

## THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT  
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

QUESTIONS # 164 & 93.

*(Larger Catechism)*

Q #164. *How many sacraments hath Christ instituted in his church under the New Testament?*

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism and the Lord's supper.<sup>1</sup>

*(Shorter Catechism)*

Q #93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, Baptism,<sup>2</sup> and the Lord's supper.<sup>3</sup>

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Question 1—*How many sacraments has Christ instituted in his church?*

*Answer*—Under the New Testament, there are only two sacraments, both instituted by Christ, baptism and the Lord's supper, Matt. 28:19; 26:26-28. Two witnesses are sufficient to establish the one deed and grant of the covenant, Deut. 19:15. There are two things which the elect of God may expect in this world, that they receive life and nourishment, that they are taken into the covenant and kept in it, 1 Pet. 1:3-5. Baptism is the sign and seal of our engrafting into Christ, Rom. 6:3; the Lord's supper is the sign and seal of our nourishment in Christ, John 6:53-55. These sacraments of the New Testament depend on the immediate institution by Christ to give them their character as sacraments, 1 Cor. 11:20, 23.

The difference between the two sacraments may be summarized thus: 1.) Baptism seals the entrance into the church and covenant of grace, Acts 8:36, 37; is administered but once, Acts 9:18; and to infants as well as others, Acts 2:38, 39. 2.) The Lord's supper is a seal of spiritual nourishment, Luke 22:19, 20; is to be frequently received, 1 Cor. 11:26; and by such only as can examine themselves, 1 Cor. 11:28.

This is the same number and nature of sacraments as under the Old Testament, circumcision and Passover, Gen. 17:10; Ex. 12:11. Circumcision was the initiating sacrament then, as baptism is now, signifying the putting away of the body of the sins of the flesh, Col. 2:11; as baptism is signifying the washing of them away, Acts 22:16. Similarly, Passover was a signifying of Christ crucified, our spiritual nourishment and stay, 1 Cor. 5:7; as the sacrament of the supper is now, Mark 14:22-24. Likewise, the sacraments of the Old are understood to have served for the same use and ends as those of the New, 1 Cor. 10:2-4. Without Christ, who is the thing signified in the sacraments of both Testaments, no one ever has been saved or can be saved, Heb. 13:8. Thus, there is no *substantial* difference between the Old and New Testament sacraments but only a reflected comparison between the law and the gospel, Jer. 31:31-34; Heb. 8:8-12.

The differences in the sacraments of the Old and New Testaments are mainly in the following particulars: 1.) *In signification*, for those of the Old signified Christ to come, Col.

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<sup>1</sup> Matt. 28:19; 1 Cor. 11:20, 23; Matt. 26:26-28.

<sup>2</sup> Matt. 28:19.

<sup>3</sup> Matt. 26:26-28.

2:11, 12; 1 Cor. 5:7; those of the New show his death as already having taken place, Rom. 6:4; 1 Cor. 11:26. 2.) *In duration*, because the Old were to continue until the coming of Messiah, Gal. 5:2, 3; the New will continue to the end of the world, Matt. 28:20. 3.) *In extent of obligation*, the sacraments of the Old were binding upon the nation of the Jews, Rom. 3:1; those of the New are binding upon all nations, Matt. 28:19. 4.) *In clearness*, those of the Old were more obscure, inasmuch as they shadowed forth things to come, Col. 2:17; those of the New are better understood because of the light brought by Christ come, Heb. 9:10-12.

Question 2—*What are the five bastard sacraments of Rome?*

*Answer*—The five bastard sacraments of Rome are those which lack the institution of Christ, who is the only head of the church, Eph. 5:23. They are as follows:

*First*, confirmation, whereby the Romanist applies the chrism, which is a mixture of oil and balm, to the forehead of the baptized person with the sign of the cross and seals the recipient with an indelible mark. While Paul speaks of the anointing and sealing of the Spirit, Eph. 4:30; this is not to be understood as a sacramental mark but as a spiritual anointing and sealing, 2 Cor. 1:21, 22. Nowhere do we read of Christ anointing his disciples with a chrism, nor do we read of this mixture used as an element designated for such use. External chrism is not the chrism of salvation which can only be ministered by God alone, 1 John 2:27. The Romish doctrine derogates from the doctrine of baptism as if baptism does not make us Christians, though baptized into Christ, Gal. 3:27.

Although it is true that the apostles did lay hands upon the disciples, this was done in a visible dispensation of the Holy Spirit in the early church to make clear the promise of the Spirit, Acts 8:16, 17. Thus, the reception of the Spirit by believers was confirmed by an outward act, the laying on of hands, and the sign of tongues, during this period of the church when miracles were more commonplace, Acts 19:6.

*Second*, penance, which is said to be the sacrament of reconciliation instituted for those believers as often as they fall into sin after baptism. Confession is made in the court of conscience before God, against whom we have sinned, Ps. 51:4. We do not deny the need for penitence but it is rightly understood as a part of baptism, Acts 2:38. Nor is it denied that pardon ought to be extended to the penitent, Matt. 18:18. In penance, there is no sign; there is no promise given; and auricular confession may not be admitted for sins have been remitted apart from such, Luke 7:48; Matt. 9:2.

*Third*, extreme unction, which is supposed to be the sacrament that wipes away any remaining sin whenever danger appears and death seems imminent. Neither do those passages in Scripture which speak of anointing favor this notion because they speak of bodily healing only, Mark 6:13; Jas. 5:14, 15.

*Fourth*, orders, which encompass the rite of ordination to church office whereby the Romanists believe those receiving of this sacrament are possessed of an indelible mark. Although we agree that orders were instituted by Christ, yet they were not signs or seals but offices conferred, Eph. 4:11. The gift given to Timothy was not sacramental grace but an investment with ecclesial authority, 1 Tim. 4:14.

*Fifth*, matrimony, whereby what is both natural and common to all men is usurped for a sacrament, Matt. 19:4, 5. There is no grace conferred nor any signified or sealed but only a mystery (falsely translated sacrament) concerning the mystical union of Christ and his church, Eph. 5:32. And not all mysteries can be called sacraments, 2 Thess. 2:7.