

CURRENT	PROPOSED
<p><b>Q. 1. What is your only comfort, in life and in death?</b></p> <p>A. That I belong—body and soul, in life and in death – not to myself but to my faithful Savior, Jesus Christ, who at the cost of his own blood has fully paid for all my sins and has completely freed me from the dominion of the devil; that he protects me so well that without the will of my Father in heaven not a hair can fall from my head; indeed, that everything must fit his purpose for my salvation. Therefore, by his Holy Spirit, he also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for him.</p>	<p><b>Q. What is your only comfort in life and in death?</b></p> <p>A. That I am not my own, but belong— body and soul, in life and in death— to my faithful Savior, Jesus Christ. He has fully paid for all my sins with his precious blood, and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my Father in heaven; in fact, all things must work together for my salvation.</p> <p>Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.</p>
<p><b>Q. 2. How many things must you know that you may live and die in the blessedness of this comfort?</b></p> <p>A. Three. First, the greatness of my sin and wretchedness. Second, how I am freed from all my sins and their wretched consequences. Third, what gratitude I owe to God for such redemption.</p>	<p><b>2 Q. What must you know to live and die in the joy of this comfort?</b></p> <p>A. Three things: first, how great my sin and misery are; second, how I am set free from all my sins and misery; third, how I am to thank God for such deliverance.</p>
<p><b>Q. 3. Where do you learn of your sin and its wretched consequences?</b></p> <p>A. From the Law of God.</p>	<p><b>3 Q. How do you come to know your misery?</b></p> <p>A. The law of God tells me</p>
<p><b>Q. 4. What does the Law of God require of us?</b></p> <p>A. Jesus Christ teaches this in a summary in Matthew 22:37–40: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.” (Cf. Luke 10:27.)</p>	<p><b>4 Q. What does God’s law require of us?</b></p> <p>A. Christ teaches us this in summary in Matthew 22:37–40:</p> <p>“‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment.</p> <p>“And a second is like it: ‘You shall love your neighbor as yourself.’</p> <p>“On these two commandments hang all the law and the prophets.”</p>
<p><b>Q. 5. Can you keep all this perfectly?</b></p> <p>A. No, for by nature I am prone to hate God and my neighbor.</p>	<p><b>5 Q. Can you live up to all this perfectly?</b></p> <p>A. No. I have a natural tendency to hate God and my neighbor.</p>

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<p><b>Q. 6. Did God create man evil and perverse like this?</b></p> <p>A. No. On the contrary, God created man good and in his image, that is, in true righteousness and holiness, so that he might rightly know God his Creator, love him with his whole heart, and live with him in eternal blessedness, praising and glorifying him.</p>	<p><b>6 Q. Did God create people so wicked and perverse?</b></p> <p>A. No.                      God created them good and in his own image, that is, in true righteousness and holiness, so that they might truly know God their creator, love him with all their heart, and live with God in eternal happiness, to praise and glorify him.</p>
<p><b>Q. 7. Where, then, does this corruption of human nature come from?</b></p> <p>A. From the fall and disobedience of our first parents, Adam and Eve, in the Garden of Eden; whereby our human life is so poisoned that we are all conceived and born in the state of sin.</p>	<p><b>7 Q. Then where does this corrupt human nature come from?</b></p> <p>A. The fall and disobedience of our first parents, Adam and Eve, in Paradise.                      this fall has so poisoned our nature that we are all conceived and born in a sinful condition.</p>
<p><b>Q. 8. But are we so perverted that we are altogether unable to do good and prone to do evil?</b></p> <p>A. Yes, unless we are born again through the Spirit of God.</p>	<p><b>8 Q. But are we so corrupt that we are totally unable to do any good and inclined toward all evil?</b></p> <p>A. Yes, unless we are born again by the Spirit of God.</p>
<p><b>Q. 9. Is not God unjust in requiring of man in his Law what he cannot do?</b></p> <p>A. No, for God so created man that he could do it. But man, upon the instigation of the devil, by deliberate disobedience, has cheated himself and all his descendants out of these gifts.</p>	<p><b>9 Q. But doesn't God do us an injustice by requiring in his law what we are unable to do?</b></p> <p>A. No, God created human beings with the ability to keep the law. They, however, provoked by the devil, in willful disobedience, robbed themselves and all their descendants of these gifts.</p>
<p><b>Q. 10. Will God let man get by with such disobedience and defection?</b></p> <p>A. Certainly not, for the wrath of God is revealed from heaven, both against our inborn sinfulness and our actual sins, and he will punish them according to his righteous judgment in time and in eternity, as he has declared: "Cursed be everyone who does not abide by all things written in the book of the Law, and do them."</p>	<p><b>10 Q. Does God permit such disobedience and rebellion to go unpunished?</b></p> <p>A. Certainly not.                      God is terribly angry with the sin we are born with as well as the sins we personally commit. As a just judge, God will punish them both now and in eternity, having declared: "Cursed is everyone who does not observe and obey all the things written in the book of the law."</p>
<p><b>Q. 11. But is not God also merciful?</b></p> <p>A. God is indeed merciful and gracious, but he is also righteous. It is his righteousness which requires that sin committed against the supreme majesty of God be punished with extreme, that is, with eternal punishment of body and soul.</p>	<p><b>11 Q. But isn't God also merciful?</b></p> <p>A. God is certainly merciful, but also just. God's justice demands that sin, committed against his supreme majesty, be punished with the supreme penalty— eternal punishment of body and soul.</p>

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<p><b>Q. 12. Since, then, by the righteous judgment of God we have deserved temporal and eternal punishment, how may we escape this punishment, come again to grace, and be reconciled to God?</b></p> <p>A. God wills that his righteousness be satisfied; therefore, payment in full must be made to his righteousness, either by ourselves or by another.</p>	<p><b>12 Q. According to God’s righteous judgment we deserve punishment both now and in eternity: how then can we escape this punishment and return to God’s favor?</b></p> <p>A. God requires that his justice be satisfied. Therefore the claims of this justice must be paid in full, either by ourselves or by another.</p>
<p><b>Q. 13. Can we make this payment ourselves?</b></p> <p>A. By no means. On the contrary, we increase our debt each day.</p>	<p><b>13 Q. Can we make this payment ourselves?</b></p> <p>A. Certainly not. Actually, we increase our debt every day.</p>
<p><b>Q. 14. Can any mere creature make the payment for us?</b></p> <p>A. No one. First of all, God does not want to punish any other creature for man’s debt. Moreover, no mere creature can bear the burden of God’s eternal wrath against sin and redeem others from it.</p>	<p><b>14 Q. Can another creature – any at all – pay this debt for us?</b></p> <p>A. No. To begin with, God will not punish any other creature for what a human is guilty of. Furthermore, no mere creature can bear the weight of God’s eternal wrath against sin and deliver others from it.</p>
<p><b>Q. 15. Then what kind of mediator and redeemer must we seek?</b></p> <p>A. One who is a true and righteous man and yet more powerful than all creatures, that is, one who is at the same time true God.</p>	<p><b>15 Q. What kind of mediator and deliverer should we look for then?</b></p> <p>A. One who is a true and righteous human, yet more powerful than all creatures, that is, one who is also true God.</p>
<p><b>Q. 16. Why must he be a true and righteous man?</b></p> <p>A. Because God’s righteousness requires that man who has sinned should make reparation for sin, but the man who is himself a sinner cannot pay for others.</p>	<p><b>16 Q. Why must the mediator be a true and righteous human?</b></p> <p>A. God’s justice demands that human nature, which has sinned, must pay for sin; but a sinful human could never pay for others.</p>
<p><b>Q. 17. Why must he at the same time be true God?</b></p> <p>A. So that by the power of his divinity he might bear as a man the burden of God’s wrath, and recover for us and restore to us righteousness and life.</p>	<p><b>17 Q. Why must the mediator also be true God?</b></p> <p>A. So that the mediator, by the power of his divinity, might bear the weight of God’s wrath in his humanity and earn for us and restore to us righteousness and life.</p>
<p><b>Q. 18. Who is this mediator who is at the same time true God and a true and perfectly righteous man?</b></p> <p>A. Our Lord Jesus Christ, who is freely given to us for complete redemption and righteousness.</p>	<p><b>18 Q. Then who is this mediator – true God and at the same time a true and righteous human?</b></p> <p>A. Our Lord Jesus Christ, who was given to us to completely deliver us and make us right with God.</p>

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<p><b>Q. 19. Whence do you know this?</b>                      A. From the holy gospel, which God himself revealed in the beginning in the Garden of Eden, afterward proclaimed through the holy patriarchs and prophets and foreshadowed through the sacrifices and other rites of the Old Covenant, and finally fulfilled through his own well beloved Son.</p>	<p><b>19 Q. How do you come to know this?</b>                      A. The holy gospel tells me.                      God began to reveal the gospel already in Paradise;                      later God proclaimed it                      by the holy patriarchs and prophets                      and foreshadowed it                      by the sacrifices and other ceremonies of the law;                      and finally God fulfilled it                      through his own beloved Son.</p>
<p><b>Q. 20. Will all men, then, be saved through Christ as they became lost through Adam?</b>                      A. No. Only those who, by true faith, are incorporated into him and accept all his benefits.</p>	<p><b>20 Q. Are all people then saved through Christ just as they were lost through Adam?</b>                      A. No.                      Only those are saved                      who through true faith                      are grafted into Christ                      and accept all his benefits</p>
<p><b>Q. 21. What is true faith?</b>                      A. It is not only a certain knowledge by which I accept as true all that God has revealed to us in his Word, but also a wholehearted trust which the Holy Spirit creates in me through the gospel, that, not only to others, but to me also God has given the forgiveness of sins, everlasting righteousness and salvation, out of sheer grace solely for the sake of Christ’s saving work.</p>	<p><b>21 Q. What is true faith?</b>                      A. True faith is                      not only a sure knowledge by which I hold as true                      all that God has revealed to us in Scripture;                      it is also a wholehearted trust,                      which the Holy Spirit creates in me by the gospel,                      that God has freely granted,                      not only to others but to me also,                      forgiveness of sins,                      eternal righteousness,                      and salvation.                      These are gifts of sheer grace,                      granted solely by Christ’s merit</p>
<p><b>Q. 22. What, then, must a Christian believe?</b>                      A. All that is promised us in the gospel, a summary of which is taught us in the articles of the Apostles’ Creed, our universally acknowledged confession of faith.</p>	<p><b>22 Q. What then must a Christian believe?</b>                      A. Al that is promised us in the gospel,                      a summary of which is taught us                      in the articles of our universal                      and undisputed Christian faith.</p>

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<p><b>Q. 23. What are these articles?</b></p> <p>A. I believe in God the Father Almighty, Maker of Heaven and earth;</p> <p>And in Jesus Christ, his only-begotten Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sits at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.</p> <p>I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.</p>	<p><b>Q. What are these articles?</b></p> <p>A. I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only begotten Son, our Lord,          who was conceived by the Holy Spirit and born of the virgin Mary.          He suffered under Pontius Pilate, was crucified, died, and was buried; he descended to hell.          The third day he rose again from the dead. He ascended to heaven and is seated at the right hand of God the Father almighty.          From there he will come to judge the living and the dead.</p> <p>I believe in the Holy Spirit,          the holy catholic church,          the communion of saints,          the forgiveness of sins,          the resurrection of the body,          and the life everlasting. Amen.</p>
<p><b>Q. 24. How are these articles divided?</b></p> <p>A. Into three parts: The first concerns God the Father and our creation; the second, God the Son and our redemption; and the third, God the Holy Spirit and our sanctification.</p>	<p><b>24 Q. How are these articles divided?</b></p> <p>A. Into three parts:          God the Father and our creation;          God the Son and our deliverance;          and God the Holy Spirit and our sanctification.</p>
<p><b>Q. 25. Since there is only one Divine Being, why do you speak of three, Father, Son, and Holy Spirit?</b></p> <p>A. Because God has thus revealed himself in his Word, that these three distinct persons are the one, true, eternal God.</p>	<p><b>25 Q. Since there is only one divine being, why do you speak of three: Father, Son, and Holy Spirit?</b></p> <p>A. Because that is how God has revealed himself in his Word: these three distinct persons are one, true, eternal God.</p>

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<p><b>Q. 26. What do you believe when you say: “I believe in God the Father Almighty, Maker of heaven and earth”?</b></p> <p>A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth with all that is in them, who also upholds and governs them by his eternal counsel and providence, is for the sake of Christ his Son my God and my Father. I trust in him so completely that I have no doubt that he will provide me with all things necessary for body and soul. Moreover, whatever evil he sends upon me in this troubled life he will turn to my good, for he is able to do it, being almighty God, and is determined to do it, being a faithful Father.</p>	<p><b>26 Q. What do you believe when you say, “I believe in God, the Father almighty, creator of heaven and earth”?</b></p> <p>A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and everything in them, who still upholds and rules them by his eternal counsel and providence, is my God and Father because of Christ the Son. I trust God so much that I do not doubt he will provide whatever I need for body and soul, and will turn to my good whatever adversity he sends upon me in this sad world. God is able to do this because he is almighty God and desires to do this because he is a faithful Father.</p>
<p><b>Q. 27. What do you understand by the providence of God?</b></p> <p>A. The almighty and ever-present power of God whereby he still upholds, as it were by his own hand, heaven and earth together with all creatures, and rules in such a way that leaves and grass, rain and drought, fruitful and unfruitful years, food and drink, health and sickness, riches and poverty, and everything else, come to us not by chance but by his fatherly hand.</p>	<p><b>27 Q. What do you understand by the providence of God?</b></p> <p>A. The almighty and ever present power of God by which God upholds, as with his hand, heaven and earth and all creatures, and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty – all things, in fact, come to us not by chance but by his fatherly hand.</p>
<p><b>Q. 28. What advantage comes from acknowledging God’s creation and providence?</b></p> <p>A. We learn that we are to be patient in adversity, grateful in the midst of blessing, and to trust our faithful God and Father for the future, assured that no creature shall separate us from his love, since all creatures are so completely in his hand that without his will they cannot even move.</p>	<p><b>28 Q. How does the knowledge of God’s creation and providence help us?</b></p> <p>A. We can be patient when things go against us, thankful when things go well, and for the future we can have good confidence in our faithful God and Father that nothing in creation will separate us from his love. For all creatures are so completely in God’s hand that without his will they can neither move nor be moved.</p>

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<p><b>Q. 29. Why is the Son of God called JESUS, which means SAVIOR?</b></p> <p>A. Because he saves us from our sins, and because salvation is to be sought or found in no other.</p>	<p><b>29 Q. Why is the Son of God called “Jesus,” meaning “savior”?</b></p> <p>A. Because he saves us from our sins, and because salvation should not be sought and cannot be found in anyone else.</p>
<p><b>Q. 30. Do those who seek their salvation and well-being from saints, by their own efforts, or by other means really believe in the only Savior Jesus?</b></p> <p>A. No. Rather, by such actions they deny Jesus, the only Savior and Redeemer, even though they boast of belonging to him. It therefore follows that either Jesus is not a perfect Savior, or those who receive this Savior with true faith must possess in him all that is necessary for their salvation.</p>	<p><b>30 Q. Do those who look for their salvation in saints, in themselves, or elsewhere really believe in the only savior Jesus?</b></p> <p>A. No.                      Although they boast of being his, by their actions they deny the only savior, Jesus.</p> <p>Either Jesus is not a perfect savior, or those who in true faith accept this savior have in him all they need for their salvation.</p>
<p><b>Q. 31. Why is he called CHRIST, that is, the ANOINTED ONE?</b></p> <p>A. Because he is ordained by God the Father and anointed with the Holy Spirit to be <i>our chief Prophet and Teacher</i>, fully revealing to us the secret purpose and will of God concerning our redemption; to be <i>our only High Priest</i>, having redeemed us by the one sacrifice of his body and ever interceding for us with the Father; and to be <i>our eternal King</i>, governing us by his Word and Spirit, and defending and sustaining us in the redemption he has won for us.</p>	<p><b>31 Q. Why is he called “Christ,” meaning “anointed”?</b></p> <p>A. Because he has been ordained by God the Father and has been anointed with the Holy Spirit to be                      our chief prophet and teacher                      who fully reveals to us                      the secret counsel and will of God concerning our deliverance;                      our only high priest                      who has delivered us by the one sacrifice of his body,                      and who continually pleads our cause with the Father;                      and our eternal king                      who governs us by his Word and Spirit,                      and who guards us and keeps us                      in the freedom he has won for us</p>
<p><b>Q. 32. But why are you called a Christian?</b></p> <p>A. Because through faith I share in Christ and thus in his anointing, so that I may confess his name, offer myself a living sacrifice of gratitude to him, and fight against sin and the devil with a free and good conscience throughout this life and hereafter rule with him in eternity over all creatures.</p>	<p><b>32 Q. But why are you called a Christian?</b></p> <p>A. Because by faith I am a member of Christ and so I share in his anointing.                      I am anointed                      to confess his name,                      to present myself to him as a living sacrifice of thanks,                      to strive with a free conscience against sin and the devil                      in this life,                      and afterward to reign with Christ over all creation for eternity.</p>

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<p><b>Q. 33. Why is he called GOD’S ONLY-BEGOTTEN SON, since we also are God’s children?</b></p> <p>A. Because Christ alone is God’s own eternal Son, whereas we are accepted for his sake as children of God by grace.</p>	<p><b>33 Q. Why is he called God’s “only begotten Son” when we also are God’s children?</b></p> <p>A. Because Christ alone is the eternal, natural Son of God. We, however, are adopted children of God – adopted by grace through Christ.</p>
<p><b>Q. 34. Why do you call him OUR LORD?</b></p> <p>A. Because, not with gold or silver but at the cost of his blood, he has redeemed us body and soul from sin and all the dominion of the devil, and has bought us for his very own.</p>	<p><b>34 Q. Why do you call him “our Lord”?</b></p> <p>A. Because – not with gold or silver, but with his precious blood – he has set us free from sin and from the tyranny of the devil, and has bought us, body and soul, to be his very own.</p>
<p><b>Q. 35. What is the meaning of: “Conceived by the Holy Spirit, born of the Virgin Mary”?</b></p> <p>A. That the eternal Son of God, who is and remains true and eternal God, took upon himself our true manhood from the flesh and blood of the Virgin Mary through the action of the Holy Spirit, so that he might also be the true seed of David, like his fellow men in all things, except for sin.</p>	<p><b>35 Q. What does it mean that he “was conceived by the Holy Spirit and born of the virgin Mary”?</b></p> <p>A. That the eternal Son of God, who is and remains true and eternal God, took to himself, through the working of the Holy Spirit, from the flesh and blood of the virgin Mary, a truly human nature so that he might also become David’s true descendant, like his brothers and sisters in every way except for sin.</p>
<p><b>Q. 36. What benefit do you receive from the holy conception and birth of Christ?</b></p> <p>A. That he is our Mediator, and that, in God’s sight, he covers over with his innocence and perfect holiness the sinfulness in which I have been conceived.</p>	<p><b>36 Q. How does the holy conception and birth of Christ benefit you?</b></p> <p>A. He is our mediator and, in God’s sight, he covers with his innocence and perfect holiness my sinfulness in which I was conceived.</p>
<p><b>Q. 37. What do you understand by the word “suffered”?</b></p> <p>A. That throughout his life on earth, but especially at the end of it, he bore in body and soul the wrath of God against the sin of the whole human race, so that by his suffering, as the only expiatory sacrifice, he might redeem our body and soul from everlasting damnation, and might obtain for us God’s grace, righteousness, and eternal life.</p>	<p><b>37 Q. What do you understand by the word “suffered”?</b></p> <p>A. That during his whole life on earth, but especially at the end, Christ sustained in body and soul the wrath of God against the sin of the whole human race.</p> <p>This he did in order that, by his suffering as the only atoning sacrifice, he might deliver us, body and soul, from eternal condemnation, and gain for us God’s grace, righteousness, and eternal life.</p>

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<p><b>Q. 38. Why did he suffer “under Pontius Pilate” as his judge?</b></p> <p>A. That he, being innocent, might be condemned by an earthly judge, and thereby set us free from the judgment of God which, in all its severity, ought to fall upon us.</p>	<p><b>38 Q. Why did he suffer “under Pontius Pilate” as judge?</b></p> <p>A. So that he,  though innocent,  might be condemned by an earthly judge,  and so free us from the severe judgment of God that was to fall on us.</p>
<p><b>Q. 39. Is there something more in his having been crucified than if he had died some other death?</b></p> <p>A. Yes, for by this I am assured that he took upon himself the curse which lay upon me, because the death of the cross was cursed by God.</p>	<p><b>39 Q. Is it significant that he was “crucified” instead of dying some other way?</b></p> <p>A. Yes.  By this I am convinced that he shouldered the curse which lay on me, since death by crucifixion was cursed by God.</p>
<p><b>Q. 40. Why did Christ have to suffer “death”?</b></p> <p>A. Because the righteousness and truth of God are such that nothing else could make reparation for our sins except the death of the Son of God.</p>	<p><b>40 Q. Why did Christ have to suffer death?</b></p> <p>A. Because God’s justice and truth require it: nothing else could pay for our sins except the death of the Son of God.</p>
<p><b>Q. 41. Why was he “buried”?</b></p> <p>A. To confirm the fact that he was really dead.</p>	<p><b>41 Q. Why was he “buried”?</b></p> <p>A. His burial testifies that he really died.</p>
<p><b>Q. 42. Since, then, Christ died for us, why must we also die?</b></p> <p>A. Our death is not a reparation for our sins, but only a dying to sin and an entering into eternal life.</p>	<p><b>42 Q. Since Christ has died for us, why do we still have to die?</b></p> <p>A. Our death does not pay the debt of our sins. Rather, it puts an end to our sinning and is our entrance into eternal life.</p>
<p><b>Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?</b></p> <p>A. That by his power our old self is crucified, put to death, and buried with him, so that the evil passions of our mortal bodies may reign in us no more, but that we may offer ourselves to him as a sacrifice of thanksgiving.</p>	<p><b>43 Q. What further benefit do we receive from Christ’s sacrifice and death on the cross?</b></p> <p>A. By Christ’s power our old selves are crucified, put to death, and buried with him, so that the evil desires of the flesh may no longer rule us, but that instead we may offer ourselves</p>
<p><b>Q. 44. Why is there added: “He descended into hell”?</b></p> <p>A. That in my severest tribulations I may be assured that Christ my Lord has redeemed me from hellish anxieties and torment by the unspeakable anguish, pains, and terrors which he suffered in his soul both on the cross and before.</p>	<p><b>44 Q. Why does the creed add, “He descended to hell”?</b></p> <p>A. To assure me during attacks of deepest dread and temptation that Christ my Lord,  by suffering unspeakable anguish, pain, and terror of soul,  on the cross but also earlier,  has delivered me from hellish anguish and torment.</p>

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<p><b>Q. 45. What benefit do we receive from “the resurrection” of Christ?</b></p> <p>A. First, by his resurrection he has overcome death that he might make us share in the righteousness which he has obtained for us through his death. Second, we too are now raised by his power to a new life. Third, the resurrection of Christ is a sure pledge to us of our blessed resurrection.</p>	<p><b>45 Q. How does Christ’s resurrection benefit us?</b></p> <p>A. First, by his resurrection he has overcome death, so that he might make us share in the righteousness he obtained for us by his death.</p> <p>Second, by his power we too are already raised to a new life.</p> <p>Third, Christ’s resurrection is a sure pledge to us of our blessed resurrection.</p>
<p><b>Q. 46. How do you understand the words: “He ascended into heaven”?</b></p> <p>A. That Christ was taken up from the earth into heaven before the eyes of his disciples and remains there on our behalf until he comes again to judge the living and the dead.</p>	<p><b>46 Q. What do you mean by saying, “He ascended to heaven”?</b></p> <p>A. That Christ, while his disciples watched, was taken up from the earth into heaven and remains there on our behalf until he comes again to judge the living and the dead.</p>
<p><b>Q. 47. Then, is not Christ with us unto the end of the world, as he has promised us?</b></p> <p>A. Christ is true man and true God. As a man he is no longer on earth, but in his divinity, majesty, grace, and Spirit, he is never absent from us.</p>	<p><b>47 Q. But isn’t Christ with us until the end of the world as he promised us?</b></p> <p>A. Christ is true human and true God. In his human nature Christ is not now on earth; but in his divinity, majesty, grace, and Spirit he is never absent from us.</p>
<p><b>Q. 48. But are not the two natures in Christ separated from each other in this way, if the humanity is not wherever the divinity is?</b></p> <p>A. Not at all; for since divinity is incomprehensible and everywhere present, it must follow that the divinity is indeed beyond the bounds of the humanity which it has assumed, and is nonetheless ever in that humanity as well, and remains personally united to it.</p>	<p><b>48 Q. If his humanity is not present wherever his divinity is, then aren’t the two natures of Christ separated from each other?</b></p> <p>A. Certainly not. Since divinity is not limited and is present everywhere, it is evident that Christ’s divinity is surely beyond the bounds of the humanity that has been taken on, but at the same time his divinity is in and remains personally united to his humanity.</p>

CURRENT	PROPOSED
<p><b>Q. 49. What benefit do we receive from Christ’s ascension into heaven?</b></p> <p>A. First, that he is our Advocate in the presence of his Father in heaven. Second, 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. Third, that he sends us his Spirit as a counterpledge by whose power we seek what is above, where Christ is, sitting at the right hand of God, and not things that are on earth.</p>	<p><b>49 Q. How does Christ’s ascension to heaven benefit us?</b></p> <p>A. First, he is our advocate in heaven in the presence of his Father.</p> <p>Second, we have our own flesh in heaven as a sure pledge that Christ our head will also take us, his members, up to himself.</p> <p>Third, he sends his Spirit to us on earth as a corresponding pledge. By the Spirit’s power we seek not earthly things but the things above, where Christ is, sitting at God’s right hand.</p>
<p><b>Q. 50. Why is there added: “And sits at the right hand of God”?</b></p> <p>A. Because Christ ascended into heaven so that he might manifest himself there as the Head of his Church, through whom the Father governs all things.</p>	<p><b>50 Q. Why the next words: “and is seated at the right hand of God”?</b></p> <p>A. Because Christ ascended to heaven to show there that he is head of his church, the one through whom the Father rules all things.</p>
<p><b>Q. 51. What benefit do we receive from this glory of Christ, our Head?</b></p> <p>A. First, that through his Holy Spirit he pours out heavenly gifts upon us, his members. Second, that by his power he defends and supports us against all our enemies.</p>	<p><b>51 Q. How does this glory of Christ our head benefit us?</b></p> <p>A. First, through his Holy Spirit he pours out gifts from heaven upon us his members. Second, by his power he defends us and keeps us safe from all enemies.</p>
<p><b>Q. 52. What comfort does the return of Christ “to judge the living and the dead” give you?</b></p> <p>A. That in all affliction and persecution I may await with head held high the very Judge from heaven who has already submitted himself to the judgment of God for me and has removed all the curse from me; that he will cast all his enemies and mine into everlasting condemnation, but he shall take me, together with all his elect, to himself into heavenly joy and glory.</p>	<p><b>52 Q. How does Christ’s return “to judge the living and the dead” comfort you?</b></p> <p>A. In all distress and persecution, with uplifted head, I confidently await the very judge who has already offered himself to the judgment of God in my place and removed the whole curse from me. Christ will cast all his enemies and mine into everlasting condemnation, but will take me and all his chosen ones to himself into the joy and glory of heaven.</p>

CURRENT	PROPOSED
<p><b>Q. 53. What do you believe concerning “the Holy Spirit”?</b></p> <p>A. First, that, with the Father and the Son, he is equally eternal God; second, that God’s Spirit is also given to me, preparing me through a true faith to share in Christ and all his benefits, that he comforts me and will abide with me forever.</p>	<p><b>53 Q. What do you believe concerning “the Holy Spirit”?</b></p> <p>A. First, that the Spirit, with the Father and the Son, is eternal God.</p> <p>Second, that the Spirit is given also to me, so that, through true faith, he makes me share in Christ and all his benefits, comforts me, and will remain with me forever.</p>
<p><b>Q. 54. What do you believe concerning “the Holy Catholic Church”?</b></p> <p>A. I believe that, from the beginning to the end of the world, and from among the whole human race, the Son of God, by his Spirit and his Word, gathers, protects, and preserves for himself, in the unity of the true faith, a congregation chosen for eternal life. Moreover, I believe that I am and forever will remain a living member of it.</p>	<p><b>54 Q. What do you believe concerning “the holy catholic church”?</b></p> <p>A. I believe that the Son of God through his Spirit and Word, out of the entire human race, from the beginning of the world to its end, gathers, protects, and preserves for himself, a community chosen for eternal life and united in true faith.</p> <p>And of this community I am and always will be a living member.</p>
<p><b>Q. 55. What do you understand by “the communion of saints”?</b></p> <p>A. First, that believers one and all, as partakers of the Lord Christ, and all his treasures and gifts, shall share in one fellowship. Second, that each one ought to know that he is obliged to use his gifts freely and with joy for the benefit and welfare of other members.</p>	<p><b>55 Q. What do you understand by “the communion of saints”?</b></p> <p>A. First, that believers one and all, as members of this community, share in Christ and in all his treasures and gifts.</p> <p>Second, that each member should consider it a duty to use these gifts readily and joyfully for the service and enrichment of the other members.</p>
<p><b>Q. 56. What do you believe concerning “the forgiveness of sins”?</b></p> <p>A. That, for the sake of Christ’s reconciling work, God will no more remember my sins or the sinfulness with which I have to struggle all my life long; but that he graciously imparts to me the righteousness of Christ so that I may never come into condemnation.</p>	<p><b>56 Q. What do you believe concerning “the forgiveness of sins”?</b></p> <p>A. I believe that God, because of Christ’s satisfaction, will no longer remember any of my sins or my sinful nature which I need to struggle against all my life.</p> <p>Rather, by grace God grants me the righteousness of Christ to free me forever from judgment.</p>

CURRENT	PROPOSED
<p><b>Q. 57. What comfort does “the resurrection of the body” give you?</b></p> <p>A. That after this life my soul shall be immediately taken up to Christ, its Head, and that this flesh of mine, raised by the power of Christ, shall be reunited with my soul, and be conformed to the glorious body of Christ.</p>	<p><b>57 Q. How does “the resurrection of the body” comfort you?</b></p> <p>A. Not only will my soul              be taken immediately after this life              to Christ its head,              but also my very flesh will be              raised by the power of Christ,              reunited with my soul,              and made like Christ’s glorious body.</p>
<p><b>Q. 58. What comfort does the article concerning “the life everlasting” give you?</b></p> <p>A. That, since I now feel in my heart the beginning of eternal joy, I shall possess, after this life, perfect blessedness, which no eye has seen, nor ear heard, nor the heart of man conceived, and thereby praise God forever.</p>	<p><b>58 Q. How does the article concerning “life everlasting” comfort you?</b></p> <p>A. Even as I already now              experience in my heart              the beginning of eternal joy,              so after this life I will have              perfect blessedness such as              no eye has seen,              no ear has heard,              no human heart has ever imagined:              a blessedness in which to praise God forever.</p>
<p><b>Q. 59. But how does it help you now that you believe all this?</b></p> <p>A. That I am righteous in Christ before God, and an heir of eternal life.</p>	<p><b>59 Q. What good does it do you, however, to believe all this?</b></p> <p>A. In Christ I am righteous before God              and heir to life everlasting.</p>
<p><b>Q. 60. How are you righteous before God?</b></p> <p>A. Only by true faith in Jesus Christ. In spite of the fact that my conscience accuses me that I have grievously sinned against all the commandments of God, and have not kept any one of them, and that I am still ever prone to all that is evil, nevertheless, God, without any merit of my own, out of pure grace, grants me the benefits of the perfect expiation of Christ, imputing to me his righteousness and holiness as if I had never committed a single sin or had ever been sinful, having fulfilled myself all the obedience which Christ has carried out for me, if only I accept such favor with a trusting heart.</p>	<p><b>60 Q. How are you righteous before God?</b></p> <p>A. Only by true faith in Jesus Christ.</p> <p>Even though my conscience accuses me              of having grievously sinned against all              God’s commandments,              of never having kept any of them,              and of still being inclined toward all evil,              nevertheless,              without any merit of my own,              out of sheer grace,              God grants and credits to me              the perfect satisfaction, righteousness, and              holiness              of Christ,              as if I had never sinned nor been a sinner,              and as if I had been as perfectly obedient              as Christ was obedient for me.</p> <p>All I need to do              is accept this gift with a believing heart.<sup>10</sup></p>

CURRENT	PROPOSED
<p><b>Q. 61. Why do you say that you are righteous by faith alone?</b></p> <p>A. Not because I please God by virtue of the worthiness of my faith, but because the satisfaction, righteousness, and holiness of Christ alone are my righteousness before God, and because I can accept it and make it mine in no other way than by faith alone.</p>	<p><b>Q. Why do you say that through faith alone you are righteous?</b></p> <p>A. Not because I please God by the worthiness of my faith. It is because only Christ’s satisfaction, righteousness, and holiness make me righteous before God, and because I can accept this righteousness and make it mine in no other way than through faith.</p>
<p><b>Q. 62. But why cannot our good works be our righteousness before God, or at least a part of it?</b></p> <p>A. Because the righteousness which can stand before the judgment of God must be absolutely perfect and wholly in conformity with the divine Law. But even our best works in this life are all imperfect and defiled with sin.</p>	<p><b>62 Q. Why can’t our good works be our righteousness before God, or at least a part of our righteousness?</b></p> <p>A. Because the righteousness which can pass God’s judgment must be entirely perfect and must in every way measure up to the divine law. But even our best works in this life are imperfect and stained with sin.</p>
<p><b>Q. 63. Will our good works merit nothing, even when it is God’s purpose to reward them in this life, and in the future life as well?</b></p> <p>A. This reward is not given because of merit, but out of grace.</p>	<p><b>63 Q. How can our good works be said to merit nothing when God promises to reward them in this life and the next?</b></p> <p>A. This reward is not earned; it is a gift of grace</p>
<p><b>Q. 64. But does not this teaching make people careless and sinful?</b></p> <p>A. No, for it is impossible for those who are ingrafted into Christ by true faith not to bring forth the fruit of gratitude.</p>	<p><b>64 Q. But doesn’t this teaching make people indifferent and wicked?</b></p> <p>A. No. It is impossible for those grafted into Christ through true faith not to produce fruits of gratitude.</p>
<p><b>Q. 65. Since, then, faith alone makes us share in Christ and all his benefits, where does such faith originate?</b></p> <p>A. The Holy Spirit creates it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy Sacraments.</p>	<p><b>65 Q. It is through faith alone that we share in Christ and all his benefits: where then does that faith come from?</b></p> <p>A. The Holy Spirit produces it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy sacraments.</p>

CURRENT	PROPOSED
<p><b>Q. 66. What are the Sacraments?</b>                      A. They are visible, holy signs and seals instituted by God in order that by their use he may the more fully disclose and seal to us the promise of the gospel, namely, that because of the one sacrifice of Christ accomplished on the cross he graciously grants us the forgiveness of sins and eternal life.</p>	<p><b>66 Q. What are sacraments?</b>                      A. Sacraments are visible, holy signs and seals. They were instituted by God so that by our use of them he might make us understand more clearly the promise of the gospel, and seal that promise.</p> <p>And this is God’s gospel promise:                      to grant us forgiveness of sins and eternal life                      by grace                      because of Christ’s one sacrifice accomplished on the cross</p>
<p><b>Q. 67. Are both the Word and the Sacraments designed to direct our faith to the one sacrifice of Jesus Christ on the cross as the only ground of our salvation?</b>                      A. Yes, indeed, for the Holy Spirit teaches in the gospel and confirms by the holy Sacraments that our whole salvation is rooted in the one sacrifice of Christ offered for us on the cross.</p>	<p><b>67 Q. Are both the word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?</b>                      A. Yes!                      In the gospel the Holy Spirit teaches us and by the holy sacraments confirms that our entire salvation rests on Christ’s one sacrifice for us on the cross.</p>
<p><b>Q. 68. How many Sacraments has Christ instituted in the New Testament?</b>                      A. Two, holy Baptism and the holy Supper.</p>	<p><b>68 Q. How many sacraments did Christ institute in the New Testament?</b>                      A. Two: holy baptism and the holy supper.</p>
<p><b>Q. 69. How does holy Baptism remind and assure you that the one sacrifice of Christ on the cross avails for you?</b>                      A. In this way: Christ has instituted this external washing with water and by it has promised that I am as certainly washed with his blood and Spirit from the uncleanness of my soul and from all my sins, as I am washed externally with water which is used to remove the dirt from my body.</p>	<p><b>69 Q. How does baptism remind and assure you that Christ’s one sacrifice on the cross benefits you personally?</b>                      A. In this way:                      Christ instituted this outward washing and with it promised that,                      as surely as water washes away the dirt from the body,                      so certainly his blood and his Spirit wash away my soul’s impurity,                      that is, all my sins.</p>
<p><b>Q. 70. What does it mean to be washed with the blood and Spirit of Christ?</b>                      A. It means to have the forgiveness of sins from God, through grace, for 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 Spirit and sanctified as members of Christ, so that we may more and more die unto sin and live in a consecrated and blameless way.</p>	<p><b>70 Q. What does it mean to be washed with Christ’s blood and Spirit?</b>                      A. To be washed with Christ’s blood means that God, by grace, has forgiven our sins because of Christ’s blood poured out for us in his sacrifice on the cross.</p> <p>To be washed with Christ’s Spirit means that the Holy Spirit has renewed and sanctified us to be members of Christ, so that more and more we become dead to sin and live holy and blameless lives</p>

CURRENT	PROPOSED
<p><b>Q. 71. Where has Christ promised that we are as certainly washed with his blood and Spirit as with the water of baptism?</b></p> <p>A. In the institution of Baptism which runs thus: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” “He who believes and is baptized will be saved: but he who does not believe will be condemned.” This promise is also repeated where the Scriptures call baptism “the water of rebirth” and the washing away of sins.</p>	<p><b>71 Q. Where does Christ promise that we are washed with his blood and Spirit as surely as we are washed with the water of baptism?</b></p> <p>A. In the institution of baptism, where he says:</p> <p style="padding-left: 40px;">“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”</p> <p style="padding-left: 40px;">“The one who believes and is baptized will be saved; but the one who does not believe will be condemned.”</p> <p style="padding-left: 40px;">This promise is repeated when Scripture calls baptism “the water of rebirth” and the washing away of sins.</p>
<p><b>Q. 72. Does merely the outward washing with water itself wash away sins?</b></p> <p>A. No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sins.</p>	<p><b>72 Q. Does this outward washing with water itself wash away sins?</b></p> <p>A. No, only Jesus Christ’s blood and the Holy Spirit cleanse us from all sins.</p>
<p><b>Q. 73. Then why does the Holy Spirit call baptism the water of rebirth and the washing away of sins?</b></p> <p>A. God does not speak in this way except for a strong reason. Not only does he teach us by Baptism that just as the dirt of the body is taken away by water, so our sins are removed by the blood and Spirit of Christ; but more important still, by the divine pledge and sign he wishes to assure us that we are just as truly washed from our sins spiritually as our bodies are washed with water.</p>	<p><b>73 Q. Why then does the Holy Spirit call baptism the water of rebirth and the washing away of sins?</b></p> <p>A. God has good reason for these words.</p> <p style="padding-left: 40px;">To begin with, God wants to teach us that the blood and Spirit of Christ take away our sins just as water removes dirt from the body.</p> <p style="padding-left: 40px;">But more important, God wants to assure us, by this divine pledge and sign, that we are as truly washed of our sins spiritually as our bodies are washed with water physically.</p>

CURRENT	PROPOSED
<p><b>Q. 74. Are infants also to be baptized?</b></p> <p>A. Yes, because they, as well as their parents, are included in the covenant and belong to the people of God. Since both redemption from sin through the blood of Christ and the gift of faith from the Holy Spirit are promised to these children no less than to their parents, infants are also by baptism, as a sign of the covenant, to be incorporated into the Christian church and distinguished from the children of unbelievers. This was done in the Old Covenant by circumcision. In the New Covenant baptism has been instituted to take its place.</p>	<p><b>74 Q. Should infants also be baptized?</b></p> <p>A. Yes.</p> <p style="padding-left: 40px;">Infants as well as adults are included in God’s covenant and people, and they, no less than adults, are promised deliverance from sin through Christ’s blood and the Holy Spirit who produces faith.</p> <p>Therefore, by baptism, the sign of the covenant, they too should be incorporated into the Christian church and distinguished from the children of unbelievers.</p> <p>This was done in the Old Testament by circumcision, which was replaced in the New Testament by baptism</p>
<p><b>Q. 75. How are you reminded and assured in the Holy Supper that you participate in the one sacrifice of Christ on the cross and in all his benefits?</b></p> <p>A. In this way: Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup in remembrance of him. He has thereby promised that his body was offered and broken on the cross for me, and his blood was shed for me, as surely as I see with my eyes that the bread of the Lord is broken for me, and that the cup is shared with me. Also, he has promised that he himself as certainly feeds and nourishes my soul to everlasting life with his crucified body and shed blood as I receive from the hand of the minister and actually taste the bread and the cup of the Lord which are given to me as sure signs of the body and blood of Christ.</p>	<p><b>75 Q. How does the holy supper remind and assure you that you share in Christ’s one sacrifice on the cross and in all his benefits?</b></p> <p>A. In this way:</p> <p style="padding-left: 40px;">Christ has commanded me and all believers to eat this broken bread and to drink this cup in remembrance of him.</p> <p style="padding-left: 40px;">With this command come these promises:</p> <p>First,</p> <p style="padding-left: 40px;">as surely as I see with my eyes the bread of the Lord broken for me and the cup shared with me, so surely his body was offered and broken for me and his blood poured out for me on the cross.</p> <p>Second,</p> <p style="padding-left: 40px;">as surely as I receive from the hand of the one who serves, and taste with my mouth the bread and cup of the Lord, given me as sure signs of Christ’s body and blood, so surely he nourishes and refreshes my soul for eternal life with his crucified body and poured-out blood.</p>

CURRENT	PROPOSED
<p><b>Q. 76. What does it mean to eat the crucified body of Christ and to drink his shed blood?</b></p> <p>A. It is not only to embrace with a trusting heart the whole passion and death of Christ, and by it to receive the forgiveness of sins and eternal life. In addition, it is to be so united more and more to his blessed body by the Holy Spirit dwelling both in Christ and in us that, although he is in heaven and we are on earth, we are nevertheless flesh of his flesh and bone of his bone, always living and being governed by one Spirit, as the members of our bodies are governed by one soul.</p>	<p><b>76 Q. What does it mean to eat the crucified body of Christ and to drink his poured-out blood?</b></p> <p>A. It means              to accept with a believing heart                  the entire suffering and death of Christ              and thereby                  to receive forgiveness of sins and                  eternal life.</p> <p>But it means more.          Through the Holy Spirit, who lives both in Christ and in us,          we are united more and more to Christ’s blessed body.              And so, although he is in heaven and we are on earth,              we are flesh of his flesh and bone of his bone.              And we forever live on and are governed by one Spirit,                  as the members of our body are by one soul.</p>
<p><b>Q. 77. Where has Christ promised that he will feed and nourish believers with his body and blood just as surely as they eat of this broken bread and drink of this cup?</b></p> <p>A. In the institution of the holy Supper which reads: The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “this is my body which is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “this cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.</p> <p>This promise is also repeated by the apostle Paul: When we bless “the cup of blessing,” is it not a means of sharing in the blood of Christ? When we break the bread, is it not a means of sharing the body of Christ? Because there is one loaf, we, many as we are, are one body; for it is one loaf of which we all partake.</p>	<p><b>77 Q. Where does Christ promise to nourish and refresh believers with his body and blood as surely as they eat this broken bread and drink this cup?</b></p> <p>A. In the institution of the Lord’s Supper:              “The Lord Jesus, on the night when he was betrayed, took a loaf of bread, and when he had given thanks, he broke it and said,                  ‘This is my body that is [broken]* for you.’          In the same way he took the cup also, after supper, saying,              ‘This cup is the new covenant in my blood; do this, as often as you drink it, in remembrance of me.’          For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”</p> <p>This promise is repeated by Paul in these words:              “The cup of blessing that we bless,                  is it not a sharing in the blood of Christ?          The bread that we break,                  is it not a sharing in the body of Christ?          Because there is one bread, we who are many are one body, for we all partake of the one bread.”</p> <p>*The word “broken” does not appear in the NRSV text, but it was present in the original German of the Heidelberg Catechism.</p>

CURRENT	PROPOSED
<p><b>Q. 78. Do the bread and wine become the very body and blood of Christ?</b></p> <p>A. No, for as the water in baptism is not changed into the blood of Christ, nor becomes the washing away of sins by itself, but is only a divine sign and confirmation of it, so also in the Lord’s Supper the sacred bread does not become the body of Christ itself, although, in accordance with the nature and usage of sacraments, it is called the body of Christ.</p>	<p><b>78 Q. Do the bread and wine become the real body and blood of Christ?</b></p> <p>A. No.</p> <p>Just as the water of baptism is not changed into Christ’s blood and does not itself wash away sins but is simply a divine sign and assurance of these things,</p> <p>so too the holy bread of the Lord’s Supper does not become the actual body of Christ, even though it is called the body of Christ in keeping with the nature and language of sacraments.</p>
<p><b>Q. 79. Then why does Christ call the bread his body, and the cup his blood, or the New Covenant in his blood, and why does the apostle Paul call the Supper “a means of sharing” in the body and blood of Christ?</b></p> <p>A. Christ does not speak in this way except for a strong reason. He wishes to teach us by it that as bread and wine sustain this temporal life so his crucified body and shed blood are the true food and drink of our souls for eternal life. Even more, he wishes to assure us by this visible sign and pledge that we come to share in his true body and blood through the working of the Holy Spirit as surely as we receive with our mouth these holy tokens in remembrance of him, and that all his sufferings and his death are our own as certainly as if we had ourselves suffered and rendered satisfaction in our own persons.</p>	<p><b>79 Q. Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood, and Paul use the words, a participation in Christ’s body and blood?</b></p> <p>A. Christ has good reason for these words.</p> <p>He wants to teach us that just as bread and wine nourish the temporal life, so too his crucified body and poured-out blood are the true food and drink of our souls for eternal life.</p> <p>But more important, he wants to assure us, by this visible sign and pledge, that we, through the Holy Spirit’s work, share in his true body and blood as surely as our mouths receive these holy signs in his remembrance, and that all of his suffering and obedience are as definitely ours as if we personally had suffered and made satisfaction for our sins.</p>

CURRENT	PROPOSED
<p><b>*Q. 80. What difference is there between the Lord’s Supper and the papal Mass?</b></p> <p>*A. The Lord’s Supper testifies to us that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ which he himself has accomplished on the cross once for all; (and that through the Holy Spirit we are incorporated into Christ, who is now in heaven with his true body at the right hand of the Father and is there to be worshiped). But the Mass teaches that the living and the dead do not have forgiveness of sins through the sufferings of Christ unless Christ is again offered for them daily by the priest (and that Christ is bodily under the form of bread and wine and is therefore to be worshiped in them). Therefore the Mass is fundamentally a complete denial of the once for all sacrifice and passion of Jesus Christ (and as such an idolatry to be condemned).</p> <p>*This question first appeared in part in the second edition. The sections in parentheses were added in the third.</p>	<p><b>80* Q. How does the Lord’s Supper differ from the Roman Catholic Mass?</b></p> <p>A. The Lord’s Supper declares to us  that all our sins are completely forgiven through the one sacrifice of Jesus Christ, which he himself accomplished on the cross once for all.</p> <p>It also declares to us  that the Holy Spirit grafts us into Christ, who with his true body is now in heaven at the right hand of the Father  where he wants us to worship him.</p> <p>But the Mass teaches  that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests.</p> <p>It also teaches  that Christ is bodily present under the form of bread and wine where Christ is therefore to be worshiped.</p> <p>Thus the Mass is basically  nothing but a denial  of the one sacrifice and suffering of Jesus Christ  and a condemnable idolatry.</p> <p>*Question and Answer 80 reflects the polemical debates of the Reformation and was added in the second German edition of 1563. The second and fourth sentences of the Answer, as well as the concluding phrase, were added in the third German edition of 1563. After the fourth sentence, the third German and Latin texts have a note to the section on consecration in the Canon of the Mass.</p>
<p><b>Q. 81. Who ought to come to the table of the Lord?</b></p> <p>A. Those who are displeased with themselves for their sins, and who nevertheless trust that these sins have been forgiven them and that their remaining weakness is covered by the passion and death of Christ, and who also desire more and more to strengthen their faith and improve their life. The impenitent and hypocrites, however, eat and drink judgment to themselves.</p>	<p><b>81 Q. Who should come to the Lord’s table?</b></p> <p>A. Those who are displeased with themselves because of their sins,  but who nevertheless trust  that their sins are pardoned  and that their remaining weakness is covered  by the suffering and death of Christ,  and who also desire more and more  to strengthen their faith  and to lead a better life.</p> <p>Hypocrites and those who are unrepentant,  however, eat and drink judgment on themselves.</p>

CURRENT	PROPOSED
<p><b>Q. 82. Should those who show themselves to be unbelievers and enemies of God by their confession and life be admitted to this Supper?</b></p> <p>A. No, for then the covenant of God would be profaned and his wrath provoked against the whole congregation. According to the ordinance of Christ and his apostles, therefore, the Christian church is under obligation, by the office of the keys, to exclude such persons until they amend their lives.</p>	<p><b>82 Q. Should those be admitted to the Lord’s Supper who show by what they profess and how they live that they are unbelieving and ungodly?</b></p> <p>A. No, that would dishonor God’s covenant and bring down God’s wrath upon the entire congregation. Therefore, according to the instruction of Christ and his apostles, the Christian church is duty-bound to exclude such people, by the official use of the keys of the kingdom, until they reform their lives.</p>
<p><b>Q. 83. What is the office of the keys?</b></p> <p>A. The preaching of the holy gospel and Christian discipline. By these two means the kingdom of heaven is opened to believers and shut against unbelievers.</p>	<p><b>83 Q. What are the keys of the kingdom?</b></p> <p>A. The preaching of the holy gospel and Christian discipline toward repentance. Both of them open the kingdom of heaven to believers and close it to unbelievers.</p>
<p><b>Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?</b></p> <p>A. In this way: The kingdom of heaven is opened when it is proclaimed and openly testified to believers, one and all, according to the command of Christ, that as often as they accept the promise of the gospel with true faith all their sins are truly forgiven them by God for the sake of Christ’s gracious work. On the contrary, the wrath of God and eternal condemnation fall upon all unbelievers and hypocrites as long as they do not repent. It is according to this witness of the gospel that God will judge the one and the other in this life and in the life to come.</p>	<p><b>84 Q. How does preaching the holy gospel open and close the kingdom of heaven?</b></p> <p>A. According to the command of Christ:</p> <p>The kingdom of heaven is opened by proclaiming and publicly declaring to all believers, each and every one, that, as often as they accept the gospel promise in true faith, God, because of Christ’s merit, truly forgives all their sins.</p> <p>The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the wrath of God and eternal condemnation rest on them God’s judgment, both in this life and in the life to come, is based on this gospel testimony.</p>

CURRENT	PROPOSED
<p><b>Q. 85. How is the kingdom of heaven shut and opened by Christian discipline?</b></p> <p>A. In this way: Christ commanded that those who bear the Christian name in an unchristian way either in doctrine or in life should be given brotherly admonition. If they do not give up their errors or evil ways, notification is given to the church or to those ordained for this by the church. Then, if they do not change after this warning, they are forbidden to partake of the holy Sacraments and are thus excluded from the communion of the church and by God himself from the kingdom of Christ. However, if they promise and show real amendment, they are received again as members of Christ and of the church.</p>	<p><b>85 Q. How is the kingdom of heaven closed and opened by Christian discipline?</b></p> <p>A. According to the command of Christ:  Those who, though called Christians, profess unchristian teachings or live unchristian lives, and who after repeated personal and loving admonitions, refuse to abandon their errors and evil ways, and who after being reported to the church, that is,  to those ordained by the church for that purpose, fail to respond also to the church’s admonitions – such persons the church excludes from the Christian community by withholding the sacraments from them, and God also excludes them from the kingdom of Christ.</p> <p>Such persons, when promising and demonstrating genuine reform, are received again as members of Christ and of his church.</p>
<p><b>Q. 86. Since we are redeemed from our sin and its wretched consequences by grace through Christ without any merit of our own, why must we do good works?</b></p> <p>A. Because just as Christ has redeemed us with his blood he also renews us through his Holy Spirit according to his own image, so that with our whole life we may show ourselves grateful to God for his goodness and that he may be glorified through us; and further, so that we ourselves may be assured of our faith by its fruits and by our reverent behavior may win our neighbors to Christ.</p>	<p><b>86 Q. Since we have been delivered from our misery by grace through Christ without any merit of our own, why then should we do good works?</b></p> <p>A. Because Christ, having redeemed us by his blood, is also restoring us by his Spirit into his image, so that with our whole lives we may show that we are thankful to God for his benefits, so that he may be praised through us, so that we may be assured of our faith by its fruits, and so that by our godly living our neighbors may be won over to Christ.<sup>4</sup></p>
<p><b>Q. 87. Can those who do not turn to God from their ungrateful, impenitent life be saved?</b></p> <p>A. Certainly not! Scripture says, “Surely you know that the unjust will never come into possession of the kingdom of God. Make no mistake: no fornicator or idolater, none who are guilty either of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers, will possess the kingdom of God.”</p>	<p><b>87 Q. Can those be saved who do not turn to God from their ungrateful and unrepentant ways?</b></p> <p>A. By no means. Scripture tells us that no unchaste person, no idolater, adulterer, thief, no covetous person, no drunkard, slanderer, robber, or the like will inherit the kingdom of God.</p>

CURRENT	PROPOSED
<p><b>Q. 88. How many parts are there to the true repentance or conversion of man?</b>  A. Two: the dying of the old self and the birth of the new.</p>	<p><b>88 Q. What is involved in genuine repentance or conversion?</b>  A. Two things:  the dying-away of the old self,  and the rising-to-life of the new.</p>
<p><b>Q. 89. What is the dying of the old self?</b>  A. Sincere sorrow over our sins and more and more to hate them and to flee from them.</p>	<p><b>89 Q. What is the dying-away of the old self?</b>  A. To be genuinely sorry for sin and more and more to hate and run away from it.</p>
<p><b>Q. 90. What is the birth of the new self?</b>  A. Complete joy in God through Christ and a strong desire to live according to the will of God in all good works.</p>	<p><b>90 Q. What is the rising-to-life of the new self?</b>  A. Wholehearted joy in God through Christ and a love and delight to live according to the will of God by doing every kind of good work.</p>
<p><b>Q. 91. But what are good works?</b>  A. Only those which are done out of true faith, in accordance with the Law of God, and for his glory, and not those based on our own opinion or on the traditions of men.</p>	<p><b>91 Q. What are good works?</b>  A. Only those which  are done out of true faith,  conform to God's law,  and are done for God's glory;  and not those based  on our own opinion  or human tradition.</p>
<p><b>Q. 92. What is the law of God?</b>  A. God spoke all these words saying:  <b>FIRST COMMANDMENT</b>  "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me."   <b>SECOND COMMANDMENT</b>  "You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments."   <b>THIRD COMMANDMENT</b>  "You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain."</p>	<p><b>92 Q. What is God's law?</b>  A. God spoke all these words:  <b>THE FIRST COMMANDMENT</b>  "I am the LORD your God,  who brought you out of the land of Egypt,  out of the house of slavery;  you shall have no other gods before me."   <b>THE SECOND COMMANDMENT</b>  "You shall not make for yourself an idol,  whether in form of anything that is in  heaven above, or that is on the earth  beneath,  or that is in the water under the earth.  You shall not bow down to them or worship  them;  for I the LORD your God am a jealous God,  punishing children for the iniquity of  parents,  to the third and fourth generation  of those who reject me,  but showing love to the thousandth  generation of those who love me and keep  my commandments."   <b>THE THIRD COMMANDMENT</b>  "You shall not make wrongful use of the name  of the LORD your God,  for the LORD will not acquit anyone  who misuses his name."</p>

CURRENT	PROPOSED
<p style="text-align: center;"><b>FOURTH COMMANDMENT</b></p> <p>“Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.”</p> <p style="text-align: center;"><b>FIFTH COMMANDMENT</b></p> <p>“Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.”</p> <p style="text-align: center;"><b>SIXTH COMMANDMENT</b></p> <p>“You shall not kill.”</p> <p style="text-align: center;"><b>SEVENTH COMMANDMENT</b></p> <p>“You shall not commit adultery.”</p> <p style="text-align: center;"><b>EIGHTH COMMANDMENT</b></p> <p>“You shall not steal.”</p> <p style="text-align: center;"><b>NINTH COMMANDMENT</b></p> <p>“You shall not bear false witness against your neighbor.”</p> <p style="text-align: center;"><b>TENTH COMMANDMENT</b></p> <p>“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s.”</p>	<p style="text-align: center;"><b>THE FOURTH COMMANDMENT</b></p> <p>“Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the LORD your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made the heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it.”</p> <p style="text-align: center;"><b>THE FIFTH COMMANDMENT</b></p> <p>“Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving to you.”</p> <p style="text-align: center;"><b>THE SIXTH COMMANDMENT</b></p> <p>“You shall not murder.”</p> <p style="text-align: center;"><b>THE SEVENTH COMMANDMENT</b></p> <p>“You shall not commit adultery.”</p> <p style="text-align: center;"><b>THE EIGHTH COMMANDMENT</b></p> <p>“You shall not steal.”</p> <p style="text-align: center;"><b>THE NINTH COMMANDMENT</b></p> <p>“You shall not bear false witness against your neighbor.”</p> <p style="text-align: center;"><b>THE TENTH COMMANDMENT</b></p> <p>“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.”</p>
<p><b>Q. 93. How are these commandments divided?</b></p> <p>A. Into two tables, the first of which teaches us in four commandments how we ought to live in relation to God; the other, in six commandments, what we owe to our neighbor.</p>	<p><b>93 Q. How are these commandments divided?</b></p> <p>A. Into two tables.</p> <p style="padding-left: 40px;">The first has four commandments, teaching us how we ought to live in relation to God.</p> <p style="padding-left: 40px;">The second has six commandments, teaching us what we owe our neighbor.</p>

CURRENT	PROPOSED
<p><b>Q. 94. What does the Lord require in the first commandment?</b></p> <p>A. That I must avoid and flee all idolatry, sorcery, enchantments, invocation of saints or other creatures because of the risk of losing my salvation. Indeed, I ought properly to acknowledge the only true God, trust in him alone, in humility and patience expect all good from him only, and love, fear and honor him with my whole heart. In short, I should rather turn my back on all creatures than do the least thing against his will.</p>	<p><b>94 Q. What does the Lord require in the first commandment?</b></p> <p>A. That I, not wanting to endanger my own salvation, avoid and shun all idolatry, sorcery, superstitious rites, and prayer to saints or to other creatures.</p> <p>That I rightly know the only true God, trust him alone, and look to God for every good thing<sup>6</sup> humbly and patiently, and love, fear, and honor God with all my heart.</p> <p>In short, that I give up anything rather than go against God’s will in any way.</p>
<p><b>Q. 95. What is idolatry?</b></p> <p>A. It is to imagine or possess something in which to put one’s trust in place of or beside the one true God who has revealed himself in his Word.</p>	<p><b>95 Q. What is idolatry?</b></p> <p>A. Idolatry is having or inventing something in which one trusts in place of or alongside of the only true God, who has revealed himself in the Word.</p>
<p><b>Q. 96. What does God require in the second commandment?</b></p> <p>A. That we should not represent him or worship him in any other manner than he has commanded in his word.</p>	<p><b>96 Q. What is God’s will for us in the second commandment?</b></p> <p>A. That we in no way make any image of God nor worship him in any other way than has been commanded in God’s Word.</p>
<p><b>Q. 97. Should we, then, not make any images at all?</b></p> <p>A. God cannot and should not be pictured in any way. As for creatures, although they may indeed be portrayed, God forbids making or having any likeness of them in order to worship them, or to use them to serve him.</p>	<p><b>97 Q. May we then not make any image at all?</b></p> <p>A. God can not and may not be visibly portrayed in any way.</p> <p>Although creatures may be portrayed, yet God forbids making or having such images if one’s intention is to worship them or to serve God through them.</p>
<p><b>Q. 98. But may not pictures be tolerated in churches in place of books for unlearned people?</b></p> <p>A. No, for we must not try to be wiser than God who does not want his people to be taught by means of lifeless idols, but through the living preaching of his Word.</p>	<p><b>98 Q. But may not images be permitted in churches in place of books for the unlearned?</b></p> <p>A. No, we should not try to be wiser than God. God wants the Christian community instructed by the living preaching of his Word – not by idols that cannot even talk.</p>

CURRENT	PROPOSED
<p><b>Q. 99. What is required in the third commandment?</b></p> <p>A. That we must not profane or abuse the name of God by cursing, by perjury, or by unnecessary oaths. Nor are we to participate in such horrible sins by keeping quiet and thus giving silent consent. In a word, we must not use the holy name of God except with fear and reverence so that he may be rightly confessed and addressed by us, and be glorified in all our words and works.</p>	<p><b>99 Q. What is the aim of the third commandment?</b></p> <p>A. That we neither blaspheme nor misuse the name of God              by cursing, perjury, or unnecessary oaths,          nor share in such horrible sins              by being silent bystanders.</p> <p>In summary,              we should use the holy name of God              only with reverence and awe,          so that we may properly              confess God,              pray to God,              and glorify God in all our words and works.</p>
<p><b>Q. 100. Is it, therefore, so great a sin to blaspheme God’s name by cursing and swearing that God is also angry with those who do not try to prevent and forbid it as much as they can?</b></p> <p>A. Yes, indeed; for no sin is greater or provokes his wrath more than the profaning of his name. That is why he commanded it to be punished with death.</p>	<p><b>100 Q. Is blasphemy of God’s name by swearing and cursing really such serious sin that God is angry with those who do not do all they can to help prevent and forbid it?</b></p> <p>A. Yes, indeed.              No sin is greater              or provokes God’s wrath more              than blaspheming his name.          That is why God commanded it to be punished with death.</p>
<p><b>Q. 101. But may we not swear oaths by the name of God in a devout manner?</b></p> <p>A. Yes, when the civil authorities require it of their subjects, or when it is otherwise needed to maintain and promote fidelity and truth, to the glory of God and the welfare of our neighbor. Such oath-taking is grounded in God’s Word and has therefore been rightly used by God’s people under the Old and New Covenants.</p>	<p><b>101 Q. But may we swear an oath in God’s name if we do it reverently?</b></p> <p>A. Yes, when the government demands it, or when necessity requires it, in order to maintain and promote truth and trustworthiness for God’s glory and our neighbor’s good.</p> <p>Such oaths are grounded in God’s Word and were rightly used by the people of God in the Old and New Testaments.</p>
<p><b>Q. 102. May we also swear by the saints or other creatures?</b></p> <p>A. 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. No creature deserves such honor.</p>	<p><b>102 Q. May we also swear by saints or other creatures?</b></p> <p>A. No.              A legitimate oath means calling upon God as the only one who knows my heart to witness to my truthfulness and to punish me if I swear falsely.          No creature is worthy of such honor.</p>

CURRENT	PROPOSED
<p><b>Q. 103. What does God require in the fourth commandment?</b></p> <p>A. First, that the ministry of the gospel and Christian education be maintained, and that I diligently attend church, especially on the Lord’s day, to hear the Word of God, to participate in the holy Sacraments, to call publicly upon the Lord, and to give Christian service to those in need. Second, that I cease from my evil works all the days of my life, allow the Lord to work in me through his Spirit, and thus begin in this life the eternal Sabbath.</p>	<p><b>103 Q. What is God’s will for you in the fourth commandment?</b></p> <p>A. First,</p> <p style="padding-left: 40px;">that the gospel ministry and education for it be maintained, and that, especially on the festive day of rest, I diligently attend the assembly of God’s people to learn what God’s Word teaches, to participate in the sacraments, to pray to God publicly, and to bring Christian offerings for the poor.</p> <p>Second,</p> <p style="padding-left: 40px;">that every day of my life I rest from my evil ways, let the Lord work in me through his Spirit, and so begin in this life the eternal Sabbath.</p>
<p><b>Q. 104. What does God require in the fifth commandment?</b></p> <p>A. That I show honor, love, and faithfulness to my father and mother and to all who are set in authority over me; that I submit myself with respectful obedience to all their careful instruction and discipline; and that I also bear patiently their failures, since it is God’s will to govern us by their hand.</p>	<p><b>104 Q. What is God’s will for you in the fifth commandment?</b></p> <p>A. That I honor, love, and be loyal to my father and mother and all those in authority over me; that I submit myself with proper obedience to all their good teaching and discipline; and also that I be patient with their failings – for through them God chooses to rule us.<sup>3</sup></p>
<p><b>Q. 105. What does God require in the sixth commandment?</b></p> <p>A. That I am not to abuse, hate, injure, or kill my neighbor, either with thought, or by word or gesture, much less by deed, whether by myself or through another, but to lay aside all desire for revenge; and that I do not harm myself or willfully expose myself to danger. This is why the authorities are armed with the means to prevent murder.</p>	<p><b>105 Q. What is God’s will for you in the sixth commandment?</b></p> <p>A. I am not to belittle, hate, insult, or kill my neighbor – not by my thoughts, my words, my look or gesture, and certainly not by actual deeds – and I am not to be party to this in others; rather, I am to put away all desire for revenge.</p> <p>I am not to harm or recklessly endanger myself either.</p> <p>Prevention of murder is also why government is armed with the sword.</p>
<p><b>Q. 106. But does this commandment speak only of killing?</b></p> <p>A. In forbidding murder God means to teach us that he abhors the root of murder, which is envy, hatred, anger, and desire for revenge, and that he regards all these as hidden murder.</p>	<p><b>106 Q. Does this commandment refer only to murder?</b></p> <p>A. By forbidding murder God teaches us that he hates the root of murder: envy, hatred, anger, vindictiveness.</p> <p>In God’s sight all such are disguised forms of murder.</p>

CURRENT	PROPOSED
<p><b>Q. 107. Is it enough, then, if we do not kill our neighbor in any of these ways?</b></p> <p>A. No; for when God condemns envy, hatred, and anger, he requires us to love our neighbor as ourselves, to show patience, peace, gentleness, mercy, and friendliness toward him, to prevent injury to him as much as we can, also to do good to our enemies.</p>	<p><b>107 Q. Is it enough then that we do not murder our neighbor in any such way?</b></p> <p>A. No. By condemning envy, hatred, and anger God wants us to love our neighbors as ourselves, to be patient, peace-loving, gentle, merciful, and friendly toward them, to protect them from harm as much as we can, and to do good even to our enemies.</p>
<p><b>Q. 108. What does the seventh commandment teach us?</b></p> <p>A. That all unchastity is condemned by God, and that we should therefore detest it from the heart, and live chaste and disciplined lives, whether in holy wedlock or in single life.</p>	<p><b>108 Q. What does the seventh commandment teach us?</b></p> <p>A. That God condemns all unchastity, and that therefore we should thoroughly detest it and live decent and chaste lives, within or outside of the holy state of marriage.</p>
<p><b>Q. 109. Does God forbid nothing more than adultery and such gross sins in this commandment?</b></p> <p>A. Since both our body and soul are a temple of the Holy Spirit, it is his will that we keep both pure and holy. Therefore he forbids all unchaste actions, gestures, words, thoughts, desires and whatever may excite another person to them.</p>	<p><b>109 Q. Does God, in this commandment, forbid only such scandalous sins as adultery?</b></p> <p>A. We are temples of the Holy Spirit, body and soul, and God wants both to be kept clean and holy. That is why God forbids all unchaste actions, looks, talk, thoughts, or desires, and whatever may incite someone to them.</p>
<p><b>Q. 110. What does God forbid in the eighth commandment?</b></p> <p>A. He forbids not only the theft and robbery which civil authorities punish, but God also labels as theft all wicked tricks and schemes by which we seek to get for ourselves our neighbor's goods, whether by force or under the pretext of right, such as false weights and measures, deceptive advertising or merchandising, counterfeit money, exorbitant interest, or any other means forbidden by God. He also forbids all greed and misuse and waste of his gifts.</p>	<p><b>110 Q. What does God forbid in the eighth commandment?</b></p> <p>A. God forbids not only outright theft and robbery, punishable by law.</p> <p>But in God's sight theft also includes all scheming and swindling in order to get our neighbor's goods for ourselves, whether by force or means that appear legitimate, such as inaccurate measurements of weight, size, or volume; fraudulent merchandising; counterfeit money; excessive interest; or any other means forbidden by God.</p> <p>In addition God forbids all greed and pointless squandering of his gifts.</p>

CURRENT	PROPOSED
<p><b>Q. 111. But what does God require of you in this commandment?</b></p> <p>A. That I work for the good of my neighbor wherever I can and may, deal with him as I would have others deal with me, and do my work well so that I may be able to help the poor in their need.</p>	<p><b>111 Q. What does God require of you in this commandment?</b></p> <p>A. That I do whatever I can  for my neighbor’s good,  that I treat others  as I would like them to treat me,  and that I work faithfully  so that I may share with those in need.</p>
<p><b>Q. 112. What is required in the ninth commandment?</b></p> <p>A. That I do not bear false witness against anyone, twist anyone’s words, be a gossip or a slanderer, or condemn anyone lightly without a hearing. Rather I am required to avoid, under penalty of God’s wrath, all lying and deceit as the works of the devil himself. In judicial and all other matters I am to love the truth, and to speak and confess it honestly. Indeed, insofar as I am able, I am to defend and promote my neighbor’s good name.</p>	<p><b>112 Q. What is the aim of the ninth commandment?</b></p> <p>A. That I  never give false testimony against anyone,  twist no one’s words,  not gossip or slander,  nor join in condemning anyone  rashly or without a hearing.</p> <p>Rather, in court and everywhere else,  I should avoid lying and deceit of every kind;  these are the very devices the devil uses,  and they would call down on me God’s  intense wrath.</p> <p>I should love the truth,  speak it candidly,  and openly acknowledge it.</p> <p>And I should do what I can  to guard and advance my neighbor’s good  name.</p>
<p><b>Q. 113. What is required in the tenth commandment?</b></p> <p>A. That there should never enter our heart even the least inclination or thought contrary to any commandment of God, but that we should always hate sin with our whole heart and find satisfaction and joy in all righteousness.</p>	<p><b>113 Q. What is the aim of the tenth commandment?</b></p> <p>A. That not even the slightest desire or thought contrary to any one of God’s commandments should ever arise in our hearts.</p> <p>Rather, with all our hearts  we should always hate sin  and take pleasure in whatever is right.</p>
<p><b>Q. 114. But can those who are converted to God keep these commandments perfectly?</b></p> <p>A. No, for even the holiest of them make only a small beginning in obedience in this life. Nevertheless, they begin with serious purpose to conform not only to some, but to all the commandments of God.</p>	<p><b>114 Q. But can those converted to God obey these commandments perfectly?</b></p> <p>A. No.  In this life even the holiest  have only a small beginning of this obedience.</p> <p>Nevertheless, with all seriousness of purpose,  they do begin to live  according to all, not only some,  of God’s commandments.</p>

CURRENT	PROPOSED
<p><b>Q. 115. Why, then, does God have the ten commandments preached so strictly since no one can keep them in this life?</b></p> <p>A. First, that all our life long we may become increasingly aware of our sinfulness, and therefore more eagerly seek forgiveness of sins and righteousness in Christ. Second, that we may constantly and diligently pray to God for the grace of the Holy Spirit, so that more and more we may be renewed in the image of God, until we attain the goal of full perfection after this life.</p>	<p><b>115 Q. Since no one in this life can obey the Ten Commandments perfectly, why does God want them preached so pointedly?</b></p> <p>A. First, so that the longer we live the more we may come to know our sinfulness and the more eagerly look to Christ for forgiveness of sins and righteousness.</p> <p>Second, so that, we may never stop striving, and never stop praying to God for the grace of the Holy Spirit, to be renewed more and more after God's image, until after this life we reach our goal: perfection.</p>
<p><b>Q. 116. Why is prayer necessary for Christians?</b></p> <p>A. Because it is the chief part of the gratitude which God requires of us, and because God will give his grace and Holy Spirit only to those who sincerely beseech him in prayer without ceasing, and who thank him for these gifts.</p>	<p><b>116 Q. Why do Christians need to pray?</b></p> <p>A. Because prayer is the most important part of the thankfulness God requires of us. And also because God gives his grace and Holy Spirit only to those who pray continually and groan inwardly, asking God for these gifts and thanking God for them.</p>
<p><b>Q. 117. What is contained in a prayer which pleases God and is heard by him?</b></p> <p>A. First, that we sincerely call upon the one true God, who has revealed himself to us in his Word, for all that he has commanded us to ask of him. Then, that we thoroughly acknowledge our need and evil condition so that we may humble ourselves in the presence of his majesty. Third, that we rest assured that, in spite of our unworthiness, he will certainly hear our prayer for the sake of Christ our Lord, as he has promised us in his Word.</p>	<p><b>117 Q. What is the kind of prayer that pleases God and that he listens to?</b></p> <p>A. First, we must pray from the heart to no other than the one true God, revealed to us in his Word, asking for everything God has commanded us to ask for.</p> <p>Second, we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence.</p> <p>Third, we must rest on this unshakable foundation: even though we do not deserve it, God will surely listen to our prayer because of Christ our Lord. That is what God promised us in his Word.</p>
<p><b>Q. 118. What has God commanded us to ask of him?</b></p> <p>A. All things necessary for soul and body which Christ the Lord has included in the prayer which he himself taught us.</p>	<p><b>118 Q. What did God command us to pray for?</b></p> <p>A. Everything we need, spiritually and physically, as embraced in the prayer Christ our Lord himself taught us.</p>

CURRENT	PROPOSED
<p><b>Q. 119. What is the Lord’s Prayer?</b>                      A. “Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory, forever. Amen.”</p>	<p><b>119 Q. What is this prayer?</b>                      A. Our Father in heaven,                      hallowed be your name.                      Your kingdom come.                      Your will be done,                      on earth as it is in heaven.                      Give us this day our daily bread.                      And forgive us our debts,                      as we also have forgiven our debtors.                      And do not bring us to the time of trial,                      For the kingdom                      and the power                      and the glory are yours forever.                      Amen.</p>
<p><b>Q. 120. Why has Christ commanded us to address God: “Our Father”?</b>                      A. That at the very beginning of our prayer he may awaken in us the childlike reverence and trust toward God which should be the motivation of our prayer, which is that God has become our Father through Christ and will much less deny us what we ask him in faith than our human fathers will refuse us earthly things.</p>	<p><b>120 Q. Why did Christ command us to call God “our Father”?</b>                      A. To awaken in us                      at the very beginning of our prayer                      what should be basic to our prayer –                      a childlike reverence and trust                      that through Christ God has become our                      Father,                      and that just as our parents do not refuse us                      the things of this life,                      even less will God our Father refuse to give us                      what we ask in faith.</p>
<p><b>Q. 121. Why is there added: “who art in heaven”?</b>                      A. That we may have no earthly conception of the heavenly majesty of God, but that we may expect from his almighty power all things that are needed for body and soul.</p>	<p><b>121 Q. Why the words “in heaven”?</b>                      A. These words teach us                      not to think of God’s heavenly majesty                      as something earthly,                      and to expect everything                      needed for body and soul                      from God’s almighty power</p>
<p><b>Q. 122. What is the first petition?</b>                      A. “Hallowed be thy name.” That is: help us first of all to know thee rightly, and to hallow, glorify, and praise thee in all thy works through which there shine thine almighty power, wisdom, goodness, righteousness, mercy, and truth. And so order our whole life in thought, word, and deed that thy name may never be blasphemed on our account, but may always be honored and praised.</p>	<p><b>122 Q. What does the first petition mean?</b>                      A. “Hallowed be your name” means:                        Help us to truly know you,                      to honor, glorify, and praise you                      for all your works                      and for all that shines forth from them:                      your almighty power, wisdom,                      kindness,                      justice, mercy, and truth.                        And it means,                        Help us to direct all our living –                      what we think, say, and do –                      so that your name will never be blasphemed                      because of us                      but always honored and praised.</p>

CURRENT	PROPOSED
<p><b>Q. 123. What is the second petition?</b></p> <p>A. “Thy kingdom come.” That is: so govern us by thy Word and Spirit that we may more and more submit ourselves unto thee. Uphold and increase thy church. Destroy the works of the devil, every power that raises itself against thee, and all wicked schemes thought up against thy holy Word, until the full coming of thy kingdom in which thou shalt be all in all.</p>	<p><b>123 Q. What does the second petition mean?</b></p> <p>A. “Your kingdom come” means:</p> <p>Rule us by your Word and Spirit in such a way that more and more we submit to you.</p> <p>Preserve your church and make it grow.</p> <p>Destroy the devil’s work; destroy every force which revolts against you and every conspiracy against your holy Word.</p> <p>Do this until your kingdom fully comes, when you will be all in all.</p>
<p><b>Q. 124. What is the third petition?</b></p> <p>A. “Thy will be done, on earth as it is in heaven.” That is: grant that we and all men may renounce our own will and obey thy will, which alone is good, without grumbling, so that everyone may carry out his office and calling as willingly and faithfully as the angels in heaven</p>	<p><b>124 Q. What does the third petition mean?</b></p> <p>A. “Your will be done, on earth as it is in heaven” means:</p> <p>Help us and all people to reject our own wills and to obey your will without any back talk. Your will alone is good.</p> <p>Help us one and all to carry out the work we are called to, as willingly and faithfully as the angels in heaven.</p>
<p><b>Q. 125. What is the fourth petition?</b></p> <p>A. “Give us this day our daily bread.” That is: be pleased to provide for all our bodily needs so that thereby we may acknowledge that thou art the only source of all that is good, and that without thy blessing neither our care and labor nor thy gifts can do us any good. Therefore, may we withdraw our trust from all creatures and place it in thee alone.</p>	<p><b>125 Q. What does the fourth petition mean?</b></p> <p>A. “Give us this day our daily bread” means:</p> <p>Do take care of all our physical needs so that we come to know that you are the only source of everything good, and that neither our work and worry nor your gifts can do us any good without your blessing.</p> <p>And so help us to give up our trust in creatures and trust in you alone.</p>
<p><b>Q. 126. What is the fifth petition?</b></p> <p>A. “And forgive us our debts, as we also have forgiven our debtors.” That is: be pleased, for the sake of Christ’s blood, not to charge to us, miserable sinners, our many transgressions, nor the evil which still clings to us. We also find this witness of thy grace in us, that it is our sincere intention heartily to forgive our neighbor.</p>	<p><b>126 Q. What does the fifth petition mean?</b></p> <p>A. “Forgive us our debts, as we also have forgiven our debtors” means:</p> <p>Because of Christ’s blood, do not hold against us, poor sinners that we are, any of the sins we do or the evil that constantly clings to us.</p> <p>Forgive us just as we are fully determined, as evidence of your grace in us, to forgive our neighbors.</p>

CURRENT	PROPOSED
<p><b>Q. 127. What is the sixth petition?</b>                      A. “And lead us not into temptation, but deliver us from evil.” That is: since we are so weak that we cannot stand by ourselves for one moment, and besides, since our sworn enemies, the devil, the world, and our own sin, ceaselessly assail us, be pleased to preserve and strengthen us through the power of thy Holy Spirit so that we may stand firm against them, and not be defeated in this spiritual warfare, until at last we obtain complete victory.</p>	<p><b>127 Q. What does the sixth petition mean?</b>                      A. “And do not bring us to the time of trial, but rescue us from the evil one” means:                       By ourselves we are too weak to hold our own even for a moment.                       And our sworn enemies – the devil, the world, and our own flesh – never stop attacking us.                       And so, Lord, uphold us and make us strong with the strength of your Holy Spirit, so that we may not go down to defeat in this spiritual struggle, but may firmly resist our enemies until we finally win the complete victory.</p>
<p><b>Q. 128. How do you close this prayer?</b>                      A. “For thine is the kingdom and the power and the glory, forever.” That is: we ask all this of thee because, as our King, thou art willing and able to give us all that is good since thou hast power over all things, and that by this not we ourselves but thy holy name may be glorified forever.</p>	<p><b>128 Q. What does your conclusion to this prayer mean?</b>                      A. “For the kingdom and the power and the glory are yours forever” means:                       We have made all these petitions of you because, as our all-powerful king, you are both willing and able to give us all that is good; and because your holy name, and not we ourselves, should receive all the praise, forever.</p>
<p><b>Q. 129. What is the meaning of the little word “Amen”?</b>                      A. Amen means: this shall truly and certainly be. For my prayer is much more certainly heard by God than I am persuaded in my heart that I desire such things from him.</p>	<p><b>129 Q. What does that little word “Amen” express?</b>                      A. “Amen” means:                       This shall truly and surely be!                       It is even more sure that God listens to my prayer than that I really desire what I pray for.</p>

**NOTE:**

The proposed version of the Heidelberg Catechism has Scripture references after every answer. The notations and references are omitted from this comparison due to space considerations.