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Second 1) Draft Revised Translation 2)

of the

H E I D E L B E R G C A T E C H I S M

Submitted to The Canadian Reformed Churches
pursuant to the decision of
the General Synod, Toronto, 1974
of The Canadian Reformed Churches 3)
by the
Committee
on translation Heidelberg Catechism 4)
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September, 1976

*There are 2 pages
number 7 but
page 8 is missing*

TV. September 1988

THE CATECHISM 1) OR INSTRUCTION IN THE CHRISTIAN RELIGION

as it is taught in the Canadian Reformed Churches and Schools 2)

commonly called

the

HEIDELBERG CATECHISM 3)

Historic Notes

The second of the Doctrinal Standards of The Canadian Reformed Churches is the Heidelberg, Palatinate, or Palatine Catechism.

It was written on the initiative of Frederick III (the Pious), Elector of the German duchy of the Palatinate, of which Heidelberg was the capital city, in order to promote the Reformed religion and doctrine in his domain.

In his Introduction to the first edition, dated January 19, 1563, Frederick wrote that this Catechism was made "with the advice and assistance of our entire local Theological Faculty and of all superintendents and most important Church ministers" as "a summary of instruction or Catechism in our Christian Religion, out of the Word of God, both in German and in Latin".

The most well-known of the contributors were Zacharias Ursinus, professor at the University of Heidelberg, and Caspar Olevianus, the court preacher.

The new Catechism was adopted at a special Synod held at Heidelberg in December, 1562, and was first published in the German language early in 1563.

It proved so popular that in the same year three more editions were published in German, the last being included in a Church Order that also contained a number of liturgical Forms and Prayers.

In this fourth edition, the textus receptus, the Catechism was divided into 52 Lord's Days. The purpose of this division was that the entire Catechism might be explained to the Churches at least once each year.

It was not until 1573 that a later German edition numbered the questions and added the prooftexts. (Previous German editions contained only references to Bible chapters, not texts.)

The first Latin edition published after the third German edition at Frederick's behest did contain the prooftexts and was divided into Lord's Days.

The first German edition had already been divided into the familiar three Parts: Of Man's Misery, Of Man's Redemption, Of Thankfulness, and the further subdivisions.

The Heidelberg Catechism quickly became known in other parts of Europe and was soon being translated into other languages.

Two Dutch translations appeared in 1563. The second of these was prepared (from the third German edition) by Petrus Dathenus, a Reformed minister then serving the Dutch refugee congregation in the Palatinate.

It was reprinted in 1566 together with his Dutch translation of the Genevan Psalter and of certain liturgical Forms and Prayers.

This latter edition was adopted by the Churches in The Netherlands as one of their Symbols or Forms of Unity at their Convention of Wesel, 1568, and this decision was confirmed by the Synod of Emden, 1571, and subsequent synods.

The great National Synod of Dordrecht (Dort), 1618-19, reaffirmed these decisions and adopted the Catechism without alteration. This decision was endorsed by all the foreign delegates to this Synod and thus the Heidelberg Catechism acquired an ecumenical significance from the outset.

The Synod of Dordrecht also required the officebearers in the Church to subscribe to the Catechism, it directed the ministers to explain it to the Churches in the divine services, and prescribed catechetical instruction in the home, the schools and the Church.

Meanwhile, the Heidelberg Catechism was adopted by other Reformed Churches, including the Hungarian Reformed Churches in 1567. It was in use in the Church of Scotland from 1591 until it was replaced by the Westminster Catechism in 1648.

The Heidelberg Catechism has the distinction of being the first protestant catechism introduced into North America having been brought along by the Dutch settlers of Manhattan in 1609.

It remains today as one of the symbols or recognized creeds of many Reformed and Presbyterian Churches on this continent and elsewhere.

The first Canadian Reformed Churches adopted it as one of their Three Forms of Unity upon their institution in the early nineteen hundred and fifties.

The following revised translation, made from the received German text with comparisons of the Latin and several English and Dutch versions was adopted by the General Synod of Coaldale, 1977, of The Canadian Reformed Churches.

ON CATECHISM

("Preface" to the original editions of 1563) 1)

"Catechism in our Christian Religion" means a brief and simple orally-given summary of the main parts of the Christian doctrine, in which the young people and beginners are examined and heard on what they have learned.

For from the beginning of the Christian Church all those who fear the LORD have exerted themselves to instruct their children in the fear of the LORD in the home, the schools and the churches, undoubtedly for the following reasons, which must induce us, too, to do the same.

For firstly, they rightly considered that the congenital wickedness would obtain the upper hand and then pervert Churches and Civil Government, unless it were countered in time by means of salutary doctrine.

In the second place, they were also prompted to do this by the express command of God, which we read in Exodus 12 and 13, and Deuteronomy 4, 6, and 11, where the LORD says: "And these words (the Ten Commandments), which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up".

Lastly, just as the children of the Israelites were instructed, after circumcision, as soon as they were able to understand, in the mystery of this holy sign and also in the Covenant of God, so also our own children are to be taught the significance of the baptism which they have received, namely the true Christian faith and conversion, in order that, before they are admitted to the Lord's Table, they may profess their faith in the presence of the whole Christian congregation.

This institution of catechism, which has its origin in the command of God Himself, was maintained in the Christian Church, until the horrible Satan, through the Antichrist, the Pope, abolished it, together with all other good institutions, and replaced it by his greasing and slap in the face and other abominations, which he called the confirmation.

Therefore catechism is to be held according to the following form:

Firstly, since the older people under the papacy were educated without catechism, and easily forget the parts of the Christian Religion, it is deemed necessary that the minister before the sermon on each Sunday and on all Festive days in the villages and towns, as well as in the cities, reads a section of the Catechism to the people clearly and understandably, so that it is completed in nine Sundays. On the first Sunday as far as the second part (of the Catechism). On the second as far as the Article on God the Son. On the third as far as the question on Christ's Ascension. On the fourth as far as the question: "But what does it help you now that you believe all this?". On the fifth as far as the Lord's Supper. On the sixth as far as the third part of the Catechism. On the seventh as far as the question: "What does God require in the fifth commandment?". On the eighth as far as Prayer. On the ninth to the end of Prayer. On the tenth Sunday the minister shall, before the sermon read the passages from the Scriptures, in which every one is reminded of his calling, which passages have been inserted at the end of the Catechism.

Further, every Sunday afternoon, at a convenient time, a Catechism sermon shall be delivered, in the following manner:

After the congregation has sung the minister first repeats the Lord's Prayer, calls upon God for a right understanding of His Word, and then clearly reads the

Ten Commandments to the people. After that he shall question those children who cannot yet learn the questions on which he will preach, and lead them in an orderly fashion first for some time to the text and thereafter step by step to the subject matter. Then he shall cause some of the young people to say a certain number of questions of the Catechism (which we have divided into several "Lord's Days" for this purpose), namely those which were interpreted in the preceding sermon and will be more particularly explained in the following, and which they learned before at school or at home. As soon as they have completed reciting them in the presence of the congregation, the minister shall simply and briefly interpret and explain a small number of the following questions, so that he may complete the Catechism preaching at least once every year.

FOOTNOTES

Note: For the sake of brevity, references to Acts of General Synods will simply be given as, e.g., Acts 1974, Art.85., Rec. 2.a, which refers to the Acts of the General Synod of Toronto, 1974, Article 85, Recommendation 2, paragraph a.

Title Page

1. Cf. the Committee's mandate, Acts 1974, Art.85, Rec.2.a.
2. Cf. Acts 1971, Art.83, Cons.1.
3. Acts 1974, Art.85, Rec.2.c.
4. Idem. Art.183, 5.

Title

1. The words "OR METHOD" have been deleted. Cf. Acts 1974 Art.85, Cons.3.
2. The words "and Schools" should be maintained. It is in the original and is also in conformance with Article 21 of the Church Order.
3. Strictly speaking it is not necessary to use the name "Heidelberg" here since the origin is made clear in the historic notes which follow it. It is thought desirable, however, to retain this historic name in the subtitle to the Catechism even though, obviously, it did not appear in the original.

Historic Notes

1. These replace those in page 389 of the Book of Praise, 1971, which were taken from the Psalter-Hymnal of the Christian Reformed Church, and are intended to give somewhat more detail.

On Catechism

1. It is appropriate to include this "Preface" to complement the Historic Notes and as a reminder of the purpose of the Catechism.

LORD's DAY 1

1. Question. 1)

What is your only comfort
in life 2) and in 3) death?

Answer. 1)

That I, body and soul,
both in life and in death, 4)
am not my own,
but belong to my faithful Saviour Jesus Christ.
He has, with his 5) precious blood, fully paid for all my sins,
and freed me from all the power of the devil.
He also keeps 6) me in such a way that
without the will of my Father in heaven 7)
not a hair can fall from my head,
indeed, 8)
so that everything 9) must serve 10) my salvation.
Therefore, by his Holy Spirit
He also assures me of everlasting 11) life,
and makes 12) me heartily willing and ready
from now on to live for Him.

- 1) The words translated by "Question" and "Answer" in the first question and answer were printed in full in the German (hereafter G), Latin (L), and Dutch (D) versions. We should follow this example.
- 2) "both" has been deleted here -as was done in the first draft translation (hereafter d.t.). We do not find this word in the original G and L, neither was it printed in some Dutch editions.
- 3) "in" has been inserted according to the original.
- 4) The first draft followed the New Provisional translation of the Christian Reformed Church. But "body and soul both in life and death" is also covered by the words "that I ...am not my own" (compare G, L, and D).
- 5) Personal pronouns for divinity are capitalized but possessive and relative pronouns are not according to common usage.
- 6) Compare Psalm 121:3,4,5. Besides, "keeps" is more popular.
- 7) "Father in heaven" and not "heavenly Father" according to G.
- 8) "yea" or "yes" are too obviously translations of the German "ja". Here is a climax: a major statement follows. Therefore we translated by "indeed".
- 9) "everything" is more embracing than "all things" and is the simplest English equivalent of G, L, and D.
- 10) This is better than "work together for" in d.t., which derived its from the New Provisional edition of the CRC.
- 11) It is better to use the word "eternal" for God and "everlasting" for man.
- 12) We prefer this order because otherwise the word "He" should be inserted again in connection with "makes" -which would sound awkward.

2.Q. What 1) do you need to know
so that you may live and die happily
in this comfort?

A. The three parts of the Christian religion: 1)
First how great my sins and misery are.

Second, how I am freed from all my sins and misery.
Third, how I am to be thankful to God for such deliverance.

- 1) The word "parts" should be retained because it belongs to the Reformed vocabulary. It is difficult to translate the German in the question, however, since the English "How many parts..." asks the question: "parts of what?". Therefore we retained the word "parts" in the answer and added "of the Christian religion" which is not in G, L, or D, but is appropriate and correct since it also appears in the title to the Catechism.

THE FIRST PART : CONCERNING MAN'S MISERY 1)

LORD'S DAY 2

3.Q. How do you recognize your misery?

A. From the law of God.

- 1) According to G, L, and D.

4.Q. What does God's law 1) require of us?

A. Christ teaches us this in a summary,
in Matthew 22 : 2)

*Thou shalt love the LORD thy God
with all thy heart, and with all thy soul,
and with all thy mind.*

This is the first and great commandment.

And the second is like unto it:

Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

- 1) "God's law" sounds a bit better than "the law of God", which expression was already used in Answer No.3.
2) Unless otherwise indicated we quote the KJV (or AV).

5.Q. Can you keep all this perfectly?

A. No,
for I am inclined by nature
to hate God and my neighbour.

LORD'S DAY 3

6.Q. Did God 1) create man so wicked and perverse?

A. On the contrary, 2)
He made him good and as his image, 3)
that is, adorned 4) with true righteousness and holiness,

so that he might rightly learn to know 5) God his Creator,
heartily love Him,
and live with Him in everlasting blessedness
to praise and glorify Him.

- 1) The word "then" (in p.t. and d.t.) has been deleted.
- 2) The strong contrast ("nein" in G) has been translated by "on the contrary".
- 3) "as his image" is better than "after his own image" or "in his image".
- 4) This translation is based on L. The word "praeditum" -which means: provided with, supplied with- has been translated by "adorned" in accordance with Canons of Dort, Chapters III/IV Article 1.
- 5) The verb "cognoscere" in L means: to learn to know, and not just to know.

7.Q. Where, then, does this corruption of human nature 1) come from?

A. From the fall and disobedience of our first parents,
Adam and Eve, in paradise.
There our nature has become so corrupt
that we are all conceived and born in sin.

1) L has: "haec naturae humanae pravitas". This text has been followed.

8.Q. Are we, then, so corrupt
that we are totally unable to do any good
and inclined to all evil?

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

LORD'S DAY 4

9.Q. Does not God, then, do man an injustice 1)
when He requires of him in his law
what man is unable to do?

A. No.
God so created man that he could do it.
But man,
at the instigation of the devil,
in his own 2) deliberate disobedience,
robbed himself and all his descendants of these gifts.

- 1) This is better than d.t. because this way the object of the injustice is indicated (so in G, L, and D).
- 2) "his own" should be maintained (unlike in d.t.) to stronger emphasize man's own responsibility under the pressure of the devil.

10.Q. Will God allow 1) such disobedience and apostasy
to go unpunished?

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- 1) The word "then" (in p.t. and d.t.) has been deleted.
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to go unpunished?

- 3) L: "ulla ratio aut via".
- 4) L: "et Deo reconciliamur". But it would probably go too far for a 'revision of the translation of the Heidelberg Catechism' to render by: "and be reconciled with God".
- 5) G, L, and D all speak of God's will.
- 6) "is" and not "be" as in d.t.
- 7) "his justice" is repeated as in the New Provisional Translation of the CRC and in d.t.

13.Q. Can we make this payment ourselves? 1)

A. In no way. 2)
On the contrary,
we daily increase our debt.

- 1) The word "payment" should replace "satisfaction" (in d.t.) since it refers back to the previous answer.
- 2) A simple "No" is not sufficient. The originals have a very emphatic denial: "Mit nichten", "Nulla ex parte", and "In generlei wijze".

14.Q. Can a mere creature pay for us? 1)

A. No.
In the first place,
God does not want to punish another creature
for man's debt. 2)
Furthermore, 3) no mere creature
can bear the burden of God's eternal wrath against sin 4)
and redeem others from it.

- 1) This translation according to d.t. We would prefer the Latin to be followed, that reads (in translation): "Can any of the creatures in heaven or on earth, being a creature only, pay for us?".
- 2) "debt" is better than "sin" -as p.t. has.
- 3) "Furthermore" is closer to the original than "Moreover" (d.t.) -which suggest a sort of a climax.
- 4) "bear" is better than "sustain" (d.t.).

15.Q. What kind of mediator and redeemer
must we then seek?

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. 1)

- 1) "at the same time" is better than "withal" (in p.t.).

LORD'S DAY 6

16.Q. Why must He 1) be a true and righteous man?

A. God's justice 2) requires
that the same human nature which has sinned
should pay for sin.
And one who is himself a sinner
cannot pay for others.

- 1) **Strictly** speaking no capitalizing is required here because the mediator has not yet been identified in the Catechism. In No.15, however, it was stated that He must also be true God. Therefore we use a capital letter - as is done by others also; see e.g. "Book of Praise, 1971".
- 2) "God's justice" is better than "the justice of God" (p.t.).

17.Q. Why must He at the same time 1) be true God?

A. So that, by the power of his divine nature
He might bear in his human nature
the burden of God's wrath,
and obtain for us,
and restore to us
righteousness and life.

- 1) See Note No.1 to Answer No.15.

18.Q. Who 1) is this 2) Mediator
Who is at the same time
true God and a true and righteous man?

A. Our Lord Jesus Christ,
*Who of God is made unto us
wisdom, and righteousness,
and sanctification, and redemption.* 3)

- 1) The word "But" -as in p.t. and d.t.- has been deleted.
- 2) "this", and no longer "that" (compare D).
- 3) D follows here L, quoting I Corinthians 1:30, while G has: "der uns zur vollkommenen Erlösung und Gerechtigkeyt geschenckt ist" -which has been taken over by newer translations. However, we prefer the full quotation.

19.Q. From where 1) do you know this?

A. From the holy gospel.
God Himself revealed this gospel first in paradise. 2)
Afterwards He had it proclaimed 3)
by the holy patriarchs and prophets,
and foreshadowed 4) by the sacrifices
and other ceremonies of the law.
Finally He fulfilled it through his only 5) Son.

- 1) "Whence" in p.t. is old-fashioned. It may be one of the "archaic" words the General Synod of New Westminster had in mind.
- 2) "paradise" is printed without the capital of p.t. Compare No.7.

- 3) According to G and D God Himself did not proclaim. He caused it to be done by others.
- 4) "it" after "foreshadowed" has been deleted for the same reason.
- 5) "only" and not "only begotten" since "only" sufficiently expresses the fact that God has one Son only.

LORD'S DAY 7

20.Q. Are all men then saved through Christ just as all became lost 1) through Adam?

A. No.
Only those
who by a true faith
are incorporated 2) into Him
and accept 3) all his benefits.

- 1) "became lost" expresses the original better than "were lost" in d.t.
- 2) The old "ingrafted" was after L ("inseruntur"). "Incorporated" is according to G ("eingeleibet").
- 3) "accept" is better according to the original.

21.Q. What is true faith?

A. True faith is not only 1) a sure knowledge whereby I accept 2) as true all that God has revealed to us in his Word; but it is also a heartfelt 3) trust, 4) which the Holy Spirit works in me through the gospel, 5) that not only to others but to me also forgiveness of sins, 6) everlasting righteousness and blessedness 7) have been 8) given by God out of sheer grace 9) for the sake of Christ's merits alone. 10)

- 1) Unlike d.t. we maintain the construction "not only - but also" because it includes a climax, which is lost when we cut the long sentence into two.
- 2) This is better than "hold for truth", which translates the obsolete German and Dutch phrases "für war halten" and "voor waarachtig houden". "Halten für" and "houden voor" in the 16th century were not synonyms for "to suppose" as they are today.
- 3) The old "firm" was a translation of L and D, not from the original G.
- 4) "trust" puts the accent a bit stronger on the objective ground -the Holy Spirit and the gospel -, while "confidence" (in p.t.) sounds a little bit more 'subjective'.
- 5) This line is maintained here and not put at the end of the answer in a separate sentence as was done in d.t., which followed "Hattem". It cannot be denied that both knowledge and trust are worked in us by the Holy Spirit, but it does not say that in the original.
- 6) "remission" in p.t. was after L. However, in accordance with the English version of the Apostles Creed it is translated by "forgiveness" in

Lord's Day 21 No.56. We therefore render "forgiveness".

- 7) Compare Lord's Day 3 No.6.
- 8) "have been" is better than "are" since it points to what has already happened.
- 9) Compare d.t.
- 10) "alone" has been chosen here in order to avoid a third "only".

22.Q. What then must 1) a Christian believe?

A. Everything that is promised us in the gospel,
which the articles of our catholic and undoubted Christian faith
teach us in a summary.

- 1) "must" is shorter and better than "does a Christian have to believe", as
d.t. has.

23.Q. What are these articles?

A. *I believe in God the Father,
Almighty,
Maker of heaven and earth.
And in Jesus Christ,
his only begotten Son, our Lord;
who was conceived by the Holy 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 sitteth at the right hand of God the Father, Almighty;
from where He shall come
to judge the living and the dead.
I believe in the Holy Spirit;
I believe a holy catholic Church,
the communion of saints;
the forgiveness of sins;
the resurrection of the flesh; 1)
and the life everlasting.*

- 1) This is according to the original: "of the flesh" and not "of the body".

LORD'S DAY 8

24.Q. How are these articles divided?

A. Into three parts.
The first part 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.

25.Q. Why do you speak 1) of three Persons, 2)
Father, Son, and Holy Spirit,

since there is only one God? 3)

- A. Because God has so revealed Himself in his Word that these three distinct Persons are the one, true, 4) eternal God.

- 1) This order of the sentence may be easier for the catechismclass pupils. "Hattem" has the same order.
- 2) For clarity's sake we added "Persons". Compare "Hattem".
- 3) From d.t., that follows "Hattem", we adopted the version "God", and did not follow p.t., "divine Being".
- 4) The word "and", which p.t. has, cannot be found in G, only in L and D.

CONCERNING GOD THE FATHER

LORD'S DAY 9

26.Q. What do you believe when you say:

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

- A. That the eternal Father of our Lord Jesus Christ, who created heaven and earth and all that is in them out of nothing, 1) and who still upholds and governs them by his eternal counsel and providence, is my God and my Father, for the sake of Christ his Son. 2) In Him I trust so completely as to have no doubt that He will provide me with all things necessary for body and soul, and will also turn to my good whatever adversity He sends upon me in this valley of miseries. 3) He is able to do this as almighty God, and willing also as a faithful Father.

- 1) "out of" is better than "of".
- 2) This order is better.
- 3) The old "vale of tears" was a translation of G: "Jammerthal", and of D: "jammerdal", and was based on Martin Luther's translation of Psalm 84: 6. The original means "dry valley" or something like that. Other forms that were included in the Church Order of the Palatinate, 1563, in which also the fourth edition of the Heidelberg Catechism was inserted, also had "jammerthal", as did the Form for Preparation for the Lord's Supper (Niesel W., Bekenntnisschriften und Kirchenordnungen, 1938, page 189), and the Prayer for Dying People (page 213). However, the Funeral Prayer (page 218) had "elenden leben". Th.F.Torrance has "miserable life". The Anglican Book of Common Prayer has "vale of miseries". We chose the more modern "valley".

LORD'S DAY 10

27.Q. What do you understand
by the providence of God?

A. The almighty and ever-present power of God
by which, as with his hand, 1)
He still upholds heaven and earth and all creatures,
and so governs them
that leaves and grass,
rain and drought,
fruitful and unfruitful years,
food and drink,
health and sickness,
riches 2) and poverty,
yes, all things,
happen to us not by chance
but by his Fatherly hand.

- 1) This order -unlike d.t. - because the phrase "as with his hand" does not only modify the verb "upholds" but also "governs".
- 2) The original has "riches" and not -as d.t.- "prosperity". In No.28 the original has other words for what is translated there by "prosperity".

28.Q. How 1) does it benefit us to know
that God has created all things,
and that He still upholds them by his providence?

A. That we may be patient in adversity,
thankful in prosperity,
and with a view to the future
we may have great 2) confidence
in our faithful God and Father
that no creature shall separate us from his love; 3)
for all creatures are so completely in his hand
that without his will
they cannot even stir or move. 4)

- 1) "How" in stead of "what" in d.t.
- 2) "great" and not "firm" as in d.t., because the original has words that differ from those used in Lord's Day 7 No.21.
- 3) Unlike d.t. we cannot begin a new sentence here, for what follows explains the previous line only and not the whole answer.
- 4) G has : "nicht regen noch bewegen können".

CONCERNING GOD THE SON
-----LORD'S DAY 11

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

A. Because He saves us from our sins, 1)
and because no salvation is to be sought or found
in anyone else.

1) The d.t. has "all our sins", following p.t. which is based on L and D.
G, however, does not have this word. Therefore we deleted it.

30.Q. Do those who seek their salvation and well-being
from saints, in themselves, or elsewhere
also 1) believe in the only Saviour Jesus? 2)

A. No.

Rather, by such actions 3)
they deny the only Saviour and Redeemer Jesus,
although they boast of belonging to Him. 4)
For either Jesus is not a complete Saviour,
or those who by a true faith accept this Saviour
must have in Him
all that is necessary for their salvation.

- 1) "also" has been inserted according to G.
- 2) This order because this is better English.
- 3) "by such actions" is in our opinion a better translation of "mit der
that" than "in fact" -as d.t. has.
- 4) It is very difficult to translate G, "ob sie sich sein gleich rühmen".
However, the prooftext is here I Corinthians 1:13. Consequently we trans-
lated by "belonging to Him".

LORD'S DAY 12

31.Q. Why is He called *Christ* ,
that is Anointed?

A. Because He has been ordained by God the Father,
and anointed with 1) the Holy Spirit,
to be our chief Prophet and Teacher,
who has fully revealed to us
the secret counsel and will of God
for our redemption;
to be our only High Priest,
who by the one sacrifice of his body
has redeemed us,
and who continually pleads our cause
with the Father;
and to be our eternal King,
who governs us by his Word and Spirit,
and defends and preserves us
in the redemption He has obtained for us.

- 1) Christ was anointed with -not by, as d.t. has - the Holy Spirit (see
John 3:34).

32.Q. But 1) why are you called a christian?

A. Because by faith I am a member of Christ,
and so share in his anointing;
in order that I 2) also may confess his name,
present myself a living sacrifice of thankfulness to Him,
and fight with a free and good conscience
against sin and the devil in this life,
and after this life reign with Him eternally
over all creatures.

- 1) "But" is in accordance with the original.
- 2) The d.t. inserted "as prophet", "as priest", and "as king". This is indeed a clarification. But at the same time it is an alteration of the text -which is not "e voto Synodi 1971".

LORD'S DAY 13

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

A. Because only Christ is the eternal, natural Son of God.
We, however, are children of God by adoption,
through grace, for Christ's sake. 1)

- 1) In the original the order is: for His (Christ's) sake, through grace.
However, the above order is better English.

34.Q. Why do you call Him *our Lord* ?

A. Because He has redeemed and bought us
body and soul,
not with silver or gold 1), but with his priceless blood,
from our sins, 2)
and from all the power of the devil
to be his possession. 3)

- 1) Common usage is "silver or gold", not the G: "gold or silver".
- 2) "all" in p.t. should be deleted because it is not in the G.
- 3) The original is hard to translate because of the typical German structure of the sentence. Our translation has the advantage of clearly showing the relation between the verb "bought" and the price Christ paid, his priceless blood.

LORD'S DAY 14

35.Q. What does it mean 1)
that He *was conceived by the Holy Spirit,*
born of the virgin Mary ?

A. That the eternal Son of God, 2)

who is and remains true and eternal God,
 took upon Himself the true human nature
 from the flesh and blood of the virgin Mary,
 through the working of the Holy Spirit.
 Thus He is 3) also the true seed of David,
 like his brothers in all things,
 except for sin.

- 1) The d.t. has "What do you confess when you say...". This, however, is a translation of the L. We followed the G.
- 2) The d.t. dropped the word "that" and made the sentence an independent one. When, however, as we presume, the catechismclass pupils have to learn the question also, the original structure can and should be maintained.
- 3) Here we followed the d.t. that begins a new sentence. The original says: "in order that...". This has been translated adequately in our opinion.

36.Q. What benefit do you receive
 from the holy conception and birth of Christ?

A. That 1) He is our Mediator,
 and hides from God's sight,
 with his innocence and perfect holiness,
 my sin in which 2) I was conceived.

- 1) See Note 2 under No.35.
- 2) "in which" is better than "wherein" (p.t. and d.t.).

LORD'S DAY 15

37.Q. What do you understand 1) by the word *suffered* ?

A. That Christ, in body and soul,
 during his whole life on earth,
 but especially at the end,
 bore the wrath of God
 against the sin of the whole human race.
 Also that by his suffering,
 as the only atoning sacrifice,
 He has redeemed our body and soul
 from everlasting damnation,
 and has obtained for us
 God's grace, righteousness, and eternal life.

- 1) This is -unlike the d.t. that follows the L - in accordance with the G.

38.Q. Why did He suffer *under* the judge, *Pontius Pilate* ?

A. Though innocent, Christ was condemned
 by the 1) earthly judge,
 and so He freed us

from the severe judgment of God
that was to fall upon us.

1) The G has the article "dem"(=the).

39.Q. Is it especially important 1) that He was *crucified*
in stead of dying in a different way? 2)

A. Yes.

By this I am assured
that He took upon Himself the curse
which lay on me,
for the death of the cross was cursed by God.

- 1) "Is it significant" -which the d.t. adopted from the Provisional Translation of the CRC - is too weak. It has lost the element of the "advantage" of the death of the cross above any other way of dying.
- 2) Here we followed the d.t. because "died a different death" is not proper English.

LORD'S DAY 16

40.Q. Why did Christ have to suffer *death* ? 1)

A. Because God's justice and truth required
that payment could only be made
by the death of the Son of God. 2)

- 1) We follow the G here.
- 2) It is not necessary in our opinion to cut the sentence into two - as the d.t. does.

41.Q. Why was He *buried* ?

A. To testify by this that He really died. 1)

- 1) Christ Himself is here the subject of the sentence. Making His burial the subject (as is done in the d.t.) weakens the contents of the sentence.

42.Q. But if Christ has died for us
why do we still have to die?

A. Our death is not a payment for our sins,
but only a dying to sin,
and an entrance into life everlasting. 1)

- 1) See Lord's Day 1 Note 11.

43.Q. What further benefit do we receive from Christ's sacrifice and death on the cross?

A. That 1) through his power 2) our old man 3) is crucified, put to death, and buried with Him, so that the evil desires of the flesh no longer rule in us, but that we may offer ourselves to Him as a sacrifice of thankfulness.

1) See No.35 Note 2.

2) The d.t. follows the L ("virtute eius mortis"). We follow the G.

3) "nature" in the d.t. is weaker than "man". Compare also Lord's Day 33 No's 88 and 89.

44.Q. Why is there added 1) *He descended into hell* ?

A. So that 2) in my greatest trials 3) I may be assured 4) that my Lord Jesus Christ has redeemed me from the anguish and torment of hell 5) by his unspeakable anguish, pains, and terrors, 6) which He suffered on the cross and beforehand in his soul. 7)

1) The d.t. has "Why does the Creed add...". This, however, is an alteration of the text.

2) See Note 2 under No.35. The context requires "So that".

3) We follow the G which leaves the "sorrows" (d.t.) out.

4) "and wholly comfort myself" in p.t. was taken from the D, which is a combination of the G and the L. The G, however, does not have this phrase.

5) We follow the G, while the p.t. and the d.t. follow the L and the D.

6) "and agonies" as in the d.t. is not in G.

7) G has:"auch an seiner seelen".

LORD'S DAY 17

45.Q. How does Christ's resurrection benefit us?

A. First, by his resurrection He has conquered death, so that He could make us share in the righteousness He obtained for us by his death. Second, we too are raised up by his power to a new life. Third, Christ's resurrection is a sure pledge to us of our blessed 1) resurrection.

1) "glorious" in the d.t. is following the L. We follow the G ("seligen").

LORD's DAY 18

46.Q. How do you understand
He ascended into heaven ?

A. That Christ was taken up from the earth into heaven
in the sight of his disciples,
and that He is there for our good
until He comes again to judge the living and the dead.

47.Q. Is Christ then not with us until the end of the world,
as He has promised us?

A. Christ is true man and true God.
In his human nature He is no longer on earth,
but in his divinity, majesty, grace and Spirit,
He is never absent from us.

48.Q. But are the two natures in Christ
not separated from each other
if his human nature is not present
wherever his divinity is?

A. Not at all,
for his divinity is without limits and everywhere present.
So it must follow
that his divinity is indeed beyond the human nature
which He has taken on
and yet in spite of this is within it as well,
and remains personally united with it.

49.Q. How does Christ's ascension into heaven benefit us?

A. First, that 1) He is our Advocate in heaven before his Father.
Second, that 1) we have our flesh in heaven
as a sure pledge, that He, our Head,
will also take us, his members, up to Himself.
Third, that 1) He sends us his Spirit as a guarantee,
by whose power we seek the things that are above,
where Christ is, seated at the right hand of God,
and not the things that are on earth.

1) See No.35 Note 2.

LORD's DAY 19

50.Q. Why is there added, *and sits at the right hand of God?*

A. Christ ascended into heaven
to reveal Himself there as Head of his Christian Church.
Through Him the Father governs all things.

51.Q. How does this glory of Christ, our Head, benefit us?

- A. First, that by his Holy Spirit
He pours out the heavenly gifts
upon us, his members.
Second, that by his power He protects and preserves us
against all enemies.

52.Q. What comfort is it to you
that Christ *shall come to judge the living and the dead* ?

- A. That 1) in all my sorrow and persecution,
with uplifted head, 2)
I wait from heaven
for the very same Judge
who has already 3) submitted Himself to the judgment of God
for my sake,
and has removed all the curse from me.
For He will cast all his and my enemies
into everlasting condemnation,
but will take me and all his chosen ones
to Himself into the heavenly joy and glory.

1) See No.35 Note 2.

2) The phrase "with uplifted head" includes more than "with eager longing"
(the d.t.) or "eagerly". Therefore it should be translated literally.

3) According to the G ("zuvor").

CONCERNING GOD THE HOLY SPIRIT

LORD'S DAY 20

53.Q. What do you believe concerning *the Holy Spirit* ?

- A. First, that 1) He is eternal 2) God
together with the Father and the Son.
Second, that 1) He is also given to me,
to make me share by a true faith
in Christ and all his benefits,
to comfort me,
and to remain with me forever.

1) See No.35 Note 2.

2) The d.t. used the Latin "verus". The G omits this.

LORD'S DAY 21

54.Q. What do you believe concerning the *holy catholic Church*?

- A. That 1) the Son of God
gathers, defends, and preserves for Himself

a congregation 2) chosen to everlasting life,
 out of the whole 3) human race,
 from the beginning of the world to its end.
 He does this through his Spirit and Word
 in the unity of true faith.
 I am and forever will remain
 a living member of this congregation.

- 1) The d.t. has "I believe that". Since, however, the catechismclass- and schoolpupils are supposed to learn the question as well, we decided against this change of the text.
- 2) The G has "gemein".
- 3) The d.t. follows the Provisional Translation of the CRC. Other recent translations, however, maintain "whole", which is easier.

55.Q. What do you understand by *the communion of saints* ?

A. First, that the believers
 one and all,
 as members, have communion with the Lord Christ
 and share all his treasures and gifts.
 Second, that every one ought to know 1) that he is bound
 to use his gifts readily and cheerfully
 for the benefit and salvation 2) of the other members.

- 1) The d.t. has omitted this. The G has "sich schuldig wissen soll".
- 2) The translation "for the service and benefit" in the d.t. is too free for the G "zu nutz und heil".

56.Q. What do you believe concerning *the forgiveness of sins* ?

A. That, 1) because of Christ's satisfaction,
 God will no longer remember any of my sins
 nor the 2) sinful nature
 against which I have to struggle all my life;
 but out of grace grants me the righteousness of Christ,
 so that I will never come into judgment again.

- 1) See No. 35 Note 2.
- 2) The G has "der sündlichen art". Unlike p.t. and d.t. ("my") we translated by "the".

57.Q. How does *the resurrection of the flesh* 1) comfort you?

A. That 2) not only 3) immediately after this life
 shall my soul be taken up to Christ, its 4) Head,
 but also 3) that this my flesh,
 raised by the power of Christ,
 shall be reunited with my soul
 and made like Christ's glorious body.

- 1) See No.23 Note 1.
- 2) See No.35 Note 2.
- 3) Unlike the d.t. we maintain the original structure of the sentence that has "not only - but also".
- 4) The original has "its Head" ("jrem haupt"), and not "my" -as the d.t. has.

58.Q. How does the article of *the life everlasting* comfort you? 1)

A. That, 2) since I now already feel in my heart the beginning of everlasting 3) joy, after this life I shall possess perfect blessedness, such as *eye hath not seen, nor ear heard, neither have entered into the heart of man,* 4) in which to praise God forever.

- 1) The G has in No's 57 and 58: "Was tröst dich...".
- 2) See No.35 Note 2.
- 3) See No.1 Note 11.
- 4) The d.t. based its translation on the RSV, we quote the KJV.

LORD'S DAY 23

59.Q. But how does it help 1) you that you believe all this?

A. That in Christ I am righteous before God, and an heir to life everlasting.

- 1) The G has "hilfft". Consequently, together with Torrance and Miller-Osterhaven, we translate by "does it help".

60.Q. How are you righteous before God?

A. Only by a true faith in Jesus Christ. Although my conscience accuses me that I have grievously sinned against all the commandments of God, and have kept none of them, and that I am still inclined to all evil, yet God, without any merit of my own, out of sheer 1) grace, grants and imputes 2) to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had 3) any sin 4), and as if I had accomplished all the obedience which Christ has done 5) for me. This benefit I receive only if I accept it with a believing heart.

- 1) See No.21 Note 9. The d.t. translated by "sheer grace in No.21. Why not here?"

- 2) We prefer the word "imputes" -which also Torrance and Miller-Osterhaven have - above "credits" ("Provisional Translation"), or any other modern term because "imputation" is a key-word in our Reformed confessional language.
- 3) This order because the G has "begangen noch gehabt".
- 4) In our opinion this is better than "a single sin" in the d.t. The G has "nie keine sünd".
- 5) The G has "geleistet".
- 6) The d.t. has split up the sentence a la "Hattem". We favour recasting the long answer into shorter sentences, since it is possible in this case. However, we object against the last line: "This way the biblical "if" (e.g. in Exodus 19:5 and Leviticus 26:15) of the "condition of the covenant" is lost. We have kept the condition.

61.Q. Why do you say
that you are righteous only by faith?

A. Not that I please God
because of the worthiness of my faith,
for only the satisfaction, righteousness and holiness of Christ
are my righteousness before God,
and because I can accept 1)
and make this righteousness my own
in no other way than by faith only.

1) See No.20 Note 3.

LORD'S DAY 24

62.Q. Why can our good works not be
our righteousness before God,
or at least 1) a part of it?

A. Because if the righteousness
is to stand 2) before God's judgment 3)
it must be absolutely perfect
and in complete agreement with the law of God,
and because 4) even our best works in this life
are all imperfect and stained with sin.

1) See the d.t.

2) The G has "bestehen soll".

3) "Judgment" is more active than the static "tribunal".

4) We insert "because" for clarity's sake.

63.Q. But do our good works merit nothing, 1)
even though God promises to reward them,
in this life and in the life to come? 2)

A. This reward is not given because of merit
but out of grace.

1) For the sake of memorization it is better not to have two successive questions.

2) The G has "vnd zukünfftigen leben". The translation in the d.t. "in

this life and the next" may have been derived from Hymn 62:2 but is incorrect.

64.Q. Does not this teaching 1) make people 2) careless and wicked? 3)

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

- 1) Compare "the teachings of Christ", "the teachings of the apostles". "Teaching" includes more action than "doctrine"
- 2) Together with the d.t. we inserted "people" in accordance with the L and the G. The D has no object here.
- 3) "Profane" in the p.t. has a somewhat different meaning today.

CONCERNING THE HOLY SACRAMENTS

LORD'S DAY 25

65.Q. Since then faith alone makes us share in Christ 1) and all his benefits, where does this faith come from?

A. The Holy Spirit 2) works it in our hearts by the preaching of the gospel, and strengthens it by the use 3) of the holy sacraments.

- 1) See No.45 Note 2.
- 2) The G has "Der heilig Geist würckt denselben".
- 3) The d.t. has "our use", which is not according to the original.

66.Q. What are sacraments?

A. Sacraments are 1) holy, visible signs and seals, instituted by God, in order that by their 2) use He may give us a better understanding and may seal to us the promise of the gospel. This 3) is the promise of the gospel that God 4) out of grace grants us forgiveness of sins and everlasting life because of the one sacrifice of Christ finished on the cross.

- 1) The G has "Es seind". We, however, follow the p.t.
- 2) See No.65 Note 3.
- 3) We follow the d.t. in beginning a new sentence here.
- 4) Consequently "er" in the G must be translated by "God" to make good sense.

67.Q. Are then both the Word and the sacraments designed to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Yes, for the Holy Spirit teaches us in the gospel and assures us by the sacraments that our entire salvation is based on the one sacrifice of Christ made for us on the cross.

68.Q. How many sacraments has Christ instituted in the New Testament? 1)

A. Two, holy baptism and the holy supper.

1) The G has "Testament". The d.t. follows the L and the D, "covenant".

CONCERNING HOLY BAPTISM

LORD'S DAY 26

69.Q. How are you 1) reminded and assured by holy baptism that the one sacrifice of Christ on the cross benefits you?

A. In this manner: 2)
that 3) Christ has instituted
this outward washing with water
and has promised by this
that I am as surely washed with his blood and Spirit
from the uncleanness of my soul,
that is, from all my sins,
as I am washed outwardly with water,
which is used 4) to remove the dirt from the body.

1) The G has "wie wirstu".

2) The G has "Also".

3) See No.45 Note 1.

4) The d.t. has "which takes away". This, however, eliminates the verb "pfllegt" from the G.

70.Q. What does it mean to be washed with Christ's blood and Spirit?

A. It means to have forgiveness of sins from God, out of grace, for the sake of Christ's blood which He poured out for us in his sacrifice on the cross.
It also means to be renewed by the Holy Spirit and sanctified to be a member 1) of Christ, so that more and more we die unto sin, and lead a holy and blameless life.

- 1) The G has here "zu einem Glied Christi", which stresses the individual believer's position.

71.Q. Where has Christ promised
that we are washed with his blood and Spirit
as surely as we are washed with the water of baptism?

A. In the institution of baptism, which reads:

*Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit 1);
he that believeth and is baptized
shall be saved; 2)
but he that believeth not
shall be damned. 2)*

This promise is also repeated
where Scripture calls baptism
*the washing of regeneration 2)
and the washing away of sins. 2)*

- 1) While following the AV. we changed the archaic "Ghost" into "Spirit"
2) The G does not have the respective references Matthew 28:19; Mark 16:16; Titus 3:5; and Acts 22:16 in the text, as the d.t. has -which followed the D.

LORD'S DAY 27

72.Q. Does then the outward washing itself
wash away our sins?

A. No. Only the blood of Christ and the Holy Spirit
cleanse us from all sins.

73.Q. Why then does the Holy Spirit call baptism
*the washing of regeneration
and the washing away of sins?*

A. God does not speak this way without weighty reasons. 1)
Not only 2) does He want to teach us by this
that, just as the dirt of the body is taken away by water,
so our sins are removed by Christ's blood and Spirit.
But more especially 2) He wants to assure us
by this divine pledge and sign
that we are as truly cleansed spiritually from our sins,
as we are washed bodily with water.

- 1) Unlike the d.t. we follow the G as closely as possible.
2) As in No.21 we maintained the construction "not only...But especially".

74.Q. Should infants also be baptized?

A. Yes, for they 1) as well as adults

belong to God's covenant and his congregation.
 The redemption from sin in Christ's blood
 and the Holy Spirit who works faith
 are promised to them no less than to the adults.
 Therefore 2) they must be incorporated into the christian Church
 by baptism, as sign of the covenant,
 and distinguished from the children of the unbelievers.
 This was done in the Old Testament 3) by circumcision,
 in place of which baptism was instituted in the New Testament. 3)

- 1) We follow the G.
- 2) Together with the d.t. we split up the long sentence into four.
- 3) The G has "Testament" and not "covenant", as the d.t. has.

CONCERNING THE HOLY SUPPER OF JESUS CHRIST

LORD'S DAY 28

75.Q. How are you 1) reminded and assured by the holy supper
 that you share in Christ's one sacrifice on the cross
 and in all his treasures?

A. In the following manner:

That 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 promised by this
 first, that his body was offered and broken
 and his blood poured for me on the cross,
 as certainly as I see with my eyes
 the bread of the Lord broken for me
 and the cup given to me;

and second, that He himself
 nourishes and refreshes my soul to everlasting life
 1 with his crucified body and shed blood,
 as certainly as I receive from the hand of His servant
 and taste with my mouth
 the bread and the cup of the Lord
 which were given to me
 as sure signs of the body and blood of Christ.

- 1) Again, as in No.69, we follow here the G. Not "the holy supper" is
 the subject of the sentence but "you"

76.Q. What does it mean, to eat the crucified body of Christ
 and to drink his shed blood?

A. Not only does it mean
 to accept all the sufferings and the death of Christ
 with a believing heart
 and by it to receive forgiveness of sins and everlasting 1) life.
 But also to be so 2) united more and more with his sacred body
 through the Holy Spirit, who lives both in Christ and in us,
 that 2) , although Christ is in heaven and we are on earth,

we are yet flesh of his flesh and bone of his bones,
and we live and are governed for ever by one Spirit,
just as the parts of our 3) body are by one soul.

- 1) See No.1 Note 11.
- 2) We also maintained the construction "so...that...".
- 3) The G has "vnser leiks".

77.Q. Where has Christ promised
that He will as surely nourish and refresh the believers
with his body and soul
as they eat of this broken bread
and drink of this cup?

A. In the institution of the Lord's Supper which reads:

*the Lord Jesus
the same night in which He was betrayed
took bread:
and when He had given thanks
He brake it, and said:
Take, eat: this is My body,
which is broken for you:
this do in remembrance of Me.
After the same manner also He took the cup,
when He had supped, saying,
This cup is the new testament in my blood:
this do ye, as often as ye drink it,
in remembrance of Me.
For as often as ye eat this bread,
and drink this cup,
ye do shew the Lord's death
till He come.*

This promise is also repeated by Paul
where he says:
*The cup of blessing which we bless,
is it not the communion of the blood of Christ?
The bread which we break,
is it not the communion of the body of Christ?
For we being many are one bread, and one body:
for we are all partakers of that one bread.*

LORD'S DAY 29

78.Q. Are then 1) the bread and wine changed
into the real body and blood of Christ?

A. No, but just as 2) the water of baptism
is not changed into the blood of Christ,
and is not the washing away of sins itself,
but is only its divine sign and pledge,
neither does the holy bread in the Lord's Supper 3)
become the body of Christ itself,
although it is called Christ's body
in accordance with the nature and use of the sacraments. 4)

- 1) The G has "denn", which we translate, just as we did in No.72.
- 2) We maintain the structure of the sentence as it is in the G.
- 3) The G has "also wirdt auch des heilig brodt im Abendmal".
- 4) The d.t. has "in agreement with the nature of sacraments and the way the Holy Spirit speaks about them", which is in accordance with the L. We followed the G.

79.Q. Then why does Christ call the bread *his body*
and the cup *his blood*
or *the new testament in his blood*
and why does Paul also speak
of *a communion of the body and blood of Christ*?

A. Christ does not speak in this way without weighty reasons. 1)
Not only 2) does He want to teach us by this
that just as bread and wine sustain us in this temporal life,
so his crucified body and shed blood
are the true food and drink of our souls to everlasting 3) life.
But more especially, He wants to assure us 2)
by this visible sign and pledge,
that 4) as certainly we share in his true body and blood
as we receive these holy signs
with our mouth in remembrance of Him.
Also that 4) all his sufferings and obedience
are as certainly our own
as if we ourselves had personally suffered
and made full payment 5) in our own persons.

- 1) See No 73, Note 1.
- 2) See No.73, Note 2.
- 3) See No.1 Note 11.
- 4) We left out the words "first" and "second" which were inserted in the d.t.
- 5) The G has "vnmnd genüß gethan", which cannot be literally translated.

LORD'S DAY 30

80.Q. What difference is there
between the Lord's supper and the popish mass?

A. The Lord's supper testifies to us
that 1) we have complete forgiveness of all our sins
through the one sacrifice of Jesus Christ,
which He himself finished on the cross
once for all.
Also, that through the Holy Spirit
we are incorporated into Christ,
who with his true body is now in heaven
at the right hand of the Father,
where He wants to be 2) worshiped.
But the mass teaches
that 1) the living and the dead
do not have forgiveness of sins
through the sufferings of Christ
unless Christ 3) is still offered daily for them
by the priests;

and that Christ is bodily present
in the form of bread and wine,
and therefore must be worshiped in them.
Therefore the mass is basically
nothing but a denial of the one sacrifice
and suffering of Christ,
and an accursed idolatry.

- 1) See No.79 Note 4.
- 2) The G has "vnd daselb wil angebettot werden "
- 3) The G.has "Christus".

81.Q. Who are to come to the table of the Lord? 1)

A. Those who are displeased 2) with themselves
because of their sins,
but who yet trust
that these are forgiven them,
and that their remaining weakness
is covered by the suffering and death of Christ;
who also desire more and more to strengthen their faith
and to amend their life.
But those who do not repent
and the hypocrites 3)
eat and drink judgment themselves.

- 1) The G has "Welche sollen zu dem Tische des Herren kommen?". The p.t. has "For whom is the Lord's Supper instituted?", which is a translation from the D.
- 2) The d.t. has "truly displeased" according to the L ("qui vere dolent").
- 3) This is the order in the G, while the p.t. and the d.t. derived theirs from the L and the D.

82.Q. Are they also to be admitted to this supper 1)
who by their confession and life show
that they are unbelieving and ungodly?

A. No, for then the covenant of God would be profaned
and his wrath provoked against the whole congregation.
Therefore, according to the command of Christ and his apostles,
the christian Church is duty bound
to exclude such persons
by the office of the keys 2)
until they amend their lives.

- 1) The G has "zu diesem Abendmal".
- 2) The G has "das amt der Schlüssel".

LORD'S DAY 31

83.Q. What is the office of the keys? 1)

A. The preaching of the holy gospel
and church discipline.

By these two the Kingdom of heaven
is opened to believers
and closed to unbelievers.

1) See No.82 Note 2.

84.Q. How is the Kingdom of heaven opened and closed
by the preaching of the holy gospel?

A. In the following manner:
that, according to the command of Christ,
it is proclaimed and testified publicly
to the believers, one and all,
that God has really forgiven all their sins
for the sake of Christ's merits,
as often as they accept the promise of the gospel
by true faith; 1)
and on the other hand 2)
to the unbelievers and hypocrites
that the wrath of God and everlasting 3) condemnation
rest on them
as long as they do not repent.
According to this witness of the gospel
God will judge
both in this life and in the life to come.

- 1) See No.60 and No.64.
- 2) The G has "Vnd herwiderumb".
- 3) See No.1 Note 11.

85.Q. How is the Kingdom of heaven closed and opened
by church discipline?

A. In the following manner:
that, according to the command of Christ,
persons who bear the christian name 1)
but profess unchristian teachings
or live an unchristian life 1),
are first 2) repeatedly and brotherly admonished.
Then 2), if they do not give up
their errors or their offensive lives 3),
they are reported to the church,
that is, to those who have been appointed
by the church for this. 4)
And if they also do not heed their admonitions,
they are by the denial of the holy sacraments
excluded by them from the christian congregation,
and by God himself from the Kingdom of Christ.
But they are again received
as members of Christ and of the church
when they promise and show real amendment.

- 1) We have translated the G more literally than the d.t.did.
- 2) For clarity's sake we split up the long sentence of the original, at
the same time inserting the words "first" and "then".
- 3) The G has "lastern" in the sense of provoking offences. Compare the

L ("flagitiis") and the D ("schandelijk leven").

- 4) The d.t. has altered the text by translating "they are reported to the elders of the church". This alteration damages the harmony between the Catechism and the Form for the Ordination of Elders. The G "oder denen" has the appositive force, to be rendered in English by "that is", and is not the disjunctive "or".

THE THIRD PART : CONCERNING OUR THANKFULNESS

LORD'S DAY 32

86.Q. Since then we are delivered 1) from our misery by grace 2) through Christ without any merit of our own, why must we 3) do good works?

A. Because Christ, having redeemed us with his blood, also renews us by his Holy Spirit 4) according to his own image, so that with our whole life we may show ourselves thankful to God for his benefits 5), and that He may be praised 6) by us. Further, that we ourselves 7) may be assured of our faith by its fruits, and that by our Godly walk we 8) may win our neighbours also for Christ.

- 1) "Delivered" is retained to give a consistent translation.
- 2) The G does not include "alone" after "grace", though the L does.
- 3) Neither the G nor the L includes "yet".
- 4) The d.t. did not include "Holy", probably basing it on the L text which omits it. However, the G includes it.
- 5) The G "Wohltat" can mean blessing, benefit, kindness or favour. It is a matter of preference. We use the plural since the singular does not sound proper in English. In this we follow the L ("beneficiis"-plural).
- 6) "Gepriesen" is translated by "praised" and not "glorified" (d.t.). The L ("celebretur") can be rendered by "praised" as well. The N.D. has "geprezen".
- 7) The G "bei uns selbst" is hard to translate. It seems best to follow the d.t. ("we ourselves").
- 8) The d.t. rightly made "we" and not "our neighbours" the subject (G: "wir ... gewinnen" and L: "lucrifaciamus").

87.Q. Can those then 1) be saved who do not turn to God from their ungrateful and impenitent 2) walk of life? 3)

A. By no means. Scripture says that no 4) unchaste person, idolater, adulterer, thief, greedy person, drunkard, slanderer, robber and the like shall 5) inherit the Kingdom of God.

- 1) The d.t. omitted "then" (G "denn", and L "igitur").
- 2) "Unbuzfertigen" means impenitent, not to make amends, not to be sorry. "Impenitent" renders it better than "wicket".
- 3) The G "Wandel" refers to a walk/ way of life. The d.t. has only "life" which is insufficient.
- 4) The G has "Kein unkeuscher" (L "nec impudici, nec..."). The negative belongs to the nouns, not to the verb, as the d.t. suggests.
- 5) We use "shall" for emphasis.

LORD'S DAY 33

88.Q. Of how many parts 1)
does the true repentance
or conversion of man 2) consist?

A. Two parts 3) :
the dying of the old 4)
and the raising up 5) of the new man 6).

- 1) "Parts" instead of "aspects" (as in the d.t.) for G "stücken" and L "partibus".
- 2) The G omits "to God" while the L includes it. Our mandate was to follow the G.
- 3) The G repeats "parts" while the L omits both words "(two parts)".
- 4) The G and L simply have the adjective, supplying the noun ("man") after the second adjective.
- 5) The G "auferstehung" (resurrection) and the L "vivificatione" involve the process Paul describes in Ephesians 2:5,6 for example. We prefer "raising up" instead of "coming to life" since the latter can give the mistaken idea that this life just 'comes'. The former brings out the Spirit's work in man better.
- 6) The d.t. uses "nature" instead of "man". Since the G uses "menschen" and Paul uses "anthropon" (man) in Ephesians 4:24, we also stuck to "man". It also aptly describes the complete changeover.

89.Q. What is the dying of the old man?

A. Heartfelt sorrow for sin 1)
and more and more to hate and flee from them.

- 1) The G omits the clause found in the L, "quod peccatis tuis Deum offenderis" (that we have offended God by our sins). We followed the directives of Synod 1971, Article 83, Recommendations 1b : "in close adherence to the original German".

90.Q. What is the raising up of the new man?

A. To have heartfelt joy in God through Christ
and to have 1) love and delight
to live according to the will of God
in all good works.

- 1) We kept to the G which has "haben" (to have) at this point.

91.Q. But what are good works?

- A. Only those which are done out of true faith,
in accordance with the law of God,
and to his glory,
and not those based on our own opinions
or human laws. 1)

1) The G "Satzung" (charter, ordinance, precept, rule, law) could by extension mean "tradition", which would nicely correspond to Jesus' words in Matthew 15:1-6, quoted in the prooftexts. Strictly speaking, however, another German noun is usually used for "tradition". However, the L "tradita" would justify "tradition".

CONCERNING : THE LAW OF GOD

LORD's DAY 34

92.Q. What is the law of the LORD? 1)

- A. God spoke all these words:

*I am the LORD thy God,
which have brought thee out of the land of Egypt,
out of the house of bondage.*

The First Commandment: 2)

Thou shalt have no other gods before Me.

The Second Commandment:

*Thou shalt not make unto thee a graven image,
nor any likeness of any thing
that is in heaven above,
or that is in the earth beneath,
or that is in the water under the earth;
thou shalt not bow down thyself unto them,
nor serve them;*

*for I the LORD thy God am a jealous God,
visiting the iniquity of the fathers upon the children,
upon the third and upon the fourth generation
of them that hate Me,
and showing lovingkindness unto thousands
of them that love Me
and keep my commandments.*

The Third Commandment:

*Thou shalt not take
the name of the LORD thy God in vain:
for the LORD will not hold him guiltless
that taketh his name in vain.*

The Fourth Commandment:

*Remember the sabbath day,
to keep it holy.
Six days shalt thou labour,
and do all thy work;
but the seventh day is a sabbath
unto the LORD thy God:
in it thou shalt not do any work,
thou, nor thy son, nor thy daughter,
thy man-servant, nor thy maid-servant,
nor thy cattle,
nor thy stranger that is within thy gates:*

*for in six days the LORD made heaven and earth,
the sea, and all that in them is,
and rested the seventh day:
wherefore the LORD blessed the sabbath day,
and hallowed it.*

The Fifth Commandment:

*Honour thy father and thy mother,
that thy days may be long
in the land which the LORD thy God giveth thee.*

The Sixth Commandment:

Thou shalt not kill.

The Seventh Commandment:

Thou shalt not commit adultery.

The Eighth Commandment:

Thou shalt not steal.

The Ninth Commandment:

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

The Tenth Commandment:

*Thou shalt not covet thy neighbour's house,
thou shalt not covet thy neighbour's wife,
nor his man-servant, nor his maid-servant,
nor his ox, nor his ass,
nor anything that is thy neighbour's.*

93.Q. How are these commandments divided?

A. Into two tables. 1)

The first has four commandments
and teaches us
how we ought to live in relation to God.

The second has six commandments
and teaches us

what we owe our neighbour.

1) The G "Tafeln" (L "tabulas") should be properly translated by "tables" or "tablets" and not "parts" (d.t.), even though the latter be more correct from a theological viewpoint.

94.Q. What does the LORD 1) require in the first commandment?

A. That,

at the risk of losing my soul's salvation,
and blessedness 2),

I avoid and flee

all idolatry, magic arts 3), superstitious rites 4),
prayers to saints or other creatures.

Further,

that I rightly acknowledge the only true God, 5)

trust in Him alone,

expect all good from Him alone 6)

with all humility and patience,

and love, fear, and honour Him

with my whole heart:

so, that I forsake 7) all creatures

rather than to do the least thing against his will.

- 1) The G has "der Herr"(the LORD), while the L uses "Deus"(God).
- 2) The d.t.("That for my life's sake") is weak here. The G has "bei Verlieren meiner Seelen Heil und Seligkeit", which we rendered above. The p.t. followed the L it seems:"quam mihi care est salus animae meae"(as much as I love my soul's salvation).
- 3) For "Zauberei" (G) and "magiam"(L).
- 4) For "aberglaubische segen" (superstitious sayings or sooth-sayings or chants) in G and "incantationem, superstitionem" in L. We followed the d.t., but deleted "sorcery" (d.t.) which is not included in the G.
- 5) For the G "erkennen" (come to know) conveys a different idea. "Acknowledge" would be best.
- 6) In the G the verb "submit" is not present, though it is in L ("subicium").
- 7) "Uebergebe" can be translated by "surrender", "forsake" or "give up". The d.t. uses "give up all creatures". We prefer to stay with the p.t.("forsake").

95.Q. What is idolatry?

A. To invent or to have something else
in which to place our trust
instead of, or in addition to 1)
the only true God
who has revealed himself in his Word.

- 1) We replace "...or beside..." by "or in addition to...".

LORD's DAY 35 1)

96.Q. What does God require in the second commandment?

A. That we do not make
an image of God in any way,
not worship Him in any other manner
than He has commanded in his Word.

- 1) In the G Lord's Day 35 begins at question 95. We follow the traditional division.

97.Q. May we then not make any image at all?

A. God cannot and may not
be visibly portrayed 1) in any way.
Creatures may be portrayed 1),
but God forbids us
to make or have any image of them
in order to worship them
or to serve God by them.

- 1) The d.t. uses this instead of "represented". This is a good, descriptive verb which admirably translates "abgebildet" and "effingi".

98.Q. But may images not be allowed in the churches 1)
as 'books for the laity'?

A. No, for we should not be wiser than God,
God does not want his people taught by 2) dumb idols,
but by the living preaching of his Word.

- 1) "Tolerated" (p.t. and d.t.) is more difficult than "allowed" which has the same meaning.
- 2) "By" (p.t.) is enough ("by means of", d.t.).
- 3) "Gotzen" (G) refers to idols, while "Gotzenbild" refers to their images. Since the G has "Gotzen", we used "idols" and not "images" (p.t. and d.t.). The L "simulacris" would call for "images".

LORD's DAY 36

99.Q. What does the third commandment require? 1)

A. That we do not 2)
blaspheme or abuse the name of God
by cursing, perjury or unnecessary oaths,
nor share in such horrible sins
by being silent bystanders. 3)
In short,
we must use the holy name of God
only with fear and reverence,
so that we may rightly confess Him,
call upon Him,
and praise Him in all our words and works. 4)

- 1) The G "was wil das dritt Gebott?" demands an active and not a passive verb.
- 2) Although the G has "das wir nicht allein..." (that we not only do not...) and the L "ut non solum", the d.t., by dividing the answer into two sentences, had to avoid this expression.
- 3) The d.t. neatly combines the G "stillschweigen" and "zusehen" into "silent bystanders".
- 4) See Note 6 on No. 86.

100.Q. Is then the blaspheming of God's name
by cursing and swearing
such a grievous sin
that God is angry also with those
who do not help to 1) prevent and forbid it
as much as they can?

A. Yes, indeed; 2)
for no sin is greater
or provokes God's anger 3) more
than the blaspheming of his name.
That is why He commanded it
to be punished with death.

- 1) We insert "to"
- 2) The G "ja freilich" and the L "certe gravissimum" come out more pronounced in "yes, indeed" than in "certainly".

- 3) If the d.t. uses "angry" for "zürnet" in the question, then consistency demands "anger" for "erzürnet" here. However, it seems the d.t. as the p.t. usually does, followed the L which has "succenseat" (be angry, rage) in the question and "gravius offendat" (seriously offended) in the answer.

LORD'S DAY 37

101.Q. But may we swear an oath by the name of God in a Godly manner? 1)

A. Yes,
when the government demands it of its subjects,
or when necessity requires it,
in order to uphold and promote loyalty 2)
and truth for God's glory
and for our neighbour's good. 3)
Such oath-taking is based on God's Word
and the saints in the Old and New Testament
have for that reason rightly used it.

- 1) The d.t. rightly omits "not" in the question.
- 2) "Loyalty" is simpler than "fidelity" and means the same.
- 3) The G "Heil" can in this case be translated by the more neutral word "good".

102.Q. May we also 1) swear by saints or other creatures?

A. No,
for a lawful oath is a calling upon God
in order that He 2)
who alone knows 3) the heart 4),
will testify 5) to the truth
and punish me if I swear falsely.
No creature is worthy of such honour.

- 1) The d.t. followed the L which omits "also". The p.t. followed the G which includes "auch".
- 2) The G includes "...dass er..." and the L "...qua petitur, ut is..." The p.t. and d.t. omit this.
- 3) The d.t. rightly translated "Herzenskundiger"(G) by "He who knows the heart". The p.t. ("Searcher of hearts") follows the L ("cordium inspector").
- 4) This clause belongs to "He" and not to "God" (unlike d.t.).
- 5) "Zeugnis geben" means "to bear witness to", "to witness", or "to testify". We opt for the latter rather than the d.t. ("confirm truth") here.

LORD'S DAY 38

103.Q. What does God require in the fourth commandment?

A. First,
 that the office of preaching 1)
 and the schools be maintained,
 and that I,
 especially on the day of rest 2),
 diligently attend the church of God
 to learn 3) God's Word,
 to use the holy sacraments,
 to call publicly on the LORD 4),
 and to give christian offerings for the poor.
 Second,
 that all the days of my life
 I rest from my evil words,
 let the LORD 4) work in my by his Spirit 5),
 and so begin the eternal sabbath
 in this life.

- 1) The G "Predigtamt" refers to the office of preaching. The D rightly renders it "predikamt". The d.t. follows the L, "ministerium evangelii" (ministry/preaching of the gospel). E voto Synodi 1971 Article 83 we adhere closely to the original G by translating it, "office of preaching".
- 2) The G simply has "am Feiertag" (on the day of rest/on the Feast day) The L reads "utque ego cum aliis, tum praecipue festis diebus studiose coetus divinos frequentem" (and that I along with others especially then on the feast days diligently attend the divine meetings). Neither the G nor the L have "the Sabbath, that is...". The p.t. and the d.t. follow the Dutch translation of Dathenus (1566). Therefore, e voto Synodi 1971 we adhere closely to the G (and the L in this case) and omit the phrase, "the Sabbath, that is...".
- 3) The G has "lernen". The d.t. follows the L "audiam"(hear).
- 4) :LORD" is used consistently as the name of the covenant God (G : "HERREN").
- 5) The G omits "Holy" though the L includes it.

LORD's DAY 39

104.0. What does God require in the fifth commandment?

A. That I 1) show 2)
 all honour, love and faithfulness 3)
 to my father and mother
 and to all those placed 4) in authority over me,
 submit myself with due obedience
 to their good instruction and discipline 5),
 and also have patience with their weaknesses 6),
 since it is God's will
 to govern us by their hand.

- 1) The G uses the singular but the L the plural ("we").
- 2) The d.t. has "render" which is somewhat wooden. "To show honour" is simpler and means the same.
- 3) Here the same word as in No.101 is used in the original. There we translated by "loyalty". Here, however, "faithfulness" is preferable.
- 4) We insert "placed" since the G ("vorgesezt sind") demands it, though the L omits it.

- 5) "Discipline" renders "straff" and "castagioni" best.
- 6) The G omits "and shortcomings/failings", though the L includes it ("vitia et mores").

LORD's DAY 40

105.Q. What does God require in the sixth commandment?

A. That I do not dishonour, hate, insult 1) or kill my neighbour either in thoughts, by words or gestures, and much less by the deed itself, whether personally or by another. Rather, I am to put away all desire for revenge. I am not to harm or recklessly to endanger myself either. For this reason the government bears the sword in order to prevent murder. 2)

- 1) The G "beleidigen" means L wrong, offend, insult, or shock. We prefer "insult" to "injure" which has a more physical meaning.
- 2) E voto Synodi 1971 Article 83, we have recast the answer into short sentences.

106.Q. But does this commandment speak only of killing?

A. In 1) forbidding murder God teaches us that He hates the root of murder, such as envy, hatred, anger, and desire for revenge, and that He regards all these as murder. 2)

- 1) English asks for "in" and not "by" judging by the various translations.
- 2) The G has "heimlicher Todtschlag" (hidden/secret murder). We prefer the L and the D which omit "secret", since the latter conveys the wrong idea.

107.Q. Is it not enough then that we do not kill our neighbour in any such way?

A. No, for when God condemns 1) envy, hatred and anger, He commands us to love our neighbour as ourselves, to show patience, peace, gentleness, mercy and friendliness toward him, to protect him from harm as much as we can, and to do good even to our enemies.

1) The G "verdammt" is stronger than "forbids" ("verbieten" in the G)

LORD's DAY 41

108.Q. What does the seventh commandment require? 1)

A. That all unchastity is cursed by God 2).
We must therefore detest it from the heart 3),
and live chastely and modestly 4),
both within and outside holy marriage.

- 1) The G has "Was w i l l d a s...". "Require" is better than teach therefore.
- 2) The G "vermaledet" is a strong expression. "Condemn" is too weak.
- 3) "From the heart" is good idiomatic English and has more flavour to it than "thoroughly" which means the same.
- 4) The G uses adverbs and not adjectives. There is no need to use "lives". Moreover, "modestly" is simpler than the rarely used "continent" which creates wrong proportions in students' minds!

109.Q. Does God in this commandment forbid
nothing more than adultery
and similar shameful acts? 1)

A. Since both our body and soul 2)
are a temple of the Holy Spirit,
it is God's will that we keep both 4) pure and holy.
Therefore He forbids
all unchaste acts 5),
gestures, words,
thoughts, desires,
and whatever may tempt 6) men 7) to them. 8)

- 1) The G has "Ehebruch und dergleichen Schanden". The d.t. wrongly combines them. The G "Schanden" means "shame", "shameful act", "disgrace", or "dishonour". It does not involve a quantitative element ("gross" in the p.t.) as though sex sins are greater than others. The d.t. uses "scandalous" which is clear but hard for students.
- 2) The d.t. overlooked "and soul" *"und Seele" in the G).
- 3) Our present translation uses "both temples" while the G has "(ein) Tempel".
- 4) The d.t. uses "it" instead of the G "Beide".
- 5) We prefer to translate "thaten" by "acts" and not "actions"
- 6) "Tempt" is simpler than "entice".
- 7) "Men" for "Menschen" in the G.
- 8) "To them" instead of the archaic "thereto".

LORD's DAY 42

110.Q. What does God forbid in the eighth commandment?

A. God 1) forbids
not only the 2) theft and robbery
which the government punishes 3).

He also regards as theft
 all wicked schemes and practices
 such as false weights and other false measures,
 deceptive merchandising,
 counterfeit money,
 excessive interest,
 or any other means 4) forbidden by God 5),
 whereby we seek to defraud 6) our neighbour of his goods 7),
 either by force or by a show of right.
 God also regards 8) as theft
 all greed
 and all waste 9) of his gifts.

- 1) The G starts with "He.." but since we refer to "God" twice in the second sentence it is better to use "God" once in each sentence.
- 2) The G stresses "the" ("den") theft and robbery which the government punishes. The d.t.'s "outright" has no basis in the G.
- 3) The d.t. overlooked the clause "welche die Obrigkeit straft" (which the government punishes) which modifies "theft and robbery".
- 4) Since the G obviously wants this list of particular sins to refer to "wicked schemes and practices" and not to "show of right", we placed it next to what it modifies.
- 5) The d.t. omitted this.
- 6) "Defraud" nicely translates "an uns zu bringen".
- 7) The d.t. omits "Nächsten G u t".
- 8) In order to have another independent sentence we have to supply a verb. We, however, should not invent one (e.g. "condemn") but repeat the previous one ("regards as theft") to which this sentence belongs.
- 9) We translate the G "unnütze Verschwendung" simply by "waste", since we feel that the word "useless" is redundant.

111.Q. But what does God require of you
 in this commandment?

A. That I promote 1) my neighbour's good
 wherever I can and may,
 deal with 2) him
 as I would like others to deal with me,
 and work faithfully
 so that I may be able to help the poor in their need.

- 1) "Promote" is more common than "further".
- 2) The d.t. has "treat" which often refers to attitude while "deal with" (the G: "gegen ihn also handelte") is more inclusive and is a business-term in keeping with this commandment, dealing with possessions and property.

LORD'S DAY 43

112.Q. What does the ninth commandment require?

A. That I not testify falsely against anyone,
 twist no one's words,
 do not gossip or slander,
 nor condemn or join in condemning

anyone lightly and unheard.
 Rather, that I avoid all lying and deceit
 as the devil's own words 2)
 under penalty of God's heavy wrath. 3)
 In judicial and all other dealings 4)
 I am to love the truth,
 speak and confess it honestly,
 and do what I can
 to defend and promote
 my neighbour's honour and reputation.

- 1) "Leichtlich" can be rendered by "lightly" very well. "Rashly" almost repeats "unheard".
- 2) "Eigene" in the G refers to ~~works~~ peculiar and proper to the devil.
- 3) The G "bei schwerem Gottes Zorn" is hard to translate. To follow the G closely we rendered it as above.
- 4) "In court" is too narrow. Therefore we retain the present translation.

LORD'S DAY 44

113.Q. What does the tenth commandment require?

A. That not even the slightest desire or thought
 contrary to any of God's commandments
 shall ever enter into our hearts.
 Rather, we shall always hate all sin
 with all our heart,
 and delight in all righteousness.

114.Q. But can those
 who are converted to God
 keep these commandments perfectly?

A. No,
 but in this life even the holiest men
 have only a small beginning of such an obedience.
 Nevertheless, with earnest purpose
 they do begin to live
 not only according to some,
 but to all the commandments of God.

115.Q. Why then does God have the ten commandments
 preached so strictly,
 since in this life no one can keep them?

A. First,
 so that throughout our whole life
 we may more and more recognize our sinful nature, 1)
 and so 2) seek
 forgiveness of sins and righteousness in Christ
 the more eagerly.
 Second,
 so that we may constantly strive 3)
 and pray to God for the grace of the Holy Spirit
 in order that we be renewed more and more
 according to God's image,

until we reach the goal of perfection
after this life.

- 1) Compare with Lord's Day 2 Question 3.
- 2) In the G "so viel" and "desto" point to a resultative conclusion.
The word "so" supplies this.
- 3) The G has two clauses. The first is "dass wir ohne Unterlass uns
befleitzigen". The d.t. omitted "uns befleitzigen" (apply ourselves
or strive).

CONCERNING PRAYER

LORD'S DAY 45

116.Q. Why is prayer necessary for christians?

- A. Because
it is the most important part of the thankfulness
which God requires of us.
Moreover,
God will give his grace and the Holy Spirit
only to those
who constantly
ask God with heartfelt groanings 1)
for these gifts
and thank Him for them.

- 1) The p.t. has "with hearty sighing" which adheres closely to the G
("mit hertzlichem Seuffzen" -with hearty sighing) and the L ("veris
gemitibus" - real sighings or groanings). However, "with heart-
f e l t groanings" ("hearty gives a wrong idea in English) is clo-
ser to Romans 8:22,23 and II Corinthians 5:2,4 than the d.t.'s
"from the depth of their heart".

117.Q. What belongs to a prayer
which pleases God
and is heard by Him?

- A. First,
we should from the heart
call upon the one true God only,
who has revealed Himself to us in his Word,
for all that He has commanded us to pray.
second,
we should thoroughly recognize our need and misery,
so that we may humble ourselves
before the majesty of God.
Third,
we should rest on this firm foundation,
that although we do not deserve it,
God will certainly hear our prayer
for the sake of Christ our Lord
as He has promised us in his Word.

118.Q. What has God commanded us
to ask of Him?

A. All the things we need
for body and soul
which Christ our Lord included in the prayer
He Himself taught us.

119.Q. What is the Lord's 1) prayer?

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 the evil one.
For thine is the Kingdom,
and the power,
and the glory for ever.
Amen.*

1) Bakhuyzen van den Brink has: "Wie lautet dasselbe", while Schaff reads: "Wie lautet das Gebet des Herrns?".

LORD'S DAY 46

120.Q. Why has God commanded us
to address God as
Our Father ?

A. To awaken in us 1)
at the very beginning of our prayer
that childlike reverence and trust toward God
which ought 2) to be the basis 3) of our prayer.
Certainly, 4)
God has become our Father through Christ,
and will much less deny us
what we ask of Him in faith
than our parents
will refuse us earthly things.

- 1) The d.t. uses "Christ wants.." but this finds no valid basis in the G, L or D.
- 2) "Soll sein" and "esse debet" (in G and L) are better rendered by "ought" than "should"
- 3) When speaking of prayer "basis" seems preferable to "ground".
- 4) The second clause explains the first. "Namely"(G) suffers from a lack of a clear antecedent. The L "nimirum" (undoubtedly, certainly) supplies a better transition of thought. Also in this way we reduced the one long sentence to two shorter ones, according to our mandate.

121.Q. Why is there added
who art in heaven?

A. So that 1) we have no earthly thought
of the heavenly majesty of God,
and expect all the things we need
for body and soul
from his almighty hand.

1) The d.t. has "Thereby Christ teaches...", but again this finds no
basis in either G, L or D.

LORD'S DAY 47

122.Q. What is the first petition?

A. *Hallowed be thy name.*
That is:
grant us first of all
that we rightly know Thee
and sanctify, glorify and praise Thee
in all thy works,
in which shine forth
thy almighty power, wisdom,
goodness, righteousness,
mercy and truth.
Grant us also
that we may so direct our whole life,
thoughts, words and actions,
that thy name is not blasphemed
because of us,
but honoured and praised instead.

LORD'S DAY 48

123.Q. What is the second petition?

A. *Thy Kingdom come.*
That is:
so rule 1) us by thy Word and Spirit
that we more and more
submit ourselves to Thee. 2)
Preserve and increase thy church;
destroy the works of the devil
and 3) every power that exalts itself against Thee,
and every conspiracy planned 4)
against thy holy Word;
until the fulness of thy Kingdom comes
in which Thou shalt be all in all.

- 1) "Rule" (p.t.) is simpler than "govern" (d.t.).
- 2) The verb is reflexive.
- 3) "And" ("u n d alle Gewalt"), otherwise children may mistakenly
take this phrase to be in apposition to "the works of the devil".
- 4) "Conspiracy" is a strong and coloured rendering of "Rätschläge"

(counsel) and "consilia"(counsels or deliberations).

LORD's DAY 49

124.Q. What is the third petition?

A. *Thy will be done,
on earth as it is in heaven.*
That is:
grant that we and all men
deny our own will,
and without any back talk 1)
obey thy will,
which alone is good. 2)
Grant also 3)
that everyone may carry out
his office and occupation 4)
as 5) willingly and faithfully
as the angels in heaven.

- 1) "Widersprechen" (the G) and "ullo murmure"(the L -without any murmuring) can be translated by "without contradicting" (d.t.) but this is to cumbersome. We prefer "back talk" which is to the point and need not be colloquial.
- 2) The p.t. is closer to the G.
- 3) To translate "also" and "atque" (the G and the L).
- 4) "Calling" is open to misinterpretation. Though it is proper to speak of our daily jobs as a calling, yet "calling" often refers to a divine summons. "Beruff" and "munus" both refer to our daily work, trade, business, position, office, or profession. We prefer to make this clear by rendering it "occupation".
- 5) The G "so...wie..." and the L "ita ... quoadmodum" means "so...as" "as...so_ or "as..as". Therefore the extra "so" is superfluous.

LORD's DAY 50

125.Q. What is the fourth petition?

A. *Give us this day our daily bread.*
That is:
please provide us 1)
with all our bodily needs
so that we may acknowledge
that Thou art the only fountain of all good,
and that our care and work
and also thy gifts,
cannot do us any good
without thy blessing.
Wherefore, grant
that we withdraw our trust
from all creatures
and place it in Thee alone 2).

- 1) "Wollest vns" in the G is a request best expressed in English by "please...".
- 2) The d.t. is too free here and so we keep to the p.t. According to

the L "quapropter da" (on which account/wherefore give or grant) we change "and" to "wherefore".

LORD'S DAY 51

126.Q. What is the fifth petition?

A. *And forgive us our debts,
as we also have forgiven our debtors.*

That is:

for the sake of Christ's blood
place, 1) do not impute to us,
poor 2) sinners that we are,
any of our sins 3),
nor the evil
which still constantly 4) clings to us,
just as we also find this proof 5) of thy grace in us
that we are fully determined
wholeheartedly
to forgive our neighbour.

- 1) See Lonrd's Day 50 Note 1.
- 2) The G has "armen Sündern"(poor sinners), the L has "miserimis peccatoribus" (miserable sinners). We prefer the simplest word.
- 3) "Missethat"(G) means "sin", "misdeed", "crime", while "peccata" in the L is the usual word for "sin". Therefore we prefer "sins" above "transgressions" in the p.t. and the d.t. "Sins" reinforces "poor sinners".
- 4) "Noch immerdar" means "still always?constantly" as does "etiamnum".
- 5) The d.t. has "evidence" which is as good as "witness". However, it is not sufficient improvement to warrant a change. "Proof" is simpler and to the point.

LORD'S DAY 52

127.Q. What is the sixth petition?

A. *And lead us not into temptation,
but deliver us from the evil one.*

That is:

since 1) we are so weak in ourselves
that we cannot stand firm 2) for a moment,
while 3) our sworn enemies
-the devil, the world, and our own flesh -
do not cease to attack 4) us,
therefore, please 5)
uphold us and make us strong 6)
by the power of thy Holy Spirit
that we may take a firm stand 7) against them 8),
and not go down in defeat
in this spiritual war,
until at last
we obtain a complete victory. 9)

- 1) The G ("dieweil") and the L("quoniam") omitted in the d.t., omitting thereby the build-up of thought.

- 2) "Bestehen" (in the L "subsistere") means "stand steadfast", "withstand", "resist" or "hold one's own". The idea of a struggle stands behind this word and this whole answer. Children think of "stand" as "exist". We prefer "stand firm" which would correspond nicely with "take a firm stand" later on.
- 3) "Und dazu"(G) build up the thought - "and add to this" (L "autem"-moreover). "While" renders this well, building up the thought.
- 4) This is easier than "assault" in p.t.
- 5) See Lord's Day 50 Note 1.
- 6) "Strengthen" could mean "add strength" while "make us strong" attributes everything to God and is simpler.
- 7) "Take a firm stand against them" renders "ihnen mögen Festen Widerstand thun"(G). See Note 2.
- 8) The p.t. has no object here, while the d.t.'s "our enemies" has no basis. "Against t h e m " for "ihnen"(them, i.e.the sworn enemies).
- 9) "Behalten"(G) and "obtinemus"(L) stress more the obtaining than the winning.

128.Q. How do you close 1) this prayer?

A. *For thine is the Kingdom,
and the power,
and the glory for ever.*
That is:
all this we ask of Thee
because as our King,
who is almighty 2)
Thou art both willing and able
to give us all that is good,
and that thereby not we
but thy holy name
may be glorified forever. 3)

- 1) "Close" is simpler than "conclude".
- 2) "Und aller Dinge mächtig" (G) and "omnipotens sis"(L) can be simply rendered by "who is almighty".
- 3) We preferred the p.t. to the d.t. since the former follows the G more closely.

129.Q. What does the little word *Amen* mean? 1)

A. *Amen* means:
it is true and certain.
For God has much more certainly
heard my prayer
than I feel in my heart
that I desire such things of Him.

- 1) In this way we translate "das Wörtlein" (the little word).

September, 1976.

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