

DR. MARTIN LUTHER'S  
**CATECHISM**  
WITH EXPLANATION AND  
**BIBLE HISTORY**

**DR. MARTIN LUTHER'S**  
**CATECHISM**  
with  
**E X P L A N A T I O N**



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**DR. MARTIN LUTHER**

**Born November 10, 1483; deceased February 18, 1546**

## P R E F A C E

THE APOSTOLIC LUTHERAN CHURCH OF AMERICA, at its annual convention held at Ironwood, Michigan, on June 23, 1949, resolved to have Luther's Small Catechism, compiled in 1852 by the Archbishop Olaus Swebelius, translated from the Finnish language into the English. Luther's wording needed no revision.

This task was completed by Andrew and Mary Mickelsen, and the transcript sent to the next annual church convention at New Ipswich, N. H., where it was approved and authorized for publication on June 24, 1950.

The Board of Trustees of the Church was entrusted to make the final decision on its publication. The trustees further decided that it would be of benefit, both educationally and financially, to combine the Bible History with the Catechism.

The Catechism is a manual containing the principal teachings of the Holy Bible, in a simplified form, with questions and answers, and is especially designed for the elementary grade and confirmation school level.

We hope that this book, in its final form, will meet the approval of the Sunday School teachers and pupils, and be a blessing to all who study it.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

Therefore, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

THE APOSTOLIC LUTHERAN  
CHURCH OF AMERICA

(REV.) ANDREW MICKELSEN, *president*

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# INTRODUCTION

## THE BIBLE

**1** **2 Tim. 3.16**  
**Gal. 1.8**

**2** **Matt. 6.33**  
**Acts 16.30**  
**John 5.39**

**3** **Rom.**  
**2.14, 15**

**4** **Ps. 19.1**

**5** **2 Pet. 1.21**

**6** **Heb. 4.12**

**T**HE BIBLE is the inspired and unerring record of what God has revealed to men concerning Himself and the Way of Salvation.<sup>1</sup> Hence, if we ask, "What must I do to be saved?" the answer to our question must be sought in the Bible. It tells us what to believe and what to do in order that we may belong to God's kingdom on earth and in heaven.<sup>2</sup> It is the only rule and standard of Christian faith and life.

**WHY NEEDED:** Even without the Bible, men know that there is a Higher Being. Their own conscience tells them that there is a God who will punish them if they do wrong;<sup>3</sup> and the works of nature proclaim that there is an Almighty Being who created them.<sup>4</sup> But the knowledge of God which men gain from their own conscience and from nature is insufficient. Neither nature nor conscience can tell us anything about the Way of Salvation which God has prepared for us in Jesus Christ. It is only from the Bible that we can learn how we shall be saved.

**ITS INSPIRATION:** The Bible is the Word of God. It was written by holy men whom God inspired.<sup>5</sup> It contains knowledge which no man could have discovered by his own power. It foretells events which no un-inspired man could have foreseen. It contains teachings so exalted and holy that they could not have originated in the heart of man. It possesses a power such as no merely human book ever did or could possess.<sup>6</sup>

- 7 2 Tim. 3.15** ITS OBJECTIVE: is to make us wise unto salvation.<sup>7</sup> It is to be a lamp unto our feet and a light unto our path<sup>8</sup> to guide us safely through this world to our heavenly home. It contains all that we need to know and all that we ever shall know in this world concerning God and His will.<sup>9</sup> It is the final and absolute authority in all matters of religion. We should, therefore, pay most earnest heed to its teachings, believe them with all our hearts, and apply them to our lives.
- 8 Ps. 119.105**
- 9 Luke 16.31**  
**Prov. 9.10**

ITS CONTENTS: The Bible consists of sixty-six "books," written between the years 1500 B.C. and 100 A.D., and contains the History and the Doctrines of the Kingdom of God.

OLD AND NEW TESTAMENTS: the Bible consists of two parts: the Old Testament and the New Testament. The Old Testament reaches from Creation to about 400 B.C., and shows how God prepared the world for Christ's kingdom. The New Testament reaches from the birth of Christ to the end of the world, and shows how Christ came and established His kingdom.

- THE LAW AND THE GOSPEL: the Bible contains law,<sup>10</sup> telling us what we must do, and Gospel,<sup>11</sup> telling us how we are to be saved. The Old Testament contains principally Law, and the New Testament contains principally Gospel. But there are Law and Gospel in both. The Gospel in the Old Testament is prophetic. The Old Testament prepared the way for the New; the New Testament is the fulfillment of the Old. With the New Testament, God's revelation to men was completed;<sup>12</sup> no further revelation will be given.
- 10 Micah 6.8**
- 11 John 3.16**
- 12 Heb. 1.1,2**  
**Heb. 2.1,3**

## LUTHER'S PREFACE

**M**A RTIN LUTHER to all faithful and godly pastors and preachers: Grace, mercy, and peace, in Jesus Christ our Lord!

The deplorable condition in which I found religious affairs during a recent visitation of the congregations, has impelled me to publish this Catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. Nevertheless, they all maintain that they are Christian, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments. They live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty.

Ye bishops! what answer will ye give to Christ for having so shamefully neglected the people, and paid no attention to the duties of your office? I invoke no evil on your heads. But you withhold the cup in the Lord's Supper, insist on the observance of your human laws, and yet, at the same time, do not take the least interest in teaching the people the Lord's Prayer, the Creed, the Ten Commandments, or any other part of the Word of God. Woe unto you!

Wherefore I beseech you in the name of God, my beloved brethren, who are pastors or preachers, to engage heartily in the discharge of the duties of your office, to have mercy on the people who are entrusted to your care, and to assist us in introducing the Catechism among them,

and especially among the young. And if any of you do not possess the necessary qualifications, I beseech you to take at least the following forms, and read them word for word to the people on this wise:

In the first place: let the preacher take the utmost care to avoid all changes or variations in the text and wording of the Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him, on the contrary, take each of the forms respectively, adhere to it, and repeat it anew, year after year. For young and inexperienced people cannot be successfully instructed unless we adhere to the same text or the same forms of expression. They easily become confused, when the teacher at one time employs a certain form of words and expressions, and at another, apparently with a view to make improvements, adopts a different form. The result of such a course will be that all the time and labor we have expended will be lost.

This point was well understood by our venerable fathers, who were accustomed to use the same words in teaching the Lord's Prayer, the Creed, and the Ten Commandments. We, too, should follow this plan when we teach these things, particularly in the case of the young and ignorant, not changing a single syllable nor introducing any variations when, year after year, we recur to these forms and recite anew before our hearers.

Choose, therefore, the form of words which best pleases you, and adhere to it perpetually. When you preach in the presence of intelligent and learned men, you are at liberty to exhibit your knowledge and skill, and may present and discuss these subjects in all the varied modes which are at your command. But when you are teaching the young, retain the same form and manner without change; teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, etc., always presenting the same words of the text, so that those who learn can repeat them after you, and retain them in memory.



But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians. Such persons shall not be admitted to the Lord's Table, nor present a child for baptism, nor enjoy any of our Christian privileges, but are to be sent back to the pope and his agents, and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such a rude and intractable character.

For although we cannot, and should not, compel them to exercise faith, we ought, nevertheless, to instruct the great mass with all diligence, so that they may know how to distinguish between right and wrong in their conduct towards those with whom they live, or among whom they desire to earn their living. For whosoever desires to reside in a city, and to enjoy the rights and privileges which its laws confer, is also bound to know and obey those laws. God grant that such persons may become sincere believers! But if they remain dishonest and vicious, let them at least withhold from public view the vices of their hearts.

In the second place: when those whom you are instructing have become familiar with the words of the text, it is time to teach them to understand the meaning of those words, so that they may become acquainted with the object and purport of the lesson. Then proceed to another of the following forms, or, at your pleasure, choose any other which is brief and adhere strictly to the same words and forms of expression in the text without altering a single syllable; besides, allow yourself ample time for the lessons. For it is not necessary that you should, on the same occasion, proceed from the beginning to the end of the several parts; it will be more profitable if you present them separately in regular succession. When the people have, for instance, at length correctly understood the first Commandment, you may proceed to the second, and so

continue. By neglecting to observe this mode, the people will be overburdened, and be prevented from understanding and retaining in memory any considerable part of the matter communicated to them.

In the third place: when you have thus reached the end of this Short Catechism, begin anew with the Large Catechism, and by means of it furnish the people with fuller and more comprehensive explanations. Explain here at large every Commandment, every Petition, and, indeed, every part, showing the duties which they severally impose, and both the advantages which follow the performance of those duties, and also the dangers and losses which result from the neglect of them. Insist in an especial manner on such Commandments or other parts as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost earnestness the Seventh Commandment, which treats of stealing, when you are teaching workmen, dealers, and even farmers, and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So, too, it will be your duty to explain and apply the Fourth Commandment with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient, and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient.

Here, too, let it be your great aim to urge magistrates and parents to rule wisely, and to educate the children, admonishing them at the same time that such duties are imposed on them, and showing them how grievously they sin if they neglect them. For in such a case they overthrow and lay waste alike the kingdom of God and the kingdom of the world, acting as if they were the worst enemies both of God and man. And show them very plainly the shocking evils of which they are the authors, when they refuse

their aid in training up children to be pastors, preachers, writers, etc., and set forth that on account of such sins God will inflict an awful punishment upon them. It is, indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect which are so great that there are no terms in which they can be described. And truly, Satan has a cruel design in fostering these evils.

Finally: inasmuch as the people are now relieved from the tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, also, it is very necessary that you should give them instructions, while at the same time, you are to be guided by the following principles: that we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or to appoint the time and place; but that we should so preach as to influence the people without any law adopted by us, to urge, and, as it were, to compel us who are pastors to administer the Lord's Supper to them.

Now this object may be attained, if we address them in the following manner:

It is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, despises the Sacrament, and is no Christian. So, too, he is no Christian, who neither believes nor obeys the Gospel; for Christ did not say: "Omit or despise this," but "This do ye, as oft as ye drink it, in remembrance of me." He commands that this should be done, and by no means to be neglected and despised. He says: "This do."

Now he who does not highly value the Sacrament, shows thereby that he has no sin, no flesh, no devil, no world, no death, no danger, no hell, that is to say, he does not believe that such evils exist, although he may be deeply immersed in them, and completely belong to the devil. On the other hand, he needs no grace, no life, no Paradise, no heaven, no Christ, no God, no good thing. For if he be-

lieved that he was involved in such evils, and that he was in need of such blessing, he could not refrain from receiving the Sacrament wherein aid is afforded against such evils, and, again, such blessings are bestowed. It will not be necessary to compel him by the force of any law to approach the Lord's Table; he will hasten to it of his own accord, will compel himself to come, and indeed urge you to administer the Sacrament to him.

Hence, you are by no means to adopt any compulsory law in this case, as the pope has done. Let it simply be your aim to set forth distinctly the advantages and losses, the wants and the benefits, the dangers and the blessings, which are to be considered in connection with the Sacrament. The people will, doubtless, then seek it without urgent demands on your part. If they still refuse to come forward, let them choose their own ways, and tell them that those who do not regard their own spiritual misery, and do not desire the gracious help of God, belong to Satan. But if you do not give such solemn admonitions, or if you adopt odious compulsory laws on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent and sleep? Therefore consider the subject seriously, ye pastors and preachers!

Our office has now assumed a very different character from that which it bore under the pope. It is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, while it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ Himself will be our reward, if we labor with fidelity. May He grant such mercy unto us who is the Father of all grace, to whom be given thanks and praises through Christ, our Lord, forever! Amen.

WITTENBERG, A. D., 1529



DR. MARTIN LUTHER'S

# Catechism

To Be Taught To The Younger Generation  
In All Simplicity

## PART I

### The Ten Commandments

#### THE FIRST COMMANDMENT

**I am the Lord thy God.  
Thou shalt have no other gods before Me.**

*What is meant by this?*

We should fear, love, and trust in God above all things.  
"Thou shalt not make unto thee any graven image  
or any likeness of anything that is in heaven above,  
or that is in the earth beneath,  
or that is in the water under the earth:  
Thou shalt not bow down thyself to them,  
nor serve them." (Exodus 20:4).

#### THE SECOND COMMANDMENT

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

*What is meant by this?*

We should fear and love God,  
that we may not curse, swear, use witchcraft,

lie or deceive by His Name,  
but call upon Him in every time of need,  
and worship Him with prayer, praise, and thanksgiving.

## THE THIRD COMMANDMENT

Remember the Sabbath day to keep it holy.

*What is meant by this?*

We should fear and love God  
that we may not despise preaching and His Word,  
but hold it sacred and gladly hear and learn it.  
“Six days shalt thou labor and do all thy work;  
but the seventh day is the Sabbath of the Lord thy God:  
in it thou shalt not do any work, thou, nor thy son,  
nor thy daughter, nor thy man-servant,  
nor thy maid-servant, nor thy cattle,  
nor thy stranger that is within thy gates:  
for in six days the Lord made heaven and earth,  
the sea, and all that in them is,  
and rested the seventh day;  
wherefore the Lord blessed the Sabbath day,  
and hallowed it.” Exodus 20:9, 10, 11.

## THE FOURTH COMMANDMENT

Honor thy father and thy mother  
that it may be well with thee,  
and thou mayest live long on the earth.

*What is meant by this?*

We should fear and love God  
that we may not despise our parents and superiors,  
nor provoke them to anger,  
but honor, serve, obey, love, and esteem them.

## THE FIFTH COMMANDMENT

**Thou shalt not kill.**

*What is meant by this?*

**We should fear and love God  
that we may not hurt nor harm our neighbor  
in his body;  
but help and befriend him in every bodily need.**

## THE SIXTH COMMANDMENT

**Thou shalt not commit adultery.**

*What is meant by this?*

**We should fear and love God  
that we may live chaste and pure  
in words and deeds,  
and husband and wife each love and  
honor the other.**

## THE SEVENTH COMMANDMENT

**Thou shalt not steal.**

*What is meant by this?*

**We should fear and love God  
that we may not take our neighbor's  
money or property,  
nor get them by false dealing,  
but help him to improve and protect his  
property and living.**

## THE EIGHTH COMMANDMENT

**Thou shalt not bear false witness  
against thy neighbor.**

*What is meant by this?*

**We should fear and love God  
that we may not belie, betray, slander, nor defame  
our neighbor;  
but excuse him, speak well of him, and put the best  
construction on all he does.**

## THE NINTH COMMANDMENT

**Thou shalt not covet thy neighbor's house.**

*What is meant by this?*

**We should fear and love God  
that we may not craftily seek to gain our neighbor's  
inheritance or home,  
nor get it by a show of right;  
but help and serve him in keeping it.**

## THE TENTH COMMANDMENT

**Thou shalt not covet thy neighbor's wife,  
nor his manservant, nor his maidservant,  
nor his cattle,  
nor anything that is his.**

*What is meant by this?*

**We should fear and love God  
that we may not estrange, force, entice away  
from our neighbor his wife, servants, or cattle;  
but urge them to stay and do their duty.**

*What does God say of all these Commandments?*

**I, the Lord thy God, am a jealous God,  
visiting the iniquity of the fathers upon the children  
unto the third and fourth generation  
of them that hate me;  
and showing mercy unto thousands of them that  
love me and keep my commandments. — Ex. 20:5, 6.**

*What is meant by this?*

**God threatens to punish all who transgress  
these commandments:  
therefore we should fear His anger and do nothing  
against such commandments.  
But He promises grace and every blessing to all  
who keep these commandments:  
Therefore we should love and trust in Him and  
gladly do according to His commandments.**

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## PART II

**The Apostles' Creed**

**THE FIRST ARTICLE—*Creation***

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

*What is meant by this?*

**I believe that God has made me and all creatures;  
that He has given me my body and soul, eyes, ears,  
and all my members.  
my reason and all my senses, and still preserves them;  
also clothing and shoes, meat and drink,  
house and home,**

wife and children, land, cattle, and all my goods;  
that He richly and daily provides me with all that  
    I need for this body and life;  
that He protects me from all danger and guards  
    and keeps me from all evil.  
All this He does purely out of fatherly, divine goodness  
    and mercy,  
without any merit or worthiness in me;  
for all which I am in duty bound to thank and praise,  
    to serve, and obey Him.  
This is most certainly true.

## THE SECOND ARTICLE—*Redemption*

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 hell;  
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 (living) and the dead.

*What is meant by this?*

I believe that Jesus Christ is true God,  
begotten of the Father from eternity,  
and also true man, born of the Virgin Mary.  
I believe that He is my Lord, Who has redeemed me,  
    a lost and condemned creature,  
purchased and won me from all sins,



from death, and from the power of the devil.  
Not with gold or silver, but with His holy,  
precious blood  
and with His innocent suffering and death.  
All this He has done that I might be His own,  
live under Him in His kingdom,  
and serve Him in everlasting righteousness,  
innocence, and blessedness,  
even as He is risen from the dead, lives, and reigns  
in all eternity.  
This is most certainly true.

### **THE THIRD ARTICLE—*Sanctification***

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

*What is meant by this?*

**I believe that I cannot by my own reason or strength  
believe in Jesus Christ, my Lord, or come to Him;  
but the Holy Ghost has called me by the Gospel,  
enlightened me with His gifts,  
sanctified and kept me in the true faith;  
even as He calls, gathers, enlightens, and sanctifies  
the whole Christian Church on earth, and preserves it  
in union with Jesus Christ in the one true faith;  
in which Christian Church He daily and richly forgives  
me and all believers all our sins;  
and at the Last Day will raise up me and all the dead,  
and will give me and all believers in Christ  
everlasting life.  
This is most certainly true.**

### PART III

#### THE LORD'S PRAYER

Our Father who art in heaven.  
Hallowed be Thy name.  
Thy kingdom come.  
Thy will be done in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive those who 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  
forever and ever. Amen.

#### THE INTRODUCTION:

Our Father who art in heaven.

*What is meant by this?*

God would hereby tenderly invite us to believe  
that He is truly our Father,  
and that we are truly His children,  
so that we may ask of Him with all cheerfulness  
and confidence as dear children ask of their father.



## THE FIRST PETITION

Hallowed be Thy name.

*What is meant by this?*

The Name of God is indeed holy in itself;  
but we pray in this petition  
that it may be hallowed also among us.

*How is this done?*

When the Word of God is taught in its truth and purity  
and we, as the children of God,  
also lead holy lives according to it.  
This grant us, dear Father in heaven.  
But he that teaches and lives otherwise than  
God's Word teaches,  
profanes the Name of God among us.  
From this preserve us, heavenly Father.

## THE SECOND PETITION

Thy kingdom come.

*What is meant by this?*

The kingdom of God comes indeed of itself,  
without our prayer;  
but we pray in this petition that it may  
come also to us.

*How is this done?*

When our heavenly Father gives us His Holy Spirit,  
so that by His grace we believe in His Holy Word  
and lead a godly life, here in time and  
hereafter in eternity.

## THE THIRD PETITION

**Thy will be done in earth, as it is in heaven.**

*What is meant by this?*

**The good and gracious will of God is done indeed  
without our prayer;  
but we pray in this petition  
that it may be done also among us.**

*How is this done?*

**When God defeats and hinders every evil counsel  
and purpose,  
which would not let us hallow God's Name  
nor let His kingdom come,  
such as the will of the devil, the world,  
and our own flesh;  
but strengthens and keeps us steadfast in His Word  
and in faith unto our end.  
This is His gracious, and good will.**

## THE FOURTH PETITION

**Give us this day our daily bread.**

*What is meant by this?*

**God gives daily bread indeed without our prayer,  
even to all the wicked;  
but we pray in this petition  
that He would lead us to acknowledge this  
and receive our daily bread with thanksgiving.**

*What is meant by daily bread?*

**All that belongs to the wants and support of the body,  
such as meat, drink, clothing, shoes,  
house, home, land, cattle, money, goods,  
a pious spouse, pious children, pious servants,  
pious and faithful rulers, good government,  
good weather, peace, health, order, honor,  
true friends, good neighbors, and the like.**

## **THE FIFTH PETITION**

**And forgive us our trespasses,  
as we forgive those who trespass against us.**

*What is meant by this?*

**We pray in this petition  
that our Father in heaven would not look  
upon our sins,  
nor on their account deny our prayer;  
for we are not worthy of anything we ask,  
neither have we deserved them;  
but we pray that He would grant them all  
to us by grace;  
for we sin much every day and deserve nothing  
but punishment.  
And on our part we will heartily forgive  
and readily do good to those who sin against us.**

## **THE SIXTH PETITION**

**And lead us not into temptation.**

*What does this mean?*

**God indeed tempts no one;**

but we pray in this petition that God would  
guard and keep us,  
so that the devil, the world, and our own flesh  
may not deceive us, nor lead us into unbelief, despair,  
and other shameful sin and vice;  
and, though we be tempted, that we may still  
in the end overcome and obtain the victory.

## THE SEVENTH PETITION

But deliver us from evil.

*What is meant by this?*

We pray in this petition, as the sum of all,  
that our Father in heaven would deliver us  
from every evil of body and soul, property, and honor,  
and at the last, when the hour of death shall come,  
grant us a blessed end,  
and graciously take us from this vale of sorrow  
to Himself in heaven.

## THE CONCLUSION:

For thine is the kingdom and the power  
and the glory forever and ever. Amen.

*What is meant by this?*

That I should be sure that these petitions  
are acceptable to our Father in heaven, and are  
heard by Him,  
for He Himself has commanded us to pray,  
and has promised to hear us.  
Amen, Amen, that is, Yea, yea, it shall be so.

## PART IV

### The Sacrament of Holy Baptism

#### I.

*What is Baptism?*

**Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.**

*What is that Word of God?*

**That which our Lord says in the last chapter of Matthew:**

**"Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."**

#### II.

*What benefits does Baptism confer?*

**Baptism works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.**

*Which are those words and promises of God?*

**Those which Christ, our Lord, says in the last chapter of Mark:**

**"He that believeth and is baptized shall be saved: but he that believeth not shall be damned."**

### III.

*How can water do such great things?*

It is not water indeed that does it, but the Word of God, which is in and with the water, and faith which trusts this Word of God in the water.

For without the Word of God the water is simply water, and no Baptism.

But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Spirit, as St. Paul says to Titus in the third chapter:

“According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit,

which He poured out upon us richly through Jesus Christ, our Saviour;

that, being justified by His grace, we might be made heirs according to the hope of eternal life.

This is a faithful saying.”

### IV.

*What does baptizing with water signify?*

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die, with all sins and evil desires; and again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

*Where is this written?*

St. Paul writes, Romans 6th Chapter: 4:

“We are buried with Christ by baptism into death,

that, like as He was raised up from the dead  
by the glory of the Father,  
even so, we also should walk in newness of life."

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## PART V

### Confession and Absolution

*What is Confession?*

Confession embraces two parts:  
one that we confess our sins;  
the other that we receive absolution, or forgiveness,  
from the pastor as from God Himself,  
and in no wise doubt, but firmly believe  
that through it our sins are forgiven  
before God in heaven.

*What sins should we confess?*

Before God we should acknowledge ourselves  
guilty of all sins,  
even of those which we do not discern,  
as we do in the Lord's Prayer.  
But before the confessor we should confess those sins  
only which we know and which trouble us.

*Which are those?*

Here consider your station in the light of the  
Ten Commandments;  
whether you are a father, mother, son, daughter,  
master, mistress, servant;  
whether you have been disobedient, unfaithful,  
slothful;  
whether you have wronged anyone by word or deed;  
whether you have stolen, neglected, wasted aught,  
or done any harm.



## THE OFFICE OF THE KEYS

*What is the Office of the Keys?*

**It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent as long as they do not repent.**

*Where is this written?*

**Thus writes the holy Evangelist John,  
chapter twentieth:**

**The Lord Jesus breathed on His disciples  
and saith unto them,  
RECEIVE YE THE HOLY GHOST.**

**Whosoever sins ye remit, they are remitted unto  
them; and whosoever sins ye retain, they are  
retained.**

*How many keys are there?*

**Two. One for loosing. One for binding.**

*What is the key for loosing?*

**It is that power given by Christ to His servants  
on earth:**

**to release a repentant sinner from his sins,  
which opens to him the kingdom of heaven.**

*Where is this written?*

**In Christ's own words:**

**"Whatsoever ye shall loose on earth  
shall be loosed in heaven." (Matt. 18:18).**

**St. Paul writes:**

**"We are ambassadors for Christ,  
as though God did beseech you by us:  
we pray you in Christ's stead, be ye reconciled  
to God." (2 Cor. 5:20).**



*What is the key for binding?*

**It is that power given by Christ to His servants on earth by which an unrepentant sinner is bound by his sins, which closes heaven to him: excommunicates him.**

*Where is this written?*

**Christ Himself says:**

**"Whatsoever ye shall bind on earth shall be bound in heaven:" (Matt. 18:18).**

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## **PART VI**

### **The Sacrament of the Altar**

#### **I.**

*What is the Sacrament of the Altar?*

**The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ within the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.**

*Where is this written?*

The holy evangelists Matthew, Mark, and Luke together with Paul, write thus:

**"Our Lord Jesus Christ, in the night in which**

**He was betrayed,**

**took bread, and when He had given thanks,**

**He brake it and gave it to His disciples, saying,**

**Take, eat; THIS IS MY BODY, which is given for you; this do in remembrance of me."**

“After the same manner, also, when He had supped,  
He took the cup, and when He had given thanks,  
He gave it to them, saying,  
Drink ye all of it;  
**THIS CUP IS THE NEW TESTAMENT IN MY  
BLOOD, which is shed**  
for you and for many, for the remission of sins;  
this do, as oft as ye drink it, in remembrance of me.”

## II.

*What is the benefit of such eating and drinking?*

That is shown us by these words:

“Given and shed for you, for the remission of sins,”  
namely, that in the Sacrament  
forgiveness of sins, life, and salvation are given us  
through these words.

For where there is forgiveness of sins, there is  
also life and salvation.

## III.

The power of the Lord's Supper.

*How can bodily eating and drinking do such great things?*

It is not eating and drinking, indeed, that does it,  
but the words here written:

“Given and shed for you, for the remission of sins.”  
These words, together with the bodily eating and  
drinking,

are the chief thing in the Sacrament;  
and he that believes these words has what they say  
and express,  
namely, the forgiveness of sins.

#### IV.

##### **The beneficial use of the Lord's Supper.**

*Who, then, receives this Sacrament worthily?*

**Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared who has faith in these words:**

**"Given and shed for you, for the remission of sins." But he that believes not these Words, or doubts, is unworthy and unprepared; for the words "for you" require truly believing hearts.**

#### **JESUS INSTITUTES THE LORD'S SUPPER**

In the evening of Maundy Thursday Jesus sat down with his disciples to eat the Passover. As they were eating Jesus said: One of you shall betray me. The disciples looked sorrowfully upon one another, to know who was meant. Peter beckoned to John, who was reclining toward the breast of Jesus, that he should ask. Jesus answered: It is he to whom I give this morsel which I now dip in the dish. And He gave the morsel to Judas, saying: What thou doest, do quickly! The disciples understood not what Jesus meant; but Judas went out straightway and to the priests. And it was night.

And Jesus took the bread, and when He had given thanks, brake it and gave it to His disciples, saying: Take, eat; this is my Body, which is given for you. This do in remembrance of me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying: Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you and

for many, for the remission of sins. This do, as often as ye drink it, in remembrance of me.

Jesus then said: I have yet much to say unto you, but you can not bear it now. But the Comforter, the Holy Spirit, Whom the Father shall send in my name, He shall teach you all things, and remind you of all things which I have said unto you. (Matt. 26:26-29. Mark 14:17-24. Luke 22:14-23. John 13:21-30. 1 Cor. 11:23-24.

## MORNING AND EVENING PRAYERS

### MORNING

**In the name of the Father, and of the Son, and of the Holy Ghost. Amen.**

**I give thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me this day also from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee.. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angels have charge concerning me, that the wicked one have no power over me. Amen.**

(When reciting in class, use plural: (we), (us), and (our), (ours).

### EVENING

**In the name of the Father, and of the Son, and of the Holy Ghost. Amen.**

**I give thanks unto Thee, heavenly Father, through**

**Jesus Christ Thy dear Son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul and all that is mine. Let thy holy angels have charge concerning me, that the wicked one have no power over me. Amen.**

## **BLESSING AND THANKSGIVING AT TABLE**

### **GRACE BEFORE MEAT**

The children and servants shall go to the table reverently, fold their hands and say: The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. In Jesus' Name, Amen.

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O Lord God, heavenly Father, bless us and these Thy gifts which we receive from Thy loving kindness, through Jesus Christ our Lord. Amen.

Be present at our table, Lord,  
Be here and everywhere adored;  
These mercies bless and grant that we  
May feast in Paradise with Thee. (Or  
May strengthened for Thy service be.)

### **THANKS AFTER MEAT**

O give thanks unto the Lord, for He is good: for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food and to the young

ravens which cry. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. Amen.

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#### **THE LORD'S PRAYER**

Our Father who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven;

Give us this day our daily bread, and forgive us our trespasses as we forgive those who 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 forever. Amen.

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We thank Thee, Lord God, heavenly Father, through Jesus Christ our Lord, for all Thy benefits; who livest and reignest forever and ever. Amen.

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#### **BLESSING**

The Lord bless thee, and keep thee;  
The Lord make his face shine upon thee,  
And be gracious unto thee;  
The Lord lift up his countenance upon thee,  
And give thee peace.  
In the Name of the Father, and the Son  
and the Holy Ghost. Amen.

*Numbers 6: 24, 26 and 27.*



## TABLE OF DUTIES

or, certain passages of the Scriptures selected for various orders and conditions of men wherein their respective duties are set forth.

### TO BISHOPS, PASTORS, AND PREACHERS

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. —Acts 20:28

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Holding fast the faithful Word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers. —I Tim. 3: 2, 3, 4, 6; Tit. 1:9

### WHAT THE HEARERS OWE TO THEIR PASTORS

Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. —Heb. 13:7

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. —1 Cor. 9:14

Let him that is taught in the Word communicate unto him that teacheth in all good things. —Gal. 6:6

Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith: Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward. —1 Tim. 5:17, 18

Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. —Hebrews 13:17

### **MAGISTRATES AND CIVIL GOVERNMENT**

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God; for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

—Romans 13: 1, 3, 4

### **OF SUBJECTS**

Render unto Caesar the things that are Caesar's; and unto God the things that are God's. —Matt. 22:21

Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. —Rom. 13:1

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto the governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. —1 Peter 2: 13, 14



I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

—1 Tim. 2:1, 2

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

—Titus 3:1

### **TO HUSBANDS**

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. And be not bitter against them.

—I Peter 3:7; Col. 3:19

### **TO WIVES**

Wives, submit yourselves unto your own husbands as unto the Lord.

—Eph. 5:22

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

—I Peter 3:6

### **TO PARENTS**

And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

—Eph. 6:4

### **TO CHILDREN**

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

### **TO SERVANTS, HIRED MEN, AND EMPLOYEES**

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in single-

ness of your heart, as unto Christ; not with eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. —Eph. 6:5-8

#### **TO EMPLOYERS**

And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him.

—Eph. 6:9

#### **TO THE YOUNG IN GENERAL**

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.

—I Peter 5:5,6

#### **TO WIDOWS**

Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth.

—I Tim. 5:5,6

#### **TO ALL IN COMMON**

Thou shalt love thy neighbor as thyself. Herein are comprehended all the Commandments. —Rom. 13:9

And persevere in prayer for all men. —I Tim. 2:1

## A SIMPLIFIED EXPLANATION OF THE CATECHISM WITH QUESTIONS AND ANSWERS

### 1. Are you a Christian?

I am.

### 2. Why are you called a Christian?

Because I have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, and have in this baptism put on Christ in whom I believe and confess as my Saviour unto Salvation.

Gal. 3:27—For as many of you as have been baptized into Christ have put on Christ.

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

### 3. From whence do you learn this?

From the Catechism.

### 4. What is the Catechism?

The Catechism contains the principal teachings of the Bible—those things which we need to know in order to be saved and to lead a right Christian life. (1) It is not meant to displace the Bible, but to fit us to read and study the Bible with greater profit. (2)

(1) Acts 16:30; Matt. 6:33. (2) John 5:39.

### 5. How many principal parts are there to the Catechism?

Six.

### 6. What are they?

1. The Ten Commandments. 2. The Creed. 3. The Lord's Prayer. 4. The Sacrament of Holy Baptism. 5. Confession and Absolution. 6. The Sacrament of the Altar.

**7. Are there any more additions to the Catechism?**

Yes. Prayers, Grace at Meat, and A Table of Duties.

**9. Why is the Catechism the instruction for children?**

Because all should learn it from childhood, and as becomes God's children, to practice its teachings throughout their lives.

Deut. 6:6, 7—And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thine children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

2 Tim. 3:15—From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1 Peter 2:2—As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

**9. From whence has the Catechism been obtained?**

From the Bible.

**10. What is the Holy Bible?**

The Bible is the Word of God, written by holy men whom God inspired: the holy prophets, the evangelists, and the apostles, for our instruction, consolation, and eternal salvation.

2 Peter 1:21—For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost.

Rom. 15:4—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

John 20:31—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

**11. When were these written?**

The prophets wrote in the Old Testament; and the evangelists and the apostles in the New.

**12. What does the Holy Bible contain?**

The Law and the Gospel.

## PART ONE

### The Ten Commandments

#### THE LAW

##### 1. What is the Law?

That Word of God in which He shows us what we should do.

##### 2. Who has given the Law?

God, who alone is righteous and Lord of all. At creation He wrote it in the hearts of men. On Mt. Sinai He gave it in the form of Ten Commandments, written on two tablets of stone.

##### 3. By whom did God give the Law?

By Moses.

John 1:17—For the law was given by Moses, but grace and truth came by Jesus Christ.

##### 4. Who was Moses?

He was a faithful servant of the Lord who led the people of Israel out of the bondage of Egypt.

##### 5. How many commandments are there in the Law?

Ten.

Deut. 4:13—The Lord declared unto you his covenant, which he commanded you to perform, even Ten Commandments; and he wrote them upon two tables of stone.

##### 6. How are the Commandments divided?

Into two tables.

Deut. 5:22—These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone and delivered them unto me.



## THE FIRST TABLE

**7. How many commandments are there in the first table?**

The first three.

**8. What do they require?**

Love to God.

**9. What evil is forbidden in the First Commandment?**

To have other gods, or idols. For He says: I am the Lord, thy God; that is, I Who thus speak and command, am the Lord in the highest, by whom were all things made, your God who created and protected you, and to whom my Law was given, do demand your sole obedience and to Me only.

Matt. 4:10—Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matt. 22:37—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

**10. What is it: to have other gods?**

To worship other than the one true God.

**11. How and in what way is such idolatrous worship done?**

In many ways: by worshiping the sun, moon, or the stars, as well as angels or departed saints, holy images, or sought-for aid of the devil, or his mediums: witches, sorcerers, and the like.

Deut. 4:15, 19—Take ye therefore good heed unto yourselves; lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them.

Rev. 19:10—I John fell at the feet of the angel to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.



Exodus 20:4—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the water under the earth.

Deut. 18:10, 11—There shall not be found among you anyone that useth divination, or an observer of times, or an enchanter, or a witch, charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

## **12. Can this happen by other means?**

Yes, indeed, by relying on one's own wisdom, his riches and his property; by trusting in the power and position of others, or by serving his own belly as his god.

Psalms 146:3—Put not your trust in princes, nor in the son of man in whom there is no help.

Proverbs 3:5—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Phil. 3:19—Whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things.

## **13. What does God command in the First Commandment?**

That we should fear, love, and trust in God above all things.

## **14. How should we fear and love God?**

Above all else; with all our heart, with all our soul, and with all our mind.

Deut. 6:5—. . . and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. — Matt. 22:37.

## **15. What is meant by loving and fearing God above all else?**

It is this: to confess and to honor God's omnipotence and righteousness; to hold him as a precious possession, and to worship Him above everything.

Psalms 18:2—The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and horn of my salvation, and my high tower.

Joshua 24:14—Fear the Lord and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

### **16. What is meant by believing and trusting only in Him?**

It is this: to trust wholly and completely in God's sovereignty. We should give God the highest place in our hearts, and "fear, love, and trust in Him above all things."

Psalms 62:8—Trust in Him at all times; ye people, pour out your heart before him; God is a refuge for us. Selah.

Psalms 71:5, 6—For thou art my hope, O Lord God: thou art my trust from my youth.

By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

### **17. What is forbidden in the Second Commandment?**

That we must not use God's Name or Word in vain nor profane it.

### **18. What is God's Name?**

A name is that by which a person is known. God's name means all by which He is known to us: God, Lord, Jehovah, Jesus Christ, the Almighty, the Eternal, the Omnipotent One, the Word, and the Sacraments, and all holy things.

Psalms 48:10—According to thy name, O God, so is thy praise unto the ends of the earth.

Proverbs 18:10—The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

### **19. What is it to take God's Name in vain?**

It is to use God's Name in a manner that is neither devout nor reverent, but trifling and profane. God's Name is taken in vain by using it as an exclamation in our conversation, jesting about sacred things, quoting Scripture in fun. Thoughtlessness is no excuse.

Lev. 24:16—He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.

Matt. 12:36—I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

## 20. What is it to curse?

It is to wish evil on ourselves, our neighbor, or any other creature.

Psalm 10:7—The mouth of the ungodly is full of cursing and deceit and fraud.

Psalm 109:17—He loved cursing, so let it come unto him.

Romans 12:14—Bless them which persecute you; bless, and curse not.

Lev. 24:11,23—The Israelitish woman's son blasphemed the name of the Lord and cursed; and they brought him out of the camp, and stoned him to death.

## 21. What is it to swear by God's Name?

We are forbidden to confirm what we say by the use of God's Name, either needlessly in our ordinary conversation, or falsely before a magistrate.

## 22. May we never swear?

Yes; when the magistrates in God's stead demand it. When taking a legal oath, we must be careful to tell the truth, the whole truth, and nothing but the truth. False swearing, or perjury, is a great sin. It is punished by the State, and will be punished by God.

Deut. 6:13—Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Jeremiah 4:2—Thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness.

Hebrews 6:16—For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

2 Cor. 1:23—I call God for a record upon my soul.

## 23. Why is a false oath, or perjury, so great a sin?

Because he who does so clearly shows that he despises (scorns) God and his own soul's salvation, and actually calls down upon himself the judgment of God.

Lev. 19:12—Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

James 5:12—But above all things, my brethren, swear not neither by heaven, neither by the earth, neither by

any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Matt. 5:34, 37—I say unto you, swear not at all; but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

#### **24. What is witchcraft — to conjure?**

This commandment (Deut. 18:10-12) forbids all magic arts, witchcraft, sorcery, pow-wow, fortune-telling and all attempts by signs or formulas to discover what God has kept hidden or to attain what He has withheld.

Deut. 18:10, 11—There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

#### **25. What is commanded in the Second Commandment?**

That we should call upon Him. God has given us His name so that we might call upon Him for his help and grace, in every time of trouble, danger or distress. But if we call upon God only in times of special need, and do not call upon His Name at other times also, we are not keeping this commandment.

AND WORSHIP HIM in our hearts, in our homes, and in church,

WITH PRAYER for ourselves and for others,

AND THANKSGIVING AND PRAISE for His majesty and glory and wonderful works and for temporal and spiritual blessings.

Psalms 50:15—Call upon me in the days of trouble: I will deliver thee, and thou shalt glorify me.

James 5:13—Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Psalms 146:1, 2—Praise ye the Lord, O my soul. While I live will I praise the Lord: I will sing praise unto my God while I have any being.

Eph. 5:20—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.



**26. What does God command in the Third Commandment?**

That we should remember the Sabbath day to keep it holy.

**27. Why does God say: remember?**

He wants us to be mindful and to remember when the Sabbath day draws nigh and to prepare ourselves for its observance.

**28. What is the Sabbath day?**

Under the Old Testament the Israelites, by God's command, observed the seventh day of the week, Saturday, as the Sabbath or day of rest, because God rested from the work of Creation on the seventh day. But from the earliest time the Christian Church set apart the first day of the week (Acts 20:7) The Lord's Day, as a special day of worship, because it is the day on which Christ arose from the dead.

The Sabbath of the Old Testament commemorates the completion of Creation; the Lord's Day of the New Testament commemorates the completion of Redemption.

**Gen. 2:3**—God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

**Exodus 20:10**—The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.

**29. How are we to keep the day of rest holy?**

The Lord's Day is to be kept holy by devoting it to holy things. It is to be a day of rest in order that it may be a day of worship. Any unnecessary work or any recreation which hinders us from hearing and meditating God's Word is sinful.

**Ex. 31:14**—Keep the sabbath therefore; for it is holy unto you: every one that defileth it shall be put to death: for whosoever doeth work therein, that soul shall be cut off from among his people.

Psalm 92:1,2—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night.

Luke 10:16—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

### **30. Is, then, no work allowed on Sunday?**

Any work of real necessity which cannot be delayed, and deeds of love to our neighbor. Thus it is needful to pull the ox straightway out of the pit on the Sabbath day.

Matt. 12:11,12—What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much, then, is man better than a sheep? Wherefore it is lawful to do well on the sabbath day.

### **31. What is it to keep God's Word holy?**

It is to keep it as a prized possession, not as the word of men but as the Word of God, devoting oneself to it by reading it and hearing it and by keeping it treasured in the heart, and directing one's life according to it.

1 Thess. 2:13—When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Heb. 13:17—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

### **32. What does God forbid in the Third Commandment?**

We are not to despise God's Word and the preaching of the gospel, neglecting to go to church, nor forsaking the assembling of ourselves together as the manner of some is, nor to fill the mind with worldly things nor in any way defile this holy day which is set apart for the worship of God.

Heb. 10:25—Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.



## The Second Table of the Law

### 33. How many Commandments are there in the Second Table?

The last seven.

### 34. What do they demand?

Love to ourselves and to our neighbor.

### 35. How are we to love our neighbor?

As ourselves.

### 36. Who is our neighbor?

All men, both friends as well as enemies, the rich or poor, or whoever needs our help and advice.

**Matt. 5:44**—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

**Luke 6:27, 35.**

### 37. Why are all men called our neighbors?

Because all have but the one God; all live together on earth, all are descended from Adam and Eve, all are born in like manner, and all must depart from this life.

**Acts 17:26**—God hath made of one blood all nations of men for to dwell on the face of the earth.

**Job 5:7**—Man is born unto trouble, as the sparks fly upward.

**Job. 7:1**—Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

**Eccl. 9:3**—There is one event unto all.

### 38. What does God command in the Fourth Commandment?

To honor our father and our mother.

### **39. How are the names of father and mother to be understood?**

Our natural parents (father and mother), step-parents, grandparents, pastors, teachers, rulers, and all who in any way provide for our welfare.

Luke 2:41, 51—His (Jesus's) parents (Joseph and Mary) went to Jerusalem and He was subject unto them.

Micah 7:6—For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law.

2 Kings 13:14—Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father.

Gal. 4:1, 2—The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the father.

### **40. What is meant by honoring and esteeming them?**

By a respectful, loving, and willing obedience, honoring and serving them by not provoking them to anger, nor by causing them sorrow.

Lev. 19:3—Ye shall fear every man his mother and his father.

Malachi 1:6—A son honoureth his father, and a servant his master.

Eph. 6:2, 3—Honour thy father and mother: which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth.

Col. 3:20—Children obey your parents in all things: for this is well pleasing unto the Lord.

### **41. Must we obey our parents and superiors in all things?**

In all things, except that which is against the Word of God and our consciences, for we must obey God rather than man.

Prov. 23:22—Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Acts 5:29—Peter and the other apostles said, we ought to obey God rather than man.

**42. What does God promise those who honor father and mother?**

That it shall be well with them, and they shall live long on the earth.

**43. Are they who die young acceptable to God?**

Yes, indeed. It is written that the righteous is taken away from the evil which is to come, and that God gives him a better life.

Isalah 57:1,2—The righteous perisheth and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

**44. How, then, is God's promise to be understood?**

By the provision: whether it be profitable to us, and acceptable to God.

**45. What is forbidden in the Fourth Commandment?**

Disobedience, lack of respect to our elders, despising those who are placed over us by God's appointment.

Deut. 27:16—Cursed be he that setteth light by his father or mother. And all the people shall say, Amen.

Romans 13:1—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

**46. What does God forbid in the Fifth Commandment?**

Killing, or murdering.

**47. What is meant by killing or murdering?**

To murder means to destroy human life, prompted by motives of anger, hatred, envy, jealousy, revenge, greed, robbery, or a desire to hide some past sin.

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

Matt. 5:22—Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca\*, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

\*Empty-head: a term expressive of contempt.

Gen. 4:5—Unto Cain and to his offering he (God) had not respect. And Cain was very wroth, and his countenance fell.

#### **48. Is all killing and hatred forbidden?**

No. Rulers must do all that they honorably can to prevent war; yet, as a last resort, to maintain right to defend our life when it is unjustly assailed. Self-defense must be our last resort. God hates sin, and evil-doers.

Romans 13:4—If thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Gen. 9:6

#### **49. What is commanded in the Fifth Commandment?**

That we should help and comfort our neighbor, defend and rescue him, and save him from worry and anxiety whenever we can.

Eph. 4:31, 32—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

#### **50. How is this done?**

When we help and befriend our neighbor in want, minister to him when he is sick, and ward off danger from him.

#### **51. What is forbidden in the Sixth Commandment?**

This commandment means to preserve our personal purity, and to guard the holy estate of marriage. It forbids adultery, and all impurity by words and deeds whether in marriage or out of it.



Matt. 5:28—Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Heb. 13:4—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

## 52. What is commanded in the Sixth Commandment?

That each should love and honor his wife or her husband; that they should live together in mutual love and faithfulness till separated by death. Whether married, or unmarried, we should live chaste and pure in words and deeds.

1 Thess. 4:3, 5—This is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel (body) in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God.

Titus 2:4, 5—Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

## 53. What is forbidden in the Seventh Commandment?

Stealing.

## 54. In how many ways can stealing be done?

By a greater, and a lesser degree. By (1) using dishonest means to acquire another's property without the owner's consent; (2) concealing stolen property; (3) giving short weight or measure; (4) cheating of any kind; such as, evading taxes; refusing to pay debts; overcharging; (5) willful idleness and negligence in work; (6) withholding wages rightfully earned, etc.

Eph. 4:28—Let him that stole steal no more: but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth.

Lev. 19:13—Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until morning.

1 Thess. 4:6—That no man go beyond and defraud his brother in any matter: because the Lord is the avenger of all such.

Deut. 25:13, 14—Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small.

Matt. 22:21—Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Malachi 3:10—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

### **55. What is commanded in the Seventh Commandment?**

To assist our neighbor to improve and to protect his own, which he has rightfully acquired by original claim, inheritance, gift, or labor of body, or mind. We must restore to the real owner whatever has been dishonestly acquired, and to be ready to use our money and property in order to help and benefit our neighbor.

Ezekiel 33:15—If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing sin; he shall surely live, he shall not die.

### **56. What is forbidden in the Eighth Commandment?**

All lying; which is bearing false witness against our neighbor. Perjury is spawned by the devil.

John 8:44—The devil abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

### **57. What is meant by this?**

(1) We must not tell a falsehood about our neighbor whether in court or out of it; (2) nor abuse his confidence by revealing his innocent secrets; (3) nor magnify his faults, nor impute evil motives to him; (4) neither to slander him by saying behind his back what we fear to say to his face; (5) nor to defame his good name and his honor.

Exodus 23:1—Put not thine hand with the wicked to be an unrighteous witness.



Proverbs 20:19—He that goeth about as a tale bearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

### **58. What is commanded in the Eighth Commandment?**

To speak well of and to apologize for our neighbor, and to defend him when his character is unjustly assailed, and to put the best construction on all he does.

1 Cor. 13:5, 6—Charity doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.

Psalms 15:1, 3—Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

### **59. What is forbidden in the Ninth Commandment?**

All sinful desire for that which belongs to our neighbor; to covet our neighbor's house, his inheritance, or his property, or to obtain possession of any of them under the pretext of a legal right.

James 1:14, 15—Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

### **60. What is commanded in the Ninth Commandment?**

That we should heartily wish our neighbor every good, rejoice in his welfare, and do what we can that he may keep his own.

Phil. 2:4—Look not every man on his own things, but every man also on the things of others.

### **61. What is forbidden in the Tenth Commandment?**

To covet our neighbor's wife, his manservant, his maid-servant, his cattle, and anything that is his. We are born with original sin, and a natural inclination to evil, which urge us to rebel against God's commandments.

Romans 7:18—I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but to perform that which is good I find not. Gen. 6:15. James 1:14.

**62. What is commanded in the Tenth Commandment?**

That we suppress evil desires, for God desires perfect purity and holiness in all our thoughts, desires, words, and deeds.

(James 2:10—Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all). The ninth and tenth commandments command us to assist our neighbor and to serve him in retaining his own, and that we should use our endeavors that they who belong to him may remain and do their duty to him.

**63. Why do the words "We shall fear and love God appear in the explanation of each commandment?**

They make known that the fear and the love of God are the beginning and the fount from which flow the works set forth in the Law, without which the fear and the love of God are mere hypocrisy before Him.

1 John 5:2—By this we know that we love the children of God, when we love God, and keep his commandments.

**64. What is the sum of the Law?**

It is that which Jesus said to the learned Pharisee: Matt. 22:37-39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."

Deut. 6:5. Lev. 19:18.

**65. What is the conclusion of the Law, or the Ten Commandments?**

God's threat to punish all those who transgress these commandments; but He promises grace and every blessing to all who keep them; therefore, we should love and trust in Him, and gladly do according to His commandments.

**66. Can any man wholly keep the Law?**

No. Before man fell into sin, he lived in innocence, and was able to keep the Law; after the fall into sin, it

was impossible for him because the Law is spiritual and demands absolute obedience, and man's nature is carnal and defiled. L

Romans 7:14—We know that the law is spiritual; but I am carnal, sold under sin.

Acts 15:10—Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Eph. 2:1—You were dead in trespasses and sins.

2 Cor. 3:5—We are not sufficient of ourselves to think any thing as of ourselves.

### **67. Is God harsh and unjust in demanding that of us which we are unable to keep?**

No. God is not at fault; but He rightfully demands of us that which He loaned to our foreparents: the power and the knowledge to fulfill the Law.

If one has loaned something to another and that other has wasted it, and cannot repay: he who seeks his own from his children and his heirs cannot be called unjust.

### **68. Why is the Law necessary?**

(1) The Law teaches us what we should do and what we should shun; (2) to be conscious of our sins and of our carnal nature; (3) punishes and compels us to seek Christ, Who is the end of the law to all who believe: for we cannot of our own strength wholly keep the Law.

Romans 3:20—By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Gal. 3:24—The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Romans 10:4—Christ is the end of the law for righteousness to every one that believeth.

### **69. How do we recognize sin by the Law?**

By the careful study of the Ten Commandments, and by applying them to our lives, our thoughts, words and deeds, we find ourselves full of imperfections and faults in the mirror of God's holy law, lacking in all things.

**Romans 3:12**—They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one.

**Romans 3:23.**

**70. What is sin?**

Sin is everything that resists the Law of God.

**1 John 3:4**—Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

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

**Romans 2:9**—Tribulation and anguish upon every soul of man that doeth evil.

**71. How many kinds of sin are there?**

Two kinds: original sin, and actual sin.

**72. What is original sin?**

The inborn depravity (corruption), and evil inclination of our nature.

**Romans 7:18.** See Q. 61.

**73. Why is it called original sin?**

Because it is inherited, by natural birth, from our foreparents, Adam and Eve.

**Psalm 51:5**—I was shapen in iniquity; and in sin did my mother conceive me.

**Romans 5:12**—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

**74. What is actual sin?**

All evil thoughts, desires, words, and deeds, which come from original sin.

**Matt. 15:19**—Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

**75. What caused our foreparents to sin?**

The envy of the devil, and themselves, in that they



abused their freedom of will by believing the serpent rather than God, and ate of the forbidden fruit.

Gen. 3:1, 4, 6—The serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the serpent said unto the woman, Ye shall not surely die: So she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

**76. Will God punish the children for the transgressions of their parents?**

Punishment falls upon him who sins. Every transgression, whether great or small, is sin. Children who take part in their parents' sins shall suffer punishment for their own as well as their parents' sins.

Ezekiel 18:4—The soul that sinneth, it shall die.

**77. What punishment shall be meted out to them who transgress the Law of God?**

The punishment of God's wrath, His curse, all manner of ills, death, and eternal damnation.

Deut. 27:26—Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Gal. 3:10.

**78. How can we be saved from all such evil?**

By the teaching of the Creed, the Articles of Faith, and the Gospel.

## PART TWO

### Of the Creed and the Gospel

#### 1. What is the doctrine of the faith?

It is the doctrine of God, of the Holy Trinity, the Father, the Son, and the Holy Spirit, and the will and works of the Triune God: which, in order to be saved, the Christian must know and believe.

#### 2. What does the word "Gospel" mean?

Glad tidings.

#### 3. What does the gospel teach?

The gospel teaches that we have one merciful God, through faith in Jesus Christ, that we shall receive forgiveness of sin and everlasting life.

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

John 20:31—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

#### 4. What difference is there between the Law and the Gospel?

The Law reproaches man of sin and instills fear in him. The Gospel consoles him and assures him of God's grace and the forgiveness for sin. The Law is understood by its very nature; the Gospel is hidden from the understanding of mankind; but God has revealed it through His Son. The Law promises eternal life to all those who in their own righteousness and with a wholehearted obedi-



ence keep it. The Gospel also promises the same, but by another righteousness; the righteousness of Jesus Christ by faith.

Deut. 27:15, 17—Cursed be the man that maketh any graven or molten image. Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen.

Romans 1:16—The gospel of Christ is the power of God unto salvation to everyone that believeth.

Luke 10:28—This do, and thou shalt live.

Romans 10:9—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 2:14—The Gentiles, which have not the law, do by nature the things contained in the law.

Eph. 1:9—God has made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself.

John 1:18—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.

#### **5. How many Articles are there in the Creed?**

Three.

#### **6. Of what do they consist?**

(1) OF GOD THE FATHER, OR CREATION;  
(2) OF GOD THE SON, OR REDEMPTION; (3) OF  
GOD THE HOLY GHOST, OR SANCTIFICATION.

## THE FIRST ARTICLE

### Of God the Father and the Creation

#### 7. What is meant by the words "I believe?"

Because he who wants to be saved must not rely on another's religion, or faith, but must himself have the true Christian faith; that he may say with Saint Paul: "I know on whom I believe, and am persuaded that he is able to keep that which I have committed unto Him against that day."

2 Tim. 1:12.

#### 8. In whom are we to believe?

In God.

#### 9. What is God?

God is a Spirit Who is eternal, almighty, all-knowing, ever present, wise, good, merciful, holy, true, and just.

John 4:24—God is a spirit.

Psalm 90:2—Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Job. 42:2—I know that thou canst do everything.

Daniel 9:14—The Lord our God is righteous in all his works which he doeth.

Psalm 139:1, 8, 9, 10—O Lord, thou hast searched me, and known me. If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

John 8:26—Jesus said: He that sent me is true.

Exodus 34:6—The Lord proclaimed: The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

### **10. Is there more than one God?**

No. There is but one only true God; and there is none else beside Him. There are three persons in the Godhead: the Father; the Son; and the Holy Ghost; these three are one: the Holy Trinity.

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

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

### **11. Why do we say "God the Father?"**

I believe that God is the Father of Jesus Christ, and the first person in the Holy Trinity (three in one). Through Christ, He is also my Father.

Psalm 2:7—Thou art my Son; this day have I begotten thee.

### **12. Why is God called "the first person?"**

He is called the first person, not because He is greater, or having been before the other persons in the Godhead, but because He is first in order; for as the Father is everlasting (without beginning or end) so is the Son everlasting, and the Holy Ghost everlasting. Nevertheless, there are not three Gods but only one: almighty, everlasting.

### **13. What good things has God the Father done for us?**

He has made all things and created us. He sustains and preserves us; and He gave His only Son to die for us.

Psalm 71:6—Thou art he that took me out of my mother's bowels.

Job. 10:8—Thine hands have made me and fashioned me together round about.

Acts 17:28—In him we live, and move, and have our being.

Isaiah 41:10—I will strengthen thee; I will help thee; I will uphold thee with the right hand of my righteousness.

Matt. 6:25. John 2:16.

**14. Are the Son and the Holy Ghost excluded from the work of the Creation?**

No, indeed; for the Father has created all things by His Son and the Holy Ghost.

Heb. 1:2—By His Son he made the worlds.

**15. From what did God make all things in the beginning?**

Out of nothing.

Heb. 11:3—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

**16. What has God made?**

In the beginning He created the heaven and the earth and all that is therein, both visible and invisible (seen and unseen).

Gen. 1:1—In the beginning God created the heaven and the earth.

**17. In what order did God create all things?**

In six days God created the heaven and the earth and all that is therein: (1) Light; (2) The firmament; (3) The land and sea; (4) The sun, moon, and stars; (5) The fishes and birds; (6) The beasts and man. Man was created in God's image.

Genesis Chapt. 1.

**18. In what aspects was man the image of God?**

In true wisdom, righteousness, and holiness; immortality; he had dominion over the beasts of the earth, the fishes of the sea, and the birds of the air. Thus, provided the first parents had remained in the completeness of the true image, it would have passed to their children and to the generations after them.

Gen. 1:27—God created man in his own image, in the image of God created He him.

Eph. 4:24—Put on the new man, which after God is created in righteousness and true holiness.

Gen. 1:28—God blessed them, and said unto them, Have dominion over the fowl of the air, and over every living thing that moveth upon the earth.

**19. Did our first parents remain in the blessed state?**

No. They fell, and lost the image of God whereby sin and death entered into the world.

**20. How did man lose the image of God?**

By falling into sin and transgressing God's commandments.

Gen. 5:3—Adam begat a son in his own likeness, after his image.

**21. Who are the invisible creatures?**

The holy angels.

Psalm 104:4—The Lord, who maketh his angels spirits; his ministers a flaming fire.

**22. What are angels?**

The angels are invisible spirits, created in the beginning, in truth, glory, power, and righteousness.

**23. Did they remain in this state of glory?**

No.

John 8:44—The devil abode not in the truth because there is no truth in him.

**24. How many kinds of angels are there?**

Two: the good and the bad.

**25. Who are the good angels?**

They who remained firmly in their true glory and righteousness, and are so powerfully established in their bliss that they cannot fall. These are called the good angels, the angels of light.



Matt. 18:10—Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

## 26. What are the duties of the holy angels?

They praise God and fulfill His commands, especially by ministering to those who shall be heirs of salvation.

Heb. 1:14—Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

## 27. Are there bad angels?

Yes; there are bad angels, who through pride and disobedience fell away from God, and are forever shut out from fellowship with Him unto the day of judgment.

Jude 1:6—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 Peter 2:4—God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

## 28. Does God still care for His creatures?

God cares for all His creation; but most of all He cares for mankind, and, especially, for His believers.

Matt. 6:26—Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?

Matt. 10:30—The very hairs of your head are numbered.  
1 Cor. 9:9, 10.

1 Tim. 4:10—God is the Saviour of all men, especially of those that believe.

## 29. Why does God care for all things?

Because of His fatherly love and goodness, of His own tender mercy He does all these things without our deserving them.

Psalms 145:9—The Lord is good to all: and his tender mercies are over all his works.

**30. What kind of knowledge do we have concerning the evil present in the world?**

God does all good to us and helps us in that which is done according to His will; but He punishes evil, and protects us from danger. Nevertheless He places a limit to His benefits according to His will.

2 Sam. 17:14—The Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Job 2:6—The Lord said unto Satan, Behold, he is in thine hand; but save his life.

John 7:30—The chief priests sought to take Jesus: but no man laid hands on him, because his hour was not yet come.

**31. What do we owe God in return for all His good works?**

Thanksgiving, praise, obedience, and service.

Psalms 136:1—Give thanks unto the Lord; for he is good: for his mercy endureth forever.

1 Sam. 15:22—Samuel said: Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Luke 1:68, 74, 75—Zacharias said: Blessed be the Lord God of Israel: for he hath visited and redeemed his people. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

## THE SECOND ARTICLE

### Of God the Son and the Redemption

#### 32. Who is the Son of God?

The Son of God is the second person in the Trinity; begotten of the Father from eternity; born of the Virgin Mary, true God, and true man.

Micah 5:2—Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.

Isaiah 7:14—Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

#### 33. What good things has the Son of God done for us?

He has saved us from all sin, death, and from the power of the devil.

1 John 1:7—The blood of Jesus Christ, the Son of God, cleanseth us from all sin.

Hosea 13:14—I will ransom them from the power of the grave; I will redeem them from death.

#### 34. With what did He redeem us?

Not with silver nor gold, but with His own holy and precious blood.

1 Peter 1:18, 19—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

#### 35. What other good has Jesus done?

With His perfect obedience He has fulfilled the law in our stead.

Gal. 4:4, 5—When the fullness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law.

Matt. 5:17—I am not come to destroy, but to fulfill the law.

**36. What is the Son of God called in the Second Article?**

Jesus Christ.

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

**37. What does the name JESUS mean?**

Jesus means Saviour.

Matt. 1:20, 21—The angel of the Lord appeared unto Joseph in a dream saying: Mary thy wife shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

**38. What does the Greek word "CHRIST" mean?**

The same as Messiah; that is, Anointed, or Consecrated.

Psalms 45:7—God, thy God, hath anointed thee with the oil of gladness.

Acts 10:38—God anointed Jesus of Nazareth with the Holy Ghost and with power.

**39. How many natures has Christ?**

Two: the divine and the human.

**40. Are there, then, two persons in Christ?**

No. Jesus Christ, true God and true man, is one person—for the two natures in Christ are inseparable as the body and soul in man.

**41. (1) Why must Christ become true man?**

So that He could suffer and die for us.



## **(2) Why must Christ be true God?**

So that His death and blood could have infinite power of atonement.

Psalm 49:7, 8—None of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever).

Romans 8:3—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

## **42. With what was Jesus anointed?**

With the Holy Ghost, and with power to be High Priest, Prophet, and King.

## **43. Why is Jesus called a Prophet?**

Because in that office He teaches us God's will for our salvation.

Deut. 18:18—I will raise them up a Prophet from among the brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

John 1:18—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.

## **44. Why is Jesus called the High Priest?**

Because in this office He offered up Himself, once for all, for our sins, and always prays for us.

Heb. 9:28—Christ was once offered to bear the sins of many.

Romans 8:34—It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

## **45. In what does Christ's kingly office consist?**

In this, that He governs, not only all who are in heaven, but especially His believing children on earth whom He also preserves and defends against their enemies.



**Psalm 8:6**—Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

**Psalm 2:6**—Yet have I set my king upon my holy hill of Zion.

#### **46. What is meant by saying "I believe in Jesus Christ?"**

That with the confidence of our whole heart, we commit ourselves to Him as our only Saviour from sin, death, and the power of the devil.

True faith is not a mere matter of the head, but of the heart. It is not mere intellectual belief in an existing God, or that Christ lived and died; but it is a firm faith in Christ, that He is in fact our Saviour and Redeemer who washed away all our sins by His precious blood.

**Gal. 3:11**—The just shall live by faith.

#### **47. Of what else are we to take heed concerning Christ?**

Of His humiliation, and His exaltation.

#### **48. What was His humiliation?**

Christ's state of humiliation comprises His life on earth during which He laid aside the full use of His divine glory and appeared among men in the form of a servant. He humbled Himself and became obedient unto death, even the death of the cross, in order that He might redeem us.

**Phil. 2:7, 8**—Christ made himself of no reputation, and took upon him the form of a servant, and He was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

**John 2:11**—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.

#### **49. How long did Christ's state of humiliation last?**

From the time of His conception and birth until His descent into hell.

**50. How many parts belong to His humiliation?**

Five parts: (1) His conception; (2) His suffering; (3) His crucifixion; (4) His death; and (5) His burial.

**51. By whom was Jesus Christ conceived?**

He was conceived by the Holy Ghost, born of the Virgin Mary: therefore without sin.

Luke 1:35—The angel said unto Mary: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Matt. 1:20—The angel of the Lord said: Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**52. Of whom was Jesus born?**

Of the Virgin Mary.

Luke 2:7—Mary brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.

**53. Who was the Roman governor under whose authority Jesus suffered and was crucified?**

Pontius Pilate. This is mentioned in the Apostles' Creed so that the history of the crucifixion is verified in that the scepter was taken away from Judah.

1 Tim. 6:13—I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

Genesis 49:10—The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come.

**54. What is to be said of Christ's suffering and of His crucifixion?**

That He truly bore our sins and suffered great agony of both body and soul. He was nailed to the cross, forsaken by God, and was left suspended there until He died. He also became accursed for us and suffered the agonies of hell.

Isaiah 53:4, 6—Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon him; and the Lord hath laid on him the iniquity of us all.

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

### **55. How did Jesus die?**

After unspeakable sufferings, Jesus died on the cross. He willingly gave up His life for ours, that we, by His death, may gain life everlasting.

John 19:30—When Jesus therefore had received the vinegar, he said: It is finished: and he bowed his head and gave up the ghost.

### **56. Why was Christ buried?**

His body was laid away in the grave where our bodies shall decay. But since Christ was "the Holy One of God," His body could not "see corruption." By His burial He sanctified our last resting place.

Isaiah 57:2—The righteous shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

### **57. What is meant by Christ's exaltation?**

After the work of redemption was completed, Christ assumed the full use of the glory and majesty which had belonged to Him as the Son of God from eternity. His human nature was exalted to a full share in the glory of His divine nature; He was exalted to the right hand of God in all majesty and power with the Father and the Holy Ghost.

Philippians 2:9-11—God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth: that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### **58. How many parts belong to Christ's exaltation?**

Five: (1) His descent into hell. (2) His resurrection.

(3) His ascension. (4) His session at the right hand of the Father. (5) His return to judge the quick and the dead.

1 Peter 3:18, 19—Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison.

Romans 14:9—For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living.

John 10:18—No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

### **59. What is meant by Christ's descent into hell?**

He descended into hell to proclaim openly that He crushed the head of the serpent, and triumphed over death, hell, and the devil.

Col. 2:15—Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

1 Cor. 15:55—O death, where is thy sting? O grave, where is thy victory?

### **60. What is Christ's resurrection?**

He arose from the dead with a transformed and glorified body.

### **61. When did this take place?**

On the third day, which is Sunday, and which we call Easter.

Luke 24:46—Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

1 Cor. 15:4—Christ rose again the third day according to the Scriptures.

### **62. What is meant by Christ's ascension?**

He ascended into heaven from Mount Olivet forty days after His resurrection. Having finished His work on earth, He returned to the heaven from which He had come.

Acts 1:9—While the apostles beheld, he was taken up; and a cloud received him out of their sight.

Luke 24:51—While Jesus blessed them, he was parted from them, and carried up into heaven.



**63. Is Christ no longer present on the earth?**

Yes; in a powerful though invisible manner. He is with us unto the end of the world.

Matt. 28:20—Lo, I am with you alway, even unto the end of the world.

**64. What is meant by sitting at the right hand of the Father?**

That Jesus rules with power in heaven and earth with the Father and the Holy Spirit in great majesty.

Psalm 110:1—The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.

Eph. 1:20, 21—God raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Eph. 4:10—He that descended is the same also that ascended up far above all heavens, that he might fill all things.

**65. How will Christ come to judge the quick( the living) and the dead?**

He shall come again, visibly, on the last day, suddenly and unexpectedly, with power and great glory, to judge both the living and the dead.

Acts 1:11—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Matt. 25:31, 32—When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations.

**66. How shall Christ judge?**

To the righteous He shall say: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; but to the ungodly He shall say: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

Matt. 25:34, 41.



**67. When shall this take place?**

At the end of the world, but this secret is hidden from everyone.

**Matt. 24:36**—Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

**68. Why has Christ done all these good things for us?**

That we should be His own, live under Him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness.

**Luke 1:75.** See Q. 31.

**Titus 2:14**—Christ gave himself for us, that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works.

## THE THIRD ARTICLE

### Of the Holy Ghost and Sanctification

#### 69. Who is the Holy Ghost?

The third person in the Godhead; true God who proceedeth from the Father and the Son.

John 15:26—When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Gal. 4:6—God hath sent forth the Spirit of His Son into your hearts.

#### 70. What is the office of the Holy Spirit?

To call, enlighten, sanctify, and preserve. He awakens in our hearts a knowledge of sin, invites us to accept God's grace in Christ, keeps us in the true faith unto righteousness, forgives us our sins daily, and on the last day shall raise up all the believers unto everlasting life.

2 Tim. 1:9—God has called us with an holy calling.

Romans 10:17—Faith cometh by hearing, and hearing by the word of God.

1 Cor. 6:11—Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Romans 8:11—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

#### 71. Are we able, by our own strength, to come to Christ and believe on Him?

By no means; inasmuch as we are dead in trespasses and sin, we cannot, by our own reason or strength, believe in Jesus Christ our Lord, or come to Him.

Eph. 2:1, 5—You were dead in trespasses and sins; by grace you are saved.

1 Cor. 2:14—The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Cor. 12:3—No man can say that Jesus is the Lord, but by the Holy Ghost.

## **72. What is meant by the Christian congregation, or the church?**

It is not only the building, which we call the church; for the early Christians assembled anywhere to hear the preaching of the Word, and to partake of the sacraments. This is the congregation of believers who confess faith in Jesus Christ.

## **73. What is meant by the "one true church?"**

It is the assembly of the true believers taught by the one Spirit wherever they are: one God, one baptism, one Saviour, one faith, one hope, one confession.

Eph. 4:3-6—Endeavor to keep the unity of the Spirit in the bond of peace; one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

1 Cor. 1:10.

## **74. What is meant by the Holy Christian Church?**

It is called the Holy Christian Church because Christ sanctified it with His blood, and it serves God in holiness and in righteousness. The Holy Ghost keeps it from all sin, spot, and blemish by the Word and the Sacraments, imputing Christ's holiness to it.

Eph. 5:25, 26—Christ gave himself for the church, that he might sanctify and cleanse it.

## **75. Why is the Church called one?**

Because it is the one faith and the one doctrine which the Church confesses; it is bound to no certain place, nor

to any time, nor to certain persons; but it is scattered abroad throughout the world.

Acts 15:11—We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Gal. 3:28—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col. 1:23—The gospel was preached to every creature which is under heaven.

Luke 17:21—Neither shall they say, "Lo here! or, lo there! for, behold, the kingdom of God is within you."

#### **76. Where is the Holy Christian Church to be found?**

Wherever the Word of God is purely preached and believed, and the Sacraments are rightly administered. This is the communion of saints, the true believers.

#### **77. What is the communion of saints?**

It is the communion of all Christians with one Scriptural faith who partake of God's grace, love, and hope. They are the true members of the spiritual body of Christ.

#### **78. Do you believe in the forgiveness of sins?**

I believe. I firmly believe that God through His grace forgives the sins of all those who believe on Him, and for Christ's sake, pardons all our transgressions.

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

#### **79. What is the true faith?**

True faith, by which salvation is obtained, is not mere knowledge of God and His holy Word, nor even a regard for its truth, and acceptance of it as a fact; but is a firm trust and a sincere faith in God of the forgiveness of sins and the assurance of life everlasting through the merits of Jesus Christ.

Romans 8:38, 39—I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor



things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb. 11:1—Faith is the substance of things hoped for, the evidence of things not seen.

**80. By what means does the Holy Spirit effect faith?**

By the Word, and the Sacraments.

**81. By whom does the Holy Spirit preach the Word and administer the Sacraments?**

By the holy ministry, which, in the Holy Bible, is called the ministry of the Spirit; as preachers are called the angels of the Lord of Hosts, ambassadors for Christ, and laborers in His vineyard.

Acts 20:28—Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.

2 Cor. 3:6—God hath made us able ministers of the New Testament; not of the letter, but of the spirit.

Malachi 2:7—The priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

1 Cor. 3:9—We are labourers together with God.

1 Cor. 4:1—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

**82. What is meant by the resurrection of the body?**

The bodies of all men shall be raised from the dead, the good and the bad, at the last day, and be set before the judgment seat of Christ to receive according to their deeds in this life.

Dan. 12:2—Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Job. 19:25—I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

Isaiah 26:19—Thy dead men shall live, together with my dead body shall they arise.

John 5:28—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.



### **83. Does man die in both body and soul?**

No; only the body, which shall return to the earth from whence it came; but the soul is immortal.

Eccles. 12:7—Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.  
Matt. 10:28.

### **84. Whither do the souls go after death?**

The angels carry the soul of the believer to Abraham's bosom and shall receive everlasting life; but the soul of the unbeliever shall go to hell, to the place of torment.

Luke 16:22-24—The beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried: And in hell he lifted up his eyes, and he cried and said, I am tormented in this flame.

Matt. 25:46—The cursed shall go away into everlasting punishment: but the righteous into life eternal.

### **85. What change shall take place in the bodies of believers at the time of the resurrection?**

They shall be raised glorified and incorruptible like the body of the risen Christ.

Philippians 3:21—Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Cor. 15:40-44.

### **86. What is eternal life?**

That blessed state in which the elect are free from all evil, are always with their God and Saviour, and together with the holy angels praise and give thanks to the Lord in ceaseless peace and joy.

1 Cor. 13:12—For now we see through a glass, darkly; but then face to face.

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

**87. Who are the elect?**

They whom God in eternity foreknew to be steadfast in faith on Jesus Christ unto the end.

**88. Why do not all men become saved?**

Because they do not believe on Jesus Christ, and, stubbornly resisting the influence of the Holy Spirit, they ignore the means of salvation and bring about their own destruction. He that believeth not is condemned, and the wrath of God is upon him.

**Matt. 23:37.**

**Luke 14:16-18.**

**John 3:18, 36**—He that believeth on the Son of God is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

**89. Why do you close your Confession of Faith with the words: This is most certainly true?**

Because I am sure that what I therein confess is most certainly true, and I believe it with all my heart.

**2 Tim. 1:12.**

**90. Why do we make such a confession of faith?**

Because, in this manner, we separate ourselves from all the unbelievers and hypocrites, and that by such a confession we may also be saved.

## PART THREE

### The Lord's Prayer

#### 1. What is it to pray?

It is in all simplicity to speak to God with our hearts, and to ask Him for all our bodily and spiritual needs in the Name of Jesus Christ, and to thank and praise His holy name.

John 16:23—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it to you.

Dan. 6:10—Daniel kneeed upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

1 Tim. 2:1—I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

#### 2. What encourages us to pray?

(1) God's commandment; (2) His promise to hear our prayers; (3) Our own need; (4) The power and importance of prayer.

John 15:7—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

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

James 5:16—The effectual fervent prayer of a righteous man availeth much.

#### 3. How should we pray?

We should pray with humility, child-like confidence, devoutness, and reverence, with our hearts and lips.

Matt. 15:8—This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

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

James 1:5-7—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. . . . But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

#### **4. To whom must we pray?**

To none other than the true and Almighty God in heaven to the exclusion of the saints, angels, and the virgin Mary.

Matt. 4:10—Saieth Jesus unto him: Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

#### **5. For what should we pray?**

We should especially pray for the spiritual gifts which are necessary to salvation; but we have the right to pray for other things also, temporal as well as spiritual.

Matt. 6:33—Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. John 16:23.

#### **6. What are spiritual benefits?**

All that pertains to the spiritual welfare of the soul unto eternal blessedness, such as the remission of sins, faith, hope, patience, and the sovereignty (governing power) of the Holy Spirit.

#### **7. What is bodily benefit?**

That which is essential for bodily and daily sustenance, such as good health and temperance, clothing and food.

#### **8. How and in what manner ought we to pray?**

We are to pray for spiritual blessings unconditionally, for we know that God wishes to grant them inasmuch as they are necessary to us; but temporal things God grants



only, provided they are acceptable to Him and necessary to our welfare.

Luke 18:13—The publican said: God, be merciful to me a sinner.

James 4:3—Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Matt. 8:2—There came a leper and worshipped Jesus, saying, Lord, if thou wilt, thou canst make me clean.

### **9. Who taught us the Lord's Prayer?**

Christ Himself.

Matt. 6:9-13—After this manner therefore pray ye: Our Father, who art in heaven, etc.

### **10. In what order is the Lord's Prayer arranged?**

First comes the Introduction, then the Petitions, and the Conclusion.

### **11. What is the Introduction?**

Our Father, Who art in heaven.

### **12. Who is meant by the name "Father?"**

Not only God the Father, the first person in the Trinity, but the Holy Trinity: the Father, the Son, and the Holy Ghost: the three persons in the Godhead.

Isaiah 63:16—Thou art our Father, thy name is from everlasting.

Eph. 4:6—One God and Father of all.

### **13. Why would God that we should address Him as our Father?**

God would hereby tenderly invite us to believe that He is our true Father and that we are His true children, so that we may ask of Him with all cheerfulness and confidence as dear children ask of their dear father.

Luke 11:9—Ask, and it shall be given you.



**14. Why would God that we should say "our" and not "my" Father?**

Because we should pray in the fellowship of the Spirit with one another and for one another.

Col. 1:9—We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

**15. What is the purpose of the words: "Who art in heaven?"**

To remind us that this Father is exalted in love and power above all earthly fathers, and He dwells in a place of glory and heavenly sovereignty, in the brightness which no human can comprehend.

Matt. 23:9—Call no man your father upon the earth: for one is your Father, which is in heaven.

1 Kings 8:27—Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee.

Psalms 11:4—The Lord's throne is in heaven. 1 Tim. 6:15, 16.

**16. How many petitions are there in the Lord's Prayer?**

Seven.

## THE FIRST PETITION

### Hallowed Be Thy Name

#### 17. How is God's name hallowed?

When the Word of God is taught in its truth and purity, and we thank and praise Him, hear His Word, and lead holy lives in accordance with it, then His Name is made holy among us.

1 Peter 3:15—Sanctify the Lord God in your hearts.

Matt. 5:16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

#### 18. From what evil do we pray God to deliver us?

From false and erroneous doctrines, from sinful and degrading living, by which God's name is profaned.

Matt. 15:9—In vain do they worship me, teaching for doctrines the commandments of men.

Romans 2:23—Thou that makest thy boast of the law, through breaking the law dishonourest thou God.

## THE SECOND PETITION

### Thy Kingdom Come

#### 19. What is meant by the Kingdom of God?

The kingdom of grace wherein Christ imparts to believers on earth righteousness, peace, and joy in the Holy Ghost; and the Kingdom of glory in heaven, wherein the elect are with Christ in perfect blessedness.

**Romans 14:17**—The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

**Luke 17:20, 21**—The kingdom of God cometh not with observation, for behold, the kingdom of God is within you.

**2 Tim. 4:18**—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

## **20. How does the Kingdom of God come?**

Through the grace of God, without our own merits, deeds, nor worthiness.

## **21. When does the Kingdom of God come to us?**

When our heavenly Father gives us His Holy Spirit so that, by His grace, we believe His holy Word, and may then enter into His heavenly kingdom.

## **THE THIRD PETITION**

### **Thy Will Be Done in Earth, As It Is in Heaven**

## **22. What is the will of God?**

That all His creatures should praise Him forever in perfect holiness and blessedness; to believe, do, and suffer all that God reveals to us in His law and the gospel, so that His Name may be hallowed, and that His kingdom may come.

**1 Thess. 4:3, 4**—This is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor.

**John 6:40**—This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

**Luke 9:23**—If any man will come after me, let him deny himself, take up his cross daily, and follow me.

**23. Among whom is God's will done in heaven?**

Among the holy angels and the departed saints, who joyfully serve, obey, and praise God in heaven.

Psalm 103:20—Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.

Daniel 7:10—Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

**24. Who seek to prevent God's will from being done among us?**

The devil, the world, and our own flesh.

Rev. 12:9—The great dragon was cast out, that old serpent, called the devil, and Satan which deceiveth the whole world.

1 John 2:15—Love not the world, neither the things that are in the world.

Romans 7:18—I know that in me (that is, in my flesh) dwelleth no good thing.

**25. What is meant by "the world?"**

The wicked persons, who, by their evil counsels and purposes, would hinder us from hallowing the name of God.

**26. What is meant by "our own flesh?"**

Our natural heart, our sinful and carnal nature, which are prone to evil.

**27. Who will help us to overcome all these and to do God's will?**

Our merciful and faithful God, Who strengthens us by His Word to remain faithful, will help us do it.

Luke 22:31, 32—The Lord said, Simon, Simon, I have prayed for thee that thy faith fail not.

Eph. 3:14, 16—I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.



## THE FOURTH PETITION

### Give Us This Day Our Daily Bread

#### 28. Why do we say "give" in this petition?

Because, without God's blessing, all our work and plans would be in vain; for every good and perfect gift cometh from Him. The farmer sows, but God gives the increase.

Psalm 127:1—Except the Lord build the house, they labour in vain that build it. James 1:17.

Psalm 132:15—I will abundantly bless her provision: I will satisfy her poor with bread.

#### 29. Why do we pray "Give us?"

We are taught to pray, not only for ourselves, but for others also. We should give others a portion of what God has first given to us and thus share alike.

#### 30. Why do we pray "Give us this day?"

Because we are not to be anxious for the morrow; sufficient unto the day is the evil thereof; and we are to be content and satisfied with what God gives us.

#### 31. Why do we pray: "Give us this day our daily bread?"

By this we pray that God will give us our own portion: the bread which God intends for us as a reward for our labor; not bread belonging to someone else, but honestly obtained.

Prov. 30:8—Give me neither poverty nor riches; feed me with food convenient for me.

2 Thess. 3:10—If any would not work, neither should he eat.



### **32. Why do we pray for "daily bread?"**

We are to pray for only one day's needful supply. When the morrow comes, if we are still alive, we are to pray again.

Matt. 6:34—For the morrow shall take thought for the things of itself: Sufficient unto the day is the evil thereof.

### **33. What is meant by "daily bread?"**

All that pertains to the wants and support of the body; such as meat, drink, clothing, etc.

Gen. 3:19—In the sweat of thy face shalt thou eat bread.

Isaiah 58:7—Deal thy bread to the hungry, bring the poor that are cast out to thy house, when thou seest the naked, cover him; that thou hide not thyself from thine own flesh.

## **THE FIFTH PETITION**

### **And Forgive Us Our Trespases, As We Forgive Those Who Tresspass Against Us**

#### **34. What do we pray for in this petition?**

That God would forgive us our faults, and that He would wipe away and forgive us our sins, whatever they may be.

Matt. 18:27—The Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Psalms 32:1, 2—Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.

### **35. Is any one without fault?**

None, save Christ alone; all have sinned; there is none that does good; all together are become filthy.

Psalm 14:3—They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Romans 3:23—All have sinned and come short of the glory of God.

### **36. Why are the words "As we forgive those who trespass against us" added?**

Forgiving others is not a merit, which entitles us to receive God's forgiveness, but, because God mercifully forgives us for Jesus's sake, we also must show mercy and forgive those who offend us, if we expect to be forgiven by God.

Matt. 5:23, 24—If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mark 11:25—When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive your trespasses.

### **37. How must we "forgive" our neighbor?**

Not by mere words but from the heart; nor bear secret malice against him, but wish him well in all things; doing good to him even as our heavenly Father forgives us our sins by not remembering them any more.

Jer. 31:34—I will forgive their iniquity, and I will remember their sin no more.

Matt. 5:44—I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

## THE SIXTH PETITION

### And Lead Us Not into Temptation

#### 38. How many kinds of temptation does the Bible speak of?

Two kinds: one toward evil, which leads to destruction; and the other toward goodness and blessedness.

#### 39. Who tempts us to sin?

The devil, who is called the tempter.

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

1 Thess. 3:5—I sent to know your faith, lest by some means the tempter have tempted you.

#### 40. What means does he use?

The world, and our own flesh.

#### 41. How does the world tempt us?

By threats, glittering enticements, and by evil example.

Rev. 12:12—Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath because he knoweth that he hath but a short time.

John 15:18—If the world hate you, ye know it hated me before it hated you.

Matt. 18:7—Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh.

Prov. 1:10—My son, if sinners entice thee, consent thou not.

#### 42. How does our flesh tempt us?

By its evil lusts and desires.

Gal. 5:17—The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Romans 7:18. See No. 24.

1 Peter 2:11—Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

#### **43. Why does the devil do all these?**

To lead us into unbelief, despair, and error, and many other sins, and, finally, to misery, and eternal destruction.

#### **44. What weapons should we use against temptation?**

We should use God's Word, watch and pray, and take heed lest we thrust ourselves into temptation.

Eph. 6:16, 18—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication.

#### **45. Does God tempt anyone?**

No. The God of holiness and love does not tempt to evil things, but He allows us to be tempted to prove us whether there be true faith, love, and patience in our hearts, just as He tried Abraham, who offered his own son for the sacrifice.

James 1:13—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted by any man.

Gen. 22:1, 2—God did tempt Abraham, and said unto him, Take now thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering.

#### **46. What, then, do we mean when we pray to God that He would lead us not into temptation?**

By this is meant the temptation of the devil which condemns us, and, should we be thus tempted, God would



so guard and keep us that we may, at the end, hold the victory.

2 Tim. 2:3—Endure hardness, as a good soldier of Jesus Christ.

2 Peter 2:9—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

1 John 5:4—Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

## THE SEVENTH PETITION

### But Deliver Us from Evil

#### 47. From what evil do we here pray God to deliver us?

From the wiles of the devil and from all sin which clings to us still in body and soul, property and honor, which leads to hell and everlasting ruin.

Eph. 6:16—See Q. 44. Romans 7:24—O wretched man that I am! who shall deliver me from the body of this death?

#### 48. What is meant by “delivering” us from evil?

That God would ward off sin itself from us, and that He would help us to repel temptation, and grant us grace to bear our cross to a blessed end when He will take us to Himself in heaven.

Jer. 31:13—I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Psalms 94:19—In the multitude of my thoughts within me thy comforts delight my soul.

2 Cor. 1:10—(God) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.



**49. When shall we be perfectly free from all evil in this world?**

When, at the hour of death, God will grant us a blessed end if we remain faithful to Christ.

**50. Should a person wish death for himself?**

Only when it is a sincere desire for eternal life and to be with Christ, and that the wish does not result from impatience.

Phil. 1:23—I desire to depart and be with Christ: which is far better.

2 Cor. 5:8—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

**51. Why is the prayer concluded with these words: For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

That we are assured that such prayers are acceptable to our heavenly Father, and are heard by Him; for He is a merciful as well as a powerful king who helps his own, and we are members and subjects in his kingdom; thus we should conclude our petitions with praise and thanksgiving.

Eph. 3:20, 21—Unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**52. What is meant by the word "Amen?"**

It means: Surely, truly, it shall be so; as a seal that is affixed.

**53. Does God always hear our prayers?**

He has promised to hear every prayer that is offered up according to His will, and, should we not receive an

immediate answer, it is His will to give us that which is better.

Matt. 7:7—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Matt. 7:8—Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

1 John 5:14—This is the confidence that we have in him, that, if we ask any thing according to his will he heareth us.

Matt. 21:22—All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

#### **54. Why does God often delay His answer?**

God does this (1) to try our faith and patience; (2) to remind us that we are slow of hearing when He calls us to repentance; (3) that we should pray the more diligently; (4) and rejoice when He hears us and helps us.

## **PART FOUR**

### **The Sacrament of Holy Baptism**

#### **1. What is a Sacrament?**

A Sacrament is a holy act instituted by God, in which, by visible means, He bestows and seals His invisible grace.

#### **2. How many kinds of Sacraments are there?**

Two: those pertaining to the Old Testament and those of the New.

#### **3. How many Sacraments were there in the Old Testament?**

Two: Circumcision and the Passover.

**4. Which are the Sacraments of the New Testament?**

Baptism and the Lord's Supper.

**5. What is Baptism?**

Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.

**6. What is meant by the words "water comprehended in God's command"?**

Because it is instituted and commanded by God.

**7. What is meant by being "connected with God's Word?"**

In baptism, water is applied "in the name of the Father and of the Son and of the Holy Ghost"; thus the water and the Word together make the Sacrament.

**8. What is the necessity of Baptism?**

Baptism is necessary for all because Christ has commanded that all should be baptized, and has connected the blessings of salvation with this sacrament. They who despise it and refuse to be baptized, cannot be saved; but if any person should desire baptism and be unable to obtain it, he would not on that account be lost. It is not the lack of baptism, but the despising of baptism that condemns.

**9. Who has instituted Baptism?**

God Himself sent John the Baptist to baptize, and our Lord says in the last chapter of St. Matthew: "All authority hath been given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the

Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Luke 3:2, 3. Matt. 28:19.

**10. What is meant by baptizing in the Name of the Father, the Son, and the Holy Ghost?**

That Baptism consists in applying water in the name of the Holy Trinity, and may be performed by sprinkling, pouring, or immersion.

**11. In what does Baptism consist?**

Two things: earthly and heavenly.

**12. Which is the "earthly" which we see?**

The pure natural water.

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

Eph. 5:26—Christ gave himself for the church that he might sanctify and cleanse it with the washing of water by the word.

**13. What is the "heavenly" which we do not see?**

The Holy Trinity (the Father, the Son, the Holy Ghost), but especially the Holy Ghost.

Titus 3:5, 6—According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

**14. Why "especially the Holy Ghost?"**

Because the work of regeneration (the washing and cleansing) is attributed to the Holy Ghost; however, not excluding the Father nor the Son, for the Father receives him who believes and is baptized as His child; the Son clothes him with His own righteousness; the Holy Ghost regenerates him.

Titus 3:5, 6. See Q. 13.



1 Cor. 1:30—Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Romans 8:15,16—Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

### **15. Is baptism necessary?**

Yes, indeed, for Christ says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

### **16. Do baptism and faith work forgiveness for sins?**

Yes, if we believe we put on Christ, Who covers all our sins with his robe of righteousness.

Gal. 3:27—As many of you as have been baptized into Christ have put on Christ.

Isaiah 61:10—I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

### **17. What is meant to "put on Christ?"**

It is to be implanted into Christ, and, by faith, possess His rightfully earned righteousness and obedience, as though we ourselves had fulfilled the law and suffered for our sins.

### **18. Will all be saved who are baptized?**

No; only those baptized persons who believe.

Mark 16:16—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Gal. 2:20—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

### **19. How many kinds of death are there?**

Three: the natural, the spiritual, and the eternal.



**20. What is natural death?**

This is the separation of the soul from the body.

**21. What is spiritual death?**

This is the separation of the soul from God, because of sin.

Eph. 2:1—You hath he quickened who were dead in trespasses and sins.

1 Tim. 5:6—She that liveth in pleasure is dead while she liveth.

**22. What is eternal death?**

This is the separation of both the soul and the body from before the face of God forever, and are cast into outer darkness.

Matt. 10:28—Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

**23. Does faith and baptism deliver us from these deaths?**

Yes. Although we die a natural death, which does not harm us, we shall rise on the last day, as if from a dream, to everlasting life.

1 Peter 3:21—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

John 11:25—Jesus said unto Martha, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.

**24. Does baptism deliver us from the power of the devil?**

Not baptism alone, but it is faith which delivers us from sin, death, and the devil, and translates us into the Kingdom of Christ.

Col. 1:12, 13—Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of

darkness, and hath translated us into the kingdom of his dear Son.

## **25. How does faith give us eternal life?**

In that it gives us the power to become the children of God, and makes us joint-heirs of both the Kingdom of God and of eternal blessedness.

John 1:12, 13—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of the blood, nor of the will of the flesh, nor of the will of man, but of God.

Romans 8:17—If we are children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may also be glorified together.

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

## **26. Can little children believe?**

Yes. Christ says expressly that they believe on Him, and He declares that of such is the Kingdom of God.

Matt. 18:6—But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were crowned in the depth of the sea.

Mark 10: 14, 15—Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

## **27. Why is Baptism called the washing of regeneration?**

All mankind, conceived and born in sin, are by nature the children of wrath; but, by faith and baptism, they are born anew, and become the children of God, cleansed and washed of sin unto eternal life.

Psalm 51:5—Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Eph. 2:3—We were by nature the children of wrath.

Romans 8:17. See Q. 25.

### **28. What is the renewing of the Holy Ghost?**

The Holy Ghost renews us in knowledge as well as the desire for a new life, cleanses us from sin, and gives us a new spiritual life.

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

Col. 3:10—Put on the new man, which is renewed in knowledge after the image of him that created him.

### **29. What is the old Adam?**

It is our corrupt and sinful nature, which we have inherited from our forefather, Adam.

### **30. How do we drown, and destroy, the old Adam?**

By daily sorrow and repentance, together with all sins and evil lusts.

Gal. 5:24—They that are Christ's have crucified the flesh with the affections and lusts.

Romans 6:6—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

### **31. Is original sin removed in Baptism?**

No. This evil nature still clings to us even after we have been "born again" and is not rooted out until in death.

Romans 7:23, 24—I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?

### **32. What is meant by the "new man?"**

By the new man is meant our new self—what we have become by the work of the Holy Spirit in us. For, if we have been baptized and believe, there has been implanted in us a new life; the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity forever, keeping faith and a good conscience.

Col. 3:10. See Q. 28.

Eph. 4:22—That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.

1 Tim. 1:18, 19—This charge I commit unto thee, that thou hold faith, and a good conscience.

### **33. Can we find comfort in the baptismal covenant if we have fallen into sin?**

Only if we repent and seek forgiveness for our sin; for the covenant stands fast on God's side; and when we turn to Him again He always receives us gladly.

Ezekiel 18:22—All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

2 Tim. 2:13—If we believe not, yet he abideth faithful: he cannot deny himself.

Romans 3:3, 4—What if some did not believe? shall their unbelief make the faith of God without effect? God forbid!

## **Who Are to Be Baptized and Why Children Should Be Baptized**

The command of our Lord Jesus Christ to "make disciples" includes all nations. All those persons who are willing to become disciples and who profess Scriptural faith in Christ are to be baptized.

### **Infant Baptism:**

Infants should be baptized at a very early age, and thus be received into God's covenant as His children and be brought up in the nurture and admonition of the Lord, so that they may always remain faithful and obedient children of God. (Matt. 28:20).

Baptists argue against infant baptism with no basis of Scripture. Their reasoning that an infant has no capacity for faith flaunts superiority over the Words of Jesus Him-



self, who singled out a little child from among the disciples, and said: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall offend one of these *little ones which believe in me*, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." (Matt. 18:1-6).

Jesus continues: "Suffer the little children to come unto me, and forbid them not: for *of such* is the kingdom of God. Verily *I* say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:14, 15).

Jesus ended the old dispensation in which children were received into the Old Testament covenant by the rite of circumcision. Children form part of the "nations" whom Christ commanded His disciples to baptize.

The New Testament covenant of baptism was instituted by Jesus Christ to replace the rite of circumcision. Christ has commanded that little children be brought to Him, and we obey this command by baptizing them and teaching them. In what other manner could "they be brought to Him" if not by their receiving the sacrament of His covenant, for Christ says of them: "Of such is the kingdom of God?"

"And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:15, 16).

Who dare contradict the Words of the Master? The promise of God's grace is given to children as well as to adults: for the little child is the greatest in the kingdom of heaven. Infants have not yet committed any conscious transgressions. The apostles baptized whole families.



## How Baptism Is to Be Administered

In His command to baptize, Christ does not specify any mode of baptism. It may be performed by sprinkling, pouring, or immersion. One mode is just as valid as the others. The word "baptize" does not necessarily mean to immerse, as the Baptists claim. When the Saviour instituted this Sacrament, He did not coin a new word, but employed one already in use. The original Greek word from which our English word "Baptize" is derived, is used in the New Testament in the sense of washing and sprinkling. The baptism of the three thousand on the day of Pentecost, and of the Philippian jailor (Acts 2:41, and Acts 16:33) could hardly have been by immersion on account of the scarcity of water available for such a purpose. When Jesus was baptized, He "came up out of the water;" but it is quite probable that He stood in the stream while John poured water on His head.

The essence of Baptism consists in applying water: "In the Name of *the Father, and of the Son, and of the Holy Ghost.*" And its gracious effect depends, not on the amount of water that is used, but on the Word of God with which the water is connected.

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## Baptisms

### WATER BAPTISM

Water baptism, which was instituted by God, is a means of grace. Even though God changed the outward token of grace from circumcision to baptism, we do not believe that He changed the Covenant. The essence of the Covenant that God made with Abraham of old was this: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Genesis 17:7)

This Covenant, being everlasting, remains the same even though God Who ended the Old Testament and

began the New, in place of circumcision, instituted baptism, and in the place of the Passover Lamb instituted the Lord's Supper. Thus the same wording is needed: "I will be to them a God, and they shall be to me a people." (Hebrews 8:10; Ezekiel 37:27)

The requirement of the Old Covenant commanded those who were circumcised to keep, or fulfill, the Law of God. This they were unable to do, "because they continued not in my covenant, and I regarded them not, saith the Lord." (Hebrews 8:9)

The New Covenant also has its own requirements, for the Lord says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Thus, "Without faith it is impossible to please God" (Hebrews 11:6) no matter what else we may do.

*We believe* that infants have capacity for faith, for it is God who instills faith in the heart. God-given faith is not a faith of the mind but of the heart. "For with the heart man believeth unto righteousness." (Romans 10:10). They who insist that an infant's mind is not sufficiently developed to believe, ignore the Words of our Saviour Who said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. But whoso shall offend one of these little ones *which believe on Me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matthew 18:3-6)

If Jesus, the All-Knowing, says they believe on Him, who are we to argue against Him? We believe that Jesus meant infants also, for in Luke 18:15, 16, we read: "And they brought unto Him also infants that He should touch them: but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto me and forbid them not: *for of such* is the kingdom of God."

*We believe* that God has not instituted a single sacrament for unbelievers, neither has He made a covenant with them. His sacraments and covenants are for believers only. The argument that He made His covenants with adults only does not prove that children were to be excluded, for it is written: "and to thy seed after thee." (Genesis 17:7). "Therefore infants, at the age of eight days were circumcised." (Genesis 17:12)

This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.— I Cor. 11:25, 26.

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## PART FIVE

### Confession and Absolution

#### 1. What is Confession?

Telling one's sins to the minister, or to some other trusted Christian. That person to whom sin is confessed is called the father confessor.

#### 2. How is this done?

The sinner must confess his sin and, by faith, seek the grace of God in Christ.

#### 3. In how many ways may Confession be done?

Two: in a group and by personal confession.

#### 4. What is group Confession?

It is the confession of an entire congregation in mutual worship.



Nehemiah 9:1, 2—In the twenty and fourth day of the month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them, and stood and confessed their sins, and the iniquities of their fathers.

Judges 10:10—The children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our Lord, and also served Baalim.

## 5. What is personal confession?

It is the confession told in private to the confessor.

## 6. How is this done?

In many ways: (1) Before God we acknowledge ourselves guilty of all sins, and ask His forgiveness, as we do in the Lord's Prayer; (2) Before the whole congregation: if we commit sin and it is known publicly; then we must ask for forgiveness publicly. This is called public confession; (3) Before an individual whom we have harmed, or sinned against, and ask his forgiveness; (4) Before the minister, or some Christian we can trust, we confess sins that trouble our conscience. This is called private confession, and is a sacred trust, which the confessor must keep in strict confidence.

Psalm 19:12—Who can understand his errors? Cleanse thou me from secret faults.

Psalm 51:4—Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

1 Tim. 5:20—Them that sin rebuke before all, that others also may fear.

Luke 17:4—If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.

Matt. 5:23, 24—If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

2 Sam. 12:13—David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

**Matt. 3:5,6**—Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

**7. Is such confession necessary?**

Yes. Not only necessary, but beneficial; because by confession one receives comfort and peace of mind.

**8. Must all sins be confessed to the ministry?**

There is no compulsion, neither is it possible, for who can discern all his hidden faults?

**Psalm 19:12**—Who can understand his errors? cleanse thou me from secret faults.

**9. How many parts are there in a true confession?**

Two: (first) true contrition and repentance; (second) faith in Christ.

**Mark 1:15**—The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

**Acts 20:21**—Paul testified both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

**10. From whence does the knowledge of sin and repentance come?**

From God's Law, (the Ten Commandments) which awakens a person's conscience to realize that he has sinned and has thereby incurred on himself the wrath of God, as well as material and eternal punishment.

**Romans 3:20**—By the law is the knowledge of sin.

**Romans 4:15**—The law worketh wrath: for where no law is, there is no transgression.

**11. From where does faith come?**

From the comforting doctrine of the gospel, and from the promises of grace in the forgiveness of sins for Christ's sake.



Romans 1:16—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

## 12. What is Absolution?

It is the promise and the assurance of the forgiveness of sin given by the ministry on behalf of Christ.

John 20:23—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Matt. 18:18—Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

## 13. Who gave such power to the servants of the Word?

Jesus Christ, the Son of God.

Acts 13:38—Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

2 Cor. 2:10—To whom ye forgive anything, I forgive also: for if I forgave it, for your sakes forgave I it in the person of Christ.

## 14. How do we know this?

From Christ's own words when he said unto the apostles: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20:22. "Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. And to Peter, Matt. 16:19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

## 15. What is meant by the keys of the Kingdom of heaven?

That power which Christ has given to the congrega-

tion of believers, particularly to the ministry, to forgive or to retain sins. John 20:23.

**16. How many keys are there?**

Two: one for loosing; one for binding.

**17. What is the key for loosing?**

It is that power given by Christ to His servants on earth: to release a repentant sinner from his sins which opens to him the kingdom of heaven.

2 Cor. 5:20—We (says Paul) are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

**18. What is the key for binding?**

It is that power given by Christ to His servants on earth by which an unrepentant sinner is bound by his sins, which closes heaven to him: excommunication.

1 Cor. 5:3-5—I, verily, (says the Apostle Paul) as absent in body, but present in spirit, have judged already, as though I were present concerning him that hath so done this deed, in the name of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Matt. 18:15-18—If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

**19. What is excommunication?**

It is to be cut off, or shut out, from communion with the church.

**20. May an excommunicated person again be admitted to grace?**

Certainly, when he is converted by true repentance; for the key for binding is not given for utter destruction but

for the amending and chastening of the soul.

2 Cor. 13:10—Therefore write I these things being absent, lest being present I should use sharpness according to the power which the Lord hath given me to edification, and not to destruction.

Ezekiel 18:21.

**21. What does God demand of us after we have been converted and received forgiveness of our sins?**

A renewed obedience which becomes apparent in a godly conduct and is known as the fruit of repentance.

Matt. 3:8—Bring forth therefore fruits meet for repentance.

**22. By what do we strengthen our faith after remission of sins?**

By partaking of the Lord's Holy Supper at the Sacrament of the Altar.

## PART SIX

### **The Sacrament of the Altar or The Lord's Supper**

**1. Why is it called the Sacrament of the Altar?**

Because it is administered at the altar, and was instituted by Christ at the time He and his disciples were eating the Passover Supper. It is called the Table of the Lord, because here the Lord gives food and drink to our souls.

**2. Why is it called The Lord's Supper?**

Because the Lord Jesus instituted this solemn Supper in the night, after partaking of the Passover Lamb shortly

before His death. It is the Holy Communion, because it is the communion of bread and wine with the body and blood of Jesus Christ, the communion of believers with Christ, and the communion of believers with one another.

1 Cor. 11:20—When ye come together therefore into one place, this is not to eat the Lord's Supper.

1 Cor. 10:21—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

### **3. What is the Sacrament of the Altar?**

The Sacrament of the Altar is the second Sacrament of the New Testament. It is the true body and blood of our Lord Jesus Christ, within the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

### **4. Of what does this Supper consist?**

Of both the visible and the invisible.

### **5. What are the visible, or the earthly elements?**

The bread and wine. (The wafers which are used are unleavened bread, the kind which Christ used, because at the time of the Passover, no other but unleavened bread dared be used by the Jews. The wine which Christ used was real wine, not unfermented grape juice. We are not permitted to substitute anything else in place of the earthly elements used by Christ in instituting this sacrament).

### **6. What are the invisible?**

The Body and Blood of Christ.

### **7. What, then, do we receive in this Holy Supper?**

Within (along with) the bread and wine given unto us Christians to eat and to drink, we receive and take with



the mouth the true body of Christ, that is, His flesh; and with the wine we receive the blood of Christ.

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

#### **8. Why is it called the Blood of the New Testament?**

To distinguish it from the sacrificial blood of the Old Testament which symbolized the blood of the new covenant which God has made and sealed by the blood of Jesus.

Hebrews 9:12—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

#### **9. How is it possible that Christ can give us His body and blood to eat and drink?**

For God all things are possible.

The Lord's Supper is a great mystery; but also a great comfort. We cannot understand how Christ can give us His body and blood in this sacrament; but it is a part of faith to take the Saviour at His Word.

Luke 1:37—The angel said to Mary: For God nothing shall be impossible. Eph. 3:20—God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Heb. 6:18—It was impossible for God to lie.

#### **10. What is this eating and drinking which takes place in the Communion?**

It consists of three kinds of eating and drinking: the natural way by taking the bread and wine by mouth; the spiritual eating and drinking, which takes place by faith on the grace of God and the merits of Jesus Christ; the sacramental eating and drinking which is the mystery wherein is partaken of the true body and blood of Jesus Christ. This takes place in the Lord's Holy Supper.

John 6:47-51—Verily, verily, I say unto you, He that



believe on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven that a man may eat thereof and not die.

I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

1 Cor. 11:23-26—The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

### **11. What distinction is there between the spiritual and the sacramental eating and drinking?**

The Sacramental eating and drinking takes place only in the congregation of the New Testament; the Spiritual eating and drinking takes place at all times, both in the Old Testament as well as in the New. The sacramental is partaken of by the mouth in the bread and wine of the communion; the spiritual is enjoyed by faith, in Communion as well as without Communion.

The Sacramental Cup is partaken by the ungodly as well as the godly, but the Spiritual is taken only by the faithful who are the worthy communicants.

### **12. What does God's Word say about partaking of the Lord's Supper without faith?**

That he shall be guilty of the body and blood of the Lord and drink damnation to himself, not discerning the Lord's body.

1 Cor. 11:27, 29—Wherefore whosoever shall eat of this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

**13. Are the Body and Blood of Christ in the bread and wine even though none partakes of them?**

No. It is the Lord's own Word, which is added to the bread and wine. For, as Luther says: "If the bread and the wine were without God's Word, they would be only bread and wine; but, being connected with God's Word, they are truly the Body and Blood of Christ. For as the mouth of Christ speaketh, so is it. He can neither lie nor deceive.

**14. For whom is the Lord's Supper intended?**

The Lord's Supper is intended for true Christians who are of such age and understanding that they can examine themselves. 1 Cor. 11:28—But let a man examine himself, and so let him eat of that bread, and drink of that cup.

**15. How do we know that the Sacrament is Christ's Body and Blood?**

Christ says of the bread: "Take, eat; this is my body." And of the wine He says: "Drink ye all of it; this cup is the New Testament in my Blood."

**16. Do the bread and wine, then, change into the body and blood of Christ?**

No, indeed; they remain as bread and wine in the partaking of the supper; but, sacramentally united, we receive truly the body and blood of Christ.

**17. Can this be verified by God's Word?**

The Apostle Paul still calls it the bread and wine even after the blessing, saying: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 10:16.

### **18. Why has Christ instituted His Holy Supper?**

That as often as we partake of it in all humility, we make known His great and good deeds, His suffering and death, for which we thank and praise Him.

Luke 22:19—Christ took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1 Cor. 11:26—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

### **19. What benefits are derived from such eating and drinking?**

They are pointed out in these words: "Given and shed for you, for the remission of sins"; through these words, "the remission of sins", life and salvation are granted unto us in the sacrament. For where there is remission of sins, there are also life and salvation. 1. Our faith is strengthened and we have the assurance of the remission of sins. 2. We become united with Christ, so that He is in us and we in Him, 3. Our faith in the resurrection and life everlasting is strengthened.

Matt. 26:28—This is my blood of the New Testament, which is shed for many for the remission of sins.

Gal. 2:20—I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

### **20. Does transubstantiation take place in the elements of the Communion?**

No. Because of its false doctrine concerning the Lord's Supper, the Roman Catholic Church has fallen into these additional errors: (1) The sacrifice of the Mass, in which the priest, by blessing the bread and wine, is supposed to turn them into the body and blood of Christ, thus offering an unbloody sacrifice of Christ supposedly as effective as Christ's death on the cross. (2) The *withholding* of the Cup from the laity. (3) The Elevation of the Host, in which the wafer (or host) is adored as the body of Christ.



**21. Is it the desire of everyone to partake of the Lord's Supper?**

This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11:25, 26.

**22. How often should we partake of the Lord's Supper?**

Not once a year but oftener, and as often as we require peace of mind and soul to strengthen our faith. Jesus says: "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:25.

**23. What prompts us to partake of the Lord's Supper?**

Christ's commandment; His gracious promises: the forgiveness of sins, life, and salvation; our own need, our faults and temptations which always confront us.

**24. Who is it that receives this sacrament worthily, and unworthily?**

The worthy are they who examine themselves whether they are acceptable to God: 1. Whether they have truly repented of their sins. 2. If they firmly believe that God for Christ's sake forgives them their sins and confirms it in His Holy Communion. 3. If their hearts are right with their neighbor. 4. If they have a true and firm intention to do better. The unworthy are they who disregard the importance of Communion, and partake thereof because it is customary so to do, for outward show, with hypocrisy, having no contrition whatsoever, and thus drink unto themselves damnation and destruction.

**25. How is the Lord's Supper to be received?**

After we have received absolution, we are to come to the Lord's Table with penitent and believing heart, lamenting our sins, longing for forgiveness and for strength to

do better, and believing the words spoken to us, "given and shed for thee for the remission of sins."

**26. Can you summarize briefly how one can put into practice in Christianity these six parts of the catechism?**

After man has learned to recognize and repent of his sins which God's law awakened him to do, he is not to doubt, but by the guidance of the Apostles' Creed and the Gospel he is to seek the grace of God in Christ and possess it by faith, assured of the remission of sins. He must watch and pray, and diligently use God's Word for his spiritual and bodily needs in the Lord's Prayer, which Jesus Himself taught, remembering his baptismal covenant, and serve God in holiness and righteousness.

And as sin always besets, he must repent and confess the sin and ask for the absolution from the minister, or any Christian, to whom is given the power to forgive sin in Christ's stead. For the strengthening of his faith he should partake of the Lord's Holy Supper, which is given by the grace of God for the remission of sins, life and salvation.

## **Confirmation**

**Teaching them to observe all things whatsoever I have commanded you: Matt. 28:20.**

The rite of confirmation is closely connected with the baptism of children. For the children who have been baptized are afterwards to be taught "to observe all things whatsoever Christ has commanded;" and, when they have reached an age at which they are able to examine themselves they should be confirmed. The age of discretion in our church has been considered to be fifteen, going on sixteen.



Confirmation is to be preceded by thorough instruction in the doctrines and duties of the Christian religion. In addition to the instruction received in the home and the Sunday School, those who desire to be confirmed are specially instructed in the catechetical class by the pastor. Confirmation is the Church's testimony that the catechumens have received the necessary instruction to fit them for intelligent and earnest participation in the full privileges of Church membership. This instruction is the principal thing, and without it confirmation would lose its meaning.

In confirmation the candidate makes no new promises, but makes with his own lips the confession of faith and the promise of faithfulness to Christ.

## **Why We Confirm**

Confirmation is not commanded in the Scriptures, but is a useful ordinance of the Church. It does not make us members of the Church; for we become members by baptism; but it admits us to *communicant* membership in the Church. We believe that they have reached the age of discretion when they are confirmed and are then admitted to the Lord's Supper. They are also entitled to be sponsors at the baptism of children, and are considered to be adult members of the congregation.

## **The Apostolic Lutheran Church**

The APOSTOLIC CHURCH, the Church in the time of the apostles, is the name also given to the four churches of Rome, Alexandria, Antioch, and Jerusalem.

The continuing corruption of the Roman Catholic Church in the fourteenth century with its abuses, such as the sale of indulgences, simony, and *Unam Sanctum* of 1302 which claimed that subjection to the Roman pontiff

alone was absolutely necessary to salvation for every human creature, heavy taxes, the paying of Peter's pence levied upon rich and poor to defray the expenses of the papal court, all these and more prepared the way to the great religious upheaval which began in Germany about the year 1517.

Martin Luther, tortured by the question, "How can a sinner win the grace of God?" was counseled by his superiors not to worry since sinful man is able to merit forgiveness by his "good works." Nevertheless their counsels merely increased his fear. He studied the works of St. Augustine, who taught that man is saved regardless of his "good works." He also found in St. Paul's Epistle to the Romans the doctrine of "justification by faith alone."

This very same doctrine had been held by many thousands of pious men and women before Luther's time, but until Luther made of it the greatest issue of the day, it had caused little stir. In 1505 he had entered the Augustinian monastery, was ordained priest two years later, and in 1511 he accepted an appointment to teach theology and to lecture on the Bible at the University of Wittenberg. While teaching at Wittenberg the monastery continued to be his home. Both there and at Erfurt, he underwent a terrific spiritual conflict. Luther regarded himself as an unprofitable servant, tortured himself with bitter reproaches, and was attacked by a severe fit of sickness, during which one of the elder brothers consoled him and promised him the forgiveness of his sins through faith in Jesus Christ, a doctrine which Luther afterward declared brought a new light into his soul. Until Luther posted his famous 95 Theses on the door of the castle church in Wittenberg, on October 31, 1517, few people had ever heard of him. Luther went so far as to assert that the pope was the Antichrist, and he followed that statement by pamphlets fiercely attacking the whole medieval system of salvation.

From that time onward the spread of Lutheranism flourished. The Catholic princes agreed that Lutheranism should be suppressed in every principality. The diet was held at Augsburg in 1530 with the Emperor, Charles V, present. There Philip Melancthon presented a series of articles of faith since known as the AUGSBURG CONFESSION. Because Melancthon had been in close touch with Luther ever since 1518, the Articles of Faith he drew up expressed the essence of Luther's teachings. Even today they remain a fundamental part of the Lutheran creed.

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The Lutheran Church teaches the great central doctrine of the Gospel, that we are saved by faith alone without works. The Roman Catholic Church teaches that we are justified by faith *and works*.

The *APOSTOLIC LUTHERAN CHURCH* abides by the teachings of Scripture, and therefore has a work to do: that of "making disciples of all men." The means through which the Church, as an agency of the Holy Spirit, is to do its work are the Word of God and the Sacraments. The Holy Spirit works through them and endows them with supernatural power. Romans 1:16 "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." Hebrews 4:12 "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

The Workmen who are to preach the Word and administer the Sacraments are the *ministers*. They must be born again" and ordained by the Church. Acts 14:23 "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."



In the New Testament all pastors are called elders or bishops. The apostles were the witnesses of Christ's redemption, and possessed miraculous powers. Ministers are the ambassadors of Christ beseeching men to be reconciled to God. 2 Cor. 5:20 "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Christ speaks through them. He who hears them, hears Christ.

The Apostolic Lutherans adhere to the teachings of the apostles, (hence the name: Apostolic) as Jesus Christ Himself commissioned them, saying, "As my Father sent me, so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:21, 22, 23.

The Epistle of Paul the Apostle to the Hebrews in Chapter 6:1, 2 verses, embodies the doctrine in practice in the Apostolic Lutheran Church:

"Therefore leaving the *principles* of the doctrine of Christ, (meaning: let us allow the doctrine remain as it is and not repeat its principles) let us go on unto perfection; not laying again the foundation of *repentance from dead works*, and of *faith toward God*.

"Of the doctrine of *baptisms*, and of *laying on of hands* and of *resurrection of the dead*, and of *eternal judgment*."

This royal priesthood has been transmitted down through the generations to those who received the forgiveness of sins and thereby the abiding Holy Spirit. This is compatible with Holy Scripture, 1 Peter 2:9 "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

As Jesus instructed them to be sent two by two, the apostles travelled in pairs, far and wide, to heal sin-sick



souls, and to loose the sinners from their sins. So do the ministers of the Apostolic Lutheran churches.

This power to forgive sins did not die with the apostles, as some churches teach, for Jesus's command to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you alway, even unto the end of the world* Amen," Matt. 28:19, 20, goes beyond the time of the apostles, even unto the end of the world, to the end of time.

Ananias was not an apostle in the strict sense of the chosen twelve, but he was empowered by God to forgive the sins of Saul, who later became the great apostle, Paul. Acts 9:10-18. An exemplary, very devout man, Cornelius lacked the forgiveness of sins, which, Peter, sent by God, supplied in Christ's stead. (10 Chapter of Acts).

Jesus is to be found among His own in his kingdom on earth, which he came to establish, to redeem lost and fallen man, and, His ministry finished, He ascended to heaven. The Apostle Paul says in the Epistle to the Romans 10:6 "Who shall ascend into heaven? (that is, to bring Christ down from above: (8) But what saith it? The word is *nigh* thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." Acts 8:17, 18, 19.

The Apostolic Lutheran Church of America adheres to the three Ecumenical Symbols (the Apostolic, the Nicene, and the Athanasian) and to the unaltered Augsburg Confession, and the Small Lutheran Catechism.

## The Nicene Creed

Emperor Constantine the Great (A.D. 307-A.D. 337) hoped to find in Christianity a religious bond that would unite all the inhabitants of the Roman Empire and in-

crease the solidarity of the state. However, the unity of the Church itself was threatened by controversies that arose over interpretations of Christian doctrines. One of the most serious of these differences was caused by the teaching of Arius, a priest of Alexandria, Egypt, that God is from all eternity but that the Son and the Holy Spirit are His creations. In order to prevent a permanent schism within the Church, Constantine summoned the first general council of the bishops to meet at Nicaea, in Asia Minor, and decide upon the correct, or orthodox, view in this matter. This council accepted the doctrine embodied in the Athanasian Creed: *that the Son is of the same substance as the Father*. Thereupon Constantine undertook to use the secular power to enforce the decision of the council, and sent Arius into exile.

The Arian heresy was in its historical consequences the most important of all the variants from orthodox belief that troubled the peace of the early church. Was Christ, the Son of God, fully divine, of the same nature as God? Were the Father and Son, the first two persons of the Trinity, one or distinct, and the latter a creature, created in time and hence on a lower order than the former? And if created in time, how could he be re-created in finite human form? Had Christ become fully human? If not, how could His suffering save and redeem mankind? Stripped of all its involved subtleties and distinctions, the doctrine brought forward by Arius, a priest of Alexandria, about the year 318 was a denial of both the absolute divinity and the complete humanity of Christ.

When Constantine took over the government of the East after his defeat of Licinius in 323, he found the church divided into apparently irreconcilable parties. The emperor never did understand just what the argument was about, but he was quite certain that it must be stopped. He had favored Christianity and was prepared to support it still further in the hope that the well-organized church

would help to unify the empire. To preserve that unity, one side of the argument or the other (Constantine did not greatly care which) must be established as orthodox, and those who would not accept it of their own free will must be forced to do so by the state. As a means of reaching an authoritative decision, the emperor called the first ecumenical council of the church to meet at Nicaea, Asia Minor in 325 A. D. All the bishops were invited to attend, but only seven delegates came from the West (the Western half of the Roman Empire). The majority of the bishops were opposed to Arius, and the emperor used all his influence to make the decision unanimous. The council condemned the Arians and drew up the Nicene Creed *maintaining the full divinity and humanity of Christ*, which with a few alterations has been accepted ever since by most Christian churches as the orthodox statement of faith. Following the council, Arius and his followers were sent into exile.

Constantine was baptized into the faith a few days before his death in 337. His patronage of the church set Christianity well on its way to becoming the state religion.

## The Apostles' Creed

THE CREED, from the Latin *Credo*, "I believe," means that which we as Christians believe. The Creed given in our Catechism is the Apostles' Creed. It is so called, not because it was written by the Apostles, but because it contains, in a brief summary, the doctrines which the apostles taught. It has come down to us from the early centuries of the Church's history, and is the *confession of the faith*.

"I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost<sup>1</sup>, born of the



Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He arose 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; the Holy<sup>2</sup> Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and the Life Everlasting. Amen."

<sup>1</sup> Same as Holy Spirit.

<sup>2</sup> The Holy Christian Church was founded on the day of Pentecost when the Holy Spirit was poured out upon the disciples. On that day the Gospel of the crucified and risen Saviour was first preached by the apostles, the first converts were made, and the first Christian baptisms were administered. It is called the Holy Christian Church because it consists of those who believe in Christ. It is called **catholic**, or universal, (from the Greek *katholikos*, meaning universal) because it is meant to include all men everywhere. Catholic does not mean Roman Catholic.

## The Athanasian Creed

Athanasius, bishop of Alexandria, a Greek theologian; born in Alexandria, Egypt, about 296 A. D., died 373 A. D.; was taken into the family of Alexander, afterward archbishop of Alexandria. Alexander took him to the council at Nicaea, where he gained the highest esteem of the fathers by the talents he displayed in the Arian controversy. About 326 he became bishop of Alexandria. The next emperor after Constantine's death in 337 was his second son, Constantius (337-61 A. D.). Heresy seemed about to triumph again, but after the death of Constantius, the Christians were temporarily reunited in opposition to a last desperate revival of paganism. The Arians made new complaints against Athanasius, and he was condemned



by 90 Arian bishops assembled at Antioch, *while 100 orthodox bishops assembled at Alexandria declared him innocent.*

But when a new emperor became master of the whole empire, the Arians ventured to rise up against Athanasius.

Athanasius, displaced again for the third time, fled into the deserts of Egypt. His enemies pursued him even here, and set a price on his head. He was followed by a faithful servant, who, at the risk of his life supplied him with the means of subsistence. In this undisturbed spot Athanasius composed many writings, full of eloquence, to strengthen the faith of the believers. Of the 46 years of his official life he spent 20 in banishment, and the greater part of the remainder in defending the *Nicene Creed*. His deep mind, his noble heart, his invincible courage, his living faith, lofty eloquence, sincere humility, his unbounded benevolence, and strictly virtuous life, gained the honor and love of all.

The *Athanasian Creed*, which appeared about 430, is attributed to Athanasius, bishop of Alexandria (d. 373 A. D.)

Thus it is that throughout time, throughout the ages, the living faith has been sustained through much struggle. Luther said: "It is a golden age when brother can say unto brother, " 'Be of good cheer, thy sins shall be forgiven thee!'"

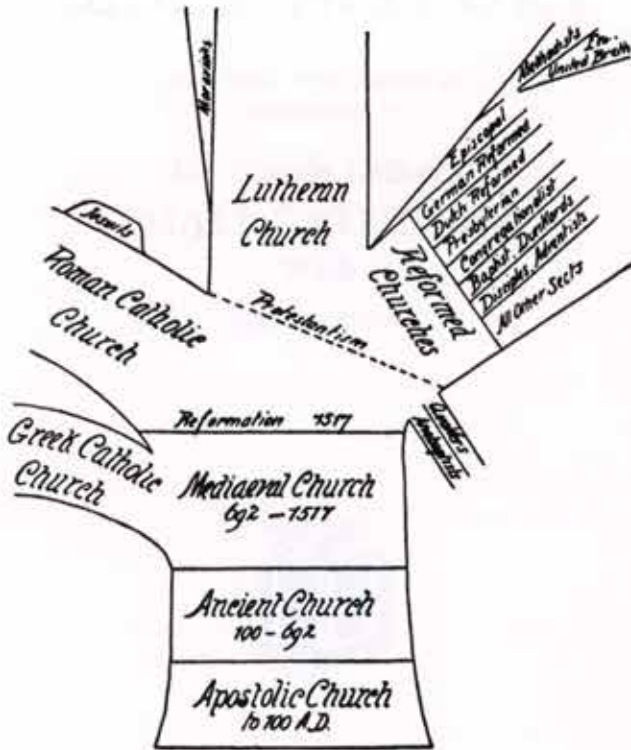
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DIAGRAM.



*The Holy Christian Church.*

VOLRATH VOGT'S  
**OLD TESTAMENT  
BIBLE HISTORY**

ARRANGED INTO LESSONS AS A  
SUPPLEMENT TO

**Dr. Martin Luther's  
SMALL CATECHISM**  
With  
**Explanation**



## CONTENTS.

NO.	PAGE
1. The Creation .....	5
2. Adam and Eve .....	6
3. The Fall .....	6
4. Cain and Abel. Seth .....	7
5. The Flood .....	8
6A. The Tower of Babel .....	9
6B. The Call of Abraham .....	10
7A. Abraham Saves Lot .....	10
7B. Abraham Is Strong in Faith .....	11
8. Abraham Prays for Sodom .....	11
9. Abraham Is Strengthened In Faith .....	12
10. Isaac .....	13
11A. Esau and Jacob .....	14
11B. Jacob Obtains the Blessing .....	15
12. Jacob Goes to Laban .....	16
13. Jacob Meets Esau .....	16
14. Joseph Is Sold By His Brethren .....	17
15A. Joseph Is Thrown Into Prison .....	18
15B. Joseph Interprets Dreams .....	19
16A. Joseph Set Over Egypt .....	19
16B. Joseph's Brothers Come to Egypt .....	20
17. Joseph Makes Himself Known .....	20
18. Jacob Moves to Egypt .....	21
19. Moses is Born .....	21
20. Moses in Midian .....	22
21. Going Out of Egypt .....	23
22. Wandering in the Wilderness .....	24
23. Moses Receives the Tables of the Law .....	25
24. Wandering in the Wilderness Continued .....	26
25. Joshua .....	27
26. Gideon. Jephthah. Samson .....	28
27. Ruth .....	29
28. Eli and Samuel .....	30
29. Saul .....	31
30. David and Goliath .....	32



No.	Page
31. Saul Pursues David, Saul Dies .....	32
32. David Becomes King .....	33
33. David's Fall .....	34
34. The Revolt of Absalom .....	34
35. Solomon .....	35
36A. The Kingdom Divided .....	36
36B. The Kingdom of Israel. Jeroboam .....	37
37. Ahab and Elijah .....	37
38A. Elisha and the Child .....	38
38B. Elisha Heals Naaman .....	39
39. Jonah .....	39
40. The Kingdom of Israel Overthrown.....	40
41A. The Kingdom of Judah. Joash .....	41
41B. Hezekiah and Isaiah .....	41
42A. The Kingdom of Judah Overthrown .....	42
42B. The Babylonian Captivity .....	42
43. Nebuchadnezzar .....	43
44. Belshazzar's Feast .....	44
45. Daniel .....	44
46. The Return from Babylon .....	45
47. Queen Esther .....	45
48. The Maccabees .....	46
49. Job .....	47
50. The Books of the Old Testament .....	49

# I. CREATION TO THE FLOOD.

4004 TO 2348 BEFORE CHRIST, 1656 YEARS.\*

## 1. CREATION.

In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the deep. And the Spirit of God moved upon the face of the waters. And God said: **Let there be light**; and there was light. And there was evening and there was morning, the first day.—And God made a vast expanse which He called Heaven. And there was evening and there was morning, a second day.—And God gathered the waters into one place, and the dry land appeared. And God said: Let the earth put forth grass and herbs and trees bearing fruit. And there was evening and there was morning, a third day.—And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And there was evening and there was morning, a fourth day.—And God created the great sea-monsters, and every creature that lives in the waters, and every fowl that flies under heaven. And there was evening and there was morning, a fifth day.—And God made the beasts of the earth, and the cattle, and everything that creeps upon the ground. And God said: Let us make man in our image, and let him rule over the fish of the sea, and over the fowl of the air, and over everything that lives upon the earth. **And God created man in His own image, in the image of God created He him; male and female created He them.**

And God saw everything that He had made, and behold, it was very good. And there was evening and

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\*The exact chronology of most of the Old Testament is very uncertain. The dates here given are those of Archbishop Ussher, and will give the general order and arrangement of events as nearly correct as we can obtain them. The year 4004 is reckoned as the creation of man.

there was morning, a sixth day. And God rested on the seventh day from His work, and He blessed the seventh day, and hallowed it. (Gen. 1.)

## 2. ADAM AND EVE.

God planted a garden eastward, in Eden. This garden has been called Paradise. And out of the ground God made to grow every tree that is pleasant to the sight, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And God put man in the garden of Eden to dress it and to keep it, and He said: Of every tree of the garden thou mayest freely eat; but of the tree of knowledge thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die.—God said also: It is not good that the man should be alone; I will make him a help, answering to him. And God brought all living creatures to Adam to see what he would call them, and whatsoever name Adam called every creature, that was the name thereof; but for himself there was not found a helpmeet for him. And God caused a deep sleep to fall upon Adam, and He took one of his ribs and made thereof a woman and brought her unto him. Then Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife and they shall be one flesh.—Adam was the first man, and Eve was the first woman.—They were innocent, and knew neither sin, nor sorrow, nor sickness, nor death. (Gen. 2.)

## 3. THE FALL.

The serpent was more cunning than any beast of the field which God had made. And he said unto the woman: Has God truly said: Ye shall not eat of any tree in the garden? The woman answered: Of all the other trees we may freely eat; but of the tree of knowledge God hath said: Ye shall not eat of it, lest ye die. The serpent answered: Ye shall not die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. The woman saw that the tree was good for food, and that it was a delight to the eyes and desirable to make



one wise. Then she took of the fruit and ate, and she gave also to her husband, and he ate. Then their eyes were opened, and they knew that they were naked. At evening they heard the voice of God, and hid themselves among the trees of the garden. Then God called unto Adam and said: Where art thou? And Adam said: I heard Thy voice, and I was afraid, because I am naked, and I hid myself. Then God said: Who told thee that thou art naked? Hast thou eaten of the tree of knowledge? Adam answered: The woman gave me of the fruit, and I ate. Then God said to the woman: What is this that thou hast done? She answered: The serpent beguiled me, and I ate. And God said unto the serpent: Cursed art thou above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I will put enmity between thee and the woman and between thy seed and the seed of the woman. It shall bruise thy head, and thou shalt bruise his heel.—Unto the woman God said: In sorrow thou shalt bring forth children, and thy husband shall rule over thee.—Unto the man God said: Cursed is the ground for thy sake, in the sweat of thy face shalt thou eat thy bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return. So he drove Adam and Eve out of the garden of Eden, and He placed a Cherubim with a flaming sword to keep the way to the tree of life.—Thus sin came into the world, and through sin came sorrow and sickness and death. (Gen. 3.)

#### 4. CAIN AND ABEL. SETH.

Adam and Eve got two sons; the first was called Cain and the second Abel. Cain tilled the ground, and Abel kept sheep. Once they both brought their offerings to the Lord. Cain brought of the fruit of the ground, and Abel of the best of his flock. God looked kindly on Abel and his offering; but on Cain and his offering He did not look kindly. Then Cain was very angry, and he turned his eyes to the ground. And God said unto him: Why turnest thou thine eyes to the ground? Is it not so that if thou doest well, thou canst freely look upwards, and if thou doest not well, sin watches at the door, and its desire shall be unto thee? But thou shalt rule over it. Still Cain rose up



against Abel his brother, and slew him, when they were in the field. And the Lord asked Cain: Where is thy brother? Cain answered: I know not; am I my brother's keeper? Then the Lord said: Thy brother's blood crieth unto me from the ground. Therefore shalt thou be cursed, and a fugitive and a wanderer shalt thou be in the earth. And Cain went and dwelt on the east of Eden. His descendants were inventive and skilful, they invented harps and flutes and forged weapons; but they did also that which was evil in the eyes of the Lord. (Gen. 4.)

Adam and Eve got a son instead of Abel, he was called Seth. Seth and his descendants were pious and were called the children of God; but they were not innocent; for all have sinned in Adam. One of them was called Enoch; he walked with God, and did not die. The Lord took him when he was 365 years old. Methuselah lived 969 years, and is the oldest of all men. His grandson was Noah. (Gen. 5.)

## II. THE FLOOD TO THE CALL OF ABRAHAM.

2348 TO 1921 BEFORE CHRIST, 427 YEARS.

### 5. THE FLOOD.

Men multiplied on the earth, and the sons of Seth came together with the descendants of Cain and took their daughters for wives. Thereby wickedness became great over all the earth, and it repented God that he had made man. Only Noah found favor in the eyes of God. Therefore He said to Noah: Make thee a ship, three hundred cubits (this cubit is about 19 inches) long, fifty cubits wide and thirty cubits high, and pitch it within and without with pitch; for I will bring a flood of waters upon the earth to destroy everything that lives. Noah built the ship which is called the ark, and went into it with his wife and his three sons, Shem, Ham and Japheth, and their wives, and a male and a female of all the animals that cannot live in the water. Then God let it rain for 40 days and 40 nights, and the waters rose 15 cubits over the highest mountains. And every living thing was de-

stroyed upon the earth. Noah only, and those that were with him in the ark, were left alive.

God remembered Noah and made a wind to pass over the earth, and the waters sank, and the ark rested upon the mountain of Ararat. Noah opened the window, and he sent forth a raven and it went forth to and fro, until the waters were dried up from off the earth. Then he sent forth a dove, but as she found no rest for her foot, she returned to the ark, and Noah put forth his hand and took her unto him. And he waited yet seven days, and he sent forth the dove again. And she came back to him again at eventide, and in her mouth she had a fresh olive leaf. And he waited seven days and sent forth the dove again, and she returned not; then Noah knew that the earth must be dry. The waters had then covered the earth for more than one year.

Now Noah went out of the ark and brought a thank offering unto the Lord. And the Lord said in His heart: I will not again curse the ground for man's sake, for man is evil from his youth. While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease. And God set the rainbow in the heavens as a token that He would remember His covenant. Noah lived till he was 950 years old and is the second father of the human race. (Gen. 6-9.)

## 6A. THE TOWER OF BABEL.

The whole earth was of one speech. When man journeyed eastward, they found a large plain, and they dwelt there. And they said one to another: Come, let us build a tower, whose top may reach unto heaven, lest we be scattered over the whole earth. But the Lord came down and confounded their language, so the one did not understand the other. Thus the Lord scattered them over all the earth, and they left off building. Therefore the place is called Babel, that is: Confusion.—The descendants of Shem remained in Asia, the descendants of Ham went southwest to Africa, and the descendants of Japheth went westward to Europe. (Gen. 11 : 1—9.)

### III. THE CALL OF ABRAHAM TO EXODUS.

1921 TO 1491 BEFORE CHRIST, 430 YEARS.

#### 6B. THE CALL OF ABRAHAM.

Terah descended from Shem. He dwelt in Mesopotamia and had three sons, Abraham, Nahor and Haran. Terah served strange gods. And the Lord said unto Abraham: Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. I will make of thee a great nation, and in thee shall all the families of the earth be blessed. So Abraham took Sarah, his wife, and his brother's son Lot, and all that he had, and went to the land of Canaan. And the Lord appeared unto Abraham and said: Unto thy seed will I give this land. And there he builded an altar unto the Lord, who appeared unto him.

Abraham was very rich in cattle, in silver and in gold, and Lot also, who went with Abraham, had flocks and herds. And there was a strife between the herdmen of Abraham and the herdmen of Lot about the pastures. And Abraham said unto Lot: Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we are brethren. Is not the land before thee? If thou wilt go to the left hand, then I will go to the right; or if thou go to the right hand, then I will go to the left. Lot saw that the plain of Jordan was well watered, that it was like the land of Egypt, even as the garden of Eden. So Lot chose this plain for himself and pitched his tents toward Sodom. But the inhabitants of Sodom were wicked, and sinned exceedingly against the Lord. (Gen. 12-13.)

#### 7A. ABRAHAM SAVES LOT.

A king from the east came and made war against the kings of Sodom and Gomorrah, gained victory over them, and carried off the people and their goods. He also carried off Lot and all his goods. When Abraham heard that his brother's son was taken captive, he led forth his trained men to the number of 318,



and pursued the enemy and overtook him; and he brought back all the goods and set Lot and the people free. When Abraham returned Melchizedek, king of Salem and priest of God Most High, went out to him with bread and wine, and blessed him.—And the king of Sodom came and said unto Abraham: Take the goods to thyself and give me the people. But Abraham answered: I will not take as much as a thread nor a shoelatchet, lest thou shouldest say: I have made Abraham rich. (Gen. 14.)

#### **7B. ABRAHAM IS STRONG IN FAITH.**

The Lord appeared again unto Abraham and promised him that his seed should become as numerous as the stars of heaven. Abraham was old and Sarah was old, and they had no children; but Abraham believed the Lord's promise and He counted it to him for righteousness.

Abraham sat in the door of his tent in the heat of the day. As he lifted up his eyes, lo, three men stood over against him. Abraham ran to meet them, bowed himself to the earth and said: My lord, pass not by thy servant. Let now a little water be fetched and wash your feet, and rest yourselves under the tree, and let me fetch a morsel of bread to strengthen you; after that you shall pass on. And they said: So do, as thou hast said. And Abraham ran unto the herd and had a good calf dressed and prepared, and Sarah took fine meal and baked cakes. And he took cream and milk and set before the men, and he stood by them under the tree while they did eat. Then said one of them: Where is Sarah your wife? Abraham answered: She is in the tent. Then said he: In a year's time I will return, and Sarah shall then have a son. Sarah heard this in the tent and laughed; for she thought she was too old to have children. But the one who was the Lord said: Is anything too wonderful for the Lord? (Gen. 15: 5-6; 18: 1-14.)

#### **8. ABRAHAM PRAYS FOR SODOM.**

And the men rose up, and Abraham followed them. Then the Lord said: I will destroy Sodom; for its sins are grievous. The two angels went toward Sodom, and Abraham stood alone before the Lord and said:



Wilt Thou consume the righteous with the wicked? Perhaps there be fifty righteous within the city, wilt Thou not spare it for the sake of these? The Lord answered: If I find 50 righteous, I will not consume it. Abraham said: Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Perhaps there shall lack five of the fifty, wilt Thou destroy the whole city for lack of five? The Lord answered: I will not destroy it, if I find there forty and five. And Abraham continued to pray, until he came down to ten, and the Lord promised to spare the city if He should find ten righteous in it.

Meanwhile the two angels came to Sodom and went in to Lot. Then the men in the city surrounded Lot's house to seize the angels; but they smote them with blindness, and brought Lot and his wife and his two daughters out of the city. And one of the angels said: Look not behind thee, neither stay in all the plain; escape to the mountain. But Lot's wife looked back, and she became a pillar of salt. Then the Lord rained fire from heaven, and the fertile plain where Sodom and Gomorrah stood became the Dead Sea.— Thus it appeared that there were not ten righteous in Sodom. (Gen. 18: 16-33, 19.)

## 9. ABRAHAM IS STRENGTHENED IN FAITH

God visited Sarah at the time He had promised, and she bare a son, who was called Isaac. Abraham was then 100 years and Sarah was 90.

Some years after this it came to pass that God proved Abraham and said: Take now thy son Isaac, thine only son, whom thou lovest, and get thee into the land of Moriah and offer him on one of the mountains which I will tell thee. Abraham rose early in the morning, saddled his ass, took two of his young men with him and Isaac his son; and he clave the wood for the burnt offering, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. He said then to his young men: Abide ye here, and I and the lad will go yonder and worship. And he took the wood for the burnt offering, and laid it upon Isaac, and he took in his hand the fire and the knife, and they went both of them together. Then Isaac said: Father, here

is wood and fire; but where is the lamb for a burnt offering? Abraham answered: God will provide Himself the lamb, my son. So they went both of them together. When they came to the place, Abraham built an altar, laid the wood in order, bound Isaac, and laid him upon the wood. And he stretched forth his hand, and took the knife to offer his son. Then the Lord called unto him out of heaven and said: Abraham, Abraham: Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Abraham lifted up his eyes, and behold, a ram behind him, caught in the thicket by his horns. And he took the ram and offered him up for a burnt offering instead of his son.

God called the second time out of heaven and said: Because thou hast done this thing, and hast not withheld thy son, thine only son, from me, I will exceedingly bless thee, and I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. And in thy seed shall all the nations of the earth be blessed. So Abraham returned unto his young men, and went with them to his home. (Gen. 22: 1-19.)

#### 10. ISAAC.

When Sarah was dead, Abraham said to Eliezer, who ruled his house: Promise that thou shalt not take one of the daughters of the Canaanites to be a wife for my son, but thou shalt go unto my country and to my kindred and take a wife for my son Isaac. Eliezer then took ten of his master's camels, having all goodly things of his master's in his hand, and he went to Mesopotamia, unto the city of Nahor. And he made his camels kneel down without the city by the well at the time of evening, the time that women go out to draw water. And he said: Lord, God of Abraham, show this day kindness unto my master. I stand now by this well, and the daughters of the men of the city come out to draw water. I will then say to one of them: Let me drink of thy pitcher. If she then answereth: Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed as wife for Thy servant Isaac. Before he yet had done speaking, Rebekah came out, and she was very fair, and

she had her pitcher on her shoulder and went to the well and filled her pitcher. And the servant went to her and said: Give me to drink, I pray thee, of thy pitcher. And she said: Drink, my lord, and I will give thy camels drink also. And she drew water in the trough for all his camels. And he wondered greatly while he looked on. When all the camels had done drinking he gave her a ring and two bracelets of gold and said: Whose daughter are you? Is there room in your father's house for us to lodge in? She said: I am the daughter of Bethuel, the son of Nahor. We have both straw and feed enough, and room to lodge in. Then the man bowed his head, worshipped the Lord and said: Blessed be the Lord, who hath led me in the way to the house of my master's brother. And Rebekah ran home and told these words.

Rebekah's brother, Laban, ran out to the man, brought him into the house, gave the camels straw and feed, and set food before him to eat. But he said: I will not eat until I have told mine errand. When he had told all, Laban and Bethuel answered: This comes from the Lord. Take Rebekah and go, and let her be thy master's son's wife. And they called Rebekah, and said unto her: Wilt thou go with this man? And she said: I will go. Then Eliezer took her, and went his way. And Isaac brought her into Sarah's tent, and she became his wife, and he loved her.

Abraham lived happy in the faith in the Savior, Who should come. He was 175 years old when he died, and was gathered to his people. Isaac became heir of all that he had and became a chief for his people. And the Lord blessed him, and said: Unto thee and thy seed will I give the land of Canaan, and in thy seed shall all the nations of the earth be blessed. (Gen. 24; 25: 1-11; 26: 3-4.)

## 11A. ESAU AND JACOB.

Twenty years had passed, and Rebekah had no children. Then the Lord said to her: Thou shalt bear two sons and the elder shall serve the younger. When her time was up she bare twins. The first-born was hairy all over, and was called Esau, and the second was called Jacob. And the boys grew and Esau was a skilful hunter, a man of the field; but Jacob was a quiet man



dwelling in tents. And Isaac loved Esau, but Rebekah loved Jacob. Once Jacob had boiled pottage, and Esau came faint in from the field. Esau said, Give me, I pray thee, the pottage. Jacob answered: Sell me first of all thy birthright. And Esau said: Behold, I am at the point to die, what profit shall the birthright do to me? So he sold his birthright to Jacob for the pottage of lentils. And he ate and drank, and rose up, and went his way, and he despised his birthright. (Gen. 25:23-34.)

#### 11B. JACOB OBTAINS THE BLESSING.

When Isaac was old and nearly blind, he said one day to Esau: Take thy quiver and thy bow, go out to the field, and take me venison, and make me savory food, that I may eat thereof and bless thee before I die. Rebekah, who heard this, persuaded Jacob to go to the father in Esau's stead, and obtain the blessing. Jacob answered: My brother is a hairy man, and I am a smooth man. My father may feel me, and I shall bring a curse upon me, and not a blessing. But she persuaded him, killed two kids of the goats, and made savory food, and she put the skins of the kids of goats upon Jacob's hands and neck, and he came to his father and asked for the blessing. Isaac said: How is it that thou found it so quickly, my son? Jacob answered: The Lord thy God sent me good speed. Isaac said: Come nearer, my son, that I may feel thee. And he felt him, and said: The voice is Jacob's voice, but the hands are the hands of Esau. And he did eat of Jacob's food, and blessed him and set him as lord over his brother, as if he were the first-born. And he said: Cursed be every one that curseth thee, and blessed be every one that blesseth thee.

Jacob was scarcely gone out, before Esau came in from his hunting. He made savory food, and brought it in to his father and said: Let my father eat of his son's venison, that thy soul may bless me. Isaac said: Who art thou? Esau answered: I am Esau, thy first-born son. Then Isaac trembled exceedingly and said: Who then is he that hath taken venison and brought it to me, and I have eaten of it, and blessed him, and he shall be blessed. Esau answered: Hast thou not reserved a blessing for me? Bless even me also, O



my father! And he lifted up his voice and wept. And Isaac said: By thy sword shalt thou live, and thou shalt serve thy brother.—Esau hated Jacob because of the blessing, and threatened to slay him, when his father died. Then said Rebekah unto Jacob: Flee to my brother Laban and tarry with him, until thy brother's fury turn away. (Gen. 27.)

### 12. JACOB GOES TO LABAN.

Jacob went away from home, and when the sun was set he lighted upon a certain place and tarried there all night, and he took a stone, and put it under his head and slept. And he dreamed that a ladder was set up on the earth, and the top of it reached to heaven, and the angels of God ascending and descending on it. And the Lord stood above it and said: I am the God of Abraham and of Isaac. The land whereon thou liest, to thee will I give it and to thy seed, and thy seed shall be as the dust of the earth, and in thy seed shall all the families of the earth be blessed. And I will be with thee and bring thee again into this land. When Jacob awoke, he said: How dreadful is this place! This is the house of God, this is the gate of heaven!

Jacob journeyed eastward and came to Laban, his mother's brother, and he abode with him the space of a month. Then Laban said to him: What shall thy wages be? And Laban had two daughters, Leah and Rachel, and Rachel was beautiful. Therefore Jacob said: I will serve thee seven years for Rachel. And the seven years seemed unto him but a few days, for he loved her. When the seven years were finished Laban gave Leah to him, saying: It is not customary with us to give away the younger before the firstborn. Jacob had to serve other seven years for Rachel. Afterward he served six years for wages, and God blessed him, so he became very rich. When he saw that Laban became envious because of this he went away with his two wives, his two handmaids and his eleven children and all that he had. (Gen. 29-31.)

### 13. JACOB MEETS ESAU.

When Jacob drew near to Canaan he sent messengers to his brother Esau, saying: Let me find grace

in thy sight. When these messengers returned they said: Thy brother cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed, and he prayed earnestly to the Lord, saying; O God of my father Abraham and of my father Isaac, I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant. Deliver me, I pray Thee, from the hand of my brother Esau. Then he sent a present from his herds and flocks to Esau in order to appease him.

And Jacob was left alone; and there wrestled a man with him until the break of day. Jacob wrestled manfully, and said: I will not let thee go, except thou bless me. And the man said to him: What is thy name? He answered, Jacob. Then he said: Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men and hast prevailed. And he blessed him there. Then said Jacob: I have seen God face to face, and my life is preserved.

When Jacob saw Esau coming toward him with four hundred men, he bowed himself to the ground seven times. And Esau ran to meet him, and fell on his neck, and kissed him. And they wept. Esau refused to take Jacob's present, but when Jacob insisted he accepted it.

Some years after this Isaac died 180 years old and Esau and Jacob buried him. (Gen. 32-35.)

#### 14. JOSEPH IS SOLD BY HIS BRETHREN.

Jacob had 12 sons, of whom Reuben was the oldest. Joseph and Benjamin, the sons of Rachel, were the youngest. Joseph was feeding the flocks with his brothers, and he brought evil report of them unto their father. Now Jacob loved him more than his other sons, and he made him a long garment. The brothers who saw this hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brothers: We were binding sheaves in the field, and your sheaves bowed down to my sheaf. And he dreamed again and told: The sun and the moon and eleven stars bowed down to me. Then his brothers said to him: Shalt thou indeed reign over us? And they hated him yet more. And

his father rebuked him and said: What is this dream, thou hast dreamed? Shall I and thy mother and thy brothers come to bow down ourselves to thee? But he kept the dream in his mind.

Once, when the other sons fed their flocks far off, Jacob said to Joseph: Go now, see whether it be well with thy brothers and the flock, and Joseph went. When they saw him afar off, they said: Behold, this greamer cometh, let us slay him, and we shall see what will become of his dreams. But Reuben, who wished to deliver him said: Shed no blood, but cast him into this pit. And Joseph came to his brothers, and they stripped him of his coat and cast him into the pit, which was empty. And they sat down to eat, and some merchants came with their camels bearing spices and balsam to Egypt. Judah said: Let us sell him to these merchants, and let not our hand be upon him; for he is our brother. And they sold him for 20 pieces of silver. Reuben had meanwhile been away. When he returned to the pit, and Joseph was not there, he went to his brothers and said: The child is not there, and I, whither shall I go? They then killed a he-goat and dipped the coat in the blood, and sent it to their father and said: This have we found, know now, whether it be thy son's coat? And he knew it, and said: It is my son's coat, an evil beast has devoured him. And he mourned for his son many days, wept, and would not be comforted. (Gen. 37.)

### 15A. JOSEPH IS THROWN INTO PRISON.

The merchants brought Joseph to Egypt and sold him to Potiphar, the captain of the life-guard of Pharaoh, the king of Egypt. God was with Joseph, and made him to prosper, and Potiphar made him overseer over his house. Potiphar's wife cast her eyes upon Joseph to seduce him; but Joseph answered: How can I do this great wickedness and sin against God? She then accused him to her husband, saying: This stranger tried to seduce me. Potiphar believed his wife, and cast Joseph into prison.

God was with Joseph and gave him favor with the keeper of the prison, and he set him over the other prisoners. (Gen. 39.)



### 15B. JOSEPH INTERPRETS DREAMS.

Pharaoh became offended at his chief butler and his chief baker, and cast them into the prison where Joseph was. When Joseph came to them in the morning, he saw that they were sad. The butler said: I dreamed that I saw a vine with three branches, and on the branches were grapes. I took them and pressed the juice into Pharaoh's cup, and I gave the cup into Pharaoh's hand. Joseph said: Within three days Pharaoh will restore thee unto thine office; but have me in remembrance, who am innocent in this prison.—

The baker told his dream and said: I had three baskets upon my head, and in the uppermost basket there was bakemeats for Pharaoh; and the birds did eat them out of the basket. Joseph said: In three days Pharaoh shall take thy head. And it came to pass, as Joseph had interpreted, but the butler forgot him. (Gen. 40.)

### 16A. JOSEPH SET OVER EGYPT.

Two years afterward Pharaoh dreamed that he stood by the river Nile. Then there came up out of the river seven fat cows, and grazed on the bank. After them came seven lean cows, and devoured the former, but were yet as lean. Afterwards he dreamed that seven full and good ears of grain grew on one stalk, and after them seven thin ears that swallowed the former. None of the wise men of Egypt could interpret the dream. Then the butler remembered Joseph, and Pharaoh sent and called Joseph out of the prison, and said: I have heard say of thee, that when thou hearest a dream thou canst interpret it. Joseph answered: It is not in me. God shall give Pharaoh an answer of peace. When he had heard the dreams, he interpreted them thus: There shall come seven years of great plenty, and after them years of famine, that shall consume all that remained from the seven years of plenty. When Pharaoh heard the interpretation, he set Joseph over the whole land of Egypt, and Joseph went through the land and stored up grain during the seven years of plenty. (Gen. 41.)



## 16B. JOSEPH'S BROTHERS COME INTO EGYPT.

The famine was sore in all lands, but in Egypt there was grain. And Jacob sent ten of his sons to Egypt to buy grain; but he would not let Benjamin go. The brothers came to Joseph, and bowed themselves down before him. They knew not him, but he knew them, and remembered his dreams. They said that they had been twelve brothers; the youngest was at home with his father, and one was no more. But Joseph said: Ye are spies. And he kept them in prison for three days. On the third day he said to them: One of you shall remain in prison; but the others may go home with the grain, and ye shall fetch your youngest brother to me, that I may see whether ye speak the truth. Then said one to another: We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear him. And they knew not that Joseph understood this; but he turned himself about from them and wept. Simeon was kept, and the others went home. (Gen. 42.)

## 17. JOSEPH MAKES HIMSELF KNOWN.

Jacob would not let Benjamin go with them, but said: Joseph is no more, Simeon is no more, and Benjamin ye will also take! But the famine was sore in the land, so he must needs send Benjamin. The brothers went to Egypt and stood before Joseph. When he saw Benjamin he said: God be gracious to thee, my son, and he went out and wept. And he washed his face, and he went in and refrained himself, and said to his servants: Set on bread.—And he commanded the steward of his house: Fill the men's sacks with grain and put my silver cup in Benjamin's sack. When they were not yet gone far off he sent his steward after them, the sacks were searched, and the cup was found in Benjamin's sack. Joseph would retain Benjamin as his slave; but Judah stood forth and said: Let me remain in his stead, for if we have not him with us, we will bring our father's gray hairs with sorrow into the grave.

Then Joseph could not refrain himself any longer, but said: I am Joseph. Doth my father yet live? His brothers could not answer him for fear; but Joseph

spoke kindly to them, kissed them all, and wept on Benjamin's neck. Afterwards he said: Make haste, and go home, and tell my old father that I am lord of all Egypt and bring him hither. They went home and told all this; but Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent, he said: It is enough, Joseph, my son, liveth, I will go down and see him before I die. (Gen. 42-45.)

### 18. JACOB MOVES TO EGYPT.

The Lord spoke to Jacob in a vision, saying: Fear not to go down to Egypt, for I will be with thee, and bring thee up again, and Joseph shall close thine eyes. And Jacob moved down to Egypt with his whole family, 70 souls, and all that he had. When Joseph heard of his coming he made ready his chariot, and went up to meet him in Goshen. And he fell on his father's neck and wept a good while. Jacob said: Now let me die, since I have seen that thou art yet alive.—

On Pharaoh's command Joseph gave unto his father Goshen to dwell in, for in Goshen were good pastures, and Jacob and his sons were shepherds.—Jacob lived in Egypt 17 years and became 147 years old. A short time before his death he blessed Joseph's two sons, Manasseh and Ephraim, and added: They shall be my sons even as Reuben and Simeon. After that he gathered all his sons about him, blessed them, and told them what should befall them in the latter days, and foretold of the Savior, whom he called the Prince of Peace.—Joseph brought his body up to Canaan and buried it in the sepulchre of Abraham and Isaac.

Joseph's brothers feared that he would now revenge himself on them. When he heard this Joseph wept and said: Am I in the place of God? Ye meant evil against me, but God meant it for good, to save much people alive.—Joseph died, being 110 years old, and they embalmed his body and put it in a coffin in Egypt to take it with them up to Canaan, when God should visit them. (Gen. 46-50.)

### 19. MOSES IS BORN.

The children of Israel dwelt in Goshen for 430 years, and became a numerous people. There arose a new king over Egypt, who knew not Joseph, and he

thought: The Israelites are more numerous than we are and may become dangerous for us. Therefore he afflicted them with hard labor; but the more he afflicted them, the more they multiplied and the more they spread abroad. Then he charged his people saying: Every son that is born ye shall cast into the Nile and every daughter ye shall save alive.

At this time a woman of the tribe of Levi bare a son, and when she saw he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and she put the child in it, and laid it in the flags by the river's bank. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe in the river and she had the ark fetched and opened it, and saw the child, and behold, the babe wept, and she had compassion on him. Then his sister came and asked: Shall I go and call a nurse? Pharaoh's daughter said to her: Go, and the maid went and called the child's mother. And he grew, and the mother brought him to Pharaoh's daughter, and she called him Moses, that is, one that is drawn out of the water. (Exodus 1; 2: 1-10.)

## 20. MOSES IN MIDIAN.

When Moses was forty years old, he went out to look on the burdens of his brethren, and he saw an Egyptian smiting an Israelite. Moses looked this way and that way, and when he saw that there was no man, he smote the Egyptian and hid him in the sand. When Pharaoh heard this thing he sought to slay Moses, but he fled to Midian, and came to a priest by the name of Jethro, who had seven daughters, of whom he gave Moses one, Zipporah, for wife. And Moses dwelt in Midian forty years.

Once, when he kept Jethro's flocks at Mount Horeb, he saw a bush which burned, and was not consumed. When he drew near to see, the Lord spoke this to him from the bush: I am the God of Abraham and of Isaac and of Jacob; I have seen the affliction of my people and heard their cry; now I will send thee to Pharaoh, and thou shalt bring my people out of Egypt. Moses answered: My brethren will not believe that Thou hast sent me. The Lord said: Cast thy rod on



the ground. Moses did so, and it became a serpent, and Moses fled for it. The Lord commanded, and Moses took it by the tail, and it became a rod again. The Lord gave him power to work other wonders; but Moses continued to excuse himself and said: I am slow of speech. The Lord answered: I will send thy brother Aaron to thee, and thou shalt put the words in his mouth, and he shall speak for thee. Then Moses returned to Egypt. He met Aaron on the road, and he went with him to the Israelites and told them the words of the Lord, and they rejoiced and bowed their heads and worshipped the Lord. (Ex. 2. 2-4.)

## IV. EXODUS TO JUDGES.

1491 TO 1435 BEFORE CHRIST, 56 YEARS.

### 21. GOING OUT OF EGYPT.

Moses and Aaron came and said to Pharaoh: Thus saith Jehovah, the God of Israel: Let my people go. Pharaoh answered: Who is Jehovah, that I should hearken unto His voice to let Israel go! I know Him not, and moreover I will not let Israel go.

Moses now performed the wonders that God had given him, but Pharaoh hardened his heart, and would not let the people go. Then God said unto Moses: Take thy rod and smite the waters in the Nile. And Moses did so, and the waters became blood. When this did not help, God sent nine other plagues upon Egypt. The eighth plague was numberless locusts that covered all the land, and ate every green thing, and the ninth was a thick darkness that lasted for three days. But in Goshen there were no locusts, and there it was light.

The Lord now bade Moses speak to the children of Israel and say: Tonight ye shall kill a lamb in every house and ye shall take the blood and put it on the two door posts. Ye shall roast the lamb and eat it with unleavened bread and bitter herbs; and ye shall stand with your staff in hand, ready to go out.—Thus the Lord instituted the Passover.

At midnight the Lord passed through Egypt and slew all the first-born, from the first-born son of Pharaoh to the first-born of the slave. But He saw



the blood on the dwellings of Israel and passed over. And there was a great cry in Egypt, and Pharaoh urged Israel to go. So the Israelites went out of Egypt, 600,000 men who could go out to battle, and Moses took with him the bones of Joseph. And the Lord went before them in a pillar of fire by night, and a pillar of cloud by day, and he led them toward the Red Sea. But Pharaoh regretted that he let Israel depart, and he pursued them with all his chariots and overtook them at the Red Sea. Then the Israelites murmured against Moses and said: Were there not graves enough in Egypt, that thou must take us out in the wilderness to die? Moses answered: Today you shall see the salvation of the Lord. And he stretched forth his hand, and the water was divided, and the children of Israel walked over on dry ground, while the water stood as a wall on the right hand and on the left. The Egyptians pursued them, but when they were in the midst of the Red Sea, and the Israelites had passed over, Moses again stretched out his hand, and the waters returned and buried all the host of Pharaoh. (Ex. 5-14)

## 22. WANDERING IN THE WILDERNESS.

The children of Israel were now come into the wilderness of Arabia. Here they lacked both water and food, murmured against Moses, and wished they were back to the flesh-pots in Egypt. Moses smote the rock with his rod, and there flowed water, and the Lord sent them manna for food. This lay every morning like hoar-frost on the ground, and melted when the sun rose.

In the third month after they had gone out of Egypt, the Israelites encamped at Mount Sinai. Three days after a thick cloud covered the mountain, and there was heard a sound as of a loud trumpet. The mountain shook and smoked as an oven, for the Lord descended in fire on the mountain. The Lord then spoke thus to the people:

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.
3. Remember the Sabbath day to keep it holy.

4. Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's house.

10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his. (Ex. 16-20.)

At the command of the Lord Moses afterwards gave laws concerning worship. He made Aaron high-priest and after him his oldest son and thus successively from son to son. The other sons of Aaron became priests, and the other descendants of Levi, or the Levites, became their assistants.—A Tabernacle, or large tent, was raised and divided into two parts: The Holy of Holies, and the Holy. In the Holy of Holies was a chest, called the Ark of the Covenant, and a pot filled with manna. The ark was overlaid with gold, the cover was of pure gold, and was called the Mercy Seat. Only the high-priest must enter the Holy of Holies, and even he only once a year. The Holy was for the priests. Round about the Tabernacle was the Court, which was without roof, where the people should assemble.—The seventh day of the week was the day of rest, or the Sabbath.—There were three great feasts: The Passover, in memory of the passing out of Egypt; The Feast of Weeks, or Pentecost; and The Feast of Tabernacles, in memory of Israel's living in tents.—There were many kinds of sacrifices. The most important sacrifice was brought on the great Feast of Atonement, when the high-priest went into the Holy of Holies and sprinkled the blood of an ox and of a he-goat on the mercy seat for the sins of himself and of the people. (Ex. 23-29. Lev. 16)

### 23. MOSES RECEIVES THE TABLES OF THE LAW.

The Lord said to Moses: Come up to me on the mountain, and I will give thee the Tables of the Law

Moses was with the Lord for 40 days and 40 nights. And the Lord gave him the Two Tables of the Law. They were written on both sides, the writing was the writing of God, it was written by God's own finger.—While Moses was on the mountain the people said to Aaron: Make us a god that can go before us, for Moses does not return. Aaron made a golden calf, and the people danced around it. When Moses came down from the mountain and saw the calf and the dance, his anger was kindled, and he cast the tables against the mountain so they broke. And he took the golden calf and ground it to powder and strewed it on the brook that runs down the mountain. Then he bade the Levites to go with drawn swords through the camp, and 3,000 were killed on the same day.—Moses went again on the mountain, and was there for 40 days and 40 nights, and he ate no bread and drank no water, and the Lord wrote the Ten Commandments on two new tables of stone. These were afterward kept in the Ark of the Covenant. (Ex. 24, 32, 34.)

#### 24. WANDERING IN THE WILDERNESS CONTINUED.

The Israelites went from Sinai toward Canaan, and Moses sent spies into the country. These returned, saying: The land is very good; but we are as grasshoppers compared to the inhabitants, of such stature are they. Joshua and Caleb, who were with the spies, replied: We can subdue the land, for the Lord is with us. But it availed not. The people would not go against the Canaanites but wished to choose a new leader and return to Egypt. Then the glory of the Lord appeared in the Tabernacle, and the Lord spoke thus by Moses: For forty years shall ye wander about in this wilderness, until all those are dead who were 20 years or over when ye went out of Egypt. None who hath seen my wonders in Egypt shall come into Canaan, except Joshua and Caleb. (Numb. 13, 14.)

Thus they must for 40 years wander about in the terrible wilderness among serpents and in dry places. But the Lord sustained them, so their clothes were not worn out, and their feet swelled not. Nevertheless they murmured against the Lord and many times tried His patience. Thus they once complained that



they had neither food nor drink. The Lord then sent fiery serpents among them, and many died from their sting. The people humbled themselves, and Moses interceded for them. The Lord said: Make a serpent of brass and set it upon a standard. When any one had been bitten of a serpent, and he looked up to the serpent of brass, he lived. (Numb. 21.)

When the 40 years were ended, the Israelites had come so near to Canaan that only the river Jordan lay between. Moses now went up into Mount Nebo, and the Lord showed him all the land and said: This is the land which I have promised to Abraham and Isaac and Jacob; but thou shalt not enter it. There Moses, the servant of the Lord, died, 120 years old, and the Lord buried him. There never since arose a prophet in Israel with whom the Lord spoke thus face to face. (Deut. 34.)

## 25. JOSHUA.

The Lord chose Joshua for leader in the place of Moses, and said to him: As I was with Moses, so will I be with thee. When the Israelites had mourned for Moses 30 days, they made themselves ready to go over Jordan. The priests went before with the Ark of the Covenant, and when their feet touched the waters of Jordan, the water flowed away below and stood still above, and the Israelites went over on dry ground. The manna now ceased, and they ate of the fruit of the land.

Jericho was a city surrounded with strong walls; but the Israelites took it without sword and bows. For six days the priests with the ark and all the armed men walked around the city, once every day. But on the seventh day they went around it seven times, and the seventh time the priests blew the trumpets and the people shouted, and the walls fell, and the town was taken.—After seven years Joshua had subdued 31 kings, and divided the land among the twelve tribes of Israel. The tribe of Levi received no separate portion of land, but 48 cities were given them among the other tribes.

After many years Joshua gathered the tribes of Israel together, and said to them: Choose ye this day, whom ye will serve, the Lord, or the gods of the



heathens; but I and my house will serve the Lord. The people said: We will serve the Lord and hearken to His voice.—Joshua died 110 years old. (Book of Joshua.)

## V. RULE OF JUDGES.

1435 TO 1095 B. C., 340 YEARS.

### 26. GIDEON AND JEPHTHAH. SAMSON.

The Israelites served the Lord while Joshua lived; but when he was dead they forgot the Lord, married the daughters of the Canaanites and served strange gods. Then the anger of the Lord was kindled against them, and He gave them into the hands of the heathens. They then cried unto the Lord, and He raised up men to save them. Such men were called Judges. (Judges 2.)

One of these judges was Gideon. The hand of the Midianites rested heavily on Israel, then the angel of the Lord came to Gideon, as he was threshing wheat, and bade him deliver Israel. Gideon sent messengers to the tribes, and 32,000 men met up. But the Lord said: There is too much people. Israel might boast and say: My own hand hath saved me. Proclaim therefore that whoever is afraid may go home. Then 22,000 went home, and 10,000 remained. The Lord said: There is yet too much people, choose thee 300 men. Gideon chose 300 men and divided them into three companies, and gave each man a trumpet and an empty pitcher with a torch in it. At midnight he went with them to the camp of the Midianites. They blew the trumpets, broke the pitchers and held up their torches. The Midianites cried and fled, and the Lord turned every man's sword against his neighbor, and Gideon pursued them. (Judges 6-9.)

Another judge was Jephthah. When he went out against the enemy, he made a vow to sacrifice to the Lord the first that came to meet him from his house, when he returned with victory. He came home victorious, and his daughter, his only child, came out to meet him with timbrels and with dances. Jephthah rent his garments, but did to her according to his

promise. And the maidens of Israel lamented Jephthah's daughter for four days every year. (Judges 11.)

When the Philistines oppressed the children of Israel, the Lord sent them a deliverer in Samson. He smote the Philistines again and again, for the Lord had given him such strength that he with his hands only tore asunder a young lion which came roaring against him. But he was deluded by a woman called Delilah. She succeeded in coaxing out of him the secret that his strength was in his seven locks of hair. These she shaved off and delivered him to the lords of the Philistines, who put out his eyes and set him to grind corn. Once when they were assembled to a great feast in the temple of Dagon, their god, they brought out Samson to make sport for them. His hair had now grown, and his strength had returned. The temple rested on pillars. Samson prayed to the Lord, laid hold on the two middle pillars and bowed himself with might. The temple fell and buried both Samson and his enemies. (Judges 13-16.)

## 27. RUTH.

At the time the judges ruled in Israel there was a famine in the land, and a man went from Bethlehem to the land of the Moabites with his wife Naomi and his two sons. The man died, and the sons married women of Moab, Orpah and Ruth. After ten years both the sons were dead, and Naomi made ready to return to the land of her fathers. Orpah and Ruth went with her. In the way Naomi said: Go back, my daughters! The Lord do to you as ye have done to the dead and to me. Orpah went back; but Ruth said: Thy people shall be my people, and thy God shall be my God. Only death shall part us. So they went together and came to Bethlehem. It was at the time of the barley harvest, and Ruth went out to glean heads of grain and came on a field of a rich man by the name of Boaz. When Boaz learned that it was Ruth, who had come with Naomi, he said to the reapers: Let grain fall on the ground that she may glean so much more. And to Ruth he said: If thou thirst come hither and drink, and if thou hunger come hither and eat of my bread. Ruth said: How have I, a stranger, found favor in thine eyes? Boaz answered: I have heard

what thou hast done for thy mother-in-law. Thou hast left father and mother and art come to a people thou didst not know. The God of Israel, to Whom thou hast come to seek refuge under His wings, He reward thee for what thou hast done! When the harvest was over Boaz took Ruth for wife, and she bare a son who was called Obed. He was the father of Jesse, and Jesse was the father of David the king. (Book of Ruth.)

### 28. ELI AND SAMUEL.

Eli was high-priest and judge. He had two sons who were exceedingly wicked; but he did not punish them.

The boy Samuel was brought up by Eli and slept in the Tabernacle of the Lord. One night the Lord called Samuel, and Samuel, who did not yet know the Lord, ran to Eli. But Eli answered: I did not call thee, lie down again. The Lord called yet two times to Samuel, and he ran each time to Eli. The high-priest now perceived that it was the Lord who called Samuel, and said to him: If He call thee again, answer: Speak, Lord, for Thy servant heareth. Samuel lay down again, and the Lord called the fourth time to Samuel, and he answered according to Eli's words. And the voice of the Lord said: Because Eli saw that his sons were wicked, and yet he did not restrain them, therefore I will send destruction upon him and upon his house. When Eli in the morning learned what the Lord had said, he replied: He is the Lord, let him do what seemeth him good.

There was war with the Philistines, and the Israelites were defeated. So they brought the Ark to the camp; but they were again routed, and the Ark was captured by the Philistines. Eli was at that time 98 years old. He was seated in a chair and looked over the road, for he was anxious for the Ark of God. One who had fled from the battle came and told: Israel is defeated, thy sons are fallen, and God's Ark is taken. When he heard about the Ark of God, he fell backwards and his neck was broken, and he died.—The Philistines took the Ark and put it in the temple of the idol Dagon. But as a disease broke out in the land, they brought the Ark back and sent presents with it.



Samuel was the last of the judges. He journeyed through the land and judged, and he was honored by the people. When he was old, he made his two sons judges. They walked not in the way of their father, but sold judgment for money. Then the elders of the people came to Samuel and said: Now make us a king to judge us and go before us in our wars. This thing displeased Samuel, but the Lord said to him: Hearken unto the voice of the people, for they have not rejected thee, but Me have they rejected that I should no longer be king over them. (1. Sam. 1-7.)

## VI. THE UNITED KINGDOM.

1095 TO 975 B. C., 120 YEARS.

### 29. SAUL.

The Lord spoke again to Samuel and said: Tomorrow I will send thee a man from the tribe of Benjamin. Him shalt thou anoint to be king over my people. On the morrow Samuel saw a man of the tribe of Benjamin, his name was Saul, the son of Kish. There was not among the children of Israel a goodlier person than he. From his shoulders upwards he was higher than any of the people. The Lord said to Samuel: Behold the man of whom I spoke to thee! And Samuel brought him into his house, took a vial of oil, and poured it upon his head, and said: Now has the Lord anointed thee to be king over His people. On that day the Spirit of God came upon Saul, and the Lord gave him another heart. Then Samuel ceased to be judge.

Saul was brave and overcame the enemy; but he would also follow his own will and proved disobedient to the law of the Lord. Samuel therefore said to him: Thy kingdom shall not continue, for the Lord has chosen a man after his own heart, to be ruler over his people. And the Lord said to Samuel: Fill thy horn with oil and go to Bethlehem and anoint David, the youngest son of Jesse, to be king after Saul. And Samuel went and anointed David, and the spirit of the Lord came upon him from that day. But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. His servants brought David



because he understood to play the harp. When the evil spirit came upon Saul David played the harp before him, and it went well with Saul, and the evil spirit departed from him. (1 Sam. 8-16.)

### 30. DAVID AND GOLIATH.

There was again war with the Philistines. Among them was a mighty champion by name Goliath, who for 40 days came before the camp and mocked the Israelites, because no one dared to meet him in combat. The king promised to give his daughter to him who could slay the champion. When David came to the camp and learned this he offered to go against him. But Saul objected: Thou art young, and he is a warrior from his youth. David answered: Once while I kept my father's sheep, there came a lion and a bear and took a lamb; but I went against them, killed them, and saved the lamb. The Lord who delivered me from the lion and the bear, will also deliver me from this Philistine. Then Saul said: Go, and the Lord be with thee. David took his staff and his sling and five smooth stones from the brook, and went against Goliath. When the champion saw him he cried: Am I a dog that thou comest against me with staves? David answered: Thou comest against me with sword and with spear; but I come against thee in the name of the Lord, the God of hosts. Then he put a stone in his sling and threw it, and struck the champion in the forehead, so he fell to the earth. David ran and drew the Philistine's sword out of the sheath, and cut off his head. David was placed over the army and later he got Saul's daughter for wife. And Jonathan, the son of Saul, loved David as his own soul. (1 Sam. 17.)

### 31. SAUL PURSUES DAVID. SAUL DIES.

When David returned after his victory over Goliath, the women sang: Saul slew a thousand, but David slew ten thousand. For this Saul became suspicious of David and was his enemy all his life. Twice he threw his javelin after David to spear him to the wall, while he stood playing before him. David was compelled to flee, and wandered about from place to place, for Saul was after him. When David once had hid-

den in a cave, Saul came into the same cave. David would not lay hand on the Lord's anointed, but went and cut off a piece of his garment. When Saul had left the cave David went out also, and showed him the piece. Saul wept and said: Thou art better than I, for thou hast rewarded evil with good, and Saul went to his house.—Nevertheless he again went in pursuit of David. While he and his people slept, David came to his bed and took away his spear and his jar of water. When Saul saw that David again had spared his life, he cried: Return, my son David, for I will no more do harm unto thee! But David went and dwelt in the land of the Philistines until Saul's death.

There was a great battle with the Philistines. Saul was wounded, and Jonathan was fallen. Saul then said to his armour-bearer: Thrust thy sword through me. But when he dared not lay his hand on the Lord's anointed, he placed the sword against his own breast and fell upon it and died. David lamented in a beautiful song the death of Saul and Jonathan. (1 Sam. 18: 31. 2 Sam. 1.)

### 32. DAVID BECOMES KING.

After Saul was dead, David was made king, and he reigned for 40 years. He captured Jerusalem and made that city the capital, and then he and the whole house of Israel brought the Ark of the Covenant thither with shouts of joy and sound of trumpets. He executed judgment and justice to the whole people, and he remembered Jonathan, and said to his son: I restore to thee all the lands of Saul, and thou shalt eat at my table. He was the light and the sweetest singer of Israel, and composed many beautiful psalms, which are found in the Book of Psalms in the Bible, and speaks in many of these of the Messiah, or the Savior, Who was to come. He subdued the nations round about and was very powerful.

David intended to build a house for the Lord. But the Lord spoke to him through Nathan the prophet and said: When thy days be fulfilled, I will set up thy seed after thee. He shall build a house for My name, and I will establish the throne of his kingdom forever. And thy house and thy kingdom shall be made sure for ever before thee. Thy throne shall be established for ever. (2 Sam. 2—10.)

### 33. DAVID'S FALL.

While Joab was warring against the Ammonites, David one evening saw from the roof of his house a woman bathing herself. She was Bathsheba, the wife of Uriah. He sent for her and committed adultery with her, and sent a letter to Joab that he should set Uriah where the battle was fiercest, that he might fall by the hand of the Ammonites. Joab obeyed his lord, and Uriah was killed. When David got Joab's message about this, he said: The sword devoureth one as well as another. When the time of mourning had passed for Bathsheba, he took her for wife. But the deed that David had done was evil in the eyes of the Lord.

The Lord sent the prophet Nathan unto David, and he said: There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little lamb, which did eat of his morsel, and drink of his cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own heard, but took the poor man's only lamb, and dressed it for the wayfaring man. And David's anger was greatly kindled against the man, and he said: The man that did this is a son of death, and he shall restore the lamb fourfold. Nathan answered: Thou art the man! Uriah hast thou smitten with the sword of the Ammonites, and his wife hast thou taken to be thy wife. David humbled himself before the Lord and said: O God, create in me a clean heart, and renew a right spirit within me. Thou delightest not in sacrifice, else would I give it; Thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not despise. And the Lord forgave him. Yet should the son Bathsheba had born him die soon, and much sorrow was to come upon David in his old age. (2 Sam. 11-12.)

### 34. THE REVOLT OF ABSALOM.

Absalom, a son of David, was the comeliest man in Israel. There was no blemish on him from the sole of his foot to the crown of his head. Although his father loved him greatly, he desired to be king in his



father's stead. He placed himself by the road, and when any one came and would bow down before him, he embraced him and kissed him, and thus stole the heart of Israel from his father. He conspired with Ahithophel, David's counsellor, and came with an army against Jerusalem. So David was forced to flee for his son. Ahithophel counselled to immediately pursue his father. But Hushai, David's friend, advised him to wait, until he could gather a greater army. The Lord, wishing to bring destruction upon Absalom, caused Ahithophel's good advice to be rejected, and Ahithophel went and hanged himself. David thus gained time to gather an army. He set Joab over it, and said to him: Deal gently with the young man! There was a great battle in a forest. Absalom was compelled to flee, and riding under an oak, his head was caught in its boughs. The mule on which he rode ran away, and he was hanging between heaven and earth. Joab ran and thrust three javelins through his heart. When David heard of this he wept and lamented: O Absalom, my son, would I have died for thee, O Absalom, my son, my son!—When David after some time died Solomon, the son of Bathsheba, became king. (2 Sam. 15.-18. 1 King 1: 1-2.)

### 35. SOLOMON.

God appeared unto Solomon in a dream and said: Ask, what I shall give thee. Solomon asked for wisdom. Shortly after two women came to him. They dwelt together and each had given birth to a child. As one of them had in the night smothered her child that it died, she arose and took the child of the other, and laid her own in its place. Each asserted now she was mother to the living child. Solomon said: Fetch me a sword! When the sword was brought, he said: Divide the child in two, and give half to one and half to the other. Then the one cried: Give her the child and do not divide it. The other said: Divide it, so it shall be neither mine nor thine. Then Solomon said: Give the child to her who wills it shall live, for she is the mother. All Israel heard the judgment and feared the king, for they saw that the wisdom of God was in him.—Solomon was wiser than all other men, and the fame of his wisdom spread abroad, and



the queen of Sheba came to hear him. He spoke 3000 proverbs, and his songs were 1,005. He wrote of trees, from the cedar that grows on Lebanon to the hyssop that springs out of the wall. He wrote of beasts of the field, of the birds, of creeping things, and of fishes. He had peace round about and all Israel dwelt safely, each man under his vine and fig tree. He traded with distant lands and gathered gold and silver and precious stones in great abundance. On Mount Moriah in Jerusalem he built a magnificent temple instead of the Tabernacle, and put the Ark in the Holy of Holies.

When the temple was finished, Solomon knelt down and prayed: O Lord, the heaven, and the heaven of heavens cannot contain Thee; how much less this house that I have builded. Yet hear Thou in heaven, Thy dwelling place, every humble prayer that shall be sent up to Thee from this house! And when a stranger, that is not of Israel, shall come and pray towards this house, then hear Thou his prayers also!

Solomon did not continue faithful to the end. He had taken many heathen women for wives, and when he was old, they turned his heart, so that he built altars to the abominable idols of the heathens. And the people murmured because of heavy taxes and burdens. (1 Kings 3-11.)

## VII. THE DIVIDED KINGDOM.

975 TO 586 B. C., 389 YEARS

### 36A. THE KINGDOM IS DIVIDED.

When Solomon was dead all Israel came together and said to his son Rehoboam: Thy father made our yoke heavy, make thou it lighter, and we will make thee king. Rehoboam first took counsel from the old men, who had been the counsellors of his father. They said: If thou wilt hearken to the people this day they will serve thee all thy days. Then he consulted the young men who had grown up with him, and he answered according to their counsel: My father's yoke was heavy, mine shall be heavier still. My father chastised you with whips, I will chastise you with goads. At this answer the people were provoked, and ten

tribes chose Jeroboam for king, and only Judah and Benjamin clung to Rehoboam for David's sake.—Samaria became the capital of the ten tribes, or the kingdom of Israel, and Jerusalem the capital for the two tribes, or the kingdom of Judah. (I Kings 12. 1-24.)

### 36B. THE KINGDOM OF ISRAEL. JEROBOAM.

Jeroboam thought thus: If the people go up to Jerusalem to worship the Lord, their hearts will again turn to the house of David. He therefore set up two golden calves, and the people went and sacrificed to them. The Lord warned him, saying: Thou hast made thyself strange gods, therefore I will cut off thy house. His son became king, but was killed, and the whole family destroyed. There came kings of other families; but all were wicked and worshipped strange gods. (I Kings 12-15.)

### 37. AHAB AND ELIJAH.

The worst of all kings in Israel was Ahab. He married the wicked Jezebel, daughter of the king of Sidon, and built a temple for the idol Baal. The prophet Elijah foretold as a punishment a drought which lasted for three years, and the land thirsted for rain. Meanwhile Elijah dwelt with a poor widow in the city of Zarephtha, and the meal in her jar was not consumed, and the cruse of oil failed not. When her son died, Elijah prayed to the Lord, and the soul of the child came into him again.

When the three years were ended, Elijah went at the Lord's command unto Ahab and bade him call the priests of Baal together on Mount Carmel. The priests of Baal sacrificed an ox and called upon their god the whole day; but he answered not. Elijah said: Cry a little louder! Your god may be musing or perhaps he sleeps! At evening Elijah sacrificed an ox and prayed: O Lord, let it be known this day that Thou art God in Israel, and that I am Thy servant! Then there came fire from heaven and consumed his sacrifice. The people took the priests of Baal and slew them, and the heaven grew black, and there was great rain. But Jezebel sought the life of Elijah, but he fled to the wilderness and wished that he might die,

because Israel had broken the covenant with the Lord. But the Lord said: Return, there are yet left 7,000 who have not bowed the knee for Baal.

Naboth had a vineyard that Ahab wished to buy, because it lay close up to his palace. When Naboth would not sell his inheritance, because it was against the law of Moses, Ahab was sad, went to bed and would not eat. Jezebel said: Arise, eat and be merry, I will give thee the vineyard. She bade the judges procure witnesses to testify that Naboth had blasphemed God and the king. Naboth was stoned, and Ahab went to take possession of the vineyard. The Lord sent Elijah to him in the vineyard to say: There where the dogs licked the blood of Naboth shall they also lick thy blood, and dogs shall eat Jezebel. Ahab fell in a battle, and his blood flowed into the war-chariot, and when it was washed in Samaria, dogs came and licked the blood. Jezebel was thrown out from a window, and her body was eaten by dogs. (I Kings 16-22. 2 Kings 9 : 39-37.)

Elijah was taken up alive into heaven in a whirlwind, in a chariot of fire with horses of fire, and Elisha, who became prophet after him, stood and saw it. (2 Kings 2.)

### 38A. ELISHA AND THE CHILD.

One day when the prophet Elisha was travelling he came to a city called Shunem. Here lived a rich woman, and she asked him to come to her house.

She had no children, and when Elisha asked God to give her a child, He gave her a son.

One morning when the boy was about 10 years old, he went to the harvest field to see his father. While he was in the field, he became very sick and cried out: My head, my head. His father sent him home with a servant, but at noon he died in his mother's arms.

She then carried the boy to Elisha's room, and laid him on his bed. She hurried away and found Elisha and told him her sorrow. Elisha sent his servant to lay his staff on the face of the child, but that did not help any. Meanwhile the woman begged Elisha to come with her. This he did, and when they came to the house, Elisha went to his room, shut the

door and prayed to God, and at last the boy came to life. (2 Kings 4:8-37.)

### 38B. ELISHA HEALS NAAMAN.

Naaman was a captain in the army of the king of Syria. When he became very sick with leprosy there was no doctor in his country who could make him well. But he had in his home a little girl taken captive from Israel, who had heard of Elisha, the great man of God, how he made the sick well, and brought the dead back to life, and she told Naaman's wife that Elisha could make Naaman well again.

Naaman at last went to see this great man of God, and when he came, Elisha told him to go and bathe seven times in the river Jordan and he would be well. This made Naaman angry. He said there were rivers in his own country that had much cleaner water and he would not go and wash in the dirty waters of the river Jordan. But his servants told him that he had better do as Elisha had said. So at last he did, and when he had bathed seven times his flesh was whole and the sores were all gone. Naaman wanted to give Elisha rich presents that he had brought, but Elisha would not take them. (2 Kings 5:1-16.)

### 39. JONAH.

The Lord said unto the prophet Jonah: Go to Nineveh, the great city, and proclaim that it shall be destroyed, for its sins are great. But Jonah went aboard a ship to flee over the sea. The Lord sent a tempest, so the ship was at the point of sinking. The sailors said one to another: Let us cast lots to see whose fault it is that such evil befalls us. The lot fell on Jonah, and they cast him into the sea, and it was calm. The Lord sent a great fish that swallowed Jonah, and he was in the stomach of the fish for three days and three nights. The Lord commanded the fish, and it cast Jonah up on land. The Lord now spoke a second time to Jonah: Go to Nineveh and proclaim what I shall bid thee. Jonah went into Nineveh and cried: In 40 days Nineveh shall be destroyed! The people repented, and the king put off his royal garments, and clothed himself in sack cloth and ashes. It repented the Lord what He had spoken, and He



spared Nineveh. Then Jonah murmured and said: Did it not go, as I thought while I was in my country, and would flee over the sea? For I knew that Thou art a God merciful and slow to anger and repentest of evil.

Jonah had gone outside the city and remained there to see how it would go. The Lord let a plant spring up to give shade for his head, and Jonah was fond of the plant. In the morning the Lord prepared a worm, and it stung the plant, so it withered. And there came a sultry east-wind, and the sun beat upon the head of Jonah, and he said: It is better for me to die than to live. Then said the Lord: Thou hast pity on the plant for which thou hast not labored, neither madest it grow, because it withered. Should not I have pity on Nineveh, that great city, wherein are more than twelve times 10,000 persons that cannot discern between their right hand and their left hand, and also much cattle? (The Book of Jonah.)

#### 40. THE KINGDOM OF ISRAEL OVERTHROWN.

The kings and the people of Israel continued to do that which was evil in the sight of God, to provoke Him to anger. They forsook all the commandments of God, worshipped golden calves, sun, moon and stars, and served Baal. They even sacrificed their children to idols. And they would not heed the prophets whom the Lord sent to warn them. So the punishment came upon them. The king of Assyria, the powerful Shalmaneser, put Hoshea, the last king, in chains, and his successor took Samaria and carried the people to Assyria, 722 years before Christ. Israel never returned from their captivity.

The king of Assyria sent heathen people from his own lands to live in the cities of Samaria. God punished these people by sending lions among them which killed some of them. The people believed that this punishment came because they did not know the god of the land. So the king of Assyria sent them one of the priests who had been carried away, and he taught them how they should fear God. And by mingling with the Israelites who remained in the land, they learned something of the religion of Jehovah.

They are later called Samaritans. Yet the people of Judah never looked upon them as true brethren, and there rose a bitter enmity between the Samaritans and the Jews. (11 Kings 17.)

#### 41A. THE KINGDOM OF JUDAH. JOASH.

When the king of Jerusalem died, his wicked mother, Athaliah, made herself the ruler of the people, and ordered all the king's sons to be killed. But the wife of the high priest Jehoiada, an aunt of these princes, hid one of the boys by the name Joash in the temple 6 years so that he was not killed.

When Joash was 7 years old, Jehoiada called the people together and Joash was proclaimed king, and his wicked grandmother, Athaliah, was killed. Joash was a good king, so long as Jehoiada lived. He repaired the temple that had been almost destroyed, and bought new vessels for it and sacrificed there to God.

But when Jehoiada died, wicked princes influenced Joash to leave God and serve idols. God sent a son of Jehoiada to speak to the king and people. But Joash became angry and caused him to be killed. The same year a heathen king came to Jerusalem and carried away many people, and Joash was killed. (2 Kings 11-12.)

#### 41B. HEZEKIAH AND ISAIAH.

In Judah kings of the house of David always reigned. Many of them were wicked and served strange gods; but a few were pious and served the Lord. Thus idolatry did not come to such power as in the kingdom of Israel.

The most pious of the kings was Hezekiah. Sennacherib, the king of Assyria, came against Jerusalem, and used great words, saying: Believe not that your God can deliver you, for the gods of the heathens were not able to deliver their countries from the king of Assyria. Hezekiah went up to the house of the Lord and prayed for deliverance. The prophet Isaiah sent this message to him: The Lord has heard your prayer. The angel of the Lord passed through the camp of the Assyrians and smote in one night 185,000, and Sennacherib was compelled to return home with disgrace.—

Shortly after this Hezekiah became sick. Isaiah promised him 15 more years to live in. The king of Babylon sent messengers with gifts and greetings to Hezekiah, for he had heard that he had been sick. Hezekiah was glad, and showed the messengers all his treasures. Then Isaiah came and said: These treasures shall all be carried away to Babylon, and thy sons shall be servants in the palace of the king of Babylon. (2 Kings 18-20.)

Isaiah has written many prophecies about our Savior Jesus Christ, which are found in the book of Isaiah.

#### 42A. THE KINGDOM OF JUDAH OVERTHROWN.

The people fell off from the Lord, and King Manasseh sacrificed his own children to the idols, and the punishment had to come upon the kingdom of Judah also. The king of Babylon, the mighty Nebuchadnezzar, took Jerusalem, burned the temple and the city and tore down the walls. Zedekiah, the last king, was forced to look upon the slaying of his own children. Then his eyes were put out, and he was placed in chains and together with the people brought to Babylon in captivity 588 years before the birth of Christ. (2 Kings 21-25.)

### VIII. THE CAPTIVITY, RETURN AND RESTORATION.

#### 42B. THE BABYLONIAN CAPTIVITY.

The sins of the Jews were great, and their punishment was heavy. Now, when they were compelled to live among the heathens, they longed for the Holy City and the worship in the temple of the Lord. Yet the Lord left them not without consolation. From the prophecies of the prophet Jeremiah they knew that when 70 years were passed, the Lord would have compassion on them and bring them back to the land of their fathers. And the Lord sent two great prophets to them to console and strengthen them. These were Ezekiel and Daniel.

### 43. NEBUCHADNEZZAR.

Nebuchadnezzar, king of Babylon, had a dream which he could not remember. Daniel prayed to the Lord, and both the dream and the explanation of it were shown him in a vision in the night. The king had seen a great image. The head was of gold, the breast and arms of silver. The stomach and thighs of brass, and the legs of iron and of clay. A stone, which was not thrown by the hands of man, struck the image and broke it to pieces. But the stone became a great mountain which filled the whole earth. Daniel interpreted the dream thus: There shall arise four great kingdoms after each other; afterwards God will establish a kingdom that shall overthrow all these, but shall itself remain forever.—The king said: Thy God is a God above all gods since he can reveal secret things. Daniel was now made ruler of the wise men of the country and remained in great respect and honor even after the death of Nebuchadnezzar.

Some time later Nebuchadnezzar had another dream about a great tree that was cut down. Daniel explained the dream to mean that the Lord was going to punish the king for his sins by taking his mind away, and he would be driven out to live among the cattle. Daniel urged the king to repent, but before the year was over the punishment came.

One day while walking in the palace the king boasted: Is not this the great Babylon which I have built by the might of my power, and for the glory of my majesty? While he yet spoke, there came a voice from heaven saying: O king Nebuchadnezzar, the kingdom is departed from thee. The same hour he lost his mind, and he was driven from men and he lived among the cattle and ate grass. His hair grew like eagles' feathers and his nails like birds' claws.

After 7 years he lifted his eyes up to heaven, and his understanding returned and he praised the Lord saying: I honor the King of heaven; for all His works are truth, and His ways justice. Those that walk in pride, He is able to abase. He was again made king and grew strong and great. (Daniel 2-4.)



#### 44. BELSHAZZAR'S FEAST.

When Belshazzar, the son of Nebuchadnezzar was king, he made a great feast to a thousand of his lords, and at this feast they drank wine out of the silver vessels that had been taken from the temple in Jerusalem. They drank wine and praised their gods of gold, of silver, of wood and of stone.

While they were thus drinking, the king saw a man's hand that wrote on the plaster on the wall. The king could not read the writing and trembled with fear. He then called for all the wise men of the country, and said if any one could read the writing he should be clothed in scarlet and have a chain of gold about the neck, and be the third in power in the land.

The wise men came and looked at the writing, but none could read it. The queen then came in and she told them to send for Daniel. Daniel came and the king made him the same offer that he had made the wise men. Daniel answered that he did not want his presents, but that he would read the writing for him. He reminded the king of his wickedness, and how God punished his father because of his wickedness, and urged him to repent. Then he read God's message to him: Thou art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians. God's word came true, for that night the city was taken by Darius the Mede, and king Belshazzar was killed. (Dan. 5.)

#### 45. DANIEL.

Darius, king of Babylon, set 120 princes over his kingdom, and over them three presidents, of whom Daniel was first. The king was so pleased with Daniel that he made him the chief ruler over his whole kingdom. The princes and presidents became jealous of Daniel and tried to find fault with his governing. But they could find no fault because Daniel was faithful and true.

Then they persuaded the king to pass a decree that if any one prayed to any god except the king, for thirty days, he should be thrown into the den of lions. Daniel heard of the decree, but he prayed to God three times a day on his knees before the open window, as he had done before.

These wicked men were glad when they found Daniel praying to God, and went and told the king about it.

The king was very sorry when he heard that Daniel had broken the decree, but he said to Daniel: Your God, Whom you serve, will deliver you. Daniel was thrown into the den, but God delivered him. When the king called to Daniel the next morning, Daniel answered: My God sent His angel, who shut the lions' mouths, and they have not hurt me. The king was so glad because Daniel was saved that he passed a new decree that all the people in his kingdom should worship the God of Daniel. And the men who had accused Daniel were thrown into the den of lions and killed. (Dan. 6.)

#### 46. THE RETURN FROM BABYLON.

Cyrus, king of Persia, took Babylon, and permitted the Jews to return to the land of their fathers. He gave them back all the vessels of gold and silver from the temple that had been carried away by Nebuchadnezzar. The 70 years were then at an end. Those who went away were 50,000. Zerubbabel, a chief of the house of David, led them to Jerusalem. In the second year after their return they began to build a new temple on Mount Moriah, where the temple of Solomon had stood. The Samaritans wished to build the temple with them; but the Jews would not permit it, as they did not regard them as right brethren. The Samaritans therefore hindered the work for many years. But then the prophets Haggai and Zechariah arose and encouraged the people, and the temple was finished; but it was not as magnificent as Solomon's temple.—The Samaritans built a temple for themselves on Mount Gerizim.

Several years after this Ezra of the tribe of Levi came to Jerusalem and exhorted the people not to sin any more against the Lord by marrying heathen women. (Book of Ezra.)

#### 47. QUEEN ESTHER.

Esther was a beautiful Jewish girl born in Babylon during the captivity of the Jews. When her parents died, she was adopted by her cousin Mordecai.

When king Ahasuerus deposed his queen, Esther was chosen as his queen. He loved her, and set a royal crown on her head.

Some time after this the king promoted Haman to become chief over all the princes in the land. Haman hated Mordecai, and persuaded the king to make a decree that all Jews in Babylon should be destroyed. When Mordecai heard of the decree, he told Esther about it and said: Who knows but what you have come to the kingdom just at this time to save your people? Esther asked Mordecai and the Jews of the city to fast and pray for 3 days and she would do the same.

Esther then went to speak to the king. He was glad to see her, and offered to give her anything she would ask for, even half of his kingdom. Esther only invited him and Haman to a banquet the next day and he promised to come.

When they were seated at the banquet table the next day, the king asked again: What is your request, queen Esther? It shall be granted thee, even to half of the kingdom. Esther answered: If I have found favor in thy sight, O king, let my life be given me and the life of my people; for we are sold to be destroyed. Then answered the king: Who is he that dares to presume in his heart to do so? Esther replied: An enemy, even this wicked Haman. The king rose from the table very angry. He ordered Haman to be hung, and appointed Mordecai to take his office. With the permission of the king, Mordecai issued a new decree, and the Jews were saved from destruction. (Book of Esther.)

#### 48. THE MACCABEES.

Alexander the great, king of Macedonia, took Palestine from the king of Persia, as well as all his other kingdoms. When Alexander died his great empire was divided, and the Jews came first under Egypt and after that under Syria and were oppressed in every way. At last the Syrian king Antiochus Epiphanes sought to compel them to live as the heathens. Many renounced their faith and sacrificed to the gods. But many also continued firmly in the faith and chose rather to die than to turn from the law of the Lord.



Seven brothers were successively scourged and tormented to death. The mother stood by and looked at and admonished them not to turn from the Lord. At last the mother also was killed. (2 Maccab. 7.)

At this time there lived in Judea a priest by the name of Mattathias. He would not sacrifice to the idols, but fled with his sons to the mountains, and those who feared God gathered about him. When he died, his son Judas Maccabeus became leader. He was brave as a young lion. He defeated the Syrians, took Jerusalem and purged the temple.—The Maccabees ruled over the country for a hundred years. Then the powerful Romans, who had their home in Italy, came and conquered the country. The Roman emperor Augustus made Herod king. Herod, who is called the great, was an Edomite. He was very suspicious and cruel, and killed a great many innocent people, even his own wife and three of his sons. He wished to flatter the people, and decorated the temple magnificently; but the people turned their hearts from him.—During his reign the fulness of time had come, and our Savior Jesus Christ was born in Bethlehem, as the prophet Micah had foretold.

#### 49. JOB.

Job was the name of a god-fearing man who had seven sons and three daughters, and owned 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 she-asses, and was the richest of all the men of the East. When his sons had feasted and eaten and drunk, he arose early and offered burnt offerings, for, said he: It may be, my sons have sinned and said farewell to God in their hearts. He was eyes to the blind, feet was he to the lame and a father to the poor; the aged arose before him, and princes were silent when he spoke.

One day when his children were feasting in the house of their elder brother, there came a messenger to Job and told: The oxen were plowing and the asses were feeding beside them, and the Sabeans fell upon them and took them away, yea, they have slain the servants, I only am escaped. While he was yet speaking, there came another, and said: Fire is fallen from heaven, and has burned up the sheep and the shepherds, and I only escaped. While he was yet speaking



came a third and said: The Chaldeans fell upon the camels, and have taken them away, yea, and have slain the young men with the edge of the sword. I only am escaped to tell thee. While he yet spoke, came a fourth, and said: Thy sons and daughters were eating and drinking in their oldest brother's house, and behold, there came a great wind from the wilderness, and smote the house and it fell upon thy children, and they are dead. I only am escaped. Then Job rent his robe, but worshipped God, and said: Naked came I into this world, and naked shall I return. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!

Job's whole body now became covered with boils, and he scraped himself with a piece of a broken pot and sat in ashes. His wife asked: Dost thou yet believe in God? Job answered: Thou speakest as one of the foolish women. Shall we receive good at the hands of God, and shall we not receive evil?

Three of Job's friends, hearing of his misfortunes, came to console him. But they could not know him, and they sat with him seven days and seven nights, and none spake to him for they saw that his grief was very great. When they began to speak, their words were harsh, for they thought that he must be a greater sinner than other men, since God sent greater afflictions upon him than on others. Then Job sinned; for he boasted of his perfection and disputed God's righteousness. Then the Lord spoke to Job out of a storm and said: Who art thou, that durst dispute with God? And Job answered: I have uttered that which I understood not. And God forgave him, and reproved his three friends because they had judged Job harshly.

God blessed Job. He was healed again, and got twice as much riches as before. He got again seven sons and three daughters, and lived a hundred and forty years after and died old and full of days. (Book of Job.)

## BOOKS OF THE OLD TESTAMENT.

Five books of Law: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Twelve books of history: Joshua, Judges, Ruth, 2 books of Samuel, 2 books of Kings, 2 books of Chronicles, Esra, Nehemiah, Esther.

Five books of poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

Five books of major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

Twelve books of minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

In most of these books prophecies concerning Christ are found. Malachi, the last prophet, foretells even of him who shall prepare the way for Him. The Lord says in the book of this prophet: Behold, I will send my messenger, and he shall prepare the way before me. And again He says: Behold, I will send you Elijah the prophet before the coming of the great day of the Lord.

Concerning these writings the Apostle Paul says: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness. And the apostle Peter says: The holy men of God spoke as they were moved by the Holy Spirit.

After these books come a number of others called Apocrypha. These were written by pious men and contain much that is good; but they are not inspired by God, as are the Holy Scriptures. Hence we dare not always use them as a lamp to our feet and a light to our path. The most important are: The Book of Tobit, The Book of Wisdom, The Wisdom of Jesus, son of Sirach, and the two Books of the Maccabees.

VOLRATH VOGT'S  
NEW TESTAMENT  
BIBLE HISTORY

ARRANGED INTO LESSONS AS A  
SUPPLEMENT TO

Dr. Martin Luther's  
SMALL CATECHISM  
With  
Explanation



## CONTENTS.

NO.	PAGE
1. Birth of John the Baptist .....	5
2. The Angel Visits Mary .....	5
3. The Birth of the Savior .....	6
4. The Wise Men From the East .....	7
5. The Child Jesus in the Temple .....	8
6. John Preaches and Baptizes .....	8
7A. Jesus is Baptized .....	9
7B. Jesus is Tempted .....	9
8. Jesus Begins His Work .....	10
9. Jesus and Nicodemus .....	11
10. Jesus and the Woman of Samaria .....	12
11. Jesus Chooses Twelve Apostles .....	13
12. The Sower .....	14
13. The Wicked Husbandman .....	14
14. The Good Samaritan .....	15
15A. The Rich Man .....	15
15B. The Fig Tree .....	16
16. The Prodigal Son. The Lost Sheep .....	16
17. The Unmerciful Servant .....	17
18. The Laborers in the Vineyard .....	18
19. The Marriage of the King's Son .....	19
20. The Tares Among the Wheat .....	19
21. The Pharisee and the Publican .....	20
22. The Talents .....	20
23. The Rich Man and Lazarus .....	21
24A. Jesus at the Marriage in Cana .....	22
24B. Jesus Calms the Storm .....	22
25A. Jesus Raises the Widow's Son.....	22
25B. Jesus Raises the Daughter of Jairus .....	23
26. Jesus heals a Man at Bethesda .....	23
27. Jesus Heals the Daughter of the Woman of Canaan .....	24
28. Jesus Opens the Eyes of a Blind Man .....	24
29A. Jesus Heals Ten Lepers .....	25
29B. Jesus Drives Out an Evil Spirit .....	25



NO.		PAGE
30.	Jesus Feeds the 5,000 .....	25
31.	Jesus Heals a Man Sick of Palsy .....	26
32.	Jesus Raises Lazarus .....	26
33A.	Jesus Visits Martha and Mary .....	27
33B.	Jesus Transfigured .....	28
34A.	Jesus Blesses little Children .....	28
34B.	Jesus the Guest of Zaccheus .....	28
35.	The Enemies of Jesus .....	29
36.	Jesus Enters Jerusalem .....	29
37.	Jesus Institutes the Lord's Supper .....	30
38.	Jesus in Gethsemane .....	31
39A.	Jesus Before the Council .....	32
39B.	Peter's Denial. The Death of Judas .....	32
40.	Jesus Before Pilate .....	33
41.	Jesus on the Cross .....	34
42A.	The Burial of Jesus .....	35
42B.	The Resurrection of Jesus .....	35
43.	Jesus Appears to the Disciples .....	36
44.	The Ascension of Jesus .....	37
45.	The Outpouring of the Holy Spirit .....	38
46.	The Apostles before the Council .....	39
47.	Stephen .....	39
48.	Cornelius .....	40
49.	Paul .....	41
50A.	The Destruction of Jerusalem .....	42
50B.	The Apostle John .....	42
50C.	The Writing of the New Testament .....	43

## **1. BIRTH OF JOHN THE BAPTIST.**

At the time that Herod the Great was king in Judea, there lived a priest by the name Zacharias and the name of his wife was Elisabeth. They were both righteous before God; but they had no children, and both were now old. One day while Zacharias was offering incense in the Holy, and the people were praying without, an angel of the Lord appeared unto him. And fear fell upon Zacharias. But the angel said unto him: Fear not, Zacharias, for thy supplication is heard and thy wife Elisabeth shall bear a son, and thou shalt call his name John. He shall go forth in the spirit and power of Elijah, and make ready for the Lord a well prepared people. Zacharias said: Whereby shall I know this? The angel answered: I am Gabriel, that stand in the presence of God. Behold, thou shalt be dumb, until the day that these things shall come to pass, because thou didst not believe my words. (Luke 1: 5-25.)

And Elisabeth brought forth a son. Her neighbors and kinsfolk would have him called Zacharias after his father. But his mother said: He shall be called John. They said: There is none of thy kindred that is called by this name. And they made signs to his father, and he took a tablet and wrote: John is his name. And immediately his mouth was opened and he blessed God in a glorious song of praise. And the child grew, and waxed strong in spirit, and was in the deserts till the day when he stood forth before the people of Israel. (Luke 1: 57-80.)

## **2. THE ANGEL VISITS MARY.**

In the sixth month after Gabriel had appeared to Zacharias he was sent from God to a city of Galilee named Nazareth. There dwelt a virgin of the house

of David, and her name was Mary. She was betrothed to a man of the house of David, and his name was Joseph. And the angel came in unto Mary, and said: Hail, thou that art highly favored! The Lord is with thee, thou blessed among women! But Mary was greatly troubled at this saying and cast in her mind what manner of salutation this might be. And the angel said: Fear not, Mary, for thou hast found favor with God. Thou shalt bring forth a Son, and shalt call his name JESUS. Then Mary said: How shall this be, seeing I am not married? The angel answered: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also the Holy One, which is born of thee, shall be called the Son of God. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. (Luke 1:26-38.)

### 3. THE BIRTH OF THE SAVIOR.

It came to pass in those days that a decree went out from Cæsar Augustus, that all the world should be enrolled. And all went to enroll themselves, every one in his own city. And Joseph also went from Nazareth in Galilee to Judea, to the city of David, which is called Bethlehem, to enroll himself with Mary, his betrothed wife. While they were there, the time was fulfilled, and Mary brought forth a Son, wrapped Him in swaddling clothes, and laid Him in a manger for there was no room for them in the inn.

And there were shepherds in the same country, abiding in the field, and keeping watch by night over their flock. And lo, an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. But the angel said unto them: Be not afraid. Behold, I bring you good tidings of great joy: For there is born to you this day in the city of David a Savior, which is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, good will to men.

And the shepherds came with haste, and found Mary and Joseph, and the Babe lying in the manger. And they made known concerning the saying which was spoken to them about this Child. And all that heard it wondered; but Mary kept these words in her heart. When eight days were fulfilled for circumcising the Child, His name was called Jesus according to the word of the angel.

Forty days after the birth of Jesus, His parents brought Him to Jerusalem to present Him to the Lord. And there was in Jerusalem a pious man whose name was Simeon. He had been promised by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came that day in the Spirit into the temple. And when he saw the Child, he took It up in his arms, and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples. (Luke 2: 1-31.)

#### 4. THE WISE MEN FROM THE EAST.

When Jesus was born in Bethlehem in the days of Herod the king, wise men came from the east to Jerusalem, saying: Where is He that is born King of the Jews? For we saw His star in the east, and are come to worship Him. And Herod called together the chief priests and the scribes, and inquired of them where Christ should be born. They answered: In Bethlehem, according to the prophecy of Micah. Then Herod called the wise men secretly, and learned of them carefully what time the star appeared, and said to them: Go to Bethlehem and search out carefully concerning the Child, and when ye have found It, bring me word, that I may come also and worship It.

The wise men went their way, and lo, the star which they had seen in the east, went before them, till it came and stood over the house where the Child was. And when they saw the star, they rejoiced greatly, and came into the house, and found the Child and Mary His mother, and they fell down and worshipped Him, and they offered unto Him their treasures, gold, frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.



When they were departed, an angel of the Lord appeared unto Joseph in a dream, and said: Arise, take the Child and His mother and flee into Egypt, and be there until I tell thee; for Herod will seek the Child to destroy Him. Then Joseph took the Child and His mother by night and went into Egypt.

When Herod saw that he was mocked of the wise men, he was exceeding wroth, and he sent forth and slew all the baby boys in Bethlehem from two years old and under.—When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, take the Child and His mother, and go into the land of Israel, for they are dead that sought the Child's life. And he went into Galilee and dwelt in Nazareth. And the Child grew, and waxed strong in spirit, becoming full of wisdom, and the grace of God was upon Him. (Matt. 2; Luke 2: 39,40.)

#### 5. THE CHILD JESUS IN THE TEMPLE.

The parents of Jesus went every year to Jerusalem at the feast of the Passover. When Jesus was twelve years old they took Him with them. When they went home, He tarried behind in Jerusalem, and they knew it not. Supposing Him to be in the company, they went a day's journey. And they sought for Him among their kinsfolk and acquaintance. And when they found Him not, they returned to Jerusalem seeking for Him. After three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard Him were amazed at His understanding and His answers. And Mary said: Son, why hast Thou thus dealt with us? Thy father and I sought Thee sorrowing. Jesus answered: How is it that ye sought me? Knew ye not that I must be in my Father's house? And He went down with them to Nazareth; and He was obedient to them.—And Jesus advanced in wisdom and stature, and in favor with God and men. (Luke 2: 41-52.)

#### 6. JOHN PREACHES AND BAPTIZES.

John dwelt quietly in the desert till he was thirty years of age. Then came the word of the Lord to him, and he began to preach: Repent ye, for the kingdom of heaven is at hand. Even now the ax lieth at the root

of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. His manner of living was like that of the prophets of old. His raiment was of camel's hair and a leathern girdle about his loins, and his food was locusts and wild honey. People both from Jerusalem and from the country came to him, and they were baptized of him, confessing their sins. Many believed that he was Christ; but he said: I am not Christ. I baptize only with water; but after me cometh One that is greater than I, the latchet of whose shoe I am not worthy to unloose. He shall baptize with the Holy Spirit. He is the Lamb of God that beareth the sins of the world. (Matt. 3: 1-11; John 1: 19-29.)

John exhorted both high and low to repentance. The tetrarch Herod Antipas had compelled his brother to part from his wife, Herodias, and had himself taken her to wife. John said to him: It is not lawful for thee to have her for wife. Herod became angry for this, and cast John into prison. When Herod's birthday came, the daughter of Herodias danced before him. He was pleased with the dance, and promised with an oath to give her whatsoever she should ask, even the half of his kingdom. She went to the mother, who said: Ask for the head of John on a platter. The king was grieved, but for the sake of his guests he kept his word. John was beheaded, and his head was brought to the princess on a platter. And his disciples came and buried him. (Matt. 14: 1-12.)

#### **7A. JESUS IS BAPTIZED.**

When Jesus was thirty years old, He came to John at the Jordan to be baptized. John said: I have need to be baptized of Thee, and comest Thou to me? Jesus answered: Suffer it now, for thus it becometh us to fulfill all righteousness. Then John baptized Him. And when Jesus went up from the water, lo, the heavens were opened, and the Spirit of God descended on Him in the form of a dove. And there came a voice out of the heavens, saying: This is My beloved Son, in Whom I am well pleased. (Matt. 3: 13-17.)

#### **7B. JESUS IS TEMPTED.**

Then Jesus was led of the Spirit into the wilderness to be tempted of the devil. And when He had fasted

forty days and forty nights, He afterward hungered. And the tempter came and said unto Him: If Thou art the Son of God, command that these stones become bread. Jesus answered: It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took Him into the holy city, and he set Him on the pinnacle of the temple, and said: If Thou art the Son of God, cast Thyself down; for it is written: He shall give his angels charge concerning Thee, and on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. Jesus answered: Again it is written: Thou shalt not try the Lord thy God. Again the devil took Him unto an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them, and said: All these things will I give Thee, if Thou wilt fall down and worship me. Jesus answered: Get thee hence, Satan! For it is written: Thou shalt worship the Lord, thy God, and Him only shalt thou serve. (Matt. 4 : 1-11.)

### 8. JESUS BEGINS HIS WORK.

After Jesus had been baptized and tempted, He began His work. For about three years He went from place to place in the country and in the cities, and on the great feasts He went up to Jerusalem. He spoke but a word and the blind saw, the deaf heard, the lame walked, the lepers were cleansed, and the dead were raised. He was God's only begotten Son, born of the Father from eternity, therefore He could say: I am the Way, the Truth, and the Life. No man cometh to the Father but by me. Come unto me, all ye who labor and are heavy laden, and I will give you rest. Everywhere the people flocked to Him and heard Him, for no man spoke as He did.

Once He spoke to the people from a mountain. This speech is therefore called the Sermon on the Mount. In this He says:

I am not come to destroy the law and the prophets, but to fulfill them.

Ye have heard that it was said: Thou shalt not commit adultery; but I say unto you, that every one who looketh on a woman to lust after her, hath committed adultery with her in his heart.



Ye have heard that it was said: Thou shalt not forswear thyself; but I say unto you: Swear not at all, but let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil.

When ye pray, ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal, for where thy treasure is, there will thy heart be also.

Be not anxious for what ye shall eat, or what ye shall drink, nor yet what ye shall put on. Behold the birds of the heavens. They sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not ye of much more value than they? Consider the lilies of the field, how they grow! They toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Be not therefore anxious for the morrow; for sufficient for the day is the evil thereof.

Whatsoever ye would that men should do unto you, even so do ye also unto them. (Matt. 5-7.)

## 9. JESUS AND NICODEMUS.

One of the Pharisees who sat in the Council was named Nicodemus. He came to Jesus by night, and said: Rabbi, we know that Thou art a teacher come from God; for no man can do these signs that Thou doest, except God be with him. Jesus answered: Except a man be born anew, he cannot see the kingdom of God. Nicodemus said: How can a man be born when he is old? He cannot be born twice? Jesus answered: Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the



flesh is flesh; and that which is born of the Spirit is spirit. Nicodemus answered: How can these things be? Jesus answered: Art thou the teacher of Israel and dost not understand these things? As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up on the cross. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have eternal life. (John 3 : 1-16.)

#### 10. JESUS AND THE WOMAN OF SAMARIA.

Jesus was passing through Samaria, and being wearied of His journey, He sat by the well outside of the city of Sychar. A woman from the city came to draw water. Jesus said unto her: Give me to drink. She answered: How is it that Thou, being a Jew, askest drink of me, being a Samaritan woman? For there was bitter enmity between the Jews and the Samaritans. Jesus said: If thou knew who it is that speaketh with thee, thou wouldest have asked Him to give thee to drink, and He would have given thee living water. She answered: Sir, Thou hast nothing to draw with, and the well is deep. Jesus said: Go, call thy husband. She answered: I have no husband. Jesus answered: Thou saidst well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. The woman said: Sir I perceive that Thou art a prophet. Where ought we to worship God? We Samaritans believe it must be done on Mount Gerizim, and ye Jews say, It ought to be in Jerusalem. Jesus said: Woman, the hour cometh, when no man shall ask about Gerizim and Jerusalem; for God is Spirit, and they that worship Him must worship in spirit and truth. The woman answered: When Messiah cometh, He will declare unto us all things. Jesus said: I am Messiah. So the woman left her water-pot, and went into the city, and told what had happened to her, and the men went out to Jesus, and He abode two days in the city, and many believed in Him. And they said to the woman: Now we believe not because of thy speaking, for we have heard for ourselves, and know that this is indeed Christ, the Savior of the world. (John 4 : 1-42.)

## II. JESUS CHOOSES TWELVE APOSTLES.

As Jesus stood by the lake of Gennesaret one day, the people pressed upon Him to hear the word of God. He entered Simon Peter's boat, and taught the people from there. When He had left speaking, He said unto Peter: Put out into the deep, and let down your nets for a draught. Peter answered: We toiled all night, and took nothing; but at Thy word I will let down the nets. And they enclosed a great multitude of fishes, and their nets were breaking. And they beckoned unto James and John, who were in another boat. They came, and they filled both the boats. When Peter saw this, he fell down at the feet of Jesus, and said: Depart from me, for I am a sinful man, O Lord. But Jesus said to him: Fear not, from henceforth thou shalt catch men. And they brought the boats to land, and left all, and followed Him. (Luke 5 : 1-11.)

Many followed Jesus to hear the gospel of salvation; from these He chose twelve men who constantly should be with Him. These He called Apostles, that is, messengers; for they should be his messengers into all countries to testify about Him.

The names of the twelve apostles are these: 1, Simon, whom the Savior called Peter (that is: the rock); 2, his brother Andrew; 3, James, the son of the fisherman Zebedee; 4, his brother John, the disciple whom the Lord loved; 5, Philip; 6, Bartholomew; 7, Thomas; 8, Matthew; 9, James, son of Alphaeus; 10, Judas Thaddeus; 11, Simon Zelotes (that is: the zealous); and 12, Judas Iscariot, who betrayed the Savior.

These twelve He sent out on short journeys to proclaim to the Jews that the kingdom of heaven was at hand. Two and two went together. Later on He sent out seventy disciples, who also went two and two, to proclaim that the kingdom of heaven was at hand. (Matt. 10: 1-5; Luke 10: 1.)

## THE PARABLES OF JESUS.

### 12. THE SOWER.

A sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the birds came and devoured them. And some fell upon rocky places, where they had not much earth, and straightway they sprang up, because they had no deepness of earth, and when the sun was risen, they were scorched and withered away. And some fell among thorns; and the thorns grew up and choked them. But some fell upon good ground and yielded fruit, some a hundred-fold, some sixty-fold and some thirty-fold.

As the disciples did not understand the meaning of this parable, Jesus gave them this explanation: The seed is the word of God; when any one hears the word and does not understand it, then comes the evil one, and snatches away that which is sowed in his heart. This is the seed sown by the wayside.—That which fell upon rocky places is he that hears the word, and straightway with joy receives it; and when tribulation and persecution arise because of the word, he straightway stumbles.—That which is sown among thorns is he that hears the word, and the cares of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.—But that sown in the good ground is he that hears the word and keeps it in his heart, and it bears fruit. (Matt. 13: 1-23.)

### 13. THE WICKED HUSBANDMEN.

A householder who had a large vineyard let it out to husbandmen, and went to a far-off country. And when the time came for the fruit to be ripe, he sent servants to receive the fruit. But the husbandmen took one of his servants and beat him, killed another, and stoned another. Again he sent other servants, but they treated them likewise.

At last he sent his own son, thinking that they would respect him. But when the husbandmen saw his son, they said among themselves: This is the heir. Come, let us kill him, and let us seize his inheritance. And they caught him and slew him.

By the unfaithful husbandmen Jesus meant the

Pharisees, and when He asked them what they thought the householder would do to such men, they said: He will destroy those wicked men, and let out his vineyard to honest men.

Then Jesus answered: Likewise the kingdom of God shall be taken from you, and given to people who will bring forth fruit thereof. (Matt. 21: 33-43.)

#### 14. THE GOOD SAMARITAN.

A lawyer came to Jesus and said: Master, what shall I do to inherit eternal life? Jesus said: What is written in the law? He answered: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Jesus said: Thou hast answered right; do this, and thou shalt live. But he, desiring to justify himself, said to Jesus: Who is my neighbor? Jesus answered: A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped and wounded him, and departed, leaving him half dead. By chance a certain priest went down that way, and he saw him, but passed by on the other side. A Levite did the same thing. But a certain Samaritan, as he journeyed, came to where he was, and when he saw him, he was moved with compassion. And he went to him, bound up his wounds, pouring on them oil and wine. And he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he left, he took out two pieces of money, gave them to the host and said: Take care of him, and whatsoever thou spendest more I will repay thee when I come back again.—Which of these three thinkest thou proved neighbor to him that fell among the robbers? And he said: He that showed mercy on him. Jesus said: Go, and do thou likewise. (Luke 10: 25-37.)

#### 15A. THE RICH MAN.

The ground of a certain rich man brought forth plentifully. And he reasoned within himself: What shall I do? because I have not room to bestow my fruit. And he said: This will I do: I will pull down my barns, and build them greater, and there will I bestow all my grain and goods. And I will say to my



soul: Soul, take thine ease, eat, drink, be merry! But God said unto him: Thou fool, this night is thy soul required of thee, and whose shall those things be which thou hast prepared? (Luke 12: 16-20.)

### 15B. THE FIG TREE.

A certain man had a fig tree planted in his vineyard, and he came seeking fruit thereon, and found none. Then he said to the vinedresser: Behold, these three years I came seeking fruit on this fig tree, and find none. Cut it down! Why shall it take the strength from the ground to no use? But the vinedresser answered: Lord, let it alone this year also, till I shall dig about it, and dung it, perhaps it may then bear fruit; if not, thou shalt cut it down. (Luke 13: 6-9.)

### 16. THE PRODIGAL SON. THE LOST SHEEP.

The Pharisees considered themselves righteous, and were therefore offended, because Jesus received publicans and sinners, and ate with them. Jesus therefore spoke the following parables: A certain man had two sons. The younger said to the father: Father, give me that part of thy substance that falls on me. And he divided unto them. Not many days after the younger gathered all his goods, and took his journey into a far country, and there he wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would gladly have satisfied himself with the husks that the swine ate, and no man gave him anything. When he came to himself he said: How many day-laborers of my father's have bread enough and to spare, and I perish here with hunger! I will arise, and go to my father, and will say unto him: Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son; make me as one of thy day-laborers. And he took the way to his father. While he was yet far off, his father saw him, and ran, and fell on his neck, and kissed him. The son said: Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son. But the father said to his servants: Bring forth the

best robe, and put a ring on his hand, and shoes on his feet, and kill the fatted calf, and let us eat and make merry. For this my son was dead, and is alive again; he was lost, and is found.

The elder son was in the fields, and as he came home and heard music and dancing, he asked one of the servants what these things might be. And he was told that the father had made a feast for his son who had returned. Then he was angry, and would not go in. His father came out and entreated him; but he answered: Lo, these many years do I serve thee, and I never transgressed thy commandments, and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. But his father said: My son, thou art ever with me, and all that is mine is thine; but it was meet to make merry and be glad, for this thy brother was dead, and is alive, and was lost, and is found.

When a man has a hundred sheep, and loses one of them, does he not leave the ninety and nine, and go after the lost sheep? And when he hath found it, he lays it on his shoulders, and bears it home and rejoices more over that one than over the ninety and nine which were not lost. So shall there be greater joy in heaven over one sinner who repenteth than over ninety and nine who need no repentance. (Luke 15.)

### 17. THE UNMERCIFUL SERVANT.

Peter once asked Jesus: How often shall I forgive my brother that sins against me? Are seven times enough? Jesus answered: Not seven times, but seventy times seven. And He told the following parable: A king would make reckoning with his servants, and there came one that owed him ten thousand talents (about ten million dollars). But as he had not wherewith to pay, the king commanded that he and his wife and children and all that he had should be sold, and payment be made. The servant therefore fell down before him, and said: Lord, have patience with me, and I will pay thee all. And his lord being moved with compassion, forgave him the debt. But that servant went out, and found one of his fellow servants that

owed him a hundred shillings (about fifteen dollars), and he laid hold on him and took him by the throat, saying: Pay me what thou owest! So his fellow-servant fell down and besought him, saying: Have patience with me, and I will pay thee. And he would not, but went and cast him into prison. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him and said: Thou wicked servant. I forgive thee all that debt, because thou besoughtest me. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord cast him into prison, till he should pay all that was due. So shall also my heavenly Father do unto you, if you forgive not every one his brother from your hearts. (Matt. 18:21-35.)

#### 18. THE LABORERS IN THE VINEYARD.

The kingdom of heaven is like a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with them for a shilling a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle, and said to them: Go ye also into the vineyard, and whatsoever is right I will give you. Again he went out about the sixth and about the ninth hour, and did likewise. And about the eleventh hour he went out again, and found others standing, and he said: Why stand ye here all the day idle? They said: Because no man hired us. He said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. When evening came, the lord of the vineyard said to his steward: Call the laborers, and pay them their hire, beginning from the last unto the first. They that were hired about the eleventh hour came, and received full hire. And when the first came, they supposed that they would receive more, and they likewise received every man a shilling. Then they murmured against the householder and said: These last have spent but one hour, and thou hast made them equal to us, who have borne the burden of the day and the scorching heat. He answered: Friend, I do thee no wrong. Didst thou not agree with me for



a shilling? Take up that which is thine, and go thy way. But I will give the last as much as thee. Is it not lawful for me to do what I will with mine own? Or doth it hurt thee that I am good? (Matt. 20: 1-15.)

#### 19. THE MARRIAGE OF THE KING'S SON.

The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son. He sent his servants forth to call them that were bidden to the marriage feast. But they would not come, but went their ways, one to his farm, another to his merchandise, and the rest laid hold on his servants and treated them shamefully, and killed them. But the king was angry and he sent his armies, and destroyed those murderers, and burned their city. And he said to his servants: The wedding is ready; but they that were bidden were not worthy. Go ye therefore to the crossroads, and as many as ye shall find, bid to the marriage feast. And the wedding was filled with guests. When the king went in to behold the guests, he saw one who had not on a wedding garment. And he said to him: Friend, how comest thou in hither, not having a wedding garment? But he was silent. Then the king said to the servants: Bind him hand and foot, and cast him out into outer darkness, there shall be weeping and gnashing of teeth. (Matt. 22: 1-13.)

#### 20. THE TARES AMONG THE WHEAT.

The kingdom of heaven is likened unto a man that sowed good seed in his field. But in the night his enemy came, and sowed tares among the wheat. When the seed sprang up, the tares appeared also. And the servants went to the householder and said: Sir, didst thou not sow good seed in thy field? Whence has it then tares? He answered: An enemy has done this. The servants said: Wilt thou, then, that we go and gather them up? He answered: Nay, lest haply ye root up the wheat with them. Let both grow together until harvest, then I will say to the reapers: Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Jesus has explained also this parable: He that sowed the good seed is the Son of Man, and the field is the world. The good seed are the children of the



kingdom, and the tares are the children of the evil one; and the enemy that sowed the tares is the devil. The harvest is the end of the world, and the servants are the angels. As the tares are gathered up and burned with fire, so shall it be in the end of the world. Then shall the Son of Man send forth His angels, and they shall gather the ungodly, and shall cast them into the furnace of fire, where there shall be weeping and gnashing of teeth. But the righteous shall shine forth as the sun in the kingdom of the Father. (Matt. 13: 24-43.)

#### 21. THE PHARISEE AND THE PUBLICAN.

To certain who trusted in themselves, that they were righteous, and set all others at naught, Jesus spake this parable: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood by himself, and prayed thus: God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, and give tithes of all that I get. But the publican, standing afar off, would not lift his eyes unto heaven, but smote his breast and said: God, be merciful to me a sinner! I say unto you: This man went down to his house justified, but not the Pharisee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (Luke 18: 9-14.)

#### 22. THE TALENTS.

A man going into another country called his servants, and delivered unto them his goods. To one he gave five talents, to another two talents, and to another one talent. After a long time the lord of those servants came home, and made a reckoning with them. He that received five talents came forth and said: Lord, thou gavest me five talents; lo, I have gained other five talents. His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. Likewise he said to the servant who received two talents and with them gained two other talents. Then came also the one that had received the one talent and said: Lord, I know that

thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. Therefore I was afraid, and went away and hid the talent in the earth. Lo, here it is. His lord said: Thou wicked and slothful servant, thou knewest that I am a hard man, thou oughtest therefore to have put my money to the bankers, so I could have received back mine own with interest. And he commanded that the unprofitable servant be cast out, where there is weeping and gnashing of teeth. (Matt. 25: 14-30.)

### 23. THE RICH MAN AND LAZARUS.

There was a rich man, and he was clothed in purple and fine linen, and fared sumptuously every day. But there was a poor man named Lazarus, that was laid at his gate, full of sores, and he desired to be fed with the crumbs that fell from the rich man's table. Yea, even the dogs came and licked his sores. The poor man died, and he was carried away by the angels into Abraham's bosom. The rich man died also, and was buried. When he lifted up his eyes in hell, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am in anguish in this flame. But Abraham answered: Son, remember that thou in thy lifetime hast received thy good things, and Lazarus likewise evil things; but now here he is comforted, and thou art in anguish. Beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said: I pray thee, therefore, father, that thou wouldest send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham answered: They have Moses and the prophets; let them hear them. But he said: Nay, Father Abraham; but if one go to them from the dead, they will repent. Abraham answered: If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead. (Luke 16: 19-31.)

## MIRACLES OR WONDERFUL WORKS OF JESUS.

### 24A. JESUS AT THE MARRIAGE IN CANA.

There was a marriage in Cana of Galilee, and the mother of Jesus was there, and Jesus and His disciples were also invited. And when the wine failed, the mother of Jesus said unto Him: They have no more wine. Jesus answered: Woman, what have I to do with thee? Mine hour is not yet come. His mother said to the servants: Whatsoever He saith to you, do it. The Jews always washed their hands before meals, and six water-pots of stone stood there for washing. Jesus said to the servants: Fill the water-pots with water. And they filled them up to the brim. And He said unto them: Draw out now, and bear unto the steward of the feast. The steward knew not whence the wine came. When he tasted it, he said to the bridegroom: Every man setteth on first good wine, then that which is worse; thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana in Galilee, and manifested His glory, and His disciples believed on Him. (John 2.)

### 24B. JESUS CALMS THE STORM.

As Jesus one evening sailed over the lake of Genesaret, there arose a great tempest, insomuch that the boat was covered with the waves. But He was in the stern of the boat asleep. And the disciples went to Him and awoke Him and said: Save, Lord, we perish! But He said: Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea, and there was a great calm. And they marveled and said: Who is this, that even the winds and the sea obey Him! (Matt. 8 : 23-27.)

### 25A. JESUS RAISES THE WIDOW'S SON.

As Jesus came to a little city called Nain, one that was dead was carried forth, and he was the only son of a widow. And much people from the city went with her. When Jesus saw her, He had compassion on her, and said: Weep not. And He came nigh and touched



the bier, and the bearers stood still, and He said: Young man, I say unto thee, arise! And he that was dead sat up, and began to speak. And Jesus gave him to his mother. And fear took hold of all; and they glorified God, saying: A great prophet is arisen among us, and God hath visited His people. (Luke 7: 11-16.)

#### 25B. JESUS RAISES THE DAUGHTER OF JAIRUS.

A ruler of the synagogue, Jairus by name, came and fell at the feet of Jesus and said: My daughter is at the point of death, come and lay Thy hands on her that she may live! And Jesus went with him. But some came from the house of the ruler of the synagogue and said: Why troublest thou the Master any further? Thy daughter is dead. Jesus said to the father: Fear not, only believe, and she will be saved. When He came in, He beheld a tumult, and many weeping. But He said: Weep not! And He took the father and the mother, and Peter, James and John, and went in where the little girl lay and said: Little girl, arise! And straightway she arose and walked. (Mark 5: 22-42.)

#### 26. JESUS HEALS A MAN AT BETHESDA.

At Jerusalem there was a pool by the name of Bethesda that had peculiar healing qualities. It flowed only at regular intervals, and if a person then got into the water, he would be healed of any disease that he had. The people believed that it was an angel who stirred the water.

When Jesus came by one day, He found a man lying there who had been sick 38 years. Jesus asked him: Wilt thou be made whole? He answered: Sir, I have no one to help me, and someone always gets ahead of me. Jesus then said to him: Rise, take up thy bed and walk. Immediately he was made well, took up his bed and walked. Afterwards Jesus found him in the temple and said to him: Sin no more, lest a worse thing come upon thee.

This happened on a Sabbath, and the Jews became angry at Jesus and sought to slay him. Jesus answered them: My Father worketh hitherto, and I work. And the works that my Father hath given me to do, bear witness of me, that the Father hath sent me. (John 5.)



## 27. JESUS HEALS THE DAUGHTER OF THE WOMAN OF CANAAN.

Jesus went to the country about Tyre and Sidon, and a Canaanitish, heathen woman cried unto him: Have mercy on me, O Lord, Thou son of David. My daughter is grievously vexed with a devil. But Jesus answered her not a word. The disciples said: Send her away, for she crieth after us. Jesus answered: I was not sent but unto the lost sheep of Israel. The woman now came and worshipped Him, saying: Lord, help me! Jesus said: It is not right to take the children's bread and cast it to the dogs. She said: Yea, Lord, for even the dogs eat of the crumbs which fall from their master's table. Then Jesus said unto her: O woman, thy faith is great, be it done unto thee, even as thou wilt. And her daughter was healed from that hour. (Matt. 15: 21-28.)

## 28. JESUS OPENS THE EYES OF A BLIND MAN.

On a Sabbath day Jesus and his disciples met a man blind from his birth. The disciples asked Jesus who had sinned, the man or his parents, that he should be born blind. Jesus answered: Neither did he sin nor his parents, but that the works of God should be made manifest in him. I must do the works of Him Who sent me. I am the Light of the World.

Jesus then spat on the ground and made a soft clay and put it on the blind man's eyes, and told him to go and wash in the pool of Siloam. He did so and came back seeing.

All who knew the man asked how he got his sight. He told them that a man by the name Jesus had done it. His parents did not dare to say anything because they were afraid of the Pharisees.

When the Pharisees heard about it they called in the man and asked him how he got his sight. When he told them they said: This man Jesus is a sinner, because He does not keep the Sabbath. The man answered: We know that God does not hear sinners, but only those who do His will. If this man were not from God, He could do nothing. Then they cast him out.

But Jesus found him and asked: Do you believe

in the Son of God? He answered: Who is He that I may believe on Him? Jesus said: It is He Who speaks with you. He answered: Lord, I believe. And he worshipped Him. Jesus said: For judgment came I to this world, that they who see not may see, and that they who see may become blind. (John 9.)

#### **29A. JESUS HEALS TEN LEPERS.**

Once when Jesus was on the way to Jerusalem, there met Him ten men that were lepers, who stood afar off, and lifted up their voices, saying: Jesus, Master, have mercy on us! He said: Go, and show yourselves to the priests. And as they went, they were cleansed. One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at the feet of Jesus, and gave Him thanks. And he was a Samaritan. Then Jesus said: Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God, save this stranger? And He said unto him: Arise, and go thy way. Thy faith hath made thee whole. (Luke 27: 11-19.)

#### **29B. JESUS DRIVES OUT AN EVIL SPIRIT.**

A father brought his son to Jesus saying: My son hath a dumb spirit, and when he teareth him, he foameth and gnasheth his teeth, and pineth away. If Thou canst do anything, have compassion on us and help us. Jesus said: If thou canst believe; all things are possible to him that believeth. The father said: I believe; help my unbelief. Jesus then rebuked the evil spirit, and he cried and rent the child sorely and went out of him. The boy looked as if he were dead, but Jesus took him by the hand and lifted him up, and he arose. (Mark 9: 17-27.)

#### **30. JESUS FEEDS THE FIVE THOUSAND.**

Jesus went over the lake of Gennesaret to a desert place, and when the people saw it, they hurried after Him by land. When evening had come His disciples came to Him and said: The place is desert, and the day is now far spent; send the people away, that they may go to the villages round about, and buy themselves food. Jesus answered: Give ye them to eat. They

said: We have only five loaves of bread and two fishes, but what are they among so many? But Jesus let the people sit down on the grass, took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake them, and gave them to the disciples, and the disciples set before them. And they did all eat and were filled. And Jesus said unto the disciples: Gather up the broken pieces, that nothing be lost. They gathered up twelve basketfuls. And they that ate the loaves were five thousand men besides women and children. (Mark 6: 32-44.)

### 31. JESUS HEALS THE MAN SICK OF PALSY.

And they came unto Jesus, bringing one sick of the palsy. And when they could not come nigh unto Him for the press, they uncovered the roof where He was, and let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy: Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts: Why doth this Man thus speak blasphemies? Who can forgive sins but God only?

And immediately Jesus said to them: What is easier to say to the sick man: Thy sins be forgiven thee, or to say: Arise, and take up thy bed and walk?

To show them that He had the power to forgive sins, Jesus said to the sick man: Arise, take up thy bed, and go to thy house. And immediately he arose, took up his bed and walked about. And all who saw it were amazed, and glorified God. (Mark 2: 1-12.)

### 32. JESUS RAISES LAZARUS.

Near Jerusalem was a little village called Bethany. There dwelt a man named Lazarus and his two sisters, Martha and Mary. And Jesus loved them very much. When Lazarus once was sick, the sisters sent word to Jesus, saying: Lord, he whom Thou lovest is sick. Jesus was at that time on the other side of the Jordan, and He remained there two days. Afterward He said to his disciples: Lazarus, our friend, sleepeth, but I go that I may awake him out of sleep. The disciples answered: If he is fallen asleep, he will recover. Jesus now said plainly: Lazarus is dead.



When Jesus came to Bethany, Lazarus had been in the tomb four days. Martha heard that Jesus was coming and went to meet him and said: Lord, if Thou hadst been here, my brother had not died. Jesus answered: Thy brother shall rise again. I am the resurrection and the life. He that believeth on me, though he die, yet shall he live. Mary then came out also to Jesus and said: Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw both her and the Jews that came with her, weeping, He said: Where have ye laid him? They answered: Come and see. And Jesus wept. The Jews then said: Behold how He loved him! They now came to the tomb which was a cave, and a stone lay against it. Jesus said: Take away the stone! Martha saith unto Him: Lord, he stinketh by this time; for he hath been four days in the tomb. Jesus answered: Said I not unto thee, that, if thou couldest believe, thou shouldest see the glory of God? When they had removed the stone, Jesus lifted up His eyes, and gave thanks to the Father Who always heard Him, and then He cried with a loud voice: Lazarus, come forth! And he that was dead came forth in the grave-clothes. And many of the Jews who saw this believed on Jesus. (John 11: 1-46.)

## OTHER NARRATIVES FROM THE LIFE OF JESUS.

### 33A. JESUS VISITS MARTHA AND MARY.

One day when Jesus came to the village of Bethany, a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was busy with much serving, and came to Him and said: Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her: Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen the good part, which no one shall take away from her. (Luke 10: 38-42.)



### 33B. JESUS IS TRANSFIGURED.

Jesus took Peter, James and John with Him, and went up into a high mountain to pray. And as He was praying, He was transfigured before them, and His face did shine as the sun, and His garments became white as snow. And they saw Moses and Elias, who spoke with Him about His sufferings and death, which awaited Him in Jerusalem. Peter said: Lord, it is good for us to be here. If Thou wilt we will make three tabernacles, one for Thee, one for Moses, and one for Elias. While he was yet speaking, a bright cloud overshadowed them, and a voice came out of the cloud, saying: This is my beloved Son, in Whom I am well pleased, hear ye Him. And when the disciples heard it, they fell on their faces and were sore afraid. But Jesus came, and touched them and said: Arise, and be not afraid. And lifting up their eyes, they saw no one save Jesus only. (Matth. 17: 1-8. Mark 9: 2-8.)

### 34A. JESUS BLESSES LITTLE CHILDREN.

Many brought little children to Jesus, that He should touch them. The disciples rebuked those that brought the children. But Jesus said: Suffer little children to come unto me; and forbid them not, for to such belongeth the kingdom of God. Unless ye repent, and become as little children, ye can not enter therein. And He took them in His arms, and put His hands on them, and blessed them. (Mark 10: 13-16.)

### 34B. JESUS THE GUEST OF ZACCHEUS.

On His last journey to Jerusalem Jesus came through Jericho. Here resided a man by the name of Zaccheus. He was the chief publican in Jericho, and was very rich. He was anxious to see Jesus; but could not for the people, as he was small of stature. He therefore ran on before, and climbed up in a tree. When Jesus came to the place and saw him, He said: Zaccheus, make haste, and come down, for today I must abide at thy house. And Zaccheus made haste, and received Him with joy. But those who saw it murmured: He is gone in to lodge with a sinful man! Zaccheus said to the Lord: Behold, half of my goods I give to the poor, and if I have wrongfully exacted ought of any man, I restore fourfold. And Jesus an-

swered him: The Son of Man is come to seek and save that which was lost. (Luke 19: 1-10.)

### 35. THE ENEMIES OF JESUS.

The Pharisees were outwardly blameless, and for a show made long prayers; but in secret they robbed widows of their property. They were like graves, outwardly whitened, but inwardly full of dead men's bones and all uncleanness. Jesus told them these things openly, and they therefore became His enemies, for man does not wish that his evil works shall come to the light.—They believed that they for the sake of their righteousness should inherit the kingdom of God. But Jesus preached conversion and faith, and said that publicans and sinners could rather come into the kingdom of heaven than they. The Pharisees wished to be greeted in the market-places, and be called Rabbi, and they were envious, because the multitude clung to Jesus because of His blessed words and His miracles. They would not understand Moses and the prophets, and expected that the Messiah should establish the kingdom of David again, and bring the Romans and other nations under the Jews. Jesus said that His kingdom was not of this world, and that He should be persecuted and crucified, and arise again on the third day from the dead. For all these things the Pharisees and priests hated Jesus, and took counsel how they could kill Him. Man always finds an excuse. The high priest Caiaphas said: It is better that one man die for the people, than that the whole people should be destroyed.

The Sadducees taught that there is no resurrection from the dead, and they therefore held the doctrine of Jesus concerning resurrection and final judgment in derision and gave not the word room in their hearts.

## THE LAST DAYS OF JESUS.

### 36. JESUS ENTERS JERUSALEM.

On Palm-Sunday, which is the Sunday before Easter, Jesus rode from Bethany on the other side of the Mount of Olives into Jerusalem on a young colt. This came to pass, that it might be fulfilled which was spoken by the prophet Zechariah: Tell ye the

daughter of Zion: Behold, thy King cometh unto thee, meek and riding upon a young colt. Many of the people cut branches from the palm trees and spread them on the way, and most of them spread their garments on the way and cried, saying: Hosanna to the Son of David! Blessed is He That cometh in the name of the Lord; Hosanna in the highest!

And when He drew nigh and saw the city, He wept over it, saying: If thou hadst known, even in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. Therefore the days shall come, when thine enemies shall compass thee round, and keep thee in on every side, and shall dash thee to the ground, and they shall not leave thee one stone upon another, because thou knowest not the time of thy visitation. And He entered into the city and went to the court of the temple, and healed the blind and the lame that came to Him.

In the evening He went out to Bethany, and every day He came into the temple and was teaching, and the people hung upon Him, listening. The priests and the scribes came together at the palace of Caiaphas, and consulted how they might by craft take Jesus. And Judus Iscariot came to them and said: What will ye give me, and I will deliver Him unto you? And they gave him thirty pieces of silver. And from that time he sought opportunity to betray his Lord. (Math. 21: 1-17. Luke 19: 41-44.)

### **37. JESUS INSTITUTES THE LORD'S SUPPER.**

In the evening of Maundy Thursday Jesus sat down with his disciples to eat the Passover. As they were eating Jesus said: One of you shall betray me. The disciples looked sorrowfully upon one another, to know who was meant. Peter beckoned to John, who was reclining toward the breast of Jesus, that he should ask. Jesus answered: It is he to whom I give this morsel which I now dip in the dish. And He gave the morsel to Judas, saying: What thou doest, do quickly! The disciples understood not what Jesus meant; but Judas went out straightway and to the priests. And it was night.

And Jesus took the bread, and when He had given thanks, brake it and gave it to His disciples, saying:



Take, eat; this is my Body, which is given for you, This do in remembrance of me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying: Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you and for many, for the remission of sins. This do, as often as ye drink it, in remembrance of me.

Jesus then said: I have yet much to say unto you, but you can not bear it now. But the Comforter, the Holy Spirit, Whom the Father shall send in my name, He shall teach you all things, and remind you of all things which I have said unto you. (Matt. 26: 26-29. Mark 14: 17-24. Luke 22: 14-23. John 13: 21-30. 1 Cor. 11: 23-24.)

### 38. JESUS IN GETHSEMANE.

Jesus thereupon went with the eleven disciples over the brook Cedron to the Mount of Olives; there was a garden called Gethsemane. On the way He said: All of you shall be offended because of me this night. Peter said: Even if all shall be offended, yet will not I be offended. Jesus answered: Before the cock crows twice, thou shalt deny me thrice.

When they came to the place, Jesus said to the disciples: Remain ye here, while I go yonder, and pray. And He took with Him Peter, James and John farther into the garden, and said to them: Abide here, and watch with me! And He went away as far as a stone's cast, fell upon his face and said: My Father, if it be possible, then take this cup from me! Nevertheless, not as I will but as Thou wilt!

And He came to the three disciples and found them sleeping. Then He said unto Peter: Could ye not watch one hour with me? Watch and pray, that ye enter not into temptation! Again He went away, and prayed the same prayer, and thus three times, and in the agony of death His sweat became as it were great drops of blood falling on the ground. And there appeared to Him an angel from heaven, strengthening Him. And when He rose up from His prayer, He came to His disciples, and said unto them: The hour is at hand, and the Son of Man is betrayed into the hands of sinners; he that betrayeth me is near.

And while He yet spake Judas came with a band



of soldiers, and the servants of the chief priests, having weapons and torches. Judas said: He Whom I kiss it is, hold Him. And he went up to Jesus and said: Hail, Master! And he kissed Him. Jesus answered: Judas, betrayest thou the Son of Man with a kiss? Then the band stepped forth and laid hold on Jesus. But all the disciples forsook Him and fled. (All the Gospels.)

### 39A. JESUS BEFORE THE COUNCIL.

Jesus was brought to Caiaphas, the high priest, where the council was assembled. The council consisted of the chief priests, scribes and elders of the people, in all seventy-one members. They at first sought to convict Jesus by false witnesses; but the witnesses did not agree. Then the high priest arose and said: I adjure Thee by the living God, that Thou tell us, if Thou art Christ, the Son of God. Jesus answered: I am. Then the high-priest rent his clothes and said: He has blasphemed God. What further need have we of witnesses? They all answered: He is worthy of death. And the servants struck Him in the face, and mocked Him. (All the Gospels.)

### 39B. PETER'S DENIAL. THE DEATH OF JUDAS.

When Jesus had suffered them to take Him and lead Him away, Peter had followed Him afar off, and had come into the court of the palace of the high-priest. A maid said to Him: Art thou not one of this Man's disciples? He said: I know Him not. Then he went over to the servants, who sat by the fire warming themselves. Here, another, seeing him, said: This man was also with Him. But Peter denied again. Then a third one said: Verily, thou art one of them; for thou art a Galilean, thy speech betrays thee. Then Peter began to swear, saying: I know not this Man ye speak of. Then the cock crowed, and at the same time they brought Jesus through the court, and He turned and looked on Peter. And Peter remembered the Savior's words, and he went out and wept bitterly. (All the Gospels.)

When Judas saw that Jesus was condemned to death, he regretted what he had done, and came to the

priests with the thirty pieces of silver and said: I have sinned in that I betrayed innocent blood. But they answered: What is that to us? See thou to it. And he cast the pieces of silver into the temple, and went and hanged himself, and as he fell headlong his bowels gushed out. (Matt. 27:3-5. Acts 1:18.)

#### 40. JESUS BEFORE PILATE.

Early in the morning of the day afterwards called Good Friday the Jews brought Jesus from Caiaphas to the Roman governor, Pontius Pilate, to have the sentence of death confirmed. Not wishing to defile themselves, the Jews kept outside of the hall of judgment, and Pilate came out to them and asked: What accusation bring ye against this Man? They answered: He perverts the people, and forbids paying tribute to Cæsar, and calls himself Christ, a King. Pilate took Him into the hall of judgment and asked: Art Thou a King? Jesus answered: I am King; but my kingdom is not of this world; for then my servants would have fought for me. I came into the world to bear witness unto the truth, every one who is of the truth heareth my voice. Pilate perceived that Jesus was innocent and would gladly have set Him free; but he feared the priests and the scribes. Therefore he dared not do it openly, but went out to the people and said: Ye have a custom that I should release a prisoner at the Pass-over. Whom will ye have, Jesus or Barrabbas? Now the priests stirred up the people against Jesus, and they cried: Away with Him! but give us Barabbas. Now Barabbas was a murderer and robber.

Pilate, then, hoping to excite the pity of the people, delivered Jesus to the soldiers to be scourged. And the soldiers stripped off His clothes and scourged Him. Then they threw around Him a purple robe, gave a reed in His hand, put a crown of thorns upon His head, and fell down before Him, and shouted: Hail, Thou King of the Jews! And they struck Him on the head with the reed. And Pilate brought Him out to the people and said: Behold the Man! But the Jews cried: Crucify Him, crucify Him! Pilate still sought to set Him free, but they cried: If thou release this Man, thou art not Cæsar's friend! Then Pilate took water and washed his hands before the people and

said: I am innocent of the blood of this righteous Man! They said: His blood be upon us and upon our children! Then he delivered Jesus to be crucified. (All the Gospels.)

#### 41. JESUS ON THE CROSS.

They now led Jesus out of the city to a place called Golgotha, to crucify Him. And He bare the cross Himself. Many weeping women followed Him, and Jesus turned to them and said: Weep not for me; but weep for yourselves and for your children!

Over the cross was written: JESUS OF NAZARETH, KING OF THE JEWS. It was about nine o'clock in the forenoon, when they crucified Him. Two robbers were also crucified with Him, one on His right and one on His left side.

While Jesus was hanging on the cross, He said: (1) Father, forgive them; for they know not what they do!—At the cross stood the mother of Jesus, and the disciple that Jesus loved. Jesus said: (2) Woman, Behold thy son! And to the disciple He said: Behold thy mother! And from that hour the disciple took her unto himself. The soldiers and the priests mocked Him. And one of the robbers said: If Thou art Christ, save Thyself and us! The other robber said: We suffer what we have deserved, but this Man hath done nothing amiss. And he said unto Jesus: Lord, remember me, when Thou comest into Thy kingdom! To him Jesus said: (3) Verily, today thou shalt be with me in Paradise!—From twelve o'clock there was darkness over the whole earth until three o'clock, when Jesus cried with a loud voice: (4) My God, my God, why hast Thou forsaken me? And after that He cried: (5) I thirst! One of them ran and filled a sponge with vinegar and gave Him to drink. Thereupon He said: (6) It is finished! And again He cried with a loud voice: (7) Father, into Thy hands I commend my Spirit! And having said this, He bowed His head, and gave up the Spirit.

And the earth did quake, and the rocks were rent, and the tombs were opened, and the veil between the Holy and the Holy of Holies in the temple was rent in twain from top to bottom.

That the bodies might be taken down from the crosses before the Sabbath, the Jews asked Pilate that



their legs might be broken. The soldiers therefore came and broke the legs of the two robbers; but when they came to Jesus, they saw that He was dead already. Therefore they broke not His legs, but to make sure one of the soldiers pierced His side with a spear, and there came out blood and water. (All the Gospels.)

#### 42A. THE BURIAL OF JESUS.

Joseph of Arimathea, a member of the council, who until now secretly had been a disciple of Jesus, got permission from Pilate to take the body down from the cross and bury it. And Nicodemus, the same who came to Jesus by night, was with him, and brought a hundred pounds of myrrh and aloes. They anointed the body of Jesus and laid it in a sepulchre, hewn in stone, near by Golgotha, and rolled a great stone before the opening of the tomb.

The chief priests and the Pharisees went to Pilate and said: Sir, this deceiver said, while He was yet alive: After three days I rise again. Command therefore that a guard be placed at the sepulchre, that His disciples may not come and steal the body and say: He is risen. They received a guard, setting it at the tomb and sealing the stone. (All the Gospels.)

#### 42B. THE RESURRECTION OF JESUS.

Jesus was in the tomb until the third day, from Friday evening till Sunday morning. Before the sun rose on Sunday morning there was a great earthquake, for an angel of the Lord came down from heaven, and rolled the stone from the tomb. Jesus arose from the dead, and a great fear fell upon those who stood guard, and they fled.

Early on the same Easter morn some women came to the tomb to anoint the body of Jesus. On the way they said to one another: Who shall roll away the stone from the tomb? When they came to the tomb, they saw that the stone was rolled away. One of the women, named Mary Magdalene, ran to Peter and the disciple whom Jesus loved, and said: They have taken away the Lord out of the tomb, and we know not where they have laid Him. The other women went into the sepulchre, where an angel in white raiment was sitting, and he said: Ye seek Jesus of



Nazareth. He is not here; He is risen.—When they had left, Peter and John came to the tomb. They went in, and saw the linen clothes; but Him they found not. And they went away again. Then came Mary Magdalene again to the tomb, and stood outside and wept. And Jesus appeared unto her and said: Woman, why weepest thou? She knew Him not, but supposed Him to be the gardener, and said: Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus said: Mary! Then she knew Him, and said: Master! Jesus answered: Go unto my brethren, and say unto them: I ascend to my Father and your Father! And she came and told the disciples that she had seen the Lord. (The Gospels.)

#### 43. JESUS APPEARS TO THE DISCIPLES.

The same day two disciples were going from Jerusalem to a village named Emmaus. And they communed with each other of all those things which had happened. Then Jesus Himself drew near, and went with them. He said: What are ye speaking about, and why are ye looking so sad? They answered: Art Thou alone a stranger in Jerusalem, and knowest not the things which are come to pass there in these days? The chief priests and our rulers have crucified Jesus of Nazareth. But He was a prophet mighty in deed and word, and we hoped that it was He Who should redeem Israel. And this is now the third day since these things came to pass. Moreover, certain women, having been early to the tomb, came and told that the tomb was empty, and that they had seen a vision of angels, who said that He was alive. And certain disciples went to the tomb, and found that it was true what the women had told; but Him they saw not. Jesus answered: O foolish men, and slow of heart to believe what Moses and the prophets have said! Behooved it not Christ to suffer these things, and to enter into His glory? And He interpreted to them all that was written concerning Himself.

When they drew nigh unto Emmaus, He made as though He would go farther. And they constrained Him, saying: Abide with us, for it is toward evening, and the day is far spent. And He went in to abide with them. But when He sat down with them to meat,

He took bread, blessed it, and brake it, and gave to them. And their eyes were opened, and they knew Him. But He vanished out of their sight. And they said one to another: Was not our heart burning within us, while He spoke to us in the way, while He opened to us the Scriptures? And they rose up that very hour and returned to Jerusalem, and found the apostles gathered together, and told them the things that happened in the way, and how He was known of them in the breaking of the bread. (Luke 24 : 13-25.)

While they were speaking, Jesus stood in the midst of them and said unto them: Peace be unto you! They were terrified, for they knew Him not. But He showed them His hands and His feet, and they were glad.— But Thomas was not with them. When the others said: We have seen the Lord, he said: Except I shall put my finger in the print of the nail in His hands, and put my hand into His side, I will not believe.

After eight days His disciples were again assembled, and the doors were shut. Then Jesus again stood in the midst of them and said: Peace be unto you! Unto Thomas He said: See my hands, and reach hither thy hand, and put it into my side, and be no longer faithless, but believing! Thomas said: My Lord and my God! Jesus answered: Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed. (John 20 : 19-29.)

#### 44. THE ASCENSION OF JESUS.

During forty days Jesus showed Himself several times to the apostles and spoke of the things pertaining to the kingdom of God. He was also seen by others, once by five hundred brethren. He showed himself to the eleven apostles on a mountain in Galilee and said: All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you, and lo, I am with you all days, even to the end of the world.

Forty days after His resurrection, on the day afterwards called Ascension Day, He appeared to them for the last time. He led them out to the Mount of

Olives, and He lifted up His hands and blessed them. And while He was blessing them, He parted from them, and was carried up into heaven, and a cloud received Him out of their sight.

And while they were looking into heaven, two men stood by them in white apparel and said: Ye men of Galilee, why stand ye here, looking into heaven? This Jesus, Who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. (Matt. 28: 16-20. Luke 24: 50-51. Acts 1: 1-11.)

#### 45. OUTPOURING OF THE HOLY SPIRIT.

At His ascension Jesus had said to the apostles: John baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence. Until this came to pass, they were to abide at Jerusalem. On one of these days they chose one of the disciples named Matthias to be apostle in the place of Judas.

On the morning of the day of Pentecost, ten days after the ascension, the apostles were as usually assembled. And suddenly there came from heaven the sound as of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues as of fire, parting asunder, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews from every nation. When this sound was heard, they came together and said: What is this? Are not all these men Galileans? And how hear we then every man in our own tongue speaking the mighty words of God? But Peter, standing up, spake forth unto them: Jesus of Nazareth, Whom ye have crucified, sitteth now at the right hand of God, and has poured out His Holy Spirit. Now when they heard this, they were pricked in their heart, and they said: What shall we do? Peter answered: Repent ye, and be baptized in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. They then that received the word were baptized on the same day, about three thousand souls.

And all that believed were daily together in prayer,



and in breaking the bread in the Lord's Supper. They sold their possessions and parted them to all, according as any man had need. And day by day the Lord added others to the congregation. (Acts 2.)

#### 46. THE APOSTLES BEFORE THE COUNCIL.

Peter and John went up to the temple to pray. A man that had been lame from his birth was sitting outside the door asking alms. Peter said: Gold and silver have I none, but what I have that I give thee: In the name of Jesus of Nazareth arise, and walk! And immediately he leaped up, and entered with them into the temple and praised God. And many were baptized.

But the priests and the scribes laid hands on the apostles, and took them before the council. And they threatened them to preach no more in the name of Jesus. But Peter answered: Judge ye whether it be right to hearken unto you rather than unto God. Afterward they concluded to kill the apostles. But Gamaliel, a Pharisee, who was held in honor of all the people, arose, and said unto them: Refrain from these men, and let them alone. For if this counsel be of men, it will be overthrown, but if it be of God, ye will not be able to overthrow it. To him they agreed, yet beat they the apostles, and charged them not to speak in the name of Jesus. And the apostles departed from the council, rejoicing that they were counted worthy to suffer for Jesus' name, and they ceased not to preach Jesus Christ. (Acts 2-5.)

#### 47. STEPHEN.

When the congregation increased, the apostles said: Choose seven men as overseers for the poor, for it is not fit that we shall forsake the word of God and serve tables. And the congregation chose Stephen and six others, and the apostles prayed, and laid their hands on them.—Stephen was full of faith and power and wrought great wonders among the people. And certain scribes arose, and disputed with Stephen. And they were not able to withstand the wisdom and the spirit with which he spake. Then they seized him, and brought him before the council, and they secured false witnesses, who said: We have heard him speak



blasphemous words against the temple and against Moses. Stephen made a speech, and showed that the Jews had always resisted God. When they heard this, they were enraged. But Stephen looked steadfastly up into heaven and said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. But they rushed upon him and cast him out of the city and stoned him. But Stephen prayed: Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice: Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—Saul, a young Pharisee, sat and watched the clothes of those who stoned Stephen, and he consented to his death. (Acts 6-7.)

Stephen is the first Christian martyr. Martyrs means witnesses, those who suffer death for the sake of Christ.

#### 48. CORNELIUS.

Our Savior had said: Go, and make disciples of all nations. Still the apostles from the beginning preached only to the Jews; for it was not yet clear to them that heathens had the same access to the kingdom of God as the Jews.

One day, as Peter was sitting on the flat roof of a house praying, he had a vision. He saw a vessel, like a great sheet, come down from heaven, and in the sheet were all kinds of unclean animals. And a voice said to him: Rise, Peter, kill and eat. But Peter answered: Not so, Lord, for I have never eaten anything unclean. The voice said: What God hath cleansed, make not thou unclean. And this was done thrice and the vessel was taken up to heaven.

While Peter was perplexed what the vision might mean, messengers came from a heathen by name Cornelius. And Peter went with them, and preached to Cornelius and his household. And while he was preaching, the Holy Spirit fell upon all who heard the word. Then Peter said: Can any man forbid the water that these should not be baptized that have received the Holy Spirit, as well as we? And he commanded that they be baptized in the name of Jesus Christ. When the brethren heard this in Jerusalem, they said: Then unto the gentiles also hath God granted repentance unto life. (Acts 10; 11: 1-18.)

#### 49. PAUL.

Saul was breathing threatening and slaughter against the Christians, and received from the high-priest letters to go to Damascus and seize all them that were of the Christian faith, both men and women, and bring them to Jerusalem. When he drew nigh unto Damascus, there suddenly shone round about him a light from heaven. He fell upon the earth, and heard a voice saying: Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest. It will be hard for thee to kick against the goad! Saul asked: What wilt Thou, Lord, that I shall do? The Lord answered: Arise and enter into the city, and it shall be told thee what thou must do. Saul rose up; he was blind, and had to be led by the hand.

There was in Damascus a Christian by name Ananias. The Lord said to him in a vision: Go to Saul, that he may receive his sight. Ananias answered: I have heard of this man, how much evil he did to Thy saints at Jerusalem, and to all that call upon Thy name. The Lord said: Go; for he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel. And Ananias went, and laid his hands upon him. And straightway there fell as it were scales from his eyes, and he received his sight and was baptized. And straightway in the synagogues he proclaimed Jesus, that He is the Son of God. Later on he was called Paul, and was acknowledged by the other apostles as a fellow-apostle, and through the grace of God he labored more than the other apostles.

He made three great journeys, going far abroad, and is called the Apostle of the Gentiles. At Antioch in Syria he preached for a whole year, and it was here the believers were first called Christians. He crossed Greece into Europe, and the Word made good progress, and he strengthened the converts by the letters he wrote to the churches.

But the Jews persecuted him in every place, and when he, after his third journey, came to Jerusalem, they laid hold on him and would kill him. But the Roman governor sent him to Rome to be judged by the emperor, to whom Paul had appealed; for he was a Roman citizen. The emperor Nero acquitted him

and it is told that he undertook a fourth missionary journey. During his absence Nero began the first great persecution against the Christians. When Paul came back from his last journey, he was beheaded at Rome, at the same time that Peter was crucified (about sixty-seven years after the birth of Christ.) (Acts 9: 13-28.)

#### 50A. THE DESTRUCTION OF JERUSALEM.

The Lord had foretold that there should not be left one stone upon another in Jerusalem. This was fulfilled in this way: The Romans set cruel governors over the country, and at last the Jews concluded that it was better for all to die at once than to be killed one by one. They revolted, and defended themselves with great bravery. Titus, who later on became emperor, came against Jerusalem with an army and surrounded the city on all sides. It was at the time of the Passover, and a great multitude of Jews from all countries had come to Jerusalem to keep the feast. The famine became so terrible that a mother is said to have slaughtered her own child for food. Over one million of Jews are said to have perished during the siege, and about one hundred thousand were taken prisoners. Titus crucified multitudes of them, others were sold into slavery, or made to fight with wild animals for the amusement of the Romans. Titus commanded to spare the temple; but a soldier threw a firebrand into it, and it was consumed. This happened about seventy years after the birth of Christ.-- Josephus, a leader of the Jews, has told about the destruction of Jerusalem. He was taken prisoner and was with Titus to the end of the war.

The Christians believed the prophecy of the Lord and left the city before Titus surrounded it.

Since that time the Jews have been scattered through all lands. The Lord has promised that even they once shall repent, and believe on Him, the crucified Redeemer.

#### 50B. THE APOSTLE JOHN.

Of all the apostles, with the exception of John, it is told that they suffered martyrdom. John died a natural death in the city of Ephesus, one hundred



years old, and he thus survived the destruction of Jerusalem. He was for some years exiled to the island of Patmos, but was afterwards permitted to return to Ephesus.

He has been called the Apostle of Love, as Paul has been called the Apostle of Faith. It is told of John that when he was very old, and could no longer walk to the assemblies of the Christians, he was carried thither, and said each time only these words: My children, love one another!

#### 50C. THE WRITINGS OF THE NEW TESTAMENT.

That part of the Bible called the New Testament contains twenty-seven writings, which have been written either by the apostles or their disciples. These writings are:

1—4. The four Gospels, written: 1. by Matthew; 2. by Mark; 3. by Luke; 4. by John. Mark was a disciple of Peter, and Luke a disciple of Paul.

5. The Acts of the Apostles, by Luke.

6—18. Thirteen epistles, or letters, of Paul: 1. The epistle to the Romans; 2 and 3. First and second epistles to the Corinthians; 4. The epistle to the Galatians; 5. The epistle to the Ephesians; 6. The epistle to the Philippians; 7. The epistle to the Colossians; 8 and 9. The first and the second epistle to the Thessalonians; 10 and 11. The first and the second epistle to Timothy, who was bishop in the church of Ephesus; 12. The epistle to Titus, bishop in the church on the island of Crete; 13. The epistle to Philemon.

19. The epistle of the Hebrews, supposed to have been written by one of the disciples of Paul.

20—26. Seven epistles, called general, or catholic, because they were written to several congregations: 1. James; 2 and 3. First and second epistles of Peter; 4, 5 and 6. First, second and third epistles of John; 7. Jude. James was the bishop, or overseer, of the church at Jerusalem. Jude, or Judas, is supposed to be the brother of James.

27. The last writing in our Bible is the Revelation of John. In this writing the apostle describes a vision, which he had on the island of Patmos, and in which the struggle and victory of the kingdom of God is described.