

History and Survey of the Westminster Confession of Faith

Leadership College: Module 2
Of Baptism (ch. 28)
Of the Lord's Supper (ch. 29)



Ch. 27 – Of the Sacraments

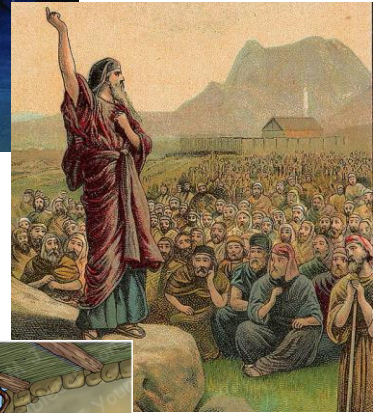
5. The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

What do we remember about 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.
- Given to the child of believing parents as a sign of God's claim.

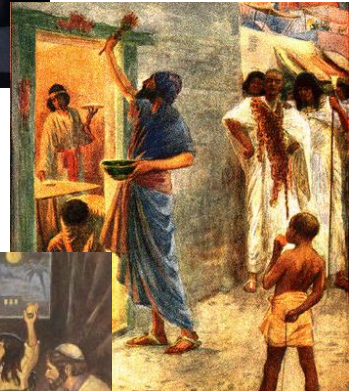
and

What do we remember about 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

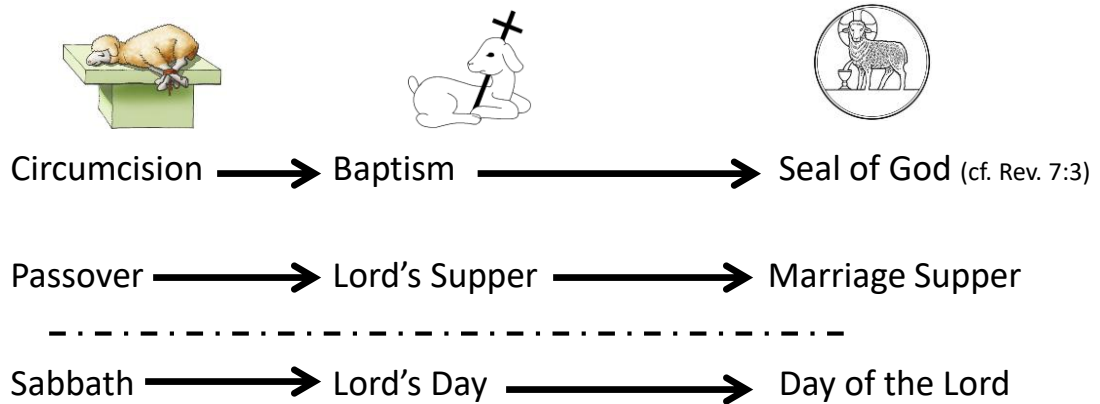
- Received upon belief in the God of Abraham.
- The outward sign representing the inwardly clean heart.
- The outward sign marking a person’s perpetual identity with the community of the faithful.
- Given to the children of believing parents as an instructional time (Ex. 13:14ff)

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).

but

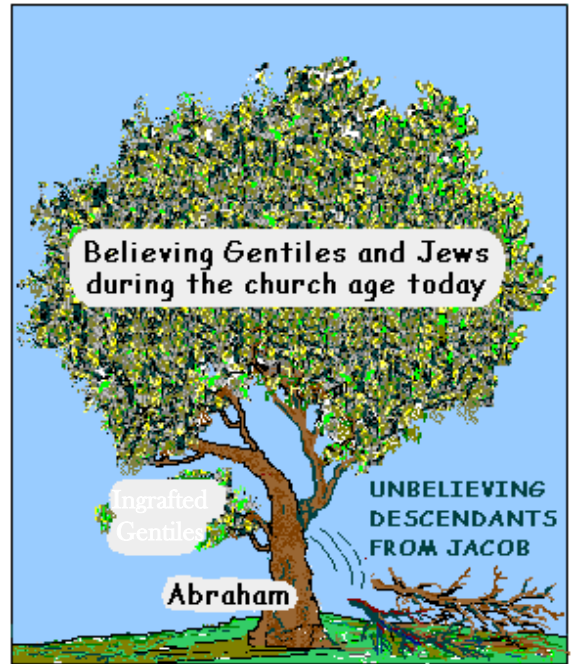
The meaning of the sacraments is tied to Covenant Continuity



Ch. 28 – Of Baptism

1. 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 newness of life. Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

Covenant Theology:
One People of God – Jn. 15:1-11



Ch. 28 – Of Baptism

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, law-fully called thereunto.
3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.

Ch. 28 – Of Baptism

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be



“the
household of
Stephanas” (1
Cor. 1:16)

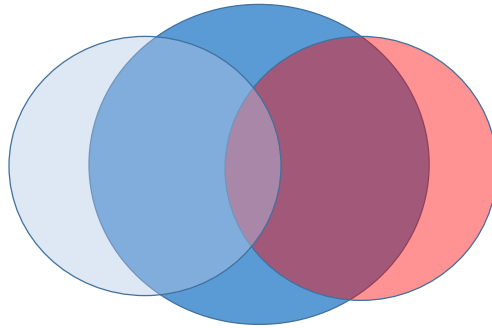


Ch. 28 – Of Baptism

5. Although it be 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.

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)

The visible church is always a mixture of belief and unbelief.

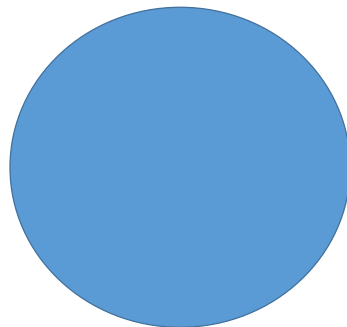


Only the invisible church is a pure fellowship of believers.

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)

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)

Roman Catholics: you must receive water baptism in order to be in the church.



Credo-baptists: the church only consists of those who believe and have been baptized.

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Ch. 28 – Of Baptism

6. 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 belongeth unto, according to the counsel of God's own will, in his appointed time.

Ch. 28 – Of Baptism

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7. The sacrament of baptism is but once to be administered unto any person.

Ch. 29 – Of the Lord’s Supper

1. 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.

Ch. 29 – Of the Lord’s Supper

2. 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.

Views re: The Lord's Supper

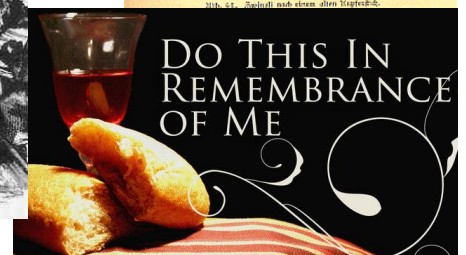
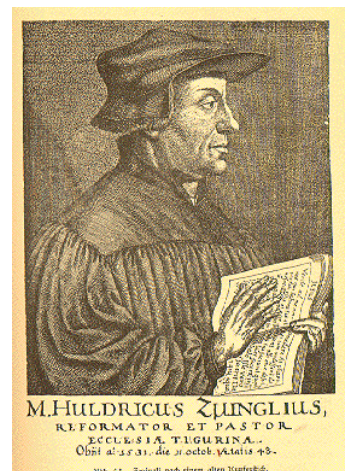
- Roman Catholics: Transubstantiation
- Lutheran: Consubstantiation



HOC EST
CORPUS
MEUM

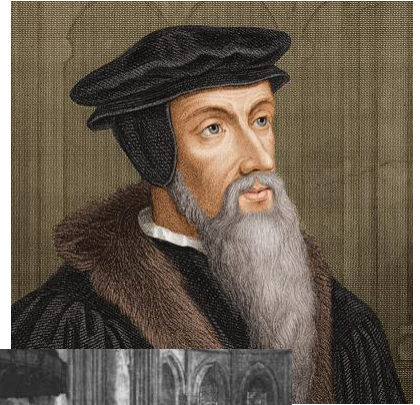
Views re: The Lord's Supper

- Roman Catholics: Transubstantiation
- Lutheran: Consubstantiation
- Memorial



Views re: The Lord's Supper

- Roman Catholics: Transubstantiation
- Lutheran: Consubstantiation
- Memorial
- Spiritual (Reformed)



Ch. 29 – Of the Lord's Supper

3. The Lord Jesus hath, 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; ...

Ch. 29 – Of the Lord’s Supper

... but to none who are not then present in the congregation.

4. Private Masses, or receiving this sacrament by a priest, or any other, alone;

- Giving ordinances to the sick in hospitals
- Giving Communion to the housebound



Ch. 29 – Of the Lord’s Supper

... but to none who are not then present in the congregation.

4. 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.

Ch. 29 – Of the Lord’s Supper

5. 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.

Matthew 26:26-29

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said,

“Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying,

“Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

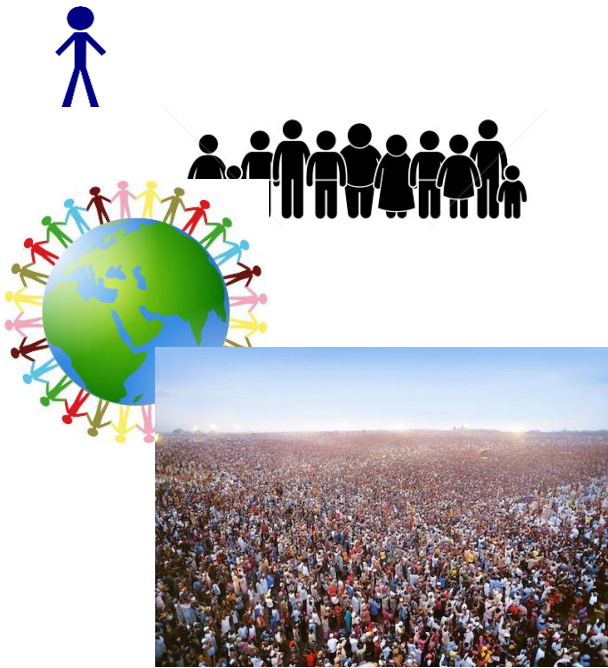
I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”

Ch. 29 – Of the Lord's Supper

6. 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; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries.



Rather than the focus being on the object – that it is the object that is holy; that the object, somehow, transforms you ...



the focus is on the subject –
the recipient of the work
of Holy Spirit:

- As each Christian acknowledges the transformation of his heart and soul,
- As each congregation unites together in being the church of Christ,
- As churches all over the world unite by the power of the Holy Spirit,
- And as living believers unite with those who have gone before and are with Christ now

So, we do not kneel – as if to
worship the elements;



nor stand in line,
as if there was
no fellowship;





Fairview PCA, Fountain Inn, SC

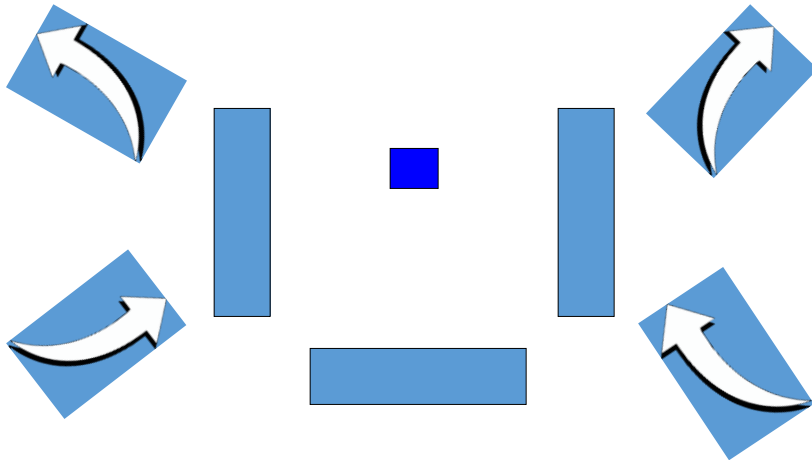
instead, we come to Christ's table – the individual Christian as well as the communion of believers as the body of Christ.



Independent Presbyterian Church, Savannah, GA

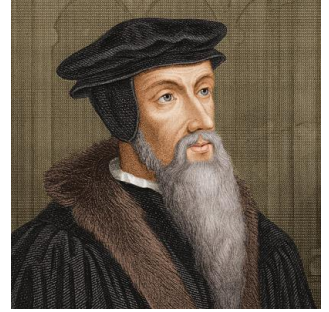


How do we do this?



Not in a line constantly moving,
But in groups gathered & remaining until all
have partaken.

Ch. 29 – Of the Lord's Supper



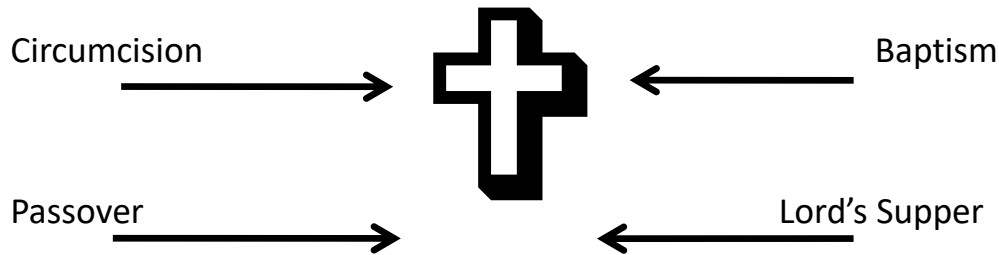
7. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive, and feed upon, Christ crucified, and all benefits of his death: the body and blood of Christ being then, 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.

Ch. 29 – Of the Lord's Supper

8. 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.

The meaning of the sacraments is tied to Covenant Continuity



1 Corinthians 11:27-32

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup.

For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died.

But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

