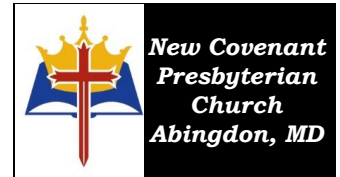


History and Survey of the Westminster Confession of Faith

Leadership College: Module 2
Part 2: The Doctrine of the Confession
Of the Sacraments (ch. 27), part 1



Ch. 27 – Of the Sacraments

1. Sacraments are

holy signs and seals of the covenant of grace,
immediately instituted by God,
to represent Christ, and his benefits;
and to confirm our interest in him:

as also, to put a visible difference between those that belong unto the church, and the rest of the world;

and solemnly to engage them to the service of God in Christ, according to his Word.

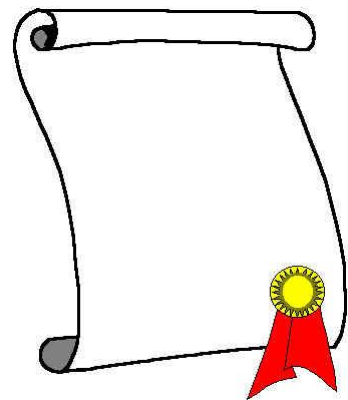
Sacraments or “Ordinances”

- The sacraments (ordinances) are signs



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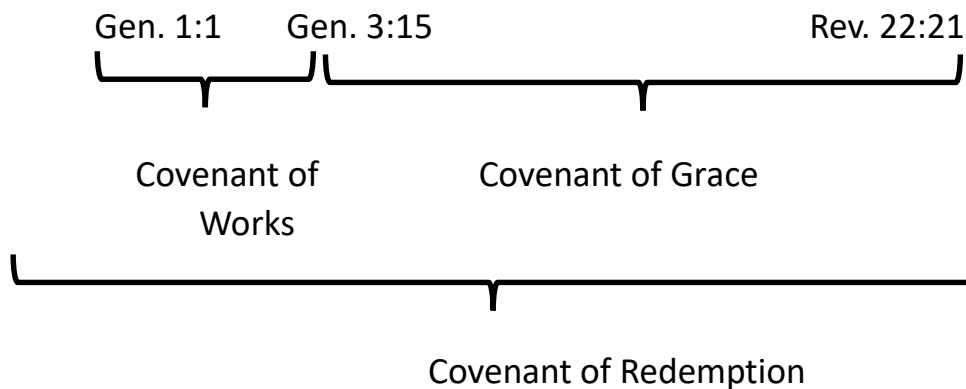
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The meaning of the sacraments is tied
to Covenant Continuity



Ch. 27 – Of the Sacraments

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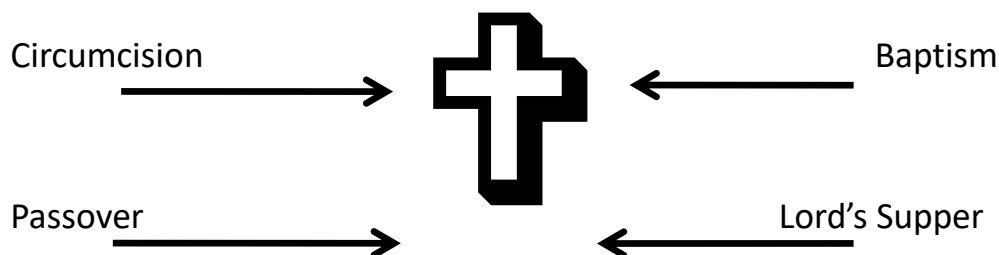
holy signs and seals of the covenant of grace,
immediately instituted by God,
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 and to confirm our interest in him:

{Exodus 12; Gen. 17
 Mt. 28:19; 26:26-29; etc.

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Ch. 27 – Of the Sacraments

2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

The Means of Grace -

receiving the strengthening benefits of our redemption
by way of tangible elements
and through individual as well as corporate participation

- A. The Word – the “foolishness of preaching”
- B. The sacraments (or ordinances)
 - “sacramentum” – Lat.: “oath/vow to the gods”
 - “mysterium” – Gk.: mystery, something revealed
 - Ordinance – a command, instruction
- C. Prayer

Ch. 27 – Of the Sacraments

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.



Ch. 27 – Of the Sacraments

4. There be only two sacraments ordained by Christ our Lord in the gospel; that is to say, baptism, and the Supper of the Lord: ...

The Question of Sacraments

Roman Catholic/Anglican

- Baptism
- Confirmation
- The Eucharist
- Penance/Reconciliation
- Extreme Unction
- Order/Holy Orders
- Matrimony

Protestant

- Baptism
- The Lord's Supper

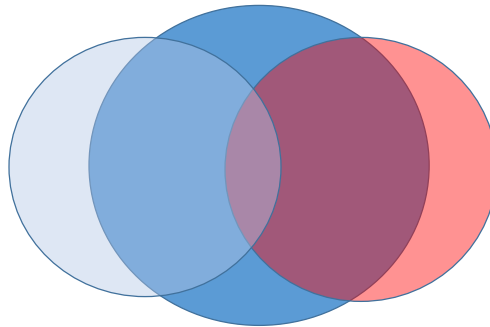
Ch. 27 – Of the Sacraments

4. There be only two sacraments ordained by Christ our Lord in the gospel; that is to say, baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, (Rom. 9:7, ESV)



Perpetual
governance of the
visible church by
elders



Elders who exercise the
“keys of the kingdom”
(Mt. 16:19)

They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. (1 Jn. 2:19, ESV)

Ch. 27 – Of the Sacraments

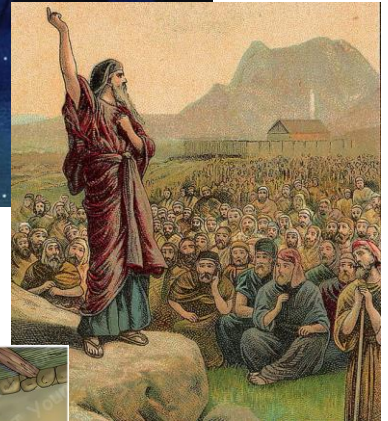
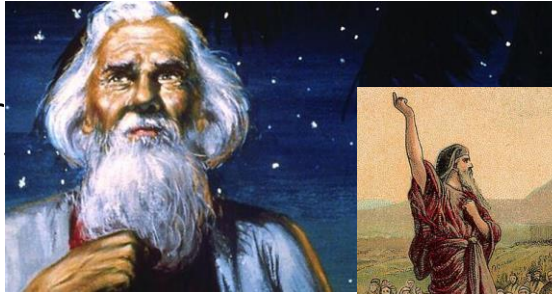
5. The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

What do we remember about the Circumcision

It was given to the one who believed and trusted in the God of Abraham.

It marked the one's entrance into the visible community of God.

It was commanded to be given to the newborn children of the covenant.



The Purpose for the mark of the Covenant

Circumcision

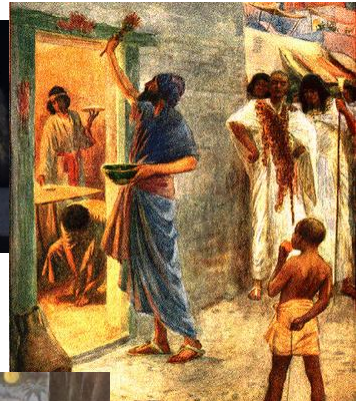
- Received upon belief in the God of Abraham.
- The outward sign representing the inwardly clean heart.
- The outward sign marking a person's entrance into the community of the faithful.
- Given to the (male) child of believing parents as a sign of God's claim.

Baptism

- Received upon belief in the God of Abraham.
 - The outward sign representing the inwardly clean heart.
 - The outward sign marking a person's entrance into the community of the faithful.
- and*
- Given to the child of believing parents as a sign of God's claim.

What do we remember about the Passover?

The sacrifice of the spotless lamb as their substitute.



The blood on the doorpost so they might “stand” under the blood.

Partaking of the meal – uniting with the gift of the sacrifice on our behalf.



The Purpose for the blood of the Covenant

Passover

- Received upon belief in the God of Abraham.
- The outward sign representing the inwardly clean heart.
- The outward sign marking a person's perpetual identity with the community of the faithful.
- Given to the children of believing parents as an instructional time (Ex. 13:14ff)

but

Lord's Supper

- Received upon belief in the God of Abraham.
- The outward sign representing the inwardly clean heart.
- The outward sign marking a person's perpetual identity with the community of the faithful.
- Withheld from children of believing parents as an instructional time (1 Cor. 11:27ff).

The meaning of the sacraments is tied to Covenant Continuity

