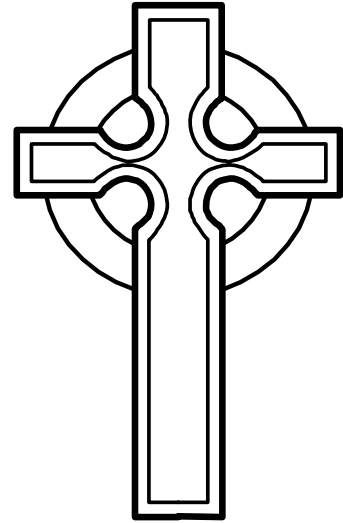


PROVIDENCE Reformed Bible Church

101 Westridge Dr.
West Monroe, LA 71291
Phone: 318-235-4721
Website: www.prbc.cc

Sunday Schedule
9:30 AM Bible Study
10:30 AM Worship Service



Church Sacraments/Ordinances

(Excerpted from the London Baptist Confession of Faith of 1689)

CHAPTER 28 OF BAPTISM AND THE LORD'S SUPPER

Paragraph 1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world.¹
¹ Matt. 28:19,20; 1 Cor. 11:26

Paragraph 2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.²
² Matt. 28:19; 1 Cor. 4:1

CHAPTER 29 OF BAPTISM

Paragraph 1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him;¹ of remission of sins;² and of giving up into God, through Jesus Christ, to live and walk in newness of life.³

¹ Rom. 6:3-5; Col. 2:12; Gal. 3:27

² Mark 1:4; Acts 22:16

³ Rom. 6:4

Paragraph 2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.⁴

⁴ Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18:8

Paragraph 3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.⁵

⁵ Matt. 28:19, 20; Acts 8:38

Paragraph 4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.⁶

⁶ Matt. 3:16; John 3:23

CHAPTER 30
OF THE LORD'S SUPPER

Paragraph 1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death,¹ confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.²

¹ 1 Cor. 11:23-26

² 1 Cor. 10:16,17,21

Paragraph 2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;³ and a spiritual oblation of all possible praise unto God for the same.⁴ So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

³ Heb. 9:25,26,28

⁴ 1 Cor. 11:24; Matt. 26:26,27

Paragraph 3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.⁵

⁵ 1 Cor. 11:23-26, etc.

Paragraph 4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.⁶

⁶ Matt. 26:26-28, 15:9, Exod. 20:4,5

Paragraph 5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,⁷ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.⁸

⁷ 1 Cor. 11:27

⁸ 1 Cor. 11:26-28

Paragraph 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,⁹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.¹⁰

⁹ Acts 3:21; Luke 14:6,39

¹⁰ 1 Cor. 11:24,25

Paragraph 7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.¹¹

¹¹ 1 Cor. 10:16, 11:23-26

Paragraph 8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain

such, partake of these holy mysteries, or be admitted thereunto;**12** yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.**13**

12 2 Cor. 6:14,15

13 1 Cor. 11:29; Matt. 7:6

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