

## I. Heidelberg Catechism on Sacraments

**Question 66.** What are the sacraments?

**Answer:** The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

[Gen.17:11](#) [Rom.4:11](#) [Deut.30:6](#) [Lev.6:25](#) [Heb.9:7](#) [Heb.9:8](#) [Heb.9:9](#) [Heb.9:24](#) [Ezek.20:12](#) [Isa.6:6](#)  
[Isa.6:7](#) [Isa.54:9](#)

**Question 67.** Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

**Answer:** Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

[Rom.6:3](#) [Gal.3:27](#)

**Question 68.** How many sacraments has Christ instituted in the new covenant, or testament?

**Answer:** Two: namely, holy baptism, and the holy supper.

**Question 69.** How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

**Answer:** Thus: That Christ appointed this external washing with water, (a) adding thereto this promise, (b) that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, (c) as I am washed externally with water, by which the filthiness of the body is commonly washed away.

(a) [Matt.28:19](#) (b) [Matt.28:19](#) [Acts 2:38](#) [Matt.3:11](#) [Mark 16:16](#) [John 1:33](#) [Rom.6:3](#) [Rom.6:4](#) (c) [1 Pet.3:21](#) [Mark 1:4](#) [Luke 3:3](#)

**Question 70.** What is it to be washed with the blood and Spirit of Christ?

**Answer:** It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he shed for us by his sacrifice upon the cross; (a) and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives. (b)

(a) [Heb.12:24](#) [1 Pet.1:2](#) [Rev.1:5](#) [Rev.7:14](#) [Zech.13:1](#) [Ezek.36:25](#) (b) [John 1:33](#) [John 3:5](#) [1 Cor.6:11](#) [1 Cor.12:13](#) [Rom.6:4](#) [Col.2:12](#)

**Question 71.** Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

**Answer:** In the institution of baptism, which is thus expressed: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost", [Matt.28:19](#). And "he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.", [Mark 16:16](#). This promise is also repeated, where the scripture calls baptism "the washing of regenerations" and the washing away of sins. [Tit.3:5](#), [Acts 22:16](#).

**Question 72.** Is then the external baptism with water the washing away of sin itself?

**Answer:** Not at all: (a) for the blood of Jesus Christ only, and the Holy Ghost cleanse us from all sin. (b)

(a) [Matt.3:11](#) [1 Pet.3:21](#) [Eph.5:26](#) [Eph.5:27](#) (b) [1 John 1:7](#) [1 Cor.6:11](#)

**Question 73.** Why then does the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins"?

**Answer:** God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; (a) but especially that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water. (b)

(a) [Rev.1:5](#) [Rev.7:14](#) [1 Cor.6:11](#) (b) [Mark 16:16](#) [Gal.3:27](#)

**Question 75.** How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

**Answer:** Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him, adding these promises: (a) first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

(a) [Matt.26:26-28](#); [Mark 14:22-24](#); [Luke 22:19-20](#); [1 Cor.10:16-17](#); [1 Cor.11:23-25](#); [1 Cor.12:13](#)

**Question 76.** What is it then to eat the crucified body, and drink the shed blood of Christ?

**Answer:** It is not only to embrace with believing heart all the sufferings and death of Christ and thereby to obtain the pardon of sin, and life eternal; (a) but also, besides that, to become more and more united to his sacred body, (b) by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven (c) and we on earth, are notwithstanding "flesh of his flesh and bone of his bone" (d) and that we live, and are governed forever by one spirit, (e) as members of the same body are by one soul.

(a) [John 6:35](#) [John 6:40](#) [John 6:47-54](#) (b) [John 6:55-56](#) (c) [Col.3:1](#) [Acts 3:21](#) [1 Cor.11:26](#) d) [Eph.3:16](#) [Eph.5:29](#) [Eph.5:30](#) [Eph.5:32](#) [1 Cor.6:15](#) [1 Cor.6:17](#) [1 Cor.6:19](#) [1 John 3:24](#) [1 John 4:13](#) [John 14:23](#) (e) [John 6:56](#) [John 6:57](#). [John 6:58](#) [John 15:1-6](#); [Eph.4:15-16](#)

**Question 77.** Where has Christ promised that he will as certainly feed and nourish believers with his body and bleed, as they eat of this broken bread, and drink of this cup?

**Answer:** In the institution of the supper, which is thus expressed: (a) "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and: said: eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." [1 Cor.11:23-26](#). This promise is repeated by the holy apostle Paul, where he says "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." [1 Cor.10:16,17](#).

(a) [1 Cor.11:23-25](#); [Matt.26:26-28](#); [Mark 14:22-24](#); [Luke 22:19-20](#); [1 Cor.10:16-17](#)

**Question 78.** Do then the bread and wine become the very body and blood of Christ?

**Answer:** Not at all: (a) but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; (b) so the bread in the Lord's supper is not changed into the very body of Christ; (c) though agreeably to the nature and properties of sacraments, (d) it is called the body of Christ Jesus.

(a) [Matt.26:29](#) (b) [Eph.5:26](#) [Tit.3:5](#) (c) [Mark 14:24](#) [1 Cor.10:16](#) [1 Cor.10:17](#) [1 Cor.11:26-28](#) (d) [Gen.17:10](#) [Gen.17:11](#) [Gen.17:14](#) [Gen.17:19](#) [Exod.12:11](#) [Exod.12:13](#) [Exod.12:27](#) [Exod.12:43](#) [Exod.12:48](#) [Exod.13:9](#) [1 Pet.3:21](#) [1 Cor.10:1-4](#)

**Question 79.** Why then doth Christ call the bread "his body", and the cup "his blood", or "the new covenant in his blood"; and Paul the "communion of body and blood of Christ"?

**Answer:** Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are fed to eternal life; (a) but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood by the operation of the Holy Ghost as we receive by the mouths of our bodies these holy signs in remembrance of him; (b) and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

(a) [John 6:51](#) [John 6:55](#) (b) [1 Cor.10:16](#) [1 Cor.10:17](#)

**Question 81.** For whom is the Lord's supper instituted?

**Answer:** For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves. (a)

(a) [1 Cor.10:19-22](#); [1 Cor.11:28-29](#)

**Question 82.** Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

**Answer:** No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; (a) therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

(a) [1 Cor.11:20](#) [1 Cor.11:34](#) [Isa.1:11-15](#); [Isa.66:3](#) [Jer.7:21-23](#); [Ps.50:16](#)

## **II. Westminster Confession and Larger Catechism on Sacraments**

### **Of the Sacraments**

I. 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.

II. 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.

III. 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 upon the piety or intention of him that does 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.

IV. There are 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.

V. The sacraments of the Old Testament in regard to the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

### **Of Baptism**

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in the newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

V. Although it is a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it: or, that all that are baptized are undoubtedly regenerated.

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in His appointed time.

VII. The sacrament of Baptism is but once to be administered unto any person.

### **Of the Lord's Supper**

I. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.

II. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.

III. The Lord Jesus has, in this ordinance, appointed His ministers to declare His word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

IV. Private masses, or receiving this sacrament by a priest, or any other alone; as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and

reason; overthrows the nature of the sacrament, and has been, and is, the cause of manifold superstitions; yes, of gross idolatries.

VII. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive and feed upon, Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

**Q. 162. What is a sacrament?**

A. A sacrament is an holy ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

**Q. 163. What are the parts of a sacrament?**

A. The parts of the sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

**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.

**Q. 165. What is baptism?**

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

**Q. 167. How is our baptism to be improved by us?**

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow

made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ; and to walk in brotherly love, as being baptized by the same Spirit into one body.

**Q. 168. What is the Lord's supper?**

A. The Lord's supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with the other, as members of the same mystical body.

**Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?**

A. Christ hath appointed the ministers of his Word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

**Q. 170. How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?**

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

**Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?**

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

**Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?**

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened.

**Q. 173. May any who profess the faith, and desire to come to the Lord's supper, be kept from it?**

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church, until they receive instruction, and manifest their reformation.

**Q. 174. What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?**

A. It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fullness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

**Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?**

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

**Q. 176. Wherein do the sacraments of baptism and the Lord's supper agree?**

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel, and by none other; and to be continued in the church of Christ until his second coming.

**Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?**

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ...

whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.