

Sunday Evening, April 28, 2024  
CHAP. XXVII. - *Of the Sacraments (2)*.

1. Sacraments are holy signs and seals of the covenant of grace. They were directly instituted by God to represent Christ and his benefits and to confirm our relationship to him. They are also intended to make a visible distinction between those who belong to the church and the rest of the world, and solemnly to bind Christians to the service of God in Christ, according to his Word.
2. In every sacrament there is a spiritual relationship, or sacramental union, between the visible sign and the reality signified by it, and so it happens that the names and effects of the one are attributed to the other.
3. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them. Neither does the efficacy of a sacrament depend on the piety or intention of him who administers it, but rather on the work of the Spirit, and on the word of institution, which contains (together with a precept authorizing its use) a promise of benefit to worthy receivers.
4. There are only two sacraments ordained by Christ our Lord in the gospel: baptism and the Lord's supper. Neither sacrament may be administered by any person except a minister of the Word, lawfully ordained.
5. With regard to the spiritual realities signified and exhibited, the sacraments of the Old Testament were essentially the same as those of the New Testament.

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- I. The Purpose of the Sacraments—What Do They Do? Sect 1
  - A. The Sacraments Represent Christ and His Benefits 1 Cor. 11:26
  - B. The Sacraments Confirm Our Relationship to Christ 1 Cor. 10:16; Gal. 3:27; Lk. 24:35
  - C. The Sacraments Separate the Church from the World 1 Cor. 10:1–2; Exo. 12:48; Heb. 13:10
  - D. The Sacraments Challenge Us to Live for Christ  
Rom. 6:3–4; 1 Cor. 10:14-16; 1 Cor. 5:7; Jn. 14:15, 23; WLC 171
- II. The Benefit from the Sacraments—How Do They Work? Sect 2 and 3
  - A. The Sacraments Work Symbolically  
Gen. 17:10; Matt. 26:27, 28; 1 Cor. 5:7; Ac. 22:16, 2:38; 1 Pet. 3:21; Tit. 3:5
  - B. The Sacraments Work Instrumentally Eph. 2:12
    1. The Sacraments Do Not Work Magically  
Rom. 2:28, 29; Ac. 8:13–23; Heb. 4:2
    2. The Sacraments Do Not Work Dependant on the Minister

C. The Sacraments Work Graciously

1. God's Grace Is Truly Applied Through the Sacraments
  
2. But God's Grace Is Only Applied by the Holy Spirit and the Word of Institution  
1 Cor. 3:7; Jn. 6:63

*Quotes*

“From this union arises what has been called sacramental phraseology, or certain expressions in which the names of the sign and the thing signified are exchanged. Thus, the name of the sign is given to the thing signified, when Christ is called ‘our Passover’; and the name of the thing signified is given to the sign, when the bread is called the body of Christ. The foundation of this interchange is the sacramental union, which so couples them together that the one may be predicated of the other.”

Dick

“It is therefore certain that the Lord offers us mercy and the pledge of his grace both in his Sacred Word and in his sacraments with sure faith, just as Christ is offered and held forth by the Father to all unto salvation, yet not all acknowledge and receive him. In one place Augustine, meaning to convey this, said that the efficacy of the Word is brought to light in the sacrament, not because it is spoken, but because it is believed.”

Calvin

“They (Word or sacraments) avail and profit nothing unless received in faith.”

Calvin

“If the Spirit be lacking, the sacraments can accomplish nothing more in our minds than the splendor of the sun shining upon blind eyes, or a voice sounding in deaf ears. . . The sacraments profit not a whit without the power of the Holy Spirit.”

Calvin