

VI. THE SACRAMENTS

VI. A. WHAT IS A SACRAMENT?

sacrament: a s_____ (holy) act, "an outward and temporal sign of an inward and enduring grace" (St. Augustine) (Greek word was *mysterion*, mystery)

ordinance: an o_____ ("Do this, in remembrance of Me")

covenant: as used in the Bible, an agreement between a king and his people; so both baptism and communion are signs of the new covenant between God and His people

Protestants have 2 sacraments: baptism and communion

these have e_____ orders:

Matthew 28.18-19: Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Luke 22.19: "This is my body given for you; do this in remembrance of me."

Roman Catholics have 7:

these have i_____ orders:

- baptism
- communion
- confirmation laying on of hands for new believers in Acts
- penance paying back for evil done
- anointing of the sick anointing with oil
 (last rites)
- marriage wedding at Cana
- holy order consecration of Peter

VI. B. BAPTISM

- The NT equivalent of c_____
- A statement of faith that God has c_____ this person
- A declaration that this person b_____ to the family of God
- A symbol of our being c_____ from sin

On Baptism with the Holy Spirit

<p>Baptism as a physical act:</p> <ul style="list-style-type: none"> • statement of faith • outward • entry into the church visible 	<p>Baptism of the Holy Spirit:</p> <ul style="list-style-type: none"> • gift of grace • internal • entry into the Church Invisible
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The physical act of baptism:

- does not g_____ salvation
- is a promise given by the congregation to p_____ in God's work

MEMBERS OF THE CONGREGATION:

Please rise. Our Lord Jesus Christ ordered us to teach those who are baptized.

Do you, the people of the church, promise

- to tell this new disciple the good news of the gospel,
- to help her know all that Christ commands,
- and, by your fellowship, to strengthen her family ties with the household of God?

MODES

• **Sprinkling**

Hebrews 9.13-14: The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Hebrews 10.22: let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

• **Immersion**

Romans 6.3-4: Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Colossians 2.11-12: In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by² Christ, having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

TIMING

	Parents	Person
Baptist view	dedication	baptism
Reformed view	baptism	confirmation

The Acts problem:

The "Believer Baptism" problem:

Can you be baptized more than once?

Ephesians 4.4-6: There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, **one baptism**; one God and Father of all, who is over all and through all and in all.

VI. C. COMMUNION

- The NT equivalent of p_____
- Communion: _____
- Eucharist: t_____
- Lord's Supper: H_____ t_____

Communion is both an act of remembrance and a proclamation

WHAT HAPPENS TO THE BREAD AND WINE?

transubstantiation:

consubstantiation:

The Roman Catholic position: the body and blood are m_____ present

John 6.53-55: Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink.

The Reformed position: Christ is s_____ present with the elements+

The Bread represents:

The Wine or Juice represents:

How often should we take Communion?

D _____

W _____

M _____

Q _____

A WARNING:

I Corinthians 11.27-29: So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

Matthew 5.22-24: But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell. "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

F _____ the communion table

Yes: reserved it for those who are c _____

No: open it to a _____

this is why communion is r _____ for those who are c _____

VI. D. READINGS

VI. D. 1. WCF, chapters 27 - 29

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.
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.
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.

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.

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.

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.

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, lawfully 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.

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 baptized.

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.

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.

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

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.

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.

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; 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, worshiping 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.

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.

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.

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.

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.

VI. D. 2. The Bible on Baptism

Genesis 17.10: This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

Exodus 24.5-8: Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar. Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey." Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."

Joshua 24.15: But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD."

Ezekiel 36.25-27: I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Acts 1.5: For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Acts 2.38-42: Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

Acts 8.15-17: When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit.

Acts 16.14-15a: One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptized, she invited us to her home...

Acts 22.16: And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.'

Romans 6.3-4: Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Galatians 3.26-27: You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.

Colossians 2.11-12: In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

Hebrews 9.13-14: The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Hebrews 10.22: let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

The Acts Problem

Luke wrote Acts as a history

Acts 16.33b: then immediately he and all his family were baptized.

Leviticus 12.3: On the eighth day the boy is to be circumcised.

Colossians 2.11-12: In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

VI. D. 3. The Bible on Communion

John 6.54-56: Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him.

I Corinthians 10.16-17: Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.

I Corinthians 11.23-26 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

I Corinthians 11.27-30: Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep.