

Heidelberg Catechism Spring 2020 Week 5

God the Son

If you believe what you like in the gospel and reject what you don't like in the gospel, it's not the gospel you believe, it's yourself. ~Augustine

Lesson Objective: We will learn about the second person in the Godhead. Who Jesus is. His life on earth. His death, burial, and ascension, and where His current place is in the universe.

Opening/Review

"When God buildeth, He casteth all down first. He is no patcher." ~William Tyndale

Lesson

29. Why is the Son of God called "Jesus," that is, Savior?

Because He saves us from all our sins,¹ and because salvation is not to be sought or found in any other.²

[1] Matt. 1:21; Heb. 7:25. [2] Acts 4:12; *Lk. 2:10–11.

30. Do those also believe in the only Savior Jesus, who seek their salvation and welfare from "saints," themselves, or anywhere else?

No; although they make their boast of Him, yet in their deeds they deny the only Savior Jesus;¹ for either Jesus is not a complete Savior, or they who by true faith receive this Savior, must have in Him all that is necessary to their salvation.²

[1] 1 Cor. 1:13, 30–31; Gal. 5:4. [2] Isa. 9:7; Col. 1:20; 2:10; Jn. 1:16; *Matt. 23:28.

31. Why is He called "Christ," that is, Anointed?

Because He is ordained of God the Father and anointed with the Holy Spirit¹ to be our chief Prophet and Teacher,² who has fully revealed to us the secret counsel and will of God concerning our redemption;³ and our only High Priest,⁴ who by the one sacrifice of His body, has redeemed us, and ever lives to make intercession for us with the Father;⁵ and our eternal King, who governs us by His Word and Spirit, and defends and preserves us in the redemption obtained for us.⁶

[1] Heb. 1:9. [2] Deut. 18:15; Acts 3:22. [3] Jn. 1:18; 15:15. [4] Ps. 110:4; Heb. 7:21. [5] Rom. 5:9–10. [6] Ps. 2:6; Lk. 1:33; Matt. 28:18; *Isa. 61:1–2; *1 Pet. 2:24; *Rev. 19:16.

32. But why are you called a Christian?

Because by faith I am a member of Christ¹ and thus a partaker of His anointing,² in order that I also may confess His Name,³ may present myself a living sacrifice of thankfulness to Him,⁴ and with a

free conscience may fight against sin and the devil in this life,⁵ and hereafter in eternity reign with Him over all creatures.⁶

[1] Acts 11:26; 1 Jn. 2:27; *1 Jn. 2:20. [2] Acts 2:17. [3] Mk. 8:38. [4] Rom. 12:1; Rev. 5:8, 10; 1 Pet. 2:9; Rev. 1:6. [5] 1 Tim. 1:18–19. [6] 2 Tim. 2:12; *Eph. 6:12; *Rev. 3:21.

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

Because Christ alone is the eternal, natural Son of God,¹ but we are children of God by adoption, through grace, for His sake.²

[1] Jn. 1:14, 18. [2] Rom. 8:15–17; Eph. 1:5–6; *1 Jn. 3:1.

34. Why do you call Him "our Lord"?

Because not with silver or gold, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the devil, to be His own.¹

[1] 1 Pet. 1:18–19; 2:9; 1 Cor. 6:20; 7:23; *Acts 2:36; *Tit. 2:14; *Col. 1:14.

35. What is the meaning of "conceived by the Holy Spirit, born of the virgin Mary"?

That the eternal Son of God, who is¹ and continues true and eternal God,² took upon Himself the very nature of man, of the flesh and blood of the virgin Mary,³ by the operation of the Holy Spirit;⁴ so that He might also be the true seed of David,⁵ like unto His brethren in all things,⁶ except for sin.⁷

[1] Jn. 1:1; Rom. 1:3–4. [2] Rom. 9:5. [3] Gal. 4:4; Jn. 1:14. [4] Matt. 1:18–20; Lk. 1:35. [5] Ps. 132:11. [6] Phil. 2:7. [7] Heb. 4:15; *1 Jn. 5:20.

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

That He is our Mediator,¹ and with His innocence and perfect holiness covers, in the sight of God, my sin, wherein I was conceived.²

[1] Heb. 2:16–17. [2] Ps. 32:1; *1 Jn. 1:9.

37. What do you understand by the word "suffered"?

That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race;¹ in order that by His suffering, as the only atoning sacrifice,² He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness, and eternal life.

[1] 1 Pet. 2:24; Isa. 53:12. [2] 1 Jn. 2:2; 4:10; Rom. 3:25–26; *Ps. 22:14–16; *Matt. 26:38; *Rom. 5:6.

38. Why did He suffer “under Pontius Pilate” as judge?

That He, being innocent, might be condemned by the temporal judge,¹ and thereby deliver us from the severe judgment of God, to which we were exposed.²

[1] Acts 4:27–28; Lk. 23:13–15; Jn. 19:4. [2] Ps. 69:4; 2 Cor. 5:21; *Matt. 27:24.

39. Is there anything more in His having been “crucified” than if He had suffered some other death?

Yes, for thereby I am assured that He took upon Himself the curse which lay upon me,¹ because the death of the cross was accursed of God.²

[1] Gal. 3:13–14. [2] Deut. 21:22–23; *Phil. 2:8.

40. Why was it necessary for Christ to suffer “death”?

Because the justice and truth¹ of God required that satisfaction for our sins could be made in no other way than by the death of the Son of God.²

[1] Gen. 2:17. [2] Heb. 2:9; *Rom. 6:23.

41. Why was He “buried”?

To show thereby that He was really dead.¹

[1] Matt. 27:59–60; Jn. 19:38–42; Acts 13:29.

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

Our death is not a satisfaction for our sin, but only a dying to sin and an entering into eternal life.¹

[1] Jn. 5:24; Phil. 1:23; Rom. 7:24–25.

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

That by His power our old man is with Him crucified, slain, and buried;¹ so that the evil lusts of the flesh may no more reign in us,² but that we may offer ourselves unto Him a sacrifice of thanksgiving.³

[1] Rom. 6:6–8; Col. 2:12. [2] Rom. 6:12. [3] Rom. 12:1; *2 Cor. 5:15.

44. Why is it added: "He descended into hell"?

That in my greatest temptations I may be assured that Christ my Lord, by His inexpressible anguish, pains, and terrors, which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell.¹

[1] Isa. 53:10; Matt. 27:46; *Ps. 18:5; 116:3.

45. What benefit do we receive from the "resurrection" of Christ?

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which He has obtained for us by His death.¹ Second, by His power we are also now raised up to a new life.² Third, the resurrection of Christ is to us a sure pledge of our blessed resurrection.³

[1] 1 Cor. 15:15,17, 54–55. Rom. 4:25; 1 Pet. 1:3–4, 21. [2] Rom. 6:4; Col. 3:1–4; Eph. 2:5. [3] 1 Cor. 15:12; Rom. 8:11; *1 Cor. 15:20–21.

46. What do you understand by the words "He ascended into heaven"?

That Christ, in the sight of His disciples, was taken up from the earth into heaven,¹ and continues there in our behalf² until He shall come again to judge the living and the dead.³

[1] Acts 1:9; Matt. 26:64; Mk. 16:19; Lk. 24:51. [2] Heb. 4:14; 7:24–25; 9:11; Rom. 8:34. Eph. 4:10. [3] Acts 1:11; Matt. 24:30; *Acts 3:20–21.

47. But is not Christ with us even unto the end of the world, as He has promised?¹

Christ is true man and true God. According to His human nature He is now not on earth,² but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us.³

[1] Matt. 28:20. [2] Matt. 26:11; Jn. 16:28; 17:11. [3] Jn. 14:17–18; 16:13; Eph. 4:8; Matt. 18:20; *Heb. 8:4.

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

Not at all, for since the Godhead is incomprehensible and everywhere present,¹ it must follow that the same is not limited with the human nature He assumed, and yet remains personally united to it.²

[1] Acts 7:49; Jer. 23:24. [2] Col. 2:9; Jn. 3:13; 11:15; Matt. 28:6; *Jn. 1:48.

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

First, that He is our Advocate in the presence of His Father in heaven.¹ Second, that we have our flesh in heaven as a sure pledge, that He as the Head, will also take us, His members, up to Himself.² Third, that He sends us His Spirit as an earnest,³ by whose power we seek those things which are above, where Christ sits at the right hand of God, and not things on the earth.⁴

[1] 1 Jn. 2:1; Rom. 8:34. [2] Jn. 14:2; 20:17; Eph. 2:6. [3] Jn. 14:16; Acts 2:33; 2 Cor. 5:5. [4] Col. 3:1; *Jn. 14:3; *Heb. 9:24.

50. Why is it added: "And sits at the right hand of God"?

Because Christ ascended into heaven for this end, that He might there appear as the Head of His Church,¹ by whom the Father governs all things.²

[1] Eph. 1:20–23; Col. 1:18. [2] Jn. 5:22; *1 Pet. 3:22; *Ps. 110:1.

51. What does this glory of Christ, our Head, profit us?

First, that by His Holy Spirit He pours out heavenly gifts upon us, His members;¹ then, that by His power He defends and preserves us against all enemies.²

[1] Eph. 4:10–12. [2] Ps. 2:9; Jn. 10:28–30; *1 Cor. 15:25–26; *Acts 2:33.

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

That in all my sorrows and persecutions, I, with uplifted head, look for the very One who offered Himself for me to the judgment of God, and removed all curse from me, to come as Judge from heaven,¹ who shall cast all His and my enemies into everlasting condemnation,² but shall take me with all His chosen ones to Himself into heavenly joy and glory.³

[1] Lk. 21:28; Rom. 8:23–24; Phil. 3:20–21; Tit. 2:13. [2] 2 Thess. 1:6, 10; 1 Thess. 4:16–18; Matt. 25:41. [3] *Acts 1:10–11; *Heb. 9:28.

Application

A worldview has 4 spokes. A worldview wheel. Two of the spokes are propositional and two of them are enacted. All of them must be attached to the axle who is Christ. The two propositional spokes are catechesis (how you teach your children to answer the question, what do you believe) and narrative. And the two enacted spokes are lifestyle and symbolism/ritual (Nonverbal ways to communicate your worldview). ~Douglas Wilson

Notes:

Homework

Memorize Q & A #32.

But why are you called a Christian?

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

Resources

Heidelberg Catechism, 2011 Modern English Version

Valley of Vision by Arthur Bennet