

Intro to Orthodox Catechism  
GCC, Sunday School,  
*1/9/21, Pastor Joshua Henson*

Introduction

- A. What does “catechism” even mean?
  - 1. Catechize literally means to sound back or resound or echo.
  - 2. In the catechism, we are “sounding back” the “**deposit**” entrusted to the church (1 Tim. 6:20-21 ESV).
- B. Destroyed for a lack of knowledge (Hos. 4:6, ESV)
  - <sup>6</sup> My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.
  - 1. Knowledge without holiness produces DEAD ORTHODOXY
  - 2. Holiness without Orthodoxy produces MORALISM
- I. Our Dilemma Which Precipitates the Need for Catechesis
  - A. Media
  - B. Worldviews
- II. The Use of a Catechism Combats the Influence of the World in the Church
  - A. By *repetition* of Truth
  - B. By showing the *relevance* of the truth in every generation
- III. The Biblical Warrant for Lifestyle Catechesis
  - A. Deut 6:4-7
  - B. Providing “Buckets and Handles” for Interpreting Life
- IV. Two Objections to Memorizing the Catechism
  - A. *Shouldn't we just read, study, and memorize the Bible? Isn't the Bible enough?*
    - 1. Yes, but the bible must be interpreted  
The question is what do you mean by Christ and what do you mean by the words that the bible uses. Everyone has a creed but not everyone is honest about it. The use of creeds, confessions and catechisms
    - 2. Ancient Example: Arian Controversy
    - 3. Impossibility of a catechism replacing the bible
  - B. *Who memorizes things anymore? That's not practical.*
    - 1. Do you still have songs memorized from High School? Quotes from the office, from Lord of the Rings?
    - 2. John Dewey, the Father of Modern Education
    - 3. Classical Model of Education
      - a. Three stages (Parrot, Pert, Poet)

- V. Heidelberg Catechism was Precursor to the Orthodox Catechism
  - A. Published in 1563 by Zacharias Ursinus (1534–83) and Caspar Olevianus (1536–87)
  - B. Enforced Religion Engenders Religious Persecution
    - 1. *Cuius regio, eius religio*
  
- VI. Hercules Collins and His *Orthodox Catechism* (1680)
  - A. The OC was authored/edited by Hercules Collins, a Baptist minister in 1680.
  - B. Background of Hercules Collins
  - C. OC as one of “Three Forms of Unity” For Particular Baptists
    - 1. 2LBC (1677)
    - 2. Baptist Catechism (1693)
    - 3. Orthodox Catechism (1680)
  - D. Three reasons for the OC
    - 1. As a **tool** for pastoral instruction
    - 2. As a **polemic** against false teaching, and
    - 3. As a **plea** for doctrinal unity
  - E. Five Major Revisions and Supplements
    - 1. Collins revised the sections on **baptism**
    - 2. To the section on baptism he added a series of questions and answers regarding the **laying-on-of-hands upon the baptized**
    - 3. To the section on the Lord’s Supper he added a question regarding the **signing of a hymn after the Supper**
    - 4. Between the Lord’s Prayer and its exposition is added a question on **whether Christians are tied to written prayers,**
    - 5. At the end of the catechism, he added the Nicene and Athanasian Creeds.<sup>1</sup>
  - F. Collins left the HC’s Q/A’s on the Lord’s Supper untouched
  - G. Structure of Catechism
    - 1. Law (2–11) –Misery of man [Guilt]
    - 2. Gospel (12–91)–His delivery from this misery [Grace]
    - 3. Sanctification (91–148)–[Gratitude]

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<sup>1</sup> See Hercules Collins, *An Orthodox Catechism*, ed. Michael A. G. Haykin and G. Stephen Weaver (Palmdale, CA: Reformed Baptist Academic Press, 2014), 33.