

# Officer Training

## Baptism and the Lord's Supper

### Lesson 9

#### Introduction:

Why did God give the sacraments?

**Augustine** ... the \_\_\_\_\_ ...

**R. B. Kuiper:** "There is nothing contained in the sacraments that is not contained in the Word."

Calvin's *INSTITUTES OF THE CHRISTIAN LIVING* on the sacraments (XIV; section 3):  
"By this means God provides first for our ignorance and dullness, then for our weakness. Yet, properly speaking, it is not so much needed to confirm his Sacred Word as to establish us in faith in it. For God's truth is of itself firm and sure enough, and it cannot receive better confirmation from any other source than from itself. But as our faith is slight and feeble unless it be propped on all sides and sustained by every means, it trembles, wavers, totters, and at last gives way. Here our merciful Lord, according to his infinite kindness, so tempers himself to our capacity that, since we are creatures who always creep on the ground, cleave to the flesh, and, do not think about or even conceive of anything spiritual, he condescends to lead us to himself even by these earthly elements, and to set before us in the flesh a mirror of spiritual blessings."

#### Shorter Catechism

Q. 92 What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ;<sup>x</sup> wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.<sup>y</sup>

<sup>x</sup>. **Matt. 28:19. Mark 14:22–25.**

<sup>y</sup>. **Gal. 3:27. 1 Cor. 10:16–17.**

Where do the Sacraments fit in the program of God?

Both Sacraments are set in the \_\_\_\_\_

⊕ Sign (Genesis 9:12,13,17; 17:11) (Exodus 12:13; 13:6, 16)

⊕ Oath of \_\_\_\_\_ ... ratifying ceremony

⊕ What is pictured? Outcome of covenant violation/breach/rupture.

1 Peter 3:21 ... Flood of Noah

1 Corinthians 10:2 ... Red Sea

Luke 12:50 ... Jesus calls his death a baptism ... a ritual ordeal

Both Old and New Testament sacraments picture **judicial death**.

Romans 6 ... our union with Christ involves a baptism into his death and resurrection ... an induction into his experience of our judgment ...

### Circumcision and Baptism Point To The Same Realities

Symbolized in Circumcision	Aspect of Believers Life	Symbolized in Baptism
Romans 4:11	Salvation by Faith	Acts 8:37
Deuteronomy 30:6	Inner Cleansing	Acts 2:38
Joshua 5	Death to the Past New Life for the Future	Romans 6
Jeremiah 4:4	Union With Christ	Galatians 3:27
Romans 2:28,29	Regeneration	1 Peter 3:21
Exodus 12:48	A Badge of Church Membership	Matthew 28:19
Genesis 17:10	Embraces the Family	Acts 16:15; 31-33

Provision: Objective (\_\_\_\_\_) ... dramatic reenactment of Redemption

Possession: Subjective (\_\_\_\_\_ of work of redemption)<sup>1</sup>

Outward picture of inward grace

Profession: Declarative (\_\_\_\_\_ = testimony to God / man) \_\_\_\_\_

## I. Baptism

**Book of Church Order 56-4** Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament, showing (below is selected portions of this part of the BCO):

<sup>1</sup>

Regeneration, Conversion, Justification, adoption, sanctification, glorification

**Meaning:** That it is instituted by our Lord Jesus Christ; that it is a seal of the Covenant of Grace, of our ingrafting into Christ, and of our union with Him, of remission of sins, regeneration, adoption, and life eternal; that it represents and signifies both the blood of Christ, which takes away all guilt of sin, original and actual; and the sanctifying virtue of the Spirit of Christ against the dominion of sin, and the corruption of our sinful nature; that it signifies the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ;

**Recipients:** that the promise is made to believers and their children; and that the children of believers have an interest in the covenant, and right to the seal of it, and to the outward privileges of the Church, under the Gospel, no less than the children of Abraham in the time of the Old Testament; the Covenant of Grace, for substance, being the same; and the grace of God, and the consolation of believers, more plentiful than before; that the Son of God admitted little children into His presence, embracing and blessing them, saying, "For of such is the kingdom of God";

**Significance for children of believers:** that children by Baptism, are solemnly received into the bosom of the Visible Church, distinguished from the world, and them that are without, and united with believers; and that all who are baptized in the name of Christ, do renounce, and by their Baptism are bound to fight against the devil, the world, and the flesh; that they are federally holy before Baptism, and therefore are they baptized; that the inward grace and virtue of Baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reaches to the whole course of our life; and that outward baptism is not so necessary, that through the want thereof, the infant is in danger of damnation. By virtue of being children of believing parents they are, because of God's covenant ordinance, made members of the Church, but this is not sufficient to make them continue members of the Church. When they have reached the age of discretion, they become subject to obligations of the covenant: faith, repentance and obedience. They then make public confession of their faith in Christ, or become covenant breakers, and subject to the discipline of the Church.

**Ongoing Application of Baptism in the life of a believer:** The minister is also to admonish all that are present to look back to their Baptism, to repent of their sins against their covenant with God; to stir up their faith; to improve and make right use of their Baptism, and of the covenant sealed between God and their soul. He is to exhort the parent to consider the great mercy of God to him and his child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child, if he be negligent; requiring his solemn promise for the performance of his duty.

### **Further Arguments for Covenant Baptism:**

1. \_\_\_\_\_ is described as both a spiritual circumcision and as a spiritual baptism ...

**Colossians 2:11-12** "Also in Christ you had a different kind of circumcision, a circumcision not done by hands. It was through Christ's circumcision, that is, his death, that you were made free from the power of your sinful self. When you were baptized (Literally 'having been co-buried with him in baptism ... '), you

were buried with Christ, and you were raised up with him through your faith in God's power that was shown when he raised Christ from the dead." (NCV)<sup>2</sup>

**THEREFORE:**

- i. Spiritual baptism is just another way of describing spiritual circumcision.
- ii. Both are depicting initiation into a union with Christ that is so complete that we died his death, rose his resurrection and therefore ...
- iii. It's just as if we already went to hell, paid for an eternity's worth of sin and rose from the dead and are already in heaven.

If the spiritual meaning of both ceremonies is the same and if circumcision is clearly the sacrament of initiation into the old covenant, baptism simply \_\_\_\_\_ circumcision (Baptism does not "replace" circumcision as much it is the exact same thing in the N. T. era as circumcision was in the O. T. era).

2. Idea of \_\_\_\_\_ is strengthened:

**Romans 2:28-29** "A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God."

**Galatians 3:14-15, 26-29** "He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. 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. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

**Ephesians 2:11-13** "Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)— remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. *13* But now in Christ Jesus you who once were far away have been brought near through the blood of Christ."

Abrahamic Covenant is not fulfilled except in inclusion of " \_\_\_\_\_ " which did not occur (with a few proselytes along the way) until the time of the Apostles ... "in you all nations on earth will be blessed."

3. Circumcision is a sign of inclusion in the Covenant and of salvation ... not simply that a person was an \_\_\_\_\_ ...

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<sup>2</sup>*The New Century Version*, (Dallas, Texas: Word Publishing) 1987, 1988, 1991.

Compare Genesis 17:1-10 and Romans 4:11.

4. Therefore ... Baptism signifies covenant inclusion and salvation as well. Peters sermon on Pentecost with its punch line about repentance and baptism involved a restatement of the Abrahamic promise.<sup>3</sup>
5. The idea of children of believers being “\_\_\_\_\_” reinforces this view ...

**1 Corinthians 7:14** “For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.”

6. The incidence of “\_\_\_\_\_” baptisms reinforces this view ...  
Acts 16:15, 33; 18:8; 1 Corinthians 1:16
7. God has always dealt with \_\_\_\_\_
  - Covenant of Works with Adam ... posterity included
  - Covenant with Noah ... his children saved
  - Curse on Sodom ... children destroyed (same with Canaanites, Korah, Dathan and Abiram, children of Achan, etc.)
  - All governments in history have dealt with children through the representation of their parents.
  - Malachi 2:7 God’s purpose in marriage is to “seek a godly seed”. It would

be strange if the church failed to embrace and consecrate the family institution as a division of the itself.

**TO THE ARGUMENT THAT IT CAN’T MEAN ANYTHING TO INFANTS:**

- Jesus blessed “unconscious babies” (Matt. 19:14; Mark 10:14; Luke 18:16)
- Infants were circumcised – what good did it do them ... not understand.
- The baptism involves the consecration of parents to their responsibility.

8. \_\_\_\_\_: If the Apostles were accustomed to see families baptized into Judaism (rabbinic literature records that the males of the household were circumcised and men, women and children and slaves were all baptized), it was very likely that they would understand the command to go and proselyte all peoples to Christianity and baptize them as including whole families.

**9. HISTORICAL PERSPECTIVE:**

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<sup>3</sup> **Acts 2:38-39** “Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. 39 The promise is for you & your children & for all who are far off—for all whom the Lord our God will call.”

- a. The practice of infant baptism is \_\_\_\_\_.  
The vast majority of denominations have chosen historically to baptize infants. Some of the reasons are fallacious, but some are sound.
- b. Earliest reference is middle of 3<sup>rd</sup> century and allusions earlier. Origen, Tertullian, Irenaeus, and Appolitus support the practice was the “universal custom of the church rooted and grounded in the apostolic tradition.” (Origen quote). Two hundred years of silence?
- c. If one takes the adult baptism view and that the apostolic church did NOT practice infant baptism and that the change in practice spread throughout the whole of Christendom in just a few generations so that it becomes the universal custom in two or three generations, is it not odd that there is not a single word of protest in extant literature at that time?

We have a host of theological debates and issues that are recorded throughout this time, but not one mention of this issue. Logic would tell us that the reason that there wasn't any debate is because everyone understood the universal practice of God of placing the sign upon his people. It did not become an issue until the church corrupted infant baptism in the same way Israel corrupted circumcision by saying the sign saves. The call for personal faith and repentance ceased. So what we've done to correct this is to literally “throw out the baby with the bathwater”.

## Passover and the Lord's Supper Point to the Same Realities

Jesus and His disciples celebrated Passover together and afterward Jesus taught His disciples the celebration of Communion. A review of the similarities and differences:

	<b>Passover</b>	<b>The Lord's Supper</b>
References	Exodus 12-13	Matthew 26, Mark 14, Luke 22, 1 Corinthians 11
Situation	Physical Delivery: A lamb "without defect" was sacrificed by the Israelites to spare the life of their eldest sons during the plague brought on Egypt to convince Pharaoh to deliver the Israelites out of Egypt.	Spiritual Delivery: Jesus, the Lamb of God, is sacrificed for the sins of His people.
Preparation	Physical Preparation: The ceremony was administered only to those who were circumcised.	Spiritual Preparation: Each one is to examine himself and recognize the body of the Lord.
Use of Blood	Hyssop was dipped into the lamb's blood and applied to the tops and sides of the door posts "as a sign" to differentiate the Israelite's from the Egyptians as a sign of God's favor.	The wine is a sign of Jesus' blood that is shed for us as a sign of God's grace.
Use of the Body	The body of the lamb is roasted over fire and eaten with bitter herbs and unleavened bread as a sacrifice.	The unleavened bread represents the body of Christ that is broken for us as a sacrifice.

## II. The Lord's Supper

A. The O. T. \_\_\_\_\_ of the N. T. supper

Peace offerings (Lev. 7:19-34; Deut. 12:7, 12)





Passover ... 1 Corinthians 5:7

Lord's Supper grafted into the \_\_\_\_\_ ...

Matt. 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Corinthians 11:23-30 (10:16-17)

1. Both point to redemption by the lamb
2. Both point to deliverance from bondage as judgment falls on a substitute
3. Both picture fellowship between God and his people.

B. There are many different \_\_\_\_\_ for the Lord's Supper:

-  The Lord's Table (I Cor. 10:21)
-  Communion (I Cor. 10:16 – sharing; participating)
-  Breaking of Bread (Acts 2:42; 20:7)
-  The Eucharist (I Cor. 11:24 – giving thanks)

C. While Baptism is considered the “\_\_\_\_\_,” the Lord's Supper is viewed as the “\_\_\_\_\_” (John 6:54).

Why Christ gave us this sacrament (XXIX, 1):

1. As a perpetual reminder of His sacrifice
2. As a sealing of its benefits to us
3. For our spiritual nourishment: strength, forgiveness, cleansing, and sanctification
4. To encourage our engagement in all duties
5. As a pledge of our union and communion with fellow believers

D. Views of Christ's Presence in the Lord's Supper

1. *Physically Present*

\_\_\_\_\_ (R. Catholic) - “This is My body.”

Bread / wine change into body and blood w/o change in appearance

Objections:

- 1) Jesus standing before them in the flesh (“body” in His hand?)
- 2) Scripture still speaks of it as bread after He has said this -  
1 Cor. 10:16, 17; 11:26-28
- 3) Contrary to reason and common sense - can't be in 2 places at once; doesn't look or taste like flesh & blood
- 4) The Mass ... being a re-sacrifice denies the infinite value of Christ's once for all sacrifice

\_\_\_\_\_ (Lutheran)

While the elements remain what they are, Christ's body and blood is present in, with, and under them ... when He held the bread He also held the body

Objections:

- 1) Everyone who receives the elements also receives Christ (even unbelievers)
- 2) Destroys human nature of Christ - making His body omnipresent (Jesus taught physical absence - John 16:7, 28)

## 2. *Not present at all*

\_\_\_\_\_ (many Baptists)

- ◆ merely a sign or symbol of the absent Christ
  - ◆ memorial of His death in the past and an act of Christian profession
- Partakers receive bread and wine only "in remembrance"

Objection: Had to be more than this ...

Some sick / even died from irreverent partaking I Cor. 11:29, 30

## 3. *Spiritually Present* - \_\_\_\_\_

As the elements are present to the outward senses, Christ's body and blood are really present spiritually by faith to the believer.

- Spiritually feed upon Christ in the heart through the instrumentality of physical / representative objects
- The virtues and effects of His sacrifice are actually conveyed by the power of the Spirit – a dynamic happening in the present which communicates the effects of the past sacrifice
- Our union and communion with Christ are not essentially different from what the disciples enjoyed that first night.

Larger Catechism # 170

## E. Who may and may not partake of the Lord's Supper?

(Larger Catechism #172, 173):

\_\_\_\_\_:

- Professing believers, in good standing in an Evangelical Church, who have examined and prepared themselves.
- Those who see their sin & desire to come to Christ in faith

\_\_\_\_\_:

- Unbelievers – drink judgment on themselves (I Cor. 11:29)
- Believers in an unrepentant state
- Children of believers not yet able to discern the body of the Lord (the meaning of His death) (Larger Catechism #177)

## F. How do we \_\_\_\_\_ before the Table?

Larger Catechism # 171 –

Through prayer and meditation, examine ourselves:

- Of our being in Christ – truly a Christian
- Of our sins and shortcomings
- Of the truth and measure of our:
  - Knowledge (of Christ's death)
  - Faith and repentance
  - Love to God and others (charity & forgiveness)
  - Desire to follow Christ with renewed obedience