

# Discipleship...



TRAINING FAITHFUL  
MEN & WOMEN  
TO DO MINISTRY

## The Rare & Missing Jewel of Catechesis: Part One

One of the great visual parables of the New Testament is the parable of the lost coin. It is included in a string of parables about lost things. Jesus was trying by means of these visual parables to show something of God's delight over the repentance of lost sinners. Let me read just two verses to you and as I do let them paint in your mind a visual picture, a visual picture of a woman whose face is streaked with dust and sweat, whose hair is disheveled and who is holding her newly found coin up in the sunlight gazing on it with a beaming countenance.

<sup>NIV</sup> **Luke 15:8**...Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? <sup>9</sup> And when she finds it, she calls her friends and neighbors together and says, '**Rejoice with me; I have found my lost coin.**'

Now, you may be thinking that that seems like a lot of fuss over a lost coin. If that's what you are thinking it is probably because you are the product of a culture where the most valuable coin you can think of is a quarter or if you are older like me, perhaps even an old fashioned silver dollar. But I think the text has something more valuable in mind. I think it has in mind one of the woman's original ten dowry coins and if that is what is being pictured it would have had not only monetary worth but great sentimental value as well.<sup>1</sup>

Let me see if I can contemporize the story for you.

When we first moved into our house, my wife called me at work one day in a state of complete hysteria. I thought for moment, really thought for moment, that one of our parents had died or perhaps our son had been seriously hurt. After a bit, I finally understood what it was that had so upset her. My wife had been washing dishes and her ring had slipped off her finger gone down the kitchen

drain. She had tried to fish it out, to no avail, and had managed in the process to work herself up to a state of complete hysteria; she had what we now days affectionately call a **“meltdown”**.

Anyway, I rushed home and when I got there I found her sitting in our kitchen staring at the sink devastated over the loss of something that to her was much more precious than an idiot like me will ever understand. Anyway, I got down on my knees, opened the kitchen cabinet, flipped over on my back under the sink, undid the trap, turned it up in my hand and watched her ring drop out undamaged. My wife leapt out of her chair and landed on my chest darn near breaking my back. Then, in a motion that was much too fast to be observed by the human eye, she snatched the ring out of my hand, polished it, put it on her finger, dried her eyes, brushed her hair, put on lipstick, gave me a hug, and began to telephone her mother and sisters to tell them what a heroic figure I was. Now she did all that even before I was able to get out from under the sink.

**You see something precious that had been lost was found and the finding in and of itself was cause for great joy.**

Now, what I want to propose for you this morning is that **“catechesis”** or the **“art of instructing our children by means of the catechism”** is one of the two or three most precious gems in the crown of the Reformed Church and that it too has been mostly lost. Only, there is one important difference between the lostness of catechetical instruction and this poor woman’s coin or my wife’s ring and this is it. Not many people know it has gone missing.

Now, because that is true, I want over the next to weeks to try to do four things for you:

- I want to explain what **“catechesis”** is.
- I want to demonstrate its biblical basis.
- I want to talk about the history of catechesis in the Reformed church.
- I want to talk specifically about how you might implement and participate in catechesis in your own life and in your church.

Now, I don’t want you to have any doubt about my motivation. My heart’s desire is that you will become hysterical (that may be too strong...perhaps distressed is a better word) over the loss of this wonderful jewel and that you will find little or no rest until you begin to search it out and discover it for

yourself and put it into practice in your life. That's my goal...that's my hope...that's my prayer.

Now first of all, **“What do I mean when I use the word ‘catechize’?”** The word **“catechize”** is a verb and it comes from the Greek word **κατηχέω**. Originally it meant **“to teach or instruct using the mouth.”**<sup>2</sup> Sometimes such instruction involved the use of questions and answers; sometimes it did not.

Now, there are three or four related words that are derived from **κατηχέω** that you ought to know as well. Those words are:

- catechize...means to teach or instruct using a catechism
- catechism...a catechism, is a body of material, usually in a question and answer form. It constitutes what is being taught
- catechesis...is the art or science of catechizing someone
- catechumen...is the person being catechized
- catechist...a person who catechizes others

The word **κατηχέω** is used seven times in the New Testament and though I have no intention of looking at each of the seven times, I thought we might take a brief look at two examples so you can get a sense of how the word is used in the Bible.<sup>3</sup>

<sup>NIV</sup> **Acts 18:24**...Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. <sup>25</sup> He had been instructed (**κατηχέω**) in the way of the Lord, and he spoke with great fervor and taught (**διδάσκω**) about Jesus accurately, though he knew only the baptism of John. <sup>26</sup> He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained (**ἐκτίθεμαι**) to him the way of God more adequately.

<sup>NIV</sup> **Luke 1:3**...Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, <sup>4</sup> so that you may know the certainty of the things you have been taught (**κατηχέω**).

Do you see how the word was used? It seems as if there was a specific body of material that was taught to converts. We don't know, of course, exactly what that entailed but we know the Christian faith had an intellectual or theological

content. That is easy to see in the case of Apollos there is Acts 18 and it is just as easy to see I think in the case of Theophilus.

But that shouldn't be too much of a surprise. The theme of teaching others permeates the Bible and the theme of teaching specific things is just about as pervasive. I think this oft repeated theme of teaching others forms a solid basis for the discipline of catechizing our children and new converts alike. You can see that pretty clearly in Exodus 12:25 where Moses reminds the Israelites to use the Passover to instruct their children.

**<sup>NIV</sup> Exodus 12:25**...When you enter the land that the LORD will give you as he promised, observe this ceremony. <sup>26</sup> **And when your children ask you, 'What does this ceremony mean to you?'** <sup>27</sup> then tell them, **'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'**" Then the people bowed down and worshiped.

Notice how Moses instructs the Israelites to make use of their children's natural curiosity. And it is the same thing in Exodus 13:14.

**<sup>NIV</sup> Exodus 13:14**...In days to come, when your son asks you, **'What does this mean?'** say to him, **'With a mighty hand the LORD brought us out of Egypt, out of the land of slavery.'**

Deuteronomy 6:20 does the same thing though it is not concerned with the Passover but with the Law of God.

**<sup>NIV</sup> Deuteronomy 6:20**...In the future, when your son asks you, **"What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?"** <sup>21</sup> tell him: **"We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand."**

And in Joshua 4:6, Joshua commands the Israelites to stack up stones they had collected while passing over the Jordan River simply to create a visual lesson or memorial to teach future generations.

**<sup>NIV</sup> Joshua 4:6**...the future, when your children ask you, **'What do these stones mean?'** <sup>7</sup> tell them that the flow of the Jordan was cut off before the ark of the covenant of the LORD. When it crossed the Jordan, the waters

of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever.

Now here is my point. **The Lord commanded and expected the Israelites to instruct their children. He expected the Israelites to use holy days and holy objects and even perpetual memorials to instruct their children regarding their God.** Of course, in the passages I have cited the instruction seems to be fairly accidental or spontaneous in nature. That is, the passages I have cited seem to be saying, **"If an opportunity comes up, make the most of it to instruct your children."** And we ought to do that still. We ought to be watching for object lessons to teach our children and we ought to be quick to draw spiritual and theological conclusions from the world around us.

**But the command for the Israelites to instruct people under their charge concerning their faith is actually much more direct than that. You can see that, I think, especially in Deuteronomy 4-6.**

In Deuteronomy 4:5-6, God commanded the Israelites to teach the surrounding nations using their own lawful behavior and their own spiritual wisdom.

<sup>NIV</sup> **Deuteronomy 4:5...**See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. <sup>6</sup> **Observe them carefully, for this will show your wisdom and understanding to the nations,** who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."

In Deuteronomy 4:9-10, he reminds the Israelites to remember what they know and to teach it to their children.

<sup>NIV</sup> **Deuteronomy 4:9...**Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them. <sup>10</sup> Remember the day you stood before the LORD your God at Horeb, when he said to me, **"Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."**

In chapter 6, the admonition is expanded and specifically directed toward their children.

<sup>NIV</sup> **Deuteronomy 6:1**...These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, <sup>2</sup> so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. <sup>3</sup> Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you. <sup>4</sup> Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength. <sup>6</sup> These commandments that I give you today are to be upon your hearts. <sup>7</sup> Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>8</sup> Tie them as symbols on your hands and bind them on your foreheads. <sup>9</sup> Write them on the doorframes of your houses and on your gates. <sup>10</sup> When the LORD your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you-- a land with large, flourishing cities you did not build, <sup>11</sup> houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant-- then when you eat and are satisfied, <sup>12</sup> be careful that you do not forget the LORD, who brought you out of Egypt, out of the land of slavery.

Now, if you don't get anything else I say today please get this. God was asking the Israelites to do more than accidentally or spontaneously teach their children about Him and His law. Look at this list starting in verse 7.

Impress (שָׁנַן...means to repeat, to whet, to sharpen<sup>4</sup>)them on your children. (Let your instruction be passionate.)

Talk about them (Let your instruction be verbal.)

when you sit at home (Let instruction occur at home.)

when you walk along the road, (Let instruction occur as you travel & work.)

when you lie down (Let God's law help you evaluate your day.)

when you get up. (Let God's law help you start and plan your day.)

Tie them (Let your instruction be continual.)

as symbols on your hands (Let them govern your actions.)

bind them on your foreheads. (Let them govern your thoughts.)

Write them

on the doorframes of your houses (Let them govern your actions at home.)

on your gates. (Let them govern your actions out in the world.)

Now let me ask you does that seem accidental or spontaneous to you or does that seem purposed? Well let's see.

They were to teach something specific...*These commands, decrees and laws...*

They were to teach some specific group...*your children and their children after them...*

They were to teach them for a specific period of time...*as long as you live...*

They were teach to them for a specific purpose...*that they may enjoy long life...*

They were to teach them relentlessly, faithfully and with passion...*impress them, write them, tie them...*

To me that seems purposed. And if you read on in Deuteronomy I think you find that it is purposed because the Lord wanted the Israelites to understand that every generation is only one generation away from apostasy or unbelief. Look for a moment at Deuteronomy 11:2ff.

**NIV Deuteronomy 11:2...**Remember today that your children were not the ones who saw and experienced the discipline of the LORD your God: his majesty, his mighty hand, his outstretched arm; <sup>3</sup> the signs he performed and the things he did in the heart of Egypt, both to Pharaoh king of Egypt and to his whole country; <sup>4</sup> what he did to the Egyptian army, to its horses and chariots, how he overwhelmed them with the waters of the Red Sea as they were pursuing you, and how the LORD brought lasting ruin on them. <sup>5</sup> It was not your children who saw what he did for you in the desert until you arrived at this place, <sup>6</sup> and what he did to Dathan and Abiram, sons of Eliab the Reubenite, when the earth opened its mouth right in the middle of all Israel and swallowed them up with their households, their tents and every living thing that belonged to them.

Now why does he say it wasn't their children that saw and experienced the mighty hand of the Lord? He says that because their generation had seen and experienced things no one else had ever seen. It was their responsibility to teach what they knew was true...to teach what they had experienced themselves. That theme is repeated one more time at the end of Deuteronomy in 31:12.

**NIV Deuteronomy 31:12...**Assemble the people-- men, women and children, and the aliens living in your towns-- so they can listen and learn to fear the LORD your God and follow carefully all the words of this law.

<sup>13</sup> Their children, who do not know this law, must hear it and learn to fear the LORD your God as long as you live in the land you are crossing the Jordan to possess."

You see people are prone to forget. I think the hymn writer has it right when he says:

*Prone to wander—Lord I feel it—  
Prone to Leave the God I love:  
Here's my heart, O take and seal it,  
Seal it for thy courts above.<sup>5</sup>*

In the same way, our children too are drawn to unbelief and we must diligently apply ourselves to instruct them while they are in our charge.

Now there are lots of places in the Old Testament where that sort of thing is illustrated. One place where it seems especially clear is Exodus 1:8. I think it is a remarkable example of irony in Exodus 1:8, when Moses writes that a new Pharaoh had risen in Egypt who did not remember Joseph (1:8). Because Moses then goes on to explain that not only had Pharaoh forgotten about Joseph but that the people of God had also forgotten who they were and who their God was. I think it is one of the saddest things in the Pentateuch where Moses has to ask at the burning bush, **"Now, Lord remind me who you are. I mean, when they ask who you are, what am I supposed to say? What shall I say is your name?"** In fact look at Exodus 3:10 and follow along as I read.

<sup>NIV</sup> **Exodus 3:10....**So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." <sup>11</sup> But Moses said to God, **"Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?"** <sup>12</sup> And God said, **"I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."** <sup>13</sup> Moses said to God, **"Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"** <sup>14</sup> God said to Moses, **"I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you'"** <sup>15</sup> God also said to Moses, **"Say to the Israelites, 'The LORD, the God of your fathers-- the God of Abraham, the God of Isaac and the God of Jacob-- has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation.**

You see there is a sense in which we must employ catechesis to remind generation after generation who God is and what He has done for His people.

Sometimes, the act of catechesis was intended to deter negative behavior. One example of that occurs in Numbers 16 when the ground opened up and swallowed the sons of Korah and God told Moses to take their bronze incense holders and to beat them flat and use them to cover over the altar so that in the future everyone would remember their rebellion and seek to avoid being rebellious themselves.

**NIV Numbers 16:40...**This was to remind the Israelites that no one except a descendant of Aaron should come to burn incense before the LORD, or he would become like Korah and his followers.

Sometimes, the act of catechesis was intended to promote positive behavior.

**NIV Micah 6:8...**He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

Regardless of whether catechetical instruction is positive or negative, I think the one thing that it is clear is that God wants His people to be constantly on the lookout for a way or a manner to teach future generations.

**NIV Psalm 78:5...**He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, <sup>6</sup> so the next generation would know them, even the children yet to be born, and they in turn would tell their children. <sup>7</sup> Then they would put their trust in God and would not forget his deeds but would keep his commands. <sup>8</sup> They would not be like their forefathers-- a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him.

You see the issue of catechesis in the Bible is to remember, to not forget what God has done. That theme of forgetting God and all that He has done for His people is always the root of all kinds of sin. You can see that in Judges 3:7.

**NIV Judges 3:7...**The Israelites did evil in the eyes of the LORD; **they forgot the LORD** their God and served the Baals and the Asherahs. <sup>8</sup> The anger of the LORD burned against Israel so that he sold them into the hands of

Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years.

You can see that in Judges 8:33.

<sup>NIV</sup> **Judges 8:33**... No sooner had Gideon died than the Israelites again prostituted themselves to the Baals. They set up Baal-Berith as their god and <sup>34</sup> **did not remember** who had rescued them from the hands of all their enemies on every side.

You can see that in Samuel 12:9.

<sup>NIV</sup> **1 Samuel 12:9**..."But **they forgot their God**; so he sold them into the hand of Sisera, the commander of the army of Hazor, and into the hands of the Philistines and the king of Moab, who fought against them.

And throughout the Old Testament, you find wonderful scenes of revival where God's people, who had forgotten their God, come face to face with the reality of His majesty and glory and perfection and turn back to Him.

**2 Kings 22:8**...Hilkiah the priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it... <sup>10</sup> Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king. <sup>11</sup> When the king heard the words of the Book of the Law, he tore his robes.

Now in that same story what happens next is that as Josiah listens and learns of God's expectation, he responds to God by reestablishing the Passover.

**2 Kings 23:22**...Not since the days of the judges who led Israel, nor throughout the days of the kings of Israel and the kings of Judah, had any such Passover been observed. <sup>23</sup> But in the eighteenth year of King Josiah, this Passover was celebrated to the LORD in Jerusalem.

You see catechesis is the tool that God's people use to instruct their children and their children's children after them concerning their God and what their God requires. 2 Kings 17:25 illustrates that very well, I think. In this particular passage the King of Assyria, relocated some of his captives into the land of Israel. Of

course, they did not know God or what God required but God quickly got their attention by sending in lions to kill them.

**NIV 2 Kings 17:25...**When they first lived there, they did not worship the LORD; so he sent lions among them and they killed some of the people. <sup>26</sup> It was reported to the king of Assyria: "**The people you deported and resettled in the towns of Samaria do not know what the god of that country requires. He has sent lions among them, which are killing them off, because the people do not know what he requires.**" <sup>27</sup> Then the king of Assyria gave this order: "**Have one of the priests you took captive from Samaria go back to live there and teach the people what the god of the land requires.**"

You see they were uncatechized. They didn't know who God was or what God wanted. Now what is remarkable is that that same idea comes up over and over again. It even comes up in the New Testament.

**NIV John 6:28...**Then they asked him, "**What must we do to do the works God requires?**" <sup>29</sup> Jesus answered, "**The work of God is this: to believe in the one he has sent.**"

And you know what, even though I am not going to talk about this until later, I think you should know that that is the exact structure of the Westminster Shorter Catechism. After two introductory questions, Question 3 asks this:

**Q. 3. What do the scriptures principally teach?**

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Now what is neat about that is that is how the rest of the Catechism is divided up. Questions 4-38 deal with who God is and Questions 39-107 deal with man's responsibility or duty to God.<sup>6</sup>

You see that is always the issue for believers. They must know and believe a certain content of truth and then they must live in light of that truth. The issue of content is stressed throughout the New Testament. You can see it in 2 Thessalonians 2:15.

**NIV 2 Thessalonians 2:15...**So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.

You can see it at least four times in 2 Timothy.

**NIV 2 Timothy 1:13**...What you heard from me, **keep as the pattern of sound teaching**, with faith and love in Christ Jesus. <sup>14</sup> Guard the good deposit that was entrusted to you-- guard it with the help of the Holy Spirit who lives in us.

**NIV 2 Timothy 2:2**...And the **things you have heard me say in the presence of many witnesses entrust** to reliable men who will also be qualified to teach others.

**NIV 2 Timothy 2:8**...**Remember** Jesus Christ, raised from the dead, descended from David. This is my gospel,

**NIV 2 Timothy 3:14**...But as for you, **continue in what you have learned and have become convinced of**, because you know those from whom you learned it, <sup>15</sup> and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup> All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, <sup>17</sup> so that the man of God may be thoroughly equipped for every good work.

You can see it in Jude.

**NIV Jude 1:3**...Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.

You can see it in 1 Timothy where it is almost presented in the form of a creed.

**NIV 1 Timothy 3:16**...Beyond all question, the mystery of godliness is great:  
He appeared in a body,  
was vindicated by the Spirit,  
was seen by angels,  
was preached among the nations,  
was believed on in the world,  
was taken up in glory.

You can see it in Ephesians 4 in the same fashion.

<sup>NIV</sup> **Ephesians 4:4**...There is one body and one Spirit—  
just as you were called to one hope when you were called--  
<sup>5</sup> one Lord,  
one faith,  
one baptism;  
<sup>6</sup> one God and Father of all, who is over all and through all and in all.

You see time and time again New Testament writers make the point that there are some things we ought to know. They emphasize that point repeatedly. Paul even uses a special word to draw our attention to the memorable, important issues.

<sup>NIV</sup> **1 Timothy 1:15**...Here is a **trustworthy saying** that deserves full acceptance: Christ Jesus came into the world to save sinners-- of whom I am the worst.

<sup>NIV</sup> **1 Timothy 3:1**...Here is a **trustworthy saying**: If anyone sets his heart on being an overseer, he desires a noble task.

<sup>NIV</sup> **1 Timothy 4:8**...For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. <sup>9</sup> This is a **trustworthy saying** that deserves full acceptance <sup>10</sup> (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

<sup>NIV</sup> **2 Timothy 2:11**...Here is a **trustworthy saying**: If we died with him, we will also live with him;

Now when we get down to Titus 3, Paul even tells us what to do with these trustworthy statements.

<sup>NIV</sup> **Titus 3:8**...This is a **trustworthy saying**. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

Now obviously, this passage says that what we know ought to effect how we live. Surely that means that we ought to teach our children both what to believe and what to do. I think only one passage is necessary to make the point.

<sup>NIV</sup> **Titus 2:12**...It (the grace of God) teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, <sup>13</sup> while we wait for the blessed hope-- the glorious appearing of our great God and Savior, Jesus Christ, <sup>14</sup> who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. <sup>15</sup> These, then, are the things (what Christ has done and what we ought to do in response) you should teach. Encourage and rebuke with all authority.

Then finally, that raises the question as to how long we are to teach these things. Are we to teach them and then forget them? I think the answer to that is, "No!"

<sup>NIV</sup> **2 Peter 1:12**...So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. <sup>13</sup> I think it is right to refresh your memory as long as I live in the tent of this body, <sup>14</sup> because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. <sup>15</sup> And I will make every effort to see that after my departure you will always be able to remember these things.

Now my purpose this morning has been to define what I mean by the word "catechize." It means to teach a body of material. I have also tried to show that there is not only a biblical basis for doing that but that there is a biblical command to do that. I have tried to argue that Bible even tells us what to teach and that what we are to teach must revolve around who God is, what God has done and what He requires.

Now next time I will talk about the practice of catechesis in church history and the practice of catechesis at this church.

Do you have any questions?

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<sup>1</sup> Leon Morris, *Luke: An Introduction and Commentary* in the Tyndale New Testament Commentary Series (Grand Rapids: William B. Eerdmans, 1974; reprinted 1988-9), 261-2.

<sup>2</sup> Henry George Liddell & Robert Scott, *A Greek-English Lexicon with 1968 Supplement* ed. by Henry Stuart Jones and Roderick McKenzie (Oxford: Clarendon Press, 1843; reprinted 1983), 927d.

<sup>3</sup> Archibald Alexander, *Catechetical Instruction* (From an internet article gleaned from one Alexander's books. The article is found at [www.reformedreader.org/cc/cainstruction.html](http://www.reformedreader.org/cc/cainstruction.html))

<sup>4</sup> R. Laird Harris, Gleason L. Archer Jr., & Bruce K. Waltke, *Theological Wordbook of the Old Testament Vol. 2* (Chicago: Moody Press, 1980; reprinted 1984), 943b.

<sup>5</sup> Robert Robinson & Asahel Nettleton, "Come Thou Fount of Every Blessing" in the *Trinity Hymnal Rev. Ed.* (Atlanta: Great Commission Press, 1990; reprinted 1991), 457.

<sup>6</sup> Doug Wilson, "The Westminster Shorter Catechism" from *Premise*, Vol. III. No. 5, June 6, 1996, 10.