

**19.20 BESKRYWINGSPUNT STREEKSINODE NOORDWES – KATEGISMUS (Art 124)**

**19.20 POINT OF DESCRIPTION REGIONAL SYNOD NORTH WEST – CATECHISM (Art 124)**

- A. Die Beskrywingspunt is gestel.  
The Point of description is tabled.
- B. **Besluit: Goedgekeur.**  
**Decision: Approved.**

**C. BESKRYWINGSPUNT / POINT OF DESCRIPTION**

<p><b>A. Beskrywingspunt</b> <b>Agtergrond</b> Met die opstel van die Rooi- en Blouboekies van die Heidelbergse Kategismus in 1928 (en geredigeer deur verskeie Sinodes) het daar sekere vrae van die Kategismus uitgeval.</p> <p><b>1. Beskrywingspunt 1</b> Die vraagnommers van die Rooi en Blou Boekies van die Kategismus word gesinkroniseer met dié van die Kategismus in die Psalmboek. <b>Motivering:</b> By huiskatkasie, katkasiehandleidings en selfs in die prediking uit die Kategismus is die nommering van die Rooi en Blou boekies verwarrend.</p> <p><b>2. Beskrywingspunt 2</b> Die vrae wat in die opstel van die Rooi en Blou Boekies van die Kategismus uitgeval het, word ingevoeg. <b>Motivering:</b> Die uitlaat van die vrae is nie gemotiveerd nie en laat 'n leemte. Die volgende vrae het uitgeval:</p>	<p><b>A. Point of description</b> <b>History</b> With the compilation of the Red and Blue Books of the Heidelberg Catechism in 1928 (and edited by various Synods) some questions of the Catechism fell away.</p> <p><b>1. Point of description 1</b> The question numbers of the Red and Blue books of the Catechism are synchronised with the Catechism is the Psalter. <b>Motivation:</b> With home catechism, catechism manuals and even in sermons from the Catechism the numbering of the Red and Blue books is confusing.</p> <p><b>2. Point of description 2</b> The questions that fell away with the compilation of the Red and Blue books of the Catechism are added. <b>Motivation:</b> There is no motivation for the omission and it leaves a void. The following questions fell away:</p>
<b>Rooi boekie / Red Book</b>	<b>Blou boekie / Blue Book</b>
48	48
51	51
67	67
73	73
80	
98	98

**2.1 Vraag en Antwoord 48**

<b>Psalmboek / Psalter</b>	<b>Rooiboekie / Red Book</b>	<b>Blouboekie / Blue Book</b>
Vraag: Maar as die mensheid nie oral is waar die Godheid is nie, word die twee nature in Christus dan nie van mekaar geskei nie?	Vraag: As Christus as mens in die hemel is, maar as God oral, skei ons dan nie die mens-wees en God-wees nie?	Vraag: As Christus as mens in die hemel is, maar as God oral, skei ons dan nie die mens-wees en God-wees nie?

<p>Antwoord: Nee, glad nie. Die Godheid kan immers deur niks ingeperk word nie en is orals teenwoordig<sup>1</sup>. Hieruit moet volg dat die Godheid wel buite sy aangenome mensheid is, maar tog ook daarin is en persoonlik daarmee verenig bly.</p> <p>1 Jeremia 23:24; Handelinge 7:49</p> <p>2 Matteus 28:6; Johannes 3:13; Johannes 11:15; Kolossense 2:9</p>	<p>Antwoord: Nee. Sy menswees kan nie sy Godwees vashou sodat Hy nie oral kan wees nie.</p>	<p>Antwoord: Nee. Sy menswees kan nie sy Godwees vashou sodat Hy nie oral kan wees nie. Hy was altyd God en die menswees het Hy aangeneem</p>
<p>Question: But are the two natures in Christ not separated from each other if His human nature is not present wherever His divinity is?</p> <p>Answer: Not at all, for His divinity has no limits and is present everywhere.[1] So it must follow that His divinity is indeed beyond the human nature which He has taken on and nevertheless is within this human nature and remains personally united with it.[2]</p> <p>1 Jeremiah 23:24; Acts 7:49</p> <p>2 Mathew 28:6; John 3:13; John 11:15; Colossians 2:9</p>	<p>Question: If Christ as man is in heaven, but everywhere as God, do we not separate his human and godly nature?</p> <p>Answer: No. His human nature cannot contain his godly nature, keeping Him from being everywhere.</p>	<p>Question: If Christ as man is in heaven, but everywhere as God, do we not separate his human and godly nature?</p> <p>Answer: No. His human nature cannot contain his godly nature, keeping Him from being everywhere. He has always been God, and He has taken on the human nature.</p>

*Vraag en Antwoord 51*

<b>Psalmboek / Psalter</b>	<b>Rooiboekie / Red Book</b>	<b>Blouboekie / Blue Book</b>
<p>Vraag: Watter nut bring hierdie heerlijkheid van ons Hoof Christus vir ons?</p> <p>Antwoord: Ten eerste dat Hy deur sy Heilige Gees die hemelse gawes in ons, sy lede, uitstort<sup>1</sup>. Ten tweede dat Hy ons met sy mag teen alle vyande beskerm en bewaar<sup>2</sup>.</p> <p>1 Handelinge 2:33; Efesiërs 4:8</p> <p>2 Psalm 2:9; Psalm 110:1-2; Johannes 10:28; Efesiërs 4:8</p>	<p>Vraag: Hoekom is dit vir ons goed dat Christus as Hoof verheerlik is?</p> <p>Antwoord:</p> <p>1 Hy gee aan ons die hemelse gawes.</p> <p>2 Hy beskerm en bewaar ons.</p>	<p>Vraag: Hoekom is dit vir ons goed dat Christus as Hoof verheerlik is?</p> <p>Antwoord:</p> <p>1 Hy gee aan ons as lidmate die hemelse gawes</p> <p>2 Hy beskerm en bewaar ons teen al die bose magte.</p>

<p>Question: How does the glory of Christ, our Head, benefit us?</p> <p>Answer: First, by His Holy Spirit He pours out heavenly gifts upon us, His members. [1] Second, by His power He defends and preserves us against all enemies. [2].</p> <p>1 Acts 2:33; Ephesians 4:8</p> <p>2 Psalm 2:9; Psalm 110:1-2; John 10:28; Ephesians 4:8</p>	<p>Question: What does it mean for us that Christ is glorified as our Head?</p> <p>Answer:</p> <p>1 He gives us heavenly gifts.</p> <p>2 He protects and keeps us safe.</p>	<p>Question: How does it benefit us that Christ, as our Head, is glorified?</p> <p>Answer:</p> <p>1 He gives us, His members, heavenly gifts.</p> <p>2 He protects and keeps us safe from all evil powers.</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

## 2.2 Vraag en Antwoord 67

<b>Psalmboek / Psalter</b>	<b>Rooiboekie / Red Book</b>	<b>Blouboekie / Blue Book</b>
<p>Vraag: Is die Woord en die sakramente albei daarvoor bestem om ons geloof op die offer van Christus wat aan die kruis as die enigste grond van ons saligheid te wys?</p> <p>Antwoord: Ja, seker, want die Heilige Gees leer ons in die evangelie en verseker ons deur die sakramente dat ons volle saligheid op die enige offer van Christus rus, wat aan die kruis vir ons volbring is<sup>1</sup>.</p> <p>1 Romeine 6:3; Galasiërs 3:27</p>	<p>Vraag: Sê die Woord en Sakramente albei vir ons dat ons net salig word omdat Christus gekruisig is?</p> <p>Antwoord: Ja. Die evangelie leer en die Sakramente verseker ons dat Christus werklik vir ons sondes gesterf het.</p>	<p>Vraag: Sê die Woord en Sakramente albei vir ons dat ons net salig word omdat Christus gekruisig is?</p> <p>Antwoord: Ja. Die evangelie leer en die Sakramente verseker ons deur die werk van die Heilige Gees dat Christus werklik vir ons sondes gesterf het.</p>
<p>Question: Are both the Word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?</p> <p>Answer: Yes, indeed. The Holy Spirit teaches us in the gospel and assures us by the sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross.[1]</p> <p>1. Romans 6:3; Galatians 3:27</p>	<p>Question: Do both the Word and the Sacraments tell us that we can only reach salvation because Christ died on the cross?</p> <p>Answer: Yes. The Gospel teaches and the Sacraments assure us that Christ truly died for our sins.</p>	<p>Question: Do both the Word and the Sacraments tell us that we can only reach salvation because Christ died on the cross?</p> <p>Answer: Yes. The Gospel teaches and the Sacraments assure us, through the work of the Holy Spirit that Christ truly died for our sins.</p>

## 2.3 Vraag en Antwoord 73

<b>Psalmboek / Psalter</b>	<b>Rooiboekie / Red Book</b>	<b>Blouboekie / Blue Book</b>
<p>73 Vraag: Waarom noem die Heilige Gees die doop dan</p>	<p>73a Hoe is die doop die bad van die wedergeboorte?</p>	<p>73a Hoe is die doop die bad van die wedergeboorte?</p>

<p>die bad van die wedergeboorte en die afwassing van die sondes?          Antwoord: God sê dit nie sonder gewigtige rede nie. Hy wil ons naamlik daarmee leer dat die bloed en Gees van Christus ons sondes so wegneem soos die water die vuilheid van die liggaam wegneem<sup>1</sup>. Verder wil Hy ons veral deur hierdie Goddelike waarborg en teken verseker dat ons net so werklik geestelik van ons sondes gewas is as wat ons liggaam uitwendig met water gewas word<sup>2</sup>.</p> <p>1 1 Korintiërs 6:11;          Openbaring 1:5;          Openbaring 7:14          2 Markus 16:16;          Galasiërs 3:27</p>	<p>Ons kan net weer gebore word as Christus ons sondes weggeneem het          73b Hoe was die doop ons sonde af?          Soos wat water die vuil van ons liggaam afwas, word was Christus se bloed die vuil van die sonde af</p>	<p>Ons kan net weer gebore word omdat Christus al ons sondes weggeneem het          73b Hoe was die doop ons sonde af?          Soos wat water die vuil van ons liggaam afwas, preek die doop dat Christus se bloed die vuil van die sonde af was</p>
<p>73 Question: Why then does the Holy Spirit call baptism the washing of regeneration and the washing away of sins?          Answer: God speaks in this way for a good reason. He wants to teach us that the blood and Spirit of Christ remove our sins just as water takes away dirt from the body.[1] But, even more important, He wants to assure us by this divine pledge and sign that we are as truly cleansed from our sins spiritually as we are bodily washed with water.[2]</p> <p>1 1 Corinthians 6:11;          Revelation 1:5;          Revelation 7:14          2 Mark 16:16;          Galatians 3:27</p>	<p>73a Why is baptism called the washing of regeneration? We can only be born again (regenerated) if Christ takes away our sin.          73b How does baptism wash away our sin?          Just as water washes away the dirt from our bodies, Christ's blood washes the sin from us.</p>	<p>73a Why is baptism called the washing of regeneration? We can only be born again (regenerated) if Christ takes away our sin.          73b How does baptism wash away our sin?          Just as water washes away the dirt from our bodies, baptism preaches that Christ's blood washes the sin from us.</p>

2.4 Vraag en Antwoord 80

Psalmbboek / Psalter	Rooiboekie / Red Book	Blouboekie / Blue Book (Bestaan / Exists)
<p>Vraag: Wat is die onderskeid tussen die nagmaal van die Here en die Roomse mis?</p> <p>Antwoord: Die nagmaal betuig aan ons dat ons volkome vergewing van al ons sondes het, ter wille van die enige offer van Jesus Christus wat Hy self eens en vir altyd aan die kruis volbring het<sup>1</sup>, en dat ons deur die Heilige Gees in Christus ingelyf word<sup>2</sup>, wat nou na sy menslike natuur in die hemel aan die regterhand van die Vader is<sup>3</sup> en daar deur ons aanbid wil word<sup>4</sup>. Die Roomse mis, daarenteen, leer dat die lewendes en die gestorwenes nie deur die lyding van Christus vergewing van sondes het nie, tensy Christus nog daagliks vir hulle deur die priesters geoffer word. Verder dat Christus liggaamlik in die brood en wyn aanwesig is en derhalwe daarin aanbid moet word. Die mis is dus in wese niks anders nie as 'n verloëning van die enige offer en lyding van Jesus Christus en 'n afgodery wat vervloek is<sup>5</sup>.</p> <p>1 Matteus 26:28; Lukas 22:19-20; Johannes 19:30; Hebreërs 7:26-27; Hebreërs 9:12; Hebreërs 9:24-28; Hebreërs 10:10; Hebreërs 10:12; Hebreërs 10:14</p> <p>2 1 Korintiërs 6:17; 1 Korintiërs 10:16-17</p> <p>3 Johannes 20:17; Kolossense 3:1; Hebreërs 1:3; Hebreërs 8:1Th</p> <p>4 Lukas 24:51-52; Handeling 7:55; Filippense 3:20; Kolossense 3:1; 1 Tessalonisense 1:10</p> <p>5 Hebreërs 9:26; Hebreërs 10:12;</p>	<p>80a V Wat leer die Roomse Mis?</p> <p>A Die Mis leer:</p> <ul style="list-style-type: none"> <li>i Die brood en wyn verander in die werklike liggaam en bloed van Christus.</li> <li>ii Christus moet in brood en wyn aanbid word.</li> <li>iii Die mens word vergewe deur die mis</li> </ul> <p>80b Wat leer die nagmaal?</p> <ul style="list-style-type: none"> <li>i Ons ontvang vergewing van sondes omdat Christus eenmaal klaar aan die kruis geoffer is.</li> <li>ii Christus is in die hemel en nie brood of wyn nie.</li> </ul>	<p>80a V Wat leer die Roomse Mis?</p> <p>A Die Mis leer:</p> <ul style="list-style-type: none"> <li>i Die brood en wyn verander in die werklike liggaam en bloed van Christus.</li> <li>ii Christus moet in brood en wyn aanbid word.</li> <li>iii Die mens ontvang vergifnis van sonde net as Christus daagliks deur die mispriesters geoffer word.</li> </ul> <p>80b V Wat leer die heilige nagmaal ons teenoor die dwaling van die Roomse Mis?</p> <p>A Die nagmaal leer:</p> <ul style="list-style-type: none"> <li>i Ons ontvang vergewing van sondes deurdat Christus eenmaal klaar aan die kruis geoffer is.</li> <li>ii Christus is nier liggaamlik by die Nagmaal teenwoordig nie, maar Hy verenig ons met Hom deur sy Heilige Gees.</li> <li>iii Christus moet in die hemel aan die regterhand van sy Vader aanbid word.</li> </ul>

<p>Hebreërs 10:14</p>		
<p>Question: What difference is there between the Lord's supper and the papal mass?</p> <p>Answer: The Lord's supper testifies to us, first, that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ, which He Himself accomplished on the cross once for all;<sup>[1]</sup> and, second, that through the Holy Spirit we are grafted 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 this is where He wants to be worshipped.<sup>[4]</sup> But the mass teaches, first, that the living and the dead do not have forgiveness of sins through the suffering of Christ unless He is still offered for them daily by the priests; and, second, that Christ is bodily present in the form of bread and wine, and there is to be worshipped. Therefore the mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry.</p> <p>1 Mathew 26:28; Luke 22:19-20; John 19:30; Hebrews 7:26-27; Hebrews 9:12; Hebrews 9:24-28; Hebrews 10:10; Hebrews 10:12;</p>	<p>80a Q What does the Roman Mass teach?</p> <p>A The Mass teaches that:</p> <ul style="list-style-type: none"> <li>i The bread and wine changes into the actual body and blood of Christ.</li> <li>ii Christ must be worshipped in bread and wine.</li> <li>iii Man is forgiven through mass.</li> </ul> <p>80b What does the Lord's Supper teach us?</p> <ul style="list-style-type: none"> <li>i We receive forgiveness from our sin because Christ was sacrificed on the cross, only once.</li> <li>ii Christ is in heaven and not in bread or wine.</li> </ul>	<p>80a Q. What does the Roman Mass teach?</p> <p>A The Mass teaches that:</p> <ul style="list-style-type: none"> <li>i The bread and wine change into the true body and blood of Christ.</li> <li>ii Christ must be worshipped in bread and wine.</li> <li>iii Man only receives forgiveness for his sins if Christ is offered for them daily by the priests.</li> </ul> <p>80b Q What does the Lord's Supper teach us about this misconception of the Roman Mass?</p> <p>A The Lord's Supper teaches:</p> <ul style="list-style-type: none"> <li>i We receive forgiveness for our sins through the one sacrifice of Christ on the cross.</li> <li>ii Christ is not present at the Lord's Supper in bodily form, but we are united with Him through His Holy</li> </ul>

<p>Hebrews 10:14</p> <p>2 1 Corinthians 6:17; 1 Corinthians 10:16-17</p> <p>3 Johannes 20:17; Colossians 3:1; Hebrews 1:3; Hebrews 8:1Th</p> <p>4 Luke 24:51-52; Acts 7:55; Philippians 3:20; Thessalonians 3:1; 1 Thessalonians 1:10</p> <p>5 Hebrews 9:26; Hebrews 10:12; Hebrews 10:14</p>		<p>Spirit.</p> <p>iii Christ must be worshipped where He is, at the right hand of His Father in heaven.</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	-------------------------------------------------------------------------------------------------------------

### 2.5 Vraag en Antwoord 98

<b>Psalmboek / Psalter</b>	<b>Rooiboekie / Red Book</b>	<b>Blouboekie / Blue Book</b>
<p>Vraag: Mag ons beelde as "boeke van die leke" in die kerkgebou toelaat?</p> <p>Antwoord: Nee, want ons moet nie wyser as God wil wees nie. Hy wil sy Christene nie deur stom beelde nie<sup>1</sup>, maar deur die lewende verkondiging van sy Woord laat onderrig<sup>2</sup>.</p> <p>1 Jeremia 10:8; Habakuk 2:18-19</p> <p>2 Romeine 10:14-17; 2 Timoteus 3:16-17; 2 Petrus 1:19</p>	<p>Kan prente vir ons preek?</p> <p>Nee. Ons leer die Here ken deur in die kerk te luister na Sy Woord.</p>	<p>Kan beelde en prente vir ons die evangelie verkondig?</p> <p>Nee. Die Here wil dat ons Hom leer ken deur die prediking van Sy Woord.</p>
<p>Q. But may images not be tolerated in the churches as "books for the laity"?</p> <p>A. No, for we should not be wiser than God. He wants His people to be taught not by means of dumb images[1] but by the living preaching of His Word.[2]</p> <p>1 Jeremiah 10:8; Habakkuk 2:18-19</p> <p>2 Romans 10:14-17; 2 Timothy 3:16-17; 2 Peter 1:19</p>	<p>Question: Can pictures preach?</p> <p>Answer: No. We come to know the Lord by listening to His Word in church.</p>	<p>Question: Can statues and pictures preach the gospel?</p> <p>Answer: No. The Lord wants us to come to know Him through the preaching of His Word.</p>

**Besluit: Goedgekeur.**  
**Decision: Approved.**