

-AN ORTHODOX CATECHISM-
IN ENGLISH WITH SCRIPTURE PROOFS

148 Questions & Answers

"For everyone who partakes only of milk is unacquainted with the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to distinguish between good and evil."

-Hebrews 5:13-14

Question 1 - What is your only comfort in life and death?

Answer: That both in soul and body, whether I live or die, I am not my own, but belong wholly unto my most faithful Lord and Savior Jesus Christ. By His most precious blood fully satisfying for all my sins, He has delivered me from all the power of the devil, and so preserves me, that without the will of my heavenly Father not so much as a hair may fall from my head. Yes, all things must serve for my safety and by His Spirit, also He assures me of everlasting life, and makes me ready and prepared, that from now on I may live to Him.

Scripture Proofs: 1 Corinthians 6:19; 1 Thessalonians 5:10; Romans 14:8; 1 Corinthians 3:23; 1 Peter 1:18-19; 1 John 1:7; 1 John 2:2; 1 John 3:8; Hebrews 2:14-15; John 6:39-40; Matthew 10:30; Luke 21:18; Romans 8:28; 2 Corinthians 1:12; 2 Corinthians 5:5; Ephesians 1:13-14; Romans 8:24-25

Question 2 - How many things are necessary for you to now that, enjoying this comfort, you may live and die happily?

Answer: Three. The first, what is the greatness of my sin and misery. The second, how I am delivered from all sin and misery. The third, what thanks I owe to God for this delivery.

Scripture Proofs: Luke 24:47; Romans 3:23; Romans 8:15; 1 Corinthians 6:11; Titus 3:3-38; Matthew 5:16; Romans 6:11-13; Ephesians 5:10; Titus 2:11-12; 1 Peter 2:9; 1 Peter 3:10-12

AN ORTHODOX CATECHISM

Question 3 - From what source do you know your misery?

Answer: From the law of God.

Scripture Proofs: Romans 3:20; Romans 5:20; Romans 7:5, 13

Question 4 - What does the law of God require of us?

Answer: That which Christ summarily teaches us, Matthew 22:37-40. You shall love the Lord your God with all your heart, with all your soul, and with all your mind, and with all your strength. This is the first and the great commandment; and the second is like it, You shall love your neighbor as yourself. On these two commandments hang the whole Law and the Prophets.

Scripture Proofs: Luke 10:27

Question 5 - Are you able to keep all these things perfectly?

Answer: No. By nature I am prone to the hatred of God and of my neighbors.

Scripture Proofs: Romans 3:10, 23; 1 John 1:8; Romans 8:7; Ephesians 2:3; Titus 3:3

Question 6 - Did God then make man so wicked and perverse?

Answer: Not so. He made him good, and in His own image, endowing him with true righteousness and holiness, that he might rightly know God his Creator, and heartily love Him, and live with Him blessed forever, and that to laud and magnify Him.

Scripture Proofs: Genesis 1:31; Genesis 1:26-27; Ephesians 4:24; Colossians 3:10; 2 Corinthians 3:18

Question 7 - Then where does this corrupt human nature come from?

Answer: From the fall and disobedience of our first parents, Adam and Even. For this reason our nature is so corrupt and we are all conceived and born in sin.

Scripture Proofs: Romans 5:12; Romans 5:18-19; Genesis 5:3; Psalms 51:5

AN ORTHODOX CATECHISM

Question 8 - Are we so corrupt that we are not at all able to do well and are prone to all vice?

Answer: Indeed we are, except we are regenerated by the Holy Spirit.

Scripture Proofs: Genesis 6:5; Job 14:4; Job 15:16; Isaiah 53:6; John 3:5

Question 9 - Does not God, then, do injury to man who in the law requires that of him which he is not able to perform?

Answer: No. God made man such a one as he might perform it, but man, by the impulsion of the devil and his own stubbornness bereaved himself and all his posterity of those diving graces.

Scripture Proofs: Ecclesiastes 7:29; Genesis 3:1-24; Romans 5:12-21

Question 10 - Does God leave this stubbornness and falling away of man unpunished?

Answer: No. He is angry in a most dreadful manner, for the sins wherein we are born and wich we ourselves commit. In a most just judgement, He punishes them with present and everlasting punishments as He pronounces: "Cursed is he that does not confirm all the words of this law to do them".

Scripture Proofs: Romans 5:12; Deuteronomy 27:26; Galatians 3:10

Question 11 - Is not God therefore merciful?

Answer: Yes, very much so! He is merciful, but He is also just, wherefore His justice requires that the same which is committed against the divine majesty of God should also be recomensed with extreme, that is, everlasting punishment both in body and soul.

Scripture Proofs: Exodus 34:6; Psalms 5:4-6; Exodus 20:5

AN ORTHODOX CATECHISM

Question 12 - Seeing, then, by the just judgment of God we are subject both to temporal and eternal punishments, is there yet any way or means remaining whereby we may be delivered from these punishments and be reconciled to God?

Answer: God will have His justice satisfied. Therefore, it is necessary that we satisfy it either by ourselves or by another.

Scripture Proofs: Exodus 20:5; Exodus 23:7; Romans 8:3

Question 13 - Are we able to satisfy God's justice by ourselves?

Answer: Not one bit. Instead, we increase our debt every day.

Scripture Proofs: Job 9:2-3; Job 15:15; Matthew 6:12

Question 14 - Is there any creature in heaven or in earth, which is only a creature, able to satisfy for us?

Answer: None. For first, God will not punish that sin which man has committed in any other creature; and second, neither can that which is nothing but a creature sustain the wrath of God against sin and deliver others from it.

Scripture Proofs: Job 4:18; Job 25:5; Psalms 130:3; Hebrews 2:14-18; Hebrews 10:5-10

Question 15 - What manner of mediator and deliverer, then must we seek for?

Answer: Such a one as is very man and perfectly just, and yet in power above all creatures, that is, one who also is very God.

Scripture Proofs: Isaiah 7:14; Isaiah 53:11; Jeremiah 23:6; Romans 8:3; 1 Corinthians 15:25; 2 Corinthians 5:14; Hebrews 7:16

AN ORTHODOX CATECHISM

Question 16 - Why is it necessary that the mediator be very man and perfectly just as well?

Answer: Because the justice of God requires that the same human nature which has sinned do itself likewise make recompense for sin; but he that is himself a sinner, cannot make recompense for others.

Scripture Proofs: Romans 5:12, 17; 1 Peter 3:18; Hebrews 7:26

Question 17 - Why must He also be true God?

Answer: That He might by the power of His Godhead sustain in His flesh the burden of God's wrath and might recover and restore to us that righteousness and life which we lost.

Scripture Proofs: Isaiah 55:3; Acts 2:24; 1 Peter 3:18; John 3:16; Acts 20:28; 1 John 1:2; 1 John 4:9-10

Question 18 - And who is that mediator which is together both very God and very perfectly a just man?

Answer: Even our Lord Jesus Christ who is made to us of God's wisdom, righteousness, sanctification, and redemption.

Scripture Proofs: Matthew 1:23; Luke 2:11; John 14:16; 1 Timothy 2:5; 1 Corinthians 1:30

Question 19 - From what source do you know this?

Answer: Out of the gospel which God first made known in paradise, and afterwards did spread it abroad by the patriarchs and prophets, shadowed it by sacrifices and other ceremonies of the law, and lastly accomplished it by His only begotten Son, Christ our Lord.

Scripture Proofs: Genesis 3:15; Genesis 22:18; Genesis 49:10-11; Acts 3:22; Acts 10:43; Romans 1:2; Hebrews 1:1; John 5:46; Hebrews 10:7ff; Romans 10:4; Galatians 3:24; Galatians 4:4; Hebrews 13:8

AN ORTHODOX CATECHISM

Question 20 - Is, then, salvation restored by Christ to all men who perished in Adam?

Answer: No. Only those are saved who by true faith are grafted into Christ and accept all his blessings.

Scripture Proofs: Matthew 7:14; John 3:16,18,36; Romans 11:16-21

Question 21 - What is faith?

Answer: It is not only a knowledge, whereby I surely assent to all things which God has revealed to us in His Word, but also an assured trust kindled in my heart by the Holy Spirit, through the gospel, whereby I make my repose in God being assuredly resolved that remission of sins, everlasting righteousness, and life is given not to others only, but to me also and that freely through the mercy of God for the merits of Christ alone.

Scripture Proofs: Hebrews 11:1-3; Galatians 2:20; James 2:19; Romans 4:16; Romans 5:1; Romans 10:10; Matthew 16:17; John 3:5; Acts 10:45; Galatians 5:22; Philemon 1:19; Mark 16:16; Acts 16:14; Romans 1:16; Romans 10:17; 1 Corinthians 1:21; Acts 10:42-43; Romans 3:24-25

Question 22 - What are those things which are necessary for a Christian man to believe?

Answer: All things which are promised us in the gospel. The sum of this is briefly comprised in the articles of the catholic and undoubted faith of all true Christians, commonly called the Apostles' Creed. I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, our Lord who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into *hell, the third day He rose from the dead, and ascended into heaven, from where He shall come to judge both the living and the dead. 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.

*Not that He, (that is, Christ), went into the place of the damned, but that He went absolutely into the state of the dead. See Dr. Usher of Christ, in his Body of Divinity, page 174. and Mr. Perkins on the Creed.

+Not that we are to believe in, but that there is a catholic Church, and by catholic, we mean no more than the universal Church, which is a company chosen out of the whole of mankind to everlasting life, by the Word and Spirit of God.

AN ORTHODOX CATECHISM

Question 23 - Into how many parts is this Creed divided?

Answer: Into three: the first of the eternal Father, and our creation; the second of the Son, and our redemption; and the third of the Holy Spirit, and our sanctification.

Question 24 - Seeing there is but one only substance of God, why do you name those three, the Father, the Son, and the Holy Spirit?

Answer: Because God has manifested Himself in His Word that these three distinct persons are that one true everlasting God.

Scripture Proofs: Deuteronomy 6:4; Isaiah 44:6; 1 Corinthians 8:4; Ephesians 4:6; Psalms 110:1; Isaiah 61:1; Matthew 3:16-17; Matthew 28:19; Luke 4:18; John 14:26; John 15:26; 2 Corinthians 13:14; Galatians 4:6; Ephesians 2:18; Titus 3:5-6; 1 John 5:7

Question 25 - What do you believe when you say, "I believe in God the Father Almighty, Maker of heaven and earth"?

Answer: I believe in the everlasting Father of our Lord Jesus Christ, who made of nothing heaven and earth, with all that are in them, who likewise upholds and governs the same by His eternal counsel and providence. This God I believe to be my God and Father for Christ's sake, and therefore to trust in Him, and rely on Him, that I do not doubt that He will provide all things necessary both for my soul and body. But also, whatever evils He sends on me in this troublesome life, He will turn out to my safety, because both He is able to do it, being God almighty, and willing to do it, being a bountiful Father.

Scripture Proofs: Genesis 1:1-12; Job 33:4; Psalms 33:6; Isaiah 45:7; Acts 4:24; Acts 14:15; Psalms 104:3 Psalms 115:3; Matthew 10:29; Romans 11:36; Hebrews 1:3; John 1:12; Romans 8:15; Galatians 4:5-6; Ephesians 1:5; Psalms 55:23; Matthew 6:26; Luke 12:22; Romans 8:28; Isaiah 46:4 Romans 8:38-39; Romans 10:12

AN ORTHODOX CATECHISM

Question 26 - What is the providence of God?

Answer: The almighty power of God, everywhere present whereby He does, as it were, by His hand uphold and govern heaven and earth, with all creatures therein, so that those things which grow in the earth, as likewise rain and drought, fruitfulness and barrenness, meat and drink, health and sickness, riches and poverty, in a word, all things come not rashly and by chance, but by His fatherly counsel and will.

Scripture Proofs: Psalms 94:9; Isaiah 29:15; Ezekiel 8:12; Acts 17:25; Hebrews 1:2-3; Proverbs 22:2; Jeremiah 5:24; John 9:3; Acts 14:17

Question 27 - How doth Christ execute the office of a prophet?

Answer: That in adversity we may be patient, and thankful in prosperity, and have hereafter our chief hope reposed in God our most faithful Father. We can be sure that there is nothing which may withdraw us from His love, forasmuch as all creatures are so in His power, that without His will they are not able not only to do anything, but not so much as once to move.

Scripture Proofs: Job 1:21; Romans 5:3; Deuteronomy 8:10; 1 Thessalonians 5:18; Romans 5:4-5; Romans 8:19, 38; Job 1:12; Job 2:6; Proverbs 21:1; Acts 17:27

Question 28 - Why is the Son of God called Jesus, that is, a Savior?

Answer: Because He saves us from our sins; neither ought any safety to be sought from any other, nor can it be found elsewhere.

Scripture Proofs: Matthew 1:21; Acts 4:12; Hebrews 7:25

Question 29 - Do they then who seek for happiness and safety of the saints, or of themselves, or elsewhere believe in the only Savior Jesus?

Answer: No. For although in word they boast themselves of Him as their only Savior, yet indeed they deny the only Savior Jesus. For either Jesus is not a perfect Savior, or that those who embrace Him as their Savior with a true faith, possess all things in Him which are required unto salvation.

Scripture Proofs: 1 Corinthians 1:13, 30; Isaiah 9:6; Isaiah 43:11, 25

AN ORTHODOX CATECHISM

Question 30 - Why is He called Christ, that is, Anointed?

Answer: Because He was ordained of the Father and anointed of the Holy Spirit the chief Prophet and Teacher, who has opened unto us the secret counsel and all the will of His Father concerning our redemption. He was ordained and anointed the high Priest, who with that one only sacrifice of His body has redeemed us and continually makes intercession to His Father for us. He was also ordained and anointed a King, who rules us by His Word and Spirit, and defends and maintains that salvation which He has purchased for us.

Scripture Proofs: Psalms 45:7; Hebrews 1:9; Deuteronomy 18:15; Acts 3:22; Matthew 11:27; John 1:18; John 15:15; Hebrews 7:21; Romans 3:24; Romans 5:9-10; Hebrews 10:12; Hebrews 7:25; Psalms 2:6; Luke 1:33; Matthew 28:18

Question 31 - But why are you called a Christian?

Answer: Because through faith I am a member of Jesus Christ, and partaker of His anointing, that both I may confess His name, and present myself unto Him a living sacrifice of thankfulness, and also may in this life fight against sin and Satan with a free and good conscience, and afterwards enjoy an everlasting kingdom with Christ.

Scripture Proofs: Acts 11:26; 1 Corinthians 6:15; 1 John 2:27; Matthew 10:32; Romans 12:1; Hebrews 13:15; 1 Peter 2:5; Revelation 5:8; Romans 6:12-13; 1 Timothy 1:18-19; 2 Timothy 2:12; Revelation 1:6

Question 32 - For what cause is Christ Called the only begotten Son of God, when we also are the sons of God?

Answer: Because Christ alone is the eternal and natural Son of the eternal Father, and we are but sons adopted of the Father by grace for His sake.

Scripture Proofs: John 3:16; Romans 8:3; Hebrews 1:2-3; John 1:12; Galatians 4:5; Ephesians 1:6; 1 John 1:3

AN ORTHODOX CATECHISM

Question 33 - Why do we call Him our Lord?

Answer: Because He, redeeming and ransoming both our body and soul from sin, not with gold or silver, but with His precious blood, and delivering us from all the power of the devil, has set us free to serve Him.

Scripture Proofs: Romans 14:9; 1 Corinthians 6:20; Ephesians 1:7; 1 Timothy 2:5-6; 1 Peter 1:18

Question 34 - What do you believe when you say He was conceived by the Holy Spirit, and born of the virgin Mary?

Answer: That the Son of God, who is and continues true and everlasting God, took the very nature of man, of the flesh and blood of the virgin Mary, through the working of the Holy Spirit, that He might be the true Seed of David, like unto His brethren in all things, sin excepted.

Scripture Proofs: John 20:28; Romans 9:5; 1 John 5:20; Isaiah 7:14; Isaiah 9:6; John 1:14; Galatians 4:4; Matthew 1:20; Romans 1:3; Philippians 2:7; Hebrews 4:15; Hebrews 7:26

Question 35 - What profit do you take by Christ's holy conception and nativity?

Answer: That He is our Mediator, and does cover with His innocence and perfect holiness my sins, in which I was conceived, that they may not come in the sight of God.

Scripture Proofs: Hebrews 2:16-17; Hebrews 4:15; Psalms 32:1; Romans 8:3-4; 1 Corinthians 1:30; Romans 8:3-4

Question 36 - What do you believe when you say He suffered?

Answer: That He all the time of His life which He led on earth, but especially at the end of it, sustained the wrath of God both in body and soul, against the sin of all mankind. He might by His passion, as the only propitiatory sacrifice, deliver our body and soul from everlasting damnation and purchase for us the favor of God, righteousness, and eternal life.

Scripture Proofs: Isaiah 53:12; 1 Peter 2:4; 1 Peter 3:18; 1 John 2:2; 1 John 4:10

AN ORTHODOX CATECHISM

Question 37 - For what cause should He suffer under Pilate, as being His judge?

Answer: That He being innocent and condemned before a civil judge, might deliver us from the severe judgement of God which remained for all men.

Scripture Proofs: Luke 23:14; John 19:4; Psalms 69:4; John 15:25; Isaiah 53:4-5; 2 Corinthians 5:21; Galatians 3:13

Question 38 - But is there any more in it, that He was fastened to the cross, than if He had suffered any other kind of death?

Answer: There is more. By this I am assured that He took upon Himself the curse which did lie on me, for the death of the cross was cursed of God.

Scripture Proofs: Deuteronomy 21:23; Galatians 3:13

Question 39 - Why was it necessary for Christ to humble Himself unto death?

Answer: Because the justice and truth of God could by no other means be satisfied for our sins, but by the very death of the Son of God.

Scripture Proofs: Genesis 2:17; Philippians 2:8; Hebrews 2:9, 14-18

Question 40 - To what end was He buried?

Answer: That by it He might manifest that He was dead indeed.

Scripture Proofs: Matthew 27:59-60; Luke 23:53; John 19:38; Acts 13:29

Question 41 - But since Christ died for us, why must we also die?

Answer: Our death is not a satisfaction for our sins, but the abolishing of sin and our passage into everlasting life.

Scripture Proofs: John 5:24; Romans 7:24; Philippians 1:23

AN ORTHODOX CATECHISM

Question 42 - What other benefit do we receive by the death of Christ?

Answer: That by virtue of His death our old man is crucified, slain, and buried together with Him, figured out in holy baptism, that henceforth evil lusts and desires may not reign in us, but we may offer ourselves unto Him a sacrifice of thanksgiving.

Scripture Proofs: Romans 6:6; Romans 6:12; Romans 12:1

Question 43 - Why is there added, "He descended into hell"?

Answer: That in my greatest pains and most grievous temptations I may support myself with this comfort, that my Lord Jesus Christ has delivered me (by the unspeakable distresses, torments, and terrors of His soul, into which He was plunged both before and then especially when He hung on the cross) from the the straits and torments of hell. (Not that He (that is, Christ) went into the place of the damned, but that He went absolutely into the place of the dead. See Dr. Usher in his "Body of Divinity" (page 174) and Mr. Perkins on the Creed.)

Scripture Proofs: Isaiah 53:10; Matthew 27:46

Question 44 - What does the "resurrection of Christ profit us?

Answer: First, by His resurrection, He vanquished death, that He might make us partakers of that righteousness which He had gotten us by His death. Second, we are now also stirred up by His power to a new life. Lastly, the resurrection of our head, Christ, is a pledge to us of our glorious resurrection.

Scripture Proofs: Romans 4:25; 1 Peter 1:3-4,21; Romans 6:4; Colossians 3:1; Romans 8:11; 1 Corinthians 15:22-23

Question 45 - How do you understand that He ascended into heaven?

Answer: That Christ, His disciples looking on, was taken up from the earth into heaven, and yet still is there for our sakes, and will be until He comes again to judge the living and the dead.

Scripture Proofs: Mark 16:19; Luke 24:51; Acts 1:9; Romans 8:34; Ephesians 4:10; Colossians 3:1; Hebrews 4:14; Hebrews 7:25; Hebrews 9:11; Matthew 24:30; Acts 1:11

AN ORTHODOX CATECHISM

Question 46 - Is not Christ with us then until the end of the world, as He has promised?

Answer: Christ is true God, and true man, and so according to His manhood is not now on earth, but according to His Godhead, His majesty, His grace and Spirit is at no time apart from us.

Scripture Proofs: Matthew 26:11; John 16:18; 17:11; Acts 3:21; Matthew 28:20; John 14:17; John 16:13; Ephesians 4:8

Question 47 - Are not by this means the two natures in Christ pulled apart, if His humanity be not wherever His divinity is?

Answer: No. Seeing His divinity is incomprehensible, and everywhere present, it follows necessarily that the same is without the bounds of His human nature which He took to Himself, and yet is nevertheless in it, and abides personally united to it.

Scripture Proofs: Jeremiah 23:23-24; Acts 7:48-49; Acts 17:27; Matthew 28:6; Colossians 2:9

Question 48 - What fruit does the ascension of Christ into heaven bring to us?

Answer: First, that He makes intercession to His Father in heaven for us. Second, that we have our flesh in heaven, that we may be confirmed thereby, as by a sure pledge, that He who is our head will lift us up, His members, unto Him. Third, that He sends us His Spirit as a pledge between Him and us, by whose power we seek after not earthly but heavenly things, where He Himself is sitting at the right hand of God.

Scripture Proofs: Romans 8:34; 1 John 2:1-2; John 14:2; John 20:17; Ephesians 2:6; John 14:16; John 16:7; 2 Corinthians 5:5; Ephesians 1:13-14; Philippians 3:14; Colossians 3:1; Ephesians 1:20; Philippians 3:20

Question 49 - Why is it further said, "He sits at the right hand of God"?

Answer: Because Christ is ascended into heaven, to show there that He is the head of His Church, by whom the Father governs all things.

Scripture Proofs: Ephesians 1:20-23; Ephesians 5:23; Colossians 1:18; Matthew 28:18; John 5:22

AN ORTHODOX CATECHISM

Question 50 - What profit is this glory of our head Christ to us?

Answer: First, that through His Holy Spirit, He pours upon us, His members, heavenly graces, and that He shields and defends us by His power against all our enemies.

Scripture Proofs: Ephesians 4:16; Psalms 2:9; Psalms 110:2; John 10:28; Ephesians 4:8

Question 51 - What comfort do you have by the coming of Christ again to judge the living and the dead?

Answer: That in all my miseries and persecutions, I look with my head lifted up, for the very same who before yielded Himself to the judgment of God for me, and took away all malediction from me, will come as judge from heaven to throw all His and my enemies into everlasting pains. He will also translate me with all His chosen to Himself, into celestial joys, and everlasting glory.

Scripture Proofs: Luke 21:28; Romans 8:23; Philippians 3:20; Titus 2:13; Matthew 25:41; 2 Thessalonians 1:6-10; Matthew 25:34; 1 Thessalonians 4:16-18; Jude 24-25

Question 52 - What do you believe concerning the Holy Spirit?

Answer: First, that He is true and co-eternal God, with the eternal Father and the Son. Second, that He is also given unto me, to make me partaker of Christ and all His benefits through a true faith, to comfort me, and to abide with me forever.

Scripture Proofs: Genesis 1:2; Isaiah 48:16; Matthew 28:19; Acts 5:3-4; 1 Corinthians 3:16; 1 Corinthians 6:19; John 14:16; 1 Corinthians 6:17; 1 Peter 1:2; 1 Peter 4:1-19; Acts 9:31; John 14:16; 1 Peter 4:14

AN ORTHODOX CATECHISM

Question 53 - What are we especially taught by these words before me, in the first commandment?

Answer: I believe that the Son of God does, from the beginning to the end of the world, gather, defend, and preserve for Himself, by His Spirit and Word, out of the whole of mankind, a company chosen to everlasting life and agreeing in true faith; and that I am a lively member of that company, and so shall remain forever.

Scripture Proofs: Ephesians 1:10-13; John 10:10; Romans 3:25; Isaiah 59:21; Matthew 16:18; Romans 1:16; Romans 10:14-17; Ephesians 5:26; Genesis 26:4; Romans 8:29-30; Matthew 16:16-18; Ephesians 4:3-6; 2 Corinthians 13:5; 1 John 3:21; 1 John 5:20

Question 54 - What do these words mean, the communion of saints?

Answer: First, that all and everyone who believes are in common partakers of Christ and all His graces, as being His members, and then that everyone ought readily and cheerfully to bestow the gifts and graces which they have received to the common commodity and safety of all.

Scripture Proofs: Romans 8:32; 1 Corinthians 1:2; 1 Corinthians 6:17; 1 Corinthians 12:21; 1 John 1:3; 1 Corinthians 12:21; Philippians 2:4-6

Question 55 - What do you believe concerning remission of sins?

Answer: That God, for the satisfaction made by Christ, has put out all the remembrance of my sins, and also of that corruption within me which I must fight all my lifetime, and does freely endow me the righteousness of Christ, that I come not at any time into judgment.

Scripture Proofs: 2 Corinthians 5:19, 21; 1 John 2:2; Psalms 103:3-4; Psalms 10-12; Jeremiah 31:34; Romans 7:24-25; John 3:18; Romans 8:1-3

AN ORTHODOX CATECHISM

Question 56 - What comfort do you have by the resurrection of the flesh?

Answer: That not only my soul, after it shall depart out of my body, shall presently be taken up to Christ, but that this my flesh also, being raised up by the power of Christ, shall again be united to my soul, and made like the glorious body of Christ.

Scripture Proofs: Luke 23:43; Philippians 1:23; Job 19:25-26; 1 Corinthians 15:53; Philippians 3:21; 1 John 3:2

Question 57 - What comfort do you take from the article of everlasting life?

Answer: That forasmuch as I feel already in my heart the beginning of everlasting life, it shall at length come to pass that after this life I shall enjoy full and perfect bliss, wherein I may magnify God forever, which blessedness surely neither eye has seen, nor ear heard, neither has any man in thought conceived it.

Scripture Proofs: 2 Corinthians 5:1-3; John 17:3; Jude 24-25; 1 Corinthians 2:9

Question 58 - What profit is there to you when you believe all these things?

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

Scripture Proofs: John 3:36; Romans 1:17; Romans 3:22, 24, 25, 28; Romans 5:1; Galatians 2:16; Ephesians 2:8-9

AN ORTHODOX CATECHISM

Question 59 - How are you righteous before God?

Answer: Only by faith in Christ Jesus. Although my conscience accuse me that I have grievously trespassed against all the commandments of God, and have not kept one of them, and further am as yet prone to all evil, yet nevertheless, if I embrace these benefits of Christ with a true confidence and persuasion of mind, the full and perfect satisfaction, righteousness, and holiness of Christ, without any merit of mine, of the mere mercy of God is imputed and given to me, and that so, as if neither I had committed any sin, neither any corruption did stick to me, yes as if I myself had perfectly accomplished that obedience which Christ accomplished for me.

Scripture Proofs: Romans 3:9; Romans 7:23; John 3:18; Romans 3:22; 1 John 2:1; Romans 3:24; Ephesians 2:8-9; 1 John 2:2; Titus 3:5; Romans 4:4-5; 2 Corinthians 5:19; 2 Corinthians 5:21

Question 60 - Why do you affirm that you are made righteous by faith only?

Answer: Not because I please God through the worthiness of mere faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and I cannot take hold of it, or apply it to myself any other way than by faith.

Scripture Proofs: 1 Corinthians 1:30-31; 1 Corinthians 2:2; 1 John 5:10

Question 61 - Why can't our good works be righteousness, or some part of righteousness, before God?

Answer: Because the righteousness which must stand fast before the judgment of God, must be in all points perfect and agreeable to the law of God. Now our works, even the best of them, are imperfect in this life, and defiled with sin.

Scripture Proofs: Deuteronomy 27:26; Galatians 3:10; Isaiah 64:6

Question 62 - How is it that our good works merit nothing, seeing God promises that He will give a reward for them both in this life and in the life to come?

Answer: That reward is not given of merit, but of grace.

Scripture Proofs: Luke 17:10

Question 63 - But does not this doctrine make men careless and profane?

Answer: No. Those who are incorporated into Christ through faith, necessarily bring forth the fruits of thankfulness.

Scripture Proofs: Matthew 7:18; John 15:5

Question 64 - Since faith alone makes us partakers of Christ and His benefits, from where does this faith come?

Answer: From the Holy Spirit, who kindles it in our hearts by the preaching of the gospel, and other ordinances, and confirms it by the use of the sacraments

Scripture Proofs: John 3:5; Ephesians 2:8; Ephesians 3:16-17; Philippians 1:29; Romans 10:17; Ephesians 3:16-17; Hebrews 4:16; 1 Corinthians 10:16; 1 Peter 3:21

Question 65 - What are the sacraments?

Answer: They are sacred signs and seals set before our eyes and ordained of God for this purpose, that He may declare and confirm by them the promise of His gospel unto us, to this, that He gives freely remission of sins and life everlasting to everyone in particular who believes in the sacrifice of Christ which He accomplished once for all upon the cross.

Scripture Proofs: Matthew 28:19-20; 1 Corinthians 10:16; Romans 6:3-6; Hebrews 10:10

Question 66 - Do not then both the Word and sacraments tend to that end, to lead our faith to the sacrifice of Christ finished on the cross as the only ground of our salvation?

Answer: It is even so. The Holy Spirit teaches us by the gospel, and assures us by the sacraments that the salvation of all of us stands in the once for all sacrifice of Christ offered for us upon the cross.

Scripture Proofs: Romans 6:3; 1 Corinthians 11:23-26; Galatians 3:27

AN ORTHODOX CATECHISM

Question 67 - How many sacraments has Christ ordained in the New Testament?

Answer: Two. Baptism and the Lord's Supper.

Question 68 - What is baptism?

Answer: Immersion or dipping of the person in water in the name of the Father, Son, and Holy Spirit, by such who are duly qualified by Christ.

Scripture Proofs: Matthew 3:16; Matthew 28:19; John 3:23; Acts 8:38, 39; Romans 6:4

Question 69 - Who are the proper subjects of this ordinance?

Answer: Those who do actually profess repentance towards God, and faith in and obedience to our Lord Jesus Christ.

Scripture Proofs: Acts 2:38; Acts 8:36, 37

Question 70 - Are infants to be baptized?

Answer: None by no means, for we have neither precept nor example for that practice in all the book of God.

Question 71 - Do the Scriptures anywhere expressly forbid the baptism of infants?

Answer: It is sufficient that the divine oracle commands the baptizing of believers, unless we will make ourselves wiser than what is written. Nadab and Abihu were not forbidden to offer strange fire, yet for so doing they incurred God's wrath, because they were commanded to take fire from the altar.

Scripture Proofs: Matthew 28:18-19; Mark 16:16; Leviticus 9:24; Leviticus 10:1-3

Question 72 - May the infant seed of believers under the gospel be baptized just as the infant seed of Abraham under the law was circumcised?

Answer: No. Abraham had a command then from God to circumcise his infant seed, but believers have no command to baptize their infant seed under the gospel.

Scripture Proofs: Genesis 17:9-12

Question 73 - Since some say that the infants of believers are in the covenant of grace with their parents, why may they not be baptized under the gospel, just as Abraham's infant seed was circumcised under the law?

Answer: By asserting that the infants of believers are in the covenant of grace, they must either mean of the covenant of grace absolutely considered, and if so, then there is no total and final apostasy of any infant seed of believers from the covenant, but all must be saved then. Or, they must mean conditionally, that when they come to years of maturity, they by true faith, love, and holiness of life, taking hold of God's covenant of grace, shall have the privileges of it. If this is their meaning, then what spiritual privilege does the infant seed of believers have more than the infant seed of unbelievers, if they live also to years of maturity, and by true faith and love take hold God's covenant? Furthermore, would not the seal of the covenant belong as much to the children of unbelievers as to the children of believers? Yes, since the infant seed of the unbeliever sometimes comes to embrace God's covenant, and the infant seed of the believer does not; as often this is seen to the sorrow of many godly parents. Suppose all the infant seed of believers are absolutely in the covenant of grace; yet believers under the gospel ought no more to baptize their infant seed than Lot to circumcise himself or his infant seed, if he had males as well as females, although he was related to Abraham, a believer, and in the covenant of grace, since circumcision was limited to Abraham and his immediate family. If the infant seed of believers are absolutely in the covenant of grace, we may bring infants to the Lord's Table because the same qualifications are required to the due performance of baptism as for the Lord's Supper. The covenant made with Abraham had two parts:

First, a spiritual component, which consisted in God's promising to be a God to Abraham and all his spiritual seed in a peculiar manner, whether they were circumcised or uncircumcised, who believed as Abraham the father of the faithful did. And this was signified in God's accepting such as His people which were not of Abraham's seed, but bought with his money, and this promise was sealed to Abraham by circumcision, that through Jesus Christ (whom Isaac typified) the Gentiles, the uncircumcision which believed, should have their faith counted for righteousness, as Abraham's was before he was circumcised.

AN ORTHODOX CATECHISM

Second, this promise consisted of a temporal component. Thus, God promised Abraham's seed should enjoy the land of Canaan, and have plenty of outward blessings, so He sealed this promise by circumcision. Circumcision also distinguished the Jews as being God's people from all the nations of the Gentiles, which as yet were not the seed of Abraham. But when the Gentiles came to believe and by faith became the people of God as well as the Jews, then circumcision, that distinguishing mark, ceased. The distinguishing mark of being the children of God now is faith in Christ and circumcision of the heart. Therefore, whatever pretence there may be to baptize the infants of believers avails nothing, whether their being the seed of believers, their being in the covenant, or that the infant seed of Abraham, a believer, was circumcised. Circumcision was limited also to the family of Abraham, all others, though believers, being excluded. Circumcision was limited also to the eighth day, and whatever pretence might be made, it was not to be done before nor after. It was limited to males, which if baptism came in the room of circumcision and is the seal of the covenant under the gospel, as circumcision was under the law, none but males must be baptized. Just as under the law circumcision had peculiar regulations, so it is under the gospel concerning baptism. These regulations concerning baptism depend purely upon the will of the Lawgiver, that Prophet to whom we would do well to listen. He determines upon whom, when, and how baptism is to be administered.

Scripture Proofs: Jeremiah 32:38-40; John 10:28; Isaiah 56:3-8; John 3:16; Acts 10:34-35; Acts 2:41-42; Genesis 17:19, 21; Genesis 21:10; Galatians 4:30; Acts 2:39; Romans 9:7-8; Galatians 3:16, 28-29; Romans 4:9-14; Genesis 12:6-7; Genesis 13:15-17; Genesis 15:16, 18; Genesis 17:8-11; John 1:12; Romans 2:28-29; Galatians 3:26-28; Philippians 3:3; Acts 3:22

Question 74 - How are you admonished and assured in baptism that you are a partaker of the only sacrifice of Christ?

Answer: Because Christ commanded the outward washing of water, joining this promise to it, that I am no less assuredly washed by His blood and Spirit from an uncleanness of my soul, that is, from all my sins, than I am washed outwardly from the filthiness of the body with water.

Scripture Proofs: Matthew 28:19; Acts 2:38; Matthew 3:11; Mark 1:4; Mark 16:16; Luke 3:3; Romans 6:3

AN ORTHODOX CATECHISM

Question 75 - What is it to be washed with the blood and Spirit of Christ?

Answer: It is to receive of God forgiveness of sins freely, for the blood of Christ which He shed for us in His sacrifice upon the cross and also to be renewed by the Holy Spirit, and through His sanctifying of us to become members of Christ, that we may more and more die to sin, and live holy and without blame.

Scripture Proofs: Ezekiel 36:25; Zechariah 13:1; Hebrews 12:24; 1 Peter 1:2; Revelation 1:5; John 1:33; John 3:5; Romans 6:4; 1 Corinthians 6:11; 1 Corinthians 12:13; Colossians 2:12

Question 76 - Where does Christ promise us that He will as certainly wash us with His blood and Spirit as we are washed with the water of baptism?

Answer: In the institution of baptism, the words of which are these, go, teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit; he that shall believe, and be baptized, shall be saved, but he that will not believe shall be damned. This promise is repeated again when the Scripture calls baptism the washing of the new birth, and forgiveness of sins.

Scripture Proofs: Matthew 28:19; Mark 16:16; Titus 3:5; Acts 22:16

Question 77 - Is then the outward baptism in water the washing away of sins?

Answer: It is not. The blood of Christ alone cleanses us from all sin.

Scripture Proofs: Ephesians 5:25-26; 1 Peter 3:21; 1 Corinthians 6:11; 1 John 1:7

Question 78 - Why then does the Holy Spirit call baptism the washing of the new birth and forgiveness of sins?

Answer: God speaks so not without great cause, to this, not only to teach us that as the filth of our body is purged by water, so our sins also are purged by the blood and Spirit of Christ, but much more to assure us by this divine token and pledge that we are as surely washed from our sins with the inward washing as we are washed by the outward and visible water.

Scripture Proofs: 1 Corinthians 6:11; Revelation 1:5; Revelation 7:14; Mark 16:16; Galatians 3:27

Question 79 - How are you in the Lord's Supper admonished and warranted that you are a partaker of that only sacrifice of Christ offered on the cross and of all His benefits?

Answer: Because Christ has commanded me and all the faithful to eat of this bread broken and to drink of this cup distributed in remembrance of Him. With this He has joined the promise that His body was as certainly broken and offered for me upon the cross and His blood shed for me as I behold with my eyes the bread of the Lord broken to me and the cup communicated to me. Further, my soul is no less assuredly fed to everlasting life with His body, which was crucified for me, and His blood, which was shed for me, than I receive and taste by the mouth of my body the bread and wine, the signs of the body and blood of the Lord, received at the hand of the minister.

Scripture Proofs: Matthew 26:27-28; Mark 14:22-24; Luke 22:16, 20; 1 Corinthians 10:16-17; 1 Corinthians 11:23-25; 1 Corinthians 12:13

Question 80 - What is it to eat of the body of Christ?

Answer: It is not only to embrace, by an assured confidence of mind, the whole passion and death of Christ and thereby to obtain forgiveness of sins and everlasting life, but also by the Holy Spirit, who dwells both in Christ and us, so more and more to be united to His sacred body, that though He be in heaven and we on earth, yet nevertheless we are flesh of His flesh and bone of His bones. As all the members of the body are quickened by one soul, so are we also quickened and guided by one and the same Spirit.

Scripture Proofs: John 6:35, 40, 47, 48, 50, 51, 53, 54; John 6:56; Acts 1:9; Acts 3:21; 1 Corinthians 11:26; John 14:23; 1 Corinthians 6:15, 17, 19; Ephesians 5:29, 30, 32; 1 John 3:24; 1 John 4:13; John 6:56-58; John 15:1-6; Ephesians 4:15-16

AN ORTHODOX CATECHISM

Question 81 - Where has Christ promised that He will as certainly give His body and blood to be eaten and drank as they eat this bread broken and drink this cup?

Answer: In the institution of the Supper, the words of which are these: Our Lord Jesus Christ in the night that He was betrayed, took bread, and when He had given thanks, He broke it, and said, take, eat, this is My body which is broken for you. This do in remembrance of Me. Likewise also He took the cup, when He had eaten, and said, this cup is the New Covenant in My blood. This do as often as you shall drink it in remembrance of Me. For as often as you shall eat this bread and drink this cup you show the Lord's death until He comes. This promise is repeated by St. 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 that are many are one bread and one body, because we are all partakers of one bread.

Scripture Proofs: Matthew 26:26ff; Mark 14:22ff; Luke 22:19; 1 Corinthians 11:23ff; 1 Corinthians 10:16-17

Question 82 - Are then the bread and wine made the very body and blood of Christ?

Answer: No. As the water of baptism is not turned into the blood of Christ, but is only a sign and pledge of those things that are sealed to us in baptism, so neither is the bread of the Lord's Supper the very body of Christ, although according to the manner of sacraments and that form of speaking of them which is usual to the Holy Spirit, the bread is called the body of Christ.

Scripture Proofs: Matthew 26:28; Mark 14:24; 1 Corinthians 10:16-17

Question 83 - Why then does Christ call bread His body and the cup His blood, or the New Testament in His blood; and St. Paul calls bread and wine the communion of the body and blood of Christ?

Answer: Christ not without great consideration speaks in this manner, not only to teach us that as the bread and wine sustain the life of the body, so also His crucified body and shed blood are indeed the meat and drink of our souls, whereby they are nourished to eternal life. But more than that, by this visible sign and pledge, He may assure us that we are as surely partakers of His body and blood, through the working of the Holy Spirit as we do perceive by the mouth of our body these holy signs in remembrance of Him, and further also, that His sufferings and obedience is so certainly ours, as though we ourselves had suffered punishments for our sins, and had satisfied God.

Scripture Proofs: John 6:51,55,56; 1 Corinthians 10:16-17

Question 84 - How does the Lord's Supper differ from the Roman Catholic Mass?

Answer: The Supper of the Lord testifies to us that we have perfect forgiveness of all our sins, on account of the only sacrifice of Christ, which He once fully wrought on the cross. It also testifies that we, by faith, are grafted into Christ, who now according to His human nature is only in heaven at the right hand of His Father, and there will be worshipped by us. But in the mass it is denied that the living and the dead have remission of sins by the only passion of Christ, except He also be daily offered for them by their sacrifices. Further, it is taught that Christ is bodily under the forms of bread and wine, and therefore is to be worshipped in them and so the very foundation of the mass is nothing else but an utter denial of that only sacrifice and passion of Christ Jesus, and an accursed idolatry.

Scripture Proofs: Matthew 26:28; Luke 22:19-20; John 19:30; Hebrews 7:27; Hebrews 9:12, 26, 28; Hebrews 10:10, 12, 14; 1 Corinthians 6:17; 1 Corinthians 10:16-17; 1 Corinthians 12:13; Luke 24:5; John 20:17; Acts 7:55-56; Philippians 3:20; Colossians 3:1; 1 Thessalonians 1:9-10; Hebrews 1:3; John 4:21-24; Hebrews 1:6, 8

Question 85 - Who are to come to the table of the Lord?

Answer: They only who are truly sorrowful they have offended God by their sins, and yet trust that those sins are pardoned them for Christ's sake, and what other infirmities they have, that those are covered by His passion and death, who also desire more and more to go forward in faith and integrity of life. But hypocrites, and those who do not truly repent, do eat and drink damnation to themselves.

Scripture Proofs: 1 Corinthians 10:21-22; 1 Corinthians 11:27ff

Question 86 - Are they also to be admitted to the Lord's Supper who in confession and life declare themselves to be infidels, profane, and ungodly?

Answer: No. By that means the ordinance of God is profaned and the wrath of God is stirred up against the whole assembly, wherefore the church by the commandment of Christ and His Apostles, inspired by the Holy Spirit, using the keys of the kingdom of heaven, ought to drive them from this Supper til they shall repent and change their manners.

Scripture Proofs: 1 Corinthians 11:20-22, 34; Cf. Psalms 50:1ff; Isaiah 1:11ff; Isaiah 66:3; Jeremiah 7:21ff

Question 87 - How ought this ordinance of the Lord's Supper to be closed?

Answer: In singing praises to God vocally and audibly for His great benefits and blessings to His Church in the shedding of the most precious blood of His Son to take away their sin, which blessings are pointed out in this sacrament. Also, we find our Lord and His disciples concluded this ordinance in singing a hymn or psalm. If Christ sang, who was going to die, how much more cause to sing have we for whom He died. He died that we might not eternally die, but live a spiritual and eternal life with Father, Son, and Spirit in inexpressible glory.

Scripture Proofs: Matthew 26:30

AN ORTHODOX CATECHISM

Question 88 - You told us but now, that those who in confession and life declare themselves to be infidels, profane and ungodly, should by the keys of the kingdom of heaven be driven from this Supper. What are the keys of the kingdom of heaven?

Answer: The preaching of the gospel and ecclesiastical discipline, by which heaven is opened to the believers, and is shut against the unbelievers.

Scripture Proofs: Matthew 16:19; Matthew 18:18

Question 89 - How is the kingdom of heaven opened and shut by the preaching of the gospel?

Answer: The kingdom of heaven is opened when, by the commandment of Christ, it is publicly declared to everyone who believes that all their sins are pardoned by God due to the merit of Christ, as they embrace by a lively faith the promise of the gospel. But to the contrary, the kingdom of heaven is shut when it is announced to all infidels and hypocrites that as long as the wrath of God abides upon them, they perish in their wickedness, according to which testimony of the gospel God will judge them in this life and also in the life to come.

Scripture Proofs: Job 20:21-23; Matthew 16:19; John 12:48

Question 90 - How is the kingdom of heaven opened and shut by ecclesiastical discipline?

Answer: The kingdom of heaven is shut when, according to the commandments of Christ, those who profess to be Christians, but who, in their doctrine and life, show themselves aliens from Christ, and after being admonished, will not depart from their error, heresies, or wickedness, are made known to the church. If they do not obey the church's admonition, they are by the same church to be kept from the sacrament and shut out of the congregation by authority received from Christ, and by God Himself shut out of the kingdom of heaven. The kingdom of heaven is opened if such persons as above profess and declare an amendment of life, nothing to the contrary being able to be proved upon strict scrutiny and search. These are to be received again in love and tenderness as members of Christ and His church.

Scripture Proofs: Matthew 18:15-17; 1 Corinthians 5:3-5; 2 Thessalonians 3:14-15; 2 Corinthians 2:6-7, 10, 11

AN ORTHODOX CATECHISM

Question 91 - Whereas we are delivered from all our sins and miseries without any merit of ours, by the mercy of God, only for Christ's sake, for what cause are we to do good works?

Answer: Because, after Christ has redeemed us with His blood, He renews us also by His Spirit to the image of Himself, that we, receiving so great benefits, should show ourselves all our lifetime thankful to God, and honor Him; secondly that every one of us be assured of his faith by his fruit; and lastly, that by our good conversation we may win others to Christ.

Scripture Proofs: Romans 6:1-4; Romans 12:1-2; 1 Corinthians 6:120; 1 Peter 2:5, 9, 12; Matthew 7:17-18; Galatians 5:22; 2 Peter 1:10; Matthew 5:16; 1 Peter 3:1-2

Question 92 - Can they be saved who are unthankful, and remain still careless in their sins, and are not converted from their wickedness to God?

Answer: By no means; for as the Scripture bears witness, neither unchaste persons, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor slanderers, nor robbers, shall enter into the kingdom of God.

Scripture Proofs: 1 Corinthians 6:9-10; Ephesians 5:5-6; 1 John 3:14-15

Question 93 - In how many things does true repentance toward or conversion to God consist?

Answer: It consists of the dying or mortifying of the old man and the renewing or quickening of the new man.

Scripture Proofs: Romans 6:4-6; 1 Corinthians 5:7; 2 Corinthians 7:11; Ephesians 4:22-24; Colossians 3:5-10

Question 94 - What is the dying or mortifying of the old man?

Answer: To be truly and heartily sorry that you have offended God by your sins and daily more and more hate and avoid them.

Scripture Proofs: Joel 2:13; Romans 8:13

AN ORTHODOX CATECHISM

Question 95 - What is the renewing or quickening of the new man?

Answer: True joy in God through Christ, and an earnest desire to order your life according to God's will and to do all good works.

Scripture Proofs: Romans 5:1; Romans 14:17; Romans 6:10-11; Romans 12:1-2; Galatians 2:20

Question 96 - What are good works?

Answer: Those only which are done by a true faith, according to God's law, and are referred only to His glory, and not those which are imagined by us as seeming to be right and good, or which are delivered and commanded by men.

Scripture Proofs: Romans 14:23; 1 Samuel 15:22; 1 Corinthians 10:31; Ephesians 2:10; Deuteronomy 11:32; Isaiah 29:13; Ezekiel 20:18-19; Matthew 15:9

Question 97 - What is the law of God?

Answer: The Decalogue or Ten Commandments.

Scripture Proofs: Exodus 20:1-26; Deuteronomy 5:1-33

Question 98 - How are these commandments divided?

Answer: Into two tables, whereof the former, delivered in four commandments, tells us how we ought to behave ourselves towards God; the latter, delivered in six commandments, tells us what duties we owe to our neighbors.

Scripture Proofs: Exodus 34:28; Deuteronomy 4:13; Deuteronomy 10:3-4; Matthew 22:37-39

Question 99 - What is the Preface to the Ten Commandments?

Answer: I am Jehovah, the Lord your God, which brought you out of the land of Egypt, out of the house of bondage.

Question 100 - What do we learn from the Preface?

Answer: Three things: first, He shows to whom the right of all rule belongs, that is, to God Himself, for I am (says He) Jehovah; secondly, He says, He is the God of His people, that through the promise of His bountifulness He might allure them to obey Him; and thirdly, He says, which brought you out of the land of Egypt, as if He should say, I am He who has manifested Myself to you and bestowed all those blessings upon you, therefore you are bound to show thankfulness and obedience to Me.

Scripture Proofs: Exodus 20:2

Question 101 - Do these things belong to us?

Answer: They do, because they figuratively comprehend and imply all the deliverances of the Church; and further, this was a type of our wonderful deliverance achieved by Christ.

Question 102 - What is the first commandment?

Answer: You shall have no other Gods before me.

Question 103 - What does God require in the first commandment?

Answer: That as dearly as I render the salvation of my own soul, so earnestly should I shun and flee all idolatry, sorcery, enchantments, superstitions, praying to saints, or any other creatures, and should rightly acknowledge the only and true God, trust in Him alone, submit and subject myself to Him with all humility and patience, look for all good things from Him alone, and lastly with the entire affection of my heart love, reverence, and worship Him, so that I am ready to renounce and forsake all creatures rather than to commit the least thing that may be against His will.

Scripture Proofs: 1 Corinthians 6:9-10; 1 Corinthians 10:7, 14; Leviticus 19:31; Deuteronomy 18:11; Matthew 4:10; Revelation 19:10; Revelation 22:8-9; John 17:3; Jeremiah 17:5; 1 Peter 5:5-6; Romans 5:3-4; 1 Corinthians 10:10; Philippians 2:14; Colossians 1:11; Hebrews 10:36; Isaiah 45:7; James 1:17; Deuteronomy 6:5; Psalms 10:4; Matthew 22:37; Deuteronomy 6:2; Psalms 111:10; Matthew 4:20; Matthew 5:29; Matthew 10:37-38

AN ORTHODOX CATECHISM

Question 104 - What is idolatry?

Answer: It is in place of that one God, or besides that one true God who has manifested Himself in His word and works, to make or imagine, and account any other thing in which I rest my hope and confidence.

Scripture Proofs: John 5:23; Galatians 4:8; Philippians 3:19; Ephesians 2:12; Ephesians 5:5; 1 John 2:23

Question 105 - What is the second commandment?

Answer: You shall not make any graven image, nor the likeness of anything which is in heaven above, or in the earth beneath, nor in the waters under the earth: you shall not bow down to them, nor worship them, for I the Lord your God am a jealous God, and visit the sins of the fathers upon the children, to the third and fourth generation of them that hate Me, and show mercy to thousands of them who love Me, and keep My commandments.

Question 106 - What does the second commandment require?

Answer: That we should not express or represent God by any image or shape and figure, or worship Him any other way than He has commanded in His word to be worshipped.

Scripture Proofs: Deuteronomy 4:15ff; Isaiah 40:18ff; Acts 17:29; Romans 1:23ff; Deuteronomy 12:30ff; 1 Samuel 15:23; Matthew 15:9

Question 107 - May any images or resemblances of God be made at all?

Answer: God neither ought, nor can be represented by any means. As for things created, although it is lawful to depict them, God nevertheless forbids their images to be made or possessed in order to worship or honor either them or God by them.

Scripture Proofs: Exodus 23:24; Exodus 34:13-14,17; Numbers 33:52; Deuteronomy 7:5; Deuteronomy 12:13; Deuteronomy 16:22; 2 Kings 18:4

Question 108 - But may not images be tolerated in churches, which may serve as books to the common people?

Answer: No, for that would make us wiser than God, who will have His church to be taught by the lively preaching of His word, and not with speechless images.

Scripture Proofs: 2 Timothy 3:16-17; 2 Peter 1:19; Jeremiah 10:8ff; Habakkuk 2:18-19

Question 109 - What is the third commandment?

Answer: You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless that takes His name in vain.

Question 110 - What does God require in the third commandment?

Answer: We must not use His name despitefully or irreverently, not only by cursing or false swearing, but also by unnecessary oaths. We must not be partakers of these horrible sins in others either by silence or consent. We must always use the sacred and holy name of God with great devotion and reverence, that He may be worshipped and honored by us with a true and steadfast confession and invocation of His name. This should be the case in all our words and actions.

Scripture Proofs: Leviticus 19:12; Leviticus 24:11ff; Matthew 5:37; James 5:12; 1 Timothy 2:8; Matthew 10:32; Romans 2:24; Colossians 3:17; 1 Timothy 6:1

Question 111 - Is taking God's name in vain by swearing or cursing so grievous a sin that God is also angry with those who do not forbid or hinder it with all their ability?

Answer: Surely it is most grievous. There is no sin greater or more offending to God than the despising of His sacred name, wherefore He even commanded this sin to be punished with death.

Scripture Proofs: Leviticus 5:1; Leviticus 24:15-16

AN ORTHODOX CATECHISM

Question 112 - May a man swear reverently by the name of God?

Answer: Yes, he may when lawful magistrates or necessity require it. By this means the faith and truth of any man, or thing to be ratified and established, both the glory of God may be advanced and the safety of others procured. This kind of swearing is ordained by God's word, and therefore was well-used by the fathers both in the Old and New Testament.

Scripture Proofs: Deuteronomy 6:13; Deuteronomy 10:20; Isaiah 48:1; Hebrews 6:16; Genesis 21:24; Genesis 31:1-55; Joshua 9:15,19; 2 Samuel 3:35; 1 Kings 1:29; Romans 1:9

Question 113 - Is it lawful to swear by saints or other creatures?

Answer: No. A lawful oath is an invocation of God, whereby we desire that He, as the only searcher of hearts, bear witness to the truth and punish the swearer if he knowingly swears falsely. No creature deserves this honor.

Scripture Proofs: 2 Corinthians 1:23; Matthew 5:34-36; James 5:12

Question 114 - What is the fourth commandment?

Answer: Remember that you keep holy the Sabbath Day. You shall labor six days and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you should do no manner of work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor the stranger that 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, and hallowed it.

Question 115 - What are we taught by the fourth commandment?

Answer: That one day in seven be kept in the worship of God. Under the Old Testament this was the last day of the week, but under the gospel changed to the first day of the week. The Lord's Day is to be spent in private and public devotion, hearing the word diligently, practicing the gospel-sacraments zealously, doing deeds of charity conscionably, and resting from servile works, except for cases of necessity. This was the laudable practice of the holy Apostles, who best knew the mind of Christ as to the time of worship. We do not find in all the New Testament that any gospel church in the Apostle's time set any other day apart solemnly to worship God but the first day. This they were right to do. For if Israel, the natural seed of Abraham, was to keep the seventh day to keep up the remembrance of their deliverance out of temporal bondage, how much more are we bound to keep the first day in remembrance of Christ's deliverance of us from eternal bondage.

Scripture Proofs: Deuteronomy 5:15; Psalms 40:9-10; Isaiah 66:23; John 20:19-20; Acts 2:42; Acts 46; Acts 20:7; 1 Corinthians 11:33; 1 Corinthians 14:16,19,29,31; 1 Corinthians 16:1-2; 1 Timothy 2:1-3, 8-9; Revelation 1:10

Question 116 - What is the fifth commandment?

Answer: Honor your father and mother that your days may be long in the land which the Lord your God gives you.

Question 117 - What does God require of us in the fifth commandment?

Answer: That we yield due honor, love, and faithfulness to our parents, and to all who have authority over us, and submit ourselves with such obedience as is fitting to their faithful commandments and chastisements. And that by our patience, we endure their mannerisms, thinking within ourselves that God will govern and guide us by them.

Scripture Proofs: Exodus 21:17; Proverbs 1:8; Proverbs 4:1; Proverbs 15:20; Proverbs 20:20; Romans 13:1; Ephesians 5:22; Ephesians 6:1-2,5; Colossians 3:20,22-24; Proverbs 23:22; 1 Peter 2:18; Matthew 22:21; Romans 13:1; Colossians 3:18-25

Question 118 - What is the sixth commandment?

Answer: You shall do no Murder.

AN ORTHODOX CATECHISM

Question 119 - What is God's will for you in the sixth commandment?

Answer: That neither in thought or in gesture, much less in deed, I reproach, or hate, or harm, or kill my neighbor, either by myself, or by another and that I cast away all desire of revenge. Furthermore, that I do not hurt myself or knowingly cast myself into any danger. God has armed the magistrate with the sword as a deterrent to murder.

Scripture Proofs: Matthew 5:21-22; Matthew 18:35; Matthew 26:52; Romans 12:19; Ephesians 4:26; Matthew 4:7; Romans 13:14; Colossians 2:23; Genesis 9:6; Exodus 21:14; Matthew 26:52; Romans 13:4

Question 120 - Does this commandment refer only to killing?

Answer: No. In forbidding murder, God further teaches that He hates the root, namely, anger, envy, hatred, and desire for revenge, accounting them all as murder.

Scripture Proofs: Galatians 5:20-21; James 1:20; Romans 1:29; 1 John 2:9,11; Matthew 5:21-22; 1 John 3:15

Question 121 - Does this commandment only require that we harm no one?

Answer: No. When God condemns anger, envy, and hatred, He requires that we love our neighbor as ourselves. We must use tenderness, courtesy, patience, and mercy towards him. We must also protect him from whatever may be hurtful to him, as much as we are able. Indeed, we must be so affected in mind that we do not hesitate to do good even to our enemies.

Scripture Proofs: Matthew 7:12; Matthew 22:39; Matthew 5:5; Luke 6:36; Romans 12:10, 18; Galatians 6:1-2; Ephesians 4:2; Exodus 23:5; Matthew 5:43-45; Romans 12:20

Question 122 - What is the seventh commandment?

Answer: You shall not commit adultery.

AN ORTHODOX CATECHISM

Question 123 - What is the meaning of the seventh commandment?

Answer: That God hates and abominates all sexual vileness and filthiness. Therefore, we must hate and detest the same. This also means that we must live temperately, modestly, and chastely, whether we are married or single.

Scripture Proofs: Leviticus 18; Jude 22-23; 1 Corinthians 7:1-5; 1 Thessalonians 4:3-4; Hebrews 13:4

Question 124 - Does God forbid nothing else in this commandment but actual adultery and other external acts of sexual sin?

Answer: No. Since our bodies and souls are the temples of the Holy Spirit, God will have us keep both in purity and holiness. Therefore, deeds, gestures, words, thoughts, filthy lusts, and whatever entices us to these, are all forbidden.

Scripture Proofs: 1 Corinthians 6:18-20; Matthew 5:27-28; Job 31:1; Psalms 39:1; Ephesians 5:18

Question 125 - What is the eighth commandment?

Answer: You shall not steal.

Question 126 - What does God forbid in the eighth commandment?

Answer: Not only those thefts and robberies, which the magistrate ought to punish, but whatever evil tricks and devices where we seek after the goods of others and endeavor with force or with some form of deceit to convey them to ourselves. These include false weights, false or uneven measurements, false advertisement, counterfeit money, exorbitant interest, or any other way or means of benefitting ourselves, which God has forbidden. To these we may add all covetousness and the manifold waste and abusing of God's gifts.

Scripture Proofs: 1 Corinthians 6:10; Ezekiel 45:9; Psalms 15:5; Luke 6:35; Deuteronomy 25:13-15; Proverbs 11:1; Proverbs 16:11; 1 Corinthians 5:10-13; 1 Corinthians 6:10; 1 Thessalonians 4:6; Proverbs 5:15; Luke 3:14

AN ORTHODOX CATECHISM

Question 127 - What are those things which God here commands?

Answer: That with my power, I help and further the commodities and profit of my neighbor, and that I so deal with him as I would desire to be dealt with myself. I am required to do my own work plainly and faithfully, that I may thereby help others who are distressed with any need or calamity.

Scripture Proofs: Matthew 7:12; Ephesians 4:28

Question 128 - What is the ninth commandment?

Answer: You shall not bear false witness against your neighbor.

Question 129 - What does the ninth commandment require?

Answer: That I bear no false witness against any man, neither falsify any man's words, nor backbite, nor reproach any man, nor condemn any rashly or unheard. I must avoid and shun with all carefulness all kinds of lies and deceits, as the proper works of the Devil, or I will stir up against me the most grievous wrath of God. In judgments and other affairs, I must follow the truth, and freely and constantly profess the matter as it indeed is, as well as defend and increase, as much as in me lies, the good name and estimation of others.

Scripture Proofs: Proverbs 19:5, 9; 21:28; Psalms 15:3; Romans 1:29, 30; Matthew 7:1; Luke 6:37; John 8:44; Proverbs 12:22; Proverbs 13:5; Ephesians 4:24-25; 1 Peter 4:8

Question 130 - What is the tenth commandment?

Answer: You shall not covet your neighbor's house, nor his wife, nor his servant, nor his maid, nor anything that is his.

Scripture Proofs: Exodus 20:17

Question 131 - What does the tenth commandment forbid?

Answer: That our hearts be moved by the least desire or cogitation against any commandment of God, but that we continually, from our heart, detest all sin and delight in all righteousness.

Scripture Proofs: Romans 7:7

Question 132 - Can they who are converted to God observe and keep these commandments perfectly?

Answer: No. Even the holiest men, as long as they live, have only small beginnings in obedience. Yet they begin with an unfeigned and earnest desire and endeavor to live not according to some, but all the commandments of God.

Scripture Proofs: Ecclesiastes 7:20; Romans 7:14-15; James 2:10; Romans 7:22

Question 133 - Why does God require His law to be preached exactly and severely, knowing that there is no man in this life able to keep it?

Answer: First, that we increasingly acknowledge the great proneness of our nature to sin and heartily desire forgiveness and righteousness in Christ. Second, that we do this always and so implore and crave from the Father the grace of His Holy Spirit. It is by this grace that we may be renewed, day by day, to the image and likeness of God. Once we depart out of this life, we will attain to that joyful perfection which is promised to us.

Scripture Proofs: Romans 7:24; 1 John 1:9; Psalms 22:5; Luke 11:13; Ephesians 3:16; 1 Corinthians 9:24-27; Ephesians 4:17-24; Philippians 3:12-14; Colossians 3:5-14; Philippians 3:20-21; 1 John 3:2; Jude 24-25

Question 134 - Why is prayer necessary for Christians?

Answer: Because it is the chief part of thankfulness which God requires of us, and also because God gives His grace and Holy Spirit to those who with sincere groanings ask them continually of Him, and give Him thanks for them.

Scripture Proofs: Psalms 50:15; Matthew 7:7-8; Luke 11:9-13

Question 135 - What is required for our prayers to please God and be heard by Him?

Answer: That we ask of the only true God, who has manifested Himself in His word, all things which He has commanded to be asked of Him. This is to be done with a true affection and desire of our heart. As well, we are, through an inward feeling of our need and misery, to cast ourselves prostrate in the presence of His divine majesty and build ourselves on the sure foundation that we, though unworthy, yet for Christ's sake, are certainly are certainly heard by God, even as He has promised us in His word.

Scripture Proofs: John 4:22-24; Romans 8:26; 1 John 5:14-15; Psalms 145:18; Psalms 2:11; Psalms 34:19; Isaiah 66:2; Psalms 143:1; Romans 8:15-16; Romans 10:13-17; James 1:6ff; Daniel 9:17-19; John 14:13; John 15:16; John 16:23

Question 136 - What did God command us to pray for?

Answer: All things necessary both for soul and body, which our Lord Jesus Christ has comprised in the prayer He taught us.

Scripture Proofs: Matthew 6:9-13; James 1:17

Question 137 - What prayer is that?

Answer: Our Father who is 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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Yours is the kingdom, the power, and the glory, forever and ever. Amen.

Question 138 - Are Christians tied to this very form of Prayer?

Answer: We are not. Our Lord here delivers to his Church a brief summary of those things which we are to ask of God. Christ will have us also to ask for special things or particular benefits. The form prescribed is nothing else but a set of headings or general categories, wherein all benefits both bodily and spiritual are implied. But all particulars of prayer must agree and correspond with this general form. We are not tied to this form, as appears from James 1:5, where the Apostle exhorts the saints, if anyone lacks wisdom they should ask of God who gives to all liberally. Though these words are not in the form of prayer particularly expressed in the Lord's prayer, they are implied. Besides, we have examples of prayer both in the Old and New

AN ORTHODOX CATECHISM

Testament, which are not in the form here expressed, though all they asked was comprehended in this prayer. Therefore, the form of prayer delivered to us by Christ is a thing indifferent.

Question 139 - Why does Christ teach us to call God our Father at the beginning of this prayer?

Answer: That He might stir up in us such a reverence and confidence in God as is proper for the sons of God. This must be the ground and foundation of our prayer; that is, that God through Christ is made our Father and will much less deny us these things which we ask of Him with a true faith than our earthly parents deny us earthly things.

Scripture Proofs: Matthew 7:9-11; Luke 11:11-13

Question 140 - Why are the words "who is in heaven" added?

Answer: That we conceive not basely nor mundanely of God's heavenly majesty, and also that we look for and expect from His omnipotence whatever things are necessary for our soul and body.

Scripture Proofs: Jeremiah 23:24; Acts 17:24-27; Romans 10:12

Question 141 - What is the first petition?

Answer: Hallowed be Your name. In this we are asking that You would grant us, first to know You rightly and worship, praise, and magnify Your almighty goodness, justice, mercy, and truth, which shine in all Your works. Also, we are asking You to direct our whole life, thoughts, words, and works to the end that Your most holy name be not reproached by us, but rather renowned with honor and praises.

Scripture Proofs: Psalms 119:105; Jeremiah 9:23-24; Jeremiah 31:33-34; Matthew 16:17; John 17:3; James 1:5; Exodus 34:5-7; Psalms 119:137-138; Psalms 143:1-2, 5, 10-12; Psalms 145:8-9:17; Jeremiah 31:3; Jeremiah 32:18-19, 40-41; Jeremiah 33:11, 20-21; Matthew 19:17; Luke 1:45-55, 68-79; Romans 3:3-4; Romans 11:22-23; 2 Timothy 2:9; Psalms 115:1; Psalms 71:8

Question 142 - What is the second petition?

Answer: Your kingdom come. In this we are asking that You would rule us by Your word and Spirit, that we may humble and submit ourselves more and more to You. Also, we ask that You would preserve and increase Your Church, destroy the works of the Devil, and all power that lifts up itself against Your majesty. Make all those councils frustrated and void which are taken against Your word, until finally You reign fully and perfectly, when You shall be all in all.

Scripture Proofs: Psalms 119:5; Psalms 143:10; Matthew 6:33; Psalms 51:18; Psalms 122:6-7; Romans 16:20; 1 John 3:8; Romans 8:22-23; 1 Corinthians 15:28

Question 143 - What is the third petition?

Answer: Your will be done in earth, as it is in heaven. We are asking that You grant that we, and all men, renouncing and forsaking our own will, may readily and without any grudging, obey Your most holy will. This we pray that every one of us may faithfully perform that duty and charge which You have committed to us, even as the blessed angels do in heaven.

Scripture Proofs: Matthew 16:24; Titus 2:12; Luke 22:42; 1 Corinthians 7:24; Psalms 103:20-21

Question 144 - What is the fourth petition?

Answer: Give us this day our daily bread. We ask that You give to us everything which is needful for this life, that by these things we may acknowledge and confess You to be the only fountain from where all good things flow. We also confess that all our care and industry, and even Your gifts are unfavorable and harmful to us unless You bless them. Grant that, turning our trust away from all creatures, we place and rest it in You alone.

Scripture Proofs: Psalms 10:4; Psalms 145:15-16; Matthew 6:25-34; Acts 14:16-17; Deuteronomy 8:3; Psalms 27:13; Psalms 62:11

Question 145 - What is the fifth petition?

Answer: Forgive us our trespasses, as we forgive those who trespass against us. On the basis of the blood of Christ, do not impute unto us, most miserable and wretched sinners, any of our offences or the corruption which still cleaves to us. By Your grace in our hearts, we sincerely purpose to pardon and forgive all those who have offended us.

Scripture Proofs: Psalms 32:1-2; Psalms 143:2; Matthew 6:14

Question 146 - What is the sixth petition?

Answer: Lead us not into temptation, but deliver us from evil. We are feeble and weak by nature and cannot stand one moment without our most deadly enemies, Satan, the world, and our own flesh, increasingly attacking and assaulting us. Therefore, we uphold, establish, and strengthen us by the might of Your Spirit that we may not in this spiritual combat yield as conquered, but withstand our enemies both stoutly and consistently, until we get the full and perfect victory.

Scripture Proofs: Psalms 103:14; John 15:5; Ephesians 6:12; 1 Peter 5:8; John 15:19; Romans 7:23; Galatians 5:17; Matthew 26:41; Mark 13:33; 1 Thessalonians 3:13; 1 Thessalonians 5:23

Question 147 - How should you conclude this prayer?

Answer: For yours is the kingdom, the power, and the glory forever. We ask and crave all these things of You because You are our King and almighty and are, therefore, both willing and able to give them to us. We ask these things that Your holy name alone may receive glory.

Scripture Proofs: Romans 10:11-13; 2 Peter 2:9; Psalms 115:1; John 14:13

Question 148 - What does the final word, "Amen," mean?

Answer: That the thing is sure and not to be doubted. This is so because my prayer is much more certainly heard by God than I feel in my heart that I desire things from Him.

Scripture Proofs: 2 Corinthians 1:20; 2 Timothy 2:13

AN ORTHODOX CATECHISM