

## **Heidelberg Catechism Spring 2020 Week 10**

### **Power of the keys/Thankfulness**

"God is minutely and acutely aware of every skeleton in every closet and He loves us." ~RC Sproul

**Lesson Objective:** We will learn that the bread and wine are not changed nor does Christ unite Himself bodily with the bread and wine and yet we become partakers of His body and blood through the operation of the Holy Spirit. Only those who are truly sorrowful of their sins and desire to become more holy are to come to the Lord's Table and those who are not worthy are to be excluded by the office of the keys.

### **Lesson**

#### **The Meaning of the Lord's Supper**

78. Do, then, the bread and the wine become the real body and blood of Christ?

No, but as the water in Baptism is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof,<sup>1</sup> so also in the Lord's Supper the sacred bread<sup>2</sup> does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.<sup>3</sup> [1] Matt. 26:29. [2] 1 Cor. 11:26–28. [3] Ex. 12:26–27, 43, 48; 1 Cor. 10:1–4.

79. Why then does Christ call the bread His body, and the cup His blood, or the new testament in His blood; and the Apostle Paul, the communion of the body and the blood of Christ?

Christ speaks thus with great cause, namely, not only to teach us thereby, that like as the bread and wine sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal;<sup>1</sup> but much more, by this visible sign and pledge to assure us that we are as really partakers of His true body and blood by the working of the Holy Spirit, as we receive by the mouth of the body these holy tokens in remembrance of Him;<sup>2</sup> and that all His sufferings and obedience are as certainly our own, as if we ourselves had suffered and done all in our own person. [1] Jn. 6:51–55 (See Question 76). [2] 1 Cor. 10:16–17 (See Question 78).

#### **Participants of the Lord's Supper**

80. What difference is there between the Lord's Supper and the Pope's Mass?

The Lord's Supper testifies to us that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself once accomplished on the cross;<sup>1</sup> and that by the Holy Spirit we are engrafted into Christ,<sup>2</sup> who, with His true body is now in heaven at the right hand of the Father,<sup>3</sup> and is there to be worshiped.<sup>4</sup> But the Mass teaches that the living and the dead do not have forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests, and that Christ is bodily under the form of bread and wine, and is therefore to be worshiped in them. And thus the Mass at bottom is nothing else than a denial of the one sacrifice and suffering of Jesus Christ,<sup>5</sup> and an accursed idolatry. [1] Heb. 7:27; 9:12, 25–28; 10:10, 12, 14; Jn. 19:30. [2] 1 Cor. 6:17. [3] Heb. 1:3; 8:1. [4] Jn. 4:21–24; 20:17; Lk. 24:52; Acts 7:55; Col. 3:1; Phil. 3:20–21; 1 Thess. 1:9–10. [5] See Hebrews chapters 9 and 10; \*Matt. 4:10.

81. Who are to come to the table of the Lord?

Those who are displeased with themselves for their sins, yet trust that these are forgiven them, and that their remaining infirmity is covered by the suffering and death of Christ; who also desire more and more to strengthen their faith and to amend their life. But the unrepentant and hypocrites eat and drink judgment to themselves.<sup>1</sup> [1] 1 Cor. 10:19–22; 11:28–29; \*Ps. 51:3; \*Jn. 7:37–38; Ps. 103:1–4; \*Matt. 5:6.

82. Are they, then, also to be admitted to this Supper who show themselves by their confession and life to be unbelieving and ungodly?

No, for thereby the covenant of God is profaned and His wrath provoked against the whole congregation;<sup>1</sup> therefore, the Christian Church is bound, according to the order of Christ and His Apostles, to exclude such persons by the Office of the Keys until they amend their lives. [1] 1 Cor. 11:20, 34a; Isa. 1:11–15; 66:3; Jer. 7:21–23; Ps. 50:16–17; \*Matt. 7:6; \*1 Cor. 11:30–32; \*Tit. 3:10–11; \*2 Thess. 3:6.

### **The Power of the Keys**

83. What is the Office of the Keys?

The preaching of the Holy Gospel and Christian discipline; by these two the kingdom of heaven is opened to believers and shut against unbelievers.<sup>1</sup>

[1] Matt. 16:18–19; 18:18; \*Jn. 20:23; \*Lk. 24:46–47; \*1 Cor. 1:23–24.

84. How is the kingdom of heaven opened and shut by the preaching of the Holy Gospel?

In this way: that, according to the command of Christ, it is proclaimed and openly witnessed to believers, one and all, that as often as they accept with true faith the promise of the Gospel, all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, to all unbelievers and hypocrites, that the wrath of God and eternal condemnation abide on them so long as they are not converted.<sup>1</sup> According to this testimony of the Gospel, God will judge men both in this life and in that which is to come.

[1] Jn. 20:21–23; \*Acts 10:43; \*Isa. 58:1; \*2 Cor. 2:15–16; \*Jn. 8:24.

85. How is the kingdom of heaven shut and opened by Christian discipline?

In this way: that, according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or in life, and after several brotherly admonitions do not turn from their errors or evil ways, they are complained of to the Church or to its proper officers; and, if they neglect to hear them also, are by them denied the holy sacraments and thereby excluded from

the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and His Church.<sup>1</sup>

[1] Matt. 18:15–18; 1 Cor. 5:3–5, 11; 2 Thess. 3:14–15; 2 Jn. 1:10–11.

### Third Part: Thankfulness

#### **The Renewal of the Holy Spirit**

86. Since, then, we are redeemed from our misery by grace through Christ, without any merit of ours, why must we do good works?

Because Christ, having redeemed us by His blood, also renews us by His Holy Spirit after His own image, that with our whole life we show ourselves thankful to God for His blessing,<sup>1</sup> and that He be glorified through us;<sup>2</sup> then also, that we ourselves may be assured of our faith by the fruits thereof;<sup>3</sup> and by our godly walk win also others to Christ.<sup>4</sup>

[1] Rom. 6:13; 12:1–2; 1 Pet. 2:5, 9–10; 1 Cor. 6:20. [2] Matt. 5:16; 1 Pet. 2:12. [3] Matt. 7:17–18; Gal. 5:6, 22–23. [4] Rom. 14:19; 1 Pet. 3:1–2; \*2 Pet. 1:10.

87. Can they, then, not be saved who do not turn to God from their unthankful, unrepentant life?

By no means, for, as Scripture says, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or the like shall inherit the kingdom of God.<sup>1</sup>

[1] 1 Cor. 6:9–10; Eph. 5:5–6; 1 Jn. 3:14–15.

#### **The Life of Repentance**

88. In how many things does true repentance or conversion consist?

In two things: the dying of the old man,<sup>1</sup> and the making alive of the new.

[1] Rom. 6:4–6; Eph. 4:22–24; Col. 3:5–10; 1 Cor. 5:7.

89. What is the dying of the old man?

Heartfelt sorrow for sin, causing us to hate and turn from it always more and more.<sup>1</sup>

[1] Rom. 8:13; Joel 2:13.

90. What is the making alive of the new man?

Heartfelt joy in God through Christ,<sup>1</sup> causing us to take delight in living according to the will of God in all good works.<sup>2</sup>

[1] Rom. 5:1; 14:17; Isa. 57:15. [2] Rom. 8:10–11; Gal. 2:20; \*Rom. 7:22.

91. What are good works?

Those only which proceed from true faith,<sup>1</sup> and are done according to the law of God,<sup>2</sup> unto His glory,<sup>3</sup> and not such as rest on our own opinion<sup>4</sup> or the commandments of men.<sup>5</sup>

[1] Rom. 14:23. [2] 1 Sam. 15:22; Eph. 2:10. [3] 1 Cor. 10:31. [4] Deut. 12:32; Ezek. 20:18, 20; Isa. 29:13. [5] Matt. 15:9; \*Num. 15:39.

### **The Law of God**

92. What is the law of God?

“And God spoke all these words, saying:”

First Commandment

“I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me.”

Second Commandment

“You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.”

Third Commandment

“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.”

Fourth Commandment

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all

that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it."

#### Fifth Commandment

"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you."

#### Sixth Commandment

"You shall not murder."

#### Seventh Commandment

"You shall not commit adultery."

#### Eighth Commandment

"You shall not steal."

#### Ninth Commandment

"You shall not bear false witness against your neighbor."

#### Tenth Commandment

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."<sup>1</sup>

[1] Ex. 20; Deut. 5; \*Matt. 5:17–19; \*Rom. 10:5; \*Rom. 3:31; \*Ps. 119:9.

93. How are these commandments divided?

Into two tables:<sup>1</sup> the first of which teaches, in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.<sup>2</sup>

[1] Ex. 34:28; Deut. 4:13. [2] Matt. 22:37–40.

94. What does God require in the first commandment?

That, on peril of my soul's salvation, I avoid and flee all idolatry,<sup>1</sup> sorcery, enchantments,<sup>2</sup> invocation of saints or of other creatures;<sup>3</sup> and that I rightly acknowledge the only true God,<sup>4</sup> trust in Him alone,<sup>5</sup> with all humility<sup>6</sup> and patience<sup>7</sup> expect all good from Him only,<sup>8</sup> and love,<sup>9</sup> fear,<sup>10</sup> and

honor<sup>11</sup> Him with my whole heart; so as rather to renounce all creatures than to do the least thing against His will.<sup>12</sup>

[1] 1 Cor. 10:7, 14. [2] Lev. 19:31; Deut. 18:10–12. [3] Matt. 4:10; Rev. 19:10; 22:8–9. [4] Jn. 17:3. [5] Jer. 17:5. [6] 1 Pet. 5:5–6. [7] Heb. 10:36; Col. 1:10b–11; Rom. 5:3–4; 1 Cor. 10:10. [8] Ps. 104:27–30; Isa. 45:6b–7; Jas. 1:17. [9] Deut. 6:5. [10] Deut. 6:2; Ps. 111:10; Prov. 9:10; Matt. 10:28. [11] Deut. 10:20. [12] Matt. 5:29–30; 10:37; Acts 5:29.

95. What is idolatry?

Idolatry is to conceive or have something else in which to place our trust instead of, or besides, the one true God who has revealed Himself in His Word.<sup>1</sup>

[1] Eph. 5:5; Phil. 3:19; Eph. 2:12; Jn. 2:23; 2 Jn. 1:9; Jn. 5:23; \*Ps. 81:8–9; \*Matt. 6:24; Ps. 62:5–7 \*Ps. 73:25–26.

96. What does God require in the second commandment?

That we in no way make any image of God,<sup>1</sup> nor worship Him in any other way than He has commanded us in His Word.<sup>2</sup>

[1] Deut. 4:15–19; Isa. 40:18, 25. Rom. 1:22–24; Acts 17:29. [2] 1 Sam. 15:23; Deut. 12:30–32; Matt. 15:9; \*Deut. 4:23–24; \*Jn. 4:24.

97. May we not make any image at all?

God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping of any likeness of them, either to worship them or to serve God by them.<sup>1</sup>

[1] Ex. 23:24–25; 34:13–14; Deut. 7:5; 12:3; 16:22; 2 Kgs. 18:4; \*Jn. 1:18.

98. But may not pictures be tolerated in churches as books for the people?

No, for we should not be wiser than God, who will not have His people taught by dumb idols,<sup>1</sup> but by the lively preaching of His Word.<sup>2</sup>

[1] Jer. 10:8; Hab. 2:18–19. [2] 2 Pet. 1:19; 2 Tim. 3:16–17; Rom. 10:17.

99. What is required in the third commandment?

That we must not by cursing,<sup>1</sup> or by false swearing,<sup>2</sup> nor yet by unnecessary oaths,<sup>3</sup> profane or abuse the name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in summary, that we use the holy name of God in no other way than with fear and

reverence,<sup>4</sup> so that He may be rightly confessed<sup>5</sup> and worshiped<sup>6</sup> by us, and be glorified in all our words and works.<sup>7</sup>

[1] Lev. 24:10–16. [2] Lev. 19:12. [3] Matt. 5:37; Jas. 5:12. [4] Isa. 45:23. [5] Matt. 10:32. [6] 1 Tim. 2:8. [7] Rom. 2:24; 1 Tim. 6:1; Col. 3:16–17; \*1 Pet. 3:15.

100. Is the profaning of God's name, by swearing and cursing, so grievous a sin that His wrath is kindled against those also who do not help as much as they can to hinder and forbid it?

Yes, truly,<sup>1</sup> for no sin is greater and more provoking to God than the profaning of His name; wherefore He even commanded it to be punished with death.<sup>2</sup>

[1] Lev. 5:1 [2] Lev. 24:15–16; \*Lev. 19:12; \*Prov. 29:24–25.

101. But may we swear reverently by the name of God?

Yes, when the magistrate requires it, or when it may be needful otherwise, to maintain and promote fidelity and truth to the glory of God and our neighbor's good; for such an oath is grounded in God's Word,<sup>1</sup> and therefore was rightly used by the saints in the Old and New Testaments.<sup>2</sup>

[1] Deut. 10:20; Isa. 48:1; Heb. 6:16. [2] Gen. 21:24; 31:53–54; Josh. 9:15, 19; 1 Sam. 24:22; 1 Kgs. 1:29; Rom. 1:9.

102. May we swear by "the saints" or by any other creatures?

No, for a lawful oath is a calling upon God, that He, as the only searcher of hearts, may bear witness to the truth, and punish me if I swear falsely;<sup>1</sup> which honor is due to no creature.<sup>2</sup>

[1] 2 Cor. 1:23. [2] Matt. 5:34–36; \*Jer. 5:7; \*Isa. 65:16.

103. What does God require in the fourth commandment?

In the first place, God wills that the ministry of the Gospel and schools be maintained,<sup>1</sup> and that I, especially on the day of rest, diligently attend church<sup>2</sup> to learn the Word of God,<sup>3</sup> to use the holy sacraments,<sup>4</sup> to call publicly upon the Lord,<sup>5</sup> and to give Christian alms.<sup>6</sup> In the second place, that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath.<sup>7</sup>

[1] Tit. 1:5; 1 Tim. 3:14–15; 4:13–14; 5:17; 1 Cor. 9:11, 13–14. [2] 2 Tim. 2:2, 15; Ps. 40:10–11; 68:26; Acts 2:42, 46. [3] 1 Cor. 14:19, 29, 31. [4] 1 Cor. 11:33. [5] 1 Tim. 2:1–2, 8–10; 1 Cor. 14:16. [6] 1 Cor. 16:2. [7] Isa. 66:23; \*Gal. 6:6; \*Acts 20:7; Heb. 4:9–10.

### **Homework**

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