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THE

HEIDELBERG CATECHISM,

IN

German, Latin and English:

WITH AN

HISTORICAL INTRODUCTION.

PREPARED AND PUBLISHED BY THE DIRECTION OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES OF AMERICA.

TERCENTENARY EDITION.

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PREFACE.

This volume has been prepared by a Committee of the Synod of the German Reformed Church in the United States, appointed at the annual meeting held at Harrisburg, Pa., in 1859; and is designed to commemorate the Three Hundredth Anniversary of the formation and adoption of the Heidelberg Catechism.

The resolution under which the Committee was appointed, orders "the preparation of a critical standard edition of the Heidelberg Catechism in the original German, and Latin, together with a revised English translation, and an historical introduction, to be published in superior style as a centennial edition, in 1863." Agreeably to these instructions, we publish a comprehensive historical and theological Introduction, and a critical edition of the Catechism in four texts: Old German, Latin, Modern German, and English, printed in parallel columns.

The Introduction furnishes a succinct but full account of the origin and formation of the Catechism, its reception in the different branches of the Protestant Church, and its fortunes in Europe and America; and compares its genius and theology with that of other Reformed and Lutheran confessions, both of earlier and later date.

It has not been considered desirable to accompany the text, from page to page, with notes and references to authorities. It may suffice to state, that for its historical material in particular, use has been made mainly of the following works: Henry Alting's *Historia de Ecclesiis Palatinis;* J. Chr. Köcher's *Katechetische Geschichte der Reformirten Kirche;* Planck's *Geschichte der protestantischen Theologie;* Henry Simon Van Alpen's *Geschichte und Literatur des Heidelb. Katechismus;* J. Chr. W. Augusti's *Einleitung in die beiden Haupt-Katechismen der Evangel. Kirche;* Rienæcker's Articles on the Heid. Cat. in Ersch and Gruber's

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Allg. Encyklop. d. Wissenschaften und Künste; SEISEN'S *Geschichte der Reformation zu Heidelberg;* VIERORDT'S *Geschichte der Reformation im Grossherzogthum Baden;* EBRARD'S *Das Dogma vom Heiligen Abendmahl und seine Geschichte;* KARL SUDHOFF'S *C. Olevianus und Z. Ursinus' Leben und ausgewählte Schriften.* Reference may be made properly, also, to J. W. NEVIN'S *History and Genius of the Heidelberg Catechism*, published at Chambersburg, Pa., in 1847.

The Catechism, as given in the first column, is the original text, the *ipsissima verba* of the third edition of 1563. Failing in our endeavor to obtain, in Europe, a copy of the *editio princeps*, we have had recourse to the work of Dr. H. A. Niemeyer, entitled, *Collectio Confessionum in Ecclesiis Reformatis Publicatarum*, which furnishes the text as originally issued. We reprint it word for word, and letter for letter; with three exceptions. We insert, as being evidently necessary to complete the grammatical construction, the word "ich" after "Dasz" in the first line of the fifty-second answer, so as to read: Dasz ich in allem Trübsal; and the word "wil" before "lehren," in the second line of the seventy-third answer, so as to read: Nit allein dz er vns damit wil lehren. We depart also from Niemeyer, by putting in brackets the memorable addition to the eightieth answer, to indicate that, whilst it belongs to the Catechism as approved by the Elector, Frederick the Pious, as received by the Church of the Palatinate, and published in the *third* edition, it is nevertheless *not* a part of the original Catechism as completed by the authors, as first adopted by the Synod of the Palatinate, and published in the *first* edition, which was accompanied by the celebrated proclamation of the Elector, under date of the 19th of January, 1563; and that therefore, although authentic, it possesses less ecclesiastical authority than the other portions of the answer.* For the same general reason, we repeat the brackets in the other columns.

This original text is the ultimate standard of the Catechism. It is the norm by which all subsequent editions in German, and all translations into other languages, are to be judged. As such the Committee have regarded it; and have consequently omitted in the Modern German text and in the English translation, as being without authority, all words and phrases which have been added in the Latin and introduced into later German editions, but are not warranted by the German edition of 1563.

The Latin is the translation made by Joshua Lagus and Lambertus Pithopoeus,

* For a history of the 80th question see the *Historical Introduction*, pp. 37–40; also the article by the Rev. Dr. C. ULLMANN, in the *Tercentenary Monument*, pp. 130–135.

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and published in the same year with the approval of the Elector. We have edited the text from a Genevan edition, which has the following title: "CATECHESIS RELIGIONIS CHRISTIANÆ, QUÆ IN ECCLESIIS ET SCHOLIS ELECTORALIS PALATINATUS TRADITUR. A Friderico Sylburgio Wetterano Græcè conversa. Genevæ. Apud Matthæum Berjon, M.DC.IX." No liberty has been taken with the language of this edition, or more specifically, with the *words* of the text; but the punctuation being defective, we have modified it, by an application of the same general principles which have regulated us in determining the punctuation of the Modern German and the English.

The Latin translation, as regards classic style and fidelity to the original, possesses only ordinary merit. Here and there, words and phrases are added. In some instances, the language is a paraphrase instead of a translation; in others it fails to give the true sense of the original German. It cannot, accordingly, be assigned a place beside the original text. It has no normal authority. Yet it possesses great value for the purposes of reference and comparison.

The Modern German text is edited on the basis of the original Catechism as published by Niemeyer, no clause or word being allowed to stand unless warranted by this criterion of judgment. It differs from the old text only in so far as the German language of to-day itself differs from the German language in use three hundred years ago. The difference pertains to orthography, the inflection of nouns and verbs, the gender of nouns, and to certain words and idioms which are now nearly or altogether obsolete. In the execution of this part of the work, the Committee acknowledges the valuable coöperation of the Rev. Prof. Philip Schaff, D. D.

Taking the original text, furnished by Dr. Niemeyer in his *Collectio Confessionum*, as the basis, the Committee has diligently compared the following works: *Der Heidelberger Catechismus*, by Ernst G. A. Böckel, in his work entitled, *Die Bekenntniszschriften der evangelisch-reformirten Kirche*, pp. 395–424; an edition dated at Heidelberg, Sept. 1st, 1684; the official edition of 1724 "Nach dem Exemplar de Ao. 1684 revidirt," and embodied in the *Chur-Pfältzische Kirchen-Ordnung; The Heidelberg Catechism*, published in the German translation, by Dr. F. A. Lampe, of Dr. John D'Outrein's *Gülden Kleinod der Lehre der Wahrheit*, Bremen, 1721; a reprint of the Catechism contained in Christoph Stähelin's *Catechetischer Hausz-Schatz*, first published at St. Gall, in 1724; and a number of later editions issued in Europe and America, which it is deemed unnecessary to notice in detail.

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The English text is a new translation. The oldest English version is from the Latin, by Dr. Henry Parry, Bishop of Worcester, and was first published at Oxford, in 1591. Of this version there is a revision,* on the basis also of the Latin, which we have been able to trace as far back as the year 1728; but cannot ascertain by whom the revision, which varies from Parry's version in many places, was executed, or when it was first published.

The received translation, now in use in the American German and Dutch Reformed Churches, is a different work, and was probably made originally in Holland during the early part of the last century, but when precisely, or by whom, is not known. In point of fidelity to the original and general merit, it is greatly superior to previous translations; but, like its predecessors, the text is not based on the German. The language throughout is governed mainly by the Latin; and the work must be a translation either of the Latin or of the Dutch version. As the result of a careful comparison, we discover that whenever the received text adopts a word or clause that does not stand either in the German or Latin, the same word or clause is found in the Dutch version; and, on the contrary, when a clause, contained both in the German and Latin, is omitted in the Dutch version, the same clause is omitted in the received English text. Though the received English text in some places departs from the Latin and follows the German, this fact appears to be no evidence that the translation was modified by reference to the German; for in these instances the Dutch version also departs from the Latin and follows the German. The most probable opinion, therefore, sustained by internal evidence, is that this English text is a translation from the Dutch version; and that the Dutch version is a translation of the Latin, modified by comparison with the original German, and by certain additions and omissions, which, in the absence of any historical authority, may be justly attributed to the Dutch translator.†

When, early in 1764, English preaching was first introduced into the Dutch Church, by the settlement at Flushing of Dr. Laidlie, originally from Scotland, the Consistory resolved at once to prepare and publish in English a book of Psalms set to music, the Confession of Faith, the Catechism, and Liturgy; and, in May of that

* Parry's version and the revision are both reprinted in the "Mercersburg Review," vol. xiii, 1861, pp. 71–133.

† The Dutch version is attributed to Rev. Peter Dathenus, and was first published in 1566. See an article in the *Tercentenary Monument*, by the Rev. Dr. G. D. J. Schotel, p. 158.

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year, committed the matter to Dr. Laidlie, and appointed three members of the Consistory as a committee of conference. In July, a copy of the prepared Heidelberg Catechism was laid before the Consistory, and, after comparing it with the Dutch text and the former translation, was unanimously approved; but it did not appear in print until 1767, when it was published and bound up with the Book of Psalms. In the preface to this work the Catechism is represented to be a revision of a translation;* the translation, no doubt, from an unknown source, which was previously used, in Holland, among the refugees from England. It is the Catechism in this revised form of Dr. Laidlie, which, in 1771, was formally adopted by the Synod of the Protestant Reformed Dutch Church, and during the second and third decades of the present century, when the English language began to prevail among the Germans, passed over, though without any formal Synodical sanction, into the German Reformed Church, where it has continued in general use to the present time.

The new English text, prepared by the Committee, differs from the received text, and, so far as known, from all previous English versions, in being a translation, not of the Latin or Dutch, but of the original German. The Committee has been governed, in making the translation, by three leading principles: First, to translate only from the *German* edition of 1563, as being the ultimate standard of judgment, and refer to translations and all subsequent German editions, not as possessing coördinate authority, but as subordinate aids to the correct understanding of the original. We have accordingly, as in the Modern German text, eliminated every word that has crept into later editions, but is not supported by the text of the ultimate standard. Secondly, to make a *faithful* translation. It has been the aim of the Committee to express the true sense of the German correctly in the idioms of the English language, without weakening or strengthening a single phase of thought. Thirdly, to employ *Anglo-Saxon* words; avoiding, as far as practicable, the use of Latin and Greek derivatives.

The language of the received text has been adopted to the extent that it could be done consistently with the free operation of these principles.

The Committee has edited the Creed in Modern German and English. The

* For these historical data we are indebted to the Rev. Thomas De Witt, D. D., of New York, who has drawn them from records of the Dutch Church. In a private letter to the chairman of the Committee, he remarks: "I think the evidence conclusive that the edition used in our churches and yours is a careful revision from the former translation, made by Dr. Laidlie."

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Creed, as it stands in the Heidelberg Catechism, being a translation of the form of faith which comes down to us from the primitive Church through the medium of the Greek and Latin language, this translation is a proper subject of criticism and review. The meaning of words, in the course of time, is modified and changed. The term *hell* no longer conveys the old sense unequivocally. It has, therefore, after much reflection, been dropped. *Hades* is substituted, because it is the original word, and expresses more fully and definitely the idea of the Creed. A corresponding change has been introduced into the Modern German text.

The Scripture references have all been verified, and the errors, occurring in Niemeyer's edition, corrected.

The different parts of the work were each, at first, referred for preparation to a sub-committee, composed of one or two members, who afterwards reported the results of their labor to the entire Committee, which held meetings from time to time, and subjected these reports to a critical and thorough revision. Whilst, therefore, the different parts emanate originally from particular individuals, the work in its final form, as now issued, is properly the joint product of the Committee as a whole.

No time nor labor has been spared in the endeavor to discharge properly the important trust of Synod; yet we do not presume that the work is faultless. As it is, however, we commit it to the Church, in the hope that it may advance and extend the knowledge of the Reformed faith, and hand down the principal Confession of the Reformed Church to coming generations, with new affection and honor.

The Committee is composed of the following members: E. V. Gerhart, D. D.; John W. Nevin, D. D.; Henry Harbaugh, D. D.; John S. Kessler, D. D.; Daniel Zacharias, D. D.; William Heyser, Esq.; Rudolph F. Kelker, Esq.; and Lewis H. Steiner, M. D.

LANCASTER, PA., *Sept. 14th*, 1863.

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HISTORICAL INTRODUCTION

TO

THE HEIDELBERG CATECHISM.

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HISTORICAL INTRODUCTION.

AMONG the symbolical books of the Evangelical Reformed Church, there is no one which is more entitled to consideration than the HEIDELBERG CATECHISM. Whether we look at its character or its history, it must be allowed to be of central significance for the general confessional interest to which it belongs. Nowhere else have we the proper genius and life of the Reformed Church, as it stood in the latter half of the sixteenth century, exhibited and portrayed in the same happily comprehensive form. No formulary has entered more largely into the inward history of this Church as a whole; none has better claims to be considered of ecumenical authority for its faith.

In order that we may properly understand its merits, it is necessary for us, first of all, to consider its origin, as conditioned by the circumstances under which it was ushered into the world. This requires that we should first glance at the ecclesiastical state of the Palatinate at the time, and then notice more particularly the personal figures that are seen to move conspicuously in the work of its preparation.

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THE PALATINATE AND THE REFORMATION.

The title Palatinate (*Pfalz*) belonged formerly to two adjoining provinces of Germany, which were distinguished as Upper and Lower. The first (*Oberpfalz*) bordered on Bohemia and Bavaria; the other (*Unterpfalz*) was situated on both sides of the Rhine, touching on different sides Mayence, Wirtemberg, Baden, Alsace, and Lorraine. It is frequently styled the *Palatinate of the Rhine*, and has always been known as one of the most fertile regions of Germany. The political divisions and changes to which the whole country has been subjected, in the progress of history, render it difficult to identify it on a modern map.

Heidelberg, the ancient capital of the Palatinate, became conspicuous, at an early date, in the history of learning, by its celebrated university, established in the latter part of the fourteenth century. The founder of this noble institution, to whose influence Germany stands indebted for so much of her cultivation, was the Elector *Rupert*, surnamed from the color of his beard the *Red*. The undertaking was solemnly sanctioned by a bull of Pope Urban VI., A. 1385, in which Heidelberg is declared especially worthy, by the salubrity of its air and the fruitfulness of the surrounding country, to become such a general fountain of science. The new university was required to conform to the model of the institution at Paris, and was endowed also with the same rights and privileges. Throughout the following century, we find in the Palatinate a wholesome influence at work, in connection with this seat of learning, in favor of letters and religion; which contributed largely, no doubt, in the midst of all adverse agencies, toward the general movement that served to usher in subsequently the great age of the Reformation.

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The Reformation, however, did not at once find favor in the Palatinate. A certain measure of interest, it is true, was drawn toward it from the beginning; Luther had been heard in Heidelberg as early as 1518 with earnest, admiring attention; a powerful impression was left by him on the minds of a number of young theologians, whose names became conspicuous afterward in the Protestant movement; and it was soon found that the new doctrine was taking root, at least in certain parts of the land. But still the cause, for a long time, met with no efficient public encouragement or support; the reigning powers, on the contrary, both spiritual and political, were against it; and such progress as it made, therefore, was without much "outward observation" for the most part, and comparatively silent. The university, besides having declined seriously from its earlier life and vigor, was so entirely bound, in its foundations, revenues, and rights, to the Church of Rome, that it was hardly possible for any belonging to it to occupy any other posture than one of direct hostility to the Reformation. The Government, at the same time, gave the movement no countenance. *Louis the Pacific*, as he was called, was not indeed absolutely opposed to the idea of ecclesiastical reform; his general spirit inclined him also to forbearance and toleration. But it was against his whole nature, nevertheless, to fall in positively with what proposed to be a revolutionary change in the entire constitution of the Church; and he made it a point, accordingly, not to allow innovations which threatened in this way to disturb the public peace. He was succeeded in 1544 by his brother, *Frederick II.*, surnamed the *Wise*, under whom, as is generally known, before he had himself made up his mind as to what course he should pursue in Church affairs, the people themselves took the matter in hand, having become now quietly prepared for the change, and on a certain occasion, in the principal church at Heidelberg, as the

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mass was about to be celebrated, struck up suddenly the popular Protestant hymn, *Es ist das Heil uns kommen her;* signifying in such strange way their wish to have done, once and for all, with the old religion and worship. This memorable event took place on Sunday, the 20th of December, 1545, and at once determined the Elector in favor of the Reformation. It was ordered that the service of the mass should be held in the vernacular language, that the sacrament should be distributed in both kinds, and that the priests should be allowed to marry. The very next year, however, all was changed again by the unfortunate issue of the war of Smalcald; in consequence of which the so-called Interim of the Emperor Charles V. was forced upon the Palatinate, bringing along with it, in fact, a restoration of the Catholic system to its former authority and power. But it was after all a temporary repression only of the Protestant movement, and not its full arrest. Four years later, the power of the Emperor was unexpectedly broken by Maurice of Saxony, and he found himself compelled, in the famous Pacification of Passau, to consent to the religious freedom of the German States. The Peace of Augsburg followed in 1555. Frederick took new heart in favor of the Reformation, introduced an evangelical church service, and on the 11th of November, 1555, opened in the Augustinian convent at Heidelberg, the famous Sapienz-college, as it was called, for the education of ministers. It was only, however, under the following prince, *Otho Henry*, who had long been devoted to the new religion, and who succeeded his uncle, Frederick, in the year 1556, that the Protestant cause became fully established in the Palatinate.

But now, unfortunately, the Protestantism of Germany was no longer in harmony with itself; and its inward divisions threw themselves at once in full force on the infancy of this new Church, threatening it with universal confusion.

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The great sacramental controversy of the sixteenth century includes in its history two entirely distinct periods. As carried on in the first place between Luther and the Swiss divines, with Zuingli, so long as he lived, at their head, it was brought ostensibly to a close by the memorable Wittenberg Concord of 1536. This was not considered absolutely satisfactory, indeed, on either side. But men's minds had become weary with contention, and it was held desirable at all events to make the most of a present truce, where it seemed so difficult to come to a true and lasting peace. The result of all, moreover, had been undoubtedly a partial moderation of extreme views on both sides. It was felt, more widely of course than it was expressed, that Luther on the one hand, as well as Zuingli on the other, had gone too far; and that the truth was to be sought in a middle position, rather than with either of these champions separately considered. Luther himself probably saw, that the truce involved some feeling of this sort; and this may have had its influence on the effort, with which he sought toward the close of his life to have the controversy renewed. The effort, however, produced no effect. Ten years after the date of the Concord, A. 1546, he was taken to his rest. The truce still continued. Many flattered themselves that it had become in fact the grave of all former theological hostilities. But this expectation was vain. The general difference of the two confessions had not yet been brought to a true inward reconciliation; and the question was too important to be permanently sacrificed to the interests of any mere prudential compromise. It might slumber for twenty years; but it could not sleep always. In due time, accordingly, the truce, as a matter of course, came to an end. We may find much to quarrel with in the spirit of those who led the way in the new rupture that followed. But the rupture itself was necessary. It lay in the religious position of the

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age. It belonged of right, we may say, to the history of the Reformation.

It was in the bosom of the Lutheran Church, primarily, that the new sacramental war was engendered. There had been here, since 1536, a broad, though quiet, and to a great extent unconscious, falling away from the extreme view of the great Reformer, as we find it expressed in the original Augsburg Confession. Under the influence of this mitigated sentiment, Melancthon, the illustrious author of the Confession, had allowed himself, in 1540, as all the world knows, to change the language of its tenth article, on the subject of Christ's presence in the eucharist; so as to make it affirm nothing more than the communication of his body and blood in the transaction, instead of declaring them, as in 1530, to be actually *under* the form of the bread and wine. In this way the article had come to be held very extensively in a simply Calvinistic sense (which must never be confounded, however, with the sense of Zuingli); and Calvin himself, during his residence at Strasburg, had no difficulty in subscribing to the Confession in such altered form, as we find him also, while there, taking part in the general affairs of the Lutheran Church, on that basis, without any sort of hesitation whatever. There was a quiet general consent, for years, to own the common Lutheran faith of Germany in this broad Melancthonian view; and it is easy enough to see, from the relations in which both Frederick II. and Otho Henry stood to Melancthon himself, that this was the only type into which it was intended from the beginning to cast the late-born Protestantism of the Palatinate. It was to be Lutheran; it was to have for its standard the Augsburg Confession; no one thought of anything else; but it must be Lutheranism in the most free and comprehensive sense of the term, such as all could subscribe to who were willing to take the Confession in its author's latest

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sense. Such were the circumstances, we say, under which the Palatinate passed over to the Lutheran, or what was then the only German Protestant camp. It was, however, a deceitful calm. The spirit of the old church orthodoxy was, in truth, not yet by any means extinct. It existed still under a latent form, and, as the event proved, in great strength. The progress of more liberal views only served to rouse it finally, first to jealousy, and then to open, violent resistance. It needed thus no great provocation, in the end, to bring on a second grand confessional strife, altogether more general and fierce than the first.

The signal for this was given by a sort of trumpet blast on the part of the memorable Lutheran polemic, *Joachim Westphal*, preacher in Hamburg, who felt himself called, in the year 1552, to sound an alarm throughout Germany against the errors of the Swiss Churches, in a special tract devoted wholly to the subject. The immediate object of this assault was the sacramental theology of Switzerland, especially as represented now by the world-renowned authority of Calvin; but the true secret of the outbreak lay mainly, no doubt, in the home relations of the German Church itself, as we have just now had them under consideration. Westphal was but the organ of the interest he represented; the interest, namely, of Lutheran orthodoxy within the bosom of the Lutheran Church, in its first show of violent reaction against a tendency in the Church itself, which was now felt to threaten its own life; and it was some consciousness of this, unquestionably, that served to inspire him with confidence and courage, in the daring responsibility he thus ventured to assume before the Christian world. As it was, the war cry found no immediate echo or response. Men seemed to pause in anxious suspense, as with the secret feeling that they had come to stand on the eve of a great conflict, whose consequences no one could calculate or foresee. Westphal renewed his attack the follow-

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ing year, in a second publication; and the year after again, in a third. Then Calvin came out upon him fiercely in self-defence. Gradually the fight thickened, and grew more and more general. It was no longer Germany at war with Switzerland; but Germany convulsed with the elements of discord and division in her own bosom. In every direction the land was agitated with ecclesiastical strife, carried on between those who claimed to be true Lutherans, and those who were stigmatized as Crypto-Calvinists, or treacherous Philippists, all beneath the common banner of the Augsburg Confession. By such vast critical process, reaching through many long years of commotion, were the two great Protestant schools conducted finally to the full sense of their own original difference and distinction. Lutheranism became consequentially complete at last in the *Form of Concord;* and the faith of the Reformed Church, as exhibited in the several Calvinistic Confessions which appeared in the midst of this controversy, and especially, we may say, as embodied comprehensively in the *Heidelberg Catechism*, was openly acknowledged in large sections of Germany, where the Reformed Church as such had been previously unknown.

Such was the general condition of the Lutheran Church in Germany when the banner of Protestantism first began to wave triumphantly over the Palatinate. This was, as a matter of course, a Lutheran banner; but the Lutheranism it represented, as we have seen, was that of Melancthon and the variated form of the Augsburg Confession. More than this, the auspices under which the Protestantism of the Palatinate took form and shape from the beginning, explain the matter as we may, were such as to produce a certain liberal sympathy with the Reformation as it existed in other lands, different altogether from what was then the reigning sentiment of the Lutheran Church. One striking evidence of this is found in the fact, that a cordial welcome was ex-

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tended here to the persecuted exiles of the Reformed Churches of the Netherlands, England, and France, when all Germany besides treated them with cold indifference or cruel scorn—some even going so far as to stigmatize them "martyrs of the devil." Friendly relations were cultivated with foreign Protestants; men of acknowledged Zuinglian and Calvinistic views were openly patronized, and put into places of power and trust; and altogether the idea seemed to prevail, that the Church of the Palatinate was called to hold a sort of irenical middle position between the Lutheran and Reformed communions, where it might be possible for both to come together at last in the bonds of a common faith.

The times, however, were unpropitious to any such thought as this. It was not possible that the confessional war, which had broken out again with such violence in Germany generally, should not force its way also into the Palatinate. The very liberty of faith which was enjoyed there seemed rather to invite it; as it made room for the presence of all factions, and the free utterance of all opinions. Lutheranism was there of course, then, in its rigid temperament and type—uncompromising, intolerant, full of angry, pugnacious zeal—as well as Lutheranism in its milder Melancthonian form. Heidelberg became in fact a general rendezvous for all religious parties; where they came together, however, not as had been fondly hoped, to settle terms of amity and peace, but only to hold promiscuous fight, as on a common battle field, over their several subjects of difference and division.

FREDERICK THE PIOUS.

In these circumstances it was, that on the death of Otho Henry, in 1559, the electoral power passed into the hands of *Frederick the Third*,

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whose honorable distinction it is to be known in history under the surname of the *Pious*, and who has won for himself at the same time imperishable renown as the *Father of the Heidelberg Catechism.*

"With right," exclaims the historian of the Catechism, Henry Simon van Alpen, "is his name for us of undying memory; with right he shines in the temple of immortality; with right the most distant posterity weaves a garland round his urn; and when this also may wither, still shall not his merits fade. Even when we think away the prince, away all dignities and titles of honor, away purple, sceptre, and kingdom, he stands before us still incomparably great. For educational and charitable foundations he did more than all his predecessors. He devoted to them the entire proceeds of all the suppressed convents. He renounced the customary pomp of courts, loved simplicity of manners, in order that he might spend from his own proper revenue, in the service of learning and piety, twenty thousand dollars a year. With the most diligent personal application he tried the reigning systems of the time, and then, with warm, unwavering zeal, held fast what he had found in this way to be true."

This is indeed high praise; but from all that we know of the man in his actual history and work, it can hardly be considered extravagant. He appears to have been in all respects what we may call a model prince; in whom the most excellent mental endowments were joined to the best qualities of the heart, and whose whole life was a commentary on his wisdom and virtue. His religious character in particular commanded the universal respect of his own age, as it has been the admiration of all later times. Piety with him was no empty sentiment or simply outward profession; it formed the ruling power of his life; and as has been well remarked, it took in the prince no less than the man. There was no ostentation about it; no care to force itself into

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notice and respect; but it made itself felt in all his relations, public as well as private. Others might make their religion secondary, if not altogether ancillary to their politics; with Frederick III. politics, and all else, must bend to the superior claims of religion. There is something beautiful indeed in the childlike simplicity with which he speaks of his princely office and trust in this view. For himself, at least, his work was theocratic, in the best sense of the term. He was, in his own eyes, prince and ruler, "by the grace of God," in order that he might lead his people in the way of righteousness, and show himself a true "nursing father" to the Church.

Coming into power with this deep sense of official responsibility, there was enough in the religious condition of the Palatinate to engage his zeal, as a reformer, from the very beginning of his administration. Theologically and ecclesiastically, all was in confusion. Instead of being a centre of union and peace, Heidelberg had become an arena for all sorts of discord and strife. Zuinglians, Calvinists, Philippists, and ultra Lutherans, all sought to make themselves heard and felt. Confessional schism was the order of the day, in city, university, and court. Conspicuous among the combatants, in particular, were the general superintendent, *Hesshus*, and *Klebiz*, assistant minister in the church of the Holy Ghost, whose contentions seemed to threaten for a time the very existence of both Church and State. Finding more moderate measures for the promotion of peace unavailing, the Elector had recourse finally to the extremity of dismissing them both from office on one and the same day; vainly hoping that it might still be possible, in this way, to bring about a general union of parties in his land. His next step, accordingly, was to propose a formula of faith in regard to the Lord's Supper, the great subject of controversy, such as all might be able to accept and adopt, and which would serve the

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purpose of preventing future dissension. To support himself in this proposition, he called in the counsel of Melancthon, sending a special messenger to Wittenberg to lay before him the whole case. This drew forth the celebrated *Judgment* of Melancthon, which became public soon after, when he had himself descended to the grave, and served to involve his memory in no small reproach with the stiff confessional party, to whose views it was found to be opposed. It approved the Elector's course in silencing the sacramental controversy, and recommended the use of a general form for the administration of the Lord's Supper, such as 1 Cor. x. 16, which would offer no room for doubtful disputation. The counsel was gladly received and followed; and on this basis now, matters came to a temporary settlement toward the close of the year 1559.

It is hardly necessary to say, however, that the settlement had no tendency whatever to produce any real harmony between the conflicting interests, which were thus bound to silence and peace. Some of the more rigid Lutheran ministers found it necessary to give up their places; and the alarm was raised from the outside, led off in particular by the exiled Hesshus, that the Elector was seeking to introduce Calvinism into the Palatinate. On the other hand, Frederick himself could not fail to become more and more dissatisfied with the tone and spirit of the extreme Lutheran party, and thus more and more confirmed also, of course, in his original favorable disposition toward the Reformed Church. Not only his sympathies, however, but his studies also, and his prayers—and there is no doubt but that both were perseveringly earnest and sincere—contributed to lead him in this direction. The effect of all was, that having surrounded himself with congenial counsellors and helpers, many of them eminent men from other lands, he determined finally to carry out the work of reformation among

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his people in a way to suit his own convictions of truth and right, without any further regard to impracticable schemes of compromise and union. In other words, he made up his mind, that the religion of the Palatinate should be ordered and established, both in doctrine and worship, after the *Reformed* type in general, and not after the Lutheran.

This brought with it the necessity of an efficient provision for the proper education of a ministry suitable to the new condition of the Church. Many of the Lutheran pastors now relinquished their charges, while others were dismissed for their refractory turbulence. There was a different class of them indeed, more or less conformable, or at least not contumaciously dissenting, who were allowed to retain their places. Quite a number of ministers besides came in from abroad, either followers of Melancthon, from different parts of Germany, or refugees from Belgium and other neighboring places. But the case called for more general and permanent help. New care, accordingly, was bestowed upon the university, and the restoration in particular of its theological faculty. With *Peter Boquin* here, a distinguished Calvinistic professor, previously introduced from France, were associated now, after the dismissal of Paul Einkorn, his previous Lutheran colleague, the distinguished Hebrew scholar *Immanuel Tremellius*, an Italian Jewish convert to Catholicism, who had afterward embraced the Protestant faith in Switzerland, and *Caspar Olevianus*, whom Heidelberg had received not long before as an exile from the city of Treves. New life also was infused into the Sapienz-college, as a school of preparation, especially for young men looking to the holy ministry. Here also the services of Olevianus were employed for a time. But the care of it soon after devolved upon *Zacharias Ursinus*, who became the successor of Olevianus also, as professor of theology, in the

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university; the popular pulpit powers of this last occasioning his designation to a different sphere of work.

But it was not enough to settle the outward scheme of religion and worship in this general way, and to provide the requisite machinery for carrying it on; the true idea of a religious reformation required that the heart and life of the people generally should be reached and apprehended, moulded and controlled by what were considered to be the salutary powers of the Gospel in this form. It speaks well, both for the wisdom and the piety of Frederick, that his mind was turned toward this object, as one of paramount importance, from the beginning. As the chief shepherd of his people, in a political sense, he felt himself bound to care for their spiritual welfare in a universal view. The condition of the land, in this respect, called for help. If there had been disorder and confusion in the theological world of the Palatinate, there was disorder and confusion no less in its general congregational life. No fixed system of religious instruction prevailed; no proper regard was had, in particular, to the right Christian training of the young. There were Catechisms for this purpose, indeed, but they were not clothed with any public authority; and the best among them, those of Luther and Brentz, were not in full confessional harmony with what had become now the reigning faith of the land. In place of these, some ministers used formularies of their own composition; while many gave no attention to the subject whatever. Altogether, it would seem, from the changes and distractions through which the land had passed, a very general indifference to church training had taken possession of the congregations; while such training as there was, by its want of consistency and uniformity, might be said to be shorn of more than half its proper worth. All this Frederick saw and felt; and it became with him, accordingly, the grand object of his reformatory administra-

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tion to provide a practical remedy for the evil, by bringing in a new *Catechism*, the general use of which, secured by proper sanctions, might serve to stamp the impress of a common popular faith on the whole religious life of the Palatinate.

That such in fact were the views of this great and good prince in undertaking this master work of his reign, appears plainly enough from the introductory preface, written with his own hand, which accompanied its original publication; a document so wholly characteristic of the man and his position, that it cannot be amiss to quote it here in the form of a free general synopsis. Beginning with a salutation "to all and every, our superintendents, pastors, preachers, sacristans and schoolmasters of our Electoral Palatinate of the Rhine," he goes on to say that both the word of God and his own sense of natural duty bound him to use the trust of government, which God had placed in his hands, not only so as to consult for the peaceful welfare of his people, by promoting among them a sober, upright, and virtuous life; "but also, and mainly, to lead and bring them continually more and more to the sincere knowledge and fear of the Almighty, and of His salutary word, as the only foundation of all virtue and obedience." His predecessors, of happy memory, had indeed endeavored, by various Christian ordinances and institutions, to secure this end; but as yet no result had been reached, which could be considered fully answerable to the wants of the land. Hence he felt himself called upon, not simply to renew former measures, but to go yet farther in the same good direction. The youth of his land in particular, he adds, might be said especially to suffer from a defect of proper religious training, both in the schools and in the parish churches; being in some cases altogether neglected, and in other cases taught irregularly from various Catechisms according to the free fancy of their teachers, and after no estab-

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lished or uniform method; the result of which was much confusion and deficiency of sound religious views. There could be, however, "no steady maintenance of either Christian or worldly office, government and administration, also no increase and growth of sobriety, honesty, and all other good virtues, unless the young, above all things, were kept and held from the start to the pure learning of the holy Gospel, and the right knowledge of God, in some fixed and settled form." He had considered it, therefore, the first duty of his Government, to make provision for this most necessary object. And so now, accordingly, he proceeds to say, "with counsel and coöperation of our whole theological faculty, here present, as well as of all the superintendents and leading ministers of the Church, we have caused to be made and set forth, both in the German and Latin tongues, a *Summary Instruction*, or Catechism, of our Christian religion from the Word of God; in order that henceforth not only the youth may be piously trained and kept to such doctrine in the same form, but that the preachers and schoolmasters also may themselves have a sure standing rule and measure, how to conduct themselves in the instruction of the young, and not presume to make daily changes, or to bring in strange doctrine, at their own pleasure. This same Catechism, then, ye are all and every one of you graciously exhorted and commanded, for the honor of God and our subjects, as also for the advantage and good of your own souls, *thankfully* to receive; also to inculcate it diligently and well, according to its true sense, on the young in churches and schools, as likewise on the people generally from the pulpit; to teach, work, and live according to it, with the full hope and confidence that if the young be thus taught and brought up with earnestness in the Word of God, the Almighty will grant unto us also a bettering of life, with temporal and eternal prosperity."

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We cannot say much for the literary merits of this remarkable State paper. It is not written with rhetorical grace or force. But as a commentary on the piety of the prince, and a monument of his broad, far-seeing political wisdom, it is deserving certainly of all admiration; while it must ever be of the greatest interest for what it serves to reveal, of the spirit that presided over the formation of the Heidelberg Catechism from the very beginning. It is a curious exemplification at the same time, we may add, of the Cesarean episcopacy of the Protestant German States in the age of the Reformation; Erastianism—as it has been named, from the distinguished physician *Thomas Erastus*, a leading politico-ecclesiastical counsellor in Frederick's court—exhibited here in its most respectable form.

URSINUS AND OLEVIANUS.

Having resolved on the introduction of a new Catechism, Frederick's next care was to select suitable persons for the solemnly responsible task of its composition. His choice, however, was soon made, and, if we may judge from the result, with great wisdom. It fell, as is well known, on CASPAR OLEVIANUS and ZACHARIAS URSINUS. There is something striking at once in this choice. They were both young men, the first but twenty-six, the other only twenty-eight years of age; and both of them, though by birth and education Germans, were still comparatively strangers in the Palatinate, who had been called to the service of the Church there from abroad only a short time before. These are circumstances which at first blush seem not to look well for the Elector's judgment; but rightly considered, they go rather to form a strong presumption in its favor. With the vast sense he had of the responsibility of his undertaking, as the one grand work of his reign,

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it is not to be conceived that he could select his instruments for it without care; and his general reputation for wisdom may be taken as a guaranty, that his care in the case would be exercised to good purpose and with sure effect. The choice of these young strangers, in preference to all others—not made, we may be sure, without the consenting counsel of the eminent men who stood around him as advisers, both in Church and State—may be regarded as itself the best proof probably we could have, in the circumstances, that the designation was the result of full circumspection and mature thought. Only so can we understand how, in such a case, a man like Frederick III. could make at all an appointment of this sort.

Zacharias Ursinus (family name Bear) was born at Breslau, in Silesia, on the 18th of July, 1534. His family connections were highly respectable, though his father's house stood in somewhat reduced circumstances. At the age of sixteen, he was sent to the university at Wittenberg; where he spent seven years as a student, supported in part at least by an honorary stipend from his native town. During this period, he made great acquirements in classical literature, philosophy, and theology. He was considered, besides, quite a master of poetry; and composed himself various productions in Latin and Greek verse, which were much admired. Melancthon, the ornament of the university, conceived a very high regard for his abilities and attainments, and admitted him to an intimate personal friendship which continued to the end of his own life. This of itself forms one of the best recommendations we could possibly have of the character of Ursinus. In the year 1557, he accompanied his illustrious preceptor to the conference at Worms; after which, to extend his knowledge of the world, he travelled to Heidelberg, Strasburg, Basel; and then still farther through Swit-

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zerland to Lausanne and Geneva. Next we find him in France, visiting Orleans and Paris; from which last place, however, he soon returned again to Switzerland, finding special satisfaction, it seems, in his intercourse with the Reformed theologians of that country. On his return to Wittenberg the following year, 1558, he received a call from the magistracy of his native city to the rectorship of its principal school, the Elizabethan gymnasium. Here his services gave great satisfaction. But the confessional feud of the Lutheran Church was now at work in Breslau also, as in other places. There was a Melancthonian interest in the city, and on the other hand a powerful faction breathing the spirit of such men as Westphal and Hesshus. It soon came out from his lectures, that Ursinus was of one mind with his preceptor and friend, if not indeed more latitudinarian still, on the doctrine of the sacrament. This brought upon him the odious reproach of Calvinism; so that he found himself compelled, in self-defence, to publish a tract on the subject—the ability of which, we are told, called forth the warm admiration of Melancthon. But the general state of things continued to be unpleasant; and the youthful theologian made up his mind at length, to resign his situation, and withdraw from the place. He was allowed to retire with an honorable dismission, which expressed the hope that the city of his birth might enjoy his services again at some future time. This took place on the 26th of April, 1560.

He was at no loss now in what direction to turn his pilgrim steps. "I will betake me," he said, "to the Zurichers; whose reputation is not indeed great here, but who have so famous a name with other Churches, that it cannot be obscured by our preachers. They are pious, thoroughly learned men, with whom I have resolved to spend my life. God will provide for the rest." To Zurich,

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accordingly, he came early in the month of October. Here he met again his former friends, Bullinger and Peter Martyr, surrendering himself to this last in particular as his theological guide and instructor. But his stay in Zurich was, after all, only of short duration; and it was through the intervention of Peter Martyr precisely, that it was brought unexpectedly to an end.

Frederick III. had conceived a great veneration for this aged servant of God, and wished to secure his aid in carrying forward the reformation of the Palatinate. Martyr felt himself too old to undertake any such service, and declined the call to Heidelberg, as he had just before declined a similar invitation from England. In doing so, however, he took occasion to direct the attention of the Elector to his youthful friend and disciple, Zacharias Ursinus; and the result of all this was a negotiation, which ended in the removal of this last from Zurich to Heidelberg. Here he became settled, in the course of the year 1561, as a professor in the theological faculty of the university, and as principal at the same time of the Sapienz-college.

He is represented as having been a man of much modesty; quiet, though at the same time ardent, and even passionate, in his natural spirit; uncommonly assiduous and laborious in the prosecution of his proper work. He had no talent for preaching; but as an academic lecturer, he was in a high degree popular; being distinguished for his solidity, fulness of learning, and happy power of communication.

Caspar Olevianus (vernacularly Olewig), born August 10, 1536, of well-conditioned parents, in the city of Treves, after passing through different schools in his native place, was sent in his fourteenth year to Paris, to complete his education. His studies were

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continued subsequently at Bourges, with special reference to the profession of law; but here an awakening providence, as in the case of Luther, determined him suddenly to the service of religion and the Church. One of his fellow students at Bourges was a son of Count Frederick of Simmern (afterward Frederick III. of the Palatinate), a young prince of great promise, with whom he had formed a very intimate friendship. As they were walking together one day on the bank of a neighboring river, they fell in with some drunken German students, of noble rank, who proposed to cross the stream in a boat. Olevianus tried hard to dissuade them from the rash undertaking; but they were not to be turned from their frolic, and the young prince was induced to become one of their party. In the middle of the river they set themselves to rocking the boat in mad play, till at last it turned over, and all of them found a watery grave. Olevianus, from the shore, threw himself into the flood for the purpose of saving his friend; but it was only with the greatest difficulty that he was himself rescued from being drowned. The occasion proved a crisis for his religious life. Previously to this, he had been led secretly to embrace the Reformed faith in France; but now, "out of the depths," and as it were from the very jaws of death, he bound his soul by a vow to become an open confessor of the same faith, by devoting himself to the service of the Gospel in his native land.

He took his degree afterward, indeed, as doctor of civil law, and returned home in that character. But his heart was no longer in the profession; he looked upon himself as one consecrated to the work of the ministry; and it became his great object now to qualify himself, by proper studies, for this vocation. His admiration of Calvin led him for this purpose to Geneva. Then again

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we find him at Zurich with Peter Martyr, at Lausanne with Theodore Beza, and afterward once more in Geneva; where he now formed the acquaintance of that ardent herald of the cross William Farel, who urged him to cut short his studies and get home as soon as possible to preach. Not long after, May, 1559, he returned in fact to Treves, being then in the twenty-third year of his age.

Here he obtained at once an appointment to the charge of a school; which gave him the opportunity of instilling into the minds of his pupils the principles of evangelical religion. A month later, we find him venturing a sermon openly before the people in favor of the Reformation. The cause had already won many secret friends in the place, among whom were some of the magistrates and other leading citizens. The preaching of Olevianus was full of inflammatory zeal, and attended with vast popular effect. As a matter of course, it called forth violent opposition on the part of the reigning religion. Treves was thrown into universal commotion. In the end, the leaders of the evangelical party, with Olevianus at their head, were thrown into prison; from which they were set free, only after much negotiation, at the end of ten weeks, under the condition of a heavy fine and immediate banishment from the city. Thus ended the episode of the Reformation at Treves, after a few months of stormy success. It was a complete victory for the Roman Church; the memory of which is kept up in the place to this day by the observance of what is called the *Olevian Procession* on Whitmonday, to thank God for this deliverance from the heresy of Olevianus, and to confirm the good city of Treves year after year in the Catholic faith.

Driven thus from his native city, Olevianus was at once welcomed by Frederick III. into the service of the Church at Heidelberg. Here

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we find him at work, in the year 1560, in the Sapienz-college, and somewhat later in the theological faculty also of the university; from both of which situations, however, as we have already seen, he was relieved the following year by Ursinus, whose talents more especially fitted him for such academic service, while it seemed desirable to make use of the peculiar gifts of Olevianus in a more practical and popular way. By general consent, he was called to occupy the pulpit, first in St. Peter's church, as it was called, and then in the church of the Holy Ghost.

AUTHORSHIP OF THE HEIDELBERG CATECHISM.

Such were the men to whom the Elector intrusted the responsible task of preparing his new Catechism for the Palatinate. If we have reason to be struck with the fact of their appointment to so grave an office, we shall find no less occasion for surprise in considering the way in which the appointment was fulfilled.

It is something wonderful, in the first place, that the Catechism should be in fact the production of two authors; for it appears to be certain, that the double authorship in this case was of the most real and positive character, involving throughout not simply an outward, but a true inward coöperation also, which it is curious to note, and by no means easy to understand. The Catechism was not the work of Ursinus, approved by Olevianus, nor on the other hand the work of Olevianus, approved by Ursinus; it was the joint production of both; and it was this, not in the way of any mechanical putting together of their different contributions to the work, but in the way rather of an organic fusion, which refers the whole work to both authors, and makes it impossible to know or say, what in it belongs to one and what to the other. This curious fact, moreover, becomes still

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more curious, when regard is had to the difference of temperament and nature, which we know to have existed between the two men. They were in many respects constitutionally unlike each other, and formed to move in different spheres of thought and life. Ursinus stands out before us as one born to occupy the lecturer's chair, didactic, dialectic, theoretic, and we may add respectably dry. In Olevianus, on the other hand, we have the man of action and eloquence, the practical reformer, the ardent popular preacher, in whom imagination and pathos combined to clothe the logic of religion with beauty as well as power. They seem not such men, as one would have expected to get along harmoniously altogether in a work of this sort. And yet, strange to say, their difference of mind and spirit appears to have formed no bar whatever to the execution here of their joint commission. Their conjoint labors were in truth perfectly harmonious; and what is most remarkable of all, they seem to have been so blended together, that the distinctive characters of the men are as it were poured into the very constitution of their work; so that it is hardly too much to say, that we may find the spirit of Ursinus married to the spirit of Olevianus in the whole composition of the Catechism, from beginning to end. Everywhere you have the didactic severity of the one, and the pathetic unction of the other, combined and joined together in a way that is altogether peculiar and strange. Such as it is, the Catechism could not have been the separate production of either Olevianus or Ursinus. It needed their joint authorship to be what it is in fact.

With all this must be joined now, in the second place, the consideration that the whole work was planned and executed within the course of less than a single year. It was the will of the Prince that his favorite measure for the reformation of the Palatinate, should as quickly as possible be carried into effect; and the men who were charged with

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the preparation of the Catechism went to work, accordingly, with a haste which seemed hardly compatible with the solemnity and greatness of their undertaking. The joint composition of the book, which we have found to be so surprising in any view, becomes in these circumstances still more strange; since it would appear to have been not so much the result of long deliberation and care, as a sort of genial inspiration rather, moving immediately and directly to its end; a thing truly wonderful, as involving here not a single mind only, but two minds of such different make and type.

We must not, however, fall into the error of supposing, on the other hand, that the free spontaneous production of the Catechism, in this way, went forward in purely subjective style, without study and the proper use of previously existing material and help. We know the reverse of this to have been true. Full regard was had to older Catechisms, especially such as had appeared in different parts of the Reformed Church; and it is very easy to trace in the new formulary the influence in particular of Calvin's Catechism, and of that composed by the celebrated Lasky. In the way of preparation for their joint work, moreover, each of the two fellow-laborers put his hand in the first place to a separate private composition in catechetical form: Olevianus, in a free, popular sketch, framed on his favorite idea of the Covenant of Grace; Ursinus, in a twofold, larger and smaller, Catechesis, setting forth the rudiments of the Christian religion. Out of such learning and diligent study grew forth in the end the Heidelberg Catechism as we have it now; and yet, with all this, it is no compilation simply from these sources. It cannot be said to be outwardly taken even from the preliminary separate productions of its own authors, as little as it shows itself to have been borrowed in any such outward way from the Catechisms of Lasky and Calvin. Full use is

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made in it indeed of the material which was thus provided for its service; but it is easy to see that this use was not slavish but free. When it came to the joint production, all was brought to take in some way a new, original, and independent shape. The Catechism has thus a fresh life of its own, and deserves to be considered a true spiritual creation, in which form and matter unite themselves throughout to produce the conception of a single harmonious whole.

What part precisely each of the two authors took in the formation of the work, seems to be altogether uncertain. It has been common to refer its ultimate formal composition exclusively to Ursinus; but there is evidence enough in the structure of the publication itself, that this supposition is by no means correct. The hand of Olevianus appears not unfrequently in the language and style of the Catechism, as truly as his spirit breathes in its thoughts. Ursinus wrote his preliminary Catachesis, it must be remembered, in Latin; whereas the original composition of the Heidelberg Catechism was in German; and its German unquestionably is not so much in the manner of Ursinus, as it resembles rather the more easy and fluent popular style of Olevianus.

The Elector Frederick is said to have taken a direct interest himself in the whole progress of the work, even assisting occasionally in the way of suggestion or advice; so near did it lie to his heart. The circumstance deserves notice, not of course as being of any account for the character of the Catechism, but as it serves to illustrate the character of the Prince.

PUBLICATION OF THE CATECHISM.

As soon as the work was complete, toward the close of the year 1562, the Elector called together a Synod of the superintendents

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and principal pastors of the Palatinate at Heidelberg, to whom it was submitted in form for examination and trial. The examination proved altogether satisfactory; the new formulary was not only approved, but applauded; and a request was made to have it published at once, by authority of the government, for general use. At the same time, it was placed in the hands of two competent scholars, Joshua Lagus and Lambertus Pithopoeus, to be translated into Latin, for the higher seminaries and schools. Not long after accordingly, with the opening of the following year, the work made its appearance from the press in both languages, German and Latin, "printed in the Electoral City of Heidelberg," and introduced with the Elector's memorable preface, bearing date, "Tuesday, the nineteenth day of the month January, in the year of our dear Lord and Saviour Christ one thousand five hundred and sixty-three." Both the German and the Latin impressions may be considered original editions; but the true original and properly authentic text is of course only the German, from which the other was a mere translation, and in which, as it has been long ago remarked, all is not only more beautiful, but more impressive also and emphatic.

It is generally known that the first printed forms of the Catechism exhibited a remarkable variation in regard to the famous 80th question, on the ground of which it has been generally supposed in later times that it passed almost immediately through three different editions. Copies of the work in its first style are extant, for example, in which the conclusion of this question is given differently, while they refer at the same time to a previous impression, with this strange note on the last page: "What was overlooked (übersehen) in the first print, in particular folio 55, has now been added by command of his Electoral Grace." The page referred to is that which

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contains the 80th question, in which a comparison is drawn between the Lord's Supper and the Roman Mass. The difference in these copies is, that in some the closing malediction appears in full, as it now stands, whereas in others it lacks the clause, "*and an accursed idolatry*," stopping short with the words which go before. Connecting this variation with what is said of the "oversight" of a previous print, we do seem indeed at first sight to have three different editions of the Catechism.

There has been, however, a curious mystification here again, in regard to the supposed peculiarity of the first edition—proceeding, no doubt, from the somewhat ambiguous meaning of the word *übersehen*, as applied to it in the notice just quoted. Henry Alting, in the first place, in his *Historia de Eccles. Palat.*, falls strangely enough into the error of supposing, that the 80th question did not appear in the first edition of the Catechism at all, but "was added and inserted in its place" immediately after, in a second edition, by special command of the Elector. Köcher, in his Catechetical History of the Reformed Church, has also this view, telling us, on the authority not only of Alting but of Ludovicus Fabricius also, that the 80th question "for unknown and hardly to be discovered reasons" was left out of the first edition, and referring us at the same time to the note at the end of the second edition as of itself proving the truth of the statement; although he finds himself embarrassed again in his notion of only two editions, by the fact of that other variation which has been mentioned as holding among different copies of what was taken to be the second edition; a difficulty, which throws him finally upon the conjecture, that the change in question was made while this edition was going through the press, so as to make a difference in the copies. Van Alpen again, in his History of the Catechism, follows in the same

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track; seeming to think that the 80th question was at first dropped from the manuscript as originally prepared, through fear of giving offence, but that the Elector came afterward to have more courage, and ordered it to be printed; though it needed still a third edition, it would seem then, to bring him fairly up to the point of rounding it off as it now stands. The late work of Sudhoff also on Olevianus and Ursinus, strange to say, repeats the old mistake.

But this whole difficulty with the first issue of the Catechism is known now to be imaginary and gratuitous. Copies are still extant to show that there was indeed such an issue, differing from what are called the second and third editions; but the difference is not in any such hiatus as would be created by the entire absence of the 80th question. The question, in fact, appears there in its place; only it stops short with the proper objective representation of its subject, without going on to denounce the Mass as a "denial of the one sacrifice and sufferings of Jesus Christ and an accursed idolatry." This bitter execration, as we may call it, came out in later issues, first in part only, and then in full form as we have it now; occasioning thus three different phases of the 80th question, and so three different impressions in fact of the Catechism. Köcher's conjecture in regard to the second variation, then, may be easily applied also to the first, and offers us no doubt the true key for the proper explanation of the whole matter. The three impressions are in fact so many varieties only of one and the same issue, which was subjected to two different changes in passing through the press, so as to give the addition to the 80th question, first in part, and then in full as it now stands. The addition belongs of course to the Elector; and the reason which has been assigned for it is in all probability correct, the provocation namely with which he was affected, on hearing of the anathemas which the

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Council of Trent had pronounced not long before against the Protestants. He felt it necessary, it seems, in his great displeasure, to stop the press twice, in order that he might hurl back his ban upon the Catholics in somewhat of the same style.

In any view the appendix, to say the least of it, was in bad taste; and it proved to be afterward for the Reformed Church of the Palatinate a source of no small trouble and harm. In the social and religious changes through which the country was called to pass, it became the occasion for much reproach and strife, and finally for such open hostility as threatened for a time to destroy not only the use of the Catechism itself, but the rights and liberties also of the whole Church, of whose faith it was the acknowledged standard and symbol.

In this first threefold issue of the Catechism, the questions were not numbered; the biblical proof passages, which formed an original, distinguishing peculiarity of the work, were cited by chapters only, not verses; and there was no division of any sort into lessons. Before the end of the same year, however, it appeared again in the new Kirchenordnung (Church Directory), printed at Mosbach, arranged and divided in the manner of later times. The first separate edition in this form belongs, we are told, to the year 1573.

No time was lost in bringing the new religious text book into use. It was not considered by any means enough to have it prepared and published by authority; it was intended to have it wrought into the very life of the people, that it might give form and shape, unity and harmony, to their general faith; and no pains were spared now, accordingly, to bring it into universal, vigorous practical use. It was to be a book in every way for the whole people. We have seen how the Elector, in this view, solemnly committed it in the beginning to the ministers of education and religion, charging them to make use of it

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constantly and diligently in their work. The new Kirchenordnung of 1563 was so framed as to make it an integral part, the very ground and basis we may say, of the whole church system of the Palatinate.

The pulpit must be bound by it as a perpetual directory and rule. Preaching was to be indeed from the Bible, the only sufficient standard in the end of faith and practice; but it must be from the Bible, at the same time, in the sense of the Catechism, and care must be taken to quote and bring in the language of the Catechism, to enforce and support the preaching, as well as to make the formulary itself honorable in the eyes of the people. In any case, moreover, the pastors of the Palatinate were not to have general liberty to preach from any part of the Bible, at their own pleasure; for how was it to be supposed that they could all use such freedom to proper edification? They must keep themselves to such parts as were sanctioned and ordered by the inspectors or superintendents of the ecclesiastical districts to which they belonged, whose province it was to see that the true interests of the people were rightly consulted in the matter. Then the Catechism, besides, must be formally read before the people from the pulpit, a prescribed section or lesson on each Sunday, as part of the morning service, so as to go over the whole of it once every ten weeks. To crown all, an afternoon service was established for the sole object of expounding and enforcing its instructions. For this purpose it was divided into fifty-two Sundays, or parts, on each one of which the minister was to preach in succession, until he had gone, in this way, during the course of the year, over the whole book. Catechetical preaching became thus a general standing institution for the Palatinate. It is easy to see what force it must have carried with it, to clothe the Catechism with authority and power, and to make it the reigning measure of religious thought for the land.

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But care was taken, at the same time, that the work of the pulpit in this form should be properly supported by a corresponding work of the school. The whole business of education, from the mother's knee up to the theological chair of the university, must be so ordered as to have its religious basis throughout in the Catechism. The school teachers were in fact part of the ecclesiastical establishment of the land; and it was their province in particular to see that the young were diligently trained in the knowledge of the Catechism from the beginning, so as to be qualified in due time for a full religious profession. Then the ministers themselves must have their minds cast into it as a mould of doctrine, by its being made a prominent part of their theological education. Thus it was that Ursinus himself, immediately after the publication of the Catechism, commenced a course of lectures upon it in the Sapienz-college; which he continued then to repeat yearly till as late as 1577. Notes of these lectures, taken by different hands, were given after his death to the public; but it soon appeared that they were not in such a form at all as to do justice to his memory; whereupon the celebrated *David Pareus*, one of his most distinguished disciples, was requested to review and revise the material, and to put the whole into what he might consider worthy and suitable shape. In this way was brought to pass the work which has been handed down, with much commendation, to later times, as the Commentary of Ursinus on the Heidelberg Catechism. Its true and proper authorship belongs largely, it would appear, to David Pareus.

THEOLOGICAL AND POLITICAL OPPOSITION TO THE CATECHISM.

The publication of the Heidelberg Catechism was in truth a grand historical act on the part of the Palatinate, which gave new form and

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direction to its whole life; and it is no wonder, therefore, that it drew upon itself almost immediately the excited attention of all neighboring lands. For Germany in particular, it was a fact of most ominous significance, carrying in it nothing less than a principle of disorder and revolution for the whole Protestant German Church. It was the lifting up of what was felt to be the Calvinistic or Reformed standard in the land of Luther himself, where its erection seemed to involve, not only treason to his doctrine, but injury also to his memory and name.

True, the movement in the Palatinate did not openly propose to be a formal transition from the Lutheran Confession to the Reformed, in the sense of breaking absolutely with the general Protestantism of Germany, as it then stood under the common banner of the Confession of Augsburg. We have seen that there were two different forms of Lutheranism in Lutheran Germany itself, for which the Confession of Augsburg had by no means the same sense, while both claimed to stand alike within its broad confessional shadow. The Lutheranism of Melancthon, and his *Augustana variata*, was indeed coming to be decried more and more, by what claimed to be the Lutheranism of the Confession in its original form; but it was still of regular and fair standing in the general German Church, and came in for its full share in all the political benefits that were guaranteed to Protestants of the Augsburg faith in the German Empire. Within the range of this wide moderate interest now, as we know, Frederick III. had considered himself to stand before he undertook his reformatory work in the Palatinate; and it does not seem to have entered into his mind at all, that this work of itself amounted to anything like an abandonment of his former position, in favor of another and altogether different order of Protestantism. He was an admirer of Calvin; but not so as to be in his own view a deserter of Luther. As long as Melancthon lived,

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he looked to him for counsel and advice. He brought in a new Catechism; but he did not intend, in doing so, to renounce his allegiance to the Augsburg Confession. He had no difficulty in subscribing to it afterward, as he had subscribed to it before. Why should his Calvinistic sympathies and tendencies be considered any bar to that, when it was known that Calvin himself had been willing to accept it in the same way without any hesitation? Then as to the authors of the Catechism. They were indeed in open correspondence and fellowship with the leaders of the Reformed Church in Switzerland. But they had not renounced certainly their interest, by birth and education, in the Protestantism of Germany. Ursinus had been one of Melancthon's favorite disciples; and the position which Olevianus sought to maintain as a reformer, at Treves, just before he came to Heidelberg, was in the name and under the shield wholly of the Augsburg Confession. Altogether, the religious change which was now introduced into the Palatinate could not be considered a deliberate, systematic rupture with the universal Lutheran German Church. If its aspect in this direction might seem to be, in one view, wholly polemical, there was another undoubtedly, in which it was intended at least that it should be full only of friendship and peace.

But it was not easy, or rather we may say, it was altogether impossible, as matters then stood, for Lutheran Germany to look upon the case in any such irenical light as this. It was felt that the Reformation in the Palatinate had in fact gone so far as to involve an inward falling away from the distinctive creed of Luther, and a real passing over to the Reformed camp. It was in vain to think of finding an apology for it with Melancthon, or Melancthon's school. If this might be considered in any sense the natural issue and end of Melancthonianism, let the abettors of that system now look to it, and

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lay it well to heart; for what could serve better to show that it had been infected all along with the secret virus of Calvinism, and that it was high time for it therefore to be exploded from the orthodoxy of the Lutheran Church? It is a most significant fact, that the Melancthonian theologians of Wittenberg found it necessary to come out, among the first, with an unfavorable "Judgment," as it was called, against the new Catechism.

What was to be expected then, we may well ask, from the zealots for Lutheranism in its rigid and strict form? Only, of course, what took place in fact; a general storm of indignation, which threatened, if it were possible, to cover the Catechism with everlasting shame and contempt. Foremost among its adversaries stood forth the virulent Hesshus, with his *True Warning against the Heidelberg Calvinistic Catechism.* A much more respectable opponent presented himself in the person of the celebrated Matthias Flacius Illyricus; a man of great learning, who seems, however, to have had his very being in the element of religious controversy. The "little German Calvinistic Catechism" is in his eyes full of all sorts of dangerous error, a hellish, more than devilish leaven of sacramentarian fanaticism, only made worse by its "pretending to be evangelical, or of the Augsburg Confession." His *Refutation* came out in the year 1563. Passing by other attacks, we simply notice besides the *Censure* of the Wirtemberg divines, Brentz and Jacob Andreä, in which eighteen questions in particular of the Catechism were subjected to severe criticism. Thus did it draw attention upon itself, and become at once the signal for war on all sides.

Ursinus drew up in popular form an *Apology* for the Catechism, against the objections particularly of Matthias Flacius, which was published A. 1564, in the name of the theological faculty of the

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Heidelberg University. He issued also a tract, early in the same year, in reply to the censure of Brentz and Andreä. Both of these vindications appear, joined with the Catechism itself, in the Neustadt edition of 1595, which has always been highly prized on this account.

The Conference of Maulbron about the same time, in which the theological leaders of Wirtemberg and the Palatinate held a regular debate, in the presence of their respective Princes, for six days in succession, on the main confessional questions of the day, contributed materially to help forward the general controversy in which the Catechism was thus unhappily involved. The disputation was mainly between Ursinus and Olevianus on the one side, and Jacob Andreä, the excellent chancellor of the university of Tübingen, on the other. The subjects discussed were, the *ubiquity* of Christ's glorified humanity, and the sense of the sacramental clause, *This is my body.* Both parties of course claimed the victory. On both sides were published some time after what professed to be true and faithful reports of the debate; in the case of which, each side charged the other with gross misrepresentation and wrong. So it came, as the result of all, not to concord and peace, but only to more active war.

In these circumstances, the Flacian party, conceiving more and more hatred toward the whole course of things in the Palatinate, felt itself justified in seeking to bring in political force for the purpose of abating, if it were possible, the theological nuisance. By the Religious Peace of 1555, the freedom of religion, and protection of the Empire, were secured to German Protestants, only as they held to the Confession of Augsburg. No other faith, calling itself Protestant, could claim any such benefits and rights. Hence the question began to be raised now, whether the Elector Frederick III. could be allowed

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to enjoy any longer the advantages of this political compact. Had he not forfeited, by his present religious position, all right and title to be considered still within its terms? Christopher, Duke of Wirtemberg, between whom and Frederick there had subsisted heretofore a more than common intimacy, became in particular possessed with this opinion, through the polemical zeal of his theologians, and set himself systematically to work, to engage his princely colleagues in a common effort, under such view, against the new religion of the Palatinate. It was a conspiracy, in fact, against the magnanimous Elector, which threatened not only his kingdom, but his life.

Occasion for carrying it into effect seemed to be offered opportunely, by the diet which the Emperor Maximilian II. had summoned to meet at Augsburg in the spring of the year 1566. Frederick was fully aware of his danger; but he would not allow himself to be dissuaded from attending the diet. Here it soon appeared that the mind of the Emperor, influenced by Lutheran not less than by Catholic counsels, had already prejudged the whole cause; for having on a certain day called together all the orders of the Empire, among them Frederick himself, he proceeded at once, without any sort of previous deliberation or vote, to have a decree engrossed and read; whereby the Elector Palatine was charged with religious innovations, with the use of a Catechism not agreeing with the Augsburg Confession, and with having brought Calvinism into his dominions; all which things he was required now to change and abolish, on pain of exclusion from the peace of the Empire, with all its consequences both for himself and for his land.

On hearing this, we are told, the Elector withdrew for a short time, as it were to collect his soul for the occasion; but soon returned again, attended by his son Prince Casimir bearing in his hands a

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Bible, and in the presence of the assembled Princes entered upon that memorable defence, which has made the occasion an epoch in the history of the Heidelberg Catechism for all subsequent times.

Modestly, but firmly, he addressed himself to the Emperor's sense of justice and right; while he did not fail to remind him, at the same time, that in matters of faith and conscience he could acknowledge but one Master, the Lord of lords and King of kings. Where the salvation of the soul was in question, it was God only who could properly command or be obeyed. He was ready, nevertheless, to make answer to his Imperial Majesty, as the case required. Calvin's books he had never read, and could not pretend, of course, to know exactly what Calvinism was. But he had subscribed in good faith to the Frankfort Recess, and to the Augsburg Confession, at Naumburg, along with other Princes now present; and in that same faith he continued still, as believing it to be grounded in the Holy Scriptures; nor did he believe that any one could convict him of having swerved from this profession, in anything that he had done. As for his Catechism, it was all taken from the Bible, and so well fortified with marginal proof texts, that it could not be overthrown. What he had publicly declared before, he now solemnly professed again in this august assembly: that if any one, of whatever order or condition, could show him anything better from the Scriptures, he would take it as the highest favor, and willingly yield himself to God's truth. Here was the Bible at hand for the purpose; if his Majesty, or any of those present, were pleased to do him this service, he should have his most hearty thanks. Till this were done, he trusted in his Majesty's gracious forbearance. Should this expectation be disappointed, however, he said in conclusion, he would still comfort himself in the sure promise of his Lord and Saviour Jesus Christ, made to him as well as

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to all believers, that what he might lose for his name in this life should be restored to him a hundred fold in the next.

This bold and manly address made a deep impression upon the assembly. All were constrained to admire the Elector's earnestness, and his truly heroic spirit. Augustus of Saxony was so moved, that he came up to him, and exclaimed, touching him lightly on the shoulder: "Frederick, you are more religious than all of us together!" The Margrave of Baden also, as the convention was breaking up, remarked to some of the Princes: "Why do ye trouble this man? He has more piety than the whole of us!"

It was in fact a signal victory over all the plans and expectations of his enemies. It was felt among the Protestant Princes, that things were in danger of being carried too far; and when it came to a vote on the subject, accordingly, it was found to be the sense of the diet finally, in opposition to the judgment of the Emperor, that the Elector of the Palatinate was still to be regarded and treated as belonging to the alliance of the Augsburg Confession. In this way, the attempt to arm the political power of the Empire against the Heidelberg Catechism proved a complete failure.

The Elector returned to Heidelberg, safe and sound, amidst the general joy of his people, on the Friday before Whitsuntide. On the evening before the sacred festival, being present at the preparation for the communion in the church of the Holy Ghost, he grasped Olevianus by the hand in view of the whole congregation, and exhorted him to continue steadfast in the good cause. The next day he partook of the sacrament, in company with his son Casimir and the whole court.

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THE CATECHISM IN ITS OWN LAND.

The Catechism was thus fairly enthroned in the Palatinate, as the acknowledged symbol of its religious faith and life; and for the space of ten years now it wrought there effectually, and without hindrance, in the accomplishment of its proper work. We are not to suppose, however, that the cause which it represented in the Palatinate went forward with an even and smooth course, or that its future was spanned only with the rainbow of promise and hope. The reverse of all this was painfully true.

Internal difficulties, of the most serious character, sprang up in the bosom of the new Church, filling it with agitation and strife. One great source of trouble was the question of bringing in the Calvinistic system of church discipline, as established at Geneva; a measure powerfully and successfully supported by Olevianus, but most bitterly opposed by Erastus and a party who ackowledged him for their leader. This opposition, based on an unchurchly feeling generally, was found to embrace then other rationalistic sentiments; a view of the sacraments in particular, which made them to be mere acts of religious profession and nothing more; and finally a secret leaven of Arianism itself, which came out suddenly at last, to the no small confusion of the party, in the astounding apostasy of Adam Neuser and John Sylvanus. Neuser, it is known, made his escape, found his way to Constantinople, became there a regular Mohammedan, and died as an atheist in horrible shame and distress; while Sylvanus was made to pay the penalty of his blasphemous heresy, like Servetus, by a public execution. This was a scandal of course for the whole Reformed Church; which the zealots for Lutheran orthodoxy failed not to

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improve as an argument, to show how Calvinism led over logically to Arianism and the religion of the Turks.

Then there was besides a constantly impending danger for the Heidelberg Catechism, and its whole cause, in the fact that the Upper Palatinate, as it was called, having Amberg for its capital, and being in many respects a separate government with its own privileges and rights, obstinately refused, along with its present Governor, to accept the reformation of Frederick in this form; and this present Governor, unfortunately, was no other than the Elector's eldest son, Prince Louis, the heir apparent to the Electorate itself. No wonder that the father was anxious to overcome this opposition, and to have the same form of religion established throughout his dominions. All his efforts for the purpose, however, proved ineffectual. Lutheranism, in its most stringent type, continued to hold its own in the Upper Palatinate; and its presence there was a dark cloud, which boded continually no good, but endless mischief rather, to the whole Palatinate of the Rhine.

The cloud burst, when Frederick the Pious died. His death took place on the 26th of October, 1576, in the sixty-first year of his age, and was marked by the same piety that had distinguished his life. As he felt his end approaching, he said to those who stood around his bed: "I have lived here long enough for you and for the Church; I am called now to a better life. I have done for the Church what I could; but my power has been small. He who possesses all power, and who has cared for His Church before I was born, still lives and reigns in heaven; and He will not forsake us. Neither will He allow the prayers and tears, which I have so often poured forth to God upon my knees in this chamber, for my successors and the Church, to go unanswered and without effect." Shortly before his dissolution, he

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had the 31st Psalm and the 17th chapter of the Gospel of St. John read to him by Tossanus, with a suitable prayer; after which he sank gently into the arms of death.

The year following the death of his father, the new Elector, *Louis*, came with his court to Heidelberg, and began immediately to take measures for changing the whole religious state of the Palatinate into a new form. All was required, by suasion or by force, to become Lutheran. The revolution was at once radical and unmerciful; a sad example of confessional fanaticism, on the details of which it is not necessary here to dwell.

The more prominent theologians were soon compelled, of course, to quit their places; among them were the authors of the Heidelberg Catechism, Olevianus and Ursinus.

The first person, indeed, on whom the marked displeasure of the new prince fell, was Olevianus. He was known to have been the soul practically of the late ecclesiastical reformation; and his great influence with the people seemed to make it desirable now, that both his tongue and his pen should be silenced among them as soon as possible. He was accordingly excluded at once from the church council, forbidden to preach, teach, or write, and, to crown all, placed under civil arrest. In the end, however, so much was gained by the remonstrance of his friends, that he was allowed to leave the country. He found a new sphere for his activity afterward in Berleburg and Herborn; a sphere in which he continued to distinguish himself by the same qualities and powers in the service of religion, which had appeared in him to so much advantage before. His ministry, everywhere earnest and full of zeal, embraced all forms of action and work, in the interest always of the Reformed Church. To this period belongs, among other labors, his most important theological publication, on the *Covenant of Grace;*

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by which he deserves to be considered the proper founder of what is called the federal theology, as is acknowledged by Cocceius himself, the subsequent completer of the scheme. His death took place March 15, 1587, in the full triumphant assurance of Christian faith and hope.

Ursinus, when his turn also came to quit Heidelberg, found an honorable refuge with Prince Casimir, second son of the late Elector, who held at Neustadt a small territorial government of his own, and made it his business to encourage and succor there, as much as he could, the cause now so cruelly persecuted by his Lutheran brother. Under his auspices a new seminary of learning arose in Neustadt, which, bearing the title of the Casimirianum, not only rivalled, but for a time threw into the shade the old university of Heidelberg. Here Ursinus continued to labor, true to the faith of his own dishonored Catechism, till the day of his death.

We can hardly suppose it, indeed, to have been with him any very great sacrifice to quit his situation at Heidelberg; for this had become for him years before a burden, which he found to be more than he could well bear. He had been diseased in body and mind, and was yet at the same time oppressed with labors altogether too great for his strength. His spirit shrank from the world around him, and yielded itself to a sort of morbid hypochondria, that seemed to color everything in life with its own sombre hue. The theological and ecclesiastical agitations of the time filled him with disquietude and pain. There is something indeed almost ludicrous, at times, in the helpless tone of his complaints. The part he was required to take in the Maulbron Conference gave such a shock to his nervous system, as made it a very nightmare for his memory ever after. "I have received a wound from this conflict," we hear him say, in a letter to Bullinger, "which I do not expect to have healed in this life." Again, writing to his friend Crato, in 1566,

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he says: "I am weary of all things in this life, and for the most part execrate them with horror and disgust. So I keep me as much as possible to the monastery in which I dwell, and avoid not only the society and conversation of men, but also the very sight of them." So, in 1572, to the same: "I am more and more weary of all things in life." He speaks of his situation frequently as a perpetual round of tribulation and distress, and longs for death at times as a relief. In such circumstances, we cannot feel that he lost much in being required to seek another home. He had no property to leave behind, and but little to carry away; for he was always poor, and lived in the very plainest style.

His settlement at Neustadt, however, brought with it no escape from his constitutional ailments and troubles. He continued the same sickly, sensitive, hypochondriacal man to the end; but in spite of his infirmities, the same diligent student also, and laborious worker with the pen. Here he published in particular his celebrated work *Admonitio Christiana*, against the Form of Concord and the Ubiquitarians, which commanded the attention and widely extended admiration of the age. It formed indeed, we may say, the last great act of his life. His weary pilgrimage came to an end on the 6th of March, 1583, before he had completed the forty-ninth year of his age.

He was buried in the choir of the church at Neustadt, where his colleagues erected also a suitable monument to his memory. The inscription describes him as a genuine and true theologian, distinguished for resisting heresies in regard to the Person and Supper of Christ, an acute philosopher, a prudent man, and an excellent instructor of youth. A funeral oration was pronounced on the occasion, in Latin, by the celebrated Francis Junius, which is still important for the picture it preserves of his mind and character. Its representations, of course, are

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somewhat rhetorical, and some allowance must be made for the colorings of friendship and recent grief; but after all proper abatement on this score, it is such a glowing eulogy as, coming from one so intimately familiar with the man, must be allowed to tell greatly to his praise.

In this same year, 1583, the Elector, Louis VI., also died, in the midst of his days, and the triumph of Lutheranism in the Palatinate came suddenly to an end. Under the regency of Prince *Casimir*, the whole face of things was once more changed. The Reformed faith and worship were restored to their former honor. The Form of Concord sank into disgrace; while its rival standard, the Heidelberg Catechism, rose gloriously into view again as the ecclesiastical banner of the land. In a short time, the entire order of the Church was restored as it had stood at the death of Frederick the Pious.

The fortunes of the Catechism after this in the land of its birth were variable, being always more or less controlled by the eventful political history of the country.

The bloody tragedy of the Thirty Years' War, in the next century, as is commonly known, brought years of desolation and sorrow on Heidelberg and the Palatinate, and restored the whole land again to the possession and power of the Roman Catholic Church. Crowds of foreign monks came in, laying claim to the property which had been previously taken from the monasteries and convents. The Reformed ministers were expelled. The Catechism fell. All assumed once more a Catholic aspect. Large numbers of the people consented to change their religion, in order to save themselves from expatriation and worldly loss. The university became a Jesuit college.

By the Peace of Westphalia, in 1648, the mighty sorrows of the country were at length brought to an end. The Bavarian supremacy ceased, and the government fell once more into the hands of its true

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and proper sovereign. Then was the Reformed Church seen rising again as it were from the ashes of her former glory, a spectacle of mournful interest to Churches of the same faith in other lands. Of three hundred and forty-seven preachers who had been settled in the Palatinate of the Rhine, at the beginning of the war, only forty-two were found remaining in it when the war closed, in a few towns and villages occupied by the Swedes; and only fifty-four returned from the general banishment, to resume the work of the ministry in their native land. There followed, however, a period of forty years, in which the land had peace and rest, and during this time the Church was gradually restored to something of her former state. But her old confessional supremacy, we may say, had passed away forever.

Finally, by a change in the line of succession, the electoral sovereignty of the Palatinate, in the year 1685, passed into Catholic hands; and soon after the French war followed, once more filling the land with desolation, and assuming the character of a crusade in favor of the Roman Church. Protestants were compelled in many cases to fly the country; while Catholics, on the other hand, came in from abroad to fill their places. Peace was restored again in 1697; but the Protestant cause was not able to recover its lost advantages and rights. Romanism was become a strong interest in the land, and had usurped in various ways both power and wealth which once belonged to the Reformed Church. Now it was particularly that the Heidelberg Catechism became more than ever, in this direction, a subject for angry vituperation and quarrel. The 80th question, which had all along been a cause of offence, was held up now to special odium, as being not merely injurious to the Catholic Church, but insulting also to the Catholic government of the State. Controversy and excitement in regard to it filled the land for years, till it came finally to an explosion,

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which for a time threatened to overthrow the Reformed Church of the Palatinate altogether.

In the year 1719, during the reign of *Charles Philip*, some bookseller, a Catholic, who was authorized to print Protestant books, had allowed himself to publish an edition of the Heidelberg Catechism, to which was inconsiderately prefixed the Elector's coat of arms, with the words underneath: *By authority of his Electoral Serene Highness.* This roused the Romanists to a perfect tempest of fanatical zeal. The Prince, mildly enough disposed himself, was so urged and pressed from all sides, that he found it impossible to withstand the tumult; and so finally a decree appeared, in his name, requiring the entire suppression of this edition, and forbidding thenceforward the use of any cŏpies of the Catechism that should contain the 80th question. This was a blow aimed at the very existence of the Catechism; and through it at the life of the Reformed Church, of whose confessional rights in the State it was the acknowledged symbol and pledge.

As a matter of course, this tyrannical measure called forth loud remonstrance and complaint. Foreign powers also—England, Prussia, the States General of Holland and West Friesland, and some of the Reformed German Principalities—were moved to interfere, partly by letter and partly by embassy, earnestly demanding that their oppressed brethren of the Reformed faith might have their rights restored to them in the free use of their Catechism. Altogether there was much discussion, argument, and diplomatic negotiation; the end of which was, however, that the Elector found it necessary to recede from the high ground he had taken, and to revoke his offensive decree the very next year after it was issued. Under certain general conditions, for the sake of form and to save appearances, it was declared that the restriction on the printing of the Heidelberg Catechism was removed,

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and that the Reformed Church in the Palatinate might go on to use it, without let or molestation, as before.

THE CATECHISM IN OTHER LANDS.

Had the Heidelberg Catechism existed for the Palatinate only, it must have risen and fallen wholly with the fortunes of the Reformed Church in that interesting land. In that case, its historical importance would be circumscribed by comparatively narrow bounds. The Church of the Palatinate had its glory, for the most part, in the beginning. It never recovered itself in full from the shock of the Thirty Years' War; and after the year 1685, when a Roman Catholic prince succeeded to the Electorate, it declined still more and more; till finally, instead of being, as it was at first, the head of all the Reformed Churches in Germany, it became one of the least considerable among them, and sank indeed almost entirely out of sight.

But the Catechism has a wider history than that of the particular Church to which it owes its birth. It very soon passed beyond the limits of the Palatinate, and became the property also of the Church in other lands. Its popularity and diffusion in this way demand now some general notice.

As soon as it became known indeed, the formulary commanded, not only the respect, but the admiration of the entire Reformed Confession. On all sides, it was welcomed as the best popular summary of religious doctrine that had yet appeared on the part of this division of the Protestant world. Distinguished divines in other countries united in bearing testimony to its merits. It was considered the glory of the Palatinate to have produced it. Writing to a friend, the great and good Henry Bullinger says: "I have read with great

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interest the Catechism of the most illustrious and gracious Prince, Frederick, Elector of the Palatinate; and in doing so, have heartily blessed God who perfects the work he has begun. The arrangement of the book is clear, and the matter is set forth with the greatest purity and truth; all is plain, pious, edifying; comprising large and copious things in compact brevity. I think that no better Catechism has yet been published. Glory to God, from whom is all success." This may be taken as an example of the way in which the work was received generally throughout the Reformed Church. With a sort of general silent consent, it rose into the character of a common standard or symbol, answering in such view to what Luther's Catechism had become for the Lutheran Confession. Far and wide it became the basis, on which systems of religious instruction were formed by the most excellent and learned divines. In the course of time, commentaries, paraphrases, and courses of sermons were written upon it almost without number. Its popularity was shown strikingly by the manifold translations that were made of it into different languages and tongues. It passed in this way, through various hands, into Hebrew, Ancient Greek, Latin, Modern Greek, Low Dutch, French, English, Spanish, Italian, Bohemian, Polish, Hungarian, Arabic, Malay, and we know not what other strange dialects besides. Few works have gone through as many different versions. No Catechism or Confession of modern times, it would seem, has enjoyed such a truly Pentecostal "gift of tongues."

SWITZERLAND, from the beginning, held the Heidelberg Catechism in the highest esteem. Various Catechisms had been in use here before its appearance; in particular, those of Leo Juda and Bullinger (out of which grew afterward the Catechism of Zurich), and in some respects towering above all others the ever-memorable Catechism of

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Calvin. In the midst of these established formularies, however, the new text book of the Reformed faith, sent forth from the Palatinate, found also general acknowledgment, and was soon invested with a sort of universal authority, as a bond of religious belief for the land at large. In St. Gall it was formally introduced, in the course of time, into the schools and churches. The Catechism of Zurich, which might be denominated rather the Swiss Catechism from its universal use in the country, underwent in the year 1609 a remarkable revision, which was so ordered as to conform it more than before to the Heidelberg Catechism; the difference being mainly in its method only, and the comparative brevity of its matter. By the Swiss deputies at the great Synod of Dort, the Heidelberg Catechism was acknowledged to be of symbolical authority and force for all the Helvetic churches. The high credit in which it stood appears also from the numerous editions of it published in that country, and from the commentaries and expositions with which it has been honored in different quarters.

In FRANCE, the Reformed Church made use of the Catechism of Calvin, which was often called simply the French Catechism. Published in its rudiments first at Basel, in French 1536, in Latin 1538; and then changed, A. 1541, into its full form of question and answer, as it now stands; this admirable production soon gained for itself a name and reputation, in all parts of the Reformed Church, which resembled in many respects the vast popularity of the Heidelberg Catechism itself. It was translated into Hebrew by Immanuel Tremellius, for the benefit of the Jews, and into Greek by Robert Stephens, for the benefit of the Patriarch of Constantinople; appeared also in the leading modern European tongues; and was honored with many commentaries and expositions by learned men of different

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countries. Vast attention was given by the French Church to catechetical instruction. For a whole century, we find in the acts of almost every Synod some reference to the subject, showing of what vital account it was considered to be for the general interests of religion. Though not brought anywhere into formal public use, the Heidelberg Catechism was held always in the highest respect; as appears from the fact, among other things, that different translations of it were made into the French language.

In ENGLAND also, and SCOTLAND, we find it received with like high regard. Immediately after its formation, it was translated into the language of these countries, and became thus extensively known and admired in both of them, as an approved summary of the Reformed faith.

The Heidelberg Catechism, soon after its appearance, was adopted as a symbolical book in the remote kingdom of HUNGARY, and came there into general use both in churches and schools. Teachers as well as ministers were required to take an oath, that they cordially embraced the system of truth contained in it, and that they would follow it faithfully in all their religious instructions. In POLAND also, it was more in credit and use than any other Catechism.

The Reformed doctrine gained ground in GERMANY, far beyond the bounds of the Palatinate. This was owing partly to the influence exerted by neighboring countries, particularly Switzerland and the Netherlands; but still more, no doubt, to the dialectic crisis, by which Lutheranism itself became complete in being carried out to its last consequence, the Form of Concord. A large amount of crypto-Calvinistic feeling, which had prevailed in the Church as moderate Melancthonian Lutheranism, was forced by this onward movement to seek for itself a different ecclesiastical position. In all directions,

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accordingly, we have disclosed to our view, with the advance of time, the presence of Reformed views and principles in distinction from the Lutheran, and in different lands a more or less general profession of the Reformed faith. In these lands we hear of various Catechisms, which secured for themselves a certain amount of respect and use. In the end, however, we find them all either supplanted altogether, or made to take a secondary character and rank, by the Catechism of the Palatinate; which attained in this way to a sort of universal authority, as the leading symbol of the Church. In Juliers, Cleves, and Berg, it was early introduced into the churches and schools; and in 1580 it was invested in form with the full authority of an ecclesiastical standard. So afterward in Hesse Cassel, Anhalt, and the several free cities which had embraced the Reformed faith. It became, in a word, the acknowledged confessional symbol of the German Reformed Church at large, in its difference from the other great Protestant Confession. Hence we find even in Prussia, at the beginning of the last century, a royal order, requiring all ministers of Reformed congregations to lecture on the Heidelberg Catechism every Sabbath afternoon, according to the practice observed in Holland.

As in the Palatinate, so likewise in Germany at large, this symbolical significance of the Catechism was fully attested also by the contradiction it endured both from Lutherans and Romanists. It was a sign everywhere to be spoken against by the enemies of the Reformed faith. The notable 80th question, in particular, was laid hold of by Catholics, as a favorable occasion at all times for holding it up to reproach. In some cases, when it was known that the minister was to preach upon this question, troublesome persons would slip into the church for the purpose of creating interruption and disorder. Not unfrequently, fanatical well-fed monks might be heard,

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at the public fairs, abusing the book in the most scurrilous style; while the press, of course, was made to do its full share of similar service, in the way of abusive pamphlets and tracts.

In no foreign country, however, was the Heidelberg Catechism so generally received, or so highly honored, as in the NETHERLANDS. It came here to a second home, which seemed to be no less natural to it in the end than the land of its birth.

The Reformation was matured in this land, amid the storms of political revolution. The same convulsions which set the Church free, gave birth also to a new and powerful Republic. From the beginning, various influences conspired, to incline the country to the Calvinistic rather than the Lutheran creed. In the end, this tendency completely prevailed. The celebrated Belgic Confession, prepared mainly at first by Adrian Saravia, in the spirit and very much in the form also of the Confession used by the Reformed Church in France, was publicly adopted in Flanders in the year 1562; after which it came into authority gradually throughout the country. Especially did the Reformed faith predominate in the seven Northern Provinces, which in the year 1579 constituted themselves into an independent State.

In the Walloon churches of the Netherlands, using the French language, the Catechism of Calvin was in common use. The Dutch congregations used at first the Catechism of Emden, drawn up originally by Lasky, and translated afterward into the Dutch language by John Utenhoven. As soon, however, as the Catechism of the Palatinate came to be known, it took precedence of both, and continued to grow in credit, till it became in a short time of acknowledged symbolical authority throughout the Church. As early as the year 1566, Peter Gabriel made use of it for public religious instruction, at

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Amsterdam. In the year 1568, in a general Synod held at Wesel it was recommended, that in the French churches of the Netherlands the Catechism of Geneva (Calvin's) should continue to be employed, and that where the Dutch language prevailed use should be made of the Heidelberg Catechism. The Synod of Emden in 1571 renewed this recommendation in somewhat stronger terms. Finally the Synod held at Dort in 1574 changed the advice into a decree, making the Heidelberg Catechism thus to be of full symbolical authority for the whole Dutch Reformed Church. Soon after this we find it required, that the ministers should everywhere preach upon it on Sunday afternoons, so as to go over the whole of it once a year. Then it was made a rule, that ministers and schoolmasters, as well as professors of theology, should bind themselves, by a solemn subscription of their names, to be governed by it in all their religious teaching. The city of Gouda in South Holland undertook, some time after, to introduce a new compend of religious instruction into its schools. But the ministers of the place were called to account, and publicly censured for the attempt. Indifference to the Heidelberg Catechism, was considered to be disaffection to the proper orthodoxy of the Reformed Church. So entirely identified did it become in this way with the reigning religious life of the Netherlands, that it was known and spoken of at last simply as the Belgic Catechism.

Here again, however, the Catechism had its enemies, as in other lands. The Romanists stigmatized it as a public pest; and to show their hatred toward it, would publicly burn it at times or whip it with rods; while argument and wit were employed also to bring it into contempt. There was opposition to it besides, however, from a different quarter. As it pleased not the high-toned Lutheranism of Germany, so it suited not the low-toned Arminianism of Holland.

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Arminius himself professed to be satisfied in the main with its doctrines; but he had difficulties with it again in regard to several points, and wished there might be a revision of it, to remove its objectionable features. After his death, his friends, the Remonstrants, as they were called, continued to talk in the same style. They found much in the Catechism that called for correction. It had been introduced too hastily into the Church, they thought, and without proper examination of its merits. They were not willing to have it read and preached upon in the pulpits, as though it were part of God's Word; and they protested of course, then, against being bound to it by subscription or oath. These difficulties led to the calling of the great National Synod of Dort in the year 1618, to which deputies were invited at the same time from the Reformed Churches generally in other lands. Being requested and ordered to present here their objections to the Catechism, the Remonstrants, with Episcopius at their head, offered such a list of them at last, as left hardly a question untouched, and formed a book quite equal in size to the Catechism itself. The result of all, as is generally known, was the condemnation of the views held by the Arminian party, and their exclusion from the bosom of the Reformed Church.

Along with this a solemn judgment was passed in favor of the Heidelberg Catechism, which served more than all before to establish its confessional significance and weight. On the part of the States General it had been requested, that the work might be carefully read over and considered, so as to have the opinion of each delegate taken in regard to its merits. This was done in form; and the result was, we are told, a full and unanimous approval of the Catechism as it stood, which was then embodied in the following memorable declaration: "That in the united judgment of all the theologians present,

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both foreign and Belgic, the doctrine contained in the Palatine Catechism was in harmony with the Word of God at all points; that there was nothing in it in this view that seemed to require change or correction; and that it formed altogether a most accurate compend of orthodox Christian faith; being, with singular skill, not only adapted to the understanding of the young, but suited also for the advantageous instruction of older persons; so that it could continue to be taught with great edification in the Belgic churches, and ought by all means to be retained." When we remember the ecumenical character of the Synod, and consider the circumstances under which this testimony and ratification were given, the whole action must be counted highly honorable to the Catechism, as it goes also to invest it with an authority which may well challenge the respect of the universal Reformed Church.

The greatest attention was paid to catechetical instruction in the Netherlands. Here, no less than in the Palatinate, it became an institution, embracing in its operations the entire economy of education and religion. It must begin in the family, go forward in the school, and perfect its work finally in the great congregation, as a necessary discipline for both young and old. The pastors must faithfully keep up the afternoon service on the Catechism every Sunday; besides visiting the schools frequently, and holding catechetical exercises, once a week if possible, in private houses. It became a sort of standing sneer with the Remonstrants, that the book was made to be of canonical authority. The Bible might be, indeed, the ultimate rule of faith and practice in Holland; but good care was taken by the National Church, that it should be the Bible only as read and construed through the Heidelberg Catechism.

It is easy to understand how this system of catechetical teaching,

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as it prevailed both in Germany and Holland, tended to multiply commentaries and expositions of every sort on the small but mighty text book, which lay at its foundation. Köcher, in his Catechetical History of the Reformed Church, gives us notices, in alphabetical order, of more than a hundred such works, besides referring to a number of others not so well known. A simple glance at this catalogue, bristling with such names as Beelsnyder, Groenewegen, Van der Hagen, Hakvoord, Van Hattem, Van Hoeke, Van der Steeg, Van der Hooght, Van der Kemp, Van Pothoysen, Venhuysen, and others of like sound, is sufficient to show that the main part of this literature belongs to the Dutch. The best in either language, however, was commonly translated into the other; while quite a number of these publications on both sides appeared originally in Latin. A number of them were highly popular in their time, and passed through many editions. Deserving of special notice in this view is the "Golden Jewel" of John D'Outrein, published originally at Amsterdam, 1719, in the Dutch language; afterward translated into German; and then diligently revised and enlarged by Frederick Adolphus Lampe. This large work has been honored with edition after edition, and may be said indeed to have carried with it, for a time, a sort of symbolical authority for ministers and teachers, both in Germany and Holland. Peter De Witte's Commentary, Amsterdam, 1658, translated into English as well as German, was also republished a great many times, and had an immense reputation. Of earlier date, 1617, the work of Festus Hommius for a long time was more in use perhaps than any other; which, however, seems to have been a collection or compilation from different sources, beginning with Ursinus himself, rather than an original exposition by the author whose name it bears.

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The literature of the Catechism includes besides a number of works founded upon it, or suggested by it in various ways; different abbreviations of it, in the way of extract or summary, for common plain use; and what must not be omitted, various paraphrases of it also, more or less full, in verse and rhyme. Thus we have, as early as 1597, Pincer's "Paraphrasis," and afterward Plante's "Epigrammata Sacra," both written upon it in Latin verse. Christian Klaarbout brought it out at Amsterdam, 1725, question and answer, in full Dutch metre, under the sounding title: "The Lustre of the Reformed Church, Shining forth in a brief Summary of Sacred Divinity from the Heidelberg Catechism." We read also of other attempts to do it honor in the same way.

So far we have been looking only at the countries of Europe. The Heidelberg Catechism, however, has not held itself to these bounds. With the Dutch colonies, it has gone of course into Asia and Africa; but what is of far more account, it has crossed the Atlantic, and found in AMERICA also a new history and a new home.

More than two centuries have now passed, since it was first erected as a standard of evangelical orthodoxy on the island of Manhattan, where the city of New York has since grown to such vast importance. Around it rallied the faith of thousands, transplanted through successive years from the old world to the shores of the new. In the midst of ecclesiastical convulsions and rude political storms, the *Reformed Dutch Church* of America, clinging fast to her hereditary creed, has since struck her roots deep into the soil, and spread forth her boughs luxuriantly to the face of heaven, till she has become known and honored throughout the whole Christian world. A century later in origin, the American *German Reformed Church*—sprung indeed, in a certain sense, from the same womb, or at least nursed in the beginning by the same maternal arms—comes forward also to claim our attention.

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She too has had her deep waters to pass through, whose billows had wellnigh swallowed her up. But the favor of "Him who dwelt in the bush" has accompanied her, notwithstanding, in the midst of her most gloomy seasons of trial. Though sorely tost, during a long night of desolation, on dark tumultuous seas, with little notice and less sympathy, she has not abandoned still the martyr faith of her fathers. No force has yet proved sufficient to wrest from her grasp the precious legacy bequeathed to her in the Heidelberg Catechism. At this hour, she clings to it with an attachment that promises to grow stronger only as it becomes more intelligent; rejoicing and glorying in it, as at once the true key to her ecclesiastical life, and the bond by which she is to grow and become fully compacted together, in all coming time, as "a holy temple unto the Lord."

CATHOLIC CONSTITUTION OF THE SYMBOL.

The high estimation in which, as we have now seen, the Heidelberg Catechism has always been held throughout the entire Reformed Church, is at once in itself an argument of its great worth. For it was by its inward merits wholly that it came to such general honor and regard. Its authors, we have seen, were as theologians comparatively young; not in the rank of the Reformers properly so called, and without any particular ecclesiastical weight for the Church at large. The Catechism was wholly a provincial interest in the beginning, intended to serve the wants of a single country, just entering the sisterhood of older Reformed Churches, without reference at all to any broader use. No sooner had it appeared, however, than it began to fix upon itself the attention and admiration also of other lands. It might have been supposed that Calvin's Catechism would be more likely, than

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any other, to become of classical authority for the Church at large. But this, with all others, gave way in such view to the new Catechism of the Palatinate. While other Catechisms continued to be provincial only, or national, this assumed more and more the character of a catholic or general symbol. So while each country had also its own Confession of Faith, Helvetic, Gallic, Belgic, or otherwise, the Heidelberg Catechism seemed to move among them all with entire ease and freedom, as a common bond of union for the whole Church. It was welcomed and applauded in Switzerland, France, England, Scotland, and Holland, as well as by all who were friendly to the Reformed faith in Germany itself. Nor was this praise transient, an ephemeral burst of favor, followed again by general neglect. On the contrary, the authority of the Catechism grew with its age. It became the Catechism distinctively of the general Reformed Church; the counterpart in full thus to Luther's Catechism, in its central relation to the Lutheran Church. In this character, we find it quoted and appealed to, on all sides, by both friends and foes. It formed the text book of theology in learned universities. Profound divines (Ursinus, Alting, Piscator, Cocceius, Schultens, and others) have made it in this way the basis of their dogmatic systems. Innumerable pulpits and schools have lent their aid to give it voice and power in the world. It has been as the daily bread of the sanctuary to millions, generation after generation. Never has a Catechism been more honored, in the way of translations, commentaries, and expositions. Never was any work of the sort so scattered, like leaves of the forest, in countless editions from the press.

Such vast popularity creates at once a powerful presumption in favor of the book, as it goes also to show us something of its peculiar character and constitution. The different national branches of the Reformed Church, though forming together one general communion in

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distinction from the Lutheran, have yet never been wholly of one mind in their confessional views. There was a material difference, in the beginning, between the Zuinglian and the Calvinistic types of doctrine. Calvin's doctrine of the decrees again was not received everywhere in the same form; and with the course of time, especially, the relation between this and the doctrine of the sacraments became the occasion for differences of apprehension, which affected seriously the whole form and structure of theological thought. We can easily see, that there was a difference in this way between the Helvetic Church and the Gallican; that neither of these were just the same with the Belgic; and that the Scotch Church again had its own national peculiarities, distinguishing it in a very marked manner from all the rest. It lay in the nature of circumstances, at the same time, that the Reformed Church in Germany, conditioned from the first by other elements and relations, should also have a character of its own, and not be simply the transcript of some other church life brought in passively from abroad. Now that the Heidelberg Catechism should have been able, in the midst of all these differences, to gain such wide acceptance and common favor, can be accounted for only by supposing it to be so constructed, that we have in it what may be called the proper substance of the Reformed faith in its most general view, and nothing more. The fact is an argument at once for its broad, irenical, catholic spirit, and yet no less, at the same time, for its faithfulness to the common belief of the Church. Its catholicity, in other words, as regards its own confessional system, is not that of indifference and negation simply; it is eminently active and positive; in this respect like the Apostles' Creed, in its relation to the whole profession of Christianity, than which, as there is no symbol more largely catholic, so is there none also more positive and vitally fundamental to all true

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Christian faith. Only so can we understand, how it should have happened to the Heidelberg Catechism, above all other Catechisms and Confessions, to acquire and keep for itself as it has done the ecumenical credit, which has all along been allowed to it in the history of the Reformed Church.

It is one great merit of the Catechism, that it is not offensively polemical or controversial in any direction. Its object is in general to affirm, more than to contradict and deny. It is of course Protestant throughout, in opposition to Romanism; and Reformed also throughout, in opposition to Lutheranism; and it was not possible, as the world then stood, that this opposition in both cases should not assert itself, indirectly at least, in strong terms. Such theological thrusts were naturally singled out as occasions for odium and reproach, in the beginning, by the parties toward whom they were directed; but looking at the matter now, in the calm light of history, we have reason to be surprised, on the whole, that it is so free from provocation in this form. Even its antagonism to the Roman Catholic Church, if we except the unfortunate and somewhat apocryphal appendix to the 80th question, is managed in a general spirit of moderation, which it was by no means easy to maintain in the middle of the sixteenth century.

SACRAMENTAL DOCTRINE.

The controversial relations of the Catechism with the Lutheran Church were determined mainly of course by the sacramental question, and look continually to that order of Lutheran thinking, which came to its culmination finally, as the true and proper orthodoxy of the Church, in the Form of Concord. This brand of discord, as it proved to be afterward, had not yet indeed made its appearance; but such

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men as Brentz and Andreae were busily engaged in preparing the way for its advent; and the course of things in the Palatinate had much to do, undoubtedly, with the theological movement which was thus in their hands. Near the close of the year 1559, the superintendents and theologians of the province of Wirtemberg had met in Synod at Stuttgard, and adopted a new confession of faith, which was intended especially to fortify the orthodoxy of the land, against the irruption of such errors as were supposed to be at work in the neighboring kingdom of Frederick the Third. In this Stuttgard Confession, as it was called, the peculiar distinctions of full-toned Lutheranism, as distinguished not simply from the Zuinglian, but also from the Calvinistic and Melancthonian sacramental theories, were formally proclaimed as the only true faith of the Church; and in particular, the last consequence of the system, the transcendental ubiquity or omnipresence of Christ's glorified body, as a result of the so-called *communicatio idiomatum*, was for the first time unshrinkingly declared to be a necessary part of the Lutheran creed. It was in truth an embryonic anticipation of the Form of Concord itself, and opened the way for the general ubiquitarian controversy of which this was finally the grand confessional outgrowth and birth.

Coming out now in the midst of this controversy, the Heidelberg Catechism took ground quietly against all such spiritualization of Christ's body, by simply affirming, on the subject of His ascension and glorification (qu. 46–48), that He "was taken up from the earth into heaven, and in our behalf there continues until He shall come again to judge the living and the dead"—"that according to His human nature, He is now not upon earth, but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us;" which, however, involves no disjunction of His two natures; "for since the

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Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the Manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it." This of course, then, conditions again the view that is taken of our communion with the Saviour in the Lord's Supper; which holds good, we are told qu. 76, "though Christ is in heaven and we on the earth;" the Lord's Supper being an assurance (qu. 80) "that by the Holy Ghost we are ingrafted into Christ, who with His true body is now in heaven, at the right hand of God His Father, and is to be there worshipped"—whereas the Roman Mass teaches "that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them."

It was here mainly that the Suabian theologians found occasion for assailing the Catechism with those strictures, which drew forth Ursinus again so vigorously in its defence. In the Maulbron Conference of 1564, which proved so severe a trial to his morbid spirit, the discussion was occupied for five days with the subject of Christ's glorification and omnipresence in the world, coming only on the sixth and last day to the question of His presence in the Holy Eucharist. Then we have the same controversy—"infelix bellum ubiquitarium et sacramentarium"—kept up for years through the press. Finally, the Form of Concord came out; and the last great publication of Ursinus, as we have seen, was his Christian Admonition in reply, which was held by many to be the ablest work that the whole controversy had produced.

There is no room for any mistake, thus, with regard to the sacramental and Christological teaching of the Heidelberg Catechism, so far as antagonism to Lutheran theology in this form is concerned. But we need to have this main issue, as it stood at the time, distinctly

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and clearly before our minds, in order that we may not fall into the mistake, on the other side, of lowering its sense to the measure of wholly different relations. To deny the *allenthalbenheit* (everywhereness) of Christ's glorified body, and so to reject the notion of its local comprehension in the sacramental elements, did not amount by any means, in the sixteenth century, as for many it might seem to do now, to a denial of the objective working of His human bodily life in the sacrament, in any and every way. Clearly the Catechism could mean no such radical negation as that; for this would have been to turn into something worse than folly its professed relations to the Lutheran Church, as well as the whole ubiquitarian controversy itself, so earnestly carried on by its friends, for years, with the theologians of Tübingen. As we have seen before, the Catechism was not intended, in the beginning, to be a rupture in full with the German Lutheran Church. It was supposed to be in harmony with the Confession of Augsburg, as explained by Melancthon himself. In its sacramental doctrine, therefore, it was held to come fairly within the range of the tenth article of that Confession in its changed form; which, it will be remembered, differs from its original form, only in not making the communication of Christ's body and blood in the sacrament to be in and under the elements, while it is still declared to go along with them, as part of the transaction, in the most real way. The mystery of the fact itself remains as a necessary article of faith; only the question of the mode or manner of it is left without any sort of determination. In this view, unquestionably, the doctrine of Melancthon here must be considered the doctrine also of the Heidelberg Catechism. So far as the fact of the sacramental mystery is concerned, the last was supposed at least to mean all that was required by the first.

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We can have no better authority or evidence on this subject than the formal defence of the sacramental doctrine of the Catechism, which was drawn up by Ursinus himself, at the request of the Elector Frederick, and published March, 1564, in the name of the whole theological faculty of Heidelberg, for the very purpose of setting before the world the true position of the Palatinate with regard to this whole subject. The work to which we refer is the famous "Gründlicher Bericht," the same which in Latin bears the title: "Vera doctrina de sacra Jesu Christi coena." Here we have the points urged, as a matter of course, that the body of Christ is in heaven; that it cannot be, therefore, in the sacramental bread; that the elements are signs and seals of the things they represent, and not the things themselves; that these require a different kind of giving and receiving, and are enjoyed only through the right use of the sacrament; that they become ours then, not by the mouth, but only by faith; and that unbelievers, consequently, receive in the sacrament its outward signs only, and nothing more. All this is abundantly plain. But the very object of the vindication is to show, that all this is by no means the whole of the Heidelberg doctrine, as it was the fashion of its calumniators to misrepresent. The signs, we are told, are not void signs, figures only of something which has place without them. Where the sacrament is rightly used, that is, where faith is at hand, the proper organ for the reception of the heavenly gift, this gift goes along with the outward exhibition which is made of it by the signs, really and truly; so that they are in very deed, through the power of the Holy Ghost, the medium and organ of its communication at the time. They are not themselves the gift; they have no power in themselves to produce it; but still they are so bound to it in the way of certification and pledge, by the wonder-working power of

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God's Spirit, that they become in their right outward use actual vehicles of it to the inward appropriation of faith. What is thus communicated to the believer, moreover, is not simply the merits of Christ, the benefits He has procured for us by His death, but Christ Himself, His "person, substance, and being," through which alone, it is said, we can have any part in such benefits and merits. This mystical union forms the general law of the Christian life; which it is then the object of the sacrament, however, not simply to signify in such general view, but to actuate and carry into effectual force in the very article of its own transaction. And what is thus received, we are told farther, is not the life of Christ simply as exhibited in His divine nature, but more especially His proper human life, nothing less in truth than that once crucified body in which He reigns, now risen from the dead, at God's right hand in heaven. "The Lord's Supper," it is said in plain terms, "is a visible, but in no sense a mere empty or vain sign, *wherein* all believers not only partake of all Christ's benefits, but also, since Christ thereby hath promised and therewith testifies as much, are fed and refreshed with the true, essential body and blood of Christ Himself, as really and certainly as with the visible bread and wine." Again, in terms if possible still more explicit and strong, we have the declaration: "That the body and blood of Christ are *in His Holy Supper*, and that they are therein also truly eaten and drunken, we know from God's Word, and confess as much with mouth and heart before God and all angels and men; but that He is therefore *in the bread*, we find not written in God's Word." Here we have the distinction, which serves to explain all. Not in the bread; but yet none the less in the transaction. Not therefore in the way of any local comprehension; but yet none the less certainly, in a way transcending, for faith, all merely local rela-

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tions by the power of the Holy Ghost; *actus in actu* thus, the working of the Spirit in His own sphere going along with the sacramental ministration in the sphere of nature, and filling out the true and proper sense of it in another order of existence altogether. In this view the fact of the Saviour's glorified body being in heaven only, and not on the earth, is considered to be no bar at all to the idea of a real communion with it in the sacrament. It can seem so only to those whose minds are so preoccupied with the notion of local and physical connection, that they have no power to rise to the far higher conception of a true dynamical connection through the Spirit. Even in the sphere of nature, there are what may be called physical unions of things locally separate and distinct, which far exceed in intimacy and closeness all merely local contact or inbeing. Such is the union of the vine with its branches, and the union of the head with the members of the human body; which are especially employed in the New Testament to represent the very mystery of which we are now speaking, the communication of Christ's life to His people. Why then should it be thought a thing impossible for this to have place in the sacrament, so that, although "Christ is in heaven and we on the earth," we may nevertheless come into communion there with His blessed body itself, through the working of the Holy Ghost, in a way surpassing all natural understanding? "The ascension of Christ into heaven," the theologians of Heidelberg, with Ursinus at their head, here tell us, "leaves His body indeed in the Holy Supper, but not in the bread; for the Holy Ghost, by whose power and working things far asunder as regards place are as closely bound and joined as though they were together in the same place, unites and binds us, who are on the earth, with the body of Christ which is in heaven, a thousand times more closely and firmly than the members of our body are

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bound together. For which reason the body of Christ is not alone in the Lord's Supper, but is also eaten therein."

After all this we can feel no surprise, in finding the last part of the "Gründlicher Bericht" devoted to the purpose of showing, that the Heidelberg doctrine of the Lord's Supper stood in no opposition whatever to the tenth article of the Augsburg Confession.

It is easy to recognize here the general sacramental system of Calvin; but we have no right to say, that it was borrowed exactly from Calvin himself. It seems rather to have been reached in an independent way, as the result of what we have seen to be the Melancthonian tendency of thought in Germany itself; though the influence of Calvin had something to do also, no doubt, with Ursinus especially, in determining the particular form of its conception and expression at certain points. With the merits of the theory we are not now concerned. Let it pass for what it is worth; all we wish is to have it fairly understood, that this, and no other, is the scheme of thinking, which underlies the sacramental doctrine of the Heidelberg Catechism. With all its opposition to the notion of a local presence of Christ's body in the sacrament, and the thought of everything like a corporal and carnal partaking of it in the use of the sacramental elements, the Catechism seeks just as earnestly on the other hand to save, in a different way, what may be called the proper mystery of the institution in this view, against all attempts to drag it down into the sphere of mere nature. Its view is mystical, making heavy demands on faith; not rationalistic, requiring for its apprehension only the common reason of men. So much, indeed, is evident at once from the labored effort, which so strikingly characterizes the phraseology of its several questions in relation to this whole subject. The doctrine plainly struggles throughout, that in avoiding the Scylla of materialism

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on the one side, it may not fall over to the Charybdis of an equally false spiritualism on the other.

RESERVE ON THE DECREES.

Substantially Calvinistic as the Heidelberg Catechism is, however, in its doctrine of the sacraments, it has carefully refrained from committing itself in like manner to Calvin's doctrine of the decrees. This is the more remarkable, as both of its authors, Ursinus and Olevianus, are known to have been themselves strenuous disciples here of the great Genevan teacher; which, however, only goes again with other things to show, how in this work a sort of general objective spirit, in their ecclesiastical surroundings, seems to have taken possession of them, and to have made use of them as organs for reaching its own end. There is an innate opposition here, unquestionably, between the two sides of Calvin's system, as it was taught by himself in the sixteenth century; his theory of election and reprobation can never be made to agree fully with the old church idea which he labored with so much ingenuity to conserve in his theory of the sacraments. Where an abstract unconditional decree is made to be the principle of the whole Christian salvation, in such way that this is supposed to be only for a predestinated number of the human family, and to have no real regard whatever to any who may stand from their birth outside of such election—it is not easy to see certainly, how much earnest can be made with the outward, historical, organic character of Christianity generally, or how there can be any room in particular for the conception of sacramental grace in a truly objective form. And so it has been found in fact, in the history of the Reformed Church, that these two forms of thinking have not been able to exist in full force for any

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length of time together. Where the Calvinistic theory of the decrees has been allowed to rule the course of theology, the Calvinistic theory of the sacraments has gradually lost its meaning altogether; whereas, in proportion as the sense of the sacramental has prevailed anywhere, as in Germany especially, the doctrine of the decrees has been held only with much qualification and reserve. In any view, it must be considered a recommendation of the Heidelberg Catechism, that it has not allowed itself to go into this labyrinth of speculation; and most of all, that it has not made a metaphysical principle, in this way, the root and regulating law of its religious teachings. For children in particular, all such constructions of Christianity are something to be deprecated and deplored. But we may go farther and say, that they are out of character in any confession or creed, designed for general church use, or proposed as the basis of common Christian communion. Universally, indeed, an extensive, complicated creed must be regarded as a great evil; and the Church is to be congratulated, that can be content to measure its orthodoxy by so simple and general a formulary as the Heidelberg Catechism, to the exclusion of every less liberal standard. No platform of ecclesiastical faith should ever be less large and free; whether even this be not too circumscribed, may well be made a question.

Some have presumed to say, that the Catechism carries with it an actually Arminian sense at times, in the view it takes of the plan of salvation. We have seen already, that Arminius himself, and his party in Holland, affected to consider it in general harmony with their views. But we know, at the same time, that the plea was never allowed to be of any real force in their favor. The party themselves showed clearly enough that they felt the real sense of the Catechism to be strongly against them, by their persevering endeavors to

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destroy its authority and credit; while the Synod of Dort, speaking not simply for the Dutch Church, but for the Reformed Confession in all lands, took it fully into their confidence and trust as a true exposition of their common faith. It requires, indeed, very little examination, to perceive that the order of thinking which runs through the whole work is utterly opposed to the Pelagian scheme in every form. Nowhere do we find represented in more decided terms, the helplessness of man, through the fall, on the one hand, and the absolute sovereignty of God's grace, in the work of his salvation, on the other.

Thus, as we know, the Catechism has its first part devoted entirely to the consideration of the misery of man in his fallen state, as something necessary to be well understood, in order that we may come to any proper knowledge of our redemption through Christ. It begins, accordingly, by asserting in the strongest manner the general depravity and corruption of our nature, brought to pass through the wholesale ruin of the fall. Not only is the fact affirmed, that all men are involved in the terrible contradiction of sin, (qu. 3–5); but this fact is referred also to its true ground, as holding, not just in the individual will, but in the common life of the race itself (qu. 6, 7). "Our nature is become so corrupt, that we are all conceived and born in sin." The evil is deep and broad as humanity itself, and not of a kind therefore to be ever surmounted by the individual man in himself considered. This at once strikes at the root of all Pelagianism. The ruin is organic, and as such, needs an organic redemption—a redemption of humanity in its wholeness first of all, as the only way of bringing true deliverance to any particular or single life embraced in this whole. That which is born of the flesh, the nature of man in its fallen state, is flesh, and in and of itself must ever remain such; can never leave itself behind; can never transcend really and truly its own sphere (qu. 8).

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Our spiritual nature, in this way, is in ruins; its powers paralyzed; "wholly unapt to any good, and prone to all evil;" though still under law, and possessed of a capacity for salvation. If it be asked now, how this tremendous lapse originally took place, no attempt is made to fathom the full depth of the mystery. We are only told, in general terms, that it came not from God, but from the free will of man himself. Our first parents were holy, and had power to keep their first estate; they were under no supralapsarian necessity of falling; but by their own wilful disobedience they fell in fact, and so brought sin and death upon the entire race (qu. 9). The origin of sin, beyond this, the Heidelberg Catechism seeks not to explain. It rejects all Manichean necessity on the one side, while it rejects also all Pelagian freedom on the other; and, like the Bible itself, takes its course firmly between these two irreligious extremes, leaving the understanding to manage its own embarrassment in the case as it best can. There are truths in this way, truths too of the most important and most immediately practical sort, whose very nature it is to involve dialectic contradictions, not to be reconciled by the understanding in its common form. The mind must receive them, if they are to be received at all, through another sort of knowledge altogether.

What was lost in Adam, the Catechism goes on to teach in the next place, has been recovered for us again, and more than recovered in Christ. He is the fountain of the whole Christian salvation (qu. 18), having in Himself all the qualifications which are needed to constitute a perfect medium of reconciliation or atonement between the human nature and the divine (qu. 12–17); being in His own person in fact the fullest conjunction of both; so that "the same human nature which has sinned" is brought to make full satisfaction for sin, and to become thus the righteousness of God for the race at

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large, in Him and through Him as the second Adam. To the full benefit of this glorious redemption, however, only those of the race come, who are united to Christ by faith; which involves the living apprehension, not simply of an abstract doctrine, but of the whole perennial fact of Christianity itself, as we have it embodied in the Apostles' Creed (qu. 21–59). The great cardinal doctrine of justification by faith alone, through the imputation of Christ's "satisfaction, righteousness, and holiness," in opposition to the idea of any merit on the part of the believer himself, is asserted in the strongest terms (qu. 60–64). But this threefold imputation is held to be of such a character, at the same time, that the grace which is thus objectively made over to us in Christ, carries along with it from the very start the principle of our personal sanctification. The apprehension and appropriation of it through faith, cause it to become at once the power of a new divine life in the subject of this faith; "for it is impossible" (we are told, qu. 64) "that those who are implanted into Christ, by true faith, should not bring forth fruits of thankfulness." Faith itself, which thus comprehends in itself the whole force of the Christian life, is no product simply of the thinking and willing of men. The Holy Ghost "works it in our hearts by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments" (qu. 65–85).

All is of grace; and the divine sovereignty reigns supreme throughout the entire work. But now when we fall back upon the deep questions that concern the relation of this sovereignty to human freedom, the Heidelberg Catechism, as in the case of the origin of sin before, is again significantly silent. Not only does it shrink from asserting the supralapsarian theory of the decrees—the fall and ruin of the whole race ordained from all eternity, in order to open the way for the predetermined salvation of a certain limited number of the

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race—which is after all the only really consistent form of metaphysical Calvinism; but the whole doctrine of the decrees is left untouched, except as it may seem to be comprised in the doctrine of God's almighty and everywhere present providence. The idea of predestination to life is brought no closer than this: that of the fallen posterity of Adam those only are saved by Christ, who "by true faith are ingrafted into Him, and receive all His benefits" (qu. 20); or that the Son of God gathers and preserves for Himself, out of the whole human race, unto everlasting life, "a chosen communion, in the unity of the true faith" (qu. 54). Still less, of course, do we hear formally of anything like a decree of absolute reprobation; or of what is the necessary consequence of this, and only another manner of expressing the same thing, such a limitation of the atonement, as makes it be of no force whatever for humanity in general, but only for a fragmentary part of it, numerically settled and fixed beforehand in the Divine Mind. The Catechism knows nothing of any such particular redemption, offered to all, but intended only for some, and carrying in it for others no possibility of salvation whatever. On the contrary, regardless here of all difficulties, and true to all sound religious feeling, it plainly declares, in conformity with the unequivocal sense of the Scriptures themselves, that Christ "bore, in body and soul, the wrath of God against the sin of the whole human race" (qu. 37); which is of course implied also in what is asserted before of its being necessary for Him to be very man, in order that the "same human nature" which sinned in Adam, might in Him again, as the new Adam, "make satisfaction for sin," and so "obtain for, and restore to us, righteousness and life" (qu. 16, 17).

So also if the question be asked, whether God's grace be irresistible in the conversion of men, and incapable of being altogether lost

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afterward, we look in vain for any direct answer to it in the Heidelberg Catechism. It holds itself here, as before, to the general, popular representations of the Bible, without pretending to solve the philosophical problems that lie behind them. As it does not teach an unconditional election, so neither does it affirm the absolute invincibleness of grace in the work of conversion; while the doctrine of what is called the necessary perseverance of the saints is left by it, in great measure at least, unmooted and unsettled.

It is a peculiarity of the Catechism, indeed, that it makes faith to include in it an assured confidence of a personal interest in the everlasting righteousness and salvation of the Gospel (qu. 21); on the ground of which then the believer is represented throughout, as enjoying a present certainty of all that has been procured for him by Christ, on to the full blessedness of heaven itself in the end. This is brought out especially in the very first question, with great beauty and force. But in all this, regard is had not so much to the idea of a decree of election on the part of God, making salvation certain for His chosen ones in an outwardly objective view, as to the sense rather which they have in themselves of the all sufficiency of His grace, and of their own security as being comprehended in its present power. They know themselves to have in Christ all things that pertain to godliness and salvation, not only for this world, but also for that which is to come. But no such inward persuasion, however true and clear it may be in itself, can ever authenticate the outward fact of their being predestinated, without the possibility of failure, to everlasting life; nor can it be said properly to rest at all on the knowledge of any such fact. We know, moreover, that the inward persuasion may itself fail and come to an end, at least for a time; for all admit the possibility of such temporary backslidings and

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defections, in the case of believers, as shall completely eclipse, while they last, any assurance they may have had before of the certainty of their own salvation. This of itself then is sufficient to show, that the mere confidence of faith, however just, is not at once a conclusive argument for the continuation of its own present good estate unto the end; and so the strong language of the Catechism in regard to this confidence may agree very well, after all, with the supposition that there is such a thing as falling away hopelessly from a state of grace. The ark may include all that is necessary to outride the flood, and land its rescued ones on Ararat in the end; and they may have, while in it, the fullest assurance of their safety in this way; but that is not just in and of itself such a foregone certainty of their final deliverance, as makes it impossible for them to forsake the ark, and so lose their hold on what was real and true for them only while remaining in its bosom. These two terms, as we know, the assurance of Christian hope on the one hand, and the peril of coming short of the same hope on the other, are joined together all through the New Testament, as coöperating forces or motives in the work of our salvation. We are to give diligence to "make our calling and election sure;" we are to "fear lest, a promise being left us of entering into His rest, any of us should seem to come short of it;" "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." The teaching of the Catechism in regard to the perseverance of the saints goes thus far, but it cannot be said to go any farther. All back of this is a philosophical question, which it nowhere pretends to solve or settle.

Here then is a material difference between the Heidelberg Catechism and many of the larger Confessions of Faith which have appeared in the Reformed Church. It may be said indeed, that the

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Calvinistic points to which we have now referred are at least involved or implicated in its general system of doctrine. So it must have seemed, of course, to that part of the Reformed communion, for which these points had become of confessional authority; since it could not otherwise have been indorsed, as it was for instance by the Synod of Dort, as sound and orthodox. But this only shows that the Catechism leaves these points untouched; allowing room thus, as the Bible itself also does, for different methods of carrying out its general doctrine. These strong Calvinistic positions hold beyond its practical horizon. The Belgic Church might consider them necessary to complete her theological system; but there has always been a part of the Reformed Church, in Germany more particularly, which has not received them, though willing enough to own the general platform of the Heidelberg Catechism. This is so constructed as to afford fair opportunity for such difference. The authors of it seem to have held their own theological convictions purposely in a certain measure of abeyance, in order that they might be true to the church life around them; which, as we know, included much that could never have been satisfied with extreme Calvinism on the subject of the decrees. Or rather perhaps, as we shall see presently, the peculiar order and method of their work, after it had been once fairly adopted, served to determine its reigning character here, with a sort of inward necessity flowing from the nature of the subject itself.

Some have gone so far as to charge the Catechism with contradicting itself, because it is thus comprehensive in its views; appearing occasionally to favor in one direction, what it may be thought to oppose again in another. But in this it only resembles the broad comprehensiveness of the Sacred Scriptures themselves; which also countenance, in some cases, what seem to be conflicting views; though

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it must always be assumed, of course, that they are not such in fact, but require only a deeper knowledge than we now have, to be seen in their proper concord and agreement. All great truths indeed, it has been said, are polar; carry in themselves opposing forces or powers, whose very contradiction is found to be necessary at last to the true harmony of their constitution.

CONCEPTION AND PLAN.

Much depends for the spirit of the Catechism, no doubt, on the plan of its construction. This is in a measure peculiarly its own, and differs materially from what was common in formularies of this sort before. The Ten Commandments, the Lord's Prayer, and the Creed, form of course the proper basis of all right catechetical instruction, to which must be joined then some notice of the Word and Sacraments as means of grace; but it is not at once so clear in what order these general topics should be handled, and then there may be much difference of judgment also as to what exactly should be embraced under each division. The common method has been to commence with the Law, as set forth in the Decalogue, connecting with it the being of God and His general relations to the world, so as to open the way to the knowledge of sin, and the true idea of the Gospel as a system of salvation by grace. Luther's Catechism starts in this way with the Ten Commandments. So the Catechism of Zurich, based on the Catechisms of Leo Juda and Bullinger; which, as we have said before, has much in common with the Heidelberg Catechism, but differs from it in being shorter, and also in the different arrangement of its matter. It consists of four parts: the first treating of God, of the Scriptures, and of the Law; the second, of the articles of the Creed; the third,

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of thankfulness and the Lord's Prayer; and the fourth, of the Sacraments. Lasky's Catechism again has the same fourfold order, beginning with the knowledge of God and the Ten Commandments. In Calvin's Catechism we have the order partially changed: first the Creed; next the Decalogue; then the Lord's Prayer; and finally the Word and Sacraments;—all in answer to the general question: In what manner is God to be rightly honored? The difficulty with this whole method is, that it runs almost necessarily into the form of mere didactic representation. The teaching is made to hinge too much on some speculative principle, and assumes a sort of outward character, as a scheme of knowledge simply for the understanding. Christianity comes to appear in this way a theory, rather than a living fact. It is especially worthy of note now, that the preliminary, experimental Catechisms of Ursinus (larger and smaller) were themselves constructed according to this general fashion, following in particular the order of Calvin. But, strange to say, the Heidelberg Catechism came out immediately after on another plan altogether. How the authors were led to it, we are not informed. It would seem to have some connection with that idea of the Covenant of Grace which entered so largely, as we know, into the thinking of Olevianus, and is foreshadowed to some extent in the spirit of his previous Catechism for children; but there is evidence enough that it belongs also to the independent judgment of Ursinus. Altogether the case is one of the singularities that so strikingly characterize the authorship of the book. The method here followed, as it has often been remarked, is that of St. Paul in his Epistle to the Romans (with the omission of chap. 9–11); a threefold division, namely, in which we have the fact of Christianity represented in its own living, historical order, as it appears first in the fallen condition of man, then in the work of

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redemption, and finally in the fruits of righteousness which spring from the joyful, believing apprehension of such great mercy. The conception is easy and simple, but at the same time profound and comprehensive; and we may readily see, what a vast improvement it brings with it at once into the whole organization of catechetical instruction.

We have the old material still, the Decalogue, the Creed, the Lord's Prayer, with the Church and Sacraments; but it is no longer in the form of so many separate parts, put together in merely outward conjunction, or subordinated at best to a speculative scheme of divinity; they are worked up into the general subject to which they belong, according to what may be called the law of its own inward movement and progress. Thus, although the first part of the Catechism has to do with the knowledge of sin, which comes only through the knowledge of law, we are not referred at once for this purpose, as in Luther's Catechism, to a formal explication of the Ten Commandments. "The Decalogue," says Ursinus, "belongs to the first part so far as it is a mirror of our sin and misery, but also to the third part as being the rule of our new obedience and Christian life." With good judgment, accordingly, the consideration of it in detail is reserved for this ethical sphere; while simply the sum of the law, as given by our Saviour Himself, is employed to bring its scattered rays to a burning focus, in the first part, on the fact of our common human depravity, considered in its spiritual principle and root (qu. 4). In the second part, then, we have the Creed and the Sacraments; and along with the Ten Commandments, in the third part, also the Lord's Prayer. There is a beautiful order in this way, from first to last, in which all these catechetical elements seem to find their appropriate place, and by means of which they enter naturally and easily into the constitution of the work as a whole.

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Then, as we have said, the structure of the work is not theoretical, but prevailingly practical. It is not a system of knowledge merely for the understanding, in which the truths of religion are set forth in the character of abstract thought and general theological doctrine; it is a representation rather of the great facts of religion in their own living and concrete form, so ordered as to address itself continually to the believing contemplation of the heart and soul.

The Catechism of Geneva abounds with fine devotional sentiments, which we find frequently turned to account in the Heidelberg Catechism; but somehow they seem to be farther away from us, and more a matter of cold reflection, in the first case, than they are felt to be in the second. Compare the two formularies, for example, on the topic of Divine Providence. "Why dost thou call God Creator only," it is asked with Calvin, "when to maintain and preserve creatures in their condition is something much better than to have made them at first?" Answer: "It is not meant by this word only, that God so created His works once as to have no care of them afterward. But it must be so understood rather, that the world, as it was made by Him once, is by Him now also preserved; so that the earth, and all other things, stand not otherwise than as they are upheld through His power, and as it were by His hand. Moreover, since He has all things under His hand, it follows from thence also that He is the supreme ruler and lord of all. Therefore from His being creator of heaven and earth, it is proper to understand, that it is He alone who with wisdom, goodness, and power, governs the whole course and order of nature; who is the author both of rain and drought, of hail and other tempests, and also of fair weather; who by His benignity makes the earth fruitful, and again renders it barren by withdrawing His hand; from whom proceed both health and sickness; under whose command finally are all things,

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and whose will they obey." Then follow two other questions, on the subjection of bad men and devils to this universal government, and the advantage of our knowing that they are thus under God's almighty control. It is all beautiful and grand; but who can help feeling, at the same time, with how much more beauty and grandeur the same thoughts are represented to us, in the inimitable, poetical simplicity and pathos of the 27th and 28th questions of the Heidelberg Catechism? We give them here in full. Qu. 27: "What dost thou mean by the Providence of God?" Answer: "The almighty and everywhere present power of God, whereby, as it were by His hand, He still upholds heaven and earth, with all creatures; and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things, come not by chance, but by His fatherly hand." Qu. 28: "What does it profit us to know, that God has created, and by His providence still upholds all things?" Answer: "That we may be patient in adversity; thankful in prosperity; and for what is future, have good confidence in our faithful God and Father that no creature shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move."

Calvin's Catechism is theological throughout, a theory of religion based on the doctrine of God and His relations generally to the world. So much is signified in its very first question: "What is the chief end of human life?" This is made to be such a knowledge of God as leads to His proper glorification. Then it follows: "How is He to be rightly glorified or honored?" To which we have the answer, resolving the subject theoretically and didactically into four main parts: "By our reposing in Him our whole trust; by our endeavoring to devote our whole life to Him in obeying His will; by our calling

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upon Him as often as we are in any need, seeking safety in Him and all desirable good; and finally, by acknowledging Him, both with heart and mouth, to be the sole author of all good things." This fourfold scheme then is made to lead and rule the entire subsequent course of instruction, imparting to it necessarily something of its own scholastic complexion. Even the Apostles' Creed, in this way, fails to exercise its proper power over the form and manner of religious thought. It determines indeed the order of the first part; but the sense of its historical significance is too much lost in its subordination to mere theological reflection.

In the Heidelberg Catechism all is different. It offers us no speculative scheme of theology, but throws itself at once into the bosom of what we may call the actual work of redemption in its historical form. It is anthropological, beginning with the constitution of man, as it finds him in his present fallen state; and then again it is soteriological, following out the great facts of the new creation in Christ Jesus, as we have them exhibited to our contemplation in the Creed. Its character in this respect is strikingly represented in its opening question, which reveals to us at once the principle and comprehensive sum of the entire work. "What is thy only comfort in life and in death?" Answer: "That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me that without the will of my Father in heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him." No question in the whole Catechism has been more admired than this, and none

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surely is more worthy of admiration. Where shall we find, in the same compass, a more beautifully graphic, or a more impressively full and pregnant, representation of all that is comprehended for us in the grace of our Lord and Saviour Jesus Christ? For thousands and tens of thousands, during the past three hundred years, it has been as a whole system of theology in the best sense of the term, their pole star over the sea of life, and the sheet anchor of their hope amid the waves of death. But what we quote it for now, is simply to show the mind that actuates and rules the Catechism throughout. We have here at once its fundamental conception, and the reigning law of its construction; the key note, we may say, which governs its universal sense, and whose grandly solemn tones continue to make themselves heard through all its utterances from beginning to end.

RELATION TO THE APOSTLES' CREED.

It belongs to the practical, historical character of the Catechism, as now described, that it falls in readily with what may be called the natural movement of the Apostles' Creed, and allows itself to be ruled largely by its proper confessional spirit.

This primitive symbol, as we know, is not a summary of doctrinal truths proposed in didactic style for the understanding, but an exhibition rather of the living process of Christianity itself for the intuitional vision of faith; a panoramic representation, we may say, of the grand facts of redemption, made to pass before the eye of the spectator, gazing upon them from within the sphere of the new creation itself to which they belong. The principle of Christianity here, that from which its whole being in the world starts and proceeds, is the revelation of God in Christ, the mystery of the Incarnation; which,

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where it has come to be apprehended with true faith, in the spirit of St. Peter's memorable confession, *Thou art the Christ, the Son of the Living God*, is found to involve, with inward, necessary, historical consequence, all the other articles of the symbol, out to the resurrection of the body and the life everlasting. Where the Creed is allowed to exert its natural and proper influence, as the original norm of all right Christian thinking, we shall have always a theology and a church life materially different from what will be found to prevail where this is not the case. By holding the mind to the true Christological and historical point of observation, it serves to keep it from the error of a merely speculative or metaphysical construction of Christian doctrine. A theology which flows in the order of the Creed, and breathes the spirit of the Creed, becomes in this way concrete, and not simply abstract; organic, and not simply logical and systematic; historical, and not simply dogmatic; and with all this churchly also and sacramental, and not simply didactic and preceptive.

It follows then, that where the system of religious thought has already fallen away seriously from this order, there will be no proper sense for the symbolical authority of the Creed, and no power to use it in a free and natural way. It could not be incorporated at all, for example, into the Westminster Catechism; which, with all its merits, moves from first to last in a wholly different order of thought. It suffers also a certain measure of constraint, as we have seen, in the admirable Catechism of Geneva. But with the Heidelberg Catechism the case is altogether different. We will not say, that even this is fully answerable in all respects to the genius of the Creed, or that the Creed finds in it everywhere its natural sense and right exposition. We can easily enough see, that a theological interest is allowed at times to bend the symbol from its true course; as in the arbitrary

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gloss, for example, on the descent to hades, adopted in the 44th question from Calvin. But with all this, there is a real inward correspondence between the Catechism and the Creed, which in the circumstances is truly remarkable. The Creed is here not simply as an outward text, made to accommodate itself to the purposes of religious instruction in one part of the Catechism; but as the central basis rather of the whole work, in which all its parts come together and find their true construction and sense. However it may have come to pass, the fundamental idea of the Catechism, the scheme on which it is projected, leads over of itself to the "articles of our catholic, undoubted Christian faith," as they are presented to us in the Creed; the exposition of which then follows, in the second part, as a simple history of the great work of redemption, carrying forward with natural ease the general theme proposed in the first question. The spirit of the Creed, in this way, seems to enter into the whole constitution of the work, influencing its course of thought, and giving form and complexion to its conceptions, even beyond what was designed always or distinctly premeditated in the mind of its authors. For it is not too much to say, that in the composition of the Catechism we have something more than mere outward thought and reflection. It carries in it, unquestionably, to some extent, the genial inspiration of a true work of art; in which the mind of the artist is seized and borne away by what we may call the mind of his subject, so as to become for it the more or less passive organ simply of its own self-production. Only in such view can we account for much, that must otherwise ever appear strange and perplexing in the authorship of the book.

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ONLY FOR THE SPHERE OF GRACE.

It is a distinguishing feature of the Heidelberg Catechism, showing its general affinity with the spirit of the Creed, that its teachings throughout are more confessional than didactic, uttered everywhere from the stand-point of faith and personal experience, rather than from that of mere knowledge and outward consideration.

How different in this respect is the style of instruction that meets us in the Catechism of Geneva. "What is the chief end of life?" Answer: "That men may know God, by whom they have been created." "What reason have you for saying this?" Answer: "Because He has created us, and placed us in this world, that He might be glorified in us; and it is just certainly, that our life, which has its beginning from Him, should be referred to His glory." "But what is the highest good of man?" Answer: "This same thing." "Why do you hold this to be the highest good?" Answer: "Because without it our condition is more unhappy than that of any sort of brutes." And so on to the end of the chapter. All is general and theoretic; question and answer are alike external to their object, stand as it were on the outside of it altogether, and look toward it only through the medium of dry, frigid reflection.

So with the more modern Westminster Catechism. "What is the chief end of man?"—general again, and philosophically theological, as before. Answer: "Man's chief end is to glorify God, and to enjoy Him for ever." "What rule hath God given, to direct us how we may glorify and enjoy Him?" Answer: "The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." "What do the Scriptures

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principally teach?" Answer: "The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man." Doctrine for the understanding simply, matter of theoretic contemplation at best, from first to last. An admirable compend of metaphysical divinity, after its own order and in its own kind; but all impersonal and ideal, a description of Christianity in the abstract, more than the felt appropriation of it in any way as a living and present fact.

Contrast with this now, the tone and manner, in which the voice of religion is made to address us from the Heidelberg Catechism; and who can help feeling, that we are introduced by it into another spiritual element altogether. Question and answer move here from the very start, in the actual bosom of the new life of grace itself, and involve all along the practical acknowledgment of the great facts of the Christian salvation, in the form of experimental, personal faith. The stand-point of the whole Catechism, in this respect, is significantly proclaimed in its first question, the echo of whose silvery music we seem to hear in all that follows. "What is thy only comfort in life and in death?" Not: What is God? Nor yet: What is the chief end of man? Nor even: What is the comfort of a true Christian in this world? But with an application brought home at once to the learner's own case: What is Christianity in thee and for thee, O child of Adam, planted in Christ? In full keeping with which then, we have the magnificent answer before quoted, all couched in the same intensely personal terms, and breathing the same spirit of faith. It is nothing less than a full appropriation of the grace of the Gospel, answerable for example to the import of those great words of St. Paul: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have

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redemption through His blood, even the forgiveness of sins." I am not my own, the catechumen is made to say, I belong to my faithful Saviour Jesus Christ; He has died for me; has fully satisfied for all my sins, and delivered me from all the power of the Devil; He preserves me with His almighty power, and by His Holy Spirit assures me of eternal life. So throughout the Catechism. All is so constructed as to hold continually, not only in the element of personal experience, but in the element of such experience advanced to the consciousness and sense of a true personal interest in the salvation of Jesus Christ.

Thus true faith is described to be (qu. 21), "not only a certain knowledge whereby I hold for truth all that God has revealed to us in His word; but also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness, and salvation are freely given by God, merely of grace, only for the sake of Christ's merits." So on the topic of God's work of creation under the first article of the Creed (qu. 26), the question is not just what we are to understand by it; to which the answer might be: "His making all things of nothing, by the word of His power, in the space of six days, and all very good." It looks rather to what is involved in the apprehension of the fact as an exercise of faith—that faith by which "we *understand* (Heb. 11: 3) that the worlds were framed by the word of God." It is an inquiry into the relation of a believing Christian to this foundation truth of religion. "What dost thou believe when thou sayest, I believe in God the Father, Almighty, Maker of heaven and earth?" Answer: "That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son, my God and my Father; in whom I so trust,

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as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evils He sends upon me in this vale of tears, He will turn to my good; for He is able to do it, being Almighty God, and willing also, being a faithful Father." Another classical example truly of the reigning mind, as well as of the peculiar force and beauty, of the Catechism.

Take again the 32d question, where, after the explanation of the name Christ, or Anointed, in its reference to our Saviour's threefold office of Prophet, Priest, and King, it is suggestively asked: "But why art *thou* called a Christian?" No merely general and impersonal view of the case will suffice; the interrogation goes at once to the interior life of the subject, and the answer must come again from the respondent's own soul: "Because by faith I am a member of Christ, and thus a partaker of His anointing; in order that I also may confess His name; may present myself a living sacrifice of thankfulness to Him; and may with free conscience fight against sin and the Devil in this life, and hereafter, in eternity, reign with Him over all creatures." The prophetical, priestly, and kingly functions, all in this way not simply copied but, as it were, actually transfused into the believer, through his living union as a Christian with the living Christ.

The 52d question, on the second coming of our Lord Jesus Christ, the 56th, on the "forgiveness of sins," the 57th, on the "resurrection of the body," the 58th, on the "life everlasting," the 60th, on justification, might all be quoted here, as so many rich examples, in the same inimitable strain, of the peculiarity now under consideration—the way, namely, in which the Catechism refers all Christian truths to the stand-point of actual personal faith and experience; and there is a strong temptation to quote them, certainly, in the intrinsic beauty of the questions themselves. But we find it necessary to forbear, and

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content ourselves at present with simply making mention of them in this general way.

This very peculiarity of the Catechism, however, on which the beauty and power of it so largely depend, has been made at times a matter of objection to it; as being supposed to encourage in all who use it the thought that they are true Christians, when many of them may not be so in fact. It is not safe, especially, we are told, to put the language of personal piety, in such strong terms, into the mouths of children and young people generally; they are in danger of being deluded by it into the notion, that they have in their mere outward connection with the Church all that is required for their salvation, so as to take no interest in the subject of religion under any more inward view. The Catechism, in other words, is so constructed, it has been imagined, as to foster spiritual ignorance, presumption, and carnal security, in the minds of those for whom it should be a discipline rather of conviction and conversion; a purpose which it might serve much more effectually, according to this view, if it were so framed as to represent the idea of religion in a general theoretic way, holding the mind of the catechumen steadily on the outside of it, and leaving the question of his personal relations to it open always for separate adjudication at the bar of his own conscience.

The objection is plausible, and falls in well especially with what may be considered perhaps the reigning tone of religious thought at the present time; but it becomes of no force, as soon as we reflect that it holds against the general faith and practice of the Church in past ages, and against the whole teaching of the New Testament, just as strongly as it holds against the Heidelberg Catechism. The Church, from the beginning, has always considered her children sacred to God, and in covenant with Him, by Holy Baptism; and on the ground of

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this relation, has sought to instil into them, from the first, the consciousness and sense of their being Christians, as the necessary condition of their growing up in the nurture and admonition of the Lord. In this way also Christianity is made to be a matter of personal appropriation throughout, in all the early Creeds; they move in the orbit of the Christian life itself, and not on the outside of it; they are the language of faith for the faithful only. The spirit of the Catechism in this respect, then, is in full harmony with the spirit of the Apostles' Creed, from which indeed it seems to be in large measure derived. What is of still more account, however, it is in full harmony also with all Apostolic teaching, as we have it especially in the New Testament Epistles. This too proceeds everywhere on the assumption, that those to whom it is addressed belong already to Christ and not to the world. It is Christian instruction for such as are considered to be within the bosom of Christianity; not a scheme of doctrines and duties offered for the consideration of those who are still on the outside of it, and personally strangers to its grace. This is so palpable, that it is only wonderful how it should be so frequently forgotten or overlooked. These Epistles, as we all know, address themselves to the "elect," to those who were "called to be saints," to the "faithful in Christ Jesus," and go on the hypothesis throughout that these titles were not idle, nominal distinctions only, but designations rather of a real state of grace, which laid the foundation for all that they were expected to be or to do as followers of Christ. No fear was felt, it seems, that the acknowledgment of such a general state of grace, in the case of those who belonged to the Church, might lead to indifference or presumption; on the contrary, it is made the main argument and motive always for a holy life. "Ye are bought with a price" (1 Cor. 6 : 20, in the very spirit of the 1st question of the Catechism), "*therefore*

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glorify God in your body and in your spirit, which are God's." Let the fact of your election, with its glorious opportunities, privileges, and powers, engage you to all diligence (2 Pet. 1 : 10) in making "your calling and election sure." Having such promises (2 Cor. 7 : 1), "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Such is the tenor everywhere of these New Testament instructions and exhortations. All relations, for those addressed, are held to be Christian relations; all duties, growing out of them, find their ultimate sense and force only in Christ. He is the principle of the new ethical creation, into which husbands and wives, parents and children, masters and servants, have here come by their common Christian character and profession. All depends on their having power to know and honor the fact of their own heavenly distinction in this view, so as to "walk worthy of the vocation wherewith they are called." Children, we see, as well as others, have place in this glorious citizenship of the saints, however we may suppose them to have come into it; and being there, they are to be known, and also to know themselves, as being "in Christ" no less than their believing parents, and not simply as being candidates for the Christian profession at some future time. They come in, with other classes, for their full proportion of Apostolic counsel and care, subject to no dismal exclusion whatever from the membership of Christ's Church. They are exhorted to obey their parents "in the Lord" (Eph. 6 : 1; Col. 3 : 20); which implies, of course, that they are "not strangers and foreigners, but fellow citizens with the saints, and of the household of faith;" and it is charged upon fathers (Eph. 6 : 4; Col. 3 : 21) to treat them—not as children of the Devil—but as children of God, by reverencing their tender personality, and bringing them up "in the nurture and admonition of the Lord."

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What we mean now by all this, is simply to show, that the New Testament Epistles have the same religious bearing toward those whom they address, which we have seen to be held by the Heidelberg Catechism toward its probationers and pupils. In both cases alike, the teaching is "from faith to faith," the utterance of Christianity for the use of such as are supposed to stand within its own sphere. This would seem to be a sufficient vindication, then, of the peculiar construction of the Catechism in this respect. It is not a system of instruction for unbelievers, and such as are outside of God's covenant. Like the Lord's Prayer and the Creed, it is for those only who have been initiated into the life of the Church; and in putting the full confession of Christianity into their lips, it cannot be said certainly to venture more than St. Paul does, when he says (1 Cor. 6: 11) to the Corinthian Christians collectively: "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God;" or to go beyond his strong language to the sorely erring Galatians (Gal. 3: 26, 27): "Ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ."

It will not do to say, of course, that St. Paul's assumption in this whole case was both for his own mind, and in actual fact, a mere complimentary or benevolent fiction—as when a physician, for example, tries to inspire his patient with the confidence of returning health, though knowing him to be under the power of a deadly disease. No one knew better than the Apostle himself, that many of those whom he addressed as Christians were in a condition of great spiritual unsoundness and defect; and no one could be more ready to charge home upon them this mournful fact, in the most sweeping and unreserved terms. But with all this, he never allows himself to question

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for a moment the value of their Christian estate in itself considered; and what seems strange, he is never willing to have it questioned either, or doubted, in their own minds. Where the tact of a modern revivalist would be ready at once to discourage every such ulterior ground of trust, as a refuge of lies, the different wisdom of St. Paul forces it into view, and lays all stress upon it, for the highest purposes of religion itself. It is with him, we repeat, no fiction, but a glorious reality, lying at the foundation of the whole grace of the Gospel. It is nothing less in truth than that doctrine of the Church, that great idea of organic, sacramental Christianity, which runs through his universal teaching, and forms with him the basis of all faith and piety in every less general view.

In making its catechumens to be Christians, the Heidelberg Catechism proceeds undoubtedly on the same general theory of religion; it is not an ecclesiastical fiction merely that is put forward in the case; they are taken to be, not hypothetically only, but really and truly, in the state of grace and salvation which they are instructed to lay claim to as their own. This does not mean, of course, that they are held to have come in all cases to such a clear, firm sense and assurance of their good estate as the Catechism puts into their lips; but it does mean, that this good estate is theirs by heavenly right, and that it is their privilege and duty to be assured of it, and to lay claim to it, in this way. The theory is, that they are Christians by being in the Church, and thus in actual covenant with God through His Son Jesus Christ; and that all they need to make them personally righteous and holy, is that they should believe this great fact, and accord to it its proper influence over their hearts and lives.

Substantially the same view, indeed, was held by the entire Protestant Church in the beginning; as it had been held by the Catholic

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Church also, through all previous ages; and it was considered one of the monstrous innovations of the fanatical Anabaptists, (as well as of the rationalistic Socinians,) that they would hear of no such objective sanctification and grace. Both the Lutheran and the Reformed communions, it deserves to be well considered, stood here on the same ground. So far as the matter of covenant relation to God through union with the Church is concerned, the Heidelberg Catechism at least goes quite as far as the Catechism of Luther. They differ, it is true, in the force they assign to Baptism, the sacrament of introduction into this state of grace. With Luther, it is itself the thing it represents, God's act of mercy, setting the subject over at the time from the power of darkness into the kingdom of His dear Son. To the question, "What doth Baptism profit?" he answers without any sort of hesitation: "It works remission of sins, delivers from death and the Devil, and gives eternal salvation to all who believe in it, according to the word and promise of God." In the Heidelberg Catechism, the sign and the thing signified are held as it were more apart; but still the sacrament is taken to be a seal and certification of the grace it represents, an authenticating act on the part of God, which makes it to be objectively present and sure for the baptized person, as much as if it were in the outward sign itself, requiring only faith on his part to give it full efficacy for the purposes of his salvation. The force of it in this view is strikingly represented, in what is said of Infant Baptism in the 74th question; where it is asked: "Are infants also to be baptized?" To which the answer follows: "Yes; for since they as well as their parents belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents; they are also by Baptism, as a sign of the covenant, to be ingrafted into the

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Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament by Circumcision, in place of which in the New Testament Baptism is appointed." The amount of all plainly is, that Baptism, if it be not itself the origin and ground of that gracious relation to God which is denominated the covenant, is nevertheless such a ratification of it under the immediate hand of God Himself, that all who are baptized must be held to be within the range of the covenant, and to have its benefits assured to them, if only they can be brought to believe and improve the fact, in the most actual and real way. But this is at once nothing less than that idea of baptismal grace, potential Christianity, sanctification to the service of God by being in the Church, of which we are now speaking; and which, as we say, underlies and conditions the teaching of the Heidelberg Catechism from beginning to end. It addresses itself everywhere to those who are considered to be really within the covenant of grace; and it addresses them therefore as Christians, whose duty as well as right it is to respond to the claims of this gracious condition, and to make its benefits their own through the joyful appropriation of faith.

EDUCATIONAL RELIGION.

In all this we have the proper conception of educational religion, which entered so largely into the whole catechetical system of the sixteenth century, but for which, unfortunately, with much of our modern Christianity, the power of appreciation seems to have passed away altogether. Education, of course, supposes always the existence and presence potentially of that which it is expected to bring out in the way of actual development and growth. As a stone cannot be cultivated into a plant; and as no training again can cause a plant to

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become an animal; so in the spiritual world also it is not possible, by mere nurture of any sort, to carry the evolution of life beyond the principles and germs which are already imbedded in its own constitution. This applies emphatically to the new creation in Christ. It can never be brought to pass, in the way of simple derivation from the powers and possibilities of our common human nature, in its fallen Adamic state. That which is born of the flesh—we are solemnly assured—is flesh; it remains as such hopelessly bound to its own sphere, and can in no way be brought to transcend it. If it were pretended then to take such as by their natural birth are in this state only, and to train them into Christianity by mere teaching and discipline, as they might be trained for example into the knowledge of some worldly art or science, the pretension would well deserve to be rejected as both false and vain. The idea of educational religion in such form, would be neither more nor less than Pelagianism without disguise; and if there were no room to conceive of any other foundation on which to build, in the case of children, than such as is exhibited to us in their original condition, we can easily enough see that it must involve a contradiction to think or to speak of building them up as Christians in any such way. Then the modern Puritanic or Baptistic sentiment after all would be right, and the old Catholic sentiment wrong; we must look upon our children, and teach them to look upon themselves, as without lot or portion in God's family—"the children of wrath even as others"—until such time as they might come, in their isolated, separate capacity, to a true awakening and conversion by the Spirit of God, on the outside of the Church altogether. For such thinking, as a matter of course, the old catechetical system, the old sacramental system, the old church system in general, can never appear reliable and satisfactory; for the simple reason that it has no faith

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whatever in that which lay at the foundation of all this old Christianity, a gracious condition, namely, supposed to be already at hand in the case of all who belonged rightfully to the Church, in virtue of which they were considered to be no longer nature or flesh only, but to have part also in the supernatural economy of the Spirit. The capacity for Christianity which Pelagius heretically pretended to find in the birth of nature, St. Augustine referred to a higher birth of grace, which was effected, as he believed, by the sacrament of Baptism; and in one form or another, the same view substantially has always been held, wherever the idea of educational religion has been found to carry with it any sort of practical force.

Only in such view, indeed, can we understand what educational religion means, or have any right sense of what it is to bring up our children in the nurture and admonition of the Lord. In some way we must be assured that they belong to Christ, and not to Satan, if we are to encourage in them at all the Christian consciousness, which the conception of such culture implies from the very start. There must be a basis here on which to build—not in nature merely, or our own wilful imagination, but in grace; of whose presence, then, we need to have some outwardly objective evidence and pledge. In that case, it will be possible for us to look upon our children as Christians from the beginning, and so to make them the subjects of a positively Christian culture throughout, according to the injunction of St. Paul, for which otherwise there would be no room whatever. Then religious education for the young will not be negative merely, an outward discipline intended to prepare the way for Christ at some future time, or a moral training for the purposes only of the present life; nor will it stand simply in lessons and rules presented to the understanding; but it will aim rather, as all true education does, to reach its subjects

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through the power of the life which is supposed to belong to them in common with their teachers. In other words, it will be organic, reproductive, the continuous ongoing, we may say, of the "law of the spirit of life in Christ Jesus." For any such process the idea of the Church is indispensable; for with this only can we have the supernatural element—in distinction from the element of mere nature—in which it may be felt possible at all for the work of the Spirit to proceed in such manner. To be brought up and educated in the Lord is to be first planted in the life of the Church; and then to be so comprehended in this, and so nurtured by it from the beginning, in the trustful use of all its means of grace and salvation, that the soul shall have the sense of it formed into itself as part of its own consciousness, and grow up in it always as the natural home and habit of its thoughts; just as in the order of nature, the life of a family, or the constitutional spirit of a whole people, is found to pass onward from one generation to another in the same organic way.

This does not imply, by any means, that such covenant relationship to God involves of itself a natural, spontaneous growing up into the maturity of the Christian life, without obstacle or let, and with no farther care, from the beginning. There must be, of course, the proper conditions of outward Christian training—the vivifying action of spiritual light, and air, and heat, in the family and in the Church—and the proper inward disposition of obedience and faith also on the part of the subject, (come whence or how it may), to secure any such result as that; and as these terms of success are in general only most imperfectly at hand in the actual state and character of the Christian world, it need be no matter of surprise that the grace of God, in the form of which we are now speaking, should seem to be bestowed upon very many altogether in vain; or that where this may not be the case,

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it should be found reaching its object at last only in the way of more or less violent reaction and conversion from a life of sin. But with all this, the reality of the grace itself, in its own positive, objective character, must not be questioned or undervalued. "For what if some did not believe?" St. Paul exclaims (Rom. 3: 3, 4), referring to this very subject in its relation to the Jews; "shall their unbelief make the faith (or fidelity) of God without effect? God forbid: yea, let God be true, and every man a liar." That is, in the Christian economy: If ten thousand baptized members of the Church despise their birthright in God's family, like Esau, shall their unbelief nullify the reality of God's grace made sure to them in the holy sacrament of Baptism? Nay rather; though all prove false to the covenant of salvation thus signed and sealed in their favor by the hand of the Almighty, let us not dare to turn into fiction the sign manual of the Almighty Himself. Baptismal grace is no fiction; it is the real possibility of salvation, conferred, by divine gift, upon all whom Christ thus blesses and brings into full union with His Church; and for all the purposes of educational religion, nothing is more necessary than that both Christian parents themselves, and their baptized children, should be thoroughly imbued with the believing sense of this truth.

The Heidelberg Catechism now, we say, is constructed on this theory or scheme of Christianity altogether. It assumes that the baptized children of the Church are sealed and set over to the service of God by the sanctifying or separating act of their Baptism itself, that they belong to the congregation and people of Christ, that they have part in the covenant of grace, that they are of the household of faith; and it aims accordingly everywhere, to stir up their minds to a knowing and believing apprehension of this great grace, that they

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may be engaged by it to die unto sin and live unto holiness. In this respect, however, it was only in keeping, as we have already said, with the general thinking and practice of the Church in the age of the Reformation; and it is not difficult to see, that the entire catechetical system, in particular of the sixteenth century, owed its whole interest, and vigor, and success, to the same theory of Christianity and no other. It is not intelligible on any other ground; and with the giving way, accordingly, of the old belief in baptismal grace, and educational religion, we find that it has in fact lost its hold upon the practice of our modern Churches in large measure altogether.

MODERN BAPTISTIC THEORY AND PRACTICE.

For that such a general falling away from the old church belief on this subject has actually taken place with a large part of our modern Protestant Christianity, is a fact too plain, we think, to be disputed by any intelligent student of history. In this country especially, we meet with the painful evidences of it in every direction.

We have whole denominations among us, large and powerful, which may be said to have started into existence on the very principle of undervaluing all organic and educational piety, and which glory in being a sort of practical protest, in this way, against the sacramental and churchly views of other times. A sacramental religion is for them a religion of forms only, and nothing more; and educational piety they take to be a mere soporific delusion for the most part, that rather hinders than helps the great work of coming to Christ. As for themselves, they have found out what they conceive to be a far more excellent way. For what have been supposed to be the objective

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factors of the new creation in Christ Jesus, they throw themselves upon the purely subjective side of the process; making the work of Christianity to be an inward transaction wholly between each individual singly considered and his Maker, on the outside of the Church altogether; in which, by dint of certain spiritual experiences, he is held to pass from death unto life, and so to be qualified for the communion of the Church below, as having his citizenship already with the true Israel of God on high. We are all familiar with the way in which this theory tends to discourage and bring into discredit everything that is not found to agree with its own chosen machinery for the accomplishment of religious ends. For all especially that carries with it here the character of the gentle and the continuous—God's "still, small voice," as it causes itself to be felt in the daily light, and air, and dew of heaven—it has no sympathy nor understanding. It must have the Holy Ghost—or what it takes to be the Holy Ghost—in the form of whirlwind, tempest, and fire, or it will not believe in His presence at all. The common beauty of the sanctuary, thus, is without comeliness in its eyes. Baptism is of less solemn significance for it than the anxious bench. It owns no household religion, in any full and proper sense of the term. Catechisms, and the entire apparatus of catechetical instruction as it once prevailed, have come to seem to it no more than the useless lumber simply of the long-buried past.

We have whole sects, we say, a church membership amounting altogether to millions in our American Christendom, whose ecclesiastical life is openly based on this unchurchly foundation alone. But the change of which we are speaking goes far beyond these bounds, and is but too apparent everywhere in those denominations also which still profess to make account of their historical descent from the age of the Reformation. Neither the Lutheran Church, nor any part of the

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Reformed Church in this country, Dutch, Scotch, or German, (to say nothing now of the Episcopal Church, or of the Congregationalism of New England), can be said to stand here firmly on the ground which was occupied by their religious ancestry in the beginning. There is not the same faith among them which there was of old in sacramental grace, in the church membership of children, and in the possibility of bringing them up as Christians in the nurture of the Lord, from their earliest years. The Baptistic principle, as it may be called, has entered widely into their theology and church life, bringing them to make large concessions practically to the unchurchly spirit around them; so that they find it hard to bear up against its assumptions and pretensions, and are more and more in danger always of being swept away by it from their ancient moorings altogether, and driven forth into the open sea of spiritualistic fanaticism and unbelief. This unquestionably is the great reason, why in certain quarters, within these communions, such small stress has come to be laid on Infant Baptism; why so little account is made of church schools; and why the systematic catechization of the young, as a door of introduction to the Lord's table, has fallen into such general neglect. The faith which once lay at the foundation of these things has been secretly undermined, till there is no power at last of dealing with them in any truly earnest way.

Let it be well understood and considered, then, that there is a necessary connection between the catechetical practice of former times, and the general theory of Christianity in the bosom of which it flourished and had power; and that it is vain to dream of restoring it to honor or force, in any other connection. Where the old idea of educational religion, based on the sense of covenant relation to God and baptismal grace, has come to be regarded with distrust; where the use of confirmation, or some equivalent mode of bringing the young

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into full communion with the Church, has fallen into neglect or disesteem, and the only safe way of making Christians is supposed to be that of experimental, subjective excitement and stimulation, on the outside of these church appliances altogether; there, most assuredly, the old idea of catechetical instruction also will be found to have lost its meaning, and there will be no longer any power to use a church Catechism at all in the manner of the sixteenth century. If there be any semblance left at all of such teaching, it will be only in the milk-and-water style of such Bible lessons as are made to serve their ephemeral purpose in Sunday schools, following no fixed rule, and leaving behind them no solid indoctrination whatever. It is not possible for an altogether unchurchly Christianity to be a truly catechetical Christianity, whether this unchurchliness show itself in the pietistic or in the openly rationalistic form. Socinianism and Anabaptism had indeed their Catechisms; but they never entered into the religious life of the bodies to which they belonged. Arminianism in Holland could never stomach the church use of the Heidelberg Catechism; it was all for the Bible, unbound by any formulary of this sort. So in modern times, we cannot conceive of any vigorous system of catechetical instruction—in the fashion, for example, which we find reported to have been common throughout the whole Reformed Church at the Synod of Dort—as being upheld and prosecuted now among Unitarians, Quakers, Baptists, Methodists, or any of the openly unchurchly sects that go to make up the mass of our American Christianity. They move, and have their being, in a wholly different order of religion. They are, we may say, constitutionally uncatechetical as well as unchurchly; and must belie their own existence, should they think of asserting or perpetuating their life now in any such churchly way.

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PRESENT ALTERNATIVE.

It is thus a very great and solemn question, which is brought home to the German Reformed Church in America at this time, in connection with the TERCENTENARY JUBILEE OF THE HEIDELBERG CATECHISM. It is not simply whether we shall continue, or not, to honor the Catechism, as it has been honored by the Church before us in other lands; but this rather, whether we are prepared, or not, to abide by the theory and scheme of Christianity to which it belonged in the beginning, and without which all honor shown toward it can deserve to be considered no better than an empty farce.

We have seen for what purpose it was originally framed, in what way it was used of old, and of what ecclesiastical system it formed all along an integral part. It stands before us as a witness for what was the church faith and church practice of the whole Evangelical Protestant world in the beginning, both Lutheran and Reformed. The faith and the practice went hand in hand together; so that neither can be rightly understood now, or earnestly honored, in separation from the other. In this age of Catechisms, it was part of the general Christian creed to believe in the Church, as being in an important sense the Mother of all Christians—without whose continual intervention, according to Calvin (Inst. iv, ch. 1, § 4) there can be no true regeneration or growth unto everlasting life, as "beyond her bosom also neither remission of sins is to be hoped for, nor any salvation." Along with this went the idea of ministerial powers and forces in the Church, which were held to be superior to the order of mere nature; gifts and workings of the Spirit there, as they were to be found nowhere else; sacramental mysteries, which were not only signs of the heavenly and invisible, but certifying seals also of its objective presence; outward

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covenant rights and privileges; baptismal grace, and the sanctification of children to the service of God in this way, as truly as if Christ had laid His hands upon them, and blessed them for such purpose. This, we say, was the reigning belief; and because it was so, the age addressed itself vigorously everywhere, as we have seen, to the work of educational religion, aiming to build in such style on the foundation which was supposed to be at hand in the established order of the Church. Hence the full and universal subordination of the school to the sanctuary. Hence the significance of the Catechism, as an organ of Christian instruction. Hence the catechetical system, in all its ramifications of discipline, whether private or public, kept up continually, as the grand support of both altar and pulpit, from one end of the year to the other.

We are surrounded now, as we have just seen, with a wholly different practice, which is the fruit and evidence also of a wholly different faith. What that faith is, or rather what it is not, has been mentioned already in general terms. It is the absence of all belief in that side of Christianity, which is represented to us in the idea of the Church, as being in any way the organ and medium of grace for the children of men. In this respect, our modern sects generally are of one mind. Calling themselves evangelical, and professing to be wholly governed by the Bible, they yet shut their eyes systematically to the plain sense of half the New Testament, and turn into a nullity every part of it that owns the fact of sacramental grace, or makes account of outward covenant interest in Christ. They will have it that there is no such covenant, other than that into which the world at large is brought, by the death of Christ, and by the free offer of salvation now in His name. They are all of them thus constitutionally Baptistic; having no power to see in the church membership of infants

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and young children anything more than an empty form, and never daring to make any practical earnest with the thought of their sanctification to God. Such has come to be the reigning habit of thought, it is but too plain, with our American Christianity in general at the present time; leading everywhere, with inward logical necessity, to what we have just seen to be its proper counterpart in ecclesiastical life and practice.

Between these two different systems, then, the German Reformed Church is required now deliberately and intelligently to make her choice. The Heidelberg Catechism belongs to one of them, and it does not belong at all to the other. If it is to be maintained still in true honor, as a symbolical book, it must be with the free acknowledgment of the old church views and ways with which it was joined in the beginning. It cannot be dissociated from these, without being shorn at the same time of its proper spirit and life. No attempt to ingraft it into a constitutionally different church system can ever be successful. Taken out of its own original surroundings, like an exotic plant in strange soil, it can only languish and die. It cannot be made to flourish, with any true confessional force, where there has come to be a want of faith in the old idea of Christian nurture, founded on covenant sanctification and baptismal grace. It can never be incorporated effectually with any scheme of religious thinking, which has lost the power of understanding what is meant by Confirmation, and along with this all sense of the true motherhood of the Church in relation to her baptized children. There may be, indeed, in such circumstances, an affectation of zeal for the venerable symbol, ostentatiously assumed for effect. There may be a readiness, at such a time as this especially, to join in glorifying its merits, and in garnishing the sepulchres of the righteous men to whom it owes its birth. But all such honor will

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prove to be in the end hypocritical and vain. In the midst of it, the Catechism itself will be quickened into no real life. It will be honored only as a dead monument of the past, without the possibility of its being restored to any enduring practical use.

GENERAL MERITS OF THE CATECHISM.

In every view, we may say, the Catechism of the Palatinate, now three hundred years old, is a book entitled, in no common degree, to admiration and praise. It comes before us as the ripe product of the proper confessional life of the Reformed Church, in the full bloom of its historical development, as this was reached at the time when the work made its appearance. Its wide-spread and long-continued popularity proclaims its universal significance and worth. It must have been admirably adapted to the wants of the Church at large, as well as admirably true to the inmost sense of its general life, to come in this way into such vast credit. Among all Protestant symbols, whether of earlier or later date, there is no other in which we find the like union of excellent qualities combined and wrought together in the same happy manner. It is at once a Creed, a Catechism, and a Confession; and all this in such a manner, at the same time, as to be often a very Liturgy also, instinct with the full spirit of worship and devotion. It is both simple and profound; a fit manual of instruction for the young, and yet a whole system of divinity for the old; a text book, suited alike for the use of the pulpit and the family, the theological seminary and the common school. It is pervaded by a scientific spirit, beyond what is common in formularies of this sort; but its science is always earnestly and solemnly practical. In its whole constitution, as we have seen, it is more a great deal than doctrine merely, or a form of sound words for the understanding. It is doctrine

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apprehended and represented continually in the form of life. It is for the heart everywhere full as much as for the head.

Among its characteristic perfections deserve to be noted always, with particular praise, its catholic spirit, and the rich mystical element that pervades so largely its whole composition.

Its catholicity appears in its sympathy with the religious life of the ancient Church, in its care to avoid the thorny dialectics of Calvinism, in the preference it shows for the positive in religion as opposed to the merely negative and controversial, and in the broad and free character generally which distinguishes the tone of its instructions. Considering the temper of the times, and the stormy relations in the midst of which it had its birth, it is remarkably free from polemical passion and zeal. We have seen how largely it is imbued with the historical spirit of the Creed. It not only makes use of it as an outward text, but enters with hearty interest and affection also into its general spirit; with the sound and most certainly correct feeling, that no Protestant doctrine can ever be held in right form, which is not so held as to be in truth a living outgrowth from this primitive Christian symbol in the consciousness of faith.

The mystical element of the Catechism is closely connected with its catholic, historical spirit. This is that quality in religion, by which it goes beyond all simply intellectual apprehension, and addresses itself directly to the soul, as something to be felt and believed even where it is too deep to be expressed. The Bible abounds in such mysticism. It prevails especially in every page of the Apostle John. We find it largely in Luther. It has been often said, that the Reformed faith, as distinguished from the Catholic and the Lutheran, is unfriendly to religion in this form; that it moves supremely in the sphere of the understanding, and so is ever prone to run into rationalism; and it

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must be confessed, that there is some show of reason for the charge, so far at least as regards what may be considered the constitutional tendency here of the Reformed Confession. Zuingli's great fault, as well as his chief strength, lay in the clear intellectuality of his nature. Calvin had a deeper sense of the mystical, but along with this a still vaster power of logic also, which made it difficult for the sentiment to come with him to its proper rights. His theory of the decrees, for example, does violence continually to his theory of the sacraments. As we have it in the Heidelberg Catechism, however, the Reformed system rises happily superior to all objection of this sort. Free regard is had in it throughout, indeed, to the lawful claims of the understanding; one of its authors at least was thoroughly versed in all the dialectic subtleties of his age, and an uncommonly fine logic in truth distinguishes its composition in every part. But along with this runs, at the same time, a continual appeal to the interior sense of the soul, a sort of solemn undertone sounding from the depths of the invisible world, which it needs an unction from the Holy One fully to hear and understand. The words are often felt to mean, in this way, more than they literally express. Simple, beautiful, and clear, in its logical construction, the symbol moves throughout also in the element of fresh religious feeling. It is full of sensibility, and faith, and joyous child-like trust. Its utterances rise at times to a sort of heavenly pathos, and breathe forth almost lyrical strains of devotion.

In this way, the inward spirit of the formulary communicates itself with powerful effect even to its outward form; so that its very language and style are found to be in large measure, as a late German writer expresses it, "unübertrefflich schön"—beautiful in the highest degree. This is to be understood, of course, as holding good especially of the German original; where thought and language are more imme-

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diately of one birth, and the first shines through the last as the direct genial utterance of its own life. But the eloquence of thought becomes necessarily eloquence of speech also, into whatever tongue it may be translated, in proportion precisely to the fidelity with which the translation is made. Thus it is that the Bible has a character of simplicity, beauty, and grandeur in its style, which it is not in the power even of a bad version wholly to destroy. Its thoughts clothe themselves with a sort of necessary eloquence, in all languages. And so in the same way it is easy to perceive and feel the peculiar force of the Catechism also, in almost every form of translation or version; while, however, the nearer any version may come to the exact sense of the original, the more in the nature of the case may it be expected to come near to it also in such outward grace of expression. The English language in particular, by reason of its native affinity with the German, admits this kind of translation in the case to the fullest extent; so that nothing more is needed here than a version, following as closely as possible, in the use of old Saxon words, the very letter of the original, to represent the quality of which we are now speaking with full effect. The Catechism speaks the language of faith and deep personal conviction; its words come from the heart, and take hold upon the heart. It speaks the language of life; its words are pictural, concrete, of universal meaning and sense, significant for all classes and conditions alike. It speaks the language of devotion, in words that breathe communion with the Spirit of God. It speaks everywhere the language of authority and power, in words that carry with them no uncertain sound, but go always directly and precisely to their own point. A certain priestly solemnity and unction are felt, in this way, to run through all its teachings; so that, in listening to them, we seem indeed to hear the voice of the Church itself, and

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not the words simply of any single teacher speaking in its name. It was the sense of this in part, no doubt, which led some formerly to challenge for the composition of the Catechism a sort of supernatural character; something of inspiration in fact, or at least an extraordinary baptism of the Spirit, embracing both matter and form, which might be said to approach toward inspiration. Always simple, often beautiful, it becomes at times even grand and sublime. Portions of it, at least, are like "a very lovely song of one that hath a pleasant voice, and can play well on an instrument." There is music in its tones, and not unfrequently the very rhythm and cadence of unconscious poetry in its whole movement. Quite a number of questions, rivalling or approaching more or less the magnificent beauty of the first, might easily be quoted as examples of such rhetorical felicity; but it is enough to refer to them now in this general way. One of the most striking peculiarities of this grand old Catechism, unquestionably, is its religious eloquence.

Representing, as we have seen it to do, the general confessional life of the Reformed Church in the age of the Reformation, the Heidelberg Catechism carries with it a special historical force for all times. We may say indeed, that its existence is interwoven with the very being of Protestantism itself; inasmuch as we have in it the genial, living expression of what was a necessary constituent of this vast religious movement in the beginning. It belongs to the creative period of the two great Protestant Confessions; and comes before us here as the spontaneous utterance of the Reformed type of faith, in its difference from the Lutheran, as well as in their common opposition to that which prevailed in the Church of Rome. Its polemical relations in this way, more generally silent than expressed, are at the same time plastic forces, which go everywhere to determine its positive constitu-

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tion and character; making it to be for the integral idea of Protestantism what no Catechism or Confession could ever possibly have become under other circumstances. It is a mirror of the mind and spirit of the Reformed Confession, as this was comprehended organically in the entire movement of Christianity and the Church, when the distinction first arose; a particular symbol, reflecting throughout the lights and shadows of what may be denominated the comparative symbolism of the age. In this view, history shows it to be of vital account for the whole course of the Reformation. In the original antithesis of the Confessions, it was recognized on all sides as the representative banner of the entire Reformed Church. With the triumph of Rationalism in later times, it became more and more an empty name, till we find it sunk at last into almost universal neglect. Indifference to all positive religion, and contempt for the Catechism, went hand in hand together. And now that this period of spiritual dissolution, in the old world, has come to be followed again with a wholesome reaction, which is bent on building up in new form what it was the fashion before to pull down and destroy, one of the most striking facts connected with it is the resurrection of the Heidelberg Catechism once more to life and honor. Even the Confessional Union, which has for its object the consolidation of the Reformed and Lutheran Communions into a single Evangelical Protestant Church, is felt to require this; since there can be no positive taking up of the full, whole sense of the Reformation in any such way, that shall not be found to involve in the end a real synthesis, or true inward reconciliation, of its old opposing forms of faith. All attempts to provide for such confessional amalgamation by wholly new formularies have signally failed; and it has come to be generally understood now, that if the union is ever to be anything more than a lifeless relation between dead Churches, it must embrace

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in it the substantial spirit of the self-same symbols, in which is enshrined still the power of their original life. Thus we have what has been called a resuscitation of the Heidelberg Catechism in the new Catechism of Baden, as well as in other Catechisms lately produced for the use of the Evangelical Union in Germany; and along with this a general reawakening of interest in the formulary, which has made the Tercentenary of its formation on the other side of the Atlantic only less memorable, than the observance of the same jubilee, during this year of secular terrors and sorrows, in the United States.

It is hardly necessary to say, that the zeal, which has been thus renewed for the old classical symbol of the Reformed Church, is no blind devotion to it as a mere outward tradition, and has no tendency whatever to promote an exclusive, sectarian spirit. It is wide-hearted and free, moving throughout in the hallowed interest of Christian love, and studying the things that make for unity and peace. It is zeal, not for the letter that enslaves and kills, but for the spirit which works always toward freedom and life. It does not hold the Catechism to be the end of all wisdom, absolutely faultless and in every respect complete; and it involves no disposition to make it a stiff, unyielding sarcophagus, for the thinking of the Reformed Church, at all points, to the end of time. It is honored simply for what is felt to be in it the positive substance of a once gloriously spoken martyr faith, which can never pass away; and occasion is now taken, by means of it, to emphasize and intone the rights of this faith, as St. Paul magnified his special office of Apostle to the Gentiles, not for the purpose of division, but to make room rather for the end of all strife, through the full integration of the doctrine of Christ, on a higher plane, under a new, more broadly catholic and perfect form.

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Altogether, the German and Dutch Reformed Churches in this country have good reason to glory in their common symbol, and to cling to it with abiding affection as the most precious heirloom of their denominational existence. Though not for them here the palladium of civil and political rights, as it has been in times past for Churches in other lands, it is still the charter and warrant of their proper ecclesiastical constitution, without which they can have no right to continue their existence as particular Churches at all. They owe it to the world, as well as to themselves, to remain confessionally and ecclesiastically true to their own historical life; and they can claim for themselves no more honorable distinction, in the Christian Commonwealth, than to be known and spoken of as the CHURCHES OF THE HEIDELBERG CATECHISM.

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THE

HEIDELBERG CATECHISM

IN

GERMAN, LATIN AND ENGLISH.

Tercentenary Edition.

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Catechismus

oder

Christlicher Underricht.

Frag.

Was ist dein einiger trost in leben vnd in sterben?

Antwort.

Daß ich mit Leib vnd Seel, beyde in leben vnd in sterben [a]), nicht mein [b]), sonder meines getrewen Heilands Jesu Christi eigen bin [c]), der mit seinem thewren blut [d]), für alle meine sünden volkomlich bezalet [e]), vñ mich auß allem gwalt des Teufels erlöset hat [f]), vnd also bewaret [g]), daß ohne den willen meines Vaters im Himmels, kein haar von meinem haupt kan fallen [h]), ja auch mir alles zu meiner seligkeit dienen muß [i]). Darumb er mich auch durch

a) Rom. 14. *b*) 1 Cor. 6. *c*) 1 Cor. 3. *d*) 1 Pet. 1. *e*) 1 Ioh. 1. et 2. *f*) 1 Ioh. 3. *g*) Ioh. 6. *h*) Matt. 10. Luc. 21. *i*) Rom. 8.

CATECHESIS

RELIGIONIS CHRISTIANÆ.

I.

Quæ est unica tua consolatio in vita et in morte?

Quod animo pariter et corpore, sive vivam, sive moriar, non meus, sed fidissimi Domini et Servatoris mei Jesu Christi sum proprius, qui pretioso sanguine suo pro omnibus peccatis meis plenissima solutione facta, me ab omni potestate diaboli liberavit, meque ita conservat, ut sine voluntate Patris mei cœlestis, ne pilus quidem de meo capite possit cadere: imò verò etiam omnia saluti meæ servire oporteat.

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Der

Heidelberger Katechismus.

Frage 1.

Was iſt dein einiger Troſt im Leben und im Sterben?

Antwort.

Daß ich mit Leib und Seele, beides im Leben und im Sterben, nicht mein, ſondern meines getreuen Heilandes Jeſu Chriſti eigen bin, der mit ſeinem theuren Blute für alle meine Sünden vollkommen bezahlet, und mich aus aller Gewalt des Teufels erlöſet hat, und alſo bewahret, daß ohne den Willen meines Vaters im Himmel kein Haar von meinem Haupte kann fallen, ja auch mir Alles zu meiner Seligkeit dienen muß. Darum Er mich auch durch ſeinen

THE

HEIDELBERG CATECHISM.

Question 1.

What is thy only comfort in life and in death?

Answer.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Where-

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ſeinen heiligē Geiſt des ewigen lebens verſichert[k]), vnd jm forthin zu leben von hertzen willig vnd bereit macht[l]).

k) 2 Cor. 1. Ephes. 1. Rom. 8. *l*) Rom. 8.

Quocirca me quoque suo Spiritu de vita æterna certum facit, utque ipsi deinceps vivam promptum ac paratum reddit.

Frag.

Wieuiel ſtück ſeind dir nötig zu wiſſen, daß du in dieſem troſt ſeliglich leben vnd ſterben mögeſt?

II.

Quot sunt tibi scitu necessaria, ut illa consolatione fruens beatè vivas et moriaris?

Antwort.

Drey ſtück[a]). Erſtlich wie groß meine ſünde vnd elend ſeyen[b]). Zum andern, wie ich von allen meinen ſünden vnd elend erlöſet werde[c]). Vnd zum dritten, wie ich Gott für ſolche erlöſung ſoll danckbar ſein[d]).

a) Luc. 24. 1 Cor. 6. Tit. 3. *b*) Ioh. 6. et 15. *c*) Ioh. 17. *d*) Eph. 5.

Tria. Primum, quanta sit peccati mei et miseriæ meæ magnitudo. Alterum, quo pacto ab omni peccato et miseria liberer. Tertium, quam gratiam Deo pro ea liberatione debeam.

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heiligen Geiſt des ewigen Lebens verſichert, und Ihm forthin zu leben von Herzen willig und bereit macht.

fore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

Frage 2.

Wie viele Stücke ſind dir nöthig zu wiſſen, daß du in dieſem Troſte ſeliglich leben und ſterben mögeſt?

Antwort.

Drei Stücke: Erſtlich, wie groß meine Sünde und Elend ſei. Zum Andern, wie ich von allen meinen Sünden und Elend erlöſet werde. Und zum Dritten, wie ich Gott für ſolche Erlöſung ſoll dankbar ſein.

Question 2.

How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?

Answer.

Three things: First, the greatness of my sin and misery. Second, how I am redeemed from all my sins and misery. Third, how I am to be thankful to God for such redemption.

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Der erſte Theil.

Von des menſchen elend.

PRIMA PARS.

DE HOMINIS MISERIA.

Frag.

Woher erkenneſtu dein elend?

Antwort.

Auß dem Geſetz Gottes a).

a) Rom. 3.

III.

Unde tuam miseriam cognoscis?

Ex Lege Dei.

Frag.

Was erfordert denn das Göttlich geſetz von vns?

Antwort.

Diß lehret vns Chriſtus in einer ſumma, Matth. am 22. Du ſolt lieben Gott deinen Herren, von gantzem hertzen, von gantzer ſeelen, von gantzem gemüth vnd allen krefften. Diß iſt das fürnembſte vnd das gröſte Gebot: Das ander aber iſt dem gleich,

IV.

Quid a nobis postulat Lex Dei?

Id docet nos Christus summatim, Matth. xxii: Diliges Dominum Deum tuum, ex toto corde tuo, ex tota anima tua, ex tota cogitatione tua, et ex omnibus viribus tuis. Istud est primum et maximum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut

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Der erſte Theil.

Von des Menſchen Elend.

Frage 3.

Woher erkenneſt du dein Elend?

Antwort.

Aus dem Geſetz Gottes.

Frage 4.

Was erfordert denn das göttliche Geſetz von uns?

Antwort.

Dies lehret uns Chriſtus in einer Summa, Matth. am 22: Du ſollſt lieben Gott deinen Herrn von ganzem Herzen, von ganzer Seele, von ganzem Gemüth und allen Kräften. Dies iſt das vornehmſte und das größte Gebot. Das andere aber iſt

THE FIRST PART.

OF MAN'S MISERY.

Question 3.

Whence knowest thou thy misery?

Answer.

Out of the Law of God.

Question 4.

What does the Law of God require of us?

Answer.

This Christ teaches us in sum, Matth. 22: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neigh-

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Du ſolt deinen Nechſten lieben als dich ſelbs. In dieſen zweyen Gebotten hanget das gantze Geſetz vnd die Propheten.

teipsum. Ab istis duobus mandatis tota Lex et Prophetæ pendent.

Frag.

Kanſtu diß alles volkomlich halten?

V.

Num hæc omnia perfecte servare potes?

Antwort.

Nein[a]: Denn ich bin von Natur geneigt Gott vnd meinen Nechſten zu haſſen[b].

Minime. Natura enim propensus sum ad odium Dei et proximi.

a) Rom. 8. 1 Ioh. 1. *b*) Rom. 8. Ephes. 2.

Frag.

Hat deñ Gott den menſchen alſo böß vnd verkert erſchaffen?

VI.

Num ergo Deus hominem ita pravum et perversum condidit?

Antwort.

Nein[a]: ſonder Gott hat den menſchen gut, vnd nach ſeinem ebenbild erſchaffen[b], das iſt, in warhafftiger gerechtigkeit vñ heiligkeit, auff dz er Gott ſeinen ſchöpffer recht erkeñte, vnd von hertzen liebte, vnd in ewiger ſeligkeit mit jm lebte, jm zu loben vnd zu preiſen[c].

Nequaquam. Imo vero bonum et ad imaginem sui condidit eum, hoc est, vera justitia et sanctitate præditum, ut Deum creatorem suum recte cognosceret, ex animo diligeret, cum eo beatus in æternum viveret, idque ad eum laudandum et celebrandum.

a) Gen. 1. *b*) Gen. 1. *c*) 2 Cor. 3. Colos. 3. Ephes. 4.

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dem gleich: Du ſollſt deinen Nächſten lieben als dich ſelbſt. In dieſen zweien Geboten hanget das ganze Geſetz und die Propheten.

bor as thyself. On these two commandments hang all the law and the prophets.

Frage 5.

Kannſt du dieſes Alles vollkommen halten?

Antwort.

Nein: denn ich bin von Natur geneigt, Gott und meinen Nächſten zu haſſen.

Question 5.

Canst thou keep all this perfectly?

Answer.

No: for I am by nature prone to hate God and my neighbor.

Frage 6.

Hat denn Gott den Menſchen alſo bös und verkehrt erſchaffen?

Antwort.

Nein: ſondern Gott hat den Menſchen gut und nach ſeinem Ebenbild erſchaffen, das iſt, in wahrhaftiger Gerechtigkeit und Heiligkeit; auf daß er Gott ſeinen Schöpfer recht erkenne, und von Herzen liebe, und in ewiger Seligkeit mit Ihm lebe, Ihn zu loben und zu preiſen.

Question 6.

Did God create man thus wicked and perverse?

Answer.

No: but God created man good, and after His own image, that is, in righteousness and true holiness; that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him.

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Frag.

Woher kompt denn solche verderbte art des menschen?

Antwort.

Auß dem fall vnd vngehorsam vnser ersten Eltern Adams vnd Euen im Paradeis [a]), da vnser Natur also vergifftet worden, daß wir alle in sünden empfangen vnd geboren worden [b]).

a) Gen. 3. Rom. 5. *b*) Psal. 51.

Frag.

Seind wir aber dermassen verderbt, daß wir gantz vnd gar vntüchtig seind zu einigem gutem, vnd geneigt zu allem bösen?

Antwort.

Ja [a]): Es sei denn, daß wir durch den Geist Gottes widergeboren werden [b]).

a) Iohan. 3. Iob. 14. et 15. Esai. 53. *b*) Iohan. 3.

Frag.

Thut denn Gott dem menschen nicht vnrecht, daß er in seinem gesetz von jm fordert, das er nicht kan thun?

Antwort.

Nein [a]): Denn Gott hat den menschen also erschaffen, daß er es kondte

a) Ephes. 4.

VII.

Unde igitur existit hæc naturæ humanæ pravitas?

Ex lapsu et inobedientia primorum parentum Adami et Evæ. Hinc natura nostra ita est depravata, ut omnes in peccatis concipiamur et nascamur.

VIII.

An vero adeo corrupti sumus, ut ad bene agendum prorsus non simus idonei, et ad omne vitium proclives?

Certe; nisi per Spiritum Sanctum regeneremur.

IX.

An non igitur Deus homini injuriam facit, qui ab eo in lege flagitet, quæ præstare non queat?

Minime. Nam Deus hominem talem condiderat, ut ea præstare

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Frage 7.

Woher kommt denn ſolche verderbte Art des Menſchen?

Antwort.

Aus dem Fall und Ungehorſam unſerer erſten Eltern, Adam und Eva, im Paradies, da unſere Natur alſo vergiftet worden, daß wir Alle in Sünden empfangen und geboren werden.

Question 7.

Whence then comes this depraved nature of man?

Answer.

From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt, that we are all conceived and born in sin.

Frage 8.

Sind wir aber dermaßen verderbt, daß wir ganz und gar untüchtig ſind zu einigem Guten und geneigt zu allem Böſen?

Antwort.

Ja; es ſei denn, daß wir durch den Geiſt Gottes wiedergeboren werden.

Question 8.

But are we so far depraved, that we are wholly unapt to any good and prone to all evil?

Answer.

Yes; unless we are born again by the Spirit of God.

Frage 9.

Thut denn Gott dem Menſchen nicht unrecht, daß Er in ſeinem Geſetze von ihm fordert, was er nicht thun kann?

Antwort.

Nein: denn Gott hat den Menſchen alſo erſchaffen, daß er es konnte thun;

Question 9.

Does not God then wrong man, by requiring of him in His law that which he cannot perform?

Answer.

No: for God so made man, that he could perform it; but man,

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thun: der Menſch aber hat ſich vnd alle ſeine nachkommen, aus anſtifftung des Teufels, durch mutwilligen vngehorſam derſelbigen gaben beraubt.

posset; verum homo, impulsore diabolo, sua ipsius contumacia, se et omnem posteritatem divinis illis donis orbavit.

Frag.

Wil Gott ſolchen vngehorſam vnd abfall vngeſtrafft laſſen hingehen?

X.

Num Deus hanc contumaciam et defectionem hominis dimittit impunitam?

Antwort.

Mit nichten[a]): ſonder er zürnet ſchrecklich, beyde vber angeborne vnd würckliche ſünden, vnd wil ſie auß gerechtem vrtheil zeitlich vnd ewig ſtraffen, wie er geſprochen hat: Verflucht ſey jederman, der nicht bleibet in allem dem, das geſchrieben ſtehet in dem buch des Geſetzes, daß ers thue[b]).

Imo vero horrendis modis irascitur, cum ob innata nobis peccata, tum ob ea, quæ ipsimet committimus; eaque justissimo judicio temporalibus et æternis suppliciis punit, quemadmodum ipse pronunciat: Maledictus omnis, qui non permanet in omnibus, quæ scripta sunt in libro legis, ut ea faciat.

a) Rom. 5. Heb. 9. *b*) Deut. 27. Gal. 3.

Frag.

Iſt denn Gott nicht auch barmhertzig?

XI.

An non igitur Deus etiam est misericors?

Antwort.

Gott iſt wol barmhertzig[a]), er iſt aber auch gerecht[b]), derhalben erfordert ſeine gerechtigkeit, daß die ſünde, welche

Est ille quidem misericors, verum ita ut etiam sit justus. Quapropter postulat ejus justitia, ut quod ad-

a) Exo. 34. *b*) Exo. 20. Psal. 5. 2 Cor. 6.

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der Menſch aber hat ſich und alle ſeine Nachkommen, aus Anſtiftung des Teufels, durch muthwilligen Ungehorſam derſelbigen Gaben beraubet.

through the instigation of the Devil, by wilful disobedience deprived himself and all his posterity of this power.

Frage 10.

Will Gott ſolchen Ungehorſam und Abfall ungeſtraft laſſen hingehen?

Antwort.

Mit nichten; ſondern Er zürnet ſchrecklich, beides über angeborne und wirkliche Sünden, und will ſie aus gerechtem Urtheil zeitlich und ewig ſtrafen, wie Er geſprochen hat: Verflucht ſei Jedermann, der nicht bleibet in allem dem, das geſchrieben ſtehet in dem Buch des Geſetzes, daß er es thue.

Question 10.

Will God suffer such disobedience and apostasy to go unpunished?

Answer.

By no means; but He is terribly displeased with our inborn as well as actual sins, and will punish them in just judgment in time and eternity, as He has declared: Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

Frage 11.

Iſt denn Gott nicht auch barmherzig?

Antwort.

Gott iſt wohl barmherzig, Er iſt aber auch gerecht; derhalben erfordert ſeine Gerechtigkeit, daß die Sünde,

Question 11.

Is then God not also merciful?

Answer.

God is indeed merciful, but He is likewise just; wherefore His justice requires that sin, which is com-

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wider die allerhöchſte maieſtet Gottes begangen iſt, auch mit der höchſtē, das iſt, der ewigen ſtraff an leib vñ ſeel geſtrafft werde.

versus summam Dei majestatem commissum est, id etiam ut summis, hoc est, sempiternis, cum animi tum corporis suppliciis luatur.

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welche wider die allerhöchste Majestät Gottes begangen ist, auch mit der höchsten, das ist, der ewigen Strafe an Leib und Seele gestraft werde.

mitted against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment both of body and soul.

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Der ander Theil.

Von des Menschen Erlösung.

Frag.

Dieweil wir denn nach dem gerechten vrtheil Gottes zeitliche vnd ewige straff verdient haben: wie möchten wir dieser straff entgehen, vnd widerumb zu gnaden kommen?

Antwort.

Gott wil daß seiner gerechtigkeit genug geschehe [a]), derwegen müssen wir derselben entweder durch vns selbst, oder durch einen andern volkomene bezalung thun [b]).

a) Exo. 20. et 23. *b*) Rom. 8.

Frag.

Können wir aber durch vns selbst bezalung thun?

SECUNDA PARS.

DE HOMINIS LIBERATIONE.

XII.

Quoniam igitur justo Dei judicio temporalibus et æternis pœnis obnoxii sumus; estne reliqua ulla ratio aut via, qua his pœnis liberemur, et Deo reconciliemur?

Vult Deus suæ justitiæ satisfieri: quocirca necesse est, vel per nos, vel per alium satisfaciamus.

XIII.

Possumusne ipsi per nos satisfacere?

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Der zweite Theil.

Von des Menschen Erlösung.

THE SECOND PART.

OF MAN'S REDEMPTION.

Frage 12.

Dieweil wir denn nach dem gerechten Urtheil Gottes zeitliche und ewige Strafe verdienet haben; wie möchten wir dieser Strafe entgehen, und wiederum zu Gnaden kommen?

Antwort.

Gott will, daß seiner Gerechtigkeit genug geschehe; deßwegen müssen wir derselben entweder durch uns selbst oder durch einen Andern vollkommene Bezahlung thun.

Question 12.

Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, what is required that we may escape this punishment and be again received into favor?

Answer.

God wills that His justice be satisfied; therefore must we make full satisfaction to the same, either by ourselves or by another.

Frage 13.

Können wir aber durch uns selbst Bezahlung thun?

Question 13.

Can we ourselves make this satisfaction?

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Antwort.

Mit nichtē: ſonder wir machen auch die ſchuldt noch teglich gröſſer a).

a) Iob. 5. et 15. Matt. 6.

Nulla ex parte: quin etiam debitum in singulos dies augemus.

Frag.

Kan aber jrgendt eine bloſſe Creatur für vns bezalen?

XIV.

Potestne ulla creaturarum, in cœlo vel in terra, quæ tantum creatura sit, pro nobis satisfacere?

Antwort.

Keine: Denn erſtlich wil Gott an keiner andern Creatur ſtraffen, das der menſch verſchuldet hat a). Zum andern, ſo kan auch keine bloſſe Creatur den laſt des ewigen zorns Gottes wider die ſünde ertragen, vnd andere daruon erlöſen b).

a) Heb. 2. b) Psal. 138.

Nulla. Nam principio non vult Deus, quod homo peccavit, id in alia creatura plectere; deinde nec potest quidem, quod mera tantum creatura sit, iram Dei adversus peccatum sustinere, et alios ab ea liberare.

Frag.

Was müſſen wir deñ für ein Mittler vnd Erlöſer ſuchen?

XV.

Qualis ergo quærendus est mediator et liberator?

Antwort.

Einen ſolchen, der ein warer a), vnd gerechter menſch b), vñ doch ſterker deñ alle Creaturen, das iſt, zugleich warer Gott ſey c).

a) 1 Cor. 15. b) Iere. 33. Psal. 53. 2 Cor. 5. Heb. 7. c) Esai. 7. Rom. 8. Iere. 23.

Qui verus quidem homo sit, ac perfecte justus, et tamen omnibus creaturis potentior, hoc est, qui simul etiam sit verus Deus.

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Antwort.

Mit nichten: ſondern wir machen auch die Schuld noch täglich größer.

Answer.

By no means: on the contrary, we daily increase our guilt.

Frage 14.

Kann aber irgend eine bloße Creatur für uns bezahlen?

Question 14.

Can any mere creature make satisfaction for us?

Antwort.

Keine: denn erſtlich will Gott an keiner andern Creatur ſtrafen, was der Menſch verſchuldet hat; zum Andern, ſo kann auch keine bloße Creatur die Laſt des ewigen Zornes Gottes wider die Sünde ertragen, und Andere davon erlöſen.

Answer.

None: for first, God will not punish, in any other creature, that of which man has made himself guilty; and further, no mere creature can sustain the burden of God's eternal wrath against sin, and redeem others therefrom.

Frage 15.

Was müſſen wir denn für einen Mittler und Erlöſer ſuchen?

Question 15.

What manner of mediator and redeemer then must we seek?

Antwort.

Einen ſolchen, der ein wahrer und gerechter Menſch, und doch ſtärker denn alle Creaturen, das iſt, zugleich wahrer Gott ſei.

Answer.

One who is a true and sinless man, and yet more powerful than all creatures, that is, one who is at the same time true God.

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Frag.

Warumb muß er ein warer vnd gerechter menſch ſein?

XVI.

Cur necesse est eum verum hominem, et quidem perfecte justum esse?

Antwort.

Darumb, daß die gerechtigkeit Gottes erfordert [a]), daß die menſchliche natur, die geſündiget hat, für die ſünde bezale: vnd aber einer, der ſelbſt ein ſünder were, nicht köndte für andere bezalen [b]).

Quia justitia Dei postulat, ut eadem natura humana, quæ peccavit, ipsa pro peccato dependat; qui vero ipse peccator esset, pro aliis dependere non posset.

a) Rom. 5. b) 1 Pet. 3. Esai. 53.

Frag.

Warum̃ muß er zugleich warer Gott ſein?

XVII.

Quare oportet eum simul etiam vere Deum esse?

Antwort.

Daß er auß krafft ſeiner Gottheit, den laßt des zorns Gottes, an ſeiner menſchheit ertragen [a]), vñ vns die gerechtigkeit, vnd daß leben erwerben [b]), vnd widergeben möchte [c]).

Ut potentia suæ divinitatis, onus iræ divinæ carne sua sustinere, nobisque amissam justitiam et vitam reparare ac restituere possit.

a) Esai. 53. Act. 2. 1 Petr. 3. b) Ioh. 3. Act. 20. c) Iohan. 1.

Frag.

Wer iſt aber derſelbe mittler, der zugleich warer Gott, vnd ein warer gerechter menſch iſt?

XVIII.

Quis autem est ille Mediator, qui simul est verus Deus, et verus perfecteque justus homo?

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Frage 16.

Warum muß er ein wahrer und gerechter Menſch ſein?

Antwort.

Darum, weil die Gerechtigkeit Gottes erfordert, daß die menſchliche Natur, die geſündiget hat, für die Sünde bezahle; aber Einer, der ſelbſt ein Sünder wäre, nicht könnte für Andere bezahlen.

Question 16.

Why must he be a true and sinless man?

Answer.

Because the justice of God requires, that the same human nature which has sinned should make satisfaction for sin; but no man, being himself a sinner, could satisfy for others.

Frage 17.

Warum muß er zugleich wahrer Gott ſein?

Antwort.

Daß er aus Kraft ſeiner Gottheit die Laſt des Zornes Gottes an ſeiner Menſchheit ertragen, und uns die Gerechtigkeit und das Leben erwerben und wieder geben möchte.

Question 17.

Why must he be at the same time true God?

Answer.

That by the power of his Godhead he might bear, in his manhood, the burden of God's wrath, and so obtain for and restore to us righteousness and life.

Frage 18.

Wer iſt aber derſelbe Mittler, der zugleich wahrer Gott und ein wahrer gerechter Menſch iſt?

Question 18.

But who now is that Mediator, who is at the same time true God and a true, sinless Man?

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Antwort.

Vnſer Herr Jeſus Chriſtus[a]) der vns zur vollkomenen erlöſung vnd gerechtigkeit geſchenkt iſt[b]).

a) Matt. 1. 1 Tim. 3. Luc. 2. *b*) 1 Cor. 1.

Dominus noster Jesus Christus, qui factus est nobis a Deo Sapientia, Justitia, Sanctificatio et Redemptio.

XIX.

Frag.

Woher weiſtu das?

Unde id scis?

Antwort.

Auß dem heiligen Euangelio, welchs Gott ſelbſt anfenglich im Paradeis[a]) hat offenbaret: folgends durch die heilige Ertzueter[b]) vnd Propheten laſſen verkündigen, vnd durch die opffer vnd andere ceremonien des geſetzes fürgebildet[c]), Endlich aber durch ſeinen eingeliebten Son erfüllet[d]).

a) Gen. 3. *b*) Gen. 22. et 49. Rom. 1. Heb. 1. Act. 3. et 10. *c*) Ioh. 5. Heb. 10. *d*) Rom. 10. Gala. 4.

Ex Evangelio: quod Deus primum in Paradiso patefecit, ac deinceps per Patriarchas et Prophetas propagavit; sacrificiis, reliquisque ceremoniis legis adumbravit; ad extremum vero per Filium suum unigenitum complevit.

XX.

Frag.

Werden denn alle menſchen widerumb durch Chriſtum ſelig, wie ſie durch Adam ſind verloren worden?

Num igitur omnibus hominibus, qui in Adamo perierant, per Christum salus redditur?

Antwort.

Nein: ſonder allein diejenigen, die durch waren glauben jm werden eingeleibet, vnd alle ſeine wohlthaten annemen[a]).

a) Ioh. 1. Isai. 53. Psal. 2. Rom. 11. Heb. 4. et 10.

Non omnibus, verum iis tantum, qui vera fide ipsi inseruntur, ejusque beneficia omnia amplectuntur.

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Antwort.

Unſer Herr Jeſus Chriſtus, der uns zur vollkommenen Erlöſung und Gerechtigkeit geſchenkt iſt.

ANSWER.

Our Lord Jesus Christ, who is freely given unto us for complete redemption and righteousness.

Frage 19.

Woher weißt du das?

QUESTION 19.

Whence knowest thou this?

Antwort.

Aus dem heiligen Evangelium: welches Gott ſelbſt anfänglich im Paradies hat geoffenbaret; in der Folge durch die heiligen Erzväter und Propheten laſſen verkündigen, und durch die Opfer und andere Ceremonien des Geſetzes vorgebildet; endlich aber durch ſeinen eingeliebten Sohn erfüllet.

ANSWER.

From the Holy Gospel: which God Himself first revealed in Paradise; afterwards proclaimed by the holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son.

Frage 20.

Werden denn alle Menſchen wiederum durch Chriſtum ſelig, wie ſie durch Adam ſind verloren worden?

QUESTION 20.

Are all men then saved by Christ, as they have perished by Adam?

Antwort.

Nein; ſondern allein diejenigen, die durch wahren Glauben Ihm werden einverleibt, und alle ſeine Wohlthaten annehmen.

ANSWER.

No; only such as by true faith are ingrafted into Him, and receive all His benefits.

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Frag.

Was iſt warer glaub?

Antwort.

Es iſt nicht allein ein gewiſſe erkañtnuß, dardurch ich alles für war halte, was vns Gott in ſeinem wort hat offenbaret[a]: ſonder auch ein hertzliches vertrawen[b], welches der heilige Geiſt[c] durchs Euangelium in mir würcket[d], daß nicht allein andern, ſonder auch mir vergebung der Sünden, ewige gerechtigkeit vnd ſeligkeit von Gott geſchenckt ſei[e], auß lauter gnaden, allein vmb des verdienſts Chriſti willen[f].

a) Heb. 11. Iacob. 2. b) Rom. 5. et 10. c) 2 Cor. 4. Ephes. 2. d) Rom. 1. e) Heb. 2. Rom. 1. f) Ephes. 2. Rom. 3.

XXI.

Quid est vera fides?

Est non tantum certa notitia, qua firmiter assentior omnibus, quæ Deus nobis in verbo suo patefecit, sed etiam certa fiducia, a Spiritu sancto per Evangelium in corde meo accensa, qua in Deo acquiesco, certo statuens, non solum aliis, sed mihi quoque remissionem peccatorum, æternam justitiam, et vitam donatam esse, idque gratis, ex Dei misericordia, propter unius Christi meritum.

Frag.

Was iſt aber einem Chriſten noth zu glauben?

Antwort.

Alles was vns im Euangelio verheiſſen wirt[a], welchs vns die Artickel vnſers algemeinen vngezweiffelte Chriſtliche Glaubens in einer ſumma lehren.

a) Ioh. 20. Matt. 28.

XXII.

Quænam sunt illa, quæ necesse est hominem Christianum credere?

Omnia, quæ nobis in Evangelio promittuntur, quorum summa in Symbolo Apostolico, seu in capitibus catholicæ et indubitatæ omnium Christianorum fidei, breviter comprehenditur.

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Frage 21.

Was iſt wahrer Glaube?

Antwort.

Es iſt nicht allein eine gewiſſe Erkenntniß, dadurch ich Alles für wahr halte, was uns Gott in ſeinem Worte hat geoffenbaret; ſondern auch ein herzliches Vertrauen, welches der heilige Geiſt durch das Evangelium in mir wirket, daß nicht allein Andern, ſondern auch mir Vergebung der Sünden, ewige Gerechtigkeit und Seligkeit von Gott geſchenket ſei, aus lauter Gnaden, allein um des Verdienſtes Chriſti willen.

Question 21.

What is true faith?

Answer.

It is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His word; but also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

Frage 22.

Was iſt aber einem Chriſten nöthig zu glauben?

Antwort.

Alles, was uns im Evangelium verheißen wird, welches uns die Artikel unſeres allgemeinen ungezweifelten chriſtlichen Glaubens in einer Summa lehren.

Question 22.

What is it then necessary for a Christian to believe?

Answer.

All that is promised us in the Gospel, which the articles of our catholic, undoubted Christian faith teach us in sum.

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Frag.

Wie lauten dieſelben?

Antwort.

Ich glaub in Gott Vater, den allmechtigen, Schöpffer himmels vnd der erden.

Vnd in Jeſum Chriſtum, ſeinen eingebornen Son vnſern HERRN, der empfangē iſt von dem heiligen Geiſt, geborē auß Maria der Jungfrawen, gelitten vnder Pontio Pilato, gecreutziget, geſtorben vnd begraben, abgeſtiegen zu der Hellen, am dritten tage wider auffer-ſtanden von den todten, auffgefaren gen Himmel, ſitzet zu der Rechten Gottes des allmechtigen Vaters, von dannen er komen wird, zu richten die lebendigen vnd die todten.

Ich glaub in den heiligen Geiſt, eine heilige allgemeine Chriſtliche Kirche, die gemeinſchafft der Heiligen, vergebung der ſünden, auffersteehung des fleiſches vnd ein ewigs leben.

XXIII.

Quod est illud Symbolum?

Credo in Deum, Patrem omnipotentem, creatorem cœli et terræ.

Et in Jesum Christum Filium ejus unigenitum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria virgine; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferna; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis; inde venturus est judicatum vivos et mortuos.

Credo in Spiritum Sanctum. Credo sanctam Ecclesiam catholicam; sanctorum communionem; remissionem peccatorum; carnis resurrectionem; et vitam æternam.

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Frage 23.

Wie lauten dieſelben?

Antwort.

Ich glaube an Gott Vater, den Allmächtigen, Schöpfer Himmels und der Erden.

Und an Jeſum Chriſtum, ſeinen eingebornen Sohn, unſern Herrn: der empfangen iſt von dem heiligen Geiſte, geboren aus Maria der Jungfrau; gelitten unter Pontio Pilato, gekreuziget, geſtorben und begraben; hinabgefahren in das Todtenreich; am dritten Tage wieder auferſtanden von den Todten; aufgefahren gen Himmel, ſitzet zu der Rechten Gottes des allmächtigen Vaters; von dannen Er kommen wird zu richten die Lebendigen und die Todten.

Ich glaube an den heiligen Geiſt: eine heilige allgemeine Kirche; die Gemeinſchaft der Heiligen; Vergebung der Sünden; Auferſtehung des Fleiſches, und ein ewiges Leben.

Question 23.

What are these Articles?

Answer.

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

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

I believe in the Holy Ghost: the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting.

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Frag.

Wie werden dieſe Artickel abgetheilt?

Antwort.

In drey theil. Der erſte iſt von Gott dem Vater, vnd vnſer erſchöpffung. Der ander von Gott dem Son, vnd vnſer erlöſung. Der dritt von Gott dem heiligen Geiſt, vnd vnſer Heiligung.

XXIV.

In quot partes distribuitur hoc Symbolum?

In tres partes. Prima est de Deo Patre, et nostri creatione. Altera est de Deo Filio, et nostri redemptione. Tertia est de Deo Spiritu Sancto, et nostri sanctificatione.

Frag.

Dieweil nur ein einig Göttlich weſen iſt[a]: warumb nenneſtu drey, den Vater, Son vnd heiligen Geiſt?

Antwort.

Darumb daß ſich Gott alſo in ſeinem wort geoffenbaret hat[b], daß dieſe drey vnderſchiedliche Perſonen, der einig wahrhafftig ewig Gott ſeind.

a) Deut. 6. b) Esai. 61. Psal. 10. Matt. 8. et 28. 1 Ioh. 5.

XXV.

Cum una sit tantum essentia divina, cur tres istos nominas, Patrem, Filium, et Spiritum Sanctum?

Quia Deus ita se in verbo suo patefecit, quod tres hæ distinctæ personæ sint unus ille verus et æternus Deus.

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Frage 24.

Wie werden dieſe Artikel abgetheilt?

Antwort.

In drei Theile: Der erſte iſt von Gott dem Vater, und unſerer Erſchaffung; der andere von Gott dem Sohne, und unſerer Erlöſung; der dritte von Gott dem heiligen Geiſte, und unſerer Heiligung.

Question 24.

How are these Articles divided?

Answer.

Into three parts: The first is of God the Father, and our creation; the second, of God the Son, and our redemption; the third, of God the Holy Ghost, and our sanctification.

Frage 25.

Dieweil nur ein einiges göttliches Weſen iſt, warum nenneſt du drei, den Vater, Sohn und heiligen Geiſt?

Antwort.

Darum, weil ſich Gott alſo in ſeinem Wort geoffenbaret hat, daß dieſe drei unterſchiedlichen Perſonen der einige, wahrhaftige, ewige Gott ſind.

Question 25.

Since there is but one Divine Being, why speakest thou of three, Father, Son, and Holy Ghost?

Answer.

Because God has so revealed Himself in His word, that these three distinct Persons are the one, true, eternal God.

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Von Gott dem Vater.

Frag.

Was glaubeſtu, wenn du ſprichſt, Ich glaub in Gott Vater, den allmechtigē, Schöpffer himēls vnd der erden?

Antwort.

Daß der ewig Vater vnſers Herrn Jeſu Chriſti, der Himēl vnd Erden ſampt allem, was drinnen iſt, auß nichts erſchaffen [a]), auch dieſelbigen noch durch ſeinen ewigen rhat vnd fürſehung erhelt vnd regieret [b]): umb ſeines Sons Chriſti willen, mein Gott vñ mein Vater ſey [c]), auff welchen ich alſo vertrawe, daß ich nicht zweiffel, er werde mich mit aller notdurfft leibs vnd der ſeelen verſorgen [d]), auch alles vbel, ſo er mir in dieſem jamerthal zuſchicket, mir zu gut wenden [e]): dieweil ers thun kan, als ein allmechtiger Gott [f]): vnd auch thun wil als ein getrewer Vater [g]).

a) Gen. 1. Psal. 33. *b*) Psal. 104. Matt. 10. Heb. 1. Psal. 115. *c*) Ioh. 1. Rom. 8. Gal. 4. Ephes. 1. *d*) Psal. 55. Matt. 6. Luc. 12. *e*) Rom. 8. *f*) Rom. 10. *g*) Matt. 6. et 7.

DE DEO PATRE.

XXVI.

Quid credis cum dicis: CREDO IN DEUM PATREM OMNIPOTENTEM, CREATOREM CŒLI ET TERRÆ?

Credo æternum Patrem Domini nostri Jesu Christi, qui cœlum et terram, cum omnibus, quæ in iis sunt, ex nihilo creavit, quique eadem æterno suo consilio et providentia sustentat ac gubernat, propter Christum, Deum meum et Patrem meum esse; itaque sic ei confido, sic in eo acquiesco, ut non dubitem, quin provisurus sit omnibus, cum animo, tum corpori meo necessariis: quin etiam, quæ mihi mala in hac ærumnosa vita immittit, ea in meam salutem sit conversurus; cum et facere id possit, ut omnipotens Deus, et facere id velit, ut benignus Pater.

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Von Gott dem Vater.

Frage 26.

Was glaubeſt du, wenn du ſprichſt: Ich glaube an Gott Vater, den Allmächtigen, Schöpfer Himmels und der Erden?

Antwort.

Daß der ewige Vater unſeres Herrn Jeſu Chriſti, der Himmel und Erde, ſammt allem was darinnen iſt, aus nichts erſchaffen, auch dieſelbigen noch durch ſeinen ewigen Rath und Vorſehung erhält und regiert, um ſeines Sohnes Chriſti willen mein Gott und mein Vater ſei; auf welchen ich alſo vertraue, daß ich nicht zweifle, Er werde mich mit aller Nothdurft Leibes und der Seele verſorgen, auch alles Uebel, ſo Er mir in dieſem Jammerthal zuſchickt, mir zu gut wenden; dieweil Er es thun kann, als ein allmächtiger Gott, und auch thun will, als ein getreuer Vater.

OF GOD THE FATHER.

Question 26.

What dost thou believe when thou sayest: I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?

Answer.

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son my God and my Father; in whom I so trust, as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears He will turn to my good; for He is able to do it, being Almighty God, and willing also, being a faithful Father.

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Frag.

Was verſteheſtu durch die fürſehung Gottes?

Antwort.

Die allmechtige vnd gegenwertige krafft Gottes[a]), durch welche er himel vnd erde, ſampt allen Creaturen, gleich als mit ſeiner hand noch erhelt[b]), vnd alſo regiert, daß laub vnd graß, regen vnd dürre, fruchtbare vñ vnfruchtbare jar, eſſen vnd trincken[c]), geſundheit vnd kranckheit[d]) reichthumb vnd armuth[e]) vnd alles, nicht ohne gefehr, ſonder von ſeiner väterlichen hand vns zukomme.

a) Act. 17. b) Heb. 1. c) Iere. 5. Act. 14. d) Ioh. 9. e) Prou. 22.

XXVII.

Quid est providentia Dei?

Omnipotens et ubique præsens Dei vis, qua cœlum ac terram cum omnibus creaturis tanquam manu sustinet ac gubernat; ut quæ terra nascuntur, pluvia item et siccitas, fertilitas et sterilitas, cibus et potus, bona et adversa valetudo, divitiæ et paupertas, omnia denique, non temere aut fortuito, sed paterno ejus consilio et voluntate contingant.

Frag.

Was für nutz bekommen wir auß erkañtnuß der ſchöpffung vnd fürſehung Gottes?

Antwort.

Daß wir in aller widerwertigkeit gedultig[a]), in glückſeligkeit danckbar[b]) vnd auffs zukünftig guter zuuerſicht zu vnſerm getrewen Gott vñ Vater ſein ſollen, daß vns keine Creatur von ſeiner

a) Rom. 5. Iacob. 1. Iob. 1. b) Deut. 8. 1 Thess. 5.

XXVIII.

Quid nobis prodest hæc cognitio creationis et providentiæ divinæ?

Ut in adversis patientes, in secundis grati simus, in futurum vero optimam in Deo fidissimo Patre spem repositam habeamus, certo scientes nihil esse quod nos ab ejus

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Frage 27.

Was verſtehſt du unter der Vorſehung Gottes?

Antwort.

Die allmächtige und gegenwärtige Kraft Gottes, durch welche Er Himmel und Erde, ſammt allen Creaturen, gleich als mit ſeiner Hand noch erhält, und alſo regiert, daß Laub und Gras, Regen und Dürre, fruchtbare und unfruchtbare Jahre, Eſſen und Trinken, Geſundheit und Krankheit, Reichthum und Armuth, und Alles, nicht von ohngefähr, ſondern von ſeiner väterlichen Hand uns zukomme.

Question 27.

What dost thou understand by the Providence of God?

Answer.

The almighty and everywhere present power of God, whereby, as it were by His hand, He still upholds heaven and earth, with all creatures; and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by His fatherly hand.

Frage 28.

Was für Nutzen bekommen wir aus der Erkenntniß der Schöpfung und Vorſehung Gottes?

Antwort.

Daß wir in aller Widerwärtigkeit geduldig, in Glückſeligkeit dankbar, und auf's Zukünftige guter Zuverſicht zu unſerm getreuen Gott und Vater ſein ſollen, daß uns keine Creatur von

Question 28.

What does it profit us to know that God has created, and by His providence still upholds all things?

Answer.

That we may be patient in adversity; thankful in prosperity; and for what is future, have good confidence in our faithful God and Father, that no creature shall sep-

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liebe ſcheiden wird c), dieweil alle Creaturē alſo in ſeiner hand ſind, daß ſie ſich one ſeinen willen auch nicht regen noch bewegen können d).

c) Rom. 8. d) Iob. 1. Act. 17. Prou. 21.

amore abstrahat; quandoquidem omnes creaturæ ita sunt in ejus potestate, ut sine ejus arbitrio, non modo nihil agere, sed ne moveri quidem possint.

Von Gott dem Son.

DE DEO FILIO.

Frag.

Warumb wirdt der Son Gottes Jeſus, das iſt, ſeligmacher genañt?

XXIX.

Quare Filius Dei appellatur Jesus, *hoc est, Salvator?*

Antwort.

Darumb daß er vns ſelig macht von vnſern ſünden a) vnd daß bey keinem andern einige ſeligkeit zu ſuchen noch zu finden iſt b).

a) Matt. 1. b) Act. 4.

Quia nos salvat ab omnibus peccatis nostris; nec ulla salus vel peti aliunde debet, vel alibi reperiri potest.

Frag.

Glauben denn die auch an den einigen ſeligmacher Jeſum, die jre ſeligkeit vnd heil bey heiligen, bei jnen ſelbſt, oder anderſtwo ſuchen?

XXX.

Creduntne igitur illi in unicum Servatorem Jesum, qui a sanctis, aut a se, aut aliunde felicitatem salutemve quærunt?

Antwort.

Nein: ſonder ſie verleugnen mit der that den einigen Seligmacher vnd Hei-

Non; etsi enim verbo quidem eo Servatore gloriantur, re ipsa ta

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ſeiner Liebe ſcheiden wird; dieweil alle Creaturen alſo in ſeiner Hand ſind, daß ſie ſich ohne ſeinen Willen auch nicht regen noch bewegen können.

arate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.

Von Gott dem Sohne.

OF GOD THE SON.

Frage 29.

Warum wird der Sohn Gottes Jeſus, das iſt, Seligmacher genannt?

Antwort.

Darum, weil Er uns ſelig macht von unſern Sünden, und weil bei keinem Andern einige Seligkeit zu ſuchen noch zu finden iſt.

Question 29.

Why is the Son of God called Jesus, *that is, Saviour?*

Answer.

Because He saves us from our sins; and no salvation is to be either sought or found in any other.

Frage 30.

Glauben denn die auch an den einigen Seligmacher Jeſum, die ihre Seligkeit und Heil bei Heiligen, bei ſich ſelbſt, oder anderswo ſuchen?

Antwort.

Nein; ſondern ſie verläugnen mit der That den einigen Seligmacher und

Question 30.

Do such then believe in the only Saviour Jesus, who seek their salvation and welfare of saints, of themselves, or anywhere else?

Answer.

No; although they may make their boast of Him, yet in act they

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land Jesum, ob sie sich sein gleich rhümen [a]). Denn entweder Jesus nit ein volkomner Heiland sein muß: oder die diesen Heiland mit warem glauben annemen, müssen alles in jm haben, daß zu jrer seligkeit vonnöten ist [b]).

men abnegant unicum Servatorem Jesum. Necesse est enim, aut Jesum non esse perfectum Servatorem, aut qui eum Servatorem vera fide amplectuntur, eos omnia in ipso possidere, quæ ad salutem requiruntur.

a) 1 Cor. 1. Gala. 3. *b*) Esai. 9. Col. 1. 2. Ioh. 1.

Frag.

Warumb ist er Christus, das ist, ein gesalbter genañt?

Antwort.

Daß er von Gott dem Vater verordnet, vnd mit dem heiligen Geist [a]) gesalbet ist, zu vnserm obersten Propheten vnd Lehrer, der vns den heimlichen rhat vnd willen Gottes von vnser erlösung volkomlich offenbaret [b]): Vnd zu vnserem einigen hohen Priester, der vns mit dem einigē opffer seines leibs erlöset hat, vnd jmerdar mit seiner fürbit für dem Vater vertrit [c]): Vnd zu vnserm ewigen König, der vns mit seinē wort vñ Geist regiert [d]), vnd bey der erworbenen erlösung schützet und erhelt.

a) Hebr. 1. *b*) Psal. 110. Hebr. 7. Rom. 8. *c*) Psa. 2. Luc. 1. *d*) Rom. 5. Matt. 28.

XXXI.

Quare appellatur CHRISTUS, *hoc est, unctus?*

Quod a Patre ordinatus, et Spiritu Sancto unctus, sit summus Propheta ac Doctor, qui nobis arcanum consilium et omnem voluntatem Patris de redemptione nostri patefecit; et summus Pontifex, qui nos unico sacrificio sui corporis redemit, assidueque pro nobis apud Patrem intercedit; et Rex, qui nos suo verbo et Spiritu gubernat, et partam nobis salutem tuetur ac conservat.

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Heiland Jesum, ob sie sich sein gleich rühmen. Denn entweder Jesus nicht ein vollkommener Heiland sein muß, oder die diesen Heiland mit wahrem Glauben annehmen, müssen Alles in Ihm haben, das zu ihrer Seligkeit vonnöthen ist.

deny the only Saviour Jesus. For either Jesus is not a complete Saviour, or they who by true faith receive this Saviour, must have in Him all that is necessary to their salvation.

Frage 31.

Warum ist Er Christus, das ist, ein Gesalbter genannt?

Antwort.

Weil Er von Gott dem Vater verordnet, und mit dem heiligen Geiste gesalbet ist, zu unserm obersten Propheten und Lehrer, der uns den heimlichen Rath und Willen Gottes von unserer Erlösung vollkommen offenbaret; und zu unserm einigen Hohenpriester, der uns mit dem einigen Opfer seines Leibes erlöset hat, und immerdar mit seiner Fürbitte vor dem Vater vertritt; und zu unserm ewigen König, der uns mit seinem Wort und Geist regiert, und bei der erworbenen Erlösung schützet und erhält.

Question 31.

Why is He called Christ, *that is, Anointed?*

Answer.

Because He is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet and Teacher, who fully reveals to us the secret counsel and will of God concerning our redemption; and our only High Priest, who by the one sacrifice of His body has redeemed us, and ever liveth to make intercession for us with the Father; and our eternal King, who governs us by His word and Spirit, and defends and preserves us in the redemption obtained for us.

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Frag.

Warumb wirſt aber du ein Chriſt geneñt?

Antwort.

Daß ich durch den glauben ein glied Chriſti [a]) vnd alſo ſeiner ſalbung theilhafftig bin [b]), auff daß auch ich ſeinen Namen bekenne [c]), mich jm zu einem lebendigen danckopffer darſtelle [d]), vnd mit freyem gewiſſen in dieſem leben wider die ſünde vnd Teufel ſtreite, und her nach in ewigkeit mit jm vber alle Creaturen herſche.

a) Act. 11. 1 Ioh. 2. *b*) Act. 2. Ioel. 2. Mar. 8. *c*) Rom. 12. Apoc. 5. *d*) Rom. 6. Apoc. 1.

Frag.

Warumb heiſt er Gottes eingeborner Son, ſo doch wir auch kinder Gottes ſind?

Antwort.

Darumb daß Chriſtus allein der ewig natürlich Son Gottes iſt [a]): wir aber vmb ſeinet willē auß gnaden zu kindern Gottes angenommen ſind [b]).

a) Ioh. 1. Heb. 1. *b*) Rom. 8. Ephes. 1.

Frag.

Warumb nenneſtu jn vnſern Herrn?

XXXII.

Cur vero tu Christianus appellaris?

Quod per fidem membrum sum Jesu Christi, et unctionis ipsius particeps, ut et nomen ejus confitear, meque sistam ipsi vivam gratitudinis hostiam, et in hac vita, contra peccatum et Satanam, libera et bona conscientia pugnem, et postea æternum cum Christo regnum in omnes creaturas teneam.

XXXIII.

Quam ob causam Christus vocatur Filius Dei unigenitus, *cum nos quoque simus filii Dei?*

Quia solus Christus est coæternus et naturalis æterni Patris Filius; nos autem propter eum, ex gratia, a Patre adoptati sumus.

XXXIV.

Qua de causa appellas eum Dominum nostrum?

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Frage 32.

Warum wirſt aber du ein Chriſt genannt?

Antwort.

Weil ich durch den Glauben ein Glied Chriſti, und alſo ſeiner Salbung theilhaftig bin; auf daß auch ich ſeinen Namen bekenne, mich Ihm zu einem lebendigen Dankopfer darſtelle, und mit freiem Gewiſſen in dieſem Leben wider die Sünde und den Teufel ſtreite, und hernach in Ewigkeit mit Ihm über alle Creaturen herrſche.

Question 32.

But why art thou called a Christian?

Answer.

Because by faith I am a member of Christ, and thus a partaker of His anointing; in order that I also may confess His name; may present myself a living sacrifice of thankfulness to Him; and may with free conscience fight against sin and the Devil in this life, and hereafter, in eternity, reign with Him over all creatures.

Frage 33.

Warum heißt Er Gottes eingeborner Sohn, ſo doch wir auch Kinder Gottes ſind?

Antwort.

Darum, weil Chriſtus allein der ewige natürliche Sohn Gottes iſt; wir aber um ſeinetwillen aus Gnaden zu Kindern Gottes angenommen ſind.

Question 33.

Why is He called God's only begotten Son, *since we also are the children of God?*

Answer.

Because Christ alone is the eternal natural Son of God; but we are children of God by adoption through grace for His sake.

Frage 34.

Warum nenneſt du Ihn unſern Herrn?

Question 34.

Why callest thou Him our Lord?

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Antwort.

Daß er vns mit leib vnd seel von der sünden, vnd auß allem gewalt des Teufels, nicht mit golt oder silber, sonder mit seinem thewern Blut, jhm zum eigenthumb erlöset vnd erkaufft hat a).

a) 1 Pet. 1. et 2. 1 Cor. 6.

Quia corpus et animam nostram a peccatis, non auro nec argento, sed pretioso suo sanguine redemit, et ab omni potestate Diaboli liberavit, atque ita nos sibi proprios vindicavit.

Frag.

Was heist, daß er empfangen ist von dem heiligen Geist, geboren auß Maria der Jungfrawen?

XXXV.

Quid credis cum dicis: CONCEPTUS EST PER SPIRITUM SANCTUM, NATUS EX MARIA VIRGINE?

Antwort.

Daß der ewige Son Gottes, der warer vnd ewiger Gott ist a) vnd bleibet b), ware mēschliche natur, auß dem fleisch vnd blut der Jungfrawen Maria c), durch würckung des heiligen Geists an sich genomen hat d), auff daß er auch der ware samen Dauids sey e) seinen brüdern in allem gleich f), außgenommen die sünde g).

a) Ioh. 1. Rom. 1. b) Rom. 9. Gal. 4. c) Iohan. 1. d) Matt. 1. Luc. 1. Ephes. 1. e) Psal. 132. Rom. 1. f) Phil. 2. g) Heb. 4.

Quod ipse Filius Dei, qui est, et permanet verus ac æternus Deus, naturam vere humanam ex carne et sanguine virginis Mariæ, operatione Spiritus Sancti assumpsit; ut simul sit verum semen Davidis, fratribus suis per omnia similis, excepto peccato.

Frag.

Was nutz bekomestu auß der heiligen empfengnuß vnd geburt Christi?

XXXVI.

Quem fructum percipis ex sancta conceptione et nativitate Christi?

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Antwort.

Weil Er uns mit Leib und Seele von der Sünde, und aus aller Gewalt des Teufels, nicht mit Gold oder Silber, sondern mit seinem theuren Blut, Ihm zum Eigenthum erlöset und erkaufet hat.

Answer.

Because, not with silver or gold, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the Devil, to be His own.

Frage 35.

Was heißt, daß Er empfangen ist von dem heiligen Geiste, geboren aus Maria der Jungfrau?

Question 35.

What is the meaning of: Conceived by the Holy Ghost, born of the Virgin Mary?

Antwort.

Daß der ewige Sohn Gottes, der wahrer und ewiger Gott ist und bleibet, wahre menschliche Natur aus dem Fleisch und Blut der Jungfrau Maria, durch Wirkung des heiligen Geistes, an sich genommen hat; auf daß Er auch der wahre Same Davids sei, seinen Brüdern in Allem gleich, ausgenommen die Sünde.

Answer.

That the eternal Son of God, who is and continues true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; so that He also might be the true seed of David, like unto His brethren in all things, sin excepted.

Frage 36.

Was für Nutzen bekommst du aus der heiligen Empfängniß und Geburt Christi?

Question 36.

What benefit dost thou receive from the holy conception and birth of Christ?

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Antwort.

Daß er vnſer mittler iſt, vñ mit ſeiner vnſchuld vnd volkommenen heiligkeit meine ſünde, darin ich bin empfangen, für Gottes angeſicht bedecket a).

a) Psal. 32. 1 Cor. 1.

Quod is noster sit Mediator, et sua innocentia, ac perfecta sanctitate, mea peccata, in quibus conceptus sum, tegat, ne in conspectum Dei veniant.

Frag.

Was verſteheſtu durch das wörtlein gelitten?

XXXVII.

Quid credis cum dicis: PASSUS EST?

Antwort.

Daß er an leib vnd ſeel, die gantze zeit ſeines lebens auff erden, ſonderlich aber am ende deſſelben, den zorn Gottes wider die ſünde des gantzen menſchlichen geſchlechts getragen hat a), auff daß er mit ſeinem leiden, als mit dem einigen Sönopffer b), vnſer leib vnd ſeel von der ewigen verdamnuß erlöſete, vñ vns Gottes gnade, gerechtigkeit vñ ewiges leben erwürbe.

Eum toto quidem vitæ suæ tempore, quo in terris egit, præcipue vero in ejus extremo, iram Dei adversus peccatum universi generis humani corpore et anima sustinuisse, ut sua passione, tanquam unico sacrificio propitiatorio, corpus et animam nostram ab æterna damnatione liberaret, et nobis gratiam Dei, justitiam et vitam æternam acquireret.

a) 1 Pet. 2. Esai. 53. b) 1 Ioh. 2. et 4. Rom. 3.

Frag.

Warumb hat er vnder dem Richter Pontio Pilato gelitten?

XXXVIII.

Quid causæ fuit, cur sub judice PONTIO PILATO *pateretur?*

Antwort.

Auff daß er vnſchuldig vnder dem

Ut innocens coram judice politico

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Antwort.

Daß Er unſer Mittler iſt, und mit ſeiner Unſchuld und vollkommenen Heiligkeit meine Sünde, darin ich bin empfangen, vor Gottes Angeſicht bedecket.

Frage 37.

Was verſtehſt du unter dem Wörtlein: Gelitten?

Antwort.

Daß Er an Leib und Seele die ganze Zeit ſeines Lebens auf Erden, ſonderlich aber am Ende deſſelben, den Zorn Gottes wider die Sünde des ganzen menſchlichen Geſchlechts getragen hat, auf daß Er mit ſeinem Leiden, als mit dem einigen Sühnopfer, unſern Leib und Seele von der ewigen Verdammniß erlöſete, und uns Gottes Gnade, Gerechtigkeit und ewiges Leben erwürbe.

Frage 38.

Warum hat Er unter dem Richter Pontio Pilato gelitten?

Antwort.

Auf daß Er unſchuldig unter dem

Answer.

That He is our Mediator, and with His innocence and perfect holiness covers, in the sight of God, my sin wherein I was conceived.

Question 37.

What dost thou understand by the word: Suffered?

Answer.

That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race; in order that by His passion, as the only atoning sacrifice, He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness and eternal life.

Question 38.

Why did He suffer under Pontius Pilate, *as judge?*

Answer.

That He, being innocent, might

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weltlichen Richter verdamt würde [a]), vnd vns damit von dem ſtrengen vrtheil Gottes, das vber vns gehen ſolte, erlediget [b]).

damnatus, nos a severo Dei judicio, quod omnes manebat, eximeret.

a) Luc. 23. Ioh. 19. *b*) Psal. 69. Esai. 53. 2 Cor. 5. Gal. 3.

Frag.

Iſt es etwas mehr, daß er iſt gecreutziget worden, denn ſo er eines andern todts geſtorben were?

XXXIX.

Estne vero quiddam amplius, quod AFFIXUS EST CRUCI, *quam si alio genere mortis affectus esset?*

Antwort.

Ja, Denn dardurch bin ich gewiß, daß er die vermaledeyung die auff mir lage, auff ſich geladen habe [a]). Dieweil der tod des Creutzes von Gott verflucht war [b]).

Sane amplius. Ex hac enim re sum certus, eum maledictionem, quæ mihi incumbebat, in se recepisse; nam mors crucis a Deo erat maledicta.

a) Galat. 3. *b*) Deut. 21. Galat. 3.

Frag.

Warumb hat Chriſtus den tod müſſen leiden?

XL.

Cur necesse fuit, ut Christus ad MORTEM *usque se demitteret?*

Antwort.

Darumb, daß von wegen der gerechtigkeit vnd warheit [a]) Gottes, nicht anderſt für vnſere ſünden möchte bezalet werden, denn durch den todt des Sons Gottes [b]).

Propterea, quod justitiæ et veritati Dei nullo alio pacto pro nostris peccatis potuit satisfieri, quam ipsa morte Filii Dei.

a) Gen. 2. *b*) Heb. 2.

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weltlichen Richter verdammet würde, und uns damit von dem strengen Urtheil Gottes, das über uns ergehen sollte, erledigte.

be condemned by the temporal judge, and thereby deliver us from the severe judgment of God to which we were exposed.

Frage 39.

Ist es etwas mehr, daß Er ist gekreuziget worden, denn so Er eines andern Todes gestorben wäre?

Antwort.

Ja: denn dadurch bin ich gewiß, daß Er die Vermaledeiung, die auf mir lag, auf sich geladen habe; dieweil der Tod des Kreuzes von Gott verflucht war.

Question 39.

Is there anything more in His having been CRUCIFIED, *than if He had died some other death?*

Answer.

Yes: for thereby I am assured that He took on Himself the curse which lay upon me; because the death of the cross was accursed of God.

Frage 40.

Warum hat Christus den Tod müssen leiden?

Antwort.

Darum, weil wegen der Gerechtigkeit und Wahrheit Gottes nicht anders für unsere Sünden möchte bezahlet werden, denn durch den Tod des Sohnes Gottes.

Question 40.

Why was it necessary for Christ to suffer DEATH?

Answer.

Because, by reason of the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

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Frag.

Warumb iſt er begraben worden?

Antwort.

Damit zu bezeugen, daß er warhafftig geſtorben ſey [a]).

a) Mat. 27. Luc. 23. Ioh. 19. Act. 13.

XLI.

Quare etiam SEPULTUS *est?*

Ut eo testatum faceret, se vere mortuum esse.

Frag.

Weil denn Chriſtus für vns geſtorben iſt, wie kompts daß wir auch ſterben müſſen?

Antwort.

Vnſer tod iſt nit ein bezalung für vnſere ſünd: ſonder nur ein abſterbūg der ſünden, vnd eingang zum ewigen leben [a]).

a) Ioh. 5. Phil. 1. Rom. 7.

XLII.

At cum Christus pro nobis mortem oppetierit, cur nobis quoque est moriendum?

Mors nostra non est pro peccatis nostris satisfactio, sed peccati abolitio, et transitus in vitam æternam.

Frag.

Was bekommen wir mehr für nutz auß dem opffer vnd todt Chriſti am Creutz?

Antwort.

Daß dürch ſeine krafft vnſer alter menſch mit jm gecreutziget, getödtet vñ begraben wird [a]), auff daß die böſen lüſte des fleiſches nicht mehr in vns regieren [b]), ſonder daß wir vns ſelbſt ihm zur danckſagung auffopffern [c]).

a) Rom. 6. Coloss. 2. b) Rom. 6. c) Rom. 12.

XLIII.

Quid præterea capimus commodi ex sacrificio et morte Christi in cruce?

Quod virtute ejus mortis vetus noster homo una cum eo crucifigitur, interimitur, ac sepelitur, ne pravæ cupiditates et desideria carnis posthac in nobis regnent, sed nos ipsos ei hostiam gratitudinis offeramus.

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Frage 41.

Warum iſt Er begraben worden?

Antwort.

Damit zu bezeugen, daß Er wahrhaftig geſtorben ſei.

Question 41.

Why was He BURIED?

Answer.

To show thereby that He was really dead.

Frage 42.

Weil denn Chriſtus für uns geſtorben iſt, wie kommt es, daß wir auch ſterben müſſen?

Antwort.

Unſer Tod iſt nicht eine Bezahlung für unſere Sünde, ſondern nur eine Abſterbung der Sünden, und Eingang zum ewigen Leben.

Question 42.

Since then Christ died for us, why must we also die?

Answer.

Our death is not a satisfaction for our sin, but only a dying to sins and entering into eternal life.

Frage 43.

Was bekommen wir mehr für Nutzen aus dem Opfer und Tod Chriſti am Kreuz?

Antwort.

Daß durch ſeine Kraft unſer alter Menſch mit Ihm gekreuziget, getödtet und begraben wird, auf daß die böſen Lüſte des Fleiſches nicht mehr in uns regieren, ſondern daß wir uns ſelbſt Ihm zur Dankſagung aufopfern.

Question 43.

What further benefit do we receive from the sacrifice and death of Christ on the cross?

Answer.

That by His power our old man is with Him crucified, slain and buried; that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

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Frag.

Warum̃ folget abgeſtiegē zu der hellē?

Antwort.

Daß ich in meinen höchſten anfechtungē verſichert ſey, mein HERR Chriſtus habe mich durch ſeine vnaußſprechliche angſt, ſchmertzen vnd ſchrecken, die er auch an ſeiner ſeelē, am Creutz vnd zuuor erlitten, von der helliſchen angſt vnd pein erlöſet[a].

a) Esai. 53. Mat. 27.

XLIV.

Cur additur: DESCENDIT AD INFERNA?

Ut in summis doloribus et gravissimis tentationibus, me consolatione hac sustentem, quod Dominus meus Jesus Christus inenarrabilibus animi sui angustiis, cruciatibus, et terroribus, in quos cum antea, tum maxime in cruce pendens, fuerat demersus, me ab angustiis et cruciatibus inferni liberavit.

Frag.

Was nützet vns die Aufferſtehung Chriſti?

Antwort.

Erſtlich hat er durch ſeine Aufferſtehung den tod vberwunden, daß er vns der gerechtigkeit, die er vns durch ſeinen todt erworben hat, köndte theilhafftig machen[a]. Zum andern werden auch wir jetzunder durch ſeine krafft erwecket zu einem newen leben[b]. Zum dritten iſt vns die Aufferſtehung Chriſti ein gewiſſes pfand vnſerer ſeligen aufferſtehung[c].

a) 1 Cor. 15. Rom. 4. 1 Pet. 1. b) Rom. 6. Coloss. 3. Ephes. 2. c) 1 Cor. 15. Rom. 8.

XLV.

Quid nobis prodest RESURRECTIO *Christi?*

Primum, sua resurrectione mortem devicit, ut nos posset ejus justitiæ, quam nobis sua morte pepererat, participes facere. Deinde, nos jam quoque ejus potentia ad novam vitam excitamur. Postremo, resurrectio capitis nostri Christi nobis gloriosæ resurrectionis nostræ pignus est.

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Frage 44.

Warum folget: Hinabgefahren in das Todtenreich?

Antwort.

Daß ich in meinen höchsten Anfechtungen versichert sei, mein Herr Christus habe mich durch seine unaussprechliche Angst, Schmerzen und Schrecken, die Er auch an seiner Seele am Kreuz und zuvor erlitten, von der hölliſchen Angst und Pein erlöset.

Question 44.

Why is it added: He descended into hades?

Answer.

That in my greatest temptations I may be assured that Christ, my Lord, by His inexpressible anguish, pains, and terrors which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell.

Frage 45.

Was nützet uns die Auferstehung Christi?

Antwort.

Erstlich hat Er durch seine Auferstehung den Tod überwunden, daß Er uns der Gerechtigkeit, die Er uns durch seinen Tod erworben hat, könnte theilhaftig machen. Zum Andern werden auch wir jetzt durch seine Kraft erwecket zu einem neuen Leben. Zum Dritten ist uns die Auferstehung Christi ein gewisses Pfand unserer seligen Auferstehung.

Question 45.

What benefit do we receive from the resurrection *of Christ?*

Answer.

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, we also are now by His power raised up to a new life. Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.

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Frag.

Wie verſteheſtu daß er iſt gen Himmel gefaren?

Antwort.

Daß Chriſtus für den augen ſeiner Jünger, iſt von der erdē auffgehabē gen himmel [a]), vnd vns zu gut daſelbſt iſt [b]), bis daß er widerkompt zu richten die lebendigen vnd die todten [c]).

a) Act. 1. Mat. 28. Mar. 16. Luc. 24. b) Hebr. 4. 7. et 9. Rom. 8. Ephes. 4. Coloss. 3. c) Act. 1. Mat. 24.

Frag.

Iſt denn Chriſtus nit bey vns biß ans ende der welt, wie er vns verheiſſen hat? [a])

Antwort.

Chriſtus iſt warer Menſch vñ warer Gott: Nach ſeiner menſchlichen natur, iſt er jetzunder nicht auff erden [b]): aber nach ſeiner Gottheit, Maieſtet, genad vnd Geiſt, weicht er niñer von vns [c]).

a) Mat. 28. b) Mat. 26. Ioh. 16. et 17. Act. 3. c) Ioh. 14. et 16. Mat. 28. Ephes. 4.

Frag.

Werden aber mit der weiß die zwo naturen in Chriſto nit von einander getrennet, ſo die menſcheit nicht vberal iſt, da die Gottheit iſt?

XLVI.

Quomodo intelligis illud: Ascendit ad cœlos?

Quod aspicientibus discipulis Christus de terra in cœlum sublatus est, atque etiamnum nostra causa ibidem est, et erit, donec redeat ad judicandum vivos et mortuos.

XLVII.

An ergo Christus non est nobiscum usque ad finem mundi, quemadmodum promisit?

Christus est verus Deus et verus homo, itaque secundum naturam humanam, jam non est in terra; at secundum divinitatem suam, majestatem, gratiam et Spiritum, nullo unquam tempore a nobis abest.

XLVIII.

An vero isto pacto duæ naturæ in Christo non divelluntur, si non sit natura humana, ubicunque est divina?

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Frage 46.

Wie verstehst du, daß Er ist gen Himmel gefahren?

Antwort.

Daß Christus vor den Augen seiner Jünger ist von der Erde aufgehoben gen Himmel, und uns zu gut daselbst ist, bis daß Er wiederkommt zu richten die Lebendigen und die Todten.

Question 46.

How dost thou understand the words: He ascended into Heaven?

Answer.

That Christ, in sight of His disciples, was taken up from the earth into heaven; and in our behalf there continues, until He shall come again to judge the living and the dead.

Frage 47.

Ist denn Christus nicht bei uns bis an das Ende der Welt, wie Er uns verheißen hat?

Antwort.

Christus ist wahrer Mensch und wahrer Gott: nach seiner menschlichen Natur ist Er jetzt nicht auf Erden, aber nach seiner Gottheit, Majestät, Gnade und Geist weicht Er nimmer von uns.

Question 47.

Is not then Christ with us even unto the end of the world, as He has promised?

Answer.

Christ is true Man and true God: according to His human nature, He is now not upon earth; but according to His Godhead, majesty, grace and Spirit, He is at no time absent from us.

Frage 48.

Werden aber auf diese Weise die zwei Naturen in Christo nicht von einander getrennt, so die Menschheit nicht überall ist, da die Gottheit ist?

Question 48.

But are not, in this way, the two natures in Christ separated from one another, if the Manhood be not wherever the Godhead is?

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Antwort.

Mit nichten: Denn weil die Gottheit vnbegreiflich vnd allenthalben gegenwertig ist[a]: so muß folgen, daß sie wol ausserhalb jrer angenommenen menschheit, vnd dennoch nichts desto weniger auch in derselben ist, vnd personlich mit jr vereiniget bleibt[b].

a) Act. 7. Iere. 23. *b*) Coloss. 2. Ioh. 3. et 11. Mat. 28.

Frag.

Was nützet vns die Himmelfart Christi?

Antwort.

Erstlich, daß er im himmel für dem angesicht seines Vaters, vnser fürsprecher ist[a]. Zum andern, daß wir vnser fleisch im himel zu einem sichern pfand haben, daß er als das haupt, vns seine glieder auch zu sich werde hinauff nemen[b]. Zum dritten, daß er vns seinen Geist zum gegenpfandt herab sendet[c], durch welches krafft wir suchen was droben ist, da Christus ist, sitzend zu der rechten Gottes, vnd nicht das auff erden ist[d].

a) 1 Ioh. 2. Rom. 8. *b*) Ioh. 14. et 20. Ephes. 2. *c*) Ioh. 14. Act. 2. 2 Cor. 1. et 5. *d*) Coloss. 3. Phil. 3.

Minime: nam cum divinitas comprehendi non queat, et omni loco præsens sit, necessario consequitur, esse eam quidem extra naturam humanam, quam assumpsit, sed nihilominus tamen esse in eadem, eique personaliter unitam permanere.

XLIX.

Quem fructum nobis affert ascensio Christi in cœlum?

Primum, quod in cœlo apud Patrem pro nobis intercedit. Deinde, quod carnem nostram in cœlo habemus, ut eo tanquam certo pignore confirmemur, fore, ut ipse, qui caput nostrum est, nos sua membra ad se extollat. Tertio, quod nobis suum Spiritum mutui pignoris loco mittit, cujus efficacia, non terrena, sed superna quærimus, ubi ipse est ad dexteram Dei sedens.

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Antwort.

Mit nichten; denn weil die Gottheit unbegreiflich und allenthalben gegenwärtig ist, so muß folgen, daß sie wohl außerhalb ihrer angenommenen Menschheit, und dennoch nichts destoweniger auch in derselben ist, und persönlich mit ihr vereiniget bleibt.

Answer.

By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the Manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it.

Frage 49.

Was nützet uns die Himmelfahrt Christi?

Question 49.

What benefit do we receive from Christ's ascension into heaven?

Antwort.

Erstlich, daß Er im Himmel vor dem Angesicht seines Vaters unser Fürsprecher ist. Zum Andern, daß wir unser Fleisch im Himmel zu einem sichern Pfand haben, daß Er, als das Haupt, uns seine Glieder auch zu sich werde hinauf nehmen. Zum Dritten, daß Er uns seinen Geist zum Gegenpfand herab sendet, durch welches Kraft wir suchen was droben ist, da Christus ist, sitzend zur Rechten Gottes, und nicht das auf Erden ist.

Answer.

First, that He is our Advocate in the presence of His Father in heaven. Secondly, that we have our flesh in heaven, as a sure pledge, that He, as the Head, will also take us, His members, up to Himself. Thirdly, that He sends us His Spirit, as an earnest, by whose power we seek those things which are above, where Christ sitteth on the right hand of God, and not things on the earth.

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Frag.

Warumb wird hinzu geſetzt, daß er ſitze zur rechten Gottes?

Antwort.

Daß Chriſtus darumb gen himel gefaren iſt, daß er ſich daſelbſt erzeige, als das haubt ſeiner Chriſtlichen kirchen [a]), durch welches der Vater alles regiert [b]).

a) Ephes. 1. Coloss. 1. b) Mat. 28. Ioh. 5.

L.

Cur additur: SEDET AD DEXTERAM DEI?

Quia Christus ideo in cœlum ascendit, ut se ibi caput suæ Ecclesiæ declararet, per quod Pater omnia gubernat.

Frag.

Was nützet vns dieſe herrligkeit vnſers haupts Chriſti?

Antwort.

Erſtlich daß er durch ſeinen heiligen Geiſt, in vns ſeine glieder, die himliſchē gaben außgeuſt [a]). Darnach, daß er vns mit ſeinem gewalt wider alle feind ſchützet vnd erhelt [b]).

a) Ephes. 4. b) Psal. 2. Ioh. 10. Ephes. 4.

LI.

Quid nobis prodest hæc gloria nostri capitis Christi?

Primum, quod per Spiritum Sanctum in nos, sua membra, cœlestia dona effundit. Deinde, quod nos sua potentia contra omnes hostes protegit ac defendit.

Frag.

Was tröſtet dich die widerkunfft Chriſti zu richten die lebendigen vnd die todten?

Antwort.

Daß ich in allem trübſal vnd verfolgung mit auffgerichtem haupt, ebē des Richters der ſich zuuor dem gericht

LII.

Quid te consolatur reditus Christi AD JUDICANDUM VIVOS ET MORTUOS?

Quod in omnibus miseriis et persecutionibus, erecto capite, eundem illum qui se prius pro me judicio

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Frage 50.

Warum wird hinzugeſetzt, daß Er ſitze zur Rechten Gottes?

Antwort.

Daß Chriſtus darum gen Himmel gefahren iſt, daß Er ſich daſelbſt erzeige als das Haupt ſeiner chriſtlichen Kirche, durch welches der Vater Alles regiert.

Question 50.

Why is it added: And sitteth at the right hand of God?

Answer.

Because Christ ascended into heaven for this end, that He might there appear as Head of His Church, by whom the Father governs all things.

Frage 51.

Was nützet uns dieſe Herrlichkeit unſers Hauptes Chriſti?

Antwort.

Erſtlich, daß Er durch ſeinen heiligen Geiſt in uns, ſeine Glieder, die himmliſchen Gaben ausgießt. Darnach, daß Er uns mit ſeiner Gewalt wider alle Feinde ſchützet und erhält.

Question 51.

What benefit do we receive from this glory of our Head, Christ?

Answer.

First, that by His Holy Spirit He sheds forth heavenly gifts in us, His members; then, that by His power He defends and preserves us against all enemies.

Frage 52.

Was tröſtet dich die Wiederkunft Chriſti, zu richten die Lebendigen und die Todten?

Antwort.

Daß ich in aller Trübſal und Verfolgung mit aufgerichtetem Haupt eben des Richters, der ſich zuvor dem

Question 52.

What comfort is it to thee, that Christ shall come again to judge the quick and the dead?

Answer.

That in all my sorrows and persecutions, with uplifted head, I look for the self-same One, who has be-

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Gottes für mich dargeſtelt, vnd alle vermaledeiung von mir hinweg genomen hat, auß dem himel gewertig bin[a]), daß er alle ſeine vnd meine feinde, in die ewige verdamnuß werffe[b]): mich aber ſampt allen außerwelten zu jhm in die himliſche freud vnd herrligkeit neme[c]).

a) Luc. 21. Rom. 8. Phil. 3. Tit. 2. *b*) 2 Thess. 1. 1 Thess. 4. Mat. 25. *c*) Mat. 25.

Dei statuit, et maledictionem omnem a me abstulit, judicem e cœlo expecto, qui omnes suos et meos hostes in æternas pœnas abjiciat; me vero cum omnibus electis ad se, in cœlestia gaudia et sempiternam gloriam, traducat.

Von Gott dem heiligen Geiſt.

DE DEO SPIRITU SANCTO.

Frag.

Was glaubſtu vom heiligen Geiſt?

LIII.

Quid credis de Spiritu Sancto?

Antwort.

Erſtlich daß er gleich ewiger Gott mit dem Vater vnd dem Son iſt[a]). Zum andern, daß er auch mir gegeben iſt[b]), mich durch ein waren glauben, Chriſti vnd aller ſeiner wolthaten theilhafftig machet[c]), mich tröſtet[d]), vnd bey mir bleibē wird biß in ewigkeit[e]).

a) Gen. 1. Esai. 48. 1 Cor. 3. 1 Cor. 6. Act. 5. *b*) Matt. 28. 2 Cor. 1. *c*) Galat. 3. 1 Pet. 1. 1 Cor. 6. *d*) Act. 9. *e*) Ioh. 14. 1 Pet. 4.

Primum, quod sit verus et coæternus Deus, cum æterno Patre et Filio. Deinde, quod mihi quoque datus sit, ut me per veram fidem Christi et omnium ejus beneficiorum participem faciat, me consoletur, et mecum in æternum maneat.

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Gerichte Gottes für mich dargeſtellt und alle Verdammniß von mir hinweg genommen hat, aus dem Himmel gewärtig bin; daß Er alle ſeine und meine Feinde in die ewige Verdammniß werfe, mich aber, ſammt allen Auserwählten, zu ſich in die himmliſche Freude und Herrlichkeit nehme.

fore offered Himself for me to the judgment of God and removed from me all curse, to come again as Judge from heaven; who shall cast all His and my enemies into everlasting condemnation, but shall take me, with all His chosen ones, to Himself, into heavenly joy and glory.

Von Gott dem heiligen Geiſte.

OF GOD THE HOLY GHOST.

Frage 53.

Was glaubeſt du vom heiligen Geiſte?

Antwort.

Erſtlich, daß Er gleich ewiger Gott mit dem Vater und dem Sohne iſt. Zum Andern, daß Er auch mir gegeben iſt, mich durch einen wahren Glauben Chriſti und aller ſeiner Wohlthaten theilhaftig macht, mich tröſtet, und bei mir bleiben wird bis in Ewigkeit.

Question 53.

What dost thou believe concerning the Holy Ghost?

Answer.

First, that He is co-eternal God with the Father and the Son. Secondly, that He is also given unto me; makes me by a true faith partaker of Christ and all His benefits; comforts me; and shall abide with me forever.

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Frag.

Was glaubſtu von der heiligen allgemeinen Chriſtlichen Kirchen?

Antwort.

Daß der Son Gottes[a]) auß dem gantzen menſchlichen geſchlecht[b]), jhm ein außerwelte gemein zum ewigen leben[c]), durch ſein Geiſt vnd wort[d]) in einigkeit des waren glaubens[e]), von anbegin der welt, biß ans end[f]) verſamle, ſchütze vnd erhalte[g]), vñ daß ich derſelben ein lebendiges glied bin[h]), vñ ewig bleiben werde[i]).

a) Ioh. 10. *b*) Gen. 26. *c*) Rom. 8. Ephes. 1. *d*) Esai. 59. Rom. 1. et 10. *e*) Ephes. 5. *f*) Psal. 71. 1 Cor. 11. *g*) Mat. 16. Ioh. 10. 1 Cor. 1. *h*) 1 Ioh. 3. *i*) 1 Ioh. 2.

LIV.

Quid credis de SANCTA ET CATHOLICA CHRISTI ECCLESIA?

Credo Filium Dei, ab initio mundi ad finem usque, sibi ex universo genere humano cœtum ad vitam æternam electum, per Spiritum suum et verbum, in vera fide consentientem, colligere, tueri, ac servare; meque vivum ejus cœtus membrum esse, et perpetuo mansurum.

Frag.

Was verſteheſtu durch die gemeinſchafft der Heiligen?

Antwort.

Erſtlich, daß alle vnd jede glaubigen, als glieder an dem HERRN Chriſto, vnd allen ſeinen ſchetzen vnd gaben, gemeinſchafft haben[a]). Zum andern, daß ein jeder ſeine gaben zu nutz vnd heil der andern glieder, willig vnd mit freuden anzulegen ſich ſchuldig wiſſen ſol[b]).

a) 1 Ioh. 1. 1 Cor. 1. Rom. 8. *b*) 1 Cor. 12. et 13. Phil. 2.

LV.

Quid sibi vult COMMUNIO SANCTORUM?

Primum, quod universi et singuli credentes Christi et omnium ejus bonorum, tanquam ipsius membra, communionem habeant. Deinde, quod singuli, quæ acceperunt dona, in commune commodum et universorum salutem prompte et alacriter conferre debeant.

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Frage 54.

Was glaubſt du von der heiligen, allgemeinen Kirche?

Antwort.

Daß der Sohn Gottes, aus dem ganzen menſchlichen Geſchlecht, ſich eine auserwählte Gemeine zum ewigen Leben, durch ſeinen Geiſt und Wort, in Einigkeit des wahren Glaubens, von Anbeginn der Welt bis an's Ende verſammle, ſchütze und erhalte, und daß ich derſelben ein lebendiges Glied bin, und ewig bleiben werde.

Question 54.

What dost thou believe concerning the Holy Catholic Church?

Answer.

That, out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and word, gathers, defends and preserves for Himself unto everlasting life, a chosen communion, in the unity of the true faith; and that I am, and forever shall remain, a living member of the same.

Frage 55.

Was verſtehſt du durch die Gemeinſchaft der Heiligen?

Antwort.

Erſtlich, daß alle und jede Gläubigen, als Glieder, an dem Herrn Chriſto und allen ſeinen Schätzen und Gaben Gemeinſchaft haben. Zum Andern, daß ein Jeder ſeine Gaben zu Nutz und Heil der andern Glieder willig und mit Freuden anzulegen ſich ſchuldig wiſſen ſoll.

Question 55.

What dost thou understand by the communion of saints?

Answer.

First, that believers, all and every one, as members of Christ, have part in Him and in all His treasures and gifts; secondly, that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of other members.

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Frag.

Was glaubſtu von vergebung der Sünden?

Antwort.

Daß Gott vmb der gnugthuung Chriſti willen[a]) aller meiner ſünden, auch der ſündlichen art, mit der ich mein lebenlang zu ſtreiten habe[b]) nimmermehr gedencken wil: ſonder mir die gerechtigkeit Chriſti auß gnaden ſchencket, daß ich ins gericht nimmermehr ſoll kommen[c]).

a) 1 Ioh. 2. 2 Cor. 5. *b*) Iere. 31. Psal. 103. Rom. 7. et 8. *c*) Ioh. 3.

LVI.

Quid credis de REMISSIONE PECCATORUM?

Deum propter satisfactionem Christi, meorum peccatorum, atque illius etiam pravitatis, cum qua mihi per omnem vitam pugnandum est, memoriam omnem deposuisse, et me justitia Christi gratis donare, ne unquam in judicium veniam.

Frag.

Was tröſt dich die aufferſtehung des fleiſches?

Antwort.

Daß nicht allein meine ſeel nach dieſem lebē als bald zu Chriſto jrem haupt genommen wird[a]): ſonder auch daß diß mein fleiſch, durch die krafft Chriſti auff erweckt, wider mit meiner ſeelen vereiniget, vnd dem heiligen leib Chriſti gleichformig werden ſol[b]).

a) Luc. 23. Phil. 1. *b*) 1 Cor. 15. Iob. 19. 1 Ioh. 3. Phil. 3.

LVII.

Quid te consolatur RESURRECTIO CARNIS?

Quod non tantum anima mea, postquam e corpore excesserit, e vestigio ad Christum caput suum assumetur; verum quod hæc quoque caro mea, potentia Christi excitata, rursus animæ meæ uniętur, et glorioso Christi corpori conformabitur.

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Frage 56.

Was glaubeſt du von der Vergebung der Sünden?

Antwort.

Daß Gott um der Genugthuung Chriſti willen aller meiner Sünden, auch der ſündlichen Art, mit der ich mein Leben lang zu ſtreiten habe, nimmermehr gedenken will, ſondern mir die Gerechtigkeit Chriſti aus Gnaden ſchenket, daß ich in's Gericht nimmermehr ſoll kommen.

Question 56.

What dost thou believe concerning the FORGIVENESS OF SINS?

Answer.

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither the sinful nature with which I have to struggle all my life long; but graciously imparts to me the righteousness of Christ, that I may nevermore come into condemnation.

Frage 57.

Was tröſtet dich die Auferſtehung des Fleiſches?

Antwort.

Daß nicht allein meine Seele nach dieſem Leben alsbald zu Chriſto ihrem Haupt genommen wird; ſondern auch, daß dieß mein Fleiſch, durch die Kraft Chriſti auferwecket, wieder mit meiner Seele vereiniget, und dem heiligen Leibe Chriſti gleichförmig werden ſoll.

Question 57.

What comfort does the RESURRECTION OF THE BODY *afford thee?*

Answer.

That not only my soul, after this life, shall be immediately taken up to Christ its Head; but also that this my body, raised by the power of Christ, shall again be united with my soul, and made like unto the glorious body of Christ.

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Frag.

Was tröſt dich der Artickel vom ewigen leben?

Antwort.

Daß, nachdem ich jetzunder den anfang der ewigen freude in meinem hertzen empfinde [a]), ich nach dieſem leben volkommene ſeligkeit beſitzen werde, die kein aug geſehen, kein ohr gehöret, vnd in keines menſchen hertz nie komen iſt [b]), Gott ewiglich darin zu preiſen [c]).

a) 2 Cor. 5. b) 1 Cor. 2. c) Ioh. 17.

LVIII.

Quam consolationem capis ex articulo de VITA ÆTERNA?

Quod, quoniam in præsentia vitæ æternæ initia in meo corde præsentisco, futurum sit, ut post hanc vitam plena perfectaque beatitudine potiar, in qua Deum cum cohæredibus meis in sempiternum prædicem; quam quidem beatitudinem nec oculus vidit, nec auris audivit, nec ullus homo cogitatione comprehendit.

Frag.

Was hilfft es dich aber nun, wenn du diß alles glaubeſt?

Antwort.

Daß ich in Chriſto für Gott gerecht, vnd ein Erb des ewigen lebens bin [a]).

a) Habac. 2. Rom. 1. Ioh. 3.

LIX.

At cum hæc omnia credis, quid utilitatis inde ad te redit?

Quod in Christo justus sum coram Deo, et hæres vitæ æternæ.

Frag.

Wie biſtu gerecht für Gott?

Antwort.

Allein durch waren glauben in Jeſum

LX.

Quomodo justus es coram Deo?

Sola fide vera in Jesum Chris-

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Frage 58.

Was tröſtet dich der Artikel vom ewigen Leben?

Antwort.

Daß, nachdem ich jetzt den Anfang der ewigen Freude in meinem Herzen empfinde, ich nach dieſem Leben vollkommene Seligkeit beſitzen werde, die kein Auge geſehen, kein Ohr gehöret, und in keines Menſchen Herz gekommen iſt; Gott ewiglich darin zu preiſen.

Question 58.

What comfort hast thou from the article of the LIFE EVERLASTING?

Answer.

That, inasmuch as I now feel in my heart the beginning of eternal joy, I shall after this life possess complete bliss, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man; therein to praise God for ever.

Frage 59.

Was hilft es dir aber nun, wenn du dies Alles glaubeſt?

Antwort.

Daß ich in Chriſto vor Gott gerecht, und ein Erbe des ewigen Lebens bin.

Question 59.

But what does it help thee now, that thou believest all this?

Answer.

That I am righteous in Christ before God, and an heir of eternal life.

Frage 60.

Wie biſt du gerecht vor Gott?

Antwort.

Allein durch wahren Glauben an

Question 60.

How art thou righteous before God?

Answer.

Only by true faith in Jesus

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Christum [a]). Also: daß ob mich schon mein gewissen anklagt, daß ich wider alle Gebot Gottes schwerlich gesündiget, vnd derselben keines nie gehalten hab [b]), auch noch jmerdar zu allem bösen geneigt bin [c]): doch Got ohn alle meine verdienst [d]), auß lauter gnaden [e]), mir die volkomme gnugthuung [f]), gerechtigkeit vnd heiligkeit Christi schencket [g]) vñ zurechnet [h]), als hette ich nie keine sünde begangen noch gehabt, vnd selbst allen den gehorsam vollbracht, den Christus für mich hat geleistet [i]), wenn ich allein solche wolthat mit glaubigen hertzen anneme [k]).

a) Rom. 3. Galat. 2. Ephes. 2. Phil. 3. *b*) Rom. 3. *c*) Rom. 7. *d*) Tit. 3. *e*) Rom. 3. Ephes. 2. *f*) 1 Ioh. 2. *g*) 1 Ioh. 2. *h*) Rom. 4. 2 Cor. 5. *i*) 2 Cor. 5. *k*) Rom. 3. Ioh. 3.

tum: adeo ut licet mea me conscientia accuset, quod adversus omnia mandata Dei graviter peccaverim, nec ullum eorum servaverim, ad hæc etiamnum ad omne malum propensus sim, nihilominus tamen, modo hæc beneficia vera animi fiducia amplectar, sine ullo meo merito, ex vera Dei misericordia, mihi perfecta satisfactio, justitia et sanctitas Christi imputetur ac donetur, perinde ac si nec ullum ipse peccatum admisissem, nec ulla mihi labes inhæreat; imo vero quasi eam obedientiam, quam pro me Christus præstitit, ipse perfecte præstitissem.

Frag.

Warumb sagstu daß du allein durch den glauben gerecht seyest?

Antwort.

Nicht daß ich von wegen der wirdigkeit meines glaubens Gott gefalle: sonder darum̃, daß allein die gnugthuung, gerechtigkeit vnd heiligkeit Christi, meine gerechtigkeit für Gott ist [a]), vnd

a) 1 Cor. 1. et 2.

LXI.

Cur sola fide te justum esse affirmas?

Non quod dignitate fidei meæ Deo placeam; sed quod sola satisfactio, justitia et sanctitas Christi mea justitia sit coram Deo. Ego vero eam non alia ratione, quam

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Jeſum Chriſtum. Alſo, daß ob mich ſchon mein Gewiſſen anklagt, daß ich wider alle Gebote Gottes ſchwerlich geſündiget, und derſelben keines je gehalten habe, auch noch immerdar zu allem Böſen geneigt bin, doch Gott ohne all mein Verdienſt, aus lauter Gnaden, mir die vollkommene Genugthuung, Gerechtigkeit und Heiligkeit Chriſti ſchenket und zurechnet, als hätte ich nie eine Sünde begangen noch gehabt, und ſelbſt allen den Gehorſam vollbracht, den Chriſtus für mich hat geleiſtet, wenn ich allein ſolche Wohlthat mit gläubigem Herzen annehme.

Christ. That is: although my conscience accuse me, that I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prone always to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart.

Frage 61.

Warum ſagſt du, daß du allein durch den Glauben gerecht ſeieſt?

Antwort.

Nicht daß ich von wegen der Würdigkeit meines Glaubens Gott gefalle; ſondern darum, daß allein die Genugthuung, Gerechtigkeit und Heiligkeit Chriſti meine Gerechtigkeit vor Gott

Question 61.

Why sayest thou, that thou art righteous only by faith?

Answer.

Not that I am acceptable to God on account of the worthiness of my faith; but because only the satisfaction, righteousness and holiness of Christ is my righteousness be-

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ich dieſelbe nicht anderſt, denn allein durch den glauben annemen, vnd mir zueigen kan [b]).

b) 1 Ioh. 5.

Frag.

Warumb können aber vnſere gute werck nit die gerechtigkeit für Gott, oder ein ſtück derſelben ſein?

Antwort.

Darumb, daß die gerechtigkeit, ſo für Gottes gericht beſtehen ſol, durchauß volkomen, vnd dem Göttlichen Geſetz gantz gleichformig ſein muß [a]), vnd aber auch vnſere beſte werck in dieſem lebē alle vnuolkomen, vñ mit ſünden befleckt ſind [b]).

a) Galat. 3. Deut. 27. *b*) Esai. 64.

Frag.

Verdienen aber vnſere gute werck nichts, ſo ſie doch Gott in dieſem vnd zukünfftigen leben wil belohnen?

Antwort.

Die belohnung geſchicht nit auß verdienſt, ſonder auß gnaden [a]).

a) Luc. 17.

Frag.

Macht aber dieſe lehre nicht ſorgloſe vnd verruchte leut?

fide, amplecti et mihi applicare queam.

LXII.

Cur nostra bona opera non possunt esse justitia, vel pars aliqua justitiæ coram Deo?

Propterea quod oportet eam justitiam, quæ in judicio Dei consistat, perfecte absolutam esse, et omni ex parte divinæ legi congruentem; nostra vero etiam præstantissima quæque opera, in hac vita sunt imperfecta, atque adeo peccatis inquinata.

LXIII.

Quomodo bona opera nostra nihil promerentur, cum Deus et in præsenti et in futura vita mercedem pro his se daturum promittat?

Merces ea non datur ex merito, sed ex gratia.

LXIV.

An non autem hæc doctrina reddit homines securos et profanos?

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ist, und ich dieselbe nicht anders denn allein durch den Glauben annehmen und mir zueignen kann.

Frage 62.

Warum können aber unsere guten Werke nicht die Gerechtigkeit vor Gott oder ein Stück derselben sein?

Antwort.

Darum, weil die Gerechtigkeit, so vor Gottes Gericht bestehen soll, durchaus vollkommen und dem göttlichen Gesetz ganz gleichförmig sein muß; aber auch unsere besten Werke in diesem Leben alle unvollkommen und mit Sünden befleckt sind.

Frage 63.

Verdienen aber unsere guten Werke nichts, so sie doch Gott in diesem und dem zukünftigen Leben will belohnen?

Antwort.

Die Belohnung geschieht nicht aus Verdienst, sondern aus Gnaden.

Frage 64.

Macht aber diese Lehre nicht sorglose und verruchte Leute?

fore God, and I can receive the same and make it my own in no other way than by faith only.

Question 62.

But why cannot our good works be the whole or part of our righteousness before God?

Answer.

Because the righteousness which can stand before the judgment-seat of God, must be perfect throughout and wholly conformable to the divine law; whereas even our best works in this life are all imperfect and defiled with sin.

Question 63.

How is it that our good works merit nothing, while yet it is God's will to reward them in this life and in that which is to come?

Answer.

The reward comes not of merit, but of grace.

Question 64.

But does not this doctrine make men careless and profane?

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Antwort.

Nein, Denn es vnmöglich iſt, daß die, ſo Chriſto durch waren glauben ſind eingepflantzt, nit frucht der danckbarkeit ſollen bringen [a]).

Non: neque enim fieri potest, ut qui Christo per fidem insiti sunt, fructus gratitudinis non proferant.

a) Matt. 7.

Von den heiligen Sacramenten.

DE SACRAMENTIS.

Frag.

Dieweil deñ allein der glaub vns Chriſti, vnd aller ſeiner wolthaten theilhafftig macht: woher kompt ſolcher glaube?

LXV.

Quoniam igitur sola fides nos Christi atque omnium ejus beneficiorum participes facit, unde proficiscitur hæc fides?

Antwort.

Der heilig Geiſt würcket denſelben in vnſern hertzen [a]), durch die predig des heiligen Euangelions, vñ beſtetiget den durch den brauch der heiligen Sacramenten [b]).

A Spiritu Sancto, qui eam per prædicationem Evangelii in cordibus nostris accendit, et per usum Sacramentorum confirmat.

a) Ephes. 2. Ioh. 3. b) Mat. 28. 1 Pet. 1.

Frag.

Was ſeind die Sacrament?

LXVI.

Quid sunt Sacramenta?

Antwort.

Es ſeind ſichtbare heilige warzeichen vnd Sigill, von Gott darzu eingeſetzt, daß er vns durch den brauch derſelben, die

Sunt sacra et in oculos incurrentia signa, ac sigilla, ob eam causam a Deo instituta, ut per ea nobis

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Antwort.

Nein; denn es unmöglich iſt, daß die, ſo Chriſto durch wahren Glauben ſind eingepflanzet, nicht Frucht der Dankbarkeit ſollen bringen.

Answer.

No; for it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.

Von den heiligen Sacramenten.

OF THE HOLY SACRAMENTS.

Frage 65.

Dieweil denn allein der Glaube uns Chriſti und aller ſeiner Wohlthaten theilhaftig macht, woher kommt ſolcher Glaube?

Question 65.

Since then we are made partakers of Christ, and all His benefits, by faith only, whence comes this faith?

Antwort.

Der heilige Geiſt wirket denſelben in unſern Herzen durch die Predigt des heiligen Evangeliums, und beſtätiget ihn durch den Gebrauch der heiligen Sacramente.

Answer.

The Holy Ghost works it in our hearts by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments.

Frage 66.

Was ſind die Sacramente?

Question 66.

What are the Sacraments?

Antwort.

Es ſind ſichtbare, heilige Wahrzeichen und Siegel, von Gott dazu eingeſetzt, daß Er uns durch den Gebrauch derſel-

Answer.

The Sacraments are visible, holy signs and seals, appointed of God for this end, that by the use there-

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verheiſſung des Euangelions deſto beſſer zuuerſtehen gebe, vnd verſiegele: Nemlich, daß er vns von wegen des einigen opffers Chriſti, am Creutz volbracht, vergebung der ſünden, vnd ewiges leben auß gnaden ſchencke a).

a) Gen. 17. Rom. 4. Deut. 30. Leuit. 6. Heb. 9. Ezech. 20.

promissionem Evangelii magis declaret et obsignet: quod scilicet non universis tantum, verum etiam singulis credentibus, propter unicum illud Christi sacrificium in cruce peractum, gratis donet remissionem peccatorum, et vitam æternam.

Frag.

Seind denn beyde das wort vnd die Sacrament dahin gericht, daß ſie vnſern glauben auff das opffer Jeſu Chriſti am Creutz, als auff den einigē grund vnſerer ſeligkeit weiſen?

LXVII.

Num utraque igitur, et Verbum et Sacramenta, eo spectant, ut fidem nostram ad sacrificium Christi in cruce peractum, tanquam ad unicum nostræ salutis fundamentum, deducant?

Antwort.

Ja freylich: Deñ der heilig Geiſt lehret im Euangelio, vnd beſtetiget durch die heiligē Sacrament, daß vnſere gantze ſeligkeit ſtehe in dem einigen opffer Chriſti, für vns am Creutz geſchehen a).

a) Rom. 6. Galat. 3.

Ita est: nam Spiritus Sanctus docet Evangelio, et confirmat Sacramentis, omnem nostram salutem positam esse in unico sacrificio Christi, pro nobis in cruce oblati.

Frag.

Wieuiel Sacrament hat Chriſtus im newen Teſtament eingeſetzt?

LXVIII.

Quot Sacramenta instituit Christus in novo fœdere?

Antwort.

Zwey: den heiligen Tauff, vnd das heilig Abendmal.

Duo: Baptismum, et Sacram Cœnam.

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ben die Verheißung des Evangeliums deſto beſſer zu verſtehen gebe und verſiegele: nämlich, daß Er uns von wegen des einigen Opfers Chriſti, am Kreuz vollbracht, Vergebung der Sünden und ewiges Leben aus Gnaden ſchenke.

of He may the more fully declare and seal to us the promise of the Gospel: namely, that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the cross.

Frage 67.

Sind denn beide, das Wort und die Sacramente, dahin gerichtet, daß ſie unſern Glauben auf das Opfer Jeſu Chriſti am Kreuz, als auf den einigen Grund unſerer Seligkeit, weiſen?

Question 67.

Are both these, then, the Word and the Sacraments, designed to direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

Antwort.

Ja freilich; denn der heilige Geiſt lehret im Evangelium, und beſtätiget durch die heiligen Sacramente, daß unſere ganze Seligkeit ſtehe in dem einigen Opfer Chriſti, für uns am Kreuz geſchehen.

Answer.

Yes truly; for the Holy Ghost teaches in the Gospel, and by the Holy Sacraments assures us, that our whole salvation stands in the one sacrifice of Christ made for us on the cross.

Frage 68.

Wie viel Sacramente hat Chriſtus im neuen Teſtament eingeſetzt?

Question 68.

How many Sacraments has Christ appointed in the New Testament?

Antwort.

Zwei: die heilige Taufe, und das heilige Abendmahl.

Answer.

Two: Holy Baptism, and the Holy Supper.

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Vom heiligen Tauff.

DE SACRO BAPTISMO.

Frag

Wie wirſtu im heiligen Tauff erinnert vñ verſichert, daß das einege opffer Chriſti am Creutz dir zu gut komme?

LXIX.

Qua ratione in Baptismo admoneris et confirmaris, te unici illius sacrificii Christi participem esse?

Antwort.

Alſo: daß Chriſtus diß euſſerlich waſſerbad eingeſetzt, vnd darbey verheiſſen hat, daß ich ſo gewiß mit ſeinem blut vnd geiſt, von der vnreinigkeit meiner ſeelen, das iſt, allen meinen ſünden gewaſſchen ſey, ſo gewiß ich euſſerlich mit dem waſſer, welches die vnſauberkeit des leibs pflegt hinzunemen, gewaſſchen bin[a]).

Quod Christus externum aquæ lavacrum mandavit, addita hac promissione, me non minus certo ipsius sanguine et Spiritu a sordibus animæ, hoc est, ab omnibus meis peccatis lavari, quam aqua extrinsecus ablutus sum, qua sordes corporis expurgari solent.

a) Mar. 1. Luc. 3.

Frag.

Was heiſt mit dem Blut vnd Geiſt Chriſti gewaſſchen ſein?

LXX.

Quid est sanguine et Spiritu Christi ablui?

Antwort.

Es heiſt vergebung der ſünden von Gott auß gnaden haben, vmb des bluts

Est accipere a Deo remissionem peccatorum gratis, propter sangui-

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Von der heiligen Taufe.

OF HOLY BAPTISM.

Frage 69.

Wie wirst du in der heiligen Taufe erinnert und versichert, daß das einige Opfer Christi am Kreuz dir zu gut komme?

Antwort.

Also, daß Christus dieses äußerliche Wasserbad eingesetzt, und dabei verheißen hat, daß ich so gewiß mit seinem Blut und Geist von der Unreinigkeit meiner Seele, das ist, allen meinen Sünden gewaschen sei, so gewiß ich äußerlich mit dem Wasser, welches die Unsauberkeit des Leibes pflegt hinzunehmen, gewaschen bin.

Question 69.

How is it signified and sealed unto thee in Holy Baptism, that thou hast part in the one sacrifice of Christ on the cross?

Answer.

Thus: that Christ has appointed this outward washing with water, and has joined therewith this promise, that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away.

Frage 70.

Was heißt mit dem Blut und Geist Christi gewaschen sein?

Antwort.

Es heißt, Vergebung der Sünden von Gott aus Gnaden haben, um des

Question 70.

What is it to be washed with the blood and Spirit of Christ?

Answer.

It is to have the forgiveness of sins from God, through grace, for

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Christi willen, welchs er in seinem opffer am Creutz für vns vergossen hat[a]: Darnach auch durch den heiligen Geist ernewert, vnd zu einem glied Christi geheiliget sein, daß wir je lenger je mehr der sünden absterben, vñ in einem Gottseligen, vnstreflichen leben wandlen[b].

a) Hebr. 12. 1 Pet. 1. Apoc. 1. Zach. 13. Ezech. 36. *b*) Ioh. 1. Ioh. 3. 1 Cor. 6. et 12. Rom. 6. Coloss. 2.

nem Christi, quem is pro nobis in suo sacrificio in cruce profudit; deinde etiam per Spiritum Sanctum renovari, et ipso sanctificante membrum Christi fieri, quo magis ac magis peccatis moriamur, et sancte inculpateque vivamus.

Frag.

Wo hat Christus verheissen, daß wir so gewiß mit seinem blut vnd geist als mit dem tauffwasser gewaschen seind?

LXXI.

Ubi promisit Christus, se nos tam certo sanguine et Spiritu suo abluturum, quam aqua Baptismi abluti sumus?

Antwort.

In der einsetzung des Tauffs, welche also lautet. Gehet hin, vnd lehret alle Völcker, vnd tauffet sie, im namen des Vaters vnd des Sons, vñ des heiligen Geists[a]: wer da glaubet vnd getauffet wird, der wird selig werden: wer aber nicht glaubt, der wird verdampt werden[b]. Diese verheissung wirdt auch widerholet, da die schrifft den Tauff das bad der widergeburt[c], vnd abwaschung der sünden nennet[d].

a) Matt. 28. *b*) Mar. 16. *c*) Tim. 3. *d*) Act. 22.

In institutione Baptismi, cujus hæc sunt verba: Ite et docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. Qui crediderit et baptizatus fuerit, servabitur: qui non crediderit, condemnabitur. Hæc promissio repetitur, cum Scriptura Baptismum nominat lavacrum regenerationis, et ablutionem peccatorum.

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Blutes Chriſti willen, welches Er in ſeinem Opfer am Kreuz für uns vergoſſen hat; darnach auch durch den heiligen Geiſt erneuert, und zu einem Glied Chriſti geheiliget ſein, daß wir je länger je mehr der Sünde abſterben, und in einem gottſeligen, unſträflichen Leben wandeln.

the sake of Christ's blood, which He shed for us in His sacrifice on the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.

Frage 71.

Wo hat Chriſtus verheißen, daß wir ſo gewiß mit ſeinem Blut und Geiſt als mit dem Taufwaſſer gewaſchen ſind?

Antwort.

In der Einſetzung der Taufe, welche alſo lautet: Gehet hin, und lehret alle Völker, und taufet ſie im Namen des Vaters, und des Sohnes, und des heiligen Geiſtes. Wer da glaubet und getauft wird, der wird ſelig werden; wer aber nicht glaubet, der wird verdammt werden. Dieſe Verheißung wird auch wiederholt, da die Schrift die Taufe das Bad der Wiedergeburt, und die Abwaſchung der Sünden nennet.

Question 71.

Where has Christ promised, that we are as certainly washed with His blood and Spirit as with the water of Baptism?

Answer.

In the institution of Baptism, which runs thus: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. This promise is also repeated, where the Scripture calls Baptism the washing of regeneration, and the washing away of sins.

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Frag.

Iſt denn das euſſerlich waſſerbad, die abwaſſchung der ſünden ſelbſt?

Antwort.

Nein[a]), Denn allein das blut Jeſu Chriſti, vnd der heilige Geiſt reiniget vns von allen ſünden[b]).

a) Mat. 3. 1 Pet. 3. Ephes. 5. b) 1 Ioh. 1. 1 Cor. 6.

LXXII.

Estne ergo externus Baptismus aquæ ipsa peccatorum ablutio?

Non est; nam solus sanguis Jesu Christi purgat nos ab omni peccato.

Frag.

Warumb nennet denn der heilige Geiſt den Tauff das bad der widergeburt, vnd die abwaſſchung der ſünden?

Antwort.

Gott redet alſo nit one groſſe vrſach: Nemlich, nit allein dz er vns damit wil lehren, daß, gleich wie vnſauberkeit des leibs durch waſſer, alſo vnſere ſündē durchs blut vnd geiſt Chriſti hinweg genomen werden[a]): ſonder vielmehr, dz er vns durch diß Göttlich pfand vnd warzeichē wil verſichern, dz wir ſo warhafftig von vnſern ſünden geiſtlich gewaſſchē ſind, als wir mit dem leiblichen waſſer gewaſchen werden[b]).

a) Apoc. 1. et 7. 1 Cor. 6. b) Marc. 16. Galat. 3.

LXXIII.

Cur ergo Spiritus Sanctus Baptismum appellat lavacrum regenerationis, et ablutionem peccatorum?

Deus non sine gravi causa sic loquitur: videlicet, non solum ut nos doceat, quemadmodum sordes corporis aqua purgantur, sic peccata nostra sanguine et Spiritu Christi expiari; verum multo magis, ut nobis hoc divino symbolo ac pignore certum faciat, nos non minus vere a peccatis nostris interna lotione ablui, quam externa et visibili aqua abluti sumus.

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Frage 72.

Iſt denn das äußerliche Waſſerbad die Abwaſchung der Sünden ſelbſt?

Antwort.

Nein; denn allein das Blut Jeſu Chriſti und der heilige Geiſt reiniget uns von allen Sünden.

Question 72.

Is then the outward washing with water itself the washing away of sins?

Answer.

No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

Frage 73.

Warum nennet denn der heilige Geiſt die Taufe das Bad der Wiedergeburt, und die Abwaſchung der Sünden?

Antwort.

Gott redet alſo nicht ohne große Urſache: nämlich, nicht allein daß Er uns damit will lehren, daß, gleichwie die Unſauberkeit des Leibes durch Waſſer, alſo unſere Sünden durch's Blut und Geiſt Chriſti hinweg genommen werden; ſondern vielmehr, daß Er uns durch dies göttliche Pfand und Wahrzeichen will verſichern, daß wir ſo wahrhaftig von unſern Sünden geiſtlich gewaſchen ſind, als wir mit dem leiblichen Waſſer gewaſchen werden.

Question 73.

Why, then, doth the Holy Ghost call Baptism the washing of regeneration, and the washing away of sins?

Answer.

God speaks thus not without great cause: namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token He may assure us, that we are as really washed from our sins spiritually, as our bodies are washed with water.

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Frag.

Sol man auch die jungē kinder tauffen?

Antwort.

Ja: Denn dieweil ſie ſo wol als die alten in den Bundt Gottes vnd ſeine gemein gehören[a]), vnd jhnen in dem blut Chriſti die erlöſung von ſünden[b]), vnd der heilig Geiſt, welcher den glauben würcket, nit weniger denn den alten zugeſagt wird[c]): ſo ſollē ſie auch durch den tauff, als des Bunds zeichē, der Chriſtlichen Kirchen eingeleibt, vnd von der vnglaubigen kinder vnderſcheiden werden[d]), wie im alten Teſtament durch die beſchneidung geſchehen iſt[e]), an welcher ſtat im newen Teſtament der Tauff iſt eingeſetzt[f]).

a) Gen. 17. *b*) Matt. 19. *c*) Luc. 1. Psal. 22. Esai. 46. Act. 2. *d*) Act. 10. *e*) Gen. 17. *f*) Coloss. 2.

LXXIV.

Suntne etiam infantes baptizandi?

Omnino. Nam cum æque atque adulti ad fœdus et Ecclesiam Dei pertineant; cumque eis per sanguinem Christi remissio peccatorum, et Spiritus Sanctus, fidei effector, non minus quam adultis promittatur; per Baptismum ceu fœderis signaculum Ecclesiæ Dei inserendi sunt, et ab infidelium liberis discernendi, itidem ut in veteri fœdere per Circumcisionem fiebat, cui in novo fœdere substitutus est Baptismus.

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Frage 74.

Soll man auch die jungen Kinder taufen?

Antwort.

Ja. Denn dieweil sie sowohl als die Alten in den Bund Gottes und seine Gemeine gehören, und ihnen in dem Blut Christi die Erlösung von Sünden und der heilige Geist, welcher den Glauben wirket, nicht weniger denn den Alten zugesagt wird; so sollen sie auch durch die Taufe, als des Bundes Zeichen, der christlichen Kirche einverleibt und von der Ungläubigen Kinder unterschieden werden, wie im alten Testament durch die Beschneidung geschehen ist, an welcher Statt im neuen Testament die Taufe ist eingesetzt.

Question 74.

Are infants also to be baptized?

Answer.

Yes. For since they, as well as their parents, belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents; they are also by Baptism, as a sign of the covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament by Circumcision, in place of which in the New Testament Baptism is appointed.

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Vom heiligen Abendmal Jesu Christi.

Frag.

Wie wirstu im heiligen Abendmal erinnert vnd versichert, daß du an dem einigen opffer Christi am Creutz, vñ allen seinen gütern gemeinshafft habest?

Antwort.

Also, daß Christus mir vñ allen glaubigen von diesem gebrochnen brod zu essen, vnd von diesem Kelch zu trincken befohlen hat, vnd darbey verheissen, Erstlich daß sein leib so gewiß für mich am Creutz geopffert vnd gebrochen, vnd sein blut für mich vergossen sey, so gewiß ich mit augen sehe, daß das brod des HERRN mir gebrochen, vnd der Kelch mir mitgetheilet wird. Vnd zum andern, daß er selbst meine seel mit seinem gecreutzigten leib vnd vergossnen blut so gewiß zum ewigen leben speise vñ trencke, als ich auß der hand des Dieners empfange, vnd leiblich nieſſe

DE SACRA DOMINI CŒNA.

LXXV.

Qua ratione in Cœna Domini admoneris et confirmaris, te unici illius sacrificii Christi in cruce oblati, atque omnium ejus bonorum, participem esse?

Quod Christus me atque omnes fideles de hoc fracto pane edere, et de poculo distributo bibere jussit, in sui memoriam, additis his promissis: Primum, corpus suum non minus certo pro me in cruce oblatum ac fractum, sanguinemque suum pro me fusum esse, quam oculis cerno panem Domini mihi frangi, et poculum mihi communicari; deinde, animam meam non minus certo ipsius corpore quod pro nobis crucifixum, et sanguine qui pro nobis fusus est, ad vitam æternam ab ipso pasci, quam pa-

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Von dem heiligen Abendmahl Jesu Christi.

Frage 75.

Wie wirst du im heiligen Abendmahl erinnert und versichert, daß du an dem einigen Opfer Christi am Kreuz und allen seinen Gütern Gemeinschaft habest?

Antwort.

Also, daß Christus mir und allen Gläubigen von diesem gebrochenen Brot zu essen, und von diesem Kelch zu trinken befohlen hat, und dabei verheißen: Erstlich, daß sein Leib so gewiß für mich am Kreuz geopfert und gebrochen, und sein Blut für mich vergossen sei, so gewiß ich mit Augen sehe, daß das Brot des Herrn mir gebrochen, und der Kelch mir mitgetheilet wird; und zum Andern, daß Er selbst meine Seele mit seinem gekreuzigten Leib und vergossenen Blut so gewiß zum ewigen Leben speise und tränke, als ich aus der Hand des Dieners empfange und leiblich

OF THE HOLY SUPPER OF THE LORD.

Question 75.

How is it signified and sealed unto thee in the Holy Supper, that thou dost partake of the one sacrifice of Christ on the cross and all His benefits?

Answer.

Thus; that Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup, and has joined therewith these promises: First, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that, with His crucified body and shed blood, He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minis-

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das brod vnd den Kelch des HERRN, welche mir als gewisse warzeichen des leibs vnd bluts Christi gegeben werden.

nem et vinum, symbola corporis et sanguinis Domini e manu ministri accepta, ore corporis percipio.

Frag.

Was heist den gecreutzigten leib Christi essen, vñ sein vergossen blut trincken?

LXXVI.

Quid est crucifixum corpus Christi edere et fusum ejus sanguinem bibere?

Antwort.

Es heist nit allein mit glaubigem hertzen das gantze leiden vnd sterben Christi annemen, vnd dardurch vergebung der sünden vnd ewiges leben bekomen [a]: Sonder auch darneben durch den heiligen Geist, der zugleich in Christo vnd in vns wonet, also mit seinem gebenedeyten leib je mehr vnd mehr vereiniget werden [b]: daß wir, obgleich er im himmel [c], vñ wir auff erden sind: dennoch fleisch von seinem fleisch, vnd bein von seinen beinē sind [d], vñ von einē geist (wie die glieder vnsers leibs von einer seelen) ewig leben vnd regieret werden [e].

Est non tantum totam passionem et mortem Christi certa animi fiducia amplecti, ac per id remissionem peccatorum et vitam æternam adipisci; sed etiam per Spiritum Sanctum, qui simul in Christo et in nobis habitat, ita sacrosancto ejus corpori magis ac magis uniri, ut quamvis ipse in cœlo, nos vero in terra simus, nihilominus tamen caro simus de carne ejus, et os de ossibus ejus; utque omnia corporis membra ab una anima, sic nos uno eodemque Spiritu vivificemur et gubernemur.

a) Ioh. 6. *b*) Ioh. 6. *c*) Act. 3. 1 Cor. 11. *d*) Ephes. 3. et 5. 1 Cor. 6. 1 Ioh. 3. et 4. Ioh. 14. *e*) Ioh. 6. et 15. Ephes. 4.

Frag.

Wo hat Christus verheissen, daß er

LXXVII.

Quo loco promisit Christus, se

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genieße das Brot und den Kelch des Herrn, welche mir als gewisse Wahrzeichen des Leibes und Bluts Christi gegeben werden.

Frage 76.

Was heißt den gekreuzigten Leib Christi essen und sein vergossenes Blut trinken?

Antwort.

Es heißt nicht allein mit gläubigem Herzen das ganze Leiden und Sterben Christi annehmen, und dadurch Vergebung der Sünden und ewiges Leben bekommen; sondern auch daneben durch den heiligen Geist, der zugleich in Christo und in uns wohnet, also mit seinem gebenedeiten Leibe je mehr und mehr vereiniget werden, daß wir, obgleich Er im Himmel, und wir auf Erden sind, dennoch Fleisch von seinem Fleisch und Bein von seinem Gebeine sind, und von einem Geiste, wie die Glieder unseres Leibes von einer Seele, ewig leben und regiert werden.

ter, and taste with my mouth, the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ.

Question 76.

What is it to eat the crucified body and drink the shed blood of Christ?

Answer.

It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal; but moreover also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed for ever by one Spirit, as members of the same body are by one soul.

Frage 77.

Wo hat Christus verheißen, daß Er

Question 77.

Where has Christ promised, that

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die glaubigen ſo gewiß alſo mit ſeinem leib vnd blut ſpeiſe vnd trencke, als ſie von dieſem gebrochnen brod eſſen, vnd von dieſem Kelch trinken?

credentibus tam certo corpus et sanguinem suum sic edendum et bibendum daturum, quam fractum hunc panem edunt, et poculum hoc bibunt?

Antwort.

In der einſatzung des Abendmals, welche alſo lautet[a]): Vnſer HERR Jeſus, in d. nacht da er verrhaten ward, nam er das brodt, dancket vñ brachs vnd ſprach, Nemet, eſſet, das iſt mein leib, der für euch gebrochen wirdt, Solchs thut zu meiner gedechtnuß. Deſſelben gleichen auch den Kelch, nach dem Abendtmal, vnd ſprach: Dieſer Kelch iſt das newe Teſtament in meinem blut, ſolches thut, ſo offt jrs trincket, zu meiner gedechtnuß: Denn ſo offt jr von dieſem brod eſſet, vnd vñ dieſem Kelch trincket, ſolt jr des HERRN todt verkündigen, biß daß er kompt. Vnd dieſe verheiſſung wirdt auch widerholet durch S. Paulum[b]), da er ſpricht: Der Kelch der danckſagung,

In institutione Cœnæ, cujus hæc sunt verba: Dominus noster Jesus Christus, ea nocte qua proditus est, accepit panem; et gratiis actis, fregit ac dixit: Accipite, comedite, hoc est corpus meum, quod pro vobis frangitur; hoc facite in mei recordationem. Itidem et poculum postquam cœnassent, dicens: Hoc poculum est novum fœdus per meum sanguinem; hoc facite, quotiescunque biberitis, in mei recordationem. Quotiescunque enim ederitis panem hunc, et poculum hoc biberitis, mortem Domini annunciate, donec venerit. Hæc promissio a Paulo repetitur, cum inquit: Poculum gratiarum actionis, quo gratias agimus, nonne communio est sanguinis Christi? Panis quem frangimus, nonne communio est

a) 1 Cor. 11. Matt. 26. Mar. 14. Luc. 22.
b) 1 Cor. 10.

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die Gläubigen ſo gewiß alſo mit ſeinem Leib und Blut ſpeiſe und tränke, als ſie von dieſem gebrochenen Brot eſſen und von dieſem Kelch trinken?

He will thus feed and nourish believers with His body and blood, as certainly as they eat of this broken bread and drink of this cup?

Antwort.

In der Einſetzung des Abendmahls, welche alſo lautet: Unſer Herr Jeſus, in der Nacht da er verrathen ward, nahm Er das Brot, dankete, und brach es und ſprach: Nehmet, eſſet, das iſt mein Leib, der für euch gebrochen wird; ſolches thut zu meinem Gedächtniß. Deſſelben gleichen auch den Kelch, nach dem Abendmahl, und ſprach: Dieſer Kelch iſt das neue Teſtament in meinem Blut, ſolches thut, ſo oft ihr es trinket, zu meinem Gedächtniß. Denn ſo oft ihr von dieſem Brot eſſet, und von dieſem Kelch trinket, ſollt ihr des Herrn Tod verkündigen, bis daß Er kommt. Und dieſe Verheißung wird auch wiederholet durch

Answer.

In the institution of the Supper, which runs thus: 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 often 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.

And this promise is repeated also by St. Paul, where he says: The cup of blessing which we bless, is it not the communion of

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damit wir danckſagē, iſt er nit die gemeinſchafft des bluts Chriſti? Das brodt das wir brechen, iſt das nicht die gemeinſchafft des leibs Chriſti? Deñ ein brod iſts, ſo ſeind wir viel ein leib, dieweil wir alle eines brods theilhafftig ſeind.

corporis Christi? Quoniam unus panis, unum corpus multi sumus; nam omnes unius panis participes sumus

Frag.

Wird deñ auß brod vnd wein der weſentlich leib vnd blut Chriſti?

Antwort.

Nein: ſonder wie das waſſer in dem Tauff, nit in dz blut Chriſti verwādlet, oder die abwaſſchung der ſünden ſelbſt wird, deren es allein ein Göttlich warzeichen vnd verſicherung iſt[a]): alſo wirdt auch dz heilig brod im Abendmal nit d. leib Chriſti ſelbſt[b]), wiewol es nach art vnd brauch der Sacramenten[c]), der leib Chriſti genennet wird.

a) Matt. 26. Mar. 24. *b*) 1 Cor. 10. et 11. *c*) Gen. 17. Exod. 12. Tit. 3. 1 Pet. 3. 1 Cor. 10.

LXXVIII.

Num ergo panis et vinum fiunt ipsum corpus et sanguis Christi?

Nequaquam: verum, ut aqua Baptismi in sanguinem Christi non convertitur, nec est ipsa peccatorum ablutio, sed symbolum tantum et pignus earum rerum, quæ nobis in Baptismo obsignantur; ita nec panis Cœnæ Dominicæ est ipsum corpus Christi, quanquam pro ratione sacramentorum, et usitata Spiritui Sancto de his loquendi forma, panis Christi corpus appellatur.

Frag.

Warumb nennet denn Chriſtus das

LXXIX.

Cur ergo Christus panem appel-

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St. Paulum, da er ſpricht: Der Kelch der Dankſagung, damit wir dankſagen, iſt er nicht die Gemeinſchaft des Blutes Chriſti? Das Brot, das wir brechen, iſt das nicht die Gemeinſchaft des Leibes Chriſti? Denn Ein Brot iſt es, ſo ſind wir viele Ein Leib, dieweil wir alle Eines Brots theilhaftig ſind.

the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread.

Frage 78.

Wird denn aus Brot und Wein der weſentliche Leib und Blut Chriſti?

Question 78.

Do then the bread and wine become the real body and blood of Christ?

Antwort.

Nein: ſondern wie das Waſſer in der Taufe nicht in das Blut Chriſti verwandelt, oder die Abwaſchung der Sünden ſelbſt wird, deren es allein ein göttliches Wahrzeichen und Verſicherung iſt; alſo wird auch das heilige Brot im Abendmahl nicht der Leib Chriſti ſelbſt, wiewohl es nach Art und Gebrauch der Sacramente der Leib Chriſti genennet wird.

Answer.

No: but as the water, in Baptism, is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof; so also, in the Lord's Supper, the sacred bread does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

Frage 79.

Warum nennet denn Chriſtus das

Question 79.

Why then doth Christ call the

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brod ſeinen leib, vñ den Kelch ſein blut, oder das newe Teſtamēt in ſeinem blut, vnd S. Paulus, die gemeinſchafft des leibs vnd bluts Jeſu Chriſti?

lat suum corpus, calicem vero suum sanguinem, seu novum fœdus per suum sanguinem; Paulus item panem et vinum, communionem corporis et sanguinis Christi?

Antwort.

Chriſtus redet alſo nit one groſſe vrſach. Nemlich, daß er vns nit allein damit wil lehren, daß, gleich wie brod vñ wein das zeitliche leben erhalten, alſo ſey auch ſein gecreutzigter leib vnd vergoſſen blut, die ware ſpeiß vñ tranck vnſerer ſeelen, zum ewigen leben[a]: ſonder viel mehr daß er vns durch diß ſichtbare zeichen vnd pfand wil verſichern, daß wir ſo warhafftig ſeines waren leibs vnd bluts durch wirckung des heiligē Geiſts teilhafftig werden, als wir dieſe heilige warzeichen, mit dem leiblichē mund zu ſeiner gedechtnuß empfangen[b]: vñ daß all ſein leiden vñ gehorſam ſo gewiß vnſer eigē ſey, als hettē wir ſelbſt in vnſer eigē perſon alles gelitten vñ gnuggethan.

Christus non sine gravi causa sic loquitur: videlicet, non solum ut nos doceat, quemadmodum panis et vinum corporis vitam sustentant, sic etiam crucifixum suum corpus et effusum suum sanguinem vere esse animæ nostræ cibum ac potum, quo ad vitam æternam nutriatur; verum multo magis, ut hoc visibili signo ac pignore nobis certum faciat, nos non minus vere corporis et sanguinis sui, per operationem Spiritus Sancti, participes esse, quam sacra ista symbola, in ejus memoriam, ore corporis percipimus: tum etiam, quod ejus passio et obedientia tam certo nostra sit, quam si ipsimet pro nostris peccatis pœnas dedissemus, et Deo satisfecissemus.

a) Ioh. 6. *b*) 1 Cor. 10.

Frag.

Was iſt für ein vnderſcheid zwiſchen

LXXX.

Quid interest inter Cœnam

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Brot seinen Leib, und den Kelch sein Blut, oder das neue Testament in seinem Blut; und St. Paulus, die Gemeinschaft des Leibes und Blutes Jesu Christi?

Antwort.

Christus redet also nicht ohne große Ursache: nämlich, daß Er uns nicht allein damit will lehren, daß, gleichwie Brot und Wein das zeitliche Leben erhalten, also sei auch sein gekreuzigter Leib und vergossenes Blut die wahre Speise und Trank unserer Seelen zum ewigen Leben; sondern vielmehr, daß Er uns durch dieses sichtbare Zeichen und Pfand will versichern, daß wir so wahrhaftig seines wahren Leibes und Blutes durch Wirkung des heiligen Geistes theilhaftig werden, als wir diese heiligen Wahrzeichen mit dem leiblichen Mund zu seinem Gedächtniß empfangen; und daß all sein Leiden und Gehorsam so gewiß unser eigen sei, als hätten wir selbst in unserer eigenen Person alles gelitten und genug gethan.

Frage 80.

Was ist für ein Unterschied zwischen

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bread His body, and the cup His blood, or the New Testament in His blood; and St. Paul, the communion of the body and blood of Christ?

Answer.

Christ speaks thus not without great cause: namely, not only to teach us thereby, that, like as bread and wine sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal; but much more, by this visible sign and pledge to assure us, that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His sufferings and obedience are as certainly our own, as if we had ourselves suffered and done all in our own persons.

Question 80.

What difference is there between

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dem Abendmal des HERRN, vnd der Bäbſtlichen Meß?

Antwort.

Das Abendmal bezeuget vns, daß wir volkomene vergebung aller vnſer ſünden haben, durch das einige opffer Jeſu Chriſti, ſo er ſelbſt einmal am creutz volbracht hat[a]). Vnd daß wir durch den H. Geiſt Chriſto werdē eingeleibt[b]), d. jetzūd mit ſeinē waren leib im himel zur Rechten des Vaters iſt[c]), vnd daſelbſt wil angebettet werden[d]). Die Meß aber lehret, daß die lebendigen vnd die todten nicht durch das leiden Chriſti vergebung der ſünden haben, es ſey denn daß Chriſtus noch täglich für ſie von den Meßprieſtern geopffert werde. Vnd dz Chriſtus leiblich vnd. der geſtalt brods vñ weins ſey, vnd derhalben darin ſol angebettet werdē[e]). [Vnd iſt alſo die Meß im grund nichts anders, denn ein verleugnung des einigen opffers vñ leidens Jeſu Chriſti, vnd ein vermaledeite Abgötterey.]

a) Heb. 7. 9. et 10. Ioh. 19. Matt. 26. Luc. 22. *b*) 1 Cor. 6. et 10. *c*) Heb. 1. et 8. *d*) Ioh. 4. et 20. Luc. 24. Act. 7. Coloss. 3. Phil. 3. 1 Thess. 1. *e*) In Can: de Missa. Item. De cōsecr: distinct: 2.

Domini, et Missam Papisticam?

Cœna Domini nobis testatur, nos perfectam remissionem omnium nostrorum peccatorum habere, propter unicum illud Christi sacrificium, quod ipsemet semel in cruce peregit; tum etiam nos per Spiritum Sanctum inseri Christo, qui jam secundum naturam suam humanam tantum in cœlis est ad dexteram Patris, ibique vult a nobis adorari. In Missa autem negatur, vivos et mortuos habere remissionem peccatorum propter unicam Christi passionem, nisi etiamnum quotidie Christus pro ipsis a sacrificulis offeratur; tum etiam docetur, Christum corporaliter sub speciebus panis et vini esse, ideoque in illis adorandum esse. [Atque ita ipsum Missæ fundamentum nihil aliud est, quam abnegatio unici illius sacrificii et passionis Jesu Christi, et execranda idololatria.]

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dem Abendmahl des Herrn und der päpstlichen Messe?

Antwort.

Das Abendmahl bezeuget uns, daß wir vollkommene Vergebung aller unserer Sünden haben durch das einige Opfer Jesu Christi, so Er selbst einmal am Kreuz vollbracht hat; und daß wir durch den heiligen Geist Christo werden einverleibet, der jetzt mit seinem wahren Leib im Himmel zur Rechten des Vaters ist, und daselbst will angebetet werden. Die Messe aber lehret, daß die Lebendigen und die Todten nicht durch das Leiden Christi Vergebung der Sünden haben, es sei denn, daß Christus noch täglich für sie von den Meßpriestern geopfert werde; und daß Christus leiblich unter der Gestalt Brots und Weins sei, und derhalben darin soll angebetet werden. [Und ist also die Messe im Grunde nichts anders, denn eine Verläugnung des einigen Opfers und Leidens Jesu Christi, und eine vermaledeite Abgötterei.]

the Lord's Supper and the Popish Mass?

Answer.

The Lord's Supper testifies to us, that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that by the Holy Ghost we are ingrafted into Christ, who with His true body is now in heaven at the right hand of the Father, and is to be there worshipped. But the Mass teaches, that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests; and that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them. [And thus the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry.]

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Frag.

Welche ſollē zu dem Tiſch des HERREN kommen?

Antwort.

Die jnen ſelbſt vmb jrer ſünden willen mißfallen, vñ doch vertrawen, daß dieſelbige jhnen verziehen vnd die vbrige ſchwachheit mit dem leiden vnd ſterben Chriſti bedeckt ſey, begeren auch je mehr vnd mehr jren glauben zu ſtercken vnd jr leben zu beſſern. Die vnbußfertigē aber vñ heuchler, eſſen vñ trincken jnen ſelbſt das gericht a).

a) 1 Cor. 10. et 11.

Frag.

Sollen aber zu dieſem Abendmal auch zugelaſſen werden, die ſich mit jrer bekañtnuß vnd leben, als vnglaubige vnd Gottloſe erzeigen?

Antwort.

Nein: denn es wirdt alſo der Bundt Gottes geſchmecht, vnd ſein zorn vber die gantze gemein gereitzet a). Derhalben die Chriſtliche Kirch ſchuldig iſt, nach der ordnung Chriſti vñ ſeiner Apoſteln, ſolche, biß zu beſſerung jres lebens, durch dz ampt der Schlüſſel auszuſchlieſſen.

a) 1 Cor. 11. Esai. 1. et 66. Ierem. 7. Psal. 50.

LXXXI.

Quibus accedendum est ad mensam Domini?

Iis tantum, qui vere dolent se suis peccatis Deum offendisse; confidunt autem sibi ea propter Christum remissa esse, et quas reliquas habent infirmitates, eas passione et morte illius obtectas esse, magisque ac magis desiderant in fide et integritate vitæ proficere. Hypocritæ autem, et qui non vere resipiscunt, damnationem sibi edunt et bibunt.

LXXXII.

Suntne illi etiam ad hanc Cœnam admittendi, qui confessione et vita se infideles et impios esse declarant?

Nequaquam: nam eo pacto fœdus Dei profanatur, et ira Dei in universum cœtum concitatur; quocirca Ecclesia, ex præscripto Christi et Apostolorum, clavibus regni cœlorum utens, hos a Cœna arcere debet, quoad resipuerint et mores mutaverint.

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Frage 81.

Welche ſollen zum Tiſche des Herrn kommen?

Antwort.

Die ſich ſelbſt um ihrer Sünden willen mißfallen, und doch vertrauen, daß dieſelbigen ihnen verziehen, und die übrige Schwachheit mit dem Leiden und Sterben Chriſti bedeckt ſei; begehren auch je mehr und mehr ihren Glauben zu ſtärken und ihr Leben zu beſſern. Die Unbußfertigen aber und Heuchler eſſen und trinken ſich ſelbſt das Gericht.

Frage 82.

Sollen aber zu dieſem Abendmahl auch zugelaſſen werden, die ſich mit ihrem Bekenntniß und Leben als Ungläubige und Gottloſe erzeigen?

Antwort.

Nein: denn es wird alſo der Bund Gottes geſchmähet, und ſein Zorn über die ganze Gemeinde gereizet; derhalben die chriſtliche Kirche ſchuldig iſt, nach der Ordnung Chriſti und ſeiner Apoſtel, ſolche bis zur Beſſerung ihres Lebens durch das Amt der Schlüſſel auszuſchließen.

Question 81.

Who are to come unto the table of the Lord?

Answer.

Those who are displeased with themselves for their sins, yet trust that these are forgiven them, and that their remaining infirmity is covered by the passion and death of Christ; who also desire more and more to strengthen their faith and amend their life. But the impenitent and hypocrites eat and drink judgment to themselves.

Question 82.

Are they then also to be admitted to this Supper, who show themselves to be, by their confession and life, unbelieving and ungodly?

Answer.

No: for by this the covenant of God is profaned, and His wrath provoked against the whole congregation; wherefore the Christian Church is bound, according to the order of Christ and His Apostles, by the office of the keys to exclude such persons, until they amend their life.

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Frag.

Was ist das ampt der Schlüssel?

Antwort.

Die Predig des heiligē Euangelions vnd die Christliche Bußzucht, durch welche beyde stück, dz Himmelreich den glaubigen auffgeschlossen, vnd den vnglaubigen zugeschlossen wird.

Frag.

Wie wird das Himmelreich durch die predig des heiligen Euangelions auff vnd zugeschlossen?

Antwort.

Also: daß nach dem befelch Christi allen vnd jeden glaubigen verkündigt vnd offentlich bezeuget wird jnē so offt sie die verheissung des Euangelions mit warem glauben annemen, warhafftig alle jre sünden von Gott, vmb des verdiensts Christi willē, vergebē sind. Vnd herwiderumb, allen vnglaubigen vnd heuchlern, daß der zorn Gottes vñ die ewige verdamnuß auff jnen ligt, so lang sie sich nit bekeren *): Nach welchē zeugnuß des Euangelij, Gott beide in diesem vnd zukünfftigen leben vrtheilen wil.

a) Ioh. 20. Matt. 16.

LXXXIII.

Quid sunt Claves regni cœlorum?

Prædicatio Evangelii et Ecclesiastica Disciplina, quibus cœlum credentibus aperitur, infidelibus autem clauditur.

LXXXIV.

Quo pacto aperitur et clauditur regnum cœlorum Prædicatione Evangelii?

Cum ex mandato Christi credentibus, universis et singulis, publice annunciatur, omnia peccata ipsis divinitus propter meritum Christi condonari, quoties promissionem Evangelii vera fide amplectuntur; contra vero omnibus infidelibus et hypocritis denunciatur, tantisper ipsis iram Dei et æternam condemnationem incumbere, dum in suis sceleribus perseverant: secundum quod Evangelii testimonium, Deus tam in præsenti quam in futura vita judicaturus est.

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Frage 83.

Was iſt das Amt der Schlüſſel?

Antwort.

Die Predigt des heiligen Evangeliums und die chriſtliche Bußzucht; durch welche beide Stücke, das Himmelreich den Gläubigen aufgeſchloſſen und den Ungläubigen zugeſchloſſen wird.

Frage 84.

Wie wird das Himmelreich durch die Predigt des heiligen Evangeliums auf- und zugeſchloſſen?

Antwort.

Alſo, daß nach dem Befehl Chriſti allen und jeden Gläubigen verkündigt und öffentlich bezeuget wird, daß ihnen, ſo oft ſie die Verheißung des Evangeliums mit wahrem Glauben annehmen, wahrhaftig alle ihre Sünden von Gott, um des Verdienſtes Chriſti willen, vergeben ſind; und hinwiederum allen Ungläubigen und Heuchlern, daß der Zorn Gottes und die ewige Verdammniß auf ihnen liegt, ſo lange ſie ſich nicht bekehren: nach welchem Zeugniß des Evangeliums, Gott beide in dieſem und dem zukünftigen Leben urtheilen will.

Question 83.

What is the Office of the Keys?

Answer.

The Preaching of the Holy Gospel and Church Discipline; by which two things, the kingdom of heaven is opened to believers and shut against unbelievers.

Question 84.

How is the kingdom of heaven opened and shut by the Preaching of the Holy Gospel?

Answer.

In this way: that according to the command of Christ, it is proclaimed and openly witnessed to believers, one and all, that as often as they accept with true faith the promise of the Gospel, all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, to all unbelievers and hypocrites, that the wrath of God and eternal condemnation abide on them, so long as they are not converted: according to which witness of the Gospel, will be the judgment of God both in this life and in that which is to come.

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Frag.

Wie wirdt das Himmelreich zu vnd auffgeſchloſſen, durch die Chriſtliche Bußzucht?

Antwort.

Alſo: daß nach dem befelch Chriſti, diejenigē ſo vnder dem Chriſtlichē namen, vnchriſtliche lehr od. wandel fürē, nach dem ſie etlich mal brüderlich vermanet ſein, vnd jren jrthumen oder laſtern nit abſtehen, der kirchen, oder denen ſo von der kirchē darzu verordnet ſind, angezeigt, vñ ſo ſie ſich an derſelbē vermanung auch nit keren, von jnen durch verbietung der heiligē Sacrament auß der Chriſtlichē gemein, vñ von Gott ſelbſt, auß dem Reich Chriſti werden außgeſchloſſen: vñ widerumñ als glieder Chriſti vnd der kirchen, angenomen, weñ ſie ware beſſerung verheiſſen vñ erzeigen *).

a) Matt. 18. 1 Cor. 3. 2 Thess. 3. 2 Ioh.

LXXXV.

Quo pacto clauditur et aperitur regnum cœlorum per Disciplinam Ecclesiasticam?

Cum ex mandato Christi, ii, qui nomine quidem sunt Christiani, verum doctrina aut vita se ostendunt a Christo alienos, postquam aliquoties fraterne admoniti ab erroribus aut flagitiis discedere nolunt, Ecclesiæ indicantur, aut iis qui ab Ecclesia ad eam rem sunt constituti; ac si ne horum quidem admonitioni pareant, ab iisdem interdictione sacramentorum ex cœtu Ecclesiæ, et ab ipso Deo ex regno Christi, excluduntur: ac rursum, si emendationem profiteantur et reipsa declarent, tanquam Christi et Ecclesiæ membra recipiuntur.

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Frage 85.

Wie wird das Himmelreich zu- und aufgeſchloſſen durch die chriſtliche Bußzucht?

Antwort.

Alſo, daß nach dem Befehl Chriſti diejenigen, ſo unter dem chriſtlichen Namen unchriſtliche Lehre oder Wandel führen, nachdem ſie etlichemal brüderlich vermahnet ſind, und von ihren Irrthümern oder Laſtern nicht abſtehen, der Kirche, oder denen ſo von der Kirche dazu verordnet ſind, angezeiget, und ſo ſie ſich an derſelben Vermahnung auch nicht kehren, von ihnen durch Verbietung der heiligen Sacramente aus der chriſtlichen Gemeine, und von Gott ſelbſt aus dem Reich Chriſti werden ausgeſchloſſen; und wiederum als Glieder Chriſti und der Kirche angenommen, wenn ſie wahre Beſſerung verheißen und erzeigen.

Question 85.

How is the kingdom of heaven shut and opened by Church Discipline?

Answer.

In this way: that according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or life, and after repeated brotherly admonition refuse to turn from their errors or evil ways, they are complained of to the church or to its proper officers, and, if they neglect to hear them also, are by them excluded from the Holy Sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and His Church.

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Der dritte Teil.

Von der danckbarkeit.

Frag.

Dieweil wir denn auß vnserm elendt one alle vnsere verdienst, auß gnaden durch Christum erlöset seind, warumb sollen wir gute werck thun?

Antwort.

Darumb, daß Christus, nach dem er vns mit seinem blut erkaufft hat, vns auch durch seinē heiligē Geist ernewert zu seinem ebenbildt, daß wir mit vnserm gantzen leben vns danckbar gegen Gott für seine wolthat erzeigen[a]), vñ er durch vns gepriesen werde[b]), Darnach auch, daß wir bey vns selbst vnsers glaubens auß seinen früchten gewiß

a) Rom. 6. et 12. 1 Pet. 2. 1 Cor. 6. *b*) Matt. 5. 1 Pet. 2.

TERTIA PARS.

DE HOMINIS GRATITUDINE.

LXXXVI.

Cum ab omnibus peccatis et miseriis, sine ullo nostro merito, sola Dei misericordia, per Christum liberati sumus, quid est cur bona opera faciamus?

Quia postquam nos Christus suo sanguine redemit, renovat nos quoque suo Spiritu ad imaginem sui, ut tantis beneficiis affecti, in omni vita nos erga Deum gratos declaremus, et ipse per nos celebretur. Deinde, ut nos quoque ex fructibus de sua quisque fide certi simus. Postremo, ut vitæ nostræ

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Der dritte Theil.

Von der Dankbarkeit.

Frage 86.

Dieweil wir denn aus unſerm Elend, ohne all unſer Verdienſt, aus Gnaden durch Chriſtum erlöſet ſind, warum ſollen wir gute Werke thun?

Antwort.

Darum, daß Chriſtus, nachdem Er uns mit ſeinem Blut erkauft hat, uns auch durch ſeinen heiligen Geiſt erneuert zu ſeinem Ebenbild, daß wir mit unſerm ganzen Leben uns dankbar gegen Gott für ſeine Wohlthat erzeigen, und Er durch uns geprieſen werde. Darnach auch, daß wir bei uns ſelbſt unſers Glaubens aus ſeinen Früchten

THE THIRD PART.

OF THANKFULNESS.

Question 86.

Since then we are redeemed from our misery, by grace through Christ, without any merit of ours, why must we do good works?

Answer.

Because Christ, having redeemed us by His blood, renews us also by His Holy Spirit after His own image, that with our whole life we may show ourselves thankful to God for His blessing, and that He may be glorified through us; then also, that we ourselves may be assured of our faith by the fruits

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ſein [c]), vnd mit vnſerm Gottſeligē wandel, vnſere nechſten auch Chriſto gewinnen [d]).

c) 2 Pet. 1. Matt. 7. Galat. 5. *d*) 1 Pet. 3. Rom. 14.

integritate alios Christo lucrifaciamus.

Frag.

LXXXVII.

Können denn die nicht ſelig werden, die ſich von jrem vndanckbaren vnbußfertigen wandel zu Gott nicht bekeren?

Non possunt igitur illi servari, qui ingrati, et in peccatis secure persistentes, a sua pravitate ad Deum non convertuntur?

Antwort.

Keineswegs: denn, wie die ſchrifft ſaget: Kein Vnkeuſſcher, Abgöttiſcher, Ehebrecher, Dieb, Geitziger, Truncken polt, Leſterer, Rauber vnd dergleichen, wird das reich Gottes erben [a]).

a) 1 Cor. 6. Ephes. 5. 1 Ioh. 3.

Nullo modo: nam, ut Scriptura testatur, nec impudici, nec idololatræ, nec adulteri, nec fures, nec avari, nec ebriosi, nec convitiatores, nec raptores, hæreditatem regni Dei consequentur.

Frag.

LXXXVIII.

In wieviel ſtücken ſtehet die warhafftige Buß oder bekerung des menſchen?

Quibus partibus constat conversio hominis ad Deum?

Antwort.

In zweyen ſtücken: In abſterbung des alten [a]), vñ aufferſtehung des newen menſchen.

a) Rom. 6. Ephes. 4. Coloss. 3. 1 Cor. 5.

Mortificatione veteris, et vivificatione novi hominis.

Frag.

LXXXIX.

Was iſt die Abſterbung des alten menſchen?

Quid est mortificatio veteris hominis?

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gewiß ſeien, und mit unſerm gottſeligen Wandel unſern Nächſten auch Chriſto gewinnen.

thereof, and by our godly walk may win others also to Christ.

Frage 87.

Können denn die nicht ſelig werden, die ſich von ihrem undankbaren, unbußfertigen Wandel zu Gott nicht bekehren?

Question 87.

Can they then not be saved, who do not turn to God from their unthankful, impenitent life?

Antwort.

Keineswegs: denn, wie die Schrift ſagt, kein Unkeuſcher, Abgöttiſcher, Ehebrecher, Dieb, Geiziger, Trunkenbold, Läſterer, Räuber und dergleichen, wird das Reich Gottes erben.

Answer.

By no means: for, as the Scripture saith, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

Frage 88.

In wie viel Stücken beſteht die wahrhaftige Buße oder Bekehrung des Menſchen?

Question 88.

In how many things does true repentance or conversion consist?

Antwort.

In zwei Stücken: in Abſterbung des alten, und Auferſtehung des neuen Menſchen.

Answer.

In two things: the dying of the old man, and the quickening of the new.

Frage 89.

Was iſt die Abſterbung des alten Menſchen?

Question 89.

What is the dying of the old man?

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Antwort.

Jm die ſünde von hertzen laſſen leidt ſein, vnd dieſelbige je lenger je mehr haſſen vnd fliehen [a]).

Vere et ex animo dolere, quod peccatis tuis Deum offenderis, eaque magis ac magis odisse et fugere.

a) Rom. 8. Ioel. 2.

Frag.

Was iſt die aufferſtehung des newen menſchen?

XC.

Quid est vivificatio novi hominis?

Antwort.

Hertzliche freud in Gott [a]), vnd luſt vñ lieb haben nach dem willen Gottes, in allen guten werckẽ zu leben [b]).

Vera lætitia in Deo per Christum, et serium ac promptum studium instituendi vitam ex voluntate Dei, omniaque bona opera exercendi.

a) Rom. 5. et 14. Esai. 57. b) Rom. 6. Galat. 2.

Frag.

Welches ſeind aber gute werck?

XCI.

Quæ sunt bona opera?

Antwort.

Allein die auß warem Glauben [a]), nach dem Geſetz Gottes [b]) jhm zu ehren geſchehen [c]): vnd nicht die auff vnſer gutdünckẽ oder menſchen ſatzung gegründet ſein [d]).

Ea tantum, quæ ex vera fide, secundum legem Dei fiunt, et ad ejus solius gloriam referuntur: non ea, quæ aut a nobis opinione recti conficta, aut ab aliis hominibus tradita sunt.

a) Rom. 14. b) 1 Sam. 15. Ephes. 2. c) 1 Cor. 10. d) Deut. 12. Ezech. 20. Esai. 29. Matt. 15.

Frag.

Wie laut das Geſetz des HERRN?

XCII.

Quæ est Lex Dei?

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Antwort.

Sich die Sünde von Herzen laſſen leid ſein; und dieſelbe je länger je mehr haſſen und fliehen.

ANSWER.

Heartfelt sorrow for sin; causing us to hate and turn from it always more and more.

Frage 90.

Was iſt die Auferſtehung des neuen Menſchen?

QUESTION 90.

What is the quickening of the new man?

Antwort.

Herzliche Freude in Gott; und Luſt und Liebe haben, nach dem Willen Gottes in allen guten Werken zu leben.

ANSWER.

Heartfelt joy in God; causing us to take delight in living according to the will of God in all good works.

Frage 91.

Welches ſind aber gute Werke?

QUESTION 91.

But what are good works?

Antwort.

Allein die aus wahrem Glauben, nach dem Geſetz Gottes, Ihm zu Ehren geſchehen; und nicht die auf unſer Gutdünken oder Menſchenſatzung gegründet ſind.

ANSWER.

Those only which are done from true faith, according to the Law of God, for His glory; and not such as rest on our own opinion, or the commandments of men.

Frage 92.

Wie lautet das Geſetz des Herrn?

QUESTION 92.

What is the Law of God?

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Antwort.

Gott redet alle diſe wort.

Loquutus est Deus omnia verba hæc:

Das Erſte Gebot.

Ich bin der HERR dein Gott, der ich dich auß Egyptenland, auß dem Dienſthauß gefüret habe. Du ſolt kein ander Götter für mir haben.

Primum Præceptum.

Ego sum Dominus Deus tuus, qui eduxi te ex Ægypto, domo servitutis. Non habebis Deos alienos in conspectu meo.

Das Ander.

Du ſolt dir kein Bildnuß noch jrgendt ein gleichnuß machen, weder deß, das oben im Himel, noch deß, das vnden auff Erden, oder deß, das im waſſer vnder der erden iſt, Du ſolt ſie nicht anbeten, noch jnen dienen. Denn ich der HERR dein Gott, bin ein ſtarcker eyueriger Gott, der die miſſethat der Väter heimſucht an den Kindern, biß ins dritte vñ veirde glied, deren die mich haſſen: vñ thue barmhertzigkeit an viel tauſenden die mich lieben, vnd meine Gebot halten.

Secundum Præceptum.

Ne sculpas tibi simulacrum, nec ullam imaginem effingas eorum, quæ aut supra sunt in cœlo, aut infra in terra, aut in aquis sub terra; ne incurves te illis, neque colas ea. Ego enim sum Dominus, Deus tuus, fortis, zelotes, vindicans peccata patrum in filiis, idque in tertia et quarta progenie eorum, qui oderunt me; et misericordia utens in millesimam eorum, qui diligunt me, et observant præcepta mea.

Das dritte.

Du ſolt den Namen des

Tertium Præceptum.

Ne usurpes nomen Domini Dei

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Antwort.

Gott redet alle dieſe Worte:

Das erſte Gebot.

Ich bin der Herr, dein Gott, der Ich dich aus Egyptenland, aus dem Dienſthauſe, geführet habe. Du ſollſt keine anderen Götter vor Mir haben.

Das zweite Gebot.

Du ſollſt dir kein Bildniß, noch irgend ein Gleichniß machen, weder deß, das oben im Himmel, noch deß, das unten auf Erden, oder deß, das im Waſſer unter der Erde iſt; du ſollſt ſie nicht anbeten, noch ihnen dienen. Denn Ich, der Herr, dein Gott, bin ein ſtarker, eifriger Gott, der die Miſſethat der Väter heimſucht an den Kindern bis in's dritte und vierte Glied derer, die Mich haſſen; und thue Barmherzigkeit an vielen Tauſenden, die Mich lieben und meine Gebote halten.

Das dritte Gebot.

Du ſollſt den Namen des

ANSWER.

God spake all these words, saying:

First Commandment.

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

Second Commandment.

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

Third Commandment.

Thou shalt not take the name

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HERREN deines Gottes nicht mißbrauchen, Denn der HERR wird den nicht vngestrafft lassen, der seinen Namen mißbraucht.

tui temere; neque enim Dominus impunitum dimittit eum, qui nomen ejus vane usurpaverit.

Das vierde.

Gedenck des Sabbaht tags, das du jhn heiligest. Sechs tag soltu arbeiten, vnd alle deine werck thun, aber am sibenden tage ist d. Sabbath des HERREN deines Gottes, da solt du keine arbeit thun, noch dein Son, noch deine Tochter, noch dein Knecht, noch deine magt, noch dein Vieh, noch der frēbling der in deinē thoren ist. Deñ in sechs tagen hat der HERR himel vnd erden gemacht, vnd das mehr, vnd alles was drinnen ist, vnd rhuete am sibenden tage, darū segnete der HERR dē Sabbath tag, vñ heiliget jn.

Quartum Præceptum.

Memento ut diem Sabbati sanctifices. Sex diebus operaberis, et omne opus tuum facies: at septimo die Sabbatum erit Domino Deo tuo; non facies ullum opus, nec tu, nec filius tuus, nec filia tua, nec servus tuus, nec ancilla tua, nec jumentum tuum, nec advena, qui est intra portas tuas. Nam sex diebus fecit Deus cœlum, terram, mare, et quæcunque in iis sunt, et requievit die septimo, ideoque benedixit Deus diei Sabbati, et sanctificavit eum.

Das Fünffte.

Du solt dein Vater vnd deine Mutter ehren, auff das

Quintum Præceptum.

Honora patrem tuum et matrem tuam, ut diu vivas in terra,

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Herrn, deines Gottes, nicht mißbrauchen; denn der Herr wird den nicht ungestraft lassen, der seinen Namen mißbraucht.

of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Das vierte Gebot.

Gedenke des Sabbathtages, daß du ihn heiligest. Sechs Tage sollst du arbeiten, und alle deine Werke thun: aber am siebenten Tage ist der Sabbath des Herrn, deines Gottes; da sollst du keine Arbeit thun, noch dein Sohn, noch deine Tochter, noch dein Knecht, noch deine Magd, noch dein Vieh, noch der Fremdling, der in deinen Thoren ist. Denn in sechs Tagen hat der Herr Himmel und Erde gemacht, und das Meer, und Alles was darinnen ist, und ruhete am siebenten Tage; darum segnete der Herr den Sabbathtag, und heiligte ihn.

Fourth Commandment.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.

Das fünfte Gebot.

Du sollst deinen Vater und deine Mutter ehren, auf daß du

Fifth Commandment.

Honor thy father and thy mother; that thy days may be long

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du lang lebeſt im Land, das dir der HERR dein Gott gibt.

quam Dominus Deus tuus dat tibi.

Das Sechste.
Du ſolt nit tödten.

Sextum Præceptum.
Non occides.

Das Sibente.
Du ſolt nit Ehebrechen.

Septimum Præceptum.
Non committes adulterium.

Das Achte.
Du ſolt nit ſtelen.

Octavum Præceptum.
Non furaberis.

Das Neünde.
Du ſolt kein falſch zeugnuß reden wider deinen nechſten.

Nonum Præceptum.
Non dices contra proximum tuum falsum testimonium.

Das Zehende.
Laß dich nit gelüſten deines nechſten Hauß, Laß dich nit gelüſten deines nechſten weibs, noch ſeines Knechts, noch ſeiner Magd, noch ſeines Ochſen, noch ſeines Eſels, noch alles das dein Nechſter hat.

Decimum Præceptum.
Non concupisces domum proximi tui; nec concupisces uxorem proximi tui, nec servum ejus, nec ancillam, nec bovem, nec asinum, nec quicquam eorum quæ sunt proximi tui.

Frag.
Wie werden dieſe Gebot geteilt?

XCIII.
Quomodo dividuntur hæc præcepta?

Antwort.
In zwo Tafeln a), deren die erſte in vier gebotten lehret, wie wir vns gegen

In duas tabulas: quarum prior quatuor præceptis tradit, quo pacto

a) Exo. 34. Deut. 4. et 10.

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lange lebeſt im Lande, das dir der Herr, dein Gott, giebt.

Das ſechſte Gebot.

Du ſollſt nicht tödten.

Das ſiebente Gebot.

Du ſollſt nicht ehebrechen.

Das achte Gebot.

Du ſollſt nicht ſtehlen.

Das neunte Gebot.

Du ſollſt kein falſch Zeugniß reden wider deinen Nächſten.

Das zehnte Gebot.

Laß dich nicht gelüſten deines Nächſten Hauſes; laß dich nicht gelüſten deines Nächſten Weibes, noch ſeines Knechts, noch ſeiner Magd, noch ſeines Ochſens, noch ſeines Eſels, noch Alles was dein Nächſter hat.

upon the land which the Lord thy God giveth thee.

Sixth Commandment.

Thou shalt not kill.

Seventh Commandment.

Thou shalt not commit adultery.

Eighth Commandment.

Thou shalt not steal.

Ninth Commandment.

Thou shalt not bear false witness against thy neighbor.

Tenth Commandment.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Frage 93.

Wie werden dieſe Gebote eingetheilt?

Antwort.

In zwei Tafeln: deren die erſte in vier Geboten lehret, wie wir uns gegen

Question 93.

How are these Commandments divided?

Answer.

Into two tables: the first of which teaches us, in four command-

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Gott ſollen halten. Die ander in ſechs gebotten, was wir vnſerm nechſten ſchuldig ſein [b]).

b) Mat. 22.

nos erga Deum geramus; posterior sex præceptis, quæ officia proximo debeamus.

Frag.

Was erfordert der HERR im erſten Gebot?

XCIV.

Quid postulat Deus in primo præcepto?

Antwort.

Daß ich bey verlierung meiner ſeelen heil vnd ſeligkeit alle abgötterey [a]), zauberey, aberglaubiſche ſegen [b]), anruffung der Heiligen oder anderer Creaturen [c]), meiden vñ fliehen ſol, Vnd den einigen waren Gott recht erkennen [d]), jm allein vertrawen [e]), In aller demut [f]) vnd gedult [g]), von jm allein alles guts gewarten [h]), vñ jn von gantzem hertzen lieben [i]), fürchten [k]) vñ ehren [l]): Alſo daß ich ehe alle creaturen vbergebe, deñ in dem geringſten wider ſeinen willen thue [m]).

Ut, quam mihi cara est salus animæ meæ, tam studiose vitem et fugiam omnem idololatriam, magiam, incantationem, superstitionem, invocationem sanctorum, cæterarumve creaturum; unicum autem et verum Deum recte agnoscam, ipsi soli fidam, summa humilitate ac patientia me illi subjiciam, ab eo solo omnia bona expectem, denique intimo cordis affectu ipsum amem, reverear, venerer; adeo ut omnibus potius creaturis renuntiem, quam ut vel minimum contra ejus voluntatem committam.

a) 1 Cor. 6. et 10. *b*) Leuit. 19. Deut. 18. *c*) Matt. 4. Apoc. 19. et 22. *d*) Ioh. 17. *e*) Iere. 17. *f*) 1 Pet. 5. *g*) Hebr. 10. Coloss. 1. Rom. 5. 1 Cor. 10. Phil. 2. *h*) Psal. 104. Esai. 45. Iac. 1. *i*) Deut. 6. Matt. 22. *k*) Deut. 6. Psal. 111. Prou. 1. et 9. Mat. 10. *l*) Mat. 4. Deut. 10. *m*) Mat. 5. et 10. Act. 5.

Frag.

Was iſt Abgötterey?

XCV.

Quid est idololatria?

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Gott ſollen halten; die andere in ſechs Geboten, was wir unſerm Nächſten ſchuldig ſind.

ments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.

Frage 94.

Was fordert der Herr im erſten Gebot?

Question 94.

What does God require in the first commandment?

Antwort.

Daß ich bei Verlierung meiner Seelen Heil und Seligkeit, alle Abgötterei, Zauberei, abergläubiſche Segen, Anrufung der Heiligen oder anderer Creaturen, meiden und fliehen ſoll, und den einigen wahren Gott recht erkennen, Ihm allein vertrauen, in aller Demuth und Geduld von Ihm allein alles Gute erwarten, und Ihn von ganzem Herzen, lieben, fürchten und ehren; alſo, daß ich eher alle Creaturen übergebe, denn in dem Geringſten wider ſeinen Willen thue.

Answer.

That, on peril of my soul's salvation, I avoid and flee all idolatry, sorcery, enchantments, invocation of saints or of other creatures; and that I rightly acknowledge the only true God, trust in Him alone, with all humility and patience expect all good from Him only, and love, fear and honor Him with my whole heart; so as rather to renounce all creatures than do the least thing against His will.

Frage 95

Was iſt Abgötterei?

Question 95.

What is idolatry?

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Antwort.

An ſtat des einigen waren Gottes, der ſich in ſeinem wort hat offenbaret, oder neben demſelbigen etwas anderſt dichtē oder habē, darauff der menſch ſein vertrawen ſetzt [a]).

a) Ephes. 5. 1 Par. 16. Phil. 3. Gala. 4. Ephes. 2. 1 Ioh. 2. 2 Ioh. 1. 1 Ioh. 5.

Frag.

Was wil Gott im andern Gebot?

Antwort.

Daß wir Gott in keinen weg verbilden [a]), noch auff jrgend eine andere weiſe, denn er in ſeinem wort befohlen hat, verehren ſollen [b]).

a) Deut. 4. Esai. 40. Rom. 1. Act. 17. b) 1 Sam. 15. Deut. 12. Mat. 15.

Frag.

Sol man deñ gar kein bildnuß machē?

Antwort.

Gott kan vnd ſol keines wegs abgebildet werden; die Creaturen aber, ob ſie ſchon mögen abgebildet werden: ſo verbeut doch Gott derſelbigen bildnuß zu machen vnd zu haben, daß man ſie verehre oder jm damit diene [a]).

a) Exod. 23. et 34. Num. 33. Deut. 7. et 12. 16. 2 Reg. 18.

Est loco unius Dei, aut præter unum illum et verum Deum, qui se in verbo suo patefecit, aliud quippiam fingere aut habere, in quo spem reponas.

XCVI.

Quid postulat secundum præceptum?

Ne Deum ulla imagine aut figura exprimamus, neve ulla alia ratione eum colamus quam qua se in verbo suo coli præcepit.

XCVII.

An nullæ ergo prorsus fingendæ sunt imagines aut simulacra?

Deus nec effingi ulla ratione debet nec potest; creaturas autem, etsi exprimere quidem licet, vetat tamen Deus earum imagines fingi aut haberi, quo vel ipsas, vel Deum per ipsas, colamus aut honoremus.

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Antwort.

An Statt des einigen wahren Gottes, der sich in seinem Wort hat offenbaret, oder neben demselben etwas Anderes dichten oder haben, darauf der Mensch sein Vertrauen setzt.

Answer.

It is instead of the one true God who has revealed Himself in His word, or along with the same, to conceive or have something else on which to place our trust.

Frage 96.

Was will Gott im zweiten Gebot?

Question 96.

What does God require in the second commandment?

Antwort.

Daß wir Gott in keinem Wege verbilden, noch auf irgend eine andere Weise, denn Er in seinem Wort befohlen hat, verehren sollen.

Answer.

That we in nowise make any image of God, nor worship Him in any other way than He has commanded in His word.

Frage 97.

Soll man denn gar kein Bildniß machen?

Question 97.

Must we then not make any image at all?

Antwort.

Gott kann und soll keineswegs abgebildet werden; die Creaturen aber, ob sie schon mögen abgebildet werden, so verbietet doch Gott derselben Bildniß zu machen und zu haben, daß man sie verehre, oder Ihm damit diene.

Answer.

God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to worship them, or by them to serve Himself.

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Frag.

Mögen aber nicht die bilder als der Leyen bücher, in den Kirchen geduldet werden?

Antwort.

Nein: Denn wir nit ſollen weiſer ſein denn Gott, welcher ſeine Chriſtenheit nie durch ſtumme götzen [a]), ſonder durch die lebendige predig ſeines worts, wil vnderwieſen haben [b]).

a) Iere. 10. Haba. 2. *b*) 2 Pet. 1. 2 Tim. 3.

Frag.

Was wil das dritt Gebot?

Antwort.

Daß wir nicht allein mit fluchen, oder mit falſchem ayde: ſonder auch mit vnnötigem ſchweren den Namen Gottes nicht leſtern oder mißbrauchen, noch vns mit vnſerm ſtilſchweigen vnd zuſehen ſolcher ſchrecklichen ſünden theilhafftig machen, Vnd in ſumma, daß wir den heiligē Namen Gottes anderſt nicht, denn mit forcht vnd ehrerbietung gebrauchen [a]), auff daß er von vns recht bekent [b]), angeruffen, vnd in all vnſern worten vnd wercken [c]) geprieſen werde.

a) Rom. 2. 1 Tim. 6. Coloss. 8. *b*) Esai. 45. Matt. 10. *c*) 1 Tim. 2.

XCVIII.

An non autem in templis imagines tolerari possunt, quæ pro libris sint imperitæ multitudini?

Minime: neque enim decet nos sapientiores esse Deo, qui Ecclesiam suam non mutis simulacris, sed viva prædicatione verbi sui vult erudiri.

XCIX.

Quid sancit Deus tertio præcepto?

Ut non solum execrando, aut pejerando, verum etiam temere jurando, nomen Dei contumeliose aut irreverenter ne usurpemus; neve tacendo aut connivendo horrendis istis sceleribus communicemus; sed sacrosancto Dei nomine non nisi summa cum religione et veneratione utamur, ut vera et constanti confessione, invocatione, omnibus denique verbis et actionibus nostris ipse celebretur.

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Frage 98.

Mögen aber nicht die Bilder, als der Laien Bücher, in den Kirchen geduldet werden?

Antwort.

Nein: denn wir sollen nicht weiser sein denn Gott, welcher seine Christenheit nie durch stumme Götzen, sondern durch die lebendige Predigt seines Worts will unterwiesen haben.

Question 98.

But may not pictures be tolerated in churches as books for the laity?

Answer.

No: for we should not be wiser than God, who will not have His people taught by dumb idols, but by the lively preaching of His word.

Frage 99.

Was will das dritte Gebot?

Antwort.

Daß wir nicht allein mit Fluchen, oder mit falschem Eid, sondern auch mit unnöthigem Schwören den Namen Gottes nicht lästern oder mißbrauchen, noch uns mit unserm Stillschweigen und Zusehen solcher schrecklichen Sünden theilhaftig machen; und in Summa, daß wir den heiligen Namen Gottes anders nicht, denn mit Furcht und Ehrerbietung gebrauchen, auf daß Er von uns recht bekennet, angerufen, und in allen unsern Worten und Werken gepriesen werde.

Question 99.

What is required in the third commandment?

Answer.

That we must not by cursing, or by false swearing, nor yet by unnecessary oaths, profane or abuse the name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in sum, that we use the holy name of God no otherwise than with fear and reverence, so that He may be rightly confessed and worshipped by us, and be glorified in all our words and works.

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Frag.

Ist denn mit schweren vnd fluchen Gottes Namen lestern, so eine schwere sünd, daß Gott auch vber die zürnet, die, souiel an jnen ist, dieselbe nicht helffen wehren vnd verbieten?

C.

Estne igitur adeo grave peccatum jurando, aut dira imprecando, nomen Dei temerare, ut Deus etiam iis succenseat, qui, quantum in se est, illud non prohibent aut impediunt?

Antwort.

Ja freylich [a]), Denn keine sünde grösser ist, noch Gott hefftiger erzürnet, deñ lesterung seines Namens. Darumb er sie auch mit dem todt zu straffen befohlen hat [b]).

Certe gravissimum: neque enim ullum est peccatum majus, aut quod Deum gravius offendat, quam sacri ipsius nominis contumelia. Quocirca etiam id scelus morte multari voluit.

a) Leuit. 5. b) Leui. 24.

Frag.

Mag man aber auch Gottselig bey dem Namen Gottes einen Ayd schweren?

CI.

Potestne quis etiam pie per nomen Dei jurare?

Antwort.

Ja: Wenn es die Oberkeit von jhren vnderthanen, oder sonst die noth erfordert, trewe vnd warheit zu Gottes ehre vnd des nechsten heil dardurch zuerhalten vnd zu fürdern. Denn solches aydschwerē ist in Gottes wort gegründet [a]), vnd derhalben von den Heiligen

Potest, cum vel magistratus id exigit, vel alioqui necessitas hoc pacto fidem firmari, et veritatem stabiliri postulat; quo et gloria Dei illustretur, et aliorum saluti consulatur. Nam ejus generis jusjurandum verbo Dei sancitur, ideo-

a) Deut. 6. et 10. Esai. 48. Heb. 6.

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Frage 100.

Ist denn mit Schwören und Fluchen Gottes Namen lästern so eine schwere Sünde, daß Gott auch über die zürnet, die, so viel an ihnen ist, dieselbe nicht helfen wehren und verbieten?

Antwort.

Ja freilich: denn keine Sünde größer ist, noch Gott heftiger erzürnet, denn Lästerung seines Namens. Darum Er sie auch mit dem Tode zu strafen befohlen hat.

Question 100.

Is then the profaning of God's name, by swearing and cursing, so grievous a sin, that His wrath is kindled against those also who seek not, as much as in them lies, to hinder and forbid the same?

Answer.

Yes truly: for no sin is greater, or more provoking to God, than the profaning of His name. Wherefore He even commanded it to be punished with death.

Frage 101.

Mag man aber auch gottselig bei dem Namen Gottes einen Eid schwören?

Antwort.

Ja; wenn es die Obrigkeit von ihren Unterthanen oder sonst die Noth erfordert, Treue und Wahrheit zu Gottes Ehre und des Nächsten Heil dadurch zu erhalten und zu fördern. Denn solches Eidschwören ist in Gottes Wort gegründet, und derhalben von den Heili-

Question 101.

But may we not swear by the name of God in a religious manner?

Answer.

Yes; when the magistrate requires it, or it may be needful otherwise, to maintain and promote fidelity and truth, to the glory of God and our neighbor's good. For such swearing is grounded in God's word, and therefore was rightly

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im alten vnd newen Teſtament recht gebrauchet worden [b]).

b) Gen. 21. et 31. Esai. 9. 1 Sam. 24. 2 Sam. 3. 1 Reg. 1. Rom. 1. 2 Cor. 1.

que etiam a sanctis in veteri et novo fœdere recte est usurpatum.

Frag.

Mag man auch bey den Heiligen oder andern Creaturen ayd ſchweren?

CII.

Estne licitum jurare per sanctos, aut alias creaturas?

Antwort.

Nein: Denn ein rechtmeſſiger ayd iſt ein anruffung Gottes, daß er als der einig hertzkündiger, der warheit zeugnuß wölle geben, vnd mich ſtraffen, ſo ich falſch ſchwere [a]), welche ehre denn keiner creaturen gebüret [b]).

a) 2 Cor. 1. *b*) Mat. 5. Iacob. 5.

Non: nam legitimum juramentum est invocatio Dei, qua petitur, ut is ipse, tanquam unicus cordium inspector, testimonium det veritati, et jurantem puniat, si sciens fallat. Porro hic honos nulli creaturæ convenit.

Frag.

Was wil Gott im vierdten Gebot?

CIII.

Quid præcipit Deus in quarto præcepto?

Antwort.

Got wil erſtlich, daß das Predigampt vnd ſchulen erhalten werden [a]), vñ ich ſonderlich am feiertag zu d. gemeine Gottes vleiſſig kom̃e [b]), dz wort Gottes zu lernen [c]), die heilig̃ Sacrament zu gebrauchen [d]), den HERRN offentlich anzuruffen [e]), vñ das Chriſtlich almoß

a) Tit. 1. 1 Tim. 3. 4. et 5. 1 Cor. 9. 2 Tim. 2. et 3. *b*) Psal. 40. et 68. Act. 2. *c*) 1 Cor. 14. *d*) 1 Cor. 11. *e*) 1 Tim. 2. 1 Cor. 14.

Primum, ut ministerium Evangelii et scholæ conserventur; utque ego cum aliis, tum præcipue festis diebus, studiose cœtus divinos frequentem, verbum Dei diligenter audiam, utar Sacramentis, precibus publicis meas quoque preces adjun-

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gen im alten und neuen Teſtament recht gebraucht worden.

used by the saints in the Old and New Testament.

Frage 102.

Mag man auch bei den Heiligen oder andern Creaturen einen Eid ſchwören?

Antwort.

Nein: denn ein rechtmäßiger Eid iſt eine Anrufung Gottes, daß Er, als der einige Herzenskündiger, der Wahrheit Zeugniß wolle geben, und mich ſtrafen, ſo ich falſch ſchwöre; welche Ehre denn keiner Creatur gebühret.

Question 102.

May we swear by the saints, or any other creatures?

Answer.

No: for a lawful oath is a calling upon God, as the only searcher of hearts, to bear witness to the truth, and to punish me if I swear falsely; which honor is due to no creature.

Frage 103.

Was will Gott im vierten Gebot?

Antwort.

Gott will erſtlich, daß das Predigtamt und Schulen erhalten werden, und ich, ſonderlich am Feiertag, zu der Gemeinde Gottes fleißig komme, das Wort Gottes zu lernen, die heiligen Sacramente zu gebrauchen, den Herrn öffentlich anzurufen, und das chriſtliche Al-

Question 103.

What does God require in the fourth commandment?

Answer.

In the first place: that the ministry of the Gospel and schools be maintained; and that I, especially on the day of rest, diligently attend church, to learn the word of God, to use the Holy Sacraments, to call publicly upon the Lord, and

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zugeben[f]). Zum andern, daß ich alle tage meines lebens von meinen böſen wercke feyere, den HERRN durch ſeinen Geiſt in mir würcken laſſe, vnd alſo den ewigen Sabbath in dieſem leben anfange[g]).

f) 1 Cor. 16. *g*) Esai. 66.

gam, pro facultatibus aliquid conferam in pauperes. Deinde, ut in omni vita a pravis actionibus vacem, Domino concedens, ut per Spiritum Sanctum in me suum opus faciat, atque ita sempiternum illud Sabbatum in hac vita exordiar.

Frag.

Was wil Gott im fünfften Gebot?

Antwort.

Daß ich meinem Vater vnd Mutter, vnd allen die mir fürgeſetzt ſein, alle ehre, liebe vnd trewe beweiſen, vnd mich aller guten lehr vnd ſtraff, mit gebürlichem gehorſam vnderwerffen[a]), vnd auch mit jren gebrechen gedult haben ſol[b]), dieweil vns Gott durch jhre hand regieren wil[c]).

a) Ephes. 5. et 6. Coloss. 3. Prou. 1. 4. 15. et 20. Exod. 21. Rom. 13. *b*) Prou. 23. Gen. 9. 1 Pet. 2. *c*) Ephes. 6. Coloss. 3. Rom. 13. Mat. 22.

CIV.

Quid nobis injungit Deus in quinto præcepto?

Ut parentibus, atque adeo omnibus qui nobis præsunt, debitum honorem, amorem et fidem præstemus, nosque ipsorum fidelibus præceptis et castigationibus ea, qua par est, obedientia submittamus; tum etiam ut eorum vitia et mores nostra patientia toleremus, illud semper cogitantes, Deum nos illorum manu velle ducere ac regere.

Frag.

Was wil Gott im ſechſten gebot?

Antwort.

Daß ich meinem nechſten weder mit

CV.

Quid flagitat Deus in sexto præcepto?

Ut proximum, neque cogitatione,

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mosen zu geben. Zum Andern, daß ich alle Tage meines Lebens von meinen bösen Werken feiere, den Herrn durch seinen Geist in mir wirken lasse, und also den ewigen Sabbath in diesem Leben anfange.

to give Christian alms. In the second place: that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath.

Frage 104.

Was will Gott im fünften Gebot?

Antwort.

Daß ich meinem Vater und Mutter, und allen, die mir vorgesetzt sind, alle Ehre, Liebe und Treue beweisen, und mich aller guten Lehre und Strafe mit gebührlichem Gehorsam unterwerfen, und auch mit ihren Gebrechen Geduld haben soll: dieweil uns Gott durch ihre Hand regieren will.

Question 104.

What does God require in the fifth commandment?

Answer.

That I show all honor, love and faithfulness to my father and mother, and to all in authority over me; submit myself with due obedience to all their good instruction and correction; and also bear patiently with their infirmities: since it is God's will to govern us by their hand.

Frage 105.

Was will Gott im sechsten Gebot?

Antwort.

Daß ich meinen Nächsten weder mit

Question 105.

What does God require in the sixth commandment?

Answer.

That I neither in thought, nor

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gedancken, noch mit worten oder geberden, viel weniger mit der that, durch mich selbst oder andere schmehen, hassen, beleidigen, oder tödten [a]): sonder alle raachgirigkeit ablegen [b]), auch mich selbst nit beschedigen, oder mutwillig in gefahr begeben sol [c]). Darumb auch die Oberkeit, dem todschlag zu weren, das Schwert tregt [d]).

a) Matt. 5. et 26. Gen. 9. *b*) Ephes. 4. Rom. 12. Matt. 5. et 18. *c*) Rom. 13. Coloss. 2. Syr. 3. Mat. 4. *d*) Gen. 9. Exo. 21. Mat. 26. Rom. 13.

neque verbis, neque gestibus, nedum factis, vel per me, vel per alium, contumelia afficiam, aut oderim, aut lædam, aut occidam; sed omnem vindictæ cupiditatem abjiciam: ad hæc ne me ipsum lædam, aut sciens me in aliquod periculum conjiciam; quocirca etiam, ne cædes fierent, Magistratum Deus gladio armavit.

Frag.

Redet doch diß gebot allein võ tödtẽ?

Antwort.

Es wil vns aber Gott durch verbietung des Todtschlags lehren, daß er die wurtzel des todtschlags, als neid [a]), haß [b]), zorn [c]), Rachgirigkeit, hassen, võ daß solches alles für jhm ein heimlicher todtschlag sey [d]).

a) Rom. 1. *b*) 1 Ioh. 2. *c*) Iac. 1. Galat. 5. *d*) 1 Ioh. 3.

CVI.

Atqui hoc præceptum solam cædem prohibere videtur.

At cædem prohibendo, docet Deus se radicem et originem cædis, iram scilicet, invidiam, odium, et vindictæ cupiditatem odisse, atque ea omnia pro cæde ducere.

Frag.

Jsts aber damit gnug, daß wir vnsern nechsten, wie gemelt, nit tödten?

CVII.

An vero id satis est, nos neminem eo, quo dictum est, modo occidere?

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Gedanken, noch mit Worten oder Geberden, viel weniger mit der That, durch mich selbst oder Andere, schmähen, hassen, beleidigen oder tödten; sondern alle Rachgierigkeit ablegen, auch mich selbst nicht beschädigen, oder muthwillig in Gefahr begeben soll. Darum auch die Obrigkeit, dem Todtschlag zu wehren, das Schwert trägt.

in word or look, much less in deed, revile, hate, insult or kill my neighbor, whether by myself or by another; but lay aside all desire of revenge: moreover, that I harm not myself, nor wilfully run into any danger. Wherefore also, to restrain murder, the magistrate is armed with the sword.

Frage 106.

Redet doch dieses Gebot allein vom Tödten?

Antwort.

Es will uns aber Gott durch Verbietung des Todtschlags lehren, daß Er die Wurzel des Todtschlags, als Neid, Haß, Zorn, Rachgierigkeit, hasse, und daß solches alles vor Ihm ein heimlicher Todtschlag sei.

Question 106.

But this commandment speaks only of killing?

Answer.

In forbidding this, however, God means to teach us that He abhors the root of murder, namely, envy, hatred, anger and desire of revenge; and that all these are in His sight hidden murder.

Frage 107.

Ist's aber damit genug, daß wir unsern Nächsten, wie gemeldet, nicht tödten?

Question 107.

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

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Antwort.

Nein. Denn in dem Gott neid, haß vnd zorn verdampt: wil er von vns haben, daß wir vnsern nechsten lieben als vns selbst [a]), gegen jhm gedult, friede, sanfftmuth [b]), barmhertzigkeit [c]) vnd freundligkeit [d]) erzeigen, seinen schaden, souiel vns möglich, abwenden [e]), vnd auch vnsern feinden guts thun [f]).

a) Matt. 7. et 22. *b*) Ephes. 4. Galat. 6. Matt. 5. Rom. 12. *c*) Matt. 5. Luc. 6. *d*) Rom. 12. *e*) Exod. 23. *f*) Matt. 5. Rom. 12.

Non est satis: dum enim Deus iram, invidiam, odium damnat, postulat ut proximum æque ac nos ipsos diligamus, et ut humanitate, lenitate, mansuetudine, patientia, et misericordia erga eum utamur, quodque ei damno esse possit, quantum in nobis est, avertamus; ad summam, ita animo affecti simus, ut ne inimicis quidem benefacere dubitemus.

Frag.

Was wil das siebende Gebot?

CVIII.

Quæ est sententia septimi præcepti?

Antwort.

Daß alle vnkeuschheit von Gott vermaledeyet sey [a]), vnd daß wir darumb jhr von hertzen feind sein [b]), vnd keusch vnd züchtig leben sollen [c]), es sey im heiligen Ehestandt oder ausserhalb desselben [d]).

a) Leuit. 18. *b*) Iudae 1. *c*) 1 Thess. 4. *d*) Heb. 13. 1 Cor. 7.

Deum omnem turpitudinem exsecrari, ideoque nos eam penitus odisse et detestari debere; contraque, temperanter, modeste et caste, sive in sacro conjugio, sive in vita cœlibe, vivere oportere.

Frag.

Verbeut Gott in diesem gebot nichts mehr denn Ehebruch vnd dergleichen schanden?

CIX.

Nihilne amplius prohibet Deus hoc præcepto, quam adulterium, et id genus turpitudinis?

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Antwort.

Nein: denn indem Gott Neid, Haß und Zorn verdammt, will Er von uns haben, daß wir unſern Nächſten lieben als uns ſelbſt, gegen ihn Geduld, Friede, Sanftmuth, Barmherzigkeit und Freundlichkeit erzeigen, ſeinen Schaden, ſo viel uns möglich, abwenden, und auch unſern Feinden Gutes thun.

Answer.

No: for in condemning envy, hatred and anger, God requires us to love our neighbor as ourselves, to show patience, peace, meekness, mercy and kindness towards him, and, so far as we have power, to prevent his hurt; also to do good even unto our enemies.

Frage 108.

Was will das ſiebente Gebot?

Question 108.

What does the seventh commandment teach us?

Antwort.

Daß alle Unkeuſchheit von Gott vermaledeiet ſei, und daß wir darum ihr von Herzen feind ſein, und keuſch und züchtig leben ſollen, es ſei im heiligen Eheſtand oder außerhalb deſſelben.

Answer.

That all unchastity is accursed of God; and that we should therefore loathe it from the heart, and live chastely and modestly whether in holy wedlock or single life.

Frage 109.

Verbietet Gott in dieſem Gebot nichts mehr denn Ehebruch und dergleichen Schanden?

Question 109.

Does God in this commandment forbid nothing more than adultery, and such like gross sins?

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Antwort.

Dieweil beyde vnſer leib vnd ſeel tempel des heiligen Geiſts ſein, ſo wil er, daß wir ſie beyde ſauber vnd heilig bewaren. Verbeut derhalbē alle vnkeuſche thaten, geberden, wort[a]), gedancken, luſt[b]), vnd was den menſchen darzu reitzen mag[c]).

a) Ephes. 5. 1 Cor. 6. *b*) Mat. 5. *c*) Ephes. 5. 1 Cor. 15.

Cum corpus et animus noster templa sint Spiritus Sancti, vult Deus, ut utrumque pure sancteque possideamus; ideoque facta, gestus, sermones, cogitationes, cupiditates fœdas, et quicquid hominem ad ista allicit, id universum prohibet.

Frag.

Was verbeut Gott im achten Gebot?

Antwort.

Er verbeut nicht allein den diebſtal[a]) vnd rauberey[b]), welche die Oberkeit ſtrafft: ſonder Gott nennet auch diebſtal alle böſe ſtück vnd anſchlege, damit wir vnſers nechſten gut gedencken an vns zu bringen, es ſey mit gewalt oder ſchein des rechtens[c]): als vnrechtem gewicht[d]), Elln, maß[e]), wahre, müntz, wucher[f]), oder durch einiges mittel, das von Gott verbotten iſt: Darzu auch allen geitz[g]), vnd vnnütze verſchwendung ſeiner gaben[h]).

a) 1 Cor. 6. *b*) 1 Cor. 5. *c*) Luc. 8. 1 Thess. 4. *d*) Prou. 11. et 16. *e*) Eze. 45. Deut. 25. *f*) Psal. 15. Luc. 6. *g*) 1 Cor. 6. *h*) Prou. 5.

CX.

Quid vetat Deus in octavo præcepto?

Non solum ea furta et rapinas, quas magistratus punit; sed furti nomine comprehendit quicquid est malarum artium et aucupiorum, quibus aliena captamus, et ad nos vi aut specie recti transferre studemus; qualia sunt iniquum pondus, injusta ulna, inæqualis mensura, fucosa merx, fallax moneta, usura, aut alia quævis ratio vel modus rem faciendi a Deo interdictus. His adde omnem avaritiam, multiplicemque divinorum donorum profusionem et abusum.

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Antwort.

Dieweil beide unſer Leib und Seele Tempel des heiligen Geiſtes ſind, ſo will Er, daß wir ſie beide ſauber und heilig bewahren; verbietet derhalben alle unkeuſche Thaten, Geberden, Worte, Gedanken, Luſt, und was den Menſchen dazu reizen mag.

Answer.

Since our body and soul are both temples of the Holy Ghost, it is His will that we keep both pure and holy; for which reason He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice thereto.

Frage 110.

Was verbietet Gott im achten Gebot?

Question 110.

What does God forbid in the eighth commandment?

Antwort.

Er verbietet nicht allein den Diebſtahl und Räuberei, welche die Obrigkeit ſtraft; ſondern Gott nennet auch Diebſtahl alle böſe Stücke und Anſchläge, damit wir unſeres Nächſten Gut gedenken an uns zu bringen, es ſei mit Gewalt oder Schein des Rechtes, als unrechtem Gewicht, Elle, Maaß, Waare, Münze, Wucher, oder durch einiges Mittel, das von Gott verboten iſt; dazu auch allen Geiz und unnütze Verſchwendung ſeiner Gaben.

Answer.

Not only such theft and robbery as are punished by the magistrate; but God views as theft also all wicked tricks and devices, whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury, or any means forbidden of God; so moreover all covetousness, and all useless waste of His gifts.

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Frag.

Was gebeut dir aber Gott in diesem Gebot?

Antwort.

Daß ich meines nechsten nutz, wo ich kan vnd mag, fürdere, gegen jhm also handle, wie ich wolte, daß man mit mir handlete [a]), vñ trewlich arbeite, auff daß ich dem dürfftigen in seiner noth helffen mög [b]).

a) Mat. 7. *b*) Ephes. 4.

Frag.

Was wil das neund gebot?

Antwort.

Daß ich wider niemand falsche zeugnuß gebe [a]), niemand seine wort verkere [b]), kein affterreder vnd lesterer seye [c]), Niemand vnuerhört, vñ leichtlich verdammen helffe [d]): sonder allerley liegen vnd triegē, als eigene werck des Teufels [e]), bey schwerem Gottes zorn vermeide [f]), In gerichts vnd allen andern handlungen die warheit liebe, auffrichtig sage vñ bekenne [g]), auch meines nechsten ehre vnd glimpff nach meinem vermögen rette vnd fürdere [h]).

a) Prou. 19. et 21. *b*) Psal. 15. *c*) Rom. 1. *d*) Mat. 7. Luc. 6. *e*) Ioh. 8. *f*) Prou. 12. et 18. *g*) 1 Cor. 18. Ephes. 4. *h*) 1 Pet. 4.

CXI.

Quæ sunt ea, quæ Deus hic jubet?

Ut commoda et utilitates proximi, quantum possim, adjuvem et augeam; cum eo sic agam, ut mecum agi cuperem; sedulo et fideliter opus faciam, ut aliorum quoque egestati ac calamitati subvenire queam.

CXII.

Quid exigit nonum præceptum?

Ne adversus quempiam dicam falsum testimonium, nullius verba calumnier, nulli obtrectem, aut convitium faciam, neminem temere vel indicta causa condemnem; verum omnis generis mendacia, fraudes, ut opera Diaboli propria, nisi in me gravissimam iram Dei concitare velim, omni cura fugiam; in judiciis cæterisque negotiis veritatem secter, et id quod res est libere constanterque profitear: ad hæc famam aliorum et existimationem, quantum queam, defendam et augeam.

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Frage 111.

Was gebietet dir aber Gott in diesem Gebot?

Antwort.

Daß ich meines Nächsten Nutzen, wo ich kann und mag, fördere, gegen ihn also handele, wie ich wollte daß man mit mir handelte, und treulich arbeite, auf daß ich dem Dürftigen in seiner Noth helfen möge.

Question 111.

But what does God require of thee in this commandment?

Answer.

That I further my neighbor's good, where I can and may; deal with him as I would have others deal with me; and labor faithfully, that I may be able to help the poor in their need.

Frage 112.

Was will das neunte Gebot?

Antwort.

Daß ich wider Niemand falsch Zeugniß gebe, Niemand seine Worte verkehre, kein Afterreder und Lästerer sei, Niemand unverhört und leichtlich verdammen helfe; sondern allerlei Lügen und Trügen, als eigene Werke des Teufels, bei schwerem Gotteszorn vermeide, in Gerichts- und allen andern Handlungen die Wahrheit liebe, aufrichtig sage und bekenne, auch meines Nächsten Ehre und Glimpf, nach meinem Vermögen, rette und fördere.

Question 112.

What is required in the ninth commandment?

Answer.

That I bear false witness against no one; wrest no one's words; be no backbiter, or slanderer; join in condemning no one unheard and rashly: but that I avoid, on pain of God's heavy wrath, all lying and deceit, as being the proper works of the Devil; in matters of judgment and justice and in all other affairs, love, honestly speak and confess the truth; and, so far as I can, defend and promote my neighbor's good name.

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Frag.

Was wil das zehend Gebot?

Antwort.

Daß auch die geringſte luſt od. gedancken wider jrgend ein gebot Gottes, in vnſer hertz nimmermehr komen: ſonder wir für vnd für von gantzem hertzen aller ſünde feind ſein, vnd luſt zu aller gerechtigkeit haben ſollen [a]).

a) Rom. 7.

CXIII.

Quid prohibet decimum præceptum?

Ne vel minima cupiditate, aut cogitatione, adversus ullum Dei præceptum corda nostra unquam solicitentur; sed ut perpetuo et ex animo omne peccatum detestemur, contraque omni justitia delectemur.

Frag.

Können aber die zu Gott bekert ſind, ſolche gebot volkömlich halten?

Antwort.

Nein: ſonder es haben auch die aller heiligſten, ſo lang ſie in dieſem leben ſind, nur einen geringen anfang dieſes gehorſams [a]): doch alſo, daß ſie mit ernſtlichem fürſatz, nicht allein nach etlichen, ſonder nach allen gebotten Gottes anfangen zu leben [b]).

a) 1 Ioh. 1. Rom. 7. Eccl. 7. b) Rom. 7. Iac. 2.

CXIV.

Possuntne autem illi, qui ad Deum conversi sunt, hæc præcepta perfecte servare?

Minime: verum etiam sanctissimi quique, quamdiu in hac vita sunt, habent tantum exigua initia hujus obedientiæ; sic tamen, ut serio ac non simulato studio, non secundum aliqua tantum, sed secundum omnia Dei præcepta vivere incipiant.

Frag.

Warumb leſt vns denn Gott alſo ſcharff die zehen Gebot predigen, weil

CXV.

Cur igitur vult Deus legem suam adeo exacte et severe prædicari, cum

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Frage 113.

Was will das zehnte Gebot?

Antwort.

Daß auch die geringste Lust oder Gedanken wider irgend ein Gebot Gottes in unser Herz nimmermehr kommen; sondern wir für und für von ganzem Herzen aller Sünde feind sein, und Lust zu aller Gerechtigkeit haben sollen.

Frage 114.

Können aber die zu Gott bekehret sind, solche Gebote vollkommen halten?

Antwort.

Nein: sondern es haben auch die Allerheiligsten, so lange sie in diesem Leben sind, nur einen geringen Anfang dieses Gehorsams; doch also, daß sie mit ernstlichem Vorsatz, nicht allein nach etlichen, sondern nach allen Geboten Gottes anfangen zu leben.

Frage 115.

Warum läßt uns denn Gott also scharf die zehn Gebote predigen, weil

Question 113.

What is required in the tenth commandment?

Answer.

That not even the least inclination or thought against any of God's commandments ever enter into our heart; but that, with our whole heart, we continually hate all sin, and take pleasure in all righteousness.

Question 114.

Can those who are converted to God keep these commandments perfectly?

Answer.

No: but even the holiest men, while in this life, have only a small beginning of this obedience; yet so, that with earnest purpose they begin to live, not only according to some, but according to all the commandments of God.

Question 115.

Why then doth God so strictly enjoin upon us the ten command-

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ſte in dieſem leben niemand halten kan?

Antwort.

Erſtlich auff dz wir vnſer gantzes lebenlang vnſer ſündliche art je lenger je mehr erkennen [a]), vnd ſouiel deſto begiriger vergebung der ſünden vnd gerechtigkeit in Chriſto ſuchen [b]). Darnach daß wir ohne vnderlaß vns befleiſſen, vnd Gott bitten umb die gnade des heiligen Geiſts, daß wir je lenger je mehr zu dem ebenbild Gottes ernewert werden, biß wir das ziel der volkomenheit nach dieſem leben erreichen [c]).

a) 1 Ioh. 1. Psal. 32. b) Rom. 7. c) 1 Cor. 9. Phil. 3.

nemo sit in hac vita, qui eam servare possit?

Primum, ut in omni vita magis magisque agnoscamus, quanta sit naturæ nostræ ad peccandum propensio, tantoque avidius remissionem peccatorum et justitiam in Christo expetamus; deinde, ut hoc perpetuo agamus, illud semper meditemur, et gratiam Spiritus Sancti a Patre imploremus, quo indies magis ac magis ad imaginem Dei renovemur, donec aliquando tandem, postquam ex hac vita decesserimus, propositam nobis perfectionem læti assequamur.

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ſie in dieſem Leben Niemand halten kann?

Antwort.

Erſtlich, auf daß wir unſer ganzes Leben lang unſere ſündliche Art je länger je mehr erkennen, und ſo viel deſto begieriger Vergebung der Sünden und Gerechtigkeit in Chriſto ſuchen; darnach, daß wir ohne Unterlaß uns befleißen, und Gott bitten um die Gnade des heiligen Geiſtes, daß wir je länger je mehr zu dem Ebenbilde Gottes erneuert werden, bis wir das Ziel der Vollkommenheit nach dieſem Leben erreichen.

ments, since in this life no one can keep them?

Answer.

First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive, and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.

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Vom Gebet.

DE PRECATIONE.

Frag.

Warumb iſt den Chriſten das Gebet nötig?

Antwort.

Darumb, daß es das fürnembſte ſtück der danckbarkeit iſt, welche Gott von vns erfordert[a]), Vnd daß Gott ſeine genade vnd heiligē Geiſt allein denen wil geben, die jhn mit hertzlichem ſeufftzen ohne vnderlaß darumb bitten, vnd jm darfür dancken[b]).

a) Psal. 50. b) Matt. 7. et 18. Luc. 11.

CXVI.

Quare Christianis necessaria est Precatio?

Quia præcipua pars est ejus, quam Deus a nobis postulat, gratitudinis; tum quia illis tantum suam gratiam et Spiritum Sanctum Deus largitur, qui veris gemitibus continenter hæc ab eo petunt, et pro iis ipsi gratias agunt.

Frag.

Was gehöret zu einem ſolchen gebett das Gott gefalle, vnd von jm erhöret werde?

Antwort.

Erſtlich daß wir allein den einigē waren Gott, der ſich vns in ſeinem wort hat offenbaret[a]), vmb alles daß

a) Ioh. 4.

CXVII.

Quæ ad eam precationem requiruntur, quæ Deo placeat, quæque ab ipso exaudiatur?

Ut a solo vero Deo, qui se in verbo suo patefecit, omnia, quæ a se peti jussit, vero cordis affectu

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Vom Gebet.

Frage 116.

Warum iſt den Chriſten das Gebet nöthig?

Antwort.

Darum, weil es das vornehmſte Stück der Dankbarkeit iſt, welche Gott von uns erfordert; und weil Gott ſeine Gnade und heiligen Geiſt allein denen will geben, die Ihn mit herzlichem Seufzen ohne Unterlaß darum bitten, und Ihm dafür danken.

OF PRAYER.

Question 116.

Why is Prayer necessary for Christians?

Answer.

Because it is the chief part of the thankfulness which God requires of us; and because God will give His grace and Holy Spirit only to such, as earnestly and without ceasing beg them from Him, and render thanks unto Him for them.

Frage 117.

Was gehört zu einem ſolchen Gebet, das Gott gefalle, und von Ihm erhört werde?

Antwort.

Erſtlich, daß wir allein den einigen wahren Gott, der ſich uns in ſeinem Wort hat geoffenbaret, um Alles, das

Question 117.

What belongs to such prayer, as God is pleased with and will hear?

Answer.

First, that from the heart we call only upon the one true God, who has revealed Himself to us in

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er vns zu bitten befohlen hat [b]), von hertzē anruffen [c]). Zum andern, daß wir vnsere noth vnd elend recht gründlich erkennen [d]), vns für dem angesicht seiner Maiestet zu demütigen [e]). Zum dritten, daß wir diesen festen grund haben [f]), daß er vnser gebett, vnangesehen daß wirs vnwirdig seind, doch vmb des HERRN Christi willen gewißlich wölle erhören [g]), wie er vns in seinem wort verheissen hat [h]).

petamus; ex intimo nostræ indigentiæ ac miseriæ sensu, nos in conspectu divinæ Majestatis supplices abjiciamus; huic firmo fundamento innitamur, nos a Deo, quanquam indignos, propter Christum tamen certo exaudiri, quemadmodum nobis in verbo suo promisit.

b) Rom. 8. 1 Ioh. 5. *c*) Ioh. 4. *d*) 2 Pa. 20. *e*) Psal. 2. et 34. Esai. 66. *f*) Rom. 10. Iac. 1. *g*) Ioh. 14. Dan. 9. *h*) Mat. 7. Psal. 143.

Frag.

Was hat vns Gott befohlen von jm zu bitten?

CXVIII.

Quæ sunt ea, quæ a se peti jubet?

Antwort.

Alle geistliche vñ leibliche notdurfft [a]), welche der HERR Christus begriffen hat in dem Gebett, das er vns selbst gelehret.

Omnia tum animæ tum corpori necessaria, quæ Dominus noster Jesus Christus ea precatione, quam nos ipse docuit, complexus est.

a) Iacob. 1. Mat. 6.

Frag.

Wie lautet dasselbe?

CXIX.

Quæ est illa precatio?

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Er uns zu bitten befohlen hat, von Herzen anrufen; zum Andern, daß wir unſere Noth und Elend recht gründlich erkennen, uns vor dem Angeſicht ſeiner Majeſtät zu demüthigen; zum Dritten, daß wir dieſen feſten Grund haben, daß Er unſer Gebet, unangeſehen daß wir's unwürdig ſind, doch um des Herrn Chriſti willen gewißlich wolle erhören, wie Er uns in ſeinem Wort verheißen hat.

His word, for all that He has commanded us to ask of Him; secondly, that we thoroughly know our need and misery, so as to humble ourselves before the face of His Divine Majesty; thirdly, that we be firmly assured, that notwithstanding our unworthiness He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.

Frage 118.

Was hat uns Gott befohlen von Ihm zu bitten?

Antwort.

Alle geiſtliche und leibliche Nothdurft, welche der Herr Chriſtus begriffen hat in dem Gebet, das Er uns ſelbſt gelehret.

Question 118.

What has God commanded us to ask of Him?

Answer.

All things necessary for soul and body, which Christ our Lord has comprised in the prayer taught us by Himself.

Frage 119.

Wie lautet daſſelbe?

Question 119.

What is the Lord's Prayer?

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Antwort.

Vnser a) Vater der du bist in himeln. Geheiliget werde dein Name. Dein Reich kom̃e. Dein wil geschehe, auff erden wie im himmel. Vnser teglich brod gib vns heut. Vnd vergib vns vnser schult, als auch wir vergeben vnsern schuldigern. Vnd füre vns nicht in versuchung, sonder erlöse vns vom bösem. Denn dein ist das reich, vnd die krafft, vnd die herrligkeit in ewigkeit, Amen.

a) Matt. 6. Luc. 11.

Pater noster, qui es in cœlis: Sanctificetur nomen tuum. Veniat regnum tuum. Fiat voluntas tua, quemadmodum in cœlo, sic etiam in terra. Panem nostrum quotidianum da nobis hodie. Et remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Quia tuum est regnum, et potentia, et gloria, in secula. Amen.

Frag.

Warumb hat vns Christus befohlen Gott also anzureden, Vnser Vater?

Antwort.

Daß er gleich im anfang vnsers gebetts in vns erwecke die kindliche furcht vnd zuuersicht gegen Gott, welche der grund vnsers gebets sol sein: Nemlich, daß Gott vnser Vater durch Christum worden sey, vnd wölle vns viel weniger versagen, warumb wir jhn im glauben bitten, denn vnsere Väter vns jrdische ding abschlagen a).

a) Matt. 7. Luc. 11.

CXX.

Cur præcipit Christus, ut ita Deum compellemus: Pater Noster?

Ut statim in ipso precationis exordio, convenientem Dei filiis reverentiam et fiduciam erga Deum in nobis excitet, quæ nostræ precationis fundamentum esse debet; nimirum, Deum per Christum nobis Patrem factum esse, et quæ vera fide ab eo petimus nobis multo minus negare, quam parentes nostri nobis bona terrena denegant.

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Antwort.

Unſer Vater, der du biſt in dem Himmel: Geheiliget werde dein Name. Dein Reich komme. Dein Wille geſchehe auf Erden, wie im Himmel. Unſer täglich Brot gieb uns heute. Und vergieb uns unſere Schulden, wie auch wir vergeben unſern Schuldigern. Und führe uns nicht in Verſuchung; ſondern erlöſe uns vom Böſen. Denn dein iſt das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen.

ANSWER.

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 debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Frage 120.

Warum hat Chriſtus befohlen Gott alſo anzureden: Unſer Vater?

QUESTION 120.

Why has Christ commanded us to address God thus: OUR FATHER?

Antwort.

Daß Er gleich im Anfang unſers Gebets in uns erwecke die kindliche Furcht und Zuverſicht gegen Gott, welche der Grund unſers Gebets ſoll ſein; nämlich, daß Gott unſer Vater durch Chriſtum geworden ſei, und wolle uns viel weniger verſagen, warum wir Ihn im Glauben bitten, denn unſere Väter uns irdiſche Dinge abſchlagen.

ANSWER.

To awaken in us, at the very beginning of our prayer, that filial reverence and trust toward God, which are to be the ground of our prayer; namely, that God has become our Father through Christ, and will much less deny us what we ask of Him in faith, than our parents refuse us earthly things.

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Frag.

Warumb wird hinzugethan, Der du biſt in himmeln?

Antwort.

Auff daß wir von der himliſchen Maieſtet Gottes, nichts jrdiſch gedencken [a]), vnd von ſeiner allmechtigkeit alle notdurfft leibs vnd der ſeelen gewarten [b]).

a) Iere. 23. Act. 17. b) Rom. 10.

Frag.

Was iſt die erſte Bitt?

Antwort.

Geheiliget werde dein Name, das iſt, gib vns erſtlich daß wir dich recht erkennen [a]), vnd dich in allen deinen wercken, in welchen leuchtet deine allmechtigkeit, weißheit, güte, gerechtigkeit, barmhertzigkeit vnd warheit, heiligen, rhümen vnd preiſen [b]). Darnach auch daß wir vnſer gantzes leben, gedancken, wort vnd werck dahin richten, daß dein Name vmb vnſert willen nit geleſtert, ſonder geehret vnd geprieſen werde [c]).

a) Ioh. 17. Mat. 16. Iac. 1. Psal. 119. b) Psal. 119. Rom. 11. c) Psal. 71. et 115.

Frag.

Was iſt die ander Bitt?

CXXI.

Cur addlitur: Qui es in cœlis?

Ne de cœlesti majestate Dei humile quippiam aut terrenum cogitemus: simul etiam, ut ab ejus omnipotentia, quæcunque animo et corpori sunt necessaria, exspectemus.

CXXII.

Quæ est prima petitio?

Sanctificetur nomen tuum. Hoc est: Da principio, ut te recte agnoscamus, et lucentem in omnibus operibus tuis omnipotentiam, sapientiam, bonitatem, justitiam, misericordiam, et veritatem tuam veneremur, prædicemus et celebremus; deinde, ut universam vitam nostram, cogitationes, sermones et actiones, eo semper dirigamus, ne sanctissimum nomen tuum propter nos contumelia afficiatur, sed honore potius et laudibus illustretur.

CXXIII.

Quæ est secunda petitio?

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Frage 121.

Warum wird hinzugethan: Der du biſt in dem Himmel?

Antwort.

Auf daß wir von der himmliſchen Majeſtät Gottes nichts Irdiſches gedenken, und von ſeiner Allmächtigkeit alle Nothdurft Leibes und der Seele gewarten.

Question 121.

Why is it added: Who art in Heaven?

Answer.

That we may have no earthly thought of the heavenly majesty of God; and may expect from His almighty power all things necessary for body and soul.

Frage 122.

Was iſt die erſte Bitte?

Antwort.

Geheiliget werde dein Name. Das iſt: Gieb uns erſtlich, daß wir Dich recht erkennen, und Dich in allen deinen Werken, in welchen leuchtet deine Allmächtigkeit, Weisheit, Güte, Gerechtigkeit, Barmherzigkeit und Wahrheit, heiligen, rühmen und preiſen; darnach auch, daß wir unſer ganzes Leben, Gedanken, Worte und Werke, dahin richten, daß dein Name um unſertwillen nicht geläſtert, ſondern geehret und geprieſen werde.

Question 122.

What is the first petition?

Answer.

Hallowed be Thy name. That is: Enable us rightly to know Thee, and to hallow, magnify and praise Thee in all Thy works, in which shine forth Thy power, wisdom, goodness, justice, mercy and truth; and likewise so to order our whole life, in thought, word and work, that Thy name may not be blasphemed, but honored and praised on our account.

Frage 123.

Was iſt die zweite Bitte?

Question 123.

What is the second petition?

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Antwort.

Zukom dein Reich, daß ist, Regiere vns also durch dein wort vnd geist, daß wir vns dir je lenger je mehr vnderwerffen [a]: erhalt vnd mehre deine kirchen [b], vnd zerstöre die werck des Teuffels, vnd allen gewalt der sich wider dich erhebt, vnd alle böse rahtschlege, die wider dein heiliges wort erdacht werden [c], biß die volkomenheit deines Reichs hertzu kome [d], darin du wirst alles in allem sein [e].

a) Matt. 6. Psal. 119. et 143. *b*) Psal. 51. et 122. *c*) 1 Ioh. 3. Rom. 16. *d*) Apoc. 22. Rom. 8. *e*) 1 Cor. 15.

Frag.

Was ist die dritte Bitt?

Antwort.

Dein Wil geschehe auff erden wie im himmel, das ist, verleihe daß wir vnd alle menschen vnserm eigenen willen absagen [a], vnd deinem allein guten willen one alles widersprechen gehorchen [b], daß also jederman sein ampt vnd beruff so willig vnd trewlich außrichte [c], wie die Engel im himmel [d].

a) Matt. 16. Tit. 2. *b*) Luc. 22. *c*) 1 Cor. 7. *d*) Psal. 103.

Frag.

Was ist die vierde Bitt?

VENIAT REGNUM TUUM. Hoc est: Regas nos ita verbo et Spiritu tuo, ut nos tibi magis magisque subjiciamus; conserva et auge Ecclesiam tuam; destrue opera Diaboli, omnemque potentiam se adversus majestatem tuam efferentem; irrita fac omnia consilia, quæ contra verbum tuum capiuntur, quoad plene tandem ac perfecte regnes, cum eris omnia in omnibus.

CXXIV.

Quæ est tertia petitio?

FIAT VOLUNTAS TUA, QUEMADMODUM IN CŒLO, SIC ETIAM IN TERRA. Hoc est: Da ut nos et omnes homines, voluntati propriæ renunciantes, tuæ voluntati, quæ sola est sancta, prompte et sine ullo murmure pareamus, atque ita singuli mandatum nobis munus fideliter et alacriter exequamur, quemadmodum faciunt Angeli in cœlo.

CXXV.

Quæ est quarta petitio?

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Antwort.

Dein Reich komme. Das iſt: Regiere uns alſo durch dein Wort und Geiſt, daß wir uns Dir je länger je mehr unterwerfen; erhalte und mehre deine Kirche, und zerſtöre die Werke des Teufels und alle Gewalt, die ſich wider Dich erhebt, und alle böſen Rathſchläge die wider dein heiliges Wort erdacht werden, bis die Vollkommenheit deines Reichs herzukomme, darin Du wirſt Alles in Allem ſein.

ANSWER.

THY KINGDOM COME. That is: So govern us by Thy word and Spirit, that we may submit ourselves unto Thee always more and more; preserve and increase Thy Church; destroy the works of the Devil, every power that exalteth itself against Thee, and all wicked devices formed against Thy holy word, until the full coming of Thy kingdom, wherein Thou shalt be all in all.

Frage 124.

Was iſt die dritte Bitte?

QUESTION 124.

What is the third petition?

Antwort.

Dein Wille geſchehe auf Erden, wie im Himmel. Das iſt: Verleihe, daß wir und alle Menſchen unſerm eigenen Willen abſagen, und deinem allein guten Willen ohne alles Widerſprechen gehorchen; daß alſo Jedermann ſein Amt und Beruf ſo willig und treulich ausrichte, wie die Engel im Himmel.

ANSWER.

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. That is: Grant that we and all men may renounce our own will, and yield ourselves, without gainsaying, to Thy will which alone is good; that so every one may fulfil his office and calling, as willingly and truly as the angels do in heaven.

Frage 125.

Was iſt die vierte Bitte?

QUESTION 125.

What is the fourth petition?

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Antwort.

Gib vns heut vnſer teglich brod, das iſt, wolleſt vns mit aller leiblichen notdurfft verſorgē [a]), auff daß wir dardurch erkennen, daß du der einig vrſprung alles guten biſt [b]), vnd daß one deinen ſegen, weder vnſere ſorgen vnd arbeit, noch deine gaben vns gedeien [c]), vnd wir derhalbē vnſer vertrawen von allen Creaturen abziehen, vñ allein auff dich ſetzen [d]).

a) Psal. 104. et 145. Matt. 6. *b*) Act. 14. et 17. *c*) 1 Cor. 15. Deut. 8. Psal. 37. *d*) Psal. 55. et 62.

Panem nostrum quotidianum da nobis hodie. Hoc est: Suppedita nobis omnia, quæ ad hanc vitam sunt necessaria; ut per ea agnoscamus te unicum fontem esse, ex quo omnia bona emanant, ac nisi tu benedicas, omnem nostram curam et industriam, atque adeo tua ipsius dona, nobis infelicia et noxia esse. Quapropter da, ut fiduciam nostram, ab omnibus creaturis aversam, in te solo collocemus.

Frag.

Was iſt die fünffte Bitt?

Antwort.

Vergib vns vnſere ſchuld, als auch wir vergeben vnſern ſchuldigern, das iſt, wolleſt vns armen ſündern alle vnſere miſſethat, auch das böſe, ſo vns noch jñerdar anhenget umb des bluts Chriſti willen nit zurechnen [a]), wie auch wir diß zeugnuß deiner gnad in vns befinden, daß vnſer gantzer fürſatz iſt, vnſerm nechſten von hertzē zuuerzeihen [b]).

a) Psal. 51. et 143. 1 Ioh. 2. *b*) Mat. 6.

CXXVI.

Quæ est quinta petitio?

Remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris. Hoc est: Ne nobis, miserrimis peccatoribus, omnia peccata nostra, atque eam etiam pravitatem, quæ in nobis etiamnum hæret, propter Christi sanguinem imputes; quemadmodum nos quoque hoc tuæ gratiæ testimonium in cordibus nostris sentimus, quod firmiter nobis propositum habemus, omnibus, qui nos offenderunt, ex animo ignoscere.

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Antwort.

Unſer täglich Brot gieb uns heute. Das iſt: Wolleſt uns mit aller leiblichen Nothdurft verſorgen, auf daß wir dadurch erkennen, daß Du der einige Urſprung alles Guten biſt, und daß ohne deinen Segen weder unſere Sorgen und Arbeit, noch deine Gaben uns gedeihen, und wir derhalben unſer Vertrauen von allen Creaturen abziehen, und allein auf Dich ſetzen.

Answer.

Give us this day our daily bread. That is: Be pleased to provide for all our bodily need; that we may thereby know that Thou art the only fountain of all good, and that without Thy blessing, neither our care and labor, nor Thy gifts can profit us; and may therefore withdraw our trust from all creatures, and place it alone in Thee.

Frage 126.

Was iſt die fünfte Bitte?

Question 126.

What is the fifth petition?

Antwort.

Vergieb uns unſere Schulden, wie auch wir vergeben unſern Schuldigern. Das iſt: Wolleſt uns armen Sündern alle unſere Miſſethat, auch das Böſe ſo uns noch immerdar anhänget, um des Bluts Chriſti willen nicht zurechnen, wie auch wir dies Zeugniß deiner Gnade in uns finden, daß unſer ganzer Vorſatz iſt, unſerm Nächſten von Herzen zu verzeihen.

Answer.

And forgive us our debts as we forgive our debtors. That is: Be pleased, for the sake of Christ's blood, not to impute to us, miserable sinners, our manifold transgressions, nor the evil which still always cleaves to us; as we also find this witness of Thy grace in us, that it is our full purpose heartily to forgive our neighbor.

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Frag.

Was iſt die ſechſte Bitt?

Antwort.

Vñ für vns nit in verſuchūg, ſonder erlöſe vns vom böſen, das iſt, dieweil wir auß vns ſelbſt ſo ſchwach ſein, daß wir nit einen augenblick beſtehen können[a]), vnd darzu vnſere abgeſagte feind, d. Teufel[b]), die welt[c]), vnd unſer eigen fleiſch[d]), nit auffhören vns anzufechten: ſo wolleſt vns erhalten vnd ſtercken durch die krafft deines heiligen Geiſtes, auff dz wir jnen mögē feſtē widerſtand thun, vñ in dieſem geiſtlichē ſtreit nit vnden ligen[e]), biß daß wir entlich den ſieg volkomlich behalten[f]).

a) Ioh. 15. Psal. 103. *b*) 1 Pet. 5. Ephes. 6. *c*) Ioh. 15. *d*) Rom. 7. Galat. 5. *e*) Mat. 26. Mar. 13. *f*) 1 Thess. 3. et 5.

CXXVII.

Quæ est sexta petitio?

NE NOS INDUCAS IN TENTATIONEM; SED LIBERA NOS A MALO. Hoc est: Quoniam ipsi natura adeo debiles et infirmi sumus, ut ne momento quidem subsistere possimus; infensissimi autem hostes nostri, Satan, mundus, ac nostra ipsorum caro, nos continenter oppugnant; tu nos sustentes, et Spiritus tui robore firmes, ne in hoc spirituali certamine succumbamus, sed fortiter illis tantisper resistamus, donec integram tandem victoriam obtineamus.

Frag.

Wie beſchleuſt du diß Gebet?

Antwort.

Denn dein iſt das Reich, die krafft, vnd die herrligkeit in ewigkeit, das iſt, Solchs alles bitten wir darumb von dir, daß du als vnſer

CXXVIII.

Quomodo concludis precationem tuam?

QUIA TUUM EST REGNUM, ET POTENTIA, ET GLORIA IN SECULA. Hoc est: Omnia hæc a te petimus, quia cum et rex noster, et omnipotens sis,

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Frage 127.

Was iſt die ſechſte Bitte?

Antwort.

Und führe uns nicht in Verſuchung; ſondern erlöſe uns vom Böſen. Das iſt: Dieweil wir aus uns ſelbſt ſo ſchwach ſind, daß wir nicht einen Augenblick beſtehen können, und dazu unſere abgeſagten Feinde, der Teufel, die Welt, und unſer eigen Fleiſch, nicht aufhören uns anzufechten; ſo wolleſt Du uns erhalten und ſtärken durch die Kraft des heiligen Geiſtes, auf daß wir ihnen mögen feſten Widerſtand thun, und in dieſem geiſtlichen Streit nicht unterliegen, bis daß wir endlich den Sieg vollkommen behalten.

Question 127.

What is the sixth petition?

Answer.

And lead us not into temptation; but deliver us from evil. That is: Since we are so weak in ourselves, that we can not stand a moment; while our deadly enemies, the Devil, the world and our own flesh, assail us without ceasing; be pleased to preserve and strengthen us by the power of Thy Holy Spirit, that we may make firm stand against them, and not sink in this spiritual war, until we come off at last with complete victory.

Frage 128.

Wie beſchließeſt du dieſes Gebet?

Antwort.

Denn dein iſt das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Das iſt: Solches alles bitten wir darum von Dir, weil Du als

Question 128.

How do you close this Prayer?

Answer.

For Thine is the kingdom, and the power, and the glory, for ever. That is: All this we ask of Thee, because as our King, having

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König, vnd aller ding mechtig, vns alles guts geben wilſt, vnd kanſt [a]), vnd daß dadurch nicht wir, ſonder dein heiliger Name ewig ſol geprieſen werdē [b]).

a) Rom. 10. 2 Pet. 2. *b*) Ioh. 14. Psal. 115.

omnia nobis et vis et potes largiri; atque hæc quidem ideo petimus, ut ex iis non ad nos, sed ad sanctum nomen tuum omnis gloria redeat.

Frag.

Was bedeut das wörtlein, Amen.

CXXIX.

Quid sibi vult particula: AMEN?

Antwort.

Amen heiſt, das ſol war vnd gewiß ſein. Denn mein gebet viel gewiſſer von Gott erhöret iſt, denn ich in meinem hertzen füle, daß ich ſolches von jhm begere [a]).

a) 2 Cor. 1. 2 Tim. 2.

AMEN significat: Fiat, seu vere adimpleatur; nam precatio mea multo certius a Deo est exaudita, quam ego in corde meo sentio, me illud ex animo cupere.

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unſer König, und aller Dinge mächtig, uns alles Gute geben willſt und kannſt, und daß dadurch nicht wir, ſondern dein heiliger Name ewig ſoll geprieſen werden.

power over all things, Thou art both willing and able to give us all good; and that thereby not we, but Thy holy Name may be glorified for ever.

Frage 129.

Was bedeutet das Wörtlein: Amen?

Question 129.

What is the meaning of the word: Amen?

Antwort.

Amen heißt: Das ſoll wahr und gewiß ſein; denn mein Gebet viel gewiſſer von Gott erhöret iſt, denn ich in meinem Herzen fühle, daß ich ſolches von Ihm begehre.

Answer.

Amen means: So shall it truly and surely be. For my prayer is much more certainly heard of God, than I feel in my heart that I desire these things of Him.

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