

ORDINANCES

7 June 2024

[READ 1 Corinthians 15:1-4]

FOUR ELEMENTS TO THE GOSPEL:

1. How Christ died (vs 3).
 - a. His death was a vicarious death. He died as a substitute for all mankind.
 - b. His death involved the shedding of blood. Any other method of death would not do.
2. That Christ died.
3. That Christ was buried.
4. That Christ rose from the dead.

CHRIST COMMANDED HIS FOLLOWERS TO PREACH THE GOSPEL

- Some say the Great commission was only for Christ's immediate disciples (Matt. 28:19-20, Mk 16:15).
 - If that were true, He wouldn't have said, "**And, lo, I am with you always, even unto the end of the world.**" The context is "**teach all nations, baptizing them...**" The disciples aren't able to do that today, but we are, and Christ is with us as we do it.
- Some say it's not necessary to preach the gospel, and that our godly lifestyle is enough.
 - God chose the "**foolishness of preaching to save them that believe**" (1 Cor. 1:21), not a godly lifestyle. The preaching of the gospel is absolutely necessary to save souls.
 - The Lord added to the church daily (Acts 2:47) when people gladly received the word (Acts 2:41) as a result of Peter's preaching.
 - The gospel of Christ is the power of God unto salvation to every one that believeth (Romans 1:16). There is no power unto salvation in anything else (good works, church membership, sacraments, ordinances, clean living, etc.)

BAPTISTS OBSERVE TWO ORDINANCES IN OBEDIENCE TO CHRIST'S COMMAND

- We understand that observing these ordinances does not convey grace or cleansing or salvation to anyone.
- Baptists are not Protestants (Catholics who protest the false teachings of "Mother Church").
 - Protestants observe 2 "sacraments:" Communion and Baptism. They believe this to be necessary for salvation.
- Baptists are not Puritans (Members of the Church of England who protest the teachings of their church).

THE ORDINANCE OF LORD'S SUPPER (1 Corinthians 11:23-26)

The observance of the two biblical ordinances is about remembering (past) and looking forward (future).

- The Lord's Supper pictures the gospel of the Lord Jesus Christ.
 - The broken bread (vs 23-24), to remember Christ's broken body at Calvary.
 - The cup, the new testament in His blood (vs 25), to remember His shed blood on the cross.
 - The Romish doctrine of *transubstantiation* is unscriptural. No man can change bread into Christ's body. No man can change wine into Christ's blood. That is cannibalistic in nature.
 - Christ died once for all (Heb. 10:10). Rome's communion practice kills Christ again and again.
 - We partake of the bread and juice to **remind** us of Christ's broken body and shed blood. It reminds us that Christ took care of our sin problem.
 - Partaking of the Lord's Supper shows that, though Christ died, He lives. "**...ye do shew the Lord's death till he come**" (vs 26). The fact that He's coming indicates that He is alive, and we are looking forward to His return.
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THE ORDINANCE OF BELIEVER'S BAPTISM (Mat. 28:19)

[Read Acts 8:35-39]

- The requirement for being baptized is that a person must profess that they believe on the Lord Jesus Christ (vs 37)(This requirement is removed in corrupt modern bible versions to cater to groups who want to baptize infants).
 - Infants and toddlers cannot make a profession of faith in Jesus Christ.
- The proper mode (biblically) of baptism is immersion (38-39).
- Baptism pictures the gospel of Jesus Christ: death, burial, and resurrection.
- Baptism also represents the effect of the gospel on a believer. The old man (Rom 6:6) is buried and then risen to live a new life in Jesus Christ. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).
- Baptism pictures our future. If we should die and be buried, the Lord will return for us, raise us from the dead, and give us a new immortal, incorruptible body.
 - It shows that death (pictured by the water) has no power over the believer (1 Cor. 15:55).
- The waters of baptism do not convey salvation or cleansing or forgiveness.
 - The unscriptural teaching of *traselementation* claims that a priest can turn water into holy water which is able to save a person by splashing it on their face.
- Baptismal water is not *holy water*. The water represents the grave. The grave has no power over one who has received Jesus Christ.
- Baptism should remind us of the time the Lord Jesus Christ saved us, baptized us into one body (1 Cor 12:13) with the Holy Ghost (Mt 3:11, Mk 1:8, Lk 3:16) and made us a new creature in Christ (2 Cor. 5:17).
- The one administering baptism goes into the water together with the recipient of baptism. The minister represents the Lord Jesus Christ who is with us every moment of our Christian life. He's with us in life, in death, and He'll be the first One we see when we come out of the grave.

[READ 1 THESSALONIANS 4:13-18]

- Baptism also looks forward to the day when we will come out of the Holy Spirit. The bible says we are sealed by the Holy Spirit until the day of redemption (Eph. 4:30).
- Baptism preaches. It testifies to the fact that there is a resurrection of the dead (1 Cor 15:12).
- We are baptized "for the dead" (1 Cor 15:29). That is, our baptism reminds people that our loved ones who died in Christ will not stay in the grave but will be resurrected at Christ's return.

BIBLICAL ORDINANCES:

- Show the gospel.
 - Show that Christ did what was necessary to secure our salvation.
 - Show that we believe there is something after this life.
 - Show that we believe we have eternal life.
 - Show that our Savior lives.
 - Remind us of What Christ HAS done, and what He's GOING to do.
 - Are commanded by Christ to be observed by those who are saved.
 - Are a blessing to the believer.
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