

# BAPTISM AND THE LORD'S SUPPER

ARTICLE 7

Before we start tonight, let's go to page 95 of your workbook and complete the true and false survey on Baptism.

Then, do the same thing on page 99 for the Lord's Supper. Don't look at the answers yet.

# **BAPTISM**

“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.”

## **THE LORD'S SUPPER**

“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” *(Baptist Faith and Message 2000, article 7).*

*Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.*

Baptism and the Lord's Supper are the 2 ordinances of the church. The word "ordinance" means a decree or command

(p. 94, *Baptist Faith and Message workbook*).

We do not call them “sacraments” because that implies that the act itself provides saving grace to the participant.



Baptists believe that only these 2 ordinances are true ordinances, because only these 2 portray the Gospel.

Participation in these two ordinances:

1. Testifies to God's grace
2. Provides sanctifying grace when we obey Jesus and remember His saving sacrifice on the Cross.

# BAPTISM

Baptism of believers by immersion is not a denominational quirk.

- The word “baptize” means to immerse.

- In the NT it was always believers in Christ who were baptized.

True Baptism is always a trinitarian act, reminding us that salvation is promised by the Father, accomplished by the Son, and applied by the Spirit (Matthew 28:18-20).

Baptism contains 4 pictures:

1. The death, burial, and resurrection of Jesus, in which the believer trusts.
2. The believer's death to sin and his or her resurrection to live life in step with Jesus. "He publicly puts a grave between himself and his former life of sin" (L.R. Scarborough).

3. The believer publicly professes Christ through baptism.
4. Baptism is the sign of entrance into the covenant community of the body of Christ, made tangible by a covenant with a local church.

“Although baptism is not necessary for salvation, it is necessary for obedience. No believers in the New Testament resisted baptism or neglected the opportunity to obey Christ in this way” (p. 96).

“Baptists rightly reject the notion that baptism regenerates an individual. The unbiblical concept of baptismal regeneration distorts baptism and undermines the gospel” (p. 96).



Since baptism is the public profession of faith in Christ, “we consider it a prerequisite to other rights and responsibilities in the church, including participation in the Lord’s Supper” (p. 97). People who neglect baptism have not made a public profession of faith in Christ Jesus for salvation.

Note the biblical order in Acts 2:

1. They “gladly received” the gospel (v. 41).
2. The gospel-believers were baptized (v. 41).
3. The baptized believers were added to church membership (v. 41).
4. The church members participated in the life of the church, including the “breaking of bread” (Lord’s Supper) (v. 42).

# **THE LORD'S SUPPER**

The Lord's Supper is “a congregational act in which the covenant community...united in one faith, one Lord, and one baptism, obeys Christ by memorializing His sacrifice” (p. 98).

The Bible affirms that rightly participating in the Lord's Supper, though it does not save anyone, is an event of special fellowship with the Lord Jesus.

Notice the vertical fellowship aspect of the Lord's Supper:

“The cup of blessing which we bless, is it not the communion of the blood of Christ” (1Corinthians 10:16)?

Additionally, the Lord's Supper involves horizontal fellowship:

“The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread” (1 Corinthians 10:16-17).

The Lord's Supper is “the renewing oath-sign of the new covenant” (Bobby Jamieson in *Understanding the Lord's Supper*, 37).

The local church is not only comprised of people who have come to Christ, but also of people who have made a commitment to come together as one body/family.



Christianity is more specific than just being a part of the invisible body of Christ, the universal church.

Christianity is made real, tangible, and visible through the local church. The members of the local church renew their commitment to Christ and to one another in the Lord's Supper. The instructions in 1 Corinthians are instructions for how a local church understands and participates in the Lord's Supper.

Baptism and the Lord's Supper are given for the Christian's personal participation, but not for his or her private observance. It is a local church issue.

We do not have biblical permission for Christians to randomly observe the Lord's Supper wherever and however they choose. It is a local church issue. A Christian college, a small group, nor a Christian ministry has no authority to administer baptism or the Lord's Supper.

Baptism and the Lord's Supper are defining marks of a local church, the visible body of Christ. They section off the local church from every other entity on the world.

1<sup>st</sup> Corinthians is written to a local church, and as such, gives instructions for each local church. The Lord's Supper is described as being something that is done when the whole church comes together (11:18).

In fact, the church at Corinth is rebuked for observing the Lord's Supper according to affinity groups, rather than as a whole body. The warning in 11:27 is really about ignoring the local church and its unity when you observe the Lord's Supper.

Furthermore, church members who are negligent in observing the Lord's Supper with their local church are refusing to reaffirm their covenant of being a part of the one bread and one body (1Corinthians 10:17) , their local church. They also are dismissing and disregarding the blood of Christ (10:16).



1. The ordinances do not save, but they are for saved people!
2. The ordinances are marks of a true, New Testament church.
3. Baptism declares our faith in the Lord Jesus Christ.
4. The Lord's Supper is the baptized Christian's communion with Jesus and with the local church with which he or she has a covenant.

Have you believed the Good News from God, that His Son, Jesus Christ, has died in your place on the Cross, and that He has risen from the dead to prove it?

In His blood is a new covenant with God, a covenant of forgiveness and acceptance, and a covenant into a new family of faith.

Don't trust in the symbols! Trust in the Son!