

## What is the Reformed view of baptism and communion?

Let's first consider the Lutheran view of baptism (Small Catechism).



*Baptism is not just plain water, but it is water used by God's command and connected with God's Word. (Mt 28:19)*

*Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare. (Mk 16:16)*

*It is certainly not the water that does such things, but God's Word which is in and with the water and faith which trusts this Word used with the water...With this Word it is baptism, that is, a gracious water of life and a washing of rebirth by the Holy Spirit. (Titus 3:5-8)*

*Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever. (Rom 6:4)*

In the Lutheran view baptism is a true means of grace. What does that mean?

Now let's consider the Reformed view of baptism (Heidelberg Catechism).

*Does this outward washing with water itself wash away sins?*

*No, only Jesus Christ's blood and the Holy Spirit cleanse us from all sins.*

*Why then does the Holy Spirit call baptism the washing of rebirth and the washing away of sins?*

*God has good reason for these words. He wants to teach us that the blood and Spirit of Christ wash away our sins just as water washes away dirt from our bodies. But more important, he wants to assure us, by this divine pledge and sign, that the washing away of our sins spiritually is as real as physical washing with water.*

*Should infants, too, be baptized?*

*Yes. Infants as well as adults are in God's covenant and are his people. They, no less than adults, are promised the forgiveness of sins through Christ's blood and the Holy Spirit who produces faith.*

*Therefore, by baptism, the mark of the covenant, infants should be received into the Christian church and should be distinguished from the children of unbelievers.*

*This was done in the Old Testament by circumcision, which was replaced in the New Testament by baptism.*

And let's consider the Baptist view of baptism (Baptist Faith and Message).

*Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.*

In the Reformed and Baptist views, the Spirit's work is separated from baptism. Explain that.

---

Let's consider the Lutheran view of the Lord's Supper (Small Catechism).

*It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ for us Christians to eat and to drink (the words of institution in Matthew, Mark, Luke, and 1 Corinthians).*

*What blessings do we receive through this eating and drinking?*

*That is shown us by these words: "Given" and "poured out for you for the forgiveness of sins." Through these words we receive forgiveness of sins, life, and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation.*

*It is certainly not the eating and drinking that does such great things, but the words "Given" and "poured out for you for the forgiveness of sins"...And whoever believes these words has what they plainly say, the forgiveness of sins.*

*Fasting and other outward preparations may serve a good purpose, but he is properly prepared who believes these words: "Given" and "poured out for you for the forgiveness of sins." But whoever does not believe these words or doubts them is not prepared, because the words "for you" require nothing but hearts that believe.*

In the Lutheran view the Supper is a true means of grace. What does that mean?

Now let's consider the Reformed view of the Lord's Supper (Heidelberg Catechism).

*What does it mean to eat the crucified body of Christ and to drink his poured-out blood?*

*It means to accept with a believing heart the entire suffering and death of Christ and by believing to receive forgiveness of sins and eternal life.*

*But it means more. Through the Holy Spirit, who lives both in Christ and in us, we are united more and more to Christ's blessed body. And so, although he is in heaven and we are on earth, we are flesh of his flesh and bone of his bone. And we forever live on and are governed by one Spirit, as members of our body are by one soul.*

*Are the bread and wine changed into the real body and blood of Christ?*

*No. Just as the water of baptism is not changed into Christ's blood and does not itself wash away sins but is simply God's sign and assurance, so too the bread of the Lord's Supper is not changed into the actual body of Christ even though it is called the body of Christ in keeping with the nature and language of sacraments.*

*Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood?*

*Christ has good reason for these words. He wants to teach us that as bread and wine nourish our temporal life, so too his crucified body and poured-out blood truly nourish our souls for eternal life.*

*But more important, he wants to assure us, by this visible sign and pledge, that we, through the Holy Spirit's work, share in his true body and blood as surely as our mouths receive these holy signs in his remembrance, and that all of his suffering and obedience are as definitely ours as if we personally had suffered and paid for our sins.*

And let's consider the Baptist view of the Lord's Supper (Baptist Faith and Message).

*The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate his second coming.*

What makes the Reformed and Baptist views different from the Lutheran view?

Fill out the following statements by circling *yes* or *no* as it pertains to each.

Does baptism forgive sins and wash them away?

yes / no Lutheran

yes / no Reformed

yes / no Baptist

Does baptism regenerate the person who is baptized?

yes / no Lutheran

yes / no Reformed

yes / no Baptist

Do Jesus' body and blood present in the Supper bring forgiveness to a person?

yes / no Lutheran

yes / no Reformed

yes / no Baptist

Does a believer in Jesus eat and drink his body and blood in the Lord's Supper?

yes / no Lutheran

yes / no Reformed

yes / no Baptist

Does an unbeliever eat and drink Jesus' body and blood in the Lord's Supper?

yes / no Lutheran

yes / no Reformed

yes / no Baptist