

2. The Ordinances

- a. “Two ordinances are significant above any other that Christians are commanded to observe, namely, water baptism and the Lord’s Supper. While recognizing that water baptism has no saving merit (Ephesians 2:8–9; Titus 3:5, ...after one is saved baptism is the next step in order to portray to the world the believer’s union with Christ in His death, burial, and resurrection (Romans 6:3–4; Colossians 2:9–13; Matthew 28:19). The Scriptural method of water baptism is immersion, single immersion being the clearest mode for picturing the work of Christ on the believer’s behalf and his identification with Christ in that work. Christ died for his sins but once (1 Peter 3:18; Hebrews 9:27–28; 10:10–14), and it was the second Person of the Godhead Who obtained eternal redemption for us (Hebrew 9:12; Romans 6:3–4)...

“Jesus Christ instituted the Lord’s Table to commemorate and preach His death till He comes (1 Corinthians 11:23–33). Water baptism is observed but once, and is a sign of identification, and a testimony to newness of life, but the Lord’s Supper is commemorative and is to be observed often as a memorial of the Body and shed Blood of our Lord Jesus Christ. The Lord’s Table is open to all born again believers.” *(Taken from MBC Constitution and a statement by George Zeller, Assistant to the Pastor.)*

- b. Should we call them “sacraments”?
- i. The Roman Catechism defines a sacrament as a “visible sign of invisible grace instituted for our justification” (p.11, chpt 1, no. 4).
- ii. The Catholic Dictionary defines sacraments (of which the Roman Church holds seven) as “...sensible things, the channel of that grace by which our lives are elevated and sanctified. In baptism we are born again; in confirmation we grow up to perfect men in Christ,” etc.
- iii. The word “sacrament” carries with it the implications of earning or receiving some benefit from God because of its practice. While it is true that obedience brings blessing, these commands are not a means of gaining salvation or any favor from God. They are in essence reminders of that grace and favor freely bestowed on those who have trusted in the finished work of Christ. Ordinances (commands or directives; established rules, policies, or practices) would there be the better word.

c. Christian Baptism

- i. Distinguished from Baptism of John which was “unto repentance.” (See Matthew 3:1–12, Mark 1:4).
- ii. The word “baptize” or “baptism” comes to us directly from the Greek language where it was used of the dipping or immersing of a piece of cloth into dye in order to dye it; of dipping, and thus causing to perish, a man into water (drowning); of sinking a ship.
- iii. Water Baptism is a public picture after salvation of what happened to the believer at the point of salvation. Water Baptism is a visible representation or type of the Baptism of the Holy Spirit. It is a command of the Lord and thus an act of obedience.
 - (A) Entering into the water I proclaim silently, having already confessed publicly, that when Christ died, I died. He was my personal Substitute. I identify with His death on my behalf.
 - (B) Going under the water I silently proclaim that when Christ was buried, I was buried. He was buried for me as my Substitute.
 - (C) Coming out of the water I proclaim silently that when Christ arose I arose.
 - (D) Leaving the water I make the claim that as Jesus Christ walked with Resurrection Life, so I now have a new life as a new creature in Christ. I intend to live no longer after the flesh, the old man, but after the new man, the new nature.
- iv. Water Baptism is thus an outward sign of an inward transaction (the placing of a label on the can, labeling the contents—Christ liveth in me!). Salvation is complete apart from water baptism. Water baptism in no way adds to or subtracts from salvation by grace through faith. Water baptism is not essential for salvation but it is essential for obedience once a person is saved. Water baptism is not something a person does to be saved. It is something a saved person does.
- v. Water baptism pictures the baptism of the Spirit which is the act of God at salvation introducing the believing sinner into a vital union with Jesus Christ, in order that that believer might have the power of his sinful nature broken and the divine nature implanted through his identification with Christ in His death, burial, and resurrection, thus altering the condition and relationship of that sinner with regard to his previous environment, bringing him into a new environment, the kingdom of God. (Kenneth Wuest).

vi. Ephesians 4:4–6. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, _____, One God and Father of all, who is above all, and through all, and in you all.

vii. 1 Corinthians 12:13 For by _____ are (*lit. were*) we _____ into _____ ...

viii. Romans 6:3–4. Know ye not, that so many of us as were _____ into _____ were _____ into _____? 4 Therefore we are buried with Him by _____ into _____: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (*You would do well to read all of Romans 6.*)

ix. Colossians 2:12 _____ with Him in _____, wherein also ye are _____ through the faith of the operation of God, who hath raised him from the dead.

x. Galatians 3:26–28 For ye are all the children of God _____ in Jesus Christ. (27) For as many of you as have been _____ into Christ have put on _____. (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all _____ in _____.

xi. Galatians 2:19–20 For I, through the law, am dead to the law, that I might _____ unto _____. 20 I am _____ with _____: nevertheless _____; yet not _____, but _____ liveth _____: and the life which I now live in the flesh I live by the faith of the Son of God, who _____ me and gave Himself for me.

d. The Lord's Supper

- i. Whereas Water Baptism is performed only once in the believer's life, picturing salvation, the Lord's Supper is celebrated often, picturing and portraying the believer's continued communion with Christ.
- ii. It is called by different names in the Scripture. Match the following names and references:

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| (A) Breaking of Bread | (1) 1 Corinthians 10:16 |
| (B) Communion | (2) 1 Corinthians 10:21 |
| (C) Lord's Supper | (3) 1 Corinthians 11:20 |
| (D) Giving of Thanks (Eucharist) | (4) 1 Corinthians 11:24 |
| (E) Lord's Table | (5) Acts 2:42,46 |

iii. It was instituted on the night on which the Lord Jesus was betrayed. READ 1 Corinthians 11:23–32 (Cp. Matthew 26:26–30; Mark 14:22–26; Luke 22:19–20).

- (A) What are the two elements used and what do they picture?
 (1) _____
 (2) _____
- (B) Both are to be received (verses 24–25) “in _____ of Me.”
- (C) Verse 26 For as often as ye eat this _____ and drink this _____, ye do _____ the Lord's _____ till _____.

- iv. The early church practiced the breaking of bread daily at first (Acts 2:42,46), then weekly (Acts 20:7), and finally regularly (“as oft” which implies frequently, regularly, at fixed occasions, 1 Corinthians 11:26).
- v. It is a service of remembrance. (The Passover, too, was a service of remembrance for the nation Israel, Exodus 12, cp. 1 Corinthians 5:7.)
- vi. It is the sign of the new covenant (Jeremiah 31:31; Ezekiel 36:26; Hebrews 8:8; etc.).
- vii. It is a solemn service and should be given all due respect (1 Corinthians 11:27–32). It should not be taken lightly or flippantly (in an unworthy manner). One should examine himself (cp. 1 John 1:9; Psalm 139:23–24). He should take care of his sin before the Lord, and then eat.