

## Catechism Questions & Proofs

Q. 96: What is the Lord's Supper?

A: The Lord's Supper is a sacrament in which the bread and the wine are given and received as Christ directed to proclaim His death. Those who receive the Lord's Supper in the right way share in His body and blood with all His benefits, not merely physically, but by faith. They also become spiritually stronger and grow in grace.

- John 6:48-50: I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die.

Q. 97: What is the right way to receive the Lord's Supper?

A: The right way to receive the Lord's Supper is to examine whether we discern the Lord's body, whether our faith feeds on Him, and whether we have repentance, love, and a new obedience -- so that we may not receive it in the wrong way and eat and drink judgment on ourselves.

- 1 Corinthians 11:27: Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

Q. 98: What is prayer?

A: Prayer is offering our desires to God in the name of Christ for things that agree with His will, confessing our sins, and thankfully recognizing His mercies.

- Hebrews 10:19-22: Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great

priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Q. 99: What must direct our prayers?

A: The whole word of God, but especially the Lord's prayer, which Christ taught His disciples, directs our prayers.

- Matthew 6:5-6: And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

Q. 100: What does the beginning of the Lord's Prayer teach us?

A: The beginning of the Lord's Prayer (Our Father in heaven) teaches us to draw near to God with completely holy reverence and confidence, as children to a father who is able and ready to help us. It also teaches us that we should pray with and for others.

- Matthew 7:11: If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

Q. 101: For what do we pray in the first request?

A: In the first request (hallowed by Your name) we pray that God will enable us and others to glorify and honor His name in everything we do, and that He will work out everything to His own glory.

- Romans 11:33 & 36: Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments

and how inscrutable his ways! For from Him and through Him and to Him are all things. To Him be glory forever. Amen.

Q. 102: For what do we pray in the second request?

A: In the second request (Your kingdom come), we pray that Satan's kingdom may be destroyed, that the kingdom of grace may be advanced (with ourselves and others brought into and kept in it), and that the kingdom of glory may come quickly.

- 1 John 3:8: Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

Q. 103: For what do we pray in the third request?

A: In the third request (Your will be done on earth as it is in heaven) we pray that by His grace God would give us the capability and the will to know, obey, and submit to His will in everything, as the angels do in heaven.

- Matthew 7:21: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter."

Q. 104: For what do we pray in the fourth request?

A: In the fourth request (Give us today our daily bread), we pray that we may receive an adequate amount of the good things in this life as a free gift of God and that with them we may enjoy His blessing.

- Psalm 81:8-10: Hear, O my people, while I admonish you! O Israel, if you would but listen to me! There shall be no strange god among you; you shall not bow down to a foreign god. I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it!

Q. 105: For what do we pray in the fifth request?

A: In the fifth request (Forgive us our debts as we also forgive our debtors), encouraged by God's grace which makes it possible for us to sincerely forgive others, we pray that through Christ's work on the cross God would freely pardon all of our sins.

- 1 John 1:8-9: If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Q. 106: For what do we pray in the sixth request?

A: In the sixth request (And lead us not into temptation, but deliver us from the evil one), we pray that God would either keep us from being tempted or support and deliver us when we are tempted.

- 1 Corinthians 10:13: No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability but with the temptation he will also provide the way of escape, that you may be able to endure it.

Q. 107: What does the conclusion of the Lord's Prayer teach us?

A: The conclusion of the Lord's Prayer (for yours is the kingdom and the power and the glory forever) teaches us to be encouraged only by God in our prayers and to praise Him by acknowledging that kingdom, power, and glory are His. To show that we want to be heard and have confidence that we are, we say *Amen*.

## Isaiah 55

“Come, everyone who thirsts,  
Come to the waters;  
And he who has no money,  
Come, buy and eat!  
Come, buy wine and milk  
Without money and without price.  
Why do you spend your money for that which is not bread,  
And your labor for that which does not satisfy?  
Listen diligently to me, and eat what is good,  
And delight yourselves in rich food.  
Incline your ear, and come to me;  
Hear, that your soul may live;  
And I will make with you an everlasting covenant,  
My steadfast, sure love for David.  
Behold, I made him a witness to the peoples,  
A leader and commander for the peoples.  
Behold, you shall call a nation that you do not know,  
And a nation that did not know you shall run to you,  
Because of the Lord your God, and of the Holy One of Israel,  
For he has glorified you.

Seek the Lord while he may be found;  
Call upon him while he is near;  
Let the wicked forsake his way,  
And the unrighteous man his thoughts;  
Let him return to the Lord, that he may have compassion on him,  
And to our God, for he will abundantly pardon.  
For my thoughts are not your thoughts,  
Neither are your ways my ways, declares the Lord.  
For as the heavens are higher than the earth,

So are my ways higher than your ways  
And my thoughts than your thoughts.

For as the rain and the snow come down from heaven  
And do not return there but water the earth,  
Making it bring forth and sprout,  
Giving seed to the sower and bread to the eater,  
So shall my word be that goes out from my mouth;  
It shall not return to me empty,  
But it shall accomplish that which I purpose  
And shall succeed in the thing for which I sent it.

For you shall go out in joy  
And be led forth in peace;  
The mountains and the hills before you  
Shall break forth into singing,  
And all the trees of the field shall clap their hands.  
Instead of the thorn shall come up the cypress;  
Instead of the brier shall come up the myrtle;  
And it shall make a name for the Lord,  
An everlasting sign that shall not be cut off.

## Romans 8

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.

You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs -- heirs of God

and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who

died -- more than that, who was raised -- who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written,

“For your sake we are being killed all  
the day long;

We are regarded as sheep to be slaughtered.”

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, not height nor depth, not anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.