

The Lord's Supper involves the eating of bread and the drinking of a cup of the juice of the grape

Passover signified continuance in the membership of both the national and the religious communities of Israel, the Old Testament people of God

The Lord's Supper signifies continuance in the membership of the religious community of the New Testament church, the New Testament people of God

Chapter VII of the *Westminster Confession of Faith* witnesses to these discontinuities between the external administration and outward significance of the central ordinances of the Old and New Dispensations:

"V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the old Testament.

"VI. Under the gospel, when Christ, the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations."

- (6) The issue whether the continuities between the Old and New Dispensations or the discontinuities should be emphasized

This issue would appear to underlie much of the debate between adherents of believer's baptism and adherents of paedobaptism.

But what does the Bible stress? Does it stress unity or disunity between the Testaments, likeness or unlikeness, similarity or dissimilarity, favorable comparison or contrast, continuity or discontinuity?

Roy L. Aldrich, in the April 1961 issue of *Bibliotheca Sacra* states:

"Critics of dispensationalism usually fail to recognize that most dispensationalists would approve of the following: (1) That there is only one plan of salvation for all dispensations. (2) That the new birth is characteristic of all dispensations. (3) That the eternal moral law of God (not the Mosaic law) applies to all dispensations.