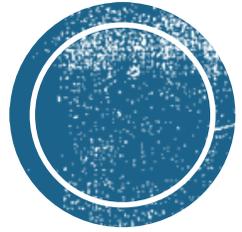


WHAT IS REFORMED THEOLOGY?

Basics of Our Faith





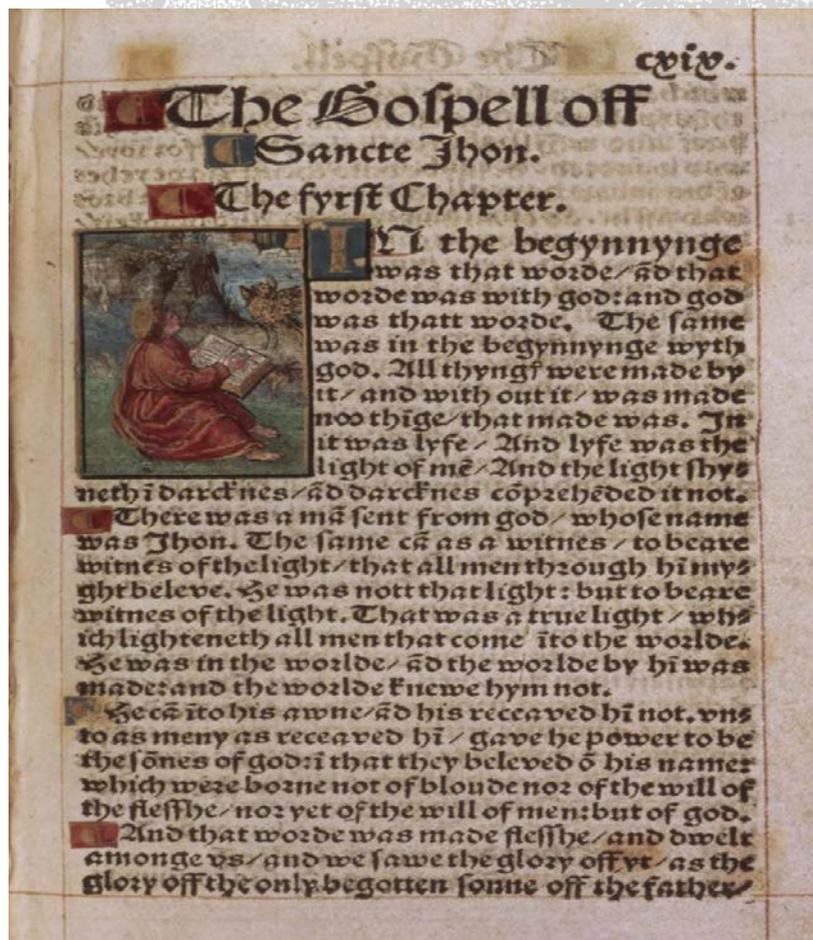
THE LORD'S SUPPER

Week 12

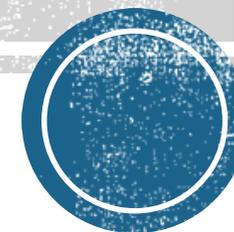


Outline

Class plan



- Definitions in Theology.
- Reformed theology is systematic
- Sola Scriptura
- Covenant Theology
- *Ordo salutis*
- Faith Alone
- Five points of Calvinism I,II
- The Church
- Worship
- Baptism
- **The Lord's Supper**



14 weeks plan

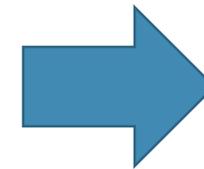
REVIEW - SACRAMENTS

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 (WCF 27.1)



REVIEW - BAPTISM

- Assurance and sealing of the forgiveness of sins, regeneration, and incorporation to the church (Col. 2:11-12; Titus 3:5; 1 Cor. 12:13)
- However, efficacy of baptism is not in the external signs (not *ex opere operato*)
- Final change (regeneration) will come with the Holy Spirit (Matt. 3:11; 1 Pet. 3:21)



Efficacy of baptism is due to faith, but saving faith is not given (necessarily) in baptism



THE LORD'S SUPPER

- 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. (WCF, Ch. 29, Sec. I)



PROCEDURE

- 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. (WCF, Ch. 29, Sec. III)



SIGNIFICANCE



- 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. (WCF, Ch. 29, Sec. V)



BENEFITS RECEIVED



- 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. (WCF, Ch. 29, Sec. VII)



DAMNATION RECEIVED



- 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. (WCF, Ch. 29, Sec. VIII)



CHARACTERISTICS



- Instituted by Christ Himself (1 Cor. 11:23)
- New meaning for the Passover:
 - Blood not in the doorposts but now is His blood
 - Shed for the remission of our sins
 - But still in the doorposts was His blood represented; now is His true blood.
 - He is the true Lamb of God



PURPOSES



- Remember what Christ did on the cross for us
- Understand Scriptures and the prophecies (i.e. Isaiah 53, Revelation 5)
- Sealing function: we are partakers of Christ blessings
- Declare the future consummation of the kingdom (1 Cor. 11:26). The marriage of Christ and His bride the church
- Participate with other believers of the real presence of Christ in the table.

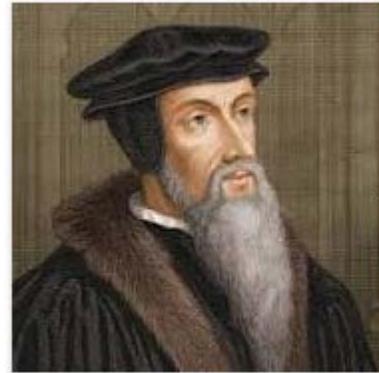
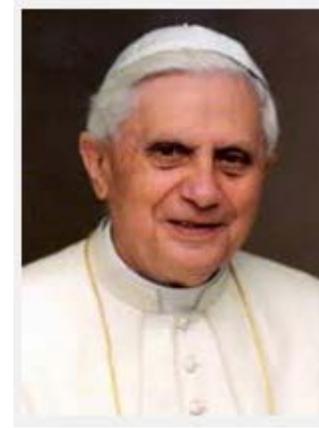


THE SACRIFICE

- Jesus Himself, our highest priest, gives His life for us
- In the sacrament, we receive the sealing of all the benefits of His death on the cross: spiritual nourishment and grow in Him, and communion with Him and with each other.



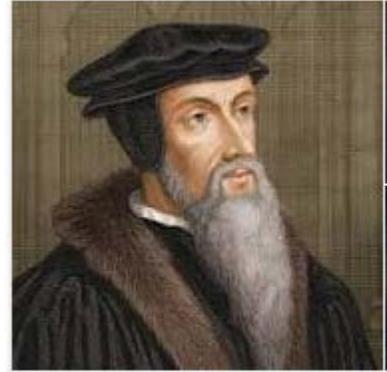
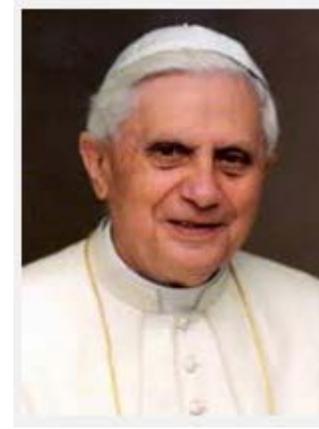
INTERPRETATIONS



- **The mass and transubstantiation:** The mass is a sacrifice of Christ. The Son is offered again to the Father and the elements are changed to the body and blood of Christ. The host is worshiped as Christ Himself.
- **Reformed answer:** Christ offered himself once and for all. The work of salvation was “finished” (Juan 19:30). He offered prefect propitiation (satisfaction) forever. No need of mass or more sacrifices.



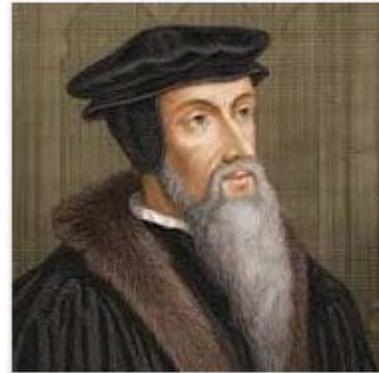
INTERPRETATIONS



- Luther defended the real presence of Christ in the bread and wine. He called it *consubstantiation*.
- Christ is present in, under and through the bread and wine with no change of the elements.
- There is an addition to them: the body and blood of Christ.
- *Hoc est corpus meum* (Luke 22:19) should be taken literally.



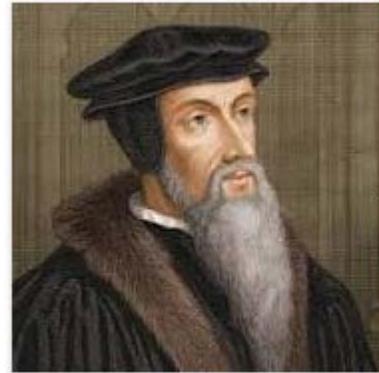
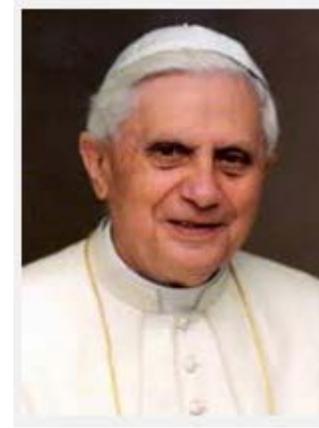
INTERPRETATIONS



- Calvin rejected both transubstantiation and consubstantiation.
- The body of Christ is in heaven. Chalcedon (451) said that Christ was *vere homo, vere Deus*, two natures not confused or mixed, but united, not separated or divided. But each nature maintain its own attributes.
- Both Rome and Luther gave a divine attribute to the human nature of Christ (*communicatio idiomatum*).



INTERPRETATIONS



- We believe that the physical body of Christ cannot be ubiquitous and omnipresent.
- Christ natures cannot be in different places at the same time, but we say with Chalcedon that natures are different but not divided. We get the whole Christ in the communion, but via His divine nature.
- We all agree in the “what” but disagree in the “how”



RESPECT THE SACRAMENT

- *Manducatio indigna*: drinking and eating unworthy (1 Cor. 11:28-29).
- This sacrament has been given to those who believe. To disrespect this sacrament is to mock the cross.
- Christ is present in a real, special way here, with His mercy and grace, to assist us in our sanctification, we need to be discerning (Sproul).



CONCLUSIONS

- The Lord's Supper makes us rejoice in the perfection of the atonement that Christ has already given for us.
- The Lord Supper is not just a remembrance; Christ is really present in the sacrament in a spiritual way.
- *Finitum non capax infiniti*: we cannot comprehend God completely; only what He has revealed is what we have, and it's enough.



NEXT CLASS

- Wrap-up

