



BAPTISM & THE LORD'S SUPPER

Introduction: Many religions of today are busy stipulating certain acts of service or ceremony which are to function as avenues by which God will give His grace to His people. Baptists have never taught that grace is bestowed because of an action made by any man. Instead of “sacraments”, Baptists believe in ordinances which are meant to serve as reminders, and not as means of achieving favor with God.

Article #8 of Berean’s Articles of Faith: “We believe that Christian **baptism** is the immersion of a believer in water to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior. It pictures our death to sin and resurrection to a new life. It is a prerequisite to church membership. We believe that the **Lord’s Supper** is the showing forth of His death until He comes again and should always be preceded always by self-examination.”

WATER BAPTISM

A. “Washing” or “baptism” in water was a custom in I _____ as a means of preparation for priestly service as they offered sacrifices to God in His tabernacle (Exodus 40:12-13).

You may ask: “If I am not Jewish, what does this have to do with me?”

- Believers are a “priesthood” who offer “spiritual sacrifices” to God in a “spiritual house” (1 Peter 2:5). There is a need to receive such a “washing” prior to serving God’s people.

The intent, then, of being a part of God’s assembly (the church) is to serve!

- Baptism (or washing) saves the believer from a bad conscience which results from not identifying oneself with Christ (1 Peter 3:16; 3:21).

B. Because this was a very Jewish practice (as seen above), it was carried forth by J _____ (Matthew 3:1)—who was not only a Jew, but was also the last of the Old Testament prophets (who were all Jews; Matthew 11:13).

John the Baptist’s baptism was one which allowed those who had “repented” to demonstrate by a changed life that they had repented of their sins (see Matthew 3:6).

C. Because the early church was led by Jews primarily, being baptized “in the n _____ of _____” was the first sign that they had “repented” concerning Christ (Acts 2:37-38).

D. Because the early church was largely Jewish at its “grand opening”, a “baptism of repentance” only seemed natural to them, and they “g _____” did so to show they had trusted Christ (Acts 2:41).



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E. Even after the first Gentiles were saved by their Lord Jesus (Whose human lineage is Jewish), they were instructed by a Jewish apostle to be b_____ (Acts 10:48).

F. Gentile and Jewish believers alike continued to be b_____ after faith in Christ (Acts 16:30-33).

G. When people who were previously baptized became believers in Christ, they were “re-baptized” (Acts 19:5).

It is always very important to remember that the agent of salvation from the penalty of sin is the b_____ of Christ, and not the waters of baptism (Romans 3:25).

H. Baptism is a picture of what has already occurred on the inside of the believer (Acts 1:5; 10:47).

- As seen in Article 8, the believer has inwardly experienced what Romans 6:6 describes as the c_____ of the old man; the believer has also inwardly experienced what Romans 6:5 describes as the r_____ of a new man.

At the moment of salvation, the Lord Jesus Christ moves each believer into His body (the church) through a washing (“baptism”) of His Holy Spirit (1 Corinthians 12:13; Titus 3:5).

- Therefore, when one is baptized in water, they are saying, “I have already been baptized by the H_____, and I am now a part of Christ’s body on earth (the church)”.
- Good students of the Bible remember that these two baptisms are spoken about very often in the N_____ T_____, and are very careful to not confuse passages that speak of “spirit baptism” for those that speak of “water baptism” (such as Romans 6:3-5; Galatians 3:27; Ephesians 4:3-5; Colossians 2:12).

I. The meaning of the word is not the only reason that Baptists immerse (although that is enough).

“Baptize” is a transliteration (not a translation) of the Greek word *baptize*, and it means “to dip; to submerge; to immerse” (www.blueletterbible.com)

- Jesus “went up _____ of the water” following His baptism (Matthew 3:16).
- John baptized in a place with “m_____ water” (John 3:23).
- Philip the deacon “went down into the water” to baptize the E_____ (Acts 8:38).

J. “Baptizing” Christ’s converts is a responsibility which He gave to the church.

- Jesus’ church (the “called out ones”) were those whom He chose to have follow Him on earth (Matthew 4:18-22; 9:9; John 1:40-47); these were Christ’s local church.
- Jesus then gave this body of believers (His church) the charge to preach the Gospel, baptize converts, and continually t_____ them on the matters Christ taught them (Matthew 28:18-20).



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- Matters of receiving people into the “flock” or “putting them out” were public matters for the assembly/church (Matthew 18:17-18).

THE LORD’S SUPPER

A. During the time of Israel’s deliverance from the land of Egypt, God gave the command to have a memorial dinner which consisted of a l_____ with herbs and unleavened bread (Exodus 12:3-15).

- The lamb was previously killed and his blood was applied to the door of the particular family to serve as a signal to the LORD to “pass over” that household, and to spare the life of that family’s firstborn (Exodus 12:12).

During the course of history, this command was observed through feasting each year on a special day of rest (“Sabbath”); the 14th day of Nissan, their first month (Numbers 28:18).

B. This celebration was celebrated all through Israel’s history as in the time of Joshua (Joshua 5:10), King H_____ (2 Chronicles 30:1), King Josiah (2 Chronicles 35:1), and the prophets H_____ and Z_____ (Ezra 6:14-19).

- This was a time of memorial which looked back to God’s great deliverance from Egypt.
- This was a time of anticipation which looked forward to God’s glorious kingdom being restored to Israel.



During these times of history, one of the tenants of tradition which was later added was the story told by four cups—each one identified with an aspect of the Jews’ history.



C. The Apostle Paul explicitly identified Christ as the believer’s Passover lamb (1 Corinthians 5:7).

- That is, the blood of Our Passover Lamb (Jesus Christ), served as that which shields us from the wrath of God (Romans 5:9).
- John the Baptist announced Him as “the Lamb of God which taketh away the sin of the world” (John 1:29).
- The Apostle P_____ described Jesus’ blood as the blood of a lamb (1 Peter 1:18-19).
- The Apostle John described Jesus as “a lamb who had been s_____” (Revelation 5:6).



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D. Jesus and His disciples celebrated this same Passover meal on the eve of Jesus' death (Luke 22:7-9).

When the Lord gave this memorial to His disciples, it was one more way of His building them up as His church (Matthew 16:18; 1 Corinthians 11:20).

- The "Passover Meal", with unleavened bread, was eaten following the 2nd c_____, found in Luke 22:17.
- The bread of this meal was used by Jesus to picture His body (Luke 22:19).
- The 3rd cup of the "Passover Meal" was used by Jesus to picture His b_____(Luke 22:20).

E. The bread and the cup were to be taken as a memorial of Jesus' work on the cross where His body was b_____, and his blood was s_____ (Luke 22:19-20).

- Just as Israelites looked back to their deliverance from Egypt, believers in Christ look back to their deliverance from s_____ (Matthew 1:21).

There is a grave warning given for those who do not understand the gravity of the bread and wine used during this "Lord's Supper". If a person does not "discern" or acknowledge what the body and blood of Christ accomplished on the cross, it is sacrilegious to partake in the "Lord's Supper" (1 Corinthians 11:27-32).

F. This bread and this cup are to be taken by His believers until He returns from Heaven to take us unto Himself (John 14:2-3; 1 Corinthians 11:26).

- Just as the Israelite looked forward to the coming of the Messiah, believers look forward to that glad day when their Messiah will a_____ again (Hebrews 9:28).

CONCLUSION

The church has "ordinances" which are to be carried out until the return of Christ. Baptism and the Lord's Supper are these very special, symbolic acts where we celebrate the reality of a twice-risen Christ Who has both risen from the dead (Romans 1:4), and forty days later rose to the right hand of God in the Heavens (Mark 16:19; Acts 3:21). These do not have saving merit as salvation is found only in the faith one places in Christ (Ephesians 2:8). So, let one "examine themselves" whether they are truly born again before they partake of these most Holy ordinances (1 Corinthians 11:28; 2 Corinthians 13:5).