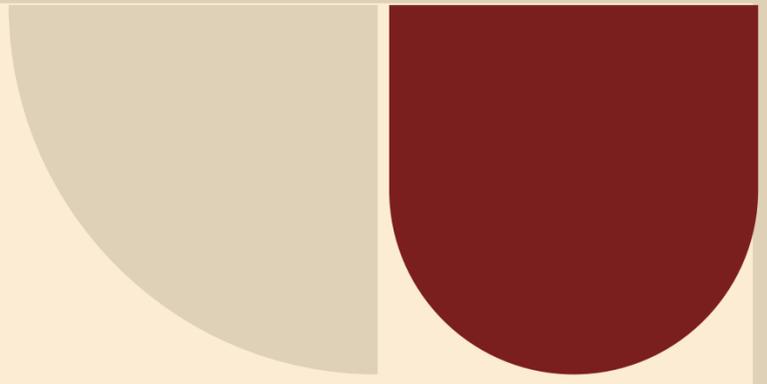
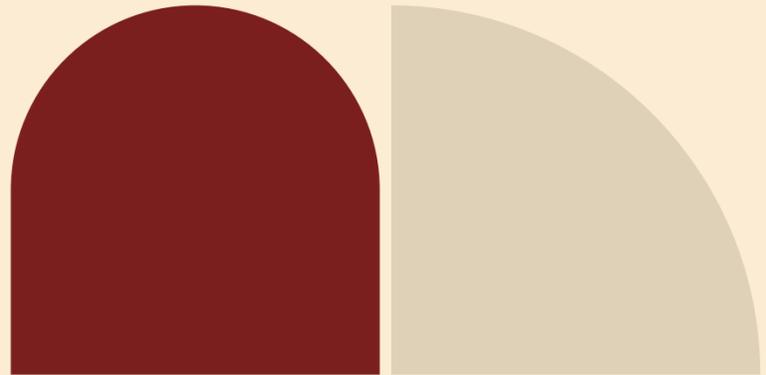
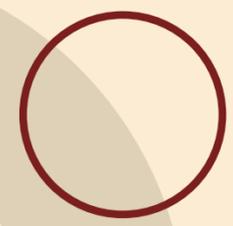


# ORDINANCES OF THE CHURCH

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October 2025



# ORDINANCES



Ordinance refers to a formal ritual or ceremony that is commanded (ordained) by Jesus Christ.

Baptism and the Lord's Supper are the two sacraments or ordinances that Jesus instituted for the church.

Biblical References:

*Matthew 28:19*

*Matthew 26:26-29*



# ORDINANCES



<sup>18</sup> And Jesus came and said to them, “All authority in heaven and on earth has been given to me.

<sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

## Institution of the Lord’s Supper

<sup>26</sup> Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.”

<sup>27</sup> And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you,

<sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

<sup>29</sup> I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

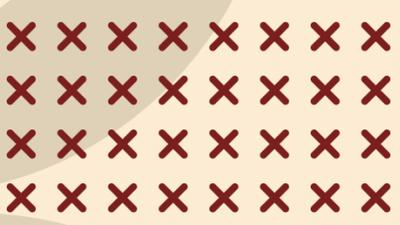
# ORIGINS

Comes from the greek word βαπτίζω (Baptizo), which means *dip in or under water; immerse*.



Baptism is the initiatory rite or celebration of entering into the new covenant people of God.

Though only a NT practice, Jews believed in ritual purification/cleansing by way of water submersion.



# RITUAL WASHINGS

(Individual) Physical Hygiene & Spread of Disease:

Leviticus 14:8-9, 13-15



(National) Communal Consecration before God:

Exodus 19:10-11



(Priestly) Consecration as Priests:

Exodus 29:4, 30:17-21



# MEANINGS



Association with the Triune God

**Matthew 28:18-20**

Identification with the Death, Burial,  
and Resurrection of Jesus

**Romans 6:1-11, Colossians 2:12**

Cleansing from Sin/ Escape from Divine Judgment

**1 Peter 3:20-21**

Inclusion in the Church

**Acts 2:38-47**



# DISAGREEMENTS

Recipient of Baptism

*Infant Baptism (Paedobaptism) or Believers' Baptism (Credobaptism)?*

Mode of Baptism

*Sprinkling, Pouring, Immersion?*

Baptismal Regeneration

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

John 3:5, ESV



# INFANT BAPTISM

- Origen: “Baptism cleanses from the filth of original sin, and everyone, including infants, needs the washing of baptism.”



- By the 5<sup>th</sup> century, infant baptism became the official church practice.
  - It continued unhindered for about 1,000 years until the reformation.

Biblical Support: Luke 18:15-17; Acts 16:13-15, 25-34

- The Baptist tradition of denouncing infant birth originated from the Anabaptist tradition, which emphasized believer’s baptism.

- The Anabaptist believed that only people who could consciously repent and believe in Christ should be baptized.



# BELIEVER'S BAPTISM

- The Anabaptist pointed to the biblical pattern of baptism following faith in the gospel.

Biblical Support: Acts 2:37-41, 8:5-12, 35-38, 9:17-18; 19:1-5

- Christ commanded His church to baptize **disciples**, not infants.

Biblical Support: Matt. 28:18-20

- Jesus was baptized by John the Baptist

Biblical Support: Matt. 3:13-17

- John the Baptist called people to repent in anticipation of the coming Messiah

Biblical Support: Matt. 3:1-12; Mark 1:4-8; Luke 3:1-17; John 1:24-28; 3:23



# MODES OF BAPTISM

βαπτίζω (Baptizo) - dip in or under water; immerse.

- to employ water in a religious ceremony designed to symbolize purification and initiation on the basis of repentance. (Louw-Nida)
- wash, purify; plunge, dip, wash, baptize; to plunge, baptize (BDAG)

Which mode is correct?

Submersion, Pouring, or Sprinkle?

# MAJOR ERRORS

*Error 1: Simply by applying water, the one being baptized is saved.*



This is the common conception in the Catholic Church. Baptism is not a mechanical process that promises salvation. In the extreme form, this view disengages baptism from the gospel, the church, faith, and the work of God.



# MAJOR ERRORS

*Error 2: Because baptism is not necessary for salvation, it is therefore unimportant.*

This position contradicts Jesus' Great Commission, which commands the church to baptize new disciples, as the church did on Pentecost.



# BAPTISM DEFINED

- Baptism is administered to those who have consciously repented and placed their faith in Jesus Christ. It follows belief, not precedes it (Mark 16:16; Acts 2:38, 8:36–38, 10:47–48).
- Baptism does not save in itself — salvation is by grace through faith alone (Ephesians 2:8–9). Yet it is inseparably linked to the believer’s confession of that faith. In the New Testament, baptism was the expected and immediate response of faith — not a separate or optional step (Acts 2:41; Acts 16:30–33). Thus, it is both symbolic and obediential: an act of faith that declares allegiance to Christ.
- Baptism is not only personal but communal. It marks one’s visible entrance into the fellowship of the Church — the new covenant community. It is the church’s affirmation that the baptized individual belongs to Christ and to His body. (See Acts 2:41–42; 1 Corinthians 12:13; Galatians 3:27–29.)



# BAPTISM DEFINED



Baptism is ordained for the church by Jesus as a public representation of one being cleansed from sin and born again to new life in Christ and in the church.



# CASE STUDIES



**A new family joins the church and would like for their newborn infant to be baptized. They mention that their other child was baptized at their last church.**



# CASE STUDIES



**Riley: “My parents tell me that I was baptized privately as an infant. I am now 45 and I have dedicated my life to Christ. I would like to commemorate this moment by being re-baptized. Can I?”**



# CASE STUDIES



**Leonard: “I was baptized at 8 because my parents encouraged me to be baptized, but now I’m not sure that I was a Christian then. Now that I believe the Gospel and am sure of being Christ’s disciple, should I be baptized or rebaptized or do nothing?”**



# REBAPTISM?

<sup>1</sup>And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.

<sup>2</sup> And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.”

<sup>3</sup> And he said, “Into what then were you baptized?” They said, “Into John’s baptism.”

<sup>4</sup> And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.”

<sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus.

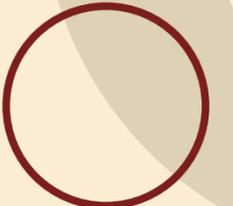
<sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.

<sup>7</sup> There were about twelve men in all.



# REBAPTISM?

- **Acceptable, when one of the following conditions are met.**
  - **When original baptism was not in the name of the Father, Son, and Holy Spirit.**
  - **When original baptism occurred when person lacked personal faith in Jesus Christ.**
  - **When original baptism occurred with a lack of understanding of the Christian faith.**



# EXTENUATING CIRCUMSTANCES

**Extenuating Circumstances: Pregnancy loss, premature death, the incapable (due to mental and/or physical condition)**



**The Bible does not explicitly answer the question, “what happens to children after premature death?” but we get a glimpse of God’s feelings toward children throughout scripture.**

**One can wisely conclude that those who are not baptized, for reasons beyond their control, would not therefore be lost.**



- Psalm 139:13-16
- Matthew 18:1-5; 19:13-15
- Deuteronomy 1:34-40
- Luke 23:43

# ORIGINS

Jesus inaugurated the Lord's Supper at the Passover eaten with his disciples on the eve of His crucifixion.

**Matthew 26:26-29; Mark 14:22-25; Luke 22:14-23**

The Lord's Supper was instituted as a continuing rite to be observed by the church between His first and second comings.

**Key Scriptures: Matt. 26:26-29; Mark 14:22-25; Luke 22:14-23; John 6:22-71; 1 Cor. 10:14-22; 11:17-34**

# OTHER NAMES

**Communion:** Paul affirmed that partaking of the cup and bread is communion with the blood and body of Christ.

1 Corinthians 10:16



**The Eucharist:** Associated by Jesus' action of giving thanks when He inaugurated the celebration.

Mark 14:23; 1 Corinthians 11:24



**Breaking Bread:** Description of the early church's practice

Acts 2:42



# ASSOCIATED MEANINGS

Proclaims the Gospel **Matthew 26:27-28**

Fosters Remembrance of Christ's Death **Matthew 26:27-28**

Signals the New Covenant **Matthew 26:27-28**

Participation in the body & blood of Christ **1 Corinthians 10:14-22**

Expresses Commitment to Christ **1 Corinthians 10:14-22**

Symbolizes and Strengthens Unity in the Church **1 Corinthians 10:14-22**



# MAJOR DIVISIONS

Transubstantiation: The elements are changed (transubstantiated) into the body & blood of Christ by the power of God. (Roman Catholic View)



Consubstantiation/Sacramental Union: Christ is truly present in both His deity and humanity “in, with, and under” the substance of the bread and wine. “This is my body” taken literally. (Lutheran View)



Memorial: The Lord's Supper is a memorial of Christ's death. “Do this in remembrance of me”

# MAJOR DIVISIONS



Spiritual Presence: Christ presents Himself and His saving benefits through the elements. Bread & Wine are symbolic, but not empty symbols. (Calvinist View)

Commemoration: The Lord's Supper is commemorative and can only be administered to those who had been baptized as believers, not as children. (Baptist View)



# MAJOR ERRORS



**1. By eating the consecrated bread and drinking the wine, one receives its benefits.**

In it's extreme form, this view disengages the Lord's Supper from the Gospel, the church, faith, and the work of God.

**2. Because the Lord's Supper is symbolic and a memorial, it is therefore unimportant.**

This position contradicts Jesus' instructions to His disciples to celebrate the Lord's Supper, as the early church did regularly. It also overlooks the many benefits that flow from the Lord's Supper.



# DIVE DEEPER

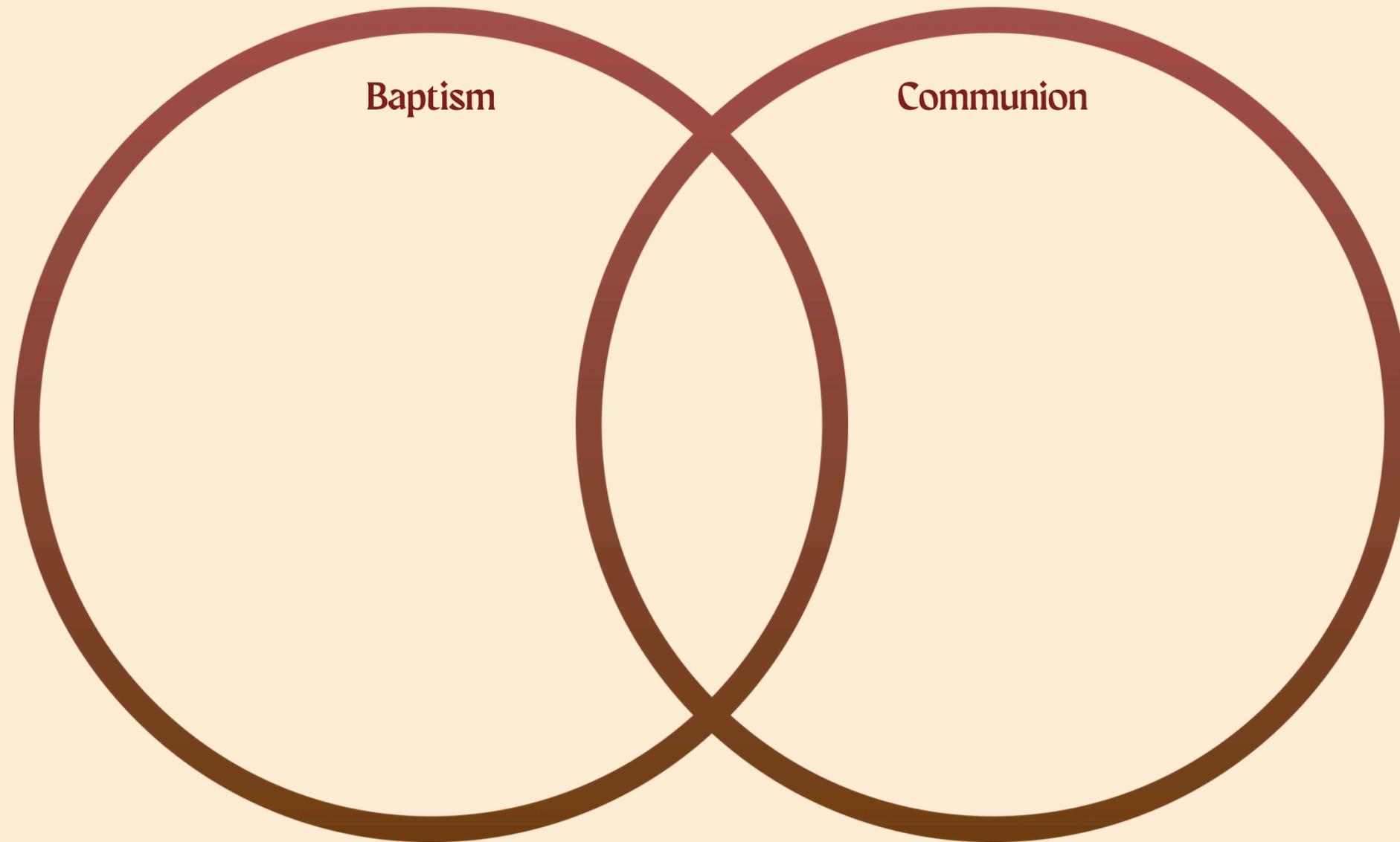


What can we change/incorporate into our observance of the Lord's Supper that would prevent it from becoming a meaningless ritual?



# HOMEWORK

Compare the two ordinances of the church. Make a list of the similarities and differences between Baptism and the Lord's Supper.



Baptism

Communion



# RESOURCES



*50 Core Truths of the Christian Faith* - Greg R. Allison

*Theological Terms* - Greg R. Allison

*Christian Theology* - Millard J. Erickson

*Systematic Theology* - Wayne Grudem

