 16-20 (9, the eleven on a mountain in Galilee, according to some commentators the same manifestation as that to the five hundred). Act. 1, 4-12 (10, on mount Olivet near Jerusalem). Act. 9, 1-20; Act. 22, 6-22; Act. 26, 12-18; Gal. 1, 11-20

(11; manifestation to the apostle Paul).\*—Luke 24, 33-49. John 20, 24-31. Act. 2, 23. 24. Rom. 4, 25. II Cor. 4, 14. I Pet. 1, 3. 4. John 14, 19. John 11, 25, 26. Rev. 1, 17, 18. Rom. 6, 8-11. Hebr. 2, 14. 15. II. Tim. 1, 10 (Jesus has abolished death and brought life and incorruption to light through the gospel).

**Question 36.**—What is the meaning of the sentence, he ascended into heaven, sitteth on the right hand of God, the Father Almighty?

*Answer* :—That Jesus ascended into heaven and sitteth on the right hand of God, shows that God has exalted our Saviour, his Son, to be the Lord of all things, and it also witnesses to the fact, that Jesus for ever rules and protects his church and that he will in the future let his true disciples obtain the eternal glory of heaven. Therefore we ought to worship him and to *pray to him*, in the same way as to the Father.

John 20, 17. Luke 24, 50-53. Act. 1, 9-11. I Pet. 3, 22. Eph. 1, 20-22. Matth. 28, 18-20. John 17, 20. John 14, 2. 3. Col. 3, 1-4. On the Prayer to Jesus: John 5, 22-23 (that all may honour the Son, even as they honour the Father). Matth. 28, 18. Matth. 28, 20. Matth. 18, 20. John 14, 13. 14 (that will I do, (twice). John 16, 7 (I will send him unto you). Act. 2, 36 (God has made him both Lord and Christ, this Jesus whom ye crucified). Phil. 2, 9-11. Act. 9, 14 (all that call upon thy name). Act. 9, 21 (which called on this name). I Cor. 1, 2 (all that call upon the name of our Lord Jesus Christ). II Cor. 12, 8 (I besought the Lord thrice). Act. 7, 59. 60. (they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit). I Tim 1, 12 (I thank him that enabled me, even Christ Jesus our Lord). II Tim. 4, 22. II Thess. 3, 18 (The grace of our Lord Jesus Christ be with you all). John 20, 28 (my Lord and my God).

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\* In my little book 耶穌言行要錄 "Important Features of the life of Christ," I have in the 6th chapter given a harmonistic and synoptic narrative of these manifestations of the risen Saviour, in the words of the New Testament. (Mission Press Shanghai, with 20 coloured pictures, 25 cents, without pictures 10 cents).

**Question 37.**—What does it mean, that Jesus will come again to judge the quick and the dead?

*Answer:*—God has appointed Jesus to be the judge of the living and the dead, and Jesus will at the time, which God has already predetermined, return from heaven and judge the world with righteousness.—This ought to arouse us and cause us to submit our hearts to Jesus in humble obedience, because apart from obedience to Jesus, we have no way, how we could get free from the terror and fear of the judgment day. Therefore we ought to repent and quickly submit ourselves to Jesus, and believingly follow him and trust in him and surrender our hearts to him. If we really follow him and truly become his disciples, and moreover, if he chooses us to be his friends (John 15, 15), than we need not fear his second coming any more, but we ought to hope for him and gladly welcome him, because, when he returns, he will accomplish the restoration of all things and complete the redemption of the world.

Act. 1, 11. Rev. 1, 7. John 5, 26. 27. Act. 10, 42. Act. 17, 30. 31. Matth. 25, 41. Matth. 25, 46. Luke 18, 8. Luke 17, 26–30 (as it came to pass in the days of Noah). Matth. 13, 30 (let both *grow* together until the harvest). Matth. 24, 6–14 (wars and rumours of wars; hated of *all the nations* for my name's sake; and this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; *and then shall the end come*). Rev. 6, 12–17 (they hid themselves in the caves and in the rocks of the mountains). Luke 21, 25–28 (but when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh). I. Thess. 5, 3. II. Thess. 2, 3. 4 (the falling away, the man of sin). II. Thess. 2, 8 (by the manifestation of his coming). II. Tim. 4, 3. 4. Rev. 19, 11 and 19–21.—Act. 1, 7. 8 (the time is unknown to us). Matth. 24, 36. Mark 13, 10 (the gospel must first be preached unto all the nations). Matth. 24, 14. Act. 3, 19–21 (that so there may come. . . . and that he may send). Rom. 11, 25. 26 (until the fulness of the Gentiles be come in; fulness, *pleroma*, as in Matth. 9, 16, Mark 2, 21 that by which the 'falling out' of Israel (verse 12) *is made full*). Matth. 23, 38. 39 (ye shall not see me henceforth, *till ye say*).

Luke 21, 23. 24 (*until* the times of the Gentiles be fulfilled). Rom. 11, 15 (life from the dead, *i.e.* the resurrection of the dead). Matth. 24, 32. 33 (learn from the fig tree; when ye see all these things, know ye, that he is nigh, even at the doors).—I. Thess. 4, 15-18 (the dead in Christ first, then we. . . . . wherefore comfort one another with these words). I Cor. 15, 22-26 (then they, that are Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have *abolished all rule* and all authority and power. For *he must reign (dei gar auton basileuein)* till he has put all enemies under his feet. The last enemy that shall be abolished is death). Rev. 20, 1-3 (the millennium). Rev. 20, 4-6. Rev. 20, 7-10. Rev. 20, 11-15.—Luke 21, 28. Matth. 24, 36; 25, 13. II Pet. 3, 8. 9 (a thousand years as one day). II Pet. 3, 10. Luke 21, 35. 36. Luke 22, 39. 40.—I Cor. 4, 5. James 5, 7-9 (patient). II. Cor. 5, 10. Rom. 2, 16 (in the day, when God shall judge *the secrets of men*, according to my gospel, by Jesus Christ). Rom. 2, 5-8. Matth. 25, 40-45. Matth. 10, 42. James 4, 17. Matth. 25, 21. I Cor. 4, 2. Luke 12, 47. 48. II. Cor. 9, 6. Eph. 6, 8. I Cor. 3, 8. Luke 17, 10. Matth. 7, 21-23; 7, 13. 14. Luke 13, 23, 24.—John 5, 24. I Joh. 4, 16-19 (boldness in the day of judgment). Rom. 8, 15. I John 3, 21. 22. II. Tim. 4, 7. 8. Phil. 3, 20. 21. Rom. 8, 21-23. Luke 21, 28. Matth. 19, 28-30. I. Cor. 6, 2. 3. I. Joh. 3, 2. 3 (we shall be like him, for we shall see him even as he is; and every one that has this hope set on him, purifieth himself, even as he is pure). Rom. 5, 8-11. John 15, 14. 15 ("my friends").

*Chapter III. On the Holy Spirit and the Third Article of the Creed.*

**Question 38.**—What is the third article of the Creed?

*Answer* :—I believe in the Holy Ghost, one holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

*Explanation* :—I believe, that relying on my own wisdom and my own strength I cannot come to Jesus the Saviour, but

the Holy Spirit has taught me through the gospel and made me recognize my heavy sin, in order that I might truly repent and surrender my heart to Jesus.—Because through the influence of the Holy Spirit we are enabled to call Jesus Lord and to understand, what God has given us in Jesus. Moreover he bears witness in our hearts and makes us realize, that we have obtained the sin-forgiving grace of God and have become the children of God and that we can trust in God as in our Father.—This Holy Spirit dwells within us and our body is his temple. Therefore, when this our material body will have been dissolved, God will give us a strong, glorified, for ever incorruptible, *spiritual* body, which God himself has created, in order that we, in the presence of Jesus Christ and in communion with all believers, may enjoy the eternal happiness of heaven.

John 14, 26 (the comforter ; he shall *teach* you all things and bring to your remembrance, all that I said unto you). Joh. 16, 8-11 (convict the world in respect of sin, and of righteousness and of judgment). I Cor. 12, 3. I Cor. 2, 10-12. Rom. 8, 16. Gal. 4, 6. I Cor. 3, 16. 17. I Cor. 6, 19. Rom. 8, 11. I Cor. 15, 50. I Cor. 15, 44. I Cor. 15, 42. 43. II Cor. 5, 1.

**Question 39.**—What dost thou therefore believe about the influence of the Holy Spirit?

*Answer* :—I believe that the Holy Spirit, who proceeds from the Father and the Son, does not only influence other believers, but also my own heart. He convicts me of sin and points me to the saving power of Jesus, and makes me to know and realize the sin-forgiving grace of God, and thus he changes my heart, so that I desire to follow the example of Jesus, and he confirms in me the hope of eternal life.

John 7, 38. 39. John 14, 16-18. John 14, 26. John 15, 26. John 16, 12-15. John 16, 8-11.—Act. 2, 33. Act. 2, 38. Luke 11, 13. John 14, 23. II Cor. 3, 17 (the Lord is the Spirit). Rom. 8, 14-16. Rom. 8, 9. Gal. 4, 6. Rom. 8, 26. 27. Eph. 1, 13. 14. II Cor. 1, 21. 22. II Cor. 3, 17. 18.

**Question 40.**—Why do we call God the triune God?

*Answer* :—The hidden nature of God is very mysterious and beyond our comprehension. But we call God the triune God,

because he has *manifested* himself to us as the Father and the Son and the Holy Spirit, in three persons, and yet each person contains the fulness of the Godhead. Therefore, except we follow the Son, we cannot see the Father, and except we are influenced by the Holy Spirit, we cannot acknowledge Jesus as Lord.

Matth. 11, 27. I Tim. 6, 15. 16. Rom. 11, 33-36.—Matth. 28, 18-20. II Cor. 13, 13. I Cor. 12, 4-6. I Pet. 1, 2.—John 14, 6. 7. I Cor. 12, 3. Col. 2, 9. Col. 1, 19.—I Cor. 8, 6. John 17, 3. I Tim. 2, 5. John 14, 28. John 20, 27. Hebr. 7, 25. Rom. 8, 34. I Joh. 2, 1. I Cor. 15, 24. I Cor. 15, 27. 28. John 14, 23 (*we will come*).—John 5, 22, 23. Phil. 2, 9-11.

**Question 41.**—What is the meaning of the sentence: I believe in one holy catholic church, the communion of saints?

*Answer:*—The original wording of the expression “the communion of saints” explains the meaning of the expression “one holy catholic church”, that is to say, the one holy catholic church *is* the communion of saints, or the one holy catholic church *is* the church of saints (of holy disciples). Saints are all true *believers* in Jesus. Thus the meaning of the sentence, “I believe in one holy catholic church, the communion of saints” is: I believe, that *there is one true* holy catholic church; and this true holy catholic church *embraces all saints*, i.e. *all, who truly believe in Jesus*. Their hearts agree and correspond together. Although their language and their country may be different, yet in their hearts they are intimately united; because they all have only the *one Saviour*; they all are the children of God, they all are influenced by one and the same Holy Spirit; with regard to important matters they have all *one doctrine*, all have *one hope*, all have the *same love* to God and their fellow-men. Therefore they are all united in their hearts, as the different members of one body.

John 17, 11. John 17, 20-23. Eph. 4, 3-6. Gal. 3, 26-28. Rom. 12, 4. 5. I Cor. 12, 12-14. I Cor. 12, 26. 27. Eph. 1, 22. 23. I Joh. 1, 3.—I Pet. 2, 9. Rev. 1, 6. Col. 3, 12-14. John 13, 34. 35. Eph. 4, 15.

**Question 42.**—Is this true holy catholic church only one?

*Answer* :—Yes, there is *only one* true holy catholic church of Christ. Although there are in the world a good many outward denominations, each with a different name and having different customs, yet these denominations have generally some unsincere members in their midst and therefore not one of these outward denominations can say : “I alone am the true holy catholic church.” And although one outward denomination may have *many* true and sincere believers in Jesus as members, yet the members of the true holy catholic church are *besides* contained in *other* denominations ; so the one denomination may also not say : “I alone am the true holy catholic church.” This true holy catholic church embraces *all* true believers in Jesus, and its members are scattered over the whole world in all those outward denominations, and all *true* believers *in* these denominations, are *all* in this one true holy catholic church. Therefore, although we can recognize the result of the working of this true holy catholic church in the world, namely the true doctrine of Christ and a loving heart, yet at present we cannot outwardly examine and from outward appearance fix the *boundaries* of this true holy catholic church, because these boundaries consist in faith and love. The Lord does not look at the outward appearance, he only looks at the believing heart of man, and he knows his own people. Therefore every man ought to endeavour to enter that invisible, holy church of true believers, this is the most important. With regard to outward denominations, a man ought to join that denomination, in which he himself thinks, *that he can serve the Lord best*, and after he has joined it, he ought indeed in that denomination with a firm heart and a fixed purpose himself serve the Saviour. But all those outward denominations ought to endeavour to do away with all quarrelling and ought to confess before the world, that because of the one Saviour they are all, although not in outward appearance, yet in their hearts already united. (cf. question 63.)

John 17, 11. 20-23. John 13, 35. I. Cor. 1, 10-13. I. Cor. 3, 3-5. I. Cor. 3, 21-23. Eph. 4, 3-6. Luke. 17, 20-21. John 3, 8. II. Tim. 2, 19. Matth. 7, 21-23. John 10, 16.

**Question 43.**—Which church ought we to follow ?

*Answer:*—The Jesus-church, i.e., the Protestant or Evangelical church, because we rely only on the gospel, as it is revealed in the Bible, and we hold, that the Bible alone is the rule of our faith and our life. If any doctrine does not agree with the Bible, we reject it.

John 8, 31-32. Gal. 1, 6-9. II Pet. 1, 19-21. II Tim. 3, 15-17. Rom. 10, 17. I Cor. 7, 23. Matth. 23, 8. John 6, 68-69. Matth. 24, 35. Rev. 3, 8. Rev. 3, 9-11.

**Question 44.**—What are the differences between the Evangelical and the Roman Catholic church?

*Answer:*—The Protestant or Evangelical church follows only the Bible as its rule. The “Lord of Heaven” church or Roman church has many doctrines, which are not in accordance with the Bible. For instance they say, that in Rome there is a man, who has been appointed by God as the king (ruler) of the church and that his doctrine is infallible, and that he holds the power over heaven and hell. They take doctrines, which are handed down by the oral tradition of men, and regard them as of equal value with the Bible. They invoke Mary and departed saints and kneel down before their images and before unreliable relics of them, and treat them as middlemen (intercessors). They say, that by relying on one’s own merits one can obtain the reward of God and go to heaven. They also say, that not to marry is a meritorious act, and they forbid all their priests to marry, and yet Peter had a wife and took her with him on his journeys. Jesus has instituted two holy ordinances, namely baptism and the Lord’s supper. But the Roman church has added five, that of confirmation, of the confession of sins into the ear of the priest, of matrimony, of the ordination of priests and of the last ointment. About the Lord’s supper they teach, that the bread and wine, which is used, is actually changed into the body and blood of Jesus, and they only allow the priests to taste of the holy cup, and do not allow all church members to drink of it. In the sacrifice of the “mass” they pretend to offer again the sacrifice of Jesus. They say, that the priests have the power to forgive sins and to rescue the souls of the dead from purgatory. They keep fast-days, use a foreign

language in reading the scripture, use incense and rosaries ; and besides they have still other errors, all of which it is difficult to enumerate. These kinds of doctrines are all not in accordance with the Holy Scripture, and the Protestant church does therefore not agree with them.

Matth. 23, 8-12 (against the Pope ; all are *brethren*, no spiritual father on earth). Matth. 20, 25-28. (no king in the church). I Pet. 5, 3 (the elders shall not "lord it" over the church). II Cor. 1, 25 (not that we have lordship over your faith, but are helpers of your faith). Luke 17, 20-21. (the kingdom of God cometh not with outward observation, etc. not here and there). About *human traditions* : Matth. 15, 9. Matth. 15, 4-8. I Tim. 6, 3-4. Luke 11, 52 (the Romanists forbid the common people to read the Bible). About *Mary* : John 2, 4. Matth. 12, 48-50. Matth. 13, 55-56. (Mary had besides Jesus four other sons and more than one daughter, so she cannot be called "semper virgo") Mark 6, 3. Gal. 1, 19. About the worship of *Mary and the Saints* : Matth. 4, 10. Exod. 20, 2. 4-5. (Second commandment). I Tim. 2, 5. (only one mediator, Jesus). About the *merit* of the saints : Rom. 3, 22-24. Luke 17, 10. Rom. 11, 35. Psalm 130, 3. Rom. 3, 26. About *forbidding the priests to marry* : Gen. 2, 18. Matth. 19, 4-6. Matth. 8, 14, (Peter was married). I Cor. 9, 5. I Tim. 4, 1-3. I Tim. 3, 2-4 (the bishop shall be the husband of one wife, having his children in subjection with all gravity). I Tim. 3, 12. (let deacons be husbands of one wife). Tit. 1, 5-7 (elders originally the same as bishops, which is shown by the "*for*" in verse 7 ; the husband of one wife, verse 6). Matth. 7, 15. 16. About the addition of the five sacraments : Matth. 15, 9. James 5, 16 (the Christians amongst themselves should confess their sins to each other, not to the priest). I Cor. 11, 26. (when ye drink of this cup). Matth. 26, 27. 28 (drink ye *all* of it). Against the *repetition* of the sacrifice of Christ in the *mass* : Hebr. 9, 28. Hebr. 10, 10. 12. 14. Against the "*vain repetitions*" in using the rosary : Matth. 6, 7. 8. Exod. 20, 7 (third commandment). About other errors : I Tim. 2, 5 (one mediator.) I Joh. 1, 7. I Cor. 7, 23. Col. 2, 16-23. I Tim. 4, 4. 5. Gal. 5, 1. John 15, 4-6.

*Appendix* (not in the Chinese original):—In the passage Matth. 16, 18, 19, which is most frequently quoted by the Romanists, to cover all their errors, Peter is appointed to be the first stone of the spiritual building of the church, *because* he was the first true believer (verse 16), and he holds this position, *only as far as his faith goes*; for immediately afterwards he is even called *Satan* and his opinion is strongly repudiated by the Lord (verse 23). The power of binding and loosing is given (Matth. 18, 18) to the whole church of believers, and the authority of announcing forgiveness of sin is given to all apostles, John 20, 23. *Paul resisted Peter to the face* (Gal. 2, 11) and did not receive his office from him (Gal. 1, 1). Peter was probably never real bishop of Rome, and even if he himself had possessed all the prerogatives, which the Romanists claim for him, the idea that his so called successors should *eo ipso* without regard to their personal qualities have inherited these prerogatives (think of such Popes as Alexander VI!) and that this office as an outward institution should have been bound by Christ to the bishopric of the *city of Rome*, is entirely antagonistic to the spirit of Christ. The Holy Spirit has declared all the truth, which is necessary for our salvation, *in the Bible*, and *He never contradicts Himself*. This is the strongest argument against all claims of the Romanists.

**Question 45.**—How can the true church of Jesus be made to flourish and to extend in the world?

*Answer:*—Not by any outward clever devices, and much less by outward power and authority. But the disciples of Jesus ought simply to proclaim the pure word of God and ought themselves with a pure and holy heart to love their fellow-men, and to become an example to all men. In this way the Holy Spirit will use the word of God and the good manner of life of the disciples and will influence those, who are still outside the church, so that they also shall recognize their sins and long for the grace of the Saviour. Therefore all the members of the visible denominations should carefully watch over their churches, so that their churches may be pure and without reproach, and they ought strictly to exclude from their churches all hypocrites and those, who do not want to repent.

Luke 17, 20. 21. John 18, 38. Luke 9, 53-56 (fire from heaven). Matth. 20, 25-28 (to serve men). Act. 5, 38. 39 (Gamaliel). I Cor. 3, 11. I Tim. 6, 3. Rom. 10, 17 (belief cometh of hearing). Rom. 1, 16 (the power of God). Mark 16, 15. 16. Psalm 118, 8. 9. I Cor. 1, 17. 18. I Cor. 1, 27-29. I Cor. 2, 2 (Jesus Christ, and him crucified). I Cor. 2, 5. I Thess. 2, 4-6 (not as pleasing men, but God). Gal. 1, 10. I Cor. 2, 6-10 (wisdom among the perfect, God's wisdom). I Cor. 2, 14. Matth. 11, 25. 26. *On the original church of the New Testament*: I Cor. 12, 4-7. Eph. 4, 11. 12 (apostles; prophets; evangelists; pastors and teachers; the building up of the body of Christ). II Cor. 5, 19. 20 (ambassadors in behalf of Christ). Phil. 4, 3 (women, laboured in the gospel). Act. 14 23 (elders in every church). Act. 20, 17 and 28 (elders and bishops were the same). Tit. 1, 5-9 (verse 7, "for," shows the same). James 3, 1 (*not everybody a teacher*). Hebr. 13, 17 (obey the leaders). Hebr. 13, 24. I Tim. 5, 17-20 (elders, that rule well; the labourer is worthy of his hire). I Cor. 9, 14 (they which proclaim the gospel, should live of the gospel). Luke 10, 7 (the labourer is worthy of his hire). I Thess. 5, 12. 13. I Cor. 16, 15. 16 (house of Stephanas). I Pet. 5, 1-5 (Peter, a fellow elder, Christ the chief Shepherd). I Tim. 3, 1-7 (the bishop, *apt to teach*, no lover of money, not a novice, etc.), I Tim. 3, 8-12 (deacons). Phil. 1, 1 the bishops (elders and deacons, i.e. two offices). Tit. 2, 7. 8 (sound speech). I Tim. 4, 11-16 (in word, in manner of life, in love, in faith, in purity; the laying on of the hands of the presbytery; save thyself and them that hear thee). II Tim. 2, 24-26 (the Lord's servant, not strive, gentle towards all, *apt to teach*, forbearing, in meekness correcting). II Tim. 2, 1-3 (faithful men, *able to teach others*). Rom. 16, 1. 2 (sister Phoebe, a servant of the church, a succourer of many). Rom. 16, 12 (Tryphaena and Tryphosa, who labour in the Lord). I Tim. 5, 9. 10 (widows, 60 years of age). Act. 2, 41. 42 (in that day 3000 added; 1) apostles' teaching, 2) fellowship, 3) breaking of bread, 4) prayer). Act. 2, 46. 47, (day by day; favour with all the people; *the Lord added to them day by day those that were being saved*).

*How the true church can be made to extend*:—Rom. 10, 14. 15 (how shall they preach, except they be sent?). Luke 10, 2 (pray ye the Lord of the harvest; and verse 3, *go ye forth!* in the Greek). Matth. 24, 14. Matth. 10, 32. 33. Mark 5, 20 (“how great things Jesus had done for him”). Tit. 2, 7. 8 (the exemplary life of a bishop). I Pet. 3, 1. 2 (gained by the behaviour of their wives). Matth. 5, 16 (let your light shine; see your good works; glorify your Father which is in heaven). I Pet. 2, 9 (an elect race, a royal priesthood; show forth the excellencies of him). I Pet. 2, 12 (they may by your good works, which they behold, glorify God in the day of visitation). I Pet. 2, 15 (by well-doing put to silence the ignorance of foolish men).

*On the purity of the church and discipline*:—Matth. 18, 15-17 (tell it unto the church). I Cor. 5, 11-13 (that is named a *brother*; no, not to eat; put away the wicked man from among you). \*II Cor. 6, 14-18 (be not unequally yoked with unbelievers; come ye out from among them . . . . . saith the Lord Almighty). II Thess. 3, 6 (we command you, brethren, *in the name of our Lord Jesus Christ*, that ye withdraw yourselves from every brother, that walketh disorderly). Phil. 2, 15. 16 (without blemish . . . . . as lights in the world, holding forth the word of life). II Cor. 8, 20. 21 (take thought for things honourable . . . . . also in the sight of men). II Cor. 3, 2. 3 (ye are our epistle, written in our hearts, known and read of all men, . . . . . an epistle of Christ, . . . . . written with the Spirit of the living God). Matth. 5, 13. 14 (salt of the earth; if the salt have lost its flavour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world, etc.) Eph. 5, 25-27 (Christ loved the church . . . . . a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish). John 17, 20. 21 (for them also, that believe on me through their word, that they may all be one, etc.). John 13, 35 (By this shall all men know, etc.). John 15, 5 (I am the vine, ye are the branches: *He that abideth in me, and I in him*, the same beareth much fruit: for apart from me ye can do *nothing*).

\* Matth. 13, 30. 38 speaks not of the church, but of the world.

**Question 46.**—What is the meaning of the expression in the Creed : “ I believe in the forgiveness of sins ” ?

*Answer* :—I believe, that the sin-forgiving grace of God is the most precious thing in the world, which the believer possesses, and I believe that, if I am really grieved over my sins, the heavenly Father has for the sake of Jesus Christ, forgiven also all my sins. Therefore I have peace with God in my heart, and can trust in him and peacefully and joyfully serve him. (cf. questions 29, 33, 49, 51, 52, 96-99). Act. 10, 43. I Joh. 1, 9. Prov. 28, 13. Luke 7, 48-50. cf. Matth. 9, 2-8. Psalm 32, 1. 2. II Cor. 5, 17.

**Question 47.**—What dost thou believe about the resurrection of the body ?

*Answer* :—I believe, that my soul will in heaven need a new body, which shall serve the soul as an instrument to carry out the soul's intentions ; and I believe, that God will give me such a strong, glorified, incorruptible, *spiritual* body, in likeness to the spiritual body of Jesus, in order that I may be enabled, with this new body to serve God in all eternity.

Phil. 3, 21 (conformed to the body of his glory). Phil. 1. 21 (to die is gain). I Cor. 15, 50 (flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption). I Cor. 15, 42-44 (It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. If there is a natural body, there is also a spiritual body). I Joh. 3, 2 (we shall be like him ; for we shall see him even as he is).

**Question 48.**—What dost thou believe about the eternal life ?

*Answer* :—I believe that the eternal life does not commence only after death, but the eternal life of the believer commences already in this his present life. For if we have really obtained the sin-forgiving grace of God and if we are really reconciled through the Saviour with God, then we experience already eternal life in our hearts, have overcome the fear of our approaching death, and know it deeply in our hearts that we cannot be

extinguished, and that we cannot perish, but that we will with Jesus certainly obtain the everlasting happiness of heaven. As Jesus says, to know God and to know Jesus as the God-sent Saviour, this is eternal life; and again he says: he that believeth on the Son, *has* eternal life. (cf. question 95).

John 17, 3. John 3, 36. I Joh. 5, 11. 12. Rom. 8, 16. 17. Rev. 2, 10. Rev. 21, 4. I Joh. 2, 17.

**Question 49.**—What dost thou believe about true repentance and a living faith?

*Answer:*—True repentance consists in four things; 1) that I recognize my sin; 2) that I truly regret my sin; 3) that I firmly resolve, not to commit the sin again; 4) that I humbly implore God to forgive my sin. This matter of true repentance is of the highest importance; because except a man truly repents of all his sins, he cannot receive the grace of God, as promised in Jesus Christ. Therefore a man ought quickly to repent and not to delay it. If a man delays his repentance, he stands unconsciously in danger, that his heart grows gradually hard, so that later on he *cannot* repent. Take heed therefore and be careful!—The true and living faith does not consist merely in hearing and saying “yes” to the doctrine, whilst the heart is cold and indifferent, hard and dull; and it consists also not in a thorough study and deep knowledge of the truth, whilst the heart does not want to submit itself, unwilling to yield and unwilling to change;—but the true and living faith consists therein, that a man in his heart is grieved over his sins and *clings to the promises of God* and trusts in the merit of the Saviour and relies on the grace of God; this is the true and living faith. Thus we might explain this faith by the one word “trusting,” namely to *trust in the Saviour*. And this living faith embraces the true repentance in itself, and it develops in the heart an active and energetic power, which makes it impossible for a man to be lazy, so that he must always rejoice in doing good, just as the fire cannot but show forth light, and cannot but give out heat.

Psalm 51, 3. Psalm 38, 4. Psalm 32, 3-5. Psalm 51, 10. Luke 15, 18. 19. Luke 18, 13. Luke 22, 61. 62 (Peter). II Cor.

7, 10 (godly sorrow). Psalm 95, 8. Hebr. 3, 13. Luke 15, 10 (one sinner that repenteth). James 2, 19. (the devils also believe and shudder). James 2, 17. Gal. 5, 6. Rom. 1, 5. Rom. 16, 26.

**Question 50.**—How does this living faith spring up in a man's heart?

*Answer* :—If I recognize my sin and truly repent, and yield my heart to Jesus, and am willing to obey the will of God, and am longing to get the good pleasure of God, and in prayer implore the grace of God,—then God himself, through his Word and his Spirit, creates this living faith in my heart and makes me recognize Jesus as the God-appointed Saviour for me. If a man does not want to obey God, he cannot obtain the living faith.

Rom. 10, 17. I Cor. 2, 14. Prov. 15, 33. Matth. 5, 3-6. John 7, 7. John 4, 29, John 8, 45, 46. John 18, 37. Rom. 1, 18. John 3, 19-23. II Thess. 2, 12. John 7, 16. 17 (if any man willeth to do his will, he shall know). John 14, 21. John 14, 23. James 4, 6. John 5, 44. Matth. 6, 21. 24. Matth. 5, 8. Matth. 16, 17. I Cor. 2, 4. 5. Mark 9, 24. Luke 16, 5. Luke 11, 13.

**Question 51.**—The scripture says, that we are *justified by faith*; what is the meaning of this doctrine?

*Answer* :—By living faith I am united with the Saviour in such a way, that God because of the merits of Jesus forgives all my sins, adopts me as his child, and treats me as a righteous man. If a man really repents and trusts in Jesus, then God declares him to be just; but the meaning of this declaration or justification is not, that God neglects to examine and overlooks as unimportant the sin of the man; on the contrary, God knows and deeply hates the sin of the man, but he pities the sinner and forgives him and allows him to approach God, and treats him as his adopted child, and makes him to be reconciled with God, in order that he may obtain strength for a new life. Therefore the meaning of justification is really the same as to forgive sins.

Rom 3, 23-26. Rom. 3, 38. Rom. 4, 4-8. Eph. 2, 8. 9. Eph. 1, 5. 7. Phil. 3, 7-11.

**Question 52.**—God justifies because of the merits of Jesus Christ all truly penitent believers, that is, he forgives them their sins,—why is this doctrine most precious and most important?

*Answer:*—One thing I know for certain, namely that I am a sinner and cannot, by trusting in my own strength, obtain the good pleasure of God, and this fact agrees perfectly with this doctrine of *justification by faith*, and I know besides this no other way of salvation. Therefore this doctrine is most reliable and most important.

This doctrine gives me to know, that God according to his own original love and grace, for the sake of the merits of Jesus, forgives my sins, and that he allows me to have communion with God and makes me to be reconciled with God. Therefore this doctrine drives away my trembling fear and doubt of God, and gives me a heart full of confidence and joy in God, so that I can trust in God as my heavenly Father and know it deeply, that he loves me and cares for me and, although he may appoint sorrow and suffering for me, that he does it with a good intention, namely to prepare me for heaven. This doctrine is also able to renew my heart, so that I feel in my heart as having been new-born, and it gives me strength for a new life, so that I can with an unselfish heart love other men and in all things with gratefulness and joy obey God, because the love of Christ constraineth me and because by abiding in love I have communion with God. Therefore, is not this doctrine most precious and most important?

Psalm 51, 3. Psalm 130, 3. Psalm 143, 2. Rom. 10, 2-4. Rom. 3, 23. 24. Phil. 3, 8. 9. Rom. 5, 1. 2. Eph 3, 12. Hebr. 4, 16. Rom. 8, 15, Rom. 8, 31. 32; 35-39. Rom. 8, 28. II Cor. 5, 14. 15. I Joh. 4, 16.

**Question 53.**—Does not this doctrine of justification by faith make a man lazy?

*Answer:*—Certainly not; because God justifies only the truly penitent believer, and moreover, if a man *really believes in*

*Jesus*, his heart is united with Jesus, so that he is cut off from sin, as being dead unto sin, and with a firm determination he desires henceforth truly to be a child of God and to live a new life. If God forgives us our sins, he does it with the intention, that we should have communion with Him and thereby obtain the strength for a new life. Therefore this doctrine of justification by faith does by no means make a man lazy, but it makes a man able to obtain the good pleasure of God, and able really to do such good works, as are pleasing to God.

Matth. 7, 21. Luke 6, 46. James 2, 17. Gal. 5, 6. Rom. 6, 1. 2. Rom. 6, 6. Rom. 3, 31. Rom. 7, 6. I Thess. 4, 3. Eph. 2, 10. Tit. 2, 14. Col. 1, 22. Eph. 5, 25-27. John 15, 10. John 13, 34. I Cor. 13, 2. 3. John 21, 16. Rom. 8, 1-4. Rom. 8, 9. John 15, 5.

*Note*:—This is the most important difference between Christianity and other religions. Other religions, as Confucianism, Buddhism and Taoism, although they have all a good intention and want to exhort men to do good, yet they can all not give a man the necessary *strength*, really according to their doctrine to rectify his heart and reform his personal character; because these other religions do not know the sin-forgiving grace of God, and do not know, how a man can be reconciled with God. If a man is not reconciled with God, he can of course not himself rectify his heart and reform his character, because God alone can give a man this strength. Therefore, Jesus makes a man 1) to recognize his sin; 2) to be reconciled with God, and 3) to obtain the strength for a new life. (cf. question 1.)



*Part III, How I may, trusting in the strength  
of God, live a New Life.*

**Question 54.**—What is the New Life of the Believer?

*Answer:*—When the believer through repentance and trust in the Saviour has obtained the sin-forgiving grace of God, then he is like a new-born or new-created man, and moreover his New Life consists therein, that he relies on Jesus and has communion with God; he trusts in God as a child trusts in a kind-hearted father; with a thankful and pure heart he follows and imitates Jesus; he constantly controls himself and with an unselfish heart he loves other men. This is his New Life.

Rom. 5, 1. 2. II Cor. 5, 17. Eph. 4, 24. Col. 2, 6. 7. I Cor. 6, 17. Gal. 5, 22. Gal. 5, 25. Phil. 4, 8. I Pet. 1, 15. 16. Matth. 5, 48.

**Question 55.**—How does this New Life begin?

*Answer:*—This New Life begins at the time of our regeneration (or new-birth). If we truly repent, renounce our sins, surrender our hearts in obedience to Jesus, receive the grace of God and trust in the love of God, in this way does our New Life begin.

John 3, 3. John 3, 5. 6. John 1, 12. James 1, 18. I Pet. 1, 23. I Joh. 5, 1. I Joh. 4, 7. 8. I Joh. 5, 4. Mark 1, 15. Matth. 7, 13. 14.

**Question 56.**—If we desire to grow and to get strong in this our New Life, on what strength must we rely, and what will be the fruit of our New Life?

*Answer:*—If we desire to grow in the New Life, we must on no account rely on our own strength, but only on the strength of God and Jesus; because we are weak and cannot reform ourselves. We need that Christ himself should dwell in us and that he be formed in our hearts. We need him to live in us and to rule our hearts. In this way our New Life will certainly produce good fruits, because our heart becomes daily and gradually changed and sanctified, and we are enabled really to follow Jesus.

John 15, 4. 5. I Cor. 1, 30. John 14, 21. John 14, 23. Eph. 3, 16-18. Gal. 4, 19. Gal. 2, 20. Phil. 4, 13. II Cor. 3, 5. Rom. 8, 3. 4. Matth. 7, 17-19. Gal. 5, 22. II Cor. 3, 17. 18. Eph. 4, 15. Phil. 3, 12-14. Phil. 1, 6. I Cor. 1, 8; Phil. 1, 9-11. I Thess. 3, 12. 13. I Thess. 5, 23. 24. Hebr. 13, 20. 21. Jude 1, 24. 25.

*Chapter I. On following Jesus.*

**Question 57.**—What does it mean, to follow Jesus?

*Answer:*—To follow Jesus means, that we deny ourselves and let the will of Jesus lead and rule all our thoughts, words and deeds. In this way to follow Jesus, is by no means a gloomy or melancholy affair, but it gives to our soul a true and uncorruptible happiness, peace and joy.

John 12, 26. Phil. 2, 5-8. Phil. 2, 3. 4. Matth. 20, 28. Rom. 12, 16-18. Matth. 23, 12. John 13, 13-17. Rom. 15, 1-3. II Cor 8, 9. Matth. 16, 24-27 Matth. 10, 37-39. I Pet. 2, 21. Mark 8, 35, John 15, 18. 19. John 8, 12. John 10, 10. John 10, 14. John 10, 27. 28. Matth. 11, 29. 30. John 15, 9.

**Question 58.**—What is the will of Jesus?

*Answer:*—The will of Jesus is a will of love, that we shall love God more than anything else and love all men as ourselves.

(Jesus loved God :) Luke 2, 49. John 4, 34. John 5, 19. John 8, 29. Luke 3, 21. Luke 9, 29. Mark 1, 35. Luke 6, 12. John 11, 41. 42. Matth. 26, 39. John 17, 4. (Jesus loved men :)—II Cor. 8, 9. Luke 4, 40. Matth. 9, 36. Act. 10, 38. John 9, 4. Luke 22, 31. 32. Luke 23, 34. I Pet. 2, 23. Matth. 20, 28. John 10, 10. 11. John 15, 13. I Joh. 3, 16. Gal. 2, 20. Matth 22, 37-40. I Joh. 4, 16. John 13, 34. 35.

**Question 59.**—How wilt thou manifest thy love to God?

*Answer:*—I will during my whole life be thankful to God for his grace, which he has bestowed upon me. I will consecrate my heart, my regular occupation and all what I possess to the service of God. In prosperity as well, as in tribulation, I will trust in him. In all things I will obey him, and also at the time of leisure and enjoyment I will always remember him. Before men of the world I will openly confess, that I believe in God.

I Joh. 4, 19. Psalm 73, 25. 26. Psalm 34, 1. Psalm 30, 12. Psalm 86, 12. 13. Psalm 50, 14. Psalm 118, 8. Psalm 46, 1. 2. Lament. 3, 24-26. I Joh. 5, 3. I Joh. 3, 23. Rom. 6, 13. II Cor. 8, 5. Rom. 13, 1. Act. 5, 29. Matth. 10, 32. 33.

**Question 60.**—How wilt thou manifest thy love to other men?

*Answer:*—In my daily intercourse with other men, I will manifest a benevolent, faithful, and peaceful heart. If they are in difficulties or suffering, I will help them. If they offend me, I will forgive them, and I will endeavour myself to help all men to recognize the Saviour.

I Joh. 4, 11. I Joh. 4, 19. I Joh. 3, 18. Matth. 7, 12. I Cor. 13, 4-8. Phil. 2, 4. 5. Rom. 12, 9. 10. Eph. 4, 32. Col. 3, 12-14. I Pet. 4, 10. I Joh. 3, 17. James 2, 15-17. James 2, 13. Eph. 4, 28. Hebr. 13, 16. Rom. 12, 8. Act. 20, 35. II Cor. 8, 12-15. II Cor. 9, 6-8. Luke 6, 31. Luke 6, 32-36. Luke 14, 12-14. Matth. 6, 1-4. I Cor. 13, 3. I Pet. 2, 1. Eph. 4, 25. Rom. 12, 18. Matth. 5, 9. Matth. 11, 25. 26. Matth. 18, 21. 22. Matth. 5, 43-48. Rom. 12, 21. Mark 16, 15. Ezek. 33, 8. 9. Act. 20, 31. I Cor. 9, 22. I Cor. 9, 27.

**Question 61.**—What should be the attitude of the disciple of Jesus towards his family?

*Answer:*—The disciple of Jesus ought never to forget, that God constantly examines his life, and therefore he ought in the family always to act in accordance with the will of God. Husband and wife, parents and children, brothers and sisters, master and servants, relatives and guests, they all ought to treat each other with kindness, in peacefulness and love, each one keeping to his proper position, and they ought to help each other to walk together on the road to heaven, and all ought to say: I and my house, we will serve the Lord.

Josh. 24, 15. I Tim. 2, 8. Eph. 5, 25. 28. Col. 3, 19. I Pet. 3, 7. Eph. 5, 22-24. I Pet. 3, 1-4. I Tim. 2, 9-11. Eph. 6, 4. Col. 3, 21. Mark 10, 14. Eph. 6, 1. 2. (cf. question 7, the fifth commandment). Psalm 133, 1. Eph. 4, 32. Eph. 6, 5-8. I Pet. 2, 13-20. I Tim. 6, 1. 2. Tit. 2, 9. 10. Eph. 6, 9. Col. 4, 1. I Tim. 5, 9. I Tim. 5, 8.

**Question 62.**—What should be the attitude of the disciple of Jesus towards the *Government*?

*Answer:*—The disciple of Jesus ought to love his native country and his country-men; and he ought to pray for his country and faithfully to serve his emperor, be obedient to the officials and the law, diligently do his work, and not only care for his own advantage, but loyally also to think, how his country may flourish, and he ought to act himself as an example of all virtues according to the true doctrine. If his country is implicated in a war, the disciple of Jesus ought to show a patriotic spirit and willingly contribute of his money and even sacrifice his life to save and to protect his country.

Prov. 14, 34. II Chron. 16, 9. Psalm 33, 12-23. Psalm 66, 7-9. Jer. 5, 23-29. Jer. 8, 18-23. Jer. 18, 7-10. Dan. 9, 4-19. Matth. 22, 21. I Tim. 4, 8. I Tim. 2, 1-4. Rom. 13, 1-7. I Pet. 2, 17. Tit. 3, 1. 2. Act. 5, 29. I Tim. 4, 11. 12. II Thess. 3, 10. I Pet. 4, 11. I Cor. 12, 26. John 15, 13.

**Question 63.**—What should be the attitude of the disciple of Jesus towards his church?

*Answer:*—Every believer needs the intercourse of other believers, in order that his faith may grow and his heart get strong. Therefore the disciple of Jesus should prove himself to be faithful and diligent towards his church, obey the rules of the church, help to support the church, every Sunday go to the preaching hall and with the other members study the Bible, listen to the preaching, pray and sing to the praise of God, and should himself endeavour to strengthen the faith of the church-members. Towards other denominations he ought to be tolerant and forbearing and not forget, that the Saviour has also in other churches true disciples, and that the true disciples of all denominations form the one, invisible, great and true holy catholic church. Because of his thankfulness for the grace of God, in obedience to the last command of Jesus, and out of pity for those, who have not yet obtained salvation, the disciple of Jesus ought by prayer, contributions and self-sacrifice, or perhaps even by his own life-service, help to *spread the gospel over the whole world*, so that all nations may hear the true doctrine and be enabled to believe in the Saviour.

Act. 2, 42. Hebr. 10, 24. 25. Col. 3, 16. Eph. 4, 13-15.  
 II Tim. 3, 14-17. James 1, 27. Gal. 6, 10. Act. 4, 34. 35.  
 Rom. 12, 13. Rom. 15, 25. 26. Act. 11, 29. I Cor. 16, 1. 2.  
 II Cor. 8, 2-4. II Cor. 9, 6-8. I Cor. 9, 14. I Cor. 9, 11.  
 Luke 10, 7. Phil. 4, 15-20. Mark 12, 41-44. Matth. 7, 1. 2.  
 I Cor. 4, 5. I Cor. 4, 7. Rom. 14, 4. II Tim. 2, 14. 16. II  
 Tim. 2, 3-5. I Cor. 12, 4-7. John 10, 16. Matth. 28, 18-20.  
 Matth. 24, 14. Matth. 12, 30.

**Question 64.**—What means should the believer use, in order to strengthen and promote his new life?

*Answer:*—The Bible, the holy ordinances and prayer.

*Chapter II.*—On the Word of God and the holy Ordinances.

**Question 65.**—What is the Word of God?

*Answer:*—The Word of God is the Will of God, *revealed* for our salvation. This will God has revealed to us in the Bible, *i.e.* in the Old and New Testament. In this Holy Book we meet with God and God meets us, and God has revealed to us in the Bible all, what we need for the salvation of our soul. Therefore the Bible is the one and only rule for our faith and life.

Hebr. 1, 1. 2. II Cor. 1, 20. II Pet. 1, 19. II Pet. 1, 20.  
 II Tim. 3, 15-17. Psalm 119, 105. Psalm 33, 4. Isa. 40, 8.  
 John 1, 14. Matth. 24, 35. John 6, 68. 69.

**Question 66.**—How does the Word of God influence our heart?

*Answer:*—The Word of God, through his holy law, stirs up our conscience and leads us to the recognition of sin and repentance. And through his holy gospel, it shows and explains to us the love of God as manifested in Jesus Christ, in order that we may trusting in the grace of God obtain eternal life.

John 1, 17. Rom. 3, 20. John 7, 7. John 7, 16-17.  
 Jer. 23, 29. Hebr. 4, 12. Gal. 3, 24. Rom. 1, 16. 17. Rom.  
 10, 17. Rom. 15, 4. Isa. 55, 10. 11. Col. 1, 6.

**Question 67.**—How shouldst thou use the Word of God?

*Answer:*—I ought daily to study the Bible and with a humble heart pray to God, that he will give me his Holy Spirit

and enlighten my heart, to understand the meaning of the Bible, and that he will influence me to obey his Word and bring forth good fruit. And I should also regularly go to the meeting of the church-members and listen to the pastor's explanation of the Holy Book, exhorting me to follow Jesus and to become sanctified. In conclusion, I ought to be a doer of the word, and not a hearer only.

John 5, 39. Act. 17, 11. Josh. 1, 8. Matth. 5, 3. Matth. 5, 6. Luke 24, 32. I Thess. 2, 13. James 1, 5. John 6, 63. Eph. 1, 17-19. Mark 4, 18. 19. Mark 4, 20. Psalm 119, 9. Hebr. 10, 25. James 1, 22-25.

**Question 68.**—What is a Sacrament?

*Answer:*—A sacrament is a rite which Jesus himself has instituted for the church. This sacrament, by an outward, visible sign, indicates a heavenly, invisible gift of grace, and it serves to strengthen the believer's faith and to show forth his faith before all men.

**Question 69.**—\* How many sacraments has our Lord Jesus instituted?

*Answer:*—The Lord Jesus has instituted only two sacraments, namely Baptism and the Holy Supper.

**Question 70.**—How did our Lord institute the sacrament of baptism?

*Answer:*—When our Lord Jesus instituted the sacrament of baptism, he said to his disciples: All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things, whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Matth. 28, 18-20).

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\* Please remember, that this book is intended as a *Union Catechism*. "In essentials *unity*, in doubtful questions *liberty*, in every thing *love!*" In the Class-room friends may easily add, what they desire, by oral instruction. The principles expressed in Rom. 14 should be applied also to this subject.

**Question 71.**—What is the sacrament of baptism?

*Answer:*—The sacrament of baptism is the rite, by which we are received into the church and it is a sign of the covenant of grace, which God concludes with the believer.

Gal. 3, 27. Rom. 6, 3. 4.

**Question 72.**—What outward visible sign is used in baptism?

*Answer:*—The outward visible sign in baptism is water. The use of this water points to the fact, that the precious blood of Christ and the Holy Spirit cleanse the believer from all his sins and give him the strength of a new life, just as we wash the body with water and refresh our strength therewith.

Act. 8, 36-37. Act. 22, 16. I Pet. 3, 21. I Joh. 1, 7. Is. 1, 18.

**Question 73.**—The visible sign in baptism,—what invisible grace does it indicate?

*Answer:*—When I receive with a sincere heart the baptism in the name of the Father, Son and Holy Spirit, I receive therewith a trustworthy sign, that the grace of the Lord Jesus Christ, the love of God and the influence of the Holy Spirit, truly belong also to me. This is the invisible grace which I receive.

Mark 16, 16. I Cor. 6, 11. II Cor. 13, 13. Rom. 6, 6-8. Rom. 6, 4. Col. 2, 12-13. Eph. 2, 6. Col. 3, 1-4. Phil. 3, 20.

**Question 74.**—At the time of baptism, what promise didst thou make and what oughtst thou to do all thy life long according to thy promise?

*Answer:*—At the time of baptism I promised to renounce all sin, to surrender my heart in obedience to Jesus, and trusting in the strength of Jesus to lead a new life. Therefore I ought every day to remember the covenant of my baptism, and ought every evening to examine myself, whether I have still any sin in me, and ought to feel sorry over my sin and at once repent and return in submittance to Jesus.

Is. 1, 16. Rom. 6, 11. Eph. 4, 21-24. Col. 2, 6-7. Rev. 3, 11. II Cor. 13, 5. Psalm 139, 23-24. John 6, 37. (him that cometh to me, I will in no wise cast out).

**Question 75.**—How did our Lord Jesus institute the sacrament of the *Holy Supper*?

*Answer*:—Our Lord Jesus, in the night in which he was betrayed and was eating with his disciples, took bread, gave thanks, brake it, gave it to his disciples and said: “Take, eat; this is my body, which is broken for you: this do in remembrance of me.” In like manner also he took the cup, after supper, gave thanks and gave it to them, saying: “Drink ye all of it; this is my blood of the new covenant, which is shed for many unto remission of sins. This do, as oft as ye drink it, in remembrance of me.”

(I Cor. 11, 23-25; supplemented from Matth. 26, 26-28; cf. Mark 14, 22-24; Luke 22, 19-20.)

**Question 76.**—What is the Holy Supper?

*Answer*:—The Holy Supper has been instituted by Jesus in the night before his death, and he has commanded us to observe this holy ordinance, wishing that we should remember his death and through this holy ordinance strengthen our faith, confirm our communion with him and stimulate the mutual love between the church-members.

I Cor. 11, 26. I Cor. 10, 16-17.

**Question 77.**—What outward, visible sign is used in the Lord's Supper?

*Answer*:—There are two visible signs in the Lord's Supper, namely bread and wine. This bread and wine in the holy ordinance of the Lord's Supper are *not changed* into the body and blood of Jesus, but they only put us in remembrance of his body and blood. If true believers together eat the Lord's Supper, then *Jesus is himself* in their hearts, and whilst the believer's mouth eats of the bread and drinks of the wine, *his heart has communion with the Saviour*.

(cf. the scripture-quotations under question 78.)

**Question 78.**—The visible signs in the Holy Supper,—what invisible grace do they indicate?

*Answer*:—By the Holy Supper we proclaim the Lord's death in our behalf, and the Saviour has instituted this holy

ordinance, in order to give us a *pledge of the remission of sins*. As we in the Holy Supper break the bread and pour out the wine into the cup, so has the Saviour given up his holy body and his holy blood, as an *atonement for our sins*. And as bread and wine have the power of nourishing and strengthening our body, so does the Saviour wish to strengthen the *new life* of our soul. This, that Jesus made an atonement for our sins and that he gives us strength for a new life, is the invisible grace, which is expressed in the Lord's Supper.

I Cor. 11, 24. Matth. 26, 28. I Joh. 1. 1,7. I Joh. 2, 1-2. John 6, 35. John 6, 51. 54. 56. 63. Psalm 103, 1-4.

**Question 79.**—How should we receive this Holy Supper?

*Answer*:—Only real believers in Jesus ought to take part in the Lord's Supper. If a man is really grieved over his sins and trusts in Jesus as Saviour, he may receive this Holy Supper. But if a man does not repent and does not believe in Jesus, he ought not to take part in it, lest he despise the body and blood of the Saviour and bring upon himself a heavy sin. Therefore we ought to examine ourselves and recognize our sins, and if we have offended somebody or somebody has offended us, we ought to ask him to dismiss the ill-feeling and be reconciled. In this way, we ought with a penitent, believing and grateful heart receive this Holy Supper, remembering the Lord's death and having *communion with Him* in our hearts.

I Cor. 11, 26-29. Hebr. 10, 28-29. Psalm 51, 17. Matth. 5, 23-24. Mark 11, 25-26. Matth. 11, 28. Matth. 5, 6. John 7,37. John 6, 37. Rev. 3, 20.

### Chapter III. On Prayer.

**Question 80**—What is the meaning of prayer?

*Answer*:—To pray means to speak reverently to the almighty, all-knowing and all-present God, to tell him, what is in our heart, to thank him for his grace, and to implore his help for us and for others.

Psalm 19, 14. Psalm 106, 1. Psalm 50, 14-15. I. Tim. 2, 1.

**Question 81.**—Why ought we to pray?

*Answer*:—1) Because to thank the Lord and to ask for his grace, is our self-evident duty ; 2) Because by prayer we have communion with God and thus our new life is strengthened ; 3) Because God himself has *commanded* us to pray and he has *promised*, that he will hear our prayers.

John 4, 23 (God *seeks* such worshippers\*). Prov. 15, 8. Psalm 50, 15. Matth. 26, 41. Matth 7, 7-8. Joh. 16, 23-24. Joh. 14, 13-14. Matth. 21, 22. Matth. 18, 19-20. I Joh. 5, 14-15. Matth. 7, 9-11. Luke 11, 5-13. Luke 18, 1-8. Joh. 11, 41. 42. Matth. 14, 23.—Phil. 4, 6. Eph. 6, 18. 19. Rom. 15, 30. II Thess. 3, 1. Col. 4, 2. 3. James 5, 16. Luke 22, 31. 32.

**Question 82.**—How ought we to pray?

*Answer* :—We ought to pray in the name of Jesus. This praying in the name of Jesus means two things : (1) to pray as children of God, who have been saved by Jesus ; and (2) to pray according to the manner of Jesus himself, so as he, if he was placed in our position, would pray.—Therefore we ought to pray not only in an outward manner, but with sincerity of heart, with reverence, diligence, fervour and humbleness of mind, and ought to trust in the *promise of God* contained in the Bible and truly believe, that God, according to his own loving heart and providential plan, *desires* us by prayer to influence his heart, *desires* to see the expression of our faith in prayer, and *desires* to hear our prayers ; and that he will, except where our true benefit does not allow it, graciously grant our petition according to his promise.

John 16, 23-24. Matth. 18, 20.—Matth. 6, 7-8 (no vain repetitions!). Psalm 145, 18-19. Gen. 32, 26.—Matth. 15, 8. James 1, 6-7. James 4, 3. I Pet. 5, 5. Rom. 12, 12. Col. 4, 2.

**Question 83.**—About what things may we pray?

*Answer* :—We may ask God about everything, what we need for body and soul. Thus we ought not only to pray about matters concerning our body, but most important it is, that we should pray about the things concerning our soul and the

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\* Shall He seek in vain in your case?

kingdom of heaven; and not only for ourselves should we pray, but also for others.—If we pray about matters concerning the kingdom of heaven, we may know for certain, that our prayers agree with the will of God. But if we pray about matters concerning ourselves, we ought to say: “Heavenly Father, if my petition is according to Thy own holy will and according to my true benefit, I ask thee, to give it to me; but not my will, but thine be done.” Thus we ought to pray, because sometimes we ourselves do not know, what is our true benefit.

Phil. 4, 6. Col. 3, 17. I Cor. 10, 31.—Matth. 6, 33.—Matth. 26, 39. Luke 22, 42.—I Joh. 5, 14-15. Matth. 7, 9-11. Phil. 1, 3-4.

**Question 84.**—At what place and at what time should we pray?

*Answer* :—Our heavenly Father is all-knowing and everywhere present. Therefore, no matter at what place and at what time, he always hears us.—With regard to the place, it is most important, that I should pray in a secret room, all alone, with bended knees. Besides this, I ought to pray in the family with the members of my family, and in the church together with the church-members.—With regard to the time, it is most important, that I should pray in the morning and evening and at meals, besides at any time and often, according as the Holy Spirit moves me; and moreover my heart ought always to have the feeling of being in communion with God, and in this way I may, even when I do my work, constantly remain in prayer.

Matth. 6, 6. Luke 6, 12. Act. 10, 2. Psalm. 35, 18. Mark 8, 6. John 11, 41-42. Luke 23, 33-34, 46. Act. 7, 59-60. Act. 20, 36. Act. 21, 5.6.—Act. 4, 24-31. Act. 16, 25-26.—Psalm 63, 6. Luke 18, 1-7-8. Rom. 12, 13. Col. 4, 2-3. I. Thess. 5, 16-18.

**Question 85.**—What prayer has Jesus himself taught his disciples as a pattern, how they should pray?

*Answer* :—Jesus taught his disciples and said: After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be

done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and the glory, for ever. Amen.

(Matth. 6, 9-13. Luke 11, 2-4).

**Question 86.**—We call God our heavenly Father; what do we mean by it?

*Answer* :—The almighty, all-knowing and all-present God has revealed himself to us through Jesus Christ as our kind Father, and by this name "Father" he wants to encourage us, that we shall trust Him as our true Father and be assured that we are his children, so that we may with confidence and joy ask him, just as children ask their earthly father.—And the Saviour teaches us to say "*our* Father," not "my heavenly Father," and in this whole prayer constantly the word "*our*" is used, that indicates, that God is not only my Father, but he has besides many children; and therefore when I pray, I ought to remember them and also pray for them.

Gal. 3, 26. I John. 3, 1. Rom. 8, 15. Eph. 3, 14-15. Psalm 65, 2.

**Question 87.**—The first petition in the prayer says: Hallowed be thy name. What do we mean by it?

*Answer* :—This prayer contains seven petitions, six are concerning the kingdom of heaven and the soul; one only concerning the body. This teaches us, that we should first seek the kingdom of God and his righteousness.—The meaning of the first petition is, that although God's name is in itself holy, we desire that it should also be *recognized* and *honoured* as holy by us and by all men.—The name of God indicates his heart, full of holiness and love. If we recognize and trust in this his loving, but holy heart, and if we truly as God's children, by holy conversation and manner of life, bring honour to our heavenly Father, moreover if we spread his genuine doctrine all under heaven, then his name will be hallowed.

Matth. 6, 33. Is. 6, 3. John 17, 6-11. I Pet. 3, 15. I Pet. 1, 15-16. I Cor. 10, 31. John 15, 8. Matth. 5, 13.

Matth. 5, 14. Matth. 5, 16. Rom. 3, 23-24. Ezek. 36, 20.  
I Tim. 6, 3-4. Col. 2, 8.

**Question 88.**—The second petition is: Thy kingdom come. What do we mean by it?

*Answer:*—The kingdom of God is in the hearts of the disciples of Jesus. If a man receives the Saviour as king of his heart, then the kingdom of heaven enters his heart and influences his nature. This kingdom of heaven embraces all believers in Christ, of all nations and of all time, and although its glory is at present hidden, it will be manifested at the second coming of Christ. Therefore we pray in this second petition, that the kingdom of heaven may, in our own hearts and in the hearts of all believers, grow strong and flourish, that it may quickly extend to all, who are still outside the church, so that they may also believe in the Saviour, and we pray, that it may soon be completed in glory.

John 18, 36. Luke 17, 20, 21. Rom. 14, 17. Matth. 13, 33. John 3, 3. I Cor. 6, 9, 10. Matth. 25, 34. Col. 3, 3, 4. Mark 16, 15, 16. Luke 24, 47. Matth. 9, 37, 38. Rom. 10, 14, 15. Matth. 24, 14.

**Question 89.**—The third petition is: Thy will be done on earth, as it is in heaven. What do we mean by it?

*Answer:*—The will of God establishes the standard-rules of our character and appoints the circumstances of our life. Therefore we pray in this petition, that God by the influence of his Holy Spirit may help us, willingly to *obey* his commandments and readily to *submit* to his appointments, and we pray, that God may enlighten and influence all men, to give up all selfishness and to submit themselves to the good and holy will of God, just as in heaven all angels willingly, quickly and with joy obey the will of God, so that it may be done on earth as it is in heaven.

I Thess. 4, 3. I Joh. 3, 23. I Tim. 2, 4. II Pet. 3, 9. Matth. 7, 21. Rom. 12, 2. Eph. 5, 10. John 4, 34. Matth. 26, 42. I Pet. 4, 19. I Sam. 3, 18. Job 1, 21.

**Question 90.**—The fourth petition is: Give us this day our daily bread. What do we mean by it?

*Answer*.—We acknowledge in this petition, that all what we have, comes from God, and we ask God, day by day to give us what we need. Therefore, although it is our duty diligently to do our work, yet we should not worry, but simply trust in God, and we should with a contented heart thank God for all, that he gives us.

Psalm 145, 15. 16. Psalm 127, 1. 2. Matth. 6, 31. 32. II Thess. 3, 10. I Thess. 4, 11. 12. Psalm 128, 1. 2. Hebr. 13, 16. I Tim. 6, 6-8. I Tim. 6, 9. 10. Prov. 30, 8. 9. Deut. 8, 11-14, and 17. 18. Psalm 62, 10. Matth. 6, 19-21. I Tim. 6, 17-19. I Cor. 10, 31. Col. 3, 17.

**Question 91.**—The fifth petition is: Forgive us our trespasses, as we forgive them, that trespass against us. What do we mean by it?

*Answer*.—Jesus has said: “if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.” Therefore we *promise* in this petition, that, if somebody has sinned against us, we will certainly forgive him and we pray to God, that for the sake of Jesus Christ he will forgive also our sins.

Matth. 6, 14. 15. Mark 11, 25. 26. Eph. 4, 26. Matth. 5, 43. 44. Matth. 18, 21. 22. Matth. 5, 48. Luke 23, 34. Act. 7, 59. 60. I Joh. 1, 9. Psalm 130, 3. Psalm 19, 12. Psalm 32, 1. 2.

**Question 92.**—The sixth petition is: Lead us not into temptation. What do we mean by it?

*Answer*.—The apostle James says: when we fall into manifold temptations, we ought to count it all joy; for if God appoints temptations for us, he wants to examine our faith and that our tribulation may bring forth patience and that we through suffering may be made perfect.—But as we know, that we in ourselves are weak, we pray to God in this petition, that He will *preserve* us, when we are tempted, and not let us fall into sin; moreover we ask God, not to allow the devil, the world and our own desires to lead us into *such temptations*, which we cannot overcome, and that God may help us to conquer in all temptations, lest we fall into sin.

James 1, 2-4. James 1, 12. I Pet. 2, 12. 13. Rom. 5, 3-5. Hebr. 2, 10. John 17, 15. I Joh. 2, 15-17. James 1, 13. 14. (God cannot be tempted with evil and he himself tempteth no man). I Cor. 15, 33. Prov. 1, 10. Gal. 5, 16. Gal. 5, 24. Genes. 4, 7. I Pet. 5, 8. Eph. 6, 12. I Cor. 10, 12. 13. I Thess. 5, 23, 24.

**Question 93.**—The seventh petition is: Deliver us from evil. What do we mean by it?

*Answer:*—This seventh petition grasps together all what we desire, namely we ask God, at the present time to save us from the power of sin, and in the future, when our last hour approaches, to help us to get free from all the sufferings of this present world and to allow us by his infinite grace to obtain the eternal happiness of heaven.

II Cor. 4, 16-18. Psalm 126, 5. 6. Job 14, 1. 2 and 5. Psalm 90, 10. Psalm 90, 12. II Tim. 1, 10. Hebr. 2, 15. Job 19, 25. 26. Phil. 1, 21. II Tim. 4, 18.

**Question 94.**—The conclusion of this prayer says: For Thine is the kingdom and the power and the glory, for ever. Amen. What do we mean by it?

*Answer:*—By using these words of praise we confess our *confidence*, that God because of his almighty *power* is *able* to fulfil our desires and that because of his *love* he is *willing* to grant our petitions. The word 'Amen' has the meaning of an affirmative, that is to say, we affirm, that, what we ask, is really the desire of our hearts.

Eph. 3, 20. 21. John 16, 23. John. 15, 7. Is. 65, 24. Psalm 115, 1. I Chron. 29, 11-13. Rev. 7, 11. 12.

*Conclusion.*—*My own firm Decision.*

**Question 95.**—The New Life of the believer begins already in this world, namely at the time of his repentance and his self-surrender to Jesus. And we have seen, that the believer should use the Word of God, the holy Ordinances and Prayer, to strengthen this his New Life. Finally, how will this New Life be *completed* in the future?

*Answer* :—The New Life of the believer overcomes all sufferings and does not perish in death, but will be completed in heaven.—There all the Redeemed ones of Jesus, from all generations and all countries, will meet and see each other, and free from sin, suffering and death, they will with a holy nature live for ever with Jesus Christ in the presence of God and enjoy the eternal and pure happiness of heaven.

John 18, 36. Luke 23, 43. John 17, 24. John 14, 2. 3. John 12, 26. Phil. 1, 23. II Cor. 5, 8. I Joh. 3, 2. I Cor. 13, 9-12. Phil. 1, 6.—Matth. 24, 14. II Pet. 3, 13. 14. Rev. 7, 9-17. Rev. 21, 1-4. Luke 13, 28-30. Matth. 17, 26.

**Question 96.**—What wilt thou therefore do, in order to obtain this eternal happiness?

*Answer* :—I will recognise my sins and truly repent of them, will surrender my heart to Jesus the Saviour and trusting in the merits of Jesus, I will ask God to forgive my sins, and I will believe that God, according to the *promises* of his grace contained in the Bible, for Jesus' sake really *forgives my sins* and allows me to have peace with Him.—After I have obtained the sin-forgiving grace of God, I will constantly have communion with God and Jesus, and ask them through the Holy Spirit to live in my heart, to be the strength of my New Life, to confirm my faith, to preserve and keep me in the grace of God until my last hour, and then to give me a share in the never ending joys of heaven.

Mark 1, 15. Act. 16, 31; 4, 12. Eph. 1, 6. 7. I Joh. 1, 7-9. Rom. 5, 1. John 15, 4-6. Gal. 5, 6. Gal. 6, 15. John 21, 16. John 14, 23 (*we* will come unto him and make our abode with him). Eph. 3, 17. Gal. 4, 10 (cf. question 56.)

**Question 97.**—In what manner mayst thou ask God to forgive thy sins?

*Answer* :—I will pray to God and say to him: Almighty, all-knowing and all-present God, for the sake of Jesus Christ, be merciful unto me, a sinner. I acknowledge all my sins. I have often disobeyed Thy holy will, in thoughts, words and deeds. I have left undone, what I ought to have done, and I have done

those things which I ought not to have done. I have sinned against Thee and have deserved Thy present and Thy future punishment. But I am really sorry for my sins and do repent of them, and, trusting in the name of my Saviour Jesus, I implore Thee: have mercy on me, and forgive all my sins and let me realize, that I am reconciled with Thee, so that my heart may obtain peace and joy; and I ask Thee also, that thou wilt give me the strength of Thy Holy Spirit, so that I may henceforth avoid all evil, and that thou wilt help me, with heart and soul to obey Thy holy will; and all what I ask, is in the name and for the sake of Jesus, the Saviour. Amen.

Luke 18, 13. Luke 15, 18. 19. Psalm 51, 1-4. Psalm 51, 10-11. Psalm 25, 6-7.

**Question 98.**—When thou hast asked God in this manner, what trustworthy proof hast thou then, that He really forgives thy sins?

*Answer:*—I can rely upon it, that God really forgives my sins, not because of my own good intentions, and also not because of my own repentance. Although these are necessary, yet I trust in God's forgiveness only because of the *promise* of his *grace* in Jesus Christ. Thus the reason of my salvation is *not in my own thoughts or deeds*, but only in God's free and independent and inexhaustible grace. God has sent his only begotten Son Jesus to make an atonement for our sins, and He has *promised* for certain, that to all those, who surrender themselves to and believe in Jesus, He will forgive their sins, He will receive them as adopted children, and He will let them obtain His grace. Therefore I will certainly not trust in myself, but only trust in the *promise* of God.

John 3, 16, Rom. 4, 25. Hebr. 13, 8. I Joh. 1, 9. (cf. question 29, 33, 46, 49, 51, 52).

**Question 99.**—After having received the sin-forgiving grace of God, what wilt thou do, in order to be kept in His grace?

*Answer:*—It is my firm intention, constantly to remain in communion with my Saviour Jesus, and I will ask him, to live in my heart, to rule my will and my life, to increase my faith, to

help me to deny myself, to love my fellowmen and to love God, and with a pure and holy heart really to follow him. I will also repeatedly and specially consecrate my heart and all that I have to Jesus, to serve him therewith; and I will not be ashamed of the name of Jesus before the world. I will also pray every day to God and study the Bible, every Sunday go to church, frequently receive the Lord's Supper, diligently examine myself, and if I have committed a sin, I will at once return to Jesus; and I will, according to the strength, which God gives me, with a loving heart help other men.

Rev. 3, 11. I Joh. 2, 28. I Joh. 2, 6. John 15, 5. Act. 11, 23. Col. 1, 23. Matth. 10, 32. 33. Mark 8, 38. Rom. 10, 9. 10. Mark 5, 20. II Tim. 2, 11. 12. Rom. 1, 16. I Pet. 3, 15. 16. John 15, 18. II Tim. 3, 12. Matth. 5, 11. 12. Luke 10, 16. Col. 3, 16. 17. I Cor. 13, 13. I Joh. 4, 16 (cf. question 56).

**Question 100.**—What wilt thou do in suffering and at the approach of death?

*Answer:*—It is my firm intention, not to murmur in words or thoughts, but I will in humility and patience gladly submit myself to the will of God and with willing obedience accept all the conditions of life, which he appoints for me. And I will firmly believe and not doubt, that God really loves me, and rules and leads all the affairs of my life according to my true benefit. And when the end of life approaches, I will not fear death, but trusting in the Saviour I will surrender my soul into the hands of the almighty God, and with peace in the heart and joy I will leave this sorrowful world, because I know, that God according to his grace, which he has revealed in Jesus, will lead my soul right through the door of death into his everlasting Kingdom. There I will praise, thank and worship God, for ever without end. Amen.

Job 2, 10. Lament. 3, 39. I Cor. 10, 10. Matth. 11, 28. 30. Matth. 6, 10. Matth. 26, 39. John 18, 11. Hebr. 2, 10. Luke 23, 41. Rom. 8, 28. Act. 14, 22. II Cor. 12, 8. 9. Hebr. 12, 6. 10. Hebr. 12, 11. Rom. 5, 3-5. I Pet. 1, 6-8. James 1, 2-4. I Pet. 4, 12. 13. I Pet. 4, 16 (Note: the tribulations,

which God sends us, are not all a punishment for our sins; God often teaches us through tribulations with the intention, that we may become more perfect, and he desires us by patiently enduring the tribulations to bring glory to God and the Saviour). Hebr. 5, 8. 9. Hebr. 2, 10. Hebr. 12, 3. Hebr. 11, 36. 38. John 9, 1-3. John 11, 4. II Cor. 4, 10. Phil. 1, 10. John 21, 19. Is. 55, 8. 9. Psalm 73, 3-5; 12. 16. 17. Luke 16, 19 and 22-25 (Note: The rich man suffered in Hades, not because he was formerly rich, but because he did not fear God. This shows, that the retribution of God is certain; if he does not retribute in this life, he will certainly do so after death).—Hebr. 12. 5-8. Rom. 8, 35 and 37-39. II Cor. 4, 16. II Cor. 4. 17. 18. I Thess. 5, 16. Phil. 4, 4. II Cor. 7, 4. Psalm 103, 2. 3. II Cor. 1, 3. 4 (Note: When I need consolation, I have it already in the sin-forgiving grace and love of God. For this grace and this love is more precious than anything else. The thirteen Classics of China have no way of consolation, because they do not know yet the Saviour Jesus and do not know yet the sin-forgiving grace of God).

When the end of life approaches, I will . . . . . with peace in the heart and joy leave this world: Rom. 8, 18. Psalm 42, 11. II Tim. 4, 18. Hebr. 13, 14. Rom. 6, 23. I Thess. 4, 13. 14. Job 1, 21. I Joh. 5, 12. John 5, 24 (hath eternal life and *cometh not into judgement*, but hath passed out of death into life). John 6, 47. John 11, 25. John 14, 19. John 16, 33. Is. 43, 1. II Tim. 1, 10 (Jesus has abolished death and brought life and incorruption to light through the gospel). Hebr. 2, 15. Psalm 23, 4.\* II Cor. 5, 1-5. II Cor. 5, 6-9. Phil. 1, 21-24 (to die is gain; having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake). I Thess. 4, 17 (and so shall we ever be with the Lord). I Pet. 1, 3. 4. Rom. 14, 7. 8. II Tim. 4, 6-8. Luke

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\*The great philosopher Immanuel Kant (1724-1804) once wrote: "All books, which I have read, have not given me so much consolation as the one word of the Scripture, Psalm 23, 4, has given to me."

2, 29-32. Luke 23, 46. Act. 7, 59. Rev. 21, 4. Rev. 2, 10,  
 (Be thou faithful unto death, and I will give thee the crown of  
 life).

**Appendix:**—A Morning Prayer ; a Prayer at Meals and  
 an Evening Prayer.

Eph. 6, 23. 24.

